

Announcements

- ◆ A warm welcome to all our visitors and guests, friends both old and new. We pray that God has blessed your time among us with His Word and Holy Spirit. We cordially invite you to join us this morning for coffee and other refreshments downstairs following the Divine Service; and we ask that you please sign the guest book at the back of the church.
- ◆ We rejoice this morning with Ella Elizabeth McGrath and Vincent Michael Colglazier, as they are received into the Kingdom of our Lord Jesus Christ by the washing of water with His Word and Holy Spirit. Let us pray that He would guard and keep both of these children, their families, and each and all of us in the great benefits and profound significance of this Holy Sacrament, catechizing us in His Word and faith throughout our life on earth, and so also calling us daily to repentance and forgiveness, unto the life everlasting.
- ◆ The Holy Communion is given and received within a context of regular and ongoing pastoral care, as the Sacrament of the Altar is administered along with the preaching and teaching of the Word of Christ.

Communicant members in good standing of congregations belonging to the fellowship of the Lutheran Church Missouri Synod (LCMS), who are under the regular pastoral care of an LCMS pastor, are welcome to receive the Holy Communion at Emmaus. Please identify yourself as such to Pastor Stuckwisch, or to the Elder on duty (Mr. David Smith this morning), before presenting yourself at the Lord's Altar to receive this Holy Sacrament.

Other baptized Christians who desire to receive a blessing in remembrance of their Holy Baptism, may approach the Altar during the distribution, and there kneel with the communicants, with arms folded across the chest.

- ◆ Following coffee & refreshments, our Family Bible Class resumes a study of the Old Testament Liturgy in Leviticus, considering the means of grace and the life of holiness that is to be lived by God's people. Parents and children, youth and adults are welcome. Catechesis class for the younger and beginning catechumens meets at the same time. And Dave Smith is teaching a catechesis class for teenagers, and for others who are interested. The middle-grade catechesis class is on break for the summer months.
- ◆ Please remember Deaconess Rhein and her niece, Emily German, in your prayers, as they are assisting the Lutheran Church in Ethiopia this week.

- ◆ Pastor Stuckwisch will be vested and available in the Emmaus Sanctuary for Individual Confession and Absolution this Saturday (26 July) from 5:00 until 7:00 p.m. This means of grace and forgiveness, by the authority of our dear Lord Jesus Christ, is freely offered to be freely received in repentant faith. Those who may have questions concerning this Christian practice are encouraged to review “The Office of the Keys and Confession” in the Small Catechism, and are also welcome to visit with Pastor about it at any time.
- ◆ The Altar flowers this morning are provided by Robert & Sandra Rhein to the glory of God, in celebration of their 34th wedding anniversary.
- ◆ Please note that, as of July, the cost of Altar flowers from our long-time florist will be increasing to \$35.00 (or, with baby’s breath, \$45.00).
- ◆ COLLECTIONS FOR 13 JULY 2014: \$ 2,241.00
In order to meet our financial obligations and commitments, an average of \$2240 is needed each week.
- ◆ IN THE LORD’S SERVICE THIS LORD’S DAY: (ELDER) Dave Smith; (USHERS) Nathaniel Rhein & Tobias Tribble; (ACOLYTE) Joshua Jordan; (ORGANIST) Monica Stuckwisch; (GREETERS) Robert & Herta Johnston.
- ◆ Rev. D. Richard Stuckwisch, Pastor Home Phone: (574) 233 – 0574

From the Lutheran Confessions

“Article XII. Confession and Satisfaction: We believe that God’s glory and command require penitence to produce good fruits, and that good fruits like true fasting, prayer, and charity have His command. But nowhere in Holy Scripture are we told that non-obligatory works like the punishments of purgatory or canonical satisfactions can remit eternal punishments, or that the power of the keys carries with it the command to commute penalties or to remit them in part. This our opponents would have to prove.

“The death of Christ, furthermore, is a satisfaction not only for guilt but also for eternal death, according to the passage, ‘O Death, I will be your death’ (Hosea 13:14). How horrible it is, then, to say that Christ’s satisfaction redeems our guilt but our penalties redeem us from eternal death! Thus the statement, ‘I will be your death,’ should be taken to mean not Christ but our works — and not even works that God has commanded but the vain works that men have devised. These are supposed to abolish death, even when they are

done in mortal sin. We are very sorry to have to list these silly opinions of our opponents, which must enrage anyone who considers the demonic doctrines that the devil has broadcast in the church to suppress the knowledge of law and Gospel, penitence and quickening, and the blessings of Christ. Regarding the law they say that in condescension to our weakness God has fixed a certain limit which man is bound to observe, namely, the commandments; over and above this, that is by the works of supererogation, he can make satisfaction for the sins he commits. Here are men who imagine that we can keep the law in such a way as to do even more that it requires, but Scripture cries out everywhere that we are far away from the perfection that the law requires. These men imagine that God's law deals with external, civil righteousness. They do not see that it requires us to love God 'with all our hearts,' etc. (Deut. 6:5) and condemns every aspect of lust in human nature. Therefore no one does as much as the law requires, and it is foolish of them to imagine that we can do even more. For though we can do external works that God's law does not require, it is vain and wicked to trust that thereby we make satisfaction to God's law.

"True prayer, charity, and fasting have God's command; and where they do, it is a sin to omit them. But where they are not commanded by God's law but have a set form derived from human tradition, such works belong to the human traditions of which Christ says, 'In vain do they worship Me with the precepts of men' (Matt. 15:9). Thus certain fasts were instituted not to control the flesh but, as Scotus says, to pay homage to God and to compensate for eternal death. The same holds when a fixed number of prayers or certain acts of charity are performed as acts of worship which *ex opere operato* [by the working of the work] pay homage to God and compensate for eternal death. They attribute satisfaction to the mere performance of these acts, for they teach that they avail even for those in mortal sin. Some works, like pilgrimages, depart even further from God's commands; of these there is a great variety, with one making a trip in armor and another going barefoot. Christ calls these useless acts of worship, and so they do not serve to placate God's displeasure, as our opponents claim. Still they dress up these works with fancy titles; they call them works of supererogation, and they ascribe to them the honor of being a price paid in lieu of eternal death. Thus they rank them above the works of God's commandments. In this way they obscure the law of God in two ways: first, because they think that outward and civil works satisfy God's law; and second, because they add human traditions, whose works they rank above the works of the law.

"In addition, they obscure penitence and grace. This payment of works does not atone for eternal death because it is useless and in this life does not even get a taste of death. When death assails us, we must set something else against it."

(From the Apology of the Augsburg Confession, 1530)

Walking with Our Savior this Week

TODAY	Divine Service of Communion with the Rite of Holy Baptism	9:00 a.m.
	Coffee & Refreshment Downstairs	10:30 a.m.
	Catechesis / Family Bible Class	10:45 a.m.
	Call Meeting at Calvary, Plymouth	4:00 p.m.
MONDAY	Vespers	6:00 p.m.
WEDNESDAY	Evening Prayer	6:00 p.m.
SATURDAY	Individual Confession & Absolution	5:00—7:00
NEXT SUNDAY	Divine Service of Communion	9:00 a.m.
	Coffee & Refreshment Downstairs	10:30 a.m.

*Pr. Stuckwisch flying to Nebraska for LCMS worship conference
— returning to South Bend on Thursday evening, the 31st of July*

You may also want to keep in mind, in your observance of daily prayer at home:

*This Tuesday (22 July) is the Feast of Saint Mary Magdalene
Readings: Prov. 31:10–31; Acts 13:26–31; and St. John 20:1–18*

*This Friday (25 July) is the Feast of St. James the Elder, Apostle
Readings: Acts 11:27—12:5; Rom. 8:28–39; and St. Mark 10:35–45*

*The Appointed Readings for next Sunday, the Fifth in Apostles' Tide:
Deuteronomy 7:6–9; Romans 8:28–39; and St. Matthew 13:44–52*