

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.
- ◆ Pr. Stuckwisch will be leaving for Nebraska following the Divine Service this morning, in order to serve as a presenter at the LCMS Conference on the Liturgy, Music, and Preaching being held at Concordia University in Seward this week. Please remember him in your prayers as he travels to and fro, and as he speaks on several topics pertaining to the liturgical life of the Church. Pastor will be returning to South Bend on Thursday evening.
- ◆ Please remember Deaconess Rhein and her niece, Emily German, in your prayers, as they conclude their time in Ethiopia and travel home this week.
- ◆ COLLECTIONS FOR 20 JULY 2014: \$ 860.00
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) Phil Bergt; (USHERS) Caleb Smith & Nicholai Stuckwisch;
(ACOLYTE) Benjamin Horner; (ORGANIST) Monica Stuckwisch;
(GREETERS) Dorothy Rummel & Marilyn Dulmatch
- ◆ Rev. D. Richard Stuckwisch, Pastor Home Phone: (574) 233 – 0574

From the Lutheran Confessions

“Article XII. Confession and Satisfaction: 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. Faith in Christ overcomes death, just as it overcomes the wrath of God. So Paul says, 'Thanks be to God, who gives us the victory through our Lord Jesus Christ' (1 Cor. 15:57). He does not say, 'Who gives us the victory if we set our satisfactions against death.' Our opponents carry on idle speculations about the remission of guilt. They do not see how, in the remission of guilt, faith frees the heart from the wrath of God and eternal death. The satisfaction for eternal death is the death of Christ; our opponents admit that the works of satisfaction are not obligatory works but works of human tradition, which Christ calls useless acts of worship. From this we may safely conclude that canonical satisfactions are not necessary by divine law to remit either guilt or eternal punishment or the penalties of purgatory.

"Our opponents object that revenge or punishment is necessary for penitence because Augustine says that 'penitence is revenge punishing,' etc. We grant that revenge or punishment is necessary for penitence, but not as a merit or price, as our opponents imagine satisfactions to be. But in a formal sense revenge is part of penitence because regeneration itself takes place by constantly mortifying the old life. The saying of Scotus may be beautiful, that penitence is so called because it holds punishment. But what punishment and revenge is Augustine discussing? Certainly true punishment and revenge, that is, contrition and true terrors. Nor do we exclude here outward mortification of the body which follows true sorrow in the mind. Our opponents are badly mistaken if they think that canonical satisfactions are more genuine punishments than are real terrors in the heart. It is a foolish distortion to apply the term 'punishments' to those vain satisfactions and not to apply them to the fearful

terrors of conscience of which David says, 'The sorrows of death encompassed me' (2 Samuel 22:5). Who would not put on armor and seek out the church of St. James or the basilica of St. Peter rather than undergo the unspeakable power of the grief that comes over even the simplest people in true penitence?

"They object that it is in accord with God's justice to punish sin. He is certainly punishing it when amid the terrors of contrition He reveals His wrath. David attests to this when he prays, 'O Lord, do not rebuke me in Your anger' (Ps. 6:1); and Jeremiah (10:24), 'Correct me, O Lord, but in just measure; not in Your anger, lest You bring me to nothing.' This certainly speaks of the most bitter punishments. Our opponents admit that contrition can be so great as to make satisfaction unnecessary; thus contrition is a more genuine punishment than is satisfaction. Furthermore, the saints are subject to death and to all the common troubles, as Peter says, 'For the time has come for judgment to begin with the household of God; and if it begins with us, what will be the end of those who do not obey the gospel?' (1 Pet. 4:17). As a rule, these troubles are punishments for sin. In the godly they have another and better purpose, that is, to exercise them so that in their temptations they may learn to seek God's help and to acknowledge the unbelief in their hearts. So Paul says of himself, 'We felt that we had received the sentence of death; but that was to make us rely not on ourselves but on God who raises the dead' (2 Cor. 1:9). Isaiah says, 'The distress in which they cry out is Thy chastening upon them' (Isa. 26:16); that is, troubles are a discipline by which God exercises the saints. So troubles are inflicted on account of present sin because in the saints they kill and wipe out lust so that the Spirit may renew them. As Paul says, 'Your body is dead because of sin' (Rom. 8:10); that is, it is being killed because of the sin still present and remaining in the flesh. Death itself serves this same purpose: to destroy this sinful flesh so that we may rise completely renewed.

"In the death of a believer even now, once his faith has overcome its terrors, there is no longer that sting and sense of wrath of which Paul says, 'The sting of death is sin, and the power of sin is the law' (1 Cor. 15:56). This power of sin, this sense of wrath, is a real punishment as long as it is present; without this sense of wrath death is actually no punishment at all. Canonical satisfactions, moreover, do not apply to these punishments because our opponents say that the power of the keys remits part of the punishment. They also say that the keys remit both the satisfactions and the penalties on account of which the satisfactions are made. Clearly the power of the keys does not remove these common troubles; but if this is what they mean, why do they add that we must make satisfaction in purgatory?"

(From the Apology of the Augsburg Confession, 1530)

Walking with Our Savior this Week

TODAY 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*

WEDNESDAY *Deaconess Rhein traveling home from Ethiopia*

THURSDAY *Pastor Stuckwisch traveling home from Nebraska*

NEXT SUNDAY Divine Service of Communion 9:00 a.m.
 Coffee & Refreshment Downstairs 10:30 a.m.
 Catechesis / Family Bible Class 10:45 a.m.

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

*The Appointed Readings for next Sunday, the Sixth in Apostles' Tide:
Isaiah 55:1–5; Romans 9:1–13; and Saint Matthew 14:13–21*

