

# ***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.

◆ Following coffee & refreshments, our Family Bible Class continues our study of the Old Testament Liturgy in Leviticus, looking at the rites and ceremonies of the means of grace, as well as the life of holiness that is to be lived by God's people. Parents and children, youth and adults are welcome.

Catechesis class for 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.

◆ This Friday (15 August), Emmaus will be gathered for the Divine Service to celebrate the Feast of St. Mary, the Mother of God, beginning 6:00 p.m.

Looking ahead to later in the month, Emmaus will be gathered again on Friday the 29th for the Feast of the Beheading of St. John the Baptist.

◆ The Altar flowers this morning are provided by Eldon & Bernice Knepp to the glory of God, in celebration of their 58th wedding anniversary.

◆ COLLECTIONS FOR 3 AUGUST 2014: \$ 2,842.06

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) Robert Rhein; (USHERS) Matthew Horner & Nicholai Stuckwisch; (ACOLYTE) Lucas Jindra; (ORGANIST) Dcs. Sandra Rhein; (GREETERS) Marilyn Dulmatch & Betty Saenz.

◆ Rev. D. Richard Stuckwisch, Pastor                      Home Phone: (574) 233 – 0574

## From the Lutheran Confessions

*“Article XII. Confession and Satisfaction: The performance of canonical satisfactions does not do away with the calamities common to man — that is, the performance of human traditions which they say avails ex opere operato so that even those in mortal sin can buy off their punishments. They quote Paul against us (I Cor. 11:31), ‘If we judged ourselves truly, we should not be judged’ by the Lord; but the word ‘judge’ refers to the whole process of penitence and the fruits that are due, not to ‘non-obligatory works.’ Our opponents are paying the penalty for their neglect of grammar when they explain ‘judge’ as ‘to make a pilgrimage to St. James dressed in armor or to perform similar works.’ ‘Judge’ means all of penitence; it means ‘to condemn sins.’ Such condemnation really happens in contrition and in a changed life.*

*“The whole process of penitence — contrition, faith, and good fruits — brings about the mitigation of public and private punishments and calamities, as Isaiah teaches: ‘Cease to do evil, learn to do good. Though your sins are like scarlet, they shall be white as snow. If you are willing and obedient, you shall eat the good of the land’ (Is. 1:16–19). A statement that is important and wholesome with regard to the whole process of penitence and obligatory works commanded by God should not be transferred to the satisfaction and performance of human traditions. It is wholesome to teach that our common evils are mitigated by our penitence and its true fruits, good works done from faith, but not, as these men imagine, by works done in mortal sin. Here the example of the Ninevites is a case in point. By their penitence — that is, the whole process of penitence — they were reconciled to God and saved their city from destruction.*

*“As we have said before, the patristic discussions and conciliar decisions about satisfactions were a matter of ecclesiastical discipline established for the sake of setting an example; they did not think that this discipline was necessary for the remission either of guilt or of the punishment. By their references to purgatory in this connection they did not mean a payment for eternal punishment, or a satisfaction, but the cleansing of imperfect souls. So Augustine says that venial sins are consumed, that is, that distrust of God and similar attitudes are destroyed. Occasionally the Fathers take the word ‘satisfaction’ from the public rite and use it to denote the real mortification.*

*“So Augustine says, ‘True satisfaction means cutting off the causes of sin, that is, mortifying and restraining the flesh, not to pay for eternal punishments but to keep the flesh from alluring us to sin.’*

*“Thus, also, Gregory says about restitution that penitence is false if it does not satisfy those whose property we have taken. Anyone who keeps on stealing is not really sorry that he has stolen or robbed, for he is still a thief and a robber as long as he unjustly holds on to another man’s property. Civil restitution is necessary, as it is written, ‘Let the thief no longer steal’ (Eph. 4:28). Similarly, Chrysostom says, ‘In the heart contrition, in the mouth confession, in the deed complete humility.’ This proves nothing against us. Good works ought to follow penitence, and penitence ought to be not a fraud but an improvement of the total life.*

*“Furthermore, the Fathers wrote that once in a lifetime was enough for the sort of public or formal penitence described by the canons dealing with satisfactions. From this it is clear that they did not regard these canons as necessary for the forgiveness of sins, for they often say that penitence should be shown in other ways besides this formal one required in the canons dealing with satisfactions.*

*“The writers of the Confutation say it is intolerable to abolish satisfactions contrary to the clear teaching of the Gospel. As we have already shown, the Gospel does not command that these canonical satisfactions or non-obligatory works be done to compensate for punishment. This is obvious from the subject matter itself. If works of satisfaction are non-obligatory works, why cite the clear teaching of the Gospel? If the Gospel commanded us to buy off punishment by such works, then they would certainly be obligatory. All of this is intended to put something over on the uninitiated. They quote passages dealing with obligatory works, though in their satisfactions they impose non-obligatory works. In fact, they admit in their schools that it is not a sin to reject satisfactions. Clearly they are falsifying the matter when they say that the clear teaching of the Gospel compels us to assume these canonical satisfactions.*

*“We have testified often enough that penitence ought to produce good fruits. What these fruits are, we learn from the commandments — prayer, thanksgiving, the confession of the Gospel, the teaching of the Gospel, obedience to parents and magistrates, faithfulness to one’s calling, peaceable conduct instead of murder and hatred, the greatest possible generosity to the needy, restraint and chastisement of the flesh instead of adultery and fornication, truthfulness — not to buy off eternal punishment but to keep from surrendering to the devil or offending the Holy Spirit. These fruits are commanded by God, they should be done to His glory and because of His command, and they have their reward.”*

***(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.  
                                  Catechesis / Family Bible Class              10:45 a.m.

**MONDAY**                  **Vespers**    **6:00 p.m.**

**TUESDAY**                  *Pastor's Writing Day (but do call in cases of emergency)*

**WEDNESDAY**              **Evening Prayer**                                  **6:00 p.m.**

**THURSDAY**                  *Pastor's Family Day (but do call in cases of emergency)*

**FRIDAY**                      THE FEAST OF ST. MARY, THE MOTHER OF GOD  
                                  **Divine Service of Communion**              **6:00 p.m.**

**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:*

*This Friday (15 August) is the Feast of Saint Mary, the Mother of God  
 Readings: Isaiah 61:7–11; Galatians 4:4–7; and St. Luke 1:39–55*

*The Appointed Readings for next Sunday, the Second in Martyrs' Tide:  
 Isaiah 56:1–8; Romans 11:1–32; and Saint Matthew 15:21–28*