

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.

Regular catechesis classes will be resuming for a new academic year after Labor Day. Please watch for information regarding the weekday classes. Also, some of our older catechumens will be completing preparations for the Lutheran rite of Confirmation in the coming months. Please remember them, along with all of our catechumens, in your prayers and intercessions.

◆ Looking ahead to later in the month, Emmaus will be gathered on Friday the 29th of August for the Feast of the Beheading of St. John the Baptist, the Divine Service beginning at 6:00 p.m. (*This occasion also marks the fourth anniversary of Dcs. Rhein's consecration and installation as a deaconess.*)

◆ The Altar flowers this morning are provided by Walter Sanders to the glory of God, in loving memory of his daughter, Linda Quier.

◆ COLLECTIONS FOR 10 AUGUST 2014: \$ 1,686.01

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 & Caleb Smith; (ACOLYTE) Joshua Jordan; (ORGANIST) Dcs. Sandra Rhein; (GREETERS) Robert & Herta Johnston.

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

From the Lutheran Confessions

“Article XII. Confession and Satisfaction: *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. But Scripture does not teach that only the observance of certain traditions and the penalties of purgatory can remit eternal punishments. Formerly indulgences were the remission of public penitence so as not to burden men too heavily.*

“Now, if human authority can remit satisfactions and penalties, this observance cannot be a necessity commanded by divine law, for human authority cannot abrogate divine law. Since the custom itself has now become obsolete, and that without objection from the bishops, there is no point in such remissions. Still the name indulgences remains. The term ‘satisfaction’ no longer refers to civil discipline but to payment for penalties; so also ‘indulgence’ has been misinterpreted as a liberation of souls from purgatory.

“It is only on earth, however, that the keys have the power to bind and loose, according to the statement, ‘Whatever you bind on earth shall be bound in heaven, and whatever you loose on earth shall be loosed in heaven’ (Matt. 16:19). As we have said above, the keys do not have the power to impose penalties or to institute forms of worship; they only have the command to forgive the sins of those who are converted and to denounce and excommunicate those who refuse to be converted. Just as ‘to loose’ means to forgive sins, so ‘to bind’ means to retain sins. It is of a spiritual kingdom that Christ is speaking. God’s command is that the ministers of the Gospel absolve those who are converted, according to the statement, ‘Our authority, which the Lord gave for building you up’ (2 Cor. 10:8). But the reservation of cases is a secular matter. It is the reservation on canonical penalties, not the reservation of guilt before God in the case of the truly converted. Thus our opponents are right in their judgment when they grant that in the hour of death the reservation of cases should not be an obstacle to absolution.

“We have expounded here a summary of our doctrine on penitence; we are certain that it is godly and wholesome for the minds of the devout. If devout men will compare our teaching with the complicated discussions of our

opponents, they will see that our opponents have neglected to teach the faith that justifies and consoles faithful hearts. They will see, too, that our opponents have made up a great deal about the merit of attrition, the endless enumeration of offenses, and satisfactions, and that these touch neither earth nor heaven and they themselves cannot satisfactorily explain them.

“Article XIII. The Number and Use of the Sacraments: Our opponents approve the statement that the Sacraments are no mere marks of profession among men, as some imagine, but are rather signs and testimonies of God’s will toward us, through which He moves men’s hearts to believe. But they insist that we enumerate seven Sacraments. We believe we have the duty not to neglect any of the rites and ceremonies instituted in Scripture, whatever their number. We do not think it makes much difference if, for purposes of teaching, the enumeration varies, provided what is handed down in Scripture is preserved. For that matter, the Fathers did not always use the same enumeration.

“If we define Sacraments as ‘rites which have the command of God and to which the promise of grace has been added,’ we can easily determine which are Sacraments in the strict sense. By this definition, rites instituted by men are not Sacraments in the strict sense since men do not have the authority to promise grace. Hence signs instituted without God’s command are not sure signs of grace, even though they may instruct or admonish the simple folk.

“The genuine Sacraments, therefore, are Baptism, the Lord’s Supper, and Absolution (which is the Sacrament of Penitence), for these rites have the commandment of God and the promise of grace, which is the heart of the New Testament. When we are baptized, when we eat the Lord’s Body, when we are absolved, our hearts should firmly believe that God really forgives us for Christ’s sake. Through the Word and the rite God simultaneously moves the heart to believe and take hold of faith, as Paul says, ‘Faith comes from what is heard’ (Rom. 10:17). As the Word enters through the ears to strike the heart, so the rite itself enters through the eyes to move the heart. The Word and the rite have the same effect, as Augustine said so well when he called the Sacrament ‘the visible Word,’ for the rite is received by the eyes and is a sort of picture of the Word, signifying the same thing as the Word. Therefore both have the same effect.

“Confirmation and extreme unction are rites received from the Fathers which even the church does not require as necessary for salvation since they do not have the command of God. Hence it is useful to distinguish these from the earlier ones which have an express command from God and a clear promise of grace.”

(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)*

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.
 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 Third in Martyrs' Tide:
Isaiah 51:1–6; Romans 11:33—12:8; and St. Matthew 16:13–20*