

# 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.
  
- ◆ On Friday of this week (29 August), Emmaus will be gathered 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 Deaconess Sandra Rhein's consecration and installation as a deaconess.*)
  
- ◆ **CONFESSING CHRIST IN A CONTRARY CULTURE:** The Church finds herself surrounded by an increasingly anti-Christian culture and society. This workshop of the Indiana District Worship & Spiritual Care Committee hosted at Our Shepherd, Avon, will address how Christian congregations, families, college students, pastors, teachers, and other individuals meet the challenge of confessing the faith clearly and with conviction. Cost: \$20.00 per person or \$30.00 per vehicle. A sign-up sheet for the conference and for the car pool is on bulletin board outside Pastor's study.
  
- ◆ The Altar flowers this morning are provided by Lester & Betty Shankle to the glory of God, in celebration of their 55th wedding anniversary.

◆ COLLECTIONS FOR 17 AUGUST 2014: \$ 1,013.78

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) Rick Saenz & Nicholai Stuckwisch;  
(ACOLYTE) Benjamin Horner; (ORGANIST) Deaconess Sandra Rhein;  
(GREETERS) Dorothy Rummel & Marilyn Dulmatch

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

## ***From the Lutheran Confessions***

*“Article XIII. The Number and Use of the Sacraments: 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. It is useful to distinguish these from the earlier ones which have an express command from God and a clear promise of grace.*

*“Our opponents do not interpret the priesthood in reference to the Ministry of the Word or the administration of the Sacraments to others, but in reference to sacrifice, as though the new covenant needed a priesthood like the Levitical to offer sacrifices and merit the forgiveness of sins for the people. We teach that the sacrificial death of Christ on the cross was sufficient for the sins of the whole world and that there is no need for additional sacrifices as though this were not sufficient for our sins. Men are not justified, therefore, because of any other sacrifices, but because of this one sacrifice of Christ if they believe that it has redeemed them.*

*“Thus priests are not called to make sacrifices that merit forgiveness of sins for the people, as in the Old Testament, but they are called to preach the Gospel and administer the Sacraments to the people. As the Epistle to the Hebrews teaches clearly enough, we do not have a priesthood like the Levitical.*

*“If Ordination is interpreted in relation to the Ministry of the Word, we have no objection to calling Ordination a Sacrament. The Ministry of the Word has God’s command and glorious promises: ‘The Gospel is the power of God for salvation to every one who has faith’ (Rom. 1:16); again, ‘My Word that goes forth from My mouth shall not return to Me empty, but it shall accomplish that which I purpose, and prosper in the thing for which I sent it’ (Isa. 55:11). If Ordination is interpreted this way, we shall not object either to calling the laying on of hands a Sacrament.*

*“The Church has the command to appoint ministers; to this we must subscribe wholeheartedly, for we know that God approves this Ministry and is present in it. It is good to extol the Ministry of the Word with every possible kind of praise in opposition to the fanatics who dream that the Holy Spirit does not come through the Word but because of their own preparations. They sit in a dark corner doing and saying nothing, but only waiting for illumination, as the enthusiasts taught formerly and the Anabaptists teach now.*

*“Matrimony was first instituted not in the New Testament but in the very beginning, at the creation of the human race. It has the commandment of God and also certain promises, but these apply to physical life and not strictly to the New Testament. If anybody therefore wants to call it a Sacrament, he should distinguish it from the preceding ones which are, in the strict sense, ‘signs of the New Testament,’ testimonies of grace and of the forgiveness of sins. If matrimony should be called a Sacrament because it has God’s command, then many other states or offices might also be called Sacraments because they have God’s command, as, for example, government.*

*“Ultimately, if we should list as Sacraments all the things that have God’s command and a promise added to them, then why not prayer, which can most truly be called a Sacrament? It has both the command of God and many promises. If it were placed among the Sacraments and thus given, so to speak, a more exalted position, this would move men to pray. Alms could be listed here, as well as afflictions, which in themselves are signs to which God has added promises. But let us pass over all this. No intelligent person will quibble about the number of Sacraments or the terminology, so long as those things are kept which have God’s command and promises.*

*“It is much more necessary to know how to use the Sacraments. . . .”*

***(From the Apology of the Augsburg Confession, 1530)***

