

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 Leviticus, looking at the rites and ceremonies of the Old Testament means of grace. Parents and children, youth and adults are all welcome.

Catechesis class for younger and beginning catechumens will meet at the same time. Also, Mike Jindra and Ian Walsh are teaching a catechesis class for children of approximately eight through twelves years of age. And Dave Smith is teaching a catechesis class for teenagers (and others interested).

- ◆ Ladies, Please Note: The Women's Service League is collecting donations for our own Emmaus Food Pantry this morning. Thank you for your help!

- ◆ Emmaus Picnic! The pavilion at Rum Village has been reserved for a church picnic today, beginning at 12:30 p.m. Meat to grill, chips, table service, soft drinks, and water will be provided; please bring a side dish or a dessert to share. Rob Rhein will have his camera ready as we work towards updating the photo directory. Our second annual 5K race will take place after lunch. If possible, racers should wear Emmaus t-shirts!

- ◆ College students: You are cordially invited to Deaconess Rhein's home at 546 Altgeld Street, South Bend, for a meal and fellowship next Sunday, the 28th of September, beginning at Noon. Undergrads, grad students, part time college students, and spouses of college students are all welcome. Please RSVP by this evening, if possible (sandrarhein@comcast.net).

- ◆ COLLECTIONS FOR 14 SEPTEMBER 2014: \$ 2,871.05

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) Deaconess Sandra Rhein;
(GREETERS) Dorothy Rummel & Marilyn Dulmatch

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

From the Lutheran Confessions

“Article XV. Human Traditions in the Church: Although the holy Fathers themselves had rites and traditions, they did not regard them as useful or necessary for justification. They did not obscure the glory or work of Christ but taught that we are justified by faith for Christ’s sake, not for the sake of these human rites. They observed these human rites because they were profitable for good order, because they gave the people a set time to assemble, because they provided an example of how all things could be done decently and in order in the churches, and finally because they helped instruct the common folk. Different seasons and various rites serve as reminders for the common folk. For these reasons the Fathers kept ceremonies, and for the same reasons we also believe in keeping traditions. We are amazed when our opponents maintain that traditions have another purpose, namely, to merit the forgiveness of sins, grace and justification. What is this but honoring God ‘with gold and silver and precious stones,’ believing that He is reconciled by a variety of vestments, ornaments, and innumerable similar observances in the human traditions.

“In Col. 2:23 Paul writes that traditions ‘have an appearance of wisdom,’ and indeed they have. This good order is very becoming in the church and is therefore necessary. But because human reason does not understand the righteousness of faith, it naturally supposes that such works justify men and reconcile God. Under this delusion the common people among the Israelites expanded such ceremonies, just as they have been expanded among us in the monasteries. This is how human reason interprets fasting and bodily discipline. Though their purpose is to restrain the flesh, reason imagines that they are to be rites which justify, as Thomas writes, ‘Fasting avails to destroy and prevent guilt.’ This is what Thomas says. So men are deceived by the appearance of wisdom and righteousness in such works. Then there are the examples of the saints; when men strive to imitate them, they copy their outward behavior without copying their faith.

“Once this appearance of wisdom and righteousness has deceived men, all sorts of troubles follow. The Gospel of the righteousness of faith in Christ is obscured and replaced by a vain trust in such works. As a result, the commandments of God are obscured; for when men regard these works as perfect and spiritual, they will vastly prefer them to the works that God commands, like the tasks of one’s calling, the administration of public affairs, the administration of the household, married life, and the rearing of children. Compared with these ceremonies such tasks seem profane, so that many perform them with scruples of conscience. It is a matter of record that many have given up their administrative positions in the government and their marriages because they regarded these observances as better and holier.

“Nor is this all. When minds are obsessed with the idea that such observances are necessary for justification, consciences are sorely troubled because they cannot keep the requirements in every detail. Who could even list them all? There are huge tomes, even whole libraries, that do not contain a single syllable about Christ or faith in Him or the good works to be performed in one’s calling, but only the traditions together with interpretations that make them either stricter or easier. How the great Gerson suffers as he looks for the degrees and limitations of these precepts and cannot fix the mitigation in any definite degree! Yet at the same time he deplors the danger to consciences that comes from this strict interpretation of the traditions.

“Against this deceptive appearance of wisdom and righteousness in human rites, let us therefore arm ourselves with the Word of God. Let us know that they merit neither the forgiveness of sins nor justification before God, and that they are not necessary for justification. We have already quoted some proofs for this, and Paul’s letters abound in them. In Col. 2:16–17 he says: ‘Let no one pass judgment on you in questions of food and drink or with regard to a festival or a new moon or a Sabbath. These are only a shadow of what is to come; but the substance belongs to Christ.’ This includes both the law of Moses and the traditions of men, so that our opponents cannot use their customary evasion and say that Paul is talking only about the law of Moses. He makes it perfectly clear that he is talking about human traditions. Our opponents do not know what they are talking about. If, according to the Gospel, the divinely instituted ceremonies of Moses do not justify, how much less do the traditions of men justify!

“Nor do bishops have the power to institute rites as though they justified or were necessary for justification. In the apostolic statement in Acts 15:10, ‘Why do you make a trial of God by putting a yoke,’ etc., Peter charges that to put this burden on the church is a great sin. In Gal. 5:1 Paul forbids them to ‘submit again to slavery.’ True, in the Old Testament ceremonies were necessary for the time being. But the Apostles insisted that Christian liberty remain in the church, lest the observances of the law or traditions be regarded as necessary. If men believe that these observances merit justification or are necessary for justification, they obscure the righteousness of faith. Many look for loopholes in the traditions to ease their consciences, yet they do not find any sure standards by which to free themselves from these fetters. When Alexander could not untie the Gordian knot, he solved it for good by cutting it with his sword. Just so the Apostles have freed consciences from traditions for good, especially from the notion that they merit justification. By precept and example the Apostles compel us to oppose this teaching. They compel us to teach that traditions do not justify; that they are not necessary for justification; that no one ought to create or accept traditions with the idea that they merit justification.”

(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 / Bible Class 10:45 a.m.
 Church Picnic at Rum Village 12:30 p.m.

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

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

WEDNESDAY Catechesis Class 4:30 p.m.
 Children's Choir Rehearsal 6:10 p.m.
 Evening Prayer **7:00 p.m.**

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

FRIDAY Catechesis Class 4:30 p.m.

NEXT SUNDAY Divine Service of Communion 9:00 a.m.
 Coffee & Refreshment Downstairs 10:30 a.m.
 Catechesis / Bible Class 10:45 a.m.
 College Students at the Rhein's *12:00 Noon*

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

*The Appointed Readings for next Sunday, the First in Angels' Tide:
Ezekiel 18:1-4, 25-32; Phil. 2:1-18; and St. Matthew 21:23-32*