

# ***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).
- ◆ The Emmaus Youth are having a Bake Sale this morning, to raise funds for Higher Things and other Youth activities in the coming year. Take a look at what they have available, and treat yourself while supporting our Youth.
- ◆ Photography Updates: The weather at the picnic prohibited us from getting any family photos, so the project will continue at church. Rob Rhein will be set up to take pictures on October 19 & 26. If your picture isn't on the lounge wall at church, or if you'd like an updated picture there, please take advantage of the opportunity after Bible Class on one of those two Sundays.
- ◆ **COLLECTIONS FOR 28 SEPTEMBER 2014: \$ 1,161.00**  
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) Eldon Knepp; (USHERS) Nathaniel Rhein & Nicholai Stuckwisch; (ACOLYTE) Frederick Stuckwisch; (ORGANIST) Deaconess Sandra Rhein; (GREETERS) Marilyn Dulmatch & Betty Saenz.**
- ◆ Rev. D. Richard Stuckwisch, Pastor                      Home Phone: (574) 233 – 0574

## **From the Lutheran Confessions**

*“Article XV. Human Traditions in the Church: With regard to the mortifying of the body and the discipline of the flesh we teach exactly what we said in the Augsburg Confession, that the cross and the troubles with which God disciplines us effect a genuine and not a counterfeit mortification. When this comes, we must obey God’s will, as Paul says, ‘Present your bodies as a sacrifice’ (Rom.12:1). This is the spiritual exercise of fear and faith. Besides this mortification brought on by the cross, a voluntary kind of exercise is also necessary. Of this Christ says, ‘Take heed to yourselves lest your hearts be weighed down with dissipation’ (Luke 21:34), and Paul says, ‘I pommel my body and subdue it’ (1 Cor. 9:27). We should undertake these exercises not as services that justify but as restraints on our flesh, lest we be overcome by satiety and become complacent and idle with the result that we indulge and pamper the desires of our flesh. In this we must be diligent at all times because God commands it at all times. But their prescription of certain foods and seasons contributes nothing to the subjection of the flesh. Their fasts are more luxurious and sumptuous than others’ feasts, and our opponents do not even observe the canonical prescriptions.*

*“This subject of traditions involves many difficult and controversial questions, and we know from actual experience that traditions are real snares for consciences. When they are required as necessary, they bring exquisite torture to a conscience that has omitted some observance. On the other hand, their abrogation involves its own difficulties and problems. But our case is plain and simple because our opponents condemn us for teaching that human traditions do not merit the forgiveness of sins, and they require so-called ‘universal rites’ as necessary for salvation. Here Paul is our constant champion; everywhere he insists that these observances neither justify nor are necessary over and above the righteousness of faith. Nevertheless, liberty in these matters should be used moderately, lest the weak be offended and become more hostile to the true teaching of the Gospel because of an abuse of liberty. Nothing should be changed in the accustomed rites without good reason, and to foster harmony those ancient customs should be kept which can be kept without sin or without great disadvantage. This is what we teach. In this very assembly we have shown ample evidence of our willingness to observe adiaphora with others, even where this involved some disadvantage to us. We believed that the greatest possible public harmony, without offense to consciences, should be preferred to all other advantages, but we shall have more to say about this whole issue when we discuss vows and ecclesiastical authority.*

**“Article XVI. Political Order:** *Our opponents approve Article XVI without exception. There we confessed that a Christian might legitimately hold public office, render verdicts according to imperial or other established laws, prescribe legal punishments, engage in just wars, render military service, enter into legal contracts, own property, take an oath when the government requires its, or contract marriage — in short, that lawful civil ordinances are God’s good creatures and divine ordinances in which a Christian may safely take part. The writings of our theologians have profitably illumined this whole question of the distinction between Christ’s kingdom and a political kingdom. Christ’s kingdom is spiritual; it is the knowledge of God in the heart, the fear of God and faith, the beginning of eternal righteousness and eternal life. At the same time it lets us make outward use of the legitimate political ordinances of the nation in which we live, just as it lets us make use of medicine or architecture, food or drink or air. The Gospel does not introduce any new laws about the civil estate, but commands us to obey the existing laws, whether they were formulated by heathen or by others, and in this obedience to practice love. It was mad of Carlstadt to try to impose on us the judicial laws of Moses. Our theologians have written extensively on this subject because the monks had broadcast many dangerous ideas through the church. They called it an evangelical state to hold property in common, and they called it an evangelical counsel not to own property and not to go to court. These ideas seriously obscure the Gospel and the spiritual kingdom; they are also dangerous to the state. For the Gospel does not destroy the state or the family but rather approves them, and it commands us to obey them as divine ordinances not only from fear of punishment but also ‘for the sake of conscience’ (Rom. 13:5).*

*“Julian the Apostate, Celsus, and many others opposed the Christians on the grounds that their Gospel would destroy the commonwealth by its prohibition of legal redress and by other teachings that were not suited to civil relationships. These questions were very disturbing to Origen, Nazianzus, and others, though they are very easy to answer if we keep certain things in mind. The Gospel does not legislate for the civil estate but is the forgiveness of sins and the beginning of eternal life in the hearts of believers. It not only approves governments but subjects us to them, just as we are necessarily subjected to the laws of the seasons and to the change of winter and summer as ordinances of God. The Gospel forbids private revenge, and Christ stresses this so often lest the Apostles think that they should usurp the government from those who hold it, as in the Jewish dream of the messianic kingdom; instead, He would have them know their duty to teach that the spiritual kingdom does not change the civil government. . . .”*

**(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.  
   • **EMMAUS YOUTH BAKE SALE**  
   Catechesis / Bible Class    10:45 a.m.

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

**TUESDAY**                      Board of Elders    6:00 p.m.  
   Church Council    7:30 p.m.

**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.

*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 Angels' Tide:  
Isaiah 25:6–9; Philippians 4:4–13; and Saint Matthew 22:1–14*