

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.
- ◆ In Family Bible Class this morning, we'll continue our new study, looking at the Book of Genesis. Parents, children, youth, and adults are welcome. Note that rehearsals for this year's Christmas Pageant are now being held during the usual catechesis time. The pageant will be next Sunday.
- ◆ To wait upon the Lord in repentant faith throughout this Advent Season, we will be gathered for Evening Prayer each Wednesday at 6:00 p.m.
Also, throughout the final week of Advent, from the 17th through the 23rd, we will be gathered for daily prayer to the petition the coming of Immanuel. Join us for Matins at 9:00 a.m. on Thursday, Friday, and Saturday this week.
The final Christmas Pageant Rehearsal will be held this Saturday, the 20th of December, following the Order of Matins at 9:00 a.m.
- ◆ The Altar flowers this morning are provided by Walter Sanders to the glory of God, in loving memory of his sister, Beulah Frank.
- ◆ When paying for Altar flowers, the checks should be made out to Emmaus LWML and then given to Diana Fish. Thanks!
- ◆ **COLLECTIONS FOR 7 DECEMBER 2014: \$ 1,484.95**
In order to meet our financial obligations and commitments, an average of \$2240 is needed each week.
- ◆ Offering envelopes for the coming Year of Our Lord 2015 are now available in the glass room at the back of the church.
- ◆ **IN THE LORD'S SERVICE THIS LORD'S DAY:**
(ELDERS) Robert Rhein; (USHERS) Matthew Horner & Rick Saenz;
(ACOLYTE) Joshua Jordan; (ORGANIST) Deaconess Sandra Rhein;
(GREETERS) Marilyn Dulmatch & Lois Veen.
- ◆ Rev. D. Richard Stuckwisch, Pastor Home Phone: (574) 233 – 0574

From the Lutheran Confessions

“Article XXII. The Lord’s Supper Under Both Kinds: In the Confutation our opponents do not even try to explain to the church why one part of the Sacrament has been withheld. This is what good religious men ought to do. They should have given the church a valid explanation to instruct those who were not permitted to receive the entire Sacrament. These men maintain that it is right to deny one part, and they refuse to grant both kinds. They cannot produce any ancient examples to prove their fiction that in the beginning of the church it was customary in some places to administer only one part. They quote passages that mention bread, like Luke 24:35, which says that the disciples recognized Christ in the breaking of the bread. They quote other passages that talk about the breaking of the bread. We do not seriously object if someone takes these passages as referring to the Sacrament. Still it does not follow that only one part was given; for by the ordinary usage of language, naming one part also signifies the other.

“They also refer to ‘lay communion.’ But this was not the use of only one kind. When priests were commanded to use lay communion, this indicated that they had been defrocked and were no longer permitted to consecrate the elements. Our opponents know this very well, but they throw sand in the eyes of the uninitiated, who when they hear the phrase ‘lay communion’ immediately imagine that it means our present custom of giving the laity only a part of the Sacrament.

“Look at the effrontery of the men! Among the reasons why both kinds are not given, Gabriel says that a distinction should be made between laity and clergy. This is no doubt the main reason for defending the denial of one part: to elevate the position of the clergy by a religious rite. To put it as mildly as possible, this is a human device and its purpose is quite evident. In the Confutation they also mention the case of Eli’s sons (1 Sam. 2:36); after the loss of the high priesthood, they were supposed to ask for the one part that belonged to the priests. They say this indicates the use of one kind, and they add, ‘Thus our laity should be satisfied with the one part offered by the priest, that is, with one kind.’ Our opponents are obviously clowning when they apply the story of Eli’s sons to the Sacrament. The story describes Eli’s punishment. Do they also want to say that the laity has been kept from the one kind as a punishment? The Sacrament was instituted to console and strengthen terrified hearts when they believe that Christ’s flesh, given for the life of the world, is their food and that they come to life by being joined to Christ. Our opponents argue that the laity has been kept from the one kind as a punishment.

“They say, ‘They should be satisfied.’ This is the way a tyrant would act. But why should they be satisfied? They should not ask for a reason; but whatever the theologians say, let that be law! These are the dregs of Eck. We recognize these Thrasonian voices, and if we wanted to answer them we would have enough to say. Look at the great effrontery of the man. Like some tyrant in a play, he commands, ‘Whether they like it or not, they should be satisfied!’ In the judgment of God, will the reasons he gives exonerate those who withhold a part of the Sacrament and rage against good men who use the entire Sacrament?”

“If they withhold it to make a distinction of orders, this in itself should keep us from agreeing with our opponents, even though otherwise we might want to maintain their practice. There are other distinctions of order between priest and people, but there is no mystery as to why they defend this distinction so zealously. But to avoid the impression that we are minimizing the real dignity of the order, we shall not say anything more about their crafty designs.

“They also refer to the danger of spilling and similar factors which are not cogent enough to change Christ’s ordinance. Even if we grant the freedom to use one kind or both, how can they make the withholding of one kind mandatory? But the church cannot arrogate to itself the freedom to call Christ’s ordinances matters of indifference.

“We do not blame the church, which has suffered this injury because it could not obtain both parts; but we do blame the writers who defend the legitimacy of withholding both kinds in the Sacrament and who even excommunicate and violently persecute anyone that uses the entire Sacrament. Let them figure out how they will account to God for their decisions. Nor dare we assume that the church immediately approves or accept whatever the pontiffs decide, especially when Scripture prophesies about bishops and pastors in the words of Ezekiel (7:26), ‘The law perishes from the priest.’”

*“**Article XXIII. The Marriage of Priests:** Despite the notoriety of their defiled celibacy, our opponents not only use the wicked and false pretext of divine authority for their audacious defense of the pontifical law, but they even urge the emperor and the princes not to let the Roman Empire be disgraced and shamed by the marriage of priests. This is exactly what they say.*

“Where in any history can one read of greater brazenness than that of our opponents? We shall review their arguments in a moment. First, let the intelligent reader consider the impudence of these good-for-nothings who say that marriage disgraces and shames the empire. . . .”

(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.
 Bible Class / Pageant Rehearsal 10:45 a.m.

MONDAY **Vespers** **6:00 p.m.**
 Bible Class 6:30 p.m.

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

WEDNESDAY Children's Choir Rehearsal 5:15 p.m.
 Advent Evening Prayer **6:00 p.m.**

THURSDAY **Advent Matins** **9:00 a.m.**

FRIDAY **Advent Matins** **9:00 a.m.**

SATURDAY **Advent Matins** **9:00 a.m.**
Christmas Pageant Rehearsal following Matins

NEXT SUNDAY Divine Service of Communion 9:00 a.m.
 Coffee & Refreshment Downstairs 10:30 a.m.
 Christmas Pageant 11:00 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 Fourth Sunday in Advent:
2 Samuel 7:1–16; Romans 16:25–27; and Saint Luke 1:26–38*