

# ***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.
- ◆ Please note: New and returning officers of the congregation will be inducted into office at the Divine Service next Sunday (18 January). Our sincere thanks to those who have served faithfully over the past year, and to those who continue to serve our congregation in various capacities, whether in a particular office, or simply and quietly behind the scenes as needs arise.
- ◆ Following coffee & refreshments, our Family Bible Class continues our new study of Genesis, making use of Dr. Luther's lectures on that important first book of the Bible. Parents and children, youth and adults are welcome.  
  
Also, our regular Sunday morning catechesis classes for the children of various ages have resumed their usual schedule and routine.
- ◆ Catechumens (and parents), please note that our weekday catechesis classes have resumed, at the usual times, on Wednesdays and Fridays respectively.
- ◆ Pastor Stuckwisch will be vested and available in the Emmaus sanctuary for Individual Confession and Absolution this Saturday (10 January) from 5:00 until 7:00 p.m. This means of grace and forgiveness, by the authority of Christ our Lord, is freely offered to be freely received in repentant faith. Those with questions concerning this practice are encouraged to review the Small Catechism, and are welcome to visit with Pastor about it.
- ◆ The Altar flowers this morning have been provided by Pastor & LaRena Stuckwisch to the glory of God, in thanksgiving for their new grandson, Donovan Richmond Stuckwisch, and for his Holy Baptism in Texas today.
- ◆ Please note that a new flower chart for the Year of Our Lord 2015 is now available on the bulletin board at the back of the church. You are welcome to sign up to provide flowers for the Lord's Altar to the glory of God, in memory of loved ones, or in honor of special people and events.

When paying for Altar flowers, the checks should be made out to Emmaus LWML and then given to Diana Fish. Thanks!

◆ COLLECTIONS FOR 4 JANUARY 2014: \$ 1,608.78

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: (ELDERS) Robert Rhein; (USHERS) Nathaniel Rhein & Matthew Harrison; (ACOLYTE) Joshua Jordan; (CRUCIFER) Ariksander Stuckwisch; (ORGANIST) Deaconess Sandra Rhein; (GREETERS) Marilyn Dulmatch & Lois Veen.

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

## **From the Lutheran Confessions**

*“Article XXIII. The Marriage of Priests: The ancient canons do not forbid marriage, nor dissolve marriages that have been contracted, though they remove those from the public ministry who married while in office. In those times such a dismissal was an act of kindness. These new canons do not represent the decision of the synods but the private judgment of the popes. They forbid the contracting of marriages and dissolve them once they have been contracted, and all this in open defiance of Christ’s command, ‘What God has joined together, let no man put asunder’ (Matt. 19:6). In the Confutation our opponents shriek that the councils have commanded celibacy. We do not object to the councils, for they do allow marriage under certain circumstances; but we do object to the regulations which the Roman pontiffs have set up since the ancient synods and contrary to their authority. The pontiffs show contempt for the authority of the synods while they want others to accept it as sacrosanct. Thus the regulation about perpetual celibacy is peculiar to this new pontifical tyranny, and with good reason; Daniel says that it is characteristic of Anti-Christ’s kingdom to despise women (11:37).’*

*“[Our fifth point is this]: Although our opponents do not defend this regulation for religious reasons, since they see that it is not being observed, still they cloak it with pious-sounding phrases to give it a religious front. They claim that they require celibacy because it is pure, as though marriage were impure and sinful, or as though celibacy merited justification more than marriage. For this they refer to the ceremonies of the Mosaic law which prescribed that during the period of their ministration the priests of the Old Testament were to be separated from their wives; since the priests of the New Testament must pray continually, they must also preserve perpetual continence. This clumsy analogy is presented as a proof to force perpetual celibacy on priests, though in this very analogy marriage is permitted and intercourse is forbidden only during the*

*period of ministration. Besides, prayer is one thing and ministration another. The saints prayed even when they were not carrying on their public ministry, and marital intercourse did not keep them from praying.*

*“We shall reply to these figments one by one. In the first place, our opponents must admit that for believers marriage is pure because it has been sanctified by the Word of God; that is, it is something which the Word of God permits and approves, as the Scriptures abundantly testify. Christ calls marriage a divine union when he says in Matthew 19:6, ‘What God has joined together.’ Paul says marriage, food, and similar things are ‘consecrated by the Word of God and prayer’ (I Tim. 4:5): by the Word which assures the conscience that God approves, and by prayer, that is, by faith which uses it gratefully as a gift of God. In I Corinthians 7:14 he says, ‘The unbelieving husband is consecrated through his gift’; that is, the use of marriage is permissible and holy through faith in Christ just as the use of food, etc. is permissible. In I Timothy 2:15 he says, ‘Woman will be saved through bearing children.’ If our opponents could produce a passage like that about celibacy, they would stage a wonderful victory celebration. Paul says that woman is saved through bearing children. In contrast to the hypocrisy of celibacy, what greater honor could he bestow than to say that woman is saved by the marital functions themselves, by marital intercourse, by childbirth, and by her other domestic duties? What does Paul say? Let the reader note that he adds faith and does not praise domestic duties apart from faith: ‘if she continues,’ he says, ‘in faith.’ He is talking about the whole class of mothers, and above all he requires the faith by which a woman accepts the forgiveness of sins and justification. Then he adds a certain task of her calling, as performance of the tasks of a particular calling should follow everyone’s faith, pleasing God because of faith. So a woman’s duties please God because of faith, and a believing woman is saved if she serves faithfully in these duties of her calling.*

*“These passages teach that marriage is a lawful thing. If purity means that something has God’s permission and approval, then marriages are pure since they are approved by the Word of God. Paul says about lawful things, ‘To the pure all things are pure’ (Titus 1:15), that is, to believers in Christ who are righteous by faith. As virginity is impure in the ungodly, therefore, so marriage is pure in the godly, through the Word of God and faith.*

*“In the second place, the proper contrast is between lust and purity understood as the purity of the heart and the mortification of lust; it is not marriage that the law forbids, but lust, adultery, and promiscuity. Therefore celibacy is not necessarily pure. There may be greater purity of heart in a married man like Abraham or Jacob than in many others who are truly continent.”*

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

# ***Walking with Our Savior this Week***

<b>TODAY</b>	<b>THE BAPTISM OF OUR LORD</b>	
	<b>Divine Service of Communion</b>	<b>9:00 a.m.</b>
	Coffee & Refreshments Downstairs	10:30 a.m.
	Catechesis / Family Bible Class	10:45 a.m.
	<i>Installation at Calvary in Plymouth</i>	<i>3:00 p.m.</i>
<b>MONDAY</b>	<b>Vespers</b>	<b>6:00 p.m.</b>
	Bible Class	6:30 p.m.
<b>TUESDAY</b>	Board of Elders	6:00 p.m.
	Church Council	7:30 p.m.
<b>WEDNESDAY</b>	Catechesis Class	4:30 p.m.
	Children's Choir Rehearsal	6:10 p.m.
	<b><i>Evening Prayer</i></b>	<b><i>7:00 p.m.</i></b>
<b>THURSDAY</b>	<i>Pastor's Family Day (but <u>do call</u> in cases of emergency)</i>	
<b>FRIDAY</b>	Catechesis Class	4:30 p.m.
<b>SATURDAY</b>	Individual Confession & Absolution	5:00—7:00
<b>NEXT SUNDAY</b>	<b>Divine Service of Communion</b>	<b>9:00 a.m.</b>
	<i>with induction of officers for 2015</i>	
	Coffee & Refreshments Downstairs	10:30 a.m.
	Voters' Meeting / Catechesis	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 Second after the Epiphany:  
1 Samuel 3:1–20; 1 Corinthians 6:12–20; and Saint John 1:43–51*