

# ***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 Genesis, relying especially on Dr. Luther's extensive commentary on that sacred text. Parents and children, youth and adults are welcome.

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

- ◆ This afternoon, there will be a Pampered Chef wedding shower for Margaret Rhein, as she is engaged to be married this spring to Jonathan Casey of Fort Wayne, Indiana. We look forward to blessing her future kitchen with many supplies. Friends from the area, church family, and her own family will be among those joining us. The party will begin at 12:30 p.m. in the parish hall here at Emmaus. It is not necessary to bring a gift to the party as Nancy, the Pampered Chef representative has Margaret's wish list, and all the items included on her list will be available at the party for you to see and order. Talk to Karin Horner for more information about the wedding shower.

- ◆ Also this afternoon, beginning at 4:00 p.m., Emmaus will be hosting the South Bend Circuit Forum. This constitutes an official meeting of the Circuit for purposes of electing the Circuit Visitor for the coming triennium.

- ◆ The Altar flowers this morning are provided by Rev. Josh & Sarah Osburn to the glory of God, in loving memory of their son, Peter.

- ◆ **IN THE LORD'S SERVICE THIS LORD'S DAY:**  
(ELDER) Robert Rhein; (USHERS) Matthew Horner & Aaron Seyboldt;  
(ACOLYTE) Benjamin Horner; (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: Good men will know how to use marriage moderately, especially when they are occupied with public service, which is often so burdensome to good men that domestic problems are excluded from their minds. Good men know, too, that Paul commands each one to possess his vessel in holiness (1 Thess. 4:4). They know that sometimes they must withdraw to have opportunity for prayer, but Paul does not want this to be perpetual (1 Cor. 7:5). Such continence is easy for the godly and busy. But it is all too evident that the great crowd of lazy priests in the confraternities, where they can live voluptuously, cannot even keep this Levitical continence. We all know the verse, ‘The boy who is used to being lazy hates those who are busy.’*

*“Many heretics have misunderstood the law of Moses; therefore they have spoken contemptuously about marriage and admiringly about celibacy. Epiphanius complains that this characteristic among the Encratites captured the imagination of the unwary. They abstained from wine, even in the Lord’s Supper; they abstained from the meat of all animals, thus surpassing the Dominican friars, who eat fish. They also abstained from marriage, and this called forth the most admiration. They thought they would merit grace by performing these works and services instead of using wine or meat or marriage, which seemed profane and unclean and hardly pleasing to God, even though it was not completely condemned.*

*“Paul condemns such ‘worship of angels’ in Colossians (2:18). It surpasses the knowledge of Christ by making men believe that through such hypocrisy they are pure and righteous. It obscures the recognition of God’s commands and gifts, which he wants us to use devoutly. We could mention cases of godly consciences being very troubled about the legitimacy of being married. The origin of this evil is the exaggerated way the monks have praised celibacy. We do not disparage temperance or continence; we have said before that discipline and restraint of the body are necessary. But we deny that one should trust in certain observances for righteousness. In the excellent phrase of Epiphanius, such observances should be praised ‘for the sake of discipline and the common weal’ (that is, for the discipline of the body and for public morality), just as certain rites were introduced as lessons for the ignorant and not as services that justify.*

*“Our opponents do not demand celibacy for religious reasons, for they know that chastity is not the usual thing. They use religion as a pretext to put something over on the ignorant. They are therefore more contemptible than the Encratites, who seem to have gone astray through some sort of religion. These Epicureans purposely use religion as a pretext.*

*“Sixth, we have many reasons for rejecting the law of perpetual celibacy. But even if the law were not unjust, it is dangerous to public and private morals; this alone should keep good men from approving a burden that has destroyed so many souls. Good men have been complaining about this burden for a long time, either for themselves or for those whom they saw in danger, but none of the popes listened to these complaints. It is no secret how harmful this law has been to public morals and how productive of vices and shameful lusts. In its satires Rome still reads and recognizes its own morals.*

*“So God takes revenge against those who despise His gift and ordinance and forbid marriage. Since it has been customary to change other laws if the common good demanded it, why was not the same done to this law? There are so many good reasons for changing it, especially in these last times. Nature is growing older and progressively weaker, so that we ought to use the remedies God has given us. The destruction in the flood and the burning of Sodom and Gomorrah reveal God’s wrath at human vice. Similar vices have preceded the fall of many other cities, like Sybaris and Rome. This has given us a picture of the times that will precede the end of all things. In a time like this it was appropriate to guard marriage with the strictest laws and examples and to invite men to it. This is the duty of public officials, who ought to maintain public order. Meanwhile, preachers of the Gospel should exhort the incontinent to marry and also exhort others not to despise the gift of continence.*

*“Daily the pontiffs dispense and change other good laws; on this one law of celibacy they are adamant and inexorable, though it is obviously a matter of simple human right. Now they are making the law even more unbearable in several ways. The canon commands that priests be suspended; our canonists suspend them all right — not from office but from trees! They cruelly kill men just because they are married. Such murders show that this law is a doctrine of demons (1 Tim. 4:1–3); since the devil is a murderer (John 8:44), he uses these murders to defend his law.*

*“We know we are laying ourselves open to the charge of schism because we seem to have separated ourselves from those who are regarded as the regular bishops. But our consciences are at ease. Despite our most earnest desire to establish harmony, we know that to satisfy our opponents we would have to reject the clear truth. We would have to go along with our opponents in the defense of this unjust law, the dissolution of existing marriages, the murder of priests who refuse to submit, and the exile of poor women and orphaned children. Since these conditions are certainly displeasing to God, we do not regret our lack of an alliance with such murderous opponents.”*

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

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

**TODAY**                      **Divine Service of Communion**                      **9:00 a.m.**

Coffee & Refreshments Downstairs 10:30 a.m.

Catechesis / Family Bible Class 10:45 a.m.

*Wedding Shower for Margaret Rhein* 12:30 p.m.

*South Bend Circuit Forum at Emmaus* 4:00 p.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**                      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 & Refreshments Downstairs 10:30 a.m.

Catechesis / Family Bible Class 10:45 a.m.

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

*Today (25 January) is also the Feast of the Conversion of Saint Paul:*

*Readings: Acts 9:1–22; Galatians 1:11–24; St. Matt. 19:27–30*

*This Monday (26 January) is the Feast of Saint Titus, Pastor & Confessor*

*Readings: Acts 20:28–35; Titus 1:1–9; and St. Luke 10:1–9*

*The Appointed Readings for next Sunday, the Fourth after the Epiphany:*

*Deuteronomy 18:15–20; 1 Cor. 8:1–13; and St. Mark 1:21–28*