

# ***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 twelves years of age. And Dave Smith is teaching a catechesis class for teenagers (and others interested).

◆ Ladies of Emmaus, please note: LWML Mites will be collected next Sunday (22 March), and donations for our food pantry on Palm Sunday (the 29th).

◆ Throughout Lent, there are Vespers each Wednesday at 7:00 p.m., as well as a brief, spoken Divine Service each Friday at 9:00 a.m.

As in past years, there will be soup supper served prior to the Wednesday evening Vespers, from 5:30 until 6:30 p.m. One and all are welcome to enjoy the good soup and to share that opportunity for fraternal fellowship.

◆ Looking ahead to Wednesday the 25th, not this week but next, we will be celebrating the Feast of the Annunciation of Our Lord in the Divine Service, also at 7:00 p.m. (following the soup supper).

◆ This Saturday (21 March), Pastor Stuckwisch will be vested and available in the Emmaus Sanctuary for Individual Confession and Absolution from 5:00 until 7:00 p.m. This means of grace and forgiveness, by the authority of our Lord Jesus Christ, is freely offered to be freely received in repentant faith. Those who may have questions concerning this Christian practice are encouraged to review the Fifth Chief Part of the Small Catechism, and are also welcome to visit with either of our pastors about it at any time.

◆ **COLLECTIONS FOR 8 MARCH 2015:     \$ 2,176.00**

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) Robert Rhein; (USHERS) Aaron Seyboldt & Matthew Harrison;  
(ACOLYTE) Lucas Jindra; (ORGANIST) Monica Stuckwisch;  
(GREETERS) Carrol McCarty & Pat Nering.
  
- ◆ Rev. D. Richard Stuckwisch, Pastor                      Home Phone: (574) 233 – 0574

## **From the Lutheran Confessions**

*“Article XXIV. The Mass: They also quote the Epistle to the Hebrews (5:1), ‘Every high priest chosen from among men is appointed to act on behalf of men in relation to God, to offer gifts and sacrifices for sins.’ From this they conclude that since the New Testament has priests and high priests, it must also have some sort of sacrifice for sins. This is a very convincing argument for the ignorant, especially when the pomp of the Old Testament priesthood and sacrifices is spread before their eyes. The analogy deceives them, and they think that we should have some ceremony or sacrifice for sins, just as the Old Testament did. The services of the Mass and the rest of the papal order are nothing but a misinterpretation of the Levitical order.*

*“Though the main proofs for our position are in the Epistle to the Hebrews, our opponents twist passages from this very epistle against us — like this one, which says that ‘every high priest is appointed to offer sacrifices for sins.’ The Scripture itself adds immediately that Christ is the High Priest. The preceding words talk about the Levitical priesthood and say that it was a picture of Christ’s priesthood. The Levitical sacrifices for sin did not merit the forgiveness of sins in the sight of God; as we have already said, they were merely a picture of the sacrifice of Christ which was to be the one propitiatory sacrifice. Therefore a large part of the epistle is devoted to the theme that the ancient priesthood and the ancient sacrifices were not instituted to merit the forgiveness of sins or reconciliation before God, but only to symbolize the future death of Christ alone. In the Old Testament as in the New, the saints had to be justified by faith in the promise of the forgiveness of sins given for Christ’s sake. Since the beginning of the world, all the saints have had to believe that Christ would be the offering and the satisfaction for sin, as Isaiah 53:10 teaches, ‘When He makes Himself an offering for sin.’*

*“The Old Testament sacrifices, therefore, did not merit reconciliation — unless by analogy, since they merited civil reconciliation — but only symbolized the coming sacrifice. From this it follows that only the sacrifice of Christ can be valid for the sins of others, and that there is no other such sacrifice left in the New Testament except the one sacrifice of Christ on the cross.*

*“It is completely erroneous to imagine that the Levitical sacrifices merited the forgiveness of sins before God and that by analogy there must be sacrifices in the New Testament besides the death of Christ that are valid for the sins of others. This notion completely negates the merit of Christ’s suffering and the righteousness of faith, it corrupts the teaching of both the Old and the New Testament, and it replaces Christ as our Mediator and Propitiator with priests and sacrificers who daily peddle their wares in the churches.*

*“If anyone argues, therefore, that the New Testament must have a priest who sacrifices for sin, this can only apply to Christ. The whole Epistle to the Hebrews supports this interpretation. We would be setting up other mediators besides Christ if we were to look for some other satisfaction that was valid for the sins of others and reconciled God. Since the priesthood of the New Testament is a ministry of the Spirit, as Paul teaches in 2 Corinthians 3:6, the only sacrifice of satisfaction it has for the sins of others is the sacrifice of Christ. It has no sacrifices like the Levitical which could be transferred to others *ex opere operato* [that, by the working of the work]; but it offers to others the Gospel and the Sacraments so that thereby they may receive faith and the Holy Spirit and be put to death and made alive. The ministry of the Spirit contradicts any such transfer *ex opere operato*. Through the ministry of the Spirit, the Holy Spirit works in the heart. Therefore this ministry benefits people when He does work to give them new birth and life. This does not happen by the transfer of one man’s work to another *ex opere operato*.*

*“We have shown the conflict between the righteousness of faith and the idea that the Mass justifies *ex opere operato* or that it merits the forgiveness of sins for others. There can be no forgiveness of sins and no conquest of the terrors of death and sin through any work or anything else but faith in Christ, as we read, ‘Since we are justified by faith, we have peace’ (Rom. 5:1).*

*“We have also shown that the Scripture passages quoted against us give no support to our opponents’ wicked idea that the Mass justifies *ex opere operato*. Good men in every country can see this. We therefore reject the error of Thomas when he writes, ‘The body of the Lord, once offered on the cross for the original debt, is daily offered on the altar for daily offenses so that in this the church might have a service that reconciles God.’ We also reject other common errors: that the Mass confers grace *ex opere operato* on one who uses it, or that it merits the remission of sins, guilt, and punishment for those to whom it is transferred, even for wicked people, if they do not put an obstacle in its way. These are the wicked and recent fictions of the ignorant monks; they destroy the glory of Christ’s suffering and the righteousness of faith.”*

**(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.

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

Bible Class                      6:30 p.m.

**TUESDAY**                      Board of Elders                      6:00 p.m.

Church Council                      7:30 p.m.

**WEDNESDAY**                      Soup Supper                      5:30—6:30

**Fourth Lenten Vespers**                      **7:00 p.m.**

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

**FRIDAY**                      ***Brief Spoken Divine Service***                      **9:00 a.m.**

**SATURDAY**                      Individual Confession & Absolution 5:00—7:00

**NEXT SUNDAY**                      **Divine Service of Communion**                      **9:00 a.m.**

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:*

*This Thursday (19 March) is the Feast of St. Joseph, Son of David  
Readings: 2 Sam. 7:4–16; Rom. 4:13–18; and St. Matt. 2:13–23*

*The Appointed Readings for next Sunday, the Fifth Sunday in Lent:  
Jeremiah 31:31–34; Hebrew 5:1–10; and St. Mark 10:32–45*