

# ***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).
- ◆ Catechumens and parents, please note that Catechesis Classes resume this week on Wednesday and Friday, both classes beginning at 4:30 p.m.
- ◆ This Saturday (18 April), 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.
- ◆ Next Sunday, we invite you to remain following Bible Class and Catechesis for a Carry-in Dinner and a Baby Shower / Ingathering for the Osbuns.
- ◆ The Altar flowers this morning have been provided by Marilyn Dulmatch to the glory of God, in honor of all Valpo grads.
- ◆ **COLLECTIONS FOR 5 APRIL 2015: \$ 2,160.25**  
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) Matthew Harrison & Nicholai Stuckwisch; (ACOLYTE) Joshua Jordan; (CRUCIFER) Martin Horner; (ORGANIST) Dcs. Sandra Rhein; (GREETERS) Carrol McCarty & Pat Nering.**
- ◆ Rev. D. Richard Stuckwisch, Pastor                      Home Phone: (574) 233 – 0574

## From the Lutheran Confessions

*“Article XXIV. The Mass: It is silly to argue that since the Holy Scriptures mention an altar, the Mass must be a sacrifice; for Paul uses the figure of an altar only for illustration. They also imagine that ‘Mass’ is derived from mizbeach, the Hebrew word for altar. Why such a far-fetched etymology, except perhaps to show off their knowledge of Hebrew? Why go so far afield for the etymology when the term occurs in Deuteronomy 16:10, where it means the collections or gifts of the people rather than the offering of the priest? Individuals coming to the celebration of the Passover had to bring some gift as a contribution. Originally the Christians kept this practice. The apostolic canons show that when they gathered they brought bread, wine, and other things. Part of this was taken to be consecrated, the rest was distributed to the poor. With this practice they also kept the term ‘Mass’ as the name for the contributions. It seems that because of such contributions the Mass was called agape in some places, unless some one prefers to think it was called that because of the common banquet. But let us pass over these trifles.*

*“It is silly for our opponents to raise such quibbles about such an important issue. For even though the Mass is called an offering, what does that term have to do with these dreams about the efficacy of the act ex opere operato and its supposed applicability to merit the forgiveness of sins for others? It can be called an offering, as it is called a Eucharist, because prayers, thanksgivings, and the whole worship are offered there. But neither ceremonies nor prayers provide an advantage ex opere operato without faith. Nevertheless, we are arguing here not about prayers, but really about the Lord’s Supper.*

*“The Greek Canon also says much about an offering; but it clearly shows that it is not talking about the whole service, about the prayers and thanksgivings. This is what it says: ‘And make us worthy to come to offer Thee entreaties and supplications and bloodless sacrifices for all the people.’ Properly understood, this is not offensive. It prays that we might be made worthy to offer prayers and supplications and bloodless sacrifices for the people. It calls even prayers ‘bloodless sacrifices.’ So it says a little later: ‘We offer Thee this reasonable and bloodless service.’ It is a misinterpretation to translate this as ‘reasonable victim’ and apply it to the body of Christ itself. For the canon is talking about the whole service; and by ‘reasonable service’ (Rom. 12:1) Paul meant the service of the mind, fear, faith, prayer, thanksgiving, and the like, in opposition to a theory of ex opere operato.*

*“Mass for the Dead: Our opponents defend the application of the ceremony to free the souls of the dead, from which they make infinite profits. But for this they have no scriptural proof or command. It is no mere peccadillo to establish*

*such services in the church without the command of God and the example of Scripture, and to apply to the dead the Lord's Supper which was instituted for commemoration and preaching among the living. This is an abuse of the Name of God in violation of the Second Commandment.*

*“For one thing, it is an insult to the Gospel to maintain that without faith, ex opere operato [by the working of the work], a ceremony is a sacrifice that reconciles God and makes satisfaction for sins. It is horrible to attribute as much to the work of a priest as to the death of Christ. Then, too, sin and death cannot be conquered except by faith in Christ, as Paul teaches, ‘Being justified by faith, we have peace’ (Rom. 5:1). Therefore the penalty of purgatory cannot be overcome by the application of someone else's work.*

*“Now we shall pass over the sort of proofs our opponents have for purgatory, the sort of penalties they suppose purgatory has, the reasons they adduce in support of the doctrine of satisfaction, which we have refuted earlier. In reply we shall say only this much. Surely the Lord's Supper was instituted for the sake of forgiving guilt. For it offers the forgiveness of sins, which necessarily implies real guilt. Nevertheless, it does not make satisfaction for guilt; otherwise, the Mass would be on a par with the death of Christ. The forgiveness of guilt can be accepted only by faith. Therefore the Mass is not a satisfaction but a promise and a Sacrament requiring faith.*

*“Indeed, the bitterest kind of sorrow must seize all the faithful if they ponder the fact that the Mass has largely been transferred to the dead and to satisfactions for penalties. This is the abolition of the daily sacrifice in the church. It is the kingdom of tyrants who transferred the blessed promises of the forgiveness of guilt and faith to vain ideas of satisfactions. It is a contamination of the Gospel, a corruption of the use of the Sacraments. These are the ones who, Paul said, are ‘guilty of the body and blood of the Lord’ (1 Cor. 11:27). They have crushed the doctrine of faith, and under the pretext of satisfactions they have debased the forgiveness of guilt and the body and blood of the Lord for their own sacrilegious profit. Some day they will pay the penalty for this sacrilege. Therefore we and all faithful consciences should be careful not to support the abuses of our opponents.*

*“But let us get back to the issue. Since the Mass is not a satisfaction for either punishment or guilt, ex opere operato and without faith, it follows that it is useless to transfer it to the dead. There is no need here of a very lengthy discussion. Clearly this transference to the dead cannot be proved from the Scriptures, and it is not safe to institute services in the church without the authority of Scripture. . . .”*

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

