

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 a study of Genesis, making special use of Dr. Luther's commentary on that book.
Catechesis class for younger and beginning catechumens meets at the same time. Older children, especially between the ages of eight and twelve, will meet with Mike Jindra and Ian Walsh. And Dave Smith is teaching a catechesis class for teenagers and others who are interested.
- ◆ **This Monday (1 February), Emmaus will be gathered to celebrated the Eve of the Presentation of Our Lord in the Divine Service at 6:00 p.m.**
- ◆ The Sacred Season of Lent begins with Ash Wednesday on February the 10th (not this week but next). There will be opportunities for the imposition of ashes on that day, both in the morning and prior to the Divine Service that evening. There will also be opportunities, throughout the Season, for the Word of God and prayer, and for the celebration of the Sacrament. See the upcoming Announcements and the monthly calendar for days and times.
- ◆ The Altar flowers this morning are provided by Rev. Josh & Sarah Osbun to the glory of God, in loving memory of their son, Peter.
- ◆ Please note that a new flower chart for the Year of Our Lord 2016 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!

- ◆ IN THE LORD'S SERVICE THIS LORD'S DAY: (ELDER) Robert Rhein; (USHERS) Caleb Smith & Tobias Tribble; (ACOLYTE) Benjamin Horner; (ORGANIST) Deaconess Sandra Rhein; (GREETER) Pat Nering.
- ◆ Rev. D. Richard Stuckwisch, Pastor Home Phone: (574) 233 – 0574

From the Lutheran Confessions

THE TREATISE ON THE POWER AND PRIMACY OF THE POPE

Compiled by the Lutheran Theologians Assembled in Smalcald in 1537

The Power and Jurisdiction of Bishops

“In the [Augsburg] Confession and the Apology [of that Confession] we have set forth in general terms what we have to say about ecclesiastical power.

“The Gospel requires of those who preside over the churches [i.e., the pastors and bishops of the church] that they preach the Gospel, remit sins, administer the sacraments, and, in addition, exercise jurisdiction, that is, excommunicate those who are guilty of notorious crimes and absolve those who repent. By the confession of all, even of our adversaries, it is evident that this power belongs by divine right to all who preside over the churches, whether they are called pastors, presbyters, or bishops. Accordingly Jerome teaches clearly that in the apostolic letters all who preside over the churches are both bishops and presbyters. He quotes from Titus, ‘This is why I left you in Crete, that you might appoint presbyters in every town,’ and points out that these words are followed by, ‘A bishop must be married only once’ (Titus 1:5–7). Again, Peter and John call themselves presbyters (see I Pet. 5:1; II John 1; III John 1). And Jerome observes: ‘One man was chosen over the rest to prevent schism, lest several persons, by gathering separate followings around themselves, rend the church of Christ. For in Alexandria, from the time of Mark the Evangelist to the time of Bishop Heracles and Dionysius, the presbyters [the common term for pastors] always chose one of their number, set him in a higher place, and called him bishop. Moreover, in the same way in which an army might select a commander for itself, the deacons may choose from their number one who is known to be active and name him archdeacon. For, apart from ordination, what does a bishop do that a presbyter does not do?’

“Jerome therefore teaches that the distinction between the grades of bishop and presbyter (or pastor) is by human authority. The fact itself bears witness to this, for the power is the same, as I have already stated. Afterwards one thing made a distinction between bishops and pastors, and this was ordination, for it was decided that one bishop should ordain the ministers in a number of churches. But since the distinction between bishop and pastor is not by divine right, it is manifest that ordination administered by a pastor in his own church is valid by divine right. Consequently, when the regular bishops become enemies of the

Gospel and are unwilling to administer ordination, the churches retain the right to ordain for themselves. For wherever the church exists, the right to administer the Gospel also exists. Wherefore it is necessary for the church to retain the right of calling, electing, and ordaining ministers.

“This right is a gift given exclusively to the church, and no human authority can take it away from the church. It is as Paul testifies to the Ephesians when he says, ‘When He ascended on high He gave gifts to men’ (Eph. 4:8, 11, 12). He enumerates pastors and teacher among the gifts belonging exclusively to the church, and he adds that they are given for the work of ministry and for building up the body of Christ. Where the true church is, therefore, the right of electing and ordaining ministers must of necessity also be. So in an emergency even a layman absolves and becomes the minister and pastor of another. It is like the example which Augustine relates of two Christians in a ship, one of whom baptized the other (a catechumen), and the latter, after his Baptism, absolved the former. Here the words of Christ apply which testify that the keys were given to the church and not merely to certain individuals: ‘Where two or three are gathered in My Name, there am I in the midst of them’ (Matt. 18:20).

“Finally, this is confirmed by the declaration of Peter, ‘You are a royal priesthood’ (I Pet. 2:9). These words apply to the true church which, since it alone possesses the priesthood, certainly has the right of electing and ordaining ministers. The most common custom of the church also bears witness to this, for there was a time when the people elected pastors and bishops. Afterwards a bishop, either of that church or of a neighboring church, was brought in to confirm the election with the laying on of hands; nor was ordination anything more than such confirmation. Later on new ceremonies were added, many of which Dionysius describes; but he is a late and fictitious writer, whoever he may be, just as the writings of Clement are spurious. Still more recent writers added the words, ‘I give thee the power to sacrifice for the living and the dead.’ But not even this is found in Dionysius!

“From all these facts it is evident that the church retains the right of electing and ordaining ministers. Wherefore, when the bishops are heretics or refuse to administer ordination, the churches are by divine right compelled to ordain pastors and ministers for themselves. And it is the wickedness and tyranny of the bishops that give occasion to schism and discord, for Paul commands that bishops who teach and defend impious doctrines and impious forms of worship should be regarded as anathema (Gal. 1:7–9).”

(To be continued)

(From The Treatise on the Power and Primacy of the Pope, 1537)

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 **THE EVE OF THE PRESENTATION OF OUR LORD**
Divine Service of Communion 6:00 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 **THE TRANSFIGURATION OF OUR LORD**
Divine Service of Communion **9:00 a.m.**
with the Rites of Holy Baptism & Confirmation
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:

*This Tuesday (2 February) is the Feast of the Presentation of Our Lord
Readings: 1 Sam. 1:21–28; Heb. 2:14–18; and St. Luke 2:22–40*

*The Appointed Readings for next Sunday, the Transfiguration of Our Lord:
Deuteronomy 34:1–12; Hebrews 3:1–6; and Saint Luke 9:28–36*