

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.
- ◆ This morning, the Fundraising Committee will be opening the cans for the Silent Auction on the four blankets which are on display downstairs in the church hall. Highest bidder on each blanket gets it.
- ◆ 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 class for teenagers and others who may be interested.
- ◆ **Emmaus Family Day** this afternoon! The theme this month will be tacos (bring a favorite topping; meat and chips provided) and games (cards and dice available — bring board games at your own risk). We will meet from after Bible class until about 2:30 p.m. Feel free to bring Mom. Thanks!
- ◆ Pastor Stuckwisch will be attending the Northern Indiana District Pastors' Conference from Monday through Wednesday of this week. We will not be gathered for Vespers this Monday, nor for catechesis class and Evening Prayer on Wednesday. All catechumens who are able should attend the Friday class at the usual time (4:30—5:30 p.m.).
- ◆ Looking ahead, everyone is invited to bring a dessert to share for Pastors' Anniversary Dinner on the 29th of May. Everything else will be provided.
- ◆ **COLLECTIONS FOR 1 MAY 2016: \$ 1,451.83**

In order to meet our financial obligations and commitments, an average of \$2360 is needed each week.

◆ IN THE LORD'S SERVICE THIS LORD'S DAY:

(ELDER) Robert Rhein; (USHERS) Rick Saenz & Tobias Tribble;
(ACOLYTE) Timmy Jindra; (ORGANIST) Deaconess Sandra Rhein;
(GREETERS) Marilyn Dulmatch & Lois Veen.

◆ Rev. D. Richard Stuckwisch, Pastor

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From the Lutheran Confessions

THE AUGSBURG CONFESSION

“XXVI. The Distinction of Foods (continued). Although our teachers are, like Jovinian, accused of forbidding mortification and discipline, their writings reveal something quite different. They have always taught concerning the holy cross that Christians are obliged to suffer, and this is true and real rather than invented mortification.

“They also teach that everybody is under obligation to conduct himself, with reference to such bodily exercise as fasting and other discipline, so that he does not give occasion to sin, but not as if he earned grace by such works. Such bodily exercise should not be limited to certain specified days but should be practiced continually. Christ speaks of this in Luke 21:34, ‘Take heed to yourselves lest your hearts be weighed down with dissipation,’ and again, ‘This kind of demon cannot be driven out by anything but fasting and prayer.’ Paul said that he pommelled his body and subdued it, and by this he indicated that it is not the purpose of mortification to merit grace but to keep the body in such a condition that one can perform the duties required by one’s calling. Thus fasting in itself is not rejected, but what is rejected is making a necessary service of fasts on prescribed days and with specified foods, for this confuses consciences.

“We on our part also retain many ceremonies and traditions (such as the liturgy of the Mass and various canticles, festivals, and the like) which serve to preserve order in the church. At the same time, however, the people are instructed that such outward forms of service do not make us righteous before God and that they are to be observed without burdening consciences, which is to say that it is not a sin to omit them if this is done without causing scandal. The ancient Fathers maintained such liberty with respect to outward ceremonies, for in the East they kept Easter at a time different from that in Rome. When some regarded this difference as divisive of the church, they were admonished by others that it was not necessary to maintain uniformity in such customs. Irenaeus said, ‘Disagreement in fasting does not destroy unity in faith,’ and there is a statement in Dist. 12 that such disagreement in human ordinances is not in conflict

with the unity of Christendom. Moreover, the Tripartite History, Book 9, gathers many examples of dissimilar church usages and adds the profitable Christian observation, 'It was not the intention of the Apostles to institute holy days but to teach faith and love.'"

"XXVII. Monastic Vows. In discussing monastic vows it is necessary to begin by considering what opinions have hitherto been held concerning them, what kind of life was lived in the monasteries, and how many of the daily observances in them were contrary not only to the Word of God but also to papal canons. In the days of St Augustine monastic life was voluntary. Later, when true discipline and doctrine had become corrupted, monastic vows were invented, and the attempt was made to restore discipline by means of these vows as if in a well-conceived prison. In addition to monastic vows many other requirements were imposed, and such fetters and burdens were laid on many before they had attained an appropriate age.

"Many persons also entered monastic life ignorantly, for although they were not too young, they had not sufficiently appreciated or understood their strength. All of those who were thus ensnared and entangled were pressed and compelled to remain, in spite of the fact that even the papal canons might have set many of them free. The practice was stricter in women's convents than in those of men, though it would have been seemly to show more consideration to women as the weaker sex. Such severity and rigor displeased many devout people in the past, for they must have seen that both boys and girls were thrust into monasteries to provide for their maintenance. They must also have seen what evils came from this arrangement, what scandals and burdened consciences resulted. Many people complained that in such a momentous matter the canons were not strictly adhered to.

"Besides, monastic vows gained such a reputation, as is well known, that many monks with even a little understanding were displeased. It was claimed that monastic vows were equal to Baptism, and that by monastic life one could earn forgiveness of sin and justification before God. What is more, they added that monastic life not only earned righteousness and godliness, but also that by means of this life both the precepts and the counsels included in the Gospel were kept, and so monastic vows were praised more highly than Baptism. They also claimed that more merit could be obtained by monastic life than by all other states of life instituted by God—whether the office of pastor and preacher, of ruler, prince, lord, or the like, all of whom serve in their appointed calling according to God's Word and command without invented spirituality. None of these things can be denied, for they are found in their own books. . . ."

(From the Augsburg Confession, 1530)

Walking with Our Savior this Week

TODAY	Divine Service of Communion	9:00 a.m.
	Coffee & Refreshment Downstairs	10:30 a.m.
	Catechesis / Family Bible Class	10:45 a.m.
	EMMAUS FAMILY DAY	12:00—2:30

MONDAY—WEDNESDAY *Indiana District Pastors' Conference*

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 & Refreshment 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:

*The Appointed Readings for next Sunday, the Feast of Pentecost Day:
Genesis 11:1–9; Acts of the Apostles 2:1–21; and St. John 14:23–31*