

# ***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 will offer further opportunity for open questions and conversation with Pastor Stuckwisch. Over the summer we'll take up a discussion and study of Christian marriage and of stewardship, and probably St. Paul's Epistle to the Ephesians.

◆ Emmaus will be gathered to celebrate the Nativity of Saint John the Baptist this Friday, the 24th of June, in the Divine Service beginning at 6:00 p.m.

Looking ahead, Emmaus will be gathered to celebrate the Feast of St. Peter & St. Paul, the Apostles, on Wednesday the 29th of June, also at 6:00 p.m.

◆ This Saturday (25 June), 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 is freely offered to be freely received in repentant faith, according to the Word and promise of our dear Lord Jesus Christ. Anyone with questions concerning this Christian practice is encouraged to visit with pastor about it, and to review the Fifth Chief Part of the Catechism on the Office of the Keys and Confession. The Rite of Individual Confession is on page 292 in the Lutheran Service Book.

◆ The Altar flowers this morning have been provided by Pastor & LaRena Stuckwisch to the glory of God, in celebration of their 31st anniversary.

◆ COLLECTIONS FOR 12 JUNE 2016: \$ 1,768.00

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) Dave Smith; (USHERS) Matthew Horner & Nicholai Stuckwisch;  
(ACOLYTE) Frederick Stuckwisch; (ORGANIST) Dcs. Sandra Rhein;  
(GREETERS) Marilyn Dulmatch & Lois Veen.

◆ Rev. D. Richard Stuckwisch, Pastor                      Home Phone: (574) 233 – 0574

# From the Lutheran Confessions

## THE AUGSBURG CONFESSION

ARTICLES ABOUT MATTERS IN DISPUTE, IN WHICH  
AN ACCOUNT IS GIVEN OF THE ABUSES WHICH HAVE BEEN CORRECTED

*“XXVIII. The Power of Bishops (continued). If bishops have the power to burden the churches with countless requirements and thus ensnare consciences, why does the divine Scripture so frequently forbid the making and keeping of human regulations? Why does it call them doctrines of the devil? Is it possible that the Holy Spirit warned against them for nothing?”*

*“Inasmuch as such regulations as have been instituted as necessary to propitiate God and merit grace are contrary to the Gospel, it is not at all proper for the bishops to require such services of God. It is necessary to preserve the teaching of Christian liberty in Christendom, namely, that bondage to the law is not necessary for justification, as St. Paul writes in Gal. 5:1, ‘For freedom Christ has set us free; stand fast, therefore, and do not submit again to a yoke of slavery.’ For the chief article of the Gospel must be maintained, namely, that we obtain the grace of God through faith in Christ without our merits; we do not merit it by services of God instituted by men.*

*“What are we to say, then, about Sunday and other similar church ordinances and ceremonies? To this our teachers reply that bishops or pastors may make regulations so that everything in the churches is done in good order, but not as a means of obtaining God’s grace or making satisfaction for sins, nor in order to bind men’s consciences by considering these things necessary services of God and counting it a sin to omit their observance even when this is done without offense. So St. Paul directed in I Cor. 11:5 that women should cover their heads in the assembly. He also directed that in the assembly preachers should not all speak at once, but one after another, in order.*

*“It is proper for the Christian assembly to keep such ordinances for the sake of love and peace, to be obedient to the bishops and parish ministers in such matters, and to observe the regulations in such a way that one does not give offense to another and so that there may be no disorder or unbecoming conduct in the church. However, consciences should not be burdened by contending that such things are necessary for salvation or that it is a sin to omit them, even when no offense is given to others, just as no one would say that a woman commits a sin if without offense she goes out with uncovered head.*

*“Of like character is the observance of Sunday, Easter, Pentecost, and similar holy days and usages. Those who consider the appointment of Sunday in place of the Sabbath as a necessary institution are very much mistaken, for the Holy Scriptures have abrogated the Sabbath and teach that after the revelation of the Gospel all ceremonies of the old law may be omitted. Nevertheless, because it was necessary to appoint a certain day so that the people might know when they ought to assemble, the Christian church appointed Sunday for this purpose, and it was the more inclined and pleased to do this in order that the people might have an example of Christian liberty and might know that the keeping neither of the Sabbath nor of any other day is necessary.*

*“There are many faulty discussions of the transformation of the law, of the ceremonies of the New Testament, and of the change of the Sabbath, all of which have arisen from the false and erroneous opinion that in Christendom one must have services of God like the Levitical or Jewish services and that Christ commanded the Apostles and bishops to devise new ceremonies which would be necessary for salvation. Such errors were introduced into Christendom when the righteousness of faith was no longer taught and preached with clarity and purity. Some argue that although Sunday must not be kept as of divine obligation, it must nevertheless be kept as almost of divine obligation, and they prescribe the kind and amount of work that may be done on the day of rest. What are such discussions but snares of conscience? For although they undertake to lighten and mitigate human regulations, yet there can be no moderation or mitigation as long as the opinion remains and prevails that their observance is necessary. And this opinion will remain as long as there is no understanding of the righteousness of faith and Christian liberty.*

*“The Apostles directed that one should abstain from blood and from what is strangled. Who observes this prohibition now? Those who do not observe it commit no sin, for the Apostles did not wish to burden consciences with such bondage but forbade such eating for a time to avoid offense. One must pay attention to the chief article of Christian doctrine, and this is not abrogated by the decree. Scarcely any of the ancient canons are observed according to the letter, and many of the regulations fall into disuse from day to day even among those who observe such ordinances jealously. It is impossible to give counsel or help to consciences unless this mitigation is practiced, that one recognizes that such rules are not to be deemed necessary and that disregard of them does not injure consciences.”*

*(To be continued)*

*(From the Augsburg Confession, 1530)*

