

Announcements

September 17th, 2023

- ♦ 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.
- ♦ In Family Bible Class, Pastor Stephens will continue our study on the book of I Peter. Sunday School Classes are also offered at this time. See the bulletin board at the back of the sanctuary for more details.
- ♦ Emmaus will be gathered to celebrate *St. Matthew the Evangelist* in the **Divine Service, this Thursday, September 21st, at 6:00 pm**
- ♦ **Emmaus Hymnal Supplements** have arrived! Thank you to all who were part of the production process. Please see table in hallway for information.
- ♦ **October 14th Nelsons Port-A-Pit 9:00 am- 4 pm** At the Marathon Station (corner of Grape Rd. and Edison). We will be passing a signup sheet during Bible class prior to the event. If you would like to preorder chicken, it can be purchased by going to <https://emmaus247.square.site/> Any questions please see Bridgit Kronewitter or Rick Tribble.
- ♦ **October 29th** marks the culmination of Emmaus' Anniversary Year, with a Hymn Festival and catered dinner. The **Hymn Festival begins at 3 pm** at Emmaus, the **catered dinner follows at 5 pm**, and will be held in the fellowship hall at *St. Paul's Lutheran Church (51490 Laurel Rd., South Bend)*. The Word of the Lord endures forever!
The Anniversary Committee offers you two ways to participate in the dinner program:
PHOTO CONTEST: Submit an Emmaus-related photo. All photos must be 8x10 in a black, plastic frame. Prizes will be limited-edition Emmaus mugs. Framed photos must be submitted by October 22nd and will all be displayed at the dinner.
TESTIMONIALS: Anyone may sign up to prepare and give a brief (three-minute) remembrance or testimonial, telling how you have seen God at work at Emmaus.
- ♦ **COLLECTIONS FOR SEPTEMBER 10: \$2,035** In order to meet our financial obligations, an average of \$3,314 is needed each week.
- ♦ Announcements can be sent by email to the church secretary at emmaus1923secretary@gmail.com or text Rebecca Stephens at (201) 572-6962.

The Solid Declaration of the Formula of Concord

I. Original Sin...

Hence it is clear that this doctrine [of the Manicheans] (with all that depends upon it and follows from it) must be rejected, when it is asserted and taught that original sin is the nature, substance, essence, body, or soul itself of corrupt man, so that between our corrupt nature, substance, and essence and original sin there is no distinction whatever. For the chief articles of our Christian faith forcibly and emphatically testify why a distinction should and must be maintained between man's nature or substance, which is corrupted by sin, and the sin, with which and by which man is corrupted. 49 For a simple statement of the doctrine and the contrary teaching (in thesi et antithesi) in this controversy, as regards the principal matter itself, is sufficient in this place, where the subject is not argued at length, but only the principal points are treated, article by article.

But as regards terms and expressions, it is best and safest to use and retain the form of sound words employed concerning this article in the Holy Scriptures and the above-mentioned books.

Also, to avoid strife about words, *aequivocationes vocabulorum*, that is, words and expressions which are applied and used in various meanings, should be carefully and distinctly explained; as when it is said: God creates the nature of men, there by the term nature the essence, body, and soul of men are understood. But often the disposition or vicious quality of a thing is called its nature, as when it is said: It is the nature of the serpent to bite and poison. Thus Luther says that sin and sinning are the disposition and nature of corrupt man.

Therefore original sin properly signifies the deep corruption of our nature, as it is described in the Smalcald Articles. But sometimes the concrete person or the subject, that is, man himself with body and soul, in which sin is and inheres, is also comprised under this term, for the reason that man is corrupted by sin, poisoned and sinful, as when Luther says: "Thy birth, thy nature, and thy entire essence is sin," that is, sinful and unclean.

Luther himself explains that by nature-sin, person-sin, essential sin he means that not only the words, thoughts, and works are sin, but that the entire nature, person, and essence of man are altogether corrupted from the root by original sin.

However, as to the Latin words *substantia* and *accidens*, a church of plain people ought to be spared these terms in public sermons, because they are unknown to ordinary men. But when learned men among themselves, or with others to whom these words are not unknown, employ such terms in treating this subject, as Eusebius, Ambrose, and especially Augustine, and also still other eminent church-teachers have done, because they were necessary to explain this doctrine in opposition to the heretics, they assume *immediatam divisionem*, that is, a division between which there is no mean, so that everything that is must be either *substantia*, that is, a self-existent essence, or *accidens*, that is, an accidental matter which does not exist by itself essentially, but is in another self-existent essence and can be distinguished from it; which division Cyril and Basil also use.

And since, among others, this, too, is an indubitable, indisputable axiom in theology, that every *substantia* or self-existing essence, so far as it is a substance, is either God Himself or a work and creation of God, Augustine, in many writings against

the Manicheans, in common with all true teachers, has, after due consideration and with earnestness, condemned and rejected the statement: *Peccatum originis est substantia vel natura*, that is, original sin is man's nature or substance. After him all the learned and intelligent also have always maintained that whatever does not exist by itself, nor is a part of another self-existing essence, but exists, subject to change, in another thing, is not a substantia, that is, something self-existing, but an *accidens*, that is, something accidental. Accordingly, Augustine is accustomed constantly to speak in this way: Original sin is not the nature itself, but an *accidens vitium in natura*, that is, an accidental defect and damage in the nature. 56 In this way, previous to this controversy, [learned] men spoke, also in our schools and churches, according to the rules of logic, freely and without being suspected [of heresy], and were never censured on this account either by Dr. Luther or any orthodox teacher of our pure, evangelical churches.

Now, then, since it is the indisputable truth that everything that is, is either a substance or an *accidens*, that is, either a self-existing essence or something accidental in it, as has just been shown and proved by testimonies of the church-teachers, and no truly intelligent man has ever had any doubts concerning this, necessity here constrains, and no one can evade it, if the question be asked whether original sin is a substance, that is, such a thing as exists by itself, and is not in another or whether it is an *accidens*, that is, such a thing as does not exist by itself, but is in another, and cannot exist or be by itself, he must confess straight and pat that original sin is no substance, but an *accidens*.

For this reason, too, the Church of God will never be helped to permanent peace in this controversy, but the dissension will rather be strengthened and kept up, if the ministers of the Church remain in doubt as to whether original sin is a substance or an *accidens*, and whether it is rightly and properly named thus.

Hence, if the churches and schools are to be thoroughly relieved of this scandalous and very mischievous controversy, it is necessary that each and every one be properly instructed concerning this matter.

But if it be further asked what kind of an *accidens* original sin is, that is another question, of which no philosopher, no papist, no sophist, yea, no human reason, however acute it may be, can give the right explanation, but all understanding and every explanation of it must be derived solely from the Holy Scriptures, which testify that original sin is an unspeakable evil and such an entire corruption of human nature that in it and all its internal and external powers nothing pure or good remains, but everything is entirely corrupt, so that on account of original sin man is in God's sight truly spiritually dead, with all his powers dead to that which is good.

In this way, then, original sin is not extenuated by the word *accidens*, [namely] when it is explained according to [the analogy of] God's Word, after the manner in which Dr. Luther, in his Latin exposition of the third chapter of Genesis, has written with great earnestness against the extenuation of original sin; but this word serves only to indicate the distinction between the work of God (which our nature is, notwithstanding that it is corrupt) and the work of the devil (which the sin is that inheres in God's work, and is the most profound and indescribable corruption of it).

Therefore Luther also in his treatment of this subject has employed the term *accidens*, as also the term *qualitas* [quality], and has not rejected them; but at the same time he has, with special earnestness and great zeal, taken the greatest pains to explain and to inculcate upon each and every one what a horrible quality and *accidens* it is, by which human nature is not merely polluted, but so deeply corrupted that nothing pure or incorrupt has remained in it, as his words on Ps. 90 run: *Sive igitur peccatum originis*

qualitatem sive morbum vocaverimus, profecto extremum malum est non solum pati aeternam iram et mortem, sed ne agnoscere quidem, quae pateris. That is: Whether we call original sin a quality or a disease, it is indeed the utmost evil, that we are not only to suffer the eternal wrath of God and eternal death, but that we do not even understand what we suffer. And again, on Gen. 3: Qui isto veneno peccati originis a planta pedis usque ad verticem infecti sumus, siquidem in natura adhuc integra accidere. That is: We are infected with the poison of original sin from the sole of the foot to the crown of the head, inasmuch as this happened to us in a nature still perfect.

Walking with Our Savior this Week

TODAY	Divine Service of Communion	9:00 a.m.
	Coffee & Refreshments	10:30 a.m.
	Voters' Assembly Meeting	10:45 a.m.
MONDAY	<i>Brief Spoken Vespers</i>	<i>6:30 p.m.</i>
WEDNESDAY	Catechesis	2:30-3:45 p.m.
	Children's Choir & Youth Bible Study	4:15-5:00 p.m.
	<i>Evening Prayer</i>	<i>6:00 p.m.</i>
THURSDAY	St. Matthew the Evangelist	
	<i>Divine Service</i>	<i>6:00 p.m.</i>
SATURDAY	<i>Private Confession and Absolution 11 am-noon</i>	
NEXT SUNDAY	Divine Service of Communion	9:00 a.m.
	Coffee & Refreshments	10:30 a.m.
	Bible Class & Sunday School	10:45 a.m.

Pastor Stephens' office hours: Monday and Wednesday, 8:15-noon

*Private Confession and Absolution also available by appointment

You may also want to keep in mind, in your observance of daily prayer at home: The appointed readings for next Sunday, the Seventh Sunday of Martyrs' tide: I Kings 17:17-24; Ephesians 3:13-21; St. Luke 7:11-16