

# OUR SAVIOR LUTHERAN CHURCH – LCMS

## August Newsletter 2017

### The Good News

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FROM PASTOR PAUTZ

### **A Brief Exhortation to Confession**

The following is a teaching from the Book of Concord. It gives a balanced view of confession in the several ways it may be received by us, starting with its past abuses and then with the Lord's Prayer. May you continue to confess your sins for the purpose of receiving forgiveness from them:

[1] Concerning confession we have always taught that it should be voluntary and purged of the pope's tyranny. We have been set free from his coercion and from the intolerable burden and weight he imposed upon the Christian community. Up to now, as we all know from experience, there has been no law quite so oppressive as that which forced everyone to make confession on pain of the gravest mortal sin. [2] Moreover, it so greatly burdened and tortured consciences with the enumeration of all kinds of sin that no one was able to confess purely enough. [3] Worst of all, no one taught or understood what confession is and how useful and comforting it is. Instead, it was made sheer anguish and a hellish torture because people had to make confession even though nothing was more hateful to them. [4] These three things have now been removed and made voluntary: that we may confess without coercion or fear; that we are released from the torture of enumerating all sins in detail; finally, that we have the advantage of knowing how to use confession beneficially for the comforting and strengthening of our conscience.

[5] Everyone knows this now. Unfortunately, people have learned it only too well; they do whatever they please and take advantage of their freedom, acting as if they should or need not go to confession anymore. For a person quickly understands whatever gives us an advantage and grasps with uncommon ease whatever in the gospel is mild and gentle. But such pigs, as I have said, should not have the gospel or any part of it. Instead, they ought to remain under the pope and submit to being driven and tormented to confess, fast, etc., more than ever before. For anyone who will not believe the gospel, live according to it, and do what a p 477 Christian ought to do should enjoy none of its benefits. [6] What would happen if you wished to enjoy the gospel's benefits but did nothing about it and paid no attention to it? For such people we shall provide no preaching, nor will they have our permission to share and enjoy any part of our liberty, but we shall let the pope or his kind bring them back into subjection and coerce them like a true tyrant. The rabble who will not obey the gospel deserve nothing but a jailer like this who is God's devil and hangman. [7] To the others who hear it gladly, however, we must always preach—exhorting, encouraging, and persuading them not to ignore such a precious and comforting treasure that the gospel offers. Therefore we also want to say something about confession in order to instruct and exhort the simple people.

[8] To begin with, I have said that, in addition to the confession that we are discussing here, there are two other kinds, which have an even greater right to be called the common confession

of Christians. I refer to the practice of confessing to God alone or to our neighbor alone, asking for forgiveness. These two kinds are included in the Lord's Prayer when we say, "Forgive us our debts, as we forgive our debtors," etc. [9] Indeed, the entire Lord's Prayer is nothing else than such a confession. For what is our prayer but a confession that we neither have nor do what we ought and a plea for grace and a joyful conscience? This kind of confession should and must take place continuously as long as we live. For this is the essence of a genuinely Christian life, to acknowledge that we are sinners and to pray for grace.

[10] Similarly the second confession, which all Christians make toward their neighbor, is also included in the Lord's Prayer. We are to confess our guilt before one another and forgive one another before we come to God and ask for forgiveness. Now, all of us are debtors to one another; therefore we should and we may confess publicly in everyone's presence, no one being afraid of anyone else. [11] For it is true, as the proverb says, "If one person is upright, so are they all"; no one behaves toward God or the neighbor as he or she ought. However, besides the sum total of our sin, there are also individual ones, when a person has provoked someone else to anger and needs to ask for pardon. [12] Thus we have in the Lord's Prayer a twofold absolution: both our sins against God and against our neighbors are forgiven when we forgive our neighbors and become reconciled with them.

[13] Besides this public, daily, and necessary confession, there is also the secret confession that takes place privately before a single brother or sister. This comes into play when some particular issue weighs on us or attacks us, eating away at us until we can have no peace nor find ourselves sufficiently strong in faith. Then we may at any time and as often as we wish lay our troubles before a brother or sister, seeking advice, comfort, and strength. [14] This type of confession is not included in the commandment like the other two but is left to all to use whenever they need it. Thus by divine ordinance Christ himself has placed absolution in the mouths of his Christian community and commanded us to absolve one another from sins.<sup>238</sup> p 478 So if there is a heart that feels its sin and desires comfort, it has here a sure refuge where it finds and hears God's Word because through a human being God looses and absolves from sin.

[15] Note, then, as I have often said, that confession consists of two parts. The first is our work and act, when I lament my sin and desire comfort and restoration for my soul. The second is a work that God does, when he absolves me of my sins through the Word placed on the lips of another person. This is the surpassingly grand and noble thing that makes confession so wonderful and comforting. [16] In the past we placed all the emphasis on our work alone and were only concerned whether we had confessed purely enough. We neither noticed nor preached the very necessary second part; it was just as if our confession were simply a good work with which we could pay off God. Where the confession was not made perfectly and in complete detail, we were told that the absolution was not valid and the sin was not forgiven. [17] Thereby the people were driven to the point that everyone despaired of confessing that purely (which was, of course, impossible), and no conscience could feel at peace or have

confidence in the absolution. Thus they made the precious confession not only useless to us but also burdensome and bitter, to the manifest harm and destruction of souls.

[18] We should therefore take care to keep the two parts clearly separate. We should set little value on our work but exalt and magnify God's Word. We should not go to confession as if we wanted to perform a magnificent work to present to God, but simply to accept and receive something from him. You dare not come and say how upright or how wicked you are. [19] If you are a Christian, I know this well enough anyway; if you are not, I know it even better. But you must do it for this reason: to lament your need and allow yourself to be helped so that you may attain a joyful heart and conscience.

[20] No one needs to drive you to confession by commanding it. Rather, we say this: Whoever is a Christian, or would like to be one, has here the reliable advice to go and obtain this precious treasure. If you are not a Christian, and desire no such comfort, we shall leave you to another's power. [21] Hereby we completely abolish the pope's tyranny, commandments, and coercion, for we have no need of them. For, as I have said, we teach this: Let those who do not go to confession willingly and for the sake of absolution just forget about it. Yes, and let those who go there relying on the purity of their confession just stay away from it. [22] We urge you, however, to confess and express your needs, not for the purpose of performing a work but to hear what God wants to say to you. The Word or absolution, I say, is what you should concentrate on, magnifying and cherishing it as a great and wonderful treasure to be accepted with all praise and gratitude.

[23] If all this were clearly laid out, and along with that if the needs that ought to move and induce us to confession were clearly indicated, there would be no need of coercion or force. Their own consciences would persuade Christians and make them so anxious that they would rejoice and act like poor, miserable beggars who hear that a rich gift of money or clothes is being given out at a certain place; they would hardly need a bailiff to drive and beat them but would run p 479 there as fast as they could so as not to miss the gift. [24] Suppose, now, that the invitation were changed into a command that all beggars should run to the place, with no reason being given and no mention made of what they were to seek or receive there. How else would beggars go but with resentment, not expecting to receive anything but just letting everyone see how poor and miserable they are? Not much joy or comfort would come from this, but only a greater hostility to the command.

[25] In the same way the pope's preachers have in the past kept silence about these wonderful, rich alms and this indescribable treasure; they have simply driven people together en masse just to show what sort of impure and filthy people they were. Who was able under those conditions to go to confession willingly? [26] We, on the contrary, do not say that a person should look to see how full of filthiness they are or should reflect on their condition. Rather we give this advice: If you are poor and miserable, then go and make use of the healing medicine. [27] Those who feel their misery and need will no doubt develop such a desire for confession that they will

run to it with joy. But those who ignore it and do not come of their own accord, we let go their way. However, they ought to know that we do not regard them as Christians.

[28] Thus we teach what a wonderful, precious, and comforting thing confession is, and we urge that such a precious blessing should not be despised, especially when we consider our great need. If you are a Christian, you need neither my compulsion nor the pope's command at any point, but you will force yourself to go and ask me that you may share in it. [29] However, if you despise it and proudly stay away from confession, then we must come to the conclusion that you are not a Christian and that you also ought not receive the sacrament. For you despise what no Christian ought to despise, and you show thereby that you can have no forgiveness of sin. And this is a sure sign that you also despise the gospel.

[30] In short, we want nothing to do with compulsion. However, if anyone does not hear and heed our preaching and warning, we shall have nothing to do with such a person who ought not have any part of the gospel. If you are a Christian, you should be glad to run more than a hundred miles for confession, not under compulsion but rather coming and compelling us to offer it. [31] For here the compulsion must be reversed; we are the ones who must come under the command and you must come in freedom. We compel no one, but allow ourselves to be compelled, just as we are compelled to preach and administer the sacrament.

[32] Therefore, when I exhort you to go to confession, I am doing nothing but exhorting you to be a Christian. If I bring you to this point, I have also brought you to confession. For those who really want to be upright Christians and free from their sins, and who want to have a joyful conscience, truly hunger and thirst already. They snatch at the bread just like a hunted deer, burning with heat and thirst, [33] as Psalm 42[:1\*] says, "As a deer longs for flowing streams, so my soul longs for you, O God." That is, as a deer trembles with eagerness for a fresh spring, so I yearn and tremble for God's Word or absolution and for the sacrament, etc. [34] In this way, you see, confession would be taught properly, and such a desire and love for p 480 it would be aroused that people would come running after us to get it, more than we would like. We shall let the papists torment and torture themselves and other people who ignore such a treasure and bar themselves from it. [35] As for ourselves, however, let us lift our hands in praise and thanks to God that we have attained to this knowledge and grace.

Robert Kolb, Timothy J. Wengert, and Charles P. Arand, *The Book of Concord: The Confessions of the Evangelical Lutheran Church* (Minneapolis, MN: Fortress Press, 2000), 476–480.

The Lord bless and keep you,

A handwritten signature in black ink, appearing to read "Pastor Pautz". The signature is stylized and cursive, with the first name "Pastor" written in a smaller, more compact script than the last name "Pautz".

Pastor Pautz



For him who believes and keeps Christ's Word heaven stands open and hell is locked. The devil is also taken captive, sin is forgiven, and the believer is a child of life eternal. This is taught by this Book, Holy Scripture, and by no other book on earth. For this reason let him who would live forever study in it diligently. He who does not do so and does not want to do so is and remains in death eternal.

What Luther Says, I, p. 82.

## **Luther on Tithing and Stewardship**

Martin Luther had much to say about being a good steward of God's gifts. Below are a series of quotations from the great Reformer about faithful, Biblical stewards.

### **On Vowing to Support the Church with Tithes**

Thus it is said (Prov. 3:9): "Honor the Lord with your substance." This must be understood not only of words and of the worship of the mouth or genuflection but of the deed itself... Gal. 6:6: "Let him who is taught in the Word share all good things with him who teaches." Therefore when God wants to be honored, then He wants sacrifices to be offered, not only sacrifices of the mouth but also the reverence of the heart, yes, the deed itself. He wants us to help the ministry, and He wants everyone to contribute for the purpose of supporting the studies of the pupils and of propagating the doctrine. Then God is truly praised and glorified there. Make a vow there, and say: "I promise that I am willing to contribute something for the assistance of the churches." That is St. Jacob's vow. Therefore this example should be diligently inculcated, namely, that Jacob vows tithes, not in order that God Himself may eat or be enriched; but he gives them to the poor ministers and to those who are always the least of the brethren or disciples of Christ on earth. For all other arts are gainful and have their profits. This profession alone is in need of bountiful giving. We must live from the altar, as Paul says (1 Cor. 9:13). Accordingly, he who is godly and loves the Word of God contributes something. He who hates the doctrine along with those who teach and learn it robs and despoils.

Otherwise God has so ordained that we should live from the vows, sacrifices, and alms that are owed to us by divine right. When the godly see the poverty and need of the ministers of the church and the school, they make vows and obligate themselves to give tithes, as Jacob gave them. (LW v.5)

### **On Tithing to Support God's Work in the Church**

Therefore this text shows that Jacob did not make such a foolish and godless vow, but that it was a vow of thanksgiving. 48 For he says: "If I come again, etc." It is as though he were saying: "I shall now obligate myself to pay a debt, and I shall make satisfactory reparation when I return. What? I shall build a school and a church here, and I shall give a tithe of bulls and goats and fruits for its establishment and upkeep, likewise a tenth part of the milk and the butter." Of course, God does not need these things. For He does not eat bread or drink wine, as He says in Ps. 50:13: "Do I eat the flesh of bulls?" What, then, are you doing? I answer that Jacob is already righteous. Accordingly, he does not make a vow to placate God by making it; but he wants to do this to give thanks, to glorify God, in order that He may conduct him and bring him back according to the promise. Who will receive these tithes? Not the angels, not the sun, not the moon. But he will perform that extraordinary and glorious work for the purpose of

preserving the ministry and founding churches and schools. . . .This is how Moses should be understood when he says (Deut. 23:21): “When you make a vow to the Lord your God, you shall not be slack to pay it.” What does it mean to make a vow to God, or whom is Moses addressing when he says: “The Lord your God”? It means to give tithes to the disciples, sons, and wives of the prophets, to the poor and needy. These are the ones who are to be supported by the tithes offered to God, and through these tithes God is supported. For God says: “Whatever you give to the children of the priests and prophets through whom the doctrine is propagated you must regard as given to Me, not that I may justify you through this work, but it should be a thanksgiving and a sacrifice of praise because I have justified you and have also blessed you in temporal matters. In addition, I shall bless you even more if you give ear to, support, and cherish the poor sons of the prophets.” (Luther's Works, vol. 5)

### **On Abraham's Stewardship**

This was not the first time that Abraham gave tithes of these to the priest Melchizedek; he did so every year. Even before that victory Abraham conducted himself humbly, acknowledged Shem as a priest of the Most High, and gave him tithes, as did Lot and the other fathers who lived at that time. (LW vol. 2)... To be sure, Abraham had property; but he did not love it, since he showed that he was a manager and knew that by God's will he had been appointed a steward of his goods. (LW vol. 30).



He first leads us into His holy congregation, and places us in the bosom of the Church, whereby He preaches to us and brings us to Christ. For neither you nor I could ever know anything of Christ, or believe on Him, and obtain Him for our Lord, unless it were offered to us and granted to our hearts by the Holy Ghost through the preaching of the Gospel. The work is done and accomplished; for Christ has acquired and gained the treasure for us by His suffering, death, resurrection, etc. But if the work remained concealed so that no one knew of it, then it would be in vain and lost. That this treasure, therefore, might not lie buried, but be appropriated and enjoyed, God has caused the Word to go forth and be proclaimed, in which He gives the Holy Ghost to bring this treasure home and appropriate it to us. Therefore sanctifying is nothing else than bringing us to Christ to receive this good, to which we could not attain of ourselves.

Luther, Large Catechism, The Creed, Article III

## ANNOUNCEMENTS

**LUTHERAN WOMEN'S MISSIONARY LEAGUE** The new LWML programs for the 2017-18 year are being worked on this summer and would invite the ladies of Our Savior to take a minute to check the sign up sheets on the easel for hostess, bible study leader, bulletin board, communion set up and communion take down for the coming year. Your help is very much appreciated as we fill the needs listed and "Serve the Lord With Gladness" here at Our Savior. Karen Schaub, LWML president 2017-18

**RALLY DAY** is **Sunday, September 10th**. We give new Small Catechisms to our children, 2nd Grade and older, during the 9:00am Divine Service. Fall Sunday School will begin at 10:30am followed by a Potluck for all following Sunday School.

**DIDACHE** (di - dah - kay) starts at 4:00pm on Sept. 10th for those thinking about becoming communicant members of this congregation and is encouraged for current members who have not reviewed the Small Catechism in the last 5 years or more.

**TABLE TALK** interested teenagers asked to attend with a parent on Sunday, September 10 at 6:00pm opening.

**BIBLE STUDY & MATINS** begin on Wednesday, September 13th. 6:30am Men's Breakfast and Bible study. 9:00am Matins Service. 9:30am Women's Bible study. We will continue our studies in the Book of Isaiah.

**JR. CATECHESIS** also begins on Wednesday, September 13th. This first meeting is for parents and children to review class expectations and important dates.

**GENTLE REMINDER:** There is an etiquette to entering and leaving the sanctuary during a church service. If you need to leave or enter during a service, please do so while the congregation is standing rather than sitting, preferably during a hymn. Also, use the outside aisles and cry room rather than walking through the center of the congregation to the main doors. Thank you. Pastor Pautz.

## CONFIRMATION CAMP

August 1-4, 2017

It's time to give those catechisms some summer attention! With the busyness of summer, many confirmands go months without picking up their catechism, let alone even thinking on the content they learned in confirmation and catechesis class the year before. Before confirmands know it, they'll be thrust right back into the swing of their confirmation studies in the fall, scrambling to recover and remember what they already went through last year.

Higher Things Confirmation Camp is here to give confirmands a refresher and new insight into their Lutheran catechesis life. Over the course of a 4-day camp at Camp Io-Dis -E-Ca in Solon, IA, Rev. David Kind (University Lutheran Chapel – Minneapolis, MN) will lead confirmands in their catechism study and Rev. Sam Beltz (St. John Lutheran – Oskaloosa, IA) will preside over our worship times for the week. It'll be a week filled with edifying catechesis, distinctively Lutheran worship, and tons of outdoor fun!

At Camp Io-Dis-E-Ca, campers will enjoy numerous outdoor activities along with their worship and learning! Participants will spend time in activities such as archery, canoeing, horseback riding, rock climbing, zipping (zip line), disc golf, swimming, large-group games, campfire and s'mores, and many more!

Registration is open to both groups and individuals, meaning confirmands can come with their classmates and a chaperone or register individually and be chaperoned by one of Camp Io-Dis-E-Ca's camp counselors.

This event is open to all youth grades 5th-8th, or ages 10-14.

Registration for each camper is \$275. The registration fee includes all meals throughout the duration of camp as well as all activities, classes, and lodging at Camp Io-Dis-E-Ca.

Go to [www.higherthings.org/camp](http://www.higherthings.org/camp) to register, and find additional information or contact Daniel Sanchez, Camp Director of Camp Io-Dis-E-Ca at (319) 848-4187 or [director@iodiseca.org](mailto:director@iodiseca.org) to email you a information packet.

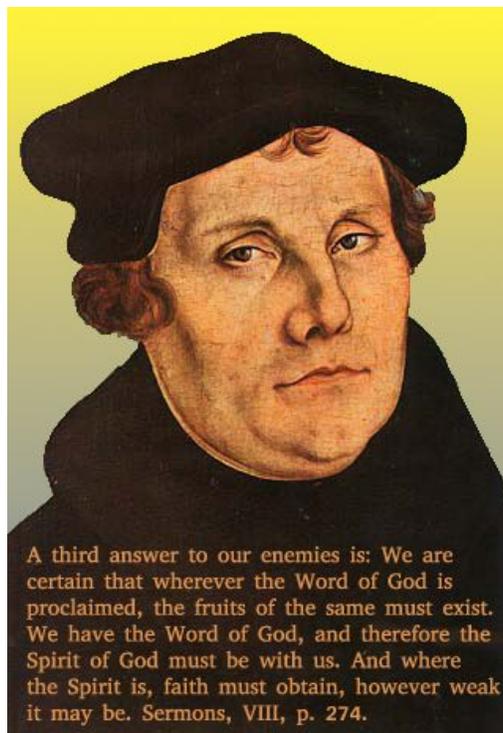
The Camper Profile, Health Form, and Release of Liability must be completed for each camper. These forms can be found in the information packet.

**From Martin Luther's Sermon for  
Ninth Sunday after Trinity  
Luke 16:1-9**

9. But true faith, of which we speak, cannot be manufactured by our own thoughts, for it is solely a work of God in us, without any assistance on our part. As Paul says to the Romans, 5:15, it is God's gift and grace, obtained by one man, Christ. Therefore, faith is something very powerful, active, restless, effective, which at once renews a person and again regenerates him, and leads him altogether into a new manner and character of life, so that it is impossible not to do good without ceasing.

For just as natural as it is for the tree to produce fruit, so natural is it for faith to produce good works. And just as it is quite unnecessary to command the tree to bear fruit, so there is no command given to the believer, as Paul says, nor is urging necessary for him to do good, for he does it of himself, freely and unconstrained; just as he of himself without command sleeps, eats, drinks, puts on his clothes, hears, speaks, goes and comes.

Whoever has not this faith talks but vainly about faith and works, and does not himself know what he says or whither it tends. For he has not received it; he juggles with lies and applies the Scriptures where they speak of faith and works to his own dreams and false thoughts, which is purely a human work. Whereas the Scriptures attribute both faith and good works not to ourselves, but to God alone.



# AUGUST 2017

Our Savior Lutheran Church Aug 2017 (Central Time)

Sun	Mon	Tue	Wed	Thu	Fri	Sat
30 9am - Matins 10:30am - School	31 6pm - Wespers	1	2	3	4	5
6 9am - Matins 10:30am - School	7 6pm - Wespers 7pm - Elders	8	9	10	11	12
13 9am - Divine 10:30am - School	14 6pm - Wespers	15	16	17	18	19
20 9am - Matins 10:30am - School	21 6pm - Wespers	22	23	24	25	26
27 9am - Divine 10:30am - School	28 6pm - Divine	29	30	31	1	2



## Garden of Roses

Christ allows the affliction to remain and to oppress;  
 yet He employs different tactics to bestow peace;  
 He changes the heart, removing it from the affliction,  
 not the affliction from the heart. This is the way it is  
 done: When you are sunk in affliction He so turns your  
 mind from it and gives you such consolation that you  
 imagine you are dwelling in a garden of roses.

Marin Luther quote- from a Pentecost Sunday sermon.