

Lutheran Identity – What does this mean?

July 1, 2012

Rites of Worship are Adiaphora/ Matters of Freedom But how will we use our freedom?



Lutheran practice/rites vis a vis Roman Catholicism and the Reformed



Prove all things; hold fast to that which is good. - 1 Thess. 5.1

Mark those who cause division and offenses contrary to the doctrine you have learned and separate from them. Romans 16.16f



- I. "Making the sign of the cross" p. 11; Nothing to do with papacy; found in the earliest tradition; catholic not C.

This is an adiaphoron not associated with Christianity in its earliest days. We are free to join all Christians in doing so. Just as we are free to receive Baptism, Holy Communion, Scripture and all the rest of the good things that were found in Catholicism even when she had almost totally apostacized under the errors of the papacy. Luther says everything the Reformation Church had that we good she received from the Roman Catholic Church. This while adamantly rejecting and despising the error and the Anti Christ found in the Church.

- II. Erecting a Crucifix/images : Is it a sin to erect an image of Christ? Is it idolatry? Is it a sin against the so called "Second Commandment" of the Reformed? pp. 12ff.

Acceding to the Reformed prohibition in this, we would lose our freedom given in the Gospel. Doing this is 'good' when done in faith, not a sin as the Reformed claim. We do not idolatrously venerate images and saints as Catholics teach to do, nor forbid them as do the Reformed, condemning what God has left free. We simple use them in freedom to the glory of God.

- III. The way communion is distributed: Hosts; In the mouth not in the hand. Catholics do it that way; Reformed call this a sin and insist the bread be broken; also to remove the doctrine that the bread is the body of Christ (symbolic act for a symbolic sacrament).

The Lutheran practice stands with catholic usage; it stands AGAINST Reformed practices **made necessary** by their rejection of the true doctrine of the Sacrament; as those rites are tied to expressing their false doctrine and **are innovated for that purpose** which they make binding on the conscience for that reason. The apostle (above) says to hold fast to what is good, not to innovate for that which is false. Innovation in theology is sin as God has given us a perfect revelation. We hold fast to mother church. We don't give our Mother a make over. Luther's 'radical' German Mass, conservative and retained, never found wide spread usage in Lutheranism.

Reception in the hand; breaking bread as symbolic of the breaking of the (absent) body of Christ; red wine as symbolic of the (absent) blood of Christ.