

**BULLETIN FOR TRINITY MARBURG, ST JOHN'S MINDEN,  
OUR SAVIOUR LOWOOD. Day of Pentecost 9th June 2019.**

Closed Communion

The A.E.L.C upholds the historical, biblical and Lutheran practice of closed communion. Therefore we ask that only A.E.L.C members come forward for communion.

John 14:23-31.

**Hymns: 124, 121, 116, 151, 290, 119.**

**Introit: Psalm 143.**

P O LORD, listen to my prayer! Open Your ears to my pleas for favour!  
C **Answer me in Your faithfulness and in Your righteousness!**  
P Do not bring Your servant into judgment!  
C **For in Your sight there is no one alive who is righteous.**  
P For the enemy has been pursuing my life. He has crushed my life to the ground.  
C **He has been making me live in dark places, like those who have died long ago.**  
P Therefore my spirit inside me has become faint.  
C **My heart inside me has been overcome with numbness.**  
P I remember the days of long ago. I have been meditating on all that You have done.  
C **I am meditating on what Your hands have done.**  
P I have been spreading out my hands to You.  
C **My soul is thirsting for You like a parched land.**  
P Answer me quickly, O LORD! My spirit has been wasting away.  
C **Do not hide Your face from me, or I shall be like those who are going down into the pit!**  
P Cause me to hear about Your mercy in the morning! For I trust in You.  
C **Cause me to know the way on which I should go! For I have been lifting up my soul to You.**  
P Rescue me from my enemies, O LORD!  
C **I have come to You to conceal myself away.**  
P Teach me to do what You desire! For You are my God.  
C **May Your good Spirit lead me on level ground!**  
P For Your name's sake, O LORD, preserve my life!  
C **In Your righteousness, bring my soul out of trouble!**  
P In Your mercy You will silence my enemies,  
**All: and destroy all who are hostile toward me! For I am Your servant.**

Collect: O God, on this day You once taught the hearts of Your faithful people by sending them the light of Your Holy Spirit. Grant us in our day by the same Spirit to have a right understanding in all things and evermore to rejoice in His holy consolation; through Jesus Christ, Your Son, Our Lord, who lives and reigns with You and the Holy Spirit, one God, now and forever. **Amen.**

**Old Testament: Genesis 11:1-9.**

**Epistle: Acts 2:1-21.**

**Gospel: John 14:23-31.**

The Rise and Development of the Papacy  
REV. L. BUCHHEIMER.

The papacy did not spring into existence at once; its development required centuries. In the early ages of the Church the primacy of Rome was a thing unheard of. Manifestly the 300 fathers who assembled (A. D. 325) at Nicea knew nothing of it, for in the sixth and seventh canons they expressly recognize the authority of the churches of Alexandria, Antioch, Jerusalem, and others, each within its own boundaries, even as Rome had jurisdiction within its own limits, and enact that the jurisdiction and privileges of these several churches shall be retained. Gradually, however, the reverence and preeminence with which men regarded the city of Rome as the capital of the Empire and the mistress of the world began to gather around the person and the chair of her bishop. It was an age of factions and strife's, and the eyes of the contending parties turned to the pastor on the Tiber. They craved his advice, or they

submitted their differences to his judgment. These applications of honour the Roman bishop was careful to register as acknowledgments of his superiority, and on fitting occasions he was not forgetful to make them the basis of new and higher claims. The removal of the seat of empire from Rome to Constantinople also tended to advance the power of the papal chair. It removed from the side of the Pope a functionary by whom he was eclipsed, and left him the first person in the old capital of the world. The emperor had departed, but the prestige of the old city - the fruit of countless victories and of ages of dominion - had not departed. Was it not the city of Peter and Paul? Those great apostles, so ran the traditions, had founded the Roman Church. Its bishops were their successors. The contest which had been going on for some time among the five great patriarchates - Antioch, Alexandria, Jerusalem, Constantinople, and Rome —was now restricted to the last two. The city on the banks of the Tiber carried the day. A century and a half later (A. D. 606) the preeminence was decreed to the Roman bishop in an imperial edict of Phocas.

However, it did not suit the Pope to hold his office by so uncertain a tenure. What one emperor had given another emperor might take away. He made haste, therefore, to place his supremacy where no future decree of emperor, no lapse of years, and no coming events could overturn it. He claimed to rest it upon a divine foundation, he claimed to be not merely the chief of bishops and the first of patriarchs, but the successor of Peter, the prince of the apostles, and the vicar of Christ.

With the assertion of this dogma the system of the papacy was completed essentially and doctrinally, but not as yet practically. It had to wait the full development of the idea of vicarship, which was not till the days of Gregory VII. But here we have the embryonic seed out of which the vast structure of the papacy has sprung. The day when this dogma was proclaimed was the true birthday of the popedom. The state of society favoured its development, and the ambitious bishops of Rome were ever on the alert to seize every opportunity of aggrandizement. The Western Empire had disappeared in the revolutions which followed the invasions and conquests of the Goths. These rude warriors themselves exchanged their paganism or Arianism for the "catholic faith." When the city of Rome was in supreme peril (A.D. 732) from the victorious Saracens, who were threatening to plant the Crescent in the room of the Cross, and again in the year 754 from the Lombards, who were on the point of replacing "catholic orthodoxy" with the creed of Arianism, the prompt and powerful interposition of the arms of France saved the papal chair. The intrepid Charles Martel drove back the Saracens, and Pepin, the Mayor of the Palace, son of Charles Martel, who had just seized the throne, and needed the papal sanction to colour his usurpations, with equal promptitude hastened to the Pope's help (Stephen II) against the Lombards. Having vanquished them, he placed the keys of their towns on the altar of St. Peter, and so laid the foundation of the Pope's temporal power. The Lombards becoming troublesome, the yet more illustrious son of Pepin, Charlemagne, subdued them a second time.

After his campaign he visited Rome (774). The youth of the city, bearing olive- and palm-branches, met him at the gates; the Pope and the clergy received him in the vestibule of St. Peter's, and entering "into the sepulcher where the bones of the apostles lie," he for all times ceded to the Pontiff the territories of the conquered tribes. It was in this way that the Pope obtained his "patrimony," the rank of an independent and sovereign prince. Other donations of territory followed.

The bishop of Rome had now obtained two of the three grades of power that constitute his stupendous dignity. He had made himself a bishop of bishops, head of the Church, and he had become a crowned monarch. Did this content him? No. He aimed at becoming a king of kings and so governing the whole temporal affairs of the world. He aspired to supremacy - sole, absolute, and unlimited. This alone was wanting to complete that colossal fabric of power, the popedom, and towards this the Pontiff now began to strive.

Some of the arts he had recourse to in order to grasp the coveted dignity were of an extraordinary kind. An astounding document, purporting to have been written in the fourth century, although unheard of until then, was in the year 776 brought out of the darkness in which it had been long suffered to remain. It was the "Donation" or Testament of the Emperor Constantine. The following quotation from the deed will show what a vast and splendid inheritance the Emperor gave to Pope Sylvester out of gratitude to Heaven for his recovery from leprosy: "We attribute to the See of Peter all the dignity, all the glory, all the authority of the imperial power.

Furthermore, we give to Sylvester and to his successors our palace of the Lateran, which is incontestably the finest palace on the earth; we give to him our crown, our miter, our diadem, and all our imperial vestments; we transfer to him the imperial dignity.

We bestow on the Holy Pontiff in free gift the city of Rome and all the western cities of Italy. To cede precedence to him, we divest ourselves of our authority over all those provinces, and we withdraw from Rome, transferring the seat of our empire to Byzantium; inasmuch as it is not proper that an earthly emperor should preserve the least authority where God has established the head of His religion."

Strange enough, this cheat and manifest forgery gained its object - that is, it led Pepin to bestow on the Pope the Exarchate of Ravenna, with twenty towns to furnish oil for the lamps in the Roman churches.

In the following century another document of a like extraordinary character was given to the world, known as the

"Decretals of Isidore," because genlection of the letters, rescripts, and bulls of the early pastors of the church of Rome, men to whom the terms "rescript" and "bull" were unknown. So astounding in absurdities, contradictions, and anachronisms are they that there is not now a popish writer who does riot acknowledge them a piece of imposture. But they were accepted as authentic at the time, about 854 and eagerly laid hold of by Nicholas 1 to extend the fabric of his power.

Two hundred years of practise along these and similar lines led to the great struggle for the absolute supremacy of the popedom. It was the year 1703. The papal chair was filled by perhaps the greatest of all Popes, Gregory V11, the noted Hildebrand.

Daring and ambitious beyond all who had preceded him, Gregory held that the reign of the Pope was but another name for the reign of God, and he resolved never rest till that idea had been realised in the subjection of all authority and power, spiritual and temporal, to the chair of Peter.

The spirit of the time helped the priesthood in its struggle. Monasticism was in full bloom. Superstition reigned supreme; the riches of the clergy had enormously increased.

Among those who were made to feel the ever rising despotism of the papal power was Henry 1V of Germany, who was compelled under Excommunication and interdict, as an act of penance, to cross the Alps in mid winter and stand barefoot and clad in the linen robes of penitence, without the gate of the Castle of Canossa for three terrible days, until the heart of Princes Matilda, whose influence was all-powerful with Gregory, secured the royal penitent admission that he might make his submission to the Pope and obtain absolution and release from the interdict.

The zenith of papal power, however, was not fully reached till the reign of Innocent 111 [1909-1216.] Innocent appointed all bishops; he summoned to his tribunal all causes, from gravest affairs of mighty kingdoms to the private concerns of the humble citizen.

He claimed all kingdoms as his fiefs, all monarchs as his vassals; and launched with unsparing hand the bolts of excommunication against all who withstood hi pontifical will. It is a sort of stupefied awe that we look back to the thirteenth and the following centuries and see the world in the clutches of the most colossal and dangerous despotism that has ever been. From the thoughts and doings of men here to the state of their souls hereafter it claimed absolute authority. And at its center sat a triple-crowned dictator, unanswerable and supreme, claiming to be the mouthpiece of God to all men, and for whom to err was held to be impossible.

Here are two quotations in which the grandeur enjoyed and the jurisdiction wielded by the papacy received dogmatic expression. "As the sun and the moon," Innocent affirmed, "are placed in the firmament, the greater as the light of the day, and the lesser, of the night, thus are the two powers in the Church : the pontifical, which, as having charge of souls, is the greater; and the royal, which is the less, and to which the bodies of men only are entrusted." Thus says Boniface VIII (1294 to 1303) in his bull Unam Sanctam: "There are two swords, the spiritual and the temporal: . . . the one must be under the other - the temporal under the spiritual.... The spiritual instituted the temporal power and judges whether that power is well exercised. ... If the temporal power errs, it is judged by the spiritual.

We therefore assert, define, and pronounce that it is altogether necessary to salvation to believe that every human being is subject to the Roman Pontiff." Thus have we traced the rise and development of the papacy. There is still a Pontiff at Rome who does not cease to growl out his anathemas (curses) against the despisers of his pretended claims. But his voice is powerless to shake the nations now. His authority is but a mere shadow of what it once was. The great Reformation broke the spinal column of the papal hierarchy and brought down the towering old tyranny which had so enslaved mankind.

>>Divine Service 16th June [White]  
Readings: Psalm 8  
Old Testament: Proverbs 8:1-4, 22-31  
Epistle: Acts 2:14a, 22-36  
Gospel: John 8:48-59.

9am Trinity Marburg HC  
Holy Trinity Sunday  
Hymns: 222, 116, 456, 136, 286, 219.

>>Divine Service 23rd June [Green]  
Readings: Psalm 3  
Old Testament: Isaiah 65: 1-9  
Epistle: Galatians 3:23-4:7  
Gospel: Luke 8:26-39.

9am St John's Minden HC  
2nd Sunday after Pentecost  
Hymns: 774, 825, 590, 533, 630, 643.

>>Just a reminder to those who have copies of the LSB hymnal to bring them to the Minden Service' to help out with numbers..

>> Divine Service 30th June [GREEN]  
Readings: Psalm 16  
Old Testament: 1 Kings 19: 9b-21  
Epistle: Galatians 5:13-25  
Gospel: Luke 9:51-62.

9am St Johns Minden HC  
3rd Sunday after Pentecost  
Hymns:819, 688, 496, 501, 617, 917.

>>Just a reminder to those who have copies of the LSB hymnal to bring them to the Minden Service' to help out with numbers..

>> NEXT MID WEEK BIBLE STUDY WILL BE HELD ON JUNE 21st the 3rd THURSDAY AT THE LOWOOD CHURCH 10am

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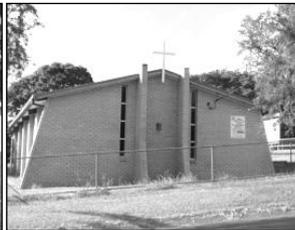
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