



A Word from Pastor Schielke

Lutheran Worship Part 7: The Lessons and Sermon

The reading of God's word, the lessons, and the sermon form the first "high point" in the Divine Service. In some of our services the Creed is placed between the lessons and the sermon, and in others, the Creed falls after the sermon. We will consider the Creed next month.

The entire Divine Service is based on God's Word. Not only the words we use but also the form and flow of the service reflect God's activity in our lives. However, the lessons for the day are the point where the pastor explicitly proclaims the Word of God to God's people using the words written down by the prophets, evangelists, and apostles. Note that often the Old Testament reading corresponds to the Epistle or the Gospel reading in its content. This reminds us that Christianity is not a novel faith, but rather it is rooted in the ancient promises of God recorded in the Old Testament. Jesus is thoroughly Jewish in his human family of origin. He has come in fulfillment of Old Testament prophecy. The Gospel reading is treated with a special reverence since it is a record of the very words and deeds of Christ. The congregation stands for this reading. In some congregations a special

procession may be included in which the pastor and/or one or two assistants move to the center of the congregation with the processional cross to read the Gospel in the midst of the people. These traditions serve as visual reminders that the Gospel records are the culmination of the Scriptures. The rest of the New Testament and the entire Old Testament center around who Jesus is and what He did for us as recorded in the Gospels.

The task of proclaiming God's Word in preaching is one of the major tasks of the Pastoral Office. The pastoral office is the preaching office. Preaching should be the primary task of any pastor. The sermon is nothing more than the exposition of the Scripture with the proper balance between words of Law and words of Gospel. The goal of the sermon, like the liturgy as a whole, is to serve the Gospel. The Law that exposes our sin and then condemns us for that sin, gives us a thirst for the refreshing drink of the Gospel that offers us the forgiveness of Christ. We will never outgrow Law/Gospel preaching this side of eternity though we may not always appreciate it.

Some people want "how to/practical" sermons, but there is a danger here. It has been said, "The

most popular sermons...will draw principles from the Bible about practical issues—such as how to manage money, how to handle family problems, and how to avoid stress. Such sermons, in one sense are all 'Law,' but they manage to water down the Law so that it seems easily achievable, a matter of self-help rules, rather than demands of a righteous God. Such sermons, however popular, can never bring anyone into faith...pastors must be very careful to avoid the cultural temptation to preach sermons that are merely 'therapeutic,' as opposed to bringing their listeners to repentance, through the Law, and to faith, through the Gospel of free forgiveness through the death and resurrection of Jesus Christ." (For the Sake of Christ's Commission: The Report of the Church Growth Study Committee p. 25) The other issue that arises with such "practical" sermons comes with the Gospel. Such preaching often excludes it altogether, waters it down so that it's unrecognizable or tragically warps the intended gospel into Law.



The Augsburg Confession - Below is the twenty-second article of the Augsburg Confession. This is what we believe and confess as a Lutheran congregation. When they say "they teach," they mean our churches teach.

Article Twenty-two - Of Both Kinds in the Sacrament:

¹To the laity are given Both Kinds in the Sacrament of the Lord's Supper, because this usage has the commandment of the Lord in Matt. 26:27: Drink ye all of it,
²where Christ has manifestly commanded concerning the cup that all should drink.
³And lest any man should craftily say that this refers only to priests, Paul in 1 Cor. 11:27 recites an example from which it appears that the whole congregation did use both kinds.
⁴And this usage has long remained in the Church, nor is it known when, or by whose authority, it was changed; although Cardinal Cusanus mentions the time
⁵when it was approved. Cyprian in some places testifies that the blood was given to the people.
⁶The same is testified by Jerome, who says: The priests administer the Eucharist, and distribute the blood of Christ to the people. Indeed, Pope Gelasius
⁷commands that the Sacrament be not divided (dist. II., De Consecratione, cap. Comperimus).
⁸Only custom, not so ancient, has it otherwise. But it is evident
⁹that any custom introduced against the commandments of God is not to be allowed, as the Canons witness (dist. III., cap. Veritate, and the following chapters).
¹⁰But this custom has been received, not only against the Scripture, but also against the old Canons
¹¹and the example of the Church. Therefore, if any preferred to use both kinds of the Sacrament, they ought not to have been compelled with offense to their consciences to do otherwise. And because the division
¹²of the Sacrament does not agree with the ordinance of Christ, we are accustomed to omit the procession, which hitherto has been in use.

"But thanks be to God, who gives us the victory through our Lord Jesus Christ."
1 Corinthians 15:57



Sunday	Monday	Tuesday	Wednesday	Thursday	Friday	Saturday
						1
2 Divine Service 10 a.m. Bible Studay / Sunday School 11 a.m. Lunch noon	3	4	5	6	7	8 Men's Bible Study 8:30 a.m.
9 Divine Service 10 a.m. Bible Studay / Sunday School 11 a.m. Lunch noon Council Meeting	10	11 Women's Bible Study 1 p.m.	12	13	14	15
16 Divine Service 10 a.m. Bible Studay / Sunday School 11 a.m. Lunch noon	17	18 Women's Bible Study 1 p.m.	19	20	21	22 Men's Bible Study 8:30 a.m.
23 Divine Service 10 a.m. Bible Studay / Sunday School 11 a.m. Lunch noon	24	25 Circuit Meeting at VIC 9 a.m. Women's Bible Study 1 p.m.	26	27	28	29
30 Divine Service 10 a.m. Bible Studay / Sunday School 11 a.m. Lunch noon Voters' Meeting	31					

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Victory in Christ Lutheran Church
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January Birthdays:

3 Robin Kroeger

8 Donna Schober

26 Logan Rohloff



For 2022, I would like to challenge every member of this congregation to read or continue reading through the Bible in one year. The Bible readings for January and part of February are listed below. List the chapter and verse with your answers.

January 1: Genesis 1-3

January 2: Genesis 4-7

January 3: Genesis 8-11

January 4: Genesis 12 -15

January 5: Genesis 16-18

January 6: Genesis 19-21

January 7: Genesis 22-24

January 8: Genesis 25-26

January 9: Genesis 27-29

January 10: Genesis 30-31

January 11: Genesis 32-34

January 12: Genesis 35-37

January 13: Genesis 38-40

January 14: Genesis 41-42

January 15: Genesis 43-45

January 16: Genesis 46-47

January 17: Genesis 48-50

January 18: Exodus 1-3

January 19: Exodus 4-6

January 20: Exodus 7-9

January 21: Exodus 10-12

January 22: Exodus 13-15

January 23: Exodus 16-18

January 24: Exodus 19-21

January 25: Exodus 22-24

January 26: Exodus 25-27

January 27: Exodus 28-29

January 28: Exodus 30-32

January 29: Exodus 33-35

January 30: Exodus 36-38

January 31: Exodus 39-40

February 1: Leviticus 1-4

February 2: Leviticus 5-7

February 3: Leviticus 8-10

February 4: Leviticus 11-13

February 5: Leviticus 14-15

February 6: Leviticus 16-18

February 7: Leviticus 19-21

February 8: Leviticus 22-23

February 9: Leviticus 24-25

February 10: Leviticus 26-29

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