



A Word from Pastor Schielke

Lutheran Worship Part 17: The Nunc Dimittis

In Luke 2:25 and following, we read the account of a Godly and presumably old man named Simeon. The Holy Spirit had promised Simeon that he would live to see the Christ. He fulfilled His promise when Mary and Joseph went to the Temple in Jerusalem to present Jesus before the Lord. Simeon picked up infant Jesus and holding Him in his arms he spoke by the guiding of the Holy Spirit, "Now Lord, Thou dost let Thy bond-servant depart in peace, according to Thy word; For my eyes have seen Thy salvation, Which Thou hast prepared in the presence of all people, A light of revelation to the Gentiles, And the glory of Thy people Israel." (NASB)

From this text we derive the canticle we sing after Communion called the Nunc Dimittis (meaning "now dismiss" or "now let [us] depart"). Simeon had seen all he needed to see, and he could now die in peace. What wonderful words to apply to the end of Communion. We, too, have seen the Lord's Salvation! We

have received His Peace and can depart from the church building into the world with confidence. We have all we need in Christ.

Unlike most of the parts of the liturgy we have considered thus far, the use of the Nunc Dimittis is a fairly recent addition historically. Though the words date back to Jesus' early life, including these words in the liturgy after communion was a change that Luther made in the year 1522. Luther deemed the Nunc Dimittis a fitting way to express what we experience during the Lord's Supper. These words of Simeon

capture his amazement and awe and wonder at seeing His Lord. Even Mary and Joseph marveled at his words (Luke 2:23). Likewise, we are moved to marvel at the awesome miracle we have just witnessed in the Lord's Supper, where we see Christ coming to us in, with, and under the bread and wine. Thus, we sing Simeon's words to express our amazement and thanks.

Thanks be to God that He sustains our faith and forgives our sins in so many ways, including in the receiving of Christ's body and blood in the sacrament. Our eyes have seen His salvation.

(adapted from <https://steadfastlutherans.org/2009/06/notes-on-the-liturgy-21-post-communion-canticle-collect/>)



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

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The Augsburg Confession - Below is part 1 of the twenty-eighth article of the Augsburg Confession. The Confessions are what we believe and confess as a Lutheran congregation. When they say “they teach,” they mean our churches teach.

Article XXVIII - Of Ecclesiastical Power

¹There has been great controversy concerning the Power of Bishops, in which some have awkwardly confounded the power of the Church

²and the power of the sword. And from this confusion very great wars and tumults have resulted, while the Pontiffs, emboldened by the power of the Keys, not only have instituted new services and burdened consciences with reservation of cases and ruthless excommunications, but have also undertaken to transfer the kingdoms of this world,

³and to take the Empire from the Emperor. These wrongs have long since been rebuked in the Church

⁴by learned and godly men. Therefore our teachers, for the comforting of men’s consciences, were constrained to show the difference between the power of the Church and the power of the sword, and taught that both of them, because of God’s commandment, are to be held in reverence and honor, as the chief blessings of God on earth.

⁵But this is their opinion, that the power of the Keys, or the power of the bishops, according to the Gospel, is a power or commandment of God, to preach the Gospel, to remit and retain sins, and to administer Sacraments.

⁶For with this commandment Christ sends forth His Apostles, [John 20:21](#) sqq.: As My Father hath sent Me, even so send I you. Receive ye the Holy Ghost. Whosoever sins ye remit, they are remitted unto them; and whosoever sins ye retain, they are retained.

⁷[Mark 16:15](#): Go preach the Gospel to every creature.

⁸This power is exercised only by teaching or preaching the Gospel and administering the Sacraments, according to their calling either to many or to individuals. For thereby are granted, not bodily, but eternal things, as eternal righteousness, the Holy Ghost, eternal life.

⁹These things cannot come but by the ministry of the Word and the Sacraments, as Paul says, [Rom. 1:16](#): The Gospel is the power of God unto salvation to every one that believeth.

¹⁰Therefore, since the power of the Church grants eternal things, and is exercised only by the ministry of the Word, it does not interfere with civil government; no more than the art of singing interferes with civil government.

¹¹For civil government deals with other things than does the Gospel. The civil rulers defend not minds, but bodies and bodily things against manifest injuries, and restrain men with the sword and bodily punishments in order to preserve civil justice and peace.

¹²Therefore the power of the Church and the civil power must not be confounded. The power of the Church has its own commission to teach the Gospel and

¹³to administer the Sacraments. Let it not break into the office of another; let it not transfer the kingdoms of this world; let it not abrogate the laws of civil rulers; let it not abolish lawful obedience; let it not interfere with judgments concerning civil ordinances or contracts; let it not prescribe laws to civil rulers concerning the form of the Commonwealth.

¹⁴As Christ says, [John 18:36](#): My kingdom is not of this world;

¹⁵also [Luke 12:14](#): Who made Me a judge or a divider over you?

¹⁶Paul also says, [Phil. 3:20](#): Our citizenship is in heaven;

¹⁷[2 Cor. 10:4](#): The weapons of our warfare are not carnal, but mighty through God to the casting down of imaginations.

¹⁸After this manner our teachers discriminate between the duties of both these powers, and command that both be honored and acknowledged as gifts and blessings of God.

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



Advent



Christmas

VIC Happenings

Advent Dinners - We will be serving dinners on Wednesday nights at 6 p.m.

Advent Services - We will be having Advent services on December 7, 14, and 21. These services will begin at 7 p.m.

Christmas Eve Service 12/24 - We will have our annual candlelight Christmas Eve service on December 24, at 7 p.m.

Christmas Day Service 12/25 - This year Christmas Day is on Sunday. This service is a celebration of Christ's coming to redeem his lost creatures.

New Year's Eve Service 12/31 - We will be having a New Year's Eve service on December 31, at 7 p.m.

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December Birthdays:

1 Don Foltz

2 Melinda Mitchell

11 Brian Schwiesow

25 Bo Hill

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 December and part of January are listed below.

Dec. 1: 1 Corinthians 9-11	Dec. 14: 2 Thessalonians	Dec. 27: Revelation 4-8
Dec. 2: 1 Corinthians 12-14	Dec. 15: 1 Timothy	Dec. 28: Revelation 9-12
Dec. 3: 1 Corinthians 15-16	Dec. 16: 2 Timothy	Dec. 29: Revelation 13-16
Dec. 4: 2 Corinthians 1-4	Dec. 17: Titus, Philemon	Dec. 30: Revelation 17-19
Dec. 5: 2 Corinthians 5-9	Dec. 18: Hebrews 1-6	Dec. 31: Revelation 20-22
Dec. 6: 2 Corinthians 10-13	Dec. 19: Hebrews 7-10	January 1: Genesis 1-3
Dec. 7: Galatians 1-3	Dec. 20: Hebrews 11-13	January 2: Genesis 4-7
Dec. 8: Galatians 4-6	Dec. 21: James	January 3: Genesis 8-11
Dec. 9: Ephesians 1-3	Dec. 22: 1 Peter	January 4: Genesis 12-15
Dec. 10: Ephesians 4-6	Dec. 23: 2 Peter	January 5: Genesis 16-18
Dec. 11: Philippians	Dec. 24: 1 John	January 6: Genesis 19-21
Dec. 12: Colossians	Dec. 25: 2-3 John, Jude	January 7: Genesis 22-24
Dec. 13: 1 Thessalonians	Dec. 26: Revelation 1-3	January 8: Genesis 25-26

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