



A Word from Pastor Schielke

Lutheran Worship Part 19: The Benediction

The LORD bless you and keep you. The LORD make his face shine upon you and be gracious unto you. The LORD lift up His countenance upon you and give you peace.

This is the Benediction that concludes Divine Service Setting 3 (LSB p. 202). A slightly different translation concludes the other Divine Services. Benediction literally means “to speak well of” or “to speak good upon” and from that we get its common meaning “to bless.”

These are God’s words of good fortune to His people. In Numbers 6:22-27, the Lord gave this Benediction to the priesthood. God commanded Aaron and his sons to speak this blessing over the people of Israel. Because of Martin Luther, the Aaronic blessing was brought to the Christian church and is most often used in the worship services of Lutheran congregations. It has been said, “No finer or more spiritual word

in the vocabulary of devotion could be found with which to conclude the service than the word ‘peace’.” (Luther Reed) What is God’s will toward the church? What is His disposition towards me personally? The Benediction tells me that the heart of God is to prosper and bless His people through a relationship with the Almighty. There it is sinner: God’s disposition towards you in Christ is most pleasant. God speaks to you, the individual, in these words. In the Hebrew of Numbers 6, in the German and Jacobean English of our former hymnals, this is made clearer by the language used – “The LORD bless thee (you-singular) and keep thee (you-singular).” In contrast to the general words of absolution spoken over the congregation (you-plural) at the beginning of the service, these words of benediction spoken over the entire group are spoken to you (singular). Having received the Body and Blood given and shed “for you (plural),” the blessing of the shed Blood of the Lamb is proclaimed to you (singular).

The Benediction also instructs us as to the source of our well-being. Three times over it is the LORD (Yahweh) that speaks. Three blessings are given for emphasis. The New Testament further reveals that three persons come to bless us — Father, Son and Holy Spirit. As we began the service in the name of the Trinity and the sign of the cross made by the pastor over the congregation so we depart in like manner, confident of the Lord’s grace and favor toward us.

(adapted from <https://steadfastlutherans.org/2009/06/notes-on-the-liturgy-22-benediction/>)



Transfiguration Sunday

Transfiguration Sunday - February 19 is Transfiguration Sunday, the Last Sunday of Epiphany before the beginning of the Lenten season. It commemorates when Jesus Christ went up on the mount to meet with Moses and Elijah, and His glory was shown to Peter, James and John.

"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 3 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

³⁶For the glory of Christ’s merit suffers injury when, by such observances,

³⁷we undertake to merit justification. But it is manifest that, by such belief, traditions have almost infinitely multiplied in the Church, the doctrine concerning faith and the righteousness of faith being meanwhile suppressed. For gradually more holy-days were made, fasts appointed, new ceremonies and services in honor of saints instituted, because the authors of such things thought that by these works they were meriting

³⁸grace. Thus in times past the Penitential Canons increased, whereof we still see some traces in the satisfactions.

³⁹Again, the authors of traditions do contrary to the command of God when they find matters of sin in foods, in days, and like things, and burden the Church with bondage of the law, as if there ought to be among Christians, in order to merit justification a service like the Levitical, the arrangement of which God had committed to the Apostles and bishops.

⁴⁰For thus some of them write; and the Pontiffs in some measure seem to be misled by the example

⁴¹of the law of Moses. Hence are such burdens, as that they make it mortal sin, even without offense to others, to do manual labor on holy-days, a mortal sin to omit the Canonical Hours, that certain foods defile the conscience that fastings are works which appease God that sin in a reserved case cannot be forgiven but by the authority of him who reserved it; whereas the Canons themselves speak only of the reserving of the ecclesiastical penalty, and not of the reserving of the guilt.

⁴²Whence have the bishops the right to lay these traditions upon the Church for the ensnaring of consciences, when Peter, Acts 15:10, forbids to put a yoke upon the neck of the disciples, and Paul says, 2 Cor. 13:10, that the power given him was to edification not to destruction? Why, therefore, do they increase sins by these traditions?

⁴³But there are clear testimonies which prohibit the making of such traditions, as though they merited grace or were necessary to

⁴⁴salvation. Paul says, Col. 2:16-23: Let no man judge you in meat, or in drink, or in respect of an holy-day, or of the new moon, or of the Sabbath-days.

⁴⁵If ye be dead with Christ from the rudiments of the world, why, as though living in the world, are ye subject to ordinances (touch not; taste not; handle not, which all are to perish with the using) after the commandments and doctrines of men! which things have indeed a show of wisdom.

⁴⁶Also in Titus 1:14 he openly forbids traditions: Not giving heed to Jewish fables and commandments of men that turn from the truth.

⁴⁷And Christ, Matt. 15:14,13, says of those who require traditions: Let them alone; they be blind leaders of the blind;

⁴⁸and He rejects such services: Every plant which My heavenly Father hath not planted shall be plucked up.

⁴⁹If bishops have the right to burden churches with infinite traditions, and to ensnare consciences, why does Scripture so often prohibit to make, and to listen to, traditions? Why does it call them “doctrines of devils”? 1 Tim. 4:1. Did the Holy Ghost in vain forewarn of these things?

⁵⁰Since, therefore, ordinances instituted as things necessary, or with an opinion of meriting grace, are contrary to the Gospel, it follows that it is not lawful for any bishop

⁵¹to institute or exact such services. For it is necessary that the doctrine of Christian liberty be preserved in the churches, namely, that the bondage of the Law is not necessary to justification, as it is written in the Epistle to the Galatians 5:1: Be not entangled again with the yoke of bondage.

"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 The Purification of Mary and the Presentation of Our Lord Day	3	4 Men's Bible Study 8:30 a.m.
5 Divine Service 10 a.m Bible Study / Sunday School 11 a.m. Lunch noon	6	7 Women's Bible Study 1:30 p.m.	8	9	10	11
12 Divine Service 10 a.m Bible Study / Sunday School 11 a.m. Lunch noon	13	14 Women's Bible Study 1:30 p.m.	15	16	17	18 Evangelism Workshop 8:00 a.m.
19 Divine Service 10 a.m Bible Study / Sunday School 11 a.m. Lunch noon	20	21	22 Women's Bible Study 4:30 p.m. Lent Dinner 6:00 p.m. Ash Wednesday Service 7:00 p.m.	23	24 St. Matthias, Apostle Day	25 Men's Bible Study 8:30 a.m.
26 Divine Service 10 a.m Bible Study / Sunday School 11 a.m. Lunch noon	27	28				

VIC Happenings

Transfiguration Sunday - The last Sunday of Epiphany is Transfiguration Sunday. It commemorates when our Lord Jesus Christ went to the mountain to meet with Elijah and Moses, and His glory is seen by Peter, James, and John. This service occurs on the last Sunday before Lent.

Ash Wednesday - Lent begins on Wednesday, February 22, with Ash Wednesday. During the Lenten season, we focus on our sins and repent of them as we look towards Jesus' trial, punishment, and death for our sins as the Lamb of God who was sacrificed for us.

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February Birthdays:

1 Ashton Rodgers

2 Brad Rohloff

2 Jared Rohloff

3 Zoey Richardson

11 Jenny Jones

14 Angi Haney

18 Hailey Richardson

22 Burgandy Knox

24 Suzanne Richardson



For 2023, 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 February and part of March are listed below.

Feb. 1: Leviticus 1-4

Feb. 2: Leviticus 5-7

Feb. 3: Leviticus 8-10

Feb. 4: Leviticus 11-13

Feb. 5: Leviticus 14-15

Feb. 6: Leviticus 16-18

Feb. 7: Leviticus 19-21

Feb. 8: Leviticus 22-23

Feb. 9: Leviticus 24-25

Feb. 10: Leviticus 26-27

Feb. 11: Numbers 1-2

Feb. 12: Numbers 3-4

Feb. 13: Numbers 5-6

Feb. 14: Numbers 7

Feb. 15: Numbers 8-10

Feb. 16: Numbers 11-13

Feb. 17: Numbers 14-15

Feb. 18: Numbers 16-17

Feb. 19: Numbers 18-20

Feb. 20: Numbers 21-22

Feb. 21: Numbers 23-25

Feb. 22: Numbers 26-27

Feb. 23: Numbers 28-30

Feb. 24: Numbers 31-32

Feb. 25: Numbers 33-34

Feb. 26: Numbers 35-36

Feb. 27: Deuteronomy 1-2

Feb. 28: Deuteronomy 3-4

March 1: Deuteronomy 5-7

March 2: Deuteronomy 8-10

March 3: Deuteronomy 11-13

March 4: Deuteronomy 14-16

March 5: Deuteronomy 17-20

March 6: Deuteronomy 21-23

March 7: Deuteronomy 24-27

March 8: Deuteronomy 28-29

March 9: Deuteronomy 30-31

March 10: Deuteronomy 32-34

March 11: Joshua 1-4

March 12: Joshua 5-8

March 13: Joshua 9-11

March 14: Joshua 12-15

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