



A Word from Pastor Schielke

Lutheran Worship Part 9: The Offertory and Offering

God's word demands a response. After the preaching of the sermon two such responses follow in Divine Service III, the Offertory and Offering. The Offertory presents us David's words from Psalm 51. Confronted by the accusation from the prophet Nathan concerning his adultery with Bathsheba and murder of her husband Uriah, David is moved to repentance and faith as recorded in these words. Likewise, after hearing God's law and gospel proclaimed in the sermon, we are to be moved to repentance and faith. Though we confessed our sins at the beginning of service, repeating the words of Psalm 51 at this point in the service reminds us that the life of a Christian is one of continual repentance and returning to God, begging that he would create in us clean hearts, give us His Holy Spirit, and restore in us the joy that our salvation brings.

The second response to God's word comes in the Offering. How often have we heard, "all the church cares about is money?" To such a person, the Offering becomes an opportunity to rationalize his hostile attitude. The

Offering isn't really meant for such a person. Offerings spring out of the deep—the deepness of abiding in Christ's grace. When people mature in Christ, offerings flow more freely. Indeed, the Christian offers his whole life up to God as a response to His mercy. The Offering only makes sense when seen in the light of Christ. When Christ holds the strings to open my heart, He will in time hold the purse strings as well.

The Offering isn't a momentary pause in the Divine Service in order to collect the mandatory admission price. Neither is it a required payment of your "membership dues" in the congregation. The Offering is a time of worship like the hymns and prayers. There are important attitudes that make Christian giving worshipful giving such as first fruits giving, cheerful giving, thoughtful giving, giving in response to God's blessings, etc. Underlying Christian giving is also this crucial understanding—everything that we have is God's. We merely manage what God already owns.

The question arises, "How much do I have to give?" or "How much should I

give?" Many want to provide an answer to this question that places us back under the Old Testament law of tithing, and while tithing is an admirable goal to have, it is no longer required of the Christian who is set free from the Law by the Gospel. As with so many things in the Christian life, it is better to ask the right question: "How much *can* I give?" rather than should or must. The answer for us is willing, regular, proportional, first-fruits giving. Our gifts and offerings are given on a regular basis (weekly, monthly, etc.), they reflect a response to the Lord for His blessings to us (proportional), and they are the first-fruits of what we receive (not what is left over after all of the bills are paid and our recreational funds are spent). We are encouraged by Paul's words in 2 Cor. 9:7, "Each one must give as he has made up his mind, not reluctantly or under compulsion, for God loves a cheerful giver." (adapted from <https://steadfastlutherans.org/2009/01/notes-on-the-liturgy-15-the-offering/>)



Ash Wednesday

Ash Wednesday - March 2 is Ash Wednesday and the beginning of the Lenten season. 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.

"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-fourth article of the Augsburg Confession. These are what we believe and confess as a Lutheran congregation.

Article XXIV - Of the Mass - Part 1

¹Falsely are our churches accused of abolishing the Mass; for the Mass is retained among
²us, and celebrated with the highest reverence. Nearly all the usual ceremonies are also preserved, save that the parts sung in Latin are interspersed here and there with German hymns, which have been added
³to teach the people. For ceremonies are needed to this end alone that the unlearned
⁴be taught [what they need to know of Christ]. And not only has Paul commanded to use in the church a language understood by the people 1 Cor. 14:2-9, but it has also been so ordained by man's law.
⁵The people are accustomed to partake of the Sacrament together, if any be fit for it, and this also increases the reverence and devotion of public
⁶worship. For none are admitted
⁷except they be first examined. The people are also advised concerning the dignity and use of the Sacrament, how great consolation it brings anxious consciences, that they may learn to believe God, and to expect and ask of Him all that is good.
⁸[In this connection they are also instructed regarding other and false teachings on the Sacrament.] This worship pleases God; such use of the Sacrament nourishes true devotion
⁹toward God. It does not, therefore, appear that the Mass is more devoutly celebrated among our adversaries than among us.
¹⁰But it is evident that for a long time this also has been the public and most grievous complaint of all good men that Masses have been basely profaned and applied to purposes of lucre.
¹¹For it is not unknown how far this abuse obtains in all the churches by what manner of men Masses are said only for fees or stipends, and how many celebrate them contrary to the Canons.
¹²But Paul severely threatens those who deal unworthily with the Eucharist when he says, 1 Cor. 11:27: Whosoever shall eat this bread, and drink this cup of the Lord, unworthily, shall be guilty of the body and blood of the Lord.
¹³When, therefore our priests were admonished concerning this sin, Private Masses were discontinued among us, as scarcely any Private Masses were celebrated except for lucre's sake.
¹⁴Neither were the bishops ignorant of these abuses, and if they had corrected them in time, there would now be less dissension. Heretofore,
¹⁵by their own connivance, they suffered many corruptions to creep into the Church. Now, when it is too late, they begin to complain
¹⁶of the troubles of the Church, while this disturbance has been occasioned simply by those abuses which were so manifest that they could be borne no longer. There have been great
¹⁷dissensions concerning the Mass, concerning the Sacrament.
¹⁸Perhaps the world is being punished for such long-continued profanations of the Mass as have been tolerated in the churches for so many centuries by the very men who
¹⁹were both able and in duty bound to correct them. For in the Ten Commandments it is written, Ex. 20:7: The Lord will not hold him guiltless that taketh His name in vain. But since
²⁰the world began, nothing that God ever ordained seems to have been so abused for filthy lucre as the Mass.

"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 Women's Bible Study 4:30 p.m. Lent Dinner 6 p.m. Ash Wednesday Service 7 p.m.	3	4	5 Men's Bible Study 8:30 a.m.
6 Divine Service 10 a.m. Bible Study / Sunday School 11 a.m. Lunch noon	7	8	9 Women's Bible Study 4:30 p.m. Lent Dinner 6 p.m. Lenten Service 7 p.m.	10	11	12
13 Divine Service 10 a.m. Bible Study / Sunday School 11 a.m. Lunch noon	14	15	16 Women's Bible Study 4:30 p.m. Lent Dinner 6 p.m. Lenten Service 7 p.m.	17	18	19 Men's Bible Study 8:30 a.m.
20 Divine Service 10 a.m. Bible Study / Sunday School 11 a.m. Lunch noon	21	22	23 Women's Bible Study 4:30 p.m. Lent Dinner 6 p.m. Lenten Service 7 p.m.	24	25	26 Spring Cleaning 8 a.m.
27 Divine Service 10 a.m. Bible Study / Sunday School 11 a.m. Lunch noon Council Meeting	28	29	30 Women's Bible Study 4:30 p.m. Lent Dinner 6 p.m. Lenten Service 7 p.m.	31		

March Birthdays:

6 Gary Rohloff

12 Hayden Rohloff

13 Eugene Kroeger

15 Joshua Safford

21 Dennis Haney



21 Herb Safford

21 Linda Watson

23 Kerri Schielke

27 Stephen Gallo

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VIC Happenings



Season of Lent

Lenten Wednesdays - Lent begins on Wednesday, March 2, 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.

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 March and part of April are listed below.

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

March 15: Joshua 16-18
March 16: Joshua 19-21
March 17: Joshua 22-24
March 18: Judges 1-2
March 19: Judges 3-5
March 20: Judges 6-7
March 21: Judges 8-9
March 22: Judges 10-12
March 23: Judges 13-15
March 24: Judges 16-18
March 25: Judges 19-21
March 26: Ruth
March 27: 1 Sam. 1-3
March 28: 1 Sam. 4-8

March 29: 1 Sam. 9-12
March 30: 1 Sam. 13-14
March 31: 1 Sam. 15-17
April 1: 1 Sam. 18-20
April 2: 1 Sam. 21-24
April 3: 1 Sam. 25-27
April 4: 1 Sam. 28-31
April 5: 2 Sam. 1-3
April 6: 2 Sam. 4-7
April 7: 2 Sam. 8-12
April 8: 2 Sam. 13-15
April 9: 2 Sam. 16-18
April 10: 2 Sam. 19-21
April 11: 2 Sam. 22-24

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