



## A Word from Pastor Schielke

Lent has been observed for many centuries by the church. Typically during Lent, Christians have fasted in some way, focused on their repentance over sin, and given alms to the poor. Lent is a penitential time, a somber time, as we prepare to remember Jesus' crucifixion and to celebrate the joy of His resurrection. You may also notice a couple little changes to the Divine Service during Lent.

On Transfiguration Sunday, the last Sunday of the season of Epiphany, we sang hymn 417, "Alleluia, Song of Gladness." This hymn is quite old, originating as a Latin hymn somewhere between 800 and 1100 AD, possibly in England. It fell out of use around the time of the Reformation but was rediscovered by John Chandler in the 1800's and published in 1837. Recently, it has been used as the last hymn sung before Lent as a sort of "farewell to the alleluia" since the word "alleluia" is not typically sung during Lent.

Why is that? Why do we omit parts of the service during Lent, specifically, the Gloria in Excelsis (the Gloria) and the Alleluia before the Gospel reading? You probably noticed the omission of the Gloria in Advent as well, primarily because it contains the song the angels sang the first Christmas. Thus, the church forgoes singing it during Advent to make its reappearance during Christmas more meaningful. It's also considered a very joyous canticle, so we also omit it during the penitential season of Lent.

But what about the alleluias? The word alleluia (or hallelujah) comes to us from Hebrew and means "praise Yahweh" or "praise the Lord." It appears in many of the Psalms, and in most English translations of the Old Testament, it is simply translated as "praise the Lord." It appears in its Greek form in Revelation 19 as a word of praise sung by all the company of heaven. In Christian usage, alleluia is a

word of great joy and praise, an interjection of praise to God. It is a joyful proclamation sung by even the angels in heaven.

During Lent, we forgo some of that joy for a season, not because we are not joyful. The Christian always rejoices in God's mercy and forgiveness. But Lent is a penitential time, a time of reflection on our own sinfulness and mortality. It is a time when we remember why Jesus had to go to the cross on Good Friday to redeem us poor sinners. And so, we set aside a little bit of our joy. Our praise is somewhat muted and subdued, and we "fast" from singing alleluia during Lent. This forms a powerful contrast with the festive celebration of Jesus' resurrection on Easter Sunday when our alleluias again ring loud and clear.



Lenten

**Lenten Wednesdays** - February 22 was 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 4 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**

52—It is necessary that the chief article of the Gospel be preserved, to wit, that we obtain grace freely by faith in Christ, and not for certain observances or acts of worship devised by men.

53—What, then, are we to think of the Sunday and like rites in the house of God? To this we answer that it is lawful for bishops or pastors to make ordinances that things be done orderly in the Church, not that thereby we should merit grace or make satisfaction for sins, or that consciences be bound to judge them necessary services, and to think that it is a sin to break them

54—without offense to others. So Paul ordains, 1 Cor. 11:5, that women should cover their heads in the congregation, 1 Cor. 14:30, that interpreters be heard in order in the church, etc.

55—It is proper that the churches should keep such ordinances for the sake of love and tranquillity, so far that one does not offend another, that all things be done in the churches in order, and without confusion, 1 Cor. 14:40; comp. Phil. 2:14.

56—but so that consciences be not burdened to think that they are necessary to salvation, or to judge that they sin when they break them without offense to others; as no one will say that a woman sins who goes out in public with her head uncovered provided only that no offense be given.

57—Of this kind is the observance of the Lord’s Day, Easter, Pentecost, and like holy-days and

58—rites. For those who judge that by the authority of the Church the observance of the Lord’s Day instead of the Sabbath-day was ordained as a thing necessary,

59—do greatly err. Scripture has abrogated the Sabbath-day; for it teaches that, since the Gospel has been revealed, all the ceremonies of Moses can be omitted. And

60—yet, because it was necessary to appoint a certain day, that the people might know when they ought to come together, it appears that the Church designated the Lord’s Day for this purpose; and this day seems to have been chosen all the more for this additional reason, that men might have an example of Christian liberty, and might know that the keeping neither of the Sabbath nor of any other day is necessary.

61—There are monstrous disputations concerning the changing of the law, the ceremonies of the new law, the changing of the Sabbath-day, which all have sprung from the false belief that there must needs be in the Church a service like to the Levitical, and that Christ had given commission to the Apostles and bishops to devise new ceremonies as necessary to

62—salvation. These errors crept into the Church when the righteousness of faith was not taught clearly enough.

63—Some dispute that the keeping of the Lord’s Day is not indeed of divine right, but in a manner so. They prescribe concerning holy-days, how far it is lawful to work. What else

64—are such disputations than snares of consciences? For although they endeavor to modify the traditions, yet the mitigation can never be perceived as long as the opinion remains that they are necessary, which must needs remain where the righteousness of faith and Christian liberty are not known.

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Sunday	Monday	Tuesday	Wednesday	Thursday	Friday	Saturday
			1 Women's Bible Study 4:30 p.m. Lent Dinner 6 p.m. Lenten Service 7 p.m.	2	3	4
5 Divine Service 10 a.m Bible Study / Sunday School 11 a.m. Lunch noon	6	7	8 Women's Bible Study 4:30 p.m. Lent Dinner 6 p.m. Lenten Service 7 p.m.	9	10	11 Men's Bible Study 8:30 a.m.
12 Divine Service 10 a.m Bible Study / Sunday School 11 a.m. Lunch noon	13	14	15 Women's Bible Study 4:30 p.m. Lent Dinner 6 p.m. Lenten Service 7 p.m.	16	17	18
19 St. Joseph, Guardian of Jesus 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 p.m. Lenten Service 7 p.m.	23	24	25 The Annunciation of Our Lord Day
26 Divine Service 10 a.m Bible Study / Sunday School 11 a.m. Lunch noon Council Meeting	27	28	29 Women's Bible Study 4:30 p.m. Lent Dinner 6 p.m. Lenten Service 7 p.m.	30	31 Spring Cleaning 8 a.m.	

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

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## VIC Happenings



Season of Lent

**Lenten Wednesdays** - Lent began 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.

**Spring Cleaning** - We will deep clean the church building and property, Friday, March 31, and Saturday, April 1. Choose your day and time and look for a cleaning check list in the Fellowship Hall. Many hands make light work!

**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 March and part of April are listed below.**

March 1: Deuteronomy 5-7	March 14: Joshua 12-15	March 27: 1 Sam. 1-3
March 2: Deuteronomy 8-10	March 15: Joshua 16-18	March 28: 1 Sam. 4-8
March 3: Deuteronomy 11-13	March 16: Joshua 19-21	March 29: 1 Sam. 9-12
March 4: Deuteronomy 14-16	March 17: Joshua 22-24	March 30: 1 Sam. 13-14
March 5: Deuteronomy 17-20	March 18: Judges 1-2	March 31: 1 Sam. 15-17
March 6: Deuteronomy 21-23	March 19: Judges 3-5	April 1: 1 Sam. 18-20
March 7: Deuteronomy 24-27	March 20: Judges 6-7	April 2: 1 Sam. 21-24
March 8: Deuteronomy 28-29	March 21: Judges 8-9	April 3: 1 Sam. 25-27
March 9: Deuteronomy 30-31	March 22: Judges 10-12	April 4: 1 Sam. 28-31
March 10: Deuteronomy 32-34	March 23: Judges 13-15	April 5: 2 Sam. 1-3
March 11: Joshua 1-4	March 24: Judges 16-18	April 6: 2 Sam. 4-7
March 12: Joshua 5-8	March 25: Judges 19-21	April 7: 2 Sam. 8-12
March 13: Joshua 9-11	March 26: Ruth	April 8: 2 Sam. 13-15

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