



A Word from Pastor Schielke

Lutheran Worship Part 10: The Prayer of the Church

St. Paul wrote, “I urge, then, first of all, that requests, prayers, intercession and thanksgiving be made for everyone – for kings and all those in authority, that we may live peaceful and quiet lives in all godliness and holiness. This is good, and pleases God our Savior, who wants all men to be saved and to come to a knowledge of the truth.” (1 Tim. 2:1-4)

This passage gives the spirit of what is intended in the General Prayer also called The Prayer of the Church. This prayer is designed to, “rise above small, local, and selfish considerations” (Luther Reed). In other words, this is a time of prayer on behalf of the Church at Large. To that end, many LC–MS congregations today, including VIC, base their prayers on ones prepared by the Commission on Worship. In this sense, the petitions truly are universal and prayed by the Church

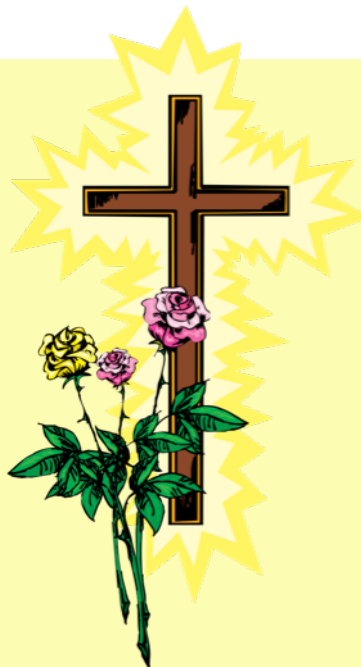
at Large. Without careful consideration it is easy to let this prayer slip into becoming only a grocery list of worldly needs rather than conforming to the spirit of Saint Paul’s words above.

As far as its positioning in the worship service, the General Prayer is closely tied with the offering and singing of the offertory. We offer up our tithes and gifts, the praise of the offertory, and then our prayers. It is a broad ranging prayer that includes praying for the sick, petitions that the Word may be preached for the strengthening of God’s people and the salvation of the lost. It includes prayers for our families and for those in authority over us. We also pray that we would come worthily to the altar of the Lord to receive Christ’s body and blood.

A common Christian concern with regards to prayer is how do we stop our minds from wandering while praying? It’s hard enough not to wander in our own prayers let alone

following someone else’s prayer! This is part of the reason the prayers are often broken up into petitions separated with words like, “Lord in your mercy, hear our prayer.” When following another person who is leading prayer, it can be helpful to focus on a thought or phrase of the prayer and bring to mind your own quick petition on the subject. You might repeat to yourself a phrase and give a quick “amen” or “Lord have mercy.” See what works for you, but don’t let Satan and your flesh steal community prayer from you by merely bowing your head and letting your mind drift. Join in and breathe the spirit of the Apostle Paul’s words!

(adapted from <https://steadfastlutherans.org/2008/12/notes-on-the-liturgy-14-the-prayers/>)



"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 the twenty-fourth article part 2 of the Augsburg Confession. These are what we believe and confess as a Lutheran congregation.

Article XXIV - Of the Mass - part 2

- ²¹ There was also added the opinion which infinitely increased Private Masses, namely that Christ, by His passion, had made satisfaction for original sin, and instituted the Mass wherein an offering should be made for daily sins,
- ²² venial and mortal. From this has arisen the common opinion that the Mass
- ²³ takes away the sins of the living and the dead by the outward act. Then they began to dispute whether one Mass said for many were worth as much as special Masses for individuals, and this brought forth that infinite multitude of Masses. [With this work men wished to obtain from God all that they needed, and in the mean time faith in Christ and the true worship were forgotten.]
- ²⁴ Concerning these opinions our teachers have given warning that they depart from the Holy Scriptures and diminish the glory of the passion of Christ. For Christ's passion
- ²⁵ was an oblation and satisfaction, not for original guilt only, but also for all other sins, as it is written to the Hebrews 10:10:
- ²⁶ We are sanctified through the offering of Jesus Christ once for all. Also, Hebrews 10:14:
- ²⁷ By one offering He hath perfected forever them that are sanctified. [It is an unheard-of innovation in the Church to teach that Christ by His death made satisfaction only for original sin and not likewise for all other sin. Accordingly it is hoped that everybody will understand that this error has not been reprovved without due reason.]
- ²⁸ Scripture also teaches that we are justified before God through faith in Christ, when we believe that our sins are forgiven for Christ's sake.
- ²⁹ Now if the Mass take away the sins of the living and the dead by the outward act justification comes of the work of Masses, and not of faith, which Scripture does not allow.
- ³⁰ But Christ commands us, Luke 22:19: This do in remembrance of Me; therefore the Mass was instituted that the faith of those who use the Sacrament should remember what benefits it receives through Christ, and cheer and comfort the anxious conscience. For to remember Christ is to remember His benefits,
- ³¹ and to realize that they are truly offered unto us.
- ³² Nor is it enough only to remember the history; for this also the Jews and the ungodly can remember.
- ³³ Wherefore the Mass is to be used to this end, that there the Sacrament [Communion] may be administered to them that have need of consolation; as Ambrose says: Because I always sin, I am always bound to take the medicine. [Therefore this Sacrament requires faith, and is used in vain without faith.]
- ³⁴ Now, forasmuch as the Mass is such a giving of the Sacrament, we hold one communion every holy-day, and, if any desire the Sacrament, also on other days, when it is given to such as ask for it.
- ³⁵ And this custom is not new in the Church; for the Fathers before Gregory make no mention of any private Mass, but of the common Mass [the Communion] they speak very much. Chrysostom says
- ³⁶ that the priest stands daily at the altar, inviting some
- ³⁷ to the Communion and keeping back others. And it appears from the ancient Canons that some one celebrated the Mass from whom all the other presbyters and deacons received the body of the Lord; for thus
- ³⁸ the words of the Nicene Canon say: Let the deacons, according to their order, receive the Holy Communion after the presbyters, from the bishop or from a presbyter.
- ³⁹ And Paul, 1 Cor. 11:33, commands concerning the Communion: Tarry one for another, so that there may be a common participation.
- ⁴⁰ Forasmuch, therefore, as the Mass with us has the example of the Church, taken from the Scripture and the Fathers, we are confident that it cannot be disapproved, especially since public ceremonies, for the most part like those hitherto in use, are retained; only the number of Masses differs, which, because of very great and manifest abuses doubtless might be profitably reduced.
- ⁴¹ For in olden times, even in churches most frequented, the Mass was not celebrated every day, as the Tripartite History (Book 9, chap. 33) testifies: Again in Alexandria, every Wednesday and Friday the Scriptures are read, and the doctors expound them, and all things are done, except the solemn rite of Communion.

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Sunday	Monday	Tuesday	Wednesday	Thursday	Friday	Saturday
					1	2
3 Divine Service 10 a.m Bible Studay / Sunday School 11 a.m. Lunch noon Council Meeting	4	5	6 Women's Bible Study 4:30 p.m. Lent Dinner 6 p.m. Lenten Service 7 p.m.	7	8 Spring Cleaning 8 a.m.	9 Spring Cleaning 8 a.m.
10 Divine Service 10 a.m Bible Studay / Sunday School 11 a.m. Lunch noon	11	12	13	14 Maundy Thursday Service 7 p.m.	15 Good Friday Service 7 p.m.	16 Prayer Vigil 9 a.m. - 4 p.m. Private Confession 2-4 p.m.
17 Easter Breakfast 8:30 a.m. Divine Service 10 a.m Easter Egg Hunt 11:15 a.m.	18	19 Women's Bible Study 1 p.m.	20	21	22	23 Men's Bible Study 8:30 a.m.
24 Divine Service 10 a.m Bible Studay / Sunday School 11 a.m. Lunch noon Voters' Meeting	25	26 Women's Bible Study 1 p.m.	27	28	29	30

For 2022, 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 April and part of May are listed below.

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

April 12: 1 Kings 1-2

April 13: 1 Kings 3-5

April 14: 1 Kings 6-7

April 15: 1 Kings 8-9

April 16: 1 Kings 10-11

April 17: 1 Kings 12-14

April 18: 1 Kings 15-17

April 19: 1 Kings 18-20

April 20: 1 Kings 21-22

April 21: 2 Kings 1-3

April 22: 2 Kings 4-5

April 23: 2 Kings 6-8

April 24: 2 Kings 9-11

April 25: 2 Kings 12-14

April 26: 2 Kings 15-17

April 27: 2 Kings 18-19

April 28: 2 Kings 20-22

April 29: 2 Kings 23-25

April 30: 1 Chron. 1-2

May 1: 1 Chron. 3-5

May 2: 1 Chron. 6

May 3: 1 Chron. 7-8

May 4: 1 Chron. 9-11

May 5: 1 Chron. 12-14

May 6: 1 Chron. 15-17

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April Birthdays:

- 3 Troy Wilson
- 4 Kaitlyn Rodgers
- 6 Beth Crutcher
- 12 Barney Sales
- 14 Esther Adair
- 16 Nathan Campbell
- 22 Gabriel Safford
- 28 Randy VanDekerkhove



April Anniversaries:

- 17 Darin and Melinda Mitchell
- 28 Eugene and Robin Kroeger



VIC Happenings



Good Friday



Easter Morning

Maundy Thursday Service - This service is April 14 and goes through Christ's trial and sentence to the cross.

Good Friday Service - This service is April 15 and is a Tenebrae service, a service of darkness. It is about his sentence and death on the cross.

Easter Breakfast - We will be serving breakfast from 8:30 a.m. - 9:30 a.m.

Easter Service - This is a celebration of Christ's win over death and the devil.

Easter Egg Hunt - This is following the Easter Service for all children 12 and under.

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