



A Word from Pastor Schielke

Lutheran Worship Part 1: The Lectionary.

This newsletter article begins a series on Lutheran worship: what we do and why we do it. My hope is that you will realize that there is a reason for everything we do on Sunday morning and that our worship is reflective of our lives as Christians. Also, our worship service provides each of us what we need to live in an unchristian world the rest of the week.

This month I would like to consider something you may not think about too often, namely, the series of readings that we use on Sunday morning. These are referred to as the "lectionary." It is really the lectionary, following a prescribed series of readings, that makes a church liturgical. Other church bodies also follow a lectionary (Roman Catholics, Anglicans, and others) and you might be surprised to discover that our readings for a given Sunday may match the readings they are using (though not always.) We have two lectionary options available to us in our

hymnal: a one-year series (the assigned readings repeat every year), or a three-year series (the assigned readings repeat every three years.) At VIC, we are currently using the three-year series. The three years are labeled Year A, Year B, and Year C. In Year A, the Gospel reading is typically from Matthew, in Year B from Mark, and Year C from Luke. Readings from the Gospel of John are sprinkled into all three years. The Old Testament reading is selected to match, in some way, the Gospel reading. The Epistle reading may or may not follow the theme of the Gospel and Old Testament readings. The Epistle reading sometimes follows a *lectio continua*, or a continuous reading of a particular New Testament book. For example, this summer we will read through a large portion of 2 Corinthians and then most of Ephesians in our Epistle readings.

But why? Why bind ourselves to a series of readings? Wouldn't it be better if I just picked whatever readings seemed

appropriate for our circumstances? There are several reasons, but let's consider two. First, the lectionary helps guarantee that we all hear a wide selection of God's word. Over the three years, readings are drawn from all but seven of the Old Testament books. We hear almost 60% of the four Gospels and over 40% of the entire New Testament. In addition, many of the Psalms are used in our Introits. The lectionary causes us to hear the whole account of Jesus' saving work each year.

Second, the lectionary protects you from the whims of the pastor. If the pastor just got to pick what Bible readings he wanted, the human tendency would be to select ones that are easy to preach on or personal favorites. The lectionary forces the pastor to consider the whole counsel of God and to reflect on how various portions of Scripture relate to our lives today.

"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 are the twelfth and thirteenth articles of the Augsburg Confession. These are what we believe and confess as a Lutheran congregation. When they say “they teach,” they mean our churches teach.

Article XII - Of Repentance

¹Of Repentance they teach that for those who have fallen after Baptism there is remission of sins whenever they are converted

²and that the Church ought to impart absolution to those thus returning to repentance. Now, repentance consists properly of these

³two parts: One is contrition, that is,

⁴terrors smiting the conscience through the knowledge of sin; the other is faith, which is born of ⁵the Gospel, or of absolution, and believes that for Christ’s sake, sins are forgiven, comfort ⁶the conscience, and delivers it from terrors. Then good works are bound to follow, which are the fruits of repentance.

⁷They condemn the Anabaptists, who deny that those once justified can lose the Holy Ghost. Also those who contend that some may attain to such

⁸perfection in this life that they cannot sin.

⁹The Novatians also are condemned, who would not absolve such as had fallen after Baptism, though they returned to repentance.

¹⁰They also are rejected who do not teach that remission of sins comes through faith but command us to merit grace through satisfactions of our own.

Article XIII - Of the Use of the Sacraments

¹Of the Use of the Sacraments they teach that the Sacraments were ordained, not only to be marks of profession among men, but rather to be signs and testimonies of the will of God

²toward us, instituted to awaken and confirm faith in those who use them. Wherefore we must so use the Sacraments that faith be added to believe the promises which are offered and set forth through the Sacraments.

³They therefore condemn those who teach that the Sacraments justify by the outward act, and who do not teach that, in the use of the Sacraments, faith which believes that sins are forgiven, is required.

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

Answers to May's Bible Questions:

1. Cyrus, king of Persia, 2 Chron. 26:23
2. Burning incense to the Lord and became a leper, 2 Chron. 26:18-19
3. Cyrus, Ezra 4:4-5
4. A Benjaminite and uncle of Esther who became 2nd in rank to King Ahasuerus, Esther 2:5-7, 10:3
5. The temple will be rebuilt, and the Jews may return to their land. 2 Chron. 36:21-23
6. Esther is her Persian name; Hadassah is her Hebrew name, Esther 2:7
7. 288, 2 Chron. 25:7
8. 52 days, Neh. 6:15
9. Sanballat, the Horonite and Tobiah, the Ammonite, Neh. 4:8
10. 4 months, Ezra 7:9
11. Cupbearer to King Artaxerxes, later governor of the land of Judah, Neh. 1:11-12:1, Neh. 5:14
12. An Agagite, the head of all Of King Ahasuerus' officials, Esther 3:1
13. Cyrus, king of Persia, Nebuchadnezzar king of Babylon, Darius, king of Persia, Ahasuerus (Xerxes), Artaxerxes. (Kings in order Nebuchadnezzar, Cyrus, Darius I, Xerxes I, Artaxerxes)
14. He was a scribe and High Priest, Ezra 7:5-6
15. Intermarriage with foreign women, Ezra 9
16. Wife of King Ahasuerus (Xerxes) who refused to come to King Ahasuerus when she was called by him. Esther 1:11-12
17. King Ahasuerus, Esther 2:18
18. Judah and Israel, 2 Chron. 13:2-22
19. Uzzah, 1 Chron. 13:10

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1. Who was Jemimah?
2. What Psalm does the Offertory come from?
3. Name Job's friends?
4. How many Psalms are there?
5. Which Psalm are you most familiar with?
6. Which is the longest Psalm?
7. How many children did Job have?
8. Where did Job live?
9. Which is the shortest Psalm?
10. Job lost all of his close relations except who?
11. From where does God rebuke Job?



June Birthdays:

- 3 CJ Teague
3 John Schober
21 Lorene Finstad
24 Kara Rohloff
29 Tim Rohloff
29 Brenda VanDekerkhove

For 2021, I would like to challenge every member of this congregation to read through the Bible in one year. The Bible readings for June and part of July are listed below, and above are questions over the readings to see how well you are reading. List the chapter and verse with your answers.

June 1: Job 1-4
June 2: Job 5-7
June 3: Job 8-10
June 4: Job 11-13
June 5: Job 14-16
June 6: Job 17-20
June 7: Job 21-23
June 8: Job 24-28
June 9: Job 29-31
June 10: Job 32-34
June 11: Job 35-37
June 12: Job 38-39
June 13: Job 40-42
June 14: Psalms 1-8

June 15: Psalms 9-16
June 16: Psalms 17-20
June 17: Psalms 21-25
June 18: Psalms 26-31
June 19: Psalms 32-35
June 20: Psalms 36-39
June 21: Psalms 40-45
June 22: Psalms 46-50
June 23: Psalms 51-57
June 24: Psalms 58-65
June 25: Psalms 66-69
June 26: Psalms 70-73
June 27: Psalms 74-77
June 28: Psalms 78-79

June 29: Psalms 80-85
June 30: Psalms 86-89
July 1: Psalms 90-95
July 2: Psalms 96-102
July 3: Psalms 103-105
July 4: Psalms 106-107
July 5: Psalms 108-114
July 6: Psalms 115-118
July 7: Psalm 119
July 8: Psalms 120-125
July 9: Psalms 126-132
July 10: Psalms 133-139
July 11: Psalms 140-145
July 12: Psalms 146-150

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