



A Word from Pastor Schielke

Lutheran Worship Part 12: The Sanctus

The Sanctus is a burst of praise sung before the Lord's Supper. It is the logical continuation of the proper preface which ends with the words, "Therefore with angels and archangels and all the company of heaven we laud and magnify your glorious name, evermore praising you and saying:" With that introduction, the Sanctus begins with the angels' praise found in Isaiah 6:3 "Holy, holy, holy is the Lord, God of pow'r and might: Heaven and earth are full of your glory..." We literally join in the song the angels sing before the throne of God.

The church may be visibly separated by geography, language, false doctrine, time, death, etc., but we are one body in Christ. In regard to the Lord's Supper Paul says, "Because there is one loaf, we, who are many, are one body, for we all partake of the one loaf" (I Cor 10:17). Thus, we sing the angel's praise. We join with the angels and the whole church, for

together we are one church. Outwardly we are divided, but in Christ we are one body.

The Sanctus continues with the Benedictus that says, "Hosanna, Hosanna in the highest. Blessed is he who comes in the name of the Lord. Hosanna in the highest." These words are drawn from Psalm 118:25-26 and Matthew 21:9. Hosanna means, "save now" and became an expression of praise. Historically, it was customary for the Jewish Passover to end with the singing of Psalms 115-118. The Gospel of Mark tells us that Jesus and his disciples concluded the Passover/Last Supper by singing a hymn (Mark 14:26). Quite possibly Jesus sang Psalm 118 that included the words of our Sanctus. These are also the words with which the crowds greeted Jesus as He triumphantly entered Jerusalem on Palm Sunday. They are the words used to greet the promised Messiah. The Sanctus combines this triumphant greeting with the words of praise heard in the

heavenly throne room. The combination of the holy, holy, holy and the same words that the crowds greeted Jesus with on Palm Sunday serves as a confession that this Jesus who now comes to us in, with, and under the bread and wine is the Triune God who Isaiah saw in the heavenly throne room.

Theologically, the last phrase of the Sanctus points us to the elements in Communion. Our 'Hosanna...Blessed is he who comes in the name of the Lord' finds its fulfillment in the reception of the Sacrament. Under the masks of bread and wine, Jesus comes to us and gives us His very own body and blood for our forgiveness.

(adapted from <https://steadfastlutherans.org/2009/02/notes-on-the-liturgy-17-sanctus/>)

"But thanks be to God, who gives us the victory through our Lord Jesus Christ."
1 Corinthians 15:57

Victory in Christ Lutheran Church
508 Main Street, Newark, TX
817-489-5400
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The Augsburg Confession - Below is part 1 of the twenty-sixth 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 XXVI - Of the Distinction of Meats

¹It has been the general persuasion, not of the people alone, but also of those teaching in the churches, that making Distinctions of Meats, and like traditions of men, are works profitable to merit grace, and able to make satisfactions for sins. And that

²the world so thought, appears from this, that new ceremonies, new orders, new holy-days, and new fastings were daily instituted, and the teachers in the churches did exact these works as a service necessary to merit grace, and did greatly terrify men’s consciences, if they should omit any of these things.

³From this persuasion concerning traditions much detriment has resulted in the Church.

⁴First, the doctrine of grace and of the righteousness of faith has been obscured by it, which is the chief part of the Gospel, and ought to stand out as the most prominent in the Church, in order that the merit of Christ may be well known, and faith, which believes that sins are forgiven for Christ’s sake be exalted far above works. Wherefore Paul also lays

⁵the greatest stress on this article, putting aside the Law and human traditions, in order to show that Christian righteousness is something else than such works, to wit, the faith which believes that sins

⁶are freely forgiven for Christ’s sake. But this doctrine of Paul has been almost wholly smothered by traditions, which have produced an opinion that, by making distinctions in meats and like services,

⁷we must merit grace and righteousness. In treating of repentance, there was no mention made of faith; only those works of satisfaction were set forth; in these the entire repentance seemed to consist.

⁸Secondly, these traditions have obscured the commandments of God, because traditions were placed far above the commandments of God. Christianity was thought to consist wholly in the observance of certain holy-days, rites, fasts, and vestures. These

⁹observances had won for themselves the exalted title of being the spiritual life and the perfect life. Meanwhile the commandments of God, according to

¹⁰each one’s calling, were without honor namely, that the father brought up his offspring, that the mother bore children, that the prince governed the commonwealth, — these were accounted works that were worldly and imperfect, and far below those glittering observances. And this error greatly tormented

¹¹devout consciences, which grieved that they were held in an imperfect state of life, as in marriage, in the office of magistrate; or in other civil ministrations; on the other hand, they admired the monks and such like, and falsely imagined that the observances of such men were more acceptable to God.

¹²Thirdly, traditions brought great danger to consciences; for it was impossible to keep all traditions, and yet men judged these observances to be necessary acts of worship. Gerson writes that many fell

¹³into despair, and that some even took their own lives, because they felt that they were not able to satisfy the traditions, and they had all the while not heard any consolation of the righteousness of faith and

¹⁴grace. We see that the summists and theologians gather the traditions, and seek mitigations whereby to ease consciences, and yet they do not sufficiently unfetter, but sometimes entangle, consciences even more.

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

— Te Deum —
Express

Join us for our "Te Deum" Express VBS as we discover the goodness of God in the Lord's Prayer. All aboard!

June 13-17
9 a.m. to 12 noon

Victory in Christ Lutheran Church
508 Main St
Newark, TX 76071
K-5th grades
Register online at viclutheranchurch.org/vbs



June Birthdays:

3 CJ Teague

3 John Schober

21 Lorene Finstad

24 Kara Rohloff

29 Tim Rohloff

29 Brenda VanDekerkhove

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 June and part of July are listed below.

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

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