



A Word from Pastor Schielke

Lutheran Worship Part 2: What are worship and the Invocation?

In American Christianity today, we find many forms and styles of worship. That may cause us to ask, does style matter? Does it matter what we “do” in worship? There’s an old Latin axiom *lex orandi lex credendi*, meaning, “the law of what is prayed [is] the law of what is believed.” More simply, what we believe impacts how we worship, and how we worship impacts what we believe. The Divine Service is an encounter with the Divine. God comes to us in worship, in His word, with His forgiveness, with Christ’s body and blood. We believe God is **really present** with us in the Divine Service in a unique way, not the way he is with us on a daily basis, but present with His gifts and Spirit. Being in the presence of God naturally leads to a certain reverence, a certain formality in our worship practices or at least it should. The order of worship begins with God coming

to us, and we respond to God by offering our thanks and praise, our tithes and offerings, and coming to God humbly in prayer. Our liturgy begins with very simple words, “In the name of the Father, and of the Son, and of the Holy Spirit” (Lutheran Service Book, page 184). This is called the invocation. These words are more than just a nice way to start. The beginning of our Divine Service reflects the beginning of your life as a Christian. You were baptized, “In the name of the Father, and of the Son, and of the Holy Spirit,” marking the beginning of your life in Christ. This is also why the rubrics (red words on the page advising us what to do) indicate that *“The sign of the cross may be made by all in remembrance of their Baptism.”* The pastor often makes the sign of the cross over the congregation during the invocation. This also reflects your baptism when the pastor made the sign of the cross “both upon your forehead and upon your

heart to mark you as one redeemed by Christ the crucified” (LSB, page 268).

The invocation also serves to begin the service by “invoking” the name of God. It is an appeal to God that He be present with us in the Divine Service. This invoking is linked to a promise that Jesus himself gives us, “For where two or three are gathered in my name, there am I among them” (Matthew 18:20). God has many names, but this is the Trinitarian name, a very personal name, the name Jesus gives to the church in Matthew 28:19. And from there, our service continues in the confidence that God Himself is with us to bless us. Next month, we will think about the importance of the confession and absolution.



The Augsburg Confession - Below are the fourteenth through sixteenth 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 XIV - Of Ecclesiastial Order

¹Of Ecclesiastial Order they teach that no one should publicly teach in the Church or administer the Sacraments unless he be regularly called.

Article XV - Of Ecclesiastial Usages

¹Of Usages in the Church they teach that those ought to be observed which may be observed without sin, and which are profitable unto tranquillity and good order in the Church, as particular holy days, festivals, and the like.

²Nevertheless, concerning such things men are admonished that consciences are not to be burdened, as though such observance was necessary to salvation.

³They are admonished also that human traditions instituted to propitiate God, to merit grace, and to make satisfaction for sins, are opposed to the Gospel and the doctrine of faith. Wherefore vows and traditions concerning meats and

⁴days, etc., instituted to merit grace and to make satisfaction for sins, are useless and contrary to the Gospel.

Article XVI - Of Civil Affairs

¹Of Civil Affairs they teach that lawful civil ordinances are good works of God, and that

²it is right for Christians to bear civil office, to sit as judges, to judge matters by the Imperial and other existing laws, to award just punishments, to engage in just wars, to serve as soldiers, to make legal contracts, to hold property, to make oath when required by the magistrates, to marry a wife, to be given in marriage.

³They condemn the Anabaptists who forbid these civil offices to Christians.

⁴They condemn also those who do not place evangelical perfection in the fear of God and in faith, but in forsaking civil offices, for

⁵the Gospel teaches an eternal righteousness of the heart. Meanwhile, it does not destroy the State or the family, but very much requires that they be preserved as ordinances of God, and that charity be practiced in such

⁶ordinances. Therefore, Christians are necessarily bound to obey their own magistrates

⁷and laws save only when commanded to sin; for then they ought to obey God rather than men. Acts 7:49.

"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 | 3 |
| 4 Divine Service 10 a.m Bible Studay / Sunday School 11 a.m. Lunch noon | 5 | 6 Women's Bible Study 1 p.m. | 7 | 8 | 9 | 10 |
| 11 Divine Service 10 a.m Bible Studay / Sunday School 11 a.m. Lunch noon | 12 | 13 Women's Bible Study 1 p.m. | 14 | 15 | 16 | 17 Men's Bible Study 8:30 a.m. |
| 18 Divine Service 10 a.m Bible Studay / Sunday School 11 a.m. Lunch noon | 19 | 20 Women's Bible Study 1 p.m. | 21 | 22 | 23 | 24 |
| 25 Divine Service 10 a.m Bible Studay / Sunday School 11 a.m. Lunch noon Voters' Meeting | 26 | 27 Women's Bible Study 1 p.m. | 28 | 29 | 30 | 31 |

Answers to May's Bible Questions:

1. A daughter of Job, Job 42:13
2. Psalm 51
3. Eliphaz the Temanite, Bildad the Shuhite, Zophar the Naamathite, and Elihu the Buzite, Job 2:11 & Job 32:2
4. 150 Psalms
5. These will vary based on your preference.
6. Psalm 119
7. 20 sons and 6 daughters, Job 1:2 & Job 42:13
8. In the land of Uz, Job 1:1
9. Psalm 117
10. His wife, Job 2:9
11. A whirlwind, Job 38:1

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1. What chapter of Ecclesiastes deals with a time and season for everything?
2. "The fear fo the LORD is the beginning of _____"?
3. What is the longest name in the Bible? Hint: It is found in Isaiah.
4. In what city is Song of Solomon set?
5. Who touched Isaiah's lips and with what?
6. "He who spares the rod hates his son" is from where?
7. Where is the "Holy, holy, holy" located?
8. How does Isaiah see the LORD?
9. Who wrote Ecclesiastes?
10. What kings reigned during Isaiah's time?



July Birthdays:

- 12 Lori Rohloff
- 17 Bobbie Sherrod
- 22 Matt Moll
- 23 Theresa Rohloff
- 25 Wyatt Safford

July Anniversaries:

- 6 Stephen and Gretchen Gallo
- 20 Randy and Brenda VanDekerkhove
- 30 Allan and Melissa Rodgers

For 2021, I would like to challenge every member of this congregation to read through the Bible in one year. The Bible readings for July and part of August 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.

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
July 13: Prov. 1-3
July 14: Prov. 4-6

July 15: Prov. 7-9
July 16: Prov. 10-12
July 17: Prov. 13-15
July 18: Prov. 16-18
July 19: Prov. 19-21
July 20: Prov. 22-23
July 21: Prov. 24-26
July 22: Prov. 27-29
July 23: Prov. 30-31
July 24: Eccl. 1-4
July 25: Eccl. 5-8
July 26: Eccl. 9-12
July 27: Song of Solomon
July 28: Isa. 1-4

July 29: Isa. 5-8
July 30: Isa. 9-12
July 31: Isa. 13-17
Aug. 1: Isa. 18-22
Aug. 2: Isa. 23-27
Aug. 3: Isa. 28-30
Aug. 4: Isa. 31-35
Aug. 5: Isa. 36-41
Aug. 6: Isa. 42-44
Aug. 7: Isa. 45-48
Aug. 8: Isa. 49-53
Aug. 9: Isa. 54-58
Aug. 10: Isa. 59-63
Aug. 11: Isa. 64-66

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