



## A Word from Pastor Schielke

Lutheran Worship Part 13: The Lord's Prayer

After the Sanctus (see last month's newsletter), the communion liturgy moves into a time of prayer. Depending on which Setting of the Divine Service is being used, there may be a Pre-Communion Prayer after the Sanctus (Settings 1, 2 and 4.) All of the settings include the Lord's Prayer prior to the Words of Institution whereby the elements are consecrated for Holy Communion.

Of course, we are all very familiar with the Lord's Prayer. It is the prayer that Jesus gave to His disciples when they asked Him to teach them to pray. It is recorded in Luke 11 and Matthew 6. A thorough explanation of the petitions is presented in confirmation according to Luther's writing in the Small Catechism. Luther encourages us to pray the Lord's Prayer often, and why wouldn't we? It is the

prayer our Lord Himself gave us to pray!

The Lord's Prayer's placement in the Divine Service merits some attention, however. We might expect to find it near the Prayer of the Church, but instead it is situated within the communion liturgy itself. This is intentional. In fact, quite a bit of debate has taken place within the church over the centuries about whether to position the Lord's Prayer before or after the Words of Institution. For the most part, placement immediately before the Words of Institution is the arrangement that was agreed to.

How does the Lord's Prayer function in the communion liturgy? In several ways. First, since it is the prayer of the whole church, praying it together (or praying it silently while the pastor chants), symbolizes the unity of those who commune. God gives His people the Lord's Prayer, and He gives them the

Lord's Supper. Additionally, consider these two petitions: Give us this day our daily bread, and forgive us our trespasses as we forgive those who trespass against us. In the Small and Large Catechism Luther discusses daily bread in respect to the earthly things we need to survive physically. However, in other writings he extends this idea to include "spiritual bread", which would include the Lord's Supper. "Now Christ our bread is given in a twofold manner. In the first place, outwardly, ... in two different ways: first, through words; second, through the Sacrament of the Altar." (Martin Luther, AE vol 42, p.57) Additionally, we know that in the Lord's Supper we receive the forgiveness of our sins. So, receiving Christ's body and blood is God's answer to our prayer, "forgive us our trespasses."



**The Augsburg Confession** - Below is part 2 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

<sup>15</sup>And with the gathering of these traditions, the schools and sermons have been so much occupied that they have had no leisure to touch upon Scripture, and to seek the more profitable doctrine of faith, of the cross, of hope, of the dignity of civil affairs of consolation of sorely tried consciences.

<sup>16</sup>Hence Gerson and some other theologians have grievously complained that by these strivings concerning traditions they were prevented from giving attention to a better kind of doctrine. Augustine also forbids that men’s consciences should be burdened

<sup>17</sup>with such observances, and prudently advises Januarius that he must know that they are to be observed as things indifferent; for such are his words.

<sup>18</sup>Wherefore our teachers must not be looked upon as having taken up this matter rashly or from hatred of the bishops,

<sup>19</sup>as some falsely suspect. There was great need to warn the churches of these errors, which had arisen from misunderstanding the traditions.

<sup>20</sup>For the Gospel compels us to insist in the churches upon the doctrine of grace, and of the righteousness of faith; which, however, cannot be understood, if men think that they merit grace by observances of their own choice.

<sup>21</sup>Thus, therefore, they have taught that by the observance of human traditions we cannot merit grace or be justified, and hence we must not think such observances necessary acts of worship.

<sup>22</sup>They add hereunto testimonies of Scripture. Christ, Matt. 15:3, defends the Apostles who had not observed the usual tradition, which, however, evidently pertains to a matter not unlawful, but indifferent, and to have a certain affinity with the purifications of the Law, and says, Matt. 15:9, In vain do they worship Me with the commandments of men.

<sup>23</sup>He, therefore, does not exact an unprofitable service. Shortly after He adds: Not that which goeth into the mouth defileth a man. So also Paul, Rom. 14:17:

<sup>24</sup>The kingdom of God is not meat and drink.

<sup>25</sup>Col. 2:16: Let no man, therefore, judge you in meat, or in drink, or in respect of an holy-day, or of the Sabbath-day; also: If

<sup>26</sup>ye be dead with Christ from the rudiments of the world, why, as though living in the world, are ye subject to ordinances: Touch not, taste not, handle not! And Peter says, Acts 15:10: Why

<sup>27</sup>tempt ye God to put a yoke upon the neck of the disciples, which neither our fathers nor we were able to bear? But we believe that through the grace of the Lord Jesus Christ

<sup>28</sup>we shall be saved, even as they. Here Peter forbids to burden the consciences with many rites,

<sup>29</sup>either of Moses or of others. And in 1 Tim. 4:1,3 Paul calls the prohibition of meats a doctrine of devils; for it is against the Gospel to institute or to do such works that by them we may merit grace, or as though Christianity could not exist without such service of God.

<sup>30</sup>Here our adversaries object that our teachers are opposed to discipline and mortification of the flesh, as Jovinian. But the contrary may be learned

<sup>31</sup>from the writings of our teachers. For they have always taught concerning the cross that it behooves Christians to bear afflictions. This is the true,

<sup>32</sup>earnest, and unfeigned mortification, to wit, to be exercised with divers afflictions, and to be crucified with Christ.

Victory in Christ Lutheran Church  
July 2022

"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, Texas  
817-489-5400  
viclutheranchurch.org

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

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**July Birthdays:**

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



**July Anniversaries:**

- 6 Stephen and Gretchen Gallo
- 20 Randy and 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 July and part of August are listed below.**

- |                         |                      |                          |
|-------------------------|----------------------|--------------------------|
| July 1: Psalms 90-95    | July 14: Prov. 4-6   | July 27: Song of Solomon |
| July 2: Psalms 96-102   | July 15: Prov. 7-9   | July 28: Isa. 1-4        |
| July 3: Psalms 103-105  | July 16: Prov. 10-12 | July 29: Isa. 5-8        |
| July 4: Psalms 106-107  | July 17: Prov. 13-15 | July 30: Isa. 9-12       |
| July 5: Psalms 108-114  | July 18: Prov. 16-18 | July 31: Isa. 13-17      |
| July 6: Psalms 115-118  | July 19: Prov. 19-21 | Aug. 1: Isa. 18-22       |
| July 7: Psalm 119       | July 20: Prov. 22-23 | Aug. 2: Isa. 23-27       |
| July 8: Psalms 120-125  | July 21: Prov. 24-26 | Aug. 3: Isa. 28-30       |
| July 9: Psalms 126-132  | July 22: Prov. 27-29 | Aug. 4: Isa. 31-35       |
| July 10: Psalms 133-139 | July 23: Prov. 30-31 | Aug. 5: Isa. 36-41       |
| July 11: Psalms 140-145 | July 24: Eccl. 1-4   | Aug. 6: Isa. 42-44       |
| July 12: Psalms 146-150 | July 25: Eccl. 5-8   | Aug. 7: Isa. 45-48       |
| July 13: Prov. 1-3      | July 26: Eccl. 9-12  | Aug. 8: Isa. 49-53       |

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