



## A Word from Pastor Schielke

### Lutheran Worship Part 3: The Introit

Having received Absolution, the congregation moves from the time of preparation to that part of the Divine Service known as “the service of the Word.” We typically begin the service of the Word with an introit or Psalm.

The word “introit” means “entrance” or “beginning.” As Christians moved from a persecuted minority to the official majority, they also moved from having worship in someone’s home to larger basilicas. This provided the opportunity to adorn the service with liturgical details that would not have been possible in a cramped home church.

Luther Reed writes, “In the early fifth century, Pope Celestine I (died 432) decreed that an entire Psalm should be sung antiphonally (back and forth) by a double choir as the clergy came from the sacristy (at the back of the church) to the altar. This was intended to add solemnity to the

entrance of the clergy and to establish the thought or mood appropriate for the particular service.” Essentially, the introit was travel music as the clergy moved from one place to another.

Today the use of the introit is a little different. As stated above, it comes after the absolution to begin the service of the Word rather than beginning the entire worship service as it did in Pope Celestine’s time. The introit is part of the propers of the day. That means it changes from Sunday to Sunday. The introit is typically not a whole psalm but a part of a psalm that contains the insertion of a repeated verse called an “antiphon.” The antiphon will help set the theme for the day. The antiphon begins and ends the introit.

An introit, Psalm or hymn is appropriate after the absolution. Having been forgiven, it’s natural to sing to the Lord as we come into His presence with thanksgiving. The pastor may show this in a visual way by

literally “entering” into the chancel during this part of the Liturgy. Prior to this point of the service, he may have been outside of the communion rails as a part of the congregation. Now, he may enter into the chancel which is the Christian version of the Holy of Holies. A Psalm or introit is often used because the book of Psalms has been the prayer and hymn book of the church since Old Testament times, and it is a way in which the saints of all ages are joined together in worshipping the one true God. The Gloria Patri, or Glory be to the Father, ends the introit or Psalm to proclaim beyond a shadow of a doubt to anyone present that we are addressing the Triune God in His own words that may be chanted to show how special they are.

(Adapted from <https://steadfastlutherans.org/2008/10/notes-on-the-liturgy-2/>)

"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 nineteenth and twentieth 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 XIX - Of the Cause of Sin**

<sup>1</sup>Of the Cause of Sin they teach that, although God does create and preserve nature, yet the cause of sin is the will of the wicked, that is, of the devil and ungodly men; which will, unaided of God, turns itself from God, as Christ says in John 8:44: When he speaketh a lie, he speaketh of his own.

### **Article XX - Of Good Works - Part 1**

<sup>1</sup>Our teachers are falsely accused of forbidding Good Works.

<sup>2</sup>For their published writings on the Ten Commandments, and others of like import, bear witness that they have taught to good purpose concerning all estates and duties of life, as to what estates of life and what works in every calling be pleasing to God.

<sup>3</sup>Concerning these things preachers heretofore taught but little, and urged only childish and needless works, as particular holy-days, particular fasts, brotherhoods, pilgrimages, services in honor of saints, the use of rosaries, monasticism, and such like.

<sup>4</sup>Since our adversaries have been admonished of these things, they are now unlearning them, and do not preach these unprofitable works as heretofore.

<sup>5</sup>Besides, they begin to mention faith, of which there was heretofore marvelous silence.

<sup>6</sup>They teach that we are justified not by works only, but they conjoin faith and works, and say that we are justified by faith and works.

<sup>7</sup>This doctrine is more tolerable than the former one, and can afford more consolation than their old doctrine.

<sup>8</sup>Forasmuch, therefore, as the doctrine concerning faith, which ought to be the chief one in the Church, has lain so long unknown, as all must needs grant that there was the deepest silence in their sermons concerning the righteousness of faith, while only the doctrine of works was treated in the churches, our teachers have instructed the churches concerning faith as follows: —

<sup>9</sup>First, that our works cannot reconcile God or merit forgiveness of sins, grace, and justification, but that we obtain this only by faith when we believe that we are received into favor for Christ's sake, who alone has been set forth the Mediator and Propitiation, 1 Tim. 2:5, in order that the Father may be reconciled through Him.

<sup>10</sup>Whoever, therefore, trusts that by works he merits grace, despises the merit and grace of Christ, and seeks a way to God without Christ, by human strength, although Christ has said of Himself: I am the Way, the Truth, and the Life. John 14:6.



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

**Answers to August's Bible Questions:**

1. Cyrus, Isaiah 45:1
2. "I am only a youth." Jeremiah 1:6
3. Isaiah 53:4
4. Ebed-melech, the Ethiopian, Jeremiah 38:12
5. The wolf and lamb, the leopard and young goat, the calf and the lion, the cow and the bear, Isaiah 11:6-7
6. King Zedekiah, Jeremiah 38:24
7. King Nebuchadnezzar, Jeremiah 39:1-2
8. The shadow cast by the declining sun on the dial of Ahaz turns back ten steps. Isaiah 38:8
9. Baruch the son of Neriah, Jeremiah 36:4
10. Christ and Jeremiah, Isaiah 49, Jeremiah 1:5
11. Isaiah 9:6

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1. Who is thrown into a lion's den?
2. Where does the Lord raise an army from dry bones?
3. Name Hosea's children.
4. Who is thrown into a blazing furnace?
5. What two jobs does Amos have before he is called to be a prophet?
6. How many days does Nineveh have to repent?
7. Who are Hananiah, Mishael, and Azariah?
8. Which book deals with rebuilding the temple?
9. Which prophet questions God about his justice?
10. Who is Gomer?
11. Who is Belshazzar?
12. Which books involve Nineveh?
13. Which prophet is a distant relative of King Hezekiah?



**September Birthdays:**

- 3 Scott Rohloff
- 10 Marty Groves
- 12 Ruth Rohloff
- 19 Gary Funke
- 21 Jacob Schielke

**September Anniversaries:**

- 8 Herb and Leann Safford

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

- Sept. 1: Ezekiel 9-12
- Sept. 2: Ezekiel 13-15
- Sept. 3: Ezekiel 16-17
- Sept. 4: Ezekiel 18-20
- Sept. 5: Ezekiel 21-22
- Sept. 6: Ezekiel 23-24
- Sept. 7: Ezekiel 25-27
- Sept. 8: Ezekiel 28-30
- Sept. 9: Ezekiel 31-33
- Sept. 10: Ezekiel 34-36
- Sept. 11: Ezekiel 37-39
- Sept. 12: Ezekiel 40-42
- Sept. 13: Ezekiel 43-45
- Sept. 14: Ezekiel 46-48

- Sept. 15: Daniel 1-3
- Sept. 16: Daniel 4-6
- Sept. 17: Daniel 7-9
- Sept. 18: Daniel 10-12
- Sept. 19: Hosea 1-7
- Sept. 20: Hosea 8-14
- Sept. 21: Joel
- Sept. 22: Amos 1-5
- Sept. 23: Amos 6-9
- Sept. 24: Obadiah, Jonah
- Sept. 25: Micah
- Sept. 26: Nahum
- Sept. 27: Habakkuk, Zephaniah
- Sept. 28: Haggai

- Sept. 29: Zechariah 1-7
- Sept. 30: Zechariah 8-14
- Oct. 1: Malachi
- Oct. 2: Matthew 1-4
- Oct. 3: Matthew 5-6
- Oct. 4: Matthew 7-8
- Oct. 5: Matthew 9-10
- Oct. 6: Matthew 11-12
- Oct. 7: Matthew 13-14
- Oct. 8: Matthew 15-17
- Oct. 9: Matthew 18-19
- Oct. 10: Matthew 20-21
- Oct. 11: Matthew 22-23
- Oct. 12: Matthew 24-25

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