

A Word from Pastor Schielke

Lutheran Worship Part 8: The Creed

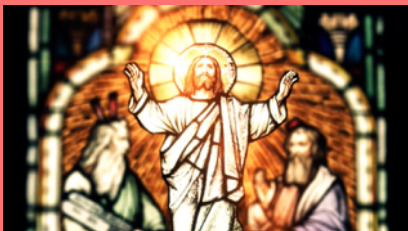
“No creed but the Bible.” Perhaps you have heard something like that before and wondered why Lutherans and other Christians use creeds. A wonderful answer to that question, is to use another question: Why not use them!? If another Christian ever asks you that question, recite one of the creeds to them, and ask them what is it about that creed that they would object to. We Lutherans boldly confess “Scripture alone!” We do not place creeds on the same authority as Scripture, but they become important for us because they teach what the Scriptures teach. Throughout history people have twisted the Bible. Thus, creeds become important tools for confessing the orthodox (“right teaching”) doctrine of Scripture. They say, “Here we stand! This is what the Word teaches! This is what we reject!”

Lutherans understand pastors to have two primary duties, “feed the sheep and ward off the wolves.” (Formula of Concord) That is, the pastor must teach

the Word purely and also condemn false doctrine. This is what the creeds do for Lutherans. In the Lutheran Service Book there are three “ecumenical” (or universal) creeds—Nicene (pg. 191), Apostle’s (pg. 192), and Athanasian Creed (pg. 319). All three creeds teach the doctrine of the Trinity. Note how the Nicene & Apostle’s Creed follow a similar outline based on the Father, Son, and Holy Spirit.

These Creeds are ancient. The Nicene Creed began to be formed at a church council in Nicea, Turkey in 325 AD as a response to specific heresies that were invading the church. It is usually used during the Divine Service. The Apostle’s Creed dates to at least the early 2nd century after Christ, and it gained its name because it confesses the faith as the apostles taught it, not because they specifically wrote it. Its primary use has been at baptisms, funerals, and for confirmation instruction. The Athanasian Creed originated in what is now Southern France in the 400’s, but no one knows

who the author is even though it was named after Athanasius. It too was developed to address specific heresies of the time, and it is typically used only on Trinity Sunday because of its length. We do not confess “modern” creeds written anew every Sunday and neglect the confessions of the past. Because the ecumenical creeds are built on Scripture, they are timeless. The age of these creeds reminds us that we do not confess them alone. We are part of a mighty army of believers marching from of old, and, yet, we are one church that confesses the faith “with angels and archangels and all of the company of heaven.” (adapted from L. Rast, *Lutheran Witness*, June 2000, pg 22).



Transfiguration Sunday

Transfiguration Sunday - February 27 is Transfiguration Sunday, the Last Sunday of Epiphany before the beginning of the Lenten season. It commemorates when Jesus Christ went up on the mount to meet with Moses and Elijah, and His glory was shown to Peter, James and John.

"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 is the Twenty-third article of the Augsburg Confession. These are what we believe and confess as a Lutheran congregation.

Article XXIII - Of the Marriage of Priests

- ¹There has been common complaint concerning the examples of priests who were not chaste.
- ²For that reason also Pope Pius is reported to have said that there were certain causes why marriage was taken away from priests, but that there were far weightier ones why it ought to be given back; for so Platina writes.
- ³Since, therefore, our priests were desirous to avoid these open scandals, they married wives, and taught that it was lawful for them to contract matrimony. First, because
- ⁴Paul says, 1 Cor. 7:2,9: To avoid fornication, let every man have his own wife. Also: It is better to marry than to burn. Secondly
- ⁵Christ says, Matt. 19:11: All men cannot receive this saying, where He teaches that not all men are fit to lead a single life; for God created man for procreation, Gen. 1:28.
- ⁶Nor is it in man's power, without a singular gift and work of God, to alter this creation. [For it is manifest, and many have confessed that no good, honest, chaste life, no Christian, sincere, upright conduct has resulted (from the attempt), but a horrible, fearful unrest and torment of conscience has been felt by many until the end.] Therefore,
- ⁷those who are not fit to lead a single life ought to
- ⁸contract matrimony. For no man's law, no vow, can annul the commandment and ordinance of God. For these reasons
- ⁹the priests teach that it is lawful for them to marry wives.
- ¹⁰It is also evident that in the ancient Church priests were married men.
- ¹¹For Paul says, 1 Tim. 3:2, that a bishop should be chosen who is the husband of one wife.
- ¹²And in Germany, four hundred years ago for the first time, the priests were violently compelled to lead a single life, who indeed offered such resistance that the Archbishop of Mayence, when about to publish the Pope's decree concerning this matter, was almost killed in the tumult raised by the enraged priests.
- ¹³And so harsh was the dealing in the matter that not only were marriages forbidden for the future, but also existing marriages were torn asunder, contrary to all laws, divine and human, contrary even to the Canons themselves, made not only by the Popes, but by most celebrated Synods. [Moreover, many God-fearing and intelligent people in high station are known frequently to have expressed misgivings that such enforced celibacy and depriving men of marriage (which God Himself has instituted and left free to men) has never produced any good results, but has brought on many great and evil vices and much iniquity.]
- ¹⁴Seeing also that, as the world is aging, man's nature is gradually growing weaker, it is well to guard that no more vices steal into Germany.
- ¹⁵Furthermore, God ordained marriage to be a help against human infirmity.
- ¹⁶The Canons themselves say that the old rigor ought now and then, in the latter times, to be relaxed because of the weakness of men; which it is to be wished were done also in this matter.
- ¹⁷And it is to be expected that the churches shall at some time lack pastors if marriage is any longer forbidden.
- ¹⁸But while the commandment of God is in force, while the custom of the Church is well known, while impure celibacy causes many scandals, adulteries, and other crimes deserving the punishments of just magistrates, yet it is a marvelous thing that in nothing is more cruelty exercised than against
- ¹⁹the marriage of priests. God has given commandment to honor marriage. By the laws of all
- ²⁰well-ordered commonwealths, even among the heathen, marriage is most highly honored.
- ²¹But now men, and that, priests, are cruelly put to death, contrary to the intent of the Canons, for no other cause than
- ²²marriage. Paul, in 1 Tim. 4:3, calls that a doctrine of devils which forbids marriage.
- ²³This may now be readily understood when the law against marriage is maintained by such penalties.
- ²⁴But as no law of man can annul the commandment of God, so neither can it be done by any vow.
- ²⁵Accordingly, Cyprian also advises that women who do not keep the chastity they have promised should marry. His words are these (Book I, Epistle XI): But if they be unwilling or unable to persevere, it is better for them to marry than to fall into the fire by their lusts; they should certainly give no offense to their brethren and sisters.
- ²⁶And even the Canons show some leniency toward those who have taken vows before the proper age, as heretofore has generally been the case.

"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 Women's Bible Study 1:00 p.m.	2	3	4	5 Men's Bible Study 8:30 a.m.
6 Divine Service 10 a.m Bible Study / Sunday School 11 a.m. Lunch noon	7	8 Women's Bible Study 1:00 p.m.	9	10	11	12
13 Divine Service 10 a.m Bible Study / Sunday School 11 a.m. Lunch noon	14	15 Women's Bible Study 1:00 p.m.	16	17	18	19 Men's Bible Study 8:30 a.m.
20 Divine Service 10 a.m Bible Study / Sunday School 11 a.m. Lunch noon	21	22 Women's Bible Study 1:00 p.m.	23	24	25	28
27 Divine Service 10 a.m Bible Study / Sunday School 11 a.m. Lunch noon	28					

VIC Happenings

Transfiguration Sunday - The last Sunday of Epiphany is Transfiguration Sunday. It commemorates when our Lord Jesus Christ went to the mountain to meet with Elijah and Moses, and His glory is seen by Peter, James, and John. This service occurs on the last Sunday before Lent.

Every Member Visits - Pastor Schielke is making his way around to visit every member of VIC. Please send him an email of your available date and time or sign up on the sheet on the bulletin board in the hallway.

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February Birthdays:

1 Ashton Rodgers

2 Brad Rohloff

2 Jared Rohloff

3 Zoey Richardson

11 Jenny Jones

14 Angi Haney

18 Hailey Richardson

19 Richard Eicksteadt

24 Suzanne Richardson



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 February and part of March are listed below.

February 1: Leviticus 1-4
February 2: Leviticus 5-7
February 3: Leviticus 8-10
February 4: Leviticus 11-13
February 5: Leviticus 14-15
February 6: Leviticus 16-18
February 7: Leviticus 19-21
February 8: Leviticus 22-23
February 9: Leviticus 24-25
February 10: Leviticus 26-27
February 11: Numbers 1-2
February 12: Numbers 3-4
February 13: Numbers 5-6
February 14: Numbers 7

February 15: Numbers 8-10
February 16: Numbers 11-13
February 17: Numbers 14-15
February 18: Numbers 16-17
February 19: Numbers 18-20
February 20: Numbers 21-22
February 21: Numbers 23-25
February 22: Numbers 26-27
February 23: Numbers 28-30
February 24: Numbers 31-32
February 25: Numbers 33-34
February 26: Numbers 35-36
February 27: Deuteronomy 1-2
February 28: Deuteronomy 3-4

March 1: Deuteronomy 5-7
March 2: Deuteronomy 8-10
March 3: Deuteronomy 11-13
March 4: Deuteronomy 14-16
March 5: Deuteronomy 17-20
March 6: Deuteronomy 21-23
March 7: Deuteronomy 24-27
March 8: Deuteronomy 28-29
March 9: Deuteronomy 30-31
March 10: Deuteronomy 32-34
March 11: Joshua 1-4
March 12: Joshua 5-8
March 13: Joshua 9-11
March 14: Joshua 12-15

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