



Victory in Christ Lutheran Church

May
2024



A Word from Pastor Schielke

On Creeds: Part 9

From the 3rd article of the Nicene Creed: *And I believe in the Holy Spirit, ... who with the Father and the Son together is worshipped and glorified. Who spoke by the prophets. And I believe in one holy, Christian (catholic), and apostolic church.*

Last month we discussed how the Holy Spirit, along with the Father and the Son, is truly God. In the words above, we see that idea reiterated as we confess that we “worship and glorify” the Holy Spirit. If the Holy Spirit were not God, He would not be worthy of our worship. Several times in Scripture we see people or angels being worshipped and the worshippers are immediately told to worship God alone.

The Holy Spirit is also the “giver of life.” Now that can sound a little abstract or non-specific. What does it mean for the Holy Spirit to give life, and how does He do that? The Creed gets specific for us here. The last part of the third article almost sounds tacked on. That is, it starts speaking about the Holy Spirit then goes on to discuss other things like the church, baptism,

resurrection, etc. But these things are connected. They are all the work of the Holy Spirit. That is, the Holy Spirit gives life through these things.

First, consider the church. The church is the creation of the Holy Spirit working through the Word of God. As Luther says, the Spirit “calls, gathers, and enlightens the whole Christian church on earth.” The original term in the creed was ‘catholic.’ At some point, certain protestant groups began replacing the term with ‘Christian,’ thinking that would avoid confusion with the Roman Catholic church. But the term ‘catholic’ has its own meaning. It simply means universal. There is one ‘Church’ that consists of all believers despite what denomination they might belong to. The church is ‘apostolic’ because it is built upon the teachings of the prophets, as mentioned earlier, and the apostles all of whom wrote their words under the inspiration of the Holy Spirit.

Referring to the church as ‘holy’ gets a little interesting. The church certainly doesn’t always appear holy to us. It can become entangled with the

world allowing itself to be influenced by the culture or philosophies of the day. The church is just another non-profit organization as far as the tax man is concerned. It’s attacked from the outside and from the inside by heretics and false prophets, and by petty debates and divisions. But remember, we are confessing in the creed what we **believe**. We believe that the church is holy, despite what we might see, because God has told us that His bride is perfect, spotless, and holy. God gives life and sustains life through His church as the church clings to the Spirit-filled words of the prophets and apostles.

Next month we will finish our look at the creed as we reflect on the Spirit’s life-giving work in baptism and what that work means for our eternity.

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

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The Formula of Concord - The Formula of Concord (FC) was the last of the confessional documents written by the Lutherans in the 16th century. Finished in 1577, the FC consists of twelve articles presented in two parts. The first part, the Epitome, is a brief presentation of each point of doctrine and the controversy surrounding it while the Solid Declaration presents a more detailed discussion. Over a dozen authors contributed portions of draft versions of the FC, but the most influential authors of the final document were Jakob Andrea and Martin Chemnitz. The need for the FC arose after the death of Martin Luther in 1546. Over time, the Lutherans became divided over several points of doctrine. Several political peace treaties also forced the Lutherans to entertain and accept certain points of Reformed theology which had been developing in Switzerland. Thus, the FC was pivotal in clarifying the Lutheran position over and against both the Roman Catholic position and more significantly, over the Reformed position. It is the FC that most clearly distinguishes Lutheran teaching on several important points and against the various Protestant bodies we see around us even today. Over the next months, you will find the articles of the Epitome of the Formula of Concord in our newsletter. It's good for all of us to have at least some familiarity with this important doctrinal statement.

V - Law and Gospel - Continuation

STATUS CONTROVERSIAE: The Principal Question In This Controversy.

9 Accordingly, although the preaching of the suffering and death of Christ, the Son of God, is an earnest and terrible proclamation and declaration of God's wrath, whereby men are first led into the Law aright, after the veil of Moses has been removed from them, so that they first know aright how great things God in His Law requires of us, none of which we can observe, and therefore are to seek all our righteousness in Christ:

10 8. Yet as long as all this (namely, Christ's suffering and death) proclaims God's wrath and terrifies man, it is still not properly the preaching of the Gospel, but the preaching of Moses and the Law, and therefore a foreign work of Christ, by which He arrives at His proper office, that is, to preach grace, console, and quicken, which is properly the preaching of the Gospel.

NEGATIVE THESES: Contrary Doctrine which is Rejected.**

11 Accordingly we reject and regard as incorrect and injurious the dogma that the Gospel is properly a preaching of repentance or reproof, and not alone a preaching of grace; for thereby the Gospel is again converted into a doctrine of the Law, the merit of Christ and Holy Scripture are obscured, Christians robbed of true consolation, and the door is opened again to [the errors and superstitions of] the Papacy.

VI - The Third Use of the Law

STATUS CONTROVERSIAE: The Principal Question In This Controversy.

1 Since the Law was given to men for three reasons: first, that thereby outward discipline might be maintained against wild, disobedient men [and that wild and intractable men might be restrained, as though by certain bars]; secondly, that men thereby may be led to the knowledge of their sins; thirdly, that after they are regenerate and [much of] the flesh notwithstanding cleaves to them, they might on this account have a fixed rule according to which they are to regulate and direct their whole life, a dissension has occurred between some few theologians concerning the third use of the Law, namely, whether it is to be urged or not upon regenerate Christians. The one side has said, Yea; the other, Nay.

Affirmative Theses: The True Christian Doctrine concerning This Controversy.

2 1. We believe, teach, and confess that, although men truly believing [in Christ] and truly converted to God have been freed and exempted from the curse and coercion of the Law, they nevertheless are not on this account without Law, but have been redeemed by the Son of God in order that they should exercise themselves in it day and night [that they should meditate upon God's Law day and night, and constantly exercise themselves in its observance, Ps. 1:2], Ps. 119. For even our first parents before the Fall did not live without Law, who had the Law of God written also into their hearts, because they were created in the image of God, Gen. 1:26f.; 2:16ff; 3:3.

3 2. We believe, teach, and confess that the preaching of the Law is to be urged with diligence, not only upon the unbelieving and impenitent, but also upon true believers, who are truly converted, regenerate, and justified by faith.

4 3. For although they are regenerate and renewed in the spirit of their mind, yet in the present life this regeneration and renewal is not complete, but only begun, and believers are, by the spirit of their mind, in a constant struggle against the flesh, that is, against the corrupt nature and disposition which cleaves to us unto death. On account of this old Adam, which still inheres in the understanding, the will, and all the powers of man, it is needful that the Law of the Lord always shine before them, in order that they may not from human devotion institute wanton and self-elected cults [that they may frame nothing in a matter of religion from the desire of private devotion, and may not choose divine services not instituted by God's Word]; likewise, that the old Adam also may not employ his own will, but may be subdued against his will, not only by the admonition and threatening of the Law, but also by punishments and blows, so that he may follow and surrender himself captive to the Spirit, 1 Cor. 9:27; Rom. 6:12, Gal. 6:14; Ps. 119:1ff ; Heb. 13:21 (Heb. 12:1).

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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 1:30 p.m.	8	9 Ascension of our Lord	10	11 Work Day - 8 a.m. Lunch Provided
12 Divine Service 10 a.m Bible Studay / Sunday School 11 a.m. Lunch noon	13	14 Women's Bible Study 1:30 p.m.	15	16	17	18 Men's Bible Study 8:30 a.m.
19 Divine Service 10 a.m Bible Studay / Sunday School 11 a.m. Lunch noon	20	21 Women's Bible Study 1:30 p.m.	22	23	24 Last Day of School	25
26 Divine Service 10 a.m Bible Studay / Sunday School 11 a.m. Lunch noon	27 Memorial Day	28	29	30	31	

The Bible readings for May and part of June are listed below.

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|----------------------------------|------------------------|---------------------|
| May 1: 1 Chron. 3-5 | May 15: 2 Chron. 18-20 | May 29: Neh. 12-13 |
| May 2: 1 Chron. 6 | May 16: 2 Chron. 21-24 | May 30: Esther 1-5 |
| May 3: 1 Chron. 7-8 | May 17: 2 Chron. 25-27 | May 31: Esther 6-10 |
| May 4: 1 Chron. 9-11 | May 18: 2 Chron. 28-31 | June 1: Job 1-4 |
| May 5: 1 Chron. 12-14 | May 19: 2 Chron. 32-34 | June 2: Job 5- 7 |
| May 6: 1 Chron. 15-17 | May 20: 2 Chron. 35-36 | June 3: Job 8-10 |
| May 7: 1 Chron. 18-21 | May 21: Ezra 1-3 | June 4: Job 11-13 |
| May 8: 1 Chron. 22-24 | May 22: Ezra 4-7 | June 5: Job 14-16 |
| May 9: 1 Chron. 25-27 | May 23: Ezra 8-10 | June 6: Job 17-20 |
| May 10: 1 Chron. 28 - 2 Chron. 1 | May 24: Neh. 1-3 | June 7: Job 21-23 |
| May 11: 2 Chron. 2-5 | May 25: Neh. 4-6 | June 8: Job 24-28 |
| May 12: 2 Chron. 6-8 | May 26: Neh. 7 | June 9: Job 29-31 |
| May 13: 2 Chron. 9-12 | May 27: Neh. 8-9 | June 10: Job 32-34 |
| May 14: 2 Chron. 13-17 | May 28: Neh. 10-11 | June 11: Job 35-37 |

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May Birthdays:

2 Benjamin Schielke

6 Haley Mitchell

21 Joshua Rohloff

29 Cheryl Foltz



May Anniversaries:

21 Bo and Sandee Hill

23 Gary and Sharon Rohloff

25 Don and Cheryl Foltz

29 Greg and Beth Crutcher

30 James and Suzanne Richardson



Future Church Cleanings:

May 4 VanDekerkhove Family

June 15 Foltz Family

May 18 Richardson, Scott Rohloff, and
Reinsmith Families

June 29 Higby and Metoxen Families

June 1 Crutcher and Mitchell Families



Join us for our "Digging into the Apostles' Creed" VBS as we examine how the Trinity is shown in the Baptism of Jesus and further teach about each person of the Trinity.



June
10-14
9 a.m. to 12 noon

K-6th grades

Register @ viclutheranchurch.org/vbs