



Victory in Christ Lutheran Church

May
2025



A Word from Pastor Schielke

Ch-ch-changes

So goes the David Bowie song from 1971. In life, we face a myriad of changes as we all know all too well. Contrast the constant change of this world with God and His word. "God is not human, that he should lie, not a human being, that he should change his mind" (Numbers 23:19, NIV). "Jesus Christ is the same yesterday, today, and forever." (Hebrews 13:8, NKJV). "The grass withers, the flower fades, but the word of our God will stand forever" (Isaiah 40:6, ESV). Though the things of this life seem to change relentlessly, God's will and word do not change.

If that's true, how do we explain all the various English translations we have of the Bible? The translation we hear in church today may not be the same one you heard growing up. The Bible verses you memorized in confirmation class may just be a little (or a lot) different from what today's catechism students are learning. That being the case, how do we account for these seeming changes to the word of God?

There are two things to point out. The first is that all the change to Bible verses that you may have learned is problematic. Luther says this about the catechism in his preface, "Young and inexperienced persons must be taught a single fixed form or they will easily become confused, and the result will be that all previous effort and labor will be lost. There should be no change, even though one may wish to improve the text." Much of the catechism consists of Bible verses, of course. Luther didn't want to move from one translation of the Bible to another, or from one text of the catechism to another because that makes memorization difficult. It also can disconnect one generation of God's people from the next. Though the meaning of the words is, we hope, the same, the slight

variations in wording become problematic. These challenges weren't as prevalent decades ago because coming up with and printing new translations and wordings was more difficult.

The second thing to mention is that most new translations are driven by changes in the language or in the scholarship of the original Greek and Hebrew. English has changed a lot since the King James Bible (aka, the Authorized Version) was first published in 1611. Indeed, some of the words used in that translation mean different things to modern ears. However, updating of language is best done over long periods of times. Maybe you tweak a translation every 75 to 100 years or so? The King James was, in fact, revised to modernize spelling and update punctuation in 1769. Though the King James Version hasn't changed since 1769, there is also a New King James Version (NKJV) that was finalized in the early 1980's. It follows the King James very closely while updating the language. Its publishers are committed to keeping the translation stable. There have been no revisions to the actual text since the first publication in 1982.

Slow transformation of Biblical wording and commitment to stability are not typical. New and "better" English translations pop up every few years. Are the new ones "better" than previous ones? Maybe, maybe not. When our current hymnal was published in the early 2000's the editors settled on using the English Standard Version (ESV) for the hymnal and all supporting books, such as the Altar Book, Lectionary, the Lutheran Study Bible, etc. The ESV has its plusses and minuses, but you need to pick something and stick with it. The problem has become that the publishers of the ESV decided not to make it a "fixed" translation. They have updated it several

times since the 2001 version that we use in the hymnal. There were revisions in 2007, 2011, 2016, and more are coming this year. Are these changes bad? The changes themselves may make the text clearer or provide better wording. Some of the changes, I think, make the text less clear. The real issue is that there are changes at all. The way a student memorized a verse 10 years ago may use slightly different wording than today's wording causing confusion. When I read from the lectionary on Sunday morning you hear the 2001 version of the ESV. If you go home and look up the verses on your Bible app or the internet, the wording may be different. We try to keep the bulletin consistent with the printed lectionary, but it's not always easy. Many of the customers of the ESV put Biblical texts up on a screen instead of using printed books and may also deemphasize the importance of memorization, so the dozens and dozens of minor changes are not as noticeable or problematic.

I just wanted you to understand the situation we are in. With computers making it so easy to mass produce different versions of printed text, and with so many constituencies influencing Bible translation, we are seeing more versions of English Bibles and more changes in existing translations than anyone could have imagined 100 years ago. It's simply something we must deal with. The best advice is read a variety of translations to aid with your personal understanding of Scripture but stick with one translation in the church and among the members of a congregation.

"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.

XI. Election

NEGATIVE THESES: False Doctrine concerning This Article.

16 Accordingly, we believe and hold: When any teach the doctrine concerning the gracious election of God to eternal life in such a manner that troubled Christians cannot comfort themselves therewith, but are thereby led to despondency or despair, or the impenitent are strengthened in their wantonness, that such doctrine is treated [wickedly and erroneously] not according to the Word and will of God, but according to reason and the instigation of the cursed Satan. For, as the apostle testifies, Rom. 15:4, whatsoever things were written aforetime were written for our learning, that we, through patience and comfort of the Scriptures, might have hope. Therefore we reject the following errors:

17 1. As when it is taught that God is unwilling that all men repent and believe the Gospel.

18 2. Also, that when God calls us to Himself, He is not in earnest that all men should come to Him.

19 3. Also, that God is unwilling that every one should be saved, but that some, without regard to their sins, from the mere counsel, purpose, and will of God, are ordained to condemnation so that they cannot be saved.

20 4. Also, that not only the mercy of God and the most holy merit of Christ, but also in us there is a cause of God's election, on account of which God has elected us to everlasting life.

21 All these are blasphemous and dreadful erroneous doctrines, whereby all the comfort which they have in the holy Gospel and the use of the holy Sacraments is taken from Christians, and therefore should not be tolerated in the Church of God.

22 This is the brief and simple explanation of the controverted articles, which for a time have been debated and taught controversially among the theologians of the Augsburg Confession. Hence every simple Christian, according to the guidance of God's Word and his simple Catechism, can perceive what is right or wrong, since not only the pure doctrine has been stated, but also the erroneous contrary doctrine has been repudiated and rejected, and thus the offensive divisions that have occurred are thoroughly settled [and decided].

23 May Almighty God and the Father of our Lord Jesus grant the grace of His Holy Ghost that we all may be one in Him, and constantly abide in this Christian unity, which is well pleasing to Him! Amen.

XII. Other Sects

1 In order that such [heresies and sects] may not silently be ascribed to us, because, in the preceding explanation, we have made no mention of them, we intend at the end [of this writing] simply to enumerate the mere articles wherein they [the heretics of our time] err and teach contrary to our Christian faith and confession to which we have often referred.

Erroneous Articles of the Anabaptists

2 The Anabaptists are divided among themselves into many factions, as one contends for more, another for less errors; however, they all in common propound [profess] such doctrine as is to be tolerated or allowed neither in the Church, nor in the commonwealth and secular government, nor in domestic life.

"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 Study / Sunday School 11 a.m. Lunch noon Youth Confirmation 12:30 p.m.	5	6 Women's Bible Study 1:00 p.m.	7	8	9	10 Men's Bible Study 8:30 a.m.
11 Divine Service 10 a.m Bible Study / Sunday School 11 a.m. Lunch noon Youth Confirmation 12:30 p.m.	12	13 Women's Bible Study 1:00 p.m.	14	15	16	17
18 Divine Service 10 a.m Bible Study / Sunday School 11 a.m. Lunch noon Youth Confirmation 12:30 p.m.	19	20 Women's Bible Study 1:00 p.m.	21	22	23 Last Day of School	24
25 Divine Service 10 a.m Bible Study / Sunday School 11 a.m. Lunch noon Teague/Purdom Wedding 5 p.m.	26 Memorial Day	27 Women's Bible Study 1:00 p.m.	28	29 Ascension of our Lord	30	31

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

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

20 Jonathan Elledge

21 Joshua Rohloff

29 Cheryl Foltz



May Anniversaries:

21 Bo and Sandee Hill

23 Gary and Sharon Rohloff

29 Greg and Beth Crutcher

30 James and Suzanne Richardson



Future Church Cleanings:

May 10 Teague and Purdom

May 24 VanDekerkhove

June 7 Crutcher, Foltz, Morgan, and Mitchell

June 21 Richardson, Kymberly Rohloff, Scott Rohloff, and Tim Rohloff

July 5 Elledge



Join us for our "Restored in Christ" VBS as we examine how God claims us as His own children in Holy Baptism and how the catechism encourages us to remember our Baptism daily with the Word of God.



K-6th grades

Register @ viclutheranchurch.org/vbs

The Lutheran Church—Missouri Synod

LCMS Stewardship Ministry – lcms.org/stewardship

Stewardship Thoughts – May 2025

Sanctification, vocation and stewardship-themed bulletin blurbs keyed to the lectionaries.

Stewardship in the Body of Christ

Baseball season is upon us. The southern images of spring training give way to the pageantry of Opening Day. On that day, the hopes and dreams of every major league team, player and fan focus on doing whatever it takes to get to the Fall Classic, the World Series. Baseball is a secular way that so many of us confess that hope “springs” eternal.

With all of this in mind, baseball can also teach us a new perspective about stewardship. Think about the game itself. Baseball is a team sport. The home team faces off against the visitors. Yet while it is a team game, there are repetitive, individual confrontations that take place within the game. The baseball game cannot start without the individual pitcher against the hitter. Once the batted ball is in play, the battle is between the ability of the fielder against the speed of the baserunner. Once there is a runner on base, an attempt to steal a base pits the runner against the catcher. A base hit into the outfield pits the outfielder against a runner trying to score.

Baseball is a team game with many smaller units at play. Without all those smaller units working together and achieving their tasks, the team will lose.

Romans 12 puts our stewardship of the Gospel in a similar setting. The church is certainly described as a team, if you will.

Verse 3: “For by the grace given to me I say to everyone among you not to think of himself more highly than he ought to think, but to think with sober judgment, each according to the measure of faith that God has assigned.” This is where the Body of Christ is really seen as a team. No one member of the baseball team can win the game by themselves. In the same way, no one part of the Body of Christ can accomplish stewardship of the Gospel alone. The pastor cannot. The congregational chair cannot. The lead soprano in the choir cannot. But each of these individuals have been added to the local congregation to be built into a team that can win the victory with Jesus.

Verses 4–5: “For as in one body we have many members, and the members do not all have the same function, so we, though many, are one body in Christ, and individually members one of another.” In baseball, the pitcher pitches. The catcher catches. The hitter hits. When a pitcher attempts to hit, the result is usually not very pretty. Catchers often do not excel at running the bases. The hitter usually does not do well when they are sent to the mound to pitch. Every

member of the Body of Christ has a unique set of abilities and functions. Not everyone preaches. Not everyone leads. Not everyone sings well. Yet when the congregation assembles together as a team, it can succeed in ways unattainable by the individual.

Verses 6–8: “Having gifts that differ according to the grace given to us, let us use them: if prophecy, in proportion to our faith; if service, in our serving; the one who teaches, in his teaching; the one who exhorts, in his exhortation; the one who contributes, in generosity; the one who leads, with zeal; the one who does acts of mercy, with cheerfulness.” Each member of the team has a role to play. Abilities and opportunities are entrusted to the individual members of the Body of Christ to be used for the ultimate purpose of stewarding the Gospel for the glory of God and the benefit of the neighbor. The one preaching is no more or less important than the others. The one serving or the one teaching, the leader or the merciful one — all are equally important in the faithful stewardship of all that the Lord has entrusted to the Body of Christ. All this stewardship is for the sake of the other!

A baseball team can have five All-Star pitchers but cannot win if the hitters do not hit. The best lineup in the league will struggle if the pitchers cannot get anyone on the other team out. Pitchers need the defense behind them to play well. Coaches need to lead well. When they all work together, you have a winning baseball team. When the Body of Christ has all its members faithfully stewarding the unique individual talents that have been entrusted to them, the victory goes to Jesus! This is the goal of faithful stewardship! It is all about Jesus!