



A Word from Pastor Schielke

On Creeds: Part 10

From the 3rd article of the Nicene Creed: *And I believe in the Holy Spirit, ... I acknowledge one baptism for the remission of sins, and I look for the resurrection of the dead and the life of the world to come. Amen.*

So far we've discussed how the Holy Spirit, along with the Father and the Son, is truly God, who is worthy of our worship and praise. The Creed describes how the Holy Spirit gives us life, and that life comes through the Word proclaimed by the church in which the Spirit "calls, gathers, enlightens, and sanctifies the whole Christian church on earth."

Here, at the close of the Creed, we are reminded of more work of the Holy Spirit. One such work is baptism. As we say these words, we are reaffirming the thoughts of Ephesians 4:5, "one Lord, one faith, one baptism." Historically, the church does not rebaptize, "one baptism for the remission of sins." However, this may be done if a person is unsure of their baptism or if the validity of their baptism is in doubt. The

main point, however, is that one does not need to be rebaptized if a particular sin is committed or if one falls away from the faith for a time. The promises of baptism don't rest on us but on the certain and sure Word of God. "Whoever believes and is baptized will be saved" (Mark 16:16). "He saved us through the washing of rebirth and renewal by the Holy Spirit" (Titus 3:5). In Titus, Paul directly connects the Holy Spirit to baptism.

In the Creed we state that we are looking for or waiting for "the resurrection of the dead." The 2nd article reminds us that Jesus rose from the dead, and here in the 3rd article we see that we too will rise from the dead. We are waiting for Jesus' return when all the dead will be raised. Just as the Spirit gives new life in baptism, so that work is completed when our bodies are raised from the grave on the last day. "But if the Spirit of Him who raised Jesus from the dead dwells in you, He who raised Christ Jesus from the dead will also give life to your mortal bodies through His Spirit who dwells in you" (Rom 8:11).

While all will be raised, believers will be raised for eternal life, "the life of the world to come." We have new life from the Spirit now in our baptisms, and that work will be completed when we are given imperishable bodies in which we will dwell with our Lord forever. Note that the beginning of the 3rd article refers to the Holy Spirit, "as the Lord and giver of life," and it ends with that same idea, that He who gives life to you now also gives eternal life to all believers.

And finally, we put our 'Amen' on the words we have confessed. Though not a prayer, saying 'Amen' at the end of the creed is appropriate. 'Amen' implies that all the words that have come before are true, or as Luther puts it in the explanation of the Lord's Prayer, "Amen, amen means yes, yes, it shall be so." The words of the Creed are true, and they are what we believe and confess to the glory of God Almighty, Father, Son, and Holy Spirit.



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.

VI - The Third Use of the Law - Continuation

Affirmative Theses: The True Christian Doctrine concerning This Controversy.

5 4. Now, as regards the distinction between the works of the Law and the fruits of the Spirit, we believe, teach, and confess that the works which are done according to the Law are and are called works of the Law as long as they are only extorted from man by urging the punishment and threatening of God's wrath.

6 5. Fruits of the Spirit, however, are the works which the Spirit of God who dwells in believers works through the regenerate, and which are done by believers so far as they are regenerate [spontaneously and freely], as though they knew of no command, threat, or reward; for in this manner the children of God live in the Law and walk according to the Law of God, which [mode of living] St. Paul in his epistles calls the Law of Christ and the Law of the mind, Rom. 7:25; 8:7; Rom. 8:2; Gal. 6:2.

7 6. Thus the Law is and remains both to the penitent and impenitent, both to regenerate and unregenerate men, one [and the same] Law, namely, the immutable will of God; and the difference, so far as concerns obedience, is alone in man, inasmuch as one who is not yet regenerate does for the Law out of constraint and unwillingly what it requires of him (as also the regenerate do according to the flesh); but the believer, so far as he is regenerate, does without constraint and with a willing spirit that which no threatenings [however severe] of the Law could ever extort from him.

Negative Theses. False Contrary Doctrine.

8 Accordingly, we reject as a dogma and error injurious to, and conflicting with, Christian discipline and true godliness the teaching that the Law in the above-mentioned way and degree is not to be urged upon Christians and true believers, but only upon unbelievers, non-Christians, and the impenitent.

VII - The Lord's Supper

1 Although the Zwinglian teachers are not to be reckoned among the theologians who affiliate with [acknowledge and profess] the Augsburg Confession, as they separated from them at the very time when this Confession was presented, nevertheless, since they are intruding themselves [into their assembly] and are attempting, under the name of this Christian Confession, to spread their error, we intend also to make a needful statement [we have judged that the Church of Christ should be instructed also] concerning this controversy.

STATUS CONTROVERSIAE: Chief Controversy between Our Doctrine and That of the Sacramentarians regarding This Article.

2 Whether in the Holy Supper the true body and blood of our Lord Jesus Christ are truly and essentially present, are distributed with the bread and wine, and received with the mouth by all those who use this Sacrament, whether they be worthy or unworthy, godly or ungodly, believing or unbelieving; by the believing for consolation and life, by the unbelieving for judgment? The Sacramentarians say, No; we say, Yes.

3 For the explanation of this controversy it is to be noted in the beginning that there are two kinds of Sacramentarians. Some are gross Sacramentarians, who declare in plain (deutschen), clear words as they believe in their hearts, that in the Holy Supper nothing but bread and wine is present, and distributed and received with the mouth. 4 Others, however, are subtle Sacramentarians, and the most injurious of all, who partly speak very speciously in our own words, and pretend that they also believe a true presence of the true, essential, living body and blood of Christ in the Holy Supper, however, that 5 this occurs spiritually through faith. Nevertheless they retain under these specious words precisely the former gross opinion, namely, that in the Holy Supper nothing is present and received with the mouth except bread and wine. For with them the word spiritually means nothing else than the Spirit of Christ or the power of the absent body of Christ and His merit, which is present; but the body of Christ is in no mode or way present, except only above in the highest heaven, to which we should elevate ourselves into heaven by the thoughts of our faith, and there, not at all, however, in the bread and wine of the Holy Supper, should seek this body and blood [of Christ].

Victory in Christ Lutheran Church
June 2024

"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 Floor Work Day 8:30 a.m.
2 Divine Service 10 a.m. Bible Study / Sunday School 11 a.m. Lunch noon	3	4 Playground Work Day 9 a.m. Women's Bible Study 1:30 p.m.	5	6	7	8 Men's Bible Study 8:30 a.m.
9 Divine Service 10 a.m. Bible Study / Sunday School 11 a.m. Lunch noon	10 VBS 9 a.m. - noon	11 VBS 9 a.m. - noon	12 VBS 9 a.m. - noon	13 VBS 9 a.m. - noon	14 VBS 9 a.m. - noon	15
16 Divine Service 10 a.m. Bible Study / Sunday School 11 a.m. Lunch noon	17	18 Women's Bible Study 1:30 p.m.	19	20	21	22
23 Divine Service 10 a.m. Bible Study / Sunday School 11 a.m. Lunch noon Ordination 4 p.m.	24	25 Women's Bible Study 1:30 p.m.	26	27	28	29 Men's Bible Study 8:30 a.m.
30 Divine Service 10 a.m. Bible Study / Sunday School 11 a.m. Lunch noon						

June Birthdays:

3 CJ Teague

3 John Schober

8 Brandon Rohloff

24 Kara Rohloff

29 Tim Rohloff

29 Brenda VanDekerkhove



June Anniversary:

June 17 Tim and Terry Schmidt

Future Church Cleanings:

June 1 Crutcher and Mitchell

June 15 Foltz Family

June 29 Higby and Metoxen Families

July 13 Haney and Knox

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

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

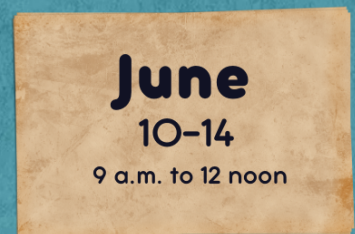
June 1: Job 1-4
June 2: Job 5- 7
June 3: Job 8-10
June 4: Job 11-13
June 5: Job 14-16
June 6: Job 17-20
June 7: Job 21-23
June 8: Job 24-28
June 9: Job 29-31
June 10: Job 32-34
June 11: Job 35-37
June 12: Job 38-39
June 13: Job 40-42

June 14: Psalms 1-8
June 15: Psalms 9-16
June 16: Psalms 17-20
June 17: Psalms 21-25
June 18: Psalms 26-31
June 19: Psalms 32-35
June 20: Psalms 36-39
June 21: Psalms 40-45
June 22: Psalms 46-50
June 23: Psalms 51-57
June 24: Psalms 58-65
June 25: Psalms 66-69
June 26: Psalms 70-73

June 27: Psalms 74-77
June 28: Psalms 78-79
June 29: Psalms 80-85
June 30: Psalms 86-89
July 1: Psalms 90-95
July 2: Psalms 96-102
July 3: Psalms 103-105
July 4: Psalms 106-107
July 5: Psalms 108-114
July 6: Psalms 115-118
July 7: Psalm 119
July 8: Psalms 120-125
July 9: Psalms 126-132



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.



K-6th grades

Register @ viclutheranchurch.org/vbs