



## A Word from Pastor Schielke

### On Creeds:

Every Sunday, we confess our faith during the Divine Service by reciting the Nicene Creed. Over the next several months, I want to delve into some of the history of the creed and the doctrines we confess in it.

First, let's consider the question, "What is a creed?" Quite simply, a creed is a statement of faith. When we "confess" a creed, we are saying that these are things that I believe. The word "creed" is derived from the Latin *credo* which is the first word of the creed in Latin meaning simply, "I believe." Creed scholar Philip Schaff writes, "Faith, like all strong conviction, has a desire to utter itself before others—'Out of the abundance of the heart the mouth speaketh; 'I believe, therefore I confess.' There is also an express duty, when we are received into the membership of the Christian Church, and on every proper occasion, to profess the faith within us, to make ourselves known as followers of Christ, and to lead others to him by the influence of our testimony."

Some Christians question whether having creeds is Biblical.

"No creed but the Bible" may be a refrain you have heard. However, we have Biblical examples of creeds, and Scripture tells us to confess our faith. When Jesus asks the disciples, "Who do you say that I am?" Peter replies, "You are the Christ, the Son of the living God." (Matt 16:13-17). Peter's reply is a creed. He is stating what he believes about Jesus. In Philippians 2:11, we find an early Christian creed, "Jesus Christ is Lord." This is equivalent to the statement of faith, "Jesus Christ the man is truly God." Consider what Paul says about confessing the faith in Romans 10:9, "If you confess with your mouth that Jesus is Lord and believe in your heart that God raised him from the dead, you will be saved." Jesus says, "Everyone who acknowledges me before men, I also will acknowledge before my Father who is in heaven" (Matt 10:32). Creeds are the human response to and summary of what God has revealed to us in His Word.

As Lutherans, we follow most of the historic church in that we claim three historical creeds as our confession of faith: The Apostles', the Nicene, and the

Athanasian. The Apostles' Creed is the earliest of the three appearing sometime in the 200's AD. Typically, it is used at baptisms, confirmations, and funerals. The Nicene Creed was written in the 300's AD and is the usual creed used in the Divine Service. The Athanasian Creed comes early in the 400's, and we use it on Trinity Sunday each year.

The Nicene Creed and the Apostles' Creed are quite similar, and in some respects the Nicene Creed is an expansion of the Apostles' Creed. The Nicene Creed addresses particular heresies and disputes in the church that appeared in the 300's AD especially after the legalization of Christianity in the Roman Empire. Next month, we will explore this history and some of the heresies the church was facing at the time which are addressed by the Nicene Creed.

"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 St., Newark, TX  
817-489-5400  
viclutheranchurch.org



**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.

## I - Original Sin - Continuation The Principal Question in This Controversy.

<sup>1</sup>Whether original sin is properly and without any distinction man's corrupt nature, substance, and essence, or at any rate the principal and best part of his essence [substance], namely, the rational soul itself in its highest state and powers; or whether, even after the Fall, there is a distinction between man's substance, nature, essence, body, soul, and original sin, so that the nature [itself] is one thing, and original sin, which inheres in the corrupt nature and corrupts the nature, another.

### Negative Theses.

#### Rejection of the False Opposite Dogmas.

<sup>11</sup>1. Therefore we reject and condemn the teaching that original sin is only a debt on account of what has been committed by another [diverted to us] without any corruption of our nature.

<sup>12</sup>2. Also, that evil lusts are not sin, but con-created, essential properties of the nature, or, as though the above-mentioned defect and damage were not truly sin, because of which man without Christ [not ingrafted into Christ] would be a child of wrath.

<sup>13</sup>3. We likewise reject the Pelagian error, by which it is alleged that man's nature even after the Fall is incorrupt, and especially with respect to spiritual things has remained entirely good and pure in its natural powers.

<sup>14</sup>4. Also, that original sin is only a slight, insignificant spot on the outside, dashed upon the nature, or a blemish that has been blown upon it, beneath which [nevertheless] the nature has retained its good powers even in spiritual things.

<sup>15</sup>5. Also, that original sin is only an external impediment to the good spiritual powers, and not a despoliation or want of the same, as when a magnet is smeared with garlic-juice, its natural power is not thereby removed, but only impeded; or that this stain can be easily wiped away like a spot from the face or pigment from the wall.

<sup>16</sup>6. Also, that in man the human nature and essence are not entirely corrupt, but that man still has something good in him, even in spiritual things, namely, capacity, skill, aptness, or ability in spiritual things to begin, to work, or to help working for something [good].

<sup>17</sup>7. On the other hand, we also reject the false dogma of the Manicheans, when it is taught that original sin, as something essential and self-subsisting, has been infused by Satan into the nature, and intermingled with it, as poison and wine are mixed.

<sup>18</sup>8. Also, that not the natural man, but something else and extraneous to man, sins, on account of which not the nature, but only original sin in the nature, is accused.

"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 Women's Bible Study 1:30 p.m.	2	3	4	5
6 Divine Service 10 a.m Bible Study / Sunday School 11 a.m. Lunch noon	7	8 Women's Bible Study 1:30 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 1:30 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 1:30 p.m.	23	24	25	26
27 Divine Service 10 a.m Bible Study / Sunday School 11 a.m. Lunch noon	28	29 Women's Bible Study 1:30 p.m.	30	31		

"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

**August Birthdays:**

11 Philip Schielke

11 Johnny Schober

20 James Richardson

24 Doug Rohloff

30 Kyle Rohloff



**August Anniversaries:**

7 Brad and Lori Rohloff

18 Doug and Ruth Rohloff

21 Johnny and Donna Schober



**For 2023, 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 August and part of September are listed below.**

Aug. 1: Isa. 18-22

Aug. 2: Isa. 23-27

Aug. 3: Isa. 28-30

Aug. 4: Isa. 31-35

Aug. 5: Isa. 36-41

Aug. 6: Isa. 42-44

Aug. 7: Isa. 45-48

Aug. 8: Isa. 49-53

Aug. 9: Isa. 54-58

Aug. 10: Isa. 59-63

Aug. 11: Isa. 64-66

Aug. 12: Jer. 1-3

Aug. 13: Jer. 4-6

Aug. 14: Jer. 7-9

Aug. 15: Jer. 10-13

Aug. 16: Jer. 14-17

Aug. 17: Jer. 18-22

Aug. 18: Jer. 23-25

Aug. 19: Jer. 26-29

Aug. 20: Jer. 30-31

Aug. 21: Jer. 32-34

Aug. 22: Jer. 35-37

Aug. 23: Jer. 38-41

Aug. 24: Jer. 42-45

Aug. 25: Jer. 46-48

Aug. 26: Jer. 49-50

Aug. 27: Jer. 51-52

Aug. 28: Lam. 1-2

Aug. 29: Lam. 3-5

Aug. 30: Ezek. 1-4

Aug. 31: Ezek. 5-8

Sept. 1: Ezek. 9-12

Sept. 2: Ezek. 13-15

Sept. 3: Ezek. 16-17

Sept. 4: Ezek. 18-20

Sept. 5: Ezek. 21-22

Sept. 6: Ezek. 23-24

Sept. 7: Ezek. 25-27

Sept. 8: Ezek. 28-30

Sept. 9: Ezek. 31-33

Sept. 10: Ezek. 34-36

Sept. 11: Ezek. 37-39

"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