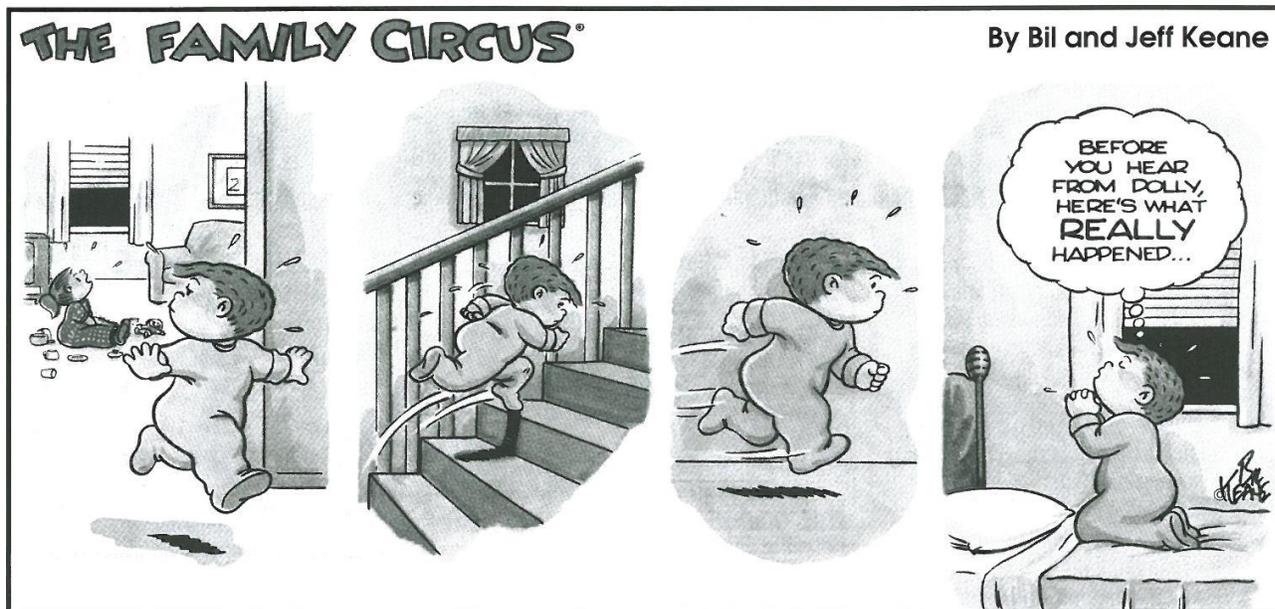


# GOOD SHEPHERD NEWS

March 2014

## The Season of Lent



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You might call Lent the Church's "springtime." Out of the darkness of sin's winter emerges a people – the Church – reborn in the Lord's resurrection.

Easter is the oldest season of the Church Year. The observance of Lent first appeared between 200-300 A.D. Lent became a time of preparation for new adult converts being instructed in the Christian faith before their baptism, confirmation, and 1<sup>st</sup> communion, which usually took place on the Saturday evening vigil before Easter.

Lent as a time of preparation is marked by repentance and self-denial. The observance of Lent during the 40 days (not including Sundays) before Easter recalls Jesus' 40 days of self-denial and prayer in the wilderness.

Today, Lent calls us to look back on the impact of our baptism in our lives. How are we doing, we who have died to sin and come alive to a new life in Christ? In repentance we confess our sins (like Jeffy) and ask our Lord to forgive us for the sake of Christ Jesus.

We use the season of Lent to examine our lives, to repent, and to focus on our Lord's suffering and death for our salvation. And we look forward to Easter. On the day of Christ's resurrection we celebrate our baptism, for baptism joins all of God's people with the death and victorious resurrection of our Lord.

Look elsewhere in this newsletter of a description of our special Lenten evening series: "Restored in Christ."

May God bless your Lenten meditation, *Pastor Dan*

# Revisiting the Augsburg Confession:

## Article 2, Origin of Sin

In our continuing review of the fundamental doctrinal statements in the Augsburg Confession, we arrive at a discussion of Original Sin. Oddly enough, this was not a hotly disputed point between Lutherans and Roman Catholics (or the vast majority of the world's Christians) but was put here by the Reformers due to the many errors coming out of more radical strains of the Reformation. This clause is actually pretty short, and reads like this:

*Also they teach that since the fall of Adam all men begotten in the natural way are born with sin, that is, without the fear of God, without trust in God, and with concupiscence; and that this disease, or vice of origin, is truly sin, even now condemning and bringing eternal death upon those not born again through Baptism and the Holy Ghost.*

This statement may sound simple, but it has enormous consequences. First, that all have sinned and fallen short of the glory of God (St. Paul's classic teaching in Romans,) is brought fully to bear, so that no one can try to weasel out of it. It is a common malady of sinful people, to try to escape their own sense of guilt or responsibility, but Scripture and our Confessions keep this truth right in front of our eyes. From the newborn infant to the old grandparent, everyone is born in sin. Secondly, this sin isn't some kind of light matter, but like all sin, its wages are death and hell. Since

all are born in sin from the Fall of Adam and Eve, and that sin is genuinely damnable as Scripture says all sin is, EVERYONE is headed for hell based upon their own merits and sinful condition—from the newborn baby, to dear old grandpa. And third, since all people are born sinners in Adam, all who would be saved must be reborn into Christ through Baptism and the Holy Ghost. Since Jesus died for the sins of the whole world, and the whole world is heading to hell without Him, everyone needs His grace applied to them in the way He gave it to us (or, as He said after His resurrection in Mark 16, "Whoever believes and is Baptized shall be saved.")

As Lutherans, we try not to get wrapped around the axle about just how faith and belief comes to people, except to take St. Paul at his word, when he says by the Holy Spirit, that faith comes by hearing, and hearing by the Word of God. Since the Holy Spirit works through the Word of Christ, and Christ gives Holy Baptism to save everyone, we do not withhold Holy Baptism from anyone—not the newborn infant, nor the beloved grandmother. Just as freely as Jesus shed His Blood for the sins of the world and pours out His grace upon every man, woman, and child of every time and place, so we pour out the waters of Holy Baptism together with Jesus' Word upon all who are brought to us. If the Word of Christ can work to convert the hard heart of well practiced adult sinners, it can surely convert the heart of the less practiced babe.

It has been said, that to misunderstand sin as the Scriptures teach it, will eventually cause misunderstanding of the Gospel. I find this to be true. It can lead people to falsely believe that their children are not sinners, and so deprive these dear little ones of the Means of Grace, putting their salvation in jeopardy. It can cause adults to think that their original sin isn't really all that bad, and that God surely couldn't condemn them for being "born this way." It can lead people to despise Holy Baptism because of the perceived abuses they have seen it used for, rather than clinging to Christ's simple and eternal promises. It can cause a person to look inside herself for justification, thinking she is good enough on her own to make God like her, or that he can hold God ransom to reward him for his paltry works. Missing what God tells us about ourselves and our sin problem, will lead us away from Jesus and His Cross, which is the only means of our Salvation.

This sobering reality is why a short condemnation is added to this second article of the Augustana, lest anyone lose sight of the gravity of this doctrine:

*They condemn the Pelagians and others who deny that original depravity is sin, and who, to obscure the glory of Christ's merit and benefits, argue that man can be justified before God by his own strength and reason.*

We live in a time and place that is often shaped by radical Reformation doctrines that have lost sight of the nature of sin, the problem of man, and ultimately the Salvation given by Christ to the world. Many suffer under delusions great and small, from the junk theology of the Prosperity Preachers, to the Decision Theology of the Revivalists and

Charismatics, to the Antinomianism of the Cheap Grace churches, to the crippling Legalism and Rationalism of Calvinism. Rather than going along to get along (though we should surely try to live charitably with all our Christian friends of other erring traditions,) this is the time to give the people what they need: Jesus Christ, crucified for

the sins of the world. With so great and ancient a Biblical inheritance as is enshrined in our Confessions, we can do no less—for unto whom much is given, Jesus tells us, much shall be required. Amen

*Pastor Brad*

## Music in God's Ears

Many of you know that I continue to be an advocate of using the Service Book rather than relying solely on the projections when navigating through a Worship Service. In answer to several requests, I thought it time to offer my reasons why.

There is much information to be gleaned from the Hymnal that add a depth of understanding both to the hymns we sing and the Liturgy itself. If you open the Service Book to any hymn, (*let us use our Sermon Hymn from last Sunday LSB 507, "Holy, Holy, Holy" as an example*) you will discover much more than simply lyrics and music.

The title at the top of the page is the first line or part of a line of the text. Most hymns are known by this first line, although you will find hymns that have a non-textual title. "The Battle Hymn of the Republic" is a well-known example.

Above the title, in smaller print, are the words HOLY TRINITY. Most hymnals are organized by topical groupings. A glance at the Table of Contents will show how our Service Book is sorted. When you open the Hymnal to sing, noting this heading may give you a hint as to

its theme and perhaps why the Pastor has chosen it to be sung.

At the bottom of the page, you will find a wealth of information about the lyrics and music. We learn that this is a centuries old Hymn and Tune. Many of our hymns and hymn tunes go all the way back to Dr. Luther. Others can be traced back to the early years of the church. In singing them we join our voices with saints who have gone before us.

I say Hymn as separate from Tune because the Hymn properly refers to the lyrics. We may sing a given Hymn to many different tunes, as indeed we do in the liturgy when we move from setting to setting. Every standard hymn tune has a name to uniquely identify it. These names are often assigned by the Composer or by the person who adapted the music into a hymn tune. They often offer historical context about the creation of the tune. So instead of saying "I mean the tune for 'Holy, Holy, Holy'" you may say "NICAEA" which was the name of the church council meeting at Nicaea in 325 AD at which time the Nicene Creed was adopted and which clarified some Trinitarian Doctrine. (This hymn ends with 'blessed Trinity.')

Under the tune is the meter of the hymn. The meter for NICAEA is 11 12 12 10. This simply lists the number of syllables in each line of the text. This assists leaders in changing out a different tune for a text, when necessary. This is why there is a metrical index in the back of most Hymnals.

You may also notice that occasionally there are words in hymns or the liturgy that are either unfamiliar or difficult to pronounce. (Sabaoth and Hosanna come to mind). But there, right on the bottom of page 195, where it appears, is a handy definition to add understanding to our worship.

Finally, at the very bottom of the page of every hymn and after every paragraph in the liturgy, you will find listed the scripture that the text is either quoting or based on. I find it incredibly reassuring to know that the words I am praising God with are words that He has given us.

I encourage you to try using the Service Book this Sunday. You may be surprised at what you discover.

Blessings,

*DIP*  
*(Denes Van Parys)*



## -Preschool News

[www.littlelambstacoma.com](http://www.littlelambstacoma.com)

During the month of March the preschool students will learn about Jesus' awesome power over the elements, like the wind and rain, and His power to provide food.

Our heavenly Father has blessed us with twenty-one students and we ask for your prayers for these, God's children, and their families. Please also remember our

staff and board members as we continually seek God's guidance in all we do.

We are now accepting registrations for our 2014-2015 school year. Please visit our website or call 253-473-4848 for more information

*Bonnie Huset*  
Director / Teacher

## 2014 LENTEN SERIES: RESTORED IN CHRIST

The season of Lent is a time for us to face together the brokenness of our lives and our world, and then turn that brokenness over to Christ so that we can be restored by Him through the cross. Each evening service focuses on a certain event in the Lenten story and takes a good look at a broken element from that particular story. Coming to an understanding of how each of these broken elements leads to restoration is key to understanding what it ultimately means to live today as new creations in Christ.

- Ash Wednesday - March 5 -- "Broken Hearts Restored"
- March 12 -- "Broken Vessel Restored"
- March 19 -- "Broken Trust Restored"
- March 26 -- "Broken Bread Restored"
- April 2 -- "Broken Promises Restored"
- April 9 -- "Broken Justice Restored"
- Maundy Thursday -- April 17 -- "Broken Sanctuary"
- Good Friday -- April 18 -- "Broken Curtain"
- Easter Sunday -- April 20 -- "Broken Seal"

Join us each Wednesday evening during Lent at 6 pm for a Soup Supper.  
Our Lenten evening services begin at 7 pm.

## ANNUAL CHILI COOK-OFF



The chili cook off is scheduled for **Sunday, March 30<sup>th</sup>**, following the fifth Sunday Worship Service.

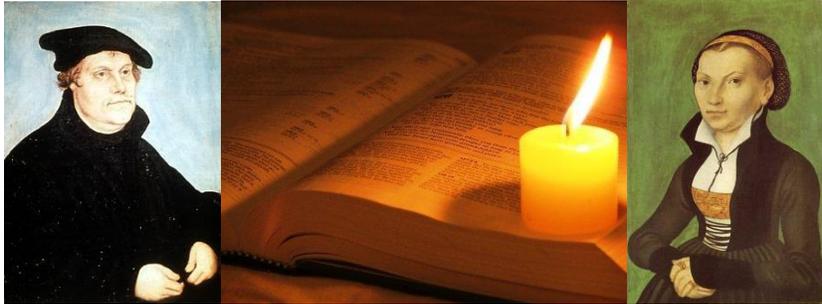
If you would like to enter your unique chili, please sign up on the poster in the bulletin board, or let one of the Fellowship/Stewardship board members know of your desire to participate.

The committee members are: Mike Burgardt, Gary and Anita Long, Caron Long,  
Kathy Brazell, Kathy Popplewell and Norm Gerken.



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## **Spring Study and Prayer Retreat: *Reading Scripture for Conviction and Comfort***



**Saturday, March 29<sup>th</sup>, from 10am to 3pm  
Valley Camp Lodge, North Bend**

**Coffee, Tea, and light lunch provided; \$15 per person  
Pastor Brad Varvil will facilitate– contact to RSVP  
(206) 963-7397 Brad@GoodShepherdLuth.com  
Seats are limited to 30 – reserve yours today!**

Ever wonder how to read the Bible, so that it challenges you when it should, and provides comfort when you need it? It's an old Lutheran practice called distinguishing Law and Gospel, considered by Luther as the height and pinnacle of theology.

Join us to study, pray, and converse around God's Word, learning how to reflect on the Scriptures with Christ always at the center.

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## **Open Gym**

Our church has use of Concordia's gymnasium on Sunday afternoons from 2 – 4 pm. We are mostly meeting every other Sunday to help accommodate busy schedules. You are welcome to come join us

as we have use of the gym through the month of April. Please check with Tony or Bonnie Huset about specific Sundays we will be there. Thank you!

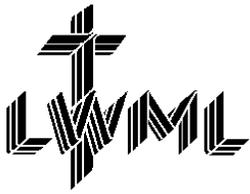
## **Lunch Bunch**

Join us on **March 4<sup>th</sup>** at **11:30 am** for our Pot Blessing. We are working on a special program for the day. Also we have some summer programs to choose from. Please join us!

## **Fifth Sunday...March 30<sup>th</sup>**

The month of March contains a 5<sup>th</sup> Sunday. That means that on that Fellowship Sunday we will have only one service at 10:45 am. Sunday School and Bible classes will meet at 9:30 am. Following our worship service, we will have our fellowship meal featuring our annual chili cook-off.

Also, during our fellowship meal time we will have a brief Congregational Information Meeting.



# Women in Mission / Women's Ministry

To ALL WOMEN OF GOOD SHEPHERD,  
Sisters, daughters of the Lord,

Share your special-ness with each other. Some cook, others sew. Some write and some visit those who are lonely. Whatever YOUR gift – us it!

## UPCOMING EVENTS:

- **RAINIER ZONE SPRING RALLY**  
April 5<sup>th</sup> at St. Paul Lutheran Church, Graham
- **LADIES TEA**  
April 26<sup>th</sup> here at Good Shepherd.
- **LADIES RETREAT –**  
September 26-27

Serving the Lord with Gladness  
*Jane Oberg*

## Lutheran World Relief News

Last year in 2013, 451,656 Quilts went to 15 countries...Angola, Armenia, Serbia and yes...the USA as well as many others. Look at the Poster and Map on the bulletin board on your way into the fellowship hall for more details! We here at Good

Shepherd sent 70 Quilts in 2013, as well as \$200 to help with the shipping and delivery costs. Would you like to donate to LWR? Send your donations to Lutheran World Relief, 700 Light Street, Baltimore, MD 21230

## Men's Breakfast / Bible Study

### March 15<sup>th</sup>

Join us Saturday, March 15<sup>th</sup> at 8 am

for a delicious breakfast, wonderful fellowship, and in-depth Bible Study.

We are going through the series "Stuff They Didn't Teach Me in Sunday School." We will be discussing the chapter "Don't Look at Me" (Deuteronomy 7:6-8) *Pastor Dan*



**Endowment Fund Scholarship Applications** are available in the office. Deadline to return the completed form is April 1<sup>st</sup>. The interest from the Endowment Fund is used to help members of Good Shepherd in their endeavor to have their children attend Christian schools.