

Redeemer's Christian Connection

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March Newsletter

Pastor's Page



“The Word in Song.”

“A Lamb Goes Uncomplaining Forth”

(LSB 438)

While Lent may be a beautiful and necessary part of the Church Year, during which we as Christians reflect on our mortality and sinfulness and contemplate the suffering of Christ, the solemnity of this time can sometimes turn discouraging. So, let's turn to Paul Gerhardt's text of "A Lamb Goes Uncomplaining Forth)" (LSB 438) to seek comfort, assurance, and confidence in the hope of the resurrection.

“All This I Gladly Suffer”

A Lamb goes uncomplaining forth,
The guilt of sinners bearing
And, laden with the sins of earth,
None else the burden sharing;
Goes patient on, grows weak and faint,
To slaughter led without complaint,
That spotless life to offer,
He bears the stripes, the wounds, the lies,
The mockery, and yet replies,
“All this I gladly suffer.”

(LSB 438:1)

Gerhardt immediately offers the picture of a lamb, the most weak and innocent of creatures. Unlike the dumb and unintelligent animals we see here on earth, however, this Lamb possesses full knowledge of His work and course in life. He is not a clueless creature. Instead, He is certain of what is happening to Him and the way it will end.

And yet, He goes to slaughter “without complaint.” This weak, innocent creature fully realizes His suffering under the weight of His load of the “guilt of sinners” and “the sins of earth” and yet utters not one word of protest. He bears both physical and mental abuse, but this Lamb agrees not only to suffer those things but to do it gladly. The words of stanza 1, then, present the focus of the entire hymn: not the sinner, but the Lamb. The Lamb who wildly and irrationally, or so it seems, suffers for others with gladness.

“The Souls Great Friend”

The Lamb of God, our Savior,
Whom God the Father chose to send
To gain for us His favor.
“Go forth, My Son,” the Father said,
“And free My children from their dread
Of guilt and condemnation.
The wrath and stripes are hard to bear,
But by Your passion they will share
The fruit of Your salvation.”

(LSB 438:2)

In stanza 2, Gerhardt confirms that the Lamb is indeed Christ, who is not merely an emotionless tool used by the Father to accomplish a task but is the “soul’s great friend,” who has entered into a relationship with us, the Father’s children. The Father sent His perfect Son to save the rest of His sons and daughters who suffer the “dread of guilt and condemnation.”

It is only through this perfect Son, the Lamb of God, Christ, that the sinful children of God gain salvation. Again, Christ, not the sinner, is the focus of the text. And it is through Christ’s Passion, His suffering with gladness out of great love for the sinner, that we share in the “fruit of [His] salvation.”

“Most Willingly”

“Yes, Father, yes, most willingly
I’ll bear what You command Me.
My will conforms to Your decree,
I’ll do what You have asked Me.”
O wondrous Love, what have You done!
The Father offers up His Son,
Desiring our salvation.
O Love, how strong You are to save!
You lay the One into the grave
Who built the earth’s foundation.

(LSB 438:3)

Christ answers the Father with eagerness in stanza 3. He does not merely acquiesce out of a sense of obligation, but “most willingly” does what has been commanded of Him. It is His great love for us, not a dull resignation to duty, that drives Him to earth to be our Savior.

And Gerhardt beautifully pens our response: a great cry of shock at this display of love. How could the creator of the universe, the layer of the foundation of the world, suffer even death for us? But, as the text reminds us, it has been done. The use of past tense in “what have You done” and “You lay the One into the grave” shows us that the deed has been accomplished. The use of the present tense in “the Father offers up His Son, Desiring our salvation” shows us that the Father continues to desire our salvation. He continues to offer us His Son in the bread and wine of Holy Communion. And this continues to be done “most willingly.”

“To Stand in Joy beside You”

Lord, when Your glory I shall see
And taste Your kingdom’s pleasure,
Your blood my royal robe shall be,
My joy beyond all measure!
When I appear before Your throne,
Your righteousness shall be my crown;
With these I need not hide me.
And there, in garments richly wrought,
As Your own bride shall we be brought
To stand in joy beside You.

(LSB 438:4)

The final stanza offers comfort not only in its picture of heaven, but also in Gerhardt’s use of confident wording. It is “when Your glory I shall see,” not “if Your glory I might see.” It is “Your blood my royal robe shall be,” not “might be.” It is “when I appear before Your throne,” not “if I appear.” Gerhardt’s words should be our own: words of confidence not in ourselves but in the sacrifice of the Lamb. After all, it is “Your blood my royal robe shall be” and “Your righteousness shall be my crown.”

Finally, this concluding stanza contains a word that at first glance seems highly unusual for Lent: “joy.” Joy not in ourselves, though. After all, we have only a “dread of guilt and condemnation.” No, this joy is in the saving work of Christ, a work we remember and celebrate during Lent. And we can celebrate as we look toward the empty tomb and, finally, to the day when we can “stand in joy” beside our Lord.

Gerhardt’s text beautifully encapsulates the confidence and joy we have through Christ. The hymn reminds us that while Lent is a time to reflect on our sinfulness and mortality, this reflection points us toward the saving work of Christ’s suffering and death. Christ is the focus. And one day we will stand in joy beside Him because He has not only suffered and died but risen again.

[Adapted from a CPH Blog. Hymn text: © 1941 CPH]



EASTER BREAKFAST 2024



LAST NAMES BEGINNING WITH A - M BRING FRUIT SALADS

**LAST NAMES BEGINNING WITH N - Z BRING BREAKFAST
CASSEROLES**

OR if you prefer, bring a gluten free dish of ham, fruit or salad.

Look on the white board in the narthex for more information soon.

HELP TO CLEAN UP.

Centerpieces to cupboard.

Tablecloths take home to wash/dry/iron. Return to church.

Sweep family life center floor and kitchen.

Trash out to the dumpster.

Tables back for bible study and school..

Please take casserole dishes home.

KITCHEN

Wipe clean all surfaces.

Serving tables wipe clean.

Trash to dumpster.

Ovens turned off.

Coffee pots empty and rinsed.

Carts returned to the kitchen.

Sweep the kitchen floor.

Spot mop the floor if needed.



THANKYOU!

Birthdays

Jordan Oeltjenbruns—March 13
 David Wacker—March 15th
 Teagan Scarbrough—March 15
 Kenny Andasola—March 16
 Andrea Van Fossan—March 19
 Lauren Jordan—March 25
 Ken Weber—March 28
 Susan Martin—March 29th
 Jeanne Nelson—March 30
 Emmett Weber— March 30
 Char Waggoner—March 31



Daylight Savings Time begins on Sunday, March 10th, so don't forget to "Spring Ahead" on Saturday night before retiring.

Baptismal Birthdays

Abigail Mummert—March 5th
 Case Hernandez—March 5th
 Cezar Landeros-Gonzalez—March 5th
 Ruby Weber—March 15
 Kip Wood—March 15th
 Joseph Cumins—March 24
 Benjamin Cumins—March 24
 Jim Gilleece—March 25

Wedding Anniversary

Shaun & Regina Howell—March 17
 Erec & Nicci Egan—March 26th

THE LORD'S MINISTRY

Redeemer Lutherans attendance figures and financial blessings that were given for the month of February to further maintain the Lord's ministry.

Date	Attendance	Communicants	Offerings Received Gen./Designated Funds	Needed Operating Budget
2-4-2024	155		\$4,110.00/\$104,944.42	\$4,455.06
2-8-2024			\$111,500.00	
2-11-2024	86		\$1,646.10/\$10,062.00	\$4,455.06
2-14-2024	71	44	\$290.00/\$75.00	
2-18-2024	76	60	\$2,685.00/\$39.00	\$4,455.06
2-25-2024	77	64	\$3,281.35/\$5,811.17	\$4,455.06

March 3 – Lent III – The Lord God closely associates life and family. He stands commands about parenting and marriage on either side of the prohibition against killing (Exodus 20:12-14). He holds human life as highest priority and will not accept any other creatures as replacement (John 2:15-16). Body and sexuality serve to enrich life – our own as well as one another’s – and not to eliminate it.

March 10 – Lent IV – Surprise pregnancy and terminal diagnosis come with risks and costs. But as with the ancient Israelite serpent infestation, the real enemy is neither one’s neighbor nor the Maker (Numbers 21:8). Only impaling the snake (not terminating each other) brought deliverance, and the antidote called for faith instead of death. Christians insist God has sent us His Son for extending lives and not ending them (John 3:17).

March 17 – Lent V – Jesus Christ embodies the God who abides beside us in our ailments and frailties. Our incarnate and crucified Savior suffers with and for those who cannot sustain or save themselves. He regards even human beings beset by weakness or sickness high enough to take on our condition Himself (Hebrews 5:7-9). The Gospel just leaves no room for abortion or assisted suicide.

March 24 – Palm Sunday/Passion of Our Lord – Sinful nature prizes popularity, property, and power. It despises dependence and discards aging or gestating neighbors because of it. But Jesus proves that God has designed humankind to rely on Him and each other. His salvation comes about by humbly and happily entrusting oneself to an Almighty Father (Philippians 2:6-8). We need not take life and death into our own hands when we can rest upon His.

March 31 – Resurrection of Our Lord – The Scriptures do not limit the sanctity of human life to a few isolated passages. Almighty God has made survival and salvation, abundant and everlasting, the point of the whole story. He intends His resurrection to encompass and affect every member of our race and every moment of our existence, from fertilization to forever. This is nothing less than the Gospel of the Lord (1 Corinthians 15:1-4)!

Lent

