

The Good News Of Peace

To live as God's family gathering around His Word and promises
to effectively share
The Good News of God's love in Christ with our neighbors.

Peace Lutheran Church and Preschool

Chehalis, Washington

March 2021



March 28th
9:00am Divine Service

Monday March 29th
7:00pm Vespers Service

Tuesday March 30th
7:00pm Vespers Service

Wednesday March 31st
7:00pm Vespers Service

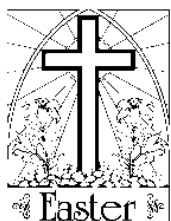


April 1st
7:00pm Divine Service



April 2nd
7:00pm Divine Service

Easter Vigil April 3rd
8:00pm Divine Service



April 4th
8:00am Divine Service
10:30am Divine Service

Who Is Jesus To You?

To the architect He is the chief cornerstone.
To the artist He is the one altogether lovely.
To the astronomer He is the bright and morning star.
To the baker He is the bread of life.
To the banker He is the Redeemer.
To the biologist He is the Life.
To the builder He is the sure foundation.
To the carpenter He is the door.
To the educator He is the great teacher.
To the farmer He is the Lord of the harvest.
To the florist He is the Lily of the Valley.
To the geologist He is the rock of ages.
To the lawyer He is the lawgiver.
To the newspaperman He is the glad tidings of great joy.
To the orphan He is the everlasting Father.
To the pharmacist He is the only guaranteed prescription.
To the philanthropist He is the unspeakable gift.
To the philosopher He is the wisdom of God.
To the preacher He is the Word of God.
To the rancher He is the Good Shepherd.
To the servant He is the Good Master.
To the sick He is the only cure.
To the student He is the incarnate truth.
To the tourist He is the map to Heaven.
To the traveler He is the way.
To the weary He is the giver of rest.

But Jesus is more than what is in these descriptions.

To Simon Peter he was "The Christ, the Son of the Living God."
To the sinner He is "Savior, Counselor, and Mediator."
To His disciples today He is the "King of Kings, and Lord of Lords."
To the church member He is the Rock on which the church is founded!

Who is Jesus to you? --Author unknown

The Paschal Candle

The Paschal Candle gets its funny name from the Greek word *pascha* which means “Easter.” The candle is a symbol of our Lord’s Resurrection, His victory over the darkness of sin and death, and His visible presence on earth during the 40 days between His resurrection and His ascension into heaven. On the candle, there is an alpha and an omega, (the first and last letters of the Greek alphabet) symbolizing the fact that Jesus is the beginning and the end and is the same yesterday, today, and forever. Affixed to the candle, at the ends and in the middle of the cross, are five nails. The nails remind us of Christ’s five wounds. (one in each hand; one in each foot; and the spear which pierced His side)

The Paschal Candle is lit for the first time during the Easter Vigil which is the first celebration of the resurrection on the night of Holy Saturday. From then, it is placed in a prominent place at the “gospel horn” of the altar. It is lit during every subsequent service until Ascension Day when it is extinguished during the Gospel reading “He was received up into heaven and sat at the right hand of God” (Mark 16:19).

The Paschal Candle is not only a seasonal candle. Because the Resurrection of Jesus Christ is central to our faith-life, the Paschal Candle symbolizing that resurrection is used at other key points in the life of the believer. Because, when we are baptized, we are baptized into Christ’s death and Christ’s resurrection, (Romans 6) the Paschal Candle is lit for the Sacrament of Holy Baptism. Similarly, because the Paschal Candle symbolizes Christ’s victory over sin, death, and the grave, and because His resurrection assures us of our own resurrection, the Paschal Candle is lit for the rite of Christian burial.

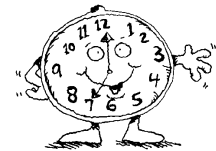
I pray that the rich symbolism of our liturgical worship is a blessing to you throughout this Easter cycle and all year long.

Pastor Freeman

Sources:

Lang, Paul H.D. What an Altar Guild Should Know. (St. Louis: Concordia, 1964) p. 99

Maxwell, Lee A. The Altar Guild Manual. (St. Louis: Concordia, 1996) p. 46-47



Daylight Saving Time

It’s that time of year again!

Turn your clocks AHEAD

one hour on March 14th at 2:00am, or before you go to bed on the 13th.

*****Also remember our Sunday morning service time changes to 9:00am*****

Installation of Officers

Installation of new officers and appointed committee members will take place during the 9:00am service on Sunday, March 7th.

Helping a Brother or Sister

Did you know?

Pastor Bob and Sharon Harris own the Rose of Sharon Farm? They raise chickens, eggs, pork, vegetables, beef and fruit. They now have milk, cream, eggs and honey for sale! They emphasize humane and compassionate husbandry and they strive to be as chemical free as possible. You can find out more on their website at www.RoseofSharonfarm.com. The family at Peace is invited to call or visit the farm anytime. Pastor Freeman will call them if a Peace family needs help with groceries so talk to him with referrals.

Kari Lupo sells Younique makeup and skincare products? Contact her at 360-520-6649 or email her at kari.lupo@live.com

Eren Millam is a record-breaking Realtor with Premiere Property Group, LLC. When you want to sell for the highest price or beat out higher offers on your dream home, call / text / email 360-219-3616 or ErenMillam@gmail.com erenmillam@gmail.com.

Jean Falb, EA is a tax preparer and owns Total Tax and Accounting Inc., she offers tax resolution services and tax preparation. If you or someone you know needs help in these areas please call her at 360-880-5822.

<p>March Elder: Tom Howsden</p> <p>March Ushers:</p> <p>Acolyte: Jonah Freeman</p>	<p>Altar Guild:</p> <p>06/07) Chris Pfaff & Marlene Farrell 13/14) Mary McHenry & Alyssa Ackerson 20/21) Marlene Farrell & Sandy Lupo 27/28) Jody DeTray & Sophia DeTray 29, 30, 31) Jodie DeTray (check candles)</p> <p>Counters: 07) Bryant 14) Doench 21) Bryant 28) Dries</p> <p>Flowers: Lent, No Flowers</p>	<p>March Birthdays</p> <p>4 Krista Heimbigner 7. Peter Holmstedt Sandy Lupo 10. Ken Lyon 16. Brady McHenry 17. Tracy Haubrick 19. Michael Ervin 21. Karen May 24. Missy Angell Lorelei Hood 30. Ray Olson</p>
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March 2021

Sun	Mon	Tue	Wed	Thu	Fri	Sat
	1	2	3 10:00am Bible Study Noon – Lent Service 7:00pm Lent Service	4	5	6 6:00pm Divine Service
7 9:30am Divine Service	8	9 6:30pm Lutheran Confessions Study @ Olympia	10 10:00am Bible Study Noon – Lent Service 7:00pm Lent Service	11 7:00pm Church Council	12	13 6:00pm Divine Service
14 9:00am Divine Service **SERVICE TIME CHANGE	15	16	17 10:00am Bible Study Noon – Lent Service 7:00pm Lent Service	18	19	20 6:00pm Divine Service
21 9:00am Divine Service	22	23 6:30pm Lutheran Confessions Study @ Peace	24 10:00am Bible Study Noon – Lent Service 7:00pm Lent Service	25 7:00pm Board of Elders	26	27 6:00pm Divine Service
28 9:00am Palm Sunday Divine Service	29 7:00 Holy Week Vespers	30 7:00 Holy Week Vespers	31 7:00 Holy Week Vespers	****MARCH 14TH**** Time change set your clocks forward one hour		

- March Anniversaries**
1. Pastor & Dawn Freeman 1997
 3. Brandon & Marie McAllister 2007
 10. Brian & Cherie Hill 1984
 23. Aric & Sheryl Ackerson 2019
 25. Mike & Dawn Wonderly 1989

Lenten Fasting

(Lutheran Style)

“Fasting? Isn’t that a Romish thing which the Lutheran Confessions abolished?”

Not exactly. The Augsburg Confession (in Article XXVI—The Distinction of Foods) does decry fasting or abstaining *for the sake of earning grace or making satisfaction for sin*. Only Christ makes satisfaction for sins. And He delivers the result of that satisfaction—the forgiveness of sins—to us solely by His grace on account of His mercy; and He does so whether we fast or not. So fasting is not a matter of salvation; but that does not mean that fasting is not a meet, right, and salutary practice.

Jesus, in the Gospel lesson appointed for Ash Wednesday, assumes that His disciples will fast: “And *when you fast*, do not look gloomy like the hypocrites, for they disfigure their faces that their fasting may be seen by others...But *when you fast*, anoint your head and wash your face, that your fasting may not be seen by others but by your Father who is in secret” (Matthew 6:16-18—emphasis added). Twice, Jesus says to His disciples “when you fast.” He does not say, “if,” but “when.”

Likewise, St. Paul, in the Epistle lesson appointed for the Fifth Sunday after Epiphany, tells his readers that he disciplines his body: “I discipline my body and keep it under control, lest after preaching to others I myself should be disqualified” (1 Corinthians 9:27).

Luther in the Small Catechism, in the section on the Sacrament of the Altar, writes “Fasting and bodily preparation are certainly fine outward training.”

In LSB hymn #418, “O Lord, throughout These Forty Days,” stanza 3, we sing:

Though parched and hungry, yet You prayed
And fixed Your mind above;
So teach us to deny ourselves,
Since we have known God’s love

Fasting reminds the body that “man does not live by bread alone, but man lives by every word that comes from the mouth of the LORD” (Deuteronomy 8:3 [and quoted by Jesus in Matthew 4:4]). Fasting reminds our bodies that our bellies (really all our fleshly demands) are not our boss. It is a reminder that ultimately no earthly food can satisfy the true hunger of man—the Blessed Holy Trinity. And

fasting frees up time for prayer and money for charity.

Lent—the season of penitent preparation for the Great Feast of Easter—is a fine time for such bodily discipline. In fact, to this day, in Germany, Lent is known as Fastenziet—i.e. fasting-time.

Fasting is not ‘giving something up for Lent.’ That is abstaining (a related but altogether different discipline). Fasting is decreasing your overall intake for a time to allow your body the discipline of remaining in want. Obviously, for some, this may be medically inadvisable. (It’s a good thing that our salvation doesn’t depend on fasting, but on Christ alone.)

There can be no laws for how one fasts. But the traditional Lenten fast of the Western Church might look something like this: 1/4 meal for breakfast and lunch, with a simple dinner. In other words, for breakfast maybe half a slice of toast, for lunch an orange. Then a regular dinner—but nothing fancy. Something like that was observed throughout the days of Lent. Further, Western Christians have traditionally abstained from meat and wine on the Fridays of Lent.

Maybe food is not what your flesh craves most. Maybe it is video games, or beer, or even books. In that case, these might make fine abstentions for Fridays (and/or Saturdays and/or Wednesdays [it all depends on which tradition you consult]).

Again, fasting (and abstaining) is not just for fasting’s sake. It goes along with prayer and meditation on God’s Word and with almsgiving. When you spend less time eating and preparing elaborate meals, you have more time for prayer and meditation. When you spend less money on food, you free up funds for giving to those for whom hunger is not voluntary but an everyday way of life.

In Gospel freedom you may consider Lent as a time to discipline your wayward body and rejoice that “Man shall not live by bread alone, but by every word that comes from the mouth of God” (Matthew 4:4). A blessed fastenzeit to you all!

Your servant in Christ,
Pastor Freeman

(Much of the above was ‘borrowed’ from the Rev. William Weedon, Director of Worship and Chaplain of the International Center of the LCMS)