

Sunday School
Sunday, 9:00am
Worship
Sunday, 10:15am

October - November 2013

Theology is for Proclamation

As [Jesus] was saying these things, many believed in him.

John 8.30

The title above comes from a 1990 book published by Lutheran theologian and seminary professor, Gerhard Forde, *Theology is for Proclamation*. We had to read part of the book in one of my first classes at the Seminary, called “Lutheran Mind”—a class that covers the basic contours of Lutheran theology. (We jokingly called the class, “Lose your mind.”)



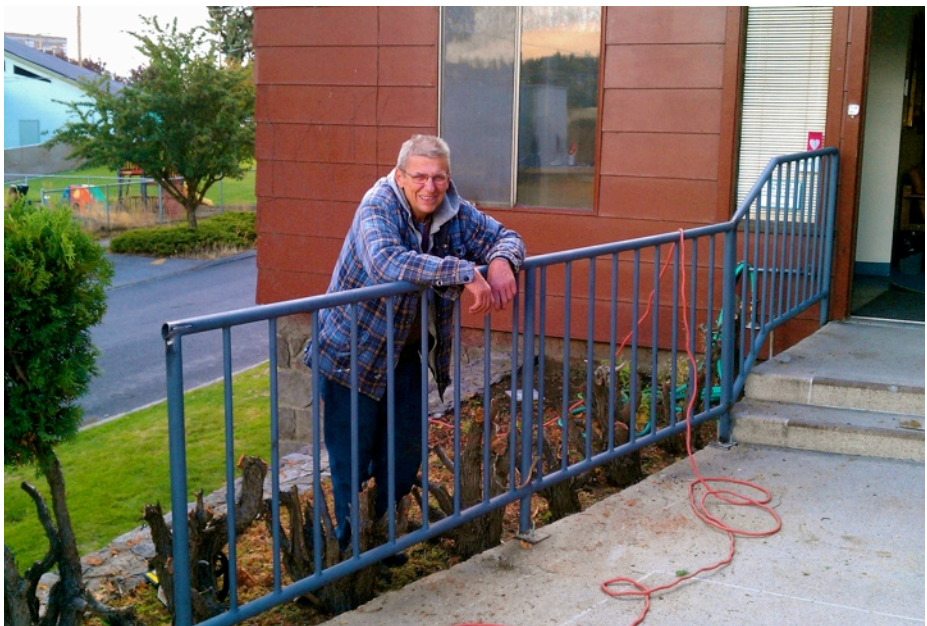
Above: Joe, Hugh, and Blythe prepare to serve breakfast to 40 high school kids from the Trinity Lutheran School choir! Thank you to everyone who helped!

The key distinction Forde makes is between *proclamation* and *explanation*... There’s an important difference. Essentially, the difference lies in talking *about* something, or actually *doing* something. Talking *about* Christ or, in the preaching of the Gospel, actually *doing* to the hearer what God’s Word would do. (Not to get too technical, but this is called a “performative speech act.” Speaking that *does* something.) The pronouns we use are significant. We can say that Jesus Christ died to save sinners. It is a different thing to proclaim, “*Your* sins are forgiven you on account of Christ.”

As Lutheran Christians, we stress the importance of the Law/Gospel distinction. The Holy Spirit does His work through the Word of God in both Law *and* Gospel.

A concrete example of this dynamic is the Confession and Absolution. Each time we gather for worship, we confess our sins. This isn’t simply a “pity party.” The Holy Spirit, working through God’s Word, convicts us of our sin. The Law accuses us. We are crushed by God’s Word of Law.

Then, kneeling at the rail, I rise, turn, and stand in front of the congregation, and speak these words of pure Gospel:



Above: Fred Hasse installing the new railing he and Dan Manchester fabricated.

“Almighty God in His mercy has given His Son to die for you and for His sake forgives you all your sins. As a called and ordained servant of Christ and by His authority, I forgive you all your sins in the name of the Father, and the Son, and the Holy Spirit. Amen.”

You hear these words, spoken by your pastor as with an instrument, and by them your sins are *actually forgiven*.

Remember this from *Luther’s Small Catechism*? “What is Confession? Confession embraces two parts. One is that

we confess our sins; the other, that we receive absolution, or forgiveness, from the pastor as from God Himself, and in no wise doubt, but firmly believe, that by it our sins are forgiven before God in heaven.”

Notice John 8.30 (above). (This verse comes right before the Gospel reading for Reformation Sunday.) Especially in John’s Gospel, even more so than *seeing* and believing, Jesus emphasizes the need for His followers to *hear and believe*. When you hear these words you can know and trust that this is how God regards

you. Not according to your imperfections and shortfalls, but for the sake of Christ, our Righteousness. Jesus Christ, the Son of God, lived, died on a cross, and rose again *for you*.

+ In Christ +
Pastor Scott

WISDOM FROM WITTENBERG

This regular feature shares a quote or short piece by a theologian from the Lutheran tradition.

Herman Sasse (1895-1976)

Hermann Sasse was a Lutheran theologian and author. He is considered one of the foremost confessional Lutheran theologians of the 20th century. This excerpt is from a short essay, “*Luther and the Teaching of the Reformation*” (1937).

Part 3 of 3

“But what did Luther understand by ‘Gospel,’ and what distinguished his interpretation of the Gospel from that of the church of his day? ... The problem which concerned Luther was the old problem of Western theology: the redemption of humanity...



Read: Rom. 3.19-31



+ OUR MISSION +
Zion Lutheran Church, led
by God, has been
established to sow God's
Word, nurture the believer,
and foster growth in Christ.

STAFF

Rev. Jacob A. Scott, Pastor
 pastor@zionklamathfalls.org

Sasha Merrill, Admin. Assistant
 office@zionklamathfalls.org

BOARD OF ELDERS

Paul Wunder, Head Elder

Jim Fields

Cal Homer

Gene Miller

John Nickelson

Curtis Waite

James Huntsman, Cong. Pres.

The decisive turning point in Luther's development, the experience of which he speaks in his great confession of 1545... [what he called his "tower experience"] was not a mystical experience... nor a conversion to obedience as in Calvin nor an emotional conversion to the certainty of redemption as in Wesley, but, as it were, a discovery in the sphere of exegesis. It was the new understanding of the righteousness of God which came to him in 1513, during his exposition of the Thirty-First Psalm, from Romans 1.16ff. He realized that the righteousness of God revealed in the Gospel cannot be an exacting and punitive righteousness. For in that case, the Gospel would not be 'the power of God unto *salvation* to everyone that believeth' [Rom. 1.16 KJV; emphasis added]. It can only mean the righteousness which God gives us and by which He makes us sinners righteous. This, of course, is a righteousness which must be revealed to us, for it contradicts our own moral criteria. According to our standards, it should not be the publican but the Pharisee who is

meant in these words of the parable: 'He went down to his house justified' (Luke 18.14). With God the judgment is reversed. We men declare him righteous who is righteous. God calls the sinner righteous and only the sinner. That the prodigal son in the parable is nearer his father than the elder brother, that there is more joy in heaven over one sinner who repents than over ninety-nine just people, that the laborers in the vineyard who have wrought but one hour receive full pay, that the thief on the cross is saved, that the first are last and the last first, that Jesus calls sinners and eats with sinners—this miracle of divine mercy, so offensive to our rational system of morality, is revealed in the Gospel, and only there. Only the Gospel proclaims the fact so incomprehensible to our logic that the same man who is a sinner and remains a sinner to his death can in God's judgment be a saint because Christ's righteousness has become his righteousness. It is only from the testimony of the Scriptures, the promise of the Messiah in the OT and Christ's incarnation, crucifixion, and resurrection in the NT, that we men know of the divine mercy, to

October Birthdays

- 1 CAL HOMER
- 4 BECKY HERTEL
- 14 WALTER HARTLEY
- 17 AARON BENTSEN
- 20 DEB HARTLEY
- 20 CHUCK GARRETT
- 21 DOLORES MUELLER
- 21 JIM FIELDS
- 27 GABBY JOHNSON
- 30 CHERYL HICKEL
- 31 HERB CARLS

October Anniversaries

- 9 SANDY & LARRY MONTAGNER



BIBLE STUDIES @ ZION

SUNDAYS, 9:00 AM

The Parables of Jesus

Location: Fellowship Hall

WEDNESDAYS, 1:00 PM

Our midweek class meets
in the family room. We are
studying *Leviticus*.



which we all must turn, St. Francis not less than Th. thief on the cross. But for Christ, God would remain the God of judgment and wrath who judges and condemns us all. In Christ alone, the Savior of sinners, who has borne the sins of the world, does God open his heart to us. ["Ask ye, Who is this? Jesus Christ it is, Of Sabaoth Lord, And there's none other God" (LSB 656.2)]

That, then, was the Gospel for Luther: the Good News that God will give forgiveness of sins to all who have learnt to despair of themselves and to hope in Christ, and will for Christ's sake consider them righteous. Moreover, Luther did not understand this message of the justification of the sinner *sola gratia, sola fide* ["by grace alone, by faith alone"] as a theological theory. The Gospel was for him not a doctrine about the possibilities of the forgiveness of sins but the message of God to the sinner to desire forgiveness of his sins [repentance], and the promise of this forgiveness. When Luther and the Lutheran Church repeatedly speak of 'the pure teaching of the Gospel' as the mark of the true church [e.g. AC VII], they do not mean a correct theory of doctrine, but the true

proclamation of this message to sinners... The Christian lives only from the daily forgiveness of sins for Christ's sake, but it is a real life which he thus enjoys, *peccator simil et iustus*, sinner and justified at once. That is the answer of the Lutheran Reformation to the thousand-year-old question in Western Christianity of the justification of the sinner."



Fellowship Potluck

Sunday, Oct. 27

The next potluck will be Sunday, October 27th, our annual **Oktoberfest** Potluck! Bring a dish to share in fellowship with your brothers and sisters here at Zion after church that Sunday! Here's the only German phrase you need to know: "*Es schmeckt gut!*" ("It tastes good!")

Altar Guild

Notes

Altar service for **October and November** will be provided by **Eleanore Beets**.

The next Altar Guild meeting will be Saturday, **December 7th**. After the meeting, we will decorate the sanctuary for the Christmas season.

CHURCH PAINTING PROJECT

On Sunday, August 4th, the voters assembly accepted a bid from Precision Painting (www.precisionpaintingservice.com) to paint the church at a cost of approximately \$17,000. (The project includes refinishing the wooden cross on top of the church.) **To help offset the cost of the project, we will attempt to raise as much money to offset the project as we can during the months of September and October.**

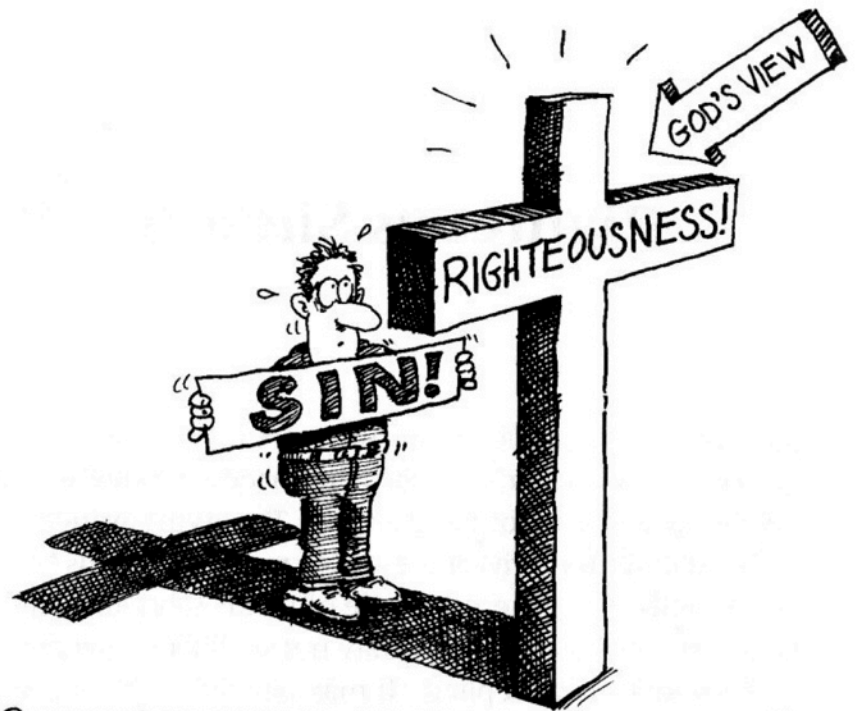
Simply specify that your offering

November Birthdays

- 1 RICHARD PARR
- 1 SHELLEY JOHNSON
- 5 HUBERT MARSH
- 6 CHRISTINE SCOTT
- 13 KAY COX
- 14 ELISABETH HUNTSMAN
- 15 DALE SUITER
- 16 BLYTHE TOVREA
- 18 ADELAIDE BLAIR
- 18 JANINE WESTLUND
- 18 RHONDA GOVENOR
- 20 PAUL CASSON
- 26 LARRY MONTAGNER
- 26 JOANN MITAL

November Anniversaries

- 8 DUKE & LU LEWIS
- 17 MARK & BECKY HERTEL
- 19 PAT & MARIE GREGORY



"SIMULTANEOUSLY JUSTIFIED AND SINFUL"

Above: The old Latin phrase, beloved by Lutheran theologians, is *simil iustus et peccatur*.

is for the Church Painting Project. Thank you for your help as we work to maintain this beautiful facility!

official capacity in the coming year, it would be a good opportunity to see what's in store for 2014! If you have any questions, see Pastor Scott.



2014 Planning Workshop

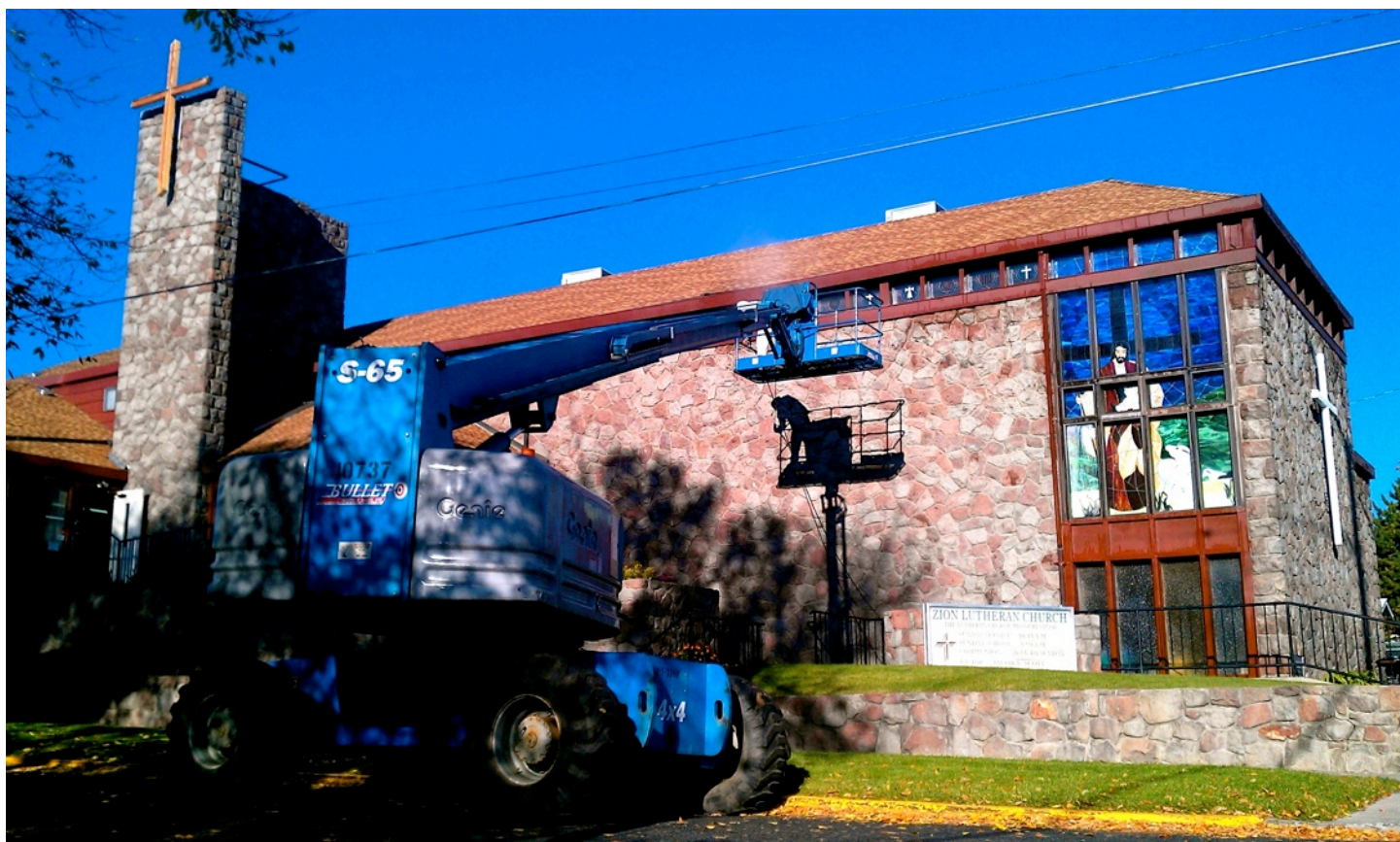
Please join us here at Zion on Saturday, November 16th, from 9:00am to 2:00pm to help us plan our ministry activities for 2014. This event is open to any interested members! We would especially like all council members and board chairpersons to attend. If you would like to serve in some



chili dog feed!

Zion will once again host our annual **Snowflake Parade Chili Dog Feed** on **Tuesday, December 5th**. We are looking for volunteers to help coordinate this great fundraiser! Planning time is running short!

Funds raised will go to help send our youth the Higher Things Conference, July 22-25, at Utah



Above: Precision Painting began the prep work on the church on Tuesday, October 15th.

State University in Logan, Utah (visit www.higherthings.org for more info on this great event!).



**Thrivent Financial
for Lutherans®**

NEWS & NOTES

Have you directed where you would like your Thrivent Choice dollars to go? Now through November 30th, Thrivent is offering "double-giving" for your Choice dollars! Visit www.thrivent.com or contact our area representative, Jason Burley at 541-474-0824 for more details.

There is also some important information in the narthex regarding opportunities to serve on the Klamath Lake Thrivent

Chapter board for 2014. If you have any questions about serving on the Klamath Lake Thrivent Chapter Board, see Joe Hartley.



PIE AUCTION

That's right! It's time once again for the annual pie auction!

Sunday, November 24th, after worship. Bring a pie to sell and buy a pie to support two projects here at Zion. Funds this year will support sending care packages to our deployed service members. Additionally, any funds we raise over and above that

cost will go to help support our "adopted" seminary student, Joel Stichler, a first-year student at Concordia Seminary, St. Louis (and Fred Hasse's grandson!).

New Address!

Herb Carls
7926 Lion Street
Rancho Cucamonga, CA 91730

New Address!

Judy Balcom
P.O. Box 3014
Harbor, OR 97415

*Thanksgiving
Eve
Worship*

November 27th, 7:00 pm