

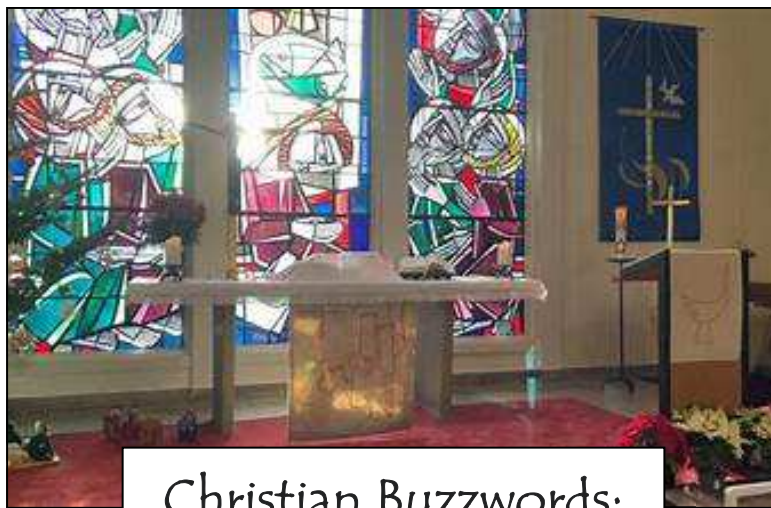
# The Kaiserslautern Lutheran

Christianity is all about worshipping the one true God. But what is "worship"? The term is thrown around so often in English-speaking Christianity, but very few ever stop to ask "What does this mean?" Everyone has some idea, as fuzzy as it might be. They know that worship has something to do with praising God. In the Evangelical world, you hear people speak about "worship music," "a worshipful experience," "the worship leader."

"How many people did you worship last Sunday?" "Do you prefer traditional or contemporary worship?" The term "worship" is so common, but it remains fuzzy in the minds of most people.

The word "worship" is related

to the words "worthy" or "worthiness." To worship, then, is to ascribe worthiness to something or someone. We worship God by ascribing worthiness to Him, that is,



## Christian Buzzwords: "Worship"

By Pastor Jensen

by praising Him for who He is and what He has done. The LORD alone is worthy to be praised on account of the salvation He gives to us (2 Samuel 22:4; Psalm 145:3).

If true worship is about praising the LORD for what He has done for us, then true

worship begins with a recognition that God is worthy and we are not. In the Confession of Sins, we declare ourselves unworthy: "I, a poor, miserable sinner."

Or in the Lord's Prayer, we pray that the Lord would forgive us our trespasses as we forgive those who trespass against us. Luther explains it like this: "We are

neither *worthy* of the things for which we pray, nor have we deserved

them, but we ask that He would give them all to us by grace." God alone is worthy, and so we approach Him in humility, expecting nothing but good things from the hand of our heavenly Father.

Oftentimes, "worship" for Christians tends to focus on

I call upon the Lord, who is  
worthy to be praised, and I am  
saved from my enemies.  
—2 Samuel 22:4

what we are giving to God in prayer, praise, and thanksgiving. The Lutheran understanding of worship turns this common misconception completely on its head. For Lutherans, worship is first and foremost about God serving us. Only then can we speak about returning praise to God. Without the forgiveness of sins, we have no basis for worship. Instead, we would cower before God in fear. To worship God is to receive the forgiveness of sins from Him in the ways He has chosen to administer that forgiveness: the preaching of the Word, Baptism, Holy Absolution, and the Lord's Supper. That's the main focus of our

worship. Only then do we respond to the Lord by praising Him for everything He does for us.

In the Lutheran Church, our "worship service" is called the "Divine Service."

This is a direct translation of the German term



*Gottesdienst* [God's Service]. Divine Service begins with the LORD serving us and then our responding to Him in prayer, praise and thanksgiving. The primary emphasis is always on God's work. Our response is secondary. God doesn't need our praise and worship. We praise and

worship Him because of everything He has done for us in Jesus Christ.

Our worship on earth then joins with the worship of the heavenly host until we, too, stand with the myriads of myriads and thousands upon thousands around the throne of the Lamb, saying with a loud voice: "Worthy is the Lamb who was slain, to receive power and wealth and wisdom and might and

honor and glory and blessing!" When we recognize what the Lord has done for us, our life becomes a life of worshiping Him here

in time and there in eternity. He alone is worthy.

Great is the Lord, and greatly  
to be praised, and his  
greatness is unsearchable.  
—Psalm 145:3

A Letter from the Mission Field  
**Pastor Christian Tiews**



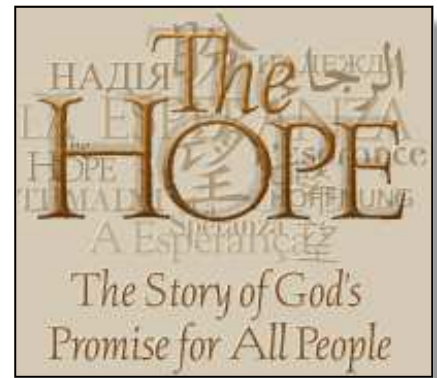
to all creation, but that God had a solution for this disaster even before the beginning of time. That solution was the Messiah—first mentioned in Genesis 3:15 and in the New Testament revealed as Jesus of Nazareth.

Finally, we circled back to

into 39 different languages, including Farsi. In yesterday's class we discussed the Apostles' Creed and read Luther's explanation of the Second Article: "...who has redeemed me...not with gold or silver, but with his..." The student cut me off: "Life." "Exactly right! How do you know that?"

Last week I started a new baptismal preparation class. I asked the group why they came. One young man replied: "I hate Islam. In fact, I hate all religions. But a friend of mine in refugee camp told me about his good experience here and I'm curious." We read John 3:16, which I explained. Then I gave a thumbnail sketch of the triune God and we looked at some passages from Genesis, chapters 1 to 3—from creation to the fall from grace. I showed how Satan had brought sin and death to all human beings and

John 3:16. The assignment for the next lesson was to read one chapter of the Gospel of John every day and to watch "The Hope Project," a wonderful 80-minute movie which encapsulates Christianity, available on the Internet. I used that movie for decades back in the States, teaching confirmands and adults. Funny enough, in the '90s I networked with Mars Hill Productions, who created the movie, when we were living in the Houston area. In the meantime, they have dubbed it



I asked. "From that wonderful movie... I think I'm beginning to understand the main point of Christianity." "Which is what...?" I asked. "I'm a sinner and on the cross Jesus took my sins upon Himself." All around the room, big smiles and some moist eyes. "Amen," I replied. "You're definitely on the right path."



The Farsi home page of "The Hope"  
[thehopeproject.com](http://thehopeproject.com)



# Elder's Corner

Insights, thoughts, and inspirational messages

## Spotlight Verse

**“Love the Lord your God with all your heart and with all your soul and with all your mind and with all your strength.’ The second is this: ‘Love your neighbor as yourself.’ There is no commandment greater than these.**

**Mark 12:30-31**

### What does it mean to be a neighbor?

Do nothing out of selfish ambition or vain conceit, but in humility consider others better than yourselves. Each of you should look not only to your own interests, but also to the interests of others. Philippians 2:3-11

Over the last few weeks a common topic has come up in my house. Who did you think of first? Was it yourself or was it your brother? Children give us a fantastic opportunity to see first-hand that the concept of original sin and the very nature of man is to put himself first. Nearly every time I get upset at the actions of my family or the people I work with, the root cause of the issue centers around following self-interests. This insight has driven me to think more about how we treat each other and how does this relate to our relationship with God.

In the musical “The Sound of Music” by Rogers and Hammerstein, the characters Liesl and Maria have a conversation when Liesl asks “How can you be sure (you love father)?” Maria responds: Because I don’t think first of myself, anymore. I think first of him. I know now how to spend my love.” I found this exchange to be quite insightful as it points out the progression of character development from self-interest to love. It’s a timeless redemption story which can be seen in our own lives and the lives of our children as they progress from baptism

through confirmation and eventually to have families of their own.

As Paul states in the Philippians verse above, it’s important to take care of yourself, but you need to consider others above yourself, consider them first. This is the very nature of love and God is love. Given our natural inclination to love ourselves and put our own interests first, the progression of a Christian life should be to learn to give our love to others. This gift of love can be expressed in a multitude of ways. The most important is for us to show love by giving others the gift of salvation through the Gospel of Jesus Christ. Second, through the power of the Holy Spirit we show our love to our community by taking care of each other. Lastly, we show our love to our neighbors, family, and friends through accountability. We address the errors of our ways because the love of God tells us that to persist in Sin, and the errors of doing things according to the world, will only result in damnation. Our love for our neighbor is why we can’t just ignore the errors of worldliness but must address them and in so doing, we complete the cycle by pointing straight back to the Cross of Christ and his sacrificial love for us. He died on the Cross in the ultimate act of love, being blameless and taking on all the Sin of the world in his death. This is the greatest example of considering others above yourself. But we know the story doesn’t end in death but resurrection and life everlasting.

-Paul Hester



## A Letter to the Chaplain Corps from the US Army Chief of Chaplains Chaplain Major General William Green, Jr.

The following letter from the Army Chief of Chaplains was sent to every U.S. Army Chaplain as an inspirational example of selfless service.

—Chaplain Ray Ayers

Chaplain Corps Teammates –

It has been 81 years since the heroic ministry and sacrifice of the “Four Chaplains” aboard the US Army Transport *Dorchester*. The *Dorchester* was torpedoed by a German submarine in the Labrador Sea near Greenland shortly after midnight on 3 February 1943. The ship sank just 20 minutes later.

The *Dorchester* was carrying 904 men who were on their way to join the Allied forces fighting World War II in the European theater. Of those 904 men, 675 drowned or died of hypothermia from being in the Labrador Sea’s frigid waters that night. This death toll was the worst single loss for an American World War II convoy.

Among the men lost were the Four Chaplains: Chaplain George L. Fox, who was Methodist; Chaplain Alexander D. Goode, who was Jewish; Chaplain Clark V. Poling, who was Dutch Reformed; and Chaplain John P. Washington, who was Roman Catholic. All four were First Lieutenants who were deploying to their first assignments; and all of them

were committed to the sacred call of serving together as Chaplains in our Army’s culturally diverse and religiously pluralistic context.

Despite the differences they had in religious practice and otherwise, the Four Chaplains were united in their desire to provide comfort, care, and calm to their shipmates as everyone else abandoned the ship. They made the ultimate sacrifice when the supply of life jackets was exhausted, and they all

for a fellow Catholic. The Four Chaplains drew no such religious distinctions in that moment. They saw only men in need.

Having given away their life jackets, fully understanding the consequences, these very different Chaplains, holding very different faith tenets, joined arms on the deck of the ship as it sank. In the moments that followed, each Chaplain could be heard praying in his own way, and they collectively encouraged those around them to keep fighting for their lives.

As all of you carry on the legacy of the Four Chaplains today, I am truly grateful for all you do for our Army’s Soldiers, Civilians, and Family members, in your own creative and inspirational ministry and service to everyone in your care. As we “Care for the Army Family” in 2024, may the courageous and

collegial example of the Four Chaplains inspire our efforts each and every day.

For God and Country – Live the Call!

Very Respectfully,  
Chaplain (MG) William (Bill) Green, Jr.  
Chief of Chaplains

Caring for the Army Family  
“Our Army, My Calling”



removed their own to give them to others. “It was the finest thing I have seen or hope to see this side of heaven,” said John Ladd, a survivor who witnessed the selfless act.

In the moment the Four Chaplains gave up their life jackets, Chaplain Fox and Chaplain Poling were not searching for fellow Protestants, Chaplain Goode was not searching for a fellow Jew, and Chaplain Washington was not searching

# Special Services

## Ash Wednesday

Divine Service, Feb. 14th @ 7:00 PM

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## Midweek Advent Services

Divine Service, Wednesday Evenings

Feb. 21, 28, March 6, 13, 20

@ 7:00 PM

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## Weekly Vespers

Sunday Mornings 8:30-9:30 AM

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## Fellowship Time

Sunday Mornings 9:30-10:15 AM

## Sun. School & Bible Study

at Kirche Mittendrין 10:15-11:15 AM

## Sunday Catechesis

St. Michael's Basement 11:30 -12:30

# February Birthdays



1st Chris Kiebach  
2nd Jeff Peterson  
3rd Agatha Jensen  
8th Max Krüger  
14th Daniel Hewes  
20th Seth Worley



Thank you to all who came out and helped with the Comfort Food Potluck dinner on January 26th for the Ukrainian refugees in Kaiserslautern.



Please join us again at the end of February. Date and Signup Genius coming soon.



# Winter Wedding Anniversaries

Happy 21st Anniversary to Seth & Heidi Worley on November 23rd

Happy 18th Anniversary to Paul & Karleen Hester on December 31st

Happy 19th Anniversary to Jim & Emily Ponziano on November 27th

Happy 4th Anniversary to Stephen & Stephanie Guzik on January 15th

Happy 31st Anniversary to Ray & Camille Ayers on November 28th

Happy 2nd Anniversary to Christopher & Joanna Kiebach on February 13th

# CONFESSIONS STUDY



On Thursday nights at St. Michael's



Please join us in praying for the important work of the Kaiserslautern Military Resiliency Center in Landstuhl, Germany.



**KELC  
Men's Group**

Meeting monthly  
At 7:00 PM.

**At The Green Dragon  
in Nanzdietschweiler**

The Guzik's House  
Hauptstrasse 68  
66909 Nanzdietschweiler

## KELC Volunteer Schedule

**2/4/24:** 1<sup>st</sup> Sunday

Usher: Mason Westphal  
Greeter/Elder: Paul Hester  
Altar Guild: Annie Shelton (Heidi)  
Acolyte: Dylan Worley

**2/11/24:** 2<sup>nd</sup> Sunday

Usher: Jared Anderson  
Greeter/Elder: Jeff Peterson  
Altar Guild: Eloise Ponziano (Annie)  
Acolyte: Thomas Hester

**2/14/24:** Ash Wednesday

Usher: Stephen Guzik  
Greeter/Elder: Jeff Peterson  
Altar Guild: Lorraine Hester (Eloise)  
Acolyte: Jonathan Ponziano

**2/18/24:** 3<sup>rd</sup> Sunday

Usher: Anthony Swenson  
Greeter/Elder: Stephen Guzik  
Altar Guild: Annie Shelton (Lorraine)  
Acolyte: Jonathan Ponziano

**2/25/24:** 4<sup>th</sup> Sunday

Usher: Sven Melanius  
Greeter/Elder: Paul Hester  
Altar Guild: Eloise Ponziano (Lorraine)  
Acolyte: Luke Hewes



A hymn study...  
**"Oh Morning Star"**

**Monday,  
February. 5th  
At 6:30 PM**

**Heidi's House  
Heidenhuegelstrasse 28  
Krickenbach 67706**