

# CHURCH OF THE REDEEMER

Eblast

September 22, 2022



## SATURDAY WORSHIP RETURNS TO THE PARLOR

Several of our Saturday afternoon worshippers have expressed a preference for worship in the parlor. Please join us at 5:15 PM this Saturday and every Saturday until further notice in the parlor for our worship!



Our Bible Study on the book of Exodus continues Thursday September 29th from 6:30 pm to 8:00 pm in the South Wing of St. John Lutheran church.

Please read chapters 13 through 16 of Exodus in your favorite version of the Bible. The questions for week two are on pages 3-4. These questions will help guide our discussion on Thursday. Like the last Bible study, we will not talk about every question in class.

**This Sunday, Sep. 25th**, St. John and Redeemer youth will be taking a trip to Knoebels Amusement Park. We will meet in St. John parking lot at approximately 11:00 a.m. This trip is being sponsored by the Scranton/Wilkes-Barre Mission District. Please be sure to bring your signed permission slip with you. We would not want you to miss out on the fun. Also plan on bringing a bag lunch and if you would like to purchase any snacks, extra tickets or souvenirs please bring along a little spending cash. We hope to see our youth on the 25th.



## Scripture Reflections

First Reading: Jeremiah: 32:1-3a, 6-15

Psalm: 91:1-6, 14-16

Second Reading: 1 Timothy 6:6-19

Gospel: Luke 16:19-31



## Scripture Reflections

### Reflection on the Gospel by Helen Montgomery Debevoise from Daily Feast: Meditations from Feasting on the Word

Who is this Christ? In Matthew 25, Jesus tells us he is Lazarus: He is that one lying at our door hungry and thirsty. He is that one imprisoned and cut off from “decent” society. He is the marginalized one that you can just as easily walk by. That is God’s Christ who stands at our wall, knocking. When we answer, we may not find someone who looks like us, but we may very well find someone who looks like our God, if we are paying attention.



### Reflection on Jeremiah by Stephen Breck Reid from Daily Feast: Meditations from Feasting on the Word

While the many laments of Jeremiah arise from disaster and call the people to contemplation, the story of Jeremiah 32:1–3a, 6–15 challenges exiled peoples to imagine hopeful action. This story reminds us that God’s grace occurs in unusual places and in sometimes contrarian forms. What will the congregation’s hopeful act be today? Will it be material and prophetic—a land buy and a development project in inner-city Detroit? Will the investment be more social—churches building special education programs for kids who seem destined to fail, or addiction recovery programs for lives that seem to have no future?

## Sept 29: Chapters 13-16 of Exodus

1. The movement toward freedom, for oneself or on behalf of others, is not easy or without risk. The Israelites' despair and fear as Pharaoh's army advances on them is met with Moses' bold assurance that they need only stand firm and watch God take action for them. The author calls this a "summons to courage". When have you experienced a holy summons to courage in the face of threat? How did you act on that summons? Are you hearing that summons now?
2. In his assurance, Moses declares a wholly alternative world in which God's governance and direct action for freedom overpower all other claims to governance and reveal them to be void. Given this God who is "present, active, and reliable," the author says, there is ultimately no cause for anxiety or fear. How do you respond to the regular utterances throughout Scripture of "Do not fear"? Are any of your fears related to powerful forces—governmental, economic, social—that we are told God exposes as false? How might this divine agency encourage us to move from intimidation to confidence in the God who acts in the face of death and despair?
3. The author draws a firm distinction between emancipation (the resolve to deliver the vulnerable out of bondage) and reconciliation (bringing together adversaries through forgiveness). Why do you think those who are privileged so often try to pursue peace (reconciliation) before justice for the exploited (emancipation) has been achieved? How and why do communities of faith in particular lose sight of emancipation, separating the biblical concept of salvation from socioeconomic realities? How can you and your community work to address this?
4. Where have you seen the pattern of "fear, assurance, deliverance, and praise" show up in your life? Do you recognize your lived experience in this outline of the exodus narrative? What better world do you see on the horizon, and who will you join to get there?
  1. At the culmination of Israel's deliverance from slavery to freedom, the people sing in joy and elation to God—whom they now know and whose name they use—who has acted definitively on their behalf. Have you ever felt moved to exult or express your joy when you have witnessed God's action in the world or come to a fuller understanding of God? Where have you seen such celebrations in recent history?
  2. Both the Song of Miriam and the Song of Moses lift God on high, proclaiming that the Lord "reigns" and "triumphs" above all other powers, gods and kings alike. In our culture, we don't often gravitate toward the language of kingship or royalty. What about this kind of absolute declaration—that God's power delegitimizes all other authority—gave hope to the original hearers and readers of the passages cited in Exodus, the Psalms, Isaiah, the Gospels, and Revelation? What does the everlasting rule of God offer, in defiance of empire, according to these texts and the hymns they helped inspire?
  3. The "good news" in the Old Testament and the "good news" announced in Christ are both declarations of God's alternative reign over every other established human authority. How

does the idea that Jesus embodies the “new rule of God,” an ongoing sociopolitical threat to established authority, influence your perspective of the gospel Christ proclaims? How does declaring Jesus “king” in Christmas and Easter hymns take on new meaning when he is aligned with the God of Exodus who overthrows imperial powers and “sides with the vulnerable against the strong”?

4. The author outlines two ways in which the church has avoided the subversive message of God’s reign: to resign it to the end times or to privatize it so that it has little public impact. Do you recognize either of these traits in your own reactions and commitments? How are we being called to acknowledge the reign of Christ and “refuse all other governance” here and now, in solidarity with those in bondage? What further practical steps can we take?

1. Where do you see “wilderness places” as possible places where God’s glory may be manifested and experienced—in society, the church, or your own life?

2. Why is God’s glory unwieldy, on the one hand, but also managed and ordered, on the other? What do you make of this “both/and” tension?

3. What instance of nondivine glory are you most attracted to and tempted by?

4. Are you scandalized by the relocation of divine glory? Why or why not? How does the physical/corporal nature of this glory and deliverance—especially in the wilderness—contribute to your feeling?

1. Where have you seen or experienced the wilderness?

2. Where have you seen or experienced the system of greed?

3. Where have you seen God’s promise of assured sustenance?

4. How might we reason not to the manna story but from it to “new thinking and new action, new neighborliness and new social policy, new gratitude and new possibility”? What are some specific examples of such newness?

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**SERVING IN WORSHIP:**

**Reading the lessons and Prayers September 25**

Glenda Hinsman

**Usher:** Walter Chaykosky

**Greeter:** Sherry Gabauer

**Reading lessons and prayers Sunday, October 2**

Diane Siebecker

**Usher:** Rick Rhodes

**Greeter:** Mary Rhodes

**Presider & Preacher:** Canon Melinda Artman+

This Sunday is Canon Melinda’s last Sunday with us this year. She returns January 1.

**A Prayer re: Hurricane Fiona**

Creating God, you made heaven and earth, the seas, and all that is in them. Make us good stewards of your bounty, that there may be food enough for all who hunger. Be with those who have suffered losses along with their friends and family from hurricane Fiona. Also be with those who are in the path of Fiona and provide them safety. In your name we pray.



*Happy  
Birthday*

Stacia Sullivan	9/25	St.
Fran Bentley	9/26	
Brittany Watson	9/26	
Amy Murrelle	9/27	

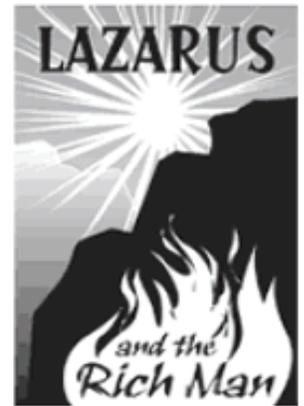


The Rich Man and Lazarus  
Luke 16:19-31

# The Rich Man and Lazarus

"But Abraham replied, 'Son, remember that in your lifetime you received your good things, while Lazarus received bad things, but now he is comforted here and you are in agony.'" Luke 16:25 (NIV)

Choose the word that best matches the definition.

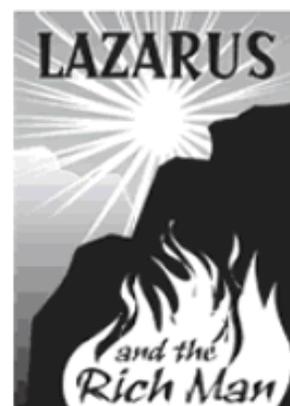


- \_\_\_ 1. Having a lot of money or valuable possessions  
A. agony B. poor C. comfort D. rich
- \_\_\_ 2. An opening in a wall or fence for entrance or exit  
A. gate B. chimney C. hole D. window
- \_\_\_ 3. A poor person who lives by asking others for money or food  
A. banker B. baker C. prophet D. beggar
- \_\_\_ 4. Stopped living  
A. slept B. tired C. repented D. died
- \_\_\_ 5. A clear, colorless, odorless, and tasteless liquid essential for most plant and animal life  
A. lemonade B. tea C. coffee D. water
- \_\_\_ 6. Extreme physical or mental pain or suffering  
A. repent B. agony C. comfort D. ease
- \_\_\_ 7. To change your behavior because you are sorry for what you have done  
A. warn B. died C. repent D. agony
- \_\_\_ 8. To tell someone of possible danger or harm  
A. warn B. comfort C. repent D. harm
- \_\_\_ 9. To soothe someone in a time of pain or suffering  
A. warn B. harm C. comfort D. repent
- \_\_\_ 10. The fleshy part in the mouth that is used in tasting  
A. teeth B. tongue C. tonsils D. gums

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Each number represents a letter of the alphabet. Substitute the correct letter for the numbers to reveal the coded words.



1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17	18	19	20	21	22	23	24	25	26
F	L	B	R	I	Z	A	G	T	W	H	J	U	M	X	C	K	Q	P	O	Y	N	V	D	E	S

1. 4-5-16-11 \_\_\_\_\_

2. 11-25-2-2 \_\_\_\_\_

3. 7-22-8-25-2-26 \_\_\_\_\_

4. 24-5-25-24 \_\_\_\_\_

5. 19-13-4-19-2-25 \_\_\_\_\_

6. 2-5-22-25-22 \_\_\_\_\_

7. 8-7-9-25 \_\_\_\_\_

8. 3-25-8-8-7-4 \_\_\_\_\_

RICH	DIED	PURPLE	HELL
GATE	BEGGAR	LINEN	ANGELS