

CHURCH OF THE REDEEMER

Eblast

February 29, 2024

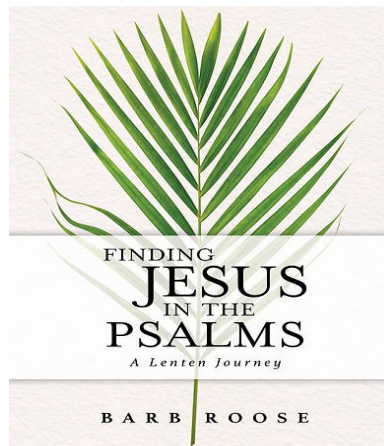


February is Heart Health Month/Community Supper

The Church of the Redeemer is host of The Valley's Community Supper (a group of five Valley Churches) on the last Thursday of the month, for most months of the year. Each month is sponsored by a different community group. February will be sponsored by the Guthrie Clinic's Cardiac Cath Lab. In addition to making dessert and contributing \$150 toward the cost of the meal, they will provide: a heart healthy menu, (Roast Chicken, Baked Potatoes, and Green Beans,) a blood pressure clinic AND every diner receives a gift! Pictured below are participants from last year's supper.



Lenten Book Study



Our Lenten Book Study continues Monday, March 4th at 6:30 p.m. at St. John Lutheran Church 207 S. Hopkins St.

We will gather all in the Nursery and then break into three smaller groups for discussions. With the number of participants, we feel smaller groups would allow for more people to participate in the conversations. We then will meet back as a large group. Outline of the Bible Study:

March 4,	Chapter 3
March 11,	Chapter 4
March 18,	Chapter 5
March 25,	Chapter 6 & Conclusion

YOUTH GROUP

Youth Group meets immediately after church. Please bring a tablet or smart phone - we are going to play several rounds of "Lent Madness" and need access to the internet. Please bring a snack to share (bag of popcorn, chips, or gluten free snack.)





Phillis Wheatley (c. 1753 - December 5, 1784) was the first published African American poet and one of the most widely read poets in pre-19th century America. Born in Gambia or Senegal, West Africa, she was seized by slave traders at age seven and transported to Boston aboard a slave ship called *The Phillis*. In August 1761, she was purchased “for a trifle” by the wealthy Wheatley family of Boston who taught her to read and write, immersing her in studies of the Bible, astronomy, geography, history, and literature.

Published in London in 1773, Wheatley’s anthology *Poems on Various Subjects, Religious and Moral*—in which she declares that her love of freedom had come from having been a slave—brought her fame in England and colonial America and was praised by prominent Americans including George Washington.

In the late 17th century, American abolitionists cited her poems as evidence that Black people were just as capable as Whites of excellence in both artistic and intellectual pursuits. Her name by then a household word in the colonies, Wheatley’s achievements catalyzed the antislavery movement.

Source: <https://www.thoughtco.com/african-american-women-writers-3528288>

In April of 1778 Phillis married John Peters, a free slave. It is not clear when and where Phillis met Peters. Phillis continued to write, working on proposals for two more volumes of her poetry but it never materialized as she could not find financial support. The war of independence was economically felt in every corner of the colonies, shortages of goods and lack of work was common. The manuscripts of her proposal were never found.

The couple had three children, none of them survived. Phillis was pregnant at the time her husband abandoned her and lived the rest of her life in poverty. Phillis stopped writing in order to support herself and her soon to be born child. She found work in a boarding house, she was not used to physical work and soon she fell ill. She developed pneumonia and on December 5th, 1784 after giving birth to her daughter, Phillis died alone and poor, her daughter died the same day. Phillis was 31 years old.

Source: <http://www.phillis-wheatley.org/after-life-death/>

Readings for March 3, 2024

First Reading: Exodus 20:1-17

Psalm 19

Second Reading: 1 Corinthians 1:18-25

Gospel: John 2:13-22

Scripture Reflection

Reflection on the Gospel by Paul C Shupe from Daily Feast: Meditations from Feasting on the Word

It is important for us to tolerate and explore through prayer, preparation, and preaching the queasy anxiety of seeing Jesus with the whip of cords in his hands and hearing him with the righteous judgments of God on his lips—knowing that he speaks for us, yes, and with us, but also to us and even against us. It is a scary proposition to dive into the murky waters that may hide unseen monsters capable of threatening our institutions if we speak too prophetically. Though no one has ever seen these deep-sea monsters, we fear them anyway and are driven to be quiet, accommodating ourselves to the evils around us. Only by facing our fears forthrightly can their power over us and over our communities be broken, so that we can at last, however haltingly and imperfectly, embody the prophetic impulse. What judgments would Jesus make in your community? What sins would he name?



Sunday School News



The Sunday School has once again chosen their Lent program for this year to be Heifer International. There is a display in the church with mite boxes and envelopes for the congregation. You will also find with the display a large jar for donations. They can be cash or check. If you donate by check please make it out to Church of the Redeemer with a note in the memo line "Heifer"

The Sunday School is still collecting recyclable cans and bottles in support of the Easter mite boxes. Please keep bringing in your recyclables. The monies collected from the donations will go to Heifer International.. Thank you for your continued support!!



Our Undercroft is a MESS.

We have four decades or more of once cherished items being stored in the Undercroft. We have so much stuff that it has become a fire hazard and storage boxes are deteriorating. As a result, our rector has tasked Linda Murrelle with organizing a crew to look at all the things stored there and determine what should be kept and what should be thrown out. St. Mary's Guild, Altar Guild, and Sunday School will be given labels to affix to items that should be kept. We anticipate that the job will be completed by Easter. If your inner Marie Kondo is intrigued and you're willing to help please contact Linda or the Parish Office.

The Wildcat closet continues to collect donations of Sweat pants, Sweat shirts, socks and toiletries. The box is located in the atrium . Linda Murrelle will pick up your donations and make sure they are delivered to the proper locations.



For the Month of **March** we will be collecting peanut butter for our local food pantries.

St. Mary's Guild will meet on March 5th at 6 p.m. in the Parish Hall. The meeting along with silver cleaning will take place at 6 p.m. Canon Melinda will prepare English Tea and light refreshments will be served.



Mark your Calendar
A celebration for our stained-glass win-
dows. April 14, 2024. Tribute Quartet, a
Gospel group out of Tennessee will be
performing.



Serving in Worship at Redeemer

March 3

Reader: Glenda Hinsman

Usher: Walter Chaykosky

Greeter: Phoebe Marshall

March 10

Reader: Glenda Hinsman

Usher: Volunteer

Greeter: Sherry Gabauer



Ray Pennoyer	2/29
Katie Moreno	3/2
Barbara Park	3/2
Kristina Felt	3/2
Loyd Moreno	3/3

We are now accepting clean rummage for our 2024 rummage sales. You may bring your rummage during office hours . Monday & Wednesday from 8 a.m. - 12 p.m. and Tuesday & Thursday from 12:30 - 4:30 p.m. If you will be bringing rummage please call ahead to let the office know. Thank you!



Lent Resources from Episcopal Relief and Development

THURSDAY, FEBRUARY 29

There was a rich man who was dressed in purple and fine linen and who feasted sumptuously every day. And at his gate lay a poor man named Lazarus.

Luke 16:19–20

To paraphrase the historian Diarmaid MacCulloch, one of the most striking things about the Gospels is the way in which “the rich and the beautiful people” are largely sidelined, and the poor and marginalized people’s everyday encounters with God are in the forefront. He argues this is a rare—indeed, almost unique—aspect of these ancient texts.

This uniqueness is captured nicely in the story of the rich man and Lazarus. When reading the story closely, you may notice that almost unlike any other space in society, it is the rich man who goes nameless, and it is the beggar outside his door whose name we learn and whose experience of suffering and redemption we follow closely.

In learning to see the world through Gospel eyes, we need to pay attention to whose names we know. So many of us know not only the names but also intimate details about the lives of the rich and beautiful people of the world—celebrities, royalty, athletes—yet we may have a hard time calling to mind the names of the people we pass every day on the street or even the full names of cleaning staff we’ve worked beside for years. The people whose names we care to learn tell us who we consider to be at the center of God’s unfolding story, and the Gospels have a very particular perspective on this.

Today’s readings Psalm 1 | Jeremiah 17:5–10 | Luke 16:19–31

Whose experiences and struggles do you pay attention to, and how might this perspective align or diverge from the Gospel’s focus on those often overlooked by society?



Lazarus & The Rich Man

FRIDAY, MARCH 1

Here comes this dreamer.

Genesis 37:19b

The passage from Genesis describes how Israel favored one of his sons, Joseph, over the others—and how the hurt and resentment this engendered among Joseph’s brothers led them to conspire to get rid of him.

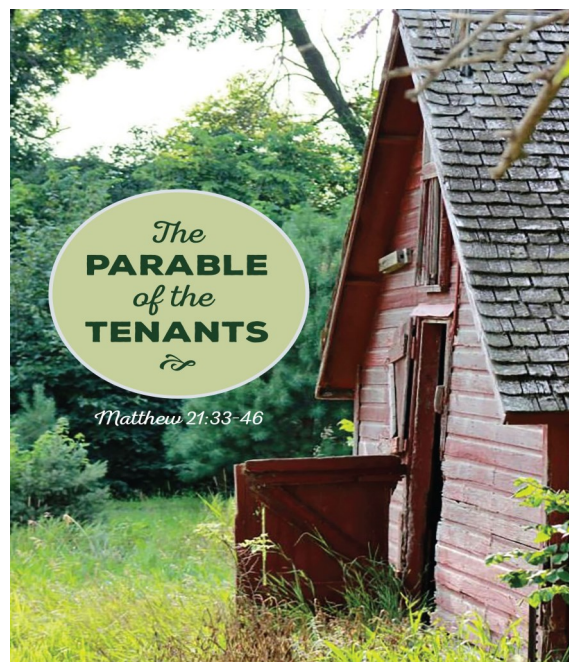
The brothers begin plotting when they see him in the distance: “Here comes this dreamer.” While the reading is about Joseph and his brothers, I believe what happens to Joseph gives us insight into our actions toward other “dreamers” around the globe—artists, prophets and truth-tellers whose vision of a more just, equal and peaceful world disturbs those who are beholden to the status quo. “Here comes this dreamer,” they say.

As someone who frequently listens to news out of Latin America, I think about the bravery of journalists whose truth-telling and commitment to exposing corruption has led to their arrest or disappearance. They dream of a more transparent, less corrupt society, and they frequently pay heavily for this vision.

So much of what we hold dear is because of the sacrifice endured by everyday dreamers. Lent is an invitation to dream deeply with Jesus about a more peaceful, just and hopeful world. Yet we do so with a clear-eyed understanding of how the world treats its dreamers. May we be courageous and brave as we continue dreaming.

Today’s readings Psalm 105:16–22 | Genesis 37:3–4,12–28 Matthew 21:33–43

What steps can we take to support and uplift the voices of modern-day truth-tellers and visionaries who work for positive change, despite the challenges they face?



SATURDAY, MARCH 2

Quickly, bring out a robe—the best one—and put it on him; put a ring on his finger and sandals on his feet. Luke 15:22b

Today's parable is one of Jesus' most famous: the Prodigal Son. There are many ways of reading this story, including as a story about what counts as waste and generosity. Through this lens, this is a story about a younger son who receives his full inheritance and who then wastes it on partying and prostitutes. When he is starving and penniless, he returns to his father who generously offers even more for having returned (a robe, ring, sandals for his feet) and wants to throw a big feast.

The older brother considers his father's generosity to be its own form of squandering. "But when this son of yours came back, who has devoured your property with prostitutes, you killed the fatted calf for him!"

This brings me to a strange and troubling fact about Jesus: he is frequently the advocate for what some have called "promiscuous generosity," that is, generosity without a lot of terms. This is the type of generosity that upsets and scandalizes his disciples. It is a generosity, they contend, offered to too many people—and all the wrong sorts.

Today's readings

Psalms 103:1–4(5–8)9–12 Micah 7:14–15,18–20 | Luke 15:11–32

Are there times when we, like the older brother, find ourselves questioning acts of generosity toward those we deem unworthy? Do we struggle to give without conditions? How might this parable challenge us to expand our understanding of generosity and compassion in our lives?



THIRD SUNDAY IN LENT, MARCH 3

O God, you have taught us to keep all your commandments by loving you and our neighbor: Grant us the grace of your Holy Spirit, that we may be devoted to you with our whole heart, and united to one another with pure affection; through Jesus Christ our Lord, who lives and reigns with you and the Holy Spirit, one God, for ever and ever. Amen.

The Book of Common Prayer, p. 230

Today's readings

Psalm 19 | Exodus 20:1–17 | 1 Corinthians 1:18–25 | John 2:13–22



MONDAY MARCH 4

Father, if the prophet had commended you to do something difficult, would you not have done it? 2 Kings 5:13b

In today's reading from 2 Kings, we meet Naaman, a foreign commander who suffered from leprosy. Through his wife's Israeli servant, Naaman learns of Elisha the prophet and seeks a cure for his lifelong disease. The cure Elisha eventually offers is disconcertingly simple: he instructs Naaman to wash in the Jordan seven times so as to be healed.

Rather than welcome this news, Naaman is enraged by the simplicity of Elisha's instructions. He was expecting a task as all-encompassing and consuming as his disease. His servants point out the irony in this, saying "Father, if the prophet had commanded you to do something difficult, would you not have done it?" Naaman's healing comes about in part because he sets aside his expectations and accepts the simplicity of Elisha's instructions.

I think this is just the message we need for this moment in Lent. For some, Lent is a time of profound sacrifice, fervent prayer and self-examination—and this is certainly appropriate. The way of the cross is serious work, and Lent is a time of living more deeply into that. And

yet we are also following the One who said “my yoke is easy and my burden is light” and whose life and witness was marked by penitence but also feasting and joy. Sometimes healing can come through the simplest paths.

Today’s readings Psalm 42:1–7 | 2 Kings 5:1–15b | Luke 4:23–30

Do we sometimes make the journey more complicated than it needs to be? How might embracing simplicity and trusting in God’s guidance lead us to healing and a deeper connection with the way of the cross?



TUESDAY, MARCH 5

Should you not have had mercy on your fellow slave, as I had mercy on you?

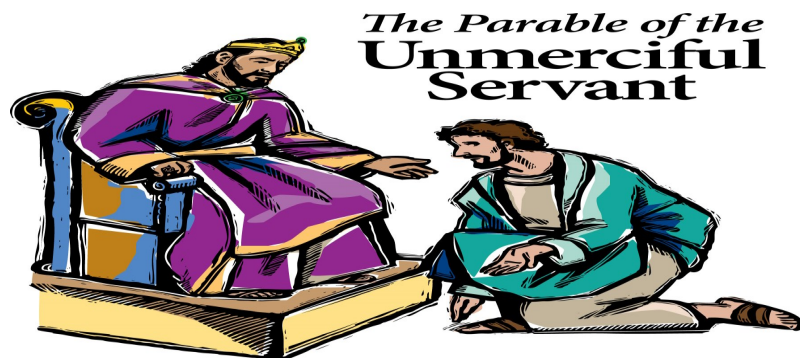
In today’s reading, we come across a particularly intense Jesus. He compares forgiveness to a king condemning slaves to torture until they forgive their debtors just as their own debts have been forgiven.

So much for gentle Jesus, meek and mild. And yet, perhaps the reason why Jesus’ imagery is so direct and startling is that this is one of his hardest teachings. Or it is for me, anyway. In my mind, I often see a spiritual ledger. On the left side are my debts—my mistakes, faults and sins—which have been met with compassion and grace. I think of friends, family and coworkers who have given me another chance and continued the conversation, even when I didn’t really deserve it. And then, embarrassingly, on the other side of the ledger are the times when I’ve failed to extend that same measure of compassion and grace to others.

Although we’ve had our debts forgiven, we are lording over others what is owed to us. Jesus’ message is stark and simple: forgive others’ debts as yours have been forgiven.

Today's readings Psalm 25:3–10 | Song of the Three Young Men (Apocrypha) 2–4,11–20a | Matthew 18:21–35

Can we identify moments when we have received grace and compassion? When have we struggled to extend the same to others?



WEDNESDAY, MARCH 6

Do not think that I have come to abolish the law or the prophets; I have come not to abolish but to fulfill.

I recently toured Barcelona's medieval synagogue in the city's Jewish quarter on El Call street. This synagogue likely stood on the same grounds as the one used by the Roman-era Jewish community. Archaeological excavations have uncovered Roman stones featuring Hebrew numerals for 18, a number symbolizing hope for protection from Roman authorities.

As a Christian, visiting such sites is a complex experience; historical danger often stemmed from Christians themselves. Our guide recounted medieval pogroms, the unjust blame Christians placed on the Jewish community for the Black Plague and the long history of Christian persecution against Jews, including the horrors of the Inquisition. This highlights the importance of today's reading: a reminder that Jesus himself was Jewish and of the importance of the continuity of our traditions. There isn't a separate God of the Old Testament and the New Testament; early Christianity held a nuanced view of the relationship between grace and law. Unfortunately, much of this continuity has become obscured over the centuries.

I believe we have a responsibility to learn more and repent for Christianity's historical rejection of Jesus' Jewish identity, and we must continue to recognize the deep connection between our faith communities.

Today's readings

Psalm 78:1–6 | Deuteronomy 4:1–2,5–9 Matthew 5:17–19

How can we actively promote and strengthen the understanding of the shared heritage between Christianity and Judaism in our commu-





Cleansing the Temple

Cleaning House

So he made a whip out of cords, and drove all from the temple area, both sheep and cattle; he scattered the coins of the money changers and overturned their tables. John 2:15 (NIV)

Choose the word that best matches the definition.
Answers can be found in John 2:13-16 (NIV)



- ___ 1. The Son of God
A. Jerusalem B. Passover C. Dove D. Jesus
- ___ 2. A place where people gather to buy and sell things
A. temple B. house C. market D. court
- ___ 3. A small, wild pigeon
A. cattle B. sheep C. dove D. chicken
- ___ 4. A piece of furniture with a smooth, flat surface and four legs
A. table B. chair C. whip D. bed
- ___ 5. Coins or bills used to pay for something
A. money B. cattle C. sheep D. dove
- ___ 6. A building dedicated to the worship of God
A. temple B. market C. table D. courts
- ___ 7. An animal raised for its wool
A. dove B. cattle C. whip D. sheep
- ___ 8. A strip of leather or cord fastened to a handle
A. table B. whip C. money D. dove
- ___ 9. A Jewish holiday celebrating being freed from slavery in Egypt
A. Christmas B. Easter C. Passover D. Thanksgiving
- ___ 10. A building where a family lives
A. market B. house C. temple D. tent



Jesus turned over the tables of the money changers in the _____.

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