

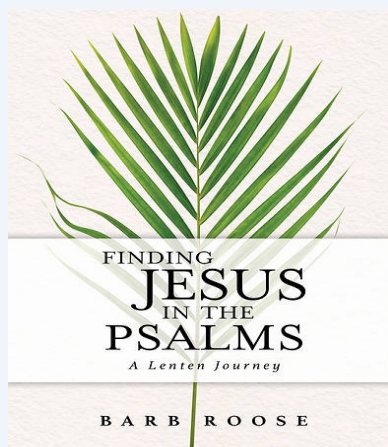
# CHURCH OF THE REDEEMER

**Eblast**

**March 14, 2024**



## Lenten Book Study



Our Lenten Book Study continues Monday, March 18th at 6:30 p.m. at St. John Lutheran Church 207 S. Hopkins St.

March 18, Chapter 5

March 25, Chapter 6 & Conclusion

## Holy Week Schedule

Palm Sunday March 24th 11 a.m.

Maundy Thursday March 28th 7 p.m. @ St. John

Good Friday March 29th 7 p.m. @ Redeemer

Holy Saturday March 30th 7 p.m. @ St. John

Easter Sunday 11 a.m.



There was a mistake in last week's eBlast regarding who is serving in worship this week, the 17th. The usher was listed as Glenn Murrelle and the Greeter as Amy Murrelle. This is incorrect. The Usher for then 17th is Walter Chaykosky and the Greeter is Phoebe Marshall. We apologize for the mistake and hope it has not caused to much of an inconvenience .

## **Readings for March 17, 2024**

First Reading: Jeremiah 31:31-34

Psalm 51:1-13

Second Reading: Hebrews 5:5-10

Gospel: John 12:20-33

### **Scripture Reflection**

#### **Reflection on the Gospel by Charles L Campbell from Daily Feast: Meditations from Feasting on the Word**

Martin Luther King Jr.'s nonviolent campaigns illustrate Jesus' work. When the white "powers-that-be" turned the hoses and dogs on the marchers—and the images were splashed across television—the reality of white racism was graphically and publicly exposed for all to see. And King knew exactly what he was doing: "Let them get their dogs," he shouted, "and let them get the hose, and we will leave them standing before their God and the world spattered with the blood and reeking with the stench of their Negro brothers." It is necessary, he continued, "to bring these issues to the surface, to bring them out into the open where everybody can see them" (Richard Lischer, *The Preacher King: Martin Luther King, Jr. and the Word that Moved America* [New York: Oxford University Press, 1995], 157). And King was to some degree successful. Once exposed, the spirit of racism began to lose some of its power over many people.

This is what happens on the cross. Jesus exposes the System, and by exposing it he judges it and casts out its ruler. In this fifth week of Lent, consider the ways these four texts are conversation partners with your social location.



## Easter Flowers for Church Altar

To place an order either fill out this order blank or call the church office (570) 888-2270  
**Deadline to order is March 18, 2024**

- ♦ Single Lilies (6 in. single plant) \$15.00 #\_\_\_\_\_
- ♦ Double Lily (8 in. double plant) \$35.00 #\_\_\_\_\_
- ♦ Mums-6 ” Pot \$22.00 #\_\_\_\_\_
- ♦ Azalea (6” Pot) \$22.00 #\_\_\_\_\_
- ♦ Hyacinths (6” Pot) \$12.00 #\_\_\_\_\_
- ♦ Hyacinths (8” pot) \$18.00 #\_\_\_\_\_
- ♦ Hyacinths (10” pot) \$30.00 #\_\_\_\_\_
- ♦ Tulips ( 6” Pot) \$12.00 #\_\_\_\_\_
- ♦ Tulips ( 8” Pot) \$18.00 #\_\_\_\_\_
- ♦ Tulips ( 10” Pot) \$30.00 #\_\_\_\_\_

From: \_\_\_\_\_

In Memory of

\_\_\_\_\_

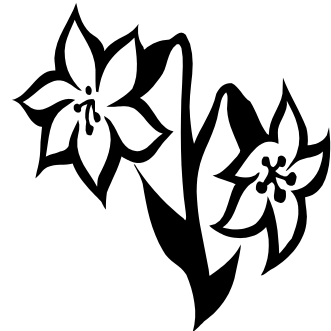
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Phone Number: \_\_\_\_\_

☐ Paid

Check \_\_\_\_\_ Cash \_\_\_\_\_



# BOY SCOUT TROOP 4019 RUMMAGE SALE!!!



When: March 16, 2024

8am-2pm

Where: Church of Redeemer

201 S Wilbur Ave

Sayre, PA 18840



Dear Friends,

The Valley Food Pantry (VFP), a vital Bridge ministry, will be providing a special gift to 60 already selected families this Easter! It will consist of all the fixings for a delicious Easter dinner plus a five-day supply of food. The giveaway event is scheduled for **Friday, March 22**.

We would like to make this extra special by adding some items not available from the VFP. Would your church be willing to help? Here's the list of food that we'd like to gather:

*Canned Yams*

*Boxed Cornbread or Biscuit Mixes*

*Boxed Scalloped Potatoes*

*Butter or Margarine*

*Chocolate Pudding Mix*

*Cans of Pie Filling (any flavor)*

*Boxed Desserts such as Brownie Mixes*

To coordinate the donations, please let us know what you plan to collect by emailing [secretary@thevalleybridge.org](mailto:secretary@thevalleybridge.org) or contacting Joan at 607-857-0710 (call or text). The donations can be delivered to the VFP whenever it is open (M, T, Th, F from 10 to noon and T, W from 2 to 4), but no later than Monday, March 18. The VFP is located at 418 Waverly Street in Waverly. We hope that you can get your congregations involved in this project!

In addition, we could use a few more hands to prepare the food boxes. If you are interested in helping on March 22, please respond to this email for more details.

Finally, look for another email coming shortly with details for the first in a series of "Learn 'n Serve" events planned for **Saturday, April 13** for all our member church congregations as well as anyone who would like to find out more about The Bridge!



## Mark your Calendar

Please join us on Sunday, April 14, 2024 in celebrating the restoration of our Stained Glass Windows. There will be an open house to view the windows from 3:00 - 5:00 p.m. Light refreshments will be available. Beginning at 6:00 p.m. we are please to bring you "Tribute Quartet"

<https://www.tributequartet.com>

A Gospel group out of Tennessee. You do not want to miss this group and their wonderful music. The event is free, although we will gratefully accept a free will offering.

Please say "yes" if you are asked to make sandwiches or baked goods for our refreshments.

Please consider being a guide to the windows during the open house. Please tell all your friends about the Open House and the wonderful concert to follow!



## Serving in Worship at Redeemer

**March 17**

**Reader:** Alice Bennett

**Usher:** Walter Chaykosky

**Greeter:** Phoebe Marshall

**March 24**

**Reader:** Amy Murrelle

**Usher:** Glenn Murrelle

**Greeter:** Linda Murrelle



Tricia Johnson	3/14
Stacy Mack	3/16
Fred Luther	3/20
Neil Carpenter	3/21
Craig Lewis	3/23

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.

# Lent Resources from Episcopal Relief and Development

THURSDAY, March 14

*Turn from your fierce wrath; change your mind and do not bring disaster on your people.*

Exodus 32:12b

Today's selection from the Book of Exodus is one of the most extraordinary moments recorded in Scripture: God and Moses engage in a debate and God's mind is changed as a result.

Moses is a reluctant liberator who helps free Israel from Egyptian slavery. His story doesn't follow the typical hero trajectory. There's the Moses who protects the Israelites from the dangers of the wilderness, standing in the breach (Psalm 106) between the dangers of the desert and even between his people and God's wrath. And there's Moses, who loses his cool, angrily striking a rock with his staff, and never actually entering the Promised Land.

The memory of Moses transcends his time, and he becomes the archetypal liberator for later generations. In the Gospel of Matthew, Jesus is described as a new Moses, leading humanity out of the slavery of sin. More recently, Harriet Tubman was called "Moses" for guiding enslaved people as they escaped north to freedom. Reflecting on Moses reminds us of the fact that our faith is, at its core, about freedom. Freedom from slavery. Freedom from sin. Freedom from fear. May Moses's example continue to guide our way.

**Today's readings** Psalm 106:6–7,19–23 | Exodus 32:7–14 John 5:30–47

*As we reflect on the iconic figure of Moses and his role as a liberator, how does the concept of freedom resonate with your spiritual journey and understanding of faith?*





## FRIDAY, MARCH 15

*He reproaches us for sins against the law, and accuses us of sins against our training. He professes to have knowledge of God, and calls himself a child of the Lord.*

*Wisdom (Apocrypha) 2:12b–13*

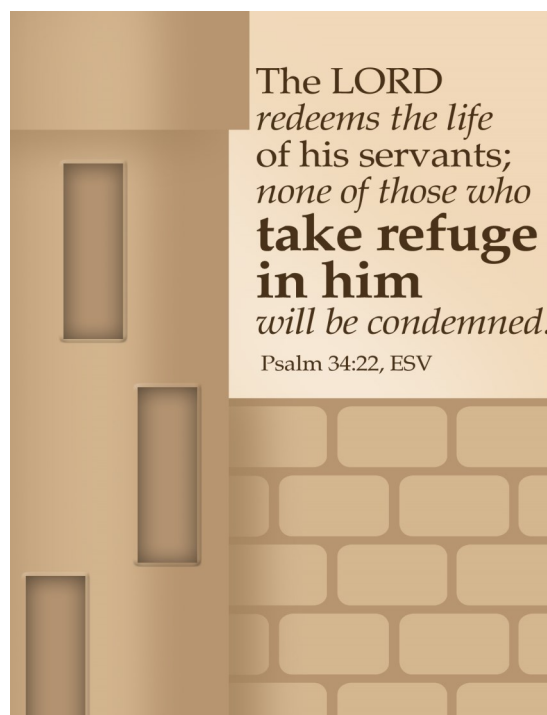
Today's lectionary passages include a striking passage from the Book of Wisdom. It is about a group of people lying in wait for a righteous man, "because he is inconvenient to us and opposes our actions." They complain: "He became to us a reproof of our thoughts; the very sight of him is a burden to us, because his manner of life is unlike that of others, and his ways are strange" (Wisdom 2:14–15). This passage names an important but often forgotten reality: the prophets and Jesus were often burdensome and strange.

Perhaps because we worship Jesus on Sunday, many of us believe we would have admired Christ while he was alive. Yet if you read the Gospels carefully, it is clear that he was frequently a confusing and exasperating presence even to his closest disciples.

But this is not only true of the prophets and Jesus. When one considers the moral geniuses of the twentieth century, very few were recognized as such in their lifetimes. Martin Luther King Jr. was assassinated at the lowest point in his national popularity. Before her death, Dorothy Day was perceived by many in the Roman Catholic community as a holy terror. Thomas Merton's outspoken pacifism resulted in his being ostracized by his own religious community. Each was a burden, each a "reproof of our thoughts," and each was powerfully, faithfully strange.

**Today's readings** Psalm 34:15–22 | Wisdom (Apocrypha) 2:1a, 12–24 | John 7:1–2, 10, 25–30

*How might Lent be an invitation to become more faithfully strange?*



## SATURDAY, MARCH 16

*God is my shield and defense; he is the savior of the true in heart. Psalm 7:11*

Last fall, I visited a German-speaking Lutheran Church in Barcelona, Spain, where twentieth century pastor and theologian Dietrich Bonhoeffer had served for a short time. He eventually returned to Germany, took part in acts of resistance against the Nazis and was imprisoned and executed as a result. Bonhoeffer was a rare voice of resistance among German Christians, and so this small community of mostly elderly, German-speaking Spaniards cherish his writings and memory.

The sermon that Sunday was about a remarkable poem that Bonhoeffer wrote to his fiancé from prison shortly before his execution. This poem, which has since been made into a hymn, speaks directly to his fiancé with longing: “I long to live these fleeting days beside you,” and it describes his heart as “crushed by the weight of bitter days.” And yet, he also describes his profound sense of being accompanied, harbored and surrounded by the presence of angels:

*And when the silence deep spreads all around us, Then let us hear those swelling tunes begin From world unseen which all about us widens As all Your children raise their highest hymns. I*

### Today's readings

Psalm 7:6–11, Jeremiah 11:18–20, John 7:37–52

*How do you perceive and experience moments of spiritual guidance during times of adversity?*



JEREMIAH 11:20

## FIFTH SUNDAY IN LENT, MARCH 17

*Almighty and eternal God, so draw our hearts to you, so guide our minds, so fill our imaginations, so control our wills, that we may be wholly yours, utterly dedicated to you; and then use us, we pray, as you will, and always to your glory and the welfare of your people; through our Lord and Savior Jesus Christ. Amen.*

The Book of Common Prayer, p. 832

### Today's readings

Psalm 51:1–13 or 119:9–16 | Jeremiah 31:31–34 | Hebrews 5:5–10 | John 12:20–33

Hebrews 5:8, ESV



## MONDAY March 18

*When they kept on questioning him, he straightened up and said to them, “Let anyone among you who is without sin be the first to throw a stone at her.” John 8:7*

This past September, I visited Rome and spent several days walking through the streets of this living, outdoor museum. The experience reminded me that being a Christian requires wrestling with 2,000 years of history, one with chapters both inspiring and grotesque.

One evening, my spouse and I visited Castel Sant’Angelo, a massive Roman tomb that was later converted into a prison for those condemned by the Roman Catholic Church. We attended an exhibit that told the stories of the heretics, scientists and women who were imprisoned there and later publicly executed in a nearby piazza. I saw the bright red robe and sword of the papal executioner encased in glass.

Against this searing memory, today’s passage comes as a cooling salve. In John 8:1–11, religious leaders and an angry mob are preparing to condemn and execute a woman caught in an act of adultery. Jesus’ response is remarkable. He absolutely refuses to condemn the woman and saves her life by doing so. Further, he calls all who have gathered there to self-reflection about their own sinfulness, at which point the angry mob slowly turns away.

In light of Christianity's long history of condemnation and judgment, this passage is an incredible gift. May the example of Jesus be our guide as Christians move from condemnation to compassion, and from judgment toward self-reflection.

**Today's readings** Psalm 23 | Susanna (Apocrypha) [1–9,15–29, 34–40],41–62 | John 8:1–11 or 8:12–20

*What is the role of compassion and self-reflection in your own Christian journey, particularly in the face of a history marked by condemnation and judgment?*



Psalm 23:1, NRSV

## TUESDAY March 19

*Look, your father and I have been searching for you in great anxiety. Luke 2:48b*

I've always felt a bit protective of St. Joseph. Carefully referred to as the guardian of Jesus—categorically not his father—Joseph strikes me as the quintessential third wheel.

The Gospel of Luke describes this curious episode in Jesus' early life when he goes missing for three days. When found in the temple, Mary tells her son, "Child, why have you treated us like this? Look, your father and I have been searching for you in great anxiety." The Gospel writer uses this exchange to clarify who Jesus' actual father is. Referring to the temple, Jesus tells his mother, "Did you not know I must be in my Father's house?" Jesus makes an important point, yet I imagine Joseph standing awkwardly by, feeling both relief and perhaps somewhat slighted by the exchange.

Here's what we know about Joseph's relationship to Jesus: We know Joseph wasn't absent. He was a loving and present guardian to Jesus. Further, we know Joseph didn't shrug off the fact that his son went missing for three days. He didn't return to work or go golfing with his buddies. Along with Mary, he was consumed with anxiety for the well-being of this child. In other words, he loved Jesus deeply. We also know Joseph helped to raise a moral and spiritu-

al genius. Something about the space that Joseph and Mary created together helped Jesus grow, flourish and live into his true identity.

**Today's readings** Psalm 89:1–29 or 89:1–4,26–29 2 Samuel 7:4,8–16 | Romans 4:13–18  
Luke 2:41–52

*Joseph wasn't Jesus' father, but he was Jesus' fatherly guardian. Give thanks for the parental guardians in your life who have helped you on your way.*

### WEDNESDAY, MARCH 20

*But I see four men unbound, walking in the middle of the fire, and they are not hurt; and the fourth has the appearance of a god.*

*Daniel 3:25*

In the early church, when Christianity was illegal, it was dangerous for Christians to make or have images of Jesus Christ. Therefore, Christians often used symbols and select scenes from the Old Testament stories to covertly signal their faith. Among the most famous of these covert symbols is Jonah and the Whale, as Jonah's three days in the belly of the beast was thought to be like Jesus' three days in the tomb. For this reason, Roman catacombs where early Christians are buried feature depictions of Jonah getting swallowed and spit up.

Another covert image comes from the famous story in our lectionary today about Shadrach, Meshach and Abednego, three men who were thrown into the fire for refusing to bow to a king's image. It's worth reflecting on why this became a popular early Christian motif. First, it's a story of miraculous survival, one that brings their persecutors to faith in God. Second, the three men may have served as reminders to early Christians of the Trinity. Third, and perhaps most importantly, the three Jewish men were persecuted for doing what Christians were refusing to do: namely, worship the image of a king (in this case, the Roman emperor).

These early Christian images—drawn from the deep well of Hebrew Scripture—emphasize struggle, miraculous survival and faithfulness to God amid persecution and adversity. They explore resurrection as miraculous survival amidst encircling flames and in the belly of the beast.

**Today's readings** Canticle [2] or 13 | Daniel 3:14–20,24–28  
John 8:31–42

*What do these stories say about the themes of enduring faith and resilience in Christianity?*







*Invitation to Our Member  
Churches & Friends*

# Learn 'n Serve Event

**Saturday, April 13  
1 - 3 pm**

Epiphany Church Hall  
304 South Elmer Ave, Sayre, PA

Enter via elevator door to the right of front main doors & go to lower level.

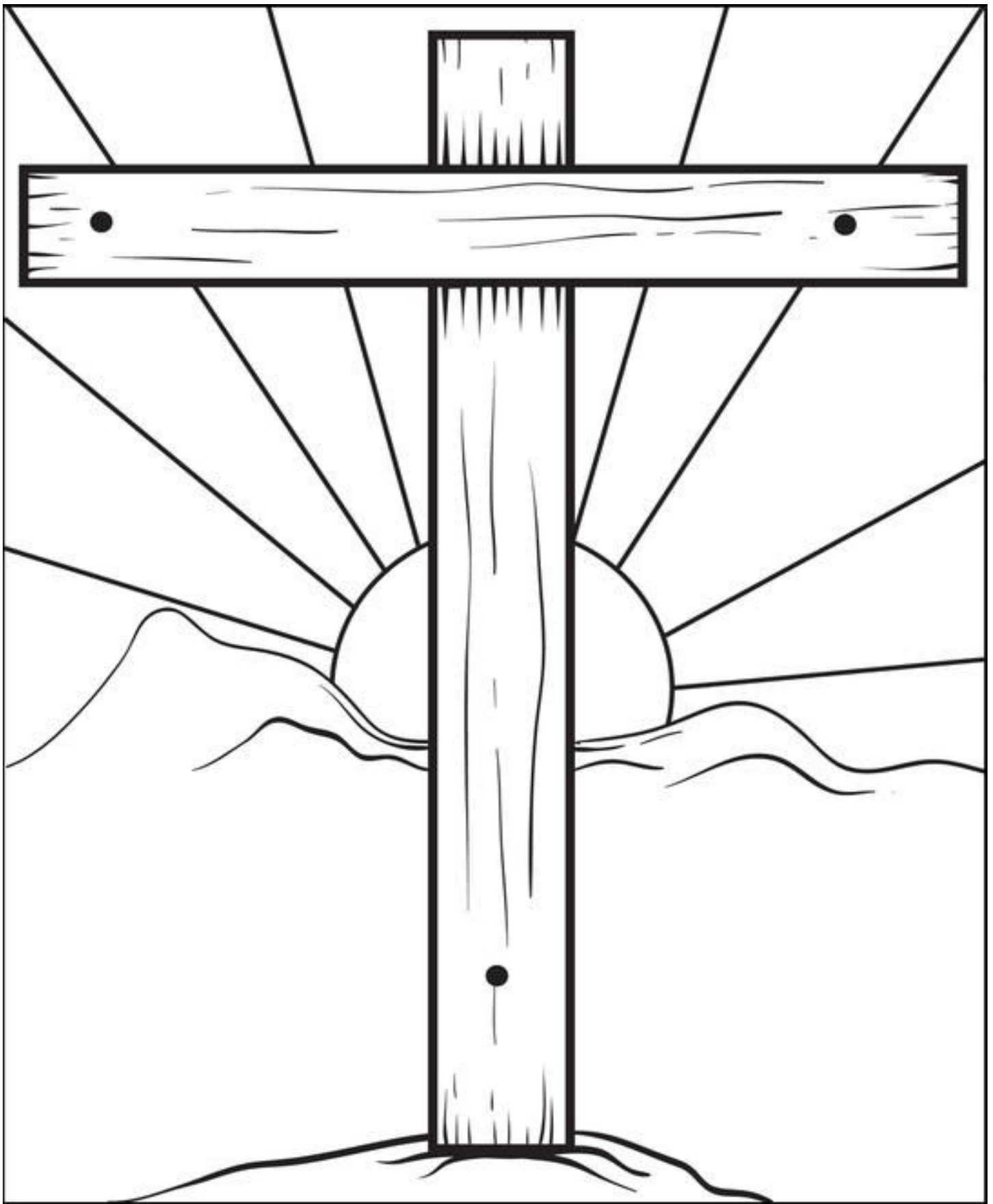
Join in a team Jeopardy-like game that focuses on  
everything "*Bridge*."

Then take part in a service project for *Kids at Risk*.

Fellowship and Refreshments

Anyone interested in *The Bridge* is welcome!

RSVP to Kim by Apr. 5: [learnnservice@thevalleybridge.org](mailto:learnnservice@thevalleybridge.org) or 570-867-2628 (text or call)



"And I, when I am lifted up from the earth,  
will draw all people to myself."  
John 12:32



"But I, when I am lifted up from the earth,  
will \_\_\_\_\_ all men to myself."  
John 12:32 (NIV)

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Answer:

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1 2 3 4

# The Power of His Love

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"But I, when I am lifted up from the earth, will draw all men to myself." John 12:32 (NIV)

Choose the word that best matches the definition.  
Answers can be found in John 12:28-33 (NIV)



- \_\_\_ 1. Everyone and everything  
A. lifted B. angel C. voice D. all
- \_\_\_ 2. To be raised up  
A. earth B. all C. voice D. lifted
- \_\_\_ 3. A heavenly servant of God, often pictured as a human with wings  
A. earth B. Jesus C. lifted D. angel
- \_\_\_ 4. The end of life  
A. all B. death C. voice D. crowd
- \_\_\_ 5. To bring praise and honor to God  
A. glorify B. death C. earth D. draw
- \_\_\_ 6. The land surface of the world  
A. earth B. lifted C. draw D. death
- \_\_\_ 7. The Son of God  
A. Jesus B. Andrew C. Philip D. John
- \_\_\_ 8. What we humans use to speak or sing  
A. all B. voice C. draw D. lifted
- \_\_\_ 9. To attract someone or something  
A. voice B. lifted C. draw D. crowd
- \_\_\_ 10. A large group of people  
A. death B. earth C. crowd D. draw