

CHURCH OF THE REDEEMER

Eblast

March 21, 2024



Holy Week Schedule

Palm Sunday March 24th 11 a.m.

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

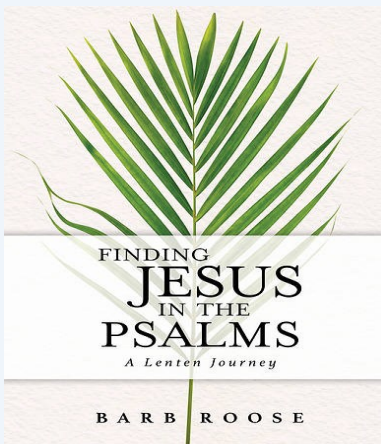
Good Friday March 29th 7 p.m. @ Redeemer

There will not be a Saturday 5:15 p.m. service on March 30th. Please do join us at St. John for the Easter Vigil at 7 p.m.

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

Easter Sunday 11 a.m.

Lenten Book Study



Our Lenten Book Study concludes Monday, March 25th at 6:30 p.m. at St. John Lutheran Church 207 S. Hopkins St.

March 25, Chapter 6 & Conclusion

Kitchen Coordinator appointed.

With the approval of the Vestry, the Rector is pleased to announce the appointment of Linda Murrelle as Kitchen Coordinator for the next year. This volunteer position is responsible for ensuring that the kitchen and pantry remain clean, inviting and usable for all who have need of it. Her responsibilities include coordination of the purchase of things like spices and paper products (plates, flatware, cups, etc.), non-perishable food products, and other needed supplies. She may establish guidelines or rules governing the usage of the kitchen. She will be reaching out to the volunteers of the Sunday School, Scouts, St. Mary's Guild, the Parish Park Fair (formerly the Street Faire), Community Supper, and Taking Off Pounds Sensibly groups to determine their needs and to convey the guidelines or rules for using the kitchen and pantry. Thank you, Linda for taking this on!



**WE WILL NOT BE ACCEPTING ANY RUMMAGE AFTER APRIL 7TH. PLEASE
NO BOOKS. THANK YOU FOR YOUR COOPERATION**

Readings for March 24, 2024

Palm Sunday

First Reading: Isaiah 50:4-9a

Psalm 31:9-16

Second Reading: Philippians 2:5-11

Gospel: Mark 15:1-39

Scripture Reflection

Reflection on the Gospel by Michael Battle from Daily Feast: Meditations from Feasting on the Word

Disciples have always had a hard time staying awake with Jesus. Most of us approach Jesus' reality like the coal miners who used to take a canary down in the mines with them to test the air. When the canary started to die, it was time for the miners to surface and think things over. This kind of testing for self-interest is usually what drives our relationship to Jesus, but Jesus' passion continually surprises us—inviting us into a deeper life of transformation. Follow Jesus' path to Jerusalem this week. Try to look, using his eyes. Whom do you see, whom do you meet?



There will be a “Holy Week Tenebrae” a Home-based devotional available on the table in the church with the eBlast’s for those of you that would like to take one home.

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 24

Reader: Amy Murrelle

Usher: Glenn Murrelle

Greeter: Linda Murrelle

Passion Gospel Readers: Alice Bennett

Glenda Hinsman

Rose Carpenter

Amy Murrelle

Diane Siebecker

March March 29 Good Friday

Reader: Alice Bennett

Usher: Walter Chaykosky

Greeter: Margaret Cole

Congregational parts will be in bold type in your handheld bulletin.



Neil Carpenter 3/21

Craig Lewis 3/23

Jordan Goodrich 3/24

Jim Shay 3/24

Makenzi Morrow 3/27

Daye Moreno 3/30

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 21

I will establish my covenant between me and you, and your offspring after you throughout their generations, for an everlasting covenant, to be God to you and to your offspring after you.

Genesis 17:7

Today's Old Testament and New Testament readings center on the figure of Abraham. In Genesis 17, God bestows a new name, Abram, to Abraham, forging a covenant "between me and you." This covenant carries with it the promise that Abraham will be "the ancestor of a multitude of nations." The reading from John also focuses on Abraham. In mystical language, Jesus cryptically proclaims, "Very truly, I tell you, before Abraham was, I am." In this rich tapestry of texts, I add my personal favorite New Testament portrayal of Abraham found in the Gospel of Luke within the parable of the Rich Man and Lazarus (16:19–31).

The parable of Lazarus at the Rich Man's gate paints a stark portrait of excessive wealth and abject poverty coexisting side-by-side. Lazarus, a beggar afflicted with painful sores, languishes in hunger at the gate of a wealthy man who indulges in lavish feasts every day. Upon Lazarus's death, he finds solace in the compassionate embrace of Abraham. In contrast, when the wealthy man meets his demise, Abraham becomes the herald of God's judgment. When the rich man implores Abraham for a miraculous sign to warn his wealthy brothers, Abraham tells him the sign he is hoping for is already present: "If they do not listen to Moses and the prophets, neither will they be convinced even if someone rises from the dead" (Luke 16:31).

Today's readings Psalm 105:4–11 | Genesis 17:1–8 John 8:51–59

In our daily lives, how can we become more aware of those who "dwell at the gates" of our existence? How can we be like Abraham in responding with both compassion and justice?



FRIDAY, MARCH 22

I have become a laughingstock all day long; everyone mocks me. Jeremiah 20:7b

While living in Spain this past year, I saw a lot of medieval Christian art, perhaps more than I ever expected to in my life. One thing I've been struck by is how often the Christian figures in medieval scenes appear calm and serene, even when they are being shot by arrows or crucified upside down or holding their own severed heads. Even in the midst of great suffering, many are depicted as serenely unmoved.

As wonderful as these images are, the prophet Jeremiah is something of a relief because he is far more relatable. In the face of persecution and suffering, Jeremiah is vexed, passionate and conflicted. He doubts God; he wrestles with his people; he complains bitterly.

Biblical scholar Judy Fentress Williams puts it well in her book, *Holy Imagination: A Literary and Theological Introduction to the Whole Bible*, when she writes, "Jeremiah exposes the inner life of the prophet who stands in the liminal space between God and God's people," and that "he is, for the most part, rejected by his people, and he has a tormented relationship with the God who called him."

I appreciate Jeremiah's witness and the opportunity to go beneath the still surface and witness the inner turmoil of a prophet. Our spirituality is enriched by a long line of prophets and thinkers who questioned and wrestled with God. Jeremiah's experience can be an inspiration for us today.

Today's readings Psalm 18:1–7 | Jeremiah 20:7–13 John 10:31–42

In what ways can the experiences and doubts of individuals like Jeremiah serve as valuable sources of inspiration and guidance in navigating your relationship with faith, calling and community?

THE LORD
STANDS BESIDE ME
LIKE A GREAT
WARRIOR.
JEREMIAH 20:11, NLT

SATURDAY, MARCH 23

So the chief priests and the Pharisees called a meeting of the council, and said, “What are we to do? This man is performing many signs. If we let him go on like this, everyone will believe in him, and the Romans will come and destroy both our holy place and our nation.”

John 11: 47–48

I’ve been reading a book on the history of theological education. I promise this is more exciting than it might seem at first. As it turns out, the history of how Christians have formed and educated followers of Jesus cuts to the very heart of the faith itself. And this is especially so when in the season of Lent.

In the early church, one of the main vehicles for formation was a multi-year catechesis prior to baptism. Created at a time when Christianity was persecuted by Rome, this catechesis sought to prepare disciples to faithfully live out Christian values in a culture that opposed the faith at every turn. Rome, for instance, had little tolerance for Jesus’ many critiques of wealth and power, nor did Roman officials understand or value Christians’ compassion for the poor.

Interestingly, as the centuries passed, this multi-year catechesis was shortened until it became the 40-day period of Lent. This stretch we are walking together, then, is what’s left of a very ancient road that many walked before us, training Christians to be an alternative and countercultural community throughout time.

Today’s readings Psalm 85:1–7 | Ezekiel 37:21–28 John 11:45–53

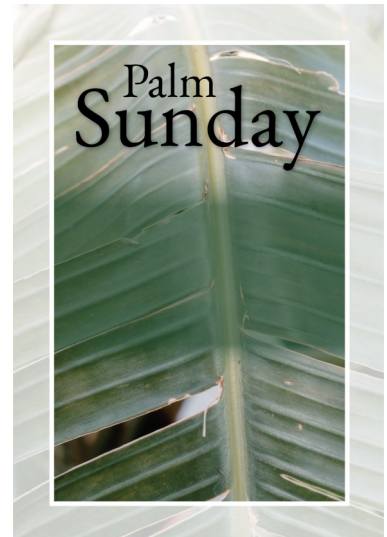
Do you approach the season of Lent as a time of learning? How can you be more intentional in embracing Lent as a period of catechesis and religious instruction?



Signs & Wonders

PALM SUNDAY , MARCH 24

Lord, make us instruments of your peace. Where there is hatred, let us sow love; where there is injury, pardon; where there is discord, union; where there is doubt, faith; where there is despair, hope; where there is darkness, light; where there is sadness, joy. Grant that we may not so much seek to be consoled as to console; to be understood as to understand; to be loved as to love. For it is in giving that we receive; it is in pardoning that we are pardoned; and it is in dying that we are born to eternal life. Amen.



The Book of Common Prayer, p. 833

Today's readings

Psalm 31:9–16 | Isaiah 50:4–9a | Philippians 2:5–11 | Mark 14:1—15:47 or 15:1–39,[40–47]

MONDAY IN HOLY WEEK, MARCH 25

You always have the poor with you, but you do not always have me.

John 12:8

We begin Holy Week with one of Christianity's most provocative texts on wealth and poverty, when Jesus says, "you always have the poor with you." In the United States, this statement has become a rationale to dismiss Jesus' numerous teachings about compassion and care for the most vulnerable. Many point to those words from Jesus as a way to justify indifference to poverty.

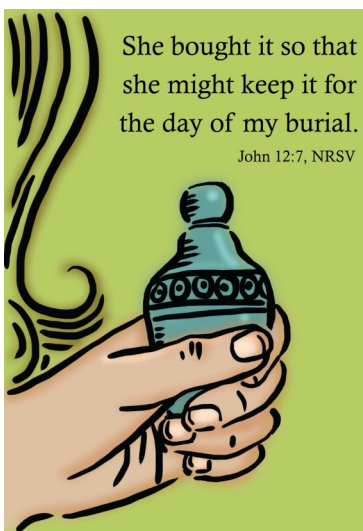
But if we look more closely at the story, we see an entirely different message than indifference. In the passage, Judas voices a desire to gather money for the poor, but in reality, Scripture tells us he intends to divert these funds for his own gain. The Gospel of John reveals Judas has a special role as keeper of the common purse and

is embezzling from it. Jesus' uncharacteristic statement thwarts Judas from taking another opportunity to steal.

Tragically, Judas's corruption is not an isolated incident in the story of Christianity. The church is made up of imperfect people, and corruption and embezzlement happen. This underscores the need for strong safeguards and transparent standards to ensure that gifts directed to the most vulnerable are used as intended.

Today's readings Psalm 36:5–11 | Isaiah 42:1–9 Hebrews 9:11–15 | John 12:1–11

It may seem unusual to broach the topic of financial transparency



and safety measures at the beginning of Holy Week. But stewardship and care for the poor are intrinsically bound. It would be a disservice if I did not acknowledge that Episcopal Relief & Development has established such safeguards. As a regular donor to Episcopal Relief & Development, I contribute with complete confidence that my donations to “the least of these” are used as intended..

TUESDAY IN HOLY WEEK, MARCH 26

*While you have the light, believe in the light, so that you may become children of light.
John 12:36a*

As we approach Good Friday, Jesus begins to collect and sum up his most important teachings and messages with his followers. In today’s passage from John, he reemphasizes the unique relationship Christians have with death: when a grain of wheat falls to the ground, what appears to be an end is, in fact, just the beginning. He then imparts a message that well applies to our long journey together this Lent: “The light is with you for a little longer. Walk while you have the light, so that darkness may not overtake you. If you walk in darkness, you do not know where you are going. While you have the light, believe in the light, so that you may become children of light.”

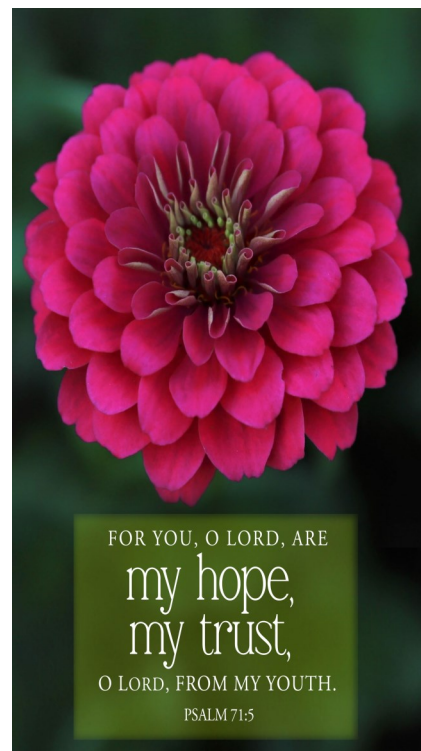
This passage encapsulates Jesus’ sense of urgency. Clearly, Jesus is referring to his own time on earth when he says, “The light is with you for a little while longer.” However, I believe his words are paradoxically timeless and universally applicable. In addition to urgency, he speaks of light as a symbol of hope, humanity, love and life—a primordial flame representing humanity’s resilience over the forces of evil in the world.

Our time on earth is brief, and our moments with our loved ones are rare and precious. As Jesus faces his impending crucifixion, he also understands the formidable forces converging on his followers. While we are in the light, we must walk in it, taking steps forward in response to the Gospel’s call, even as we acknowledge the day is growing shorter.

Today’s readings Psalm 71:1–14 | Isaiah 49:1–7 | 1 Corinthians 1:18–31 | John 12:20–36

When you feel like darkness is overcoming you, how can you return to the light? Think of a particular passage of Scripture, prayer or a hymn that draws you near to Jesus.

Say—or sing—it today.



WEDNESDAY IN HOLY WEEK, MARCH 27

*After he received the piece of bread, Satan entered into him. Jesus said to him,
“Do quickly what you are going to do.”* *John 13:27*

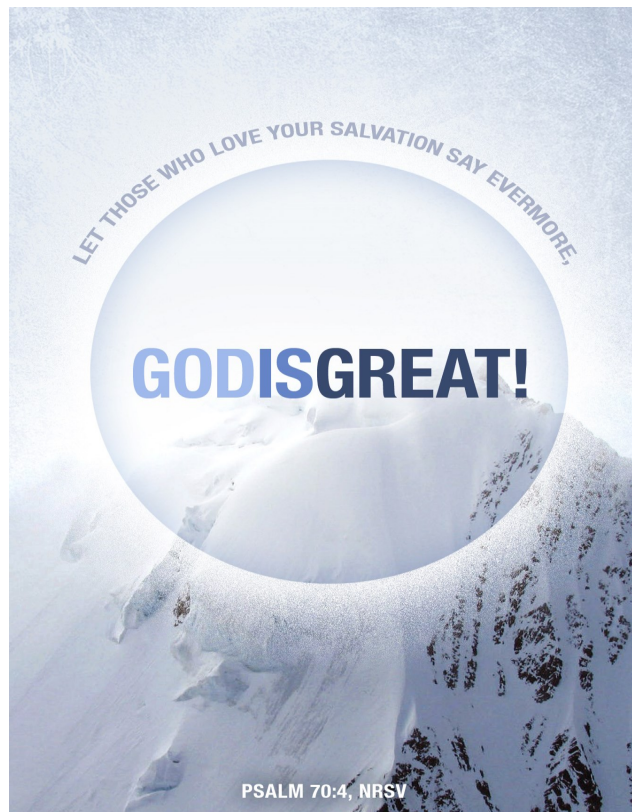
Today’s passage from John’s Gospel portrays an intimate and dramatic scene of pain and betrayal. Jesus is eating supper with his close friends when he becomes troubled in spirit and announces to the group that one of them will betray him. He then signals with a piece of bread dipped in a dish who it will be, and knowing full well what is to come, Jesus tells Judas to carry out his betrayal quickly.

Sometimes when I reflect on the Last Supper, I picture the famous painting by Leonardo da Vinci that depicts Jesus and his disciples all seated on one side of a very long table. John’s portrayal, however, suggests something less formal and much more intimate.

In this small group of friends, Jesus is able to dip his piece of bread, hand it to Judas, and get his message across immediately. Not only is this group of friends physically close, Judas is portrayed as being even closer. John’s Gospel makes a point of saying that Judas has been entrusted to make preparations for the celebrations and offer donations to the poor. The one who has been entrusted with great responsibility heads out into the night to carry out the ultimate betrayal.

Today’s readings Psalm 70 | Isaiah 50:4–9a Hebrews 12:1–3 | John 13:21–32

What is John’s Gospel trying to say to us here? What is the Gospel writer attempting to warn us about? How can it be that sometimes those who are seemingly closest to Christ betray all that he represents?





*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

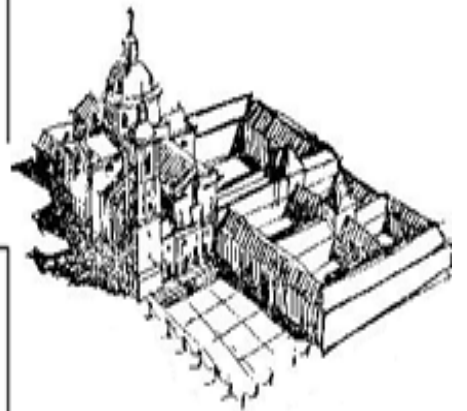
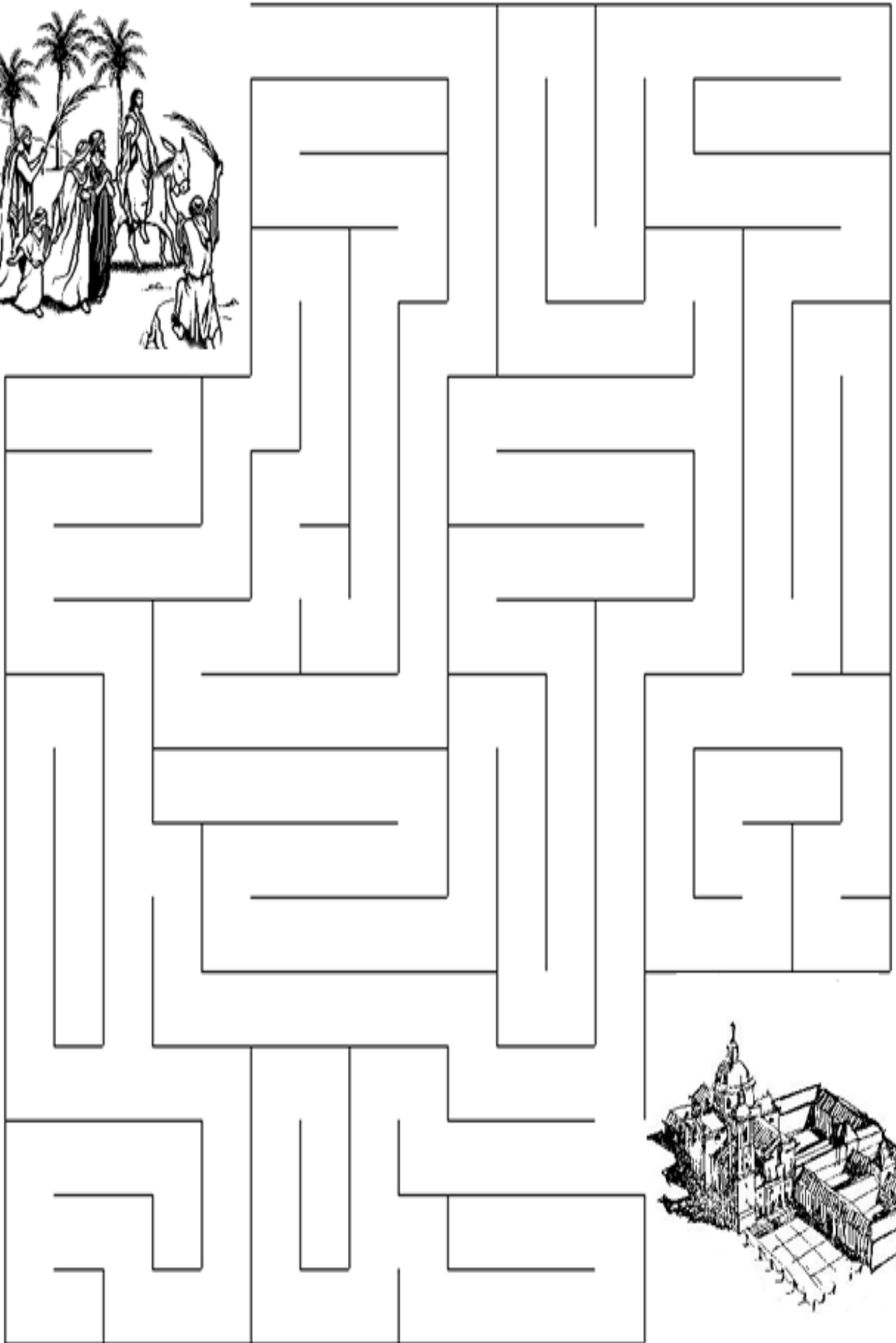
Anyone interested in *The Bridge* is welcome!

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



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Those who went ahead and those who followed shouted, "Hosanna!", "Blessed is he who comes in the name of the Lord!" (Mark 11:1-11)



The Triumphal Entry

*Hosanna
in the
Highest!*



Those who went ahead and those who followed shouted, "Hosanna!"
"Blessed is he who comes in the name of the Lord!" Mark 11:9 (NIV)

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

E	N	Q	G	Z	M	R	T	I	B	S	Y	K	O	L	W	F	V	H	U	C	J	A	P	X	D
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

- 18-9-15-15-23-4-1 _____
- 21-14-15-8 _____
- 21-15-14-23-13-11 _____
- 7-14-23-26 _____
- 11-24-7-1-23-26 _____
- 10-7-23-2-21-19-1-11 _____
- 19-14-11-23-2-2-23 _____
- 19-9-4-19-1-11-8 _____
- 19-1-23-18-1-2 _____
- 10-15-1-11-11-1-26 _____

COLT	HIGHEST	BRANCHES	HEAVEN	SPREAD
CLOAKS	ROAD	HOSANNA	BLESSED	VILLAGE