



Our Redeemer Lutheran Church
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OUR REDEEMER'S VOICE OCTOBER 2019

Follow-through

Fall has begun. As a neophyte gardener, I was somewhat surprised to learn that there are "fall" crops for us home gardeners. Many of them are in the cabbage and spinach families, things like broccoli, beets, rhubarb, Swiss chard, Brussels sprouts, and so on. Rick, our Master Gardener, gave us a talk on fall gardening. The danger to these crops comes from a surprising source. It seems that there is a white butterfly that loves to lay its eggs on the leaves. When they hatch, the tiny insects gobble and gobble until nothing is left for you to harvest. The home gardener has two choices. Choice one: keep your spring/summer plants as long as you can and then just put the garden to bed for the winter. Choice two is to protect your young plants with some sort of screen. He recommended a type of material that lets 90% of the sunlight through as well as rain.



Many of our gardeners have chosen option one. A couple of us have chosen to plant fall gardens. Kitty and I followed the advice given by Rick and covered our plots of endangered plants with the protective screen. It wasn't easy, but we did it. There is at least one other garden with similar fall plants, but no protective screen. The work of composting, tilling and planting was done, but not the follow-through of putting up the protective material. I am sorry to say, but it looks like Rick knew what he was talking about (again). The fall plants in our neighboring plots are providing the insects with a grand feast. The spinach, beets, rhubarb, broccoli, Brussels sprouts, and cabbage that are under our cover are doing just fine.



Now everyone at the fall gardening talk heard the same message. We all understood what Rick was telling us. Many of us, at least, thought a fall garden was a good idea. Some opted out as they considered the extra work such a garden entailed. Some opted out simply because fall crops are not exactly their favorite type of vegetables. Some planted but didn't protect their plants. So far, Kitty and I are the only ones who

planted and protected. So far, our fall crops are looking good. The difference between our good-looking spinach and the spinach that is providing insect food is follow-through. We heard. We understood. We agreed. We implemented.

I got to thinking about our spiritual life. Let us take daily Bible reading as an example. We might sit in a worship service and hear a sermon encouraging us to spend time daily in the Bible. It is not a difficult message to understand. The Pastor waxes eloquently about all the benefits of a life so saturated with the Divine Word. After the sermon is over, you can give it your "amen." You agree. Spending time daily reading the Bible is a good and God-pleasing thing to do. You understand that the Holy Spirit works through the Word to create and sustain faith. You understand that, when life gets difficult, the word gives you strength. You understand that the Bible guides us in a God-pleasing prayer life. So, you have heard, understood, and agreed with the message.

If, however, there is no follow-through, then the message has no lasting value for you. I am reminded of the parable of the sower in Matthew 13. The seed, Jesus explained, was the word. The fate of the seed differed. Some was on shallow ground that sprang up quickly but was destroyed by the heat of the day. Some was among thorns and was choked out. Some was immediately gobbled up by birds. Some, of course, hit good earth, sprouted, and produced a good crop. In the sermon on the value of Bible reading, some reject it as a waste of time (gobbled up by the birds). Some recognize the value of it, but simply can't find the time (planted among the thorns). Some get all excited and start out daily reading the Bible, often with a very ambitious plan, only to lose heart when they do not become spiritual giants in a month or two (shallow ground). Some actually implement the sermon by daily reading the Bible, day

after day (good soil). This is the person who reaps the harvest of a rich understanding of the word. That is why they “get” more from the sermons. That is why they “get” more from Bible studies. That is why they “get” more as they take a walk and are able to marvel at God’s goodness. That is why they can even read a “secular” book, or go to a “secular” movie, and find themes that echo God’s thought in the Bible.

Our Swiss chard is doing well because we implemented the instructions we received. May we implement the directions we receive from the Lord through his word. Then we will see a rich harvest also. Amen.



Digging In



The Nicene Creed Second Article, Part 5

And [I believe] in one Lord Jesus Christ, the only-begotten Son of God, begotten of His Father before all worlds, God of God, Light of Light, very God of very God, begotten, not made, being of one substance with the Father, by whom all things were made; who for us men and for our salvation came down from heaven and was incarnate by the Holy Spirit of the virgin Mary and was made man; and was crucified also for us under Pontius Pilate. He suffered and was buried. And the third day He rose again according to the Scriptures and ascended into heaven and sits at the right hand of the Father. And He will come again with glory to judge both the living and the dead, whose kingdom will have no end.

Last month we began considering the phrase “Lord Jesus Christ” by thinking about the word “Lord” and its biblical background. We now turn our thoughts towards the words “Jesus Christ.”

“Jesus” is the proper name for our Lord. “Christ” is actually a title. Jesus is the name the angel instructed Mary to name her child (Matthew 1:21; Luke 1:31). Some people like to use a Hebrew or Aramaic form of the name, like Yeshua, and that is okay so long as they are not smug about it. They are no more correct or incorrect. “Jesus” is a reflection of what we have in the New Testament which was written in Greek.

In Matthew’s account of the birth of Jesus, an angel appears to Joseph in a dream to assure him that Mary has not been compromised and that her child will be the Son of God. The angel says, “She will bear a son, and you shall call his name Jesus, for he will save his people from their sins” (Matthew 1:21). The meaning of the name Jesus is “the Lord saves.” Therefore, the name given Jesus is a bit of a play on words. His name also reveals his purpose. The Lord, Emmanuel, has become flesh for the purpose of saving humanity.



The title “Christ” has a very long history. It means “anointed one.” Because of the long history of the word, some have imported ideas concerning the word from ancient or modern sources that have nothing to do with the biblical use of the word. I will not bother going down those rabbit holes here.

In the Old Testament, anointing was a way of installing someone into some office, most typically as a king (1 Samuel 10:1), but also used often for priests (Exodus 30:30) and occasionally for prophets (1 Kings 19:16). Therefore, an “anointed one” was someone who had received or filled an important office.

You should know that the word “Christ” is actually a Greek word. The Hebrew word meaning “anointed one” is “Messiah.” Because the New Testament is written in Greek, and because Greek was the near-universal language in the First Century (especially in the lands east of Greece, having become so because of the influence of Alexander the Great’s empire and the successor kingdoms that came from it), we commonly use the word “Christ.” “Christ” is the word used in the Greek translation of the Old Testament that was in common use in Jewish circles in the lifetime of Jesus. Again, neither is better than the other, just like it is not better to say the word in Aramaic – it all means the same thing.

Jesus is the “Anointed One” to whom all the Old Testament anointed ones pointed. They were “types” and Jesus is the “antitype” (or if you prefer, the “prototype”). That is to say, they are shadows of the fulfillment, who is Jesus. They were reflections of Jesus. These types, shadows, images, reflections, were always less than the fulfillment, but nonetheless pointed to the ultimate reality: our Lord Jesus Christ.

Next month we will go into this thought in more detail. Until then, "the grace of our Lord Jesus Christ and the love of God and the communion of the Holy Spirit be with you all" (2 Corinthians 13:14). Amen.



Reformation, Why Remember?

A Devotion by Rev. Ken Klaus

1 Corinthians 16:13-14 - *Be watchful, stand firm in the faith, act like men, be strong. Let all that you do be done in love.*

As far back as I can remember, I have celebrated Martin Luther and Reformation Day.

When I was a little Lutheran, I grew up in an Irish Catholic neighborhood. That means, every Friday, I said to the Catholic kids: "You have to have stinky, smelly, bony fish, while I'm having a burger for supper. I can have a burger because of Luther and the Reformation."

Back then I could run fairly fast.

On Ash Wednesday, all the Catholic kids had a cross of ashes prominently placed on their foreheads. That's why on Ash Wednesday we Lutheran lads would say to our Catholic counterparts, "What's that on your forehead? It looks like a target. I don't think I'd like the priest to put a target on my head. We don't have targets on our heads because of Martin Luther and the Reformation."

Yup, back then I could run fairly fast. But times have changed, haven't they? In Catholic homes, Friday fish is an option, and in Lutheran churches the imposition of ashes is no longer a heresy.

All of which explains why many people don't celebrate Reformation Day.

Think about it: how many Reformation Day presents have you received? The newspapers haven't reminded us of how many shopping days were left until Reformation Day. The TV stations haven't told us where we can go to see the houses with the best Reformation Day lights, and my community doesn't have a Reformation Day parade or Reformation Day fireworks.

I wonder how many of you are having a special Reformation Day meal today. There's no such thing as a Reformation Day turkey, and you don't hunt brightly-colored Reformation Day eggs, and Martin Luther doesn't come down your chimney to leave gifts.

That's why Reformation Day has become a custom which is pretty much reserved for, and remembered by, a diehard group of pastors and laypeople who are perceived as having nothing better to do with their afternoons on the last Sunday in October.

You see, we are living in an age which still needs a Reformation. In Luther's day the Church was making up laws and saying, "These have come from God." Today, many churches are taking God's laws and saying, "These no longer are in effect." In Luther's time the Church said, "You need to buy indulgences to be forgiven of your sin." Today, more than one church says, "Sin? What is sin?"

Truly, our battles are not the same as Luther's because the pendulum of heresy has swung. That being said, in an age when political correctness has usurped the authority of the Word, the need for faithful preachers and committed Christians remains as strong as ever. The Savior still stands, His nail-pierced hands extended in welcome to all who are called to faith by the Holy Spirit. It is right that we point clearly and unerringly to the Lamb of God who takes away the sins of the world.

Ours is a time when God's people need to join with Luther and say, "Here I stand."

THE PRAYER: Dear Lord, for the Reformers of the past, we give thanks. Grant that we, in our own age, may stand fast to the Scripture, and the Savior—whose life was given so we might have forgiveness and eternal life. In Jesus' Name. Amen.

Arlen D. Besel – Ambassador





This period starts with Jesus' teaching on forgiveness and faith. It continues relating the miracles He performs. In the letter to the Hebrews, we are reminded of Christ's deity and His incarnation. Our Gospel continues with parables such as the widow and reluctant judge.

The story of Ruth reminds us that the women in those times had a role in the Biblical narrative. Her courage saved the Jews of that day from death.

The Old Testament story of Joseph's encounter with the Lord and being renamed Israel is shared. This happened just before he was reunited with Esau.

The Reformation texts include the time when Jesus reminds the Jewish believers that their heritage and Abraham was no longer something to be trusted; now they had the Living Word and needed to trust Him.

In Romans we are reminded that justification comes from faith alone since Jesus had fulfilled the law in our behalf. The Jews were inclined to trust the Law to save them and resisted Jesus' message.

The Pentecost season ends in October with Reformation Sunday; heralding the rebirth of the knowledge of grace through faith in Jesus Christ alone. The remainder of the church year includes All Saints Day, and the final three weeks of Pentecost and Thanksgiving.

Take advantage of these service reminders.

Arlen D. Besel—Worship

ORCHARD Encounters – One Gardener's Experience

- ◆ Casual conversation turns serious: neighbor shared that they loved to watch the garden's progress; but couldn't participate due to stressful life, job, etc.; this offered the opportunity to share God's love & concern for this person & His promise to help & comfort in all of life's challenges. Note: if the garden was not there, this opportunity would not have happened.
- ◆ Casual conversation turns to invitation: while shopping in a home improvement store's garden section, a person in the store asked for help picking out (& picking up!) plant soil, which led to invitation to rent a garden plot, which led to family coming to tour garden space, which led to exchange of information & invitation to worship with us. Note: if ORCHARD did not exist, this opportunity would not have happened.
- ◆ Digging offers prayer support: while breaking ground for our garden space, a teenage youth approached & asked questions about God & prayer for his mom's upcoming surgery – he was concerned because she had had 2 previous surgery's which hadn't helped & wondered if God would listen or care, which led to many more questions & answers about God. Note: if we had not decided to grow a community garden, this opportunity would not have happened.



This is but one person's encounters & not all of them, to be sure, but it gives you an idea of what God is doing through a garden to touch & heal hearts & lives. Remember, this is the primary reason we began ORCHARD—to reach out with the love of God in Christ Jesus to our neighbors; it's working!



Orphan Grain Train

Our Orphan Grain Train, Mid-Atlantic Branch (<https://www.ogt.org/branches/mid-atlantic/>) has their new warehouse up and running (89 Line Road, Malvern, PA 19355). They are having an Open House on Saturday, October 19, to which Pastor and Kitty have received an invitation. We will see their new facility and participate in the dedication service. Our Redeemer's contact person for this God-pleasing work is our newly elected chair of Social Ministry, Ruth Hewlett (Thank-you Ruth for accepting this position). Anyone who desires to support this outreach with the love of Christ Jesus can speak with her.

Singing through the Hymnal

Our group has almost finished singing through the hymnal. Pastor uses the list the group is developing every week. All we have left are the Liturgical Music section (942-963) and the Nation and National Songs section (964-966). In addition to these, there are twenty-three Bonus Hymns, which the group will sing

and report on whether they know the tunes or not. Our next gathering will be following the worship service on Sunday, October 13. Everyone is welcome. The only requirement is that you have an opinion (it doesn't hurt if you like to sing!).

Professional Church Workers Event

The Southeastern District (<http://se.lcms.org/>) of the LC-MS (<https://www.lcms.org/>) holds annual Professional Church Workers events to support our -you guessed it - professional church workers. Because our district stretches from Delaware to South Carolina, these events are divided between district-wide ones and regional (north and south) ones. This year the event is a regional one and the one for the northern region is being held on Tuesday, October 22, at Good Shepherd Lutheran Church in Herndon, VA (<http://gslcva.org/>). The focus this time is on the relationship between Christianity and science and the main speaker is both a scientist and an LC-MS Lutheran. Pastor and Kitty (our church secretary) will be attending so the church office will be closed. The event begins at 9:30 AM and concludes at 3:30 PM. Pastor and Kitty will be driving down to Virginia that morning and return that evening.



Reformation Sunday

Martin Luther nailed his famous 95 Theses on the Castle Church door on October 31, 1517. These debate topics sparked the movement we call "the Reformation." Quite naturally, then, we recognize October 31 as Reformation Day. In years past, Lutheran churches often held special celebratory services on this day, often joining other area Lutheran congregations for a mass service, combining choirs, and so forth. In most areas today this is but a fond memory. It seems most follow the practice we do here at Our Redeemer and move the celebration to the last Sunday in October. So Sunday, October 27, will be celebrated as Reformation Sunday (instead of Pentecost 20). We will have a special worship service to celebrate the day. Plan to attend. This is the first special service that marks our moving into the season of special services (Thanksgiving, Advent, Christmas, etc.).

Hebrews Study

Our Thursday Bible study continues through the book of Hebrews at "breakneck" speed (for pastor), often completing a chapter in just two meetings and never more than three. During October the class is scheduled to meet on the Wednesdays of October 2, 23 and 30. We gather at 2:00 PM in pastor's office. Of course, everyone is welcome. After we finish Hebrews, the class has decided to move to a study of the Augsburg Confession, using the video material provided by 1517. (an organization whose mission is "to declare and defend the Good News that we are forgiven and free on account of Christ alone," <https://www.1517.org>). The Augsburg Confession is one of the very foundational documents of Lutheranism. Again, all are welcome.

1517.



BAB PROJECT

The homeless and the environment need our help and compassion! Our charity workshop B-A-B, Build-A-Bag, is a ministry of making sleeping bags created from recycled, donated bedding. No sewing skills are needed; there are many, varied steps to complete these bags, such as: sorting, cutting, threading needles, machine stitching, and hand blanket stitching the puzzling pieces together into 3 layers 7'x7'. We will resume our workshops at ORLC in October.

Dates: first and third Saturdays & second and fourth Tuesdays

SAT.10/5, TUE.10/8

SAT 10/19, TUE 10/22

Times: 10 am -- 2 pm

All are welcome, bring your lunch as we chat and create. WE'LL SEE HOW THAT WORKS.

BONNIE 302-598-1091 CELL/TEXT, email. Bonniejohnston415@comcast.net

LWML News

The Lutheran Women's Missionary League (LWML) is the Lutheran Church-Missouri Synod's (LC-MS) women's organization and has done so many great things at local, regional, national and international levels that one could not begin to recount them here. We are excited that our local LWML chapter has recently been reactivated. We will hear more about the LWML on Sunday, October 6, as that is LWML Sunday. In recognition of the important role women

have served in, both here and elsewhere, our ushers, lay-readers, and so forth, will all be ladies on this Sunday. We will also hear a short talk about the LWML.



We have been invited to two retreats!

The first is in Seaford, DE, Saturday, 10/19, 9am-3 pm—"Contagious Joy" - Cost = \$20—deadline for registration is 10/12.

The second retreat is in Ocean City, MD Friday-Sunday, 11/1-3—"Perseverance: Praying Through Life's Challenges" - Cost = \$105 (registration fee only)—deadline for registration is 10/11. Ruth & Kitty are already registered & Ruth says the room can accommodate 2 more, so join them & the other ladies in their ocean-view hotel room!

More information on these retreats is posted in the narthex on the bulletin board.

Thanks to everyone who baked (or didn't bake, but donated) for our sale in support of missionary Kate Phillips! LWML Sunday is the first Sunday in October; we need ladies to volunteer to take part in the service: ushers, greeters, lector, etc. Please let Kathy O'Malley know how you are willing to help—omalleykathmar@gmail.com. Our next quarterly meeting is Saturday, 11/9, 9am-noon.

We have received word from Concordia Theological Seminary Fort Wayne that we have officially *adopted* Deaconess Kate Phillips! Now it is up to us to decide how we will support her, uplift her, pray for her, etc. as she finishes her degree and serves Jesus in the Dominican Republic. We have already raised some funds for Kate and will continue to do so this coming year. Also, we will send her cards & letters; watch for opportunities to help our student/missionary!



CHECA Yard Sale

The CHECA Neighborhood Association is having their fall yard sale on Saturday, 10/5; if you wish to participate, you will be responsible for your own items. This is a great way to connect with our neighbors, so bring something, set up a table & get to know ORLC's neighbors! The event runs from 8 am until 2 pm.

October Birthdays

- 5 Arno Kissell
- 9 Kitty Rickert
- 19 Roma Balram
- 23 Laurel Pearson
- 24 Bob Johnston



Anniversaries

- 6 Greg & Carla Fiske
- 28 Len & Charlu Schott

If we missed your special day, please call or email the church office with your info so we can celebrate with you!
(302) 737-6176; secretary.orlcde@outlook.com

OCTOBER BIBLE READINGS

- | | | | |
|-----------|--------------------------------------|-----------|-------------------------------------|
| 1 | Jonah 2:2-9
Jeremiah 32-34 | 16 | Psalm 119: 73-80
Ezekiel 19-21 |
| 2 | Psalm 114
Jeremiah 35-37 | 17 | Psalm 119: 81-88
Ezekiel 22-24 |
| 3 | Psalm 115
Jeremiah 38-40 | 18 | Psalm 119: 89-96
Ezekiel 25-27 |
| 4 | Psalm 116
Jeremiah 41-43 | 19 | Psalm 119: 97-104
Ezekiel 28-30 |
| 5 | Psalm 117
Jeremiah 44-47 | 20 | Psalm 119: 105-112
Ezekiel 31-33 |
| 6 | Psalm 118
Jeremiah 48-50 | 21 | Psalm 119: 113-120
Ezekiel 34-36 |
| 7 | Psalm 119: 1-8
Jeremiah 51-52 | 22 | Psalm 119: 121-128
Ezekiel 37-39 |
| 8 | Psalm 119: 9-16
Lamentations 1-2 | 23 | Psalm 119: 129-136
Ezekiel 40-42 |
| 9 | Psalm 119: 17-24
Lamentations 3-5 | 24 | Psalm 119: 137-144
Ezekiel 43-45 |
| 10 | Psalm 119: 25-32
Ezekiel 1-3 | 25 | Psalm 119: 145-152
Ezekiel 46-48 |
| 11 | Psalm 119:33-40
Ezekiel 4-6 | 26 | Psalm 119: 153-160
Daniel 1-3 |
| 12 | Psalm 119:41-48
Ezekiel 7-9 | 27 | Psalm 119: 161-168
Daniel 4-6 |
| 13 | Psalm 119:49-56
Ezekiel 10-12 | 28 | Psalm 119: 169-176
Daniel 7-9 |
| 14 | Psalm 119: 57-64
Ezekiel 13-15 | 29 | Psalm 120
Daniel 10-12 |
| 15 | Psalm 119: 65-72
Ezekiel 16-18 | 30 | Psalm 121
Hosea 1-4 |
| | | 31 | Jonah 2:2-9
Hosea 5-7 |

