

Our Redeemer's Voice



June 2022

Pentecost Controversy

The first Sunday in June is Pentecost Sunday. This day is often called the "birthday" of the Church. The disciples, about 120 people, gathered in a large upper-room. Suddenly there was first the sound of a mighty wind, maybe like a tornado. Then tongues of flame seemed to come from heaven and rested on each of the disciples. Having now been filled with a unique outpouring of the Holy Spirit, the disciples began to speak in foreign languages. Though the text does not explicitly say so, they must have exited the building and entered the street.

The sound of the wind attracted quite a crowd. It was rather chaotic, so some of the bystanders thought the disciples were drunk. Peter got up and delivered his Pentecost Day sermon. In the sermon he not only explains what

is happening, but preaches about Jesus. When he finished the sermon we read:

³⁷Now when they heard this they were cut to the heart, and said to Peter and the rest of the apostles, "Brothers, what shall we do?" ³⁸And Peter said to them, "Repent and be baptized every one of you in the name of Jesus Christ for the forgiveness of your sins, and you will receive the gift of the Holy Spirit. ³⁹For the promise is for you and for

your children and for all who are far off, everyone whom the Lord our God calls to himself." ⁴⁰And with many other words he bore witness and continued to exhort them, saying, "Save yourselves from this crooked generation." ⁴¹So those who received his word were baptized, and there were added that day about three thousand souls. (Acts 2:37-41)

For 1,500 years the Church rejoiced that this promise of baptism was offered, not only to the adults present but also to their entire families. Those families certainly included, not just older children, but also infants. Peter did not say, "and to your children once they grow-up or once they understand what is going on." They are simply included.

Christians rejoice because faith in Christ is the only way to be saved, but infants cannot comprehend the word of faith (Romans 10:8). They need to be brought to faith another way. That other way is Baptism. Through Baptism the Holy Spirit works faith in an infant. So Peter can say, "Baptism doth also now saves us" (1 Peter 3:21 KJV).

During the Reformation, a faction of those who broke with the Roman Church rejected infant baptism (along with a lot of other things). They believe that baptism was a symbol only and so a war of words broke out. This war troubled many. It continues today and continues to trouble many, drawing them away for the clear words of Scripture to human reason and logic. Christians who cling to the Apostolic understanding of Baptism, though, continue to find the hope and comfort the Holy Spirit places in those waters at the very first Christian Pentecost. They continue to bring their little children to Jesus.

¹⁵Now they were bringing even infants to him that he might touch them. And when the disciples saw it, they rebuked them. ¹⁶But Jesus called them to him, saying, "Let the children come to me, and do not hinder them, for to such belongs the kingdom of God. ¹⁷Truly, I say to you, whoever does not receive the kingdom of God like a child shall not enter it." (Luke 18:15-17)

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Our Redeemer Lutheran Church
10 Johnson Road
Newark, DE 19713
302-737-6176
www.ourredeemernewark.org
Rev. Dr. John Ricket, Pastor

It has been said that baptism is our own personal Good Friday and Easter because we have been united with Jesus' death and resurrection through the waters of Baptism. We can also say that our Baptism is our own personal Pentecost. For through the waters of Baptism the Holy Spirit had entered our lives, calling us to faith in Jesus. Through our baptism we join the 3,000 that were called to faith at the first Pentecost, that is, we are made members of the Church, the Body of Christ.

Blessings in Christ,

Pastor



DIGGING IN *The Nicene Creed* *Third Article, Part 4*

of the world to come. Amen.

Last month we continued our look at the Third Article of the Nicene Creed by considering our confession that the Holy Spirit is the "giver of life." This month we turn our thoughts to the phrase "who proceeds from the Father and the Son."

When we began this series on the Nicene Creed we spoke of the Arian heresy that sprung up in Egypt and spread around the Roman Empire. This heresy focused on demoting the Son, making him part of creation and a second-class God. So the Second Article of the creed was rather long. There was little controversy over the Holy Spirit so the original creed simply said "And we believe in the Holy Spirit." In the following decades, the biblical and historic understanding of the Holy Spirit as the Third Person of the Trinity came under attack, especially in the Eastern part of the Empire, by the Pneumatomachians, who denied the deity of the Holy Spirit. Thus, the Third Article was expanded by an ecumenical council in 381. The phrase "who with the Father and the Son together is worshiped and glorified" made it plain that, along with the Father and the Son, the Holy Spirit is to be worshiped as God, Third Person of the Trinity.

The original phrase about the proceeding of the Spirit simply said (in Greek and Latin), "who proceeds from the Father." This balanced with the description of the Son as being "begotten." The words "and the Son," were added by the council of Toledo in 589. This was a local council and not an ecumenical council, so the Eastern Churches did not recognize it. They still don't.

Much of the Western Empire had fallen to barbarian invaders. While the Roman West had embraced the biblical view of Jesus, as expressed in the Nicene Creed, the barbarians had embraced the Arian heresy. Over the centuries Rome sent missionaries who sought to share an accurate understanding of who Jesus is. When the Nicene Creed stated that the Holy Spirit proceeded from the Father, with no mention of the Son one way or the other, Arian believers understood this to mean the Son was subordinate or inferior to the Father. The council of Toledo, following the lead of such Church Fathers like Tertullian, Marius Victorinus, Ambrose and Augustine, added the Latin word "filioque," which means "and the Son." This made it clear that "such as the Father is, such is the Son" (Athanasian Creed).

In the East, the Pneumatomachians were still troubling the churches. The word "filioque" seemed to demote the Holy Spirit, placing the Son ahead of him. So, it seemed, the Father and Son might be co-equal, but the Spirit becomes a junior partner. This, of course, was never the intention of the Council of Toledo. The Church has always confessed that "in this Trinity none is before or after another; none is greater or less than the other" (Athanasian Creed).

Contributing to this misunderstanding are two key factors. One, fewer and fewer people could speak Greek and Latin equally well. Second, in the Greek language, there are two different words that can be translated as "proceeding." One of those words is used, in scripture, only of the Holy Spirit proceeding from the Father. The other one is used of the Spirit proceeding from the Son also. The Greek language allowed the Eastern Church to make this distinction, but the Latin language didn't make it easy for the West to make the distinction.

We will continue this examination next month but one thing I should make clear already is that the Church Fathers always understood God the Father as the ultimate source of everything. The word filioque was never intended to deny this truth. So, next month we will continue to examine the phrase "who proceeds from the Father and the Son." 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.

**THE HOLY SPIRIT
PROCEEDS FROM THE
FATHER & THE SON**

THROUGH THE WORSHIP WINDOW



JUNE-TRINITY

The first Sunday in June notes the Day of Pentecost when the Holy Spirit infuses the church body. And then we begin celebrating Trinity which goes through to the Reformation Day.

The Gospel lessons begin with Jesus' claims about Himself. He reminds the Jews that being sons of Abraham does not sin as they do. For sinners belong to Satan.

Even the Samaritans opposed Him. He noted the cost of following Him when people were unsure.

At this point Jesus sends out 72 disciples to prepare for His coming visit.

The Old Testament begins with the story of the tower of Babel where God confuses the languages so that the people would move out into the world.

Isaiah speaks of judgment and salvation as it will be found in later times. There is the experience of Elijah that reminds us of our human fears and God's care for us. Elijah was never in real danger, but he let his fear interfere.

The Epistle lessons begin with the Pentecost experience and the outflow of the salvation message. The message in Galatians includes the freedom that is ours in Christ, a freedom that requires our devotion to the Lord in our lives.

As we move through June let us focus on Jesus.

Arlen D. Besel-Worship

HE IS ARISEN! GLORIOUS WORD

This Devotion was written by Dr. Carol Geisler

"He is arisen! Glorious Word! Now reconciled is God, my Lord; The gates of heav'n are open. My Jesus did triumphant die, And Satan's arrows broken lie, Destroyed hell's fiercest weapon. O hear what cheer! Christ victorious, Rising glorious, life is giving. He was dead but now is living!"

We know the pain and frustration when divisions arise between friends or within families. Relationships may remain broken unless the parties in disagreement can be reconciled—brought together again. Our sinful ability to shatter relationships stretches back to Eden. The members of the first family, Adam and Eve, rebelled against their Creator and disobeyed His Word as they ate the fruit forbidden to them. They were driven from paradise, carrying the burden of broken relationships with one another, with creation, and with God.



It is a burden of guilt and shame that we carry too, the terrible ability to harm relationships. Through our sin we have brought on ourselves the eternally deadly burden of a broken relationship with God. There is nothing we can do to reconcile ourselves to God. In our fallen sinfulness, we would not even want to do so: "The mind that is set on the flesh is hostile to God, for it does not submit to God's Law; indeed, it cannot" (Romans 8:7). It was God alone who acted in grace to reconcile us to Himself.

God sent His Son into the world to be our Savior. Jesus took our sinful brokenness, our inclination to destroy relationships, and our every sin onto Himself and carried that shameful burden of guilt in His own body on the cross. There, our Savior "did triumphant die." We may think of death as defeat, but not this time. By His sacrifice, Jesus "destroyed hell's fiercest weapon," death itself. "Satan's arrows," those temptations and schemes used from Eden onward, fell broken at the foot of the cross. Jesus suffered the penalty of death that should have been ours; death has lost its power over us. Our sins have been washed away in Jesus' blood.

At the cross, our broken relationship with God was fully healed. In Jesus "all the fullness of God was pleased to dwell, and through Him to reconcile to Himself all things, whether on earth or in heaven, making peace by the blood of His cross" (Colossians 1:19b-20). Our hymn proclaims, "Now reconciled is God, my Lord; the gates of heav'n are open." Through Jesus' death and resurrection, God has brought us back to Himself. In Christ, we are free to forgive others as we have been forgiven and to seek within our daily relationships the reconciliation we know in Christ. We are also called to share the Good News of salvation with others, so that by faith in Jesus they too will know the reconciliation of God. "O hear what cheer! Christ ... was dead but now is living!"

Arlen D. Besel-Worship

NEWS & NOTES

Congratulations Sarah Tackitt!

Sarah Tackitt becomes the newest confirmed member of Our Redeemer Lutheran Church on Sunday, June 19th. Following the service there will be a celebration

(at the church) to recognize this important milestone in her life. Sarah is also our newest lay reader and has graced our church with her beautiful voice during special church year events. Everyone at Our Redeemer looks forward to watching Sarah grow in faith and talent. Congratulations to Sarah and to her family who support her.

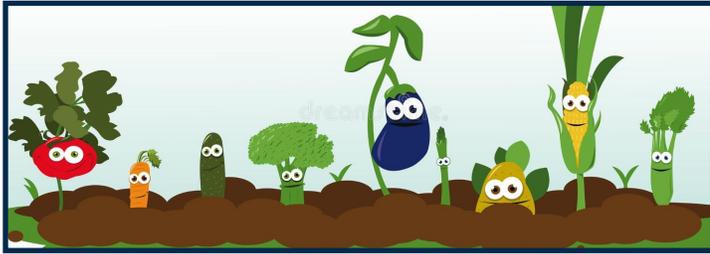


O.R.C.H.A.R.D Harvesting Has Begun

On June 12, following the church service, there will be a shot O.R.C.H.A.R.D blessing service next to the garden. Gardeners have been busy preparing their plots and carefully selecting the produce to grow in the garden.

By end of month June you will notice the new shed.

This is the fourth year for the O.R.C.H.A.R.D project. We are pleased to announce that we have several new community gardeners joining the project this season. This is in line with our goal is to encourage more people in the neighborhood and surrounding community to join our garden each year.



An additional goal this year is to increase knowledge of the Food Bank of Delaware among the gardeners as they socialize and work on their plots. If you have questions, or would like to volunteer to help with food bank deliveries, please contact Robin.

Build-a-Bag

Our scheduled work sessions will resume in September. We hope you will join us in the fall.

Little Lending Library

Books are always needed to restock the library at least once a month. We seek children's books for all ages as well as some adult novels and history books. The break in weather has brought more people out. It is not unusual to see neighborhood children and teens sifting through the library looking for a book.

The word seems to have spread and the library is drawing new folks seeking books.

If you need someone to pick up books at your house, Please contact Julie. Thank you for any help you can give.

Evangelism

If you are interested in serving in a church leadership positing, as chair for the Evangelism committee, please contact Steve Dibenedetto or other member of the church council.

Property Board



A sincere thank you to Arlen, Lina, Stephen and Emily for joining Bob at the window washing party on May 21st.

Bob reports that, with five, the work was completed in under an hour. For those of you who missed out on this event and wanted to attend, no worries, another opportunity will be coming up in the fall. Screens will be removed and cleaned at that time.

In the meanwhile, If you notice anything that needs attention, please contact Bob.

Orphan Grain Train

Orphan Grain Train is preparing for our usual October fund raiser. I will again be selling shopping passes for \$5. This gives you a discount for the Boscovs Friends Helping Friends sale on October 19.

The discount is 25% on most purchases, including items already on sale. OGT keeps the \$5. With the cost of shipping increasing, we are hopeful for a successful sale.

The coupon can be used at any Boscovs location. Contact Ruth for more information.

Commemoration of Boniface of Mainz, Missionary to the Germans

The Lord be with you. **June 5th** is set aside on our, and numerous other, liturgical calendars to remember Boniface of Mainz. He was born in England around 672/3 to land owning peasants and named Wynfrith (or Winfred). When his father became seriously ill, he was sent to the Benedictine school at Exeter and then to the Benedictine monastery at Nursling, a place of learning and missionary activity. Wynfrith was ordained there, and he became director of the monastic school and wrote the first Old English Latin grammar and several poems.

When he was about forty years old, ca. 716, he received permission from his abbot to begin missionary work in Frisia (northwest Germany and the northern Netherlands), a part of the kingdom of the Franks and the scene of widespread rejection of Christianity. Willibrord, the Apostle of Frisia, had prepared the way from his base at Utrecht by establishing relations with the Frankish rulers and gaining papal support for missionary work there. After exploring the possibility of a mission, Wynfrith recognized that the time was not ripe, and within a year he returned to his monastery. His abbot died in 717, and Wynfrith was elected his successor, but in 718 he resigned in order to go to Rome to ask the pope for a missionary assignment. On May 15, 719, Gregory II gave him broad missionary jurisdiction, urged him to consult with Rome whenever difficulties arose, and gave Wynfrith the name of Boniface (*Bonifatius*), perhaps from *bonum facere* (to do good) or *bonum fatum* (good destiny) or perhaps a Latin approximation of the Old English Wynfrith, "delight in peace."

The newly commissioned missionary went to Thuringia, preaching to secular leaders and attempting to reform the partly pagan clergy. In 719 he went again to Frisia, after the hostile Duke Radbod had died, to study Willibrord's missionary methods. In 721 he went on his own to Hesse, established a monastery there, and baptized many converts (thousands, his biographer says) on the Day of Pentecost, 722.

The pope, learning of his success, invited Boniface to Rome and November 30, 722, consecrated him bishop for the German frontier without a fixed diocese. He provided him with a collection of rules and letters of recommendation to important persons whose protection was essential to Boniface's success. He returned to the mission field, and one of his first acts, it is said, was to fell the sacred oak tree of Thor at Geismar in Hesse. When he was not harmed for this action, many of the people were converted, and with the wood of the tree, Boniface built a chapel in honor of St. Peter.

Bishop Boniface stayed two years in Hesse and then for ten years (725-735) worked again in Thuringia, where Frankish and Irish missionaries had made a start. Despite struggles with pagan corruption of Christian clergy and ceremonies, Boniface enjoyed a fruitful mission, supported by gifts from the Benedictines in England.

Pope Gregory III elevated Boniface to the rank of archbishop in 732 and asked him to consecrate missionary bishops. In 737 Boniface made his final visit to Rome, spent a year there, and was asked by the pope to organize the German Church. In 738 he returned to Germany as papal legate and established new bishoprics and abbeys. In 744 he established the most famous of his monasteries at Fulda, which became the center of German spiritual and intellectual life. Boniface assisted in reforming the Frankish Church (742-747), and upon the deposition of Gewiliob, the bishop of Mainz, who had killed his father's murderer, Boniface was made archbishop of Mainz, for although he had been archbishop since 742, he had never been assigned a see. Ten years later he resigned his position to engage in mission work among the Frisians (thus returning to where his missionary work had begun). Once again, the now aged missionary was successful in his work. But at sunrise on June 5, 754, at Dokkum, Boniface, while reading the Gospel to a group of neophytes on Pentecost, a band of pagan Frisians attacked, and all were massacred. At Fulda, along with the remains of Boniface, is preserved a Gospel book that has been slashed in several places and that is purported to have been held by Boniface when he was killed.

Boniface's standard approach to missionary work was to enter an area with a number of fellow monks. They would establish a monastery as a base of operations. From the monastery they would reach out with the Gospel. Along with sharing the word of God, they also shared other advances which today we consider secular. This might be advances in medicine, education, agriculture, administration, or whatever skills the monks had. As such the locals saw the Gospel lived out. He is remembered as a great missionary and reformer of the church.

Prayer of the Day: Almighty God, You called Boniface to be a witness and martyr in Germany, and by his labor and suffering You raised up a people for Your own possession. Pour out Your Holy Spirit upon Your Church in every land, that by the service and sacrifice of many Your holy name may be glorified and Your kingdom enlarged; though Jesus Christ, our Lord, who lives and reigns with You and the Holy Spirit, one God, now and forever. Amen. Blessings in Christ



Statue of St. Boniface in Mainz

Some Light Humor: A Cat Dies and Goes to Heaven ...

God meets the cat at the gate and says: "You have been a good cat all of these years. Anything you desire is yours, all you have to do is ask."



The cat says: "Well, I lived all my life with a poor family on a farm and had to sleep on hard wooden floors."

God says: "Say no more." Instantly, a fluffy pillow appears.

A few days later, six mice die and go to heaven. God meets them at the gate with the same offer that he made the cat. The mice said: "All our lives we've had to run. Cats, dogs and even women with brooms have chased us. If we could only have a pair of roller skates, we wouldn't have to run anymore."

God says: "Say no more." Instantly, each mouse is fitted with a beautiful pair of tiny roller skates. They zipped off quickly, smiles on their faces.

A week later, God is making the rounds. He decides to check and see how the cat is doing. The cat is sound asleep on his new pillow. God gently wakes him and asks: "How are you doing? Are you happy here?"

The cat yawns and stretches and says: "Oh, I've never been happier in my life. And those Meals on Wheels you've keep sending...they are the best!"

Mask Protocol Relaxed—Mutual Ministry Update

Our committee has received questions and concerns about the wearing of masks during church services. This concern was brought to the monthly Council meeting on Sunday afternoon April 25, 2022.

As a result, Our Redeemer Lutheran Church Council has voted to follow the recommendations of the Governor of Delaware concerning the wearing of masks. Going forward, masks are optional but encouraged. We will continue to monitor the state's recommendation going forward and may pivot as future guidance changes.

Other COVID-19 precautions will stay in place, such as forgoing sharing of the peace and keeping windows and doors open for ventilation. We also are hoping to purchase new fans to help with air circulation. As in the past, neither the heating system, nor air conditioning will run during the services.

We continue to recommend social distancing, and for now, will keep some pews roped off. Several of the Council members plan to continue wearing masks during the services. All members are encouraged to use their own judgement when deciding whether to wear masks. For now, masks will not be required.

If you have questions or concerns, please contact any member of the Mutual Ministry committee, Julie Hockersmith, Robin Billy, or Pastor Rickert.

**FOR EVERYONE'S
SAFETY**



**MASKS
NOT REQUIRED
BUT
ENCOURAGED**

**HAPPY
BIRTHDAY**

JUNE BIRTHDAYS

17 Emily DiBenedetto

25 Clara Streets

28 Curtis Gerzevske

29 Charlu Schott

30 Meghan Gerzevske

**HAPPY
ANNIVERSARY**

JUNE ANNIVERSARIES

3 Mike & Tammy Cannatelli

9 Stephen & Emily DiBenedetto



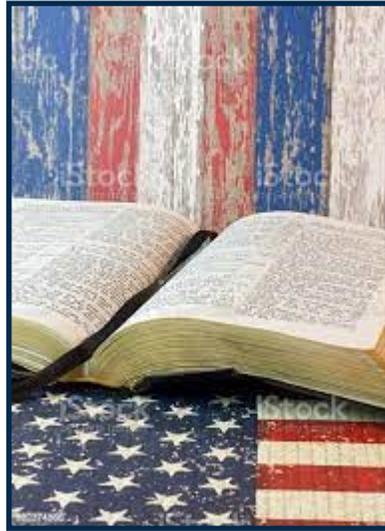
JUNE 2022



Sun	Mon	Tue	Wed	Thu	Fri	Sat
SERVING Pastor Rev. Dr. John Rickert Organist Julie Hockersmith David Rash	USHERS Arlen Basel Dennis Boon Jim Rose	LECTORS 6/5 Bob Cooley 6/12 Kevin Gerzevske 6/19 Robin Billy 6/26 Kitty Rickert	STREAMING 6/5 Robin Billy 6/12 6/19 Laurel Pearson 6/26			
5 Worship—Communion Divine 3, 10 am Junior Confirmation 5 pm 	6	7 Announcement Deadline	8	9	10	11
12 Worship, 10 am Junior Confirmation—5 p.m. Garden Blessing 11 a.m.	13	14 Announcement Deadline	15	16	17	18
19 Worship—Communion 10 am Confirmation: Sarah Tackitt Celebration Reception for Sarah following service Father's Day 	20 Newsletter Deadline Office Closed—Federal Holiday Juneteenth	21 Announcement Deadline	22	23	24	25
26 Worship, 10 am Church Council—Noon	27	28 Announcement Deadline				

June Bible Readings

- 1 Isaiah 12:1-6
Acts 15-16
- 2 Psalm 150
Acts 17-18
- 3 Psalm 1
Acts 19-20
- 4 Psalm 2
Acts 21-22
- 5 Psalm 3
Acts 23-24
- 6 Psalm 4
Acts 25-26
- 7 Psalm 5
Acts 27-28
- 8 Psalm 6
Joshua 1-5
- 9 Psalm 7
Joshua 6-8
- 10 Psalm 8
Joshua 9-11
- 11 Psalm 9
Joshua 12-16
- 12 Psalm 10
Joshua 17-21
- 13 Psalm 11
Joshua 22-24
- 14 Psalm 12
Judges 1-3
- 15 Psalm 13
Judges 4-6



- 16 Psalm 14
Judges 7-9
- 17 Psalm 15
Judges 10-12
- 18 Psalm 16
Judges 13-15
- 19 Psalm 17
Judges 16-18
- 20 Psalm 18
Judges 19-21
- 21 Psalm 19
Ruth
- 22 Psalm 20
1 Samuel 1-3
- 23 Psalm 21
1 Samuel 4-6
- 24 Psalm 22
1 Samuel 7-9
- 25 Psalm 23
1 Samuel 10-12
- 26 Psalm 24
1 Samuel 13-15
- 27 Psalm 25
1 Samuel 16-18
- 28 Psalm 26
1 Samuel 19-21
- 29 Psalm 27
1 Samuel 22-24
- 30 Isaiah 12:1-6
1 Samuel 25-27

