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# The Reporter

May 2023

The Reporter

Volume 21, Issue 03

## “Hallowed Be Your Name!”

by Pastor Proeber

The First Petition of the Lord’s Prayer and the Second Commandment share a common thread. Both are concerned with God’s name. The Second Commandment prohibits the misuse of God’s name. His name of compassion and undeserved love is emptied when people curse, swear, lie, deceive, or use it superstitiously. The First Petition is not a command nor a prohibition. It is an earnest, heartfelt prayer regarding the value and importance of God’s name. As was previously mentioned, both are concerned with the proper use of God’s name. With the First Petition we pray that God’s name is —

“Kept holy among us when the Word is taught in its truth and purity  
and we as children of God lead holy lives according to it.”

We want this to happen in our lives and we pray for our heavenly Father’s help to do this.

Still, as Luther so fondly wrote, “what does this mean” for us as 21st Century children of God? Simply put, we want to keep God’s name set aside for the holy purpose for which he intends it to be used. Luther explains what dishonoring God’s Word looks like. He writes, “whoever teaches and lives contrary to God’s Word dishonors God’s name.” False teaching is fairly obvious. It is an insidious tool in the devil’s hands to lead believers away from the pure Word of God. You and I may feel somewhat confident this could never happen to our congregation, or to us as individuals. Think again! While we have been blessed with faithful teachers of God’s Word throughout the history of Our Redeemer, that is not the only source of teaching or education to which we are exposed. Christian literary works abound. Televangelists are still prevalent. Christian radio stations still flood the airways. Any of these can have a profound impact on us. Sadly, many of these messages contain half-truths which can find their way into our understanding. I’m not saying everything is bad and we should refrain from any form of media outside our congregation or Synod, but we do need to listen with a discerning heart, mind, and ears. False teaching is subtle, just like false teachers. The goal is to replace the truth with a lie. This is why the First Petition is much needed prayer—keep us from this, dear Father in heaven!

Not so subtle, and even more dangerous is living our lives contrary to God’s Word. Without any hesitation we must confess we are guilty. Not one of us can say our lives is in perfect harmony with God’s Word. Certainly we try. Still, what Isaiah confessed is what we must confess, “All our righteous works are as filthy

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rag.” Even with our best behavior our lives are an affront to the Lord. Sin plagues our thoughts, our words, and our actions. What makes this even more contemptible before the Lord is we try to justify what we are doing, and what we are not doing.

Let’s start with something simple and fairly easily to see. Our Lord says I want you to “regard my Word as holy and gladly hear and learn it” (Third Commandment). The emphasis of this commandment is on God’s Word through which God has revealed his name and his plan of rescue. What are we doing when we disregard his Word, when we reluctantly hear and learn it, or just ignore it altogether?

We can convince ourselves work, recreation, personal time, or sleep should be a priority on the weekends, especially since our schedules can be so grueling. Either we try to get ahead, or we try to take a break. We can even find good justifications to keep Sundays for ourselves. We might believe this is fine, needed, or beneficial. What we think doesn’t matter. What is important is what God desires and demands!

To hallow God’s name is to live our lives according to God’s Word and his will for us. This doesn’t mean our understanding or interpretation. God is clear. He wants us to keep his name and his Word holy, namely set aside for the purpose for which he gave it. What we do with God’s Word is a direct reflection of how we consider God. There is no other way to consider it. If we neglect God’s Word for more money, hours of rest and relaxation, or other opportunities, we are telling God, you are not important enough for me to spend time with your Word. There is no way to sugar coat what we are doing. It is spiritual suicide. When we neglect God’s Word and the worship of our God, we are giving him the right to withdraw his blessing from us. This is a position we never want to be in. Nor is it a position God wants us to be in.

So what is the solution? We need to recognize God is serious when he says, “you shall not misuse the name of the Lord your God!” He is also gracious in giving us the invitation to pray for his name to be kept holy among us, and preserve us from dishonoring his gracious name. The effort must start with you and me. We can not sit idly by, wringing our hands, and hoping change will come. We need to listen carefully to what James writes: “Submit yourselves to God. Resist the devil, and he will flee from you. Come near to God, and he will come hear to you” (James 4:7,8). You and I need to understand where our foolish decisions will lead us. We also need to stop dead in our tracks and repent. The Lord invites us to do this. The Lord forgives us when we do repent. The Lord even purifies and strengthens us so we can delight in keeping his name holy. This is the promise with which we live, and it is what we pray—just as Luther taught in the First Petition, and as he penned in the hymn, “Our Father, who from Heaven Above.”

Your name be hallowed. Help us, Lord,  
In purity to keep your Word,  
That to the glory of your name  
We walk before you free from blame.  
Let no false doctrine us pervert;  
All poor, deluded souls convert.

*Christian Worship 410 st. 2*

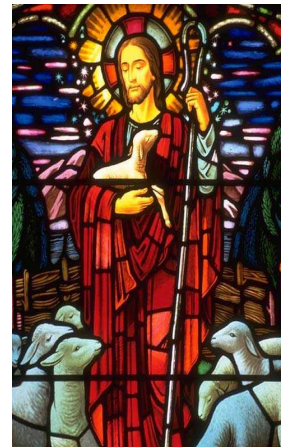
**Help us to do this, dear Father in Heaven!**

## “The King of Love”

by Al Todd

I thought this was a very good explanation by Anthony Esolen of one my favorite hymns by Henry Baker and wanted to share it with you. Here it is:

“God is love,” says Saint John, and if you were an ancient Stoic reading that, you’d furrow your brow and wonder whether the Christians had gone mad. For the divine must be **beyond** such a problematic thing as love, with all its **passion** and **confusion**. Now, Christians also believe that God does not **suffer**, but the Scriptures are really consistent when they say that God loves: and to say that **God is love** is to shake the very earth beneath your feet. That’s because of a mistake that human beings make all the time. It’s to say that if you **love** something or someone, it’s because you want to make up something lacking in yourself. But the better way to understand what the Scriptures mean by **love** is to think about greatness of heart, a love that affirms, “How good it is that you exist!” And when God is the one who says so, he gives you the very gift of existence itself.



You may have heard the claim that there are two deities in Scripture, the one in the Old Testament, who was all anger and jealousy, and the one in the New Testament, whom Jesus called his Father. But this is not so. What Scripture shows us is how the children of Israel were taught, step by step, that God loved them, and that love of God by its very nature brings the beloved into a divine relationship with the Father. It’s everywhere in the Old Testament.

The poet Henry Baker had both testaments in mind when he wrote his hymn “The King of Love My Shepherd Is,” a meditation on the beloved 23rd Psalm. He gives us “The Lord is my Shepherd” opened up, deepened, and fulfilled in Christ. Let’s see how it works. Here is the opening stanza:

The King of love my Shepherd is,  
Whose goodness faileth never;  
I nothing lack if I am His  
And He is mine forever.

Baker identifies the Lord as **the King of love**. He’s not just indulging his feelings. He knows that the Latin version of the psalm reads, basically, “The Lord is my king.” So he unites the images of shepherd and king, and adds that this King is a king **of love**. Christ came among us to give us a gift greater than a land flowing with milk and honey. He came to give Himself. Whoever has Jesus needs nothing more. How does Jesus give Himself? The second stanza shows us:

Where streams of living water flow  
My ransomed soul he leadeth,  
And where the verdant pastures grow,  
With food celestial feedeth.

See what Baker has added: The **living water**, the **ransomed soul**, and the food **celestial**. Recall when Jesus and His disciples traveled to Samaria, and He was thirsty. He was alone with the Samaritan woman at the well, and He asked her for a drink. They began to talk, and Jesus said to her that He could give her **living water** — always springing up within the soul, so that you will never thirst again — so much finer than the water from the well that Jacob dug! Baker’s hymn recalls that, and the manna too: it could

*Continued on page 4*

*Shepherd, from page 3*

ease your hunger for a while, but you would die nonetheless. Here we see something utterly different about the food the poet speaks of in the hymn. It is the **food celestial**: “My flesh is true food,” says Jesus, “and my blood is true drink.” And here Baker reminds us of the blood that flowed from Jesus’s side, when the centurion pierced his heart with the lance, and he recalls that this is how sinners are ransomed, redeemed, bought back from sin. Thus Baker renders the verse, “He leads me in the paths of righteousness, for his name’s sake.”

Perverse and foolish oft I strayed,  
But yet in love He sought me,  
And on His shoulders gently laid,  
And home, rejoicing, brought me.

When the Pharisees complained that Jesus ate with sinners, He asked which of them, having a hundred sheep, and losing one in the desert, would not leave the ninety-nine and search for the lost one? He’d find it, lay it on his shoulders, and bring it home, rejoicing. The poet knows he has *not* walked right. He has *strayed*, in stubbornness and folly. Jesus is the Good Shepherd, who lays down His life for the sheep. So we should see, at once, the image of the Shepherd rejoicing, with the lost sheep gently laid upon His shoulders, and the Shepherd suffering, bearing upon those same shoulders the bitter Cross, the sign of love to the end. The two are one. That explains a surprising turn in the next verse:

In death’s dark vale I fear no ill  
With Thee, dear Lord, beside me;  
Thy rod and staff my comfort still,  
Thy cross before to guide me.

The valley of the shadow of death cannot cause terror now, because the Lord abides with us. Baker shows us that the **rod and staff** of the psalm look forward to the wood of the Cross. The Cross smites the enemy that prowls about seeking the ruin of souls. And the Cross is our guide, too, so we may walk with Christ along the dolorous way of life, which is also the way of love. And that love brings life in abundance:

Thou spread’st a table in my sight;  
Thy unction grace bestoweth;  
And O what transport of delight  
From Thy pure chalice floweth!

Sin and death have been defeated. The table spread in the sight of the believer is the Lord’s Supper. The bread, the oil, and the wine all bestow grace. Baker gives us “O what transport of delight” to describe the holy drunkenness of the soul caught up in the love of God. To dwell in the house of the Lord, to drink that wine at the wedding feast of the Lamb, to have been redeemed by the blood of Christ shed in love upon the Cross, and to have been led home by the Good Shepherd, are all one and the same. So the poem concludes, and the grateful soul can say no more than this:

And so through all the length of days  
Thy goodness faileth never:  
Good Shepherd, may I sing Thy praise  
Within Thy house forever.





## “ORLC Endowment Fund”

by Al Todd

Our congregation, Our Redeemer Ev. Lutheran Church (ORLC), set up an Endowment Fund in January 2004, in the custody of the WELS Investment Fund (WIF), as a planned giving instrument to aid current and future generations of ORLC in carrying out Christ's mission.

Starting with an initial investment of \$50,000, the Endowment Fund now has over \$400,000 as of April 2023. Exhibit B of the ORLC Endowment Fund Bylaws and Resolutions also establishes Endowment Fund Sub-Accounts. Congregation members are able to gift money to these individual sub-accounts for use as specified in the sub-account description.

These sub-accounts are:

- Called worker continuing education fund
- Children's special needs fund
- Church improvements/special projects fund
- Family assistance fund
- Home acquisition fund
- Matching fund
- Mission teams and local community outreach fund
- Retirement fund
- Tuition assistance fund
- WELS mission fund

The following is an overview of the distribution guidelines from the Endowment Fund By-Laws:

There are two (2) basic questions that need to be answered:

- 1) Is the expense requested being used to supplement the General Fund Operating Budget?
- 2) Will the expense exceed 5% of the total Endowment Fund balance?

If the answer is Yes to either question 1 or 2, then the Voters must approve the expense (Section D: “Annual Distribution from Funds”).

If the answer is No to both questions, then only the approval of the Church Council is required to go forward with the project in question.

An example from a recent project request was the Parking Lot replacement. This project expense was **not** being used to supplement the General Fund Operating Budget; i.e. it was not a budgeted item for the year in question. However, the expense **exceeded** 5% of the total Endowment Fund balances. Therefore, the project had to be voted upon by the voters at a Voter's meeting.

Another example was the project to restore the wood siding and fascia of the Church and Fellowship Hall including painting the exterior. This project was **not** being used to supplement the General Fund Operating Budget; i.e. it was not a budgeted item for 2022. The expense did **not** exceed 5% of the total Endowment Fund balance. Therefore, the project only needed Church Council approval (Section D: “Annual Distribution from Funds”).

Feel free to contact me if you have any questions regarding ORLC's Endowment Fund status, or the way it operates.

## Outreach Opportunities

The Outreach Committee continues to meet and plan events to provide opportunities for members to invite friends and relatives to Our Redeemer. Some events, like the Fall and Easter Festival, are conducted outside the formal worship service. Some are attached to our regular worship service, like the Easter Brunch. We hope these events will encourage you to invite people you know to learn more about our church and to hear the message of Grace we proclaim. Please plan to participate, and to serve!

### Upcoming Plans —

Ice Cream Social. On Friday, June 16th we will have an Ice Cream Social. It is a time for fellowship, games, and the best of all—ice cream. What makes this evening so special is everyone brings their favorite ice cream and toppings. Everything starts at 7:00 pm. So, set the date aside. Come, and bring a friend!

Fourth of July Festivities. This get-together and barbeque has become a regular activity. The afternoon activity begins at 4:00 pm with a movie. A pot luck barbeque will be offered with meat and drinks provided. The only portion of the day still up in the air is the fireworks in the evening. In the past years we have gone to Girsch Park to watch them, but the City of Goleta has not made any announcements yet. More information will come in the future.

Beach, Bike and Barbeque. In the past we have gathered at Goleta Beach for an enjoyable afternoon. Since the heavy rains and unusually high tides did damage to the beach, other plans are being considered. One which the committee is considering is a barbeque under the oaks following a slightly later worship service. This format would allow us to enjoy the outdoors in worship, it would also give us a reason to invite the contacts from the Fall and Easter Festivals. Watch for more information in the coming weeks.

Please keep our outreach and fellowship committee in your prayers. The work they are doing is important to the life and ministry of our congregation. Members who are active, and who do a wide range of service are — Emily Schroeder, Josh Schueler, Debbie Aitkins, Jim Everson, and Pastor Proeber. If you have ideas, please contact Josh or Pastor. Also, everyone is invited to attend the meetings and participate in this work. The next meeting is May 16th at 7:00 pm.

## May Birthdays

We rejoice in the many blessings God has given the members of our family of faith. May the Lord continue to bless them richly.

21<sup>st</sup> - Kelsey G.

27<sup>th</sup> - Wyatt D.

Joshua S.

29<sup>th</sup> - Dale K.



## Notes & News

### ✝ Music Update

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Practices for the handbell choir are beginning to wind down. After several months of dedicated service and hard work, the ringers will take a break until September. We thank the Lord for their service throughout the “festival” portion of the Church Year which will end with Transfiguration and Trinity. The music they provided added to the beauty of our worship.

As always, there is an open invitation for people to ring. Neither requires specific skills, just a willingness to serve the Lord and a commitment to make practices.

If you are interested in ringing in the Fall, please speak with Debbie Aitkins regarding the bell choir.

### ✝ Bible Class

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The Sunday morning and Wednesday evening classes continue to meet. The Sunday Class continues to make an in depth study of one of the appointed lessons for the Sunday. It offers flexibility and variety. It also offers the opportunity to see the theme of each particular Sunday more fully developed.

Beginning May 10th, the Wednesday evening class will resume at 7:00 pm. This Spring and early Summer class will consider the person and work of the Holy Spirit. Some of the topics covered in the study will be

- ✠ The Spirit's divine person and names
- ✠ The Spirit's work in the Old Testament
- ✠ The Spirit's work in the New Testament
- ✠ The Spirit's gifts for all believers
- ✠ The Spirit's foundational and confirmatory gifts
- ✠ The Spirit's role in the forgiveness of sins and eternal life.

***Come and learn more about the Third Person of the Holy Trinity!***

### ✝ Sunday School

---

Christian Education for our children will continue through the months of May and June. In July and August there will be no classes because of vacation schedules. Remember, Sunday School is scheduled on the second and fourth Sundays of the month. Classes meet during the hymn of the day and the sermon. Please speak to Sue Proeber for more information.

Through the course of the summer, the Outreach Committee and Pastor Proeber will consider a plan for a “one day” Family Bible Camp. As its name implies, it will be for one afternoon like the Fall and Spring Festival, but an hour longer. There will be a Bible lesson, and time for the children and parents to study together and independently. The children will also have time for a simple craft. Everyone will come together at the end for snacks.

There are details still being worked out, but if you would be willing to help with teaching, set up, or snacks, please speak to Josh or Pastor. We would like to schedule one Camp for July and one for August. The overall program will end with an outdoor worship service and barbeque. If you have any additional thoughts, please share them. Thank You!



## Reporters Wanted

Book review? Personal Story of Faith?  
Event report? Potluck-gathering? Party? Field Trip?

Half-page to two pages  
Reviewed for scriptural consistency  
Due by 25th of month to appear in next issue

Hard-copy or email to Pastor Proeber — [pastor.orlcsb@gmail.com](mailto:pastor.orlcsb@gmail.com)

***A simple and rewarding way to serve!***

Thanks to Al Todd for his article on the King of Love, and the Endowment Fund. There is always a standing invitation to provide material for the *Reporter*. Throughout the past volumes, articles authored by members have really made every issue more interesting. We pray that every member will provide an article for 2023. If you have an idea, and you are not sure whether to act on it, please don't hesitate to speak to Pastor Proeber for advice. Thanks!

## Meetings for May

Church Council	Tuesday, May 9 <sup>th</sup> at 7:00 pm
Committees	Tuesday, May 9 <sup>th</sup> at 8:00 pm
Outreach Committee	Tuesday, May 16 <sup>th</sup> at 7:00 pm
Board of Elders	TBD

*If you have a question regarding a specific area of ministry, please contact a member of the appropriate Board. He will be happy to provide information.*

*Committee Chairmen are —*

<i>Greg Grunewald</i>	<i>Board of Elders</i>
<i>Josh Schueler</i>	<i>Outreach</i>
<i>Jim Brown</i>	<i>Property</i>

## Birthdays for April



We rejoice in the many blessings God has given the members of our family of faith. May the Lord continue to bless them richly.

1<sup>st</sup> Margaret B.  
4<sup>th</sup> Pat F.  
6<sup>th</sup> Daniel G.  
Lance S.  
13<sup>th</sup> Pam S.  
18<sup>th</sup> Caroline P.  
24<sup>th</sup> John F.  
25<sup>th</sup> Penny G.  
26<sup>th</sup> Ian S.



# Easter 2023



He Lives!  
He Lives!

My Jesus  
Lives!



## Devotional Corner

### Great Expectations

"Father, I want those you have given me to be with me where I am, and to see my glory."  
*John 17:24*

People tend to have great expectations for themselves. They want to be happier, healthier, wealthier, even more popular. Sometimes these expectations materialize, sometimes they don't. What follows is critical. How does one respond when these expectations remain unfulfilled?

It is an important question, and it is especially important in my relationship with Jesus. He too has great expectations for my life. These he first shared with his disciples on the night before his crucifixion, death, and resurrection. He specifically told them, "I want you to be with me where I am." Jesus wanted his disciples to be in heaven with him. This great expectation remains the same for me. Jesus wants me to be with him in heaven. He also wants me to see him in his glory.

Unfortunately, like the person who fails to meet their expectations, so I fail to meet the expectations of my Savior. I sin, and as a result, I fall short of his glory. Whether it is because of weakness or willfulness, I fail to live up to Jesus' expectations for me. In the end, I will never enter heaven, nor will I see him in his glory.

Unlike those who experience only disappointment at their unmet expectations, Jesus not only knows my failures, he acts to reverse them. The requirements for heaven and stand in his glory he secured on my behalf by meeting his Father's expectation for perfection. He, then, credits these to me through faith in his precious work.

As a result, I no longer find myself failing to meet Jesus' expectations, they have all been met for me. Now I can live with the confidence of heaven and the certainty I will see my Savior in his glory.

### Prayer

O gracious Lord, I know I daily disappoint you. At the same time, I know you have declared me not guilty. Give me the strength of faith to trust in your forgiveness, to grow in your grace, and to rejoice in your great expectations for my life.

**THE FEAR of the  
LORD is the  
beginning of  
WISDOM.**  
*Proverbs 9:10*






# May 2023

Church Office: 967-1128

Our Redeemer Lutheran Church

Parsonage Phone: 967-3570

*Grow in Grace! Encourage one another! Proclaim what we have seen and heard!*

Sunday	Monday	Tuesday	Wednesday	Thursday	Friday	Saturday
	1	2	3	4	5 Office Hours 10:30—2:30 pm	6 Clean J. Schroeder
<p>Pastor Proeber is in Arizona &amp; Returns on May 4th</p>				Handbells 7:00 pm		
<b>7 Lord's Supper</b> <b>Worship &amp; Live</b> <b>Stream 9:30 am</b> <b>Education 11:00 am</b>	<b>8</b> 	<b>9</b> Church Council 7:00 pm Committees 8:00 pm	<b>10</b> Bible Class 7:00 pm "Holy Spirit"	<b>11</b> Handbells 7:00 pm	<b>12</b> Office Hours 10:30—2:30 pm	<b>13</b> Clean C. Schueler Mowing beginning May 14 A. Todd
<b>14</b> <b>Worship &amp; Live</b> <b>Stream 9:30 am</b> <b>Education 11:00 am</b> Sunday School	<b>15</b>	<b>16</b> Outreach / Fellowship Commit- tee 7:00 pm	<b>17</b> Bible Class 7:00 pm "Holy Spirit"	<b>18</b> Handbells 7:00 pm	<b>19</b> Office Hours 10:30—2:30 pm	<b>20</b> Clean J. Schueler
<b>21 Ascension</b> <b>Worship &amp; Live</b> <b>Stream 9:30 am</b> <b>Education 11:00 am</b>			<b>24</b> Bible Class 7:00 pm "Holy Spirit"	<b>25</b> Handbells 7:00 pm	<b>26</b> Office Hours 10:30—2:30 pm	<b>27</b> Clean A. Todd Mowing beginning May 28 J. Schroeder
<b>28 Pentecost</b> <b>Worship &amp; Live</b> <b>Stream 9:30 am</b> <b>Education 11:00 am</b> Sunday School				<b>31</b> Bible Class 7:00 pm "Holy Spirit"	