



August 2019



WHEN IT'S TIME TO SAY GOODBYE

So often through the course of my life I have had to say goodbye to many people under various circumstances. There are times when it is easier to say goodbye than it is at other times. Perhaps you have had similar experiences. The fact is we will continue to need to say goodbye throughout the remainder of our lives. And yet, it is the circumstances that make the goodbyes difficult to stomach.

Recently, Lisa and I spent a couple of days as guests at the 67th Convention of the Lutheran Church Missouri Synod in Tampa. We both visited with a number of brothers and sisters in Christ (not necessarily the same people) who were there either as voting delegates, advisory delegates, or as committee members. It was truly a joy to spend even a few minutes speaking with these Lutheran Christians. Some we were only able to say hello and then a quick goodbye. Because Lutherans enjoy the fruits of the harvest, we gathered around tables to eat dinner or lunch in order to catch-up. However in the end, we had to say goodbye. The goodbyes were tough not ever knowing if there would be a next time, this side of heaven, to see these good friends in Christ Jesus.

I remember as a seminary student another graduating student telling me before he was leaving to serve his call, "Jim, if I don't ever see you again here on earth, I look forward to seeing you in heaven."

As members of Redeemer Lutheran Church we see visitors consistently nearly every Sunday. In some cases we get a chance to know them around the "lousy" cookie table or over brunch at the local restaurants. When it's time to say goodbye there might be an indication that you may see them again at a future time, but it's not really certain. Although the time was short, the time spent together was enjoyable. Therefore, in this situation, saying goodbye isn't very difficult because there was joy in the experience of fellowship at a table over brunch.

There are other relationships we have within the fellowship of Redeemer Lutheran Church. We enjoy the friendship among Associate Members. Although the Associate Members are here for a few months or so but then, in what appears to be a heartbeat, they head back to

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their northern Lutheran Church and family. And as is the pattern, you say your goodbyes.

Even with the world's ever-advancing technology which allows us to continue on with our relationship in some small way via text messaging, Facetime, email, and yes, there are some who still use the telephone, when it's time to say goodbye the short time spent apart or the use of technology doesn't soften the pain of the goodbye.

On other occasions we say goodbye to members of Redeemer who move back up north or to another area of the country to enjoy life with family or simply taking in God's beautiful creation. Whatever the case, these goodbyes become more difficult than the ones mentioned above. We spend a good amount of time in worship, contributing to the needs of the church, working side-by-side, laughing, sweating, and laughing some more. The greatest treasure we have occurs around the table of our Lord in Holy Communion. And that my friends should be a constant even when our friends move away. For when we gather around the table of our Lord at Redeemer to receive the true body and blood of Jesus Christ, our Lord is also present at the Altar at other Lutheran Churches that make the same confession of faith. So whether we attend the Lord's Supper here at Redeemer or up north in Walker, Minnesota, we gather around the table of our Lord where Jesus is bodily present to unite us in fellowship – Holy Communion – with one another.

Of course, there is the goodbye we all wish we didn't have to make: that goodbye to a dying loved one. Death is inevitable. We cannot avoid it, not for ourselves nor for our loved ones. We all die. Jesus even says of Himself that He must be handed over and suffer death. Even our Lord

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SERVING THE LORD

Pastor	Rev. James Kress
Child Care Director	Wendy Horvath
Office Admin Asst	Caitlin Tilton
Organist	Bill Bowers
Choir Director	Collins Sita
Newsletter Editor	Pat Finkenbine

OFFICERS

President	Wade Duncan
Vice President	Bill Bowers
Treasurer	
Secretary	Caitlin Tilton

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Christian Ed.	
Human Care	Lisa Kress
Outreach	
Assimilation	Anne Varone
School Board	
Stewardship	
Youth	Alan Duburg
Financial Secretary	Mindy Duncan
Property Mgmt.	Jim Metzker

GROUPS/GUILDS

Ladies Guild	Sally Zierdt
Men's Group	
Altar Guild	
Coffee Hour	

WHEN IT'S TIME TO SAY GOODBYE (CONTINUED)

would not avoid death. Moreover, He would face death and defeat death in His resurrection.

In the Sacrament of Holy Baptism and again in the Funeral Service the Word of God is crystal clear, "Do you not know that all of us who have been baptized into Christ Jesus were baptized into His death? We were buried therefore with Him by baptism into death, in order that, just as Christ was raised from the dead by the glory of the Father, we too might walk in newness of life. For if we have been united with Him in a death like His, we shall certainly be united with Him in a resurrection like His" (Romans 6:3-5).

These are such wonderful words of promise; such wonderful words of assurance. In those times when it's time to say goodbye to a loved one who is approaching death, we should not only be reminded of these words and promises, but we should cling to them, meditate on them, and pray them with our loved ones.

And when we come to the Lord's Table we should be reminded that "with angels and archangels and with all the company of heaven we" gather in the very presence of the Lord to receive again and again the true body and blood of our risen and vic-

torious Savior Jesus Christ, this side of heaven, whereas those who have gone before us in the faith gather before His presence to feast at His banquet table in heaven.

In his farewell to the Christians in Corinth, the Apostle Paul writes, "Finally, brothers, rejoice. Aim for restoration, comfort one another, agree with one another, live in peace; and the God of love and peace will be with you ... The grace of the Lord Jesus Christ and the love of God and the fellowship of the Holy Spirit be with you all" (1 Corinthians 13:11, 14).

God only knows the next time you might have to say goodbye. I pray what you have read in this article might bring you peace, comfort, and a hope in the most important reunion prepared for those who believe and trust in Jesus our Lord and Savior. So, the next time you sit at table with your loved one, friend or visitor, when it's time to say goodbye, remember the joy experienced together, the time shared, the moments of laughter and sorrow. And then remember Him who unites us together in Himself – Jesus the author and perfecter of our faith.

Your Servant in Christ Jesus,
Pastor Jim Kress



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Harrison elected to fourth term as LCMS president

The Rev. Dr. Matthew C. Harrison, having received 51.76 percent of the votes cast, is the president-elect of The Lutheran Church—Missouri Synod (LCMS) for a fourth term of office, 2019–2022.

The nomination process for the position of Synod president began last fall with the mailing of nominating ballots to all congregations of the Synod. All nominations were required to be submitted by Feb. 20, or five months prior to the start of the Synod convention, when the ballots, received by an outside auditor, were tallied and delivered to the secretary of the Synod.

The resulting candidates for the office of president were the three ordained ministers who received the highest number of votes in the nominations process and who consented to serve if elected. The three nominees for Synod president were Harrison; the Rev. Dr. David P.E. Maier, president of the LCMS Michigan District; and the Rev. Timothy M. Klinkenberg, senior pastor of St. John’s Lutheran Church, Orange, Calif.

Four weeks prior to the convention, the secretary’s office provided a secure method and opportunity for two voting delegates registered by each congregation or parish to participate in the vote via electronic balloting services provided by Election-America, a Garden City, N.Y., company (now to be known as YesElections) that conducted the balloting via a Web-based voting site, June 22–25. The voters in the presidential election were the 6,449 pastoral and lay voters validly registered by the congregations and parishes of the Synod (Bylaw 3.12.2.3) before the March 24 deadline, or their substitutes (as validly submitted before June 15).

The results of the ballot tallied and reported to the secretary of the Synod by Election-America are as follows:

- Harrison was voted president-elect with 3,014 votes (51.76 percent);
- Maier received 2,323 votes (39.89 percent); and
- Klinkenberg received 486 votes (8.35 percent).

The bylaws of the LCMS instruct the secretary of the Synod to notify the candidates in the Synod’s presidential election of the results of the balloting at least two weeks prior to the convention. The candidates were informed earlier today, June 26, of the results of the June 22–25 ballot.

Additional information about the election result will be published in the second issue of *Today’s Business*, which will be available at the beginning of the convention. For more information about the convention or candidates, please see [lcms.org/convention](https://www.lcms.org/convention).

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First vice-president and regional vice-presidents elected and ranked

On Sunday, July 21, delegates of the 67th Regular Convention of The Lutheran Church—Missouri Synod (LCMS) voted to elect the first vice-president and regional vice-presidents for the upcoming triennium.

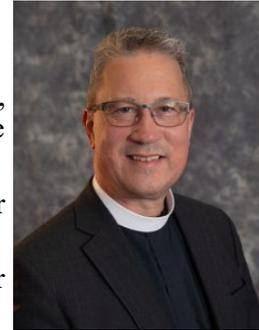
Lange elected first vice-president

The **Rev. Peter K. Lange** of Topeka, Kan., was elected first vice-president.

With 1,016 delegates casting votes, Lange received 518 votes (or 51 percent), on the third ballot. Lange has served as LCMS Kansas District president since 2015.

Also on the ballot were the Rev. Dr. John C. Wohlrabe Jr., the Rev. Christopher S. Esget, the Rev. Dr. Scott Murray and the Rev. John C. Wille.

Lange will replace the Rev. Dr. Herbert C. Mueller Jr., who will retire after serving three terms as first vice-president of the Synod.



Regional vice-presidents

Delegates also elected five ordained ministers as the Synod’s regional vice-presidents on Sunday afternoon.

Central Region: The **Rev. Benjamin T. Ball** of Worden, Ill., was elected on the second ballot with 587 votes (or 57.9 percent of the vote).

East-Southeast Region: The **Rev. Christopher S. Esget** of Alexandria, Va., was re-elected on the first ballot with 509 votes (or 50.3 percent). Esget has served as sixth vice-president of the Synod since 2015.

Great Lakes Region: The **Rev. Dr. John C. Wohlrabe Jr.** of St. Francis, Wis., was re-elected on the second ballot with 534 votes (or 52.7 percent). Wohlrabe previously served two terms as second vice-president of the Synod and one as third vice-president.

Great Plains Region: The **Rev. Nabil S. Nour** of Sioux Falls, S.D., was re-elected on the second ballot with 600 votes (or 59.2 percent). Nour previously served one term as third vice-president of the Synod and one term as fifth vice-president.

West-Southwest Region: The **Rev. Dr. Scott R. Murray** of Houston was re-elected on the first ballot with 511 votes (or 50.2 percent). Murray previously served one term as second vice-president of the Synod, one term as fourth vice-president and one term as fifth vice-president.



Rev. Dr. John C. Wohlrabe Jr.

Rev. Dr. Scott R. Murray

Rev. Nabil S. Nour

Rev. Christopher S. Esget

Rev. Benjamin T. Ball

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Ranking of regional vice-presidents

Once elected, the regional vice-presidents were then ranked by convention delegates through a series of separate ballots. A majority vote is required for rankings two through five, and the remaining candidate is named sixth vice-president.

- The **Rev. Dr. John C. Wohlrabe Jr.** was elected second vice-president on the third ballot with 537 votes (or 53.9 percent).
- The **Rev. Dr. Scott R. Murray** was elected third vice-president on the second ballot with 536 votes (or 54.4 percent).
- The **Rev. Nabil S. Nour** was elected fourth vice-president on the first ballot with 581 votes (or 59.3 percent).
- The **Rev. Christopher S. Esget** was elected fifth vice-president on the first ballot with 676 votes (or 68.9 percent).
- The **Rev. Benjamin T. Ball** was named sixth vice-president, having received 305 votes on the final ballot (or 31.1 percent).

As of 12:30 p.m. on Sunday, 1,066 voting delegates were registered and present.

LCMS convention reaffirms stances on life and marriage

On Sunday, July 21, the opening day of business at the 67th Regular Convention of The Lutheran Church—Missouri Synod (LCMS), delegates passed two resolutions presented by Floor Committee 11 on Church and Culture, affirming the LCMS positions on life and marriage.

Beginning-of-life issues

The committee's Res. 11-01A, "To Give Guidance and Encourage Action on Beginning-of-Life Issues," passed with 97.7 percent of the vote.

Res. 11-01A presents the recommendations of a task force assembled to study issues related to procreation, fertility and care for the unborn. The resolution's recommendations include:

- filling the vacant position of director of LCMS Life and Health Ministry "as soon as fiscally possible";
- updating the 1981 CTCR report on human sexuality; and
- requesting that the Office of National Mission "prepare educational resources on beginning-of-life issues for LCMS campus ministries and youth ministries."

Marriage

The next resolution, Res. 11-02A, "To Encourage Faithfulness Regarding Marriage," passed with 96.4 percent of the vote.

The resolution calls for the LCMS to "reaffirm its commitment to the biblical definition of marriage as the lifelong union of one man and one woman."

Among the points of this resolution were:

- reaffirmation of 2016 Res. 14-02, passed at the last Synod convention, that "same-sex 'marriage' cannot be recognized as marriage according to God's institution";
- reaffirmation of the teaching that "marriage is incompatible with any sort of sexual relations outside of marriage or the practice of unscriptural divorce";
- thanksgiving for "those who have publicly spoken" in support of these teachings; and

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SYNODICAL ELECTIONS (CONTINUED)

resolve that the Synod will “make every effort to commend, uphold, and encourage all Christians in our midst who are seeking to live a chaste life even in the face of great sexual temptations.”

Speaking with clarity

In an introductory address to the convention, Floor Committee 11 Chairman Rev. Terry Forke, president of the LCMS Montana District, said that most of the seven resolutions that the committee will present this week regard issues that have been addressed by previous conventions. However, Forke said, it is important for the LCMS to reaffirm its stance on these issues.

“As the world moves with increasing speed away from the church, it needs to hear, and we need to hear, and we need to speak with clarity the truth of God’s Word and the depth of His love in Christ Jesus,” Forke said.

Floor Committee 11 will come before the convention again on Tuesday morning, July 23, to propose resolutions regarding sexual orientation and gender-identity issues, racism, care for immigrant neighbors, physician-assisted suicide and the persecuted church.



All reporting above submitted by Tracey Egger of the LCMS Reporter



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Redeemer Lutheran Church of Englewood
 Redeemer Lutheran Child Care

Treasurer’s June 30, 2019

	<u>ACTUAL</u>	<u>BUDGET</u>	<u>OVER/UNDER</u>
INCOME	12,040	14,558	(2,518)
<u>EXPENSES</u>	<u>15,696</u>	<u>18,253</u>	(2,557)
+/-	(3,656)	(3,695)	
YEAR TO DATE			
INCOME	94,717	87,284	7,433
<u>EXPENSES</u>	<u>102,138</u>	<u>109,337</u>	(7,199)
+/-	(7,421)	(22,053)	



Respectfully submitted,
Jean Clappe-Mixell
 North Star Bookkeeping LLC

Five Rules for Reading the Book of Revelation

by Pastor Brian Wolfmueller

We will, then, consider five rules for reading the Revelation, with the hopes that this book will deliver to us the joy of our salvation, and that we would all, when our last hour comes, join the crowd around the throne of Jesus singing His praises.

Rule #1: Remember Who Is Being Revealed: Jesus

The first words are the most important: “The revelation of Jesus Christ...” (Revelation 1:1). It is Jesus being revealed. When Jesus ascended into heaven He was “taken from [the] sight” of the disciples. We still cannot see Him. The devil takes advantage of this to tempt us. “Jesus has left you. He has abandoned you. He has forgotten you.” Especially in times of trouble or persecution it is easy to think that the Lord has left us as orphans.

This was the case when John wrote the Revelation. John was the bishop in Ephesus, the overseer of all the churches in the region. The Roman Emperor was persecuting the Christians. Persecution always started with the bishops and pastors. John, then, was in exile, living in a cave on the little island of Patmos. The Christians were suffering, forced to worship the Caesar or be fined, beaten, or even killed. How easy would it be for the Christians to think that Jesus had forgotten them.

So the Holy Spirit pulls back the veil and gives John a glimpse of heaven, of the throne room of God, and there is Jesus. Still alive. Still in charge. Still loving and serving His church. This is what the Revelation is revealing: Jesus our Savior.

Rule #2, Remember Who the Revelation is For: The Church of All Time

If the Revelation is an unfolding of the events immediately preceding the Last Day it becomes a useless book for the last two-thousand years of church history. But John says that this revelation “...which God gave him to show to his servants the things that must soon take place” (Revelation 1:1). The things revealed were not long distant future events. The church was getting a picture of the spiritual reality of their days. John sees the spiritual contours of the troubles on earth, and He sees the blessed reality of heaven. This vision of heaven is to correct and comfort the church of all time. The audience of the Revelation is not simply the people on the cusp of the apocalypse. It is for Christians in every place and time who are tempted to think that God is far off.

Any interpretation of the Revelation which excludes any part or era of the church is wrong. The entire New Testament era is the “last days” (Hebrews 1:2), and the second coming of Jesus is always, for the church, right around the corner.

Rule #3, Scripture Interprets Scripture

This a rule for reading all of the Bible. It is especially important when reading the Revelation. Over half of the verses in Revelation allude to some Old Testament text. It is especially important for us to know the other parts of the Bible when studying the Revelation. The Revelation uses pictures to communicate, and these pictures are mostly drawn from the other parts of the Bible.

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The understanding that Scripture interprets Scripture has further application. Some passages of the Bible are clearer than others. In some places the Bible speaks directly to a certain doctrine. We use the clear passages to interpret the less clear passages, which mostly means we use the rest of the Scripture to understand the Revelation.

Rule #4: Put Together What You Hear and What You See

When reading Revelation, it is important to pay attention to what John hears and what John sees. Often times John will hear the angel preaching, and then he will see what was being preached about. The seeing and the hearing are quite different, but they are describing the same thing. A few examples will be helpful.

In Revelation 4 John is brought into the throne room of God and sees the heavenly worship. In chapter five John sees a scroll in the right hand of God. While the text doesn't tell us what is written on the scroll we know it is important that the scroll be opened. In fact, when no one is found worthy to open the scroll John begins to weep. "And no one in heaven or on earth or under the earth was able to open the scroll or to look into it, and I began to weep loudly because no one was found worthy to open the scroll or to look into it" (Revelation 5:3-4). This, it turns out, is the book of life, and the reading of this book is our salvation.

One of the Elders around the throne comforts John with this news, "Weep no more; behold, the Lion of the tribe of Judah, the Root of David, has conquered, so that he can open the scroll and its seven seals" (Revelation 5:5). John hears the report that the Lion of Judah is worthy to open the seals. Then John looks, and this is what he sees: "And between the throne and the four living creatures and among the elders I saw a Lamb standing, as though it had been slain" (Revelation 5:6). John hears the sermon of a lion, and then he sees the completely contrary vision of the lamb. But look, this Lion and Lamb are the same. They are both Jesus. He is the Lion of Judah who overcame death and destroyed the devil. He is the Lamb of God who takes away the sin of the world. Comparing what is heard with what is seen gives us a fuller understanding of the visions.

Another example is in chapter seven. This is a favorite passage of comfort, with the saints coming out of the great tribulation, their filthy robes made white in the blood of the Lamb. John hears, first, the preaching, "And I heard the number of the sealed, 144,000, sealed from every tribe of the sons of Israel: 12,000 from the tribe of Judah were sealed, 12,000 from the tribe of Reuben, 12,000 from the tribe of Gad," and so forth, with 12,000 sealed from each of the tribes (Revelation 7:4-5). This is a very orderly assembly with the precise number of people drawn up in formation.

Then John sees this assembly, "After this I looked, and behold, a great multitude that no one could number, from every nation, from all tribes and peoples and languages, standing before the throne and before the Lamb, clothed in white robes, with palm branches in their hands, and crying out with a loud voice, 'Salvation belongs to our God who sits on the throne, and to the Lamb!'" (Revelation 7:9-10). The 144,000 is the innumerable multitude, the saints of the Lord brought from death to life in Jesus name. Again, the thing that is heard and the thing that is seen are described as opposites of each other, but they are, in

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fact, descriptions of the same thing, in this case, the church.

Putting together what is heard with what is seen will help piece together the seemingly disparate visions of the Revelation.

Rule #5: Notice the Movement from Earth to Heaven

“Revelation” is a translation of the Greek word apocalypse. Apocalypse means to unveil, and that is what the visions of the Revelation do. Unseen spiritual realities are unveiled. The curtain is pulled back so we might see the spiritual activity on earth and in heaven.

John gets a glimpse of the troubles of this earth, the work of the devil that is driving the persecution of the church and the troubles of the Christians. John sees the beast, the false prophet, the whore, the dragon, all the spiritual forces of wickedness gathered together to assault the church. He sees behind the troubles to the demonic forces pulling the strings. What a mess! We see these realities in his visions, and are ready to despair.

But then the angel carries John into heaven to see how things are there, to see if Jesus is still on the throne. The angel takes John (and us) to see the unseen heavenly realities. In heaven we see the Lamb, the Slain One, the Crucified and Raised Friend of Sinners, and He is on the throne. The saints and angels are still gathered around singing His praises. All is well.

Then we are back down to earth to see more of the trouble, the seals are being opened, the trumpets are being blown, bowls of wrath are being poured out, there is darkness and disease, rivers of blood and piles of corpses, and just when we’ve had enough the angels comes again to bring us back to heaven, to get another glimpse of the throne. There sits Jesus, our Jesus, and all is well.

Notice, when you read the Revelation, how the visions move back and forth between earth and heaven. There are visions of earthly trouble and heavenly comfort. The purpose of this back and forth is to assure us, in the midst of all of our troubles, that Jesus is still seated at the Father’s right hand. This is our hope and confidence in the midst of affliction, Jesus our Savior sits on the throne. In the Revelation the brightness of heaven shines through the gloom of this earthly life. We get a glimpse of heaven, and Jesus is there. We get a glimpse of eternity, and Jesus is there. We get a glimpse of the Judgment Throne, and Jesus is there. We get a glimpse of the resurrection, of the eternal state, and Jesus is there. We get a glimpse of life beyond trouble, beyond death, beyond the grave, and Jesus is there, and we are with Him. We will “see His face” (Revelation 22:4).

This Revelation of Jesus, then, is comforting a foretaste of the Revelation of Jesus and the glory and kindness that await His people. Jesus is coming soon, and this is our great hope and prayer. “Come, Lord Jesus.” Amen.



Bryan Wolfmueller is the pastor of St Paul and Jesus Deaf Lutheran Churches in Austin, TX, author of "A Martyr's Faith for a Faithless World", "Has American Christianity Failed?", co-host of Table Talk Radio, teacher of Grappling with the Text, and theological adventure traveler .



Have you ever noticed the subtle ceremony of receiving the offerings during the Divine

Service? The offerings are collected in plates or baskets, and they are brought forward and given to the pastor or an assistant. The pastor turns toward the altar, and, as he slightly bows his head, the offerings are raised slightly to the Lord and placed on the altar or an adjacent table.

Why do we have this ceremony? And what does it teach us? For that is what ceremony does – it teaches, as the Augsburg Confession tells us what we need to know about Christ (AC XXIV, 1–3).

Originally, this ceremony included more than simply bringing forward what was collected in the offering plates. The elements for the Holy Communion – the bread and the wine – were brought forward with the offerings. The offerings and elements were lifted toward the Lord and placed upon the altar. The altar, now made a table, would be set for the Lord’s Supper.

Gifts brought to the altar come from the sweat of His people’s brow. They are the bread and wine, the fruits of His people’s labor in this fallen world. After six days of labor and toil, the people are to bring a generous proportion for the Lord’s work. Gifts set upon the altar are offered to the Lord for Him to take up and press into service for His gracious work.

For what is offered to the Lord from the sweat of His people’s brow – the bread of anxious toil – comes back to us as the bread of life. The bread comes down from heaven that whoever eats this bread and drinks this cup will receive life through the forgiveness of their sins.

This is not unlike what the Lord did for His people in the Old Testament:

“You shall tithe all the yield of your seed that comes from the field year by year. And before the Lord your God, in the place that he will choose, to make his name dwell there, you shall eat the tithe of your grain, of your wine, and of your oil, and the firstborn of your herd and flock, that you may learn to fear the Lord your God always. And if the way is too long for you, so that you are not able to carry the tithe, when the Lord your God blesses you, because the place is too far from you, which the Lord your God chooses, to set his name there, then you shall turn it into money and bind up the money in your hand and go to the place that the Lord your God chooses and spend the money for whatever you desire – oxen or sheep or wine or strong drink, whatever your appetite craves. And you shall eat there before the Lord your God and rejoice, you and your household.” (Deut. 14:22-26)

What a blessing! God provides for us in all things. He provides bread from the sweat of our brows. He receives this from us in the first-fruits offerings we give to Him in thanksgiving and praise, and He turns these into spiritual bread. He gives this heavenly bread – the bread of eternal life – back to us so we might have joy.

So, the next time you are in the Divine Service, watch this ceremony in wonder. The offerings we have given to Him, the Lord gives back to us in His supper so that we may rejoice in the salvation He won for us upon the cross.

***The deadline for the September Newsletter is August 20th.
Please have all your submissions sent to patchas123@gmail.com
OR drop them off at the church office by the date indicated above. Thank You!***

Sunday Morning Bible Class for the Life of the World

As the church journeys toward heaven, it teaches the Word of the LORD, it washes at the font, and it feeds according to the will of the LORD. As God's people, we gather in a place called church and we attend Divine Service because it is there that God gives us the gift of His Son Jesus Christ. This is a promise that He has given us as the people of God, and it is the greatest gift that God could give us.

This promise of the gift of our Lord Jesus Christ comes to us when we are gathered in His name, because He has bound Himself to the preaching of the gospel, and the giving of Himself in the sacraments.

Now, from the world's perspective these are not important gifts, and yet from God's perspective, they are the most important gifts that He could give. We believe, teach and confess that our Lord Jesus Christ is present within our church according to His flesh. And the fact that the eternal God could be present amongst us in His flesh, through simple Words, through simple water, and through simple bread and wine, is part of the "MYSTERY" that we call the Liturgy of the Church.

Come explore this mystery with us following Divine Service each Sunday. This 12 session series on our Lutheran Liturgy is presented by Dr. Arthur Just in DVD form. For each session, a study guide will be provided. Dr. Just, professor at Concordia Seminary, Ft. Wayne, IN, leads viewers through a presentation of our liturgical heritage and its Scriptural origins.

The sessions include: An Introduction to the Lutheran Liturgy, The Structure of Liturgy, Jewish Origins in Christian Worship, the Table Fellowship of Jesus and Structure of Word and Sacrament, Liturgy in the Life of Jesus, The Liturgy of the Word, The Liturgy of the Sacrament, The Entrance, Preparation and Distribution, The Lutheran Liturgy: 1941, 182 and beyond, the Church Year and Sunday, the Lord's Day, The Services of Prayer, Catechesis, Baptism and the Liturgy of Life.

WEDNESDAY MORNING BIBLE

CLASS: Come join us on Wednesdays at 10 AM in the Narthex for an exciting Table Talk discussion. Ask Pastor just about any question. We will search the Scriptures. We will have open dialog in the study of the Holy Scripture. Again, your questions and our discussion may range from current events to ancient church history. This is your time to "ask the pastor."



PRAYERS

SHUT-INS: Judy Clasen, Susan Jahns, and Rita Kaufman.

HEALING for Members: Neva Aldene, Deb Anderson, Carl Bertka, June Brown, Jean Cote, Ed & Jan DeTrow, Charlie & Pat Finkenbine, Mike & Judy Guastella, Bud & Jane Harty, Chuck Malecki, Angela Mannato, Ken Mielke, Lillian Miles, Glenn Mossner, Mariana Murray, Bob Payne, Tom & Sue Poyer, Dorothy Sinowetski, Russ & Carol Spooner, Caitlin Tilton, Bob Varone, Robert Vickey, and Artie Zipp

FRIENDS & RELATIVES: Michelle Bernard, Grace Blum, Gerry Borwick, Bill Bowers, Jr., Mary Brissette, Holly Burch, Dennis Burchell, Georgia Bush, Emily Byrckett and her unborn child, Diane Carr, Sally Chambers, Esther Clapham, Bobbett Clark, Donna Connors, Lisa Copeman, Martin Cressman, Molly Criely, Renee Dempsey, Dale & Trudy DesJardins, Irene DiTommaso, Barb Dumeah, Bruce Everson, Donna Fancher, Darla Finkenbine, Gerald and Mary Fischer, Marla Flores, Manual Galan, Liam Garland, Barbara George, Sandra Gettings, Nancy Gleis, Mary Ann Guilfoyle, Shelley Roedel Gutz, Mikayla Hacksunda & her unborn child, Marlene Hagen, Jake Harper, Debbie Harrison, Larry Headun, Dennis Hegarty, Claudette Hendershot, Glory Herget, John Hill, Rick Hill, Robin Hincman, Roger Hinzmann, David Hirtle, Larry Hladun, Linda Holt, John Hunter, Linda Hunter, Chelsea Hutchinson, Stanley

and Lynne Jablonski, Larry Jackson, Deb Jacobsen, Bill Jaquest, Heather Johnson, Rachel Kagay, Michelle Kalstrup, John Kearns, Barb Kern, Elizabeth Lynn Klopfenstein, Erin Kress, Nancy Lake, Stacey Lampert, Rev. Rusty Leavitt, Gary Letizia, Ray Likowski, Janet Lixey, Joe Manson, Candace McGowan, Rev. Paul Mier, Pete Mogg, Mike Morrissey, Rev. Herbert Mueller, Ron Mullins, Esther Murphy, Jean Nesbitt, Bev Parkinson, Charles Pentecost Jr., Julie Pool, Robin Potts, John Purdy, Mary Raines, the family & friends of Lisa Riley, Rev. Ronald Rock, Paul Rollo, Sandra Scheel, Ed Sheahan, Nancy Sly, Don Stewart, Paul Sullivan, Charles Tolley, Richard Traversa, George Vespa, Jim & Judy Wahl, Steven Walker, Christy Wallace, Helen Weishaar, Donna Weston, Gordan Winkel, Isaac Zavala, Wava Zeitlow, and Martha Zimpfer

Military Personnel: Mark Baranowsky, Michael Broughton, Joseph Garay, Thomas Francis Stynes II, Brian Jackson, Jonathan Koen, and Charles D. Weishaar



Pastor and members of the church are always willing to pray for you, family members and friends. If a loved one appears on our prayer list above, please call Pastor or the church office to give us a health update so that we may either keep or remove their name. Thank you!



ELDER & COMMUNION ASSISTANT SCHEDULE

Date	Elder & Reader	Communion Asst
Sun, Aug 4th	Michael Nagel	Mark Horvath
Sun, Aug 11th	Rob Tilton	Dave Giroux
Sun, Aug 18th	Bob Varone	Steve Horvath
Sun, Aug 25th	Paul Brown	Collins Sita

Acolyte

Gospel Bearer & Crucifier

Date	Crucifier	Gospel Bearer	Acolyte
Aug 4th	Jayden Bishop	Bella Fisher	Braeden Dolphin
Aug 11th	Mykalina Sabol	Bella Fisher	Kylee Payne
Aug 18th	Mackenzie McDowell	Therin McDowell	Braeden Dolphin
Aug 25th	Kamrie Evanicki	Kyliegh Evanicki	Brianna Neef

ALTAR GUILD SCHEDULE



Date	Set-Up	Clean-Up
Sun, Aug 4th	Bob Varone	Jean Cote/ Joyce Schneider
Sun, Aug 11th	Mindy Duncan	Janet Lemesis/ Lisa Kress
Sun, Aug 18th	Lisa Kress	Lana Garay/ Bob Varone
Sun, Aug 25th	Catalina Bakas/ Bob Varone	Diane Giroux/ Jean Cote

PROPERTY APPRECIATION DAY

We sure could use some help on our Property Appreciation Days every month. There is outside work to do and cleaning and dusting that needs done inside the Church. If you can help, please come to the church and we will put you to work. **Our next Property Appreciation Day is Saturday, August 17th at 8:00 am.**





AUGUST 2019

Bible Lessons

Chapel is on Tuesdays
at 3:45

8/6 Hannah Prays for a
child

1 Samuel 1:1-20

8/13 Samuel as a Boy

1 Samuel 1:21-28;3

8/20 David Defeats
Goliath

1 Samuel 17

8/27 David and Jonathan

1 Samuel 19;20



Dear Jesus,
Thank You for helping
little people with big
problems. Amen

**Registration
Fees/Supply Fees**

Accounts will be charged
8/1/19 \$50.00 per child

Birthdays

Ms. Sara 8/4

Ms. Kimberly 8/6

Aycen 8/6

Tucker 8/7

DJ 8/9

Tisyn 8/13

Kacen 8/13

Bella M. 8/14

Kaedyn 8/15

Carson 8/17

Mr. Mark 8/18

Thomas 8/20

Allyson D. 8/30

Rose D. 8/31



**Mark your Calendar
Closing Dates**

8/9 - Closed

9/2 - Labor Day



9/6 - Teacher In-Service

Update your file

Update if you have new
information please

Back to School!



Public School starts on
August 12, 2019. New

School hours are:

Myakka 8:20-2:50

Vineland 8:40-3:10

**Redeemer's
Before/After School
Program**

If you need the Before
School Program, the
Redeemer Bus will be
leaving at 7:45 am. Please
sign up for Before/After
School in the office or
with Ms. Debby before
July 31.



Back to School Wordsearch

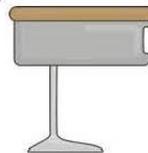
I E C O U V H I Z W U J Q I R T P N C Q
 W R G F H A O U P C M Z O S U T P R L H
 W H O D B G P V C R W T Q D L L Z I H K
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 S Y Q W N S B C H C K Y F O J Q W Y E P
 C M I V D F M B I T S U B T R A C T N G
 W A I X S T E D H K I V U C V Y Q V C V
 G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



GOAL
 SCHOOL
 READ
 WRITE
 ADD



SUBTRACT
 COLOR
 DESK
 GLOBE
 PENCIL



CRAYON
 COMPUTER
 PLAY
 LEARN
 FRIENDS



I give you sound learning, so do not forsake my teaching. Proverbs 4:2

When Does God Hear My Prayers?

10 PROMISES from His Word

1. When I Have Faith (Matthew 21:22)
2. When I Forgive (Mark 11:25)
3. When I Pray in the Spirit (Ephesians 6:18)
4. When I'm Weak (Romans 8:26)
5. When I'm Alone (Matthew 6:6)
6. When I'm in a Crowd (Matthew 18:19-20)
7. When I'm Humble (2 Chronicles 7:14)
8. When I Pray for Leaders (1 Timothy 2:1-4)
9. When I Suffer (James 5:13)
10. Every Time I Call (Jeremiah 29:12)

REDEEMER LUTHERAN CHURCH,
SCHOOL & CHILD CARE
6970 Mineola Rd.
Englewood, FL 34224

ADDRESS SERVICE
REQUESTED - OPTION 1



REDEEMER LUTHERAN CHURCH,
SCHOOL & CHILD CARE
6465 Mayport Street
Englewood, FL 34224
REV. JAMES T. KRESS, SR.
Pastor

Church Phone: 941-475-2410
Church Fax: 941-475-9726
School/Child Care Phone:
941-475-2631
email: redeemerfl@gmail.com

REDEEMER REPORTER

Published monthly for members, Associate Members and Visitors of Redeemer Lutheran Church, a member congregation of the Lutheran Church Missouri Synod.

WORSHIP SERVICES:

Divine Service: 9:15 AM
Bible Class: 10:30 AM
Sunday School: 10:30 AM

The Redeemer Lutheran Church, School & Child Care Family are called into the service of our Lord and Savior Jesus Christ by His command (Matthew 28:18-20) to:

- ◆*Disciple all nations, that is, all people;*
- ◆*Baptize in the name of the Father, Son and Holy Spirit;*
- ◆*Proclaim the Gospel and teach His Word in its truth and purity; and*
- ◆*Never be ashamed of the Gospel—it is the power of God unto salvation (Romans 1:16).*