



“JESUS GAVE GIFTS TO HIS CHURCH”

October is recognized as Pastor Appreciation month. And so, I will just say it, “Pastors are gifts from God.” You might think me arrogant for saying that since I am a Pastor. It is sort of like a nurse saying nurses are gifts from God or a teacher saying the same thing, but wait, haven’t we all received nursing care to bind up and heal our wounds or found the wonder of learning through the guidance of a good teacher? They are gifts of God for what they do for us. Well then, so are Pastors. I say this not of me personally, but of the work that God works through me and all those set apart by the laying on of hands, prayer, and the Word of God. God gave gifts to His Church, says St. Paul in Ephesians (4:11), and among them is the gift of Pastors. Pastors are gifts from God because of what God does through them.

To be clear, I do not say this to bring honor to myself or to elevate myself above others. In fact, it is humbling to say this. The Office of Pastor is a gift of God to His Church. Humble and unworthy men, like me, are set apart by God through the Church for this great office. The honor flows not from the man to the office but from the office to the man. Sometimes Pastors forget that. When they do, they need to be reminded who’s Office they have been called to serve.

I am reminded of a Pastor named

Timothy of whom St. Paul reminds of the good confession of faith he made within the assembly. But we could just as easily point to Ezra who brought the Torah, or the chief Pastor of the Church, Jesus, who stood in the synagogue and proclaimed the Word of the Lord. Pastors are gifts of God to His Church who serve Him by the proclamation of the Word of God and by the service of His Sacraments to His people.

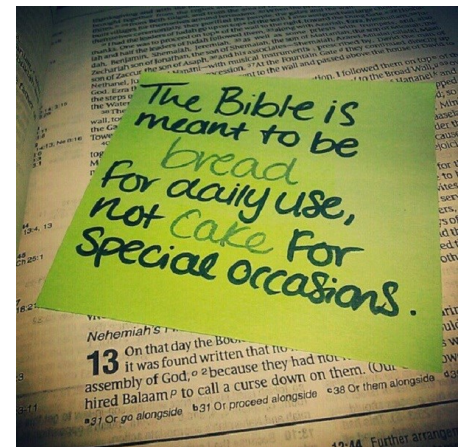
The Pastoral Office was not invented by the Church but is Christ’s institution and His gift to the Church. No Pastor acts on His own but in the person of Christ through the means of grace. No congregation is free to reject the Office. Pastors and congregations do not compete against one another, but work together – in different fields and venues, with different calls and services, but in partnership, observing and fulfilling Christ’s mission: to go make disciples. The Pastor brings Christ to the congregation and the congregation brings Christ to the world.

Although we talk a lot about congregations calling Pastors, in truth, God calls Pastors. It is a divine call which the Church confirms. The Church discerns God’s calling and prayerfully confirms or denies this divine call. This is not some fine distinction but essential to the office. Pastors serve congregations but they

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Giving is a spiritual issue. The Scriptures are replete with how giving and believing go hand in hand, that our trust and faith in God are commensurate with our giving. In 2013, the Religion News Service reported that the average annual percentage of income given to the church had fallen to 2.3 percent (<http://www.religionnews.com/2013/10/24/report-church-giving-reaches-depression-era-record-lows/>). So, what does this confess about our trust in the God who has given us all that we need for body and soul, not sparing His own Son into death so that we would not die but live? What does this say about our faith, when even the Jew gave at least ten percent, while we, having received the fullness of God's generosity barely give one fifth of that?

storehouse, that there may be food in my house. And thereby put me to the test, says the Lord of hosts, if I will not open the windows of heaven for you and pour down for you a blessing until there is no more need" (Mal 3:7b–10).

Do not these words even cut us to the heart? Are they not true for us even as they were for them? Are we not now reaping what we have sown in faith? We have sown little, we have sown sparingly, and so is our harvest. But what if we were to take the Lord at His word? What if we, like them, were to put Him to the test and give to support the work of the church as our generous God has given all things to us? Would not the storehouses burst open? Would not the windows of heaven pour out blessing upon His church so that they could be a blessing and a light to the world?

Return to me, and I will return to you, says the Lord of hosts.

Meanwhile, churches and schools fall into disrepair or close their doors because of lack of funding; pastors and teachers live at or under the poverty level; and the State replaces the Church as the source for care of the widow, the fatherless, and the poor. Something is wrong with this. Though we have received generously from our generous God, we have not given in like manner. How can this be? How can we, as Christians and especially as Lutherans, who stake everything on that most beautiful doctrine of justification—that God, out of His divine goodness and mercy, has saved us by grace through faith on account of Christ's death and resurrection without works of the law—not help but give of our income just as generously? How can we who have received so much give so little?

It is a shame, and we need to repent. As the Lord spoke through prophet Malachi, "Return to me, and I will return to you, says the Lord of hosts. But you say, 'How shall we return?' Will man rob God? Yet you are robbing me. But you say, 'How have we robbed you?' In your tithes and contributions. You are cursed with a curse, for you are robbing me, the whole nation of you. Bring the full tithe into the

Imagine it.

But doing it takes faith. It takes trust that the Lord will be faithful just as He promised. For if God has given you His own Son, will He not give you all things? Yes, He will. This is His sure and certain promise. God provides for His people. He provides everything we need for this body and life and for the life that is to come.

Christ's merits have set us free from the tithe. Giving is no longer something we have to do. It is what we do because of what God has first done for us. We give not because we must in order to keep the law. We give as a response of faith, a confession of faith in deed about what God has done and continues to do for us. For in Christ, we are freed from the tithe, freed that our giving is not out of compulsion or reluctance but generously from a cheerful heart and a life richly lived in the forgiveness of all our sins and for the good and blessing of those around us. And a life so lived enriches us all with blessing until there is no more need and thanksgivings to the One who promised to make it happen.

LCMS—October 2014 Stewardship Newsletter

“JESUS GAVE GIFTS TO HIS CHURCH”



are ultimately accountable to God. That is a statement which ought to stir up some fear in the hearts of those who would be Pastors – I know it frightens me.

The ancient custom of bringing the casket into the church feet first so that the

Christian may rise up to meet Christ is reversed for Pastors. They are brought in head first for they must first account for their stewardship of the ministry of Word and Sacrament to God's people. This is a stewardship of which I fail miserably. Why? Because I am a sinner.

We often talk of ministry in many ways as if it were merely something we want to do for God or something we like doing for God. Ministry with a capital “M” is the Ministry – the ministry of the means of grace. Our Lutheran Confessions define the Ministry as God working His work of grace and mercy, Law and Gospel, through the means of grace – the Word and the Sacraments. These are not the Pastor's tools like a carpenter's tools. These are the means God has chosen through which He is present among us to call, gather, enlighten and sanctify His Church. The Gospel is not what you build with the Word and Sacraments, the Word and Sacraments are the Gospel.

The authority of this Office, indeed its power, is the Word of God. It is not constitution or by-law that gives the Pastoral Office its authority but the Word preached and taught. In Ephesians 4, Paul says “Pastors and teachers” but this is not the “and” that connects two different things; it is the “and” that connects two facets of the very same Office. Preaching and teaching are not essentially different things but the same. Preaching and teaching are the arenas in which the authority of the Word is brought to God's people so that it may accomplish God's purpose and not return empty to Him.

The domain of the Office is the Word of God. Pastors do a ton of things that have little to do with God's Word and I suppose that is not so bad unless it gives the Pastor and his people the idea that the Word is not the central arena in which He works. The place or arena for the Pastor's service is Word.

But it is not only the Word in the sense of the written Word. It is equally the visible Word of the water of baptism, the oral Word in the voice of absolution, and

the visible Word of bread and wine that is Christ's Body and Blood. The sacraments are not like add-ons to the Office of the Ministry or to the Church but part and parcel of the Office and of the life of the Church. Fingers, a heart and lungs are members of the body but you can get along without fingers. You cannot get along without a heart and lungs. The Word proclaimed and visible in the Sacraments are the heart and lungs of the Church. These are the essential focus and purpose of the Pastor's Ministry.

The mark of a Pastor's success is usually seen in nickels and noses, that is, how much money comes in the plate and how many people sit in the pews. Sadly, too many Pastors have been driven by this gauge of success to the point that they will do just about anything to improve the numbers. But the mark of a Pastor's success is ultimately His faithfulness to God's Word. Earthly esteem and respect are nice but some of the greatest Pastors of the Church were persecuted for the sake of the Gospel and lived a life filled with trouble because they were faithful to God's calling. They were great because they were faithful to God's Word. The earthly success may or may not tally up numbers of nickels and noses but God's barometer of success is faithfulness.

I am a pastor today because of God's faithfulness to me. In part, I am also a pastor today because of the faithful Pastors who washed me in the water of holy baptism, who absolved and still absolve me of my sin, who catechized me in the Word and in the faith and still teach me, who fed me the Body and Blood of Christ so that I might feed others the heavenly food of His Holy Supper. But more than this, they, faithful pastors past and present, raised up the Pastoral Ministry as a noble Office and they honored Christian service as the highest of callings. So in humility and weakness I vow to you today to do for you, what these Pastors did for me: preach, teach, and administer the Sacraments.

But I beg of you to do a few of things. First, pray for me and for my faithfulness to God's Word and in this Office committed to me in my ordination vows. Second, hear me with the informed and discerning ear of those who know God's Word and can recognize when the Gospel is spoken truly and faithfully and correct me when it is not. Third, give attention to the voice of Christ that speaks through the Word and Sacraments, not as obedience rendered to me but, as the response of faith to the voice of God and His sacraments.

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“JESUS GAVE GIFTS TO HIS CHURCH”

And also one more thing, I must beg of you to honor the Office of Pastor among you – not for my benefit but for those young boys and men who sit among us, whom God may and will call to serve in this Office. Honor the Office of Pastor and encourage these boys and men to aspire to this Office, to listen for the voice of God calling and to submit to the wisdom of the Church in confirming that call.

Honor the Office of Pastor not for me but for those whom God raise up and work through when this generation is gone and there are still people who need to hear the Gospel proclaimed, who need to be taught the faith, who need the cleansing touch of baptismal water, who need to hear the consoling voice of absolution, and who need to receive the Body and Blood of Christ to nourish them in grace in both body and soul. Honor the Office and encourage those who aspire to it and there will always be faithful Pastors through whom God works in His Church.

Pastors are gifts of God to His Church, not because they are special or wonderful but because the Lord works through them to bring to you the Jesus who is present with His grace and mercy in His Word and Sacraments and thus equip you to fulfill your baptismal vocation to bring Christ Jesus to the world.

As your pastor, I do not expect any special recognition during the month of October or any other month for that matter. Serving you, as a member of Christ’s Church, is honor enough.

In His Service,
Pastor Kress



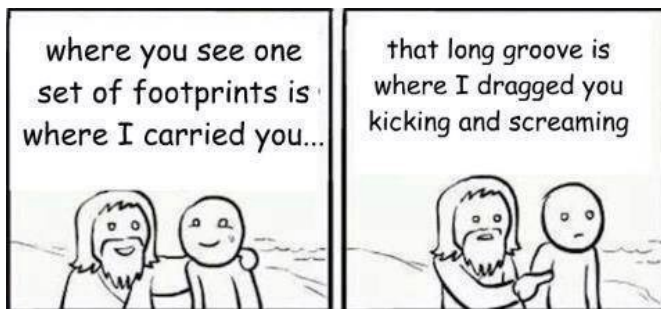
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Web—Church: www.redeemerfl.com



Web—Child Care: www.redeemerfl-cc.com



SERVING THE LORD

Pastor	Rev. James Kress
Seasonal Pastor	
LHM Ambassador	Rev. Earl Schmidt
Child Care Director	Wendy Horvath
Office Secretary	Deb Horner
Organists	Bill Bowers Lanette Schmidt
Choir Director	Collins Sita
Newsletter Editor	Deb Horner

OFFICERS

President	Rich Kueker
Vice President	Ed Sheahan
Treasurer	Judy Murphy
Secretary	Betty Clemens

BOARDS

Head Elder	Tim Byrne
Assimilation	Deb Kueker
Property Mgmt.	Todd Armstrong
Christian Ed.	Pam Replinger
Human Care	Carol Carlos
Outreach	Carol Haupt
School Board	Bill Bowers
Stewardship	Kevin Hopkins
Youth	
Financial Secretary	Karen Kirkland

GROUPS/GUILDS

Ladies Guild	Sally Zierdt
Men’s Group	Bob Mortenson
Altar Guild	Carol Sheahan
Coffee Hour	

FROM THE TREASURER'S DESK

As of August 31, 2014

Church

<u>Actual August 2014</u>	<u>Budget</u>	<u>Actual August 2013</u>	<u>Budget</u>
Income: \$149,290.45	\$179,185.20	\$155,855.92	\$272,838.00
Expense: \$155,615.34	\$179,185.20	\$164,504.51	\$272,838.00

Child Care

<u>Actual August 2014</u>	<u>Budget</u>	<u>Actual August 2013</u>	<u>Budget</u>
Income: \$211,411.99	\$170,625.44	\$202,992.13	\$210,569.39
Expense: \$193,647.90	\$170,325.44	\$209,074.87	\$210,570.61



INQUIRING MINDS WANT TO KNOW ...

INQUIRING MINDS WANT TO KNOW, "WHAT DOES THIS MEAN?"

Another cycle of information classes will start **October 15th & 16th** beginning at 7 pm in the large meeting room in Fellowship Hall (a full schedule of classes is provided below). If you have been attending worship services at Redeemer, but are not sure what it is that Lutherans believe, teach, and confess, this is the class for you! If you have been attending worship services here at Redeemer and would like to become a member of Redeemer Lutheran Church & Child Care, this is the class for you! If you are member of Redeemer, but haven't brushed the dust off the old catechism in some time and would like to be refreshed in the teachings of the Christian faith, this is the class of you! This is a relatively painless opportunity to understand more clearly why you believe what you believe. Our classes will conclude on November 13th with the hope of welcoming new members into our fellowship on Sunday, Nov. 16th. Should you ever have a question, please ask the Pastor.

LUTHER'S
SMALL
CATECHISM
with Explanation



Wednesday, October 15th

Thursday, October 16th

Wednesday, October 22nd

Thursday, October 23rd

Wednesday, October 29th

Thursday, October, 30th

Wednesday, November 5th

Thursday, November 6th

Wednesday, November 12th

Thursday, November 13th

FROM THE ELDERS...

The Board of Elders encourage the congregation to study the role of the doctrine of the church and the application of the office of the keys in our congregation. The church receives the power of the office of the keys from Christ, which is then conferred upon the called pastor to be exercised publicly on behalf of the congregation. These writings emphasize these concepts and are based in Scripture and have been accepted by the Lutheran Church – Missouri Synod.

From: A Brief Statement of the Doctrinal Position of the Missouri Synod (1897) by Franz Pieper

Of the Church

We believe one holy Christian church on earth, of which Christ is the Head and which Christ gathers through the Gospel, keeps and rules.

The members of this church are Christians, that is, people, but also only the people, who have despaired of their own righteousness before God and believe, that God forgives [their] sins for Christ's sake. Concerning this church, which is the invisible fellowship of all believers (Luke 17:20, 21), we teach, that it is found not only in outward church fellowships that teach God's Word purely on every matter, but also elsewhere where so much is available of the Word of God besides errors, that people are able to come to a knowledge of their sins and to faith in the forgiveness of sins for Christ's sake.

Although through God's great grace children of God are found also in heterodox church fellowships, heterodox church fellowships are not willed by God, but earnestly forbidden, for God wills that His Word will be purely taught and believed on every matter, as it is written (1 Peter 4:11): "if anyone speaks, let him speak it as God's Word." That is why it is God's will that all Christians only adhere to orthodox church fellowships, and that the Christian, who has strayed into heterodox church fellowships, leave them and seek the fellowship of the orthodox church, as it is written (Romans 16:17): "I urge you, beloved Brethren, that you take note of those who cause division and offense apart from the doctrine that you have learned and go away from them!" Unionism, that is, fellowship with false doctrine, we reject as disobedience against God's Word and as [a] standing threat to lose God's Word completely.

Because only Christians are the church, it is self-evident that only they, then, are the actual and original possessors of all spiritual goods and rights, which Christ has acquired and given as St. Paul reminds believers: "All is yours" (1 Corinthians 3:21) and as Christ Himself awards all believers the keys of the Kingdom of Heaven (Matthew 16:13-19; 18:17-20; John 20:22, 23) and charges all believers with the preaching of the Gospel and with the administration of the sacraments (Matthew 28:19, 20; 1 Cor. 11:23-25). Therefore, we reject all doctrines, through which this authority or a portion thereof was originally ascribed to individual persons such as the pope or bishops, the order of pastors, the earthly prince, councils, or synods, etc.

The administration of public offices in the church through individual persons comes lawfully through transmission brought about on the part of the original possessors and remains under their supervision (Col. 4:17). All Christians also naturally have the right and duty to judge doctrine, admittedly not according to their own opinions but according to God's Word (1 Peter 4:11).

Of the Preaching Office

Concerning the preaching office we teach that it is a divine order, that is, Christians should keep places [where] the Word of God [is] in use not only each one for himself and in the family circle, but according to divine order they are also responsible to ensure that God's Word is publicly preached among them by persons qualified for this work and the sacraments are administered according to Christ's institution (Titus 1:5; Acts 14:23; 2 Timothy 2:2).

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FROM THE ELDERS. . .continued

However, the preaching office has no other authority than the authority of the Word of God (1 Peter 4:11), that is, Christians owe unconditional obedience to the preaching office if and whenever the preacher proclaims the Word of God to them (Hebrews 13:17; Luke 10:16). However if a preacher goes beyond God's Word in his doctrine and field, then Christians do not owe obedience but disobedience in order to remain true to Christ, according to the Words of Christ: "One is your Master, the Christ and you are all brethren" (Matthew 23:8). Therefore, we reject wholeheartedly the false doctrine whereby power in matters that Christ has not commanded is ascribed to the preaching office, to put a yoke on the necks of the disciples.

From: Christian Dogmatics (2003)
by John Theodore Mueller
(pgs 676 - 679) (a summary of Franz Pieper)

Attention may be directed to the fact that also Luther . . . at times speaks of ministers, that is, of those "who serve in ecclesiastical offices" (St. L., X, 423 ff.), as "priests," "spirituals", a "spiritual estate", etc. He declares, however, that the use of these terms is not only without foundation in Scripture, but also misleading, since according to Holy Scripture all believers are "anointed," 1 John 2, 27, "spiritual," Gal. 6:1, a "spiritual house" and a "spiritual priesthood," 1 Pet. 2:5, 9. (Cf. Hutterus Redivivus, p. 270.)

Luther furthermore declares that the Holy Spirit in the New Testament carefully avoids the application of the name priest (sacerdos) to the apostles or their collaborators, while He distinctly applies that term to all baptized Christians. He says (St. L., XIX, 1260) : "We are not born [again] in Baptism as apostles, teachers, preachers, pastors, but as priests. Then the Church takes one of these regenerate priests and calls and elects him to such functions as all believers should execute because of their [priestly] office." Luther thus rejects the erroneous opinion that ministers, or pastors, constitute a "spiritual estate."

Luther's position is in strict conformity with the teaching of Holy Scripture; for Scripture describes the elders and bishops not as "spiritual" in preference to others, but as ministers (servants) of the believers, 2 Cor. 4, 5. It is true, all pastors are also servants of Christ and of God (1 Cor. 4:1 ;Titus 1:7; 2 Tim. 2:24; Luke 12:42) but they are such only as ministers of the Church or because the Church has called them to be "ministers of Christ and stewards of the mysteries of God."

Of this Luther writes (St. L., X, 1590): "Paul calls himself a servant, and more than once he says: I serve in the Gospel. This he does not in order that he may establish an estate or order, a right or a certain dignity, as people today would do, but that he might alone praise the office and work and preserve the right and dignity of the priesthood in the congregation."

Similarly Dr. Walther says (Kirche und Amt, p. 221): "The public ministry is not a special estate, which exists in contra-distinction to the common state of Christians or is holier than it, but it is a **ministry of service.**"

For this reason the churches have also the right and the duty to watch over the ministry of their pastors and teachers, Col. 4, 17, and to dismiss them in case they refuse to preach the Word of God in its truth and purity and to adorn it with a holy life, Col. 4:17; John 10:5; Matt. 7:15; Rom. 16:17, 18. (Cp. Luther, St. L., X, 1591.)

Ministers, of course, hold their office only so long as they administer the functions of the public ministry which they have received through the call.

When describing the manner in which called ministers receive their divine office from the congregation, our dogmaticians have used the verb **confer**. They said: "Through the call the Christian congregation confers the public ministry upon qualified persons."

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This term should not be condemned as objectionable; for it expresses the Scriptural truth that the congregation is the "fountain of all church power" (Hase : "der Quell aller Kirchengewalt") by virtue of the Office of the Keys which Christ has given to His Church, and that pastors exercise the public ministry only in the name and by the authority of the congregation. Those who object to the term have reason to examine themselves whether they fully agree with the Scriptural doctrine of the Office of the Keys. (Cp. Christl. Dogmatik, III, 522 ff.)

With respect to the power which Christian pastors possess by virtue of their call our dogmatists rightly say that all power which they have as ministers is conferred upon, or delegated to, them by the congregation, so that their jurisdiction is limited by the call.

The power of the ministry embraces a) the power of preaching the Gospel and administering the Sacraments and b) that of remitting and retaining sins.

The power of excommunication, commonly called the ban, the pastor must never administer without the congregation, Matt. 18:17, 18; 1 Cor. 5:13. It is properly the function of the pastor rightly to guide the congregation in judging each case and, if the sinner under discipline is found to be impenitent, to publish and declare publicly as a servant of the church what the congregation has decided to do, 1 Cor:5, 1 — 7, 13.

Again, if the sinner repents, it is the duty of the pastor to urge the congregation to forgive him, 2 Cor. 2:6 — 11, and then to publish, or declare publicly, the absolution of the congregation. A ban which a minister executes contrary to God's Word and without the congregation Luther calls a "lying ban" (Luegenbann). (Cp. St. L., XIX, 950 ff.)

8. THE POWER OF THE PUBLIC MINISTRY.

Since the pastoral office is the ministry of the divine Word, all believers are in duty bound **to obey their pastors just as they obey God Himself**, Heb. 13:17; Luke 10:16. As long therefore as pastors are true ministers of the Word, their authority is as great as that of the divine Word. However, as soon as they go beyond God's Word and teach commandments of men, they have no authority at all, and their hearers must refuse them obedience for conscience' sake, Matt. 23:8; Rom. 16:17.

Adiaphora, that is, matters which are neither commanded nor forbidden by God's Word, should not be adjudged by the minister, but by the entire congregation by common consent.

Against the claim of the papists that laymen must obey their priests in all things, the Apology correctly declares (Art. XXVIII, 19. 20): "He that heareth you heareth Me, Luke 10:16, cannot be understood of traditions. For Christ requires that they teach in such a way that (by their mouth) He Himself be heard, because He says: 'He heareth Me/ Therefore He wishes His own voice, His own Word, to be heard, not human traditions. Thus a saying which is most especially in our favor and contains the most important consolation and doctrine these stupid men pervert to the most trifling matters, the distinction of food, vestments, and the like. They quote **Heb. 13:17: 'Obey them that have the rule over you/ This passage requires obedience to the Gospel. For it does not establish a dominion for the bishops apart from the Gospel. Neither should the bishops frame traditions contrary to the Gospel or interpret their traditions contrary to the Gospel. And when they do this, obedience is prohibited, according to Gal. 1:9: If any man preach any other gospel, let him be accursed'**"

The minister therefore has no power or jurisdiction whatever outside his call and office. His authority is limited to the Office of the Keys (Schlüsselgewalt).

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FROM THE ELDERS . . . *continued*

Many references in Scripture which come to mind that can apply to pastor and people of a Christian congregation -- these are not part of the above articles but convey a Biblical attitude we are to have.

- a) 1 Corinthians 4: 1. So then, men ought to regard us as servants of Christ and as those entrusted with the secret things of God.
- b) 1 Cor 8: 12. When you sin against your brothers in this way and wound their weak conscience, you sin against Christ. 13. Therefore, if what I eat causes my brother to fall into sin, I will never eat meat again, so that I will not cause him to fall.
- c) 1 Cor 9: 9. Though I am free and belong to no man, I make myself a slave to everyone, to win as many as possible.22. To the weak I became weak, to win the weak. I have become all things to all men so that by all possible means I might save some. 23. I do all this for the sake of the gospel, that I may share in its blessings.
- d) 1 Cor 10: 23. "Everything is permissible"--but not everything is beneficial. "Everything is permissible"--but not everything is constructive. 24. Nobody should seek his own good, but the good of others..... 31. So whether you eat or drink or whatever you do, do it all for the glory of God. 32. Do not cause anyone to stumble, whether Jews, Greeks or the church of God-- 33. even as I try to please everybody in every way. For I am not seeking my own good but the good of many, so that they may be saved.
- e) 1 Cor 12:20. As it is, there are many parts, but one body. 21. The eye cannot say to the hand, "I don't need you!" And the head cannot say to the feet, "I don't need you!", 25. so that there should be no division in the body, but that its parts should have equal concern for each other. 26. If one part suffers, every part suffers with it; if one part is honored, every part rejoices with it.
- f) 2 Cor 5: 14. For Christ's love compels us
- g) 1 Cor 14: 3. Do nothing out of selfish ambition or vain conceit, but in humility consider others better than yourselves. 4. Each of you should look not only to your own interests, but also to the interests of others. 5. Your attitude should be the same as that of Christ Jesus: 26. What then shall we say, brothers? When you come together, everyone has a hymn, or a word of instruction, a revelation, a tongue or an interpretation. All of these must be done for the strengthening of the church.
- h) Eph 4: 15. speaking the truth in love,...16. From him the whole body, joined and held together by every supporting ligament, grows and builds itself up in love, as each part does its work.
- i) Eph 5: 21. Submit to one another out of reverence for Christ.
- j) 1 Tim 5: 17. The elders who direct the affairs of the church well are worthy of double honor, especially those whose work is preaching and teaching. ...19. Do not entertain an accusation against an elder unless it is brought by two or three witnesses. 20. Those who sin are to be rebuked publicly, so that the others may take warning. 21. I charge you, in the sight of God and Christ Jesus and the elect angels, to keep these instructions without partiality, and to do nothing out of favoritism. 22. Do not be hasty in the laying on of hands, and do not share in the sins of others. Keep yourself pure.
- k) Rom 12: 9. Love must be sincere. ... 10. Be devoted to one another in brotherly love. Honor one another above yourselves. ... 16. Live in harmony with one another. Do not be proud, but be willing to associate with people of low position. ...Be careful to do what is right in the eyes of everybody. 17... Be careful to do what is right in the eyes of everybody. 18. If it is possible, as far as it depends on you, live at peace with everyone.

PRAYERS

SHUT-INS: Marjorie Boliere, Helen Perry, and Ruth Sutley.

HEALING: Carl & Betty Bertka, Elma Cancellieri, Pat Finkenbine, Arlene Harden, Bernice Heppner, Erwin Janke, Sandy McGrath, Carolyn Plesner, Sue Poyer, Steve Procuk, Ron Ratzlaff, Henry Rudolph, Michael Sanders, Duwayne Schoeneck, Vern & Ruth Speer, Russ Spooner, Earl Stuck, Marie Talley, Fred Toth, Lois Webster, Arlene Wiley, and KC Wright.

Friends & Relatives: Anthony Abreu, Catherine Armstrong, Lanny Aspery, Gioconda Barlow, Shirley Bloom, Grace Blum, Dennis Burchell, Georgia Bush, Jack Carlos, Beverly Carper, Diane Carr, Debbie Carr, Esther Clapham, Bobbett Clark, Martin Cressman, Rick Cross, Renee Dempsey, Irene DiTommaso, Rev. Joe Doenges, James Dodge, Barb Dumeah, Bruce Everson, Darla Finkenbine, Diann Finkenbine, Joe Finkenbine, Marla Flores, Manual Galan, Glenn Galway, Liam Garland, Nancy Gleis, Shelley Roedel Gutz, Debbie Harrison, Larry Headun, Claudette Hendershot, Joel Heppner, Walter Heppner, Glory Herget, Robin Hincman, David Hirtle, Larry Hladun, Carol Holmes, Linda Holt, John Hunter, Linda Hunter, Stanley & Lynne Jablonski, Friends and Family of Dorothy



Jaquest, Carl Jennejahn, Family and Friends of Eric Johnson, Heather Johnson, Rachel Kagay, John Kearns, Elizabeth Lynn Klopfenstein, Mary Krueger, Ray Likowski, Denise Line, Sean Maki, Joe Manson, Pete Mogg, John Montondo, Mike Morrissey, Kaye Gene Mortenson, Rev. Dana Narring, Maureen Nesvacil, Charles Pentecost Jr., Pete Prior, Mary Raines, Friends and Family of Virginia Roussin, Rachell Sanders, Bill Seech, Ryan Sheahan, Don Shepherd, Nancy Sly, Debbie Speer Smith, Virginia Stanley, Charles Tolley, Samantha Jo Ann Toth, George Vespa, Steven Walker, Helen Weishaar, Gordan Winkel, Reece Withers, Tim Wright, and Angel Zavala.

Military Personnel: Mark Baranowsky, Michael Broughton, Brian Jackson, Joshua Jones, Brett Keck, Jonathan Koen, David MacLeod, Michael Monson, Steven Seigmundt, 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.

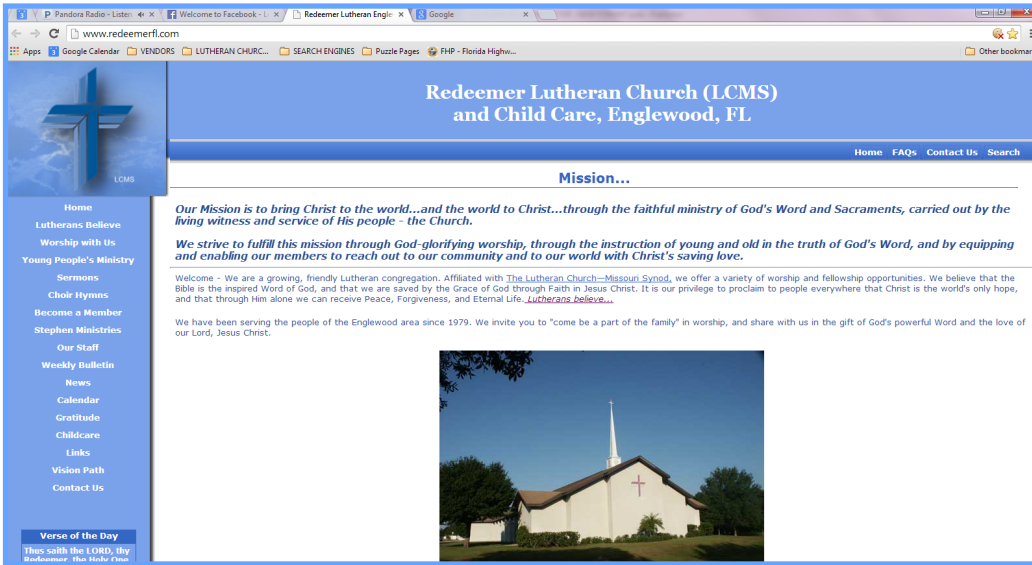
Thank you.

REDEEMER'S NEW WEBSITE

The first part of September the Redeemer Lutheran Church & Child Care website changed domains and the look was updated. The web address is still the same, but the look is updated!!

Come on over and check it out!

www.redeemerfl.com



OLD WEBSITE

NEW WEBSITE



WHERE HAVE THEY COME?

WHERE ARE THEY NOW?

WHERE ARE THEY HEADED?

Tuesday morning Bible Class will soon begin **October 14th** with another exciting and relevant topic of study: "Where Have They Come? Where Are They Now? Where Are They Headed?" Who are "They"? They are the religion of Islam, that is, the Muslims. You may have first come to know Al-Qaeda in 2001, but lately you have been hearing more and more about Islamist groups like ISIS, Hamas, Boko Haram, the Muslim Brotherhood, Hezbollah, etc., in the news – and it's not very good news. So, have you ever wondered when and where have they come? How they became so popular? Or where they may be headed? These will be some of the questions we will review in our study. In doing so, we will also review what they believe and teach and how their beliefs and teachings differ from Holy Scripture. If you are as uneducated as I am about these Islamic Extremists then this is a class to learn a lot about this ever growing, threatening, terrorist religious group.

Dr. Martin Luther summarized what he considered to be the essence of Islam. He concluded that Muslims were destroyers, enemies, and blasphemers of our Lord Jesus Christ, men who instead of the gospel and faith set up their shameful Muhammad and all kinds of lies, ruining all temporal government and home life or marriage.

We must not underestimate or misunderstand what we now face today. Make no mistake, Islam is expanding, even our own land. While much of its growth is due to high birth rates and immigration, conversions are occurring as well. The reasons behind this phenomenon are plentiful. The best we can do to defend ourselves is by, one, exposing the errors of Islam and, two, rigorously defending the truth of Christianity. Luther himself expressed this in his preface to the 1543 edition of the Quran:



"All this should not be thought of lightly especially by those of us who teach in the church. We ought to fight everywhere with the armies of the devil. How many varieties of enemies have we seen in this age of ours? ... We must prepare ourselves now against Muhammad. But what are we able to say about things of which we are ignorant? Hence, it is useful for those who are experienced to read the scriptures of the enemy in order to accurately refute, damage, and destroy them so that they might be capable to correct anyone, or surely to strengthen our people with solid arguments."

Interested? Come join us beginning **Tuesday, October 14th at 10:00 AM** in the small meeting room in Fellowship Hall and learn "Where Have They Come? Where Are They Now? Where They Are Headed?"

LADIES THURSDAY MORNING BIBLE CLASS

LADIES THURSDAY MORNING BIBLE CLASS BEGINS OCTOBER 9th AT 10:00 AM

Jesus Christ commands us “make disciples of all the nations, baptizing them in the name of the Father and the Son and the Holy Spirit, teaching them to observe all that I commanded you” (Matthew 28:19-20). It is not easy to teach what He has commanded in our world today. Why? Different denominations frequently teach different and confusing interpretations of Holy Scripture. You can overcome this confusion by turning, not to human opinions, but to God and His Scriptures. The ladies of Redeemer will gather to study particular *DEFINITIONS* of God’s Word.

We will once again use *GOOD NEWS* magazine as our guide to hear God explain to us His basic *DEFINITIONS* of His revelation, thereby strengthening our faith for this life and giving us the assurance of eternity in heaven. As we study God’s revelation, may we always remember that God’s Word is more than ink on a page or mere information, rather, Jesus says His Words “are Spirit and are life” (John 6:63). His Word is living and life-giving. Ladies Bible Class begins **Thursday, October 9th at 10:00 AM** in the large meeting room in Fellowship Hall. All ladies are welcome to join us. You may also invite your girlfriend, sister, mother, or daughter.

The degree of clarity at which a televised image is received
def·i·ni·tion n. 1.
The teacher gave definitions of the new words.
of an image (picture) on a screen

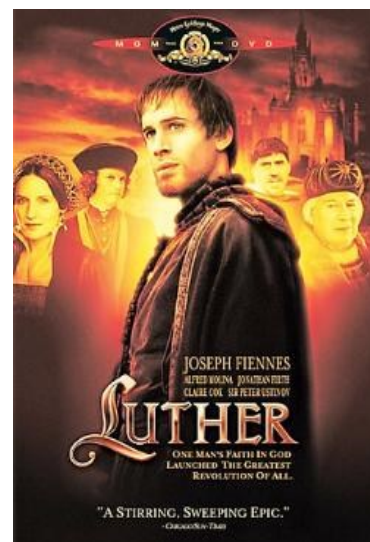
Martin Luther—ON THE BIG SCREEN

For Lutherans all around the world, October 31st marks the anniversary of the Reformation. Many of you, like me, came into membership in the Lutheran Church unaware of who Martin Luther is or was. Not until after entering the seminary did I acquire a thirst and a taste to seek him out; his life, his purpose, his legacy.

What did I discover? Luther’s power was the power of the Gospel. By God’s grace, this power is ours too. For learned and courageous though he was, without the Gospel, who knows where he would’ve ended up? Would his name have lived into our time? Good thing we need not spend much time wondering about that. We know that Luther held tightly to the Gospel’s treasure and power. He was an imperfect human being, a sinner, as are all of us. All the more therefore did he cling to his Savior – “I am Yours, help me.”

Luther’s life and legacy of faith gives shape and definition to the religious beliefs and practices of people around the world, and most especially to the church that bears his name. Martin Luther inspires and encourages people to bear witness to their faith in the Gospel, revealed and known by grace alone, through faith alone, on the basis of Scripture alone, on account of Christ alone. With Luther we proclaim, “Here we stand. We cannot do otherwise. God help us. Amen!”

Come join me for Movie Night on **Friday, October 24th** in the Narthex beginning at 7:00 PM. Popcorn and refreshments will be provided. Come watch this telling story of one man’s desire to reveal the mercy of God to a sick and dying world despite facing opposition from one of the most powerful positions in the world – the papacy.



ENGLEWOOD HELPING HAND

Thank you to Harold Hale and friend, Cathy Malecki and Clare Kieselburg for volunteering at Helping Hand during Redeemer's week. Volunteers are needed on a regular basis. This is an excellent opportunity to obey our Lord's command to feed the hungry and help the needy. Please contact Dale Whipple at 941-786-6116 or Pat Whipple at 941-882-2725 if you would like to volunteer.

The pantry is in need of the following items: tuna, canned chicken or turkey, spaghetti sauce, fruit, toilet paper, laundry detergent, powdered milk, mayonnaise, ketchup and mustard.

A HEART FELT THANK YOU

Thank you to those in Redeemer who sent greetings, prayers and gifts as we celebrated our 50th wedding anniversary in August. Your thoughtfulness and kindness made our celebration extra special.

Rev. Earl & Lanette Schmidt



SENIOR FELLOWSHIP

We are having a great time playing games each Thursday from 10:00-12:00, followed by lunch. We have some new persons from the community. Thanks to some of our regulars bringing their friends. All are welcome. The more the merrier. Bring a bag lunch. Dessert and drinks furnished.



SINGLE LUNCHEON

October 14th at 11:30 AM, We would like to invite any one who would like to come lunch with us. We have discovered there are some married and for various reasons can not go out to lunch. Maybe a husband or wife does not care to go for lunch. SO, we welcome any one who would like to joint us.

Place: Howard's Restaurant (this is the new one)

Located on 776 in Englewood, cross Dearborn Street and you will see Howards on the left

PLEASE SIGN UP IN THE NARTHEX IF YOU PLAN ON ATTENDING.

THE BIG RED BUS IS COMING

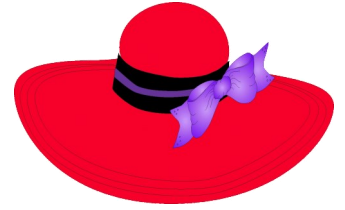
The Big Red Bus is coming to Redeemer, Sunday October 5th - 8:30 AM till 1:00 PM. Remember, each one of you can save three lives with your blood. What a wonderful gift of life!



RED HAT LUNCHEON

October 28th, at 11:30 AM, the Red Hats will have lunch at "Howards", (the new restaurant), on S.R. 776, cross Dearborn and it will be on the left side of the road, across from Publix.

Please sign up in the Narthex if you plan on attending.



PROPERTY APPRECIATION DAY

We sure could use some help on our Property Appreciations Days every month. There is a lot of work that we need to get done. We want to get spruced up for the return of our Northern members. We meet the second Saturday of every month at 8:00 AM. If can help, come to the church and we will put you to work. **Our next Property Appreciation Day is Oct. 11th.**



LADIES GUILD/LWML



The Ladies meet the first Wednesday of the month. October 1st is the next meeting. 12:30 for refreshments and 1:00 the meeting begins.

Please mark this on your calendar. Last month started our meetings for the year with only four present. **The October meeting is very important.** We will discuss the following: DO WE WANT TO HAVE A GUILD-LWML.? We can certainly not conduct the affairs for the church with only four ladies. SO mark this on your calendar and please come for the voting etc.

PORTALS OF PRAYER AVAILABLE

The **NEW** Portals of Prayer —October through December 2014 — are available in the Narthex

KRAFT KORNER

We are always in need of items for our shelves. IF you are a snow bird--see what you can bring back for our shelves. It is nice to have different items. I know you need to clean out. Church members are welcome any time to come over to the Fellowship Hall and see what we have that you can't live without. Thanks for your help. All proceeds go to the Ladies Guild for a good cause.

The deadline for the November Newsletter is October 16th

Please have all your submissions sent to redemerfl@verizon.net OR drop it off at the church office to Deb by the date indicated above.

Thank You!

PIONEER DAY PARADE

Once again Redeemer participated in the Annual Pioneer Days Parade in Englewood. Volunteers handed out “nets” (plastic bags) filled with gold fish crackers and a label with: *Jesus’ parable of the net (Matthew 13:47-50), illustrates that all who are caught in the net of His Gospel saving message will live forever with Him in heaven. Are you in the net? Get hooked-on Jesus.*

And plastic bags with lifesavers in them and a label with: *When Jesus walked on water, Peter also tried but he was frightened of the wind and the waves. He was sinking. He cried out, “Lord, save me.” Jesus reached down to pull him out of trouble and brought him to safety. Jesus is our true life-saver. He is our Savior. Get hooked-on Jesus.*

Many thanks to all the volunteers that made the handouts, made the entire float, and walked the parade route handing out the goodie bags.



SUNDAY SCHOOL RALLY

On September 7th, we held our Annual Sunday School Rally. If you didn’t get to join us, we had a great time. There was a dunk tank—taking turns dunking Pastor Kress—we had a bounce house and waterslide, face painting, hot dogs, chips and drinks, a snow cone machine for cooling off, and more games for everyone.



SUNDAY SCHOOL AND CHILD CARE STAFF INSTALLATION

On Sunday, September 7th, during the Divine Service, this years Sunday School teachers and Child Care teachers were installed into their positions.

Child Care Teachers

(L to R)

Debra Buel	Katie Weeks
Cherylann Galway	Miranda Leksche
Wendy Horvath	Lisa Kress
Vicky Pearson	Jacqueline Jose
Lisa Vassallo	Jadilyn Duenas
Kristy Melucci	Rebecca Hering



Sunday School Teachers

(L to R)

Bill Bowers	Cherylann Galway
Joan Bowers	Lisa Vassallo
Lora Laurain	Miranda Leksche
Cynthia Johnson	Mary Kay Straw
Lisa Kress	Jim Straw
Stacy Neef	Laurie Steinke



Please continue to support these dedicated teachers as they teach our children about Gods love and His plan for us.





Bible Lessons

Chapel is on Mondays at
3:45

10/6 Joseph's Father
and Brothers

Genesis 37:1-11

10/13 Moses' Birth

Exodus 2:1-10

10/20 Crossing the Red
Sea

Exodus 14

10/27 The Twelve Spies'
Report

Numbers 13:1-14:38



Thank You God, for
keeping Your promises. I
know You will bless me. I
know You know what is
best for me. Amen.

Submitted by Wendy Horvath

Birthdays

10/7 Abigail

10/8 Therin

10/8 Elsie

10/18 Ella

10/19 Mackenzie

10/21 Aubrie

10/23 Jason H.

10/23 Lizabeth

10/23 Derik

10/24 Ian

10/24 Bella H.

10/28 Ms. Madison

10/31 Brooklyn



Child Care Closed

10/24 Staff Conference
in Orlando

What We Are Learning



10/6 God Works through
Sinful Families

10/13 God Has a Plan for
His People

10/20 God Saves Us
from Our Enemies

10/27 God's People
Forget Who God Is



Special Days in October

10/6 Fire Safety Week

10/31 Halloween

CLASSIFIEDS

Sales—Rentals

Pineapple Gulf Properties—Glenda McDorman, Owner/Broker (Lessie Kirch's Daughter), 350 S. Indiana Road Englewood, FL 34223.
Office: 941-473-0300, Cell: 941-330-7922.

Cleaning Services

Free estimates! Please contact Sheila Murphy at 941-473-1747.

Lawn Care

Call Todd Armstrong at 941-961-7584 for your lawn care needs.

Construction

Call Rob Long! A.C.S., Inc. - Licensed General Contractor - Anything from full remodels, full lanai's, window and door installation and ALL phases of construction. State certified licensed and insured. Please call for a free estimate at 941-475-5008.

For Sale

Electric wheelchair/scooter—only used for two months. In brand new condition. Has battery and charger. You will need a way to transport the chair. Please contact Deb Horner @ 941-468-3923, if you are interested.

LOST AND FOUND

If anyone is missing any items, namely eyeglasses, gloves, umbrellas, etc., please check the Lost & Found box located in the narthex.

GREETERS

October 5th *Randy & Myra Schaub*

October 12th *Ed & Carol Sheahan*

October 19th *Ken & Cathy Mielke*

October 26th *Donna Wolf &
Helen Plank*

*Submitted by
Assimilation*



COFFEE HOUR

October 5th *Joy & Judy Scarangella*

October 12th *Linda Rogers*

October 29th

October 26th

*Submitted by Brd. of Comm. &
Parish Fellowship*



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

ADDRESS SERVICE
REQUESTED - OPTION 1

NON PROFIT ORG.
U.S. POSTAGE PAID
PLACID, FL
PERMIT 774



REFORMATION DAY, OCTOBER 31, 1517

REDEEMER LUTHERAN
CHURCH & CHILD CARE
6465 Mayport Street
Englewood, FL 34224

REV. JAMES T. KRESS, SR.

Church Phone: 941-475-2410
Church Fax: 941-475-9726
Child Care Phone: 941-475-2631

E-mail: redeemerfl@verizon.net

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:

May - October 9:15 AM
Bible Study: 8:30 AM
November - April: 8:00 & 10:30 AM
Bible Study: 9:15 AM
Sunday School: 9:15 AM

CHURCH OFFICE PHONE: 941-475-2410

We, the members of Redeemer Lutheran Church are called into the service of our Lord by accepting His command (Matthew 28:18-20):

- Making disciples of all nations/peoples*
- Baptizing them in the name of the Father, Son and Holy Spirit.*
- Proclaiming the Gospel and teaching the Word.*

Christ's love for us compels us to serve our neighbors as He served us.