



July 2021



WE DON'T WANT TO RETURN TO NORMAL

For more than a year now we have heard or even uttered the sentiment: "I just want things to return to normal." In the context in which that statement is made – the circumstances surrounding the pandemic – the statement is not at all out of order. It is natural for us to return to normal, that is, how things use to be. With regards to the way of life, as we knew it living in this world, some things are beginning to return to normal, but they will never ever return to how it once was. Even with regards to our worship, we did our best not to remove from the normal/traditional things we did. However, in view of putting into practice and procedures what were recommended by the CDC, we made some restrictions with social distancing, wiping and disinfecting surfaces, physical contact (handshakes and hugs), all implemented to reduce the spread of the then novel corona virus. Many things in our worship are getting back to normal.

I must admit one of the fruits of the various kinds of online presence that became the norm during the pandemic is the fact that video of worship service, sermons, and Daily Devotions were able to go throughout the world. It's not automatically a good thing or a bad thing. There are good fruits and some that are not so good. It is good that a soldier stationed far from home can tune in and be connected to a home congregation or another faithful LCMS congregation when a chaplain and especially a Lutheran chaplain may not be near or available. It is good that shut-ins and those who have been literally locked down in assisted living centers and nursing homes may hear the sermon, confess the Creed, pray the Lord's Prayer, and sing a hymn with fellow Christians. It is a good thing that many who may never have heard the faith are experiencing it for the first time through an online Lutheran source.

However, it is not so good when people who could be in church find the online offerings sufficient for their taste and neither thirst, nor hunger to be present with God's people around the Word and Table of the Lord. It is not so good when people equate every online offering with the good and faithful preaching and teaching of an LCMS congregation and end up being led astray by persuasive but misguided online teachers. It is not so good when people's preference for an online offering located far and away from their own congregation becomes the excuse for abandoning the local assembly where the Word is preached and the Sacraments administered. It is not so good when questionable practices equate the online offering with being together in the Lord's House for the blessing of the Lord's Table (here I am making reference to online Holy Communion of one sort or another).

We have used many things that are neither appropriate nor helpful over this pandemic. One of them is sending pre-sanctified elements through the mail to those who cannot or will not

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attend in person. This is a version of the set up your own elements while you watch the service and then commune by long distance consecration via the internet. There are many versions of this practice that ought to be challenged and they ought to cease immediately. While in some cases we may not be able to say definitively whether these are valid, we can say they are not acceptable. Although we may not be able to prove such celebrations not helpful, we cannot say they are beneficial. Even when governments had shut down the buildings, these are not appropriate and they are certainly not appropriate now as things have opened up and many congregations (most?) have returned to a more normal schedule and practices. We have addressed this as a church body and our people and pastors should not be in doubt about where we stand in this and yet sadly, the practices persist.

Another consequence is the erosion of parish boundaries. No, COVID did not invent the blurring of pastoral care and responsibility for people across parish boundaries. It has been going on for some time. People routinely drive by one or more LCMS congregations to get where they want to go. I understand that. But what has changed is that while people think they are under the pastoral care of one congregation and pastor, the explosion of online offerings has made it down right impossible for anyone to know who is really caring for these people. The reality is that in choosing an online church, you are placing yourself under no one's pastoral care. You are on your own. Worse yet you are being regularly fed and nourished by means that are simply not appropriate but actually dangerous to your spiritual well-being. Listen, we are not traveling preachers with traveler congregations spread all over the place. Rather we are called and sent pastors to local congregations attached to a pulpit and altar. In good times as well as in bad, this is a valuable and blessed thing for the faithful.

The time has come that we ask of our people: *When will you return to your local congregation? When will you return – in person – to receive the love of God in Christ Jesus in Word*

(Continued on page 3)

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

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Vice President Bill Bowers

Treasurer

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Human Care Lisa Kress

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Youth

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Property Mgmt.

GROUPS/GUILDS

Altar Guild Lisa Kress

Coffee Hour

and Sacrament? We need to know but they also need to know and be able to answer these questions. Otherwise membership means little or nothing and the Church is even more invisible than some Lutherans think. It is also time we asked of those clergy who are serving people distant from them and only by internet means to refrain from presuming to be the pastors of these people. You are not doing them any favors. Encourage them to return to their local congregation.

Some things in the wake of COVID may automatically go back to the default mode but, I fear this is one area that will not return to the old practices and I fear the new normal is a very bad normal indeed.

Your Servant in Jesus,
Pastor Jim Kress

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, July 17th at 8:00 am.**



Treasurer's Report

| <i>As of May 31, 2021</i> | | | |
|---------------------------|----------------|---------------|-------------------|
| | <u>ACTUAL</u> | <u>BUDGET</u> | <u>OVER/UNDER</u> |
| INCOME | 20,130 | 18,586 | 1,544 |
| <u>EXPENSES</u> | <u>18,373</u> | <u>19,015</u> | (642) |
| +/- | (1,757) | (429) | |
| YEAR TO DATE | | | |
| INCOME | 105,594 | 92,938 | 12,656 |
| <u>EXPENSES</u> | <u>100,078</u> | <u>95,029</u> | 5,049 |
| +/- | 5,516 | (2,091) | |

Respectfully submitted,
Jean Clappe-Mixell
North Star Bookkeeping LLC

April 28, 2020 in Forum

In his 1526 German Mass, Luther acted with a stroke of liturgical brilliance in giving us the post-communion collect. It is the genuine “eucharistic prayer” of the Lutheran liturgy. In it, we give thanks to God that he has refreshed us with the salutary gift of his Son’s body and blood, imploring him that he would “strengthen us through the same in faith toward You and in fervent love toward one another.” Faith and love are frequently paired in Luther’s writings even as he makes a necessary distinction between the two. As he says in his 1520 treatise on the freedom of the Christian, the Christian is drawn up in Christ by faith and lowered into the life of the neighbor by love. The duality of faith and love are given doxological expression in Luther’s 1526 liturgical order. The next year, when the plague came to Wittenberg, Luther reminded Pr. John Hess that this pestilence is a challenge to both faith and love.[1]

Might Luther’s communion prayer with its striking accent on faith and love as fruits of the sacrament not also guide us in our thinking about its right use in this pandemic, especially in times like these when the Lord’s Supper is not available? Of course, in cases of the sick, the injured, or the aged, the pastor comes to their home or hospital room and administers the sacrament. The church has a regular order, “Communion of the Sick and Homebound” (*Pastoral Care Companion*, 39–48). These times may not be used to defend novel practices of “tele-communion” or having individuals privately celebrate the sacrament.

Emergencies by their very nature will not endure forever. Baptism may and should be administered in situations where an infant is likely to die. But there is no such emergency with the Lord’s Supper. Luther recognizes this in his 1523 treatise written to the Bohemians, “Concerning the Ministry.” In it he says:

For it would be safer and more wholesome for the father of the household to read the gospel and, since the universal custom and use allows it to the laity, to baptize those who are born in his home, and so to govern himself and his according to the doctrine of Christ, even if throughout life they did not dare or could not receive the Eucharist. For the Eucharist is not so necessary that salvation depends on it. The gospel and baptism are sufficient, since faith alone justifies and love alone lives rightly. (AE 40:9)

Novel practices offend against faith because they invite doubt. They also offend against love for they incite unnecessary divisions in the church.

Let’s examine each of these. First, there is faith. God desires to give his children certainty in the Lord’s Supper. Luther understood the battle for the Lord’s Supper was a fight for the Gospel. Here there is to be no wiggle room for doubt. Either Christ’s words are true or they are not. Either Christ gives and bestows what he promises in the Supper, namely, his body and blood for sinners to eat and drink or he gives nothing but bread and wine. Faith does not make the sacrament, but it is by faith alone that we lay hold of the benefits promised therein. In the Small Catechism we confess:

Certainly not just eating and drinking do these things, but the words written here: “Given and shed for you for the forgiveness of sins.” These words, along with the bodily eating and drinking, are the main thing in the Sacrament. Whoever believes these words has exactly what they say: “forgiveness of sins.” (SC VI).

We must exclude any liturgical practice that invites doubt that what is being celebrated is the Lord’s Supper. Because the sacraments are more than outward signs or marks of the community of Christians, AC XIII states: “Accordingly, sacraments are to be used so that faith, which believes the promises offered and displayed through the sacraments, may increase” (AC XIII, 2, Kolb-Wengert). In Lutheran practice the distribution, eating, and drinking are in close proximity to the consecration as FC SD VII demonstrates. The pastor is there, feet on the ground, not because he possesses exclusive sacramental powers, but because he is called and ordained to do what Christ has mandated. This office is not given to Christians or even to heads of households.

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When new practices are asserted apart from Christ's mandate, there can only be confusion and uncertainty. The very purpose of the sacrament is thereby undermined.

Second, there is the matter of love. While rites and ceremonies instituted by human beings are fluid and may fluctuate from place to place and time to time, it does not follow that we are chaotic and freewheeling in our life together. Paul stresses that all things are to be done decently and in order (1 Cor 14:40). In harmony (*concordia*) pastors are not independent of one another. What they do within the congregations they are called to serve has implications for their brother pastors who are bound with them by the same confessional vow in ordination. Simply put, it is neither edifying to Christ's holy people nor an act of love for pastors single-mindedly to devise novel ways of administering the sacrament that at best create uncertainty and division and at worst contradict the Lord's own institution. Vilmos Vajta reminds us that for Luther, "love and order belong together."^[2] It is a loveless abuse of the office for a pastor to act autonomously and without accountability to the whole church. While the apostle was dealing with a different mishandling of the sacrament at Corinth, his verdict in 1 Corinthians 11:20 ("When you come together, it is not the Lord's supper that you eat") has application here. No contradiction of confession or of love may be brought into the altar.

Christians hunger and thirst for Jesus' body and blood. For a time now the conditions of this pandemic stand in the way of our coming together to receive it. Here our post-communion prayer again helps as we give thanks for the salutary gift we received as often as we did come together. We are confident this gift is still active and alive in those who cling to Christ's promise; they have what his words declare: forgiveness of sins. The focus of that pastoral care should be on the faith and love that are in Christ Jesus and not on the invention of practices which call them into question.

Prof. John T. Pless serves is Assistant Professor of Pastoral Ministry and Missions at Concordia Theological Seminary, Fort Wayne, IN.

[1] Luther writes, "We should be comforted by our certainty that it is God's punishment sent upon us not only to punish sin but also to test our faith and love—our faith in order that that we may see and know what our attitude is toward God, and our love in order that we may see what our attitude is toward our neighbor." *Luther: Letters of Spiritual Counsel*, ed. Theodore G. Tappert (Vancouver: Regent College, 1960), 237.

[2] Vilmos Vajta, *Luther on Worship: An Interpretation* (Philadelphia: Muhlenberg Press, 1958), 175. Note Luther in his 1525 "A Christian Exhortation to the Livonians Concerning Public Worship and Concord" where he writes "Now when your people are confused and offended by your lack of uniform order, you cannot plead, 'Externals are free. Here in my own place I am going to do as I please' " (AE 53:48).

July 2021 Altar Guild Schedule

| Date | Set-up | Clean-up |
|------------------------|-------------------|----------------------|
| Sunday, July 4 | Lisa Kress | Terri Leninger |
| Sunday, July 11 | Catalina Bakas | Mike & Colette Nagel |
| Sunday, July 18 | Steven Dannewitz | Joyce Schneider |
| Sunday, July 25 | Tim & Kay Matheny | Rob Tilton |

OUR FAITH AND PRACTICE

Redeemer Lutheran Church is a member congregation of the Lutheran Church Missouri Synod, and practices the historic faith of the Lutheran Reformation. This means:

- o We are catholic but not Roman Catholic.
- o We are orthodox but not Eastern Orthodox.
- o We are evangelical but not a part of the American Evangelical Movement.

We believe that Jesus Christ, crucified and risen again for the forgiveness of our sins is the heart and center of the Christian faith. He is the Way, the Truth and the Life, and no one can come to God the Father except through faith in Him. (John 14:6)

We further hold that our Lord Jesus Christ meets with sinners in peace, in Christian worship, which is called Divine Service (*from the German Gottesdienst*). It is in this event that God's Word is preached in its purity and the Sacraments are administered according to the Lord's institution. By this weekly event God transmits divine pardon, that is, holy absolution, forgiveness of sins. For every good and perfect gift comes from Him and is distributed to repentant sinful man.

The source of all that we believe, teach, and confess is Holy Scripture (*the Divinely inspired Word of God*), as it is believed by the one, holy, catholic (*Christian*), and apostolic church. However, the Scriptures must be interpreted. For this we rely upon, subscribe and pledge faithfulness to, the unaltered Book of Concord of 1580, which includes the following creeds and confessions:

The Apostles' Creed
The Nicene Creed
The Athanasian Creed
The Augsburg Confession
The Apology (Defense) of the Augsburg Confession
The Small Catechism
The Large Catechism
The Smalcald Articles
The Treatise of the Power and Primacy of the Pope
The Formula of Concord (the Epitome and the Solid Declaration)

Redeemer Lutheran Church worships according to the Western Christian tradition as it is found on Page 184 (*Divine Service, Setting Three*), of The Lutheran Service Book. Our Divine Service is conducted with reverence and dignity. Its officiants are ordained clergymen. For music we rely upon the church organ, and occasionally other dignified instrumentation.

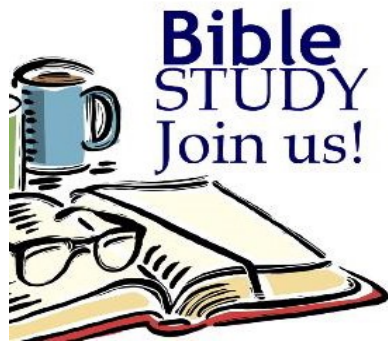
Redeemer Lutheran Church celebrates Holy Communion (*the Sacrament of the Altar, the Lord's Supper, the Table of our Lord, the Eucharist*), every Sunday because it is the highpoint of Christian worship and Christian witness, and constitutes the practice of the Christian religion. As our Lord says, "*This cup ... is the New Covenant in My blood.*" Therefore, being a Christian is by definition, to celebrate this blessed Sacrament.

Redeemer Lutheran Church practices "*closed communion*" which means that only instructed, confessing LCMS Lutherans may receive the sacrament. Others are welcome to come to the rail for a blessing and are invited to take Catechetical instruction after which they, too, may partake in the Sacrament of the Altar.

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Lutherans Believe ...

- Man was created holy by God but lost this holiness through deliberate disobedience
- Man is still disobedient as evidenced by his inability to keep the Ten Commandments perfectly.
- God loves man in spite of mans disobedience. God loves man so much that He laid the guilt and punishment of all sins of all people on His Son, Jesus.
- Jesus Christ, true God and true man, lived a holy and perfect life on earth, suffered and died on a cross for our sins, and rose again from the dead to prove his victory over sin and death for the justification of man before God.
- Full and free forgiveness is offered to all people. Those who repent of their sins, believe in Jesus as their Savior and accept his forgiveness, face life with a new joy and greater confidence. They become new creatures in Christ and are certain of going to heaven.
- The Holy Spirit wants to impart this belief to everyone through the power of the word of God, the Bible, which we believe to be the inspired, inerrant revelation of God himself to mankind.
- The Church of Jesus Christ is composed of all those who rely on Jesus Christ for forgiveness and eternal life, who adhere to his teachings, and who faithfully partake of His sacraments.
- Jesus Christ will come again visibly at the end of time as the righteous judge of the world, raise all from the dead, and impart the treasures of heaven to all those who confess him as their personal Savior.



Sunday Morning Bible Class: Beginning Sunday, May 30, after the 9:15 a.m. service, (approximately 10:45 a.m.) Pastor Kress will be leading a Bible Study called, "God's Law and Gospel." Some of the goals and topics are:

- to refresh our understanding of the three purposes of the Law;
- to review how Law and Gospel relate to Christians as both sinners and saints;
- to appreciate the proper work of both the Law and the Gospel in the life of the believer.

Please indicate your intention to attend the Bible Class and sign up on the list on the Visitor's Desk in the narthex. We want to make sure to provide enough workbooks for all attendees. Even if you are not sure yet – we encourage you to try it out.

Wednesday Morning Table Talk: Join us in the Church Narthex on Wednesday mornings at 10:00 a.m., to gather with Pastor Kress around tables to talk theology, ask a wide range of interesting questions, and witness our own theology shaped by the Word of God. No one is required to know everything about anything. If you have questions or are interested in listening in on our Table Talk, you are welcome to join us in some engaging and thought-provoking conversations.

April 4, 2020 in Forum

“The Lord’s Supper is not the private experience of individuals. Rather, it belongs to the Christian community. It unites the many recipients into ‘one body’ (I Corinthians 10:17). It is fellowship, or communion.”^[i]

The Lutheran Confessions bind us to celebrate the Sacrament of the Altar according to its institution by Christ our Lord (I Cor 11:23–26; Matt 26:26–28; Mark 14:22–24; Luke 22:19–20). To use the words of Luther, “it is the Lord’s Supper, not the Christians’ Supper.” The Formula of Concord speaks of how the Supper of the Lord is to be administered in our congregations in such a manner as to leave no room for doubt or uncertainty as to the fact that according to Christ’s word “the body and blood of Christ are truly present, distributed and received on the basis of the power and might of the very same words that Christ spoke in the first Supper” (FC SD VII, 75, Kolb-Wengert). These words are not a magical incantation but the testament of Jesus Christ by which he gives what he promises, his body and blood under bread and wine for us Christians to eat and to drink.

The words of institution (verba) are spoken by the called and ordained servant over particular bread and wine within a particular and circumscribed context. Hence the Formula continues: “Indeed, in the administration of the Holy Supper the Words of Institution are to be clearly and plainly spoken or sung publicly in the congregation, and in no case are they to be omitted” (FC SD VII, 79). But the speaking of Christ’s words alone do not make the Sacrament. The Formula reminds us that these words (the consecration) are set within the framework of the contingent actions of distribution and eating and drinking (see FC SD VII, 85–88). The pastor is responsible not only for speaking the words of Christ over bread and wine but also for distributing them, literally, “handing them out” (see AC XIV, 1 where German word *reichen* is used). The pastor also has the responsibility to deliver the Lord’s gifts as a steward of the Lord’s holy things, which also includes admitting some and denying others (see AC XXIV, 36).

Christ’s institution of the Sacrament (that is what he has set in place and authorizes) must determine how his church uses this precious gift. The Formula rightly warns us that those who depart from Christ’s institution “have only bread and wine, for they do not have the words and instituted ordinance of God but have perverted and changed it according to their own imagination” (FC SD VII, 32).

We would also caution those who might be tempted in this time of crisis to resort to their own imaginations as if our dire need overrides Christ’s institution. We may not resort to spurious claims that individual belief is more important than these alleged external matters of consecration, distribution, and eating and drinking. Against such a view, we confess: “Faith does not make the sacrament but only the true Word and institution of our almighty God and Savior Jesus Christ, which is always powerful and remains efficacious in Christendom” (FC SD VII, 89).

The Lutheran Reformers rightly rejected private masses, reservation of the consecrated host, and *Corpus Christi* processions as these humanly-devised practices fall outside of Christ’s institution. “If some want to justify their position by saying that they want to commune themselves for the sake of their own devotion, they cannot be taken seriously. For if they seriously desire to commune, then they do so with certainty and in the best way by using the sacrament administered according to Christ’s institution. On the contrary, to commune oneself is a human notion, uncertain, unnecessary, and even forbidden. Such people also do not know what they are doing, because they are following a false human notion and innovation without the sanction of God’s Word. Thus it is not right (even if everything else were otherwise in order) to use the common sacrament of the church for one’s own devotional life and to play with it according to one’s own pleasure apart from God’s Word and outside the church community” (SA II, II, 8–9). In these challenging times, we surely ought not devise such things as internet consecration or carry away communion packets but seek to find responsible ways to comfort God’s people in accord with his will and institution.

Prof. John T. Pless serves as Assistant Professor of Pastoral Ministry and Missions at Concordia Theological Seminary, Fort Wayne, IN.

^[i] Werner Elert, “The Lord’s Supper Today” in *Closed Communion? Admission to the Lord’s Supper in Biblical Lutheran Perspective*, ed. Matthew C. Harrison and John T. Pless (St. Louis: Concordia, 2017), 387.

God

has protected me
more times than I can
count. So, I can only
imagine the times I've
been rescued that I don't
even know about.

Thank you God for
always being there, even
when I don't know it.

Amen





“For freedom Christ has set us free; stand firm therefore, and do not submit again to a yoke of slavery” (Galatians 5:1).

We celebrate this month because of the freedoms and liberties our country has afforded us. We are right to do this. We should be thankful for these liberties – the freedom to gather together to worship and to live out what believe in our daily lives.

But freedom and liberty in our age have devolved. It has become a freedom from duty instead of a freedom for it. Indeed, freedom and liberty in our age has turned into licentiousness – a license to do what we want, when we want. This license is a submission again to a yoke of slavery. For freedom as license to do what we desire when we desire it means we are slaves to our desires and slaves to our passions.

Christ died to set us free from our desires. In Holy Baptism, our Old Adam is drowned and put to death along with all sin and evil desires so that a new man may arise and live before God in righteousness and purity. In Christ, we are a new creation. We are set free from the passions of the flesh so that we are free to do our duty and bear fruits of the Spirit.

Our duty is what God calls us to do as members of a family, society, and the Church. God calls us to believe in His Word and gladly hear and learn it. He calls us to pray for all people. He calls us to live in faith toward Him and in fervent love for our neighbor. He calls us to put the gifts He gives to us in His service. God calls parents provide for their children and raise them in the fear and admonition of the Lord.

And God calls children to honor their parents and provide and care for them when they are no longer able to do so themselves. God calls the government to punish those who do evil and to reward those who do good. He calls citizens to pay their taxes and honor the governing officials as God’s servants. He calls pastors to preach and teach the Gospel, repentance for the forgiveness of sins. And He calls hearers to support those who teach them with every good thing.

Christ died to set us free from the works of our selfish flesh, giving us the freedom and liberty to do our duty. Stand firm, then, and do not submit again to a yoke of slavery.



Church: www.redeemerfl.com
Child Care: www.redeemerfl-cc.com
School: www.redeemerfl-school.com

facebook

Redeemer Lutheran Church of Englewood
Redeemer Lutheran Child Care

***The deadline for the August Newsletter is July18th
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!***

PRAYERS


SHUT-INS: Susan Jahns, Rita Kaufmann, Dorothy Sinowetski, Jim Straub, Robert Vickey, and Sally Zierdt.

HEALING for Members: Neva Aldene, Bill Bowers, Sr., Tom Curry, Kathryn Demma, Ed & Jan DeTrow, Charlie & Pat Finkenbine, Don Garay, Mike & Judy Guastella, Jane Harty, Mark Horvath, Marva Jonas, Sandi Libke, Chuck Malecki, Ken Mielke, Lillian Miles, Glenn Mossner, Enid Muhme, Tom & Sue Poyer, Joyce Schneider, Caitlin Tilton, and Bob Varone.

FRIENDS & RELATIVES: Michelle Bernard, family & friends of Carl Bertka, Grace Blum, Bill Bowers, Jr., Mary Brissette, Dennis Burchell, Georgia Bush, Diane Carr, Pat Carroll, Sally Chambers, Esther Clapham, Bobbett Clark, Donna Connors, Lisa Copeman, Donald Cornish, Martin Cressman, Molly Criely, Renee Dempsey, Irene DiTommaso, Barb Dumeah, Stan Elenbaas, Lori Elliott, Bruce Everson, Donna Fancher, Darla Finkenbine, Gerald and Mary Fischer, Marla Flores, Sybil Fuchs, Manual Galan, Liam Garland, Aeson Garrett, Zeke Garrison, Barbara George, Sandra Gettings, Vinnie Giannola, Ken & Sandry Gittings, Nancy Gleis, Shelley Roedel Gutz, Marlene Hagen, Jake Harper, Haley Harris, Debbie Harrison, Dennis Hegarty, Claudette Hendershot, Glory Herget, John Hill, Robin Hincman, Roger Hinzmann, David Hirtle, Linda Holt, John Hunter, Linda Hunter, Chelsea Hutchinson, Stanley & Lynne Jablonski, Larry Jackson, Bill Jaquest, Heather Johnson, Rachel Kagay, Daniel & Michelle Kalstrup, John Kearns, Parker

Kern, Elizabeth Lynn Klopfenstein, Nancy Lake, Stacey Lampert, Ray Likowski, Janet Lixey, Liam Madden, Joe Manson, Dave McMullan, Dominic Miretti, Pete Mogg, Jane Moore, Mike Morrissey, Mike Moyer, family & friends of Chuck Muhme, Philip Muhme, Ron Mullins, Esther Murphy, Bill & Jean Nesbitt, Riley Emilia Paquette, Charles Pentecost Jr., Bill Pinkston, Rob Powers, John Purdy, Mary Raines, Joyce Redding, Elaine Reebe, Paul Rollo, Becky Rurade, Sandra Scheel, Ed Sheahan, Nancy Sly, Don Stewart, Juliette Renee, Charles Tolley, George Vespa, Jim & Judy Wahl, Steven Walker, Shannon Wallace, Christy Wallace, Helen Weishaar, Gene & Donna Wensel, Gordan Winkel, Wava Zeitlow, and Martha Zimpfer.

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



GOD'S LOVE FOR US IS NOT
A LOVE THAT ALWAYS
EXEMPTS US FROM TRIALS,
BUT A LOVE THAT ALWAYS
SEES US THROUGH TRIALS.

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!



Happy 4th of July

Bible Lessons

Chapel is on
Mondays at 3:30

7/5 Jonah and the Big
Fish

The Book of Jonah

7/12 Food for Elijah and
the Widow

1 Kings 17:1-16

7/19 Elisha & Naaman

Isaiah 5:1-11

7/26 Jesus Calls His
Disciples

Isaiah 5:1-11



Dear Jesus,
Thank You for being our
Savior. Help us follow You
and tell others about You.
Amen.

Ice Cream Truck

July 12th & 26th

Birthdays

7/1 Ms. Jadilyn

7/1 Ms. Aylia

7/2 Giovanni

7/11 Raelynn

7/12 Skylar

7/13 Ariel

7/31 Ms. Nicole



Congratulations!

Thank you for making a
difference at Redeemer
Child Care!

Ms. Bianca - 2 years



Submitted by Wendy Harvath

Important Information

Now Accepting VPK
certificates for the
2021-2022 school year.

8/2 Yearly \$50.00 supply
fee per child will be
charged to your account
and flu forms will be
passed out for you to
sign. This is also a good
time to update your
child's application with
new contact information.

VBS

July 12-16

This year's theme is:
Rainforest Explorers
Jesus Leads the Way





Summer Search

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

August

beach

bikini

boat

camping

fan

fishing



hat

hot

ice cream

July

June

lotion

mosquito

shorts

sunburn

sunglasses

suntan

swimming

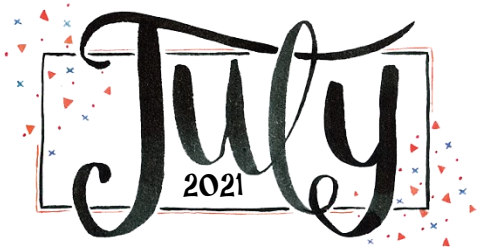
tent

vacation



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

ADDRESS SERVICE
REQUESTED - OPTION 1



REDEEMER LUTHERAN CHURCH,
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6970 Mineola Rd.
Englewood, FL 34224

REV. JAMES T. KRESS, SR.
Pastor

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REDEEMER REPORTER

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WORSHIP SERVICES:

Divine Service: 9:15 and 11:00 am

Bible Class: *Sunday, 10:45 a.m.*

Sunday School: *temporarily postponed*

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).