



December 2019



The New Church Year Comes – *What It's All About*

HAPPY CHURCH NEW YEAR TO YOU ALL! That's right!! A new church year has begun and it is truly a wonderful gift in which we inherited from the Christians who came before us. In many ways the Church calendar is independent from the secular calendar that we use every day. As can be expected, the Church Year revolves around events in the life our Lord Jesus Christ and His bride, the Church.

If you haven't heard it put this way, the Church Year is divided into two halves. The first half of the Church Year revolves around Jesus' life. This year it begins on Sunday, Dec. 1st, the First Sunday in Advent. As we worship through this part of the Church Year we re-live, if you will, the main events of Jesus' life. Since most of the important days fall during this period, like Christmas and Easter, it is called the *Festival Half* of the Church Year. The other half of the Church Year is called the *Non-Festival Half*, or the *Half Year of the Church*. It begins in May or June and focuses on our Lord's teaching which He left to His Church to proclaim to the entire world. Here we see what Jesus' life, death and resurrection mean to us in our everyday lives.

Each season has its own mood and to help bring out that mood we use different colors on the altar. Certain customs also reflect the mood of the season. All these things help emphasize the different or distinct message of that season.

Below is a brief look at the current season of Advent as well as the seasons that immediately follow in the cycle of the Church Year. You will also read what they are all about and how we observe them at church and at home.

THE SEASON OF ADVENT

Begins four Sundays before Christmas

ADVENT comes from the Latin *adventus*, meaning "coming." *Adventus* signifies the approach of someone of dignity, power, and glory, someone who has the power to bestow favor or strict penalties.

For Christians, the season of Advent is a time of preparation for Christmas, a time of patient waiting for the re-appearing or the second-coming of Christ, and a time to cultivate the gift of patience for daily life.

The colors for the season are purple or blue. Here at Redeemer, we use the color blue. At church and at home, Advent candles are lighted (four natural beeswax candles). Beginning on December 17th, we are encouraged to sing the "O Antiphons" (which form the basis of the hymn "Oh, Come, Oh, Come Emmanuel"), which expresses Israel's yearning for the Messiah. During Advent, you can set up a crèche or a nativity scene at church or at home. From Advent through the season of Easter,

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the Gospel readings at church focus on the life of Jesus. Consider reading these Bible stories to your children or grandchildren each day.

THE SEASON OF CHRISTMAS

Begins December 25

CHRISTMAS means *Christ Mass*, that is, the liturgy celebrated on the day when Christ came among us as one of us – God becoming man. The Church celebrates the mystery of salvation revealed in Christ’s birth, rather than the birthday itself. We celebrate the mystery of God become man in Christ, who is both our King and Servant.

The Christmas season also places special emphasis on the name of the Lord our God because Jesus would have received His name eight days after His birth when He was circumcised – according to the custom and Law of God.

When the angel of the Lord appeared to Joseph and told him that Mary was with child through the Holy Spirit, the angel also told Joseph what to name the Child: Jesus, which means *the LORD saves* (Mt. 1:20-21). Eight days after Jesus’ birth, when He was circumcised, Joseph and Mary named Jesus as the angel had instructed.

Despite what the world might say or what a particular Christmas carol might describe, the Twelve Days of Christmas always falls on December 25 and concludes on January 5.

The color white symbolizes the joy and the theme of light plays such a large part in the biblical texts associated with the season. Christmas carols also express the joy and wonder of Christ’s birth. The Christmas tree should stand throughout the 12 days of Christmas and be removed on Epiphany (January 6). Again, read the Christmas account from Luke 2 with your family. Yes, the entire chapter (smile).

THE SEASON OF EPIPHANY

Begins on January 6

The Greek word *epiphaneia* refers to the appearance of a God among mortals. The same word was adapted to describe the visit of a king to a favored city. He was greeted with pomp. Days were spent in feasting and revelry, all at the king’s expense.

The epiphany of Jesus is the Lord’s gracious appear-

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SERVING THE LORD

Pastor Rev. James Kress

Child Care Director Wendy Horvath

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Coffee Hour

THE NEW CHURCH YEAR COMES (CONTINUED)

ance to His people with signs and wonders and favors given at His own expense. Epiphany is about the Magi, the gathering of the Gentiles as God's people. It is also about the Baptism of our Lord, who prepares the waters of Baptism for us. Epiphany is about Jesus' first sign or miracle performed at Cana to bless a marriage.

As already stated, Epiphany always begins on January 6th. This is a non-moveable festival. The length of the season depends on the date of Easter. The last Sunday in Epiphany is always the Transfiguration of our Lord.

For the Epiphany of our Lord and the first Sunday after Epiphany the color is white, symbolizing joy and purity. For the rest of the Epiphany season (until the Transfiguration of our Lord), the color is green, the color of life and

growth. And again, I encourage you to read Bible stories with your children or grandchildren each day.

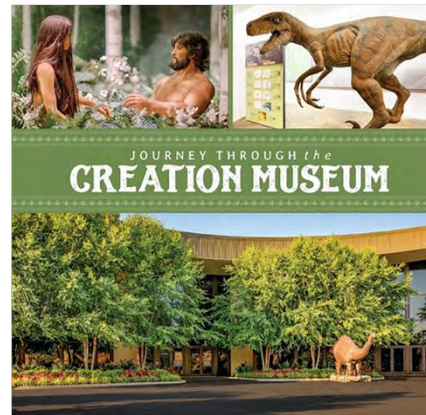
THE NEW CHURCH YEAR BEGINS WITH YOU

As the new church year begins, remember that, because of God coming to you in the water and the Word in Holy Baptism – marking you as His beloved child, sealing you with the Holy Spirit, placing His name upon you, calling you His own – you are a member of His Church. Therefore, let this new church year begin with you actively apart of it, receiving the gifts He gives, hoping in the promises He makes, and living the life He gave.

Your Servant in Christ Jesus,
Pastor Jim Kress

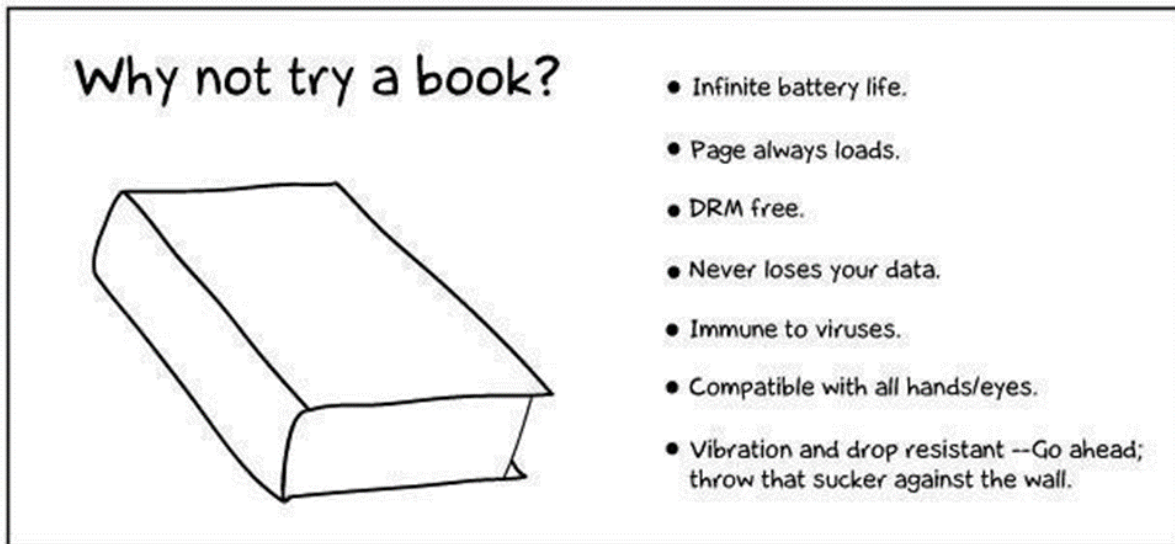


THE ARK ENCOUNTER & CREATION MUSEUM TRIP



Pastor Mark and Laurie Steinke are inviting the members and friends of Redeemer Lutheran Church to join them and members of Tree of Life Lutheran Church (Inverness, FL) on this exciting trip to the Ark Encounter and the Creation Museum! The trip includes 6 days and 5 nights (June 15, 2020 – June 20, 2020) as well as bus, hotels, River Boat Cruise, and both the Creation Museum and the Ark Encounter. Information regarding itinerary, costs, and booking will be available in the church narthex. For more information, contact Sue Fullerton, Walk Don't Run Travel at 352-344-0905 (office), email travel@walkdontrunllc.com or 352-400-1721 (cell).

A Belated Reflection on Projection Screens in the Liturgical Context by Pastor John Frahm III



The use of projection screens in place of printed books or bulletins in the Divine Service has become quite prevalent in some parts of North American Lutheranism. With this said, I am not aware of any major study that has reviewed the implications of using said devices within the liturgical context, let alone for catechetical functions outside the sanctuary. Obviously there is nothing in the Bible that forbids them as they didn't exist until recently. But this does not thereby commend their use to us. Even when things are neither commanded nor forbidden, this does not mean they are completely indifferent or that they may be used willy-nilly. What follows below are a few reflections and cautions regarding the use of projection screens (PowerPoint, etc) in the sanctuary or for the Divine Service in general. I certainly do not expect these reflections to be definitive, but as grist for conversation and hopefully to give pause over jumping both feet in into this novelty.

1. Regarding the transient and ethereal nature of the projection.

Obviously the computer, projector, and monitor can be switched on and switched off. During the progression of a service various lyrics, pictures, and information can be

flashed onto the screen for varying lengths of time. This means that reading ahead in the service is not a possibility for the worshiper and neither for the liturgist, without a hand-held version of the service. This also means that for the parishioner who is concerned to be a Berean Christian (Acts 17:11) about the content of the service, they have no means to evaluate such prior-to or during the service until it comes into being on the screen(s). A thing that can lose power cannot be accounted for and is easily forgotten. Yet the effect of these things upon the heart and mind, and the soul can be lasting, even negatively with harm. There is no test of time, no evaluation of the church catholic, no ecclesial awareness at all in what is produced from an individual or committee in one locale. It then becomes liturgical Russian-roulette. Furthermore, even when said content is good, meditation on the text or other item projected is also a fleeting moment. (And what trouble there is in a power outage!) What is given in this context is a brief appearance, reflecting what someone thought at a moment. It is to engender an experiential response to know the spiritual realm and in that has some affinity with Gnosticizing tendencies of centuries past.

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2. Regarding the dangerous potential of weekly chosen content.

Anytime one changes format or mode of presentation, the casting aside of standardized content becomes a real possibility and even likely. For Lutherans who subscribe to Augsburg Confession and Apology XXIV, this is not something that should be ignored or taken for granted. Even before the advent of projection screens in Lutheran sanctuaries, we have seen wholesale rejection of the liturgical heritage of our Confessions. The liturgy *du jour* produced by pastor, worship committee, praise team, or what have you becomes the standard content of the screen. And the liturgy *du jour* is hardly built around a format that is Divine Service (Acts 1:1-2; Luke 22:27; Revelation 3:20; Romans 10:17), or *leitourgia* in the sense of Apology of the Augsburg Confession XXIV.78-83. This article of the Confessions still stands even when Formula X is invoked by the practitioners of liturgy *du jour*. While, in the LCMS, we do have resources like Lutheran Service Builder, this still does not preclude liturgical tinkering, or worse, liturgical borrowing from the Arminians, Wesleyans, and charismatics. Formula X, on adiaphora, never condones importing heterodoxy-laden songs and practices and rites from the *schwärmer*. On the contrary it assumes that adiaphora are used to avoid confessional ambiguity in a liturgical context. In this area, novel use of said technology in the worship context may lend itself well to promoting an Arminian to charismatic understanding. Certainly we have a history among us of importing practices that originated among non-Lutheran protestants without much prior theological reflection out of undisciplined zeal, curiosity, items being offered in a supply catalog, or even coveting. This is worse than crossing the street without looking both ways. The purpose of the liturgical assembly and service is to deliver the saving gifts of our crucified and risen Lord. However, so much of what happens when the liturgy *du jour* occurs is an engineered experience to produce a certain mood or sensation. The

projection screen helps enable this to higher degree in many cases. Psychological and social sciences along with propaganda devices enable not catechesis but manipulation of image and emotion.

3. Regarding the displacement of books and printed material.

Certainly the use of printed material is well-within the biblical orthodox tradition, whether scrolls or codices, or modern bound books. Computers and high quality printers make this easier than ever. There is also something reflective of the incarnation and the sacraments in their physical, earthly, tangible character (see 1 John 1:1-5; John 1:14). Many a bookworm could muse freely on the texture, weight, smell, and even the sound of a book as pages are turned within one's own hands, especially as books age. One could argue that the displacement of printed books with electronic media, has furthered the shortening of the attention span in western culture and narrowed our vocabulary. This certainly impacts our catechesis and the nurture of faith in terms of both trust and content (*fides qua* and *fides quae*). A book or a printed bulletin may easily be taken home and referred to again and become an object of discussion beyond the initial presentation. By comparison, the permanence of a printed Bible or Catechism or hymnal presents an opportunity for ongoing reference, discussion, study, teaching, and prayer, with or without electricity or a projector technician, while the electronic text or artwork is relatively disincarnate, and is only virtually there. In such cases is the medium or the text itself primary? Will we become like Christians in the medieval church who thought it benefited them to merely watch the spectacle Mass rather than receive Christ's body and blood given for the forgiveness of sins?

4. Regarding the visual displacement of altar and cross.

Certainly the use of projection screens at the

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very least means an alteration of the chancel architecture and new focal point. Prior to projection screens, the classic Christian tradition saw the altar and cross a united focal point for quite theological reasons: *We preach Christ and Him crucified.* This is surely even more consequential than when televisions became the focal point of the American household's family room, now with even bigger screens and louder sound systems and integrated computers. Screens in the sanctuary (holy place) cultivate the atmosphere of the living room, concert hall, karaoke bar, and sports arena. After demonizing television for so many years why invite it in with its ever-expanding creep of questionable and indiscriminate content. We live in the world and are not of it—we whose citizenship is in heaven among angels, archangels and the saints who have gone before us. Connected to an internet or satellite feed, such screens open up no end trouble for heresy and idolatry (Revelation 13:15) and indiscriminate borrowing from heterodox societies and fellowships that would deny our genuine confession of the unchanging faith (Jude 3).

What has been noted above is certainly not exhaustive by any means. Christianity is spiritual not at the expense of or negation of the physical and tangible. We confess a Savior who came back bodily alive from the grave. And this Savior is the eternal Word of the Father who became flesh in order to submit Himself perfectly under the law in humility and suffer as the holy sacrificial Lamb. The Temple and its predecessor were very earthy and tangible places. Christianity does not become less tangible or more ethereal but rather universal and sacramental so that the Word who became flesh and redeemed us may go out into the whole world until the new creation is revealed. Let us keep our eyes fixed on Jesus, the author and perfecter of our faith as He comes and serves us in His holy Word and Sacraments. My prayer is that more discussion and theological consideration of this somewhat prevalent practice may take place and we pause to consider whether we ought to use such technology in the liturgical context or

reserve it for other uses with thoughtful care. Perhaps we might even consider backtracking down the road we have gone, when our eyes were fixed on shiny new equipment the neighboring churches had. Certainly technology can be a great and useful gift within the Church in this world, but how and where it is used can be at least as important and using the latest thing certainly need not be inevitable. My own personal opinion is that technology can be best used in the church in the context of education or catechesis rather than in the liturgical realm. It can also be used well in outreach and catechesis beyond the church building with streaming audio and video, podcasts, informative websites, tracts, and online education as a component of the larger realm of residential education and parish catechesis.

About Pastor John Frahm III

Rev. John A. Frahm is pastor of Trinity Lutheran Church in Boulder Junction, WI. He has previously served parishes in Colorado and the Midwest. He is a 1998 graduate of Concordia Lutheran Theological Seminary in St. Catharines, Ontario, Canada and was ordained by Dr. Ray Hartwig in 1998. He was editor of the former website Reformation Today, and has published articles in *The Bride of Christ*, *Logia*, and *The Lutheran Witness* magazines and was a charter member of *The Augustana Ministerium* and helped write study materials for the ACELC. He has also served as a circuit visitor in the LCMS and has taken an interest in civil liberties. He has also been a guest on *Issues Etc.* In college years, he was active in Lutheran campus ministry activities and was the first president of Region 4 of Lutheran Student Fellowship, helping to organize the first LSF national gathering for college students. Pastor Frahm was born in Arlington Heights, Illinois and was raised in southern Minnesota. He is married to Jennifer, a Michigan native. Jennifer currently works as an instructional designer. Pastor Frahm believes our biblical, confessional, and liturgical heritage is an asset to be boldly and forthrightly applied and used for the mission of the church.

Why Churches Should Ditch the Projector Screens and Bring Back Hymnals

By Tom Raabe

Christians need to understand that relying on screens and other technology is not leading to better worship, it's ruining it.

A couple of decades ago, churches split in a grand debate over worship. Contentious arguments raged over every aspect of worship style, components, decorum, and practically everything else. Every church seemed to be choosing between opposites—organ or praise band, historic liturgy or rock liturgies, contemporary songs or historic hymns. The fall-out was ugly. Assemblies erupted in dissonance and members on the losing side transferred out.

Years later, the voices have calmed and the dust has settled. Some pastors declared a sort of “separate peace” by establishing rival worship services—one traditional, one modern. Others went the “blended worship” route. While this included enough elements from both styles to at least keep the group together, everyone was left a little dissatisfied. Mixing pipe organs with electric guitars tends to do that.

Perhaps we no longer hear about the worship debate because everyone is simply tired of fighting. Positions have calcified. No matter how well-intentioned, few minds are being changed. Bringing up the subject only tears open wounds that haven't quite healed.

More likely, the reason you don't hear much about the worship wars is that one side has won. It may not be a total victory, but one side is clearly winning while the other is cowering in a back pew hoping a pack of millennials doesn't make them wave their arms in the air and sing whatever Chris Tomlin or Bethel Music wrote that morning.

Informality at Church Is Increasing

Published in 2015, The National Congregations Study undertaken by researchers at Duke University surveyed nearly 4,000 congregations across the Christian spectrum. It found that traditional aspects of worship were in decline. Between 1998 and 2012, congregations

that used choirs in worship decreased from 54 to 45 percent; those using organs dropped from 53 to 42 percent. Use of drums increased from 20 percent to 34 percent of congregations between 1998 and 2012.

While churches printing bulletins fell from 72 to 62 percent, the use of projected images rose by 23 percent. Informality in worship is way up (shouting “Amen,” wearing shorts to church) and formality is way down (calling the minister “Pastor So and So,” dressing up for services).

The survey didn't come right out and say it, but informal worship with contemporary Christian music (CCM) seems to have won the worship war. All the megachurches are doing it. It's hard to find many churches that haven't bowed at least one knee to the modern, informal trend.

For those who attend their church's traditional service, the demographic trends are not encouraging. Ushers for these services might as well require an AARP card for entry. At my church, the number of kiddos who trotted forward for the children's sermon last Sunday was zero. It won't be long until “old-timey” Protestants are searching out liturgical worship services like Catholics have to search out a Latin Mass.

While the larger worship war seems to be over, there might still be time to save at least one element of the traditional service: the hymnals.

Hymnals Are Disappearing

Hymnals are a wonderful legacy of Western Christianity. They've been housed in pew racks in church sanctuaries for centuries. Since they first appeared in the United States during the 1830s, hymnals have been indispensable for worship—objects of treasure

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both in the sanctuary and in households. In my denomination, many received engraved hymnals as confirmation presents.

Churchgoers used to proudly carry their own hymnals to church. Nobody's doing that anymore. In fact, more and more worshipers aren't even looking at hymnals in church. Instead, their gaze is fixed to the front wall and a screen attached to it.

On this screen, everything from lyrics, to announcements, to YouTube videos is displayed. Churches in all traditions, meeting in all manner of worship spaces, are fastening large white canvases to their chancel walls and leaving the hymn books to molder in the pew racks.

A report from 2004 indicated that almost 60 percent of churches used some form of projector technology at last once a year. Another study from 2011 estimated that two-thirds of Protestant churches employed a large-screen projection system. In a last-gasp effort, here's the case for bringing back hymnals and ditching those awful screens.

Screens Don't Belong In Church

To the first point: they're horrifically ugly. In churches that don't look like churches, the sort that instinctively prompt you to look for basketball nets and a scoreboard, they almost fit. Screens feel at home among the accouterments of contemporary worship that also dominate the space—guitars, mics, drum kits, keyboards, and amps—and behind that, typically giant luminescent slabs on the wall.

In a traditional sanctuary, on the other hand, with subdued natural lighting, pews, and steps leading to a chancel, the screens jump out and slap your aesthetic sensibilities. Housed next to time-honored trappings of ecclesiastical tradition like an altar, a pulpit, and a lectern, screens just don't fit.

So why are they there? Some reasons are practical. Screens elevate worshipers' heads out of hymnals and up toward the front, which amplifies the volume during the songs. Screens also free worshipers' hands. Parishioners with weak eyes can often see words on

a big screen better than words in a hymnal. For visitors or the unchurched—"seekers," as they're often called—screens remove the learning curve required to read music.

Projector Screens Reflect Our Tech-Obsessed Culture

In our visual culture, screens possess another, less practical appeal. The control screens have over our daily life is staggering. We spend countless hours at the office staring at a computer screen then come home to watch another big, flat screen for our evening's entertainment. Between tablets, laptops, smartphones, and e-readers, there's no getting away from the bits and bytes, the ones and zeros. With all this, why not worship screens in church too?

In a culture that treasures the new, convenient, and informal, and plants a sloppy wet kiss on every new tech toy, the appeal of worship screens is easily explained. The downside is that as we eliminate hymnals from the worship life of the church, we lose everything they contain and represent.

It becomes difficult to teach new songs on a worship screen, primarily because there are no notes. Screens only work when worshipers already know the melodies. Worship "playlists" at contemporary services are often meager because the same songs tend to be sung over and over.

If you're not already familiar with the tune, you cannot sing from a screen. There are no instructions on how many pitches you must devote to each syllable. In cases like these, most just end up keeping their mouths shut. This also limits the complexity of the songs' music and words, because it's easier to learn simpler songs when new ones are introduced without sheet music.

Hymnals Provide Deep, Theologically Rich Worship

As hymnals fade, theology also suffers. The rich repository of religious wisdom contained in hymns will be lost. The old-fashioned lan-

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guage of hymns may strike some as unusual, but their text teaches the Christian faith far better than most of the praise choruses that dominate contemporary services. Old hymns were carefully crafted with theology at the forefront. Traditional hymns present doctrine clearly and beautifully convey the gospel story of saving grace.

On a larger scale, how do worship screens affect worship? Are they like other technology—truly neutral, beneficial when used well and deleterious when ill applied? We still have the same worship, they say. We simply added the screens! Instead of people looking down at their books, now they're looking up at the wall—everything else is exactly the same!

Maybe so. But probably not. We may not want screens to change how we worship, but they certainly will. They definitely change the sermon-receiving “experience.” Images on the screen constantly interrupt attention. They do change the view, and they do put the technology front and center, rendering it visible where it used to merely exist subtly in the background.

While singing in a modern service, it's hard not to start thinking about things other than the music. Will the slide change at the right time? Will the correct slide come up next? “Oh, look, there's a typo!” It's hard not to see how technology distracts from the meaning of the words we sing.

Screens represent a move away from permanence to the transitory. The words contained in a hymnal were printed in a book that was published with care. Inked on the paper accompanied by notes and staves, hymnals were real. The words on the screens may look like the words in the book, but they lack substance. They'll disappear the moment the switch is flipped off.

To Save Worship, We Must Rediscover Hymnals

If circumstances don't change, worship screens will eventually kill hymnals—although it may be a slow, painful death. Long after Gutenberg, books were still being hand-copied or printed from woodblocks. In his book “The Shallows” Nicholas Carr points out, “The old technologies lose their economic and cultural force. . . . It's the new technologies that govern production and consumption, that guide people's behavior and shape their perceptions.” We traditionalists may take the hymnal with us to the grave, while economic forces will push publishing companies away from producing new hymnals and revising old ones.

Does any of this matter? Will the warnings of traditionalists bring any worship screens down from the chancel walls or lead congregations to rethink installing them in the first place?

Maybe the whole thing is moot. How long before implanted hardware in our brains will allow us to download hymns and project them directly onto our retinas? Voila! No more screens.

Those who wish to see the Christian faith prosper, however, should consider the long-term effects that replacing hymnals with screens will have on worship and faith itself. What technology giveth, technology taketh away. The musical and theological repertoire of the church will be constricted. Even marginally unfamiliar hymns will slide out of the public consciousness, forgotten forever—and worship will be impoverished for it.

This article was first published in RealClear-Religion. Tom Raabe is a writer and editor living in Tempe, Arizona.



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TREASURER'S REPORT

Treasurer's October 31, 2019

	<u>ACTUAL</u>	<u>BUDGET</u>	<u>OVER/UNDER</u>
INCOME	12,002	14,544	(2,542)
<u>EXPENSES</u>	<u>17,353</u>	<u>18,232</u>	(879)
+/-	(5,351)	(3,688)	
 YEAR TO DATE			
INCOME	143,799	145,460	(1,661)
<u>EXPENSES</u>	<u>169,155</u>	<u>182,207</u>	(13,052)
+/-	(25,356)	(36,747)	



Respectfully submitted,
Jean Clappe-Mixell
 North Star Bookkeeping LLC

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, December 21st at 8:00 am.**



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 Free estimates. No Harsh chemicals. Licensed & Insured
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Choir rehearsal is on Wednesday evenings from 6pm-7pm at the church. Come one, come all. If you love to sing - please join us and give it a try! No experience necessary. Any questions, please call Collins Sita at 941-830-6020.



HOLIDAY SCHEDULE - 2019

Midweek Advent Services

Wednesday, December 4th - 4:30 PM

Divine Service*

Wednesday, December 11th - 4:30 PM

Divine Service*

Wednesday, December 18th - 4:30 PM

Divine Service*

CHRISTMAS SERVICE SCHEDULE

Children's Christmas Program

Sunday, December 8th - 6:00 PM

Christmas Eve Candlelight Service of Lessons & Carols

Tuesday, December 24th – 4:30 PM & 7:00 PM

Christmas Day, The Nativity of Our Lord

Wednesday, December 25th – 9:15 AM

Divine Service*

New Year's Day/The Circumcision and Name of Jesus

Wednesday, January 1st – 9:15 AM

Divine Service*

Please join us on Wednesday, December 4th, 11th and 18th, after the 4:30 pm Mid-week Advent Service for a delicious dinner in the fellowship hall. Thanks so much to Neva Aldene and her crew for all their work to make these dinners possible.



Angel Tree

Once again, we look forward to the Angel Tree every year, as we are able to spread the joy of Christmas with the children of the Child Care. The church will have the Angel Tree set up in the Narthex the first Sunday in Advent, which is December 1st. Please pick a child's name off the tree (which will be numbered) and sign the corresponding clipboard number. Please plan on spending between \$20-\$25 per gift. The gifts will need to be delivered back to the tree no later than December 15, 2019.



Jesus, in His Sermon on the Mount, is teaching those who follow Him that worrying about the necessities of life is idolatry: worshipping a false god. This is because worry and anxiety show what we care about. Our anxiety reveals what we love and to what we're devoted. It reveals what we trust in.

This is why our Lord begins this section with an overarching principle: "No one can serve two masters, for either he will hate the one and love the other, or he will be devoted to one and despise the other. You cannot serve both God and money."

But you say: "I must eat and drink. I must have clothing to wear and have a home in which to dwell." Yes, all these things you need. And Jesus says that your Father in heaven will ensure that you have them. He demonstrates this with a simple argument.

Your Father in heaven feeds the birds of the air, who neither sow, nor reap, nor gather into barns. He clothes the lilies of the field, who neither toil nor spin but are arrayed more luxuriously than Solomon in all his glory. If, then, your Father in heaven feeds the birds and clothes the lilies, how will He not also feed and clothe you when you are worth more than they are?

For you know that you are worth more than them. You are worth infinitely more. You are worth the price of the eternal Son of God. Did the Son of God come down from heaven and become a lily? Did he descend and take on the form of a bird? No!

He came down from heaven and became a man: flesh of our flesh and bone of our bone. He is one of us, our brother. And what did He do when He became flesh to dwell among us? He gave His holy, precious blood and His innocent suffering and death, that you might be His own and live under Him in His kingdom forever.

God became man in Christ Jesus. He lived the life we failed to live, and He died the death we deserve because of it. He was raised again on the third day to overcome sin and death ... for us. He was crucified for our transgressions and raised for our justification. So, if your Father in heaven has given His Son to die for us in order that we might live with Him eternally, how will He not also give us all things to support this body and life?

To be anxious about the necessities of life, to devote yourself to food and clothing, to care about this and find security in it, is to serve another god. It is to deny that you will live forever because Jesus, the Son of God is risen from the dead, lives and reigns for all eternity. It is to believe that God – who created you, redeemed you by the death and resurrection of His Son, and sanctifies you by His Spirit – will not keep His promises of sustaining you in this life.

Jesus says this: Seek first God's kingdom and His righteousness. God's kingdom is His rule among us. His rule among us comes when our Father in heaven gives us His Holy Spirit, so that by His grace we believe His holy Word and lead godly lives here in time and there in eternity. This is what we ask God to do for us in the prayer Jesus taught us.

Your Father in heaven knows what you need – food and clothing, house and home, etc. – and He promises to give it to you. Chief of the things you need is His grace and mercy in His Son, Jesus Christ. So, seek after that. Those who seek will find. And all the necessities of life, our Lord says, will be added to you.

SUNDAY MORNING BIBLE CLASS



Following Divine Service on Sunday morning, we will take on the task of looking closely at the Apostle Paul's Letter to the Romans. This letter stands as the clearest and most systematic presentation of Christian doctrine in all the Scriptures. Paul began by discussing that which is most easily observable in the world – the

sinfulness of all humanity. All people have been condemned due to our rebellion against God. However, God in His grace offers us justification by faith in His Son, Jesus. Justified by God, we receive redemption, or salvation, because Christ's blood covers our sin. But Paul made it clear that the believer's pursuit of God doesn't stop with salvation; it continues as each of us is sanctified, that is, made holy, as we follow Him. Paul's treatment of these issues offers a logical and complete presentation of how a person is saved from the penalty and power of his or her sin.

The primary theme running through Paul's letter to the Romans is the revelation of God's righteousness in His plan for salvation, what the Bible calls the gospel:

For I am not ashamed of the gospel, for it is the power of God for salvation to everyone who believes, to the Jew first and also to the Greek. For in it the righteousness of God is revealed from faith to faith; as it is written, "But the righteous man shall live by faith." (Romans 1:16–17)

As we enter into a New Church Year, commit to attending our study of this prolific and powerful letter rich in the teaching and love of God through Christ Jesus. You don't need to be versed in the scriptures to participate in this study. We are all required to be listeners and students of God's Word.

WEDNESDAY MORNING BIBLE CLASS:

Come join us on Wednesdays at 10:15 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, Carl Bertka, Paul & June Brown, Jean Cote, Kathryn Demma, 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, Sally Zierdt, and Artie Zipp

FRIENDS & RELATIVES: Michelle Bernard, Grace Blum, Gerry Borwick, Bill Bowers, Jr., Mary Brissette, Dennis Burchell, Georgia Bush, Diane Carr, Sally Chambers, Esther Clapham, Bobbett Clark, Donna Connors, Lisa Copeman, Martin Cressman, Molly Criely, The Family & Friends of Greg Demma, 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 newborn, Lily, Marlene Hagen, Jake Harper, Debbie Harrison, Larry Hladun, 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, Bill Jaquest, Heather Johnson, Rachel Kagay, Daniel & Michelle Kalstrup, John Kearns, the family & friends of Phillip Kennedy, Barb Kern, Elizabeth Lynn Klopfenstein, the family & friends of 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, Charles Pentecost Jr., Robin Potts, John Purdy, Mary Raines, Rev. Ronald Rock, Paul Rollo, Sandra Scheel, Ed Sheahan, Nancy Sly, Don Stewart, Charles Tolley, Richard Traversa, George Vespa, Jim & Judy Wahl, Steven Walker, Christy Wallace, Helen Weishaar, Donna Weston, Gordan Winkel, 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, Dec 1st	Paul Brown	Steve Horvath
Sun, Dec 8th	Bob Varone	Dave Giroux
Sun, Dec 15th	Collins Sita	Paul Brown
Sun, Dec 22nd	Mike Nagel	Steve Horvath
Tue, Dec 24th	4:30—Bob Varone 7:00—Rob Tilton	4:30—Mike Nagel 7:00—Collins Sita
Wed, Dec 25th	Paul Brown	Bob Varone
Sun, Dec 29th	Collins Sita	Steve Horvath
Wed, Jan 1st	Bob Varone	Dave Giroux



Date	Crucifier	Gospel Bearer	Acolyte
Dec 1st	Mykalina Sabol	Braeden Dolphin	Bella Fisher
Dec 8th	John Miller	Rylie Giroux	Brianna Neef
6:00 pm—Children's Christmas Program			Jayden Bishop
Dec 15th	Ariana Miller	Kyleigh Evanicki	Bella Fisher
Dec 22nd	Toby Hancock	Brianna Neef	Braeden Dolphin
Dec 24th	n/a	n/a	4:30—Kylee Payne 7:00—Brianna Neef
Dec 25th	Alyssa Hancock	John Miller	Bella Fisher
Dec 29th	Mykalina Sabol	Jayden Bishop	Kylee Payne
Jan 1st	Ariana Miller	Brianna Neef	Rylie Giroux



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



Redeemer Lutheran Church of Englewood
 Redeemer Lutheran Child Care

ALTAR GUILD SCHEDULE



Date	Set-Up	Clean-Up
Sat, Nov 30th	9:00 Advent Preparation — Hanging of the Greens All hands needed!!	
Sun, Dec 1st	Bob Varone	Gale Bakalik Jean Cote
Sun, Dec 8th	Lisa Kress	Carolyn Francis Sandi Libke
Sun, Dec 15th	Mindy Duncan	Catalina Bakas Janet Lemesis
Sun, Dec 22nd	Bob Varone	Lisa Kress
Wed, Dec 25th	Lisa Kress	Lisa Kress
Sun, Dec 29th	Mindy Duncan	Gale Bakalik Catalina Bakas
Wed, Jan 1st	Lisa Kress	Lisa Kress

Wishing You a Blessed Christmas

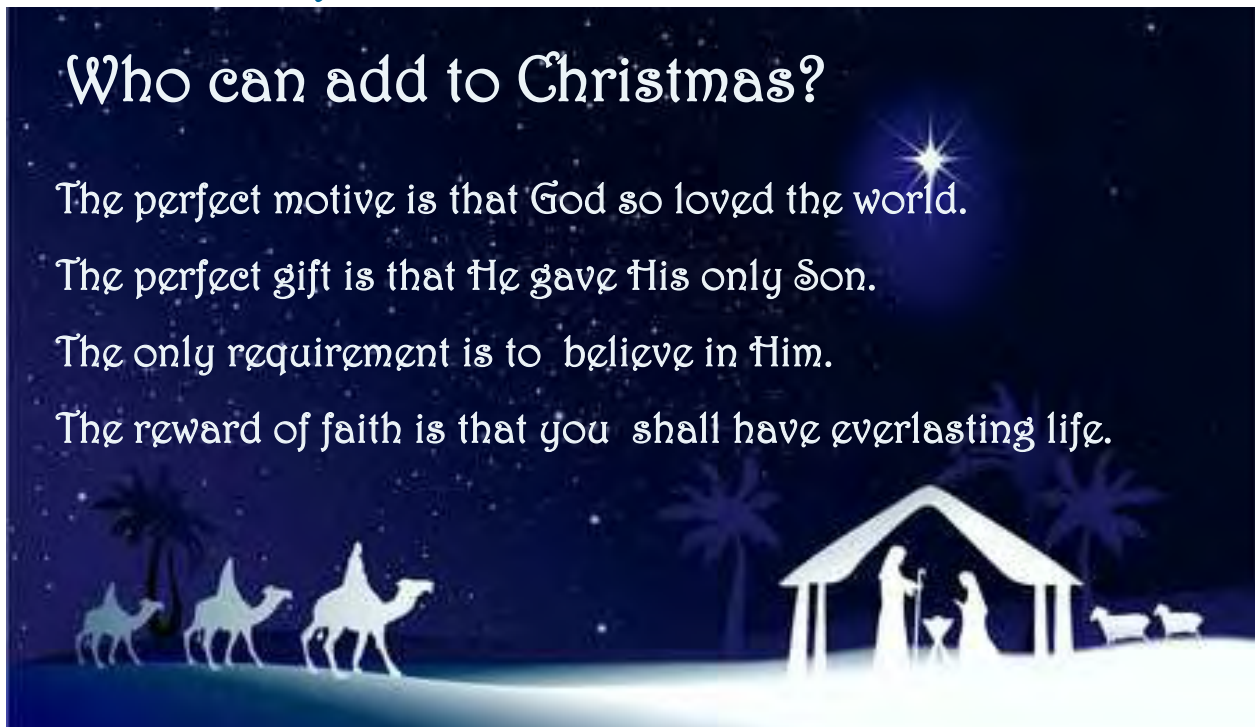
Who can add to Christmas?

The perfect motive is that God so loved the world.

The perfect gift is that He gave His only Son.

The only requirement is to believe in Him.

The reward of faith is that you shall have everlasting life.



REDEEMER SCHOOL

November has been a busy month. We have been keeping so busy.

Since the beginning of the year our class has been doing a classroom economic project. It was my effort to help them use money and count more often. Money has been a hard thing to learn. So each day they get money for coming to school, doing their homework, getting good grades on tests, and making good choices. This money is put in their school bank. They can also lose money for making poor choices or not following our school rules of honoring God, respecting authority, and being kind. They then have the chance to go to our school store and spend or save their money. This month our students decided to use their money to make boxes for orphans through Franklin Graham's ministry *Samaritan's Purse*. Our class bought tooth brushes, combs, hair brushes, wash cloths, school supplies, and toys for 5 children in need. They actually went to the store and bought the supplies and packed the boxes. It was a great way to teach them that they should think of others above themselves. They gave up buying themselves something they really don't need in order to buy another child something they really do need. We are so proud of them.



Peace River Rescue came and visited our classroom this month. They told the kids what they should do if they are lost. They also told them about their rescue dogs and how they are trained to help find people who are lost. The students were able to meet and pet the dogs. It was a great learning experience for them.

We have been preparing for our Friendship

Lunch. Each grade is in charge of a course for our meal. They will find the recipes, go buy the ingredients, and prepare it. They are all very excited. We have been learning about how the Indians helped the Pilgrims when they came to America. We learned that we need to give thanks to God in all situations, and we learned many scripture verses about giving thanks. They have been learning poems, verses, and songs to share with our families and friends. Our students are doing a great job preparing for a time we are setting aside to give thanks to God for all he has done. Mrs. Sarah and I could not be more proud of them.

Psalm 28:7

"The Lord is my strength and shield. I trust Him with all my heart. He helps me and my heart is filled with joy. I burst out in song of Thanksgiving."

Nicole Hopkins







MERRY CHRISTMAS

FROM REDEEMER CHILD CARE!

DECEMBER 2019

Bible Lessons

Chapel is on Monday
at 4:00 pm

12/2 The Good News Is
Spread

Isaiah 2:8-21

12/9 God Keeps his
promises

Isaiah 2:22-38

12/16 God Leads Us to
Worship

Matthew 2:1-12

12/23 Christmas Week



Dear Jesus, I love to hear
the story of Your birth.
Glory to God! You came to
be my Savior. Amen.

Closed

Closed on December 24,
25, 26, 31 & January 1,
2020

Submitted by Wendy Harvath.

Birthdays

Paulianna 12/4

Ms. Kylie 12/7

Kolton D. 12/7

Brayden R. 12/15

Kylee 12/16

Jacob R. 12/18



Christmas Program



Come and join us for the
2019 Children's Christmas
Program. This year's
theme is:

"Behold the Child"

December 8, 2019

6:00 pm

No School Days for VPK
& After School Children
Sign up in the Office

Special Days This Month!

Dress up week to
celebrate Christmas!

12/16 Christmas Sweater

12/17 Christmas Sock's

12/18 Christmas Hat's

12/19 Christmas Pajama's

12/20 Dress like an Elf for
the Santa Lunch

Santa Lunch



Please join us on December
20, 2019 at 11:00 am for a
Pot Luck Lunch in the
Fellowship Hall. Santa will
arrive at 12:00 to bring
Child Care Children a gift.

The After Santa Party will
be for the After School
children at 3:30 with
snacks and a gift that
Santa left earlier.

The deadline for the January Newsletter is December 18th.

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!

CHRISTMAS WORD SEARCH



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

BELLS
CANDLES
CANDY CANE
CARDS
CELEBRATE
CHIMNEY
CHRISTMAS

RUDOLPH
SANTA
SEASON
SLEIGH
STOCKING
TREE
WREATH

ELVES
FROSTY
GIFT
GIVING
GREETINGS
HOLIDAY
JOLLY

JOY
MERRY
MISTLETOE
NOEL
NORTH POLE
REINDEER



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

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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).