



February 2018



GREATER THAN THIS LOVE NO ONE HAS

It doesn't happen very often, but when it does, I am compelled to say something about it. "What on earth am I talking about," you ask? Since the early part of the 19th century, America has recognized February 14th as Valentine's Day. This year we begin our Lenten pilgrimage – Ash Wednesday – on, of all days, February 14th. Coincidence? Perhaps. Kind of weird? Probably.

However, let us look at this anomaly with a Christ-centered perspective. This Lententide is a perfect and wonderful opportunity to reveal Christ and His love for His Church. Jesus says, "Greater love has no one than this, that someone lay down his life for his friends" (John 15:13). This, of course, is the title of this Newsletter Article (as read above), and the theme for our fast approaching season of Lent: Greater Than This Love No One Has. Although the words of our Lenten Theme sound different in comparison to our English translation from John 15 verse 13, it is nevertheless the word-for-word translation from the original language – Greek. I will speak more broadly about this later in the article, but first.

The origin of Valentine's Day is not clearly known. However, the Church commemorates Valentine, a noted martyr of the third century. He was a physician and priest who lived in Rome during the rule of Emperor Claudius. The commemoration of his death, which occurred in AD 270, became part of the calendar of remembrance in the Early Church of the West. Tradition suggests that on the day of his execution for his Christian faith, Valentine left a note of encouragement for a child of his jailer written on an irregularly shaped piece of paper. This greeting became a pattern for millions of written expressions of love and caring that now are the highlight of Valentine's Day in many nations, not just in the US.

Valentine's Day has become more of a secular holiday, not at all giving credence to St. Valentine. So popular it has become, it is the second largest card-purchasing day (1 billion cards). Christmas is the largest with 2.6 billion cards purchased.

But what do you suppose a Christian might think about when combining Ash Wednesday, the first day in Lent, with Valentine's

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Day? Hence the words from Jesus, "Greater than this love no one has, that someone lay down his life for his friends."

The Greek language is an inflected language, that is, the forms of nouns, pronouns, and adjectives determine their function, whereas, the English is not a highly inflected language. The English uses word order to determine function not form. So, it is

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difficult for our trained English grammarian minds to fully understand the function or purpose of the grammar from the original Greek – unless, of course, you have been trained in it.

Here's a look at an English translation (NIV) and the word-for-word translation from the Greek:

Greater love has no one than this: to lay down one's life for one's friends. – English
Greater than this love no one has, that one his life should lay down for friends of his. – Greek

When one reads John 15:13, from almost any version, our sinful human minds desire to place emphasis on our "love" toward those whom we choose as friends, that is, those who treat us as we want to be treated and loved. We should refrain from examining Holy Scripture from a man-centered view, and examine God's Word from a Christ-center and cross-focused interpretation.

Although the context of John 15 reveals the relationship of the Father for the Son, the Son for His disciples, and now the relationship the disciples are to have for one another, the commandment Jesus gives His disciples to love one another, is epitomized in Jesus love for them, not in their love for each other.

John 15:13 clearly reveals the greater "than this" love in the noun clause of purpose that follows, "that one should lay down his life for his friends."

We would all agree that the greatest act of love one can show for another is to sacrifice his life, that is, give up his life for the lives of others. Men, as well as women, who have and continue to serve in the armed forces is but one example of this love. So many others examples include law enforcement officers, firefighters, first responders, parents and

grandparents for their children.

However, none of these examples, as dignified and noble as they are, matches the one sacrifice made for all – the death of Jesus upon the cross. Surely, greater than this love no one has for His friends. Only Jesus has this love for all mankind, especially for His disciples, His followers, His believers, His friends ... you. As His friends, we could never demand anything more than His life for ours.

The sacrifice moms and dads make appear to go unnoticed and unappreciated. They are not. We need to support the vocations of moms and dads; giving them thanks in raising their children in the house of God; having them Baptized and instructed in the Word of God; and encourage them to bring their children to see Jesus in the Divine Service frequently and faithfully.

The sacrifice the men and women on the battle field as well as in the streets of our cities do not go unnoticed. We stand for them as one nation under God. Certainly their sacrifice gives us hope for peace, safety and freedom, but all of that can change in the push of a single button. Remember, on this sin-filled earth evil is a constant threat.

The one sacrifice of Jesus Christ, the only-begotten Son of God, freed us from all sin, and death, and the power of the devil. The sacrifice of love in which Jesus exhibited was for an eternal purpose: to pay the price for all sin; to save the souls of all mankind. No other sacrifice could accomplish such a display of love ... ever.

Perhaps this is why I am writing this article as I am: to direct your thoughts to the One who laid down His life for yours.



So, on this Valentine's Day Jesus sends out to you His personal

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Valentine calling you to “Be Mine.” In other words, He is saying, “Repent and return to Me. I love you with an everlasting love. You are mine. I bought you, not with gold or silver, but with My precious blood. I laid down My life for you only to take it up again. Be mine for I am yours and you belong to My Father. And on the Last Day I will raise you up in the resurrection of all the flesh.”

As a child loved by God and as a friend of

Jesus, answer His invitation this February 14th on Ash Wednesday beginning your Lenten journey through and to the joys of Easter on April 1st (no Foolin’). Consider also, will you, the opportunity to attend all of our Midweek Lent Services, as well as all the Services offered during Holy Week.

Happy Valentine’s Day in Christ,

Pastor Jim Kress

Church Directory

We are looking for shiny, happy people to help update our Church Directory. Pat Finkenbine and Lisa Kress will continue working on this task during the month of February and March.. During the month of September, many of you know that Hurricane Irma made an appearance and we had a difficult time getting in touch with some members of Redeemer. So, in an effort to update our files and update the church directory, we ask all members and associate members to please fill out the information sheets available in the Narthex and see Lisa for your photo!



We need more sopranos and altos, but would also love to have more tenor and bass voices. You do NOT need to know how to read music. The choir rehearses at 6 pm on Wednesday evenings for less than an hour. We need people who can join us for rehearsals between now and Easter Sunday. We normally do not rehearse again until early fall. Contact Collins or Bill.

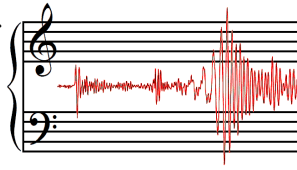
Classifieds



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| Refrigerator needed | If you have a refrigerator you are not using and would like to donate it to the Child Care center, it would be much appreciated. |
| Real Estate Services | Call Bill Bowers at (941) 416-5661 for real estate assistance. |
| Cleaning Services | Call Kristine Baltimore at (941) 681-6514 for residential cleaning. |
| Pet Sitting Services | Do you need someone to watch your four legged friend? Call Michelle Kalstrup, Certified Vet Tech (CVT) at 941-705-1726 or email her at: pawfectsouls@yahoo.com or visit her at www.pawfectsoulspetting.com |
| Plumbing Services | Babes Plumbing Englewood Office 941-475-8146; Main Office 941-488-2402 |

ACOUSTICS IN THE WORSHIP SPACE

“Form Follows Function.” This fundamental principle of architecture and design is familiar to many. When considering the design of a worship space, the application is simple; the function is worship, so the form must



be an envelope to sustain that function. But is the principle really that simple, and is the principle really understood by architects, designers, and planning committees? Let us consider the real function of the space. What do we do when we worship? Worship is primarily a function and an experience in sound. Producing and listening to sound in the form of speech and music are among the foremost activities of worship. Services of communion, preaching, song, prayer, confession, or any other occasion that touches the lives of God's people are all conducted on many levels – aural (hearing), visual (sight), tactile (touch), and olfactory (smell). To be sure, the chief vehicle of communication in nearly every worship format is sound. Worship spaces, therefore of communication in nearly every worship format is sound. Worship spaces, therefore, must be designed as living spaces for this aural experience. A silent place is exactly what a worship space is not. Certainly, periods of silence may punctuate and lend mood and drama to worship, but silence is a condition that can be created by inhabitants of a space. The worship space must be ready, waiting, and willing to enhance the sounds of worship. The question for the designer is not, “Can one hear?”, for any preacher, singer, choir, or instrument can be made audible, even if only by the sheer volume and intensity of tone. The character, quality, unity, and spirit of tone is the key issue in a worship space.

THE LISTENER



The ultimate goal of any acoustical environment is to deliver the desired quality of tone to the listener. In the worship

space the listener has a dual function, for he or she is both sound receiver (listening to choir, instruments, reading, preaching) and sound source (in hymns, prayers, and responses). The listener desires clear, direct, full, intelligible, and encompassing tone, and must have the tone of his or her own voice reinforced and united with other listener-worshippers for enthusiastic corporate singing and response. All locations within the space must have equally good acoustical conditions, for there is no room for a second-rate seat in God's house. The listener, as with all characters in the drama of worship, must have an acoustical environment free of acoustical fault and unwanted noise. William Sumner is quoted saying, “... it is a well-known fact that an organ of indifferent quality will sound tolerable or even well in a resonant (reverberant) building, and that even a fine instrument will sound unimpressive and dull in unsuitable surroundings.” This principle can be applied to any sound source in the worship space, whether it be speaker, preacher, singer, choir, organ, instrument, or congregation. A friend of mine has confessed the “secret” of his own musical success, based upon listener perception in a superior acoustical environment.

THE COMPOSER

Composers of sacred music in our day, as throughout history, have a certain expectation for the acoustical character of the worship space, and compose accordingly. Often the composer will dedicate his or her efforts towards a particular building or musical group and compose for specific conditions. Even when a particular space is not the object of the composition, the writer still expects and uses an appropriate acoustical condition in the worship room as a tool of composition, much in the same way that expectations about organ voicing, registration, and temperament are tools of composition. Surely each composer knows that all spaces are not alike, and that his or her music will not always be heard in the most satisfactory setting. However, a certain standard of acceptability and excellence

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must be met to deliver the composer's vitally important contribution to worship effectively. A setting which projects clear and even tone to all locations, reinforces sound, and does not obscure subtle nuances is desired by composers. An appropriate reverberation time is also essential. Many composers have stated the importance of the acoustical setting to the composition and performance of music.

Due to the present common interest in historical practices, be it organ building, musical performance, or other aspects of the musical art, a church or institution might consider investing in the recreation of not only instruments and practices, but also acoustical settings. This concept may be especially useful to congregations or institutions of strong ethnic heritage for the purpose of recreating a composer's or era's style.

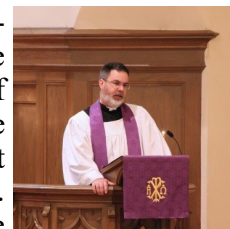
THE PERFORMER

There is probably no successful performer or conductor working in any aspect of serious music that does not realize the impact of an acoustical setting on the performance of a piece. The success or failure of a career in music may in part be attributed to the tonal character of a room. Opera singers will regularly vie for the best position on a stage, giving advantage to their voice. A tempo, dynamic and style of a performance are often a function of the effect of the room. Ensemble, precision, unity, and tuning stability will all be aided by an acoustical setting that provides strong early reflections, even distribution of tone, and an appropriate reverberation period. Amateur groups especially will benefit from the enhancement of tone lent by the acoustical setting. Musical inadequacies may be covered by extended reverberation times. The appropriate period of reverberation is essential to the success of any acoustical space and musical performance.

THE SPEAKER

A frequent challenge to the designer is the combination of speech and music in one

acoustical environment. Because speech and music are equally important vehicles of expression in worship, the requirements of one must not be sacrificed for the other. Many acoustical goals are the same for speech and music; even distribution to all listeners, full tone, and absence of noise and faults. The length of reverberation time is an important issue that divides the two, for longer periods of reverberation necessary to give grace and beauty to sacred music may also diminish speech clarity and intelligibility. The spoken word, however, will gain power and authority in a reverberant setting, so the two are not as opposed as one may suppose. With careful design and modern technology it is possible to provide settings that are not merely acceptable, but are superior for both mediums of expression.



The existence of numerous worship spaces with exceedingly inferior acoustical characteristics shows a great misunderstanding of scientific principles and an insensitivity to the real activity of worship. Music suffers acutely in the name of speech clarity, when in reality neither music nor speech is given a desirable setting in many spaces. Often, absorbing materials are introduced which removes any and all desired sound energy, and then in compensation organs are only passably voiced, choirs seldom sing in tune or in ensemble, and large sums are spent on electronic equipment to increase the volume of the spoken word. In the end much money is spent, and the congregation gets no real benefit. All too often silence is the goal in a misguided conception of the nature of worship. The sounds of life are removed by "acoustical treatments" which simultaneously destroy the vitality and vehicle of aural expression. Surely, this is contrary to every noble ideal of unity and corporate activity in the praise of God. The "quiet" freedom from intruding noise should not be mistaken for silence from within the worship space itself. It should be noted that unexpected

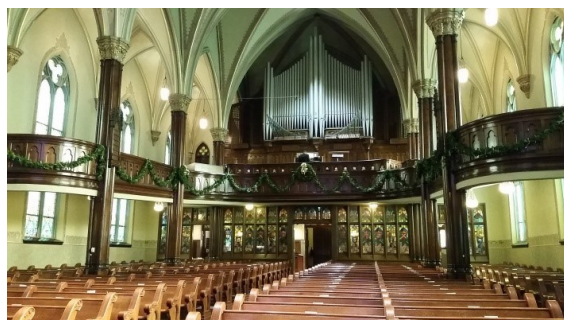
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“noise” originating from those occupying the worship room is by definition “noise” and “irritation level” is generally not raised or lowered by the acoustical environment.

What then is the nature of a design and building fabric that is an appropriate envelope for the true function and activity of worship – a setting for speech and music? Four physical elements of design must be combined and manipulated to create an appropriate space. These elements are the shape, volume, and materials of the space, along with the placement of people equipment, instruments and furnishings within the space. The goal of the combination of these elements is a room where sound of all desired frequencies is evenly distributed to all appropriate locations, where sound energy is reinforced, not removed from the space. Reverberant sound must linger the desired length of time, and then decay at an even rate across useful frequencies. Faults such as hot spots, echoes, dead spots, and intruding noise must be suppressed.

ROOM SHAPE

Basic room shape is the foundation of an



acoustical setting. The overall shape of the room must be designed to achieve acoustical principles and goals, for even when all other conditions are at the optimum an inappropriate shape can cause nearly irreparable faults. Concave surfaces which can focus sound onto hot spots, walls, and objects which create obstructions and acoustical shadows, listening areas or secondary spaces removed from the sound sources by corners, alcoves and arches are all

elements of inherent shape that can be detrimental to a successful design. New designs must be conceived with overall shape and proportion sympathetic to acoustical needs. It is often expensive or impossible to repair acoustical faults in existing structures when basic shape and proportion are the cause of a problem. Most often, these principles will promote a successful result:

1. The room should be higher than it is wide, with musicians and sound sources such as organ or choir placed at the end of the long axis.
2. Concave shapes which concentrate reflected sound should be avoided. Overall concave shapes may be acceptable if treated with convex or multifaceted surface configurations which can diffuse sound widely across the listening space.
3. Long, flat parallel surfaces should be displayed or interrupted with projections and fenestration to avoid flutter echo or standing waves (a condition of closely repeating echoes, or series of concentrated hot and dead spots due to multiple reflections).
4. All listeners and sound resources should be within the same basic room or space. Alcoves, archways, corners, and objects which set apart any participants will obscure, confuse, and diminish the effectiveness of incident sound energy.
5. Echo may be avoided if sound energy reflected off of surfaces is directed to useful close locations, and not allowed to travel great distances. Absorbing materials should not generally be used to eliminate potential echo.

ROOM VOLUME

One key element in designing for a desirable reverberation period is the cubic volume of the space. A cubic volume near 500 cubic feet per listener seat is essential to reverberation periods appropriate to the worship space. A general rule is that a doubled ceiling height will

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double reverberation time. In rare modern instances too great a volume will cause a reverberation time so long that sound is muddled and lacks intelligibility. A minimum reverberation period appropriate to church music is two (2) seconds at mid-range frequencies.

SURFACE MATERIALS

Surface materials and texture in the worship space must be such that incident sound is reflected, diffused, directed to desired locations, and allowed to reverberate. Any finish materials which absorb sound and remove sound energy from the space are counter productive to the work of musicians, speakers, and worship participants. Absorbing materials which remove sound energy as a remedy for acoustical faults must be used as a last resort. Incident sound energy from worships participants is worthwhile, necessary, and should not be removed by absorption. Carpeting, drapery, acoustical ceiling and wall tiles, and other porous materials are all absorbents and must be avoided. The texture of cloth and material, as art appropriate to worship in forms such as banners, vestments and flags can comfortably be included when all other conditions are suitable, so that acoustical quality will not suffer. Absorbing materials as plaster, stone, marble, sealed woods, quarry tile and other natural (hard, dense, and reflective) materials can provide warmth of color and remain an aid to sound. Isolating materials and assemblies within enclosing walls can be used to impede the intrusion of noise from adjoining spaces. It is essential that every interior material and construction assembly be carefully chosen and detailed, for the type of wood or brick, the interior assembly of a wall, even the manner of application of surface finishes, will all influence sound behavior across the entire range of frequencies. In existing rooms it is often possible to resurface or otherwise alter materials to provide acoustical conditions.

PHYSICAL PLACEMENT

A successful worship-acoustical setting involves careful placement in all aspects and elements of design. From the overall concept of siting, to the precise location of each organ pipe, proximity and placement are important to acoustical goals. The site of a worship building must be chosen so that neighboring noises will not intrude and interrupt the worship proceedings. Noise producing areas of the building such as gymnasiums, or even heating, air conditioning, and mechanical equipment must be located and detailed to prevent noise transmission to the worship area. Within the worship space all musical forces (choir, organ, organ console) must be located together so that musical unity, precision, and ensemble may be promoted. The best plan is one where choir singers are seated directly in front of the organ case, and the organ console is located in front of the choir singers. This allows sound to blend into unity, and gives all musicians direct and clear aural and visual connection. All seats in the worship space must have “line sight” unobstructed access to sound sources (clergy, speakers, and musical forces). If any location is around a corner, behind a column, or beneath a secondary ceiling, arch, or transept, even and clear sound will not be delivered to that location. Similarly, all worshipers should be in the same room, with no corners, columns or secondary spaces which separate in order to promote unity and community in worship, singing, and response.

A space which will give life and vitality to every medium of worship is the noble goal in creating places of prayer and praise. We can be lifted up to unknown heights when the arts, music, architecture, science and people join in common purpose.

Article was authored by Scott H. Riedel, May 1983 *Lutheran Worship Prospectus Appendix*.

WEBSITES: Church — www.redeemerfl.com Child Care — www.redeemerfl-cc.com
School — www.redeemerfl-school.com FACEBOOK: [Redeemer Lutheran Church](https://www.facebook.com/RedeemerLutheranChurch)

Message from the President

My apologies to you for failing to report a major purchase in December. The Council decided to purchase a Snapper lawn mower and to start maintaining the property with volunteers. Alan Duburg has offered his time and energy to maintain the mower and lawn and to also train other volunteers. John Vitale, who currently does our properties is preparing to retire soon so this prompted our decision. No one loses a job and we have an opportunity to save some money.

Without sacrificial giving, our congregation will not survive. It is through these efforts that we flourish. My thanks to all those who give of their resources. We expect to offset the cost of the mower from the contributions made at the fellowship meals and yard sale. The volunteers who step up to prepare these meals do so without reimbursement, because if they accepted it, the church would not make anything from their efforts. Others give time to set up and clean up and they could all use more help. I am forever grateful for this small, but loving group. So please, join us, your brothers and sisters in Christ, for these meals and functions. Donate generously knowing it is going to help all of us here at Redeemer Lutheran Church, School and Child Care.

Wade Duncan



REDEEMER LUTHERAN YOUTH GROUP

Redeemer Youth Group is gaining more and more interest from the youth of our church. Mr. Alan Duburg with the help of Deb Anderson, have made plans for a number of Youth Outings this year. The First Youth Group Outing for 2018 is set for **Saturday, February 10th**. They are going to **Big Cat Habitat & Gulf Coast Sanctuary** in Sarasota. If your child hasn't registered to go, please see or call Alan at (309) 973-6464.

The Youth Group is made up of kids in Third through Eighth Grade. If your child isn't participating in this wholesome cluster of kids, perhaps they should. Encourage them and call Alan for more information.



I am not commanding you, but I want to test the sincerity of your love by comparing it with the earnestness of others. For you know the grace of our Lord Jesus Christ, that though he was rich, yet for your sakes he became poor, so that you through his poverty might become rich (2 Corinthians 8:8-9).

Without commands or even arm-twisting, St. Paul encourages, even challenges, the Church in Corinth to demonstrate the sincerity of their faith by their generosity in giving. He does this because giving generously is a gift of the Spirit given to us through the Gospel.

St. Paul wrote: “But just as you excel in everything—in faith, in speech, in knowledge, in complete earnestness and in your love for us—see that you also excel in this grace of giving” (2 Corinthians 8:7). In other words, just as we grow in faith and speech and knowledge of eternal things by the Holy Spirit through the Word of God, so also do we grow in giving from the same Spirit through the same Word.

The problem is that the grace of generosity often grows cold in us. It’s not so much that we stop giving, but we don’t put it first. We treat it like all the other bills that must be paid. It becomes a chore, just one more thing to check off a list of things to do. That empties it of its spiritual power and robs us of the joy that Christ and the Scriptures assign to it.

On top of that, since this generosity is linked to faith and knowledge of divine things, a lack of excelling in giving is a sure sign that our faith and knowledge of God are under attack as well.

Thus St. Paul points to the foundation of generosity: the generosity of Christ Himself. Even though He was rich, He became poor so that we who are poor might become rich. Thus, the incarnation, suffering, and death of our Lord on the cross is the reason, source, and driving force for our generosity in giving to the church.

And since Christ who was rich became poor so that we might be rich in His grace—of which generous giving is part—so we also who are rich in His grace can excel in pressing His grace into service toward the gracious work of the church.

Pay attention to what you give to the church so that you may excel at it. And if you find that your heart has grown cold or indifferent toward it, immerse yourself in God’s Word. Read it at home. Attend Bible Class. Hear and listen to it preached in the Divine Service.

Be reminded of what Christ has done for you in His incarnation, suffering, and death. For this will strengthen your faith and knowledge. And where that excels, so will the grace of giving excel also.

SERVING THE LORD

| | |
|---------------------|-------------------|
| Pastor | Rev. James Kress |
| Child Care Director | Wendy Horvath |
| Office Secretary | Deb Anderson |
| Organist | Bill Bowers |
| Keyboardist | Elizabeth D’Amico |
| Choir Director | Collins Sita |
| Newsletter Editor | Pat Finkenbine |

OFFICERS

| | |
|----------------|-------------|
| President | Wade Duncan |
| Vice President | Bill Bowers |
| Treasurer | |
| Secretary | June Brown |

BOARDS

| | |
|---------------------|-----------------|
| Head Elder | Mike Nagel |
| Christian Ed. | |
| Human Care | Lisa Kress |
| Outreach | |
| Assimilation | Ann Varone |
| School Board | Laurie Steinke |
| Stewardship | Stephen Wurster |
| Youth | Alan Duburg |
| Financial Secretary | Mindy Duncan |
| Property Mgmt. | Jim Metzker |

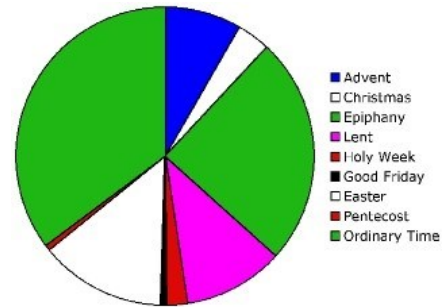
GROUPS/GUILDS

| | |
|--------------|--------------|
| Ladies Guild | Sally Zierdt |
| Men’s Group | |
| Altar Guild | |
| Coffee Hour | |

LITURGICAL COLOR IN WORSHIP

Color is everywhere. Color is God's way of filling his world with beauty and giving pleasure to those who live in this colorful world. Christians, for centuries, have used color in divine worship to emphasize the redemptive action of God through his Son.

Color, like music, plays an important role in the life of God's worshipping people.



Just as music is the “handmaiden to theology,” liturgical color complements the message of the seasons and occasions during the church year. Taking a familiar seat in the nave of his/her chapel preceding worship on any given Sunday, the worshiper's emotions and intellect are immediately engaged by color. Liturgical colors aid in establishing a climate in which Law and Gospel may be heard and received.

Color, like light which is its source, is most helpful when it is pleasing as well as stimulating to the senses. However, let's never forget its primary role in divine worship: Color allows us to see the Light of Life, Jesus Christ. It serves to communicate the message of salvation. And communicate it does when it reinforces a specific “colorful” chapter in the life of our Lord and His church, retold annually by the church calendar.

However, color and its bright message can easily be taken for granted or mistaken in its purpose. The paraments, vestments, altar clothes, banners, traditionally employed each Sunday, must be seen as more than an attempt to decorate, or give accent to the chancel. That is, no doubt, the view of some. It's true; interior design and decoration are important. But a greater service is demanded of our liturgical colors than merely making the surroundings “pretty.”

Furthermore, when altar paraments are used year after year without much attention given to their message, as well as their care, the pastor, along with his faithful altar guild would do well to throw away the key to the sacristy and refrain from using those altar cloth “decorations.”

Frequent instruction about the church year and its corresponding colors must go hand in hand with its weekly use.

Teaching about Liturgical Colors

How do you go about instructing and communicating appreciation for the colors of the church year and the seasons they support?

Some liturgical creativity is in order for this task. Think of the rainbow. The rainbow is that vivid reminder of God's promise given to Noah and his descendants. The acronym, “Roy-g-biv,” is a helpful device in remembering that beautiful object of hope, and its red, orange, yellow, green, blue, indigo, and violet colors.

Let's adapt that helpful device for use in taking a fresh look at the colors of the church year. Traditionally, five basic colors of a festive, penitential, and neutral nature have been used in most liturgical congregations. In recent times, with liturgical renewal, three additional colors

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LITURGICAL COLOR IN WORSHIP (continued)

(blue, scarlet, and gold) have been added to the basic five of white, red, green, violet or purple, and black.

Instead of “Roy-g-biv,” may I suggest “Bg-Bgs-Pwr?” This memory device stands for blue, green, black, gold, scarlet, purple, white and red. “Bg-Bgs-Pwr,” enunciated “Big Bags of Power” might at first seem silly. Indeed it is! Does it have anything to do with the message of those colors? Not really! Then, why suggest such a ridiculous notion? Because, a humorous, yet effective memory technique, such as “Bg-Bgs-Pwr,” is what we may need to remember this liturgical tool and the message it conveys throughout the church year.



Each “Bg-Bgs-Pwr” color has evolved through the centuries in the community of faith to communicate a powerful message. A fresh look at the “Bg-Bgs-Pwr” color scheme can reawaken our appreciation for this time-honored custom.

Blue, the first color of the “Bg-Bgs-Pwr” scheme, is the more contemporary color increasingly used by many congregations in their observance of a new church year. Advent, a preparatory time of waiting and watching, communicates the message of hope. Blue, the color of the sky, helps convey that powerful message. Our Christian faith rests on the hope that Christ, who came in history assuming our flesh, will also return on the last day of time from that same blue sky He ascended long ago.

Green, comes next in the acronym and is by far the most common color seen during the year.

Lutheran Service Book calls for its use during the seasons of Epiphany and Pentecost. The first Sunday following the first full moon after the vernal equinox (March 21), also known as Easter Sunday, determines the length of these two seasons.

The days of Epiphany may entail a total of, but not more than, eight Sundays. The season of Pentecost, on the other hand, can last from 22 to 28 Sundays. Green is the appointed color for all but a few of the Sundays during these seasons. Consequently, green may be used an average of six to eight months of any given liturgical year!

Epiphany’s message of Christ’s revelation to the Gentiles along with the season’s traditional emphasis on extending Christ’s kingdom through missions, calls for the use of green—the color symbolic of growth.

The Sundays following Pentecost, observed as “the time of the church,” share a somewhat similar theme as that of Epiphany. Affectionately called the season of the “green meadow,” no doubt due to the fact of green being the established color, these Sundays also emphasize the subject of growth.

Green is a neutral color, but there is nothing colorless about our need to grow and mature as disciples of Jesus Christ. That’s why the “green meadow” time of the church year is so lengthy.

Continued on Page 12

LITURGICAL COLOR IN WORSHIP (continued)

Time must be given to encourage all worshipers to maintain their faith through the constant use of God's means of grace.

A helpful suggestion for congregations observing summer and fall months with one neutral color, would be to invest time and effort in obtaining several sets of green paraments. Variety and change in shades of this color would go a long way in keeping the season fresh and “green.” Changing the paraments every six weeks would complement the Sundays following Pentecost and their emphasis on personal faith that is living and growing.

Black is seen very seldom during the year. The calendar calls for its use only twice; on Good Friday and Ash Wednesday. There’s no mistaking the message that this sober color gives. Black is the absence of light. Good Friday, or Black Friday in combination with Ash Wednesday, calls for sober reflection on the cost of our redemption. Without Christ’s sacrifice on the day the sky turned dark and hid the light of the sun, there would be no bright Light of Christ to live in, nor new life in Christ to enjoy.

Gold is the optional color for Easter Sunday. It is also the suggested color for the last Sunday in the church year when that day is observed as Christ the King Sunday (*LBW*). Its use may not be popular yet, but its emphasis is undeniable. Gold represents value and worth. The golden festival of the Resurrection of Jesus Christ is the event that gives our lives meaning and worth. He is worthy of our praise as we adorn His altar with the color of splendor.

Scarlet (a vivid red, or orange) is the fifth letter in the “Bg-Bgs-Pwr” acronym that is called for use during Holy Week; from Palm Sunday to Maundy Thursday. It is a color worth investing in because it stands in contrast to the traditional red that is used on Festival Sundays. Scarlet’s use during the somber days of Holy Week help to offer a different message. As the Manual on the Liturgy points out, “scarlet is a color anciently associated with the passion . . . the color of blood” (p. 25).

Purple, like black, is a penitential color, in contrast to a festive one. It is appropriately used during Lent and, still in many parishes, during the season of Advent. The forty days of Lent, including the six Sundays that fall during this season, use this deep, rich color which has come to represent somberness and solemnity, penitence, and prayer.

Violet or purple was a very cherished and expensive color in the world Jesus lived. The dye used to make the color was painstakingly acquired by massaging the neck of a Mediterranean shell fish that secreted a special fluid. It was therefore afforded only by the rich and worn most exclusively by the royalty.

Jesus, the king of the Jews, wore a purple robe only once. As the soldiers mocked and tormented Him, the Scriptures record they placed on Him a “purple garment” in order to ridicule Him and belittle the claim that He was a monarch.

Therefore, purple is used during this penitential season of Lent as a vivid reminder of the contempt and scorn he endured, and the subsequent sacrifice he made for our eternal salvation. Ecclesiastical purple should remind all Christians of their daily need to humbly give attention to leading a life of repentance.

Continued on Page 13

LITURGICAL COLOR IN WORSHIP (continued)

White is the color of purity and completeness. The theme for the “great fifty days” of Easter is supported by the use of white. This color, used primarily during these Sundays, assists in bearing the message that “though your sins be as scarlet, they shall be white as snow.” Christ’s triumph from the grave on Resurrection day is the cause for our rejoicing. His purity before His Father becomes our purity. White reinforces that message of joy.

In addition to its use during Eastertide, white is the appointed color for such festive Sundays as Christmas and its twelve days; Epiphany (Jan. 6) and the first Sunday following it, observed as the Baptism of Our Lord; the Last Sunday after the Epiphany, also known as Transfiguration Sunday; Holy Trinity Sunday; and twenty-one minor festivals and occasions listed on the church year calendar in *Lutheran Service Book*. In all, white serves as the best festive color for the church year.

Red completes the acronym, “Bg-Bgs-Pwr.” Red is a power color and is appropriate for use on Pentecost Sunday. On this day we remember the power and fire of “the Lord and Giver of Life,” who revealed himself as the promised one. The color red communicates the motif of strength— strength and power the Holy Spirit gives in order for God’s people to call on the name of Jesus Christ and share that powerful name with others.

There is no question that red is a compelling festive color. Consequently, it serves well as the traditional color for the heroic martyrs of the church. The *Lutheran Service Book* church year calendar provides propers for martyr festivals and recommends red as the appropriate color. Their red blood shed in defense of the Gospel offers perpetual encouragement for God’s people to be resolute in living the faith.

Additional uses of red are Reformation Sunday; Holy Cross Day (September 14); on such festive occasions as dedications, anniversaries of a congregation and its physical structure; festive days celebrating the office of the public ministry, such as ordination and installation.

It is appropriate, from time to time, to take a thoughtful and fresh look at the colors that are displayed throughout the church year. In the end, we admit, the use of paraments, vestments, altar clothes, banners is an adiaphoron. Even the symbolism behind the traditional colors is somewhat arbitrary and open to additional interpretations as generations pass. The primary source and guarantor of their meanings is tradition.

However, the important thing to remember is why we retain this traditional liturgical standard. The value of the “Bg-Bgs-Pwr” color scheme rests in their purpose: to serve God’s worshiping community by assisting in communicating the holy faith from generation to generation. In every age, the beauty and symbolism of color in the church continues to serve us exceptionally well!

The author of this article is Rev. Douglas K. Escue, pastor of Immanuel Lutheran Church in Santa Fe, New Mexico.

FROM THE TREASURER

Treasurer's Report As of December 31, 2017:

| | <u>ACTUAL</u> | <u>BUDGET</u> | <u>OVER/UNDER</u> |
|-------------------------|-----------------|-----------------|-------------------|
| INCOME | 22,732 | 13,601 | 9,131 |
| <u>EXPENSES</u> | <u>17,584</u> | <u>14,783</u> | 2,801 |
| +/- | 5,148 | (1,182) | |
| YEAR TO DATE | | | |
| INCOME | 159,419 | 156,936 | 2,483 |
| <u>EXPENSES</u> | <u>184,070</u> | <u>195,932</u> | (11,862) |
| +/- | (24,651) | (38,996) | |



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

JOIN US IN THE FELLOWSHIP HALL FOR A DELICIOUS
SUPPER FOLLOWING THE 4:30 MIDWEEK LENTEN SERVICES



Church email addresses have changed! Be sure to correct your email contact list to reflect the new addresses:

Pastor: redeempastor1@gmail.com
Church secretary: redeemerfl@gmail.com
Church treasurer: redeemertreasurer1@gmail.com
Child Care: redeemerchildcare@gmail.com

PRAYERS

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

HEALING: Members: Gretchen Armstrong, Neva Aldene, Carl Bertka, Paul Brown, Jean Cote, Jan Detrow, Doris Dykhuizen, Charlie & Pat Finkenbine, Dianne Frincke, Mike Guastella, Bernice Heppner, Wendy Horvath, Lisa Kress, Jim Libke, Paul McDonald, Ken Mielke, Leslie Miles, Glenn & Marlene Mossner, Dianne Murdock, Bob Payne, Tom Poyer, Pam Replinger, Duwayne Schoeneck, Russ Spooner, Fred Toth, Bob Varone, Robert Vickey, Larry Wiech, and Artie Zipp.

FRIENDS & RELATIVES: Linny Aspery, Jean Bajner, Keri Bishop, Bert Blackford, Grace Blum, Michelle Bernard, Bill Bowers, Jr., Dennis Burchell, Georgia Bush, Kirsten Campbell, Jack Carlos, Diane Carr, Sally Chambers, Esther Clapham, Bobbett Clark, Dick Clemens, Joanne and Randy Clymo, Donna Connors, Martin Cressman, Molly Criely, Renee Dempsey, Dale & Trudy DesJardins, Ed Detrow, Rital Devine, Irene DiTommaso, Barb Dumeah, Bruce Everson, Donna Fancher, Darla Finkenbine, Gerald and Mary Fischer, Marla Flores, Lou Fountain, Manual Galan, Liam Garland, Sandra Gettings, Nancy Gleis, Fran Grenon, Melisa Gustavus, Shelley Roedel Gutz, Marlene Hagen, Jake Harper, Debbie Harrison, Larry Headun, Claudette Hendershot, Joel Heppner, Walter Heppner, Glory Herget, Rick & John Hill, Robin Hincman, David Hirtle,

Larry Hladun, Linda Holt, John Hunter, Linda Hunter, Stanley and Lynne Jablonski, Deb Jacobson, Bill Jaquest, Chris Johnson, Heather Johnson, Rachel Kagay, Steve Kallsen, Michelle Kalstrup, John Kearns, Rev. Michael Kettner, Elizabeth Lynn Klopfenstein, Erin Kress, Nancy Lake, Stacey Lampert, Ray Likowski, Janet Lixey, John Lockhart, Sean Maki, Joe Manson, The Maxson Family, Candace McGowan, Pete Mogg, Gertrude Morgan, Mike Morrissey, Trista Mosier, Esther Murphy, Audrey Nanni, Charles Pentecost Jr., Julie Pool, Robin Potts, John Purdy, Mary Raines, Rev. Ronald Rock, Joyce Schneider, Lois Skinner, Nancy Sly, Luke Suski, Charles Tolley, Roger Salisbury, Samantha Jo Ann Toth, George Vespa, Steven Walker, Christy Wallace, Helen Weishaar, Gordan Winkel, Wava Zeitlow, and Mary Ann Zipp.

Military Personnel: Mark Baranowsky, Nicholas Beltz, Michael Broughton, Brian Jackson, Jonathan Koen, David MacLeod, Steven Siegmundt, 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!

TRUE LOVE



My sheep listen to my voice; I know them, and they follow me. [John 10:27](#)

“Jesus loves me, this I know, for the Bible tells me so” is the message of one of Christian music’s most enduring songs, particularly for children. Written by Anna B. Warner in the 1800s, this lyric tenderly affirms our relationship with Him—we are loved.

Someone gave me a plaque for our home that gives these words a fresh twist by flipping that simple idea. It reads, “Jesus *knows* me, this I *love*.” This provides a different perspective on our relationship with Him—we are known.

In ancient Israel, loving and knowing the sheep distinguished a true shepherd from a hired hand. The shepherd spent so much time with his sheep that he developed an abiding care for and a deep knowledge of his lambs. Little wonder then that Jesus tells His own, “I am the good shepherd; I know my sheep and my sheep know me. . . . My sheep listen to my voice; I know them, and they follow me” (John 10:14, 27).

He knows us and He loves us! We can trust Jesus’s purposes for us and rest in the promise of His care because His Father “knows what [we] need before [we] ask him” (Matthew 6:8). As you deal with the ups and downs of life today, be at rest. You are known and loved by the Shepherd of your heart.

*Dear Lord, thank You for how You tenderly love and care for me.
Help me to trust You in all areas of my life.*

The wonder of it all—just to know that Jesus loves me!



ELDER & COMMUNION ASSISTANT SCHEDULE

| Date | Elder & Reader | Communion Asst |
|----------------------|--------------------------------------|-----------------------------------|
| Sun, Feb 4th | Collins Sita | Dave Giroux |
| Sun, Feb 11th | Bob Varone | Stephen Wurster |
| Wed, Feb 14th | 4:30—Mike Nagel 7:00—Collins Sita | Dennis Replinger Steve Horvath |
| Sun, Feb 18th | Paul Brown | Mark Horvath |
| Wed, Feb 21st | Bob Varone | — |
| Sun, Feb 25th | Mike Nagel | Dennis Replinger |
| Wed, Feb 28th | Paul Brown | — |



| Date | Crucifier | Acolyte |
|----------------------|---------------------|-----------------|
| Sun, Feb 4th | Mackenzie McDowall | Therin McDowall |
| Sun, Feb 11th | Daniel Black | Ava Tosto |
| Wed, Feb 14th | 4:30—Mykalina Sabol | Jayden Bishop |
| Sun, Feb 18th | Toby Hancock | Brianna Neef |
| Wed, Feb 21st | — | Therin McDowall |
| Sun, Feb 25th | Kamrie Evanicki | Jayden Bishop |
| Wed, Feb 28th | — | Bella Fisher |

ALTAR GUILD SCHEDULE



| Date | Set-Up | Clean-Up |
|----------------------|--------------------|--------------------|
| Sun, Feb 4th | Mindy Duncan | Lisa Kress |
| Sun, Feb 11th | Bob Varone | Gretchen Armstrong |
| Sun, Feb 18th | Gretchen Armstrong | Bud & Jane Harty |
| Sun, Feb 25th | Bob Varone | Gale Bakalik |

BIBLE STUDIES

TUESDAY MORNING BIBLE CLASS

On **Tuesday's at 10 AM**, in the large meeting room of Fellowship Hall, we dive into the Word of God. Currently we are looking at the teaching of Original Sin and Free Will. A correct understanding of sin is foundational to the understanding of the Gospel. The more we come to realize the severity of our condition, the more our appreciation of the Gospel's beauty grows. If our problem is only that we do bad things, then the solution is to do the right thing. If our problem is that we are "sick" or "weak", then salvation is a matter of healing and giving us spiritual strength. The Bible, though, tells us that we are "dead in trespasses and sins." This means that salvation must be God's work. In this series of Bible Studies we will let the Formula of Concord (1577) lead us into the Scripture's teaching on Original Sin and Free Will. When we see the depth of our sin we also see the height of God's great love for us in Christ. So, come join in on this study. You will be well entertained by our conversations through class participation.



WEDNESDAY MORNING LADIES BIBLE CLASS

Come Join Us Every Wednesday at 10:00 AM



In a most solemn and intimate setting with His disciples on the eve of His death, Jesus spoke fewer than fifty words to institute the Holy Supper. Yet, great controversy has occurred in the Church in more recent years about what Jesus meant when He said, "This is My body ... This is My blood." Drawing on the most obvious meaning of what Jesus said, the ladies will study, with the guidance of Good News magazine, and come to the true and complete teaching of Jesus concerning Holy Communion as well as the special blessing God offers to His Church through this Sacrament.

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 meets each **Wednesday at 10:00 AM** in the Narthex of the Church. All ladies are welcome to join us. You may also invite your girlfriend, sister, mother, or daughter.

The most important thing we can pray about for others is that they will know God better and that He will help them understand His will, grow in spiritual wisdom, and live lives that honor Him. We can pray that they will become more like Him and bear the fruit of His Spirit.

REDEEMER SCHOOL

In January, Pastor is teaching about Jesus as a boy. The Bible does not talk much about Jesus as a young boy. Luke 2:52 says "Jesus increased in wisdom and in stature and in favor with God and man." In this verse Jesus grew in four ways. 1. In wisdom 2. In stature 3. In favor with God 4. In favor with man. We can understand from this verse that God wants us to grow in many ways. It is important that we also grow in learning new things, tall and strong, learning about God, and learning how to be loving and kind.

In kindergarten science we are learning about penguins. Penguins are a type of bird. There are 17 different types of penguins. Penguins live mostly in the southern part of the world but can be found all over. Penguins cannot fly but use their flippers to swim fast. Penguins are carnivores, which means they eat meat such as squid, shrimp, and krill. These are some of the many facts that we have learned this month. We have enjoyed reading and studying about them. We have also added a science experiment and art projects.

In first grade, we are progressing in math. Counting money is one of the most practical early math skills. We can recognize coins and bills and are able to total them up. We just learned about the half dollar which requires us to count by 50's. They are doing an awesome job! We would also like to welcome our new student Alani to first grade. She has been a great addition to our class.

Flat Stanley is going in the mail. If you know of someone who lives somewhere unique and cool we would love their address. We love to learn about other areas.

Upcoming event in February--The wedding of Miss Q and Mr. U. Be on the lookout for some fun pictures.

Letter G verse: God is love. 1 John 4:8



Please consider a donation of your time and talents to the Altar Guild. We are in need of volunteers for the upcoming season. We generally set up on Saturdays and take down immediately after church on Sundays. This is a vital service to the life of the church. Please prayerfully consider helping in this way. Typically, you are needed no more than twice a month. However, if we have more volunteers, it would be less. Thank you in advance for your consideration. Please give me a call if you would be willing to volunteer and I would be happy to help train you! Lisa Kress 941-889-8938

***The deadline for the MARCH Newsletter is February 14th.
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!***

TEACHER OF THE MONTH



Nicole Hopkins

Some of my favorites are:

Food: Crab Legs

Movie: First Knight

Book: The Monster at the End of this Book

Color: Violet

Drink: Iced Caramel Macchiato

Season: Fall

Sports: I equally dislike them all

Fast Food: Chick-fil-A

Singer: Chris Tomlin

Hobby: Teaching

Subject: Reading

Store: Hobby Lobby

Dessert: Brownies, Ice Cream

Candy: Sour

Restaurant: Cheesecake Factory

Flower: Daisy or Tulip

Hi! My name is Nicole Hopkins. I am 43 years old. I have lived in Florida for 5 years now. I moved here from Illinois with my husband Aaron and 3 kids. I enjoy spending time with my family and friends, going to church, traveling, walking, being a Girl Scout leader, and recently looking for painted rocks! I teach Kindergarten and First Grade here at Redeemer. I genuinely love kids and my job! I have been working with/teaching kids in some capacity for over 20 years!

I was born in Wisconsin but also have lived in Illinois, Colorado, Texas, Virginia and now Florida. My parents enjoyed moving around. I met my husband in Illinois when on a break from school. We were married a year later in 1997. Yep! We made it 20 years. We have 5 children and a nephew that we claim (Aaron 27, Ariel 25, Sarah 25, Robin 25, Daniel 23, and our youngest Violet 6). I had five teenagers in my house at one time. It was a blast! I have been blessed with some amazing children.

My Education: 1994-1996 and then again online 1998 Life Bible College, studying Theology/ Christian Education. In April 2011, I graduated from the University of Phoenix with a Bachelors in Science degree in Elementary Education.

FAMILY BREAKFAST

Remember to attend our delicious Family Breakfast on the first Sunday of every month following Divine Service. If you would like to assist in any way, please contact Neva Aldene.

CLASS OF THE MONTH

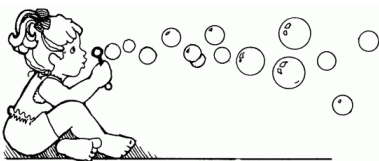


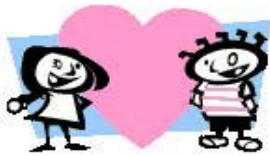
The ONES

In the one year old class we are learning about the opposites Up and Down. The toddlers will hear the songs "Jack and Jill", "High and Low", "Sing a Song of Opposites", "The Itsy Bitsy Spider" and hear the story of "The Mouse and the Clock". We will add the words Up and Down to our American Sign Language Lesson and for physical activity the toddler's will be encouraged to walk standing up on their toes and then get down on their knees and crawl. We will also jump up and

down. The toddlers will build block towers and then knock them down and drop items like cotton balls, pom poms, or tissue paper and watch them fall to the ground. For art the toddlers will paint a picture on paper that is up on the easel and then on paper that is down on the floor. We love visitors! Stop by anytime and come play with us!

Playing with bubbles for an Up and Down lesson!





Redeemer Child Care

Happy Valentine's Day!

February 2018 **Bible Lessons**

Chapel is on Mondays
at 3:45

2/5 Jesus Tells His
Children to Come

Mark 10:13-16

2/12 Jesus Says to Show
Mercy Luke 10:25-37

2/19 God Provides for His
Children Luke 21:1-4

2/26 Jesus Came to Save
Sinners Luke 19:1-10



Dear Jesus, Thank You
for pastors and teachers
who tell me of Your love. I
rejoice that my name is
written in heaven.

Amen

President's Day
Closed February 19, 2018
Super Bowl
Wear your favorite
Football Jersey or tee
on Feb. 2

Birthdays

Elania 2/3

Rylee T. 2/10

Marianna 2/19

Miah 2/20

Bailey N. 2/21

Ms. Paige 2/24

Jaxson M. 2/27

National Lutheran **School's Week**

Jan 21-27

Thank you for
participating!

Class Dojo

If you are not on Class
Dojo download the app
and ask your child's
Teacher for the class
code to connect with your
class!

Ash Wednesday

On 2/14 the After
School children will be
attending Church Service
at 4:30 and then we will
be having dinner. Please
sign up with Ms. Emily for
your child/children to
attend.

Valentine's Day **Flowers!**



If you would like to have
your child give a beautiful
rose or carnation to
someone special please
sign the order form by
the check-in computer

Pizza For Lunch

All classes will have pizza
for lunch to celebrate
National Pizza Day on
February 9, 2018

Girl Scout Cookies



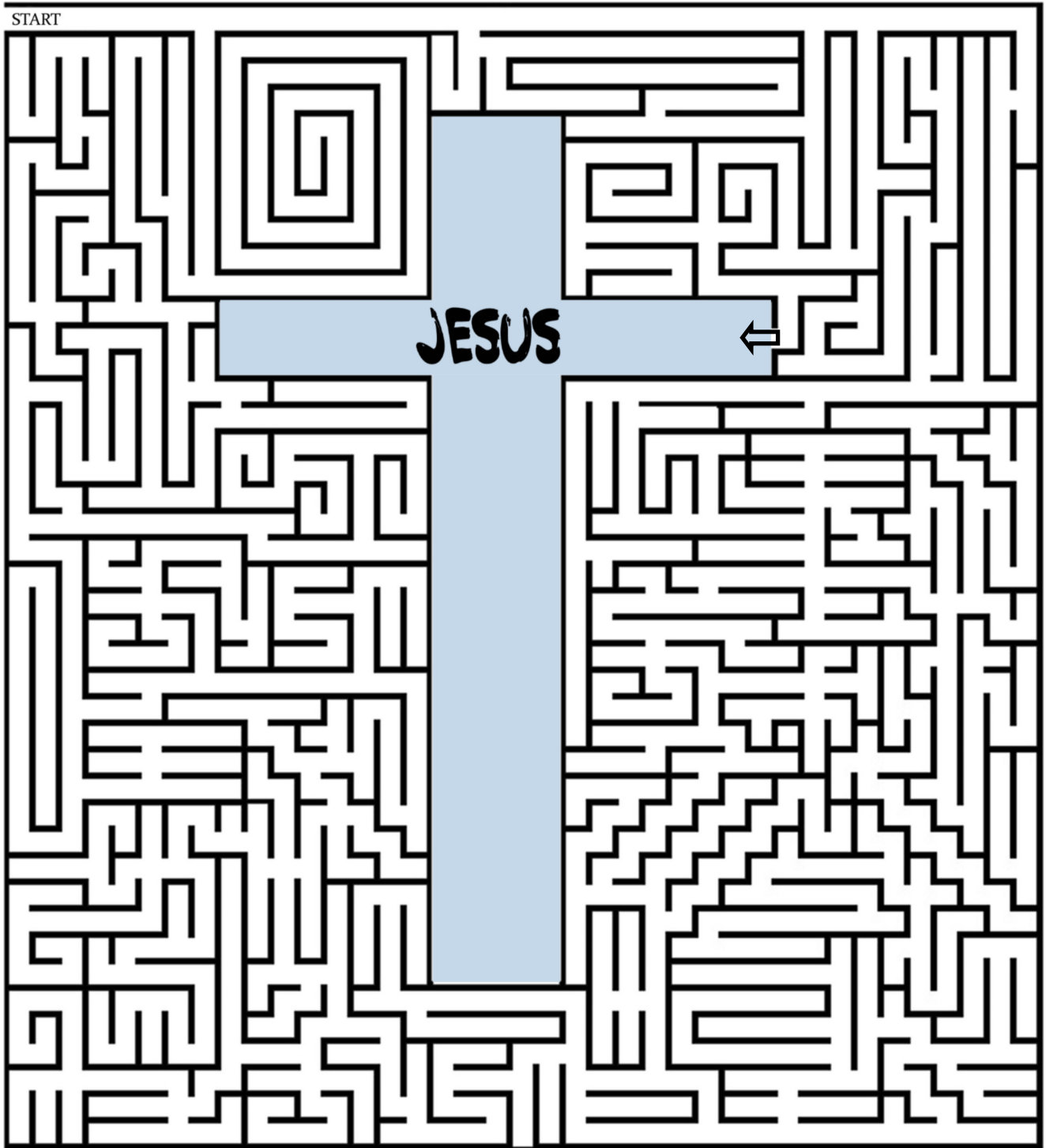
Redeemer's Girl Scout
Troop #617 will be selling
Cookies on 2/13 & 2/16 at
the Child Care from 3:30
- 5:30 and Sunday After
Service on 2/18

Submitted by Wendy Harvath

PUZZLE PAGE

You make known to me the path of life; you will fill me with joy in your presence, with eternal pleasures at your right hand. *Psalms 16:11*

START



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

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



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

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

REDEEMER REPORTER

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

WORSHIP SERVICES:

Bible Class: 8:00 AM
Divine Service: 9:15 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).