

# Spirit of the Redeemer



THE OFFICIAL NEWSLETTER OF REDEEMER LUTHERAN CHURCH, NASHVILLE, TENN.

July 2019

## Creation

In my opinion, one of the more important theological discussions that should take place at the Synod convention this month is on topic of the biblical account of creation. There seems to be some challenges to our well-established position on what God's Word says about creation. The current controversy started when a professor of chemistry at Concordia University, Seward, Nebraska, published an article bemoaning our rigid position on creation and how it is perhaps a hinderance to erudite, well-educated, science-loving people who may otherwise consider LCMS doctrine as their confession of faith. The article was rebuked by many pastors and a few district presidents, and the author did repent of any inappropriate suggestions that we should allow for a different interpretation of the literal reading of Genesis chapters 1 and 2. However, perhaps the professor revealed a sentiment that is shared by more than a few in our Synod.

At our district convention last summer, a resolution was put forward to affirm the biblical account of creation, and, shockingly, the delegates could not agree on the wording for what type of "day" occurred in the six days of creation. Even after I stood up, addressed the delegates, and offered an amendment to include the word "ordinary" before the term "six days of creation" (as the floor committee originally suggested), the delegates could not agree and the amendment did not pass. What was even more distressing is that a lay delegate then took the floor and publicly advocated theistic evolution, or the belief that God could create over a process of billions of years. That's false doctrine. I had just explained to all the delegates why it was false minutes before.

To briefly comment on the positions of old earth creationism, or day-age creationism, and theistic evolution, they both hold that the "days" in the Genesis account of creation were in reality millions or billions of years. Old earth creationists believe that over billions of years God periodically intervened in creative acts, while theistic evolutionists believe that God set evolution in motion and everything came about through evolution (Maier, "A Response to Day-Age Creationism," *Concordia Theological Quarterly*, Vol. 82, No. 3-4, July/October 2018, p. 285). Thus, theistic evolutionists, who claim to believe in God, would say that humans came from animals and that all life had a common ancestor.

While there are many points to be made in refuting day-age creationism and theistic evolution, I will just mention two in support of the inspiration of Scripture, the Word given to us by our God who does not lie:

1. Both day-age creationism and theistic evolution assume the reality of death before the fall of mankind. That's false. There was no death before Adam took of the fruit and ate, not even animal death. "The wages of sin is death" (Rom. 8:23a). The whole creation was affected and "groans" because of Adam's sin and God's judgment (Rom. 8:19-22).
2. Moses wrote the book of Genesis in Hebrew around 1450 B.C. to a people who understood that language. The term "day" was known. Furthermore, with the Third Commandment, Moses recorded God saying, "Six days you shall labor and do all your work, but the seventh day is a Sabbath to the Lord your God. . . . For in six days the Lord made the heavens and the earth, the sea, and all that is in them, but he rested on the seventh day. Therefore, the

Lord blessed the Sabbath day and made it holy” (Ex 20:9-11). The Lord linked the six days of creation with the six-day Jewish workweek. Israel was not to work for six million years and then rest for one million years. They were to work for six normal days and rest on a normal seventh day, since God created the world in six normal days and rested on a seventh normal day. God could have created everything in a split second, but instead he created in six days as a pattern for the Israelites to follow in their work and worship.

I am pleased to see that the resolution submitted to the delegates for the Synod convention affirms the biblical account that God created the world in six “natural” days. Another term that could have been used is “normal” days (see the very fine Lutheran textbook on doctrine *God So Loved the Word* by Lyle Lange, Northwestern Publishing House, p. 150).

The following statements are included in the *Resolved* lines of the resolution:

- God created the world in six natural days (Gen. 1:5); 44
- the creation of the first man, Adam, who was made in the image of God (Gen. 1:27), was an historical event;
- death came into the world as the consequence of Adam’s sin (Rom. 5:12).

Please read the full resolution included below.

The LCMS fought this battle once before in the bitter struggle that led to the “Walkout” from Concordia Seminary, St. Louis, in 1974. The so-called “Battle for the Bible” resulted in the Synod formally rejecting the “historical-critical method” of interpreting the Scriptures. By this false method the reader became the critic of God’s Word to determine if it was true. Some professors who endorsed the historical critical reading of the Bible were actually advocating or permitting the possibility that many of the Old and New Testament stories were not historical, stories like the account of Adam and Eve. Some professors also held that Moses was not the author of the Pentateuch, the first five books of the Bible (*Exodus from Concordia – A Report on the 1974 Walkout*, p. 35).

Though the current controversy may be small in comparison to the 1960s and 1970s when most of the Concordia Seminary faculty was thoroughly bewitched by the devil, the question always remains if the current generation of the Church will uphold the doctrine of the inspiration of Scripture and will rest in God’s holy, inerrant Word.

– *Pastor Young*

**To Confess the Biblical Six-Day Creation, to Encourage Pastoral Conferences  
to Study Our Synod’s Statements on Creation, and to Help Congregations  
Concertedly Address Issues Related to the Intersections of Faith and Science**

RESOLUTION 5-09

Overtures 5-11–24 (CW, 432–38)

WHEREAS, The Holy Scriptures teach that God is the Creator of all that exists (Gen.1:1; Ps. 33:6, 9; Heb. 11:3; Col. 1:16; John 1:1–4); and

WHEREAS, Issues related to the intersection of faith and science continue to top the list of concerns of young people in our church body (see Mark Kiessling and Julianna Shults, “The Search for Young People: 2017 Research of Millennials and the LCMS,” *Concordia Journal* 44, no. 4 [Fall 2018]: 19–32); and

WHEREAS, The number of new discoveries (e.g., in genetics and paleontology) and technology (e.g., artificial intelligence) continues to increase at an exponential pace; and

WHEREAS, Many pastors and other church workers may not be familiar with Synod’s statements regarding the scriptural teaching on creation and our place within that creation; therefore be it

*Resolved*, That the Synod in convention confess that Holy Scripture teaches that:

- God created the world in six natural days (Gen. 1:5);

- the creation of the first man, Adam, who was made in the image of God (Gen. 1:27), was an historical event;
- death came into the world as the consequence of Adam's sin (Rom. 5:12);

and be it further

*Resolved*, That pastors and other church workers be encouraged to confess, witness to, and uphold in their teaching the Synod's publicly stated positions as set forth in A Brief Statement of the Doctrinal Position of the Missouri Synod, Article 5 (adopted 1932):

We teach that God has created heaven and earth, and that in the manner and in the space of time recorded in the Holy Scriptures, especially Gen. 1 and 2, namely, by His almighty creative word, and in six days. We reject every doctrine which denies or limits the work of creation as taught in Scripture. In our days it is denied or limited by those who assert, ostensibly in deference to science, that the world came into existence through a process of evolution; that is, that it has, in immense periods of time, developed more or less of itself. Since no man was present when it pleased God to create the world, we must look for a reliable account of creation to God's own record, found in God's own book, the Bible. We accept God's own record with full confidence and confess with Luther's Catechism: "I believe that God has made me and all creatures."

And in A Statement of Scriptural and Confessional Principles, Article V (adopted 1973):

We believe, teach and confess that God, by the almighty power of His Word, created all things. We also believe that man, as the principal creature of God, was specially created in the image of God, that is, in a state of righteousness, innocence and blessedness. We affirm that Adam and Eve were real historical human beings, the first two people in the world, and that their fall was a historical occurrence which brought sin into the world so that "since the fall of Adam all men who are propagated according to nature are born in sin" (Augsburg Confession II 1). We confess that man's fall necessitated the gracious redemptive work of Jesus Christ and that fallen man's only hope for salvation from his sin lies in Jesus Christ, his Redeemer and Lord.

We therefore reject the following:

1. All world views, philosophical theories and exegetical interpretations that pervert these Biblical teachings and thus obscure the Gospel.
2. The notion that man did not come into being through the direct creative action of God, but through a process of evolution from lower forms of life, which in turn developed from matter that is either eternal, autonomous or self-generating.
3. The opinion that the image of God in which Adam and Eve were created did not consist of concreated righteousness, that is, a perfect relationship to God.
4. The notion that Adam and Eve were not real historical persons and that their fall was not a real historical event which brought sin and death into the world.
5. The opinion that original sin does not deprive all men of their spiritual powers and make it impossible for them to be in the right relationship to God apart from faith in Jesus Christ.

and be it further

*Resolved*, That pastors be encouraged to study and discuss within their pastoral conferences (district and circuit) the Commission on Theology and Church Relations reports: *Creation in Biblical Perspective* (1970), *Together with All Creatures: Caring for God's Living Earth* (2010), and *All Things Hold Together in Christ: The Intersection of Science and Christian Theology* (2015); and be it further

*Resolved*, That pastors care for and instruct their people by addressing issues related to the intersection of faith and science by leading thoughtful discussions that:

- help them remain faithful to our confession as set forth in the Scriptures, exhibited in our Confessions, and affirmed in the Synod's publicly stated positions; and
- address accurately and honestly the assumptions, theories, and findings of scientists along with the challenges that they raise for Christian thought; and be it finally

*Resolved*, That pastors encourage and equip their people to look for and engage in respectful and thoughtful conversations that give a Christian witness.

## What do the Elders do?

We are trying to run regular articles in the newsletter about what the different officers and boards in the church do. I volunteered to start with the Elders, at the suggestion of Jim M.

Some of you may wonder exactly what the Elders do. If you are familiar with our ByLaws, it is all spelled out. However, if you have not read these lately you may not really know for sure. Also, you may have your own expectations. Most members know that we usher people to Communion and read the Old Testament and Epistle in the services. It's more complicated. Just like pastors, some of the things we do are easy, and some are more difficult. By the way, as you read the book of Acts and the Epistles, the term "elders" generally refers to pastors and our job falls more in line with what are termed "deacons." Some other church bodies have "deacons," but their roles can vary widely, as I will point out later.

We generally meet one evening each month with Pastor Young, in addition to attending the Church Council meetings. At our own meetings we review the members and some of our visitors with regard to any spiritual and physical needs they may have. We also read and study books on theology and practice, having gone through several more than once, including the entire *Book of Concord*. Each month there are readings for discussion. All members of the Church Council are expected to be involved in regular corporate Bible study in our church (or be teaching Sunday School), and this is especially true for the Elders.

Specific duties are outlined in our ByLaws to the Constitution and follow, verbatim:

1. Be fed with Word and Sacrament and model the Christian life by regularly being in Sunday School (or teaching Sunday School) and worship.
2. Assist the Pastor in approving liturgies, hymn books, music, and practices for public worship, while guarding the liturgical tradition of the Evangelical Lutheran Church.

<sup>1</sup>Now in these days when the disciples were increasing in number, a complaint by the Hellenists arose against the Hebrews because their widows were being neglected in the daily distribution. <sup>2</sup>And the twelve summoned the full number of the disciples and said, "It is not right that we should give up preaching the word of God to serve tables. <sup>3</sup>Therefore, **brothers, pick out from among you seven men of good repute, full of the Spirit and of wisdom** (emphasis added), whom we will appoint to this duty. <sup>4</sup>But we will devote ourselves to prayer and to the ministry of the word." <sup>5</sup>And what they said pleased the whole gathering, and they chose Stephen, a man full of faith and of the Holy Spirit, and Philip, and Prochorus, and Nicanor, and Timon, and Parmenas, and Nicolaus, a proselyte of Antioch. <sup>6</sup>These they set before the apostles, and they prayed and laid their hands on them.

<sup>7</sup>And the word of God continued to increase, and the number of the disciples multiplied greatly in Jerusalem, and a great many of the priests became obedient to the faith. *Acts 6:1-7*

3. Assist the Pastor in upholding the doctrine and practice of Closed Communion.
4. Serve as worship assistants to the Pastor during Sunday morning services.
5. Serve as worship leaders in the absence of the Pastor, or in the event of his illness, when the services of a qualified pastor (as defined in the Constitution, Article XIII B) cannot be obtained.
6. Assist the Pastor in maintaining Christian discipline within the congregation in accord with Holy Scripture and the Lutheran Confessions, always guarding the unity of the doctrine and practice of the congregation, and seeking to restore members in love as outlined in Matthew 18:15-17.
7. Review church and communion attendance of all members, make calls on inactive members, and encourage active members.

8. Assist the Pastor with visitations of the sick and visitations of prospective members.
9. Assist the Pastor with providing instruction for both youth and adult catechumens.
10. Listen to the concerns of the membership, especially widows and single women who choose not to vote.
11. Provide guidance and oversight for the music director, organist, and choir.
12. Provide guidance and oversight for the church office secretary and all staffing needs.
13. Pray for and be attentive to the needs of congregational families, especially the group of families assigned to them for care.
14. Pray for the Pastor and provide for the needs of his family.
15. Exercise leadership in calling a Pastor when a vacancy occurs.

As you can see from the ByLaws, our main activity is assisting the pastor in his ministry in our parish. We spend more activity on some of these items than others, and the balance varies over time and with the needs we perceive. We do not drive or dictate the operation of the congregation; we only participate in most of the operations as regular members of the Council. Please appreciate that the members of the various Boards have responsibilities of their own, which I hope that they will tell you more about.

You should realize that the roles of the elders may vary in different congregations, even LCMS parishes, so it may not be appropriate to make comparisons with other churches you know about. There are many duties of a pastor in the Office of the Keys that we do not assume. For instance, under item 5 above, we do not administer the Sacrament of the Altar nor do we prepare sermons ourselves. Last year I was visiting an old friend of mine in Munich, Germany, a pretty devout Catholic, and explaining what I did as elder in our parish when we were talking about religion. He asked me if I heard confessions as part of the job, which I was shocked at and told him I had no

intention of doing! (Perhaps their “deacons” do.) Although we have been studying the Word in a number of ways, we have not been trained in a seminary nor have we taken the vows that an LCMS pastor has.

Elders, and pastors, never claim to be perfect. We are capable of making mistakes, and we have made mistakes in the past. Everyone has—we are all both saints and sinners. We have tried not to make the same mistakes over again.

Please remember that you have an Elder assigned to help you. We encourage you to bring your concerns to one of us or to Pastor Young, in that we are all parts of a family. Keep us in your prayers, too.

Soli Deo gloria,

Fred G, for the Board of Elders

## For the Month of July

**JOY:FULLY**  
**LUTHERAN**  
 1 THESS 5:16-18  
 REJOICE / PRAY / GIVE THANKS

## LCMS National Convention

The 67th Convention of  
 The Lutheran Church—Missouri Synod  
 July 20-25, 2019 • Tampa

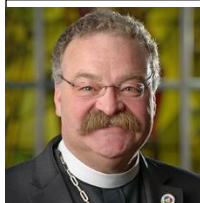
Voting for took place June 22-25.  
 Each congregation has one pastoral  
 and one lay vote. The election was  
 conducted via an online portal.

For convention information, just  
 check this one site and page:

[www.lcms.org/convention](http://www.lcms.org/convention)

Included on the webpage:

- Link to livestream video of the convention
- *Reporter news*
- *Convention Workbook*
- Today's Business (The first issue with proposed resolutions is ready)
- Presidential Candidate Bios, O&A (also in your *Lutheran Witness* magazine)
- Candidates for Election
- Convention Schedule



## LCMS National Convention

The 67th Convention of  
 The Lutheran Church—Missouri Synod

### **Harrison re-elected LCMS President**

The Rev. Dr. Matthew C. Harrison has been re-elected to a fourth term as president of The Lutheran Church—Missouri Synod after receiving the majority vote on the first ballot during the June 22–25 election period.

The three nominees for president of the Synod were Harrison, the Rev. Dr. David P.E. Maier and the Rev. Timothy M. Klinkenberg. The results of the ballots (cast by a total registered electorate of 6,449), as tallied by Election-America and reported to the secretary of the Synod on June 26, are as follows:

- **Harrison** — 3,014 votes (51.76 percent)
- **Maier** — 2,323 votes (39.89 percent)
- **Klinkenberg** — 486 votes (8.35 percent)

The installation service will take place at 7 p.m. on Friday, Sept. 13, in the chapel on the campus of Concordia



# Proclaiming the Praises of Christ in Prague



May 2019



## Lord, Keep Us Steadfast In Your Word

Lord, keep us steadfast in Your Word;  
Curb those who by deceit or sword  
Would wrest the kingdom  
from Your Son  
And bring to naught all He has done.

Lord Jesus Christ, Your power make  
known.  
For You are Lord of lords alone;  
Defend Your holy Church that we  
May sing Your praise eternally.

O Comforter of priceless worth,  
Send peace and unity on earth;  
Support us in our final strife  
And lead us out of death to life.

Text: Martin Luther  
Lutheran Service Book #655

Art: Hans Baldung Grien (1484-1545)



Rev. Dr. Charles Cortright leads a discussion

## Damnamus ... Wait, Can We Say That in Church?

On May 13-15, in Luther's own city of Wittenberg, Germany, confessional Lutherans from all over Europe gathered for the Luther Academy Conference that was entitled, "*Damnamus*." It is not a curse word but a statement: "We condemn ...." At the conference, the use of this word in the Lutheran Confessions was

examined and held up for contemporary scrutiny. It began with a look at the source of all pure doctrine—the Holy Scriptures themselves. But it was our first presentation that drove home its use in our catechesis ... and by extension, all faithful teaching of the Holy Scriptures.

*Damnamus*, we condemn..., is needed now at this time more than ever. Why? Because we live in a world that wants to utter its benediction, its blessing, on any teaching that comes down the line. Like a snowball rolled in mud, rocks and filth, the world is willing to marry any two concepts together, even if they are diametrically opposed to one another. The world teaches that marriage is beautiful, but then wants to twist it into something it was never intended to be in same-sex unions. The world craves a union with a spiritual "higher power," but then turns inward to find it. The list of man's contradictions goes on and on. But, as Christians, we cannot sit idly by and join in blessing what the world is blessing.

*Damnamus*, we condemn..., is a part of being faithful to the faithful Word. Our Lord Jesus Christ himself condemned false teaching. He called Peter "Satan" when he spoke against His suffering (Mark 8:33). He chastised the Pharisees as a brood of vipers for their duplicitous teachings (Matthew 12:34). And He challenged the Sanhedrin's misapplication of justice (John 18:23). But He also sent his Church to go and to judge what is sin and therefore stands in need of forgiveness (John 20:22-23). And through His apostles, He instructed his Church to be watchful over its doctrine (1 Timothy 4:16; 1 Peter 5:1-3; Jude 3).

*Damnamus*, we condemn..., is never popular nor winning of approval before the world, but (and this is essential!) how will the world ever know what it is for which we are contending if we never say what it is that we reject? If an insane math instructor said that in  $x+1=2$ ,  $x=1$  but then let  $x$  be valued as 2, 3, 4, 5 and on and on *ad infinitum*, then who would ever know what  $x$  really is? How much more deadly is the pastor or theologian who allows every answer to the question, "What does God say about salvation?" They will never then know the true answer which is always found in Christ, Christ first, Christ last and Christ alone.

The devil is alive and busy. And the devil is still tempting mankind to say something other than what God said (cf. Genesis 3). Here on the mission field, and there on your mission field, let us take the great hymn upon our lips: *Lord, keep us steadfast in Your Word!* It is our prayer that we joyously speak of Christ and His salvation; but it is also our prayer that we will be bold to say the "No" that needs to be said as well. We do that by reminding ourselves that it is not our word which we speak but Christ's name and God's Word: *for you have exalted above all things your name and your word.* (Psalm 138:2)



This month, we want to ask for your prayers. We are blessed with a great staff here in Prague, and we would ask for you to pray for these tireless workers who help us do our job.

Rev. James Krikava,  
Regional Director of Eurasia

Herman Strozier,  
Business Manager of Eurasia

Cindy Wrucke,  
Communications Director of  
Eurasia

Our address in Prague:

Rev. Dale and Suzanne Kaster  
Bubenečská 365/41  
Praha 6 160 00  
Czech Republic

The church address in Prague:  
St. Michael's Lutheran Church  
V Jirchářích 14/152  
Praha 1 110 00  
Czech Republic

Please, pray for those who hear  
the Gospel from us.

Please, pray that the officials will  
approve our visa application.  
Yes, we're still waiting!

There are many opportunities  
to serve as short-term or  
GEO missionaries. Check  
out the current list and down-  
load an application at  
[www.lcms.org/service](http://www.lcms.org/service). Click  
on "Service Opportunities."

Our email address is  
[Dale.Kaster@lcms.org](mailto:Dale.Kaster@lcms.org)



The Divine Service in Olomouc

### Ministry in the Eastern Czech Republic

On May 27th, we (Suzanne, Deacon Damašek, and I) took a trip out to Olomouc, a city in the region of Moravia, where we have some lay missionaries serving, Peter and Lucy Hoffman. We were joined by Ben Helge, who is stationed in the Havířov-Šumbark region of Silesia, even further east (who brought his visiting uncle who is also LCMS!) These three missionaries gathered for some fellowship, a nice lunch together, and to have a chance to receive the Word and Sacrament. It was a great day that encouraged us as well. In fact, following our trip, we are discussing how we might make it a bit longer so that we can offer a simple service of the Word to the people who have been gathered into a ministry group there in Olomouc. We are excited to see God the Holy Spirit at work there in the eastern part of the Czech Republic. Please, pray for these missionaries and the work they are doing so far from a parish like we have in Prague. And, please, pray also for those with whom they share the Word.

### Czech Classes Are Begun!

On Thursday, May 6, we finally began our formal lessons in the Czech language. Our teacher's name is Barbara, and she is very friendly and helpful with us. We are beginning with two classes per week, every Monday afternoon and Thursday morning. The book we are using is called *Česky Krok Za Krokem* (Czech Step by Step), and we even have a workbook and homework assignments. We are very excited to study this difficult language because we want to use it to share Christ.



### Deacon Damašek Preaching

On Sunday, May 26, our deacon preached a wonderful sermon on the text John 16:23-33, a sermon that held out the beautiful promise of our being able to approach the Father ourselves. This approach is a direct result of what Christ won for us in his Passion, death and resurrection. Therefore, we are dearly loved children of God. As the one entrusted with his pastoral formation, I was so excited to see how far he has come. The next thing we are doing is teaching him Koine Greek, the language of the New Testament. Please, pray for he who learns as well as for he who teaches!

### More Visitors!

We were blessed to have two former yoke-fellows drop in on us. The first was Rev. Mark and Sue Moss, who used to work with us in Tamale, Ghana, (he is now a parish pastor in Minnesota). The second was our neighbors when we first came to Tamale, the Paul Federwitz family. Paul and Ali work with Lutheran Bible Translators and are based in Accra, Ghana. It was very encouraging to break bread and to share fellowship with these faithful warriors of the cross of Christ!

Czechs do a great job at remembering things. They mark important dates (like V/E Day here recently) very faithfully. But the Christian faith calls all of us to a profound remembrance—the remembrance of what Christ has done for us. May the Holy Spirit burn it into our minds forever!

We commend you to Christ!

Rev. Dale and Suzanne Kaster

*Your Missionaries to the Czech Republic*

To support the LCMS through the work of the Kasters, you may send a tax-deductible gift to:

The Lutheran Church—Missouri Synod **OR**  
P.O. Box 66861  
St. Louis, MO 63166-6861

Mission Central  
40718 Hwy E16  
Mapleton, IA 51034

Make checks payable to The Lutheran Church – Missouri Synod or LCMS. Include "Kaster – Czech Republic," in the memo line. Gifts can also be given securely online through the LCMS website at [www.lcms.org/kaster](http://www.lcms.org/kaster).

# July 2019

Sunday	Monday	Tuesday	Wednesday	Thursday	Friday	Saturday
	1	2	3	4 Independence Day	5	6
<b>7 Fourth Sunday after Pentecost</b> 9:15 Education Hour 10:30 Divine Service Door Offering	8 8 AA	9	10 10 Bible Study	11 Youth Group Servant Event trip to St. Louis, MO	12 Youth Group Servant Event trip to St. Louis, MO	13 Youth Group Servant Event trip to St. Louis, MO
<b>14 Fifth Sunday after Pentecost</b> 9:15 Education Hour 10:30 Divine Service Youth Group Servant Event trip to St. Louis, MO	15 8 AA	16 6:30 Council	17 10 Bible Study	18	19	20 9:30 Men's Reading Group
<b>21 Sixth Sunday after Pentecost</b> 9:15 Education Hour 10:30 Divine Service	22 8 AA	23	24 10 Bible Study	25	26	27
<b>28 Seventh Sunday after Pentecost</b> 9:15 Education Hour 10:30 Divine Service Voters' Assembly LWML Mite Collection	29 8 AA	30	31 10 Bible Study			

Find our newsletters online at:  
<http://redeemernashville.org/newsletter/>

## Softball

Redeemer Lutheran sponsors a softball team which plays at Edwin Warner Park, across Old Hickory Boulevard from Steeple Chase. The team is currently awaiting confirmation of dates for the tournament they will play in. If you'd like more information, or to support them, see Lynn S.

## **Redeemer Evangelical Lutheran Church**

800 Bellevue Road

Nashville, TN 37221

(615) 646-3150

[www.redeemernashville.org](http://www.redeemernashville.org)

[rlcnashville@bellsouth.net](mailto:rlcnashville@bellsouth.net)

