

# Spirit of the Redeemer



---

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

---

September 2021

## As for Me and My House

*“But as for me and my house, we will serve the Lord” (Joshua 24:15b).*

I have a copper plaque of this verse above the interior doorway of my house. Whenever I exit my residence, I can look up and see the words, “As for me and my house, we will serve the Lord.”

Joshua 24:15b is a favorite verse for plaques and wall hangings. It holds a place with others popular verses you see on walls and bookshelves, like: “For I know that plans I have for you, declares the Lord, plans for welfare and not for evil, to give you a future and a hope” (Jer. 29:11); and, “I can do all things through him who strengthens me” (Phil. 4:13). This snippet of Joshua’s words is a powerful reminder to examine who or what you serve. Therefore, I don’t find it inappropriate for it to be displayed without its context. However, the context should be remembered.

At the close of Joshua’s ministry, after leading the people of Israel for many years, he gathers the tribes together and recounts how God chose them and blessed them. He speaks of how Abraham was chosen from beyond the Euphrates River. Joshua recounts the Exodus from Egypt and the conquest of the Canaanites. In his speech, Joshua makes clear that the Lord’s deliverance included rescue from the evil of worshipping false gods. Joshua says in the words leading up to vs. 24:15b:

Now therefore fear the Lord and serve him in sincerity and in faithfulness. Put away the gods that your fathers served beyond the River and in Egypt, and serve the Lord. And if it is evil in your eyes to serve the Lord, choose this day whom you will serve, whether the gods your fathers served in the region beyond the River, or the gods of the Amorites in whose land you dwell. *But as for me and my house, we will serve the Lord* (Joshua 24:14-15).

The Israelites could go back to worshipping the false gods of Mesopotamia beyond the River where Abraham once dwelled, or they could follow the grotesque gods of the Amorites in the current land in which they live, or they could choose life in the true God, Yahweh, their Creator and Redeemer.

Understand that Joshua is not advocating decision theology any more than Moses did when he proclaimed to the people, “Choose life, that you and your offspring may live” (Deut. 30:19). Rather, Joshua is calling on the people to remain in the faith and the covenant of grace that was granted to them by the Lord. As they had tasted and seen that the Lord is good (cf. Ps. 34:8), they should never abandon the Lord to the pressure of serving idols and false gods.

Joshua is so committed to serving the Lord wholeheartedly, that even if all the Israelites bow to the cultural pressure and bow to false Canaanite idols, he will not do it. Joshua is prepared to stand apart from the rest, as he did with Caleb when all the other spies and all Israel were too afraid to take the land of Canaan. Only Joshua and Caleb believed they could take the land, the power of the Lord being with

them (Num. 13:30; 14:30). So Joshua will stand and lead his household in the way of the Lord as the Lord gives him the strength and the grace to persevere.

It seems that every generation of God's people and each individual believer is confronted with this choice. Will believers continue in the faith and "grow in the grace and knowledge of our Lord and Savior Jesus Christ" (2 Pet. 3:18), will they remain in their baptismal grace, or will they go back to the ways of the world?

In the case of the Israelites, they immediately respond to Joshua's declaration about his own household serving the Lord:

Far be it from us that we should forsake the Lord to serve other gods, for it is the Lord our God who brought us and our fathers up from the land of Egypt, out of the house of slavery, and who did those great signs in our sight and preserved us in all the way that we went, and among all the peoples through whom we passed. And the Lord drove out before us all the peoples, the Amorites who lived in the land. Therefore we also will serve the Lord, for he is our God (Joshua 24:16-18).

Well said! However, we all know what happened with future generations of Israelites, how they fell away and went after other gods.

It strikes me that, in the present time, the cultural pressure has recently increased on God's people, that is, on Christians, or the New Testament Israel. There is pressure on Christians to bow down to the gods of the land in which we inhabit. Christians are incentivized to worship the false gods of the land with the false promise of better lives. Political parties, the media, and corporations are telling us to worship the gods that they worship. And if we don't bow down, we are threatened with being treated as enemies, hostile intruders in the land.

If the Church shrinks with many abandoning the tenants of the faith, if our generation fails, by and large, what will you do? Will you maintain your confirmation pledge to continue steadfast in the true confession and the Church and to suffer all, even death, rather and fall away? Will you maintain this pledge by the grace of God, by the strength of the Holy Spirit? Or will you make an idol of this life and do anything to preserve your skin and your possessions? Lord, help us!

How can we turn away from the God who has rescued us and brought us out from captivity to sin, death, and the devil? How can we serve false gods that have no power, when Yahweh is the One who has brought us out of the house of slavery by the great sign of the giving of his Son in our place? It was by the crucifixion and resurrection of Christ our Savior that we were redeemed, we and our fathers. It is by the Holy Spirit through Baptism and the Gospel that we were brought into the new covenant and cleansed of our sins and our futile ways. Praise God that there is a living God who loves us!

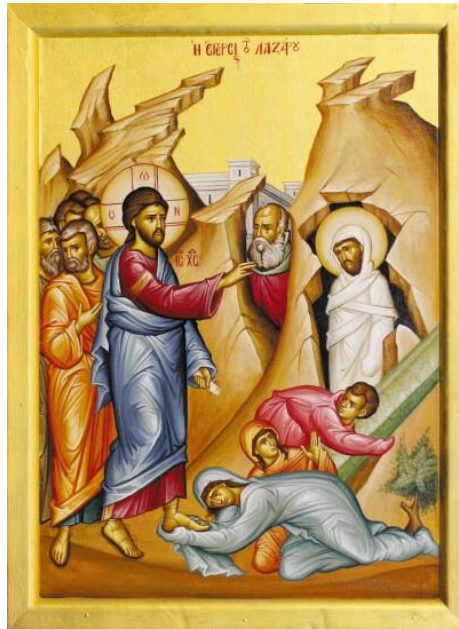
Each day when I leave home, I pray that should I never be able to return to my house, should it be taken from me by the earthly powers that be, should I never see that copper plaque above the door again, yet I would not be shaken and would not change what I teach to my family wherever we would have to live. "And take they our life, goods, fame, child, and wife," "were they to take our house, goods, honor, child, or spouse" (*LSB* 656, 657), I pray to remain with the faithful remnant of believers who rejoice in the true God and the righteousness he grants on account of faith in Christ.

"But as for me and my house, we will serve the Lord." May the Lord keep this confession ever before our eyes of faith, in our hearts, on our lips, and shown forth in our actions, no matter how many or few believe and stand firm.

– Pastor

## Ongoing Prayer Needs

*Please update Pastor and the church office on these needs.*



*Jesus Raises Lazarus from the Dead*



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

## For the Month of September

**Birthdays**

**Baptismal Birthdays**

**Wedding Anniversaries**

### Collect for Holy Cross Day

Merciful God, Your Son, Jesus Christ, was lifted high upon the cross that He might bear the sins of the world and draw all people to Himself. Grant that we who glory in His death for our redemption may faithfully heed His call to bear the cross and follow Him, who lives and reigns with You and the Holy Spirit, one God, now and forever.

*LSB Altar Book p.976*

### Gradual for The Season after Pentecost (\*Proper 14-20)

Fear the LORD, | you  
 his saints,\*  
 for those who fear  
 him lack | nothing!  
 Many are the afflictions  
 of the | righteous,\*  
 but the LORD delivers  
 him out | of them all.

*Psalm 34:9, 19, alt.*

*\*The Gradual for the Season after Pentecost changes as the season progresses. The Gradual is a step (Latin translation) from the Old Testament reading to the Epistle reading in the Divine Service.*

## Consecration Sunday

**October 17**

The focus of Consecration Sunday is the biblical teaching of the need of the giver to give, rather than on the need of the Church to receive. Continually receiving forgiveness of sins in Jesus Christ, as well as daily bread, the Christian turns to offer thanksgiving to God for all things.

## Lord of Glory, You Have Bought Us

Lutheran Service Book 851

(adapted from hymn study by Larry A. Peters

<https://www.lcms.org/worship/hymn-of-the-day-studies>)

### Introduction

Lutherans are understandably nervous about how we speak of our response to the Gospel. Not wanting to confuse what justifies us before God through Jesus Christ and our response of faith (and good works), we sometimes appear to downplay the importance of good works. In Eph. 2:8–9, St. Paul clearly states that we are saved by grace through faith — without adding anything to Christ’s saving work on our behalf. Yet in the very next verse, he gives this blunt reminder: “For we are [God’s] workmanship, created in Christ Jesus for good works, which God prepared beforehand, that we should walk in them.”

[The] hymn, “Lord of Glory, You Have Bought Us,” captures well this connection between the Lord who bought us with His lifeblood as the price and hearts moved by the Holy Spirit to give to others as Christ has given to us.

### Exploring the Scriptures

In the Readings for [Pentecost 18, September 26 – (Numbers 11:4-6, 10-16, 24-29; Palm. 54; James 5:(1-12) 13-20; Mark 9:30-37)], we see various aspects of this call to good works. By connecting the Readings together, we set the right context for the faithful and fruitful response of good works in the life of a Christian.

By the Introit Psalm (37), we are reminded that our delight is in the Lord (faith), and this is the starting point for good works (v. 4). If we commit our way to Him, He works in us and through us (v. 5) and brings forth our righteousness as the light (v. 6).

Psalm 54 speaks of the Lord as our “helper” (v. 4), as well as the free and sacrificial response born of our thanksgiving for His saving help (v. 6).

James enlarges this whole discussion. Read James 3:13—4:10. He tells us that this is not a simple matter of remembering to do good works. It is about the attitude of the heart. As long as our hearts are full of “me,” there is no acceptable offering possible.

### *Lord of Glory, You Have Bought Us* LSB 851

- 1 Lord of glory, You have bought us  
With Your lifeblood as the price,  
Never grudging for the lost ones  
That tremendous sacrifice;  
And with that have freely given  
Blessings countless as the sand  
To the \_unthankful and the evil  
With Your own unsparring hand.
- 2 Grant us hearts, dear Lord, to give You  
Gladly, freely of Your own.  
With the sunshine of Your goodness  
Melt our thankless hearts of stone  
Till our cold and selfish natures,  
Warmed by You, at length believe  
That more happy and more blessed  
'Tis to give than to receive.
- 3 Wondrous honor You have given  
To our humblest charity  
In Your own mysterious sentence,  
“You have done it all to Me.”  
Can it be, O gracious Master,  
That You deign for alms to sue,  
Saying by Your poor and needy,  
“Give as I have giv’n to you”?
- 4 Lord of glory, You have bought us  
With Your lifeblood as the price,  
Never grudging for the lost ones  
That tremendous sacrifice.  
Give us faith to trust You boldly,  
Hope, to stay our souls on You;  
But, oh, best of all Your graces,  
With Your love our love renew.

Public domain

In Mark 9:30–37, Jesus is teaching His disciples what He must do to win salvation. Here the Gospel is succinct and concrete. “The Son of Man is going to be delivered into the hands of men, and they will kill him. And when he is killed, after three days he will rise” (v. 31).

### Exploring the Hymn

#### Background

Eliza S. Alderson (1818–89) wrote this hymn, requesting that her brother write the tune. He ended up adding the final stanza as well. Alderson reported that the practice of tithing (returning 10 percent of your income back to the Lord) was her inspiration, but nothing in the hymn explicitly mentions this. In fact, the hymn spends more time

dealing with the motivation for giving than what we give. The hymn begins and ends by firmly anchoring our response solidly in God’s work alone; there is no confusion of Law and Gospel here.

### **Text**

In the first stanza, the author has set the stage for all that is to come in this hymn. The second stanza takes the form of a prayer. We ask God to give us a heart like Jesus’ own heart that we might give as freely as He has given to us. Stanza 3 frames our stewardship as an honor and a privilege that God makes possible. The least little act of Christian kindness and the smallest good works do not pass before the Lord unnoticed — even though the world may never acknowledge them. The final stanza brings back the first two lines of stanza 1. This resets the context for our faithful response and is a prayer for faith, hope and love (1 Cor. 13:13).

### **Making the Connection**

Giving is not a one-way street. Jesus invites us to be lights shining with His bright light, showing forth the Gospel and displaying God’s glory to the world around us. This is not a simple matter of picking up a few extra canned goods at the market. It begins with the transformation of our hearts. Our Lord enables our response by giving us the Spirit so that we might see, understand, believe and reflect His love. Notice how the hymn writer has

maintained this context throughout the hymn while calling us to act boldly.

### **In Closing**

In the Our Father, we pray, “Forgive us our trespasses as we forgive those who trespass against us,” thereby connecting Jesus’ forgiveness with the way we forgive others in His name. Here we connect the way we have received His giving love to the way we love one another and do the good works He has equipped us to do. Is it possible to acknowledge what Jesus has done for us and remain blind to the needs of those around us?

### **Prayer**

Father, grant that we may, with thankful hearts, receive Your mercies and express our gratitude not only with our lips, but in our lives. Help us to give ourselves to Your service on behalf of the poor and needy, and therefore walk in the way that You have made known to us. Grant us faith that works in love, hope that does not disappoint, and kindness that never fails; through Jesus Christ, our Lord. Amen.



Pictured with state & national contest winner Anna Young is Frances Arthur, Chairman of the Oratory Contest for Tennessee Right To Life.

## **TENNESSEE STUDENT WINS NATIONAL RIGHT TO LIFE ORATORY CONTEST**

On June 26, 2021, Anna Young, daughter of Pastor Philip Young, Redeemer Lutheran, Nashville, won the National Right To Life Pro-Life Oratory Contest for High School Students,

After winning the Right to Life Pro-Life Oratory Contest at the state level on April 24, she received a cash prize for first place, and the honor of representing Tennessee in the national contest, where she competed alongside 10 other state winners during the National Right to Life Oratory Contest held in Herndon, Va.

As the national winner, Anna delivered her first-place speech to the full assembly, speaking just before Arkansas Senator Tom Cotton. [Watch her speech on youtube.](#)

Anna plans to attend Concordia University Wisconsin in the fall.

**Blessings to Anna as she continues to reach more listeners with this vital message.**

## Blessed Is the Man Who Waits

Dr. James G. Bushur, Concordia Theological Seminary in Fort Wayne, Indiana

(Excerpted from *For the Life of the World*, Spring 2021  
[https://issuu.com/ctsfwedu/docs/ftlotw\\_spring2021](https://issuu.com/ctsfwedu/docs/ftlotw_spring2021) )

[A]s an oppressed and persecuted minority, the ancient Church experienced the inclinations toward zealotry and despair. Some were tempted to accept the call of Jewish zealots to take up the sword in rebellion against Roman rule. Others were tempted to follow certain gnostic teachers in repudiating the material world

and disdaining the body as the source of suffering and sorrow. The ancient Church rejected both paths in favor of a third—the path of patience or, better, long-suffering.

*The Epistle to Diognetus* (150 AD) claims patience or “long-suffering” as the central virtue of God’s character. Tertullian (200 AD), a Christian catechist in Carthage, wrote the first treatise dedicated to

patience as the “highest virtue.” Gregory Thaumaturgus (240 AD), the bishop of Pontus, adds patience to the four cardinal virtues of the pagan philosophers, describing it as “that virtue peculiarly ours.” And Cyprian (250 AD), bishop of Carthage, during a deadly plague and one of the most intense persecutions of the Church under Emperor Decius, wrote a truly profound theological treatise designed to focus his flock in a single direction: *On the Good of Patience*.

In such an activist [American] culture, patience is disdained for its perceived passivity. The patient can be seen as impotent spectators, doomed to an inconsequential passing of time without achievement or fulfillment. To be patient is equated with doing nothing; and to do nothing is to achieve nothing; and to achieve nothing is to be nothing.

From the beginning of his treatise, Cyprian rejects the definition of patience as passivity or inactivity. “We do not speak great things, we live them.” This

striking aphorism rejects the kind of patience expounded by pagan philosophers. Patience is the Christian form of life and it is supremely active. However, the aim of the patient way of life is not to eliminate or to evade suffering, but to bear it, to endure it, and finally to outlast it. Cyprian rejects both zealotry and despair as forms of impatience. Both paths seek to avoid suffering, to evade sorrow, and to circumvent the anguish of this world.

For Cyprian, such impatience is the essence of sin and the genetic trait generated out of the devil himself. “The devil suffered impatience that man was made in the image of God,” writes the bishop of Carthage. ... Impatient for truth, Adam settled for the devil’s lies. Impatient with God’s discipline, Cain murdered his brother. Impatient for food, Esau sold his birthright. Impatient for Moses’ descent from the mountain, Israel formed a golden calf. All sin is impatience, a failure to

### Psalm 40:1-4, 6 (NKJV)

<sup>1</sup>I waited patiently for the LORD;

And He inclined to me,

And heard my cry.

<sup>2</sup> He also brought me up out of a horrible pit,

Out of the miry clay,

And set my feet upon a rock,

And established my steps.

<sup>3</sup> He has put a new song in my mouth—

Praise to our God;

Many will see it and fear,

And will trust in the LORD.

<sup>4</sup> Blessed is that man who makes the LORD his

trust,

And does not respect the proud, nor such as turn  
aside to lies.

<sup>6</sup> Sacrifice and offering You did not desire;

My ears You have opened.

Burnt offering and sin offering You did not  
require.

persevere, and so always “falls short of the glory of God” (Rom. 3:23).

For Cyprian, patience is the supreme genetic trait of God’s own life. “From him patience begins... the origin and greatness of patience proceed from God as its author.” And so, it becomes children to imitate their Father. Indeed, the patience of God is manifested in those generated from His Seed. It is seen in Abel “who initiated and consecrated the origin of martyrdom.” It is seen in Abraham who bore the command to offer his son, in Isaac who

suffered the binding, in Jacob who makes peace with his brother, in Joseph, Moses, David, and all the righteous. Yet, it is only in Christ that “a full and perfect patience” is finally “consummated.” As the true Son, Jesus gives form to the perfect patience of the Father. Although righteous, He bears the sins of the world; though immortal, He suffers death; though guiltless, He is reckoned with sinners. Jesus even “bears Judas to the last with a long patience.” He did not “openly point him out, nor refuse the kiss of the traitor.”

O God, Our Lord, Thy Holy Word / A Mighty Fortress Is Our God / Lord, Thee I Love with All My Heart

# Reformation Day

*Hymn Sing*  
and Dinner

with organist *Minae Hayashi*

Sunday, October 31, 2021 @ 2:00pm



All are invited to hear the rich history and theology of Reformation hymnody while joining together to sing timeless musical confessions of the Christian faith! Dinner to follow immediately after the Hymn Sing.

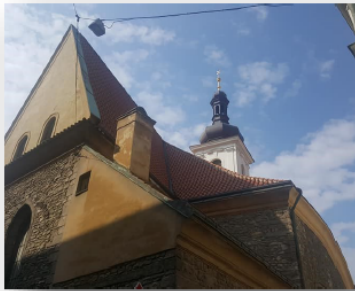
Please RSVP with your name and number of guests to:  
office@ascensionmadison.com or (615) 868-2346

**Ascension Lutheran Church**

610 W Old Hickory Blvd, Madison TN 37115

www.ascensionmadison.com | facebook.com/ascensionmadison

Dear Christians, One and All, Rejoice / All Mankind Fell in Adam's Fall / O Lord, Look Down from Heaven, Behold



# Proclaiming the Praises of Christ in Prague



June  
2021

**Czech Holidays**  
5 July – Saints Cyril and Methodius  
6 July - Jan Hus

Americans have July 4th as a national holiday. But the next two days, 5 and 6 July are Czech national holidays. What do you know about Saints Cyril and Methodius as well as Jan Hus?

## Saints Cyril and Methodius

- Brothers who lived in the 9th century.
- Sent as missionaries to the Slavs.
- Known as Apostles to the Slavs.
- Significant influence on Slavic languages and alphabets.

## Jan Hus

- Lived 1372-1415.
- A Church reformer who preceded Martin Luther.
- Preached against indulgences.
- Preached in Bethlehem Chapel in Prague.
- Condemned by the Council of Constance.
- Burned at the stake.

Please, pray that the Czechs of today might come to know Jesus as Savior just as these significant, and admired, Czech workers did.



## Christ and His Bride, the Church

On 26 June, the congregation of St. Michael the Archangel was privileged to be the witness of a wedding, and not just any wedding. It was the wedding of LCMS missionary in Silesia, Ben Helge, and his bride, Becca Ashton, a missionary teaching here in a non-denominational Christian school. Their union in

this place was a blessed thing, made all the more special because they discovered each other here at St. Michael at a Divine Service. Becca was visiting the congregation for the first time; and Ben was in town, and therefore at our service. Over time, their relationship grew, and it grew as rooted in Christ. Becca, now a member of our parish, and Ben, still in Silesia, were being made into a union that declared the grace of Christ.

In the fifth chapter of his letter to the Ephesians, St. Paul instructs us on the divine mystery that is revealed in this holy estate. He writes, *"Husbands, love your wives, as Christ loved the church and gave himself up for her, that he might sanctify her, having cleansed her by the washing of water with the word, so that he might present the church to himself in splendor, without spot or wrinkle or any such thing, that she might be holy and without blemish"* (Eph. 5:25-28 ESV.)

Now, it is important to point out what this passage does not say. It is not an argument from lesser to greater – i.e., Christ loves the Church like in a marriage when a husband loves his own bride. Rather, the argument is from greater to lesser – i.e., Husbands should love their brides as Christ loves the Church ... a tall order to be sure!

Christ loves His body, the Church, with a love that never counts or quantifies. Rather, He loves her with a love that cannot be measured, a love as infinite as He Himself is. He shows that love to us in His self-sacrifice, in which He pours forth a cleansing flood on His bride. And because of the flood of that love, we are adorned in beauty, a bride that is holy and without blemish.

It is this proclamation which every Christian marriage should make. The world, those outside of Christ, should catch a glimpse of Jesus in the way a husband loves and cares for his bride. Being a Christian husband means sacrificing ourselves to the needs of the Christian bride. And being a Christian bride, we reflect the love that the Church expresses to its Savior.

We praise God for Ben and Becca. They will be an awesome team, reflecting Christ and His bride, to the people of Silesia. We pray that through their Christian example many might come to know and love Jesus, the only Savior of mankind. But we also pray that for wherever Christian marriages are found – both here and there, where you are. May God empower all Christian husbands and all Christian wives, that together as one flesh and one voice, they glorify the Husband of the Church, our Savior.



We thank the Lord for all of the people and ministries that support us. This month, we especially give thanks for:

Holy Trinity Lutheran  
Kingsland, GA

Peace Lutheran  
Grand Island, NE

Redeemer Lutheran  
Nashville, TN

Please, pray for Ben and Becca  
and their new life together.

Please, pray for the Varnsdorf  
work, to reach many.

Please, pray our regional director,  
Rev. James Krikava.

Please, pray for Bishop Marian  
Čop as he leads the ECAV.

Please pray for Marcia Kaster and  
her treatments.

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

Our email addresses are  
Dale.Kaster@lcms.org  
Suzanne.Kaster@lcmsintl.org

Our address in Prague:  
Rev. Dale and Suzanne Kaster  
Bubenečská 365/41  
160 00 Praha 6  
Czech Republic

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



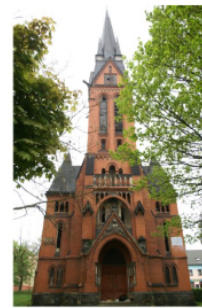
#### A Visit with Family

In May, we were saddened to hear that Dale's mom, Marcia, had been diagnosed with cancer. It has spread some and we are, obviously, concerned for her. She is now undergoing chemotherapy, and we are praying that it will work. Because she has been feeling poorly, we made sure to go to visit with her for a couple of weeks. The highlight of the trip was having all our three children and their families with us (minus our son-in-law). It

was great for us to have our four grandchildren together at one time: Isaiah, Rachel, Jameson, and Rebecca. Since then, Dale has returned to Prague, but Suzanne has stayed behind indefinitely to help mom during her treatments. We are asking for your prayers on behalf of mom.

#### Update on Varnsdorf

While Dale was in the United States, Deacons Martin and Dominik were able to travel to Varnsdorf, and they met with the mayor. We are excited to report that beginning with Reformation Day (which is a Sunday this year), we will be holding monthly Sunday services in the "red church." We praise God that this has come about. Now, we need to start advertising the coming of these services.



#### Vaccinations Here in Prague

For a while, we were unable to receive COVID vaccinations here, due to the fact that we are not citizens and do not have the national insurance. That has finally changed. Now that Dale is back, he will go and be vaccinated as soon as possible.

#### Summer in the Czech Republic

Czechs love to be outdoors. The restaurants and pubs of this city all have zahrada (gardens) in which you can soak up the sun while you are taking a meal or drinking a beer. But that also means that Prague Czechs take off for the great outdoors. Therefore, numbers at worship fall down even though the sidewalks and parks are full of people. It is our hope that as the restrictions have eased people either visiting or moving here might find their ways to our congregation.

#### Congregational Trip

Since Czechs do so love traveling throughout their country, Deacon Martin is putting together an outing to the region of Silesia. There, in the forests, are old Lutheran church buildings where people worshipped when anything but the Roman Catholic faith was illegal. It should be a great trip and very educational as well.

We here are praying for all of you there!

A blessed summer season to you all!

Rev. Dale and Suzanne Kaster

To support the LCMS through the work of the Kasteters, 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).

<b>September 2021</b>						
<b>Sunday</b>	<b>Monday</b>	<b>Tuesday</b>	<b>Wednesday</b>	<b>Thursday</b>	<b>Friday</b>	<b>Saturday</b>
			<b>1</b> 9:45 Matins 10 Bible Study	<b>2</b>	<b>3</b>	<b>4</b>
<b>5 Fifteenth Sunday after Pentecost</b> 9:30 Divine Service Sunday School following Divine Service Confirmation Door offering	<b>6</b> 8pm AA Labor Day	<b>7</b>	<b>8</b> 9:45 Matins 10 Bible Study	<b>9</b>	<b>10</b> 6:30pm LWML	<b>11</b>
<b>12 Sixteenth Sunday after Pentecost</b> 9:30 Divine Service Sunday School following Divine Service Confirmation	<b>13</b> 8pm AA	<b>14</b>	<b>15</b> 9:45 Matins 10 Bible Study	<b>16</b>	<b>17</b>	<b>18</b> 8:30pm Men's Breakfast – “Live Not by Lies”
<b>19 Seventeenth Sunday after Pentecost</b> 9:30 Divine Service Sunday School following Divine Service Confirmation	<b>20</b> 8pm AA	<b>21</b> 6:30 Council – Distribution of budget worksheets	<b>22</b> 9:45 Matins 10 Bible Study	<b>23</b>	<b>24</b>	<b>25</b>
<b>26 Eighteenth Sunday after Pentecost</b> 9:30 Divine Service Sunday School following Divine Service Confirmation LWML Mite Collection	<b>27</b> 8pm AA	<b>28</b> 10 Ladies Home Improvement Group	<b>29</b> 9:45 Matins 10 Bible Study	<b>30</b>		

## **Redeemer Evangelical Lutheran Church**

800 Bellevue Road

Nashville, TN 37221

(615) 646-3150

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

info@redeemernashville.org

