



Service Focus:

Wounds that Heal: Count the Cost

Our Redeemer Lutheran Church | Santa Barbara, California
Thirteenth Sunday after Pentecost | September 7, 2025



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Welcome!

Welcome and thank you for joining us for worship today! You have joined us for the most important time we spend together. Each time we gather as a family of faith, we make the gospel (or good news) of Jesus our central focus. It is not just about information about what Jesus did to save sinners. It is also the power God uses to work faith in our hearts and transform our lives. In the message and meal (Holy Communion), in specially selected Scripture readings, and in carefully crafted songs, prayers, and creeds, our service proclaims the good news about Jesus from start to finish. Many of the elements of this service have ancient roots in the Christian church. Some are very recent. Lutheran worship is also designed to include the participation of the entire assembly (including children).

Are you visiting with us today? Thank you! We love meeting our neighbors and would be grateful for the opportunity to extend our thanks in a more formal way. **Please consider filling out one of the Welcome/Connect cards in the rack in front of you, or scan the QR code** to the right to help us know you better.



For Your Convenience

- **The order of service** is printed in this folder. If a song is not printed in this service folder, it can be found in the blue hymnal in front of your seat. The pastor will speak the words in normal print. **The congregation is invited to speak those printed in bold.** Please participate as you are comfortable today.
- **Restrooms** are located in the fellowship hall building to the left as you exit church.
- Please reserve the rows in the back of the church for families with small children.
- If you are in need of any other assistance, any one of our members will be happy to assist you.

Participation & Children

Sometimes parents (and even churches) think that worship is not a place for children. At Our Redeemer, we're convinced that nothing could be further from the truth. We want children in church worshipping with their families and learning about Jesus' love for them. Why?

- Even from the earliest of ages, **children are models of faith** from which we can all learn (Luke 18:16,17). Similarly, they learn how to "do church" by watching mom & dad. Model worship for them.
- Our worship format not only encourages families to be together, but is ideally suited for activer worship engagement and participation by all, including children, balancing new service elements each week with regular repetition for learning and memorization.
- The **sights and sounds of active children** during children isn't bad at all – it's a reminder to the adults that the next generation of church leaders is already among us.

We realize that, especially at first, having children in church can be a challenge for parents. To help, we offer the following:

- If your child needs some individual attention to calm them down, an area in the fellowship hall, located just to the left as you exit church, is available. Worship can be watched and heard in this room.
- Other families are willing and ready to help. Let us know if we can offer a hand with your little ones.
- Activity sheets that kids can work on throughout the service are available on the stand in the back.

Current Series: Wounds That Heal

Not all wounds are bad. A skilled surgeon uses a sharp scalpel to cut, not to harm, but to heal. In the same way, words can cut us to the heart—sometimes painfully, yet helpfully.

“Jesus went through the towns and villages, teaching as he made his way to Jerusalem” (Luke 13:22). Knowing he would die there, Jesus urgently spoke truths we need, even when they hurt. We may not like everything he says, but ignoring him risks eternal death. Let's listen and take his words to heart, for though they wound, they are meant to heal our souls.

August 17	Pentecost 10	God's Word Divides
August 24	Pentecost 11	The Door Is Very Narrow
August 31	Pentecost 12	Those Who Exalt Themselves Will Be Humbled
September 7	Pentecost 13	Count the Cost
September 14	Pentecost 14	The Found are Left: the Lost are Found
September 21	Pentecost 15	No One Can Serve Two Masters
September 28	Pentecost 16	What Helps in Life Fails in Death

Service Focus

This week, Jesus' sharp words expose our desire to pursue comfort and avoid pain at all costs. Jesus explains that following him will be hard. He tells us that all those who follow him ought to count the inevitable cost we will incur. However, our calculations must not only consider what we might give up for Jesus. They also entail calculating what we get through him! When we perceive the infinite blessings we find in Christ, the decisions we just make, while difficult, will be clear. Whatever is lost as we follow Jesus pales in comparison to what we gain.

Prayer before the Service

Help me to live wholeheartedly as your disciple, O Lord. Help me not to let distractions take my attention away from the mission you have given me—to spread the good news message of Jesus living, dying, and rising from the dead for me. May discipleship be for me a lifelong calling. Ever-leading Lord, I pray this in Jesus' name. Amen.

Serving God and Us Today

Presiding Minister: Pastor Daniel Schroeder
Music Operator: Al Todd
Audio/Visual Booth: Jim Everson, Josh Schueler
Communion Assistant: Greg Grunewald
Communion Setup & Cleanup: Debbie Aitkins
Fellowship: Karolyn Hanna & Jan Scheffler

The Service

Welcome

This early 19th-century English hymn models for us how a mature Christian anticipates and appropriates suffering here on earth. The hymn takes us on a journey from Jesus' call to follow him, to the hard yet joyful road of the Christian life, to a taste of the blissful repose awaiting us just over the horizon. These lines put the sweet ups and painful downs of life in this age in the context of God's overarching story, precious promises, and ever-present help.

Opening Hymn

Jesus, I My Cross Have Taken
Christian Worship 694 (st. 1-3)



1 Je - sus, I my cross have tak - en, all to leave and
2 Let the world de - spise and leave me; they have left my
3 Go, then, earth - ly fame and trea - sure! Come, dis - as - ter,



fol - low you; des - ti - tute, de - spised, for - sak - en, you on
Sav - ior, too. Hu - man hearts and looks de - ceive me; you are
scorn, and pain! In your ser - vice pain is plea - sure, with your



earth once suf - fered, too. Per - ish ev - 'ry fond am - bi - tion,
not, like them, un - true. And, since you have smiled up - on me,
fa - vor loss is gain. I have called you Ab - ba, Fa - ther;



all I've ev - er hoped or known; yet how rich is
God of wis - dom, love, and might, foes may hate and
you my all in all shall be. Storms may howl, and



my con - di - tion, God and heav'n are still my own!
friends may shun me; show your face, and all is bright.
clouds may gath - er, all must work for good to me.

Stand

Confession

In the name of the Father and of the + Son and of the Holy Spirit.

Matthew 28:19

Amen.

Blessed are they whose transgressions are forgiven, whose sins are covered.

Psalm 32:1

Blessed are they whose sin the Lord does not count against them.

Psalm 32:2

Let us confess our sins to the Lord.

Almighty and merciful Father,

we have strayed from your ways like lost sheep.

We have followed what we have devised and desired in our hearts.

We have offended you and sinned against your holy law.

We have done those things that we should not have done,

and we have not done those things that we should have done.

Have mercy on us, Lord!

Spare us, forgive us, and restore us,

according to your promises in Christ Jesus.

This confession is a recasting of a confession of sins used as early as 1552 in the English-speaking church. We confess our inherited and actual sins and ask God for his forgiveness.

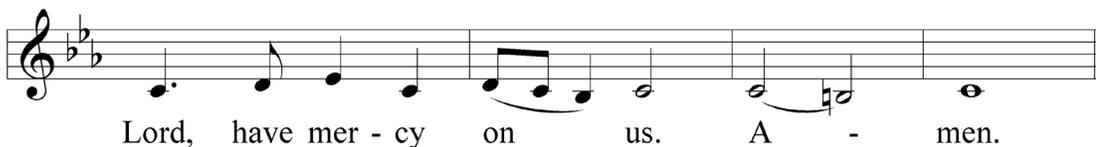
Silence for meditation and reflection

Our gracious Father in heaven has been merciful to us. He sent his only Son, Jesus Christ, who gave his life as the atoning sacrifice for the sins of the whole world. Therefore, as a called servant of Christ and by his authority, I forgive you all your sins in the name of the Father and of the + Son and of the Holy Spirit.

The minister speaks in the first person, as one authorized by Jesus to forgive the penitent in his name. Listeners can be sure that the word of absolution they hear is the Word of Christ.

Amen.

Lord, Have Mercy *Kyrie*



"Kyrie" is the Greek word for "Lord." The expression "Lord, have mercy" is one of the oldest worship responses in the Christian church.

Originating in the second century, at first for Christmas Eve, the Gloria became a weekly liturgical hymn by the fourth century. It echoes the angels' announcement of Christ's birth, linking worshippers to the shepherds' awe and the promise of peace through Christ's sacrifice.

Glory Be to God *Gloria in Excelsis*

Pastor sings the verses; All sing the refrain

Refrain



Glo-ry to God, glo-ry to God, glo-ry to God in the high-est and
peace, peace, peace, and peace to his peo-ple on earth.

Lord God, heavenly King, almighty God and Father. We worship you, we give you thanks, we praise you for your glory. *Refrain*

Lord Jesus Christ, only Son of the Father, Lord God, Lamb of God, you take away the sin of the world: have mercy on us; you are seated at the right hand of God the Father: receive our prayer, receive our prayer. *Refrain*

For you alone are the Holy One, you alone are the Lord, you alone are the Most High, Jesus Christ, with the Holy Spirit in the glory of God the Father. *Refrain*

The Word

Ruth 2:4

The Lord be with you.
And also with you.

The Prayer of the Day, usually with strong historical ties, reminds us that our prayers are not ours alone, but they are the prayers of the whole church—past, present, and future.

Prayer of the Day

Let us pray.

O merciful Lord, you did not spare your only Son but delivered him up for us all. Grant us courage and strength to take up the cross and follow him, who lives and reigns with you and the Holy Spirit, one God, now and forever.

Amen.

Be seated

Children's Devotion

First Reading

Deuteronomy 30:15-20

Prior to settling within the Promised Land, the LORD wants his people to calculate carefully the choice between life and death.

¹⁵ See, I set before you today life and prosperity, death and destruction. ¹⁶ For I command you today to love the LORD your God, to walk in obedience to him, and to keep his commands, decrees and laws; then you will live and increase, and the LORD your God will bless you in the land you are entering to possess.

¹⁷ But if your heart turns away and you are not obedient, and if you are drawn away to bow down to other gods and worship them, ¹⁸ I declare to you this day that you will certainly be destroyed. You will not live long in the land you are crossing the Jordan to enter and possess.

¹⁹ This day I call the heavens and the earth as witnesses against you that I have set before you life and death, blessings and curses. Now choose life, so that you and your children may live ²⁰ and that you may love the LORD your God, listen to his voice, and hold fast to him. For the LORD is your life, and he will give you many years in the land he swore to give to your fathers, Abraham, Isaac and Jacob. (NIV)

The Word of the Lord.

Thanks be to God.

Psalm of the Day

Psalm 1

1 How tru - ly blest are they who shun the
2 But make the law of God their stud - y
3 They like a tree shall thrive with wa - ters
4 The wick - ed are not so! They no such
sin - ners' ways, a - mong their coun - sels
and de - light a - mid the la - bors
near the root. Fresh as the leaf their
bless - ing find. Their hopes shall flee like
nev - er stand, nor take the scorn - ers' place,
of the day and watch - es of the night.
name shall live; their works are heav'n - ly fruit.
emp - ty chaff be - fore the driv - ing wind.

The Church sings Psalm 1 at services that emphasize the benefits of meditation on the law of the Lord. The Word of God causes us to flourish and bear good fruit, especially love for God that flows into love for human beings. The church father Jerome called this psalm "the main entrance to the mansion of the Psalter."

**5 How will they bear to stand
before that judgment seat
where all the saints at Christ's right hand
in full assembly meet?**

**6 God knows and he approves
the way the righteous go,
but sinners and their works shall meet
a dreadful overthrow.**

The case of the escaped slave, Onesimus, returning to his owner, Philemon, is a perfect example of the cost in following Jesus. Paul encourages Philemon to free Onesimus and embrace him as a brother.

Second Reading

Philemon 1,7-21

¹ Paul, a prisoner of Christ Jesus, and Timothy our brother,

To Philemon our dear friend and fellow worker—

⁷ Your love has given me great joy and encouragement, because you, brother, have refreshed the hearts of the Lord's people.

⁸ Therefore, although in Christ I could be bold and order you to do what you ought to do, ⁹ yet I prefer to appeal to you on the basis of love. It is as none other than Paul—an old man and now also a prisoner of Christ Jesus—¹⁰ that I appeal to you for my son Onesimus, who became my son while I was in chains. ¹¹ Formerly he was useless to you, but now he has become useful both to you and to me.

¹² I am sending him—who is my very heart—back to you. ¹³ I would have liked to keep him with me so that he could take your place in helping me while I am in chains for the gospel.

¹⁴ But I did not want to do anything without your consent, so that any favor you do would not seem forced but would be voluntary. ¹⁵ Perhaps the reason he was separated from you for a little while was that you might have him back forever—¹⁶ no longer as a slave, but better than a slave, as a dear brother. He is very dear to me but even dearer to you, both as a fellow man and as a brother in the Lord.

¹⁷ So if you consider me a partner, welcome him as you would welcome me. ¹⁸ If he has done you any wrong or owes you anything, charge it to me. ¹⁹ I, Paul, am writing this with my own hand. I will pay it back—not to mention that you owe me your very self. ²⁰ I do wish, brother, that I may have some benefit from you in the Lord; refresh my heart in Christ. ²¹ Confident of your obedience, I write to you, knowing that you will do even more than I ask. (NIV)

The Word of the Lord.

Thanks be to God.

This hymn was written in 1782 by English pastor John Fawcett, offering comfort from Scripture that Christ supplies strength for every trial. In 2018, Constance Dever refreshed the hymn with a new refrain and tune, giving it renewed congregational appeal while preserving its timeless message of hope and reliance on Christ.

Hymn of the Day

Afflicted Saint, to Christ Draw Near
Christian Worship 867



1 Af - flict - ed saint, to Christ draw near, your Sav - ior's
2 Your faith is weak, your foes are strong, and if the
3 Should per - se - cu - tion rage and flame, still trust in
4 When called to bear your weight - y cross, or sore af -



gra - cious prom - ise hear; his faith - ful Word you can be -
con - flict should be long, the Lord will make the tempt - er
your Re - deem - er's name. In fi - ery tri - als you shall
flic - tion, pain, or loss, or deep dis - tress, or pov - er -

lieve, that as your days your strength shall be. v. 2
 flee, that as your days your strength shall be. Refrain
 see that as your days your strength shall be. Refrain
 ty, still as your days your strength shall be. Refrain

Refrain

So, sing with joy, af - flict - ed one; the bat - tle's fierce, but the

vic - t'ry's won! God shall sup - ply all that you need;

yes, as your days your strength shall be.

Sermon

Luke 14:25-35

“There Are No Hidden Costs in Being Christ’s Disciple”

²⁵Large crowds were traveling with Jesus, and turning to them he said: ²⁶“If anyone comes to me and does not hate father and mother, wife and children, brothers and sisters—yes, even their own life—such a person cannot be my disciple. ²⁷And whoever does not carry their cross and follow me cannot be my disciple.

²⁸“Suppose one of you wants to build a tower. Won’t you first sit down and estimate the cost to see if you have enough money to complete it? ²⁹For if you lay the foundation and are not able to finish it, everyone who sees it will ridicule you, ³⁰saying, ‘This person began to build and wasn’t able to finish.’

³¹“Or suppose a king is about to go to war against another king. Won’t he first sit down and consider whether he is able with ten thousand men to oppose the one coming against him with twenty thousand? ³²If he is not able, he will send a delegation while the other is still a long way off and will ask for terms of peace. ³³In the same way, those of you who do not give up everything you have cannot be my disciples.

³⁴“Salt is good, but if it loses its saltiness, how can it be made salty again? ³⁵It is fit neither for the soil nor for the manure pile; it is thrown out.

“Whoever has ears to hear, let them hear.” (NIV)

The sermon is the culmination of the Word section of the service. Preaching is one of the main ways that pastors feed, equip, guide, and lead their flock. In addition, the pastor sees the sermon as an opportunity to proclaim the Word of Life to those who are visiting the service as guests.

My Christian Life - No Hidden Costs In Being Christ's Disciple //

Jesus counted the cost of what it took to rescue me at the cross, and by his grace and mercy he went through that saving work so I could be his disciple. In thanks, I want to ...

- Put Jesus first in a daily decision. Before making one choice this week—whether about time, money, or priorities—I want to pause and ask: “Am I putting Jesus first?” And I’ll choose the option that honors Christ, even if it costs convenience or comfort.
- Identify and surrender a competing love. I’ll reflect on one thing in my life that often competes with Jesus for my heart (a possession, relationship, hobby, or habit). I’ll consciously surrender it to him in prayer, asking him to be my first love above all.
- Face one fear with faith. Where I tend to shrink back from showing my faith (at work, with friends, in family conversation), this week, I will step forward with gentle courage, trusting Jesus’ promise that he is with me.
- Other: _____

Stand

Tracing its roots back to 325AD, Christians composed the Nicene Creed in the fourth century to defend the Bible's teachings that both Jesus Christ and the Holy Spirit are true God, equal to the Father in one eternal, undivided Trinity. The Nicene Creed is the most widely accepted and used brief statement of the Christian faith. It is used by Eastern Orthodox, Roman Catholics, Anglicans, Lutherans, Calvinists, and many other Christian groups.

Nicene Creed

**We believe in one God, the Father, the Almighty,
maker of heaven and earth,
of all that is,
seen and unseen.**

**We believe in one Lord, Jesus Christ, the only Son of God,
eternally begotten of the Father,
God from God, Light from Light, true God from true God,
begotten, not made,
of one being with the Father.**

Through him all things were made.

**For us and for our salvation, he came down from heaven,
was incarnate of the Holy Spirit and the Virgin Mary,
and became truly human.**

For our sake he was crucified under Pontius Pilate.

He suffered death and was buried.

On the third day he rose again in accordance with the Scriptures.

He ascended into heaven

and is seated at the right hand of the Father.

**He will come again in glory to judge the living and the dead,
and his kingdom will have no end.**

**We believe in the Holy Spirit,
the Lord, the giver of life,
who proceeds from the Father and the Son,
who in unity with the Father and the Son
is worshiped and glorified,
who has spoken through the prophets.
We believe in one holy Christian and apostolic Church.**

We acknowledge one baptism for the forgiveness of sins.
We look for the resurrection of the dead
and the life of the world to come. Amen.

Be seated

Prayer of the Church

Spoken by the Pastor

Offering

The members of Our Redeemer have joined together to do the Lord's work in this community and around the world. **If you are a guest with us this morning**, we are so happy you're here! Please do not feel obligated to participate in the offering. For those who wish to give a gift, you can place an offering in the **offering plate** located near the doors where you entered church today. A plate will be there as you depart today. You may also **scan the QR code** to the right with your smartphone's camera to be re-directed to a page where you can give an offering. While the members of Our Redeemer support this ministry with their gifts, we understand that you might want to learn more about us before you choose to do the same.

We place the first and best of our offerings on the Lord's altar to be used for his work in the church at large.



We would greatly appreciate it, however, if you would fill out a **Welcome/Connect Card** (located in the rack in front of you) and place it in the offering plate following the service. You could also let us know you were here today by filling out a card online by **scanning the QR code** to the left.

The Sacrament

Our Redeemer practices close communion. We ask, therefore, that only members of this congregation and our fellowship (the Wisconsin Synod) partake of the sacrament. If you are a member of another Lutheran denomination or Christian church and would like to commune with us in the future, please speak with our pastor after the service and he would be delighted to explain what that entails.

The Preface

The Lord be with you.

And also with you.

Lift up your hearts.

We lift them up to the Lord.

Let us give thanks to the Lord our God.

It is right to give him thanks and praise.

It is truly good and right that we should at all times and in all places give you thanks, O Lord, holy Father, almighty and everlasting God, through Jesus Christ our Lord, who

This dialogue (also known as the "Preface") leads into the heart of the Sacrament portion of the service. In its exalted sentences we have the oldest and least changed part of the liturgy. There is evidence of its use in the 200's AD.

promised that wherever two or three come together in his name, there he is with them to shepherd his flock until he comes again in glory. Therefore, with all the saints on earth and hosts of heaven, we praise your holy name and join their glorious song:

*Sanctus means "holy."
Used possibly as early as the second century, this canticle was in wide use among Christians in worship by the fourteenth century. "Hosanna" means "Save now!" See Isaiah 6:3.*

Holy, Holy, Holy *Sanctus*

Tune: AURELIA



1 Sing, "Ho - ly, ho - ly, ho - ly Lord God of hosts on high,
2 Ho - san - na in the high - est! How blest is Christ our King,



your ev - er - last - ing glo - ry fills earth and sea and sky."
who died as our Re - deem - er, e - ter - nal life to bring!



Our voic - es cry, "Ho - san - na!" Lord, hear our hum - ble plea:
How blest are you, Lord Je - sus, now com - ing in God's name!



in mer - cy, come and save us; in love, come set us free.
"Ho - san - na in the high - est!" our grate - ful hearts pro - claim.

The Lord's Prayer is one of the chief ways God trains our faith, because through its petitions, we learn to cling to his promises and rely on his goodness.

Lord's Prayer

Our Father in heaven,
hallowed be your name,
your kingdom come,
your will be done
on earth as in heaven.
Give us today our daily bread.
Forgive us our sins,
as we forgive those
who sin against us.
Lead us not into temptation,
but deliver us from evil.
For the kingdom, the power,
and the glory are yours
now and forever. Amen.

Words of Institution

Our Lord Jesus Christ, on the night he was betrayed, took bread; and when he had given thanks, he broke it and gave it to his disciples, saying: "Take and eat. This is my + body, which is given for you. Do this in remembrance of me."

Then he took the cup, gave thanks, and gave it to them, saying, "Drink from it all of you; this is my + blood of the new covenant, which is poured out for you for the forgiveness of sins. Do this, whenever you drink it, in remembrance of me."

The peace of the Lord be with you always.

Amen.

As he speaks the Words of Institution, the minister both proclaims the words of Jesus to the congregation and sets apart the bread and wine for the Lord's use.

Lamb of God *Agnus Dei*

The Lamb
Christian Worship 525 (st. 1,4)

Written by a Lutheran composer, this modern Lutheran hymn focuses on Jesus Christ as the sacrificial Lamb of God, echoing John the Baptist's proclamation, "Behold, the Lamb of God, who takes away the sin of the world!" (John 1:29)

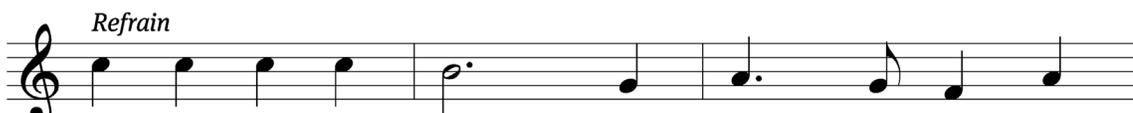


1 The Lamb, the Lamb, O Fa - ther, where's the sac - ri - fice?
4 He sighs, he dies, he takes my sin and wretch - ed - ness.



Faith sees, be - lieves God will pro - vide the Lamb of price!
He lives, for - gives, he gives me his own right - eous - ness.

Refrain



Wor - thy is the Lamb whose death makes me his



own! The Lamb is reign - ing on his throne.

Be seated

Distribution

For the distribution, please proceed to the left side aisle (closest to the baptismal font). The baptismal font side will proceed first, front to back. The pulpit side will then follow, front to back. Come to the front of church in groups of about 8 people. After the dismissal, proceed toward the stand near the right side aisle with a basket to dispose of the cup in the basket. You may then take your seat.

Questions for Self-Examination before Communion

- Am I sorry for my sins?
- Do I trust Jesus as my Savior?
- Do I believe Jesus' body and blood are truly present to assure me of forgiveness?
- Do I intend, with God's help, to live a more God-pleasing life?

Closing Prayer and Blessing

Psalm 136:1

Give thanks to the Lord, for he is good;
his mercy endures forever.

1 Corinthians 11:26

Whenever we eat this bread and drink this cup,
we proclaim the Lord's death until he comes.

We give thanks, almighty God, that you have refreshed us with this saving gift. We pray that through it you will strengthen our faith in you and increase our love for one another. We ask this in the name of Jesus Christ our Lord, who lives and reigns with you and the Holy Spirit, one God, now and forever.

Amen.

Words drawn from Numbers chapter 6, and God's people respond with a single, strong "Amen," a Hebrew word meaning "truth."

The Lord bless you and keep you.

The Lord make his face shine on you and be gracious to you.

The Lord look on you with favor and + give you peace.

Amen.

Written by Thomas Ken in 1695, this one-stanza hymn is the most widely sung doxology (song of praise) in Christian worship. One author noted that these four lines, often referred to as The Doxology, have "been sung more often than any other lines ever written." In just four lines, it summons all creation—on earth and in heaven—to give praise to the Triune God for every blessing received.

Closing Hymn

Praise God, from Whom All Blessings Flow
Christian Worship 617

The image shows three staves of musical notation for the hymn. The first staff begins with a treble clef and a key signature of one sharp (F#). The melody consists of quarter and eighth notes. The lyrics are: "Praise God, from whom all blessings flow; praise him, all". The second staff continues the melody with similar note values. The lyrics are: "creatures here below; praise him above, ye heav'nly host;". The third staff concludes the hymn with a double bar line. The lyrics are: "praise Father, Son, and Holy Ghost. Amen."

Acknowledgments

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Attendance

Sunday Morning Worship (August 31) - 39
Sunday Morning Bible Study (August 31) - 19
Wednesday Evening Bible Study (September 3) - 8

Our Redeemer News

Upcoming Bible Studies at Our Redeemer

September 7, 11:00am - Starting Point - Christianity 101
September 10, 6:30pm - Starting Point - Christianity 101

Pictures of Our Redeemer Households

This morning after worship, and other Sundays, Emily Schroeder will be taking pictures of our Our Redeemer family and friends. To help us know one another, we'll be putting the pictures on a bulletin board in the hallway of the fellowship hall. If you and those in your household could get your picture taken, that would be wonderful!

LWMS Fall Rally - October 11

So you can plan, the Lutheran Womens' Missionary Society (LWMS) Fall Rally will be held at Beautiful Savior Lutheran Church, at 10265 Bermuda Road in Las Vegas, NV. The guest speaker will be Missionary Joel Nitz, a missionary to Vietnam, Nepal, and India. Registration begins at 8:30am. The Rally finishes by 1 p.m. with lunch to go or stay for lunch. Any questions, please see Pam Schuler or Sonja Todd.

Fall Festival - October 25

The Fall Festival will be held on Saturday, October 25. Start planning on whom you will invite to introduce to your church and church family at this fun-filled event.



Managing God's Gifts To Us

Managing God's Gifts to Us

There are no part-time Christians. Living one's faith in Christ is an all-or-nothing proposition. Jesus said, "Those of you who do not give up everything you have cannot be my disciples." May we, through fervent prayer and study of the Word, make thoughtful plans to utilize our time, talents, testimony, temple (bodies), and treasures to share the gospel and advance God's kingdom in every way possible. May we give up everything in this world for him who gave up everything for us! To help be kept informed of finances at Our Redeemer, here is the recent offerings report.

	Last Week	Month-to-Date	Year-to-Date
Actual Offerings	\$1,485	\$13,633	\$98,315
Budgeted Offerings	\$2,600	\$12,980	\$95,622
Difference	(\$1,115)	\$653	\$2,693

About Us

Our Mission

Our Redeemer Lutheran Church has been serving the Santa Barbara community since 1968. As people who have been redeemed through faith in Jesus Christ, our mission is to: **Grow** in the grace and knowledge of our Lord Jesus Christ; **Encourage** one another; and **Proclaim** what we have seen and heard.



Our Contact Information

770 Vala Drive
Santa Barbara, California 93111
(805) 967-1128
orlcsb.net

Our Ministry

Sunday Worship: 9:30am
Sunday Online Broadcast available at our YouTube channel.
Bible Study: Sundays at 11:00am (starting Aug. 3); Wednesdays at 6:30pm (starting Aug. 6)

Our Pastor

Pastor Daniel Schroeder
pastor.orlcsb@gmail.com
(619) 852-2440

Our Church Body

Our Redeemer Lutheran Church proclaims the truth about Jesus throughout the world as a member of the Wisconsin Evangelical Lutheran Synod (WELS). We are united in faith and teaching with the other churches of our Wisconsin Synod and thirty-three other church bodies around the world of the Confessional Evangelical Lutheran Conference (CELC).



Let us know you were here!

