

FAITH MATTERS

A monthly publication of Redeemer Lutheran Church in Minneapolis, Minnesota

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FROM THE PASTOR Kelly Chatman

A friend of mine, Rev. Dr. Sue Westfall, wrote the following article in October about Tom Cousins, a developer from Atlanta whose philanthropic heart has led him to dedicate his resources to establish a ministry to break the cycle of poverty. Mr. Cousins shared a dream he had one night in the 1980s. In the dream, God (and Tom adds that, when he gets to heaven he will immediately know which one is God because the dream was so vivid) is looking over the city of Atlanta, reeling from racial and economic tension and disparity. God is weeping. And then God asks, “Where is my church? Where is my church?”

Tom Cousins has given generously to Macedonian Ministry, a mission strengthen pastoral ministry for the building up of churches to make a difference in cities. He believes that, if the church were being the church, the city would reflect God’s own justice and peace. That, if the church were being the church, the polis – the city – would better serve all its citizens and enjoy a flourishing commensurate with God’s redemptive design.

Redeemer, I don’t have to tell you that our cities are hurting. Social media streams the crippling effects of our racial, educational, economic, and social malaise into our lives daily. And far too many of us endure that malaise up close and personal on a daily basis. God must be weeping and wondering. “Where is my church?” Friends, the church does not have the luxury of not being political. (Even if we are not being “political,” that itself is a political statement, a silent support of the injustices in our body politic). We simply do not have the luxury to sit these times out because the redemption of our life together is God’s mission.

Now is the time more than ever to be political! In the words of Martin Luther King, Jr., we must be the thermostat and not just the thermometer of our life together in our cities, towns, and to the ends of the earth.

Let us wake from our sleep and answer God’s call, “Where is my church?”

Redeemer, let us not become too comfortable. One of the concerns I struggle with is the dangerous impact comfort can have in the church. I have come to realize, whether I am in a large gathering of pastors or in a small meeting, we like to feel comfortable.

(Continued Page 3)

SAVE THE DATE:

**Redeemer
Christmas Store**

**Saturday, December
10th**

9:15a.m. - 12:00p.m.

COMMUNITY UPDATES



FROM THE INTERN Alissa Kretzmann

Hello Redeemer Church!

At the beginning of October, the Redeemer After-school Program (RAP) began again. This year, RAP is happening every Monday and Wednesday from 4:00-6:00pm. Even though RAP has existed for years, the transient nature of the Harrison neighborhood means that our neighbors are constantly coming and going. So as a part of launching the after-school program this year, teams from Redeemer went into the community to tell our neighbors about RAP.

So, who are our neighbors? Knocking on people's doors continued to introduce me to our neighbors who live near Redeemer. Some of our neighbors look like me, and many do not. Redeemer's neighbors are black, white, Asian and East African. Some of our neighbors have jobs, others stay at home, and some are unemployed. Our neighbors speak all kinds of languages and find meaning in Christianity, Islam and much more. With all these kinds of neighbors, it might be easy to start thinking that connecting with our neighbors is just too difficult.

But being in relationship to our neighbors in the Harrison neighborhood is not something that any one of us does alone. When we went door knocking, I was paired with Deeqa and Fardowsa, two Somali teenagers who have been active in our youth programming and at the Health Commons. When we approached the Park Plaza Apartment complex, I noticed that many of the residents appeared to be Somali, and I began to get nervous that I wouldn't be able to communicate with them. But just then one of the young women, I was door knocking with, stepped up and began to approach the Somali mothers who were lingering outside of the apartment complex. She greeted them saying, "Salaam alaikum" and then told them about RAP in their first language-Somali.

I'm thankful that, like being Christian, being a neighbor is not something that we do alone. RAP is one way that I'm seeing Redeemer and Redeemer Center for Life being neighbors to the children who live in the Harrison community, but it isn't something that any one person or that Redeemer Center for Life can do on its own. Volunteers from our partner churches and from Augsburg College have been faithfully committing their time to ensure that RAP happens each Monday and Wednesday. And their efforts have been hugely appreciated. When I was door knocking in the community, I saw a grandmother dance for joy in her parking lot when she heard that there was an after-school program that her grandchild could attend. Just yesterday I had the privilege to embrace that grandmother as she dropped her granddaughter off at RAP. If you are interested in joining in this wonderful effort to practice being neighbors with these beautiful and energetic children, please let me know! I can promise you that it is well worth it. It's good to be neighbors!



Youth Ministry Update

Greetings Redeemer Congregation! We are excited to have our Youth Ministry Schedule for the year for Middle School and High School youth! We are looking for members of the congregation to be involved. Links to the permission form (online or print off), and a volunteer form (online) below. Thank you for your ongoing prayer and support for this ministry for our Northside Youth!

Thanks! Angela

Volunteer Form: <https://goo.gl/forms/pJewfMOmkRgGsACnr>
Online Registration Form: <https://goo.gl/forms/kaWodIOIoyboTAgF3>

ARTICLES & NEWS

From the Pastor Continued:

So what's wrong with that you might ask? I have discovered that when someone is comfortable, it is often at the expense of someone else who is made uncomfortable. I've noticed that, when a bunch of us traditional Lutherans, Episcopalians or Presbyterians are having life transforming worship and singing at the top of our voices, someone outside of our tradition is forgotten and likely left struggling to belong. I have noticed that, when black people get into passionate discussion about anything, white people are likely to feel a bit uncomfortable. I have come to the realization, when we are most comfortable, it is likely to leave someone else uncomfortable.

I have come to think about how comfort serves as a barrier in the church. If church is where people come seeking to be comfortable, who is left uncomfortable? If the hymnal is comfort, how does it impact the person who cannot read music? If council leadership looks like it did for my parents and grandparents, and that comforts me, how does it look for the professional (or non-professional) who is new to the church? If you have only experienced white people being in leadership and never had a black, Hispanic, Asian or American-Indian supervisor, how will you respond when in conflict with a pastor or peer who is non-white?

If the church is about white people being comfortable, that's a problem. Why? Because that probably means other folks are assigned to be uncomfortable.

Last month, nearly twenty people from Redeemer were among more than 480 participants in the weekend Journey Toward Racial Justice training at Holy Trinity Lutheran Church. The training featured a discussion of white privilege in the church. Participants in teams of five shared their resolve that, if their congregations want to be thermostats rather than thermometers, then we need to confront the reality of white privilege in the church.

The issue of white privilege causes me to think of the saying, "Everybody wants to go to heaven, but nobody wants to die." In the seventeen years I have been at Redeemer, I have wrestled with the reality of white privilege in subtle and not so subtle conversations pertaining to council structure, worship practices and access to kitchen. Over the years, we have had wonderful people and families come to join Redeemer who shared how much they loved the congregation, but if only it were different in this way or that way. They did not realize that I was hearing them say, "If only Redeemer were more white".

Now, granted, I am sharing with you my perception. This has been my perception as a pastor who is not white, who has only been at Redeemer for seventeen years., and who has seen wonderful and amazing white people come and go.

These years serving as a leader has led me to understand the dangerous role comfort plays in the church. People come to church and they want to hear hymns that comfort them. They want their children to be safe. They want their youth program to produce teens who can't wait for Sunday so they can come to church. They want the church kitchen to be left clean. All these translate into a myriad of unstated "church rules". This is true in any church, organization or family.

Who gets to decide? Who makes the rules, thermostats or the thermometers?

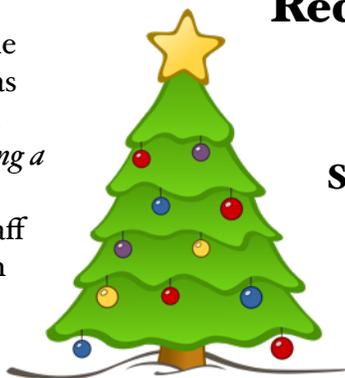
Action Teams Receive \$250 Seed Money

A Thrivent Action Team provides \$250 "seed money" for Thrivent members to use in a service, fundraising, or education project. You could use the \$250 with the Christmas Store or for the Christmas Pageant Meal. For more information about Action Teams, go to www.thrivent.com and click on *Making a Difference*.

For further information and/or to notify staff of your application, please contact Mary Simonson Clark at development@redeemercenter.org or 612.636.5104.

SAVE THE DATE: Redeemer Christmas Store

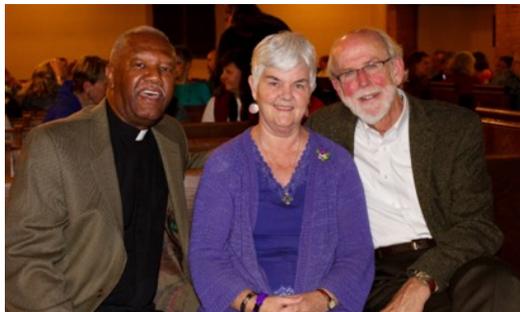
**Saturday, December 10th
9:15a.m. - 12:00p.m.**



ARTICLES & NEWS

People of Faith — Becoming a Disturbing Presence in a Church Living in the Tension of White Privilege and Racism

Tom Fiebiger (taken from [blog tomfiebig.com](http://blog.tomfiebig.com))



My church, Redeemer Lutheran Church in north Minneapolis, has partnered with a couple suburban Lutheran churches to commit to a year long series on “Racism and. . .” We started in September and in October we tackled “Racism and People of Faith.” We heard personal, thoughtful and honest reflections from former ELCA presiding Bishop Mark Hanson, who is white, and our church’s pastor, Kelly Chatman, who is black. We followed those reflections with small group conversations and then a question/answer opportunity.

While the journeys of our speakers were different in many ways, they were similar in their rootedness in the radical love of Christ. Both spoke of the hunger on the part of people of faith for evangelical defiance. We were challenged by Bishop Hanson to be a disturbing presence in our churches and the world and encouraged to live with the inherent tension that presence creates, remembering that at the core this needs to be about doing the work of God.

Those of us who are white and that have lived a faith experience steeped in whiteness and privilege were given the opportunity to reflect on how black people of faith must feel when the music, worship and stories of our ELCA churches is steeped in that same white privilege and tradition. What is the message sent to people of color when our almost all white ELCA invites people of color to join “us” and the “us” is really the white “us” . . . not God’s “us?” Inviting people of color to worship as we do, is not about being one people of God. It’s about protecting our white traditions and privilege, and continuing to be comfortable while other children of God are then left by us to be uncomfortable. Saying to our brothers and sisters of color that, yes, we want you to come and worship with us, with our white traditions, and be like us, is not truly being about the work of God. And, if we’re honest and authentic, we know that in our hearts.

To be a disturbing presence and truly be about the work of God, we need to, as white people of faith, lean into that tension that is created when we do talk about white privilege and racism. Ultimately, it has to be about more than talk. It means living our lives in Christlike ways that call out and reject the white privilege and racism that is ingrained in our culture.

Can those of us who are white rediscover our childlike curiosity to generously listen and learn from people of color, embracing fully who they are as individuals, children of God, and part of God’s diverse community of believers, each created in God’s image? We, as Lutherans, are steeped in our own church traditions, including our own tradition of white comfort. Leaning into that tension and discomfort does not come easily; but, what’s the alternative?

We, as white people, have the luxury and privilege of disengaging in or leaving a church community when conversations and actions start to become a real and disturbing presence. Yet, that is precisely the time we must lean in and embrace the tension. That’s where we learn and grow. That’s where we are human. Being a disciple of Jesus is, by definition, radical. When those of us who are white make following Jesus, an itinerant preacher of color, comfortable, we are choosing to be more white than Christian. Don’t walk away. . . just because your white privilege lets you.

The weekend following this conversation we had at our church I attended, with over 400 people of faith, an inspiring gathering, titled “Journey toward Justice: Privilege and Race in Our Church.” It was an opportunity to gather and begin to talk frankly about the sin of white privilege and racism. The speakers’ unapologetic truth telling, coupled with articulating practical ways white folks can take action to immediately make a difference, was encouraging. But the conversations also revealed our humanity and how we are both sinner and saint – all of us at such different places along the “journey.” We began to unpack some of the difficult questions surrounding white privilege in our predominantly white churches. We also saw how our own white fragility made these necessary conversations incredibly challenging.

(Continued Page 5)

ARTICLES & NEWS

Tom Fiebiger Article Continued:

Jim Wallis, our first speaker in September, in his book, “America’s Original Sin: Racism, White Privilege, and the Bridge to a New America,” talks of “white fragility.” Wallis references a 2011 journal article by Robin DiAngelo, professor of multicultural education at Westfield State University, where DiAngelo defines white fragility as “a state in which even a minimum amount of racial stress becomes intolerable, triggering a range of defensive moves. These moves include outward display of emotions such as anger, fear, guilt, and behaviors such as argumentation, silence, and leaving the stress-inducing situation.” DiAngelo notes that, for white people, being called out on racism can mean they are being identified as a “bad” person. This is an intolerable place for white people to land. It is a huge challenge to our core identity as good, moral people. DiAngelo notes this white fragility also comes from our own deep sense of entitlement. According to DiAngelo, we have set our white worlds up to preserve that “internal sense of superiority” and we resist what challenges that narrative. And, DiAngelo says, we do this all while proclaiming that race is meaningless to us.

Nobody likes their world and identity to be challenged. My hope is that those of us who live daily with our white privilege might prayerfully work to let Christ into our hearts to be that disturbing presence in our own internal sense of superiority and entitlement.

One of the poignant questions raised in our small group discussions following the sharing by former Bishop Hanson and pastor Chatman related to confronting our own white privilege. The question was asked, “What are white people willing to sacrifice or give up?” Perhaps we can begin with giving up our own sense of superiority and entitlement and a white fragility that continues to bind us to sin.

We trust that our grace filled God, with powers beyond our limited human understanding, will lead us, his children, to a place of wholeness where we reimagine our collective commitment towards racial justice.



Soul Food Dinner Highlights



ARTICLES & NEWS

Journey Towards Justice: A Conference about Privilege and Race in our Church

Alissa Kretzmann

On October 7th-8th, 450 people from around the metro came together for a racial reconciliation conference called “Journey toward Justice: Privilege and Race in Our Church.” It was incredible that 18 people affiliated with Redeemer were able to attend the conference! Much of our time was spent discussing how white privilege and racism shows up within the Church and our congregations. Redeemer has been engaged in conversations around racial justice, especially through the Redeemer Black Lives Matter Coalition and the Racism Town Hall Conversation series. However, the Redeemer representatives at the conference agreed that there is still a lot that we can do internally, as a congregation, as we strive towards being a place of welcome, belonging and safety for all people. Read what Joe, Angela and Tom have to say about their experience at the conference and what steps they envision as Redeemer moves forward in our journey towards justice within our own congregation!

“There was a lot more tension and fear in the conference than I expected there to be and it made me wonder how productive the weekend would be with so many folks expressing and experiencing what seems like paralyzing emotions. However, the fact that folks came from all over the Twin Cities to invest their time and energy into learning about race and white privilege is a testament to how much needed and important the conversation is. Although we yet have much more work, many more conversations, and a mighty long journey to go before we arrive, but I'm grateful that so many of us are traveling together towards freedom—willing to grapple with the discomfort rather than running away.” -Joe Davis, Redeemer Lutheran Church

“At the conference we were able to see the many levels which congregations are engaging with the issue of white privilege and racism. I found it most beneficial to have time to connect with leaders from Redeemer to evaluate the work we need to do internally as a congregation to be able to live into our full potential and gift of leadership in the congregation.” -Angela Bonfiglio, Redeemer Lutheran Church

“Gathering together with over 400 people of faith to start this journey towards justice and begin to talk frankly about white privilege and racism was inspiring. The speakers' unapologetic truth telling, coupled with articulating real ways folks can act now to immediately make a difference, was encouraging. Conversations revealed how we are all at different places along the journey, the continued struggle with white fragility, and the opportunities God has presented us as the Redeemer family to help lead—as we reimagine our collective commitment towards racial justice.” -Thomas Fiebiger, Redeemer Lutheran Church

Standing with Standing Rock Sioux Reservation protesters *Alexis Pennie*

Recently, I had the honor, privilege and opportunity to bring a North Side presence and perspective up to the Sacred Stone Camp in North Dakota. Along with me were many indigenous young people from Indigenous Roots and MN350.

I appreciated connecting with people interested in supporting this effort to take back the power for ourselves and stop the construction of the Dakota Access Pipeline. I learned more about Native culture and traditional practices, and how they intersect with colonialism and institutional racism in the U.S. And I thought critically about how we as a society must live in a more sustainable manner now and going forward into the future.

It's important to remember there is a serious battle going on that is being so courageously led by our indigenous brothers and sisters, who are setting an example for us all as to how we must stand together and stand strong for our water supply, for our human rights, for our democracy and to turn the tide on climate change.

The people of Standing Rock and their thousands of supporters remain firm. The struggle is far from over. We see similar injustices across the world with wars being fought for oil; banks like Bank of America, Wells Fargo, JPMorgan Chase and other financial institutions with financial investments in the Dakota Access Pipeline; and in our own backyard of the Twin Cities with polluters like Northern Metals and GAF. That's why we must continue to engage in nonviolent direct actions every step of the way. Nobody is going to help us or protect us, except for us.

ARTICLES & NEWS

The story behind the Carnival de Resistance *Erica Schultz*

For two weeks in September, a troupe of 30 people from around the world created an eco-village, conducted shows and engaged deeply with the Redeemer community. It was the Carnival de Resistance, a faith-based traveling arts carnival that combines theatrical performances, village demonstrations, and educational outreach.

Within 24 hours of the carnival troupe arriving at Redeemer, the grounds of the church were transformed. At the center of the backyard was a large, red-and-white-striped circus tent where over a 100 people would gather for weekend performances. Surrounding it were the smaller tents that made up the midway – before each performance, people of all ages would have the opportunity to participate in activities and art projects that allowed them to engage with radical theology, systems of oppression and ecological justice. The area by the bread oven was turned into eco-kitchen which included rocket stoves, a foot-powered sink, and a home-made washing machine. Near the garden and in the courtyard, smaller tents became crewmember's home.



It wasn't long before neighborhood children began to frequent the grounds. The crew engaged with the community and church through both informal interactions and more formal nightly programming. Church services were even held under the big-top tent. The carnival's creative ways of combining faith, art and activism seemed to mesh well with Redeemer's own commitment to these topics. And, yet, Redeemer had never done anything like it before. Over a year of careful planning had gone into making this experience be as beneficial as possible for the church and surrounding community.

Central to this planning were Redeemer community members and staff, Helen Collins and Katherine Parent. Both Collins and Parent had known about the carnival for at least a year and, when they learned that the carnival was looking for an urban, private church in Minneapolis to host them – specifically a church where community members were engaged in struggles for justice – Collins and Parent immediately thought of Redeemer. However, before seriously considering it, they knew that they would want to ask the people of Redeemer first. After an initial conversation with Pastor Kelly, they presented it to the church board for approval.

As conversations progressed with Pastor Kelly, the board, and other community members, people had questions. Some of the questions were practical, like where would the troupe sleep and would Redeemer need to feed them? Other questions were more conceptual: What would it look like for a mainly white group of outsiders to enter a space where predominantly people of color resided? How could they best honor the powerful and important stories of this existing community? How could they be guests rather than outsiders?

In order to best address these questions, the carnival formed an accountability committee which included black, native and local community members. The purpose of this accountability committee was to look into these questions and propose adjustments big and small to the work of the planning committee.

One adjustment made was with regard to the opening acts of the carnival shows which typically featured local artists from the resident community. The accountability committee felt that it was important to prioritize native and black artists and that these artists be paid for their time through a local crowdsourcing campaign. Even though most of the people in the carnival were volunteering their time and artistic skills, the committee felt that it was important to disrupt the historical pattern of asking people of color to share their art and culture for free.

Other conversations looked into experiences with profiling and police brutality in the Harrison neighborhood. The accountability committee named a need for community relationship building. As opposed to standard security, people connected to the community hosted the carnival and helped address the safety risks inherent in having a large group of people reside outside.



ARTICLES & NEWS

Racism and People of Faith: A part of the 12-month Town Hall Series on Race

On October 11th, former Bishop Mark Hanson and Pastor Kelly Chatman led a conversation about racism and people of faith. The evening of dialogue and small group conversations was the second conversation in a 12-month town hall series on race. The series is a joint project between Redeemer Lutheran Church, Westwood Lutheran Church and Edina Community Lutheran Church. In this conversation, Mark Hanson and Pastor Kelly Chatman explored the questions, “What might the church look like if we took the issue of race seriously?” “What would a vision of the gospel look like that took on white privilege?” “What difference would it make in our faith, worship, and our daily lives?”

Former Bishop Mark Hanson began the evening by suggesting that the Church oftentimes sees itself in relation to race as needing to be a serving, discerning and reconciling presence. However, he suggested that these kinds of responses “rarely lead to the dismantling of systems of racism.” Hanson reflected on the way that sometimes congregations think they are encouraging racial reconciliation, when in reality, they are asking people to assimilate into the dominant culture and “become like us.”

In addition to being a serving, discerning and reconciling presence, Hanson suggested that taking the issue of race seriously in our churches will require people in the church to be a “disturbing presence.” Reflecting on his own life, Hanson said that “it is the moments when I was most uncomfortable that led to transformation.” For people who are white, Hanson suggested that repentance is a necessary first step to transformation. Hanson cautioned the mostly white crowd that, “before we can acknowledge a better way, we have to acknowledge that this way has to come to a stop.”

Pastor Kelly Chatman began his time of reflection by sharing that he quit seminary for a period of time when he realized that “seminary was a system set up for white people.” Chatman told stories about his own family history and his experience of being a part of the great migration North. He went on to say that his own experience of the church as a child was one of unexpected welcome. Accidentally wandering into an all-white Lutheran church, Chatman recalled how he “experienced the Kingdom of God.”

As Chatman reflected on how people of faith are called to confront racism, he suggested that ultimately white people need to be not just a disrupting presence, but that white people of faith also need to be “disrupted.” He suggested that the way our Church can move forward towards racial justice is first by “raising the consciousness of white people.” Chatman reminded the audience that, “when white people are comfortable, it's at the expense of someone else being uncomfortable.” Ultimately, Chatman suggested that people of color need to be welcomed more fully into congregations and church leadership. Chatman concluded by casting a vision of racial justice whereby congregations become truly “a place for everybody.”

The 12-month town hall series on race will continue in November as a new topic in relation to Racism is

Carnival de Resistance Continued

As a way of centering local leadership, someone from Redeemer introduced and welcomed the carnival crew into their space before each performance. Local people of native descent who were connected with the carnival acted as hosts, opening the space spiritually and naming it as native land

Prior to the crew's arrival, neighbors received letters about the carnival which included details about what the eco-village and weekend performances would entail. Parent describes the community as being really “open to the weirdness of the carnival” and incredibly generous – community members would show up with gifts, blessings, prayers, and songs. Parent, Collins and Pastor Kelly are very interested in continuing to hear impressions about the carnival from the church community and neighborhood. Do not hesitate to share them in person or through email. If you have an impression you'd like to be published on our website, feel free to email it to erica@redeemercenter.org.



ARTICLES & NEWS

Changes Coming to Glenwood Avenue

Alexis Pennie

In the coming years Glenwood Ave N (County Road 40) in Minneapolis will see a number of changes. As a part of the SW LRT project slated for opening in 2020, Glenwood will be reconstructed from Aldrich Ave N to 10th St. (downtown). Prior to the reconstruction project, Glenwood will be re-paved from Aldrich Ave N to Xerxes Ave N. During the paving project Hennepin County will remove one side of on-street parking (likely from the Southside of the street).

It's extremely important that further community engagement be conducted as to which side of the street parking should be removed on Glenwood.



New Members Welcomed

We are thrilled to welcome into membership:

Dave and Nancy Olson
Deitrick and Amy Nissan
Phillip Spoehr and Chuck Larson
Leslie, Josh, Lane, & Beck Olson
Amy and Paul

There will be a new member welcome during fellowship time following worship, Sunday, November 12. Anyone is welcome to meet staff, council leaders, hear about the non profit Redeemer Center for Life and share a brief tour of Redeemer ministries.

Everyone wanting to know more about Redeemer and membership is welcome to attend.

Sticking Love Enterprise Requests Donations!

- African Print Material to design and stitch dashiki
- Threads any color any size of your choice
- Sewing Machine needles, Singer, #2020 or 2022, and/or Pfaff 130-R
- A clothes Rack, A spool thread rack and clothes hangers
- Laces, any color or texture
- Ribbons, any color or texture
- Elastic, any color, with and texture
- Buttons any texture color texture
- Overclock/sewing machine in good condition (for training purposes)

We are also looking for:

- 5 youth interested in design, stitching, promotional activities and economic empowerment, Spaces are limited, If interested please call Redeemer church office to leave your name, telephone number and passion to train, Beatrice will follow-up with you.
- Adult volunteers, we have opportunities available, (contact Beatrice [651-983-3679](tel:651-983-3679) for more info.)



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NOVEMBER WORSHIP ASSISTANTS

	November 6	November 13	November 20	November 27
Greeter	Stephanie Holloway	Stephanie Holloway	Stephanie Holloway	Stephanie Holloway
Reader	Sarah Kretschmann	Nancy Harms	Peter Wemeier	Cheryl Branch
Usher	Michael Simmons Tyrik Thompson	Michael Simmons Mike Terras	Michael Simmons Chuck Larson	Michael Simmons Chuck Larson
Communion	Michael Murray Kristi Murray Beatice Munk Lonna Field		Michael Murray Kristi Murray Naomi Lewis	

LEADERSHIP & CONTACT

REDEEMER STAFF

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612.374.4139 x 13/ 651.490.0888(h)/

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Helen Collins — Program Staff/ Communications

612.374.4139 x24/ helen@redeemercenter.org

Laurie Beckman Yetzer — Bookkeeper

612.374.4139 x21/ bookkeeper@redeermpls.org

Angela Bonfiglio — Youth Organizer and Project Coordinator

612.374.4139 x23/ angela@redeermpls.org

Kent Goodroad, Alyssa Schwitzer

Music Ministry Team/ x 23/musicteam@redeermpls.org

REDEEMER COUNCIL

President — Jeff Felton

Vice President — Phillip Hussong

Secretary — Yordanos Martin

Treasurer — Alyssa Hanson

Education — Christine Belfry Johnson

Evangelism/Outreach — Kristen Gilbert

Fellowship — Kendrick Dwight

Service/Advocacy — Heather Nissen

Property — Mike Simmons

Stewardship — Amy Brandt

Worship, Arts & Music — Mike Murray

Youth — Mario Locust

REDEEMER CENTER FOR LIFE STAFF

Kelly Chatman — Executive Director/ 612.374.4139 x13

Babette Chatman — Director of Properties and Housing/
612.374.4139x16

Laurie Beckman Yetzer — Financial Director/ 612.377.4476

Helen Collins — Communications Program Staff/ 612.377.4476

Katherine Parent — Arts and Community Outreach/ 612.377.4476

Venture North Bike Shop/ 612.377.3029

Casey Pavek, Shop Manager

Derek Otte, Service Manager

Kendrick Hall, Assistant Manager

REDEEMER NOVEMBER CALENDAR

SUNDAY	MONDAY	TUESDAY	WEDNESDAY	THURSDAY	FRIDAY	SATURDAY
		1	2	3	4	5
		9-12pm: Busy Fingers 11:30a.m.-1:00p.m. Pastor Text Study 3:00-7:00p.m. Harrison Health Commons, Living Room 6:00pm Teen Cafe	4:00-6:00p.m. RAP	6:00-7:00p.m. Zumba, Fellowship Hall	6:00-7:00p.m. Yoga, Living Room 6:00p.m. Open 12 Step Program Leave for Women's Retreat @Bay Lake Camp	10:00a.m.-12:00p.m. Men's Group Women's Retreat @Bay Lake Camp
6	7	8	9	10	11	12
9-10a.m. Adult Gathering 10:00 a.m. Worship & Praise 10:30a.m. Worship Liturgy Return from Women's Retreat @Bay Lake Camp 6:00pm Youth Ministry Church Gathering	3:00-6:00p.m. Harrison Health Commons, Living Room 4:00-6:00p.m. RAP 7:00p.m. Open 12 Step Program	Election Day 9-12pm: Busy Fingers 11:30a.m.-1:00p.m. Pastor Text Study 3:00-7:00p.m. Harrison Health Commons, Living Room	4:00-6:00p.m. RAP	6:00-7:00p.m. Zumba, Fellowship Hall	Veteran's Day 6:00-7:00p.m. Yoga, Living Room 6:00p.m. Open 12 Step Program 5:30p.m. -8:00a.m Sat. Confirmation Moonlight Madness	10:00a.m.-12:00p.m. Men's Group
13	14	15	16	17	18	19
9-10a.m. Adult Gathering 10:00 a.m. Worship & Praise 10:30a.m. Worship Liturgy	3:00-6:00p.m. Harrison Health Commons, Living Room 4:00-6:00p.m. RAP 7:00p.m. Open 12 Step Program	9-12pm: Busy Fingers 11:30a.m.-1:00p.m. Pastor Text Study 3:00-7:00p.m. Harrison Health Commons, Living Room	4:00-6:00p.m. RAP 6:00p.m. Atonement Luther Church Youth Group: Bread Oven	6:00-7:00p.m. Zumba, Fellowship Hall	6:00-7:00p.m. Yoga, Living Room 6:00p.m. Open 12 Step Program High School Youth Retreat	10:00a.m.-12:00p.m. Men's Group High School Youth Retreat
20	21	22	23	24	25	26
9-10a.m. Adult Gathering 10:00 a.m. Worship & Praise 10:30a.m. Worship Liturgy High School Youth Retreat	3:00-6:00p.m. Harrison Health Commons, Living Room 4:00-6:00p.m. RAP 7:00p.m. Open 12 Step Program	9-12pm: Busy Fingers 11:30a.m.-1:00p.m. Pastor Text Study 3:00-7:00p.m. Harrison Health Commons, Living Room	4:00-6:00p.m. RAP	Thanksgiving Day Office Closed	Office Closed	10:00a.m.-12:00p.m. Men's Group
27	28	29	30			
9-10a.m. Adult Gathering 10:00 a.m. Worship & Praise 10:30a.m. Worship Liturgy	3:00-6:00p.m. Harrison Health Commons, Living Room 4:00-6:00p.m. RAP 7:00p.m. Open 12 Step Program	9-12pm: Busy Fingers 11:30a.m.-1:00p.m. Pastor Text Study 3:00-7:00p.m. Harrison Health Commons, Living Room	4:00-6:00p.m. RAP			11

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IN THIS ISSUE:

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JOURNEY TOWARDS JUSTICE
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& MORE!

JOIN US!

SUNDAYS:

Adult Bible Study: 9:00 A.M.

Prayers & Praise: 10:00 A.M.

Worship: 10:30 A.M.

* Sunday School

* Nursery

Church Office Hours:

Monday-Thursday: 9:00-4:00 P.M.

Friday: 9:00 A.M.- 12:00 P.M.

