

LIFE IN CHRIST

Receiving God's Gifts — Sharing God's Gifts

The Newsletter of Christ Lutheran Church, Jackson, MS

+ April 2020 +



About the Cover:

*The Disciples Peter and John Running to the Sepulchre
on the Morning of the Resurrection*

Eugene Bernard

1898

This painting, depicting St. Peter and St. John rushing to the tomb of Christ, in its simplicity, shows the hope that we all as disciples have in the resurrection of the dead. They rush, gripping their garments, to see if it is in fact true that death has been overcome. The fear—mixed with longing—in their faces shows forth how all Christians look toward death, that though we may be afraid at its coming, yet we long for its destruction. But we see what Peter and John did not see yet, that is, that Christ is indeed risen, and that He has cast aside all fear, leaving only hope: a hope that is not mere wishful thinking, but a patient expectation of what we know will come.

Life in Christ

is the monthly publication of

Christ Lutheran Church, LC-MS

4423 I-55 North
Jackson, MS 39206

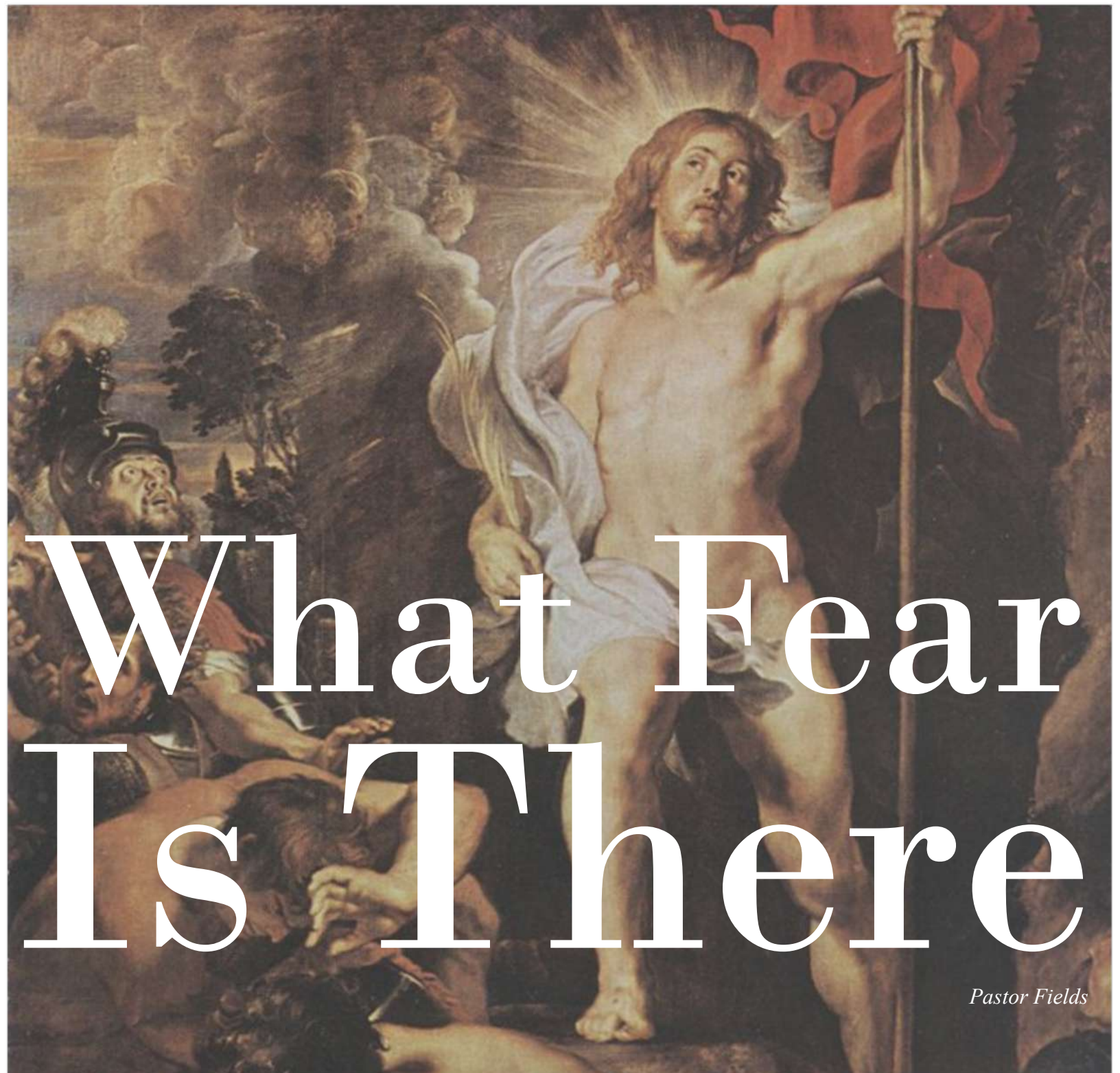
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Rev. Dr. James R Holowach

Rev. George Fields

Sr. Sara Fields



What Fear Is There

Pastor Fields

Christians are often killed these days for confessing the name of Christ. According to a Pew Study, around one hundred thousand Christians were killed for their faith in every year for the past decade. That is eleven deaths per hour. But we do not call these simply ‘Christian deaths,’ but ‘martyrdoms.’

The word ‘martyr’ comes from the Greek word ‘witness’; and what does the Christian martyr bear

witness to? Why is it that his death at the hands of the world is viewed as ‘bearing witness’ to something? He bears witness to the defeat of death. He bears witness to the resurrection of the dead, and the life of the world to come. To put it simply, he bears witness to Easter.

Easter has come, and on this day, we do not merely celebrate that our Lord, Jesus, rose from

Continued on page 13.

ONE EGG
TO RULE THEM

ALL

Pastor Fields



Throughout the Christian world, a game is played over Easter dinner. German Lutherans traditionally call this custom *Opfer*, meaning 'offering' or 'sacrifice'. Everyone in the family, and all the friends who are present, each take their dyed, hard-boiled eggs and tap the tips of them against one another.



One challenges another to an 'egg-fight' by holding his egg in hand before another, and saying 'Christ is risen!' If the other accepts the challenge, he responds 'He is risen, indeed!' and the match begins.



Almost always, one of the egg's shells will crack, and the other will not. If one's egg is cracked, he is out of the game, and as a consolation prize, is allowed to eat his egg. Eventually, as everyone continues to play, one egg will remain whose shell remains uncracked. The owner of the winning egg is then rewarded, sometimes with a small pool of money, or sometimes by being the first to be served dessert.



It may be one of the silliest of Christian traditions, but it is still a great way to kill time. ■

Some years ago, we printed a series of quotes from throughout the past two millennia from various Fathers and Christian thinkers on the topic of the Resurrection. This year, as we see the Easter as the completion of Good Friday, let us do the same on the topic of Our Lord's eternal sacrifice.

“Well then, to bring forward something still more out of place, we must go back to yet remoter times. Tradition has it that in this city, in fact, on this very spot [Golgotha], Adam lived and died. The place where our Lord was crucified is called Calvary [Latin for ‘skull’], because the skull of the first man was buried there. So it came to pass that the second Adam, that is, the blood of Christ, as it dropped from the cross, washed away the sins of the buried one who was the first formed, the first Adam, and thus the words of the apostle were fulfilled, ‘Awake, you who sleep, and arise from the dead, and Christ shall give you light.’”

—*St. Jerome, 4th Century*

“Despair not, then, O faithful soul! For infinite good hast thou offended by thy sins, but an infinite price has been paid for thy salvation. Thou must be judged for thy sins; but the Son of God hath already been judged for the sins of the whole world, which He took upon Himself. Thy sins must be punished, but God has already punished them in the person of His own Son. Great are the wounds of thy sins, but precious is the balm of Christ's blood. Moses, in the Law, pronounces a curse upon thee because thou hast not observed all things written in the book of the Law, to do them; but Christ was made a curse for thee when He hung upon the tree. The handwriting was written against thee in the heavenly court; but that has been erased by the blood of Christ. Thy passion, then, O holy and gracious Christ, is my last and only refuge!”

—*Johann Gerhard, 17th Century*

“Isaac is a type of the Lord, a child as a son. For he was the son of Abraham, as Christ was the Son of God, and a sacrifice as the Lord, but he was not immolated as the Lord. Isaac only bore the wood of the sacrifice, as the Lord the wood of the cross. And he laughed mystically, prophesying that the Lord should fill us with joy, who have been redeemed from every corruption by the blood of the Lord. Isaac did everything but suffer, as was right, yielding the precedence of suffering to the Word. Furthermore, there is an intimation of the divinity of the Lord with [Isaac's] not being slain. For Jesus rose again after his burial, having suffered no harm, like Isaac released from sacrifice.”

—*Clement of Alexandria, 2nd Century*

“To speak more clearly of it, you should not take the cross of Christ to mean this or that wood on which Christ hung suspended; but the cross of Christ is the shame and the great indignity which Christ innocently suffered. When I lie in bed and am sick, or when a person is put to death by fire, water, or the sword because of his misdeeds, this is not the cross of Christ. But the shame and persecution endured for righteousness' sake is the cross of Christ. This is why true Christians must be dubbed heretics and evil-doers. They must be so condemned, despised, and judged by all that everybody wipes his feet on them.”

—*Martin Luther, 16th Century*

“To the wicked, the sight of the Lord carrying his own cross was indeed an object of derision. But to the faithful a great mystery was revealed, for the cross was destined to become the scepter of his power. Here was the majestic spectacle of a glorious conqueror mightily overthrowing the hostile forces of the devil and nobly bearing the trophy of his victory. On the shoulders of his invincible patience he carried the sign of salvation for all the kingdoms of the earth to worship, as if on that day he would strengthen all his future disciples by the symbol of his work and say to them ‘Anyone who does not take up his cross and follow me is not worthy of me.’”

—*St. Leo the Great, 5th Century*

“All the great groups that stood about the Cross represent in one way or another the great historical truth of the time; that the world could not save itself. Man could do no more. Rome and Jerusalem and Athens and everything else were going down like a sea turned into a slow cataract. Externally indeed the ancient world was still at its strongest; it is always at that moment that the inmost weakness begins. But in order to understand that weakness we must repeat what has been said more than once; that

it was not the weakness of a thing originally weak. It was emphatically the strength of the world that was turned to weakness and the wisdom of the world that was turned to folly.

In this story of Good Friday it is the best things in the world that are at their worst. That is what really shows us the world at its worst. It was, for instance, the priests of a true monotheism and the soldiers of an international civilisation. Rome, the legend, founded upon fallen Troy and triumphant over fallen

Carthage, had stood for a heroism which was the nearest that any pagan ever came to chivalry. Rome had defended the household gods and the human decencies against the ogres of Africa and the hermaphrodite monstrosities of Greece. But in the lightning flash of this incident, we see great Rome, the imperial republic, going downward under her Lucretian doom. Scepticism has eaten away even the confident sanity of the conquerors of the world. He who is enthroned to say what is justice can only ask:

‘What is truth?’ So in that drama which decided the whole fate of antiquity, one of the central figures is fixed in what seems the reverse of his true role. Rome was almost another name for responsibility. Yet he stands for ever as a sort of rocking statue of the irresponsible. Man could do no more. Even the practical had become the impracticable. Standing between the pillars of his own judgement-seat, a Roman had washed his hands of the world.”

—G.K. Chesterton, 20th Century

“Our father. We have killed him, and we will kill him again, and our world will kill him. And yet he is there. It is he who listens at the door. It is he who is coming. It is our father who is about to be born. Through Jesus Christ our Lord.”

—Frederick Buechner, 21st Century

+To Him Be All Glory, Honor, and Dominion, unto the End of the Age+

Panegyric of Our Lord's Passion

The Church Reflects on Good Friday

Pastor Fields

In our time of exile

Pastor Holowach

Dear Saints of Christ Lutheran Church,

These are difficult, sorrowful times for the people of God who long to return to the Lord's house and take their places in the assembly of the righteous. Why have these times come to us? Where is God in the midst of this?

Through the prophet Jeremiah, the LORD gives answer: "Because your guilt is great, because your sins are flagrant, *I have done these things to you*" (Jer 30:15).

Yes, it is the Lord God who sends plague and pestilence even to His own people. He asks, "Why do you cry out over your hurt?" (v15) as if to say, "Why are you puzzled by this? Have you not lived for the most part as though you had no God? Have you not taken My gifts, My provision, even My own loving sacrifice for granted? Have you not wedded yourselves to the world and adopted its pagan lifestyle, its hedonistic culture, and its self-serving, self-justifying worldview as your own? "Because your guilt is great, because your sins are flagrant, *I have done these things to you*" (Jer 30:15). Why? That you may repent...

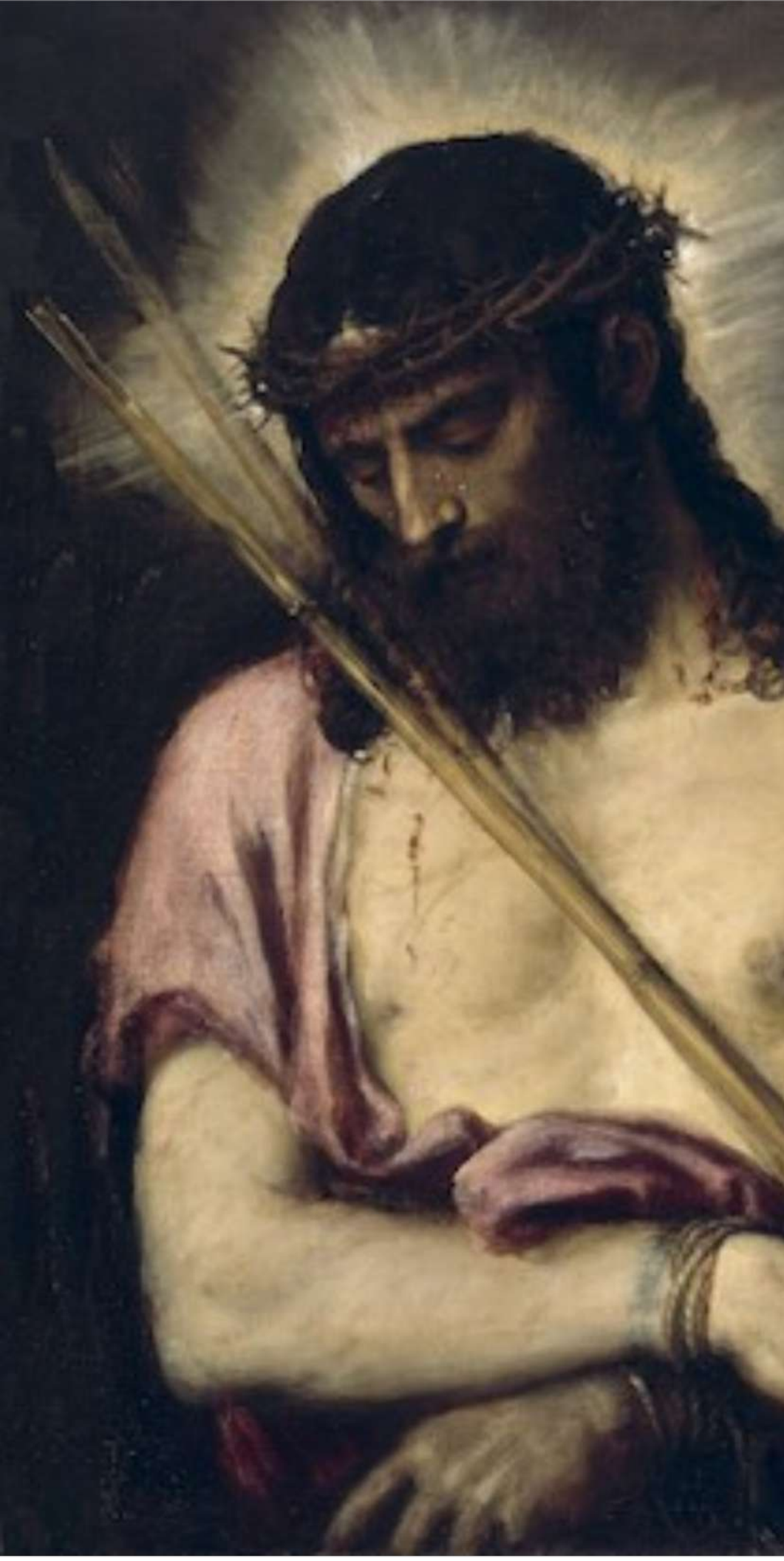
As sinners, we are never fully aware of our dependence on God and the gifts He gives until He takes them away. And take them away He does—FOR OUR BENEFIT. He is subjecting us to the most severe Lenten fast we will ever experience in our lives. He is allowing the plague to take away our health, our fortunes, our security—all those things we have placed our fear, love, and trust in, that we may turn our fear, love,

and trust back to Him. Most grievously, He has even forced us from our "homeland," our church, our communion, so that we now find ourselves in "exile," surrounded by our enemy. Ever since the fall into sin, we have lived in a world of hurt, and now we know it!

The LORD proclaims, "Your pain is incurable" (Jer 30:15), meaning we cannot save ourselves from the wages of sin, which is everlasting death. And so, whether by sword, plague, disease, famine, or other disaster, God provides these "gifts" to show us our helpless condition, that we may repent and turn back to HIS salvation, HIS forgiveness, HIS deliverance which He lovingly supplies in the benefits of Christ crucified and risen.

Indeed, if this year's Lent is the most severe we may ever experience, then how much more glorious will be this year's Feast of the Resurrection when we shall all be delivered out of this peril and gathered back into the courts of the Lord's house! For Christ IS risen, and in His victory, He has opened for us the way *back* to God, back to the "Church," back to that unending communion with Him and with one another for which we were created.

Immediately after showing us our sin and revealing His wrath, God declares, "I will restore health to you, and your wounds I will heal... Behold, I will restore the fortunes of the tents of Jacob and have



compassion on his dwellings; the city shall be rebuilt on its mound, and the palace shall stand where it used to be. Out of them shall come songs of thanksgiving, and the voices of those who celebrate. And you shall be my people, and I will be your God" (Jer 30:17-22).

Dear brothers and sisters in Christ. Do not be afraid, for though our sins be great, and God's wrath be fearful, yet the Father has poured out all of His wrath on Jesus, that you and I may be forgiven and gathered back from our exile in this fallen world to heaven for life everlasting. Keep this Lenten "fast" for however long it may last, and may it continually point you to the promise of deliverance, joy, new life, victory, and celebration on that day of resurrection when our Lord reveals His love and mercy in all its fullness and glory.

Peace be with you. God keep you in His care, give you strength to overcome the devil's lies and temptations to fear, and bring you at last to the Feast in His Kingdom that has no end.

Your fellow servant in exile,

Pastor Holowach ■



LUTHERANS RETURN TO SPAIN

— The Church Grows! —

Five New Members!

Last month five people, two youth and three adults, completed their catechesis and became communicant members of the Spanish Lutheran Church! What a celebration of God's goodness as He grows His Church through the proclamation of the pure Gospel!

Three adults spent four months meeting via Zoom to study the Luther's Small Catechism, the Bible, and the liturgy in Spanish. Three pastors—David, Alliance Pastor Isaac Machado and Spanish Pastor Felipe Lobo—took part in the teaching, both in person when they were in Madrid, as well as via the online platform Zoom, and therefore all three took part in the joy of their Confirmation service.

As well, one youth, Leonardo from Brazil, studied on-line with his home pastor in our sister church in Brazil. After completing his classes and examination by his pastor, he was confirmed in Madrid, where he currently worships.





And Noah studied with his dad, Missionary Pastor Lehman. After passing his exam with his dad and Pastor Garcia in Seville, he was confirmed into membership in San Pablo congregation in Seville.



And so what about COVID-19?

Like you and many of our brothers and sisters around the world, we are doing our part to follow our country's rules for quarantine in order to minimize the risk to others, still focusing on our Good and Gracious Lord daily.

Fortunately, the Spanish Lutheran Church is already using internet

platforms such as zoom and Facebook to communicate God's grace and forgiveness in Jesus to our many members who live in some 20 different cities around Spain. We thank God that we already have the systems in place

to deliver His Word that brings a peace that passes understanding in these difficult days.

David is using the platform Zoom to provide a Service of the Word last Sunday, from our living room. Before the service, he sent out the readings and hymns to everyone via their cell phones; as well he shared these documents on the computer screen so we were all able to easily follow the service, and receive God's rich gifts found in His Word.

Felipe, one of our Spanish pastors, is recording "40 Daily Devotions of God's Comfort", a resource from LCMS Disaster Response that has been translated into Spanish.

We've been using What's App, a common texting platform, to send out a daily Bible verse for over two years now. David added a Lenten devotion, and now Felipe sends his audio on the same platform--reaching all of our members in every corner, with compassion and hope, with God's faithful promises. ■



Dear Pastor Holowach, Pastor Fields, and Friends at Christ Lutheran,

¡Muchas Gracias! *Thank you for continuing to generously support God's work in His Church in Spain! As we finish the second week of Spain's quarantine, we are especially thankful for our connection with you, our brothers and sisters in God's family.*

One of our readings last Sunday was from Exodus 16, how God provided manna and quail for the complaining Israelites and David made quite a few comparisons between their new way of life wandering in the desert, and **our new way of life in quarantine**. We may be experiencing a scarcity of food and supplies like they did; we can't see what our lives will look like in the future; there is uncertainty and stress. "In both cases, an entire nation is in a serious situation, a radical life change that causes many questions and gives countless opportunities to complain." We know how the story goes...the Lord provided for the Israelites in His way, according to His plan. We, like them, need to (re-)learn, and then proclaim that **the Lord is the source of all good, the only source of life**.

We give praise to Him as He provides for us here in Spain, through you. **Not only does your gift provide for us, but also for your brothers and sisters in Christ who, during quarantine, receive the Gospel in the Word read, preached, sung and studied, as David uses online platforms to connect with them.** (See photos below).

Thank you for staying connected with us, #yourmissionaries, so we can stay connected with the community of believers here in Spain!

"But our reality as members of the Body of Christ is that we are free. Although we can still suffer from hunger or a virulent virus, we do not have to fear anything, because our freedom and eternal glory are already guaranteed. We return to daily dependence on the goodness of the Lord. We must learn to trust in the Lord and the means that He has chosen to keep us in the faith. For Israel, the manna of each new morning, for us, the Gospel in Word and Sacraments. Like Israel, we must live with our eyes on the promised Land, eating each day the Bread of Life that the Spirit gives us. Living like this, in freedom of faith, we will also be better prepared to love our neighbors and share the good news that has saved us."

Blessings to each of you and your loved ones as you live each day in Christ,

Pastor David and Shelee Warner
#yourmissionaries #lcms
www.lcms.org/warner

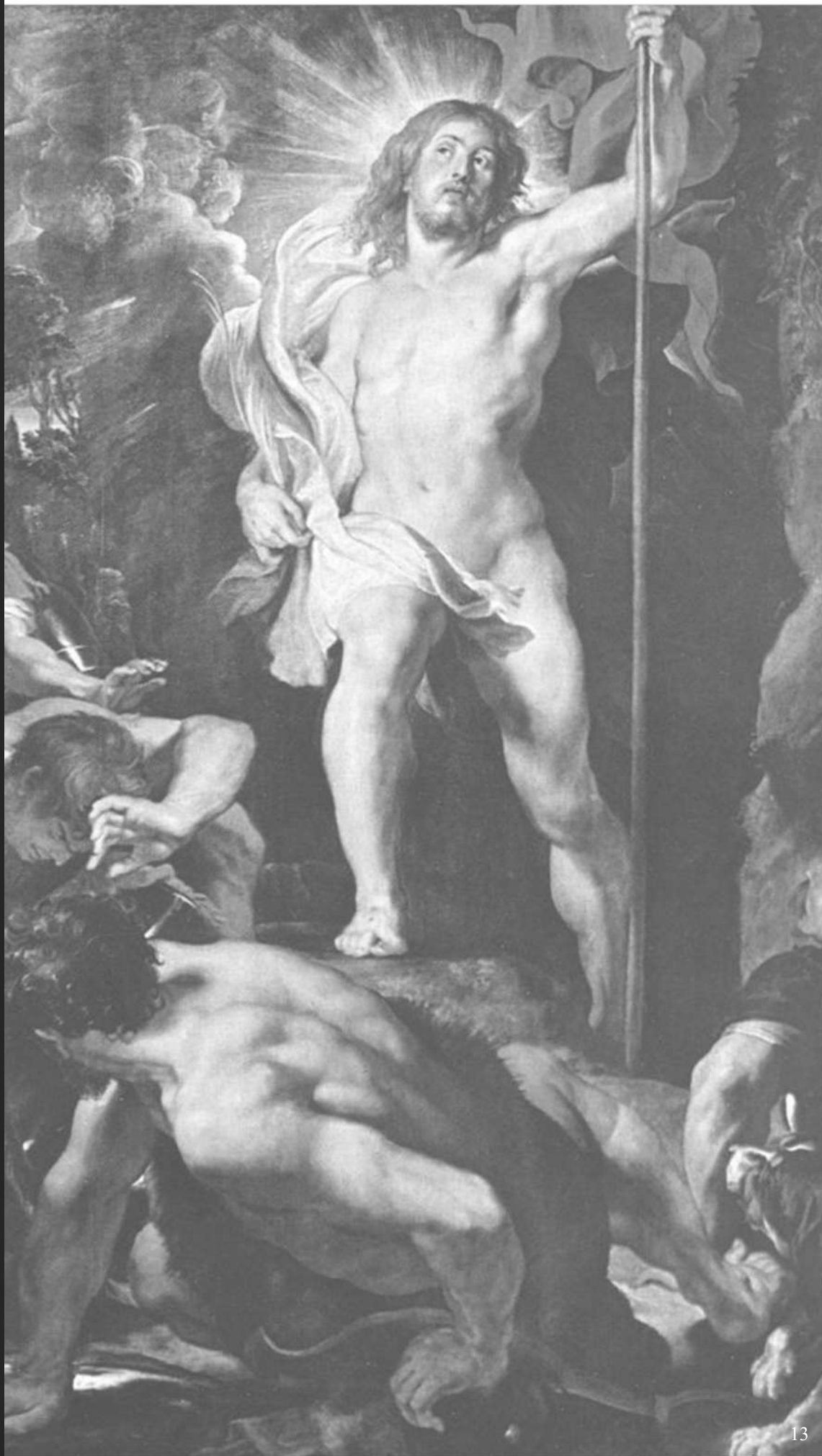


Continued from page 3.

the dead, and lives forever; there is more. We confess that in His crucifixion, He descended into the depths of Satan's power, into the heart of everything which would destroy mankind and creation; He descended into Hell, into death, into darkness, into nothingness. But by His Resurrection, He defeated these things. No longer does death reign, but life. No longer does destruction reign, but creation; no longer does Satan reign, but the Father in heaven.

What fear is there of death to one who knows that Christ has destroyed death? What fear is there of suffering to the one who knows that all such things are but birth pangs of the infinite beatitude which is even now being prepared for us? What fear is there of destruction when the God of creation has risen from the dead and lives unto all eternity? There is no fear, but only hope, Christian hope, which is not a dim, positive-thinking, but a steadfast confidence in the promises of God. Indeed, perhaps it is most of all the steadfast confidence in the promise that *'to the one who conquers will be given the tree of life.'*

Our God does not lie, and so both in living and dying, the Christian lives in peace, for he bears the promise of Christ's resurrection within the depth of his being. No grave shall hold us down, nor any hell consume us, nor any folly torment us. For we shall be raised, and *with what body I do not know, but I know that it will be as Our Lord's, for we will see Him as He is.* ■



Wisdom

from Pastor Fields...



I am often asked by atheist friends and Protestant brothers alike why we Lutherans, along with the rest of the Church throughout time, observes so many frivolous customs, such as painting eggs, mucking around with stuffed rabbits, setting up elaborate creches, or setting Christmas trees on fire during the season of Epiphany.

All of these have good, intellectual justifications that one could employ to preserve their observance, but to my mind, this lone aphorism is enough to justify all:

“If religion isn’t fun, you’re doing it wrong.”





Page 14: Creche, Hot Cross Buns, Easter Bunny, Easter Procession.
Page 15: Epiphany "Star Singers," Infant Baptism, Epiphany Tree
Burning, Palm Sunday Holy Water, *Opfer*, Easter Egg Tree. ■





endless song of praise— THE LITURGY

Sister Sara

The Salutation

Last month we learned that our trek through the ‘eternal song’ each week is really a reliving of the life of Christ through the liturgy. It begins with the Introit, when Christ “enters” among us, and continues on to the Kyrie and the Gloria, wherein we celebrate His Incarnation. What comes next is an easily overlooked dialogue between the pastor and the congregation... in fact, it is only two lines long:

“The Lord be with you.”
“And with thy spirit.”

This portion of the liturgy is properly called the *salutation*, for here we see the pastor greeting us (i.e., “saluting” us, per the Latin) with a blessing from the Lord. Naturally, being the sympathetic human beings that we are, we like to return the greeting, right? “May the Lord be with you, too, Pastor! I mean, specifically with your spirit. Maybe not your body... but definitely with your spirit!”

Obviously there is more to this greeting than meets the eye.

If we began the liturgy by celebrating Christmas, this next step in our journey continues to draw us through the life of Christ. It is helpful here to turn to the Gospel accounts, when we first see Jesus appearing after His childhood at the banks of the Jordan River.

Now fully grown, He lowers into the waters to be baptized by John; and immediately upon emerging from the waters, “Behold, the heavens were opened to Him, and He saw the Spirit of God descending like a dove and alighting upon Him. And suddenly a voice came from heaven, saying, ‘This is My beloved Son, in whom I am well pleased.’”

Throughout the Old Testament, the Lord anointed chosen men with His Spirit to carry out His divine will—to intercede for His people, to bear the Word of the Lord to them, to lead them and to sacrifice on their behalf. From Moses and Joshua, to King David, to the prophets of old, the Lord bestows His authority through the gift of His Spirit. And now, One who is greater than Moses has come, even God’s own Son, *the Chosen One*. To Him is given all authority on heaven and on earth, and that is depicted nowhere more clearly than when we see the Father bestow the Spirit upon Him at His baptism.

It is this Spirit of divine authority with which Jesus proceeds to carry out His office as Christ, the “Anointed One.” As the Christ, He reveals the wisdom of heaven to us sinners. As the Christ, He speaks to us from the very heart of Father and mediates with His Father on our behalf. As the Christ, He offers His own body to us that we might be united to God forever. The Spirit He bears is *integral* to the story of our salvation.

And is it that same Spirit that Jesus promises to the apostles (John 14) and with which He anoints them before His ascension (John 20:21-23, Acts 1:2). They carry on the work of Christ through their role as priests within His Church; and on through history, those who enter the Office of the Holy Ministry bear the authority of the Spirit to administer the gifts of God in Word and Sacrament to His people.

So you see, when the pastor turns and says to you, “The Lord be with you,” he is not simply offering you a pious-sounding “hello.” Rather, as the bearer of the Spirit of Christ, he is bestowing upon you the blessing of Christ Himself. He stretches out his hands in the age-old posture of prayer, beseeching the Lord to dwell with His people once more. This man you see bedecked in alb and chasuble is coming to you *in the stead and by the command* of the Anointed One, the Intercessor, to give to you the gifts of the Spirit—His very Word and Sacrament. And indeed, the Lord does come to dwell among us.

And so when we hear those words, we recognize the authority by which our pastor greets us, and we respond, “And with thy Spirit.” For it is not from Pastor Holowach’s or Pastor Fields’s own personal benevolence that we have any intercession with the Father, but from the Spirit of Christ which they bear. We stretch out our hands also, for our response, just as the pastor’s salutation, is a prayer that God give us His salvation through His Anointed One.

Palm Sunday is drawing near. It is on this day that we proclaim with the psalmist and with the Gospel writer, “Hosanna, blessed is He who comes in the name of the Lord!” As you utter those words this year, amidst these strange circumstances, perhaps alone in your room with naught but a webpage or a bulletin, remember the Salutation:

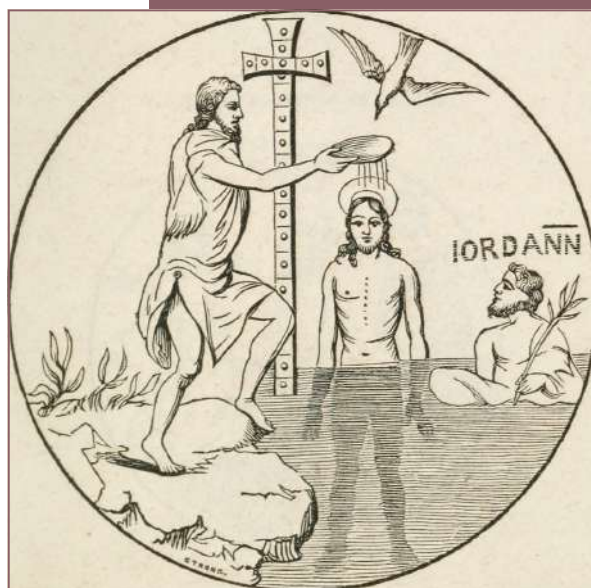
“He who comes in the name of the Lord” is coming to you now, with the gifts of the Spirit.

“He who comes in the name of the Lord” is praying for you to the Father, on your behalf.

“He who comes in the name of the Lord” is delivering the Word of the Lord to you.

Remember that Word, for He has said, “I will not leave you as orphans; *I will come to you*” (John 14:18).

And indeed, He has. ■



LENT

A Fast Like No Other

Sister Sara

COME UNTO ME, ALL YE
THAT LABOR AND ARE HEAVY
LADEN, AND I WILL GIVE
YOU REST. Matthew 11:28

PHONE
551
512
744
738



Lent is particularly ascetic this year... no more singing Happy Birthday at Sunday School opening, no more rabbit trail discussions at LifeLight, no more laughing our way through choir rehearsal. Most painfully, we have not even been able to kneel together at the altar to receive the Lord's Supper. Indeed, this fast is severe. But let us joy in our suffering, for what does a fast do, but teach us to *fix our eyes on Jesus*, as we have heard in our weekly vespers sermons this year. Fix your eyes on Jesus, dear Christians, for the fast will soon end. And on that day, we will come into His courts with singing, we will joy in our communion together, and we shall once more partake in the Marriage Feast of the Lamb, which has no end. ■

COME UNTO ME, ALL YE
THAT LABOR AND ARE HEAVY
LADEN, AND I WILL GIVE
YOU REST. Matthew 11:28

SCANDAL: Squeakad Propagandists
Claim Responsibility for
Coronavirus

Christ Lutheran Church
4423 I-55 N
Jackson, MS 39206
2 April 2020

To Members of Christ Lutheran:

Though the United States government and the World Health Organization are in agreement that the novel Coronavirus, known also as COVID-19, came from the eating of an exotic animal, perhaps a bat or a penguin, in Wuhan province, China, propaganda circulating within Squirrel media sources claim that they are, in fact, the masterminds behind this latest and most undesirable pandemic, proclaiming it ‘Our greatest weapon yet developed in fighting Christ Lutheran Church,’ giving full honor for its research and development to their beloved Chief Minister of Annoyance, Squirralaskus IV. Squirralaskus commented internally to Squeakad officials that he ‘conceived of this great sword of destruction, this true incisor of irritation, after noticing that eating the wires of the car of the Great Mean One [Pastor Holowach] was becoming less effective as He has begun parking in new locations where we have no established bases of operation.’ He continued in the same address, ‘It is my genius, mine alone which contrived so powerful a tool of nuisance! Such a hammer of headache!’

Other internal sources, commenting in secrecy, for fear of their lives, doubt the story that Squirralakus IV invented the virus, and believe that he is merely taking credit in order to gain a promotion. ‘He doesn’ t even have a lab coat’ noted one anonymous squirrel. ‘Can you even do evil genius science without a lab coat?’ The squirrel he was speaking to responded, ‘No, no you can’ t.’ A third replied, ‘What is science?’

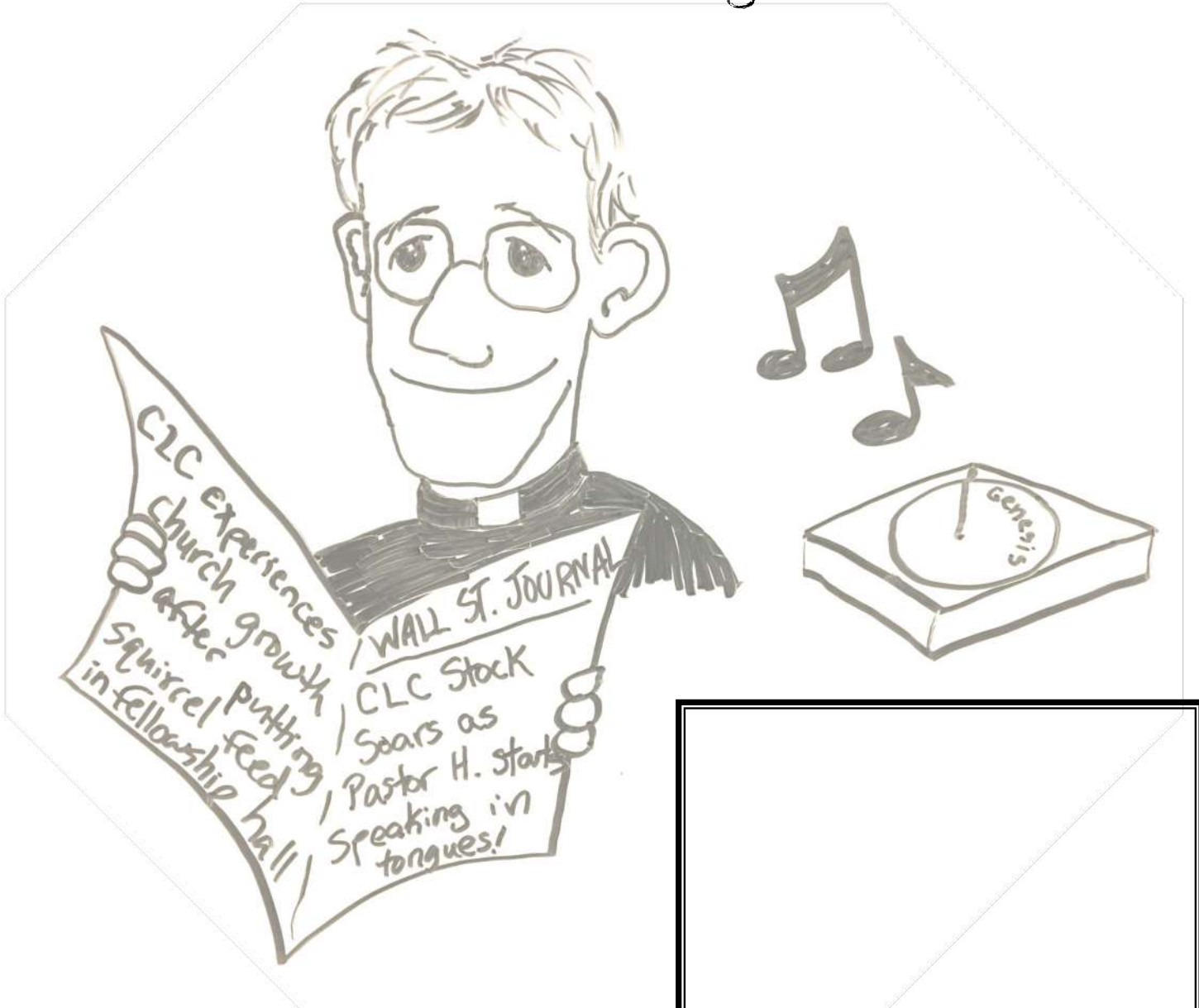
Regardless of the origin of the coronavirus, we, the staff of Christ Lutheran Church, wish you all good health and God’ s blessing.

-Supreme Allied Commander Pastor Fields

In the Service of our Fearless Leader

Pastor Holowach

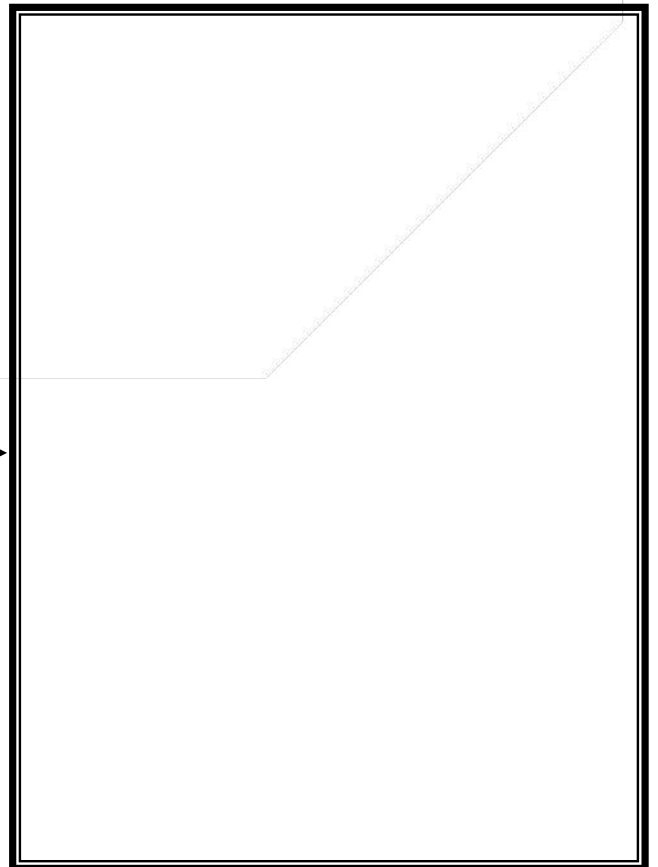
Coloring Contest!

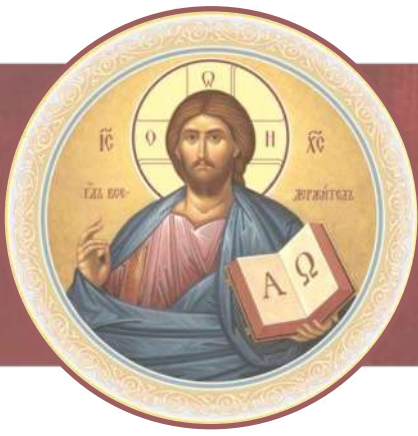


Color in Pastor Holowach above, or draw your own portrait of him here! Squeakad diplomats have promised to reveal the **secret location of their Great Squeak Statue** to the winner!

Send in your picture by May 1!

Thanks, Jonathan Kettler,
for your artistic inspiration!





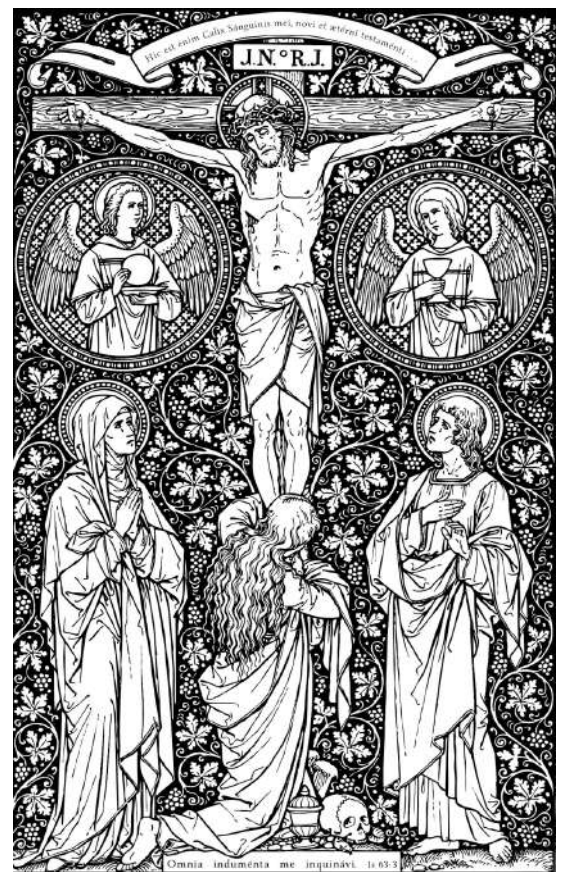
THIS MONTH

At Christ Lutheran



PALM SUNDAY

+ April 12 +
10:30 a.m.



GOOD FRIDAY

+ April 17 +
3:00 p.m.

NO OFFERING PLATE? NO PROBLEM!

Send your tithe to
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Visit
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and click the "Give" button at
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Artwork in This Issue:

Cover: *The Disciples Peter and John Running to the Sepulchre on the Morning of Resurrection*, Eugene Bernard, 1898.

Page 3: *Resurrection*, Peter Paul Rubens, 1611.

Page 6-7: *Le Calvaire*, Gustave Doré, 1877.

Page 9: *Ecce Homo*, Titian, c. 1558.

Page 13: *Resurrection*, Peter Paul Rubens, 1611.

Page 17: Dome Centerpiece, Baptistry at Ravenna, 454.



Christ Lutheran Church
On Facebook!

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Holy Week Services
Bulletins
Church Updates
Blog Posts
Devotions
And More!



THE FEAST OF THE RESURRECTION OF OUR LORD
+ April 19 +
10:30 a.m.

PASSION WEEK pictures



We may be far apart,
but we can celebrate together!

Show your CLC family how you are
celebrating Holy Week at home—
post your photos on the
Christ Lutheran Facebook page!



Saints' Days in April

- 4 St. Ambrose, Bishop and Confessor
- 6 Sts. Lucas Cranach & Albrecht Durer, Artists
- 10 St. Daniel the Prophet
- 16 St. Aaron, Brother of Moses, High Priest
- 17 St. Philipp Melanchthon, Confessor
- 20 St. Johannes Bugenhagen, Pastor
- 21 St. Anselm of Canterbury, Archbishop, Confessor
- 23 St. George, Martyr
- 24 St. Johann Walter, Kantor
- 25 St. Mark the Evangelist



April 2020

PRAYER FAMILIES and BIRTHDAYS

Roger & Marilyn Fuhrer

Events this month can be accessed online due to the state quarantine. Visit the Christ Lutheran Facebook page or go to ChristLutheranJacksonMS.org/LifeAtChrist!

Bill & Terry Gassett
9—Roy Kettler

5
FINAL SUNDAY OF LENT
10:30 a.m. Divine Service

6
*Sts. Lucas
Cranach &
Albrecht
Durer*

7
6:15 p.m. Elders' Meeting

8

9

St. Daniel

10

11

Allen & Sabrina Goodlett
16—Michael Martin

12
PALM SUNDAY
10:30 a.m. Divine Service

13

14
6:15 p.m.
Council Mtg.

15

St. Aaron
MAUNDY THURSDAY

St. Philipp Melancthon
GOOD FRIDAY
3:00 p.m.
Chief Service

18
HOLY SATURDAY

Haines Family
22—Cheryl Bodkin
22—John Rudsenske

19
FEAST OF THE RESURRECTION
10:30 a.m. Divine Service

20
St. Johannes Bugenhagen

21
St. Anselm of Canterbury

22

St. George

23

St. Johann Walter

24

St. Mark
25

Merina Hansen
25—Byron Tatum

26
EASTER I
10:30 a.m. Divine Service

27

28

29

30

Serving this month:
Elder—Eric Held

Sunday

Monday

Tuesday

Wednesday

Thursday

Friday

Saturday