

LIFE IN CHRIST

Receiving God's Gifts — Sharing God's Gifts

The Newsletter of Christ Lutheran Church, Jackson, MS

+ June 2020 +



About the Cover:

The Holy Trinity

José de Ribera

1635

Little is known about José de Ribera. He seems to have been born to a poor Spanish family of simple village craftsmen. After working various trades throughout Spain, he travelled to Italy, and eventually to Rome, where he was discovered to have significant artistic abilities. He was immediately put into an academy of fine arts, and trained in painting both religious and mythological themes. One of his most famous paintings is *The Trinity*, which in many ways differs from almost every other depiction of the Triune God in art. Perhaps most striking about this representation is the fact that the second person of the Trinity, the Son, is depicted as crucified. He is not shown in His glory, but in the depth of His humiliation. Moreover, the Father can be seen to be wearing a *capa*, a variation on our modern chausibles (the pancho looking thing pastors wear). This draws a relation between the heavenly Father, and the earthly priesthood and their pastoral ministry. Just as a good pastor should, God the Father is not only embracing His Son, but displaying Him for all the world to see, even as the dove of the Holy Spirit flows from His heart. The message is clear: Christ in His life revealed the Father to mankind, and now through the priestly ministry, the Father's Church reveals Christ and the Spirit to a lost humanity.

Life in Christ

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Table of Contents

4 Ordinary Time

6 Reopening... Phase 2!

8 A Living Sacrifice

10 Endless Song of Praise

12 St. Thomas Aquinas Teaches Us about
Fatherhood on Father's Day

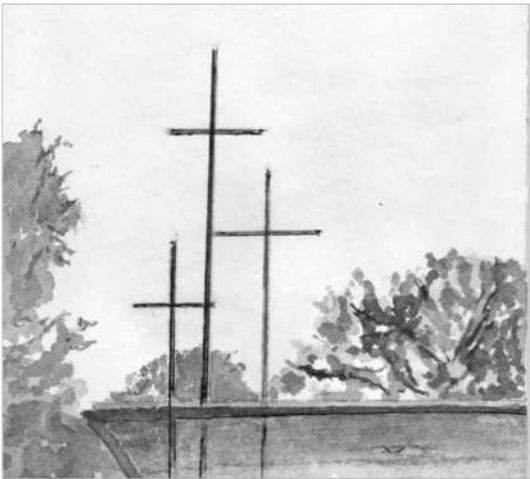
14 Writing Pictures

16 A Christ Lutheran Graduation Dive-By

18 Lutherans Return to Spain

21 Squirrel Attack: Update


22 This Month at Christ Lutheran





Ordinary Time

Pastor Fields



In the ecclesiastical calendar, that is the ‘Church Year’, the period between the beginning of Advent and the Feast of Trinity is known as ‘The Festival Season’. This is easy enough to understand, for this half of the year is filled with festivals. Whether it be St. Nicholas’ Day, Christmas, The Feast of Steven, Epiphany, Transfiguration, Ash Wednesday, The Lenten Season, Maundy Thursday, Good Friday, Holy Saturday, Easter Sunday, Ascension, Pentecost, or the Feast of the Celebration of the Orthodox Faith, all these fall in the ‘Festival Season,’ and are adorned with colors ranging from blue to purple to white to red.

Then we enter the other half of the year, dressed in the color green, and somewhat boringly called ‘Ordinary Time’, which seems to suggest that it is that time of the year, that half of the calendar, that has no celebrations; that is merely ‘ordinary.’

Yet by ‘ordinary’, the Church does not mean ‘normal’ or ‘humdrum’, but rather what the word *ordinary* itself means, that is, the time of *order*.

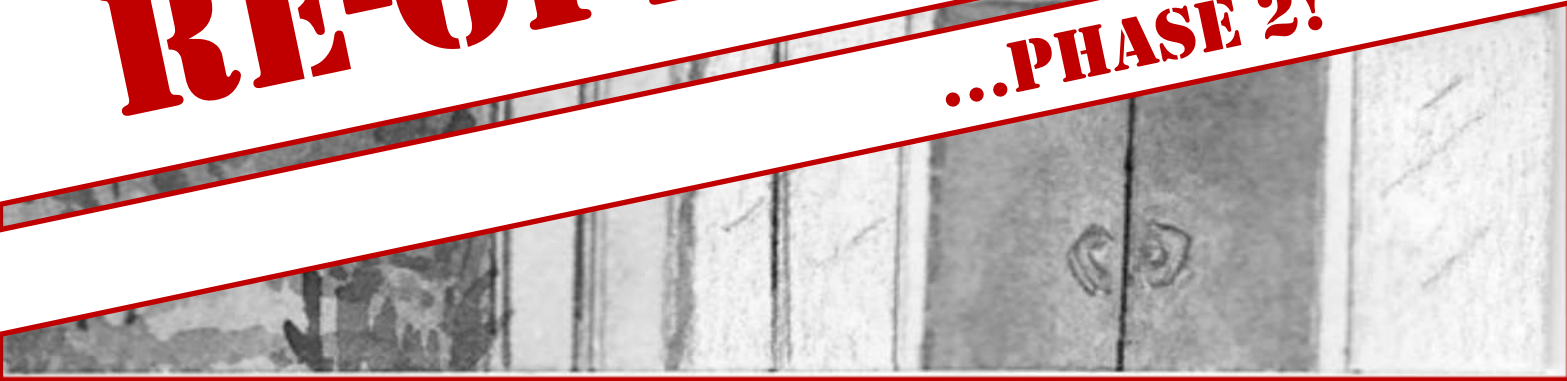
God created all things in the beginning according to His divine order, an order designed to produce beauty and joy. For half of the year, the ‘Festival Season’, we celebrate the various acts of God by which He restores to us this order for which He originally intended for us. We celebrate Christ’s coming; we celebrate His birth; His revelation, His fasting, His Passion, His crucifixion, His resurrection, His ascension. And having remembered how our God has revived His original order among us, first lost by sin, now won back again by the victory of Christ, we spend the rest of the year devoting ourselves to the teachings of Jesus, that wisdom which bestows upon our lives peace, that brings to the chaos of this life order.

The season of ‘Ordinary Time’ is given the color green for the same reason that the season of Spring and Summer shoot forth leaves and blades of green: it is a season of growth. So now, even as the trees and flowers and grasses grow, may we also grow, learning of the divine order bestowed upon us, once forgotten, but now regained by the works of Christ after the gray days of this age. Let us grow *in wisdom and in stature*, that we might walk with Him, *in the same manner in which He walked*. ■



RE-OPENING...

...PHASE 2!



"I was glad when they said to me, 'Let us go into the house of the Lord.'" (Ps. 122:1)

And indeed, today is a day of great gladness! Christ Lutheran Church is further opening its doors for worship!

Based on current data regarding the virus, combined with the recent CLC survey responses (thank you for your feedback!), the pastors and elders are beginning the next phase of our gradual reopening. We will hold two services weekly, one at **6:30 on Friday evenings**, and one at our regular **10:30 time on Sunday mornings**.

- For those who may be at higher risk or have other health concerns, **Friday** nights will be limited to twenty people, including staff. Strict social distancing, sanitation, and safe communion procedures will be observed, and any visiting before or after the service will take place outdoors. If you would like to attend on Friday night, please email Sister Sara so we can plan for your attendance.
- For those who are eager to return to the regular **Sunday** time, this service will be limited to fifty people in accordance with the Governor's current Executive Order, CDC, and State Health Department guidelines. The same safety precautions outlined for the Friday service will be implemented to ensure that we do not inadvertently harm one another in our enthusiasm to reconvene as a church family. Particularly, families will be asked to sit in designated locations, the offering plates will not be passed, and new measures will be taken in the distribution of communion to maintain social distancing and minimize risk of personal contact. Based on our attendance data during the months before the shutdown, current attendance data, and our recent survey results, it is highly unlikely we will attain the fifty person limit in the near future. However, if we do go over that number, plans are in place to accommodate overflow and maintain appropriate social distancing.

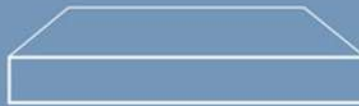
This plan will go into effect **Friday, June 12**, wherein we will be observing the Second Sunday after Pentecost. (To clarify, there will be **no more Wednesday services**).

We are doing what we can to make church a safe environment for our church family to come home to. However, if you are concerned about venturing forth, please do not feel compelled to come before you are ready. As we have said before, the Lord is eternally patient, and His Supper will be ready for you when you are safe to partake of it.

For those who remain at home, we will continue to stream our worship services, that you may join us from afar. Lord willing, we will be all reunited soon!

If you have any questions or concerns, please feel free to email me or one of the pastors. See you soon! ■

a living sacrifice



lcms stewardship ministry

The sin of the world is paid for. God's Law has been kept perfectly on our behalf. The prophecies have all been fulfilled. Jesus Christ has finished it all! And that, dear Christians, should fill us with complete confidence in our salvation. Since Jesus has finished all these things in His self-sacrifice, we can be fully certain our sins are forgiven, and we have everlasting life!

St. Paul wrote: "I appeal to you therefore, brothers, by the mercies of God, to present your bodies as a living sacrifice, holy and acceptable to God, which is your spiritual worship." (Rom. 12:1)

We hear the same teaching in 1 Peter. "As you come to him, a living stone, rejected by men but in the sight of God chosen and precious, you yourselves, like living stones, are being built up as a spiritual house, to be a holy priesthood, to offer spiritual sacrifices acceptable to God through Jesus Christ." (1 Peter 2:4-5)

It's the very thing Malachi foretold of the Lord, that He would come and purify His priestly people, that they may offer to Him an offering in righteousness. (Mal. 3:3)

So, what does this mean? In view of God's mercies – that is, because Jesus sacrificed Himself to make us pure, giving His entire self into death – Paul said that we are to sacrifice ourselves entirely to God, offering Him our whole lives. For our Savior did not give Himself for us in part. So, we do not give back to Him in part.

We don't offer ourselves to God just on Sunday mornings or Wednesday evenings, for example. Rather, we give Him our whole selves, all the time. We understand that offering ourselves to God as living sacrifices involves the giving of our time. It requires us to be faithful stewards of the time He has given us. Yes, it means we devote to our Savior all our time. Otherwise we are not sacrificing our whole lives.

You see, God both teaches us, and has graciously qualified us, to present ourselves to Him as living sacrifices – to live as His holy priests, who offer Him acceptable sacrifices through Jesus Christ, all day, every day, in our various callings.

In the passages from Romans and 1 Peter, we hear several examples of Christian self-sacrifice: serving, teaching, encouraging, giving, leading, showing mercy, living peaceably with others, submitting to governing authorities and those over us in the workplace, wives submitting to husbands, husbands honoring wives, showing compassion, and suffering patiently in doing good.

In all these things, and in all our other everyday activities, we sacrifice ourselves by using our time, not just for our own benefit, but also and especially for the well-

being of others. Work time, school time, exercise time, study time, mealtime, chore time, recreation and relaxation time, even sleep time – it’s all God’s gift to us to use for purposes that please and honor Him.

This challenges us to think about the way we spend our time, how we utilize our talents, and the way we spend our treasures. Whatever it is I’m doing, am I doing it “for the Lord”? (Col. 3:23) Am I presenting God a living sacrifice? Am I conducting myself as a holy priest, whose sacrifice is acceptable to God?

Because our Lord sacrificed Himself wholly for us, we offer ourselves wholly to Him as living sacrifices. This is following Jesus in self-sacrifice. By His saving mercy, yes, our sacrifice is acceptable to God. For the sake of Jesus’ finished work, God is pleased with us. ■



STEW POT

Nancy Teal

There are many reports of persons who have food insecurity these days. Despite the fact that we are not currently meeting as a group for Sunday school and services, we can still continue to help those in need. There is a bin in the fellowship hall where we will collect nonperishable foods.

We continue to care for our brothers and sisters less fortunate. ■





endless song of praise— THE LITURGY

Sister Sara

The Collect

Introit, Kyrie eleison, Gloria in excelsis, and salutation.

The next stop on our journey through the liturgy is a summary of all that has happened thus far: we have come to the *collect*.

Now, if you have brushed up on your church vocabulary, you may know that that word is pronounced KAH-lekt, not kuh-LEKT. However, despite our fancy church pronunciation, this liturgical word derives from the same idea conveyed by our normal English verb, to “collect.”

Let me explain.

You may find it unsurprising that Christians pray, and they especially pray a lot in the liturgy. The Church’s prayers can be broadly categorized into three kinds: 1) prayers for the Church, 2) prayers for the world, and 3) prayers for both the Church and the world together in the context of the Gospel. In the Kyrie, we ask for the Lord’s mercy upon His people (i.e., the *Church*); in the Gloria in excelsis, we echo the angels’ prayer of praise, thanking God for sending His Son to the *world*; and finally, here in the collect, all prayers for both the Church and world are collected together in a prayer which rightly orders them *in the context of the Gospel*. In order to understand this better, let’s take a moment to dissect the form of the collect.

The collects follows the pattern of the *berakah*, the Jewish prayer of blessing or thanksgiving. The *berakah* was (and still is) used frequently throughout Jewish daily life, framing each activity in the constant awareness of God's divine goodness. Our collect, informed by the *berakah*, follows this general outline:

1. **Invocation**
2. **Statement of Motive**
3. **Supplication**
4. **Conclusion**

In the **invocation**, we address God by a name which pertains to the character of the overall prayer. For example, if we are seeking strength in times of affliction, we might address Him as "Almighty God"; if we need forgiveness in our times of weakness, we might call upon Him as our "Gracious Savior."

The **statement of motive** is where we delineate our reason for coming to God. To put it bluntly, this is where we tell Him why we have the gall to address the Supreme Eternal Deity. As Luther would say, we "rub His promises in His ears." We are sinful men who should have no reason to think God cares about us, *except that He tells us He does*. So, as a reminder not only to God (since He already knows), but also to us ourselves, the statement of motive declares what He has done and who He is, that He would answer our prayer. For example, if we are in distress, we may say, "You have commanded us to call upon You in every trouble." If we wish to understand His Word, we could say, "You have caused all Holy Scriptures to be written for our learning." No matter why we are calling upon God, this statement stands to remind us of our relationship to Him.

Next comes the **supplication**, which is the petition of our prayer. In the supplication, we ask God for the concern that is presently driving us to Him: "Guide and govern Your Church by Your Holy Spirit"; "Guard our hearts against the snares of the evil one"; "Deliver our nation from wickedness and bloodshed." These petitions can be quite general, like asking that God save His Church, or deeply personal, even specifying the names of the suffering or laying our emotions bare before God. He *wants* to hear the cries of His people, and we know that He will answer according to His good and gracious will.

Lastly, we **conclude** our prayer, always in the name of our God. Many times we invoke the name of the Trinity ("for You [the Son] live and reign with the Father and the Holy Spirit, one God, now and forever"). Often, we simply pray in the name of Jesus, who is our intercessor with the Father, saying, "through Jesus Christ, our Lord." We end with the word "amen," which means, "yes, yes, let it be so."

The collect/*berakah* pattern is helpful to know and practice in our daily life, because it helps us to give shape and form to the groanings of our heart, which are oftentimes quite hard to express. But more importantly, it frames all our deepest longings in the context of who God is and what He has done for us. It places us in the heart of the Gospel... *which is exactly where the people of God should be*.

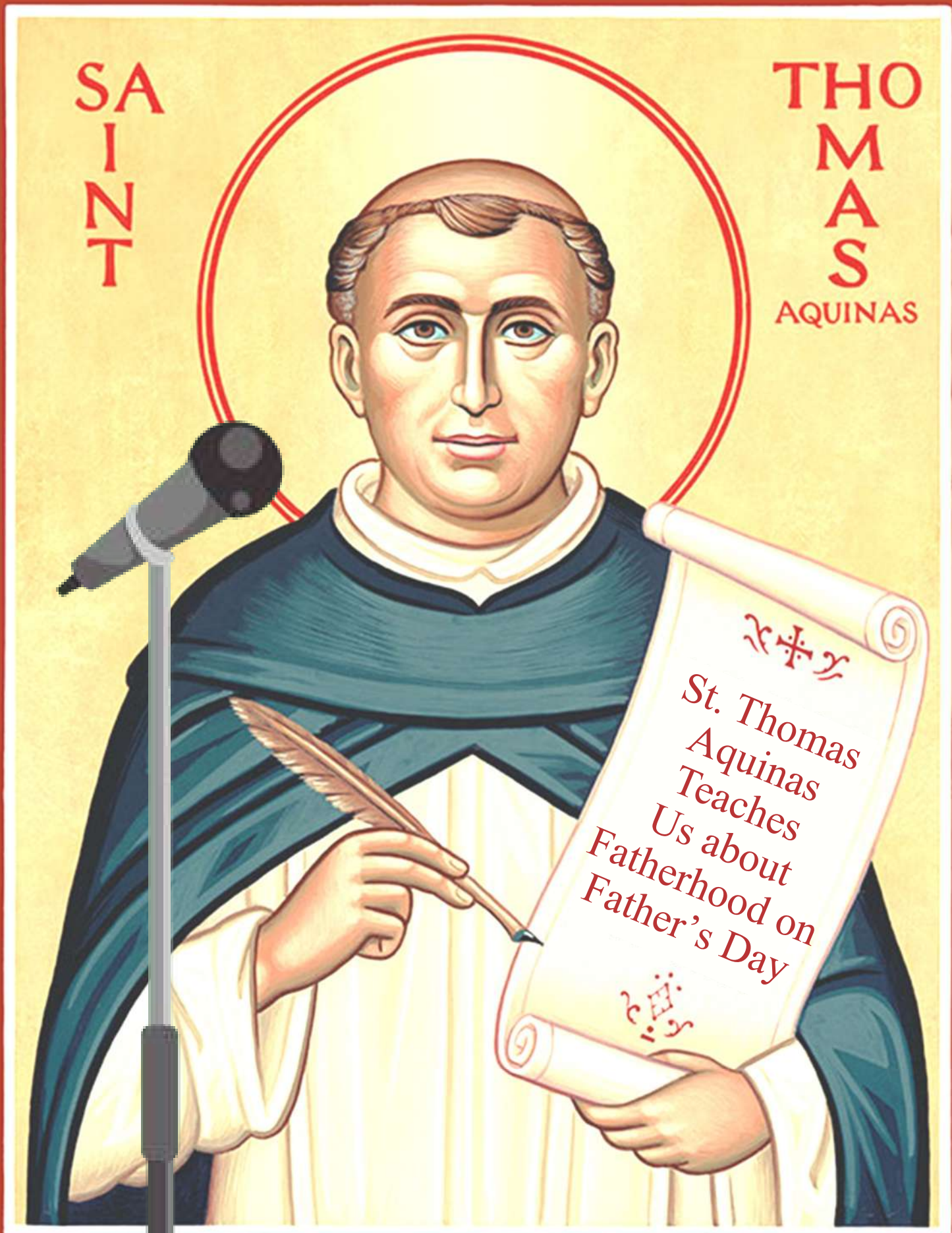
And so, it is preeminently appropriate that, after praying for the Church and the world, we come to the moment in the liturgy when we focus all our prayers within the context of the Gospel—by means of the *collect*. You might have noticed that the Collect of the Day changes from week to week; this is because our readings change from week to week as we march through the Church year. The Collect of the Day, aptly placed directly before those readings each Sunday, reflects them within its collect form. Simultaneously, it looks backwards in the liturgy, summarizing all our prayers thus far, and it looks forwards to the readings for the day, framing our prayers within that Scriptural theme. It collects all our supplications and orders them rightly according to the Gospel.

So, next time you come to that funny prayer before the Scripture readings, look for the collect form, remembering that in it, all prayers on heaven and earth come together to place you and all the Church within the heart of *who God is and what He has done for you*. ■



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AQUINAS



✠✠✠
St. Thomas
Aquinas
Teaches
Us about
Fatherhood on
Father's Day
✠✠✠

Q: So, St. Thomas, if I may call you that, Father's Day is coming soon, and I thought I might ask you your thoughts on the subject. Tell me, is it proper to refer to our dad as 'father'?

A: I answer that, the proper name of any person signifies that whereby the person is distinguished from all other persons. For as body and soul belong to the same nature of man, so to the concept of this particular man belong this particular soul and this particular body; and by these is this particular man distinguished from all other men. Now it is paternity which distinguishes the person of the Father from the other persons. Hence this name *Father* whereby paternity is signified, is the proper name of the person of the Father.

Q: That is very interesting. Some couples these days, in the style of modern urban parenting, prefer to have their children refer to them by their given names, and not by the titles 'Mommy' or 'Daddy' or 'Father.' What are your thoughts on this?

A: A name is applied to that wherein is perfectly contained its whole signification, before it is applied to that which only partially contains it; for the latter bears the name by reason of a kind of similitude to that which answers perfectly to the signification of the name; since all imperfect things are taken from perfect things. Hence this name *lion* is applied first to the animal containing the whole nature of a lion, and which is properly so called, before it is applied to a man who shows something of a lion's nature, as courage, or strength, or the like; and of whom it is said by way of similitude. Now it is manifest from the foregoing that the perfect idea of paternity and filiation is to be found in the name *Father*.

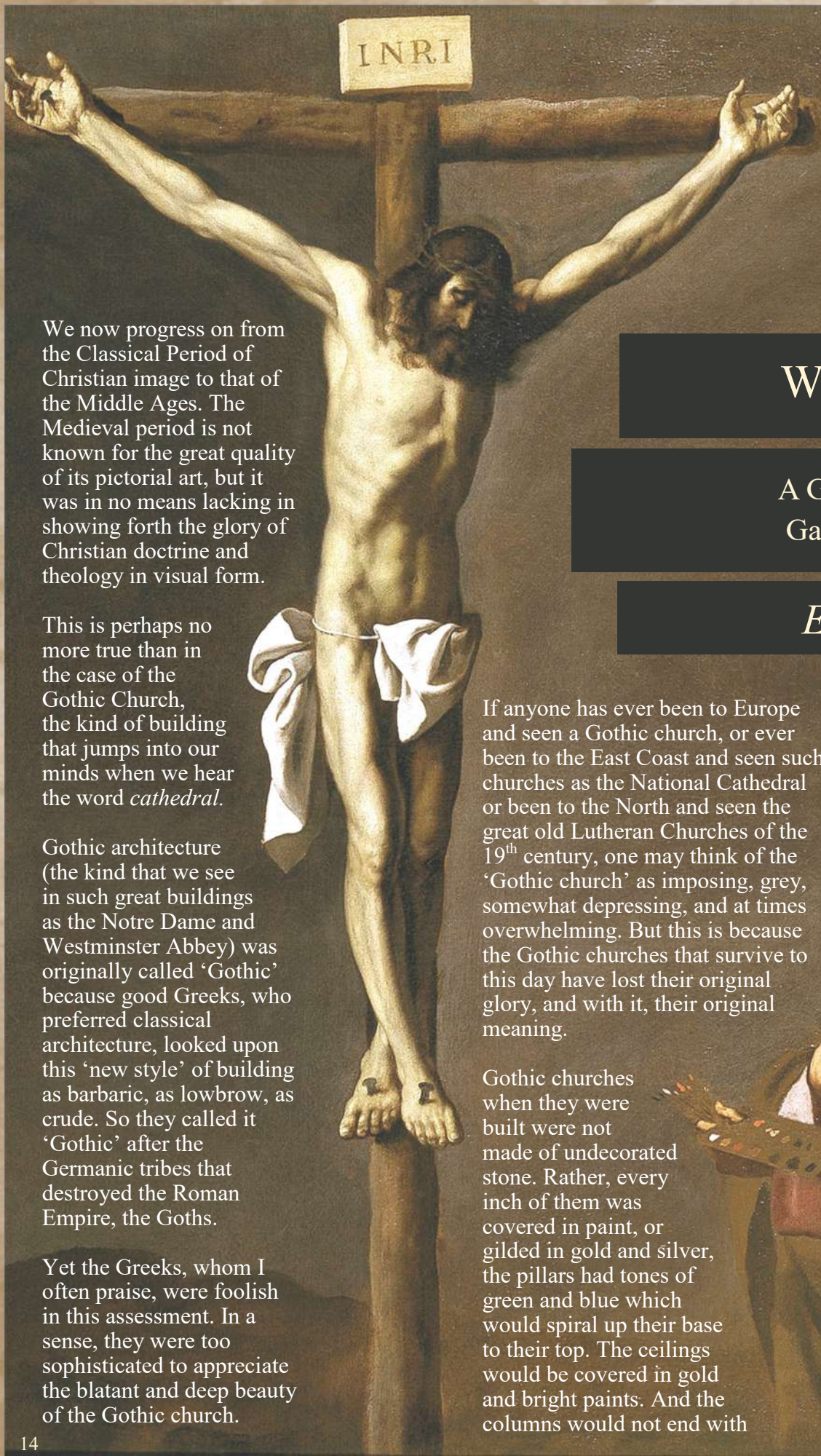
Q: Now that you explain it, it is all so obvious. One last question, many family men think that they know it all, that they don't need to ask for directions or read instructions before assembling an Ikea table, as if they were the 'be all, end all' of everything. How do you respond to this attitude among "today's dad"?

A: As in all creatures there exist a first and a secondary principle, so also in the divine Persons, in Whom there is no before or after, is formed the principle not from a principle, Who is the Father; and the principle from a principle, Who is the Son. Now in things created a first principle is known in two ways; in one way as the first principle, by reason of its having a relation to what proceeds from itself; in another way, inasmuch as it is a first principle by reason of its no being from another. Thus, therefore, the Father is known both by paternity and by common spiration, as regards the persons proceeding from Himself. But as the principle, not from a principle, He is known by the fact that He is not from another; and this belongs to the property of innascibility, signified by the word *unbegotten*. He imports universal authority, or also His plenitude as the source of all.

Q: Very fascinating, but I have the feeling that we are not speaking about the same kind of father. You seem to be talking about God the Father Almighty. Who is it that you are talking about?

A: I Am.

Well, Mr. Saint Thomas Aquinas, it has been a pleasure! We look forward to the next time that we can chat about interior decorating and the Beatific Vision. ■



We now progress on from the Classical Period of Christian image to that of the Middle Ages. The Medieval period is not known for the great quality of its pictorial art, but it was in no means lacking in showing forth the glory of Christian doctrine and theology in visual form.

This is perhaps no more true than in the case of the Gothic Church, the kind of building that jumps into our minds when we hear the word *cathedral*.

Gothic architecture (the kind that we see in such great buildings as the Notre Dame and Westminster Abbey) was originally called 'Gothic' because good Greeks, who preferred classical architecture, looked upon this 'new style' of building as barbaric, as lowbrow, as crude. So they called it 'Gothic' after the Germanic tribes that destroyed the Roman Empire, the Goths.

Yet the Greeks, whom I often praise, were foolish in this assessment. In a sense, they were too sophisticated to appreciate the blatant and deep beauty of the Gothic church.

Writing Pictures

A Guided Tour through a Gallery of Christian Art

Eden on Earth

Pastor Fields

If anyone has ever been to Europe and seen a Gothic church, or ever been to the East Coast and seen such churches as the National Cathedral or been to the North and seen the great old Lutheran Churches of the 19th century, one may think of the 'Gothic church' as imposing, grey, somewhat depressing, and at times overwhelming. But this is because the Gothic churches that survive to this day have lost their original glory, and with it, their original meaning.

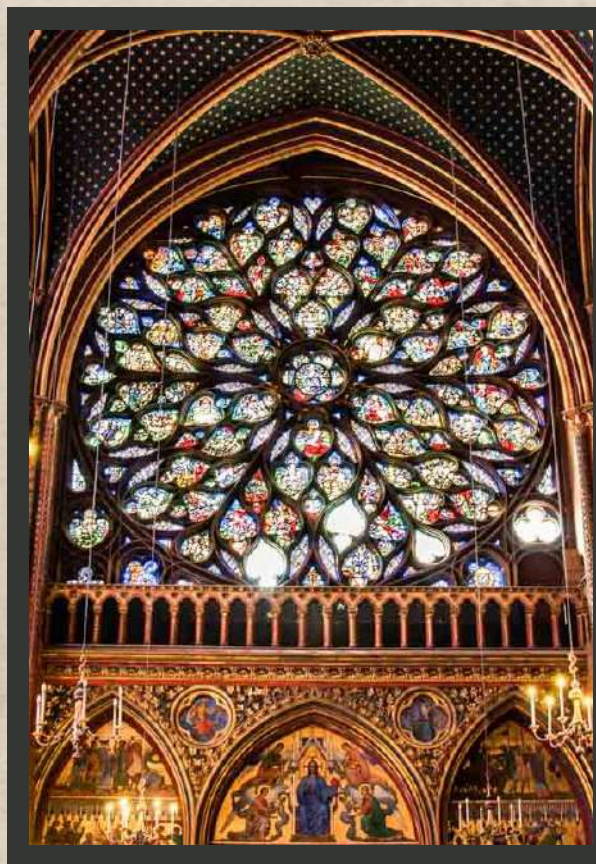
Gothic churches when they were built were not made of undecorated stone. Rather, every inch of them was covered in paint, or gilded in gold and silver, the pillars had tones of green and blue which would spiral up their base to their top. The ceilings would be covered in gold and bright paints. And the columns would not end with

a flat surface, but 'spring' out into the many arches that made up the vaulted ceiling.

This was for a reason. The Gothic church was meant to represent the Garden of Eden, and its many colors showed forth the botanicals of paradise. The vaulted roof represented the branches of the primordial trees of that earthly heaven, and the altar in the middle of the Church represented the Tree of Life, for there did man worship, and have eternal life given to him, even as did Adam and Eve.

The 'stained glass rose window' for which Gothic churches are famous were part of this image as well, as when the sunlight shewn through them, the shadow they cast looked like the shapes cast upon the ground of a forest through the leaves of the trees.

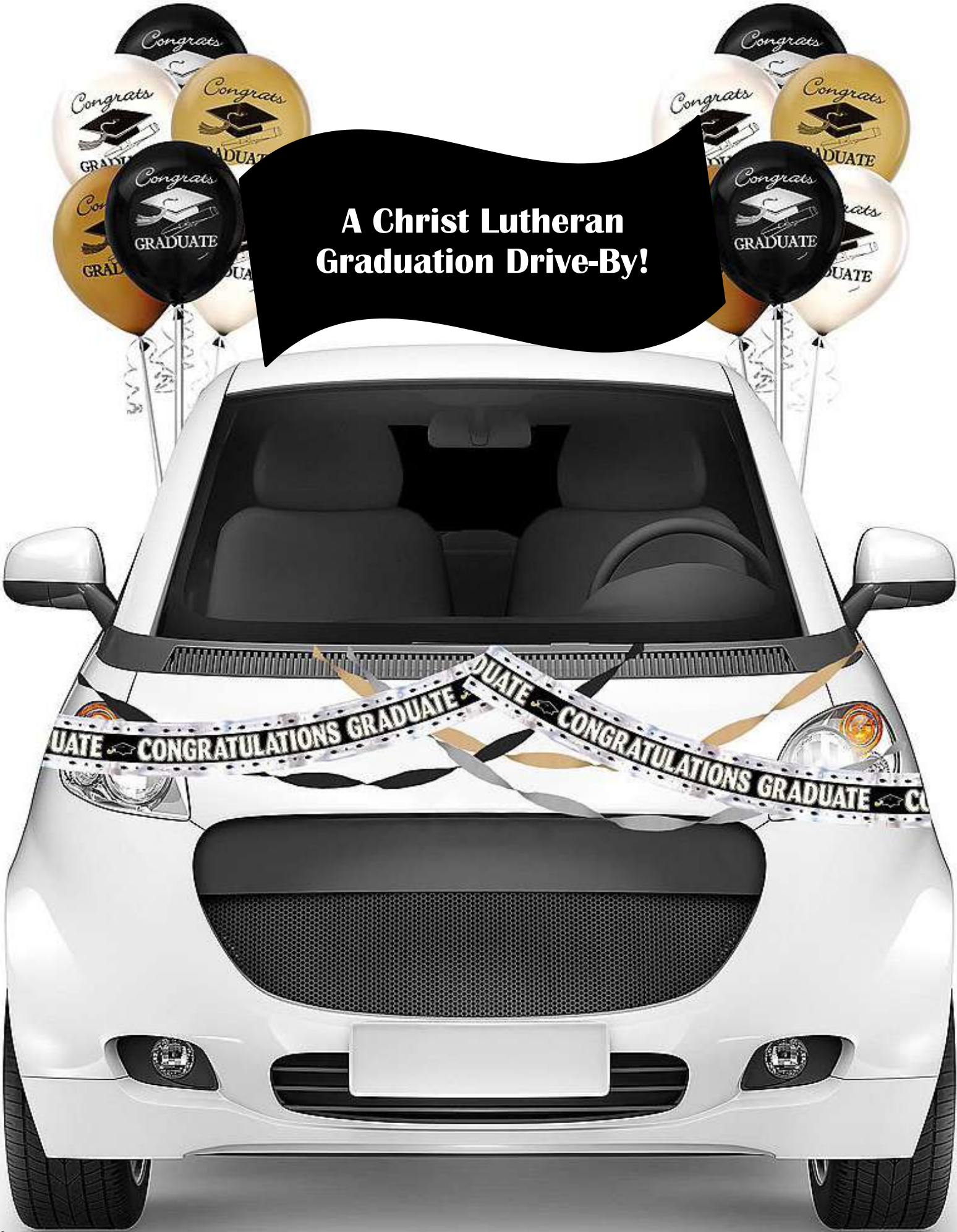
Finally, Gothic churches are all 'cruciform', that is, shaped like a cross. This is to show that paradise is only restored through the Passion and blood of Christ, and that in the suffering and death of the Son upon the cross, paradise is restored to us.



Even in the most barbaric of times, that period that scholars call the 'Dark Ages', the Church continued to produce the greatest beauty the world had ever seen in the form of images that could be read, that is, in the form of visions which held deep meaning. ■



**A Christ Lutheran
Graduation Drive-By!**

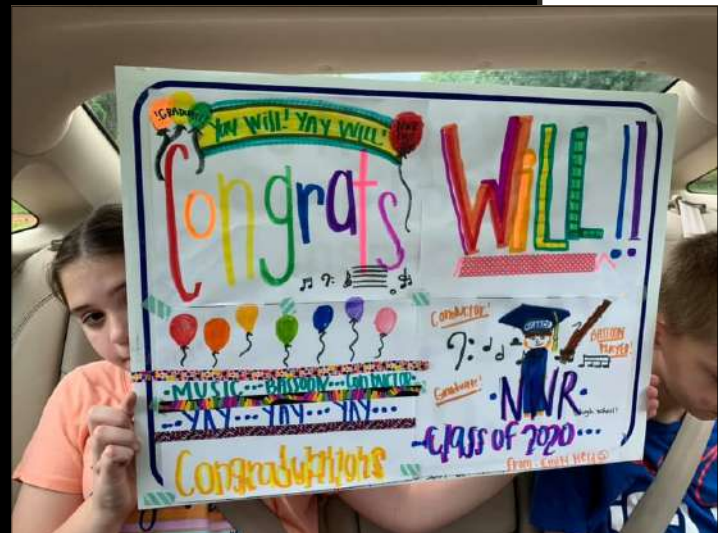


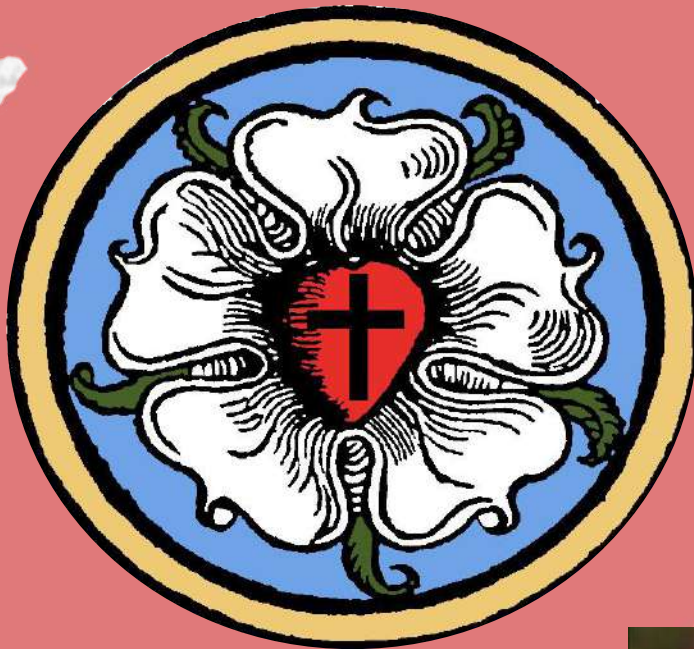


Christ Lutheran is proud of its most recent graduate—Will Nelson! He graduated from Northwest Rankin High School on May 13, and though the pandemic may have kept his church family from attending the ceremony, nothing could keep them from celebrating! Through drizzle and rain, the cars lined up for a congratulatory parade, honking wildly and waving signs.

God's blessings on your future endeavors, Will!

Special thanks to Sabrina Goodlett for coordinating this celebration! ■





Mario Graduates from Seminary!

For the last two years, Mario Caballero has been studying at Concordia Seminary--The Reformer, our Spanish language seminary in the Dominican Republic (DR). Mario is from a small town just south of Sevilla. He became a member of the Spanish Lutheran Church and San Pablo Congregation in 2017. He was able to attend the Seminary on a scholarship and the congregational offerings of the Church here in Spain have helped him with various costs over the past two years, including his air travel.

After taking a short break in Spain over the summer, Mario has the great opportunity to complete a nine-month vicarage at Zion Lutheran Church in Detroit, Michigan, under Rev. Mark Braden.

Because of CV-19, the May graduation ceremony in the DR is delayed until at least September. To help Mario celebrate now Pastor Machado put together a



great video of well wishes and congratulations from members. We look forward to the time when Mario will be serving here in Spain!

Lutherans return to

Spain

Mercy in Action

As the CV-19 restrictions continue in Spain, the leadership team was aware that some of our church members had been out of work for many weeks and were experiencing financial hardship. This included several newly arrived refugees from Venezuela. The Spanish pastors, Church board members and missionary pastors gathered via zoom to discuss options and decided to create a Mercy Fund and appeal to the members to donate to a

special mercy offering in addition to their regular church offerings. Gifts from the Mercy Fund would be given to other members experiencing difficulties. A committee of members from across Spain was convened to receive and evaluate requests.

Thanks be to God, members were moved to donate immediately and the Mercy Fund has already helped two families! We look forward to seeing how the Lord will use this Fund to show mercy to many more.



Attention: Educators & Parents

We would like to get your ideas about **online education**! I don't think its been a favorite of anyone, but when you go back to meeting in person in classrooms, we will continue to serve 30% of our members via online technology. How do we build a **community of faith for our youth**? How can we provide **Sunday School** and create a **youth group** for adolescents? How do we have fun and play games, and study the Word and worship?

Tell us what worked best for you and help us brainstorm ways to engage our youth over the internet. I would like to compile your ideas so that we could use them in future planning sessions with pastors and lay teachers here.

Can we talk this summer? Email me at pastorwarner@outlook.com, let me know when you would have a bit of time to chat, and I'll call you using VOIP technology! (We are 6 hours ahead of the East Coast time zone, so your morning or early afternoon would work best for me). *Thanks so much for partnering with us!*

Time for a Despidida... Saying Goodbye

Kayla Hoem, Globally Engaged Outreach

Kayla has finished her three years of serving in Spain as a GEO, or short term missionary. She has been living in Sevilla, but serving the entire Spanish Lutheran Church through her communication efforts. She has strengthened our Face book and Instagram presence as part of our gospel outreach, and has increased our communication of weekly events to our members. She was instrumental in starting the live stream of the Divine Service in Sevilla long before CV-19 made it a necessity, as well as recorded guest presenters at Foro and Assembly meetings. She also experimented with an English Conversation group at the church location in Sevilla. The pastors have been dividing up her many responsibilities—she will be missed when she is gone!



Please pray...

- For the travel plans of Mario and Kayla—who both are waiting for CV-19 restrictions to be lifted so that they can go home! Mario to return to Spain and then on to the USA this fall, and Kayla home to Minnesota.
- For the Annual Spain FORO which will be held June 13th via the Internet. This is our annual planning meeting and the leadership here in Spain has been working for several months assessing and preparing for this online meeting with partners.
 - That God would bring all the right partners to the meeting
 - That we would not have any internet issues and the meeting would run smoothly
 - That there will be great conversation with good questions to guide plans for the next five years of LCMS Missions with the Spanish Lutheran Church

Muchas gracias!

***Thank you for your support, your prayers, your gifts
that God uses to build His Church in Spain! ■***

TERROR: Squeakads Exhibit Gruesome Threat
to Our Fearless Leader!

Christ Lutheran Church
4423 I-55 N
Jackson, MS 39206
29 May 2020

To Members of Christ Lutheran:

After a month of seeming silence, the wicked Squirrel dynasty has made a vicious threat against the well being of Pastor Holowach' s car not long after his return from a well-earned break.

Having hoped that peace may be upon the horizon, officials at Christ Lutheran have been forced by this latest display of belligerence to accept that no end of hostilities between the barbaric Squeakads and our Fearless Leader' s car is in sight.

Early on Friday morning, Holowach came into his office in the calm of the morning only to be welcomed by what seemed to be wiring and auto-parts from his car, placed within what could only be called a strange 'altar to the squirrel king' . An ominous and threatening note accompanied this uninvited gift, saying nothing else but "We know where you park."

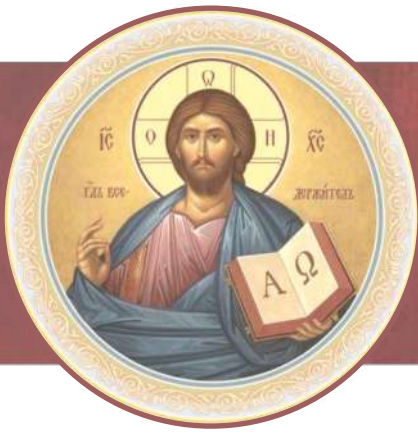
We have no choice but to stand strong, even in these trying times, against this most wily opponent, and save the Holowach!

May Our Fearless Leader Live Forever!



-Supreme Allied Commander
Pastor Fields

In the Service of our
Fearless Leader



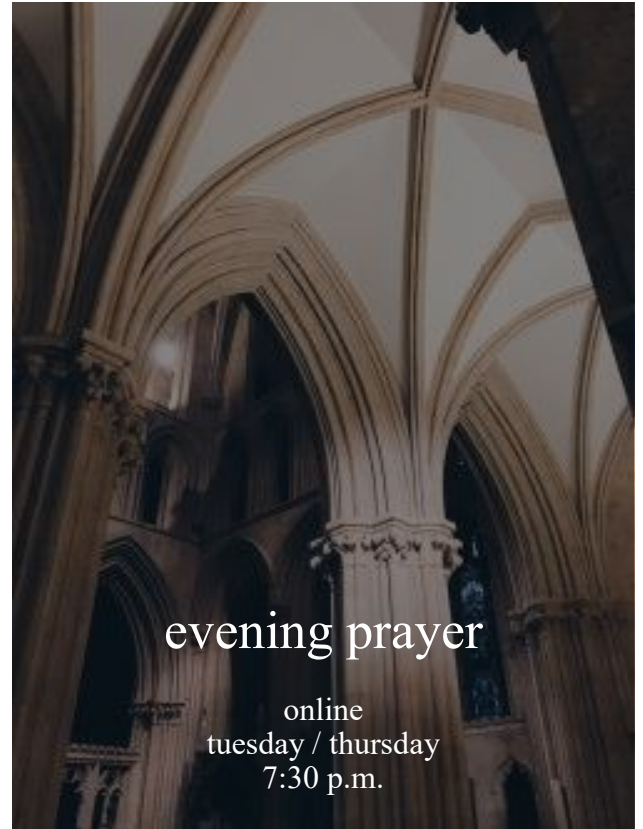
THIS MONTH

At Christ Lutheran



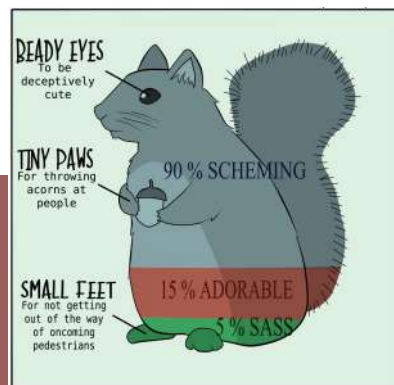
Saints' Days in June

- 1 St. Justin Martyr, Martyr
- 2 St. Blandina of Lyons, Martyr
- 5 St. Boniface of Mainz, Missionary to the Germans
- 11 St. Barnabas, Apostle
- 12 The Ecumenical Council of Nicaea, AD 325
- 14 St. Elisha, Prophet
- 24 The Nativity of St. John the Baptist
- 25 Presentation of the Augsburg Confession
- 26 St. Jeremiah, Prophet
- 27 St. Cyril of Alexandria, Bishop & Confessor
- 28 St. Irenaeus of Lyons, Bishop and Martyr
- 29 Sts. Peter & Paul, Apostles



evening prayer

online
tuesday / thursday
7:30 p.m.



Artwork in This Issue:

Cover: *The Holy Trinity*, José de Ribera, 1635.

Page 6: *Christ Lutheran Church*, Marion Wassum.

Page 10: Icon of St. Thomas Aquinas.

Page 14: *St. Luke Painting the Crucifixion*, Francisco de Zurbaran, c. 1650.



**FRIDAY
DIVINE SERVICE**

6:30 p.m.

20 people

Contact Sister Sara so
we can plan for your
attendance!

See you soon!



**SUNDAY
DIVINE SERVICE**

10:30 a.m.



Christ Lutheran Church
On Facebook!

Find...

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- Bulletins
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HOLY TRINITY

+ June 7 +

June 2020

PRAYER FAMILIES and BIRTHDAYS	Sunday	Monday	Tuesday	Wednesday	Thursday	Friday	Saturday
Pastor & Susan Holowach 1—Celia Weidner 2—Parker Haines 4—Jake Everly 5—Beulah Nunnery	Serving this month: Elder— Chris Burkhalter	1 <i>St. Justin Martyr</i>	2 <i>St. Blandina</i> 6:15 p.m. Elders' Meeting	3 6:30 p.m. Divine Service	4	5 <i>St. Boniface</i> 6:30 p.m. Divine Service	6
Mary Holowach 13—Sabrina Goodlett	 FEAST OF THE HOLY TRINITY 10:30 a.m. Divine Service	8	9 6:15 p.m. Council Mtg.	10	11 <i>St. Barnabas</i>	12 6:30 p.m. Divine Service	13
Hugh & Becky Hunt	PENTECOST II 10:30 a.m. Divine Service <i>St. Elisha</i>	15	16	17	18	19 6:30 p.m. Divine Service	20
James Jarratt 22—Brian Atchley 22—Joan Cowards 24—Joshua Landrum 26—Parker Ramsey	PENTECOST III 10:30 a.m. Divine Service	22	23	24 <i>Nativity of St. John the Baptist</i>	25 <i>Presentation of the Augsburg Confession</i>	26 <i>St. Jeremiah</i> 6:30 p.m. Divine Service	27 <i>St. Cyril of Alexandria</i>
Steve Jeffcoat 30—Becky Hunt	PENTECOST IV 10:30 a.m. Divine Service <i>St. Irenaeus of Lyons</i>	29 <i>Sts. Peter & Paul</i>	30	Events this month can be accessed online due to the state quarantine. Visit the Christ Lutheran Facebook page or go to ChristLutheranJacksonMS.org/LifeAtChrist!			