

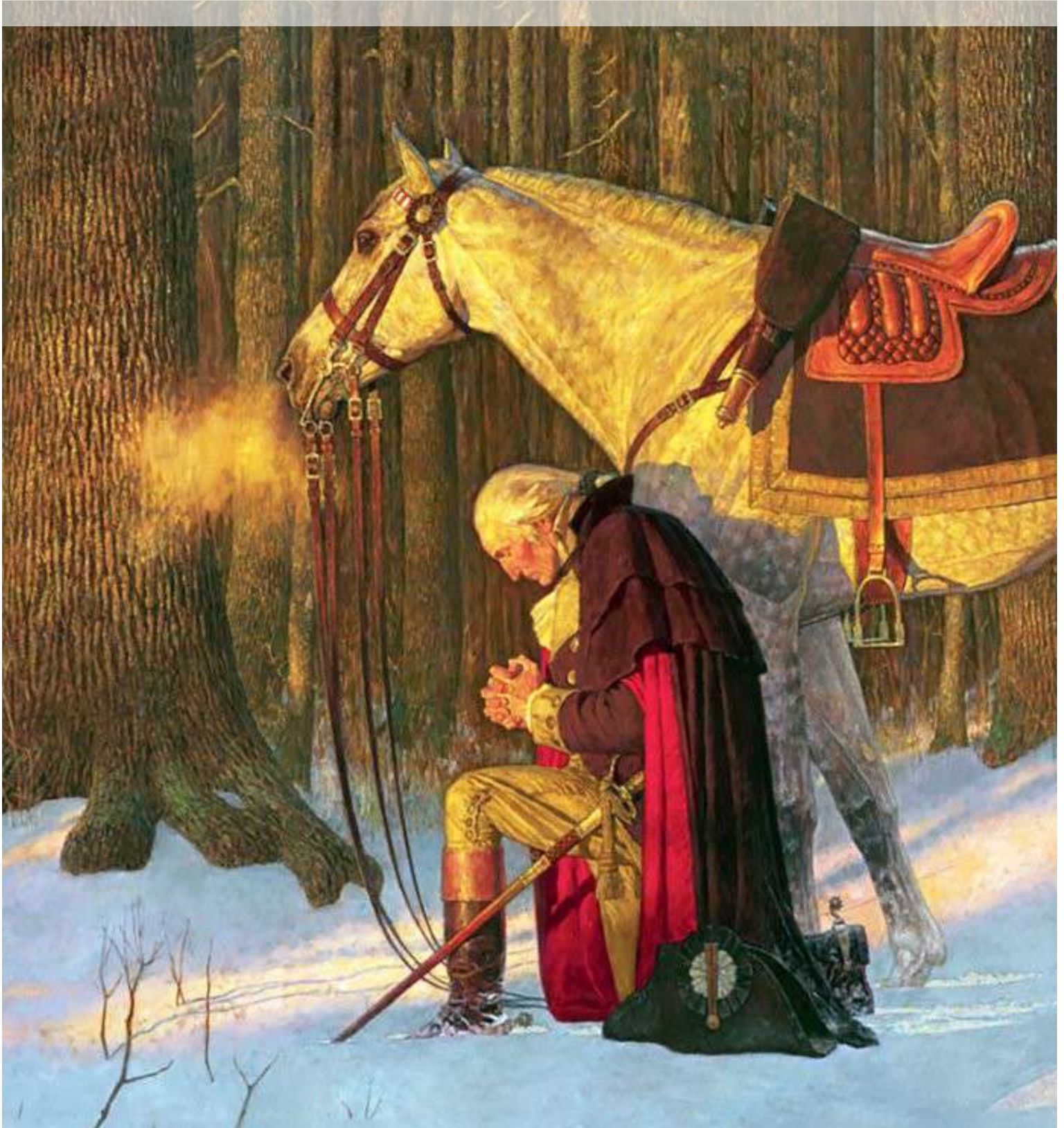
LIFE IN CHRIST

Receiving God's Gifts — Sharing God's Gifts

The Newsletter of Christ Lutheran Church, Jackson, MS

Green Day Edition

+ Summer 2020 +



About the Cover:

Prayer at Valley Forge

Arnold Friberg

1976

Painted originally to celebrate the bicentennial of our nation's birth, *The Prayer at Valley Forge* portrays George Washington, the Father of this country, kneeling in the stinging winter cold of Valley Forge, praying. The painting is based on an actual account of a senator, a Loyalist, as a matter of fact, who was visiting Valley Forge at the time. Following is a direct quotation from a certain Rev. Snowden:

I was a rank Tory once, for I never believed that America could proceed against Great Britain whose fleets and armies covered the land and ocean. But something very extraordinary converted me to the good faith. "What was that?" I inquired. "Do you see that woods, and that plain?" It was about a quarter of a mile from the place we were riding. "There," said he, "laid the army of Washington. It was a most distressing time of the war, and all were for giving up the ship but that one good man. In that woods," pointing to a close in view, "I heard a plaintive sound, as of a man at prayer. I tied my horse to a sapling and went quietly into the woods and to my astonishment I saw the great George Washington on his knees alone, with his sword on one side and his cocked hat on the other. He was at prayer to the God of the Armies, beseeching to interpose with his Divine aid, as it was the Crisis and the cause of the country, of humanity, and of the world." Such a prayer I never heard from the lips of man. I left him alone praying. I went home and told my wife, 'I saw a sight and heard today what I never saw or heard before', and just related to her what I had seen and heard and observed. We never thought a man could be a soldier and a Christian, but if there is one in the world, it is Washington. We thought it was the cause of God, and America could prevail.

General Washington understood what few even devout priests understand: that the fate of nations, great and small, all lie in the hand of the Lord.

Life in Christ

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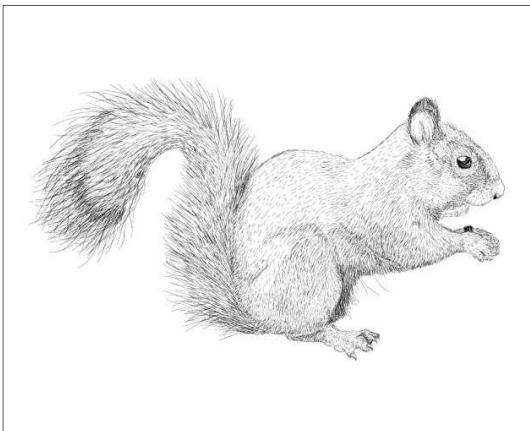


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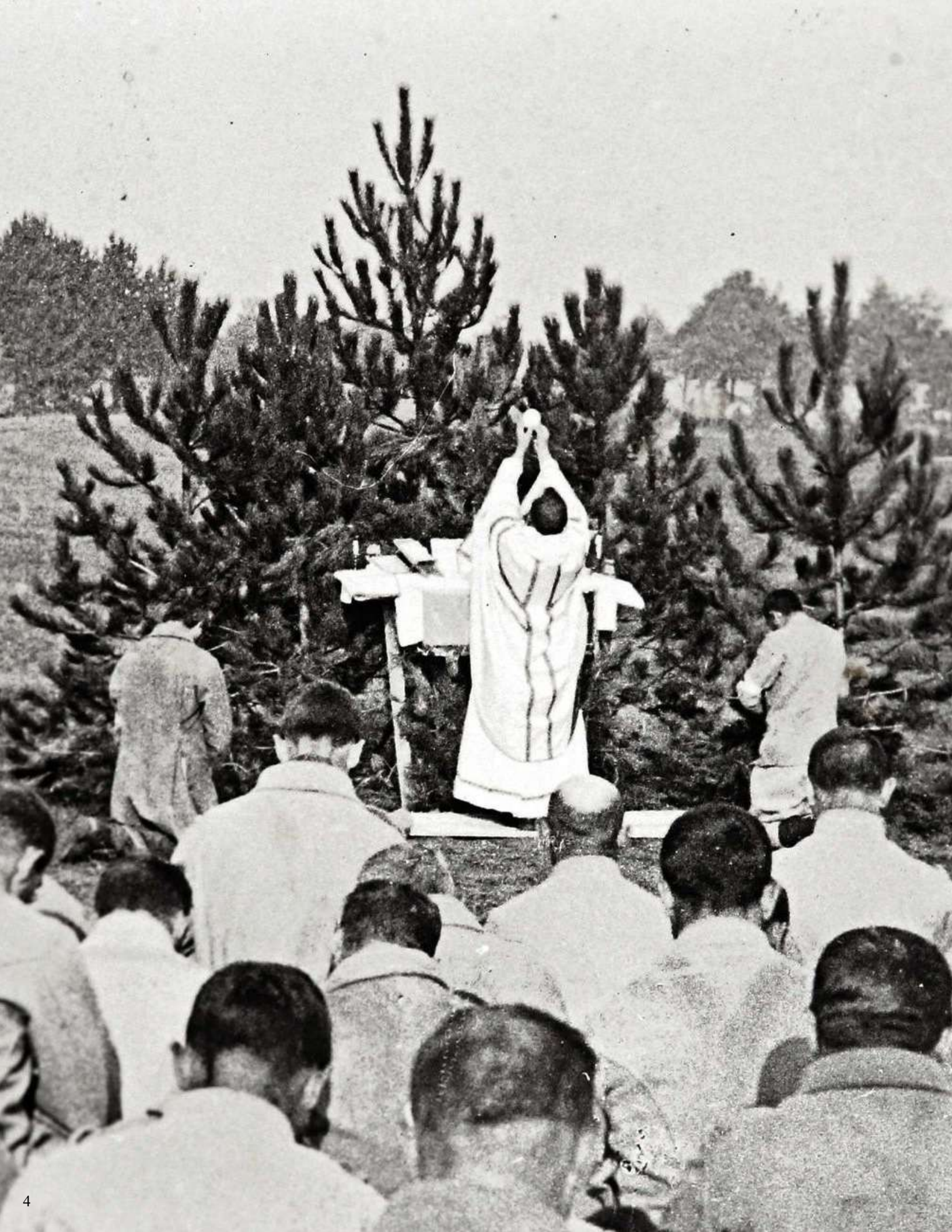
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All Quiet

on the Western Calendar

Pastor Fields

There are no major feast days, or for that matter, minor feast days, during the month of July. As far as it concerns the Church, July is just a placeholder. It exists to help bridge the gap between Trinity Sunday and the preparation for the Festival Season that begins in September.

That being said, it is filled with State holidays: Independence Day on the Fourth of July, Bastille Day on the 14th, and, perhaps most important of all to the government, Tax Day on the 15th.

During these times, many fear for the state of the government, and this is not an unchristian fear. We are to pray for those in authority, even as we pray for them every Lord's Day. We are told by Christ that God gave to magistrates the sword, that they might reward virtue and punish crime, that we may all live peaceful and godly lives, in all quietness.

We see very little quietness recently. Rather, we watch protests and riots, talking heads and hateful speeches; politicians wishing profit from chaos, and demagogues wishing to exploit the virus, the murders, the unrest, for gain.

Some wish the government would do more, some wish it would do less. Some even wish it would cease to govern at all. Statues around the country, and even around the world, are pulled down; some are burned, to show hatred for all in authority, not merely for those now living, but those who represented authority in the past.

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It is never a simple priest's job to give people political insight, apart from the rare instance of godless, inhumane atrocity; for *our kingdom is not of this world*. However, the Scriptures and the Fathers speak to every aspect of human existence, whether spiritual or worldly, that we may be wise. Therefore, let us hear what the Church has said about how we as Christians should relate to those in authority, in love for our neighbor, and in hope for the world to come.

“And when you hear that we look for a kingdom, you suppose, without making any inquiry, that we speak of a human kingdom; whereas we speak of that which is with God, as appears also from the confession of their faith made by those who are charged with being Christians, though they know that death is the punishment awarded to him who so confesses. For if we looked for a human kingdom, we should also deny our Christ, that we might not be slain; and we should strive to escape detection, that we might obtain what we expect. But since our thoughts are not fixed on the present, we are not concerned when men cut us off; since also death is a debt which must at all events be paid.”

—Justin Martyr

“Other historians have confined themselves to the recording of victories in war and triumphs over enemies, of the exploits of the commanders and the heroism of their men, stained with the blood of the thousands they have slaughtered for the sake of children and country and possessions; it is peaceful wars, fought for the very peace of the soul, and men who in such wars have fought manfully for truth rather than for country, for true religion rather than for their dear ones, that my account of God's commonwealth will inscribe on imperishable monuments; it is the unshakeable determination of the champions of true religion, their courage and endurance, their triumphs over demons and victories over invisible opponents, and the crowns which all this won for them at the last, that it will make famous for all time.”

—Eusebius

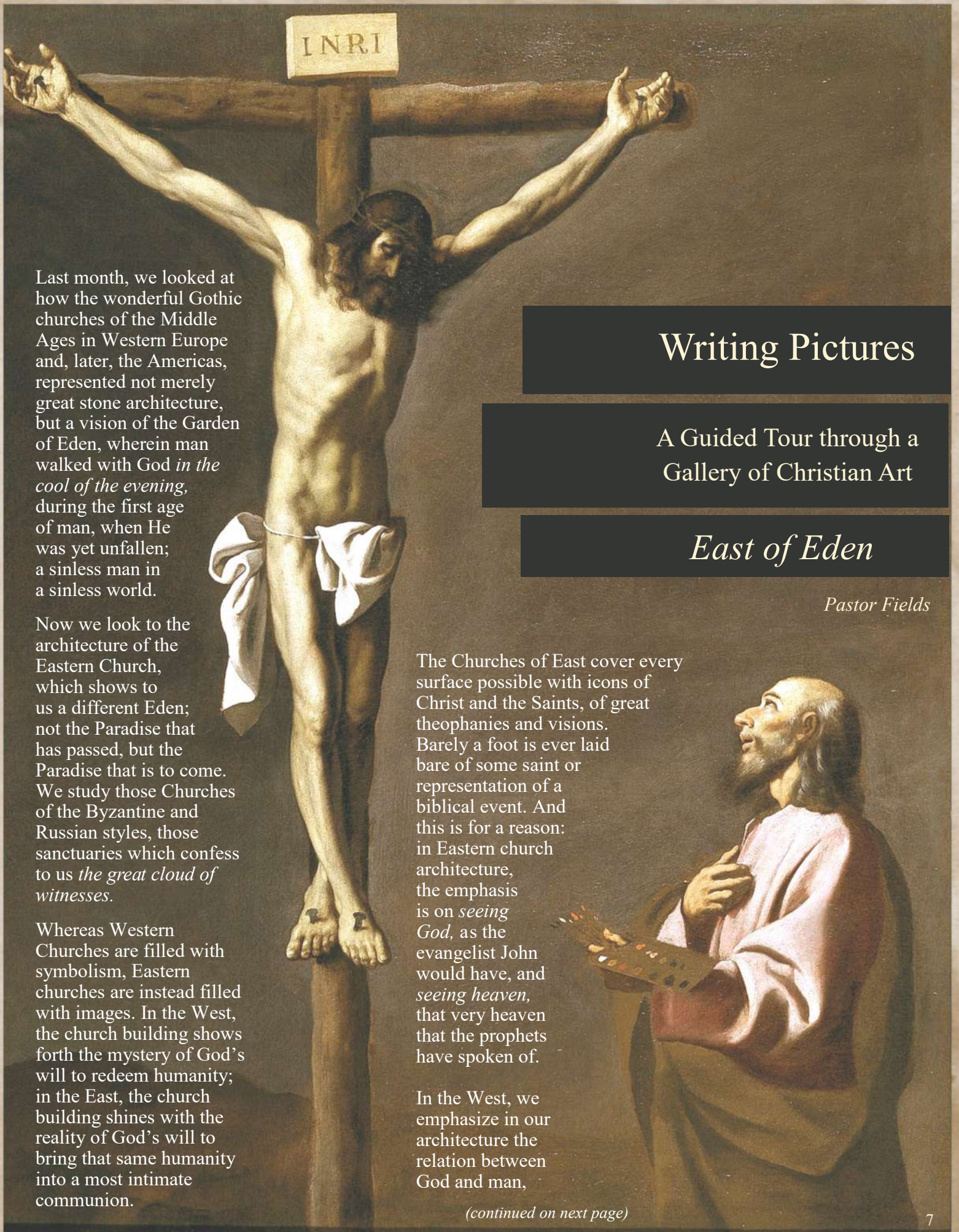
“God might have bestowed upon his people both riches and kingdoms, as he had given previously to the Jews, whose successors and posterity we are. However, he would have Christians live under the power and government of others, lest they should become corrupted by the happiness and prosperity, slide into luxury, and eventually despise the commandments of God. For this is what our ancestors did.”

—Lactantius

“As for you, you are a foreigner in this world, a citizen of Jerusalem, the city above. Our citizenship, the apostle says, is in heaven.”

—Tertullian

From these, we learn that Christians are to *be in the world, but not of it*. And yet, as citizens of this country, which has, by the grace of God, bestowed on us so many blessings, we still must learn how to be *in the world*; in the world of power and politics, and how to rightly respect authority, and live well as citizens. The Fathers rightly show us how our minds should not be wrapped up in worldly affairs. Perhaps Luther may instruct us on how we, who live apart from the world, can still live rightly in it. ■



Last month, we looked at how the wonderful Gothic churches of the Middle Ages in Western Europe and, later, the Americas, represented not merely great stone architecture, but a vision of the Garden of Eden, wherein man walked with God *in the cool of the evening*, during the first age of man, when He was yet unfallen; a sinless man in a sinless world.

Now we look to the architecture of the Eastern Church, which shows to us a different Eden; not the Paradise that has passed, but the Paradise that is to come. We study those Churches of the Byzantine and Russian styles, those sanctuaries which confess to us *the great cloud of witnesses*.

Whereas Western Churches are filled with symbolism, Eastern churches are instead filled with images. In the West, the church building shows forth the mystery of God's will to redeem humanity; in the East, the church building shines with the reality of God's will to bring that same humanity into a most intimate communion.

Writing Pictures

A Guided Tour through a Gallery of Christian Art

East of Eden

Pastor Fields

The Churches of East cover every surface possible with icons of Christ and the Saints, of great theophanies and visions. Barely a foot is ever laid bare of some saint or representation of a biblical event. And this is for a reason: in Eastern church architecture, the emphasis is on *seeing God*, as the evangelist John would have, and *seeing heaven*, that very heaven that the prophets have spoken of.

In the West, we emphasize in our architecture the relation between God and man,

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that we walk with Him in paradise, beloved of the Lord, and loving because we first were loved. In the East, the Church emphasizes How God walks with the communion of His people as a whole, a great priesthood of all believers. Between the East and the West, and communal and the individual are brought together in a most magnificent panorama, a truly catholic (that is, universal) architecture for the one true catholic Church. ■



It May Be Hot, but the Holiday Spirit is in the Air!

The Stewpot's "Christmas in July Food Drive" is here! The annual drive runs July 1 through August 15. They have extended the time frame this year, to collect as much food possible.

The Pantry is open five days a week to individuals and families who qualify based on their level of income and who are unable to afford food, or to consistently feed their families. Volunteers from supporting faith communities staff the Pantry to distribute items after Stewpot personnel screen applicants to insure eligibility.

In these latter days, many people are lacking jobs and, consequently, food for their families. Let us remember them in this time of need. Put your nonperishable canned goods in the bin in the fellowship hall and we will deliver it to Stewpot.

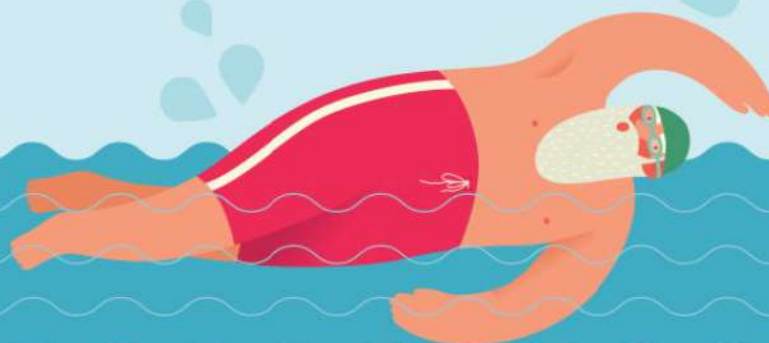
Thank you for your support! ■

Ideas for items the Stewpot could use...

- Canned fruit
- Canned meats (tuna, Spam, salmon, etc.)
- Peanut butter
- Flour
- Sugar
- Cornmeal
- Macaroni & cheese
- Jelly
- Coffee
- Tea
- Cereal
- Rice
- Dried beans
- Spaghetti, noodles & sauce
- Soup (any flavor)
- Tuna Helper
- Condensed milk
- Powdered milk
- Potato mixes
- Hamburger Helper
- Beef stew
- Ramen noodles (all flavors)
- Rice-A-Roni
- Chef Boyardee meals (SpaghettiOs, ravioli, etc.)
- Manwich
- Grits
- Oatmeal

STEW POT'S CHRISTMAS in July

Nancy Teal



“Good Teacher, what must I do to inherit eternal life?” asked the rich young ruler. Jesus said, “You know the commandments.” And the ruler replied, “All these I have kept from my youth.” And Jesus said to him, “One thing you still lack. Sell all that you have and distribute to the poor, and you will have treasure in heaven; and come, follow me.” (Luke 18:18–22)

As we listen to this, one question is raised in our minds: Is Jesus speaking to us also or only to the rich young ruler? In other words, is Jesus telling us to sell all that we have and give it to the poor? As good Lutherans, we answer: No! But why? Why should we not sell all that we have and distribute it to the poor?

The simplest explanation is this: If we sold everything we have, our wife and our children would be neglected. In other words, to sell everything we have and give it to the poor would ignore, even abandon, those whom God has placed in our care. Our money, everything we have, is not to be used solely for the church. But that doesn't mean it isn't to be used for the purpose God intends.

Everyone has three stations in life, three spheres in which we live and are to be of service to our neighbors. These stations are the church, the family, and society. We are members of all three of these by birth.

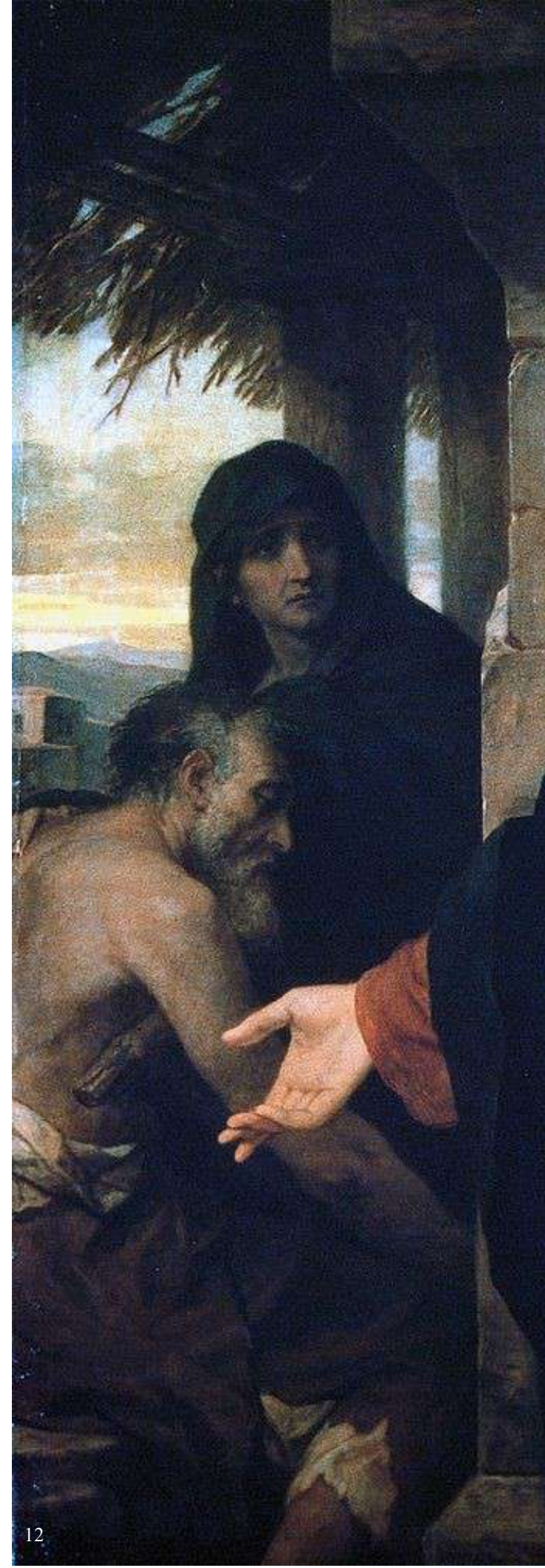
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Divine Family

lcms stewardship ministry







Our three stations:

- We are born into the church by water and the Word of God, and our duties to others in the church arise from either our birth into the church or the birth of others by Baptism into it.
- We are born into a family, and our duties to others stem from either our birth into that family or the birth of others into our family.
- Finally, we are born into society, which is simply a further extension of our birth into our family. The duties we have toward other members of society come from either our birth or the birth of others into the same society.

All that we have and all that we are is to be pressed into service for the church, the family, and society. If we were to sell all we have and give only to one, the other two would be neglected, and our duties toward them would falter.

So consider your life and all that you have in light of these three stations. You pay taxes to support and help those in society. You provide food, clothing, and shelter for the members of your family. You save for college for your children.

But the one station that is usually thought of last is the church. Since the needs of the family and society are more immediate, the church is often given what is left over. This is not how it should be. Rather, we are to give of our first fruits, even as Abel gave the best of his flock. All things are of God, and through Him we receive everything. It is therefore proper that we use some of what He has given to His people to support His Gospel and His cause, in season and out, when it is most convenient, and when it seems hard, for all things are of God.

Render unto Caesar what is Caesar's, but unto God what is God's.

Care for the Lord's house, that the Lord might there care for you and your posterity forever. ■

Blessed

be the Name of the Lord

Sister Sara

Ukraine.
Impeachment.
COVID-19.
Lockdown.
Murder hornets.
Protests.
Bubonic squirrels.
Saharan dust.

Amidst the almost comical list of afflictions in this mile-marker year of our Lord 2020, **lo, we bring good tidings of great joy!** God sustains His Church through all things, and indeed, He has blessed Christ Lutheran amidst the changes and challenges of these latter days. Stewardship Chair Bob Pedersen recently updated the council that **giving has exceeded costs** for the past three months! (Check your church mailbox or see Bob for more details).

Thank you, God's faithful people, for giving of yourselves during these uncertain times. And above all, thanks be to God, that He has blessed us with His good gifts—in good times and bad—to continue proclaiming the saving message of His love. Certainly, no message is more needed than at such a time as this.



Does God Will Suffering and Affliction?

*President Matthew Harrison,
taken from the Lutheran Witness*

Does God will and even cause suffering? Or does He merely “allow” it to happen? Let’s begin with the suffering and cross of Jesus. For the answers to our questions about suffering, so far as we can understand anything at all of what the Bible teaches, begin and end with Jesus.

Did God know from eternity that the Eternal Word, the Second Person of the Trinity, would assume flesh, be born, live, suffer and die for the sins of the world? Certainly so. Revelation 13:8 calls Jesus “the Lamb slain from the foundation of the world.” Already at the fall into sin, God gave the promise, “He [the Christ] shall bruise your [Satan’s] head, and you shall bruise his heel” (Gen. 3:15). The promise was repeated by the prophets, first to last, and many times. The lambs of Passover prefigured Christ. Did God will that those original Passover lambs be sacrificed and their blood mark the doors of the Hebrew people enslaved in Egypt? Quite certainly. He explicitly commanded that it be done. When John the Baptizer pointed to Jesus and said, “Behold, the Lamb of God, who takes away the sin of the world” (John 1:29), was he indicating that the death of Jesus, although foreknown by God, would be effected by the will of men (for example, Judas, Pilate, religious leaders in Jerusalem)? No. There was more.

The answer comes most clearly in Gethsemane. “Father, if you are willing, remove this cup from me. Nevertheless, not my will, but yours, be done” (Luke 22:42). There it is. God the Father wills the suffering of God

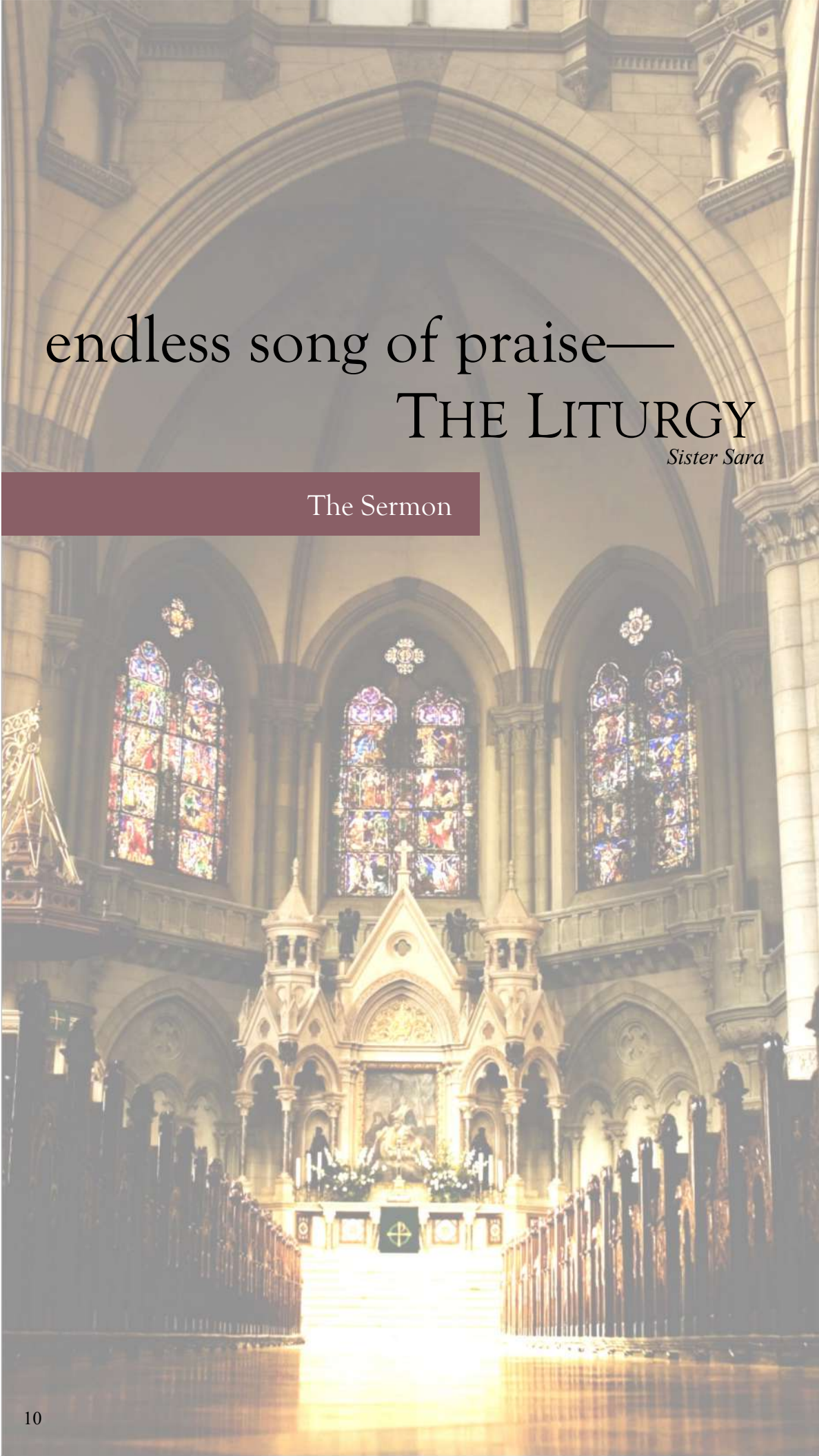
the Son. Under the pressure of the sins of the world, Jesus seemed to waver. Yet He, “who in every respect has been tempted as we are, yet without sin” (Heb. 4:15), also did not sin at that tense moment. Jesus said, “No one takes [my life] from me, but I lay it down of my own accord” (John 10:18).

So there you have it. God the Father and God the Son willed that the Son should suffer and die. God willed death. God willed suffering. At first, this is disconcerting. Isn’t death a result of sin? Isn’t suffering a result of sin? So, is God the cause of sin? No. God is not the cause and source of sin and death. Yet God Himself makes use of the curse of sin — suffering and death — for His good purposes. In doing so, He most often works in a hidden way. Our life is “hidden with Christ in God” (Col. 3:3). Just think of it. As Christ was dying on the cross, His followers were terrified, distraught, hopeless, helpless. They thought that God had abandoned Jesus, and *them*. But it was not so. The Father had abandoned Jesus to death *for them*. The greatest act in the history of the universe appeared to be the most pathetic, powerless and useless failure.

Christians see the world differently. God used affliction to test Abraham by telling him to act contrary to God’s promise that the world would be blessed through Isaac (Gen. 22). God specifically gave Satan permission to all but slaughter Job. Yet against all the evidence that God must hate him, Job replied in faith, “Though he slay me, I will hope in him” (Job 13:15). St. Paul wrote:

(continued on page 23)





endless song of praise— THE LITURGY

Sister Sara

The Readings

This month, we arrive, finally, at the centerpoint of the Service of the Word. We have traversed through the singing of psalms, through kyrie and canticle, through prayers and petitions... and now we arrive at the big moment.

You see, the liturgy, as we mentioned long ago, is the Body of Christ enacting the life of Christ. The Divine Service is none other than the biography of our Lord, that we come to participate in every Sunday. We will see this unfold as we continue our journey, but let us remember what we have seen thus far:

In the **Invocation**, the Divine Service began just as did the dawn of time: in the name of the Triune God. “In the beginning was the Word, and the Word was with God, and the Word was God.” Here, we see Christ before the foundation of the earth, bringing all things into being.

We sing the psalm of the **Introit**, surrounded by the great cloud of witnesses that is our Hebrew forefathers, looking forward to the salvation promised them, long before they knew how it would be accomplished.

In the **Kyrie**, we beg the Lord for mercy, just as the prophets cried out in their time.

At last, a star appears in the East, and we join with the angels to herald the long-awaited incarnation and birth of the Christ:

“**Glor**y to God in the highest, and peace to His people on earth!”

We kneel with the shepherds to pray to that newborn Babe, as the pastor joins all our prayers together in the **Collect**.

And now, in this moment, Mary* draws back the swaddling cloth, and we see Him face to face: we have come to the **reading of the Holy Scriptures**.

All service long, we have been singing and making supplication to God, but this is the first time in the service that God speaks directly back to us, in His own Word.

We, in this modern age, are accustomed to a luxurious access to the written word; we read newspapers and blogs and the occasional book, to the point where the miracle of a Bible in every home is downright mundane. Formerly, it was not so: the Scriptures were not a book to be *read*, but a living and breathing Word that was *heard*. From the ancient days of Moses, to the glory days of the Temple, and later in the synagogues, the people gathered to hear the Word of the Lord. In fact, our Christian ‘Service of the Word’ is based upon the synagogue liturgy, wherein readings from the Torah (and sometimes the Prophets) were spoken in the hearing of the congregation.

This is all to say that it is wrong to think of the Scriptures as a collection of pages bound together in a book; rather, the Scriptures are the living voice of Jesus, speaking directly to us through the mouth of the pastor. When you hear the readings, you are hearing your God speaking to you, in your own ears.

Now for some nuts and bolts. We have three readings: the Old Testament, the Epistle, and the Gospel. In the very early days of the Church, the Old Testament was what people thought of as “the Bible.” The New Testament (specifically, the four Gospels) was not its own thing, but rather, was considered a continuation of - indeed, the *fulfillment of* - the Old Testament. And so, in general, there was a reading from the Old Testament, but more importantly, a reading also from the Gospels. In the former, we see the history of our sojourn according to the yet unfulfilled promises of God, waiting for His salvation; and in the Gospels, we behold the completion of our salvation - we see the person of Jesus Himself, incarnated and walking among us. It makes sense then, that we hear the Old Testament reading in a sitting posture, as one who waits for a long time, in weary repose. But

then, when the organ breaks forth in Alleluias, we stand in eager anticipation to greet our long-awaited Savior in the Gospel reading.

The Epistle reading has a complex history, because the epistles of the New Testament were written either as personal letters (like those to Timothy), or as sermons to a particular congregation (Romans, Corinthians, Thessalonians, etc.). Because they were written by those who bore personal witness to the life, death, and resurrection of Christ, they are included in the Biblical canon, and they continue to be read in the liturgy to this day as expositions of the Gospel.

In all, these three readings are the climax of the Service of the Word. They are the pinnacle point, the answer to all the prayers we have sung and said. When we hear our pastor read, we are hearing the very voice of Jesus.

Remember that, when someone talks about hearing God whisper in their heart. Remember that, when the Evangelical next door says the Spirit spoke to him. Remember that, when the atheist ridicules you for believing in an invisible fairy who you can’t even hear.

Because you *can* hear Him, and you *do*, every single Sunday. His voice is strong and clear, and it will continue to speak to you, to answer your longing prayers, to sustain you in all things, even until the end of the age.

This is the Word of the Lord. Thanks be to God. ■



*Whenever you hear of St. Mary, remember not only the historical person she was, but all that the icon of Mary stands for (namely, the Church herself). To say that Mary “draws back the swaddling cloth” is to say that, in the reading of the Scriptures, the Church reveals the face of Christ.

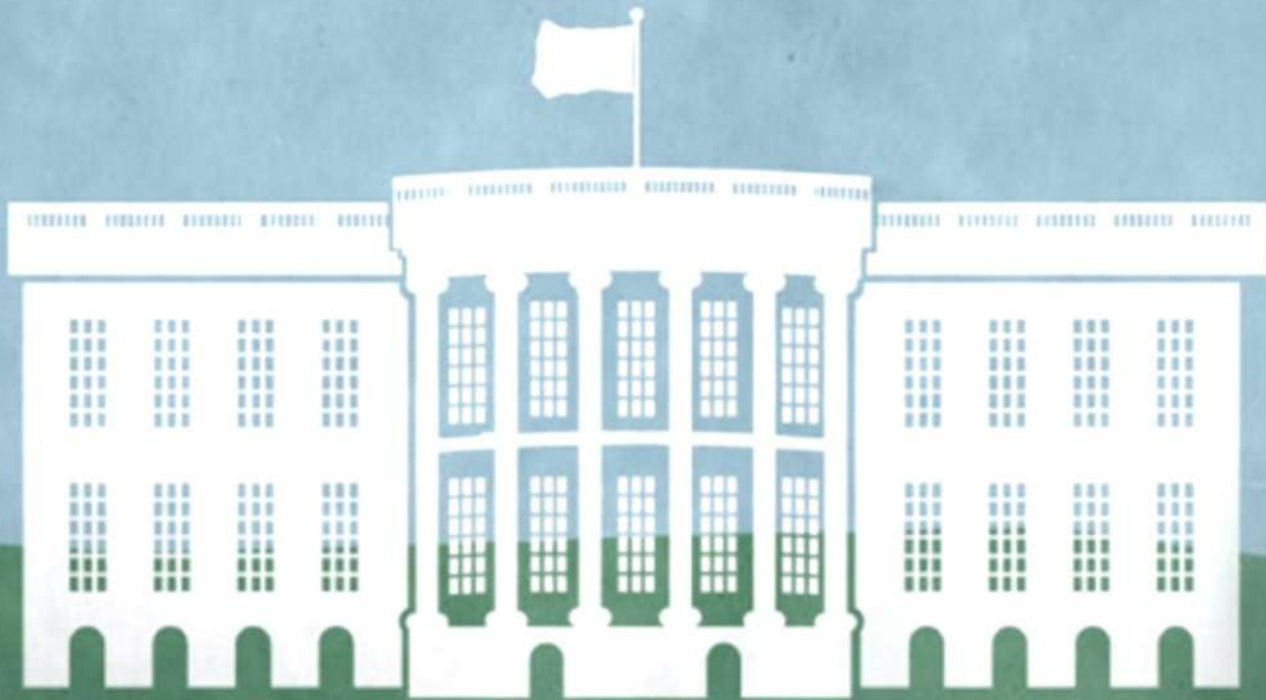
In the first article of this journal, we read how the Church has advised us to not be overly consumed by the anxieties and worries, the benefits and powers of this world; that we are to be a people set apart, that we are a holy priesthood of a nation *not of this world*.

And yet, we must, for a time, remain *in the world*. Therefore, we must know how to live in the world, even as we are not *of it*. Let us turn to the great theologian, Martin Luther, for some insight, delivered, of course, in his own most singular style.

“Let government be whatever it pleases, it is not of men; otherwise it would not be safe for one hour. If God did not sustain governmental authorities with His power, Mr. Everyman would kill all of them. Since, then, government is God’s power and ordinance, one must look upon it as God’s representative. Therefore, so far as you are concerned, continue to humble yourselves and honor your government.”

“All authority flows and is developed from parental authority. If a father is unable to educate his child alone, he employs a teacher to instruct him; if he is too feeble, he obtains the help of his friends and neighbors; if he departs from this life, he commits and delegates his power and sovereignty to others, who are appointed for this purpose. Hence, all whom we call masters stand in the place of parents and must derive from them their power and authority to govern.”

“I wish herewith to have besought you that we thank God, confess our gratitude to Him, and pray for our government that the devil many not turn us into a mob. For if the government were to be laid low in this way, we would have no peace. God does not want a common rabble.”



Luther—

Government Rightly Understood and Obeyed

Pastor Fields

“Here you see that government should be elected by the votes of the people. Reason dictates this, for to force government upon a people against its will is perilous and pernicious.”

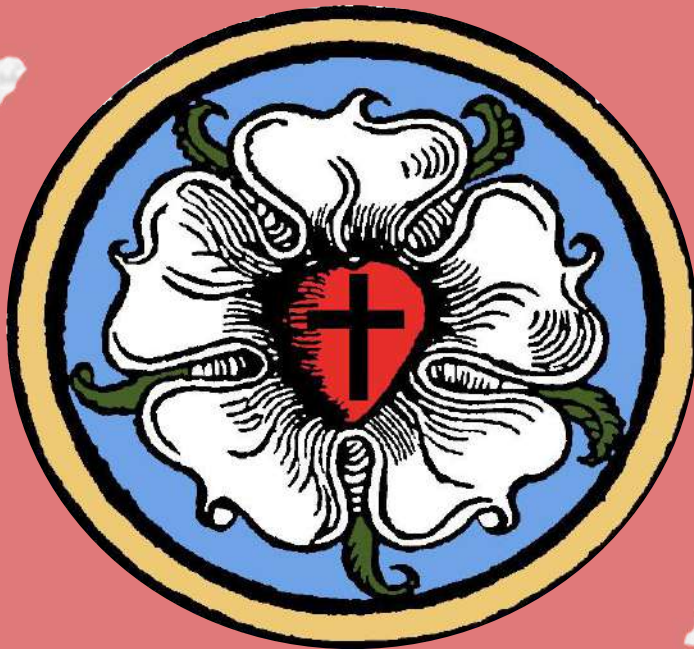
“By your leave, there is no jesting with Mr. Everyman. This is the reason why God wanted to have government: that life in the world might go on in an orderly manner.”

“God looks upon kings as children look upon playing cards. While they are playing, they hold the cards in their hands; thereafter they fling them into a corner, under the bench, or into the rubbish. God also acts this way with potentates. While they rule, He considers them good; but as soon as they are overdo, He ‘puts down the mighty from their seats’ and lets them lie there as discards.”

From these we learn how a Christian should regard the government rightly: That government was instituted by God to secure for His people a peaceful life; that government should be respected as the representative of God in bringing order to society; that the mob should be refused; that the state should represent the people; and

that, with all this, Christians should *put not their trust in princes*, but regard them as the Lord regards them, as kings among men who are moved as pawns of God; who once their use is over, are removed from the field of play, and discarded as but mere mortals. *‘Render unto Caesar what is Caesar’s, and unto God what is God’s.’* ■





Worship online, Worship in Person—with Masks

Worship is open in Cartagena! What a blessing to gather with our brothers and sisters in Christ, in the flesh! We can now gather in person, albeit with masks on, hand sanitizer available, and at this time we are forgoing any singing. As you can see the computer in the upper left corner, we continue to use zoom so that the other members of this Cartagena congregation can gather with us and share in the blessings of the proclaimed and heard Word. Every Sunday we have members from at least 5 other cities joining us. We enjoy connecting with them for a few moments of fellowship after every service.



Lutherans return to

Spain



In preparation for the Divine Service (with Communion) David consecrated a new set of communion ware for the Cartagena congregation. They were purchased with offerings from the members.

FORO 2020

This year's annual Strategic Planning Meeting, called a FORO, was held virtually over zoom. Instead of 3 days of fellowship, teaching, worship and discussion, we had 3 hours! We were blessed with 14 guests from the US, who joined our team of 12 for a short reflection on Faith, Love, and Hope, a recap of the blessings and challenges of the past year, and discussion on one point of the 5-year Plan: **Pastoral Formation.**

Over the past 5 years, God has increased the spreading of His Gospel, His life-giving Word, in Spain as **five more Pastors** have joined the one (who is now serving as a Theological Educator).

Two men are currently studying: Mario has graduated from the Concordia Seminary—The Reformer in the Dominican Republic and hopefully is headed back to Spain next month. And Antonio, here in Cartagena, continues to study online under David's mentorship.

Six more men have been identified as possible pastor candidates!

David, LCMS Missionary Pastor Lehman, and Alliance Missionary Isaac Machado work with all of these men to study the Word together, to provide mentorship and encouragement as they consider the opportunities that God is opening for them to serve His Church in Spain.

Project Focus: Multiplying the Bread of Life, from One to Six, and onward

The Challenges

The Blessings
Increased Frequency of Word and Sacrament Ministry.
New Members. New Locations. Forward momentum.

The Needs/Opportunities:
Partners larger and smaller to come alongside with Prayer, and Human and Financial resources.

LCMS Mission to Spain Iglesia Evangélica Luterana Española

buenos cosas que sucedieron y es que se convirtió en legal que las iglesias no católicas no romanas hicieran

Project Focus: Multiplying the Bread of Life, from One to Six, and onward...

2015
2016
2017
2018
2019

LCMS Mission to Spain Iglesia Evangélica Luterana Española

Please pray...

- We praise God for the opportunity to worship Him and receive His Sacrament here in Cartagena.
- We thank God for available plane travel for Kayla to return to the USA and for Mario to return to Spain.
- We thank and praise our Lord for YOU—for generously providing for His Gospel to be proclaimed here in Spain.
- We thank God for all those who participated in the Virtual FORO.
- We continue to pray for you and the entire Body of Christ around the world as we overcome COVID-19 restrictions in order to worship in community, receiving His gifts at His table.



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



Voters' Meeting Coming Soon!

Our semi-annual Congregation Voter's Assembly will convene in **two identical sessions Friday, August 21st and Sunday August 23rd immediately following the Divine Services.**

We will be approving the Slate of Officers to serve on Council and Elders, nominating a Circuit Visitor for the coming Triennium, and electing a Lay Delegate to this year's Circuit Forum (where the Circuit Visitor will be elected).

The votes from both meetings will be tallied as one election, and the results will be published in the following week's bulletin.

Thank you for your faithful attendance to this task! ■

(continued from page 14)

“A thorn was given me in the flesh, a messenger of Satan to harass me, to keep me from becoming conceited. . . . But he said to me, ‘My grace is sufficient for you, for my power is made perfect in weakness.’ Therefore I will boast all the more gladly of my weaknesses, so that the power of Christ may rest upon me” (2 Cor. 12:7, 9).

There are many such passages of God willing suffering for good, but all of them pale next to the cross. And the cross could only be understood after the resurrection.

What’s God doing with COVID-19? One could suggest that sin somehow corrupted a perfect creation to cause some very harmful changes in microbes. St. Paul declares “that the whole creation has been groaning together in the pains of childbirth until now” (Rom. 8:22). Our Lutheran forefathers, from Luther to Walther, never hesitated to preach that disasters and plagues were the just application of the Law upon the world and believers, to do what the Law always does, bring repentance.

Years ago, I was going through a particularly challenging period. (What it was about, I do not recall.) A dear colleague of mine pointed me to the following passage of our wonderful, Lutheran Formula of Concord, confessed by all the congregations, pastors and church workers in the LCMS. I’ve never been able to forget it:

“Furthermore, this doctrine [eternal election] provides glorious consolation under the cross and amid temptations. In other words, God in His counsel, before the time of the world, determined and decreed that He would assist us in all distresses [anxieties and perplexities]. He determined to grant patience [under the cross], give consolation, nourish and encourage hope, and produce an outcome for us that would contribute to our salvation. Also, Paul teaches this in a very consoling way. He explains that **God in His purpose has ordained before the time of the world by what crosses and sufferings He would conform every one of His elect to the image of His Son. His cross shall and must work together for good for everyone**, because they are called according to God’s purpose. Therefore, Paul has concluded that it is certain and beyond doubt that neither ‘tribulation, or distress,’ neither ‘death nor life,’ or other such things ‘will be able to separate us from the love of God in Christ Jesus our Lord’” (FC SD XI 48–49, emphasis added).

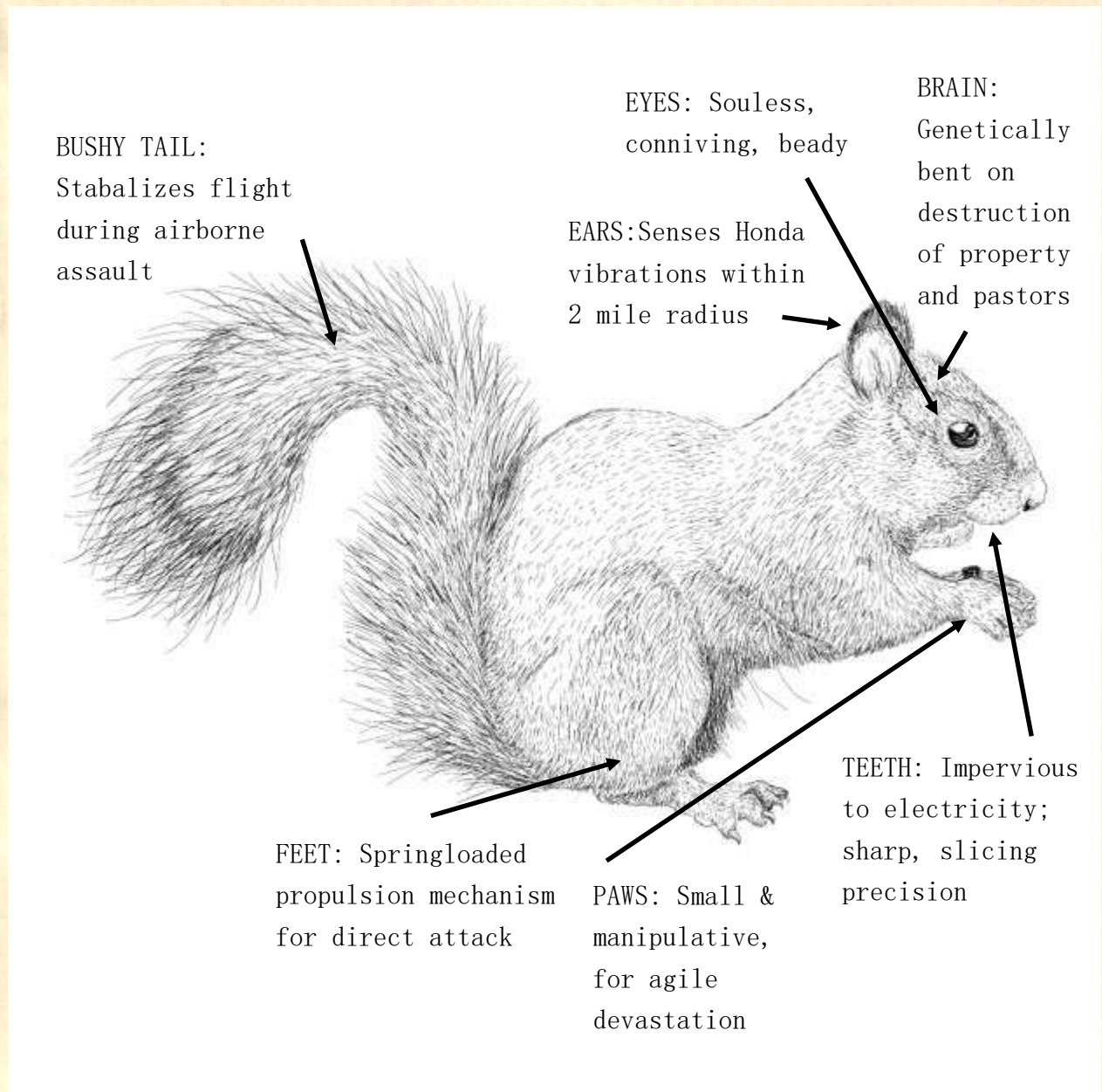
I cannot fully fathom the tiniest portion of what God is up to in this time of crisis. I do know what He did in the cross of Jesus. I do know that He knows what He is doing. I do know that He works His greatest blessings through crosses. I plunge all my questions into the wounds of Christ on Calvary. I know that “he was pierced for our transgressions; he was crushed for our iniquities . . . and with his wounds we are healed” (Isaiah 53:5). “But one of the soldiers pierced his side with a spear, and at once there came out blood and water” (John 19:34). I plunge my doubts into His hands and His side. I plunge my fears into His blood (Lord’s Supper) and water (my precious Baptism). And I know that through crosses, the Father is conforming “every one of His elect to the image of His Son. His cross shall and must work together for good for everyone.” ■

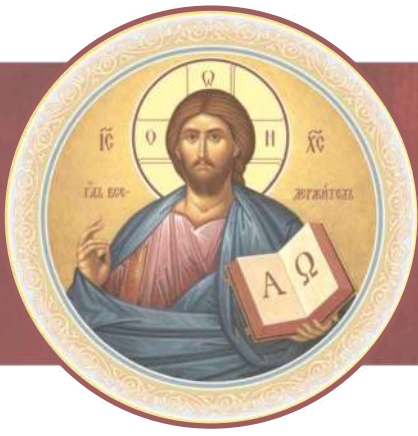


KNOW YOUR ENEMY: The Squeakad Squirrel Soldier

Public Service Announcement:

That we may come to a better understanding of our Squeakad nemesis, we must first understand the true composition and nature of our opponent. Knowledge is power, and without knowledge of what makes the Squirrel Soldier so menacing, it is impossible to properly prepare against his myriad schemes and assaults. Below is a graphic, provided by the CLC Department of Rodent Defense. Please study it closely. Remember, ignorance breeds fear, but understanding brings victory!





THIS SUMMER

At Christ Lutheran



Saints' Days in July

- 2 The Visitation
- 6 St. Isaiah, Prophet
- 9 St. Ephrem the Syrian, Confessor
- 14 St. Bonaventure, Confessor
- 16 St. Ruth, Matriarch
- 19 St. Macrina
- 20 St. Elijah, Prophet
- 21 St. Ezekiel, Prophet
- 22 St. Mary Magdalene
- 25 St. James the Elder, Apostle
- 28 St. Johann Sebastian Bach, Kantor
- 29 Sts. Mary, Martha, & Lazarus
- 30 St. Robert Barnes, Confessor & Martyr
- 31 St. Joseph of Arimathea



compline

online
wednesdays
7:30 p.m.



Artwork in This Issue:

Cover: *Prayer at Valley Forge*, Arnold Friberg, 1975.

Page 4: World War II photograph, Collection Odette Carrez/Reuters.

Page 8-10: *Christ and the Rich Young Ruler*, Heinrich Hofmann, 1888.

Page 15: *Martin Luther*, Lucas Cranach the Elder, 1529.

Page 16: *St. Luke Painting the Crucifixion*, Francisco de Zurbaran, c. 1650.

Page 17: Photos of St. Basil's Cathedral, Moscow.



**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...

- Divine Services
- Bulletins
- Church Updates
- Blog Posts
- Devotions
- And More!




**NO OFFERING PLATE?
NO PROBLEM!**

Send your tithe to


4423 I-55 N
Jackson, MS 39206

Visit
ChristLutheranJacksonMS.org
and click the "Give" button at
the top of the page

Want to donate food for those in need?
Drop off contributions with us!
We are collecting non-perishable food items
for the Stewpot's annual Christmas in July,
which runs until August 15.
Thanks for making someone merry!

**STEWPOT'S
CHRISTMAS**
in July





Semi-Annual
Voters'
Meeting

August 21, 23



Saints' Days in August

- 3 Sts. Joanna, Mary, & Salome, Myrrhbearers
- 10 St. Lawrence, Archdeacon & Martyr
- 15 St. Mary, Mother of Our Lord
- 16 St. Isaac, Patriarch
- 17 St. Johann Gerhard, Theologian
- 19 St. Bernard of Clairvaux, Abbott
- 20 St. Samuel, Prophet
- 23 St. Zacchaeus
- 24 St. Bartholomew, Apostle
- 25 St. Louis, King & Confessor
- 27 St. Monica, Mother of St. Augustine
- 28 St. Augustine of Hippo, Bishop & Confessor
- 29 The Martyrdom of St. John the Baptist



Issues, Etc.

Dear Christ Lutheran Church members,

Thank you for your Church's gift to Issues, Etc. And, thank you for continuing to listen during the Church's season of Pentecost/Trinity.

Your gift will keep Issues, Etc., Christ-Centered, Cross-Focused Talk Radio, on the air and on demand in 2020.

Have a blessed Pentecost/Trinity season.

Todd Wilken, Host

August 2020

	Sunday	Monday	Tuesday	Wednesday	Thursday	Friday	Saturday
PRAYER FAMILIES and BIRTHDAYS <i>Christopher Martin</i> 4—Micah Everson	2 PENTECOST IX 10:30 a.m. Divine Service	3 Sts. Joanna, Mary, & Salome	4 6:15 p.m. Elders Mtg.	5	6	7 6:30 p.m. Divine Service	8
	9 PENTECOST X 10:30 a.m. Divine Service	10 St. Lawrence	11 6:15 p.m. Council Mtg.	12 7:30 p.m. Compline	13	14 6:30 p.m. Divine Service	15 St. Mary
<i>Bailey Martin</i> 10—Hugh Hunt 13—Roz Nelson	16 PENTECOST XI 10:30 a.m. Divine Service	17 St. Johann Gerhard	18	19 St. Bernard of Clairvaux	20 St. Samuel	21 6:30 p.m. Divine Service Voters' Meeting	22
	23 PENTECOST XII 10:30 a.m. Divine Service Voters' Meeting St. Zachaeus	24 St. Bartholomew	25 St. Louis	26	27 St. Monica	28 St. Augustine 6:30 p.m. Divine Service	29 Martyrdom of St. John the Baptist
<i>Elaine Monaghan</i> 23—Bruce Bodkin 24—Roger Fuhrer	30 PENTECOST XIII 10:30 a.m. Divine Service	31	<div style="border: 1px solid black; padding: 5px; text-align: center;"> Serving this month: Elder—Keith Martin </div> <p>Events this month can be accessed online due to the state quarantine. Visit the Christ Lutheran Facebook page or go to ChristLutheranJacksonMS.org/LifeAtChrist!</p>				
	30 PENTECOST XIII 10:30 a.m. Divine Service	31					
<i>Lindberg Moore</i> 30—Yvonne Townes							