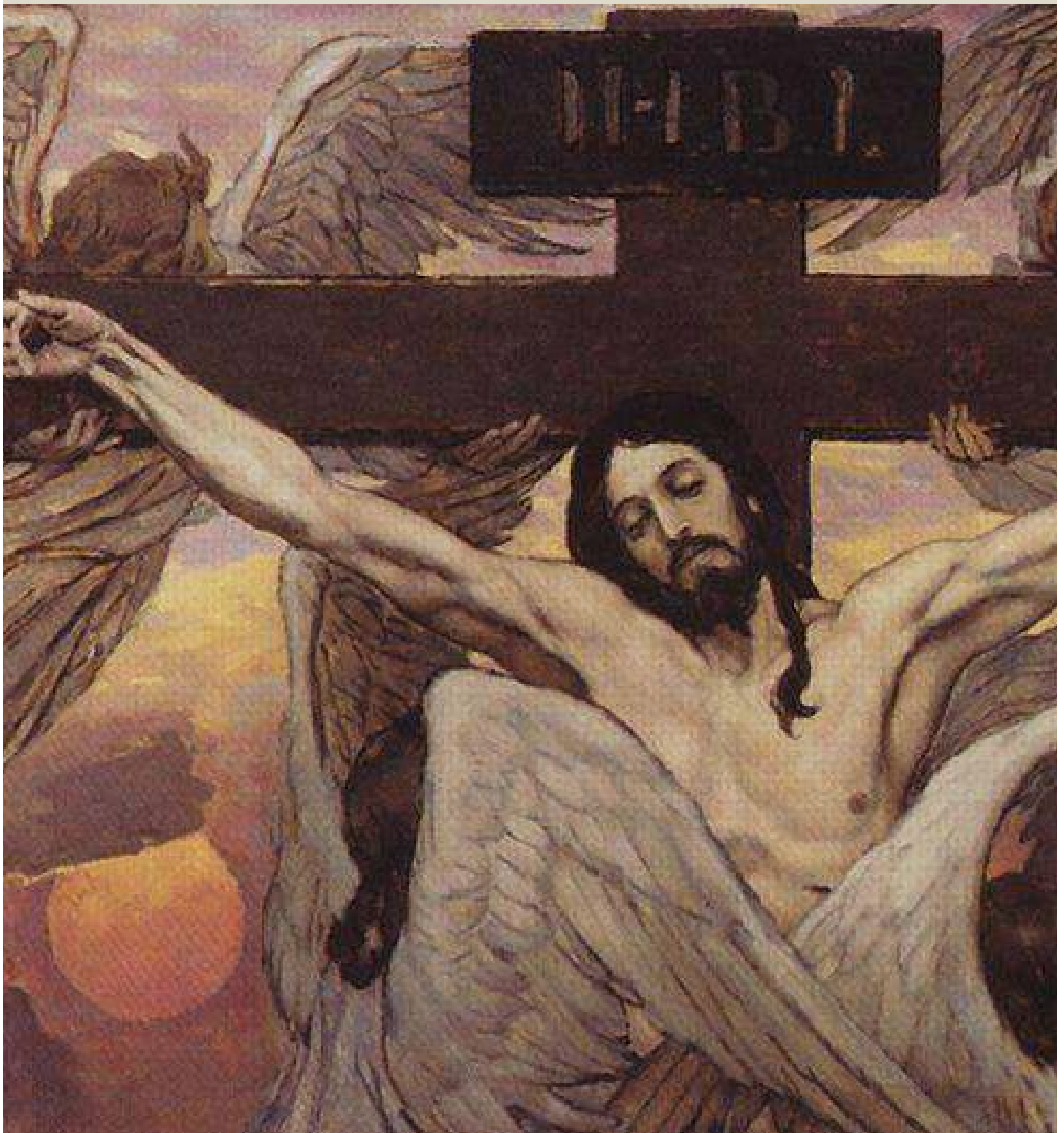


LIFE IN CHRIST

Receiving God's Gifts — Sharing God's Gifts

The Newsletter of Christ Lutheran Church, Jackson, MS

+ September 2020 +



About the Cover:

Crucified Christ

Viktor Vasnetsov

1896

Viktor Vasnetsov was a prolific Russian artist who worked from the 1860's until the 1920's across mediums as diverse as iconography, classical painting, architecture, and theatre design. As a youth, he studied at seminary, learning his love of art through an apprenticeship to an icon writer, as well as working with a Polish architect who designed the frescoes for Prince Alexander Nevsky's cathedral. Though he eventually went to art school and was trained in more modern forms of visual art, he never lost his admiration for the symbolic style of ancient Greek iconography. In this work, the *Crucified Christ*, clear iconographic forms are folded into more clearly modern and realist techniques. On either side of the sacred cross, both the sun and the moon can be seen in the process of hiding themselves, as it is written in the Passion account. Six angels bear up the cross of Christ, and even as the Seraphim are written to have three sets of wings, two to hide their face, two hide their dishonorable parts, and two with which to fly, so do the six angels in Vasnetsov's painting hide their faces behind the cross, hide Christ's nakedness by their bodies, and fly with their wings. We see that, in some sense, Christ is 'angelic', having Himself hidden and yet flying as do the Seraphim. Yet His own face is left unhidden, for He is the very image of the living God, and therefore is able to see the Father *face to face*.

Life in Christ

is the monthly publication of

Christ Lutheran Church, LC-MS

4423 I-55 North
Jackson, MS 39206

(601) 366-2055

www.ChristLutheranJacksonMS.org

Rev. Dr. James R Holowach

Rev. George Fields

Sr. Sara Fields



Table of Contents

4 The Cross and the Crucified

6 Meet Our New Members

8 All Your Might

10 A Tale of Six Air Conditioners

12 Writing Pictures: Illumination

14 Endless Song of Praise: The Liturgy

16 Lutherans Return to Spain

19 A Poem for the Exaltation
of the Holy Cross

20 Squirrel Attack: Beware Squirrels
Bringing Gifts

21 This Month at Christ Lutheran





The
CROSS

and the

CRUCIFIED

I used to tell people that, if one is not intent on listening to the sermon, there is no finer way to spend one's time in church than to gaze upon the crucifix. This is because every mystery of the Bible meets in the two joining roads of the cross that meet in the body of Christ Himself. The crucifix itself is a sermon which exceeds every sermon, for in it lies every truth.

In it, we see that God has been made man, that man might become God.

In it, we see *the peace of God that passes all understanding*, won for us by the God that came *not to bring peace, but a sword*.

In it, we see the atoning sacrifice of the Son offered to the Father.

In it, we see the great throne of the *Lamb, and Him crucified*, from whence Christ will reign forevermore.

In it, we see all creation joined by the horizontal crossbeam of the cross, and heaven and earth united by the vertical beam, brought together in the body of the Son.

In it, we see the body and blood of our Lord and Savior Jesus Christ, given and shed for you.

In it, we confess the Lord's Passion until He comes again *in glory, to judge the living and the dead*.

In it, we see that *greater love hath no man than this, that a man lay down his life for his friends*.

In it, we see that *God so loved the world that...*

Well, you see.

The faith is given no more concise expression as in the crucifix. In it, every facet of our faith is in some way given expression; our faith, our hope, and our love is declared in the simple image of two lines intersecting, with a body hanging from it, the body of the eternal God.

Let us never be ashamed of the cross which our Lord bore, and which we now must bear in this life, *a yoke easy, and a burden light* when compared to the glory promised us in the name of Christ.

Be not ashamed, and *ye shall never be put to shame*. ■





Having come to Lutheranism only months before moving to Jackson from Baton Rouge to attend Law School at Mississippi College, **Reagan Dodge** was immediately attracted to Christ Lutheran for its emphasis on Word and Sacraments, beautiful facility, and use of the historic liturgy. He attended his first worship service the very first Sunday he was in town, and began New Member's Instruction that same week! Talk about hungry for the Word!

Indeed, Reagan lists number one as his hobbies/special interests, "studying the Word of God." Of course, not far behind is drinking coffee, going fishing, spending time with his dog, and reading recreationally whenever his graduate studies permit.

Jake and Carol Yenish and their children **Mark** (age 5) and **Carolyn** (15 mos) come to us from Holy Trinity Lutheran Church in Edmond, Oklahoma. Lifelong Lutherans, they were first

attracted to Christ Lutheran by the rich liturgical focus of our website and strong emphasis on Biblical teaching, not to mention the "strong singing and profound organ support" which Carol describes as a "weekly treasure."

Jake brought his family to Jackson after taking a position with Belhaven College teaching technical theater and theater history. In addition to his teaching responsibilities, he oversees the building of sets for shows, and in his off time enjoys cooking, entertaining, reading, and studying history.

Carol, a graduate of Concordia University, spent several years serving as a missionary in Japan before returning to start a family and take up her vocations as full-time wife and mother. She loves music, reading, and spending time outside, and describes "a special interest in coffee" having managed a Caribou Coffee in Minnesota for several years. Perhaps Koinonia will take on a new flavor!



Lord God, heavenly Father, we thank and praise You for Your great goodness in bringing these Your sons and daughters to the knowledge of Your Son, our Savior, Jesus Christ, and enabling them both with the heart to believe and with the mouth to confess His saving name. Grant that, bringing forth the fruits of faith, they may continue steadfast and victorious to the day when all who have fought the good fight of faith shall receive the crown of righteousness; through Jesus Christ, our Lord. Amen. ■

Meet Our New Members

Reagan Dodge &^{the} Yenishes

Pastor Holowach

Might All Your

Might

lcms stewardship ministry

“Whatever your hand finds to do, do it with all your might” (Eccl 9:10).

God bids us to be faithful in the tasks He calls us to do. He calls us to be members of a family (husbands and wives; fathers and mothers; sons and daughters). He calls us to be members of society (those who govern and those who are governed). And He calls us to be members of His family, the Church (those who preach and teach and those who hear and learn). Each of these callings from God places a duty on us.

As members of a family, husbands are given the duty to die for their wives as Christ gave His life for His bride, the Church; while wives are given the duty to respect their husbands and submit themselves to them as the Church does to Christ. Fathers and mothers are to raise their children in the fear and admonition of the Lord, teaching them the Ten Commandments, the Creed, the Lord’s Prayer, and the Scriptures concerning Baptism, Confession, the Office of the Keys, and the Lord’s Supper. Children are to honor their parents throughout their lives, and even when their parents are no longer alive, serving and obeying them, loving and cherishing them, and speaking well of them.

As members of society, God calls those who govern to bear the sword, that is, to punish those who do evil (those who live contrary to God’s will) and to reward those who do good (those whose lives are lived

in conformity with God’s will). Those who are governed are to obey their leaders as to the Lord Himself, for their leaders bear the sword of God’s temporal justice for a purpose.

As members of God’s own family, the Church, He calls those who preach and teach to do so in faithfulness to His holy Word. To preach and teach the Law of God to convict the hearts of hearers of their sin and to encourage, admonish, and exhort them to do good works in accordance with God’s will. They are to preach and teach the Gospel, the full forgiveness of their sins accomplished by Christ and received through faith, not by works. They are to administer the means of grace in accordance with the Gospel and the Word of God. They do all this for the young and old alike, for those who are near and far off. Those who hear and learn are to submit themselves to their preachers and teachers. They are to support them by their prayers and their gifts.

Each of these callings from God place a duty on us. They make a claim on our presence; on our prayers; and our time, talents, and treasures. So, “Whatever your hand finds to do, do it with all your might” (Eccl 9:10). Pray for your family, your government, and your church. Give of yourself by means of your time, your talents, and your treasures to your family, your government, and your Church. That is what it means to be faithful in the tasks that God has given us. That is what it means to do it with all your might. ■





a Tale of Six Air Conditioners

Storytime with Pastor Holowach



NCE UPON A TIME...

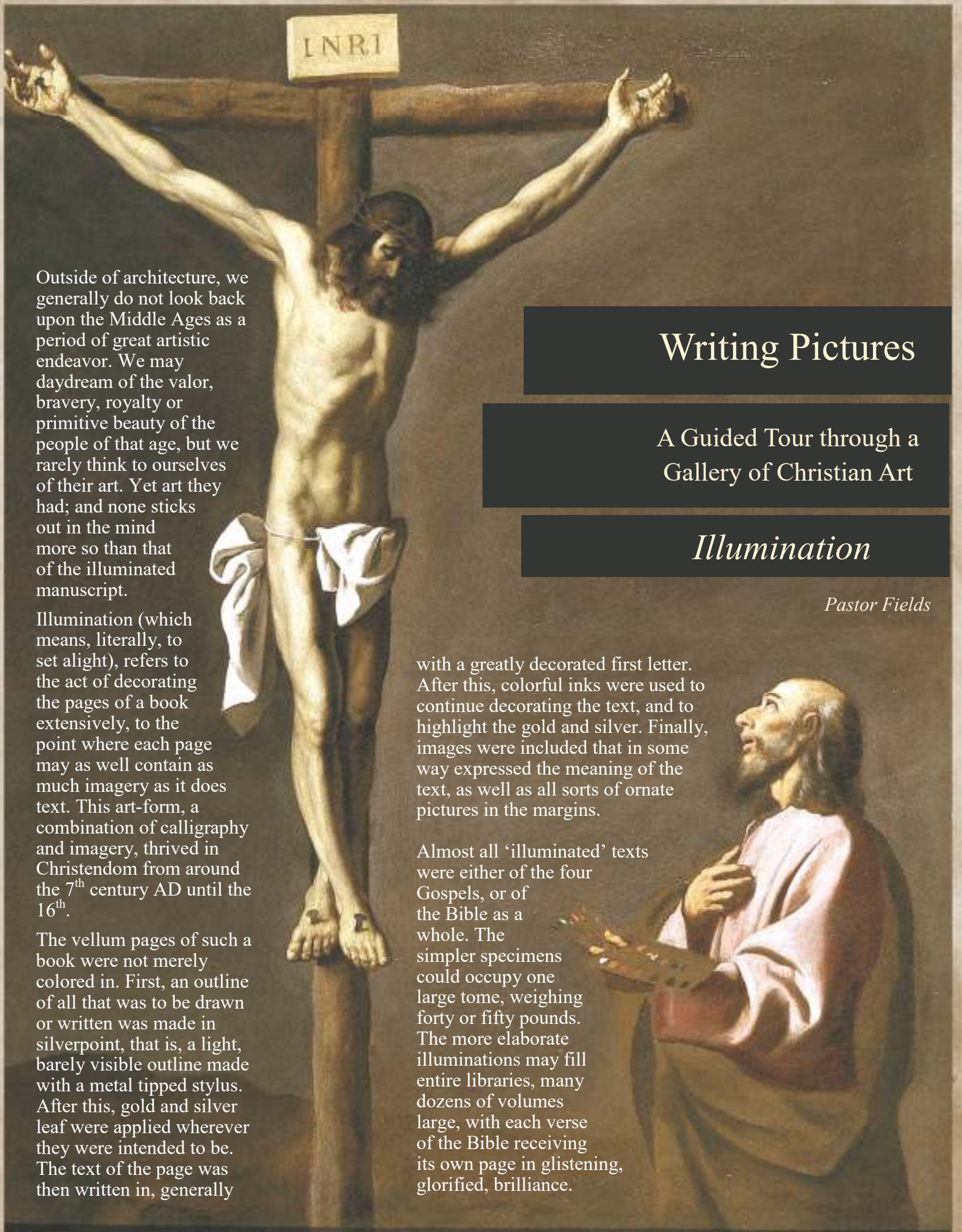
...there was a humble little church near the Interstate in Jackson, MS, that installed six air conditioners. Five were installed not long after the first six days of creation, and the sixth had been replaced twice in the last ten years. It is not known whether the newer unit was intimidated or bullied by the five ancient units, but for whatever reason, it kept breaking down... and breaking down... and breaking down. We call it "Snowflake."

It appears, however, that Snowflake had the last laugh when not just one or two, but all three of the remaining units on the flat roof threw in the towel and gave up the fight. Of course, Snowflake soon joined in the fun and quit working (again!), so that soon the interior of that humble little church near the Interstate in Jackson, MS was a cauldron of heat and humidity.

In the meantime, the two units supplying the Nave had apparently taken for granted how much they depended on the flat-roof units to keep things cool during worship, and soon a hue and cry arose from the pews as brows glistened and garments became soaked. The people gathered, their voices were heard, and the matter was settled: "We need us a bunch of new air conditioners." So it was written; so it was done.

Thanks to the oversight and hard work of the Most Important Person (property chair Jo Rudsenske), companies were contacted, trips were made up the roof and down the roof and up the roof and down the roof until the day finally arrived that we could bring this Tale of Six Air Conditioners to a "Happily Ever After." Three shiny, new units were set down beside Snowflake, the Nave units heaved a long, cool sigh of relief, and they all lived happily ever after (except for Snowflake, who broke down again and is awaiting repairs... again). ■





INRI

Outside of architecture, we generally do not look back upon the Middle Ages as a period of great artistic endeavor. We may daydream of the valor, bravery, royalty or primitive beauty of the people of that age, but we rarely think to ourselves of their art. Yet art they had; and none sticks out in the mind more so than that of the illuminated manuscript.

Illumination (which means, literally, to set alight), refers to the act of decorating the pages of a book extensively, to the point where each page may as well contain as much imagery as it does text. This art-form, a combination of calligraphy and imagery, thrived in Christendom from around the 7th century AD until the 16th.

The vellum pages of such a book were not merely colored in. First, an outline of all that was to be drawn or written was made in silverpoint, that is, a light, barely visible outline made with a metal tipped stylus. After this, gold and silver leaf were applied wherever they were intended to be. The text of the page was then written in, generally

with a greatly decorated first letter. After this, colorful inks were used to continue decorating the text, and to highlight the gold and silver. Finally, images were included that in some way expressed the meaning of the text, as well as all sorts of ornate pictures in the margins.

Almost all 'illuminated' texts were either of the four Gospels, or of the Bible as a whole. The simpler specimens could occupy one large tome, weighing forty or fifty pounds. The more elaborate illuminations may fill entire libraries, many dozens of volumes large, with each verse of the Bible receiving its own page in glistening, glorified, brilliance.

Writing Pictures

A Guided Tour through a Gallery of Christian Art

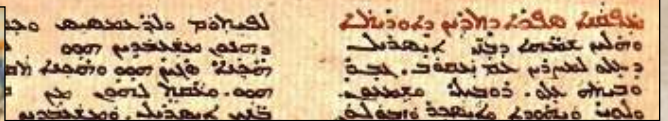
Illumination

Pastor Fields



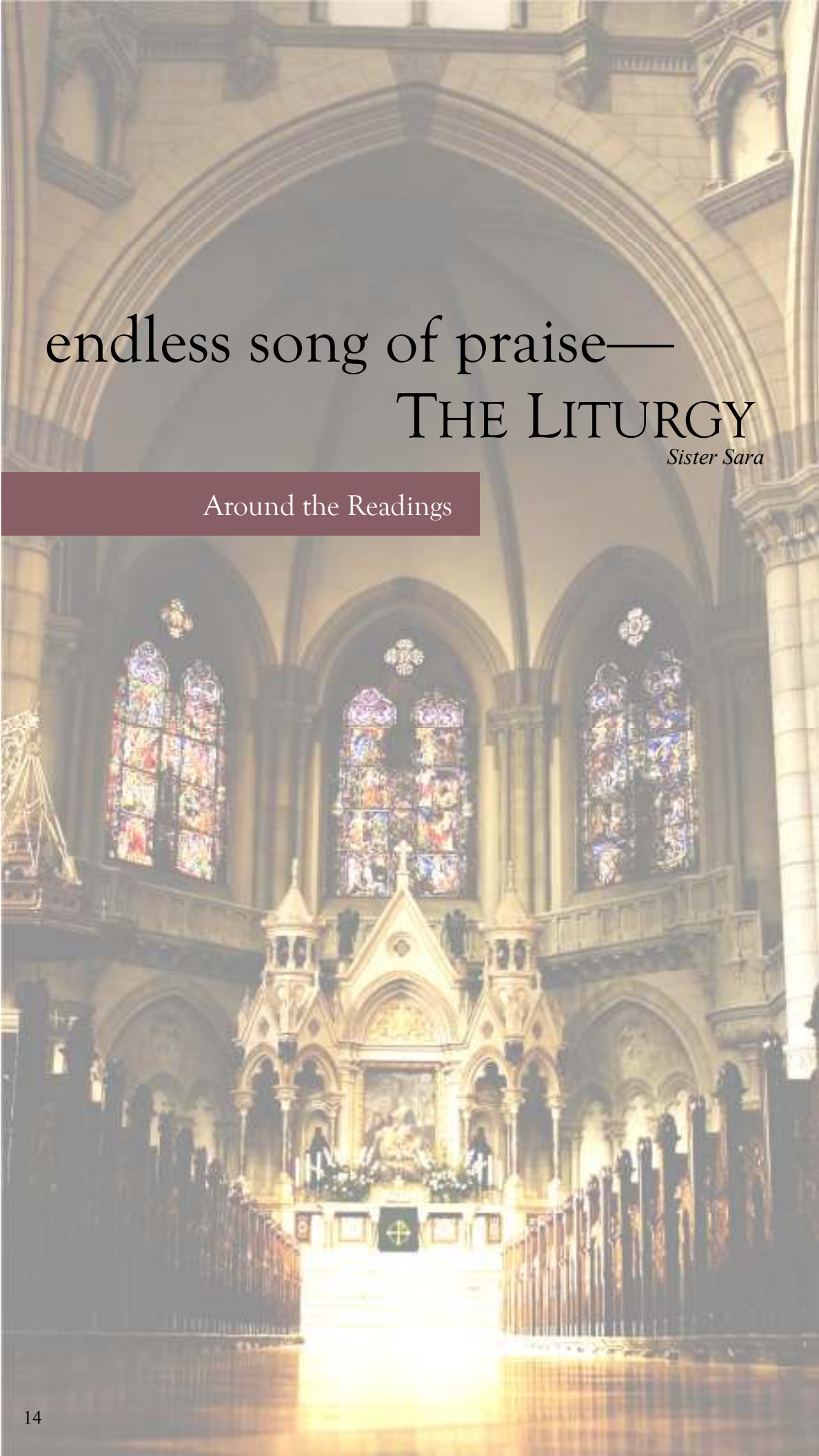
Now we must ask, was there any theological significance to the art of illumination, or was it merely a form of illustration?

It would seem that there was a theological significance. By decorating and illustrating the text of the Bible through the process of 'illumination', the monks who created these codices (that is, spine-bound books like our own) believed themselves to be giving 'image' to the 'word', or to put it differently, causing the eternal 'Word' to become 'flesh' by making Him visible to the eye in this small way. Perhaps more than ever before, Christians were 'writing pictures.'



Moreover, the illuminated manuscripts of the Bible were not merely considered an 'incarnation' of God's Word, but a sacrifice. For a Christian, having spent many years, perhaps his entire life, creating a single illuminated Bible, would then offer it to the Lord, not for his own sake, but because all forms of the Word made visible were to be rendered unto God, even as the true Word of God was raised upon the cross to the Father.

As the author of the *Eadwine Psalter* wrote in his preface to the work, "Receive, O God, this book and its donor as an acceptable gift!" ■



endless song of praise— THE LITURGY

Sister Sara

Around the Readings

Our trek through the liturgy could be aptly described as “the journey toward Mount Zion.” In the Bible, Mount Zion is the Lord’s Holy Hill, the seat of the Temple, the place where the presence of the Lord descends in a Cloud of Glory upon the Holy of Holies. Mount Zion is where God comes to *dwell among us*, that we might have true communion with Him.

Why then, would we call the liturgy our “journey to Mount Zion”? It seems merely poetic or metaphorical to make such a statement, because we know full well that we are not actually pilgrimaging to the Holy Land, nor would we even find a Temple if we visited there. We are in Jackson—not Jerusalem! But remember what Jesus has told us: “Destroy this temple, and I will raise it up in three days.” And also, “The hour is coming when you will worship the Father neither on this mountain, nor in Jerusalem.” Jesus proclaims *Himself* to be the New Temple; He is the Holy of Holies that is made of flesh, the very dwelling place of the Godhead. As we draw near to Jesus, we draw near to the true Mount Zion. And where is that Mount that we find Jesus? When you sing the liturgy, where do you see the true flesh of your Savior? Mount Zion is the altar, the cross is His Mercy Seat, and His presence is the Body and Blood of the Eucharist.

The liturgy is our steady approach, as the people of God, toward the altar. This movement culminates in the Service of the Sacrament, when we kneel at the altar to partake of the Eucharist, and Jesus *literally* dwells within us. So then, if that is our destination, how do we get there?

You might remember that, in the last issue of *Life in Christ*, we discussed the Scripture Readings. We referred to them as the “living voice of Jesus,” for they call to us from the chancel, showing us who He is and telling us who we are. You may also remember that there are three readings: the Old Testament, the Epistle, and the Gospel. What you might *not* recall, because we have not talked about them yet, are all the little responses and movements in between each reading...

Before the readings, the only substantial movement we see is the entrance of the pastor into the sanctuary. He comes, a representation simultaneously of Jesus incarnated among us, and also of us as the Body of Christ. His approach from the back of the nave to the front is the first leg of our liturgical journey, wherein we receive the Invocation, and sing our prayers and praises as we “enter the courts of the Lord’s house.” The next time there is any notable movement is at the Readings. After the Old Testament, we sing a short verse called the *Gradual*. This verse was first introduced into the liturgy of the Early Church with a purely practical purpose in mind: it was travel music for the pastor, as he “gradually” stepped closer to the altar.* (Keep in mind, as we just said, the pastor represents *us* as the Body of Christ; so when he moves toward the altar, he embodies our own movement). The Gradual is typically a verse or two, taken from Scripture, which helps us reflect upon the Old Testament reading that we have just heard. Think of this moment as if you are the Children of Israel, wandering in the desert; you have just heard the Old Testament promises of God, you are inwardly digesting them, and you are patiently awaiting their fulfillment as you draw ever closer to Mount Zion.

After the Epistle reading, the pastor approaches yet closer to the altar as we sing “Alleluia!” For in *this* movement, he finally lays his hands upon the Gospel Book, which rests upon the altar itself. The Gospel Book is exactly what it sounds like: a special book, usually very decorated, which contains the Gospel readings. (We at Christ Lutheran use our big, silver Gospel Book on feast days). The Gospel reading, as we learned last month, is the fulfillment of all the Old

Testament, the delivery of the promises of God in the One Whom it reveals: *Jesus*. Notice, the place where the Gospel Book lies is *upon the altar*—it is Jesus on Mount Zion! So we cry out that Hebrew exclamation, “Alleluia,” which means, “Lord, save us now,” as the priest (who represents us) lays hold of the book that contains the very message of our salvation.

You, the Children of Israel who have sojourned this far, hear the pastor chant, “The Holy Gospel according to St. _____, the ____th chapter.” What refreshing water this is upon our dry lips! Whenever the Word of the Lord comes to us, the Good News, we respond in praise: “Glory be to Thee, O Lord.” Notice, however, that we address Him as *Lord*, an English translation of the Hebrew *YHWH*. Here, before we have heard the Gospel, we come as wandering Jews, in need of the revelation of Jesus. But then, when the pastor has read the Gospel to us, he proclaims, “This is the Gospel of the Lord.” And now that we have received the message of salvation and heard the voice of Jesus, we can respond as those who have borne witness to His presence: “Praise be to Thee, O Christ!” No longer do we call upon Him as the Old Testament God who was veiled in cloud and fire, but as “Christ,” the Anointed One, who has come into our midst, and whose voice we have heard.

And so we see that, throughout the Service of the Word, we have journeyed ever closer to the holy mountain, finally arriving at its base in the climax of this service. The liturgy thus far has prepared us to ascend the mountain, to approach the altar, and to meet with God, *face to face*. Truly, we have come to Mount Zion. ■



**Gradualis* in Latin means “step.”



On the Road Again!

First stop: Sevilla—Open for Worship!

We joined with Pastor Lehman, his family, and the San Pablo congregation as they opened for worship amidst COVID-19. Everyone is slowly adjusting to the new norms of masks, hand sanitizer, no singing, and space between families. We are thankful for recorded hymns with voices so that we can still enjoy meditating on the Biblical lyrics even though we can't sing along.

**I was glad when they said to me,
“Let us go to the house of the Lord.”**
Psalm 122:1

After 4 months of COVID-19 isolation, it was great to reconnect with our other LCMS Missionaries on the field here in Spain. Our friendship, regular zoom calls and time spent together strengthen us for the work God has called us to here. Friendship and fellowship with other Christians is a gift, a blessing, and a necessity for the body of Christ.

We hope and pray that you have been able to return to worship with your brothers and sisters in Christ as well. If not, we join with you in praying that your building will be open soon to your Church family, where you can receive God's rich gifts in person!

Lutherans return to

Spain



Saying Good-bye to Kayla Hoem, our short-term (GEO) Missionary. She was finally able to fly home to the USA on July 1, so we celebrated with her and sent her off with a blessing and gifts, and a meal together at the Lehman's home.

Next Stop: Granada—Divine Service

Granada lies between Sevilla and Cartagena so it is an easy stop to make and always a joy to worship with our friends there! Between the host family and what David brings along, we set up an altar usually at the dining table and gather around for the Divine Service. We enjoyed conversation over lunch together afterwards, then headed home to Cartagena.



Bits and Pieces... Life in Christ Continues!

Mercy in Action: The Mercy Fund that was set up in May continues to receive donations from members and requests for help. The committee of three members and pastoral advisor meet to consider requests and gift financial assistance to members who need help in this difficult economic time.

New Contacts: Yes, people are contacting the Lutheran Church in Spain, wanting to know more! Thanks be to God, we can now follow up on those email conversations in person! David travelled an hour to Murcia to meet with a gentleman just this last week. Proclaiming the hope we have in Christ, scattering the seeds of the Gospel and praying that God brings the fruit in His perfect timing.

Inquiring Minds Want to Know: What do YOU want to know about the Mission in Spain? About life in Spain? About being a missionary? Send us your questions and we'll answer when the newsletter returns in September.

August Plans: Unfortunately our annual conference for the Latin American-Caribbean Region of LCMS International Missions has been cancelled this year. We all will miss seeing each other, worshipping, and studying together as this is an important time to connect and strengthen relationships amongst the LAC team. We will take a few days of vacation to meet with the Lehmans and enjoy the beach. And a trip to Madrid to reconnect with Pastors and members at Emanuel congregation is coming up soon.

Please pray for...

- **Mario** as he has finally returned to Spain from the Seminary in the Dominican Republic; that he would be blessed as he reconnects with family and friends and prepares for his vicarage
- **Our members in Madrid** as they just now open for worship in person; may they take adequate precautions in a spirit of trust, not fear and joyfully join together to receive His gifts
- **New Contacts**, that they would be curious to learn more
- **Current adult catechumens** and those who have finished their studies but now await in-person worship in order to be confirmed



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

A poem for the Exaltation of the Holy Cross

I prayed to that tree with a blissful heart,
great courage, where I was alone,
with a meager host. My heart's close was
eager for the forth-way, suffering many
moments of longing. Now my hope for life
is that I am allowed to seek that victorious tree,
more often lonely than all other men,
to worthy it well. The desire to do so
is strong in my heart, and my guardian
is righteous in the Rood. I am not wealthy
with many friends on this earth,
yet they departed from here from the joys of the world,
seeking the King of Glory—now they live
in heaven with the High-Father, dwelling in magnificence,
and I hope for myself upon each and every day
for that moment when the Rood of the Lord,
that I espied here upon the earth,
shall ferry me from this loaned life
and bring me then where there is great bliss,
joys in heaven, where there are the people of the Lord,
seated at the feast, where there is everlasting happiness
and seat me where I will be allowed afterwards
to dwell in glory, brooking joys well amid the sainted.
May the Lord be my friend, who suffered before
here on earth, on the gallows-tree for the sins of man.

He redeemed us and gave us life,
a heavenly home. Hope was renewed
with buds and with bliss for those suffered the burning.
The Son was victory-fast upon his journey,
powerful and able, when he came with his multitudes,
the army of souls, into the realm of God,
the Almighty Ruler, as a bliss for the angels
and all of the holy, those who dwelt in glory
before in heaven, when their Sovereign came back,
Almighty God, to where his homeland was.

Dream of the Rood, lines 122-156



A FALSE PEACE: Beware of Squirrels Bringing Gifts

Public Service Announcement:

In a most incredulous and cynical moment, the Squeakad Dynasty has mockingly left to our Fearless Leader, Pastor Holowach, a gift promising a false peace: a bottle of SQRRL peanut butter whiskey liqueur. Knowing that our beloved pastor is a connoisseur of fine whiskeys, they have granted him a bourbon, spiked with insidious peanuts, in an attempt to poison his sensitive digestion (all fearless leaders are sensitive to such things).

We all know the story of the Trojan Horse. We all know deception when we see it.

This shall not be forgotten; neither shall the beverage be drunk. Long live our Fearless Leader!

Pastor Fields
-Supreme Allied Commander



We are
praying for
our teachers
and students
as they
return to
school this
fall!





THIS SUMMER

At Christ Lutheran



THE EXALTATION OF THE HOLY CROSS

+ September 14 +



Saints' Days in September

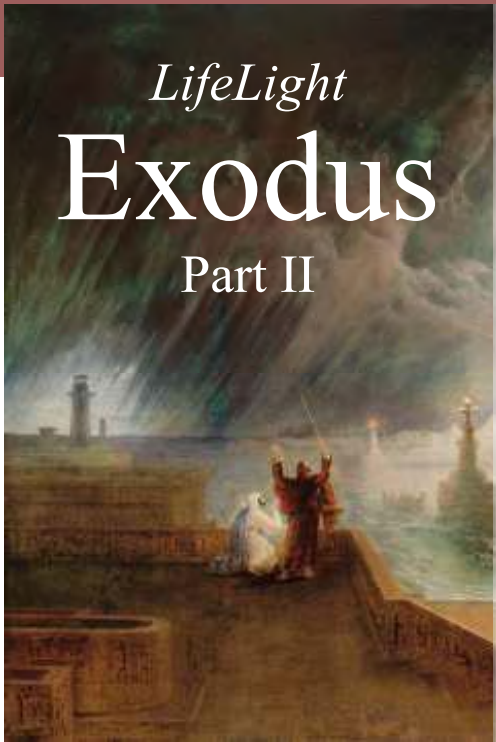
- 1 St. Joshua
- 2 St. Hannah
- 3 St. Gregory the Great, Bishop & Confessor
- 3 St. Phoebe, Deaconess
- 4 St. Moses, Prophet
- 5 Sts. Zacharias & Elizabeth
- 14 Exaltation of the Holy Cross
- 16 St. Cyprian of Carthage, Bishop & Martyr
- 17 St. Hildegard of Bingen, Abbess
- 21 St. Matthew, Apostle & Evangelist
- 22 St. Jonah, Prophet
- 29 St. Michael & All Angels
- 30 Jerome, Translator of Holy Scripture

JOIN US FOR

BIBLE STUDY

bible & breaky | fridays @ 6:30 a.m.

LifeLight
Exodus
 Part II



Join us as we conclude
 our study of Exodus,
 beginning

Wednesday
September 16
9:30 a.m.

Session 8



Christ Lutheran Church
 On Facebook!

Find...
 Divine Services
 Bulletins
 Church Updates
 Blog Posts
 Devotions
 And More!



SAINT MICHAEL & ALL ANGELS
 + September 29 +

FRIDAY
DIVINE SERVICE

6:30 p.m.

20 people

Contact Sister Sara so
 we can plan for your
 attendance!

See you soon!

**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



✠ **ALTAR GUILD** ✠

No Meeting This Month
Stay tuned!



Artwork in This Issue:

Cover: *Crucified Christ*, Viktor Vasnetsov, 1896.

Page 9: *Evening Prayer*, Pierre Edouard Frère, 1857.

Page 12: *St. Luke Painting the Crucifixion*, Francisco de Zurbaran, c. 1650.

Page 15: *Mount Calvary*, Lucas van Leyden, 1517.

Page 19: *Woman Kneeling before a Crucifix*, Alexander Alland, c. 1940.

Page 20: *Visiting a Country School*, Norman Rockwell, 1946.

It's here!

Your chance to support Lutheran education...

...by eating brats and German chocolate cake!

Order your Oktoberfest meal from Good Shepherd Lutheran School and fight the good fight!



Oktoberfest To-Go Dinners

Brat Meal: w/ German Potato Salad, Sauerkraut, Dessert & Drink

or

Hot Dog Meal: w/ German Potato Salad, Small bag of Pretzels, Dessert & Drink

\$10 per meal



Saturday, October 24th



Drive-Thru pick-up between

5:00 pm – 6:00 pm

Good Shepherd Lutheran Church & School

All proceeds benefit GSLS

Please return bottom portion, along with payment, to Jessica or Carolyn Sawyer by October 4th

ORDER FORM

Name & Phone #: _____

of Meals (enter Qty): Brat _____ Hot Dog _____

Select Dessert for each meal (enter Qty):

Carrot Cake _____ German Chocolate Cake _____

Brownie _____ Chocolate Chip Cookie _____

Select Drink for each meal (enter Qty):

Water _____ Diet Coke _____ Sprite _____ Coke _____



CapriSun _____ Root Beer _____

of kids in your family (if applicable): _____

(we will have some Halloween treat bags for your kids)

CASH OR CHECK (PLEASE MAKE PAYMENTS TO GSLS)

September 2020

PRAYER FAMILIES and BIRTHDAYS	Sunday	Monday	Tuesday	Wednesday	Thursday	Friday	Saturday
Lindberg Moore	Serving this month: Elder—Keith Martin Ushers—Bruce Bodkin, Allen Goodlett, Mark Ochs		St. Joshua	St. Hannah	St. Gregory the Great St. Phoebe	St. Moses	Ss. Zacharias & Elizabeth
Jerry & Bobbie Mutter 6—Cecelia Dorsey 10—Emma Agent 10—Miles Agent 12—Pastor Holowach	6 PENTECOST XIV 10:30 a.m. Divine Service	7	6:15 p.m. Council Mtg.	9	10	11 6:30 a.m. Bible Study 6:30 p.m. Divine Service	12
Nelson Family	13 PENTECOST XV 10:30 a.m. Divine Service 6:30 p.m. Journey through the Scriptures	14  Exaltation of the Holy Cross	15	16 St. Cyprian of Carthage 9:30 a.m. Lifelight	17 St. Hildegard of Bingen	18 6:30 a.m. Bible Study 6:30 p.m. Divine Service	19
Beulah Nunery 23—Laura Rawson 24—Mary Atchley	20 PENTECOST XVI 10:30 a.m. Divine Service 6:30 p.m. Journey through the Scriptures	21 St. Matthew	St. Jonah	23 9:30 a.m. Lifelight	24	25 6:30 a.m. Bible Study 6:30 p.m. Divine Service	26
Mark Ochs 27—Becky Nelson 30—Becky Hathcock	27 PENTECOST XVII 10:30 a.m. Divine Service 6:30 p.m. Journey through the Scriptures	28	29  St. Michael & All Angels	30 St. Jerome 9:30 a.m. Lifelight	For more from Christ Lutheran Church, visit the Christ Lutheran Facebook page or go to ChristLutheranJacksonMS.org/ LifeAtChrist!		