



LIFE IN CHRIST

Receiving God's Gifts — Sharing God's Gifts

The Newsletter of Christ Lutheran Church, Jackson, MS

+ November 2020 +

About the Cover:

Four Horsemen

Viktor Vasnetsov

1887

This painting, famous in Russia, depicts the Four Horsemen of the Apocalypse described in the book of Revelation by St. John. It is a very faithful portrayal, with each horseman being depicted as described by the Scriptures. The horsemen represent the judgement unleashed upon the earth by God, to finally bring a final reckoning, that is, a final 'making right' of all the wrongs done by man. In this work, we see the other side of the doctrine of justification, that though those who trust in Christ are forgiven, those who reject Christ are judged. Of interest is the fact that, though the heathen, shown in the foreground in a sense 'serve' the horsemen, as those who welcome warfare, power, and death; yet, now that these have come upon them, they bear up arms in a feeble attempt to fight against it. Though they longed for a world without the God of life, yet they are shocked and angry when they inherit the harbingers of death. In the background can be seen the 'Lamb who appeared as one who was slain,' distant, but visible, and overseeing it all, with a rainbow of peace over him, and the book of the Gospel before him, for even this terrifying scene is the fulfillment of the Gospel, that God in Christ would conquer not only sin through the forgiveness of sins by His blood, but death and the devil as well. ■

Life in Christ

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THE
LAST
DAY

Pastor Fields



Days run their course, from sunrise to sunset, from morning to night. They begin with day break, with hope, with a future. They end in darkness and stillness. The morning is filled with opportunities, but the night with considerations of opportunities missed. The lives of men are much like the course of the day. A child is born, brimming over with life, having an undetermined future, full of prospects and ambitions. Yet time goes on, the sun of his life rises, and the sun of his life sets. Soon it becomes apparent that far from the future being full of hope, it is full of degeneration and despair. We then all approach our twilight years, where any goals we may have had for life we must wish farewell, commending them to oblivion. The sky grows darker and darker, until that moment when we close our eyes forever, and see nothing but blackness. At this point, when a loved one no longer draws life from the air, we cannot but repeat the words of St. John the Evangelist, “*And it was night.*”

According to the culture which surrounds us as the day runs its course from light to darkness, so does all life, all the world. “The End” is almost always associated with despair, destruction, decimation. The end is typified by environmental catastrophes, nuclear holocausts, or, among the more imaginative, zombie apocalypses. And even if man survives these varied dooms now, the scientists inform us that the universe will end in what they call “heat death” where there will no longer be any stars, any planets, any galaxies, any matter; everything will become a continuous, homogenous plain of inert ‘nothing.’ And it will stay that way forever, an unending nighttime of the universe to conclude the vibrant morning sunrise of their ‘big-bang.’

We too must contemplate the meaning of “the end” as we draw near to the Last Sunday of the Church Year, a commemoration of the “end of time” as we Christians understand it. The Church understands “end” as meaning “goal” or “purpose,” as when one says “he’ll do anything to achieve his end.” Therefore, when we speak of “the end of time,” we speak of its goal, its purpose. The “end of the world,” is no sad thing to the Christian, for he understands the end of the world to be the completion of the world, the fulfillment of the world. It is only when a thing is fully completed that it is truly enjoyed. So when Jesus declares on the cross “it is finished,” he does not mean “it is finally over,” a sigh of despair, but “it is complete, now it is finally begun!” a proclamation of everlasting joy! For the Christian, darkness does not overcome the light, but rather *light shines out and overwhelms the darkness*. This we know from the beginning of John, “*The light shone in the darkness,*” and so we confess in the Liturgy as we light the altar candles in the otherwise murky sanctuary, which itself only begins to receive light from the rising sun outside. Time draws ever closer to a joyous consummation. And this, the redemption and completion of the world through the work of Christ, was told us from the beginning, for the Bible does not reckon time as we do, as day and night, but rather as it is written in Genesis, “evening and morning.” Evening and darkness come to their end; they are overcome by morning and light, which has no end. The Psalmist sings the same truth: “*Weeping is cast for the night, but joy comes in the morning.*”

Therefore, as we approach to the end of the Church Year, and read about the coming of the Son of Man, and of the everlasting dominion which we shall inherit, perhaps we can echo the words of Moses, though with an eye to the *eschaton*, the End Times:

“*And there was evening, and there was morning, the Last Day.*” ■



It is already November, and if you are like me, the daunting task of Christmas shopping is looming ever larger upon the horizon...

Since Christmas shopping provides as good an excuse as any to browse new books under the pretense of charitable gift-giving, your vigilant deaconess has taken the liberty of vetting a few that may be of interest to you. Take a gander if you like, and perhaps save yourself some headache in the busy season of giving to come!

It's
never
too
early
for...

Christmas

[Shopping]

Sister Sara

CONCORDIA
PSALTER



The *Concordia Psalter* contains all one hundred and fifty psalms, each accompanied by its own chant tone and prayer. Additionally, it outlines several schedules for praying the psalms and includes an introduction to singing the psalms. The appendix adds eleven new chant tones to the ones already published in the *Lutheran Service Book*.

The *Lutheran Book of Prayer* is a traditional devotional book that includes meditations, preparations for worship and reception of the sacraments, selected psalms, the creeds and Table of Duties, and prayers for days of the week, as well as for festivals and a wide variety of personal and communal occasions. At 5"x7", it is a compact and solid devotional resource to take with you wherever you may be.

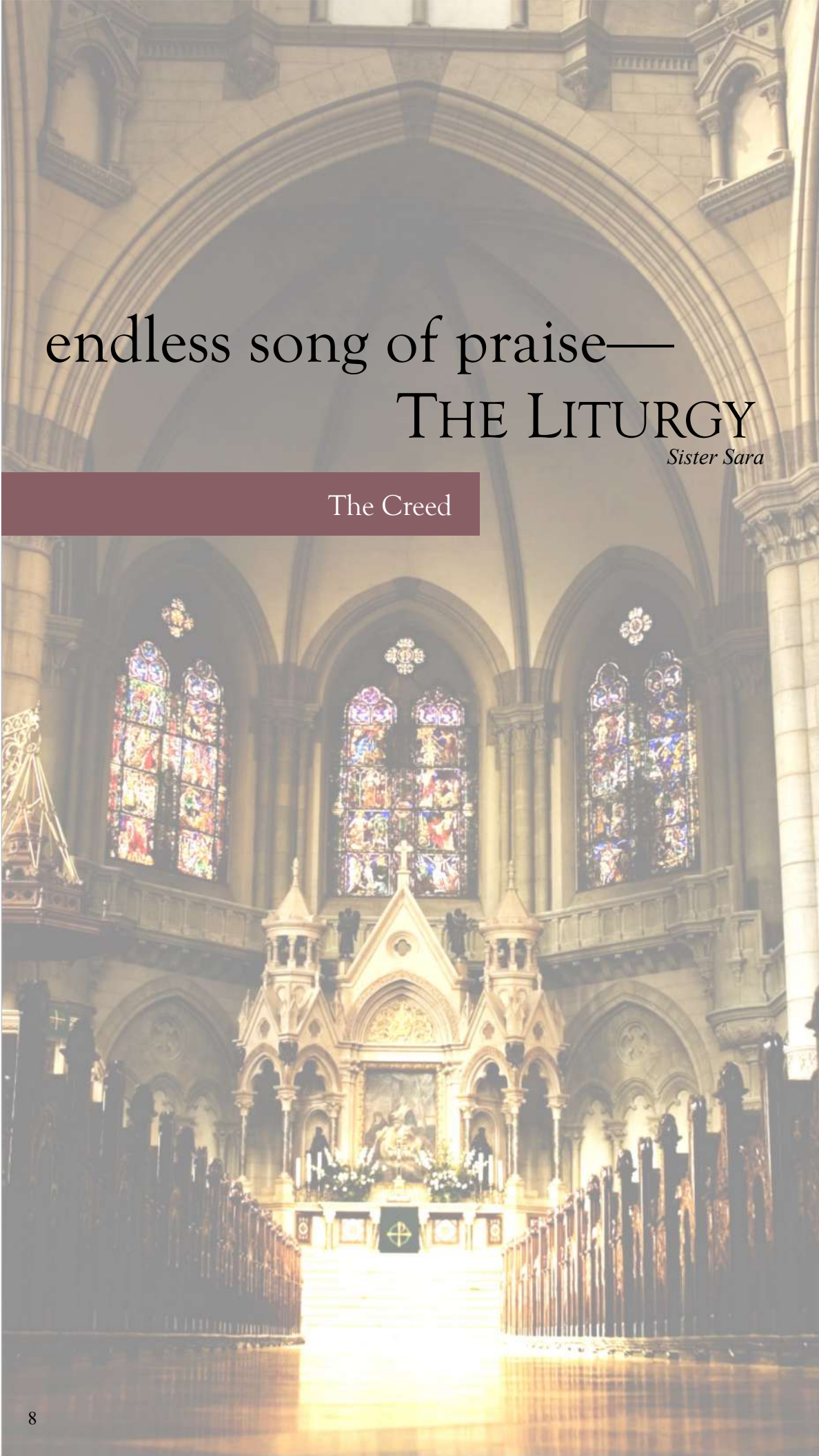
Lutheran
BOOK of PRAYER



The *Lutheran Prayer Companion*, translated by Matthew Carver from the German *Evangelical-Lutheran Prayer Treasury*, is a comprehensive collection of almost 500 prayers from Martin Luther and various church fathers. Additionally, it contains over a hundred newly-translated hymns from our Lutheran tradition. The Christian would be hard-pressed to find a situation that this book does not address to our Father in Heaven. ■

LUTHERAN
PRAYER
COMPANION





endless song of praise— THE LITURGY

Sister Sara

The Creed

Long ago, in the early days of the Church, converts to Christianity were catechized during the weeks of Lent leading up to Easter, with the intention that they would be baptized at the Divine Liturgy of Easter Vigil. Just as Christ Himself descended into the belly of hell on that night, to rise victorious in the morning of the eternal Eighth Day, so the sinner would drown in the depths of the baptismal waters only to rise into new life as a child of God.

At his baptism on this holy night, the convert would recite the Creed, for this was the Faith into which he was now born: the Faith into which he was knit, by which the Holy Spirit possessed him, and which he now confessed as his own. After this, he could commune with all the saints in the Eucharist that followed later in the Divine Service.

Pause for a second! This order of events is an important point, not to be glossed over, so let me say it again: upon his baptism, the Christian would *confess the Creed* and then proceed to *partake in the Eucharist*.

Humor me for a moment as we unpack this. First, a thought experiment:

Doubtless you cannot remember your own birth, but you can probably say with full confidence that when you were born, you had a body. Likewise, experience would lead you to believe that

everyone who has a body was, at some point, born. God, being a rather intelligent creator, had the foresight to mirror spiritual truths within physical realities. And so, in pondering this physical reality about the correlation between birth and the possession of a body, we could rightly assume that there might be an underlying spiritual truth revealed therein...

And, in fact, there is! At baptism, you were born into the Body of Christ: in that birth, you emerged from the water as a member of His Body—and He gave you His Body as your own. Now, fast-forward to the Eucharist: In the Feast of Holy Communion, we partake in the Lord's Body and Blood. Is anyone allowed to eat and drink of Him, who has not been baptized? Why, no, because only when we are *born* do we have a *body*... and only when we have been baptized, do we have *the* Body. No one who has the Body has not first been born.

It is largely for this reason that we confess the Creed together, as one Body of Christ, before the Service of the Sacrament. In the Creed, we recall our baptism into Christ and we confess the Faith into which we were born. We are not just reciting facts about the guy we call God, but we are articulating our very *essence*. We, the Church, are defined by this Faith.

The Creed is the bridge between the Service of the Word and the Service of the Sacrament. The Service of the Word has brought us increasingly into the light and knowledge of the Word of God, beginning with various forms and songs of prayer and culminating in the revelation of the Gospel. Looking back upon this revelation, **the Creed is the summary of who God is, and who we are in Him.** Looking forward to the Service of the Sacrament, **it is the confession of the Baptized as ones who have been joined to Christ,** proceeding toward the altar to partake of His Body.

So, when Pastor finishes the sermon, and all the pews creak as people stand up to recite the Creed... think on your birth from the baptismal waters, think on the true bodily union you have with Christ and all the Church, think on the Father who has made you a new creation, and say...

“I believe.”



Fun Facts about the Creed:

1. The Apostles' Creed is the formalization of an Early Church creed called the *Romanum*, or Old Roman Symbol, which was already attested by the second century (and so likely existed long before that, possibly as early as the Apostles). Its name comes from the understanding that this is the Faith which the Apostles—witnesses to Christ Himself—taught; and it was formalized once Christianity was legalized in the Roman Empire. A medieval tradition later added a fun twist to the creed's history, suggesting that each of its twelve lines was contributed by each of the twelve Apostles.

2. The Nicene Creed is a development of the Apostles' Creed to incorporate clarifications that came from the myriad Christological controversies which arose in the first several centuries of the Church. These controversies, aptly named, dealt with the nature of Christ (is He truly human? is He truly God? how is He both simultaneously? how does He relate to us/God? etc.). Because Christ is our Savior, these questions obviously have a profound impact on the validity of our salvation. To preclude heresies, the Church councils fortified the true Faith confessed in the Creed by including phrases that clearly defined the nature of Christ (“begotten, not made, being of one substance with the Father,” etc.). Later controversies concerning the Holy Spirit resulted in similar additions to the third article.

3. Originally, the Creed was said only at baptisms, and not regularly during the Divine Service. Hence, the Apostles' Creed has a significant association with baptism.

4. Because the development of the Nicene Creed dealt largely with the nature of Christ, this creed became heavily associated with the Eucharist, wherein we partake of His Body and Blood. To this day, most churches confess the Nicene Creed before the Service of the Sacrament.

5. Only baptized Christians confessed the Creed, and that practice is maintained still today.

6. Only the baptized were allowed to stay for the Service of the Sacrament, since only they had been “born” into the “body.” Catechumens (i.e., those who were learning the Faith but had not yet been baptized), were dismissed at the end of the Service of the Word, as the priest cried out, “The doors! The doors!” Once all the catechumens were gone, the doors of the sanctuary were shut, and the baptized communed together in the Service of the Sacrament. ■



rejoicing in the midst of
DEATH

Kristen Shavlik

In this reflection upon death of her uncle in 2015, contributing author Kristen Shavlik reminds us of the eternal joy we have even as we grieve the loss of those we love.

Today was hard. It was painful. Today was filled with tears and hugs and kind, supportive strangers. Today, we mourned the death of a loved one.

But today is also a day of laughter and of smiles. It is a day of rejoicing. Today, on Gaudete Sunday, we recall the hope we have in Christ, even as we watch this world pass away before our eyes.

My uncle had become very sick over the course of the last couple of months. It was an unexpected illness that completely turned the lives of family members upside-down. Death came too soon. And yet, as Johann Gerhard wrote, "we deceive ourselves sadly if we think of death only as taking place with the last breath of life here... life and death seem to be far distant from each other, when in fact they are as near as possible to each other."

We are dead. We live in a world that is dying and rotting and decaying away. We cannot possibly live in a dead world; our earthly bodies are death and there is nothing we can do to stop the destruction of ourselves and what we see around us.

What a bleak outlook. There is no hope in this dying. I think about those who try to console the grieving with empty words confined to this world... and I can't help but wonder how they think they are providing any comfort—for in their minds, what is the other side of death? What peace or assurance is there if there is no definite hope? There can be none.

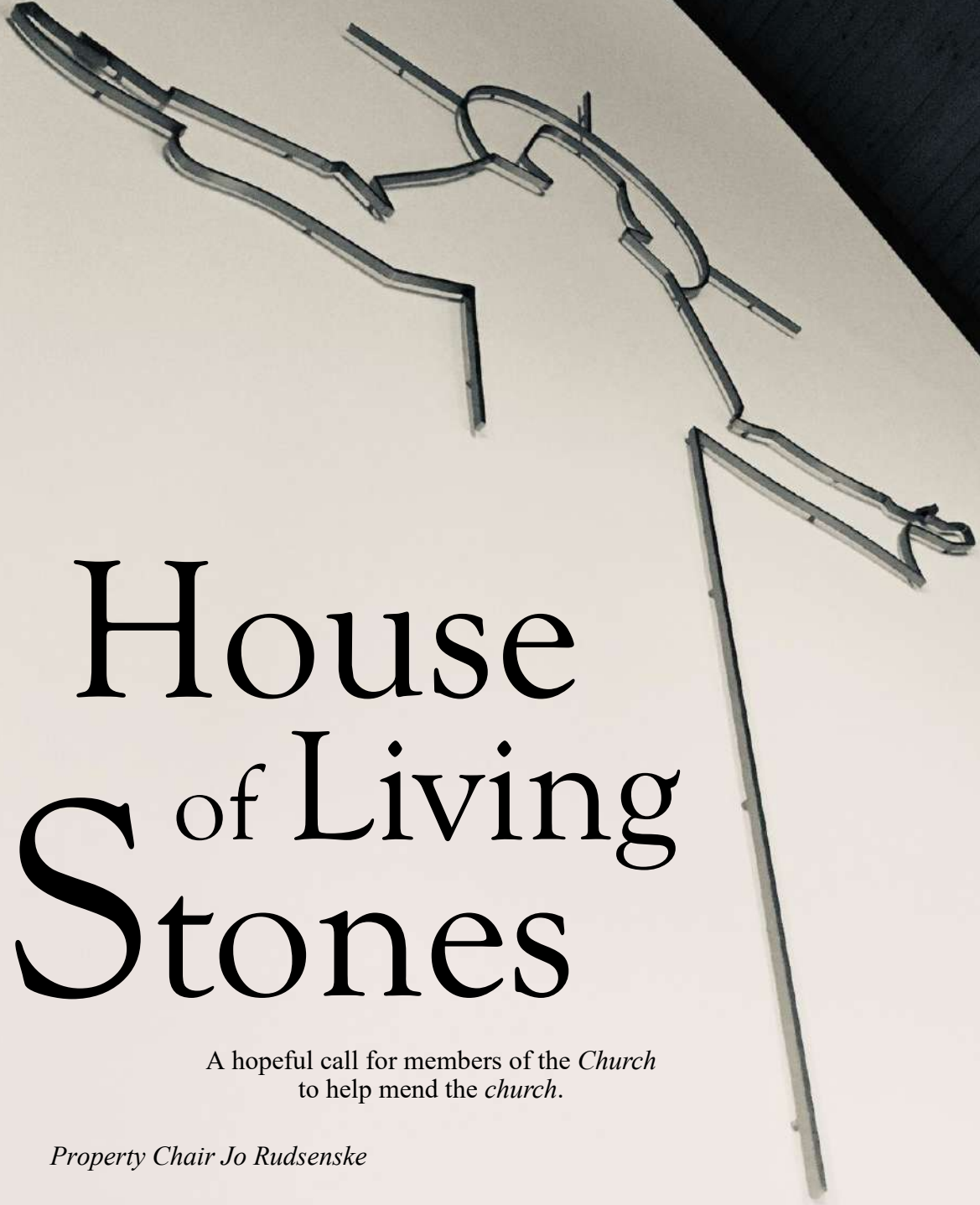
But our hope is sure. It is not of this dead world; it is hope in Christ, God with us, who came to take on all the sin, the dying, the decaying and withering away. He took it all to the cross, once and for all, that we may live. We are baptized into His death and His resurrection, and have become clothed in His righteousness. My uncle was baptized into His death and His resurrection, and now, he lives.

"We know that Christ, being raised from the dead, will never die again; death no longer has dominion over him. For the death he died he died to sin, once for all, but the life he lives he lives to God. So you also must consider yourselves dead to sin and alive to God in Christ Jesus."
(Romans 6:9-11 ESV)

Death is only the beginning. In Christ, we look forward to that glorious day when we will join together with the saints who have gone before us, including my uncle, in the marriage feast of the Lamb in His Kingdom. Gerhard concludes that "the Word of God is an incorruptible seed; death does not destroy that seed, but it is hidden in the hearts of God's people, and in His own good time He will quicken it into new life."

My family may be in the midst of mourning here on earth, but on this the day we rejoice in Christ's coming, we also rejoice that my uncle has been brought through death and into life.

Soli Deo Gloria! ■



House of Living Stones

A hopeful call for members of the *Church*
to help mend the *church*.

Property Chair Jo Rudsenske

In the infamous year of 2020, many and various distractions have demanded our attention—and perhaps rightly so. But in the thick of the chaos, the property of Christ Lutheran has sat patiently by, waiting for a little love...

As you know, we have had significant issues (read: AIR CONDITIONING) that have consumed energy and funds to the exclusion of others. Maintenance and attention that the building and grounds usually receive at work days, etc., have gone unnoticed during this seemingly infinite lockdown. Now, my personal experience is that I am willing and glad to help with specific needs but do not always recognize those needs—or if I do, I assume someone will attend them. Fortunately,

God has blessed us with faithful members who jump in and do whatever needs to be done, and thanks be to God for them! As our catechism instructs us, stewardship isn't limited to financial support, but includes all manner of talents... and I know we have many talented members in our congregation!

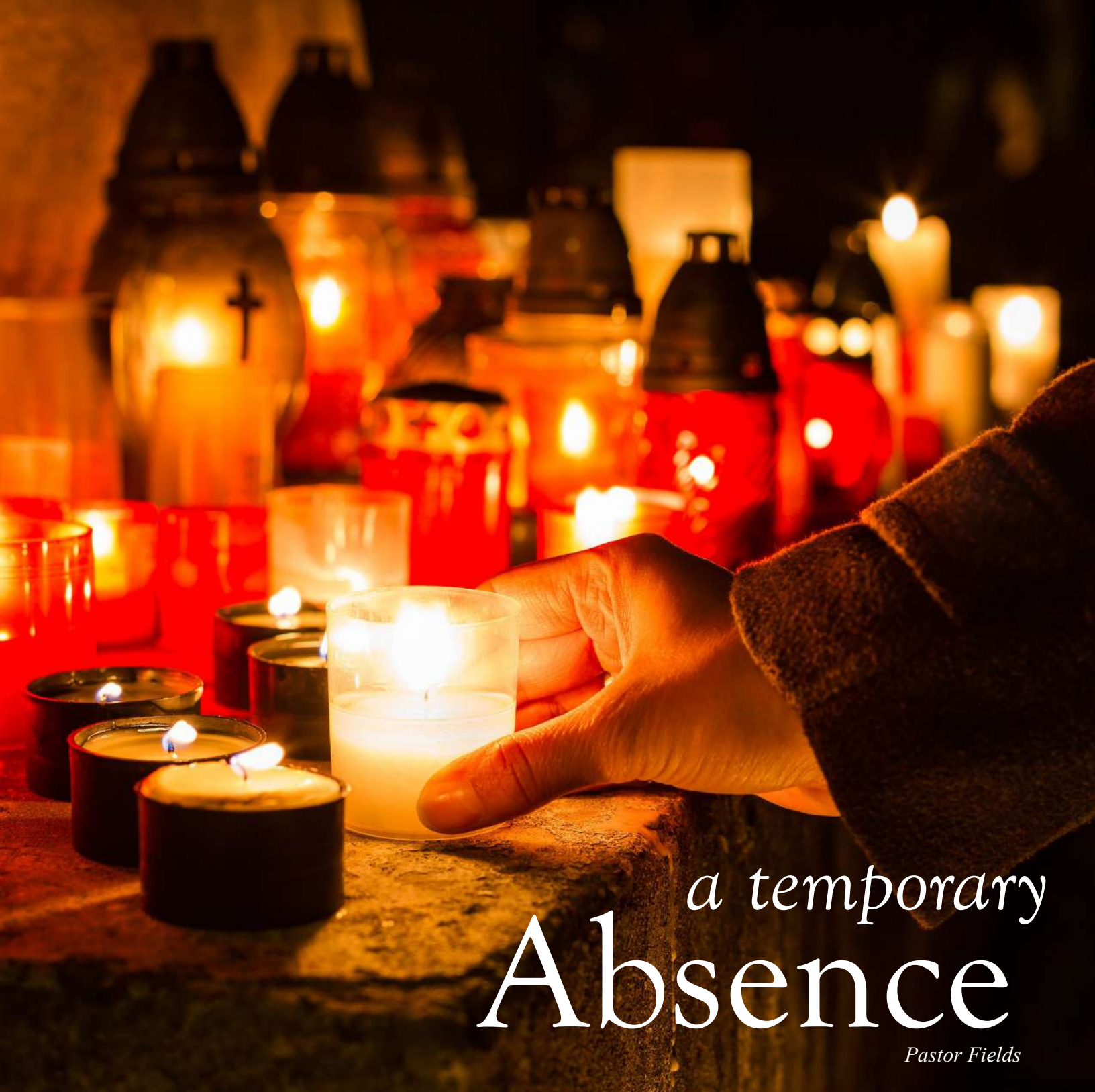
I will be approaching some of you with specific questions, but you may have a skill that could be of great benefit to our Church. I have compiled a list of church-property projects for your perusal, and if you feel you might be able to help with any of these items, please contact me or one of the Council members!

- The outside double doors on the north wall of the Church are rotten and will not lock; the room might be used for storage if we could secure it. Metal doors were ordered in July 2019 but did not fit and were sent back. The vendor never contacted me and does not answer or return my calls. Would this be a project you could help with? “Help” could come in the form of donating a new double door, repairing the old doors, or even giving me an opinion as to whether we should even replace them!
- There is rotted/squirrel-damaged wood at the base of the arches on the front of the church. If you have experience in that arena, please look at the areas and advise as to what extent repair is needed. If you are able to make those repairs and would be willing to donate your time, the church will pay for any materials needed.
- Now, continue walking around to the South side of the building and look up, near Pastor Holowach’s office. There is a sagging board beneath the fascia that occurred with the leak from the recent roof damage (when the AC units were replaced). Can you fix that?
- Leaks of various sorts and in various places have caused discolored and unsightly ceiling tiles. Can you replace those? Again, the church will buy the tiles if you can help with this, or there is also an option to donate the tiles regardless of whether you can actually replace them or not.
- Do you have experience with painting? Walk around the Church and look at the paint. How long do you think we have before we need to intervene? Paint is peeling in places but looks okay in others.
- When you finish looking outside, look at the inside in the choir loft and give us an opinion on the water streak stains. Would this be a paint job that would require a professional? My concern is the height of the ceiling (from floor of loft, not of nave) and the risk to anyone climbing to the highest point.
 - Can you donate some time to assist Mark Ochs with his paint striper to re-do the parking space lines? Eric Held's handicapped spaces seem to be holding up better than the regular spaces but those will need some attention as well at some point. Any ideas on how to make the stripes last longer? When is the best time to re-paint them?



- The gutters need to be checked and some areas need to be cleaned. Due to the warranty on the flat roof, we cannot lean a ladder against any part of the roof, so a free standing ladder is available to anyone comfortable with checking that. (DO NOT volunteer for this if you are senior, get dizzy or easily off balance, are on a blood thinner, or have any problem that might contribute to a fall, like me!).
- Do you have an interest in minor landscaping or basic gardening? Would you volunteer to place some tasteful plants around our church sign?
- Fall work day will be coming up soon. If you have never had the pleasure of working with the Weeders/Rakers/and Pine Straw Shakers...consider joining us! I promise it to be therapeutic and FUN! We have plenty of tools. If outside is not your thing, there is plenty going on inside the building as well.
- Anita Martin is the ad hoc chair for reviewing a kitchen update project. This is a BIG project and has obviously not been at the fore of our needs during the COVID-19 pandemic. There is a work group (you know who you are) who have good insight into the needs and wishes for making our old sad kitchen into a nice place in which to work and for fellowship in our congregation. It may be time to take up this planning task again. If you have thoughts or would like to participate, please speak with Anita. If you would like to contribute specifically for that project, please do so!

The Council appreciates your consideration of this "to do" list and realizes there are other needs you may have noticed that are not included. Please let us know! Leave a note in my church mailbox or call me at (601) 918-3726. Thank you! ■



a temporary Absence

Pastor Fields

During the week of All Saints, it is traditional for Lutherans to visit the graves of their beloved Christian relatives, and to light a candle for them. The fire of the candle represents that the departed are not dead, but alive, for they have been enlivened by Him who is *'the light of the world,' 'the way, the truth, and the life.'*

In the Church, no one truly dies, they just go on

ahead of us a little ways, and are waiting for us to meet them at our mutual destination, the glorious palaces of eternal heaven. So on All Saints, when you think of your departed family and friends, or even perhaps visit their graves, remember that they are exactly that: departed, not dead. But where they are, you will be in God's good time. They might be gone for now, but it is only a temporary absence. ■



PASTORAL VALEDICTION

Pastor Holowach's Farewell Sunday

The Lord blesses His flock
with faithful shepherds
to guide us.

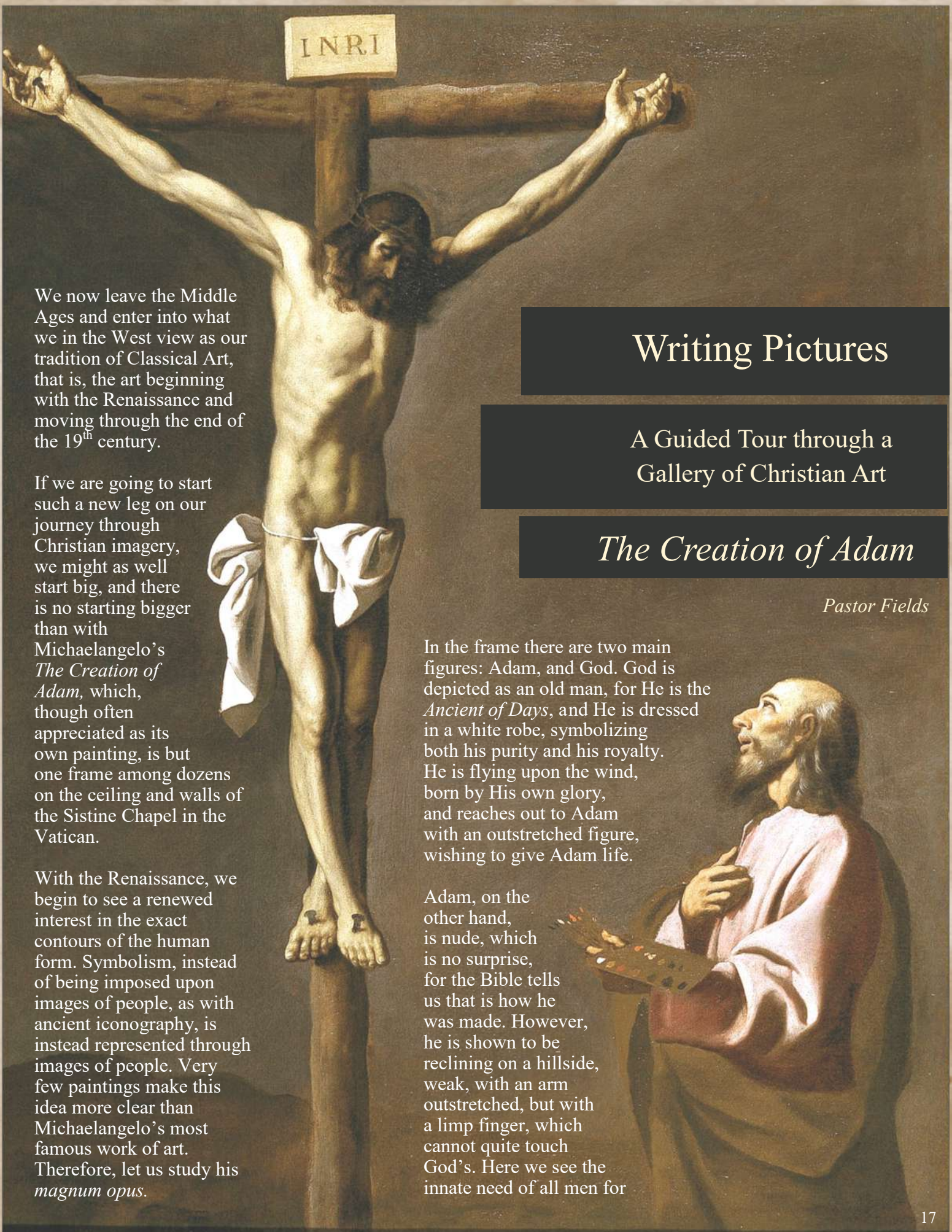
On **Sunday, December 27**,
we give especial thanks for
God's providence through
Pastor Holowach, as he
preaches his parting sermon.

Join us for this fond farewell
(reception details to come).



Mark you calendars—Advent is coming soon!

This season marks not only the beginning of a new Church year, but also the gradual end (hopefully!) of a crazy COVID year... As we continue to take precautions, we also forge ahead in our reopening. Beginning Sunday, November 29 (the First Sunday in Advent) we are reintroducing Sunday School and Bible Class at 9:00 a.m. Additionally, our Friday night services will give way to Wednesday night Advent services (the last Friday liturgy will be November 21; Wednesday Vespers begin December 2). ■



We now leave the Middle Ages and enter into what we in the West view as our tradition of Classical Art, that is, the art beginning with the Renaissance and moving through the end of the 19th century.

If we are going to start such a new leg on our journey through Christian imagery, we might as well start big, and there is no starting bigger than with Michaelangelo's *The Creation of Adam*, which, though often appreciated as its own painting, is but one frame among dozens on the ceiling and walls of the Sistine Chapel in the Vatican.

With the Renaissance, we begin to see a renewed interest in the exact contours of the human form. Symbolism, instead of being imposed upon images of people, as with ancient iconography, is instead represented through images of people. Very few paintings make this idea more clear than Michaelangelo's most famous work of art. Therefore, let us study his *magnum opus*.

Writing Pictures

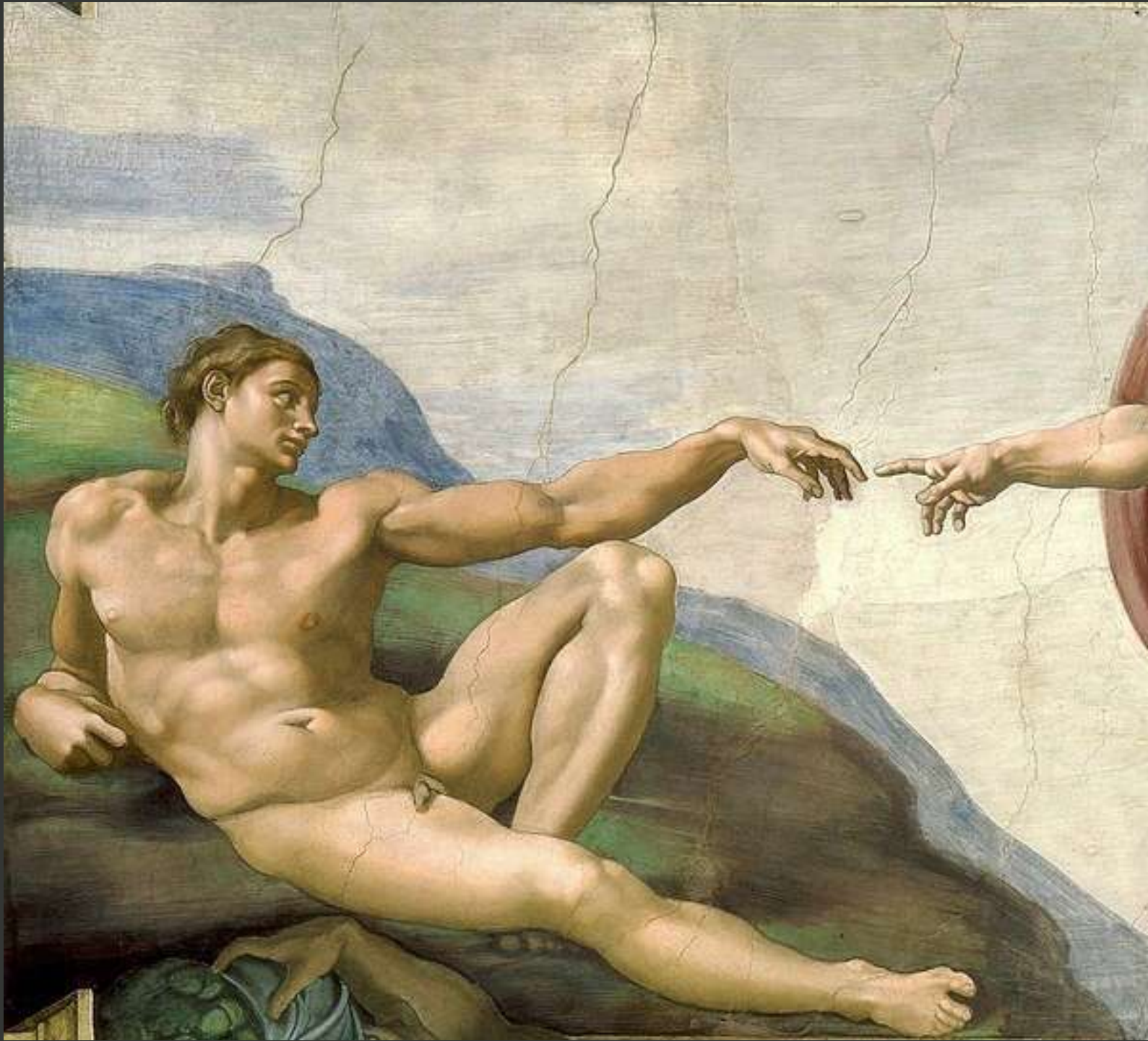
A Guided Tour through a Gallery of Christian Art

The Creation of Adam

Pastor Fields

In the frame there are two main figures: Adam, and God. God is depicted as an old man, for He is the *Ancient of Days*, and He is dressed in a white robe, symbolizing both his purity and his royalty. He is flying upon the wind, born by His own glory, and reaches out to Adam with an outstretched figure, wishing to give Adam life.

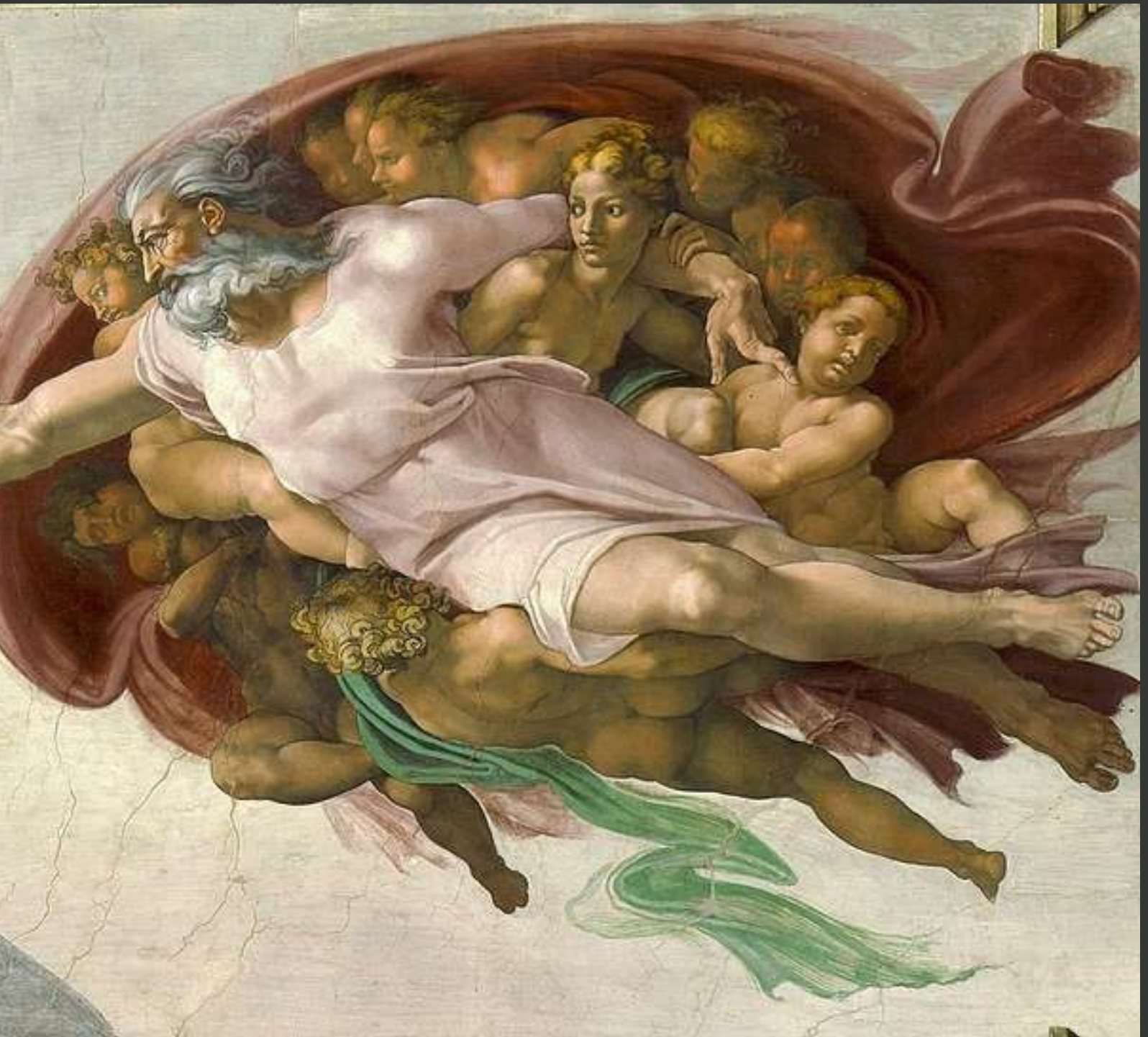
Adam, on the other hand, is nude, which is no surprise, for the Bible tells us that is how he was made. However, he is shown to be reclining on a hillside, weak, with an arm outstretched, but with a limp finger, which cannot quite touch God's. Here we see the innate need of all men for



God to reach them, for man does not have the power to reach God by his own reason and strength.

God is enshrouded by a purple veil which is vaguely in the shape of a human brain. Though it may seem distasteful to us, it was in the Renaissance that people first began to realize that the brain was the seat of reason, as opposed to the heart. So we see that God is veiled in reason, in thought, in foresight. Under the veil

are a mass of people, eleven in all, who represent humanity that shall fill the earth, according to God's intention, and beneath God's left arm is Eve, for even before the creation of Adam, Eve existed in the mind of God as Adam's ultimate helpmeet. One can see Eve looking, even before her creation, only from within the Mind of God, longingly toward Adam, showing that from the beginning, woman was made for man, and man for woman.

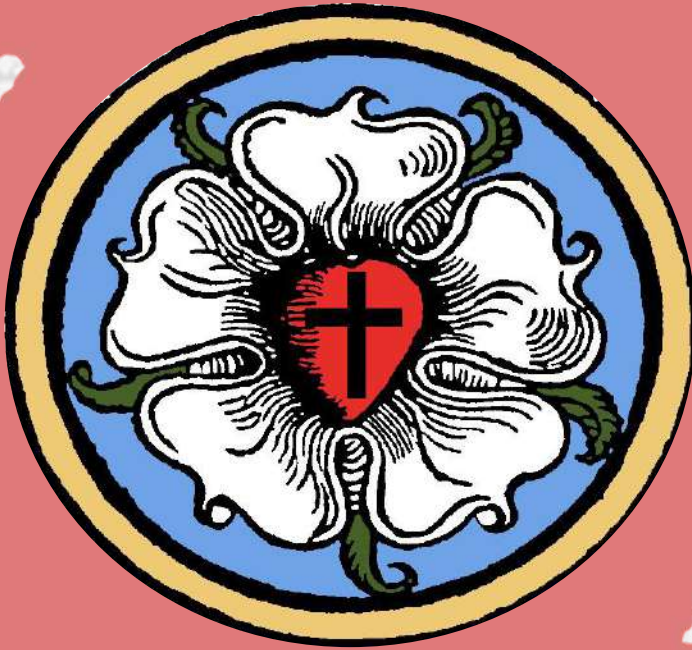


Though I will admit that I cannot quite see it, art critics note that Adam's side has an extra rib, representing the rib that he would eventually give to Eve in her creation on earth.

Finally, and perhaps most importantly, is the manner in which both Adam's and God's faces are locked onto one another, showing their natural love, desire, and need for one another, and showing that man only knows who he really is when he sees God as God is, even as it is

written: *'we do not know what we will be like, but we will be like Christ, for we shall see him face to face.'*

Adam gains his 'life' not merely by being breathed upon (which is not depicted in this painting) nor by the touch of God's hand, but by *seeing God's face*. It is in seeing the beauty of God that Adam becomes Adam, and it is in our seeing the visage of Christ that we humans become truly human. ■



May the Lord direct your hearts to the love of God and to the steadfastness of Christ.

2 Thessalonians 3:5

Lutherans
return to

Spain

Dear Friends and Family in Christ,

A quick email to update you on a big change. We had wanted to let you know about this some time ago, but for a number of reasons, we have been delayed in communicating with you.

To serve in the LCMS Mission in Spain has been remarkable, a true privilege to be called by the church, to be "sent" by you. We rejoice in the growth that the Lord, working through all of us together, has granted to His mission. **So it is with joy and sadness that Shelee and I write to inform you that our time of service as LCMS missionaries in Spain is drawing to a close.** We are returning to the U.S., primarily in order to be closer to our growing family.

We are thankful to the Lord for so many things, including your faithful support through prayer, words of encouragement and financial gifts. Most of all we are thankful for the opportunity we have had to contribute to the growth of the Spanish Lutheran Church, including the privilege of bringing new members into the Church, and assisting in the formation of new pastors and servants.

Preaching, teaching, celebrating the Lord's Supper and Baptizing: what joy to have participated in these blessings, which flow from the wounds of Christ. We have been blessed to see the Lutheran Church in Spain grow

from having just one pastor to six, with more men in formation, and almost doubling in membership. We look forward to seeing what the Spirit has in store for the coming years. Alleluia!

As we end our international missionary service, **we are exploring opportunities to continue in Spanish language ministry within the U.S.**

Wherever the Lord leads us, we will be sure to let you know. Perhaps we may even have the chance to continue as partners in mission. In any case, we know that you will continue to support Lutheran missions with your prayers, encouragement and financial resources.

So many of you have been so generous to support the work in Spain. *Thank You.* You can rest assured that the funds that remain in our designated mission account (NSM) will be used to continue to share the Gospel in Spain and other similar fields.

As we leave Spain and transition to life back in the USA, we treasure your prayers, and look forward to seeing you, our family in Christ, around the Synod. We will be in contact with you again, and you can look for a letter from Synod as well. We await the Lord's direction for our next adventure, in Him.

Peace in Christ to you and yours,

Pastor David & Shelee Warner
LCMS Missionaries to Spain ■

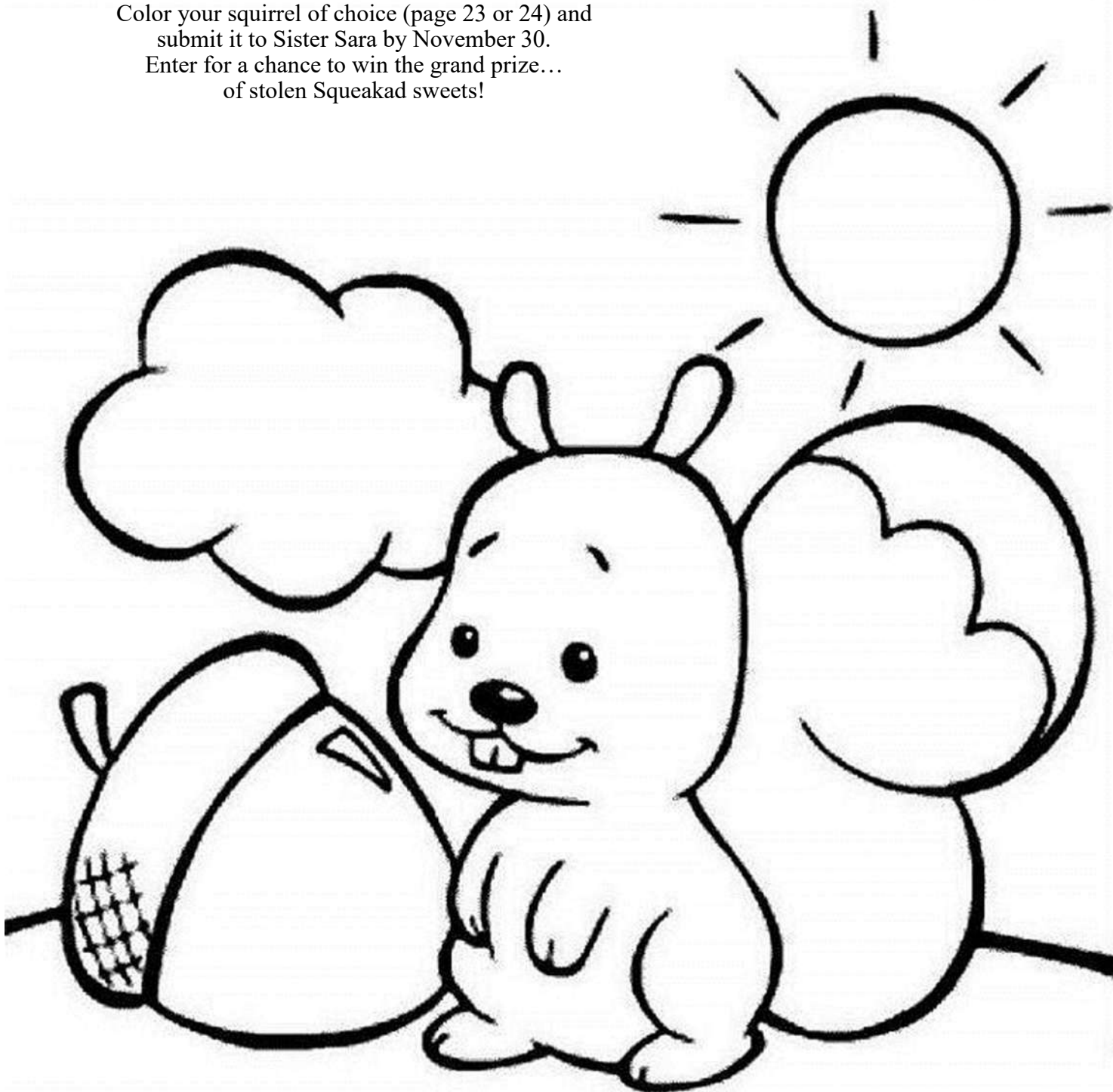


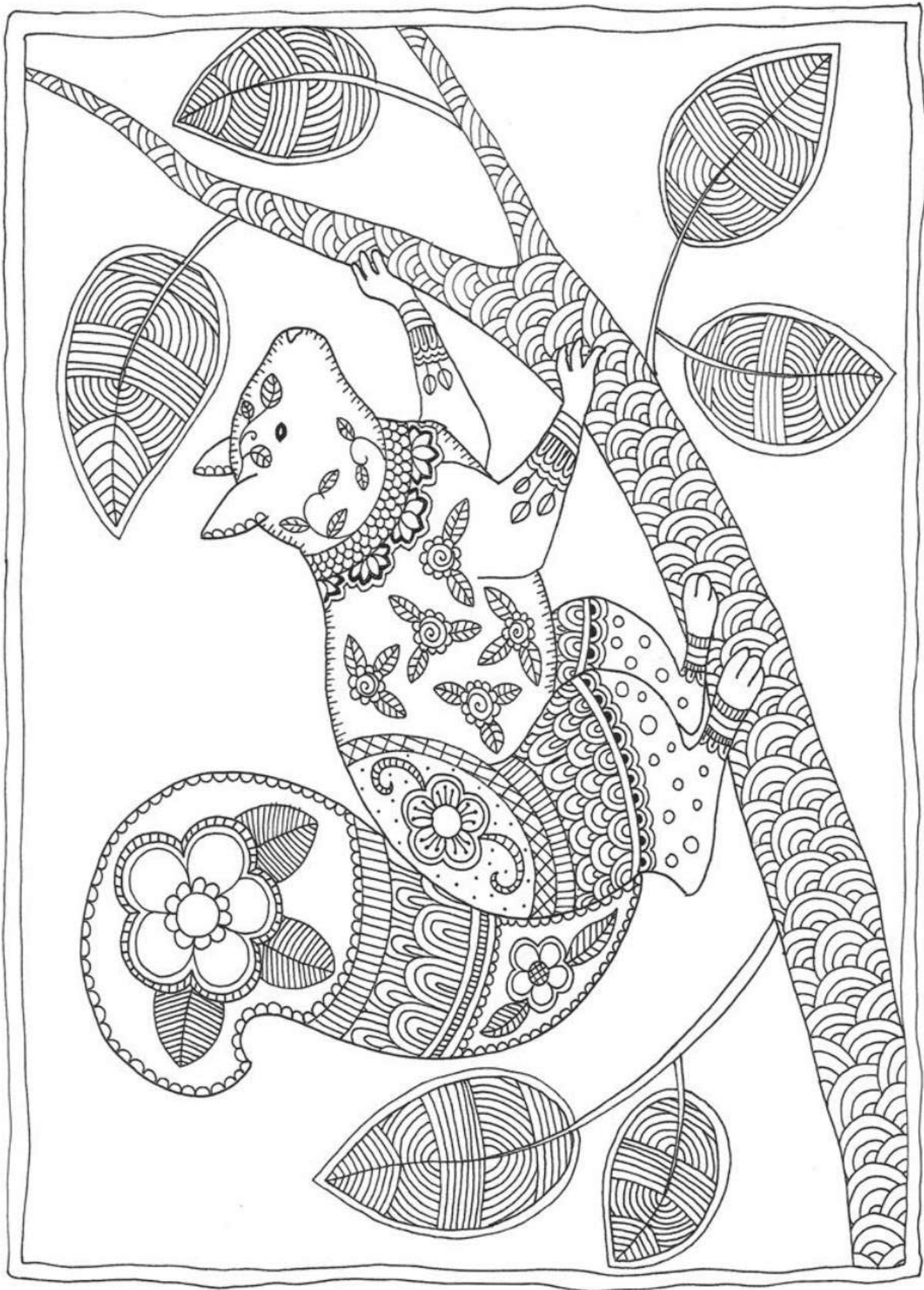
Our Fearless Leader is soon to join the northern front and do battle with the Squeakad Yankee Division. Though southern squirrels rejoice at his approaching departure, the Lord of the Stamps - our Fearless Leader himself - will not leave us unprepared. Never surrender!

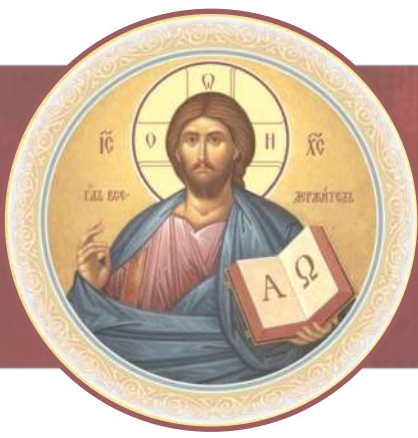
Sister Sara
Minister of Polite Propaganda

squirrel Coloring Contest

Color your squirrel of choice (page 23 or 24) and
submit it to Sister Sara by November 30.
Enter for a chance to win the grand prize...
of stolen Squeakad sweets!







THIS MONTH

At Christ Lutheran

Lutheran Witness

A monthly publication, *The Lutheran Witness* offers synodical news, reports from Lutheran around the world, and more. You may subscribe through the church. The cost is only \$13 for a year, and it will be delivered to your home. Checks may be made out to Christ Lutheran Church with the notation "Lutheran Witness."



Please see Sister Sara for more information.

Sunday School Returns!



November 29

Christmas Recital

— Christ Lutheran Church —



Mark Your Calendars
for the
Christ Lutheran Christmas Recital

Saturday
+ January 3 +
2:00 p.m.

If you are interested in participating in the recital, contact Sister Sara!

— Sunday Morning —

Bible Study

coming [back] november 29



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PASTOR VALEDICTION

Pastor Holowach's Farewell Sunday

+ December 27 +



Artwork in This Issue:

Cover: *Four Horsemen*, Viktor Vasnetsov, 1887.

Page 4-5: *Bubble Nebula (NGC 7635)*, NASA/ESA, 2016.

Page 10: *All Souls' Day*, Jakub Schikaneder, 1888.

Page 17: *St. Luke Painting the Crucifixion*, Francisco de Zurbaran, c. 1650.

Page 18-19: *The Creation of Adam*, Michelangelo, 1508-1512.

Page 22: *World War I Poster*, Canada, 1918.



THE FEAST OF ALL SAINTS
+ November 1 +



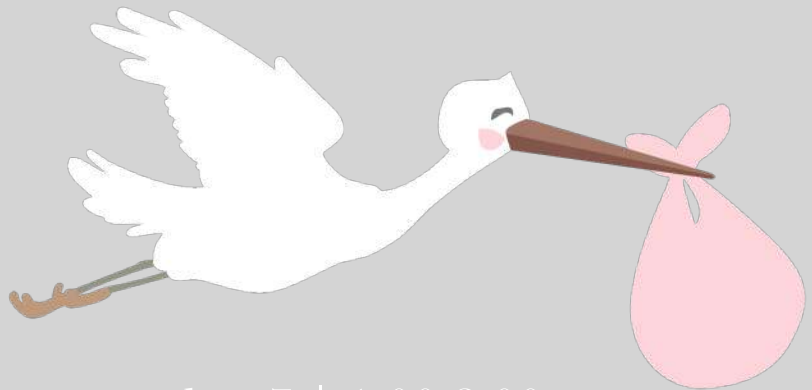
Saints' Days in November

- 1 All Saints Day
- 7 St. Willibrord, Bishop
- 8 St. Johannes von Staupitz, Abbot
- 9 St. Martin Chemnitz, Confessor
- 11 St. Martin of Tours, Bishop & Confessor
- 12 St. Jonah, Prophet
- 14 Emperor Justinian, Christian Ruler & Confessor
- 15 St. Albertus Magnus, Bishop
- 19 St. Elizabeth of Hungary
- 22 St. Cecilia, Martyr
- 23 St. Clement of Rome, Bishop & Martyr
- 29 St. Noah, Patriarch
- 30 St. Andrew, Apostle



LAST SUNDAY OF THE CHURCH YEAR
+ November 22 +

christa's
diaper drop
drive



november 7 | 1:00-3:00 pm
@clc parking lot

Adventide
November 29

November 2020

PRAYER FAMILIES and BIRTHDAYS	Sunday	Monday	Tuesday	Wednesday	Thursday	Friday	Saturday
Elmira Roever 4—Bobbie Mutter 6—Christopher Martin	1  FEAST OF ALL SAINTS 9:30 a.m. Elders' Mtg. 10:30 a.m. Divine Service	2	3	4	5 9:30 a.m. Lifelight	6 6:30 a.m. Bible Study 6:30 p.m. Divine Service	7 <i>St. Willibrord</i> 1:30 p.m. Kettler Diaper Shower
Chuck Rubisoff 10—Steve Jeffcoat 10—Jonathan Kettler 11—Nancy Tatum 14—Kim Bowman	8 PENTECOST XXIII 10:30 a.m. Divine Service <i>St. Johannes von Staupitz</i>	9 <i>St. Martin</i> <i>Chemnitz</i>	10 6:15 p.m. Council Mtg.	11 <i>St. Martin of</i> <i>Tours</i>	12 <i>St. Jonah</i> 9:30 a.m. Lifelight	13 6:30 a.m. Bible Study 6:30 p.m. Divine Service	14 <i>Emperor</i> <i>Justinian</i>
Ben & Natalie Rudenske 18—Chris Burkhalter	15 PENTECOST XXIV 10:30 a.m. Divine Service <i>St. Albertus Magnus</i>	16	17	18	19 <i>St. Elizabeth of</i> <i>Hungary</i> 9:30 a.m. Lifelight	20 6:30 a.m. Bible Study 6:30 p.m. Divine Service	21
John & Jo Rudenske 22—Susan Holowach 23—Leonard Watson 24—Mark Yenish 28—Mark Ochs	22 LAST SUNDAY OF THE CHURCH YEAR 10:30 a.m. Divine Service <i>St. Cecilia</i>	23 <i>St. Clement</i> <i>of Rome</i>	24	25	26 Thanksgiving Day	27 6:30 a.m. Bible Study	28
Daryl & Sherri Smith	29 ADVENT I 9:00 a.m. Sunday School 10:30 a.m. Divine Service <i>St. Noah</i>	30 <i>St. Andrew</i>	Serving this month: Elder—Chris Burkhalter Ushers—Mark Ochs, Allen Goodlett, Jonathan Kettler		For more from Christ Lutheran Church, visit the Christ Lutheran Facebook page or go to ChristLutheranJacksonMS.org/ LifeAtChrist!		