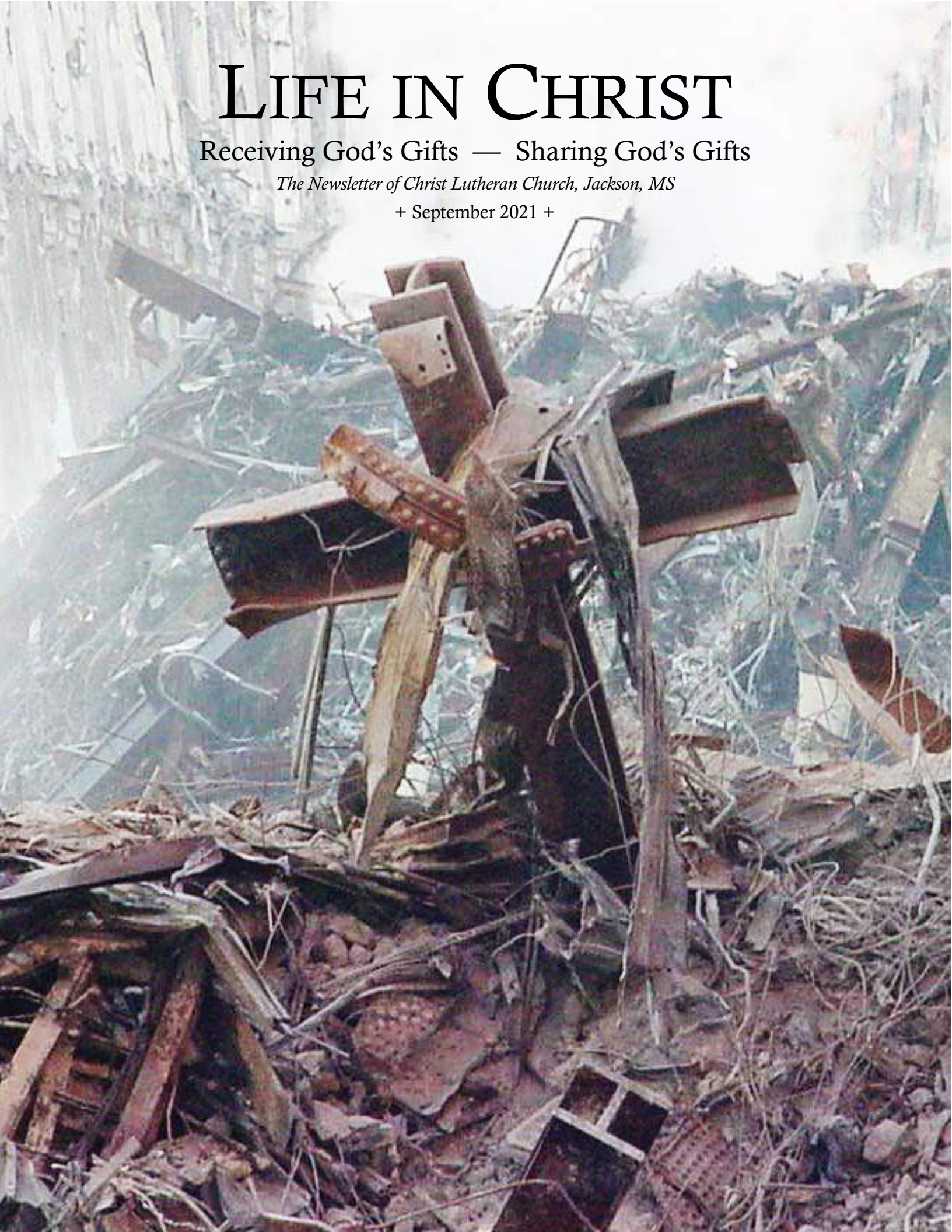


LIFE IN CHRIST

Receiving God's Gifts — Sharing God's Gifts

The Newsletter of Christ Lutheran Church, Jackson, MS

+ September 2021 +



On the Cover:

The Cross at Ground Zero

Found by Frank Silecchia

September 13, 2001

On September 11, 2001, a steel girder in the shape of the cross stood erect amidst the wreck and ruin of Ground Zero. What in the aftermath of that unspeakable tragedy could begin to offer comfort? When all is stripped away and our hearts are raw, what is there, but the cross?

An image of that day writ large, the world too is filled with the smell of death and the destruction wrought by sin. The cross of this iconic image is no gilded crucifix suspended above the horror, aloof from the grief below; rather, the cross itself has undergone the same distress as its surroundings. In fact, it was a part of the very building that came tumbling down, forged in the same hellish fire. The Cross is a part of our wretched world, just as the Savior it bore upon its outstretched boughs. Almighty God entered into our world not simply to save us from it, but to suffer it with us. He has *borne our griefs and carried our sorrows*, for *God is love*.

There was no way to comprehend the events of that day twenty years ago, for there is no way to comprehend the evil of this world. And yet, we have comfort, seeing before our eyes the image of the cross. The image of the weapon wrought in our suffering, that Christ Himself has taken up in battle against Satan. This cross, bent and mangled by evil, is the very image of our redemption.

Life in Christ

is the monthly publication of

Christ Lutheran Church, LC-MS

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Jackson, MS 39206

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www.ChristLutheranJacksonMS.org

Rev. George Fields
Sr. Sara Fields

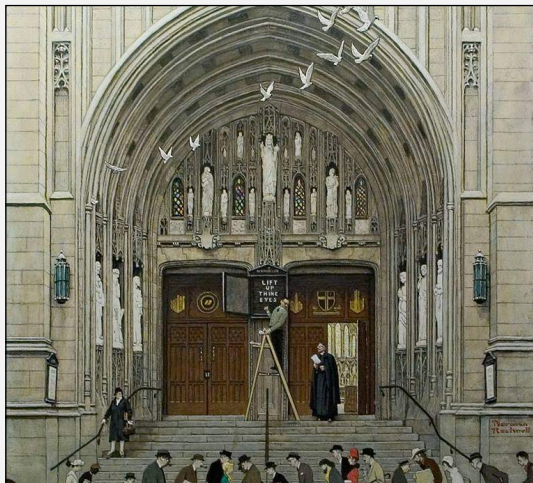
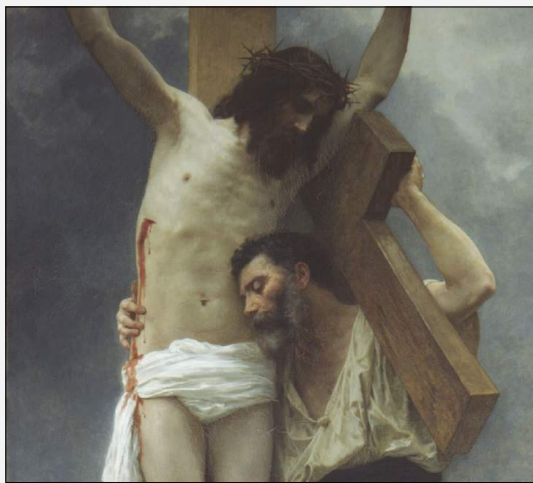


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Via Dolorosa: The Cruciform Life

Pastor Fields



'And ye shall be hated by all men for my name's sake.'

During this Church Season of the Sundays after Pentecost, we clothe everything in green, since green is the color of life, and life we have now in Christ, by His work of salvation. But it must be asked, what kind of life is this?

It is not uncommon to hear that Jesus wanted us to have 'the abundant life,' which many Christians understood to mean a prosperous, successful, and happy life. A life where one did not worry too much about finances, and could expect to take a little vacation each year, perhaps the occasional cruise. A life where our families would be united, our governments would be peaceful and unobtrusive, and our friends loyal and gracious. A life where we could expect the occasional promotion, and come home proudly to announce to our spouse a new raise, with perhaps even added benefits.

All of these things a wonderful, created things, and we should be grateful for receiving each and every one of them, but they are not the 'green' of the life of Christ, nor the 'abundant life' promised to us. For the 'green' in which we dwell is a *green pasture* where we are fed *in the midst of our enemies*.

For it is written: *'Blessed are the poor, for yours is the kingdom of God.'*

And again, *'Foxes have dens, and birds their nests, but the Son of Man has no place to lay his head.'*

And again, *'Brother shall betray*

the brother to death, and the father the son; and children shall rise up against their parents, and shall cause them to be put to death.'

And finally, *'Blessed are you when, when men shall revile you, and persecute you, and shall say all manner of evil against you.'*

The life of leisure and success, of happy home and happy days might be what we, in God's grace, are given, but the life we are baptized into is one of poverty, persecution, hatred, and division; and this life, the life we symbolize by the cloth of green everywhere in the church, is what Christ calls *blessed*.

For it is the life of the only Blessed One, Jesus Himself. A life patterned after His suffering and death. It is what theologians have called the 'Cruciform Life', a life made to make ever new the Passion and Crucifixion of the Lord in our midst, in our own life and experience.

And yet it is *blessed*, *'for the one who perseveres to the end shall be saved.'*

Indeed, even as the Lord was *crucified, died, and was buried*, so did He *rise again on the third day, and ascend into heaven*. If we shall participate and complete the sufferings of Christ, then so too shall we share in and finish the resurrection of all redeemed mankind in Christ, and rise with Him to the heavenly throne, there to not only have life, but to dwell with Life forevermore.

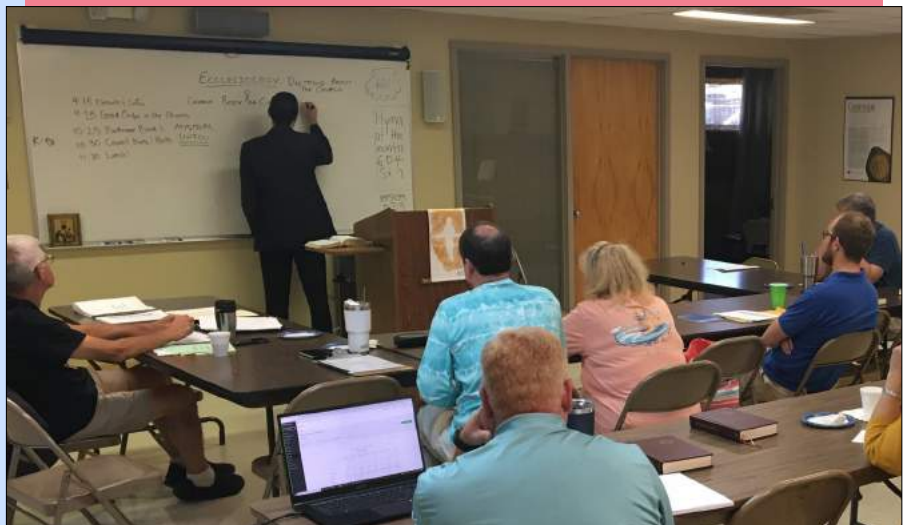
'Blessed are you.' ■

Council Retreat 2021

Sister Sara

Welcome our new 2021 council members!

President: Mark Ochs
Vice President: Keith Martin
Secretary: Carol Yenish
Treasurer: Rush Agent
Financial Sec.: Lori Held
Stewardship: Jonathan Kettler
Education: Lesley Dickens
Property: John Rudsenske
Social Ministry: Mary Atchley
Evangelism: Anita Martin
Elder Rep.: Eric Held



Our freshly-elected council members started off the new council year with a bang! On August 7th, they gathered at church for a CLC Council Retreat!

As in all good things, they began the morning with prayer before diving into the work ahead.

Pastor Fields led our new council in pondering the foundation upon which the Lord has built His Church, and how that informs their vocation as council members, individually and collectively.

The returning council president and vice president, Mark Ochs and Ketih Martin, then helped everyone consider how that foundation concretely impacts them as they carry out their respective duties.

The morning was filled with edifying devotion, study, and fellowship. The Lord has truly blessed us with these dedicated servants in His Church, and we shall keep them in our prayers as they enter this new year! ■



THE CROSS OF CHRIST

Includes Our Sufferings Too

Dr. Gene Edward Veith

The Bible says much about crosses: Christ's cross and the crosses that we bear. And the two are connected.

I came across another mind-blowing quotation from Luther:

“The Cross of Christ” does not mean, of course, the wood that Christ carried on his shoulders and to which he then was nailed. No, it refers in general to all the afflictions of the all the faithful, whose sufferings are the sufferings of Christ. 2 Corinthians 1:5: “We share abundantly in Christ's suffering.” In the same way Christ, our Head, makes our afflictions His own, so that when we, who are His body, suffer, He is affected as though the evils were His own.

—Martin Luther,
Lectures on Galatians (1535), in LW 27, p. 134

Think about it: In faith, we are united to Christ and He is united to us (John 17:20-23). We constitute the Church, which is His body (I Corinthians 12:12-27). In baptism, we are united to His death, burial, and resurrection (Romans 6:3-5).

And remember the scope of the great exchange that took place in His atonement. The great prophecy in Isaiah tells us not only that the coming Suffering Servant bears “the iniquity of us all” (53:6) and was “crushed for our transgressions” and “bruised for our iniquities” (53:5), but that He also bears our suffering:

Surely he has borne our
griefs
and carried our sorrows.
(53:4)

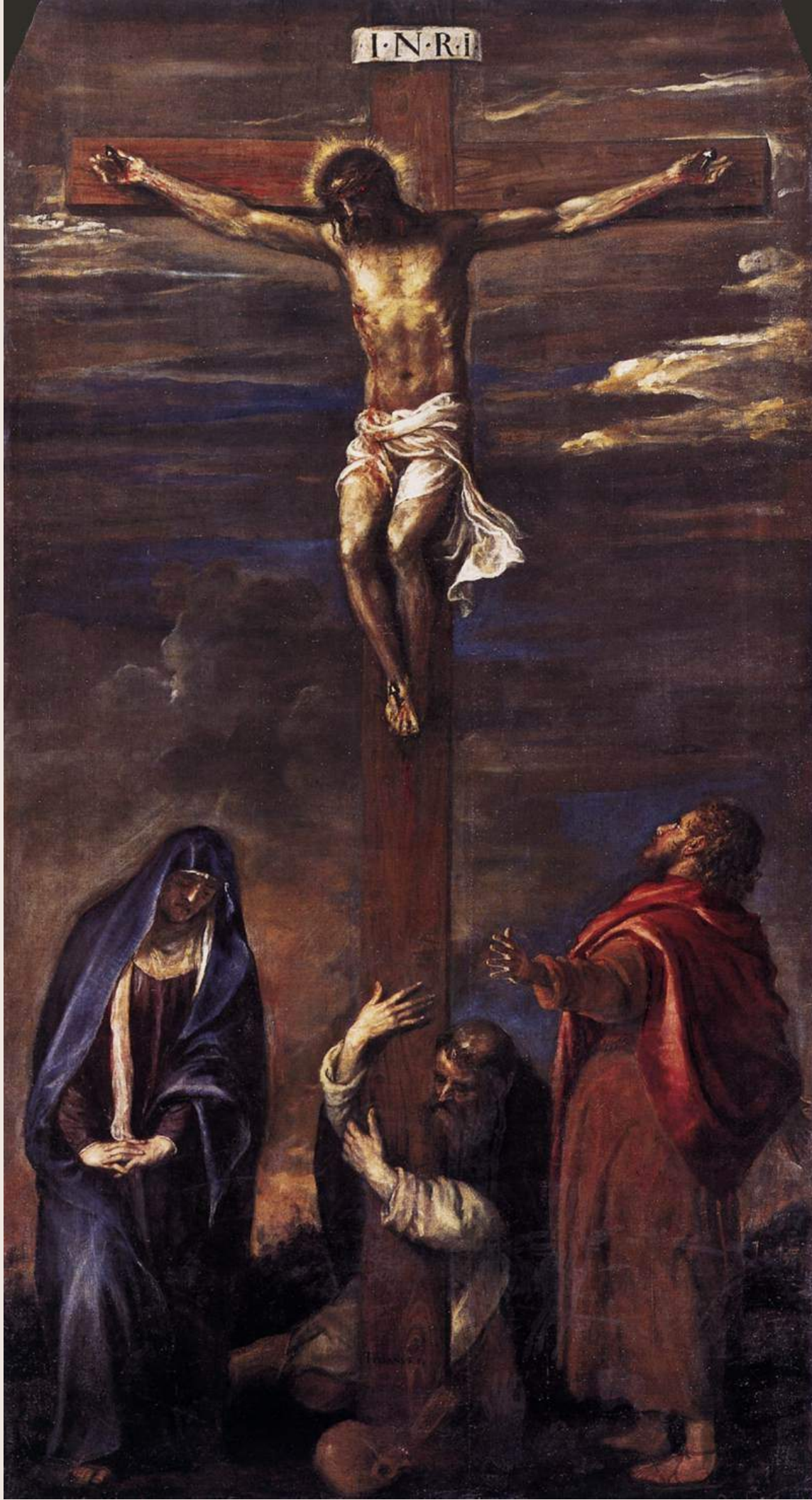
I have never understood why virtually every Christian discussion of theodicy, the problem of

suffering, leaves Christ out of the conversation. They accept the premise of the opposition, that God is looking down from above on a world of suffering, doing nothing about it. They try to explain *why* God looks down from a vast distance and does nothing, but no wonder so few of their argument are convincing.

They argue as if God had never become Incarnate, as if He did not come down into this world of suffering, taking the world's evil and sin and griefs and sorrows into Himself, to the point of undergoing death itself. And then He rises again, the first fruits of a universal resurrection and a new Heaven and a New Earth in which every tear will be dried.

God looks down on suffering? No, He enters into it and bears it. God does nothing? No, He dies for it. ■

An LCMS Lutheran, Dr. Veith is a prolific writer and retired literature professor, and currently serves as the Director of the Cranach Institute at Concordia Theological Seminary at Fort Wayne, Indiana. This article appeared on Cranach: The Blog of Veith on February 25, 2021 (<https://www.patheos.com/blogs/geneveith/2021/02/the-cross-of-christ-includes-our-sufferings-too/>).



Angels are Fat Babies

— or —

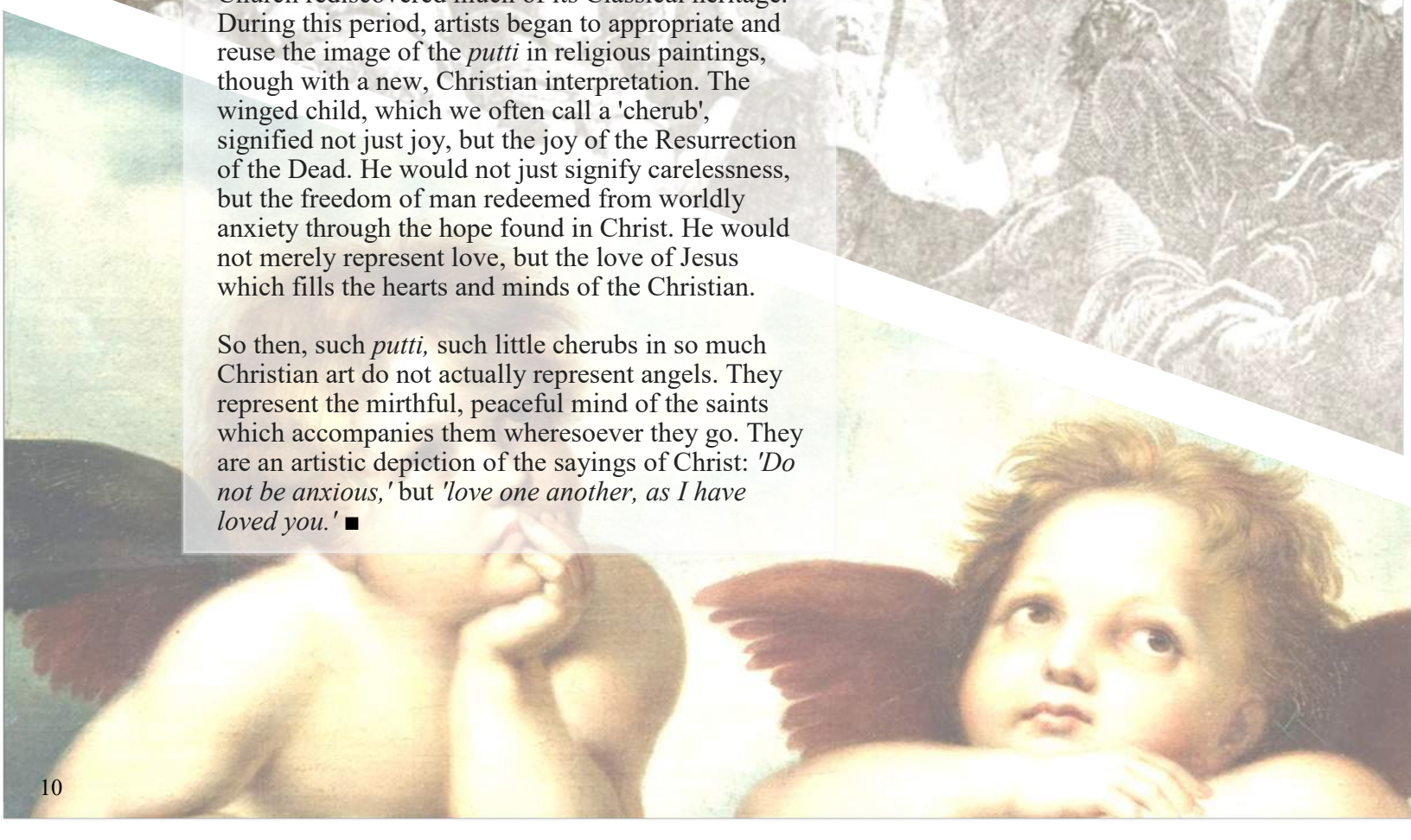
They are Burning Legions of God

Pastor Fields

Often we see angels depicted in Christian art as young, chubby, winged boys. Nowhere will you see in the Bible an angel depicted in such a manner. Mortals did not tremble in fear before smiling, dancing children. So this begs a question: why do we depict angels so often as flying babies?

The Church is often accused of carrying on practices that are pagan in origin, and almost all these accusations are both false and idiotic. However, in this one instance, it can be said to be true. The *putti*, that is, the image of a winged child, originally was used in ancient Rome to signify joy, carelessness, and love. It can be found to adorn tombs and bath houses and the walls of personal estates throughout the former Roman empire. However, during the Middle Ages, the image disappeared, only to reappear during the Renaissance, when the Western Church rediscovered much of its Classical heritage. During this period, artists began to appropriate and reuse the image of the *putti* in religious paintings, though with a new, Christian interpretation. The winged child, which we often call a 'cherub', signified not just joy, but the joy of the Resurrection of the Dead. He would not just signify carelessness, but the freedom of man redeemed from worldly anxiety through the hope found in Christ. He would not merely represent love, but the love of Jesus which fills the hearts and minds of the Christian.

So then, such *putti*, such little cherubs in so much Christian art do not actually represent angels. They represent the mirthful, peaceful mind of the saints which accompanies them wheresoever they go. They are an artistic depiction of the sayings of Christ: '*Do not be anxious,*' but '*love one another, as I have loved you.*' ■



Ladies Night Out

Feta and falafel and femininity—oh, my! Last month our Lutheran Ladies enjoyed a night out at Yiayia's Greek Kitchen in Ridgeland. Yiayia (Greek for “grandmother”) made fantastic food for our robust group of twenty gals, and in the meantime, much fun and fellowship was shared.

If you are interested in “hosting” a Ladies’ Night Out (i.e. selecting a restaurant and collecting RSVP’s; or, hosting in your home, if you like!), sign up in the Fellowship Hall or contact Sister Sara! ■



**YIA YIA'S
GREEK KITCHEN**



Work & weariness

Rev. Thomas Presley

School has started, and it brings with it the dreaded busyness of the year. Children are now back in the swing of mimicking the adult life: work for eight hours, then come home and work more, then find time to fit in extra curriculars, and also maintain some level of family and social life. Parents do the same thing with even less time, and grandparents try to take care of the kids and grandkids while assuring both that they are not going insane. If I could sum up this part of year in a word it would be... *chaos*. Amid that chaos it is very easy for church related things to be pushed aside, or at least pushed into the “to do” column of life.

Now, I know what you are thinking. This pastor is going to tell me go to church, and how important it is, and why I should be doing it. Yes. I am. But give me a moment to explain:

Church might be in a “to do” column of life—
but it’s not a “have to do.”
It is a “get to do.”

Chaos is a breeding ground for sin. When we are overworked, stressed, and busy, Satan has ample opportunities to take hold and make life worse, so that we become even *more* overworked, stressed, and busy.

Sometimes in the chaos, *we* are the ones sinning. Our temperaments are terrible, our minds are rushed, our emotions are out of our control. This inevitably leads us to transgress against God and hurt our neighbors. Whether that is by lashing out in anger, falling behind on tasks we promised to complete, or withdrawing completely due to being overwhelmed, we fall into a multitude of failures caused by our own sinful flesh and nature.

Sometimes in the chaos, *others* sin against *us*. Just as we are prone to shortcomings when we are drowning, others also are prone to it as well. You may be on the receiving end of someone’s bad day and broken heart. As sins begin to pile up, the weight we feel starts to crush us and lock us into a cycle of sin upon sin.

You may suffer in silence, but I know you suffer. You know you suffer. You know others suffer.

The question becomes what do we do about it? Who will save us from these unspoken, often ignored, wounds? Where do we go?

(Continued on next page)



Church.

We go to church.

Our Lord Jesus says in Matthew 11:28, “Come to me, all who labor and are heavy laden, and I will give you rest.” We go where Christ says to go. We go to *Him*.

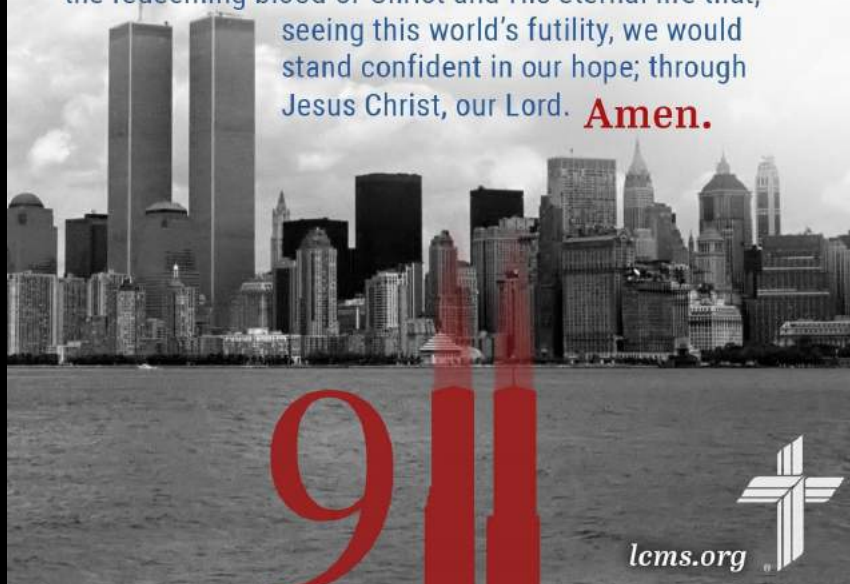
There, in His holy house, He offers us His Word and His Sacraments for our rest and benefit. He says to us, “Come, hear that you are forgiven, hear that your neighbor is forgiven, taste and see that this forgiveness is *for you* in My body and My blood. Come, be strengthened by your brothers and sisters in the congregation. Come, learn from Me and take My yoke upon you, and see I am gentle and lowly in heart. My yoke is easy, and My burden is light.”

In the Divine Service we witness holy things. Those holy things are given to you for your benefit so that the chaos of the world does not drown you. Again, listen to the words of our Lord from Mark 2:27, “And he said to them, ‘The Sabbath was made for man, not man for the Sabbath.’” We go to church not because of some pharisaical law to do so, but because the Lord has promised His rest and His gifts there.

So in this busy season, if you find yourself overwhelmed, if your children are overwhelmed, come and see Jesus. His yoke is easy, His burden light, *His gifts free*. ■

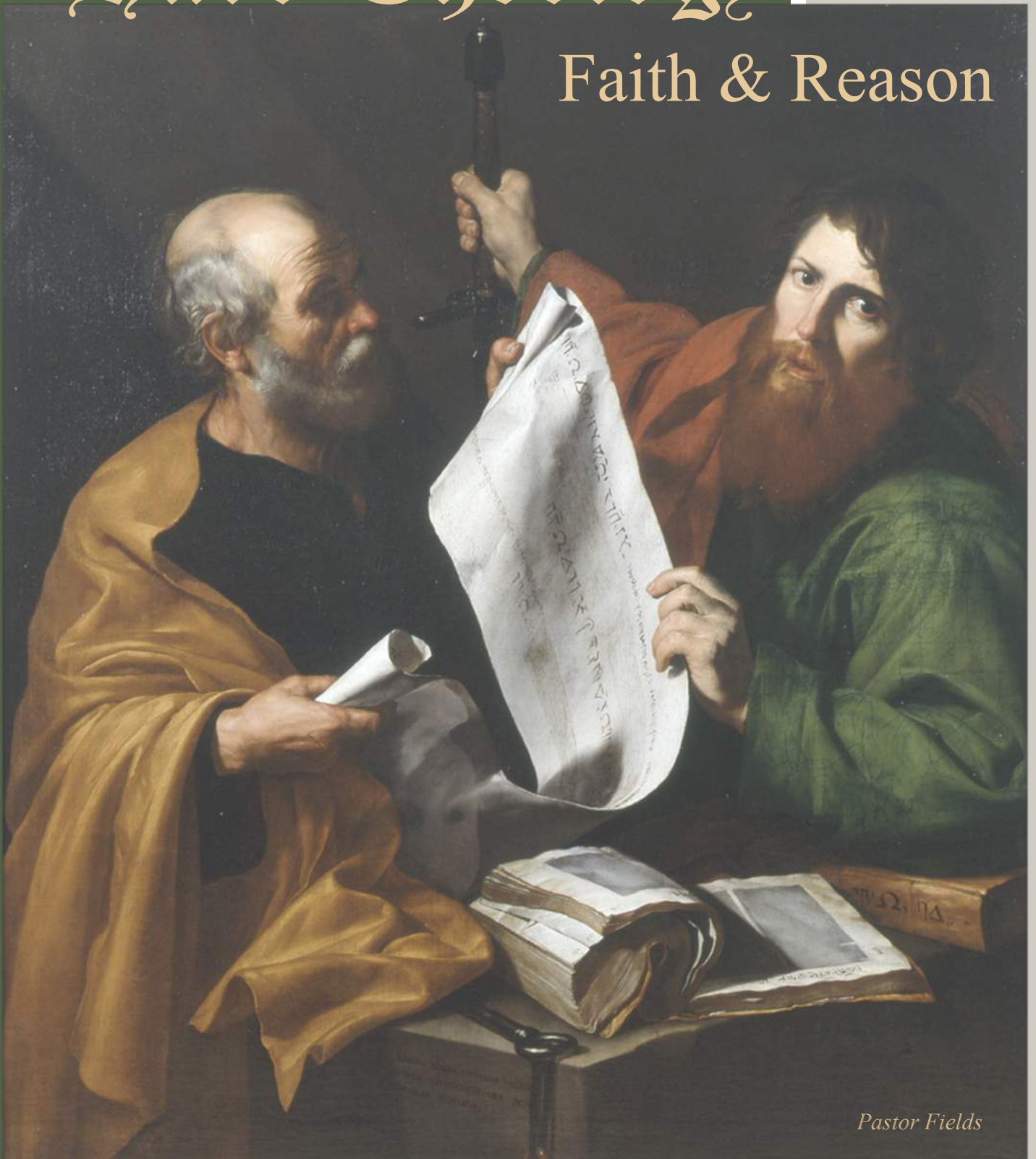
*Reverend Thomas Presley is the pastor of
Zion Lutheran Church in Chanute, Kansas.*

Almighty God, our times are in Your hands. Our worries and best efforts neither lengthen our days nor ensure safety. You turn our pride to destruction that we would return to You in repentance and faith. You teach us to number our days and apply our hearts to true wisdom. Therefore, O Lord, make known to all Your Son, in whose cross are wisdom and lasting peace. We remember today a national tragedy and recall many tragedies whose memory has grown dim – displaced not from disrespect or by time, but by fresh evils. Spare us and our nation! Give wisdom to those who protect us. Call to our remembrance the redeeming blood of Christ and His eternal life that, seeing this world's futility, we would stand confident in our hope; through Jesus Christ, our Lord. **Amen.**



Hard Theology

Faith & Reason



Pastor Fields

The relationship between ‘faith and reason’ is often discussed in modern times. Usually, they are framed as mortal opponents. There is religion, and there is science, and only one of them can stand and the end of the day! Many religious people play into this ‘antagonistic’ view of things, as do many scientists or ‘secular’ people. Yet it may surprise many that this is a very recent phenomenon. To simplify things a bit, it is the result of the French Revolution, which advanced scientific atheism against religion not for philosophical or rational reasons, but political ones, as the revolutionaries thought that no one could be free until ‘the last king was strangled by the entrails of the last priest.’

Throughout most of history, science and reason were considered, as it was once said, ‘children’ or ‘handmaidens’ of theology, hence why, in Newton’s time, science and philosophy were simply called

‘natural theology,’ that is, the knowledge of God that could be derived from observing nature and using reason. They complimented, not contradicted, one another.

And it was not merely the ‘old fathers of science’ like Newton, Leibnitz, and Bacon that saw science as a ‘child of theology’, but many modern scientists as well, such as Werner Heisenberg, the famous physicist who helped formulate modern quantum mechanics. He once remarked that ‘when one first tastes of the cup of science, one is an atheist, but if he drinks down, he will find God waiting at the bottom of the glass.’ After his retirement, as a good Lutheran, he spent his days lecturing on the natural compatibility of Christianity and modern science.

This brings us to this month’s quote, once again from St. Thomas Aquinas:

‘Whether God can be known in this life by natural reason: It is written, “That which is known of God is manifest in them.” Our natural knowledge begins from sense. Hence our natural knowledge can go as far as it can be led by sensible things. But our mind cannot be led by sense so far as to know the essence of God because the sensible effects of God do not equal the power of God as their cause. Hence from sensible things the whole power of God cannot be known, nor can His essence be seen. But because they are His effects and depend on their cause, we can be led from them so far as to know of God whether He exists and to know of Him what must necessarily belong to Him as the first cause of all things, exceeding things created by Him.’

Aquinas is saying something rather simple, though not in the simplest way. He is basically saying that, first and foremost, we only know what we observe. Then we can know a little more by using our reason to connect the things we observe to one another. We can observe having a mother. We can observe our mother working at the stove. And we can

observe eating food in the evening. With a little reason, we can realize that our mother working at the stove is the cause of dinner.

God’s essence, that is, exactly *what* He is cannot be sensed, and so we cannot know Him directly (outside, that is, the Incarnation, but that is a story for another day).

But we can know His *effects*, that is, the stuff He has done, in the same way that we can eat the dinner that our mother made for us, and in this way, we can know something about God through His works, in the same way we know our mother through hers.

For Aquinas, what this all ends up meaning is that the observation of the world around us is really an observation of God through His works, and nothing less. There is no looking at a flower as just a flower, unless one is willfully ignorant. Even looking at a flower is an act of theology, and its contemplation an act of prayer.

It may seem a little strange for us to see the world this way, as we are a very secular people, but the Bible never shies away from speaking this way.

For it is written, *'The heavens declare the glory of God; and the firmament sheweth forth his handiwork. Day unto day they uttereth speech, and night unto night they sheweth forth knowledge.'*

'How great are thy works O Lord, thou hast made all things in wisdom.' ■





CHRIST

THE

LORD OF HOSTS

UNSHAKEN

A hymn for the
Feast of St. Michael
& All Angels

*1 Christ, the Lord of hosts, unshaken
By the devil's seething rage,
Thwarts the plan of Satan's minions;
Wins the strife from age to age;
Conquers sin and death forever;
Slams them in their steely cage.*

*2 Michael fought the heav'nly battle,
Godly angels by his side;
Warred against the ancient serpent,
Foiled the beast, so full of pride,
Cast him earthbound with his angels;
Now he prowls, unsatisfied.*

*3 Long on earth the battle rages,
Since the serpent's first deceit;
Twisted God's command to Adam,
Made forbidden fruit look sweet.
Then the curse of God was spoken:
"You'll lie crushed beneath His feet!"*

*4 Jesus came, this word fulfilling,
Trampled Satan, death defied;
Bore the brunt of our temptation,
On the wretched tree He died.
Yet to life was raised victorious;
By His life our life supplied.*

*5 Swift as lightning falls the tyrant
From his heav'nly perch on high,
As the word of Jesus' vict'ry
Floods the earth and fills the sky.
Wounded by a wound eternal
Now his judgment has drawn nigh!*

*6 Jesus, send Your angel legions
When the foe would us enslave.
Hold us fast when sin assaults us;
Come, then, Lord, Your people save.
Overthrow at last the dragon;
Send him to his fiery grave.*

Lutheran Service Book, CPH, 2006.



THIS MONTH

At Christ Lutheran

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 30th



Drive-Thru pick-up between
4:00 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 11th

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)

Thank you, Quilters!

Our quilting ladies donated
nine quilts to Atonement
Lutheran Church in
Metairie, LA,
for Hurricane Ida victims.
We pray these blankets
will bless their recipients.
Thank you, Quilters!

κοινωνία KOINONIA



SAVING LEONARDO

*A Call To Resist The Secular Assault On
Mind, Morals, & Meaning*



Held Home
September 26
5:00 p.m.

Christ Lutheran

Oktoberfest

Goodlett Home
Saturday
October 16
4:00-6:30 p.m.



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

Gemütlichkeit

Sunday
September 12
5:00 p.m.
Atchley Home



THE INFANCY NARRATIVES

JESUS
of NAZARETH

Ladies Night Out

Amerigo Italian Restaurant
Flowood, MS
Wednesday, September 29
6:00 p.m.

Please RSVP to MariLynn Fuhrer
by September 26



THE EXALTATION OF THE HOLY CROSS

+ September 12 +
(Observed)



SAINT MICHAEL & ALL ANGELS

+ September 26 +
(Observed)



Artwork in This Issue:

Cover: *The Cross at Gound Zero*, 2001.

Page 4: *Compassion*, William-Adolphe Bouguereau, 1897.

Page 9: *Crucifixion*, Titian, 1558.

Page 10: *Archangel Gabriel Smiting the Camp of Sennacherib and the Assyrians*, Gustave Dore, 1865-1866.

Page 10: *The Cherubim Putti Angels of The Sistine Madonna*, Raphael, c. 1514.

Page 12: *Lift Up Thine Eyes*, Norman Rockwell, 1957.

Page 16: *Saint Peter & Saint Paul*, Jusepe de Ribera, 1616.

Page 18: *Faith and Reason United*, Ludwig Seitz, c. 1887.

Page 19: *Michael Conquering the Dragon*, Julius Schnorr von Carolsfeld, 1800s.

Good Shepherd Institute

22nd Annual Conference
November 7-9, 2021

Christ the Shepherd—Tender, Caring

The 2021 Good Shepherd Institute conference centers on our namesake: Christ, the Good Shepherd. As the world continues to adapt to post-pandemic life and as a cancel culture seeks to dismiss the Church and her witness, we need more than ever to hear the caring voice of the Good Shepherd.

Beginning with Choral Vespers on Sunday evening at 7:30 p.m. and concluding with lunch on Tuesday, the conference will include following plenary sessions:

- *Hear the Word That Christ Has Spoken*—Charles Gieschen
- *Come, O Living Christ, Renew Us*—Todd Peperkorn
- *Christ, Whose Kingdom We Proclaim: Lessons Learned from the Life and Legacy of Carl Schalk (1929-2021)*—Barry Bobb
- *Christ in Every Congregation: Intentional Planning for Worship*—Paul Grime and Kevin Hildebrand

Of course, the conference will include practical sectionals, beautiful chapel services, a Monday late-afternoon organ recital by Steven Wenthe, and the annual hymn festival. **For more information and to register, visit www.ctsfw.edu/GSI or call (260) 452-2204.**



Lutheranism & the Classics VI Beauty

September 30-October 1, 2021 • Fort Wayne, Indiana

ACTSFW
CONCORDIA THEOLOGICAL SEMINARY
FORT WAYNE, INDIANA



✠ ALTAR GUILD ✠

No Meeting This Month
Stay tuned!

Christmas Recital

— Christ Lutheran Church —

Mark Your Calendars

for the
Christ Lutheran Christmas Recital

**Saturday
+ January 8 +
2:00 p.m.**

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



GREETERS NEEDED

Become a greeter. Sign up in the Fellowship Hall.

September 2021

PRAYER FAMILIES and BIRTHDAYS		Sunday	Monday	Tuesday	Wednesday	Thursday	Friday	Saturday
James Jarratt 4—Carol Yenish		Serving this month: Elder—Eric Held			1 <i>St. Joshua</i>	2 <i>St. Hannah</i>	3 <i>St. Phoebe</i> <i>St. Gregory the Great</i> 10:00 a.m. Elmira Roever Funeral	4 <i>St. Moses</i>
Steve Jeffcoat 6—Cecelia Dorsey 10—Emma Agent 10—Miles Agent		5 PENTECOST XV 9:00 a.m. Sunday School 10:30 a.m. Divine Service <i>Sts. Zacharias & Elizabeth</i>	6 6:15 p.m. Elders Mtg.	7	8	9 9:30 a.m. Lifelight	10 6:30 a.m. Bible Study	11
Kettler Family		12 EXALTATION OF THE HOLY CROSS (OBSERVED) 9:00 a.m. Sunday School 10:30 a.m. Divine Service 5:00 p.m. Gemütlichkeit	13	14 <i>Exaltation of the Holy Cross</i> 6:15 p.m. Council Mtg.	15	16 <i>St. Cyprian of Carthage</i>	17 6:30 a.m. Bible Study <i>St. Hildegard of Bingen</i>	18
Joshua & Rachel Landrum 23—Laura Rawson 24—Mary Atchley		19 PENTECOST XVII 9:00 a.m. Sunday School 10:30 a.m. Divine Service	20	21 <i>St. Matthew</i>	22 <i>St. Jonah</i>	23 9:30 a.m. Lifelight	24 6:30 a.m. Bible Study	25
Keith & Anita Martin 27—Becky Nelson 30—Becky Hathcock		26 FEAST OF ST. MICHAEL & ALL ANGELS (OBSERVED) 9:00 a.m. Sunday School 10:30 a.m. Divine Service 5:00 p.m. Koinonia	27	28	29 <i>St. Michael & All Angels</i> 6:00 p.m. LNO	30 <i>St. Jerome</i>		