

# LIFE IN CHRIST

Receiving God's Gifts — Sharing God's Gifts

*The Newsletter of Christ Lutheran Church, Jackson, MS*

+ Lent 2022 +

About the Cover:

*The Dead Christ with Angels*

Edouard Manet

1864

A rather strange painting by Manet, depicting the two angels mentioned in the Gospel of John by the present body of Christ. It is strange in two ways. First, the body of Christ was not present at the time when Mary Magdalene entered the tomb to witness the two angels. Secondly, because, according to tradition, the wound in Christ's side was in the wrong place. Both these mistakes Manet did not realize until after he had finished the painting, and when they were pointed out to him, he said that the 'critics be damned' and accept the painting for what it was meant to portray: that Christ, who is the New Testament, is guarded by two angels, just as the old Ark of the Covenant, which contained the Law of the Old Testament, had two statues of cherubim placed on either side. Thus the painting shows Jesus as the New Testament itself. As for the misplaced wound, Manet simply admitted that it was an oversight.

*Life in Christ*

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Rev. George Fields  
Sr. Sara Fields



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# THE SPRING OF LENT

*Pastor Fields*

I have been asked many times why this season before Easter is called 'Lent.' It is an understandable and honest question. Lent is a strange word. We don't use it in any other circumstance. So what does 'Lent' mean? And why does the Church use this word to describe the time before the Resurrection of Our Lord?

I wish I could tell you that 'Lent' had some interesting, or perhaps even spiritual meaning, which the Church adopted to describe this most solemn time. This sadly is not the case, or at least, it is mostly not the case. The fact is, the word simply means 'Spring,' the season that Easter falls within. It comes from the Anglo-Saxon word '*lencten*' which, one may observe, looks similar to our modern word 'lengthen.' That is because the old Saxons thought of Spring simply as that time when the days began to lengthen instead of shorten.

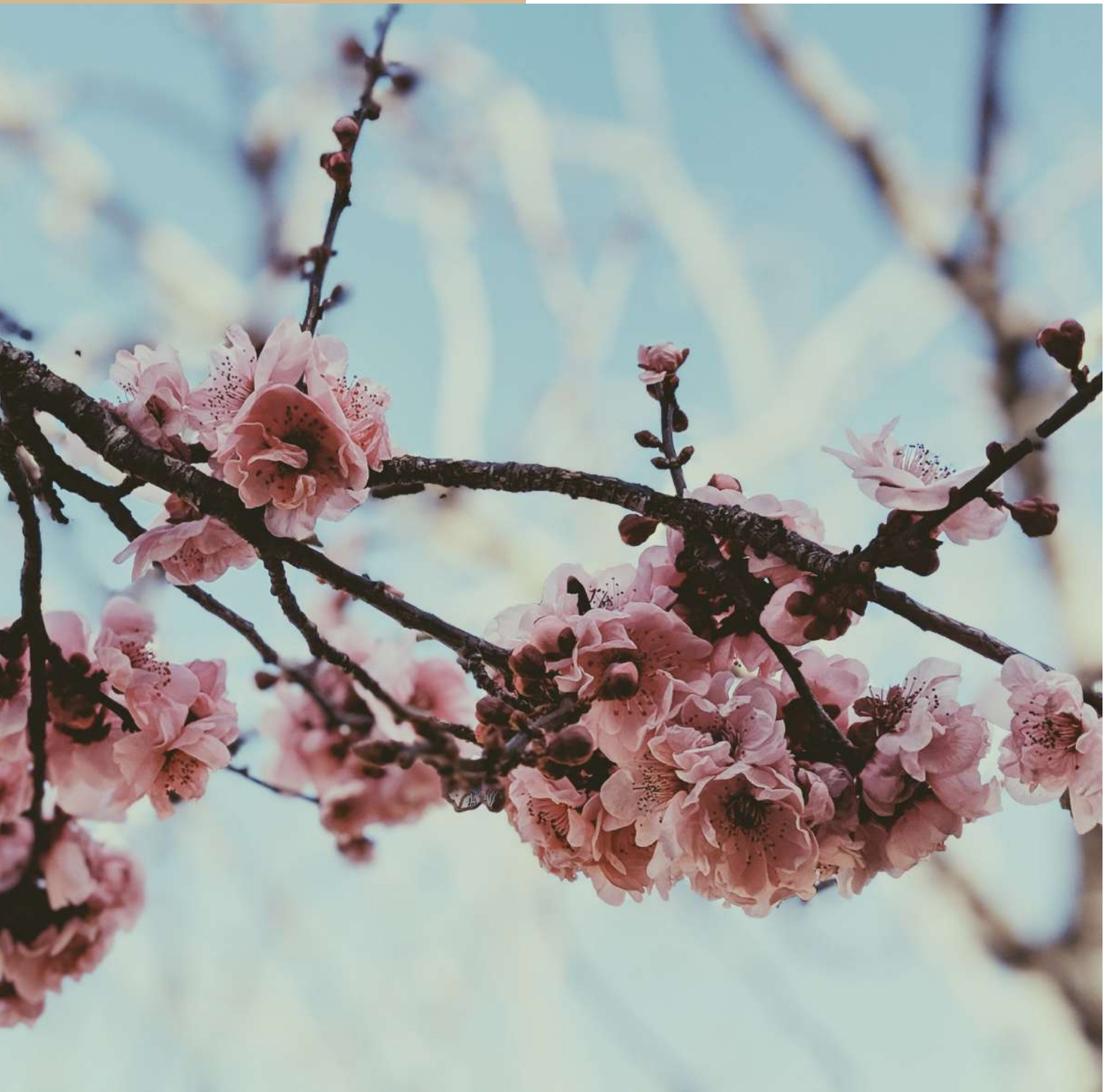
One might wonder why the Church chose such a mundane word to describe the days of repentance and fasting that lead up to the most holy day of Easter. Most other church holidays and seasons have wonderfully reverent names, such as Advent, for the coming of our Lord in the flesh, or Christmas, that is, the mass (originally meaning 'sending', related to the word 'mission') of Christ, or even Epiphany, for the revelation of our Lord's divine nature to the nations.

So why call this season we are in simply 'Lent', that is 'Spring?' Well, there is the obvious reason. Lent happens during Springtime. But Spring is also a symbol of birth, or rather, of preparation for a resurrection, for all that died in fall and winter regrows in Spring, giving birth to Summer. So what is a better name for a season leading up to the Resurrection of Our Lord, but Spring? For it is the Spring of the new life of mankind, its new blossoming, *the first fruits of those to come.*

For this reason, Lent, which is colored purple, is followed by the fifty days of Easter, colored white, representing purity, newness, as a blooming flower; and that season is followed by the season of Pentecost, colored green, the color of mature life, where we grow in Christ, and in His Word.

So this Spring, let us keep Lent, which is nothing else but to keep the true Spring, which leads to the true blossoming of humanity in the Rising of the Son of Man. ■







# Ladies Night Out



Holy hummus! Our ladies made a trip to Aplos for the February Ladies' Night Out. Between gyros and tzatziki, we had a lovely night of feminine fellowship.

Many thanks to Carol Yenish for being our February hostess!



In a fun twist, our March Ladies' Night Out was a *day* out for lunch at Table 100. Feeling fancy, we ordered some flaming bananas foster; and if two bowls of ice cream and fourteen spoons doesn't say "fellowship," I don't know what does.

Many thanks to Sabrina Goodlett for being our March hostess!

If *you* would like to pick a restaurant for us to visit, please sign up on the bulletin board in the Fellowship Hall. ■



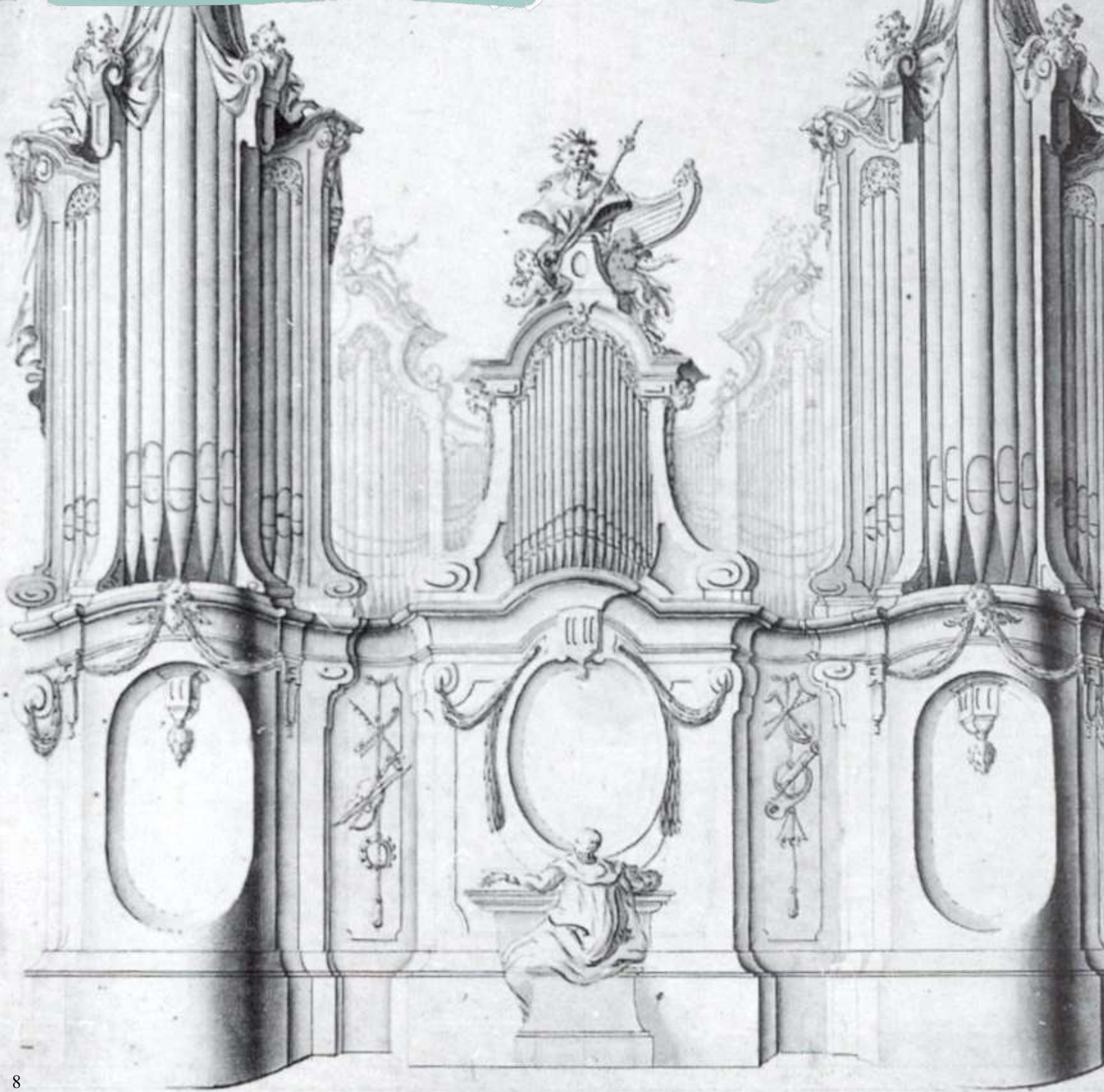
# TABLE 100

RESTAURANT · BAR · BANQUET



# Hymn of the Month

*Sister Sara*





As you well know, we are now in the penitential season of Lent. The altar is adorned with purple, the crucifix is draped in black, and the sound of rejoicing has gone silent from our lips. Now is the time of repentance, for the hour of our Lord draws nigh.

Fallen and hopeless, doomed to the wretched decay of death, we call to mind those words of the thief on the cross, “Jesus, remember me when You come into Your kingdom” (Luke 23:42). This thief hung limply upon a cross, on the very rack of death; seeing Jesus beside him, he issued his last gasp for hope: “Jesus, remember me.”

No one else will remember me—me, a thief! No one will remember a man of ignominy, willfully deplorable in life and damned in death.

This thief speaks for all mankind in his plea. For what is mankind, but a thief: one who stole of the fruit which he was told not to eat; one who grasped for himself the one thing he could not have. Bequeathed every good thing, given mastery of all creation, we did not count it enough. Instead, we stole from the God who loved us, and so doing, dined upon the fruit of death.

Who will remember us... us, the despicable thief.

“Jesus, remember me when You come into Your kingdom.” We likewise hang limply upon the cross of our own sin and shame... but next to us, with no sin or shame of His own, Jesus hangs upon the same cross.

From the foundation of the world, Jesus has remembered us. He has not forgotten. For how can a lover forget His beloved, even when she has stolen from Him? How can He forget, when she has been ravaged by an even greater thief, the Evil One himself, and left for dead? Jesus has not forgotten, but comes to visit vengeance

upon that Father of Thieves, upon the one who stole His bride from Him. Jesus has remembered you. He remembers with thorns and bloody sweat. He remembers, piercing His own hands and feet for love of you. And not only does He remember, but He has come to take you back with Him.

“Truly, I say to you, today you will be with me in paradise.”

Our hymn this month is a melodic mediation on the prayer of the thief. In every verse, we echo his words: “Lord Jesus, think on me.” A bishop in the Early Church, named Synesius (c. 365–c. 414), originally wrote this ode as an epilogue to a collection of ten hymns. Later, in the 1800’s, a man named Allen William Chatfield paraphrased the ode into a hymn of its own. Each stanza mentions the many throes of this life, from sin and worldly passions, to anxiety and distraction, to pain and misery, to confusion and darkness. This is a woeful existence we have brought upon ourselves, a woeful death we have chosen. And yet, amidst this all, there is the promise of hope.

Just as for the thief on the cross, Christ Himself and Christ alone is the answer to our prayer. Anticipating Jesus’ reply, the last stanza cries out, “Lord Jesus, think on me, / That, when this life is past, / I may the eternal brightness see / And share Your joy at last.”

And truly, we shall; for in our last hour, when death is near, we will cry out to the only One who can remember. The earth will cover us, those who knew us will likewise perish, and slowly, time will forget us.

But in that dark oblivion, the One Who Remembers shall come to you, and out of the silence He will answer your cry: “I have not forgotten you. Come with me, for truly, today you will be with me in paradise.”■

March—

Lord Jesus, Think on Me

LSB 610



# Painting the Church

3"  
16.2mm

50.8mm  
2"



Our lovely little building got a facelift this month! After money was approved in our last voters meeting for the painting of the church exterior, the council found the man for the job and he got to work. Not only does the building look beautiful, but the painter came in substantially under our budget! Thank you, Voters; thank you, Council; thank you, Painter; and thank You, God! ■







*Ceremonie de laver les pieds à douze PAUVRES le JEUDI SAINT.*

what about

*Foot*

*Washing?*

*A guest article from Rev. David Walsh, pastor of Redeemer Lutheran Church, Menahga, MN, and Christ Lutheran Church, Wolf Lake, MN. Rev. Walsh graduated with Pastor Fields from Concordia Theological Seminary in 2017.*







When we think of Holy Week, we typically think of Jesus' triumphant entry on Palm Sunday, Jesus' instituting of the Lord's Supper on Maundy Thursday, and His death on the cross on Good Friday, culminating with His Resurrection on Easter Sunday. But there is something else that happens during Holy Week that is often forgotten by many churches in our day and in this country: foot washing. Yes, the events of Holy Week are kicked off by Jesus washing the feet of the Apostles, done to teach them about serving one's neighbor. The text occurs in John, chapter 13. Christ gets up from the table and lays His garments off to the side; just the act of removing them is His sign of Him lowering Himself to serve others. Then the act of washing the feet was another and greater sign of Him lowering Himself to serve. In Jewish

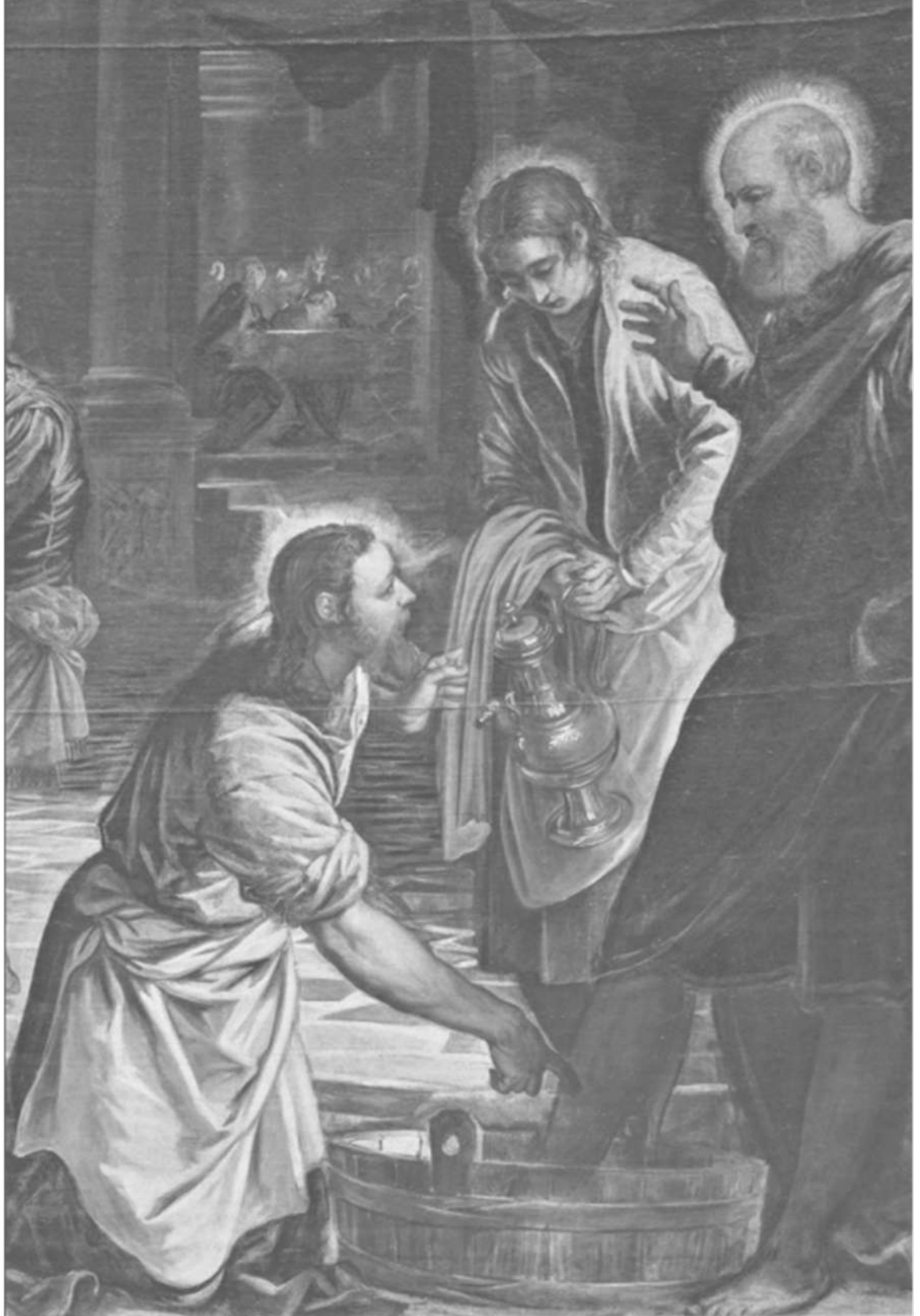
society, the guests either washed their own feet or the non-Jewish servant would do the washing, as it was considered an unclean act for a Jew to wash someone's feet. Jesus teaches the apostles and us that we should not seek to raise our own name up; rather, we should humble ourselves to serve one another, for we have already been elevated by Christ's service on the cross. This act was a microcosm of Jesus's earthly ministry, Christ came down from Heaven to Earth, laying His divinity aside, to serve us, by paying the debt of sin that we deserved to pay, so that we may be reunited with the Father and become coheirs with Christ for all eternity.





But now the question, what ever happened to foot washing? Well, the answer is that the practice never fully went away. For instance, St. Paul in 1 Timothy mentions the washing of feet as an act of service that widows could do, and the practice is likewise mentioned in one of the letters of St. Augustine in the fourth century. However, the practice of performing foot washings in the liturgy doesn't happen until the seventh century when it appeared in Spanish liturgies, and occurs to this day in various denominations. In fact, on my vicarage, on Monday of Holy Week in 2016, I washed the feet of parishioners. In several European countries, on Maundy Thursday, the royal family will take part in the act of washing the feet of poor people while also giving them gifts. In traditions like the Mennonite Church this is considered an "ordinance" and is done several times a year.

So as we head towards Holy Week, let us remember the work that Christ does for us, in serving us, His neighbors, and let us be moved to love and serve our neighbor as the Lord gives us opportunity. ■







Lili livens the mood with several inspired rounds of song.

On March 21-22, Pastor Fields and Mark Ochs represented Christ Lutheran at the 76th Convention of the Southern District, LCMS. Pastor and Mark made the trek down to Slidell, Louisiana, to spend two grueling days sifting through ballots and district business on your behalf. In a stroke of cruel comedy, the district's voting app did not work properly, so as a last-minute solution, most the votes were cast by private paper ballot. This wouldn't have been so bad if 120 ballots didn't have to be hand-collected and counted for each vote. Throw a thunderstorm and a few tornadoes into the mix, and you can almost imagine the full glory of the convention!



Pastor and Mark, hard at work...



**Fun Facts from the LCMS Website:**

The Lutheran Church—Missouri Synod has 35 districts with more than 6,000 congregations and 2 million members. There are 33 geographical districts representing all 50 United States. Two districts — English District and SELC District — are non-geographical, and they have member congregations in the U.S. plus the Canadian provinces of Ontario and Quebec. The LCMS has district conventions every three years, and the schedule includes time for conducting business, electing officers and sharing information. The conventions also offer opportunities for worship, nurture, inspiration and fellowship. ■





## Give Me a Sign!

Well, here it is! Our property chair, John Rudsenske, headed up the effort to get our church sign on Lynwood Drive replaced with updated information and letters that don't peel! Check it out, and get ready to "oo" and "ah"! ■







# Issues, Etc.

The 2022 Issues, Etc.

“Making the Case” Conference

Friday, June 24 and Saturday, June 25, 2022  
at Concordia University Chicago



William Barr



Dr. Albert Mohler



Dr. Joel Biermann



Rev. Chris Rosebrough



Rev. Bryan Wolfmueller

**Registration  
Now Open!**

For more information, visit [IssuesEtc.org/2022-conference/](https://IssuesEtc.org/2022-conference/)



# ASH WEDNESDAY

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“You are dust,  
and to dust you  
shall return.”

Last year, after waiting through the lockdown for a “normal” Lent again, we were kept from hearing those words by two inches of solid ice coating the parking lot. This year, finally, we gathered to begin our Lenten journey together. For forty days, we pray and fast together, recognizing our own fallen frailty and following our Lord to the cross of our salvation.





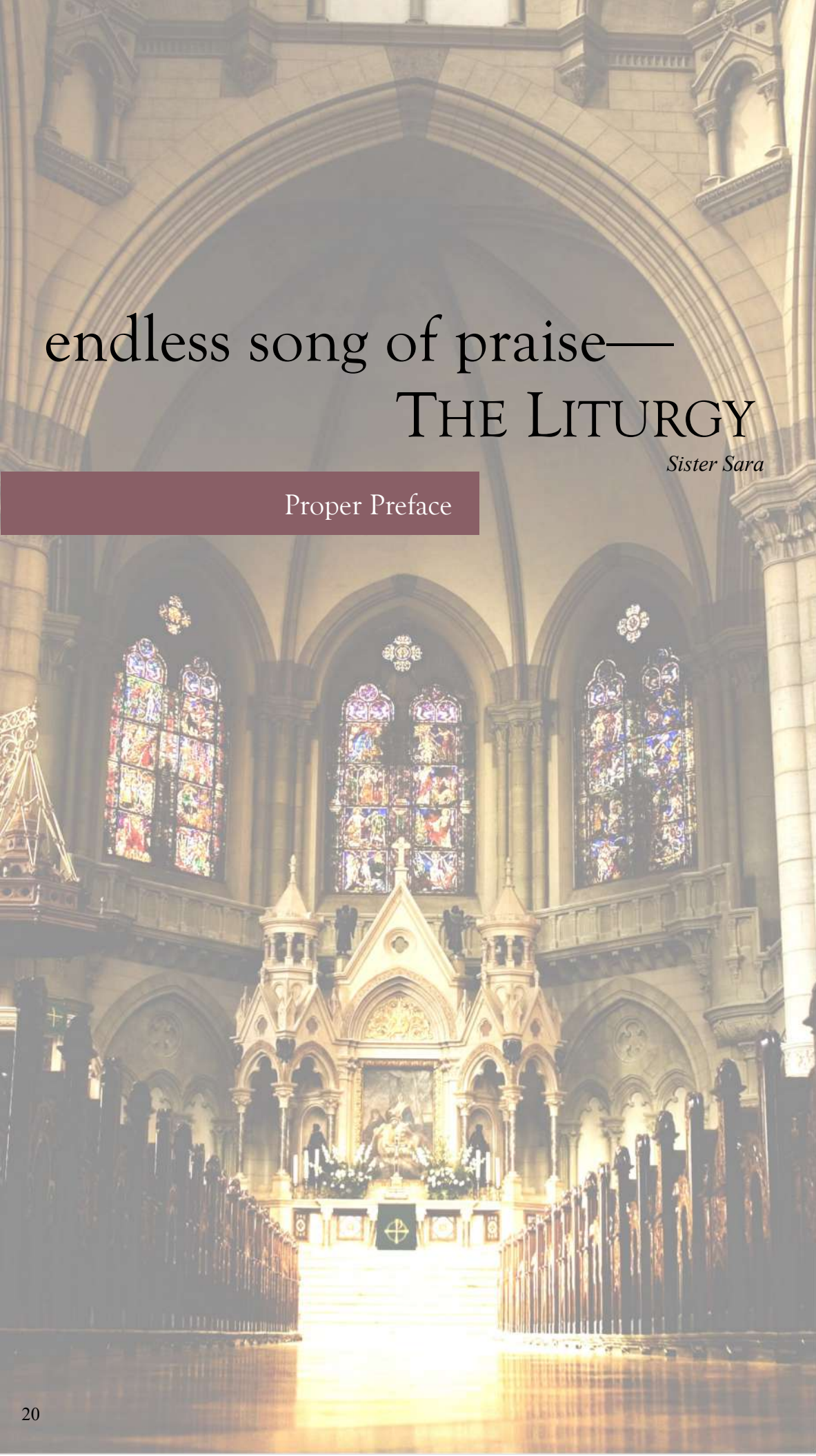
*'Why should they say among the nations, "Where is their God?"'*

+INJ+

Where is our God?  
 In this world filled with strife, both great and petty, we ask this.  
 He cannot be seen.  
 Sometimes it seems that not even His hand,  
 His work can be seen,  
 for this life seems like little more than an endless chaos  
 that we simple humans try to beat back bit by bit;  
 a falling night with no promise of morning  
 which we stoke fires,  
 only the fuel for our fires will fail.

Thanks be to God, that though we spurned His love in our lust for death, He would not let us remain dust forever. To dust we shall return, it is true; but the living waters of baptism spring eternally, and have watered our parched, earthen frame. We repent in ashes now, but Easter is coming... ■





# endless song of praise— THE LITURGY

*Sister Sara*

## Proper Preface

The parts of the liturgy fall into two broad categories: what we call the “ordinaries” and the “proprs.” The ordinaries are those parts of the service that stay the same week in and week out. Think here of the canticles (*Kyrie, Agnus Dei, Nunc Dimittis*, etc.), the Creed, and the Lord’s Prayer, to name a few. We say or sing those parts *every Sunday*. The proprs, however, change with each Sunday or with the season of the Church year. These include the introit, readings, Collect of the Day, etc. It’s handy to know this little factoid, because with it, you know what to expect when you enter the liturgy.

As you can guess from its name, the *Proper Preface* is, indeed, a proper. The Proper Preface is the prayer that Pastor chants after the opening versicles (the Preface) of the Service of the Sacrament; you’ll recognize its beginning phrase: “It is truly good, right, and salutary, that we should at all times and in all places give thanks to You, holy Lord, almighty God, everlasting Father...” Although that beginning phrase is predictably the same each week, the body of the prayer changes with the season of the Church year, and its content reflects that season. So, for example,



at Transfiguration, the Proper Preface mentions the disciples on the mountaintop; at Easter, Mary Magdalene, Peter, and John make an appearance; on All Saints' Day even the cherubim and seraphim are there. Now, you might have some questions about why we're including saints and Bible stories in this prayer (see the "aside" below), but humor me for some history first.

Originally, in the Early Church (before Constantine), there was no Proper Preface; they went straight from the Preface to the *Sanctus*. But as time passed and the liturgy developed more, the Preface expanded to include what we now call the *Proper* Preface. This prayer lies within the Preface, and as mentioned above, it leads us through the events of Scripture to their ultimate climax, the Lord's Supper. For, this is the place where all of Scripture points: to God's rejoining mankind to Himself, to redeeming lost man through His own Blood, to giving His Body for our salvation. This is what the Lord's Supper is, and the Proper Preface helps us to make that connection. It ties the readings we just heard in the Service of the Word to the Body and Blood awaiting us in the Service of the Sacrament.

This prayer, from season to season, contains some of the most beautiful theology in our liturgy. Listen closely to hear how it connects us to the life of Christ, to the implications of His salvific work. For example, here is the Proper Preface for Easter:

"It is truly good, right and salutary that we should at all times and in all places give thanks to You, holy Lord, almighty Father, everlasting God. And most especially are we bound to praise You on this day for the glorious resurrection of Your Son, Jesus Christ, the very Paschal Lamb, who was sacrificed for us and bore the sins of the world. By His dying He has destroyed death, and by His rising again He has restored to us everlasting life. Therefore with Mary Magdalene, Peter and John, and with all the witnesses of the resurrection, with angels and archangels, and with all the company of heaven we laud and magnify Your glorious name, evermore praising You and saying..." (*LSB: Agenda*, p. 152)

This prayer wraps us into union with our Lord by pointing us to the Body and Blood awaiting us on the altar. Here, in this prayer, the Lord's Supper gets up close and personal to you. In this moment, we are extracted from the cares of this world and placed at the heavenly banquet table; and here with the feast of our salvation before us, we can not help but burst forth in the song of the angels which follows!

But that song is for next month's newsletter.

#### Aside:

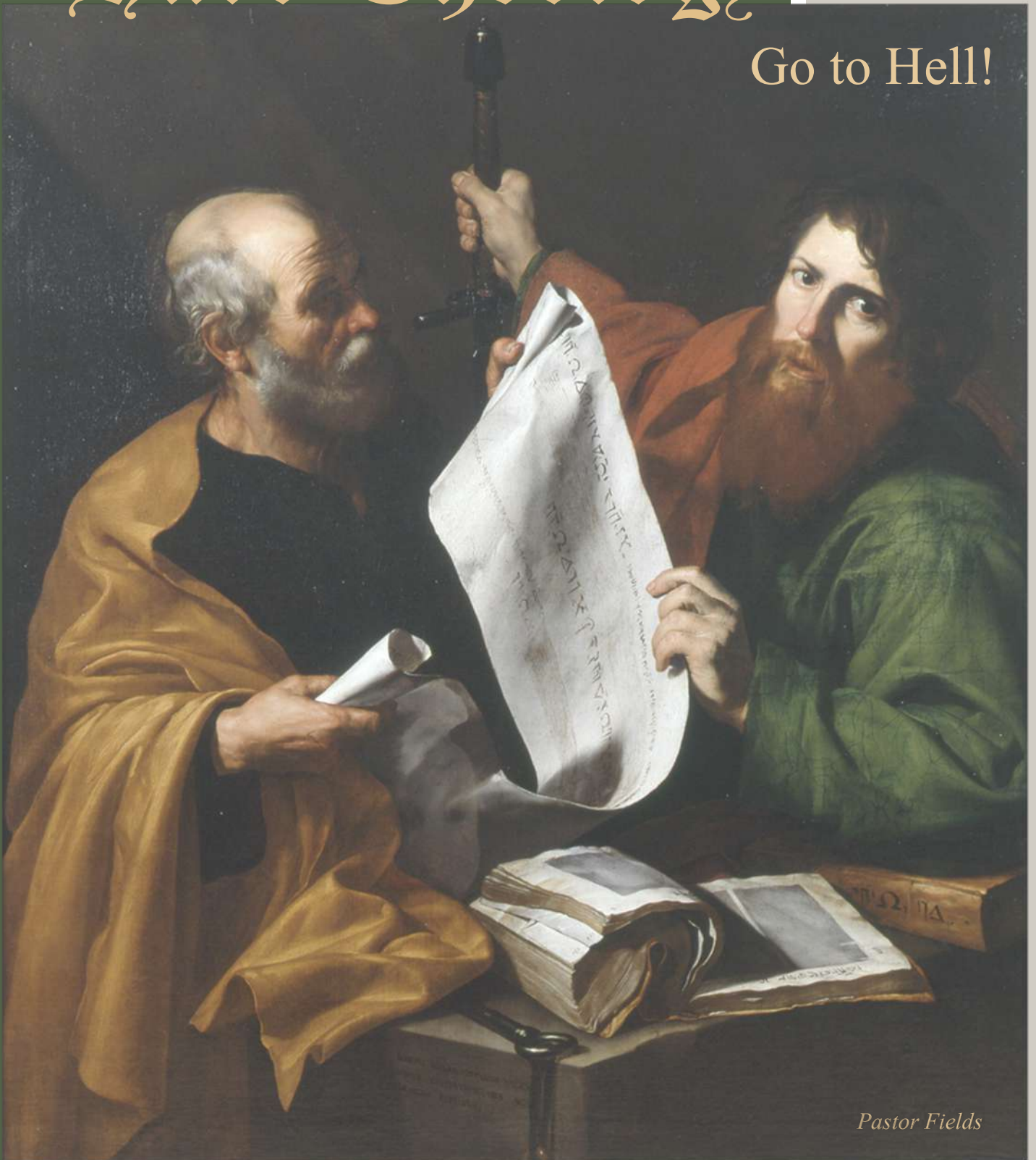
So, now, let's talk about the saints. What are they doing in this prayer? Well, for starters, remember how the prayer ends: "Therefore with angels and archangels and with all the company of heaven we laud and magnify Your glorious name, evermore praising You and saying..." As the end of this prayer reminds us, when we come to the Sacrament, we members of Christ Lutheran are not the only ones approaching the Altar of God. At the sublime moment of the Lord's Supper, we partake in the *eternal* Feast of the Lamb in heaven, joining the entire Church there—past and present and future. We dine with all the Body of Christ as we commune upon the Body of Christ. It is the reality of our complete union with and in Christ.

So, it follows, that if we are joining with all the saints of the Church, we are joining with Mary and Joseph, the Wise Men, and those who witnessed the Passion. In fact, not only are you joining with *them*, but you are joining with *all Christians* who have died in the faith—your beloved grandfather or child, your spouse and friends.

This beautiful fact is embodied in the very architecture of the chancel. Ever wonder why the communion rail is a semicircle? Why don't we gather as a complete circle around the altar? In fact, we do! But we on this earth only gather on this half, at the communion rail that we see. The other side of the circle is completed by all the saints gone before us. This isn't just a coincidence of architecture, but the intentional confession manifested by it. So, when you kneel before the altar, know that those you love commune with you not just on this side of the rail, but also on the other side of the circle. This is what it means to join with the angels, archangels, and all the company of heaven. This is what it is to be united in the Body of Christ. ■

# Hard Theology

Go to Hell!



*Pastor Fields*



Perhaps one of the most difficult Christian doctrines for modern people to accept is the doctrine of hell. In past times, the idea of 'eternal punishment' for sin against God and man was uncontroversial. The way they saw it, to show no respect to God and to His laws of course entailed everlasting rejection from His heaven, in the same way that if one causes a terrible ruckus at a restaurant or bar, one can be permanently banned from the premises, or if one beats his wife or girlfriend, he can be banned from being within five-hundred meters of that person.

It made obvious sense to those in previous times. If you want to stay on the premises (in the theological case, heaven) one should keep the rules (that is, the Law of Faith). If one refuses to keep the rules, one is banned from the

premises. And, from a biblical point of view, that 'being banned' from premises of heaven is called 'going to hell.'

But this does not sit easy with our modern conscience. There is something so, how shall we say it, final, about 'eternal damnation.' We think to ourselves, 'what sin or life of sin is really so bad that the punishment for it should go on *forever*?' It seems unfair, it seems unjust. Really, if we were to be frank, it can seem somewhat vindictive on the part of God. Shouldn't the punishment fit the crime? Well what crime requires *everlasting separation from God and His joy*?

We may be pleased to know that we modern minds were not the first to bring up this objection to the idea of hell. One ancient put it this way:

*'It would seem that an eternal punishment is not inflicted on sinners by Divine justice. For punishment should not exceed the fault: "According to the measure of the sin shall the measure also of the stripes be" as it is written in Deuteronomy 25. Now all fault is temporal. Therefore the punishment should not be eternal.'*

And yet Christ Himself teaches that those who reject the Gospel '*shall pass on to eternal punishment*' as it is written in Matthew 25.

Happily for us, Aquinas has an interesting answer to this question. He writes:

*'Punishment is measured in two ways, namely according to the degree of its severity, and according to its length of time, the measure of punishment corresponds to the measure of fault, as regards the degree of severity, so that the more grievously a person sins, the more grievously is he punished [...] for adultery which is committed in a short space of time is not punished with a momentary penalty even according to human laws. But the duration of punishment regards the disposition of the sinner: for sometimes a person who commits an offense in a city is rendered by his very offense worthy of being cut off entirely from the fellowship of his citizens, either by perpetual exile or by death [...] So too [...] sin renders a person worthy to be altogether cut off from the fellowship of God's city, and this is the effect of every sin committed against charity, which is the bond of uniting this same city together.'*

So what does the Theologian teach us? First, he notes that even in everyday life, sins that don't take long to commit can be punished with long sentences, such as murder, which happens in a second, but is punished with twenty-five to life, or adultery, which happens in a day, but is punished with a divorce which does not end.

Therefore, it is the *nature* of the sin that dictates the punishment, that is, the sin itself determines its own punishment. Adultery permanently dissolves a marriage, which is why the marriage is permanently dissolved.

So what is the nature of all sin against God? Aquinas answers that they are all sins against love, sins against the love of God and the love of neighbor. Now love is the bond that unites two things together. Therefore, if one breaks

that bond, it is natural that the bond be broken. If one by sin breaks his bond with God, he will no longer be in the company of God. If one breaks the bond with his neighbor, he will no longer be in the fellowship of his neighbor. And hell is nothing else but this: it is the realization of the broken bonds that we choose to break through sin between us and God and all the company of heaven.

So, if we have chosen to break our fellowship with God through sin, why should we not be given what we have chosen? In fact, we are given exactly what we have chosen. We choose the absence of God and his heaven, and we are given the absence of God and his heaven. And this absence, the Theologian reminds us, is called 'hell.' ■

Margaret gives the cupboards a soapy facelift.

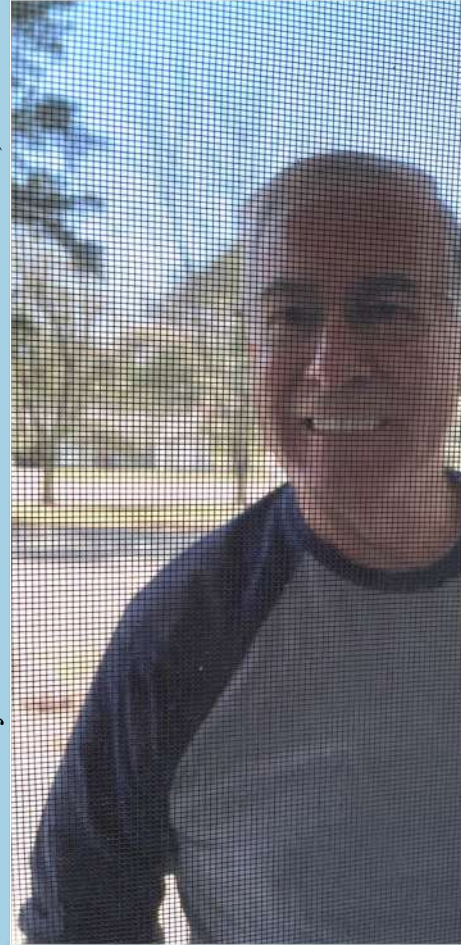


To the victor goes the spoils... and a hearty lunch!  
(Thanks, Mary, for feeding us!)



Meanwhile, Allison sorts silverware...

...and Gary tackles the windows! With his usual charm, of course.



# INDO



It was a thing of beauty. On Saturday, March 26th, a battalion of heavily-armed (with cleaning supplies, of course) saints made war upon the dastardly horde of dustbunnies, ladybugs, and general grime which had accumulated like the Demon Legion in the building of our church. But with prayer and with fasting—and with lots of lysol—the evil spirits were dispelled! Thank you *so* much to those who braved the battle and won the war!



Oh, Jo. Brave, brave Jo.



Barbara and Emily slice through dried slobber and sanitize the nursery. Well done, good and faithful servants.

Portrait of a punctual German. Y'all, Mark was the first one there and had coffee made when everyone showed up. Bless. This. Man.



# DOOR WORK DAY



Feast your eyes on this gorgeous work: the outdoor storage room on the north side—swept and organized! I'll have you know, the "before" photo broke the camera...



Elysia supervises Chuck. Because someone has to.

Mary the Mastermind draws the battleplan for tackling the kitchen.



While the nursery is being excoriated, John and Mark replace ceiling tiles.



While great strides were made on this historic deep-clean day, there is more to do! Join us on April 9 for an "Indoor Work Day, Part II"! ■





# THIS MONTH

## *At Christ Lutheran*



During the lockdown, Christ Lutheran worship services were livestreamed on Facebook. Now that the lockdowns are [thankfully!] long past, services will be in-person only, beginning this Easter season. If you have questions, please contact Pastor Fields, Sister Sara, or the elders.



Christ Lutheran VBS  
this summer!

**July 19-21**

Tues-Wed-Thurs  
Mark your calendars!



## Secretary Wanted

Christ Lutheran has officially posted the secretary position and is conducting interviews!



**THE FEAST OF THE ANNUNCIATION**

+ March 25 +

## Artwork in This Issue



Cover: *The Dead Christ with Angels*, Edouard Manet, 1864.

p. 8: Design for an organ, Johann Georg Dirr, 18th century.

p. 12: *The Wasing of the Feet*, Tintoretto, 1548.

p. 22: *Saint Peter & Saint Paul*, Jusepe de Ribera, 1616.





**PALM SUNDAY**

+ April 10 +  
10:30 a.m.



**GOOD FRIDAY**

+ April 15 +  
7:00 p.m.

**ΚΟΙΝΩΝΙΑ  
KOINONIA**



**SAVING LEONARDO**

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



Miller Home  
April 24  
5:00 p.m.



TBA  
Vicksburg  
Saturday, April 23  
11:15 a.m.

*Please RSVP to Anita Martin*



**Confirmation  
2022**

On Holy Saturday,  
at the Easter Vigil service,  
four of our members will  
be confirmed in the Faith:

- Emma Agent
- Miles Agent
- Nathan Burkhalter
- William Held

Please pray for them as  
they undergo Lenten  
catechesis, prepare to be  
confirmed in the Faith,  
and look forward to full  
participation in the  
Sacrament of the Altar.



# LENT

+ March 2 +

## Outdoor WORK DAY

Join us on  
**Saturday, April 9,**  
for our annual Easter Work Day!



### Saints' Days in March

- 7 Sts. Perpetua & Felicitas, Martyrs
- 7 St. Thomas Aquinas, Confessor
- 12 St. Gregory the Great, Bishop & Confessor
- 17 St. Patrick, Missionary to Ireland
- 18 St. Cyril of Jerusalem, Bishop & Confessor
- 19 St. Joseph, Guardian of Jesus
- 24 St. Gabriel, Archangel
- 25 The Annunciation of Our Lord
- 25 St. John of Damascus, the Good Thief
- 27 St. John of Damascus, Confessor
- 31 St. Amos, Prophet
- 31 St. Joseph, Patriarch



### Saints' Days in April

- 4 St. Ambrose, Bishop and Confessor
- 6 Sts. Lucas Cranach & Albrecht Durer, Artists
- 10 St. Daniel the Prophet
- 16 St. Aaron, Brother of Moses, High Priest
- 17 St. Philipp Melancthon, Confessor
- 20 St. Johannes Bugenhagen, Pastor
- 21 St. Anselm of Canterbury, Archbishop, Confessor
- 23 St. George, Martyr
- 24 St. Johann Walter, Kantor
- 25 St. Mark the Evangelist



Join us for  
**Lenten  
Suppers**

Throughout Lent, we will gather together before our midweek vespers to share in dinner with one another, remembering the fellowship into which Christ calls His Church as we ponder His earthly life and ministry.

The sign-up sheet for these Lenten suppers is now available in the fellowship hall. Consider bringing something to share, and join us this Lent!



**Church  
Work  
Day**  
Indoor Work  
Day: Part II!  
Saturday  
April 9





**THE FEAST OF THE RESURRECTION OF OUR LORD**

+ April 17 +  
10:30 a.m.

# Quilting

**Saturday  
March 12 &  
April 9  
9:00 a.m.**

Join us for a relaxed morning of coffee and quilting!

**Easter Brunch  
& Easter Egg Hunt**  
April 17  
9:00 a.m.

**Safer every day!**

You may have noticed new cameras and flashing blue lights around the church building. Thanks to our shared security with Banner Hall, our parking lot is now viewed by camera surveillance accessible to the Jackson Police Department.

# HOLY WEEK

Palm Sunday | Maundy Thursday | Good Friday | Holy Saturday | Easter Sunday  
10:30 a.m.      7 p.m.      7 p.m.      8 p.m.      10:30 a.m.



# March 2022

PRAYER FAMILIES and BIRTHDAYS		Sunday	Monday	Tuesday	Wednesday	Thursday	Friday	Saturday
<b>Daryl &amp; Sherri Smith</b> 3—Bill Nelson 3—Jenny Merry	Serving this month: Elder—Eric Held Greeters—Rush & Allison Agent				<b>ASH</b> <b>WEDNESDAY</b> 10:30 a.m. 7:00 p.m.		6:30 a.m. Bible Study	9:00 a.m. Quilting
					+			
<b>Bobby &amp; Eloise Springer</b> 12—Bobby Springer	<b>LENT I</b> 9:00 a.m. Sunday School 10:30 a.m. Divine Service	6	7 <i>Sts. Perpetua &amp; Felicitas St. Thomas Aquinas</i> 6:15 p.m. Elders Mtg.	8 6:15 p.m. Council Mtg.	9 5:00 p.m. Lent Catechesis 6:00 p.m. Dinner 7:00 p.m. Vespers	10 6:30 a.m. Bible Study 7:00 p.m. Choir Party	11 6:30 a.m. Bible Study	12 <i>St. Gregory the Great</i> 9:00 a.m. Quilting
<b>Nancy Tatum</b> 13—Sarah Flurry 16—Rachel Landrum	<b>LENT II</b> 9:00 a.m. Sunday School 10:30 a.m. Divine Service	13	14	15	16 5:00 p.m. Lent Catechesis 6:00 p.m. Dinner 7:00 p.m. Vespers	17 6:30 a.m. Bible Study <i>St. Cyril of Jerusalem</i>	18 6:30 a.m. Bible Study	19 <i>St. Joseph</i> 11:30 a.m. Ladies' "Night" Out
<b>Sheryl Taylor</b> 20—Merina Hansen 24—Keith Martin 24—Rush Agent 26—Terry Hubmann	<b>LENT III</b> 9:00 a.m. Sunday School 10:30 a.m. Divine Service	20	21	22	23 5:00 p.m. Lent Catechesis 6:00 p.m. Dinner 7:00 p.m. Vespers	24 <i>St. Gabriel</i>	25 6:30 a.m. Bible Study The Annunciation	26 8:00 a.m. Indoor Work Day
<b>Dave &amp; Nancy Teal</b>	<b>LENT IV</b> 9:00 a.m. Sunday School 10:30 a.m. Divine Service 5:00 p.m. Koinonia <i>St. John of Damascus</i>	27	28	29	30 5:00 p.m. Lent Catechesis 6:00 p.m. Dinner 7:00 p.m. Vespers	31 <i>St. Amos St. Joseph</i>		

