

LIFE IN CHRIST

Receiving God's Gifts — Sharing God's Gifts

The Newsletter of Christ Lutheran Church, Jackson, MS

+ Pentecost 2023 +

On the Cover:

The Tree of Life

Sir Edward Coley Burne-Jones

1888

Life in Christ

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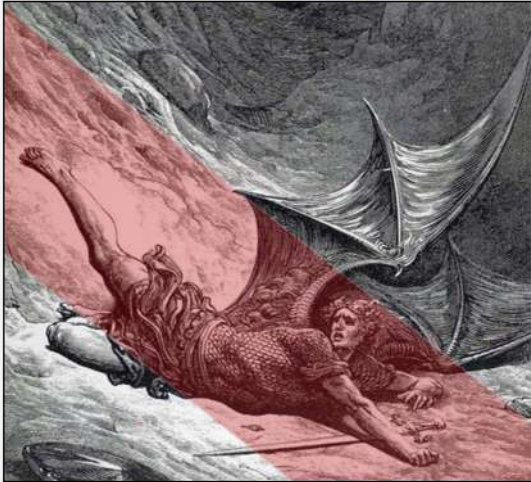
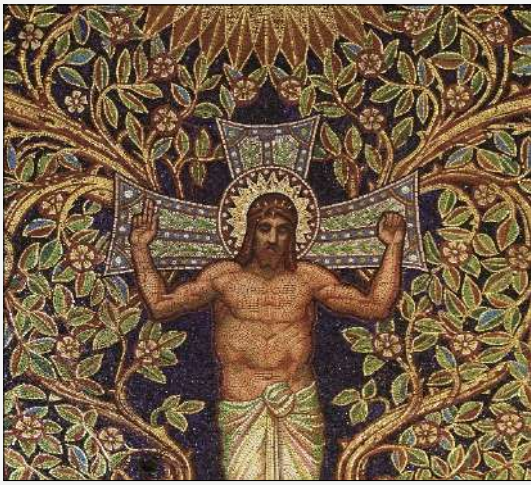


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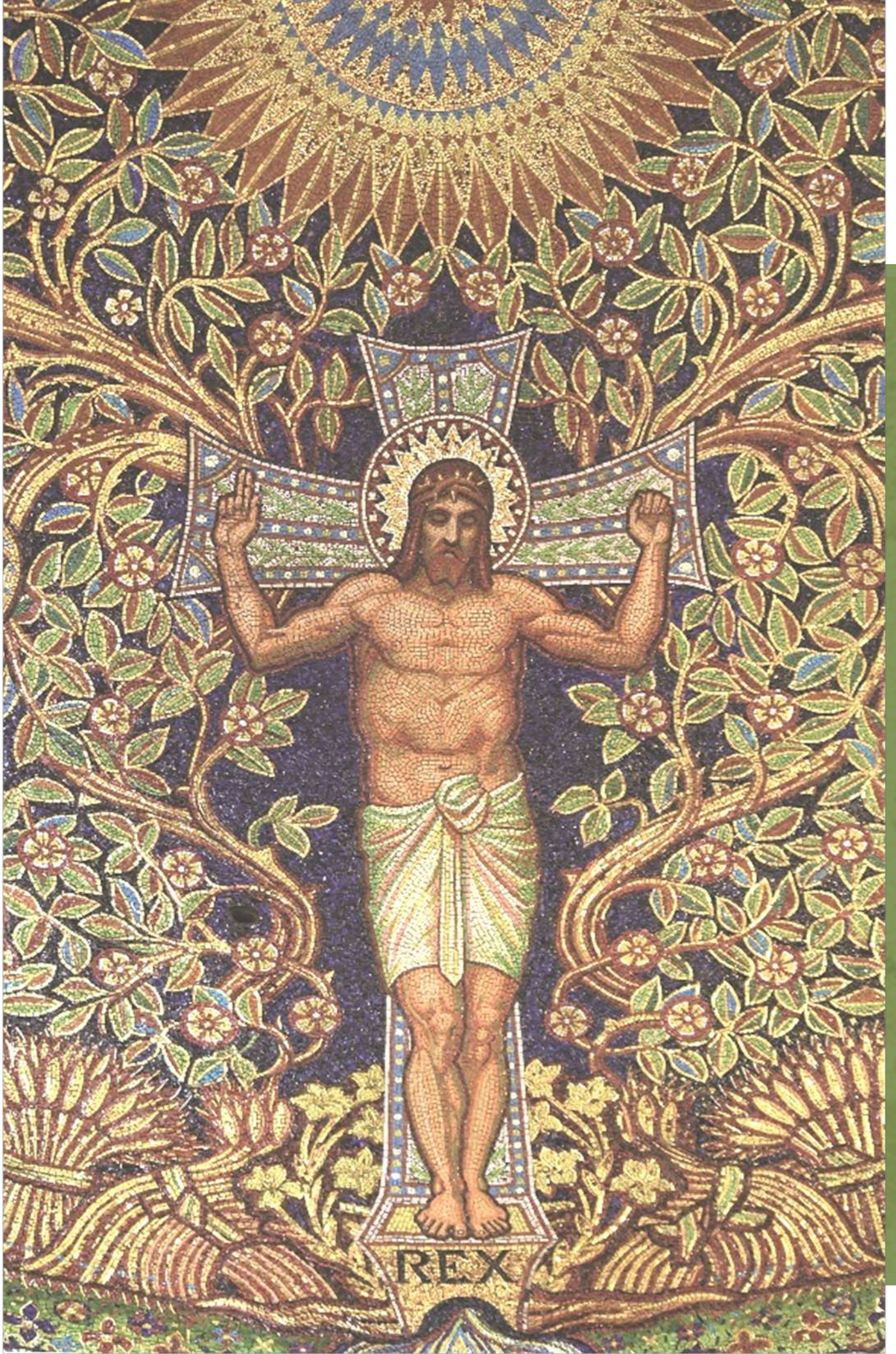
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The *Vine* and the *Branches*

Pastor Fields

The Lord speaks of us as branches, and of Himself a vine. It seems a simple metaphor. Branches cannot grow without being attached to the vine. Which is to say, apart from being attached to Christ, we cannot grow; or, if we are to be honest, we will die.

We now enter into the Summer, into the 'green days.' We call them the green days because the altar and all the paraments and vestments are now green, and will be for some time.

And they are green for a simple reason: we have spent half a year walking through the life of the Christ, His birth, His life, His Passion, His death, His decent into Hell, His Resurrection, and His Ascension. We have waited to see His giving of the Holy Spirit and His establishment of the Church.

Christ has accomplished salvation for us. Now is a time for us to ponder that salvation, to ponder His teachings, and thus to grow in our faith; to grow as a branch, attached to a vine, *the Vine*, which is Jesus.

Often, in this modern age, when people speak of religion, we think of constraint, of something dreary; something that has rules that take away the opportunities of happiness in our lives. We think this because we have been brainwashed to think that unfettered freedom of will brings joy. But our will is corrupt, and therefore the unfettered freedom of our will does not bring joy, but corruption. And with corruption comes sin. And with sin comes suffering. And the end of suffering is death.

Green is the color of life, not death. Dead things decay into a number of hues of brown and black. What is green grows. What is green lives.

Christianity does not bring restriction. What it brings is life, and life excelling. The Christ now comes to teach us during this season what it means to be alive, and to be alive eternally. He teaches in parables, and He teaches in commands, and He teaches by example. We are branches of the vine, the vine that makes vineyards, the vine that makes wine, the wine that makes glad the heart of men.

Now is a time to learn, O nations, what it means to be human, which is to say, what it means to be man made God, by the voice of God made man.

Let us then be glad. ■

Farewell BUT NOT Goodbye





Friends may come, and friends may go, but brothers and sisters in Christ are forever! This is great consolation, especially when we have to send such brothers and sisters on to the next chapter of their life in a new and different place. On Sunday, May 7, we bade the Yenish family farewell and Godspeed during the Divine Service, praying for God's continued blessings upon and through them as they moved to Texas. Later on in the day, we gathered at the Hansford home for an old-fashioned send-off shebang, complete with a potluck and pool party! The kids all hopped in the pool (and some grown-ups, too!), and everyone enjoyed the weather while sipping on sodas and exchanging fond stories. We are grateful that God blessed our family at Christ Lutheran with the Jake, Carol, Mark, and Carolyn!





Enjoying the fellowship and food!



Swimming makes you hungry...!



The Yenishes left us with a parting gift: paintings of Eric Enstrom's "Grace" (the man, on the right) and "Gratitude" (the woman, on the left) hang above the windows, serving as a visual devotion to all who use the church kitchen. ■



Chillin' in the shade...

...and chillin' in the pool!





Hymn of the Month

Sister Sara

June—

Built on the Rock

LSB 645

The title of this month's hymn draws upon the recurring theme in Scripture of Christ as the Rock—the *Cornerstone*, as it were. Both the *stumbling block* and the *ground of faith*. From the rock struck by Moses to the rock of Peter's confession, we are led to the "rock of our salvation" (Psalm 62). But insofar as the Church and her trials are concerned, as this hymn directly speaks to, one cannot help but think of Jesus' parable in Matthew 7, of the wise man who built his house upon the rock.

The Church is built by *the Wise Man*—for she is a house founded upon the Rock of Christ. Though tempests may pummel her, and "even when steeples are falling," her Cornerstone remains secure. Nikolai Grundtvig, the Danish lyricist of this hymn (shoutout to Bob Pedersen!), wrote this hymn amidst the Napoleonic Wars; in 1807, the old cathedral Church of Our Lady in Copenhagen was in ruins due to English bombardment. And so, through every age, has the Church seen her sanctuaries ravaged—whether through the casualties of war, as in the carpet bombing of Dresden, or in direct persecution of such recent phenomena as communist purges or Islamic terrorism. Nonetheless, "we are God's house of living stones." It is astounding that for millenia, she has been under attack and yet thrives despite oppression. "On this rock I will build My church, and the *gates of hell* shall not prevail against it" (Matthew 16:18)!

Stanza one poetically casts all Christians, both those "young and old... but above all the souls distressed," as those longing for the rest of eternity. We in this present moment, in this present place, have little to complain about; yes, the persecution even in this freest of nations increases, and yet we have lost little. But, whether faced with fearsome lions or internet trolls, the Christian knows this is not his home. This parched desert leads us to long for the Promised Land, replete with God's own presence—that "rest everlasting."

Stanza two quotes our beloved apostle, Paul. In a reading we recently had in our pericopes, he addresses the Gentiles in the Areopagus, telling them, "The God who made the world and everything in it is the Lord of heaven and earth, and does not live in temples built by

human hands" (Acts 17:24). Rather, as Paul later writes to the Corinthians, "You are God's temple and... God's spirit dwells within you" (1 Corinthians 3:16). Grundtvig beautifully relates this wonder, first expressing the incomprehensible majesty of God ("High above earth His temple stands, All earthly temples excelling"), and then contrasting that with His deep longing to "live with us in love, Making our bodies His temple." Who but God would exalt the lowly, and deign to fill our mortal flesh with His own presence!

"You yourselves like living stones are being built up as a spiritual house" (1 Peter 2:5). So begins stanza 3, declaring that we are "built for His own habitation." As the cloud of God's presence descended upon the Holy of Holies in the days of old, resting upon the Ark of the Covenant, He comes now in a more perfect way: He inhabits every sanctuary, resting in Flesh and Blood upon the altar... and more, He inhabits our own bodies, His presence descending upon our lips and tongues. That place where prophets once feared to tread has become the body of the baptized. And indeed, "He by baptismal grace us owns, Heirs of His wondrous salvation"! The hymn stanza goes on to reference Matthew 18, for where "two or three are gathered in my name, there am I among them."

Stanza four is a glorious tribute to the Sacraments, Christ's promised presence among us: the font, the altar, the Supper. The Scriptures, a further mystery, are likewise invoked. Herein we find the entire liturgy of the Christian life contained: baptism, preaching, and the Lord's Supper.

The last stanza leaves us in apocalyptic ecstasy. Echoing the Lord's Prayer, we begin by pleading that God's will be done—the cry of hundreds upon hundreds of years of Christianity; and a cry that we know shall be answered! We end by "rubbing God's own words in His ears," as Luther would say: "I know My own; My own know Me" (John 10:14); "You, not the world, My face shall see" (John 14:19); "My peace I leave with you" (John 14:27). Amen! These are the words of our deliverance. These are the words of the Church's final salvation! ■

"Christianity is greatest when it is hated by the world."

—St. Ignatius of Antioch

Meet Our New Members!

Chase, Rebecca, & Charley Sumrall



On Sunday, May 21st, the Sumralls were welcomed into our Christ Lutheran family in the Divine Service.

Chase, Rebecca, and Charley recently moved to Mississippi from the sunny state of California, where Chase worked in the wine industry. Rebecca is a California native, a dyed-in-the-wool Lutheran who graduated from Concordia, Irvine. And sweet little Charley, who just celebrated her first birthday this month, was born in the waters of baptism among us on Christmas Day! You will likely see her smiling at you from the back of church with her bright brown eyes.



welcome

In their search for a house in their new Dixie home, the Sumralls needed a helpful and discerning realtor, and viola, they met Lesley Dickens! After realizing their Lutheran connection (it's a small world, after all...), Rebecca mentioned they wanted to check out Christ Lutheran... and here they are! Chase was catechized, Charley was baptized, and now all three are officially members among us. We are delighted to welcome them into our church family, and shall pray for them as they continue to grow in the Faith with us!■

“Behold, how good and how pleasant it is for brethren to dwell together in unity!”
Psalm 133:1

PRIDE

the **Queen** of sins —and other evils—

Pastor Fields

It is Pride Month! A month dedicated to celebrating our national religion: sexuality.

But it would also seem to be a month to celebrating something else: the sin of pride, which historically has been considered the greatest of all sins. For by pride, the devil fell.

I have no desire to speak about the various ideologies that Pride Month celebrates. But I think it is important to think about the underlying concept of the sin of pride that upholds this national festivity.

Why is pride a sin? We take pride in our accomplishments. We take pride in our family. We take pride in our country. So why is pride a sin?

We must make distinctions. When we speak of taking pride in such things as our country, our ancestors, or our business, we are using the term 'pride' in a different sense. What we are saying is that such things have value, and that we respect the value that our business, our ancestors, or our country have created.

But pride in the Biblical sense is different. It refers to, as Aquinas would say, the desire to 'be above what someone really is.'

Humility is simply to know what your reason for existing really is, according to your vocations. Pride is to assume that you have some greater reason to exist, to reign over the world because you are superior in some way.

The Latin word for 'pride' is 'superbus.' The last of the kings of Rome, before the Republic of Rome as declared was Tarquin Superbus; Tarquin the Proud. For he believed that he was above other men, and had a right to the royal throne because of his superiority.



It is written, 'the devil fell because of pride.' For he sought to be higher than the creation of God called 'man.' Now the devil seeks to beguile man by convincing him that he can be higher than God.

What is all sin, but to say that God, the creator of all, has no authority over me, but I have authority over God? To determine for myself what is right, what is acceptable, and what is hateful?

This is pride, which means this is sin. This is idolatry, for we determine to make ourselves God, and relegate God to being the dead relic of uneducated people. Yet prideful people have always been



shameful people, for it turns out that to deny the goodness of God is to affirm to wickedness of men.

When men accept wickedness, they are ashamed. And with this shame, they are given two options: to acknowledge their shame, or to flee from it by insisting that their wickedness is in fact virtue.

Thus did the evil kings of old, whether Tarquin or Commodus or Stalin. And thus do the evil men of our time. And I do not speak of this or that group. I speak of you and me. We who cannot bear our shame, and so disguise our shame with excuses.

It indeed is Pride Month, for every one of us is an idolator, every one of us is proud.

But there is one humble man, this man Jesus. Seek Him, that you may be found.

For he came not for the well, but for the sick. ■



Life @ 202

Christ Lutheran represented at this year's Life Walk, the Center for Pregnancy Choices's annual pro-life fundraiser! On Saturday morning, May 6, hundreds of Mississippians gathered at Trustmark Park to walk in support of unborn babies, their mothers, and their fathers. Pray for these precious lives, as well as CPC and its work to protect them! ■



Walk

3



“We’re so grateful to everyone who showed up to Trustmark Park to celebrate with us and make Life Walk a success. Our volunteers and staff worked so hard to make the day special for families. More than 600 people walked and enjoyed games and food trucks during a concert by Mississippi’s The Voice winner Todd Tilghman!”



The Decalogue

the path of life

Pastor Fields

Thou Shalt Have No Other Gods Before Me

Let us begin a simple meditation upon the Ten Commandments, God's instruction for how man is to live, and not just live, but be alive.

The Decalogue begins with a rather strange command. Thou shalt have no other gods before me. It is strange because it seems to assume that there are other gods. It just asks that they be secondary to the God of the Bible.

Yet we know, as the Bible teaches, there are no other gods, there are only idols, made from the imagination of man. So why not just say 'Thou shalt have no other gods' as opposed to 'thou shalt have no other gods before me'?

In Hebrew, the word that we translate as 'god' is el. El literally simply means 'power.' So the commandment probably most accurately means something like 'Thou shalt respect no powers before me.'

Well, that seems nice and secular, and appeasing to our modern rationalism, that we should not put any power before God. But why do we call powers 'gods' at all? It is because that is how we instinctually treat them.

We tend to misunderstand pagan, polytheistic religions. We think that they just randomly have a slew of gods, invented from human imagination, and then just decide to worship them. This is not true.

Paganism is the recognition that there are many things in life that rule over us, and that we have no power to overcome, and so understanding that we are lesser than these 'powers,' these 'gods,' we have no choice but to venerate them, for they are greater than us.

Take for example the pagan religion perhaps most familiar to us, the Roman religion. We know that they worshiped gods named things like 'Venus,' and 'Mars' and 'Saturn.' We see their images in art and think of them as having proper names. But they are not proper names at all, they are just nouns in Latin; nouns that designate unescapable aspects of life. 'Venus' just means 'desire.' 'Mars' just means 'strife.' 'Saturn' just means 'harvest.' The pagan Romans worshiped these things not because they were worthy of worship, but because they were the oppression under which mankind lived. Man cannot escape from being overcome by desire. Man cannot escape from the sin of strife. And man must live off of what he can earn, which is to say, the harvest of his effort. He cannot free himself from these, and so he is a slave to them. A slave to 'the gods.'

It is no wonder that these ancients worshipped other gods, such as 'Pecunia,' which means simply 'money,' and 'Fortuna' which means 'good fortune.' They worshipped the secular powers of the world that governed their day to day reality. These visible powers they called 'gods,' just as the Bible calls them.

We are no different. In the end we are inherently polytheists, pagans to the core. For we, generally, do not fear the God of all creation. But we do fear, or are enslaved to, lust, anger, money, and chance. These are the gods of this world. And these are the gods that Christ has come to liberate us from.

Thou shalt not have no other gods before me. This is to say that we should not trust in money, in war, in pleasure, in authority. We should trust in the only good thing, which is Holy Trinity alone. And thus being liberated from the power of the gods, we can be free under our liberator, the Christ who sacked Hell. ■



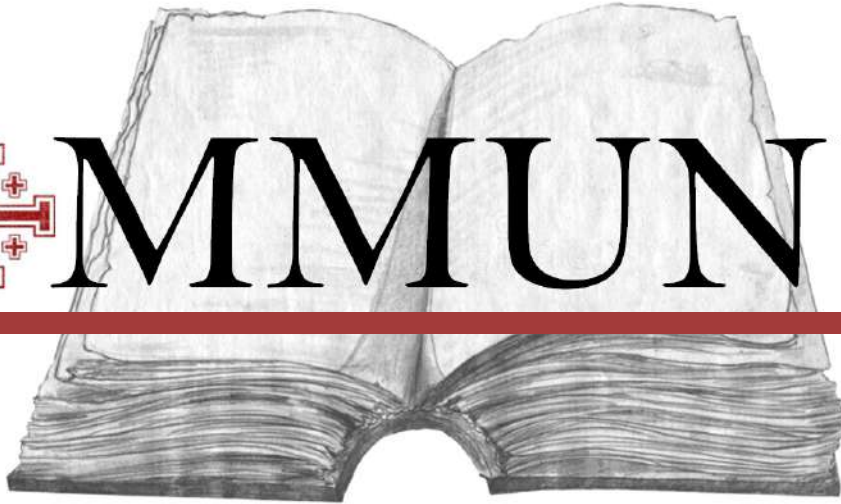
Appendix— A Roman in Washington, D.C.

A professor of mine once mentioned what now seemed to be an obvious truth. He talked about how people make great buildings to their gods. Go to ancient Athens and you see the Parthenon, a temple to Athena. You go to ancient Rome, and you see a temple to Jupiter, or even to this day, the Pantheon, a temple to all the gods. In the Middle Ages, you see beautiful and magnificent churches and cathedrals. People make great buildings devoted to the gods they rever.

He mentioned: what would an ancient Roman, brought to DC, think if he were driven around the city in a taxi? He would notice the Pentagon, the world's largest office building, and assume, 'ah, they worship the god of war.' He would see the neo-classical monuments to Lincoln and Jefferson and say 'ah, they worship their ancestors.' And if he were taken to Wall Street in New York City, he would say 'ah, they worship money.'

When the US was attacked on 9/11, people wondered why the Pentagon and the World Trade Center were singled out as targets. People were at a loss. But that is because they were not thinking like pagans. Those who attacked us were not attacking our buildings, but what they thought of as our gods: war, and money. ■

C MMUNIO



God is on to something.

He gives Himself to us as Word and Food, which would lead one to believe that perhaps there is something quite significant about those two otherwise mundane things. Well, you might respond, the significant thing in God's Word and in His Supper are, of course, *Him*; but why did He choose those two means in particular out of all the nigh-infinite possibilities?

Set aside the tomes and dissertations—let us rely here on common sense: without food, we die; and without language, we are utterly alone, cut off from our fellow man. How wonderfully profound it is then, that God comes to us as *food*, that we may live, and as the *Word*, that we may find companionship—indeed, that we may be united to Him!

This spiritual reality is so fundamental to creation that it permeates the practice of our day-to-day routine, even when we are unaware of it. As we sit around a table full of food and talk at dinnertime, we are sharing in the *sustenance of life together*. Indeed, dinner with friends is as a shadow of the sacraments in the liturgy of our daily living!

commūniō *f* (genitive **commūniōnis**); *third declension*

1. **communion** (all senses)
2. **association, fellowship, community**

In praise of God's boggling brilliance, we at Christ Lutheran hold book studies each month that pattern themselves in just such a manner. *Gemutlichkeit* and *Koinonia*, our two studies, have long begun with an hour of dinner and ended in an hour of edifying discussion together.

But behold, a new thing: *Gemutlichkeit* and *Koinonia* have recently come together in one grand union, henceforth known as **Communio**!

Communio is an in-home study, rotating to different families' houses for two hours each month, providing just the relaxed opportunity to get better acquainted with our fellow members and share in hearty discussion together. Lately, we have been examining "various and sundry topics," ranging everywhere from key Reformation figures, to the Christian understanding of mental health, to the meaning of vestments in the liturgy. This Fall, we will begin reading through a book as the springboard for our monthly symposium.

If you are looking to dig deeper into the Faith and share in fellowship with your church family, Communio is a great place to start. Come, eat, converse, and share in this God-given life with us! ■



Derby Boil

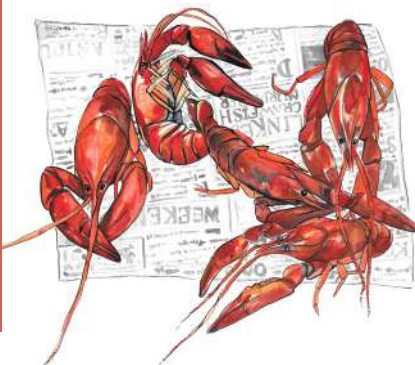
2023



Don your hats and place your bets—the Derby Boil is here!

This year's Kentucky Derby and crawfish boil at the Goodletts' house was a winner. The Good Lord supplied gorgeous weather on Saturday afternoon, May 6, and we thanked Him by enjoying it to the fullest. While adults sipped mint juleps, the children warmed up their stick horses with a variety of paces over and under the swingset.

As per tradition, we began with food galore: the table was set with many savory contributions and sweet desserts, and best of all, Allen's crawfish multiplied like the five loaves and two fish, till everyone had their fill (and then some!).



Meanwhile, Sabrina clipped miniature Derby hats into each little girl's hair and the older kids helped the younger ones with various crafts and games.

Arguably the most entertaining portion of the afternoon came with the stick-horse derby. The children were outfitted with a jockey's hat and number, dubbed with a derby name, and lined up around their very own racetrack. The adults stood, Rush Agent announced the "horses" and their jockeys at the starting line, and then they were off to the races! Mage may have been faster, but these kids definitely won the Triple Crown for cuteness!

Now, no get-together at the Goodlett house is complete without a pinata. So, in accordance with all that is right in the world, the finale event for the kids was to whale upon the horse-shaped pinata. Paper equine are apparently stronger than they look, and ours withstood many a blow... until Rush Agent beat him into submission!

Lastly, of course, the adults gathered 'round the outdoor TV to watch the Kentucky Derby. If this author remembers correctly (a dubious claim...), one John Rudsenske won the bet with Mage in first place!

Fun was had by all. We thank our hosts for their hospitality, all who participated for their fellowship, and of course, the Lord for such a lovely day!





Allen: master of the crawfish cauldron!

Crawfish, corn, potatoes, and sausage. Why choose when you can have them all!



Gloria adjusts a derby hat for maximal cuteness.



Chilling, chowing, and chatting!

Games for the win! The kids played derby-themed tic-tac-toe...



Mark is planning his come-from-behind victory, Carolyn is concentrating, and Savannah is just enjoying the marshmallows!



Games? Fifi is still just thrilled with her fancy hat!



Don't they all just look adorable in those hats!



It's not just the little girls who look good in their hats. Look at those belles!

The ladies are smart—they socialize under the shade!



Off to the races!



The jockeys in their silks.





Don't beat a dead horse. But the pinata variety... go for it!



Rush to the rescue! He put the pinata out of his misery and delivered an abundance of sugary joy to the children...



A riveting two minutes! ■



This month at the Seminary...

Christ Academy!

Each June, high school students from across America converge upon the CTSFW campus for a two-week retreat to explore a future in either the pastoral or diaconal office. Even if they do not elect to pursue such a path, this academy provides these students a golden opportunity to dive deep into theology and forge friendships with fellow Lutherans. Christ Lutheran Church has itself witnessed the impact of Christ Academy through our own young people (most notably, Eric Rudsenske—who became a pastor!). Keep reading to see what the CTSFW website has to say about what Lutheran high schoolers will be doing at the campus this month:

Christ Academy consists of three important elements: confessional catechesis, liturgical worship, and a fun life together. This tradition of learning, worship, and fun provides an incredible two-week experience for young men and women in high school, especially for those considering a future in church work. Christ Academy is comprised of two schools, Timothy School for men and Phoebe School for women.

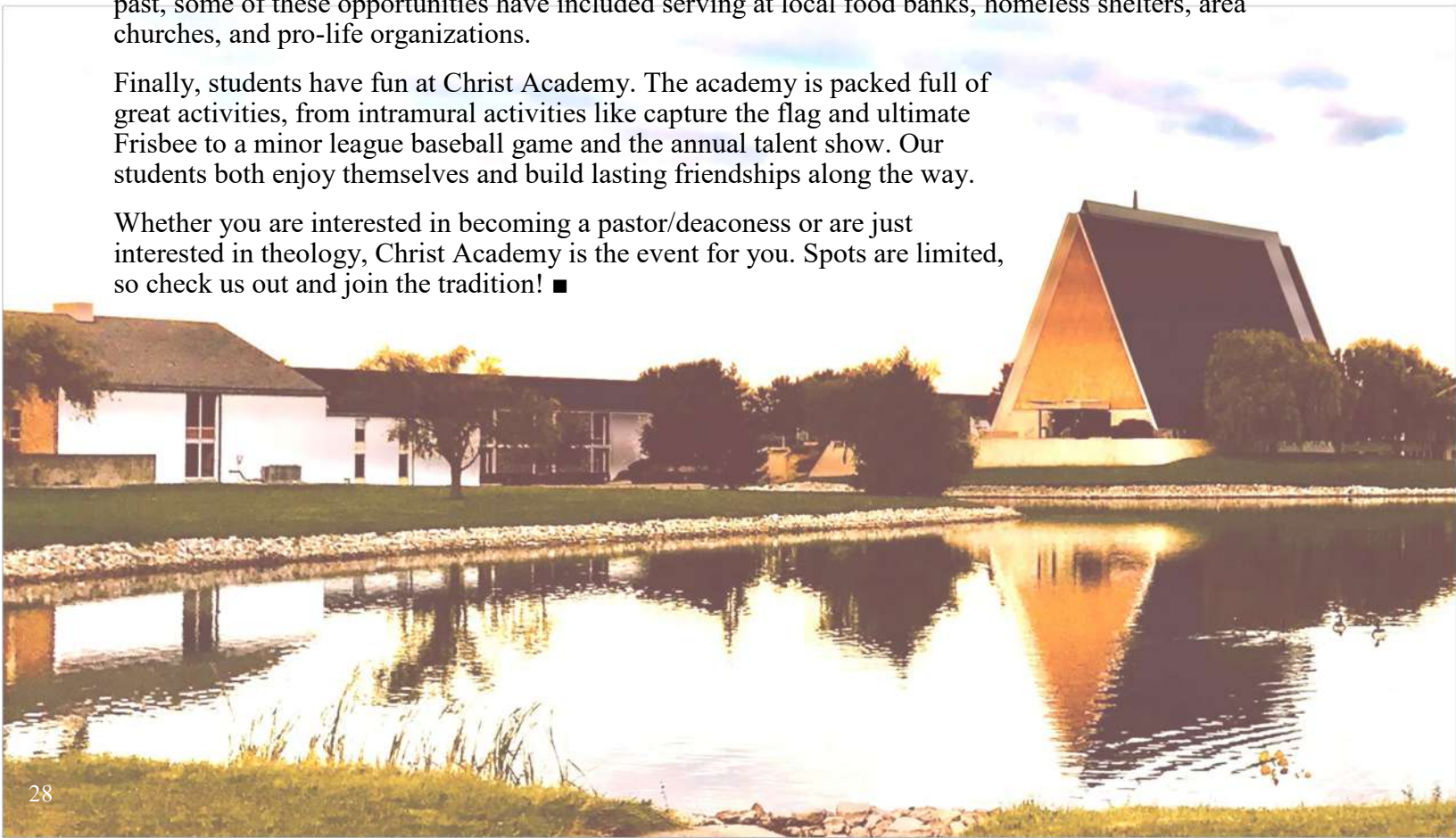
During both Timothy School and Phoebe School, young men and women have the opportunity to take eight different classes in theology over the course of the two weeks, taught by the faculty at CTSFW. Learning also takes place informally in the invaluable discussions over the dinner table and in dorm groups every day.

Students also experience the joy of living a life of worship as we gather together around God's Word four times a day. All of our worship is drawn from the Lutheran Service Book and is focused on the person and work of Jesus Christ.

Students will have the opportunity to witness to their faith while serving the greater community. In the past, some of these opportunities have included serving at local food banks, homeless shelters, area churches, and pro-life organizations.

Finally, students have fun at Christ Academy. The academy is packed full of great activities, from intramural activities like capture the flag and ultimate Frisbee to a minor league baseball game and the annual talent show. Our students both enjoy themselves and build lasting friendships along the way.

Whether you are interested in becoming a pastor/deaconess or are just interested in theology, Christ Academy is the event for you. Spots are limited, so check us out and join the tradition! ■







JUNE 21, 2023

[LCMS.ORG](https://www.lcms.org)

Harrison elected to serve fifth term as LCMS president

The Rev. Dr. Matthew C. Harrison, having received 52.32% of the votes cast, is the president-elect of The Lutheran Church—Missouri Synod (LCMS) for a fifth term of office, 2023–2026.

The nominations process for the position of Synod president began last fall. The resulting candidates were the five ordained ministers who received the highest number of votes in the nominations process and who consented to serve if elected: Harrison, the incumbent president; the Rev. Dr. Patrick T. Ferry, former president of Concordia University Wisconsin and Ann Arbor; the Rev. Richard L. Snow, president of the LCMS Nebraska District; the Rev. Peter K. Lange, LCMS first vice-president; and the Rev. Benjamin T. Ball, LCMS sixth vice-president.

The election took place, according to Bylaw 3.12.2.4, starting June 17 (six weeks prior to the convention) via internet balloting provided by YesElections (formerly Election-America). The 6,053 pastoral and lay voters validly registered by the congregations and parishes of the Synod (Bylaw 3.12.2.3) before the deadline (electronic registration by March 19) or their substitutes (as validly submitted before June 9) served as the voters for this election. Of those, a total of 5,000 votes were cast, constituting a vote percentage of 82.60% of the electorate.

The results of the ballot tallied and reported to the Secretary of the Synod by YesElections are as follows:

- Harrison was voted president-elect with 2,616 votes (52.32%);
- Ferry received 1,593 votes (31.86%);
- Ball received 341 votes (6.82%);
- Snow received 318 votes (6.36%); and
- Lange received 132 votes (2.64%).

Additional information about the election result will be published in the second issue of *Today's Business*, which will be available at the beginning of the convention. For more information about the election or candidates, see [lcms.org/convention/national/elections](https://www.lcms.org/convention/national/elections) ■

— The Henkel Conference —

“Mankind thus unacquainted with God cannot love him; neither can they love one another: ‘He that loveth not knoweth not God’”

Carl R. Trueman

Professor of Biblical & Religious Studies at
Grove City College
“Presentation Title TBA”

Jack D. Kilcrease

Associate Professor of Historical and
Systematic Theology at the Christ School of Theology
“The Task of Theology in Pre-Modern, Modern, and
Postmodern Contexts”

Aaron Kheriaty

Fellow at the Ethics and Public Policy Center for
Bioethics and American Democracy
“Presentation Title TBA”

Jordan B. Cooper

President of the American Lutheran
Theological Seminary
“Presentation Title TBA”

Matthew Eppinette

Executive Director of The Center for
Bioethics & Human Dignity
“Understanding and Responding to the
False Promise of ‘Techno-Resurrection’”

Peter Scaer

Chairman and Professor of Exegetical Theology at
Concordia Theological Seminary
“Presentation Title TBA”

Adam C. Koontz

Pastor at Trinity Lutheran Church
“The New Pioneers: What Sacrifices Are
Needed in Our Time for the Gospel?”

David Fowler

President of Family Action Council of Tennessee
“Oh, How I Love Thy Law! But Civil Law?”



August 7-8, 2023

610 W Old Hickory Blvd, Madison TN 37115

Registration and info: www.ascensionmadison.com/henkel

Sponsored by:

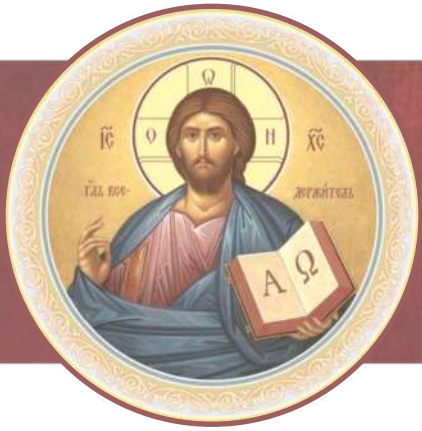
Ascension Lutheran Church, Madison TN and Redeemer Lutheran Church, Nashville TN





“What would really satisfy us would be a God who said of anything we happened to like doing, ‘What does it matter so long as they are contented?’ We want, in fact, not so much a Father in Heaven as a grandfather in heaven — a senile benevolence who, as they say, ‘liked to see young people enjoying themselves’ and whose plan for the universe was simply that it might be truly said at the end of each day, ‘a good time was had by all’... there is kindness in Love: but Love and kindness are not coterminous, and when kindness (in the sense given above) is separated from the other elements of Love, it involves a certain fundamental indifference to its object, and even something like contempt of it... Kindness, merely as such, cares not whether its object becomes good or bad, provided only that it escapes suffering. as Scripture points out, it is bastards who are spoiled: the legitimate sons, who are to carry on the family tradition, are punished. It is for people whom we care nothing about that we demand happiness on any terms: with our friends, our lovers, our children, we are exacting and would rather see them suffer much than be happy in contemptible and estranging modes. If God is Love, He is, by definition, something more than mere kindness... He has paid us the intolerable compliment of loving us, in the deepest, most tragic, most memorable sense.”

C.S. Lewis, *The Problem of Pain*



THIS MONTH

At Christ Lutheran

Ladies Night Out

Amerigo Italian Restaurant
Flowood

— Saturday, July 15 —
Brunch @ 11 am

RSVP to Nancy Teal
or Margaret Haynes



THE VISITATION

+ July 2 +



HOLY TRINITY

+ June 4 +
10:30 a.m.



Artwork in This Issue:

Cover: *The Tree of Life*, Sir Edward Coley Burne-Jones.

Page 4: *The Crucifixion*, Sir William Blake Richmond, 1904.

Page 18: *Moses Showing the Ten Commandments*, Gustave Dore, 1865.

Page 15: *Fall of Satan*, Gustave Dore, 1800s.

Page 10: *Design for an organ*, Johann Georg Dirr, 18th century.

Page 32: *Consumatum Est*, Jose Jimenez Aranda, 1888.

JOIN US FOR
BIBLE STUDY

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

Issues, Etc.

Christ-Centered Cross-Focused Talk Radio
www.issuesetc.org

Calling All Quilters!
 (And Non-Quilters, too!)

We will be quilting on
Saturday, July 8
at 9:00 a.m.

Come for a relaxed morning
 of fellowship.



Saints' Days in June

- 1 St. Justin Martyr, Martyr
- 2 St. Blandina of Lyons, Martyr
- 5 St. Boniface of Mainz, Missionary to the Germans
- 11 St. Barnabas, Apostle
- 12 The Ecumenical Council of Nicaea, AD 325
- 14 St. Elisha, Prophet
- 24 The Nativity of St. John the Baptist
- 25 Presentation of the Augsburg Confession
- 26 St. Jeremiah, Prophet
- 27 St. Cyril of Alexandria, Bishop & Confessor
- 28 St. Irenaeus of Lyons, Bishop and Martyr
- 29 Sts. Peter & Paul, Apostles




Saints' Days in July

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

C + M M U N I O

Various & Sundry
 — Topics for Today —
 July 30
 5:00 p.m.

June 2023

	Sunday	Monday	Tuesday	Wednesday	Thursday	Friday	Saturday
PRAYER FAMILIES and BIRTHDAYS Yenish Family 1—Celia Weidner 2—Parker Haines	<div style="border: 1px solid black; padding: 5px;"> <p>Serving this month: Elder—Gary Atchley Greeters—Rush & Allison Agent Ushers—Bruce Bodkin, Mark Ochs</p> </div>						
Yvonne Townes 5—Beulah Nunney	4 FEAST OF THE HOLY TRINITY 9:00 a.m. Sunday School 10:30 a.m. Divine Service 	5 <i>St. Boniface</i>	6 6:15 p.m. Elders Mtg.	7	8	9 6:30 a.m. Bible Study	10
Leonard Watson 13—Sabrina Goodlett	11 PENTECOST II 9:00 a.m. Sunday School 10:30 a.m. Divine Service <i>St. Barnabas</i>	12 <i>Ecumenical Council of Nicaea</i>	13 6:15 p.m. Council Mtg.	14 <i>St. Elisha</i>	15	16 6:30 a.m. Bible Study	17
John & Celia Weidner 18—Charley Sumrall 22—Joan Cowards 24—Joshua Landrum	18 PENTECOST III 9:00 a.m. Sunday School 10:30 a.m. Divine Service	19	20	21	22	23 6:30 a.m. Bible Study	24 <i>Nativity of St. John the Baptist</i>
Agent Family 26—Parker Ramsey	25 PENTECOST IV 9:00 a.m. Sunday School 10:30 a.m. Divine Service 5:00 p.m. Communion <i>Presentation of the Augsburg Confession</i>	26 <i>St. Jeremiah</i>	27 <i>St. Cyril of Alexandria</i>	28 <i>St. Irenaeus</i>	29 <i>Sts. Peter and Paul</i>	30 6:30 a.m. Bible Study	

July 2023

PRAYER FAMILIES and BIRTHDAYS		Sunday	Monday	Tuesday	Wednesday	Thursday	Friday	Saturday
<i>Gary & Mary Atchley</i> 5—Bailey Martin 5—Elaine Monaghan 6—Keeley Rimoldi	PENTECOST V 9:00 a.m. Sunday School 10:30 a.m. Divine Service 11:30 a.m. Elders Mtg. <i>The Visitation</i>	2	3	4	5	6 <i>St. Isaiah</i>	7 6:30 a.m. Bible Study	8 9:00 a.m. Quilting
		Bruce Bodkin 12—Zachary Haines 14—Charles Cowards	PENTECOST VI 9:00 a.m. Sunday School 10:30 a.m. Divine Service <i>St. Ephrem</i>	9	10	11 6:15 p.m. Council Mtg.	12	13
Cheryl Bodkin 19—Sheryl Taylor 21—Eloise Springer 22—Barbara Glenn	PENTECOST VII 9:00 a.m. Sunday School 10:30 a.m. Divine Service <i>St. Ruth</i>			16	17	18	19 <i>St. Macrina</i>	20 <i>St. Elijah</i>
		Bowman Family 25—Emily Held 27—David Miller	PENTECOST VIII 9:00 a.m. Sunday School 10:30 a.m. Divine Service	23	24	25 <i>St. James the Elder</i>	26	27
Mimi Bradley	PENTECOST IX 9:00 a.m. Sunday School 10:30 a.m. Divine Service 5:00 p.m. Communion <i>St. Robert Barnes</i>			30	31 <i>St. Joseph of Arimathea</i>	Serving this month: Elder—Eric Held Greeters—Rush & Allison Agent Ushers—Bruce Bodkin, Mark Ochs		