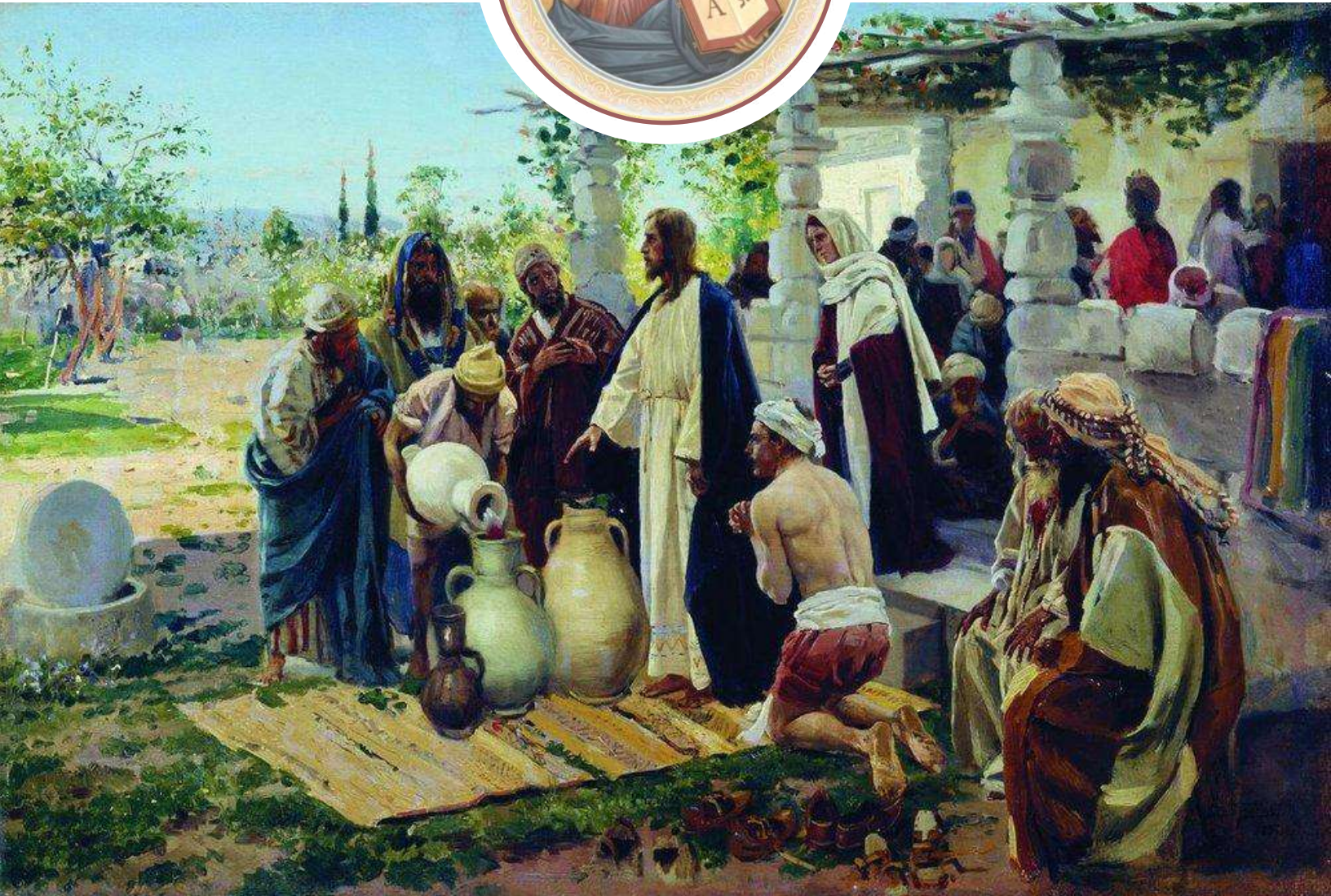
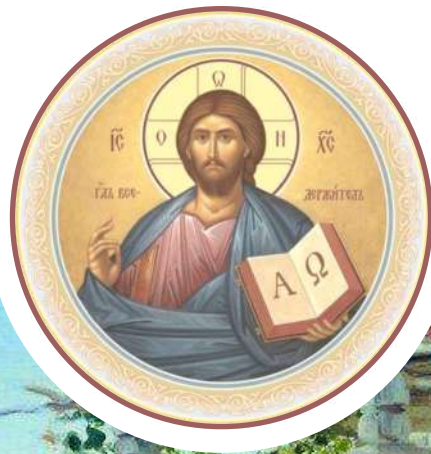


LIFE IN CHRIST

Receiving God's Gifts — Sharing God's Gifts

The Newsletter of Christ Lutheran Church, Jackson, MS

+ Epiphany 2025 +



Life in Christ
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Christ Lutheran Church, LC-MS
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Contents

On the Cover:

Miracle at Cana

Vladimir Makovsky

1887

Vladimir Makovsky, an accomplished Russian artist in his time, departed from the Romanticism that dominated much of nineteenth-century art and instead used a realistic style to portray often-overlooked yet meaningful moments of daily life. Applying this realism to Biblical subjects, he transports the viewer across time and place, into the story of Scripture itself.

Epiphany means “to appear, to shine upon”; and, from our Savior’s revelation to the Magi, to His baptism by John, to His first miracle at Cana, the Gospel readings this season reveal God’s appearing among us.

Makovsky’s painting depicts Jesus’ first miracle at the Wedding in Cana, beginning His ministry by foreshadowing its end; here Jesus allows us to glimpse His Passion: a marriage feast given by the outpouring of water and blood, wherein Bridegroom and Bride are joined together. Unlike most paintings of this scene, Makovsky actually shows the water changing into wine as it is poured out, helping us make the connection with it flowing from Jesus’ side (seventeen chapters later). St. Mary (in whom we see the Church) focuses her gaze upon Jesus alone, her hands folded as in prayer. The servants obey His Word, even kneel before Christ. The opened well to the left appears both as a baptismal font and a grave, like that of Christ Himself, with a huge stone rolled away from its mouth. The wedding feast is surrounded by vineyards and fruitful vegetation, almost as if hearkening back to Eden—or better, looking forward to the Garden of Revelation (21:1-7, 22:1-5).■

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NICAEA

The Anniversary of One Holy, Christian, and Apostolic Faith

Pastor Fields

This year is the 1700th anniversary of the Council of Nicaea, the first and greatest of the so-called ‘Ecumenical Councils.’

An Ecumenical Council is a meeting of representatives of the entire Church, far and wide, in order to discuss and solve important issues facing the Christ’s body. By most counts, there are seven of such Councils, but only the first was strictly speaking ‘ecumenical’ or ‘involving the whole house of Christians.’

In 325 AD, Christian bishops and priests from every place were called to meet in a town in modern day Turkey called Nicaea in order to settle the ‘Arian Controversy.’ And indeed, representatives from around the known world indeed come. By some accounts, deacons from as far as modern-day Mongolia were in attendance.

The Arian Controversy revolved around a priest from Alexandria in Egypt named Arius who taught that Jesus was not Himself God, but the first and greatest created being. He did this in order to defend what he believed to be a more important doctrine, that of the creation *ex nihilo*, or that God made all things out of nothing.

To Arius, this meant that there could be nothing at all that could exist either alongside, or even within God Himself. God must be absolutely simple, (i.e., He’s not made up of parts) and absolutely unapproachable. For him, this meant that Jesus could not be God, because if He were, then there would be at least two ‘parts’ within God, which begs the question, which ‘part’ came first? The Father or the Son? Which created which?

This contradicted the doctrine of the Trinity, that God exists eternally in three persons while remaining entirely one, as the Bible teaches and the Church had believed since the time of the Apostles.

In order to settle this question once and for all, the Council of Nicaea was convened.

After months of discussion and study of the Bible, it was determined that the teaching of Arius was false, and that the doctrine of the Trinity was to be maintained as Scriptural.

As a confession of this ‘ecumenical,’ ‘universal,’ ‘catholic,’ or ‘Christian,’ faith, the Fathers present at Nicaea composed what would be known as the Nicene Creed: the common, agreed-upon profession of the Triune God, and of Christ, by all Christians present; which we speak together as the Church every Sunday, as the true universal confession of the baptized—a *sound pattern of words*, and a continuation of the faith of Peter who cried out to Jesus, *my Lord and my God!* ■



CHRIST LUTHERAN

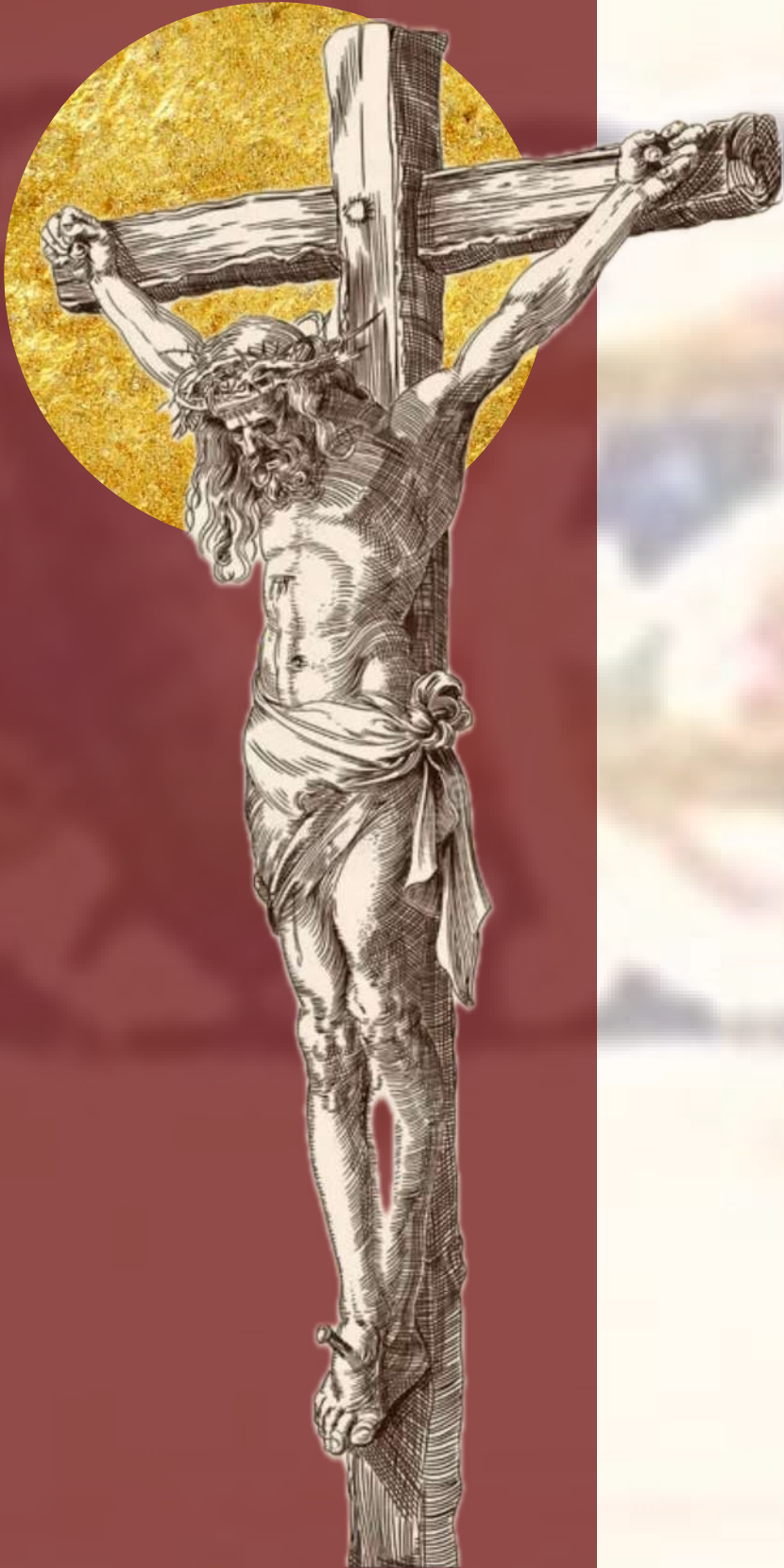
Quilters

Twenty-five children's quilts were delivered to the UMMC Children's Hospital, twenty more went to Crisis Pregnancy Choices, and seventeen others were donated to the Stewpot... that's *sixty-two quilts!* Bravo to our quilting ladies, and thank you so much for the hard work you do for others!

With the kid- and infant-sized quilting project completed for their Christmas deliveries, our ladies have returned to regular-sized quilts once more. These blankets are typically donated to the Stewpot, but some are given personally to those we know who are in need. Wherever they go, these quilts bless their recipients with a true and needed warmth.

If you would like to help sew, tie knots, or simply drink coffee and cheer our quilters on, their next quilting days are February 19 and 20, from 9am-noonish. The more, the merrier!

Thank you to these ladies for the love of Christ that they share through their quilting! ■



Everything for a Reason: Why We Say What We Say

Pastor Fields

It seems to make sense to most that it is a good practice to profess our faith during the Liturgy, and it seems a convenient way to do this that we all pray the Nicene Creed. However, for the vast majority of us, we do not really know why we say the *specific words* of the Nicene Creed: why exactly do we call the Son ‘*God of God, Light of Light*’? Why do we add at the end of the Second Article that His *kingdom will have no end*? Who exactly are the *prophets* that the Holy Spirit speaks by?

As it is the 1700th anniversary of the Council of Nicaea, we will be looking at these little phrases in the Nicene Creed that we happily, if somewhat thoughtlessly, recite every Sunday, and try to understand the history of the *reason* why those words were written for us to pray.

So let us begin with, well, the beginning!

‘*I believe.*’

When the Creed was originally composed by the Nicene Fathers, it did not say ‘*I believe*’ but ‘*We believe,*’ since it was the statement of faith of all the clergy there gathered. However, very shortly after the Creed was accepted by all present, and began to be used in the Liturgy of the Church, the phrase was changed from the plural to the singular ‘*I believe.*’ Why?

The reason is both simple and profound. The Fathers when they were meeting in the council spoke each for the congregation they represented, and thus spoke as a group of people when affirming their faith. However, in the context of the Church’s worship, we are not a gathering of many separate people, but are rather One Body of Christ, One Holy Church joined to One Lord Jesus Christ, through One flesh and blood upon the Altar made our right by One birth in baptism. Because of this, we pray the Creed not as many people separately, but as one, united, Christian person.

Therefore, every Sunday, *we confess that I believe.* ■

God
maker of
all things
one Lord
otten Son
s. God of
gotten not
whom all
for our
incarnate
and was
Pontius
day rose
ended into
and shall
the dead /
I believe
life / who
together
ored and
one holy /
e baptism
urrection
men.

ADVENT

DECORATION DAY





As per Christ Lutheran tradition, the saints gathered on the eve of Gaudete, the Third Sunday in Advent (this year, December 14th). *Gaudete*, the Latin command to “Rejoice!”, is our reminder amidst the penitential season of Advent to take joy in the coming of our Lord. As the “joy” Sunday (distinguished by its exuberantly *pink* candle), it is appropriate that we adorn the sanctuary of our God with the seasonal trappings of festivity and merriness! We erect a Christmas tree in remembrance of the Tree of the Garden of Eden, and we adorn it with white chrismons, the fruit of the Tree of Life. [This is a long-loved German Lutheran tradition!]. Additionally, we decorate the sanctuary and narthex for the season, hailing the Incarnation to come.

Of course, no Gaudete is complete without Mark Ochs’s festive t-shirt .



Mary cleans the candles for the Advent wreath.



Chrismons are beloved traditional Christmas ornaments, both beautiful and rich with theology!



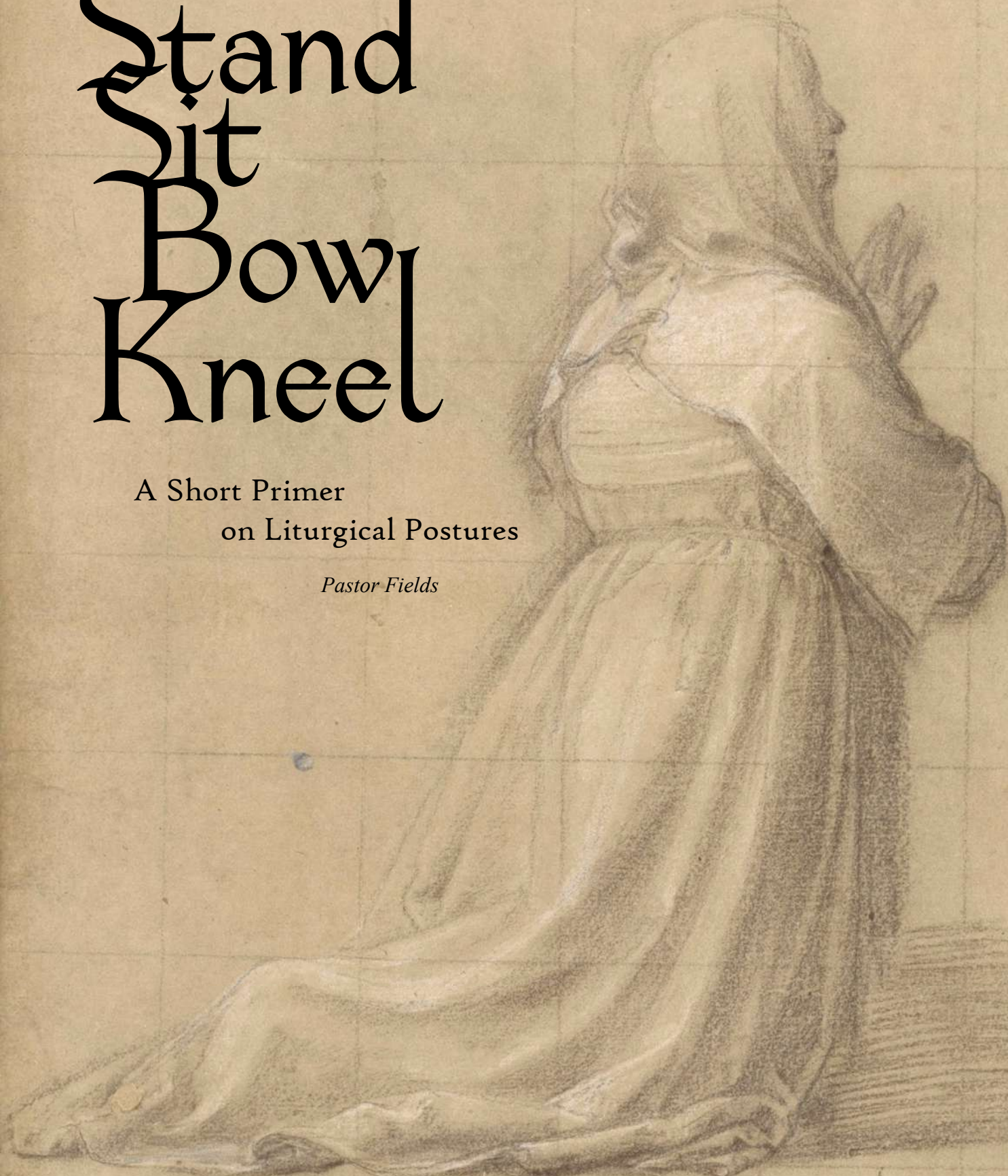
A week before the *indoor* work day, a hardy crew did battle with the *outdoors*. These fierce outdoor warriors tackled the leaves and landscaping, among other things, tidying the grounds for the coming of the King... ■



Stand Sit Bow Kneel

A Short Primer
on Liturgical Postures

Pastor Fields



In our age, we tend to think of ourselves as somewhat disembodied. We are our mind. The body is just something we are stuck in. We might need our bodies, but they are not really *who we are*, just *something we have*. We think of ourselves, whether consciously or not, as what the philosopher Rene Descartes described as a ‘ghost within a machine’: the ghost is our soul, our true self. The body is just the machinery it operates. Descartes went so far as to say, when asked how dogs whine when kicked if they did not have a soul that most things in his house make noises when he beats on them.

In our day, this belief is taken to a radical extreme, with some people claiming that they are ‘in the wrong body,’ or that they are a ‘man in a woman’s body,’ or someone ‘with a fat or skinny body,’ as if the body is nothing but a piece of property that we happen to be born with, but nothing essential to ourselves.

This goes very deeply against the faith of Christianity and the vision of the Bible. The Scriptures never speak of man as being a mere soul or spirit trapped in a body, nor a mere body apart from a soul. Rather man *is* both soul and body united permanently. He is not a full human being if either is missing. For this reason, when we speak of the Fall of Man, man does not just fall spiritually, but also suffers physically. Similarly, when man is redeemed, it is not his soul alone that is saved, but his body also. For this reason, we do not confess *the resurrection of the spirit*, but the *resurrection of the body*.

For this reason, it has always been important to the Church that we do not merely worship with the proper mind or spirit, but also with a proper posture; which is to say, we worship with our bodies as well. In the same way that the Liturgy gives us a sound pattern of words with which to address God with our minds, so too does it prescribe a sound pattern of movements for our bodies to reverence God. And these postures you are likely already aware of: standing, sitting, bowing, and kneeling.

Each of these we are taught to do at specific times (if we are able) as a good confession of our faith; and each posture is meant to express something a little different:

Standing

Sitting

Bowing

Kneeling

If the Sanctuary is, so to speak, the throne room of our King, Jesus Christ, then to stand before a king is to express our rights in relation to Him, specifically our rights as a brother, and fellow son of the Father. Therefore we stand when we express this right: during prayer, when we show our right to ask of our Father as His sons; during the Gospel reading, when we show our reception of sonship through the ministry and work of the only-begotten Son; and during the Doxology when we either confess or receive the name of the Triune God by which we are brought into the family of God.

To sit in the presence of others is a position of privilege. Traditionally men stand for women when they enter a room, but not women for men. Women remain seated, to show the fairer sex deference and honor. Similarly, when we are seated during the service, it is not merely to rest our legs, but to show that we are given the privilege to dwell in the house of the Lord, and to receive His word as we might listen to a friend, a guest, or a father. For this reason, we are seated during the readings (save for the Gospel reading) and generally during the singing of hymns.

In the same way that bowing once expressed both *fear* of another, that someone had the power to strike off your head, yet also expressed *trust* of the same, that you freely offer your head knowing it will not be struck off, so we bow to express both respect and friendship. We bow to the crucifix as it passes by, during the Creed when the Son’s ministry on earth is confessed, and before we come before the Altar to take Communion to show this combination of respect and hospitality, or as the Catechism puts it, *fear, love, and trust*.

The posture of kneeling is the posture of reception. It shows our powerlessness to be able to save ourselves, but also our receptivity to be saved by another. In this way, it is the perfect position to be in to receive and embrace the saving gifts of God. For this reason, Christians, when kneelers are available, and their knees can take it, kneel during Confession and Absolution, as they receive forgiveness, as well as during the Consecration of the Sacrament and its Distribution, as we receive Christ’s body and blood.■



Decoration Day- KIDS EDITION!

While the grown-ups were having whatever they call a festive time, the kids were doing it better. *Gaudete* means 'rejoice,' a concept that kids come by naturally!

This year's 'Kids Edition' featured hilarious games, lovely crafts, phenomenal snacks, and memorable tree decorating.



Krista Hansford started us off with crafts...





The kids got scratch-off ornaments—always a fun and colorful craft!



After cutting a Christmas-y colored ribbon to the height of each child, we put the ribbon into a clear ornament, along with a note so they can look back one day and remember how big they were this Christmas.





Pastor Fields catechized Emily and William according to the ancient orthodoxy of stringing lights on Christmas trees. Heretical methods of light-stringing are *anathema!*



Asher is supervising.





They did a pretty great job of evenly distributing the chrismos. Asher got the bottom two feet, and the girls took care of the top—teamwork!





Twin v. Twin!



Even Pastor Fields joined the fray. If memory serves, Emily won...

This is Phoebe's Game. Face.



The suspense is just killing our cheering section!



James referees this sibling rivalry.

The William face-off! Fifi is so into this.



The final event of the day: donut eating contest! The only rule is that you can't use your hands. The competitiveness was fierce.



James, the portrait of merrymaking and festivity. And fish.



Krista-mas is always merry with this elf!



Lili and William meticulously observe hands-free rules of this contest. Liberated by the power of the Gospel, Fifi determines that she is not bound by the law.



Not pictured: the kitchen full of fancy cocoa and fruity mocktails, along with cinnamon rolls and all manner of homemade Christmas cookies. Thank you, Christina!



Classic example of a photo with the subject in the foreground, but the story in the background. William heroically pursues his donut... Mom is completely unsurprised, and Dad is busting a gut. ☺



Ἡ ΣΥΝΑΞΙΣ ΤῶΝ ἁΓΙΩΝ
ΔΩΔΕΚΑ ἈΠΟΣΤΟΛΩΝ



If everyone
else says
catholic,

why do we say

Christian?

Pastor Fields

When we Lutherans in America confess the Nicene Creed, we profess belief in “one, holy, Christian, and Apostolic Church.” Yet outside of Lutheranism, most people confess “one, holy *catholic*, and Apostolic Church.” Why?

Well, contrary to popular belief, it is not because we just don’t like *them Roman Catholics*, and therefore refuse to say the word *catholic*. That would be absurd, since the Roman Catholic church did not even call itself by that name until a good time after the Reformation. Before, then, it was simply ‘The Roman Church,’ with the word *catholic* nowhere to be found.

The actual answer is much more mundane. The word *catholic* is a Greek word, meaning *universal* (which is itself a Latin word, meaning, more or less, “common to all”).

When the Nicene Creed was translated from Latin into German centuries before the Reformation, there was no native German word *catholic*, or even one related, in the language. So the translators had to come up with one. They reasoned thus:

“Well, should we just import the word *catholic* from Greek, even though no German knows what it means? No, that seems unnecessary. So then how do we translate it? Well, let’s translate it with the best German word we can think of. What is that? Hm, *catholic* just means *common*, right? Let’s just use the word *common* then. But common to what? To whom? Well, the Church is *common* to all *Christians*, right? So, that makes it a *Christian* Church. Let’s just use the word *Christian*, then, to translate *catholic*, since we all know what that means. Tadah! *One holy, Christian, and Apostolic Church!*”

When German Lutherans came to America and translated their Liturgy, they decided to translate it directly from German into English, and so translated the German word *Christliche*, as ‘Christian,’ and so we have it today.

Lutheran Churches that pray the Liturgy in languages that *do* have a word for ‘*catholic*,’ continue to use it, as do we in the LC-MS when we pray the Athanasian Creed on the Feast of the Holy Trinity on the Sunday after Pentecost (though why we retain the word ‘*catholic*’ there, but not in the Nicene Creed is another story for another day, equally historical, and equally mundane).■

COMMUNIO

CHRISTMAS

Christmas Communion was a fun and festive hit, once again! Jim and Dana Taquino (Merina Hansen's daughter) opened up their new home for the saints to gather on *Gaudete*, the "joy" Sunday of Advent, and how joyful it was. We began with an hour of fellowship over a scrumptious dinner and ended with a mildly riotous game of Unsanctified Santa and even some caroling. And of course, there were prizes for the Ugly Sweater contest. Fun was had by all!



Lori's birthday was *literally* 'icing on the cake'! This December baby got a special tribute, complete with a round Happy Birthday sung in parts (as is truly meet, right, and salutary).



Gary returns! We missed you, Gary.



Happiness = Food + Friends



The men, solving all the world's problems. And William, plotting them.





I don't know what's in this box. But it looks like it's gonna be good.

Ugly sweater twinning!
Bruce and Merina's opera friend Chris have only the best taste.

Pancake. Greek for the All-Cake. #winning





Committing the first theft of the night, Krista turns to a life of crime!

Laying down the governing laws... for this game about breaking the law.



There were several competitors for Most-Stolen-From. Gloria might have won.





MERRY
CHRISTMAS





Gloria's good taste was her downfall. She kept choosing all the best gifts... the best, stealable gifts...

If they weren't family, they'd be swiping that.

CHRISTMAS!



Let Us Speak of Man



Though the Council of Nicaea was convened originally to solve the problem of the Arian Controversy, the bishops and priests present there decided that they would address as many issues as they could, since they were already together. The vast majority of these ‘issues’ were of such a mundane nature that oftentimes people are somewhat scandalized by just how un-theological, un-interesting, or sometimes bizarre the ‘Canons’ (meaning ‘decisions’) of the great First Ecumenical Council are.

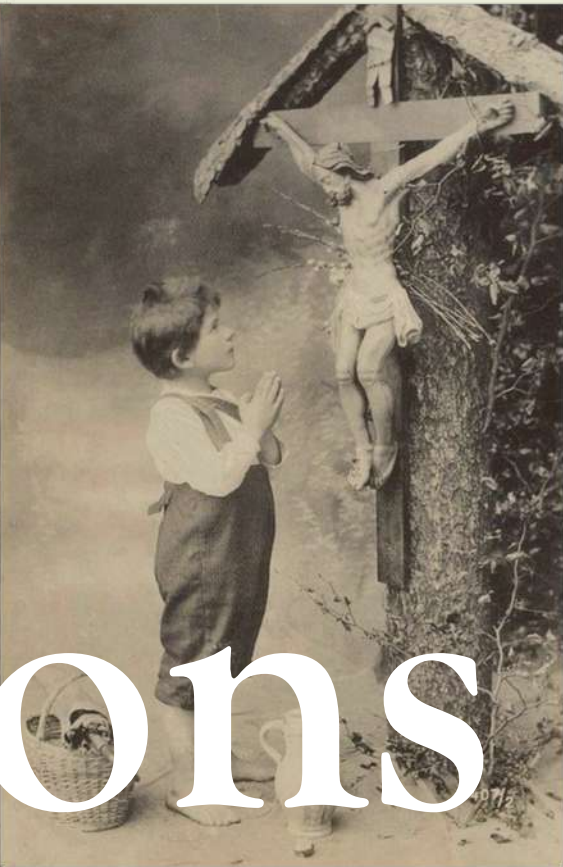
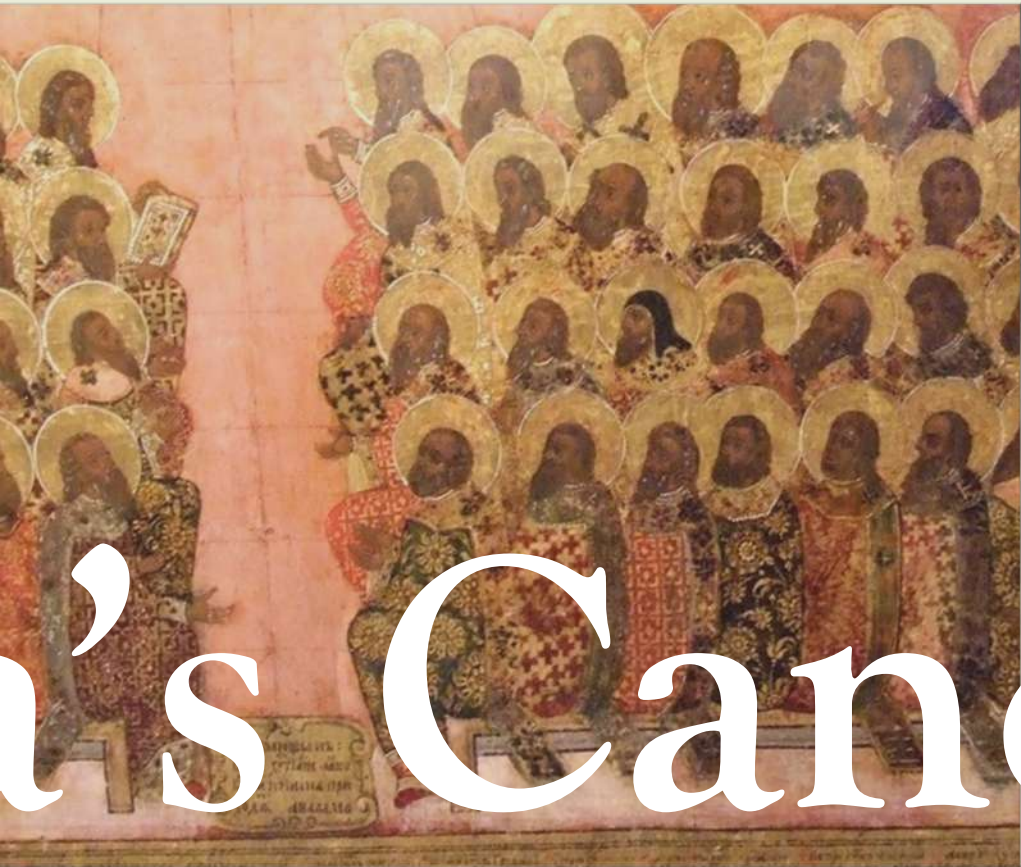
Here are a few examples of what the Holy Fathers gathered at Nicaea decided, with a few explanations:

Canon I: Eunuchs may be received into the number of the clergy, but if someone has voluntarily castrated themselves, they shall not be received.

Eunuchs made up an important element in the ancient world, as they could be used in roles of government safely. A eunuch could be trusted to not attempt to overthrow the king because, since a eunuch cannot have children, they cannot start a dynasty to replace the king’s family. Similarly, they could be used as servants and guards for the female members of a king’s family, since they do not produce the possibility that a woman’s child may have been sired by a house-servant. Oftentimes, eunuchs were made so against their will, since they were often captives taken in war who were castrated and then sold to a wealthy political family. The Church decided that such people should be allowed to be ordained.

However, the only reason that people would be *voluntarily* castrated was to make themselves priests of some of the pagan cults of the time which required eunuch ministers, most notable the Cult of Cybele. By forbidding the ordination of ‘voluntarily castrated’ people, this was a way of rejecting from the clergy anyone who may have previously sacrificed to pagan gods.

y Things



's Canons

Pastor Fields

Canon IV: Clergy who have taken a vow of celibacy shall not live with another woman, whether or not the woman is ugly.

In the ancient church, clerical celibacy was not required like it is today in the Roman Catholic church, but it was still a common practice for those who were still unmarried before their ordination, or whose wife had died after they had become a priest, to then take a vow of celibacy and dedicate themselves fully to the church. This was considered an admirable practice, though it was not very common (most pastors remained married until the 1300's). However, to make sure that those who had taken such vows were not suspected of breaking them and thus bringing shame to their congregation, they were to avoid even the suspicion of bad behavior by not living with any woman, even one who was not, as they used to say, a 'looker.'

Canon XXIX: One should not kneel during prayer.

This can seem like an odd one, as we know that kneeling is a very old posture in the practice of the Church, and it is closely associated with praying today. However, in the ancient Liturgy, prayer was actually usually done only at certain times: for the confession of sins, for the reception of absolution, and for the consecration and reception of the Lord's Supper. Kneeling was considered a *receptive* posture, whereas prayer was considered a *royal* posture, since one must be the son of the King to ask something of the King. Therefore, they thought it unfitting to kneel while praying. Rather, one should stand. One might find this practice familiar even in our own Lutheran liturgy, where the rubric for kneeling happens only during the Confession and Absolution, during the Consecration and Agnus Dei, and at the rail during the Distribution. ■



Christa worked with the Sunday school kids to help the grown-ups sing one of their choir pieces. It was so exciting to help up in the balcony!

Our procession practices for Christmas Day! The excitement builds...



O come, all ye faithful! Merry Christmas!

Choir met every week and put in excellent work on Christmas Eve pieces.



We struggled without Gary to lead the charge, but somehow we managed. Thanks to all who helped with our Advent dinners!

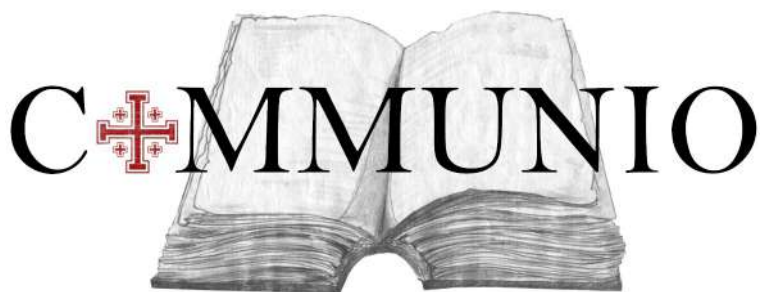


CHRISTMAS at Christ



THIS MONTH

At Christ Lutheran



(Dis)Ordered
by Rev. Christopher Esget
Chapter 5 | February 23 | 5:00 p.m.
Merina Hansen's Home



Saints' Days in February

- 2 Purification of the Blessed Virgin Mary and the Presentation of Our Lord
- 4 St. Rabanus Maurus of Mainz, Archbishop
- 5 St. Jacob (Israel), Patriarch
- 8 St. Solomon, King
- 9 St. Cyril of Alexandria, Bishop & Confessor
- 10 St. Silas, Fellow Worker of St. Paul
- 13 Sts. Aquila, Priscilla, & Apollos
- 14 Sts. Cyril and Methodius, Apostles of the Slavs
- 14 St. Valentine, Martyr
- 15 Sts. Philemon and Onesimus
- 16 St. Philipp Melanchthon, Confessor
- 18 St. Martin Luther, Doctor and Confessor
- 24 St. Matthias, Apostle

~ Altar Flowers ~

Sign up on the Fellowship Hall bulletin board to provide altar flowers in 2025. They are \$45, and you may take them home after the worship service.

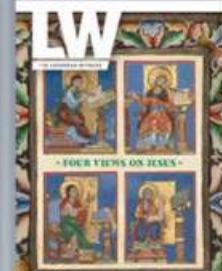
Thank you for beautifying the Lord's house!



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

We will be quilting on
February 19-20
at 9:00 a.m.

Come for a relaxed morning
of fellowship.





Ladies Night Out

Trace Grill
574 Highway 51 N Ste F
Ridgeland
Wednesday, February 26
6:00 p.m.

Please RSVP to Krista Hansford



Epiphany House Blessing

C + M + B + 2025

The numbers represent the New Year
2 meanings for C, M, B


☪ (Caspar) (Melchior) & (Balthasar) ☪
traditional names for the magi

"CHRISTUS MANSIONEM BENEDICAT"
which in Latin means
"MAY CHRIST BLESS THIS HOUSE"

The "+" signs represent the cross and 2025 is the year of the blessing

House Blessings + 2025 +

Epiphanytide means House Blessings!
New house or old, big or little, clean or dirty, Pastor Fields is here for you!
Contact Sister Sara to schedule yours as we enter this new year!



20 + C + M + B + 25

Issues, Etc.



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




Holy Week Choir

Join us beginning
February 19th
Wednesdays | 7p.m.

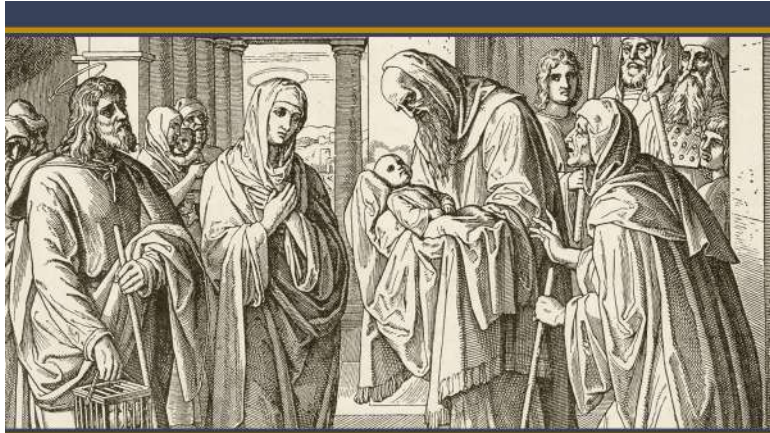
The Lutheran Witness magazine

Subscribe today at cph.org/witness



Didache

Hansford Home
February 16
5:00 p.m.



In His temple now behold Him,
 See the long-expected Lord;
 Ancient prophets had foretold Him,
 God has now fulfilled His word.
 Now to praise Him, His redeemed
 Shall break forth with one accord.



Artwork in This Issue:

- Cover: *Miracle at Cana*; Vladimir Makovsky, 1887.
- Page 4: *Icon of the First Council of Nicaea*.
- Page 14: *Woman kneeling in prayer seen from behind* (study for the figure of St. Catherine), Fra Bartolomeo, 1511.
- Page 24: *Icon of the Synaxis of the Apostles*.
- Page 32: *An Old Woman*, Quinten Massys, 1513.
- Page 33: *Icon of the First Council of Nicaea*.
- Page 35: *The Nativity*, Ariel Agemian, 20th century.

Spring LifeLight

Beginning
Thursday, February 13
 9:30 a.m.

Join us as we delve into a study of
Ecclesiastes & Song of Solomon
 on Thursdays throughout Lent!



THE FEAST OF THE TRANSFIGURATION

+ March 2 +
 10:30 a.m.



A S H
 W E D N E S D A Y

March 5

10:30 a.m. | 7:00 p.m.

The Season of Epiphany begins with evening prayer on January 5, and ends the Tuesday before Ash Wednesday.

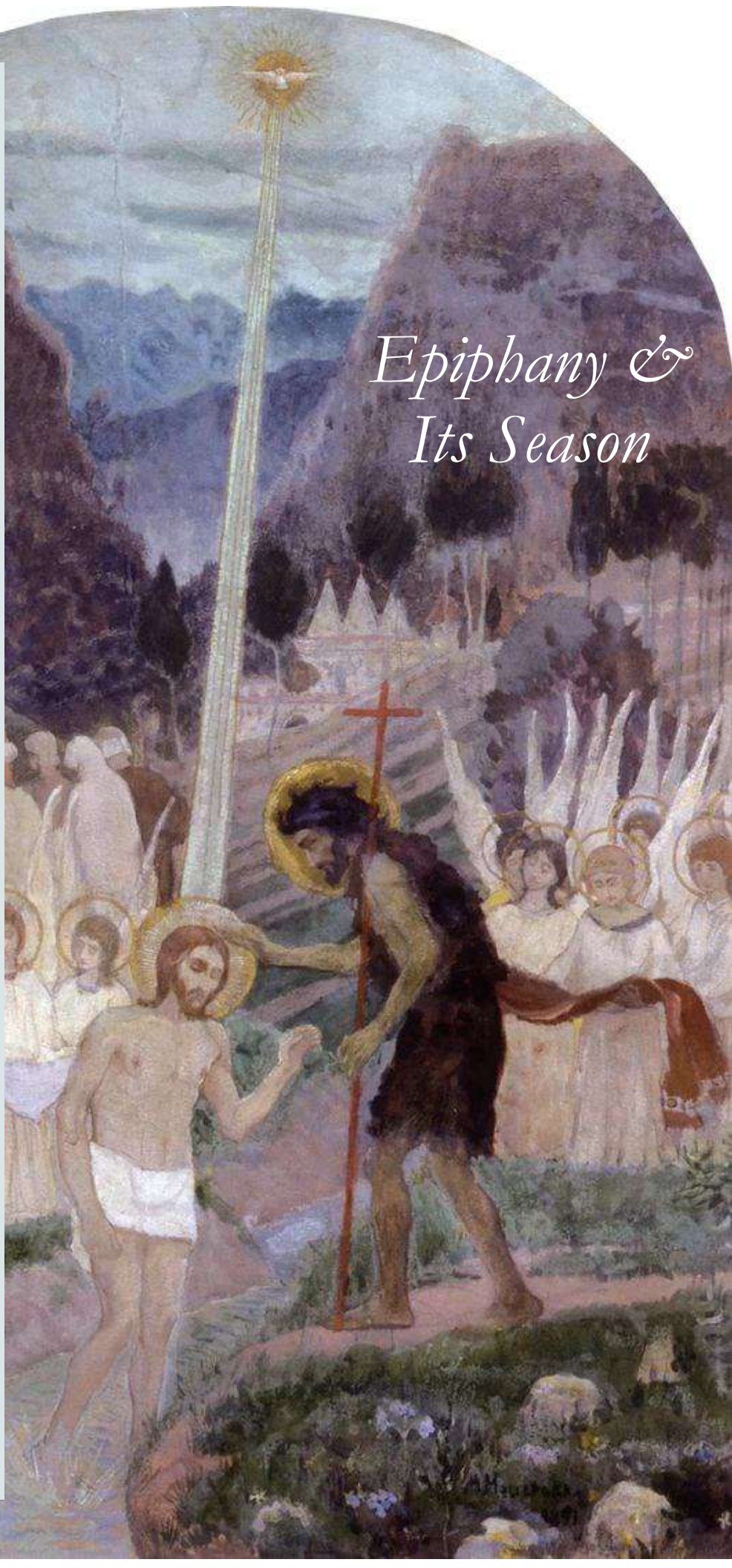
Epiphany is one of the oldest seasons in the Christian Church Year, second only to the Easter season. This season of lights emphasizes Jesus' manifestation (or epiphany, from the Greek *epiphaneia*) as God and man. The earliest Christians called the feast of the Epiphany the Theophany ("revelation of God"). When the Gentile Magi come to worship Jesus, they show that everyone now has access to God. Now all people, Jew and Gentile, can come to God's temple to worship, because Jesus is the new temple: God in the flesh. The Epiphany of Our Lord (January 6) marks the celebration of the visit of the Magi.

Epiphany may include as many as nine Sundays, depending on the date of Easter. The season is marked at its beginning and at its end by two important feasts of Christ. On the First Sunday after the Epiphany, the Church celebrates the Baptism of Our Lord. The Father had sent Jesus to bear the sins of the world. So Jesus steps down into baptismal waters so that He can soak up the sins of the world: He is baptized into our sins, so that our Baptism might be into His death and resurrection for the forgiveness of sins.

The Transfiguration, celebrated on the last Sunday in the Epiphany season, is a significant and uniquely Lutheran contribution to the Christian calendar. This festival commemorates the moment on the Mount of Transfiguration when three of Jesus' disciples glimpsed their Lord in divine splendor, seeing Him as the center of the Law (Moses) and the Prophets (Elijah). Jesus proclaimed to His disciples, then and now, that He was the long-awaited one who had come to die for the sins of the world and be raised again in glory.

Treasury of Daily Prayer, CPH

Epiphany & Its Season



February 2025

	Sunday	Monday	Tuesday	Wednesday	Thursday	Friday	Saturday
PRAYER FAMILIES and BIRTHDAYS Linda Kirtley 28—John Weidner	26 EPIPHANY VI 9:00 a.m. Sunday School 10:30 a.m. Divine Service 5:00 p.m. Didache <i>St. Titus</i> <i>St. Polycarp</i>	27 EPIPHANY VII 9:00 a.m. Sunday School 10:30 a.m. Divine Service 5:00 p.m. Communion <i>St. Matthias</i>	28 EPIPHANY VIII 9:00 a.m. Sunday School 10:30 a.m. Divine Service 5:00 p.m. Communion <i>St. Silas</i>	29 EPIPHANY IX 9:00 a.m. Sunday School 10:30 a.m. Divine Service 5:00 p.m. Communion <i>St. Silas</i>	30 EPIPHANY X 9:00 a.m. Sunday School 10:30 a.m. Divine Service 5:00 p.m. Communion <i>St. Silas</i>	31 EPIPHANY XI 9:00 a.m. Sunday School 10:30 a.m. Divine Service 5:00 p.m. Communion <i>St. Silas</i>	1 EPIPHANY XII 9:00 a.m. Sunday School 10:30 a.m. Divine Service 5:00 p.m. Communion <i>St. Silas</i>
	<div style="border: 1px solid black; padding: 5px; text-align: center;"> Serving this month: Elder—Keith Martin Ushers—Bruce Bodkin, Mark Ochs </div>						
Steve Jeffcoat 4—Gary Atchley 7—Earl Haines 7—Will Pickering	2 FEAST OF THE PURIFICATION & PRESENTATION 9:00 a.m. Sunday School 10:30 a.m. Divine Service	3 <i>St. Silas</i>	4 <i>St. Rabanus Maurus</i> 6:15 p.m. Elders Mtg.	5 <i>St. Jacob</i>	6 9:30 a.m. Lifelight <i>Sts. Aquila, Priscilla, & Apollos</i>	7 6:30 a.m. Bible Study <i>St. Solomon</i>	8 <i>St. Solomon</i>
The Kettler Family 10—Anita Martin 13—Claudia Nelson	9 EPIPHANY V 9:00 a.m. Sunday School 10:30 a.m. Divine Service <i>St. Cyril of Alexandria</i>	10 <i>St. Silas</i>	11 6:15 p.m. Council Mtg.	12 9:00 a.m. Lifelight <i>Sts. Aquila, Priscilla, & Apollos</i>	13 6:30 a.m. Bible Study <i>Sts. Cyril & Methodius</i> <i>St. Valentine</i>	14 6:30 a.m. Bible Study <i>Sts. Cyril & Methodius</i> <i>St. Valentine</i>	15 <i>Sts. Philemon & Onesimus</i>
Joshua & Rachel Landrum 18—Westin Ramsey	16 EPIPHANY VI 9:00 a.m. Sunday School 10:30 a.m. Divine Service 5:00 p.m. Didache <i>St. Philipp Melancthon</i>	17 <i>St. Martin Luther</i>	18 <i>St. Martin Luther</i>	19 9:00 a.m. Quilting 7:00 p.m. Choir	20 9:00 a.m. Quilting 9:30 a.m. Lifelight	21 6:30 a.m. Bible Study	22 6:30 a.m. Bible Study
Keith & Anita Martin 26—Wyatt Coté 28—Sarah Bowman	23 EPIPHANY VII 9:00 a.m. Sunday School 10:30 a.m. Divine Service 5:00 p.m. Communion	24 <i>St. Matthias</i>	25 6:00 p.m. Ladies' Night Out 7:00 p.m. Choir	26 6:00 p.m. Ladies' Night Out 7:00 p.m. Choir	27 9:30 a.m. Lifelight	28 6:30 a.m. Bible Study	1 6:30 a.m. Bible Study