

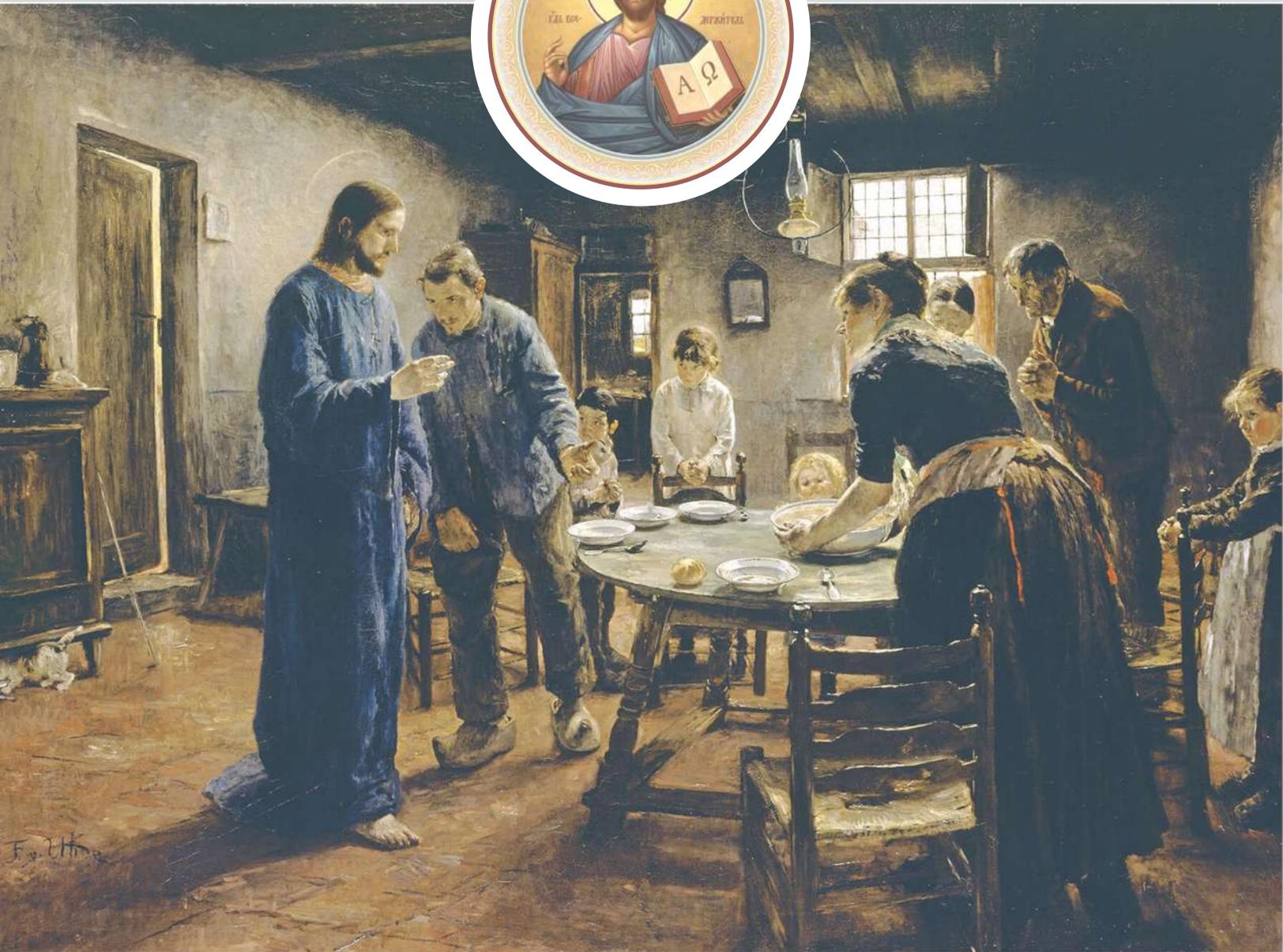
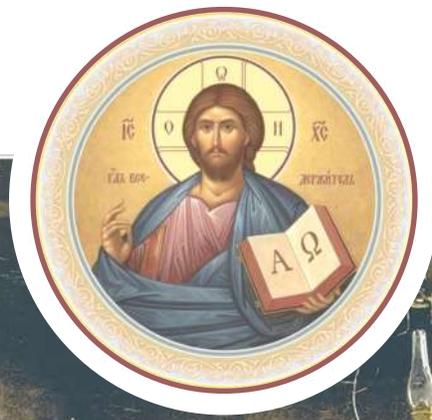
LIFE IN CHRIST

Receiving God's Gifts — Sharing God's Gifts

The Newsletter of Christ Lutheran Church, Jackson, MS

+ Green Days 2025 +





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Contents

On the Cover:

The Mealttime Prayer

Fritz von Uhde

1885

Fritz von Uhde was a devout Lutheran artist. He depicted many Biblical scenes realistically by transferring them to modern days, as we see in *The Mealttime Prayer*. This both draws us into the narrative of Scripture, and shows how every moment of our present Christian life is imbued with rich meaning and beauty. “To the holy, all things are holy.”

Commonly known by the title of the German table prayer, *Come, Lord Jesus, Be Our Guest*, this painting is set in the home of the meek and low, of peasants. Just as every Christian meal is shadow of the Eucharist, even this meager meal is made holy by the blessing of Christ.

The family hail Jesus’ entrance with humility and gratitude, offering Him the head of the table to sanctify the little they have. The painting makes clear the reality of our every moment, that even the mundane motions of daily life are filled with the beautiful presence of our Lord. How differently we would treat life, if we could see this truth as clearly with our fallen eyes as we perceive it in this painting. O Sanctifier of our vision, teach us so to do! ■

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Et exiit

The Spirit of Christ

The Third Person of the Trinity

Pastor Fields



even of prophesying in the modern world. It is a bombastic thing, something that does the unbelievable.

But this is contradictory to the Trinitarian faith, not in that the Spirit isn't powerful nor miraculous, but in that the Spirit is not a *thing*. The Spirit is a *person*.

We rarely think of the Holy Spirit as a person, and it is easy to see why. The Father is easy to imagine as a person because, well, He is like a *father*. The Son, likewise, is easy to see as a person, since He is a *son*. But the Spirit? What is a Spirit? An invisible, evanescent, windy thing, it would seem.

Even our artwork doesn't encourage us to see the Spirit as a person. In paintings, very often Christ is depicted as a man holding up His hand in the sign of blessing, with the Father next to Him depicted as an old man with a beard. Meanwhile, if the Holy Spirit makes an appearance in our art at all, He is depicted as a dove, or a ray of light, neither of which are things we are used to viewing as *persons*.

So why does the Church view the Spirit as a person when it seems so unintuitive?

The answer is simple: it is because the Holy Spirit is described in the Scriptures as being a person, and having its origin in a person, particularly in Jesus Christ.

Though the Spirit did appear to Jesus and John at the Baptism of Our Lord as a dove, and floating above the heads of the Apostles as *tongues of fire*, yet when He is actually described by the Bible, He is shown to be a person. He is called the *paraklete*, a Greek word for one who would make a defense of a client during a legal hearing, something much like a modern attorney or advocate.

As we enter into the season of Pentecost, we are brought to remind ourselves of the work of the third person of the Trinity, the Holy Spirit.

But, if we are honest with ourselves, sometimes we are not entirely sure what the work of the Holy Spirit is.

In most of American Christianity, the Holy Spirit is viewed as a sort of force or substance that can be 'poured out' and 'fill us,' that can 'guide us' and 'be powerful' in our lives. It is viewed as something that can be measured, that one can have 'more' or 'less' of.

Then we hear of our Charismatic and Pentecostal friends who tell us how the Spirit even today gives us power to perform miracles of healing and speaking in tongues, or



Similarly, Acts 5 calls Him a *martys*, or ‘witness’ testifying to the truth of Christ.

But most importantly, He is described as the Spirit of Jesus Christ, and of the Father, Himself; as another ‘Comforter’ along and beside them, equal to them. He is the bond of love of the persons of the Trinity, which bears witness to them for the Christian, and advocates for the Christian to the Father in heaven. As He is the Spirit of the Persons of the Father and the Son, He Himself is thus a Person.

It is in this Spirit that the Lord Jesus is indeed *with us always, until the end of the age*, for *he will send the paraklete, to guide us into all truth*. The Spirit of Christ is the presence of the person of Christ; that is, He is the very personality of Christ with us.

For this reason, we pray to the Holy Spirit, just as we would pray to Christ, knowing that He hears us, and answers us, for as long as the Spirit is with us, guides us, teaches us, and enlightens us, so Christ is doing for us and among us forevermore. ■



Join us for

Wednesday Morning

MATINS

7:30 a.m.



Center for
Pregnancy
Choices
Metro Area

Life



Christ Lutheran represented at this year's Life Walk, the Center for Pregnancy Choices's annual pro-life fundraiser! On Saturday morning, May 3, 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



“LifeWalk is more than a walk—it’s a public declaration that life matters. Each year, individuals, families, churches, and communities come together to walk in support of the women, babies, and families that we serve. This joyful, hope-filled event is our biggest and most celebratory fundraiser. Whether you’re walking in memory, celebration, or solidarity, your steps have purpose.”
—CPC Metro



Meet Our New Members!

Ben & Elis Prange



se



welcome

On Sunday, June 1st, we welcomed Ben and Elise Prange into the Christ Lutheran family. Ben and Elise both hail from LCMS Zion: St. Louis itself! Brought up in the Faith, they knew they wanted a Lutheran home-away-from-home when they ventured down south to live in Jackson... and here they are!

Ben studied music and works as a band director at Leake Central High School in Carthage. Meanwhile, Elise is working toward a pharmacy degree from the University of Mississippi (she's in her fourth year... almost there!). Their dog, Howie, supports them diligently from home.

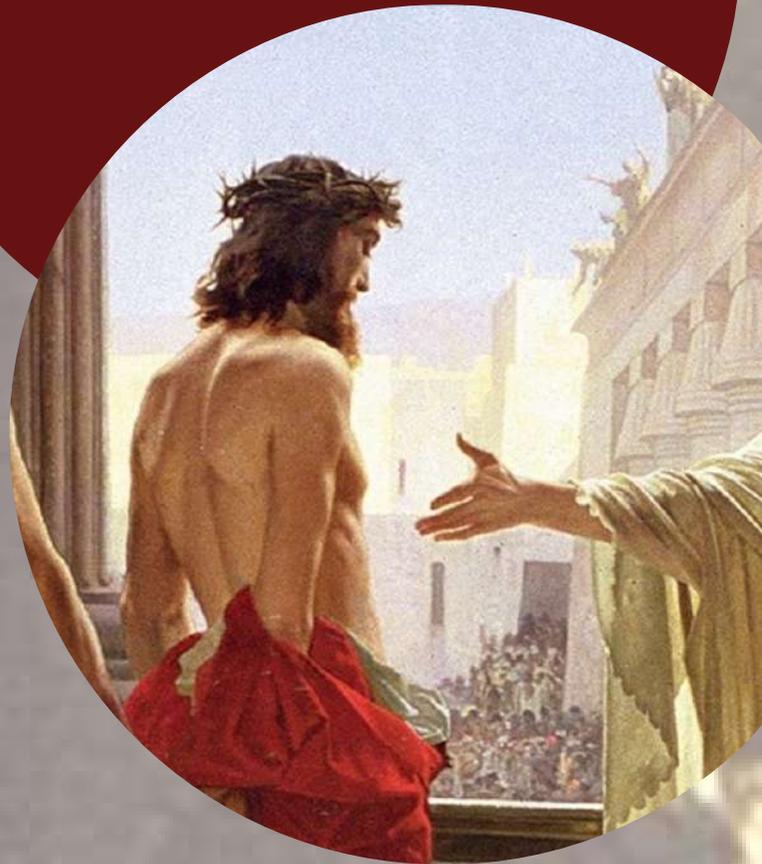
Between disc golf and pickleball, they find fun ways to fill their free time... if you're up for a game, challenge them before school starts again!

We rejoice that the Lord has blessed us with Ben and Elise, and we shall pray for them as they continue to grow in the Faith. ■

“Grow in the grace and knowledge of our Lord and Savior Jesus Christ. To him be the glory both now and to the day of eternity. Amen.”

2 Peter 3:18

What is a



Paraklete?

Pastor Fields

In John 14, we read that the Father will send to the disciples a ‘Comforter,’ or in some translations, an ‘Advocate.’ Both are attempts to translate the Greek word *paraklete*. But what exactly is a *paraklete*?

This is a little difficult to understand, as a *paraklete* was something very peculiar to Greek jurisprudence. In any Greek trial or lawsuit, it was not enough to bring evidence in favor of one’s case, and to make a logical argument for one’s cause in rhetorically effective ways. These were very important, of course, just like they are in a modern American courtroom.

But one thing that was quite different was that, in addition to rational argumentation, evidentiary exhibits, and passionate pleas, one would have to bring forth witnesses to testify that the one’s client was also *avored by the gods*. Making an argument that the gods themselves sided with one side against the other was considered to be key to making one’s case; and the witness called forth to make such an argument was called a *paraklete*.

This seems rather pagan, but the Church understood what was implied by this term when applied to the Holy Spirit.

In the same way that an ancient Greek *paraklete* would argue that his client was found to be just (that is, justified!) before the gods, so too does the Holy Spirit argue against the world that Jesus Christ was found to be just before the Father in heaven. For this reason, the Spirit is said to be sent in order to *convict the world of their sin*. This is not primarily a reference to convicting them of their individual transgressions against the Law, though this too is certainly the case, but rather a reference to their being convicted of murdering the Lord of Glory, Jesus Christ, whom the Father has clearly found to be righteous through the Resurrection.

It is, therefore, the Holy Spirit that pleads the case of Christ’s righteousness, first before us, to create faith in us, and bring us to repentance for crucifying the Christ, then within us to the Father, as we receive Christ’s own righteousness in Baptism, along with the Holy Spirit that first preached it to us.

For this reason, it is written that the Holy Spirit *prays with groanings that cannot be heard*, for it speaks Jesus’ justification, now made our own, to the Father, for our forgiveness, life, and salvation. ■

POOL Party

On Sunday, June 1, the youth from Good Shepherd and Christ Lutheran joined forces to welcome summer with a splash! Descending on the Hansford backyard like a spandex blur, the kids collectively cannon-balled into the afternoon. It was a grand time of fellowship with friends from our sister congregation. The kids got to know each other better, the grown-ups got to chill in the shade, and everyone got pizza.

Of course, no pool party is quite complete without ice cream dripping down your elbows. Thus, our final act of communion came in chocolate and vanilla—an excellent and refreshing end to a wonderful day!

Thank you to the Hansfords for hosting!

We are grateful that God showers us with these simple and perfect little blessings, like a good swim with friends on a hot afternoon. God is good.■



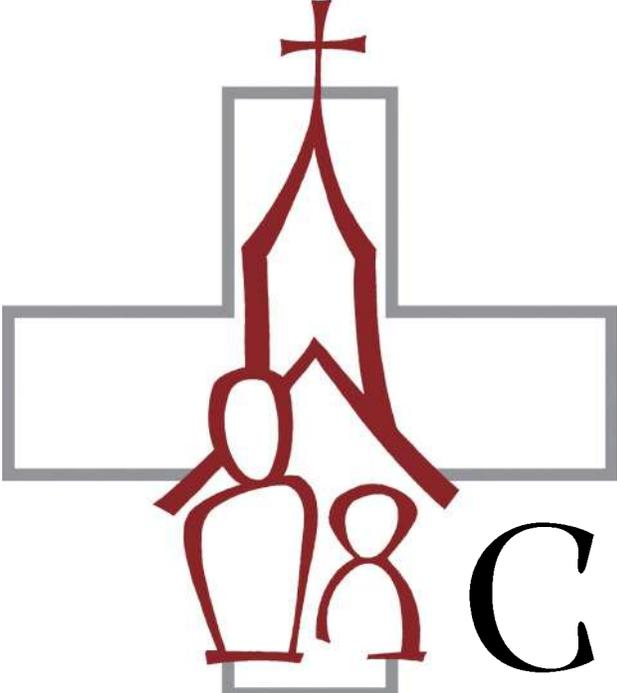
It's open season on the boys!



[Baptismal] waters cover me... 🎵

As relaxing for the parents as it was fun for the kids!





church
Council

As we do every May, the congregation met in our semi-annual voters assembly to elect the council members for the year. While the pastor is the spiritual head of the congregation, overseeing all things theological, the council cares for the physical realities of the church—from her finances or upkeep of the property, to her social events or VBS.

Installed during the Divine Service on June 1st, our new council is already hard at work. We are grateful for their faithfulness to the duties entrusted to them, and we shall continue to pray for them as they serve Christ and His Church in our congregation! ■

President: Bob Pedersen
Vice President: John Rudsenske
Treasurer: Eddie Gallarno
Secretary: Chuck Rubisoff
Financial Secretary: Anita Martin
Stewardship Chair: Wyatt Coté
Education Chair: Krista Hansford
Property Chair: Mark Ochs
Social Ministry Chair: Michelle Miller
Evangelism Chair: Glen Hansford
Elders Chair: Eric Held



COME UNTO ME, ALL YE
THAT LABOR AND ARE HEAVY
LADEN, AND I WILL GIVE
YOU REST. Matthew 11:28

PRAISE THE LORD

714 531
672 516



I have a nasty habit of quitting my job.

Right in the middle of a hymn, no less. There we all are, crescendo-ing into the good part of the hymn, feeling the Spirit and belting out the melody, and *wham!* Sister Sara cuts the organ and sends you careening off an *a cappella* cliff like Wile E. Coyote.

Although Chuck Haynes might appreciate the brief reprieve (hehe), the musically timid among us are downright scandalized! The organ abandoned our naked voices to the silent abyss! What happened? Why'd ya do it, Sister??

Oh, for so many reasons, my dear.

But the primary one is this:

When a man sings, beautiful though it may be, he can only sing one pitch at a time, one melody, like a voice crying in the wilderness. Singing solo is a rather lonely affair.

But where two or three are gathered, they can produce a *harmony*, each of them singing different pitches together, blending their voices into a mellifluous musical texture. Creating harmony is a *corporate* act. And the singers must not only *be* together, but, in a manner of speaking, they have to *commune* with one another (for, as you know, singing wildly different tunes simultaneously can be an unpleasant experience indeed). Rather, the singers must unite as a single body, its members operating in tandem toward a common goal. When they commune, the disparate rhythms and varied pitches weave together into a mysteriously consonant sound.

Many voices, but one song; distinct parts, yet united...

Very like the Trinity. Very like the Body of Christ.

Although not everyone knows how to sing in parts (and let's be honest, with some of our modal German hymns, just scraping by on the melody deserves an award), there is a surprising number of people who still do. Sit next to Christa Kettler or Rush Agent, and you'll hear what I'm talking about.



many parts

Sister Sara

But the competing timbres and volume of the organ easily drown out most parts (save the melody or a high descant), and we don't usually hear our neighbor singing alto or tenor... and bass is just out of the question.

But on the occasion that the organist, capricious and crafty, up and quits her job... right in the middle of a hymn, no less...

Those tones suddenly become audible. There, upon the silent air, the beautiful, breathing voices of God's people blend together in "hymn and chant and high thanksgiving." The melody is carried by most, some of the women sound out the alto, and a few intrepid men ground the congregation with the low tones of tenor and bass. And there we are, chorally communing as one Body of Christ.

Singing parts isn't easy, but I would recommend giving it a try if you haven't before (see next page for tips!). And for those who do not opt for parts, sing the melody with gusto! Harmonies only work when the melody is strong.

And the next time the organ drops out, listen to the voices around you; listen to them, and join with them, and take joy in the gift that God has given us, that we might sing together as many members of one Body. ■

o
n
e

o
n
g

adendum

m a n y p a r t s o n e s o n g

What are 'parts'?

There are four basic vocal parts: **soprano**, **alto**, **tenor**, and **bass**, each corresponding to a vocal range. A general rule of thumb is that women who can sing very high are sopranos, and women with a lower range are altos; likewise, men who can sing higher are tenors, while men with a low range are basses.

If you look in our hymnal, you will notice that for just about every syllable in the text, there are two notes stacked above the lyrics (on the treble clef) and two notes stacked below (on the bass clef). Those four notes correspond to the soprano, alto, tenor, and bass. The highest note *above* the text is for the soprano (what you are used to singing as the melody), the one below it is for the alto, the highest note *beneath* the text is for the tenor, and the lowest note is the bass part.

Why do parts matter?

The melodies of our hymns are written in alto (or low soprano) range. That means that most women can sing the melody as it is written, but men are automatically going to have to sing it an octave or two lower. Many men are probably so used to doing this that they don't realize that's what they are doing, but for some, it is challenging to make that musical translation. To make it worse, those melodies often cross the line between tenor and bass; so, if I'm a bass, it means that when the melody gets high, I suddenly have to drop my voice down an octave to sing the notes comfortably, and then bounce back up when the melody starts coming down again. It's not particularly fun to sing that way.

Parts are tailored to each range, to be comfortable for each singer's voice. No hopping around, no on-the-spot transposing to your octave. Granted, harmony parts are different from the melody, so it takes a little learning and practice to sing a different note from what you're used to in the melody; but assuming you go to church the rest of your life, you've got plenty of time!

soprano
alto

1 A might - y for - tress
2 With might of ours can
3 Though dev - ils all the
4 The Word they still shall

tenor
bass

How do I sing a part?

I'm glad you asked!

The first step is to listen. Intentionally sit within earshot of a confident singer who sings in your range. (I'll name names if you need a suggestion!). Watch the notes on the music, whether they are going up or down, and by how much, and listen to what that sounds like when the confident singer beside you is singing. Next, hum along and try to match your voice to their voice. It'll probably sound bad at first, but that's okay! Sing boldly (to quote a guy) and take all the opportunities you can to practice, whether it's during the hymns or in the liturgy or during Sunday school opening. Slowly, slowly, it will get easier.

Secondly, remember that your deaconess is a resource for you. There are oodles of ways to practice on your own, so let me know if you need some ideas. Also, we have a couple professional vocalists among us, like Christa Kettler and Rachel Landrum; they would be happy to share advice!

Here I would be remiss not to plug the choir. Church choirs everywhere – our church, too – are made up of everyone from professional musicians to people who have never read music in their life. As a result, rehearsals have a good combination of learning music by rote, while practicing how to read and execute the music well, while being able to hear how the more advanced singers do it... it's like a one-room schoolhouse for singing!

Fortunately, most of our hymns, prayer offices, and especially Divine Service Three are written very intentionally to be easy to sing in four-part harmony. Pick a favorite hymn and ask Emily Held or Nancy Teal to plunk out your part on the piano after church.

Alternatively, a recording of all the parts of Divine Service Three are available on the church website to listen to and practice with. Download your part and just have it run on a loop while you are cleaning the garage or doing office work. Get it in your ears. Rock out like it's the 1520's. (You will be surprised how much it helps!).■

To hear the liturgy in parts, visit:

[ChristLutheranJacksonMS.org/
Singing-Divine-Service-III-in-Parts/](http://ChristLutheranJacksonMS.org/Singing-Divine-Service-III-in-Parts/)



Holowach Homecoming

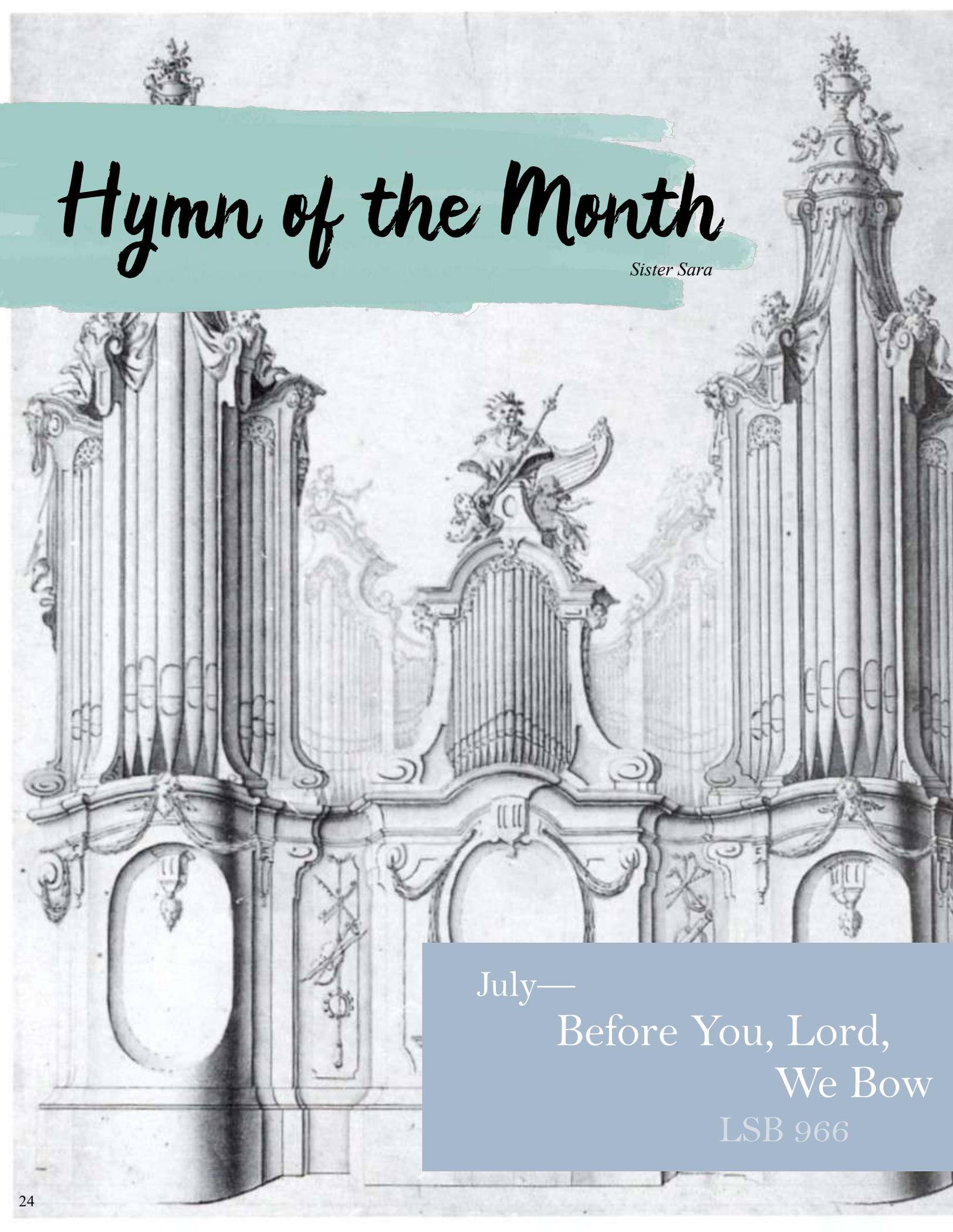
The Holowaches came home! The weekend of May 10-11, we enjoyed a reunion with our much beloved brethren, the Holowach clan, as they passed through their old stomping grounds here in Jackson. (For those who have joined our numbers more recently, Pastor Holowach preceded Pastor Fields as shepherd of this congregation). Pastor, Susan, and their daughter Michelle, her husband Christopher, and their sons were on a joint family trip through Tennessee, and they couldn't dip that temptingly south without detouring through Mississippi on their way home (of course!).

While they were here, the Goodletts graciously hosted an open house in their honor, so we enjoyed much catching up and socializing on Saturday before worshipping together once more on Sunday.

Although retired, and on vacation no less, Pastor Holowach pulled out his clerical to teach Sunday school the next day. He was met with a packed-out Fellowship Hall, as he encouraged us in devotional Bible-reading and gave practical advice for meditating on the Scriptures.

God blessed us richly through the Holowaches, and He hasn't stopped. Thank you for visiting, dear friends! ■





Hymn of the Month

Sister Sara

July—

Before You, Lord,
We Bow

LSB 966

Our hymn this month was penned by a suspiciously familiar (and perhaps surprising?) writer: Francis Scott Key, of “Star Spangled Banner” fame! Having survived the British bombardment of Fort McHenry in 1814, he went on later to anticipate the fifty-sixth anniversary of American Independence with our hymn which he entitled, “Hymn for the Fourth of July, 1832.”

Although Key himself was born after the original Independence Day (missed it by a mere three years!), some of those who fought in the Revolutionary War would still have been alive in 1832, only 56 years later. Although not included in our hymnal, Key’s original third stanza honored these veterans, not simply for their bravery, but for their faith: “Our fathers sought thee, Lord! And on thy help relied – Thou heard’st, and gav’st the word, And all their need supplied...”

As it is in our hymnal, Key’s hymn begins with language very reminiscent of the psalms. “Blessed is the nation whose God is the Lord” (Psalm 33:12) comes to mind, as the first three stanzas speak of man and nature together, in this land, praising their Creator (Psalm 19, 96, 148, etc.). Stanza one roots the hymn in worshipful acknowledgement of the Lord’s divine rule, both omnipotent and supremely loving. We respond with spontaneous gratitude. And as proud, kingless Americans who fought to abolish the monarchy, yet we reserve the title of ‘King’ for God alone, and to Him alone we bow.

Stanza two shifts focus from God’s providence to our response. You have blessed and protected us, O Lord, so now we give thanks to You (a vertical outpouring of gratitude to God for His blessings), and declare Your love to those around us (a horizontal outpouring of God’s blessings through us).

Stanza three exhorts every element of our nation to praise God according to its respective ability. Nature, reflect the pure light of God from your heights and bring it forth in your verdant growth; Man, let the song of your lips be tuned to the eternal song of praise. May every part of our Godfearing land grow into what He meant for it to be.

The Text

- 1 Before You, Lord, we bow,
Our God who reigns above
And rules the world below,
Boundless in pow’r and love.
Our thanks we bring
In joy and praise,
Our hearts we raise
To You, our King!
- 2 The nation You have blest
May well Your love declare,
From foes and fears at rest,
Protected by Your care.
For this bright day,
For this fair land—
Gifts of Your hand—
Our thanks we pay.
- 3 May ev’ry mountain height,
Each vale and forest green,
Shine in Your Word’s pure light,
And its rich fruits be seen!
May ev’ry tongue
Be tuned to praise
And join to raise
A grateful song.
- 4 Earth, hear your Maker’s voice;
Your great Redeemer own;
Believe, obey, rejoice,
And worship Him alone.
Cast down your pride,
Your sin deplore,
And bow before
The Crucified.
- 5 And when in pow’r He comes,
Oh, may our native land
From all its rending tombs
Send forth a glorious band,
A countless throng,
With joy to sing
To heav’n’s high King
Salvation’s song!

Text: Francis Scott Key, 1779–1843, alt.
Text: Public domain

But this, Key recognizes, should not be a selfish prayer for our country alone. In stanza four, we proclaim the Gospel to the ends of the Earth, pleading with our fellow man throughout the world to joy in God, this God who has so richly loved us.

Quite interestingly, Jesus is mentioned directly: “The Crucified.” Even in many of today’s ‘old-timey’ patriotic songs, references to God are smothered out by descriptions of majestic landscapes; much less is Jesus included as the redeemer of the world! This is not just any vague god, someone we can call by the name but interpret as any myriad of things; no, this is the Crucified One. This is the Christ. Key does not hold back, opting instead to channel St. Paul in his letter to the Philippians: “Therefore God also has highly exalted Him and given Him the name which is above every name, that at the name of Jesus every knee should bow, of those in heaven, and of those on earth, and of those under the earth, and that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father” (2:9-11).

“And He is before all things, and in Him all things consist. And He is the head of the body, the church, who is the beginning, the firstborn from the dead, that in all things He may have the preeminence. For it pleased the Father that in Him all the fullness should dwell, and by Him to reconcile all things to Himself, by Him, whether things on earth or things in heaven, **having made peace through the blood of His cross.**”

Colossians 1:17-20



Finally, we end with something truly unique in patriotic songs: an eschatological (“end times”) dimension! Seldom do such hymns include such a vitally important prayer, that the people of this land be counted among the faithful on the Last Day. This selfless request transcends time, honoring our forebears and praying for children yet to be born, that “all men be saved and come to the knowledge of the truth” (1 Timothy 2:4).

The imagery of this stanza is epic: “And when in power He comes, may our native land from all its rending tombs send forth a glorious band”! *Rending tombs.* Given the reference to the “Crucified” in the previous stanza, one can’t help but think of the crucifixion account in Matthew. Jesus dies, the veil is torn, the earth quakes, and “the graves were opened, and many bodies of the saints who had fallen asleep were raised” (Matthew 27:50-53). May this nation too be split, from sea to shining sea, with tombs rent open and saints ascending to “heaven’s high King.” Amen and amen!■



a sweet

little girl

IS ON HER WAY!

Join us for a DIAPER Shower
honoring the mommy to be

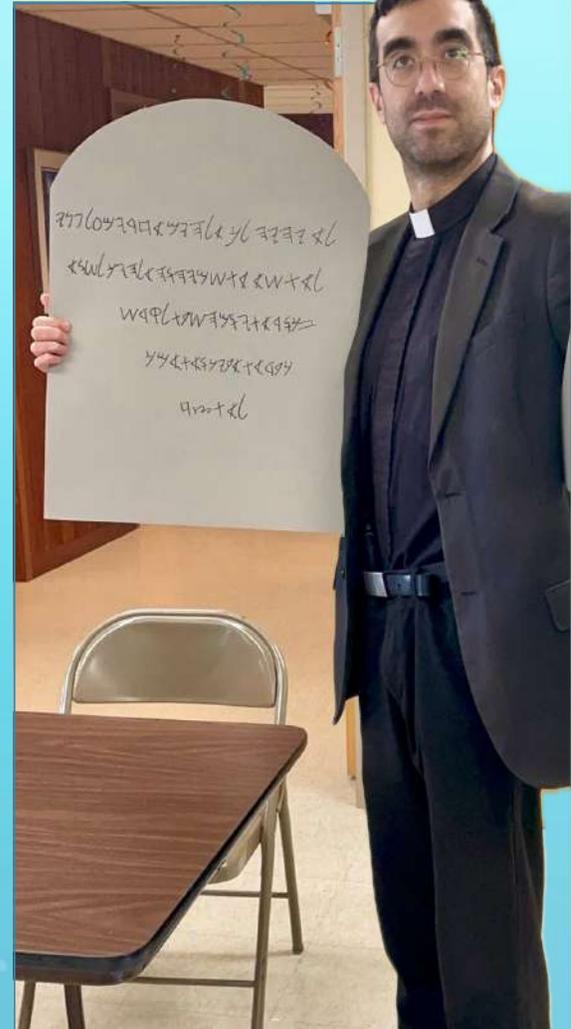
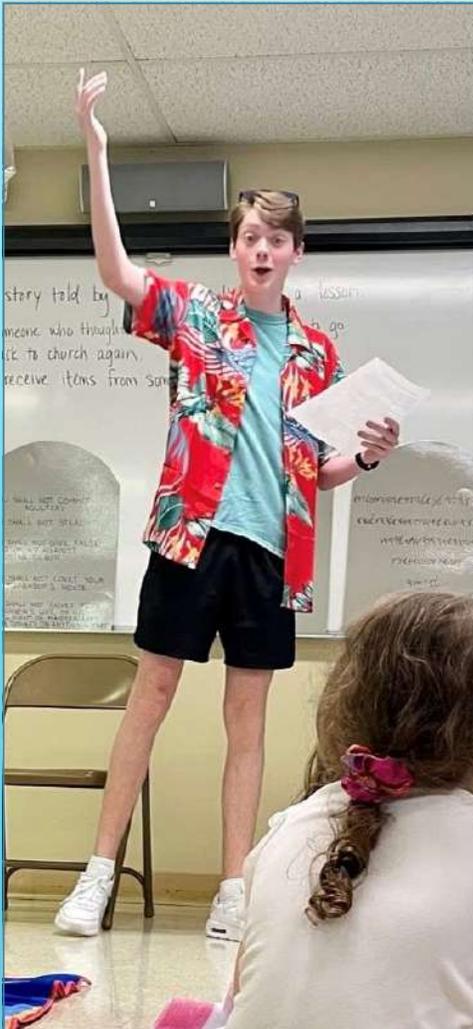
Christina Gallarno

August
9
10:00 am

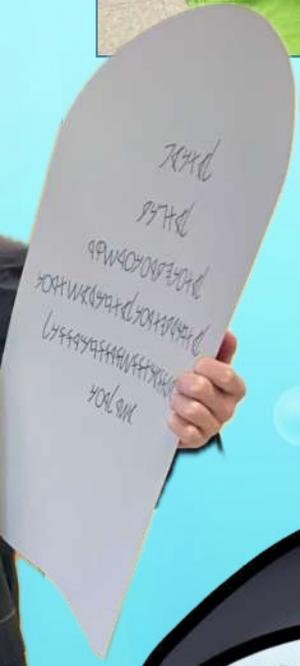
130 Victoria Place
Madison, MS 39110

RSVP to Krista
at 314-856-2088

VBS 2025...



This year at Vacation Bible School, we dove into the Ten Commandments! The Fellowship Hall was transformed into an underwater adventureland (balloons... balloons everywhere) for the kids to explore the baptismal waters of the Faith. Adults and teenagers taught the lessons, older kids put on puppet shows for the littles, we sang and signed, we ate, we played, we crafted... and we worshipped! It was a full and fun week of learning about God's design for our life in Him, shown to us through the Commandments!



DIVING INTO THE



TEN COMMANDMENTS



Game time...
friend time.

Lessons were led by band of brave souls this year: Krista, Miles, Jonathan, Emily, Glen, and Natalie! They covered three different Bible stories and all Ten Commandments in our short time together. Snacks and theater followed, as Nathan and William Hansford channeled their inner thespian in a puppet show featuring two dogs and the occasional shark. It was highly catechetical.



Reaching new heights—literally! Is this what they mean when they tell us we rest on the shoulders of giants...?

Brian and Alaena led the kids in games outside. The competition was fierce, and fun even fiercer.





Pastor opened each day with the sign of the cross and prayer.



The peanut gallery.

Our hymn for the week was “The Law of God Is Good and Wise” (LSB 579), teaching us the ‘good and wise’ place of the Law, but our inability to attain unto it. Thank goodness for the the Gospel stanzas, which remind us that “To Jesus we for refuge flee... saved by His grace through faith alone.” We now live freely in our baptism, practicing the goodness and wisdom of God’s Law as we grow in Christ.

Songs with Sister Sara!
Memorizing the
Commandments with melodies.





Each night included dinner... and on the last night, we got to sing Happy Birthday to Parker!



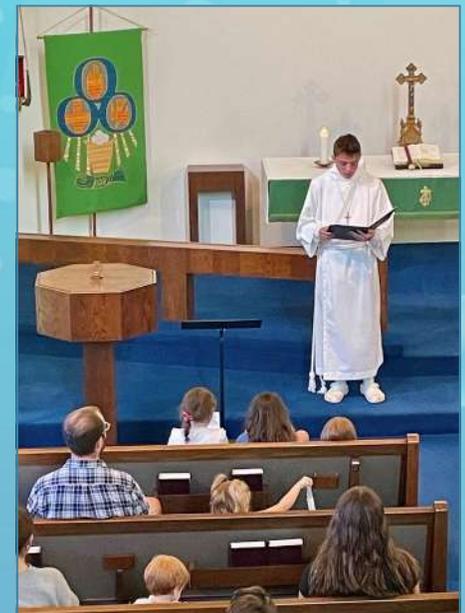
Each night ended with Vespers in the sanctuary. The reading reinforced the Bible stories the kids heard earlier in the evening, and the 'psalm' was simply their Commandments for the day. It was prayerful *and* catechetical—two for one!

Thanks to everyone who helped with VBS! And a great shoutout to Krista Hansford for organizing it all! ■

The health of a congregation can be estimated by the involvement of her men. Thanks, Dads (and William), for VBSing with us!



After Vespers, some of the kids stayed behind to help Pastor extinguish the candles. Oh, the thrill! May we all be blessed to do even such small service with this kind of joy.



William Held was our very official VBS lector.



Christina, fearless soul that she is, led crafts!

Asher and Savannah look with various levels of approval upon the works of their hands.



The second night we learned about the 4th Commandment, and the craft was a card telling our parents how much we love them. Below, Parker makes her card; left, Westin gives his card to Mom.

Which is better, Phoebe? The craft, or Emily's face as she helps you make it?





CHRIST LUTHERAN *Quilters*



Our quilters have been busy making beautiful blankets for those in need! They get together each month to complete the quilts they have worked on at home; and fortunately, that means that those of us who don't sew can help with tying knots! Once the quilts are finished, the ladies donate them to charity. They regularly give to the Center for Pregnancy Choices and the Stewpot, both of which our congregation supports. As other occasions arise, they are happy to help those in need.

If you would like to help sew, tie knots, or simply drink coffee and cheer our quilters on, their next quilting days are July 23 and 24, from 9am-noonish. The more, the merrier!

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

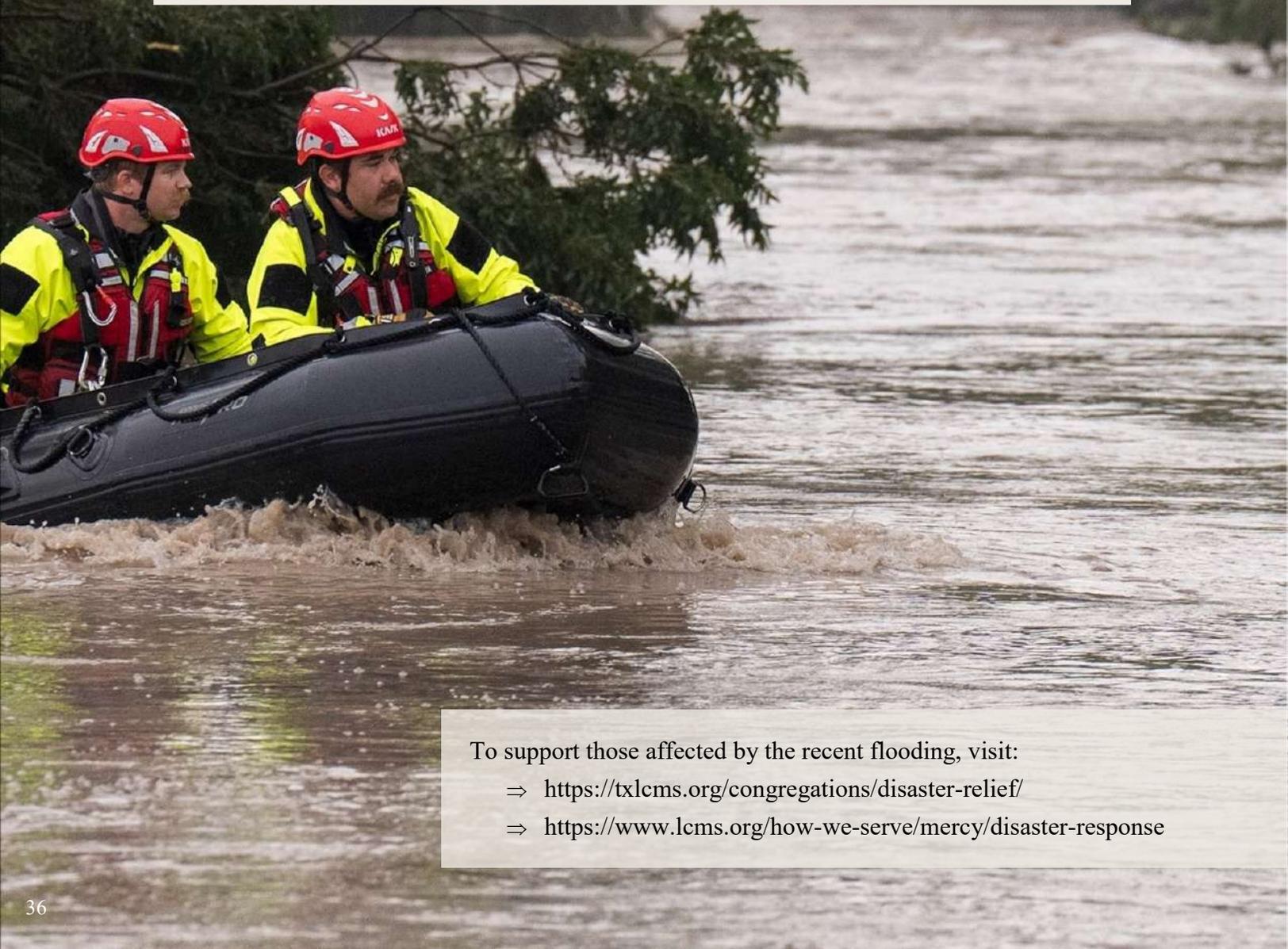


Almighty and most merciful Father,

You are our refuge and strength, a very present help in trouble. Look with compassion upon the families who now grieve the loss of loved ones. Surround them with Your mercy, uphold them with Your promises and draw them near to Your cross.

Grant peace to those who mourn, hope to those who are overwhelmed and strength to all who labor in rescue and recovery. Comfort this grieving community with the hope of the resurrection and the assurance that not even death can separate us from the love of God in Christ Jesus.

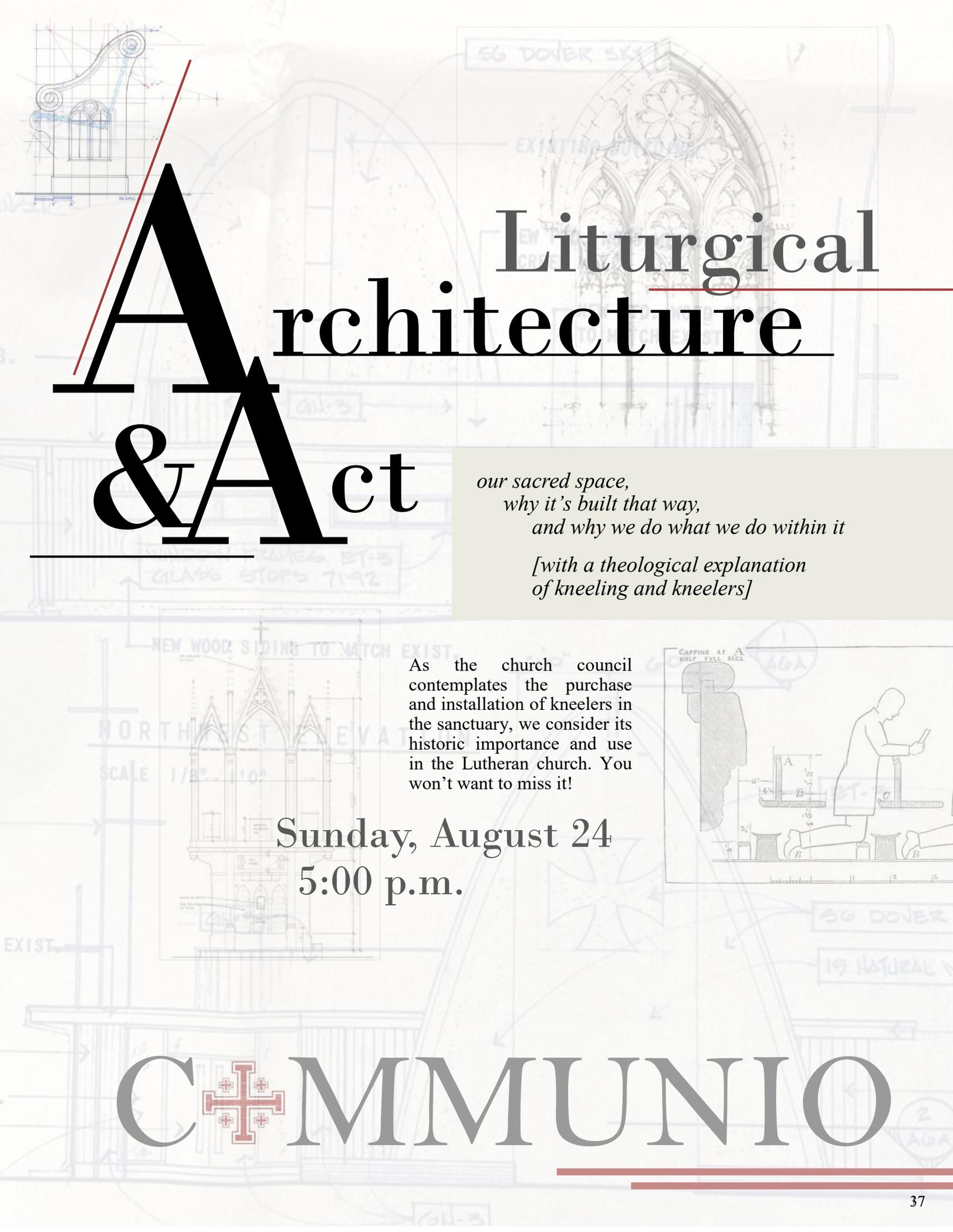
Through Jesus Christ, our Lord, who lives and reigns with You and the Holy Spirit, one God, now and forever. **Amen.**



To support those affected by the recent flooding, visit:

⇒ <https://txlcms.org/congregations/disaster-relief/>

⇒ <https://www.lcms.org/how-we-serve/mercy/disaster-response>



Liturgical Architecture

& Act

*our sacred space,
why it's built that way,
and why we do what we do within it*

*[with a theological explanation
of kneeling and kneelers]*

As the church council contemplates the purchase and installation of kneelers in the sanctuary, we consider its historic importance and use in the Lutheran church. You won't want to miss it!

Sunday, August 24
5:00 p.m.

C  MMUNIO

— The Henkel Conference —

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

Andrew Walker

Professor of Christian Ethics and Public Theology at
The Southern Baptist Theological Seminary,
Fellow at the Ethics and Public Policy Center,
and Managing Editor of WORLD Opinions
“Title TBA”

Peter McCullough

Internist, cardiologist, and epidemiologist
“Title TBA”

Chad O. Jackson

Dallas-based entrepreneur and researcher starring
in the Uncle Tom films
“Title TBA”

Katie Coblentz

“Title TBA”

Joy Pullmann

Executive Editor at The Federalist
“Title TBA”

Scott Stiegemeier

Associate Professor of Theology and Bioethics at
Concordia University Irvine
“Title TBA”

Thomas Korcok

Associate Professor of Theology at
Concordia Lutheran Theological Seminary
“Title TBA”

Willie Grills

Pastor at Zion Lutheran Church and co-host of
A Word Fitly Spoken and A Brief History of Power
“Title TBA”



August 21-22, 2025

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



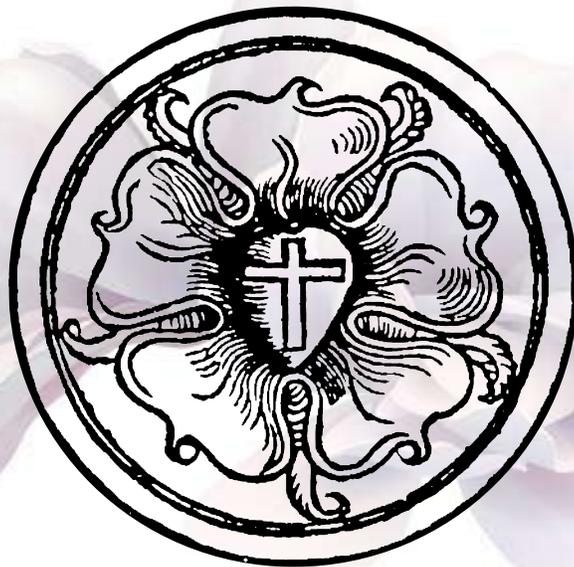
Join us for

Mississippi Circuit

DIVINE SERVICE

Saturday, July 19th

10:30 a.m.



Mississippi Circuit
LC—MS

As the pastors from our state convene for a regular circuit meeting, they will begin with Divine Service.

You are invited to join them in worship!

Divine Service will be held at Christ Lutheran
on Saturday, July 19th, at 10:30 a.m.



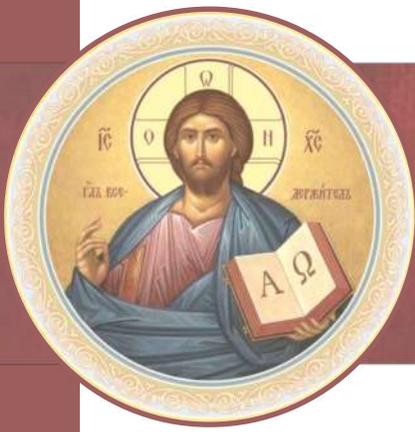
The holidays always remind us to share God's love with those less fortunate, but those reminders are sparse in summertime. So let's celebrate Christmas in July!

From July 20th through August 24th, we will be collecting items for the Stewpot Food Pantry at church. As you are able, bring one or two items when you come to church each week; a bin in the narthex will be set up for donations.

Thank you for sharing the love of Christ in our community! ■

The Stewpot currently needs...

- | | | |
|------------------|-----------------------|----------------------|
| Baked Beans | Canned greens | Canned Chili |
| Pinto beans | Canned spinach | Canned Ravioli |
| Sweet peas | Mixed vegetables | Canned fruit |
| Pork n beans | Tomato paste | Fruit & nut mix |
| Lima beans | Macaroni & cheese | Stuffing Mix |
| Red Kidney beans | Canned Spam | Hamburger Helper |
| Black Eyed peas | Instant potatoes | Chicken Helper |
| Green beans | elbow pasta noodles | Canned Salmon |
| Cream Corn | Canned soups (hearty) | Canned Tuna |
| Sweet Corn | Cereal | Gravy packets |
| Oatmeal | Ramen noodles | Condiments/seasoning |
| Bread | Peanut butter | Sugar (lots) |
| Crackers | Jelly | Hormel meals |
| Rice | Canned Beets | Pickle relish |
| Dry beans | Cranberry Sauce | Cooking oil |
| Cornmeal | Grits | Butter/Margarine |
| Boxed Jiffy Mix | Canned sweet potatoes | Cheese |
| Canned chicken | Canned carrots | |



THIS MONTH

At Christ Lutheran

Ladies Night Out

TBA
— Wednesday, July 30 —
6:30 p.m.
RSVP to Michelle Miller

THE VISITATION
+ July 2 +



Artwork in This Issue:

- Cover: *The Mealtime Prayer*, Fritz von Uhde, 1885.
- Page 4: Detail from the High Altar of Chapelle Saint-Marcellin, Boulbon, France. c.1450.
- Page 12: *Ecce Homo*, Antonio Ciseri, 1871-91.
- Page 18: Photo courtesy of the Siberian Evangelical Lutheran Church.
- Page 19: Photos courtesy of the Lutheran Church—Missouri Synod.
- Page 24: *Design for an organ*, Johann Georg Dirr, 18th century.
- Page 26: *Francis Scott Key*, Joseph Wood, c. 1816.

MATINS
Wednesdays | 7:30 a.m.

Architecture
& **A**ct

Liturgical

Sunday, August 24
5:00 p.m.

Join us for a **DIAPER Shower**
honoring the mommy to be

Christina Gallarno

August
9
10:00 am

130 Victoria Place
Madison, MS 39110

RSVP to Krista
at 314-856-2088



Mississippi Circuit
LC-MS

Join us for

Mississippi Circuit
DIVINE SERVICE

Saturday, July 19th
10:30 a.m.



STEW POT
Christmas in July

Accepting donations from July 20-August 24
dry and canned goods can be left in the bin in the narthex

Issues, Etc.



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

JOIN US FOR
BIBLE STUDY

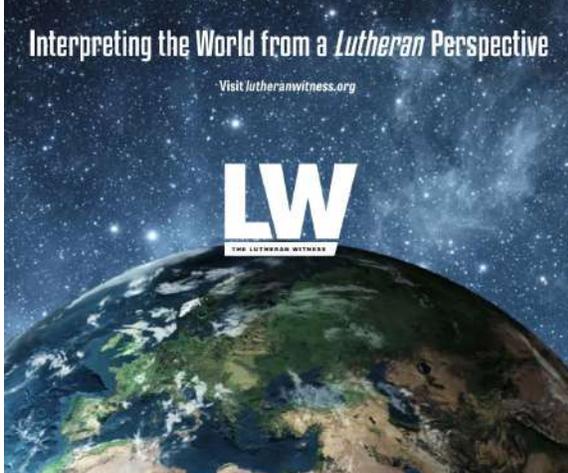
bible & breaky | fridays @ 6:30 a.m.



Interpreting the World from a *Lutheran* Perspective

Visit lutheranwitness.org

LW
THE LUTHERAN WITNESS







LUTHERANISM & THE CLASSICS
VIII: Education
 and
CONSORTIUM FOR CLASSICAL
LUTHERAN EDUCATION
(Midwest)

Date & Time
 October 3-4, 2025

Issues, Etc.
Making the
Case
CONFERENCE 2025

Friday, July 18 and Saturday, July 19, 2025
 Concordia University Chicago
 7400 Augusta St. • River Forest, IL

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

We will be quilting on
Saturday, July 23-24
at 9:00 a.m.

Come for a relaxed morning
 of fellowship.



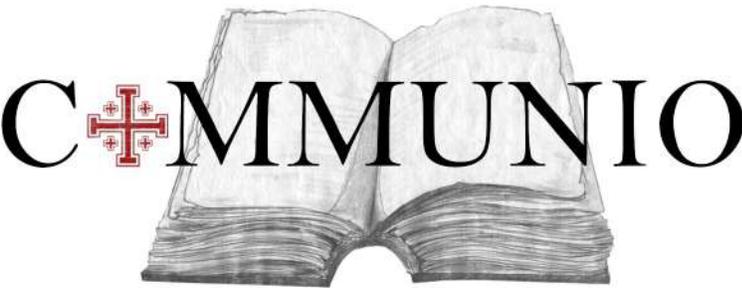
Saints' Days in August

- 3 Sts. Joanna, Mary, & Salome, Myrrhbearers
- 10 St. Lawrence, Deacon & Martyr
- 15 St. Mary, Mother of Our Lord
- 16 St. Isaac, Patriarch
- 17 St. Johann Gerhard, Theologian
- 19 St. Bernard of Clairvaux, Theologian
- 20 St. Samuel, Prophet
- 24 St. Bartholomew, Apostle
- 27 St. Monica, Mother of St. Augustine
- 28 St. Augustine of Hippo, Theologian
- 29 The Martyrdom of St. John the Baptist



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



(Dis)Ordered
 by Rev. Christopher Esget
 Chapter 10 | July 27 | 5:00 p.m.
 Fellowship Hall

July 2025

PRAYER FAMILIES and BIRTHDAYS	Sunday	Monday	Tuesday	Wednesday	Thursday	Friday	Saturday
Laura Rawson 5—Bailey Martin 5—Elaine Monaghan	PENTECOST III 9:00 a.m. Sunday School 10:30 a.m. Divine Service 5:00 p.m. Communion	30	6:15 p.m. Elders Mtg.	7:30 a.m. Matins <i>The Visitation</i>	3	6:30 a.m. Bible Study	5
Leslie Ridlehoover 12—Zachary Haines	PENTECOST IV 9:00 a.m. Sunday School 10:30 a.m. Divine Service <i>St. Isaiah</i>	7	6:15 p.m. Council Mtg.	7:30 a.m. Matins <i>St. Ephrem</i>	9	6:30 a.m. Bible Study	12
Chuck Rubisoff 14—Charles Cowards	PENTECOST V 9:00 a.m. Sunday School 10:30 a.m. Divine Service 5:00 p.m. Didache	14 <i>St. Bonaventure</i>	15	7:30 a.m. Matins <i>St. Ruth</i>	17	6:30 a.m. Bible Study	19 MS Pastors' Circuit Meeting 10:30 a.m. Divine Service <i>St. Macrina</i>
Ben, Natalie, & JT Rudzenske 21—Eloise Springer 22—Barbara Glenn 25—Emily Held	PENTECOST VI 9:00 a.m. Sunday School 10:30 a.m. Divine Service <i>St. Elijah</i>	21 <i>St. Ezekiel</i>	22 <i>St. Mary Magdalene</i>	7:30 a.m. Matins 9:00 a.m. Quilting	24 9:00 a.m. Quilting	6:30 a.m. Bible Study <i>St. James the Elder</i>	26
John & Jo Rudzenske 27—David Miller	PENTECOST VII 9:00 a.m. Sunday School 10:30 a.m. Divine Service 5:00 p.m. Communion	28 <i>St. J.S. Bach</i>	29 <i>Sts. Mary, Martha, & Lazarus</i>	7:30 a.m. Matins <i>St. Robert Barnes</i> 6:00 p.m. Ladies' Night Out	31 <i>St. Joseph of Arimathea</i>	6:30 a.m. Bible Study	2

Serving this month:
Elder—Glen Hansford
Ushers—Bruce Bodkin, Mark Ochs