



# LIFE IN CHRIST

Receiving God's Gifts — Sharing God's Gifts

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

+ Lent 2026 +



*Life in Christ*  
is the seasonal publication of  
**Christ Lutheran Church, LC-MS**  
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On the Cover:

***The Holy Women Return  
from Christ's Grave***

**Pierre Jean Van der Ouderaa**

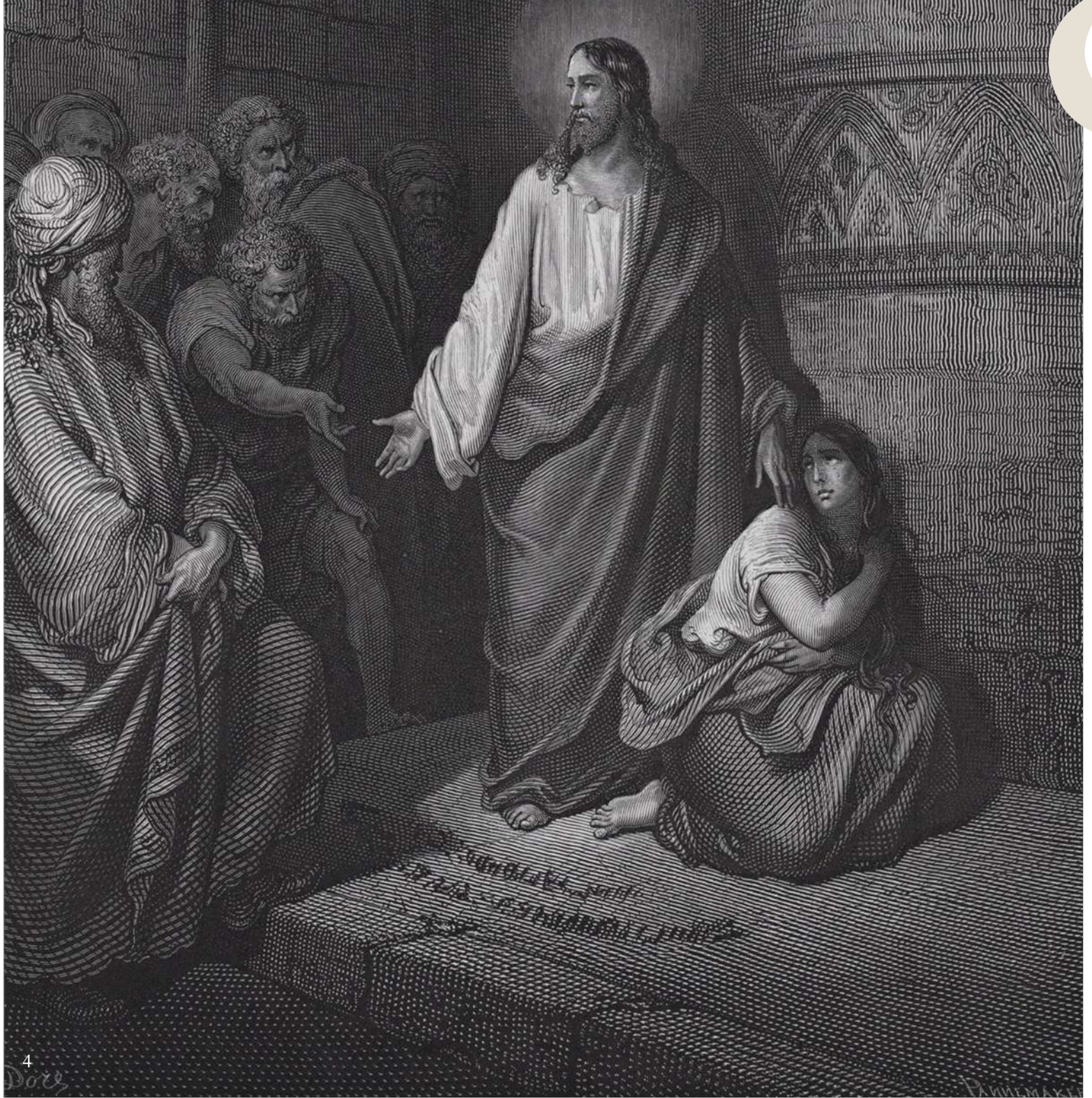
**1893**

This month's cover shows detail of the larger painting (on the opposite page) by Pierre Jean Van der Ouderaa, a Belgian painter and lithographer. The painting depicts the evening of Good Friday, as mourners return from burying the dead Christ. In the foreground, St. Mary grasps her Son's bloodied crown of thorns. Grief-stricken, she is led by St. John the Evangelist, the only disciple mentioned at Jesus' cross, and the one to whom Jesus entrusted His mother; St. John is painted as a beardless man, for he was the youngest of the disciples. Behind them are two of the other women who tended Jesus' body, one carrying burial spices atop her head. Mary Magdalene, often depicted with long hair (for she was formerly a prostitute), buries her face in her hand. In the landscape of the background, one can see three crosses rising above the horizon, with the dark clouds that accompanied Christ's death lingering behind them. ■

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*Be a sinner*

# CONTRITION



anner, and let your sins be strong

# FAITH

Pastor Fields

We now enter into the season of Lent, a period of forty days of prayer, fasting, and almsgiving.

It is called a ‘Penitential Season,’ for though we are called to repent always of our sins—even daily—we, during this season, commit ourselves more so to the acknowledgment of our sins and recognition of our weakness, that we might rightly receive Christ upon the Cross on Good Friday, and rejoice with a good heart on Easter Sunday.

Yet, to understand this, we should understand what it means to ‘repent.’

Some may have heard a study on the Greek word *metanoia*, translated as ‘repentance,’ and that it means literally ‘to change one’s mind.’ This is of course true, but that etymology is not quite as enlightening as one’s pastor might hope it to be. Because of this, our Confessions define repentance in a little more detail, and a little more helpfully.

They tell us that repentance consists of two parts: contrition and faith.

Faith, this we hopefully understand. It is to trust in God, that He is for us, has forgiven us, and has received us into His grace and favor, that we might be washed with Christ’s blood, and live and reign with Christ before the Father for all eternity.

However, ‘contrition’ is a word we don’t use quite so often. Contrition is defined in the Apology of the Augsburg Confession as an ‘alarm of the conscience, to feel our sins and God’s great wrath against them.’

But this is somewhat scary, are we not repentant if we do not *feel* our sin strong enough? If we are not *alarmed* enough? And if that is the case, and we are not truly repentant because we do not feel guilty enough for our sins, are we truly forgiven?

But the Apology is not actually talking about feelings, it is talking about recognition. The ‘alarm of the conscience’ means the cry of our heart and mind that a certain thing we have done is, in fact, a sin, whether we like it or not, whether we feel it or not. It is to confess that, even though we might not think our sins are a big deal, the reality is that they are unrighteousness before God, and that *the wrath of God is now being revealed against all unrighteousness*.

Well, this seems easy enough. We just recognize that we are sinners, that we do this and that sin, and that God doesn’t like it, and then we can say we have truly felt contrite.

But not quite! Our temptation is not that we do not admit that we are sinners. It is that we admit to all the wrong sins.

We people are prone to create our own morality, our own ‘code of conduct,’ and according to that self-made code, many things are made sins that are not, and many things that are sins we brush off as just ‘normal parts of being human.’



So we might say that eating meat is bad, but watching pornography is being ‘sexually liberated.’ We might say that using certain impolite words is bad, but that gossiping is alright, because ‘we’re just sharing information.’ We don’t want to abolish the Law, because then we would have no way to call ourselves ‘good.’ Rather we want to rewrite the Law in order to make keeping it easy, and falling short of it hard. That way we can convince ourselves that we are really good people, that we are righteous in our own sight, which from our point of view, is the only benefit of having a moral code at all.

It is here that perhaps one of Luther’s most famous, and most misunderstood, quotes comes in: ‘Sin boldly!’

This might sound like a command to just go sin, and be happy about it. But clearly that cannot be what Luther was saying, the man who wrote so many dark hymns about the depth of the evil of our souls.

Rather, he was writing a letter to Melancthon (the author of the above mentioned Apology of the Augsburg Confession), answering the question of whether or not it was still okay to practice certain medieval pieties, as long as one was doing it for the right reasons, such as priestly celibacy or communing only in one kind.

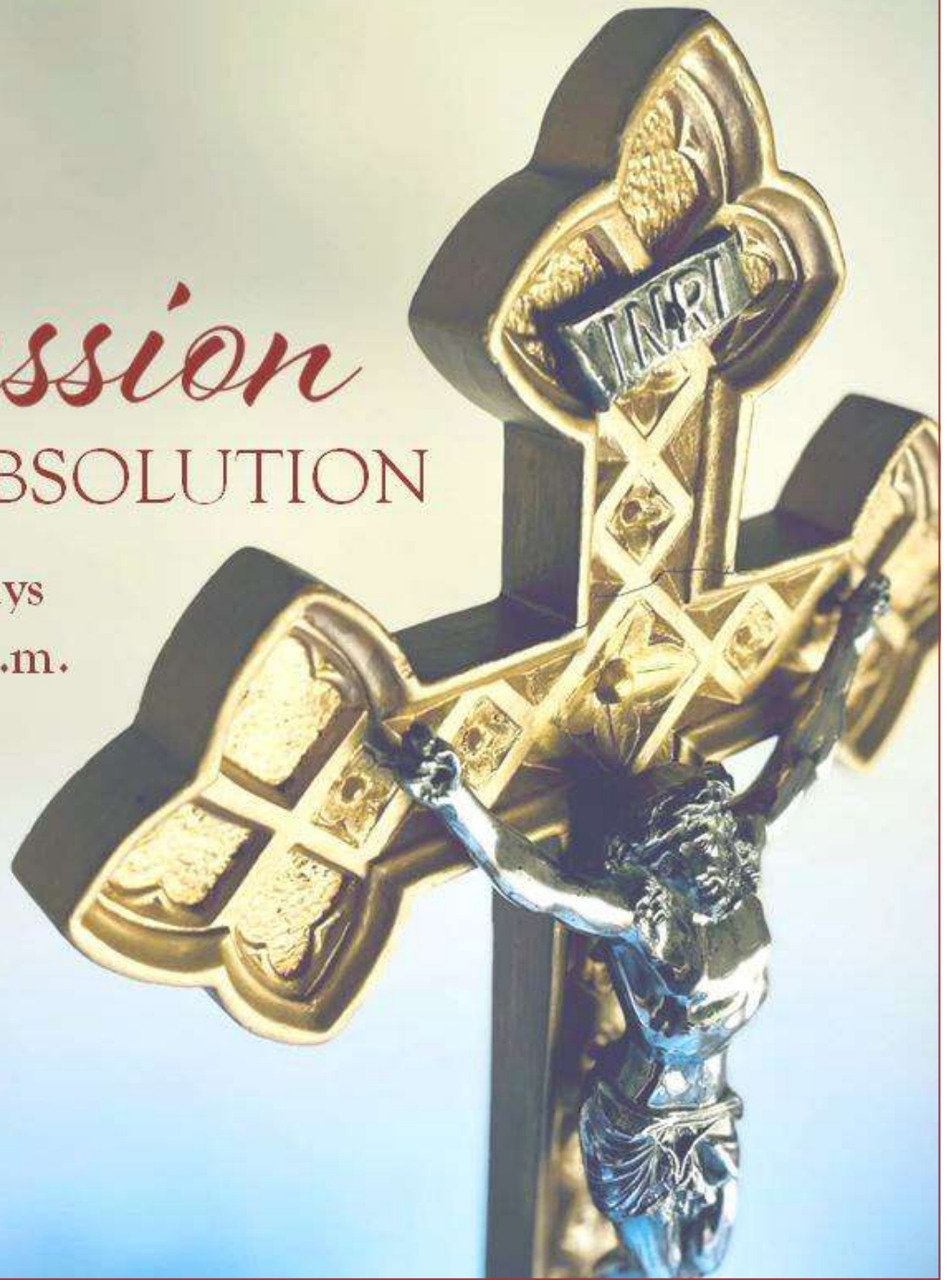
Luther responds that we adopt such pieties only to feel righteous. That taking both the flesh and blood in communion is never forbidden, and that marriage is never forbidden, not even to priests. We ‘invent’ new sins, so that we can ‘not do them’ and then feel righteous for avoiding them. Against this, Luther writes:

*‘Be a sinner, and let your sins be strong! But let your trust in Christ be yet stronger, and rejoice in Christ who is victor over sin, death, and the world.’*

What he means is that we should not feel bad for committed invented sins. Rather let us feel contrite for committing real sins, the sins mentioned in the Ten Commandments, in God’s Law, for only then can we recognize ourselves as truly sinful, and only then can we love God as the God who has truly forgiven our sins through the sacrifice of Jesus. If our sins are fake, then our savior is fake. If our sins are real, then our savior is real. For that reason *sin boldly*, or more accurately, *let your sins be the strong sins*, and not the sins of your imagination, that you might know the true love of Christ for you, that He came for you on the cross, and still comes to you in His Word and Sacrament. ■

# Confession & ABSOLUTION

Wednesdays  
5:15-5:45 p.m.



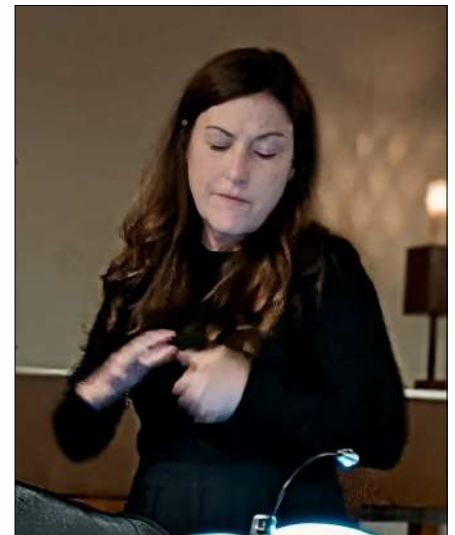
# HOLY WEEK

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

**Dear Denee,**



**Love,  
Your Family  
in Christ**



Christmastime with Joan and Francis

With Joan & Beulah

Signing on Holy Saturday

With Yvonne

Loving, feisty, kind, vivacious, giving, loyal, patient, cheerful, adventurous... altogether wonderful! But who could begin to describe our beloved Denee Smith? Denee has signed for us for almost twenty-five years, even during all those long Holy Week services, and the innumerable Wednesday nights, and at Sunday school and church events, and, and, and...! She went above and beyond the call of duty. She became Christ Lutheran's adopted daughter, and a dear sister to us all.

But the Lord has new plans for Denee, and as she shifts into a new season of life, we bid her the fondest of farewells. On Sunday, December 21<sup>st</sup>, she signed her last official worship service with us, and afterward, we sent her off with cake-filled fanfare.

We may not see you as much anymore, but you are forever with us. We love you, Denee. ■







# “Our Faith”

Lenten Meditations on the Lord's Prayer

*Pastor Fields*



ather”

We often pray the Lord’s Prayer.

We say it during every Church Liturgy or Office. We pray it at home. Often we pray it before bed or on many other occasions. As Lutherans, we even study it as children through our Confirmation, and learn it ever deeper through the Catechisms. It is without doubt the most familiar of all the prayers of the Church; and that only seems natural, it is, after all, the prayer that our Lord gave us!

But sometimes we fail to remember the name of this prayer: it is the Lord’s Prayer, it is His prayer, and the prayer that He prays. During this season of Lent, we attempt to understand the meaning of the Prayer of Our Lord as the Prayer which He prays to His Father, and then gives to all who have been baptized into His Sonship, and so are able to call God,

**‘Our Father.’**

Meet Our New Member!

# Nathan Brownstein





welcome

On Sunday, January 4<sup>th</sup>, we welcomed Nathan Brownstein into the Christ Lutheran family!

Having wearied of youthful atheism, Nathan began to explore Nicene Christianity, eventually looking for a church that “respected the history and traditions of the faith, while emphatically preaching the gospel message.” Welcome to Lutheranism! An internet search brought him to Christ Lutheran, and the Holy Spirit did the rest.

Nathan was raised in Mississippi, and now works as a geologist for the state. (You may be surprised how entertaining statewide oil regulation and disposal can be). In his off time, Nathan enjoys cooking and card games, a combination which makes for a highly enjoyable evening.

We rejoice that the Lord has blessed us with Nathan, and we shall pray for him as he continues 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*

The discipline most often associated with the season of Lent is that of fasting.

Fasting is a very broad practice, that basically consists of abstaining from something that you would usually regularly partake in.

But why do we do this? Why did Christ do it? Why did so many Old Testament saints do it?

Fasting always has had a twofold purpose: to remind oneself of their weakness, and to bring one to trust in God more.

By giving up something, we realize our dependency on the many simple pleasures of life, and how hard it is to break our reliance upon them. Fasting reveals to us our frailty, our lack of will power, or flesh's power over us, and in so doing, it destroys our pride.

## **THE GREAT FAST**

**(Or some part of it)**

The tradition of the so-called 'Great Fast' is to refrain from consuming meat, alcohol, oil, and dairy for all of Lent. This basically means that, as the Italians would say, 'You can eat whatever a rabbit eats.' This, of course, is much too strict for most of us to want to attempt, much less be able to achieve. However, many people give up one or two things that are associated with the Great Fast. For example, if you usually end your evening with a glass or two of wine, or welcome yourself home from work with a nice cold beer, then you could give up alcohol for Lent. If you are in the habit of eating a good deal of meat during Lent, you could give up just the meat (but still, maybe, enjoy a pleasant cocktail). To fast in this way is to imitate the kind of fasting that the Church has practiced since the earliest days of the Church.

## **THE FAST OF THE APPLE**

The 'Apple' has become a symbol of Adam committing the Original Sin, and thus a symbol of our sinfulness altogether. Another common form of fasting consists of replacing one meal per day with only a single apple, in remembrance of our sinful weakness. One should not thereby make one's other meals larger to make up for that meal. Rather one should eat as one would otherwise for the remaining meals, and effectively just skip one altogether.

## **'GIVING SOMETHING UP FOR LENT'**

In America, this is perhaps the most common of all forms of fasting for Lent. To do it rightly, one should choose a habit (and it doesn't have to be food) that one knows one overindulges in, or spends too much time on, or gets too much pleasure from, and partake in none of it for the duration of the Season. For example, my father regularly gives up all watching or reading of the news during Lent which, for him, is quite the difficult task. Others give up unseemly vices that they would rather cease doing altogether, such as smoking or vaping. Another friend of mine last year gave up, if you can believe it, 'ordering anything from Amazon.' He determined that, for Lent, if he were going to buy anything, he would make himself go to a store a purchase it in person. Needless to say, he saved almost a thousand dollars during the Lenten season, and gave most of it as an Easter Sunday offering to his church (the rest he spent on Amazon).

But where pride is broken, faith can arise, for if we no longer put our trust in ourselves, we can begin to trust in God to provide for our needs, and to feed us with His Word and divine life.

So how should one fast?

The fact is, one can fast in any way one wants, as long as one gives up something that one regularly would indulge in, and the fast is something that realistically could be kept (the goal of the fast is to struggle, but to indeed keep it. Giving up too much, then failing to keep the fast and surrendering early is no fast at all). However, there are some commonly practiced traditions for how to fast, that you might find helpful to you. They are as follows:



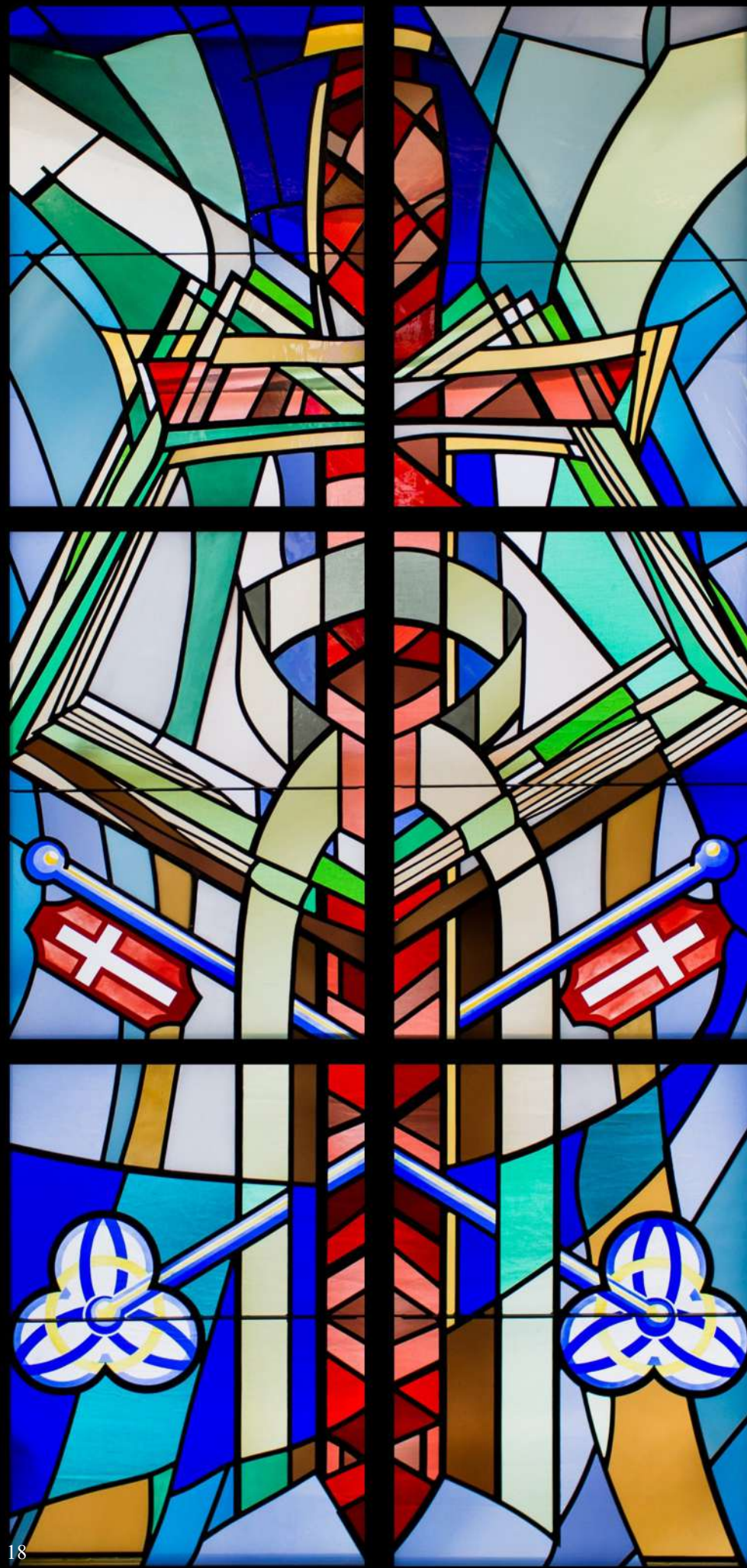
## **THE EVENING FAST**

This is a custom that is very much associated with Christian fasting culture in the Mediterranean and the Middle East, and consists of eating no food whatsoever while the sun is still up. Rather, one may have a very light meal very early in the morning, and then not eat anything until after the sun is set.



It is usually not my role to tell you, my dear church, what to do, or exactly how to practice your faith in detail. But I will take this time to encourage you to fast during Lent, for fasting has always been a part of our Christian faith, and our Lutheran tradition—something that Christ did, as well as the Apostles. It is a helpful practice, and Lent is a time when the whole Church fasts together, as opposed to each doing their own thing at their own time. We fast as a communion in Christ, and so I recommend to you that perhaps you join with your communion in the fasts of Lent. ■

# THE GREAT LENTEN FAST: WHY FAST, & HOW?



# Rev. Chr

On Saturday, January 10<sup>th</sup>, Rev. Christopher Clark was installed as associate pastor at Good Shepherd Lutheran Church.

Rev. Sawyer has been the faithful shepherd of our daughter congregation in Brandon since her inception in December of 1987. As his retirement draws closer and his focus turns primarily to the congregation's classical school, God has seen fit to send Rev. Clark to carry on the mantle.

A born and bred native of Lake Charles, Louisiana, Rev. Clark makes a mean gumbo and deeply appreciates Dixie culture. He studied music and was an accomplished saxophonist, vocalist, and choir director before dedicating his life to the holy ministry. From the seminary, he was called as ordained cantor to St. Paul's Lutheran in Cullman, Alabama. As he comes to his new Mississippi home, he brings with him his wife Linda and four children: Theo, Michael, Ryan, and Adeline.

We are grateful for the Lord's steadfast providence for His people, sending faithful laborers into His field. We rejoice with our brothers and sisters at Good Shepherd upon the arrival of Rev. Clark, and pray God's continued blessings upon them all! ■

# *Installation of* Christopher Clark





# CHRIST LUTHERAN Quilters

The ladies have been hard at work. Having completed their Christmas project (small blankets for infants and children), they are back to making big quilts. In February alone they finished sixteen of them!

These quilts are given to our local community—both people we know personally (some of whom are on our prayer list), and to charities who pass these blankets on to our Jackson neighbors in need. We pray every Sunday for God's mercy on the sick and lonely, and behold, God answers us through the faithful hands of the quilting ladies!

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



# Quilters

## ADDENDUM

Each year now, in the months leading up to Christmas, the quilters take on a special project inspired by our sainted Mimi Bradley: mini-quilts for hospitalized children and for babies saved by the Center for Pregnancy Choices. With a grand total of **70 quilts**, they were able to give 20 each to the CPC, the Children's Hospital, and the Roanld McDonald House; this left 10 more to give to the Stewport, along

with knitted scarves and crocheted and knitted blankets and caps (thank you, Jo Miller and Barbara Glenn!).

Glory be to God for His unending mercies, and thank you to the ladies through whom He has given them. We are grateful to be a blessing to the neighbors God has given us in our community. ■



# The Bulletin Adventures: A Cliffnotes Guide

As you have likely noticed by now, your friendly Sunday morning bulletin has had a few facelifts in the past few months. Well, its insides have changed a little, too.

Back in December—Advent, mind you—we had a mildly catastrophic coincidence of internet malfunction and printer failure. (Perhaps it wasn't that catastrophic, but it made your deaconess's heart skip a beat or ten). After a tussle with our internet provider, a council decision to change providers, and then the technological heroics of one anonymous member (his name rhymes with Mandrew Meauchamp), we were back in business! In the interim, however, our bulletin hobbled along in skeletal form.

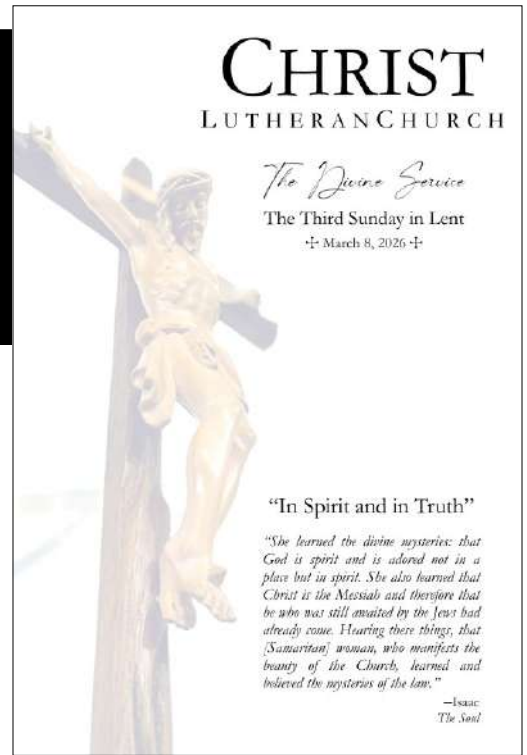
But this presented an opportunity. For years, we have tossed around the idea of a truncated bulletin, as reprinting the liturgy every week is both redundant and expensive. The hymnal, that marvelous resource, has all our liturgy in it, and the hymns of course, plus lots more that you don't discover until you have a reason to flip through it. And for those of us who hate juggling a bulletin and hymnal and maybe even children, you realize very quickly how much of the liturgy you actually have memorized! Who knew?

At any rate, it seemed like an opportune moment to try the experiment.

We began with one version in the Christmas-Epiphany seasons, and have moved to a second this Lenten season. Of course, "special" services (i.e., ones like those coming up in Holy Week, whose liturgy are not included in the hymnal) will be printed fully as in days of yore.

But now you know what is going on with our little bulletin saga. Thank you for your graciousness and patience as we continue our adventures. As ever, constructive feedback is much appreciated!

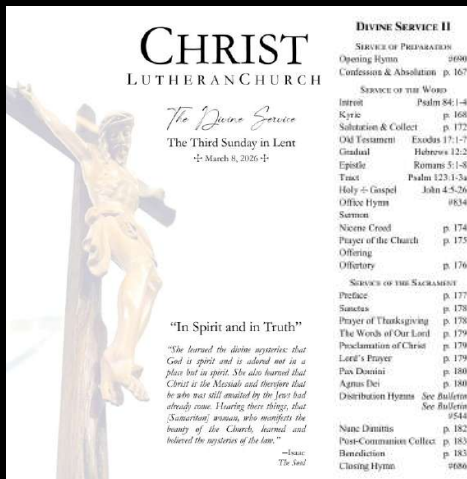
Note: For the foreseeable future, a small number of "old" bulletins is still being printed with special consideration for our visitors. If you see a visitor who may be struggling with a new bulletin, please feel free to sit by them and help out! ■



"In Spirit and in Truth"

*"She learned the divine mysteries: that God is spirit and is adored not in a place but in spirit. She also learned that Christ is the Messiah and therefore that he who was still awaited by the Jews had already come. Hearing these things, that [Samaritan] woman, who manifests the beauty of the Church, learned and believed the mystery of the lam."*

—Isaac  
The Soul



CHRIST  
LUTHERAN CHURCH

The Divine Service  
The Third Sunday in Lent  
March 8, 2026

"In Spirit and in Truth"  
*"She learned the divine mysteries: that God is spirit and is adored not in a place but in spirit. She also learned that Christ is the Messiah and therefore that he who was still awaited by the Jews had already come. Hearing these things, that [Samaritan] woman, who manifests the beauty of the Church, learned and believed the mystery of the lam."*

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Closing Hymn #600

We welcome our members and guests to Christ Lutheran today, and pray God's richest blessings upon you during this time of worship!

*All members and our guests are asked to complete the weekly attendance card which can be found on each page. Guests are also asked to sign the guest register found in the narthex.*

We are so glad to have you worshipping with us today!

**LARGE PRINT** worship folders are available at the altar stand at the back of the nave.

**The Lord's Supper**

*All who are members in good standing of the Lutheran Church – Missouri Synod and have introduced themselves to the pastor are welcome to partake of the Holy Communion at Christ Lutheran. If you have not spoken to the pastor, but would like to receive the Lord's Supper, you may still come to the rail and hand, crossing one arm over the other in the shape of an X. This symbolizes that one is marked by the cross and Trinitarian name of Almighty God.*

**Intrill: Quam dicta tabernaculi!** Psalm 81:1-4, Antiphon Psalm 84:3

*Blessed are those whose strength is in you,  
in whose heart are the highways to Zion.  
How lovely is your dwelling place,  
O Lord of hosts!*

My soul longs, yes, faints for the courts (of the Lord);  
my heart and flesh sing for joy to the living God.

Even the sparrow finds a home, and the swallow a nest for herself, where she may lay her young;  
blessed are those who dwell in your house,  
ever singing your praise!

Glorious be to the Father and to the Son,  
and in the Holy Spirit,  
as it was in the beginning,  
is now, and will be forever. Amen.

Blessed are those whose strength is in you,  
in whose heart are the highways to Zion.

**Gradual** Hebrews 12:2

*Do not look to us in our eyes only, O Jesus,  
the founder and perfecter of our faith,  
who for the joy that was set before him endured the cross, despising the shame,  
and is seated at the right hand of the throne of God.*

**Tract** Psalm 123:1-3a

To You I lift up my eyes,  
You who are enthroned in the heavens!

**Behold, in the eyes of servants look to the hand of their master,  
so our eyes look to the Lord our God, for He has mercy upon us.  
Have mercy upon us, O Lord,  
have mercy upon us.**

**O Christ, Our Hope, Our Hearts' Desire** Zeph 3:17

O Christ, our hope, our hearts' desire,  
O Christ, our mighty Lord,  
Redeemer of the fallen world,  
By holy love triumphant,  
How vast Your mercy to accept  
The burden of our sin  
And how Your hand in cruel death  
To make us clean within

5 Christ Jesus, be our present joy,  
Our future great reward,  
Our only glory, may it be  
To glory in the Lord!

3 But now the bonds of death are burst,  
The sinners' has been paid;  
You raise ascent the Father's throne  
In robes of light arrayed.

All glory ever be  
To Father, Son, and Holy Ghost  
Through all eternity!

## *'The World Is Overflowing with Sadness...'*

The penitential season of Lent is typified by the practice of Jesus' three commands in the Sermon on the Mount: prayer, fasting, and almsgiving (Matthew 6:1-18).

Each of these are edifying Lenten disciplines, for they instruct us in every way we relate to God. **Prayer** concerns our communion with God Himself, as we subject our every care to His love and mercy, and meditate upon His Word. **Fasting** pertains to our relation with our own self, for indeed, the image of God dwells within us, and it lives upon "every word which proceeds from the mouth of the Lord," and not on the multiplicity of earthly mammon after which our old Adam strives. **Almsgiving** instructs us in our relation with others, in whom the Lord has likewise set His image, requiring of us to regard them as holy and beloved of the Lord, and to treat them accordingly.

Prayer is such an integral part of our regular worship life and daily devotion that we almost take it for granted; and fasting—no sooner has Lent begun than the kids start asking each other, "So what did you give up?"

But almsgiving? I think the last time I heard the word "alms" was in a Robin Hood movie.

You may have heard from Pastor about the historical practice of almsgiving, that what money you saved by fasting in Lent was then given to the poor or the Church. And this is indeed an excellent practice. Do that. It's great.

However, another practice comes to mind...

In our increasingly isolated age, when everyone believes they commune with innumerable "friends" and "followers" through the powers of the almighty internet, people have never been so alone. Plenty of people *feel* alone, but I mean that people actually *are* alone. Family is axed at the first sign of political difference, friends are labeled "toxic," and let's not start on the dating scene. A growing wedge of bitterness drives the

sexes from one another. Old-fashioned clubs and societies are crusty with un-coolness, and between the hectoring of HR and the lingering covid effects, many workplaces have lost any warmth of humanity they once had.

As per Satan's usual MO, we were busy with life and soothed by sparkling pleasures, and didn't realize that we were drifting away from our fellow man, and from the image of God within him. We were too distracted or comfortable to care. And now, we see the effects in everything from our culture's inability to communicate civilly, to the self-infatuation of Tik-Tok, to the explosion of the neuroses of each sex untempered by the good influence of the other.

People are desperately alone.

But loneliness strips us of our humanity. It strips us of our humanity because man was made in the image of God—the *Triune* God, the God who is three Persons communing together from eternity. It is not good for man to be alone.

"Alms" derives from the Greek word for pity, or mercy. It seems that the needy we find around us today suffer less from the lack of money, and more from the lack of humanity. It is the place of the Church to dispense God's pity, His mercy, upon the needy, and so as we give "alms" this Lent, let us ponder how we may restore humanity to our neighbor. How can we commune with him, perceive, foster, and love the image of God within him? How can we love him in real ways—the physical kind, that mean seeing him in person and hearing his words and shaking his hand? How can we dispel this diabolical division, and draw close to our neighbor, and in so doing cast out his loneliness and ours?

This world is overflowing with sadness, and it always will be. But just such a world needs God's alms. This Lent, let us be His hands, and let us give His alms generously.■



# Alms for Loneliness

*Sister Sara*



# Support Our Soldier



Last August, our own James Hansford joined the Air National Guard. Fast forward to this Spring: he is off to BASIC training! We look forward to his return in the summer, but until then, we have been sending him weekly cards to remind him of home and send him our support.

Each Sunday, there is a card on the back table in the Fellowship Hall. You may write him a note, simply sign your name, or otherwise let him know we are thinking of him.

Thank you for supporting our brother as he serves his country! ■



# Issues, Etc.

The 2026 Issues, Etc.

“Making the Case” Conference

Friday, June 12 and Saturday, June 13, 2026

at Concordia University Chicago

The Early Bird registration fee of \$145 includes three meals.

Early Bird registration ends April 15.

*For more information, visit  
[IssuesEtc.org/2026conference/](https://IssuesEtc.org/2026conference/)*

# The Book of Concord

Available Online for FREE from CPH





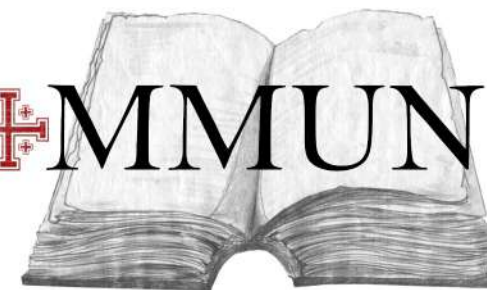
# THIS MONTH

*At Christ Lutheran*



**PALM SUNDAY**  
+ March 29 +  
10:30 a.m.

## C<sup>+</sup>MMUNIO



*Finally Free*  
by Rev. Bryan Wolfmueller  
Chapter 1 | March 22 | 5:00 p.m.  
Hansford Home



Join us for  
**Lenten Suppers**  
Wednesdays | 6 p.m.

### Private Confession & Absolution

Wednesdays during Lent  
5:15-5:45 p.m.

### LENTEN VESPERS

Wednesdays | 7:00 p.m.



#### Artwork in This Issue:

Cover: *The Holy Women Return from Christ's Grace*,  
Pierre Jean Van der Ouderaa, 1893.

Page 4: *Woman Taken in Adultery*, Gustave Dore,  
1832-83.

Page 12: *Christ in Gethsemane*, Heinrich Hofmann,  
1886.

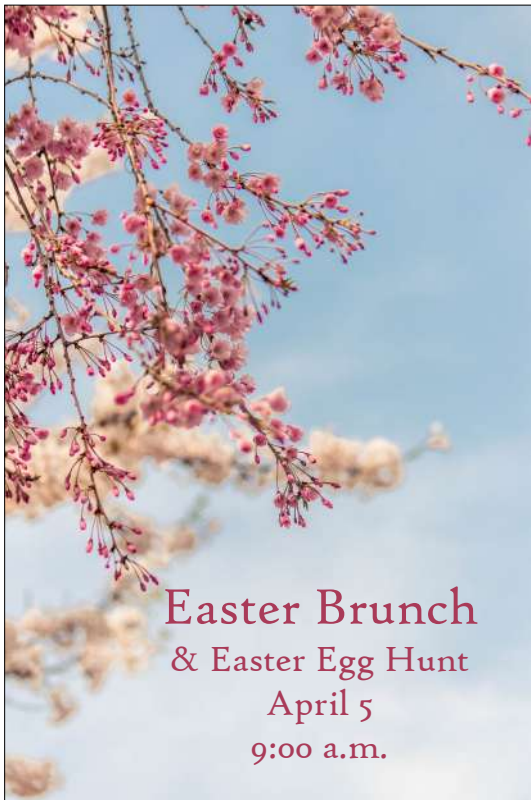
Page 25: *The Good Samaritan*, George Frederic  
Watts, 1849-1904.

Page 27: *Christ and Child*, Carl Heinrich Bloch, 1873.



# HOLY WEEK

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



**Easter Brunch**  
 & Easter Egg Hunt  
 April 5  
 9:00 a.m.



**THE FEAST OF THE RESURRECTION OF OUR LORD**  
 + April 5 +  
 10:30 a.m.



# Life Walk

SATURDAY, APRIL 25<sup>TH</sup> 2026  
 TRUSTMARK PARK | PEARL, MS  
 9:00 A.M.

STEP IN WHEN IT MATTERS MOST

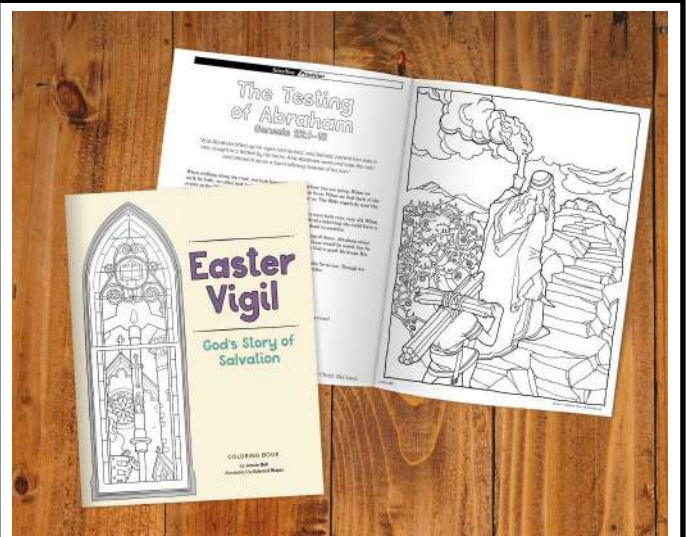


## Saints' Days in March

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

## Saints' Days in April

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

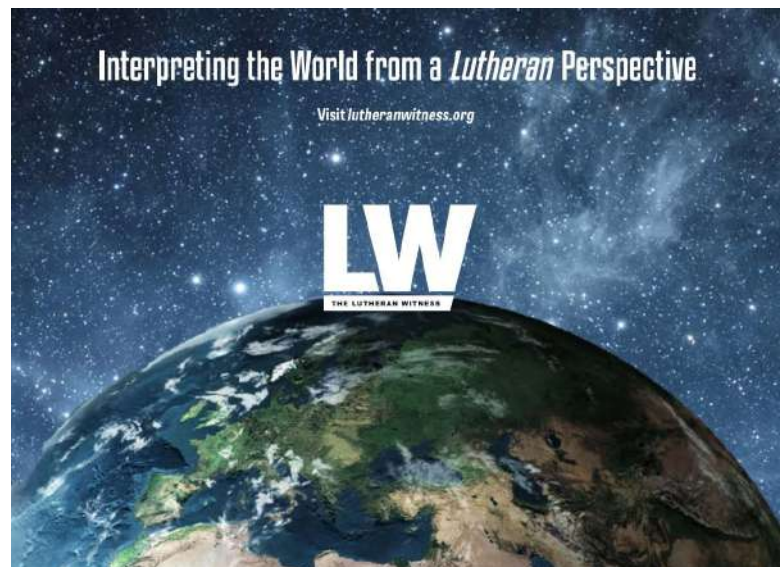
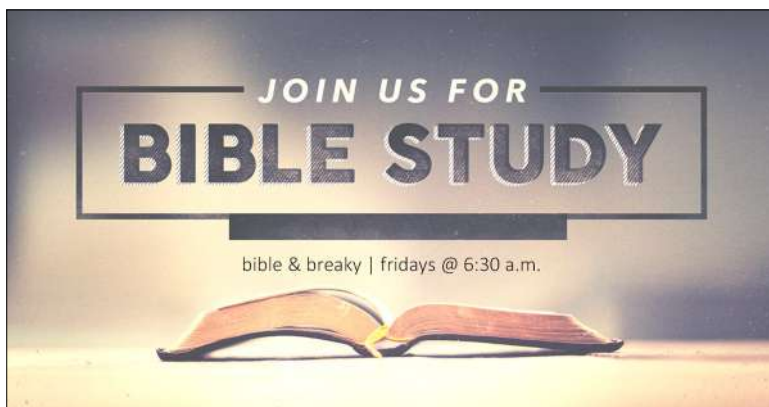


## Easter Vigil is for kids, too!

Lutheran artist Edward Riojas has made an Easter Vigil coloring book (downloadable on the LCMS document library).

The Vigil service is highly sensory and immersive—almost made for kids!—and now they have a coloring book to help them follow along!

*Ask Sister Sara for details!*



# March 2026

PRAYER FAMILIES and BIRTHDAYS	Sunday	Monday	Tuesday	Wednesday	Thursday	Friday	Saturday
<b>Chuck &amp; Margaret Haynes</b> 3—Bill Nelson 3—Jenny Merry 5—Andrew Beauchamp	<b>1</b> LENT II 9:00 a.m. Sunday School 10:30 a.m. Divine Service	<b>2</b>	<b>3</b> 6:15 p.m. Elders Mtg.	<b>4</b> 5:15 p.m. Confession 6:00 p.m. Supper 7:00 p.m. Vespers	<b>5</b> 9:30 a.m. Lifelight	<b>6</b> 6:30 a.m. Bible Study <i>Sts. Perpetua &amp; Felicitas St. Thomas Aquinas</i>	<b>7</b>
<b>The Held Family</b> 12—Bobby Springer 13—Sarah McKeown	<b>8</b> LENT III 9:00 a.m. Sunday School 10:30 a.m. Divine Service	<b>9</b>	<b>10</b> 6:15 p.m. Council Mtg.	<b>11</b> 5:15 p.m. Confession 6:00 p.m. Supper 7:00 p.m. Vespers	<b>12</b> 9:30 a.m. Lifelight <i>St. Gregory the Great</i>	<b>13</b> 6:30 a.m. Bible Study	<b>14</b>
<b>Terry Hubmann</b> 16—Rachel Landrum 20—Merina Hansen	<b>15</b> LENT IV 9:00 a.m. Sunday School 10:30 a.m. Divine Service	<b>16</b>	<b>17</b> <i>St. Patrick</i>	<b>18</b> <i>St. Cyril of Jerusalem</i> 5:15 p.m. Confession 6:00 p.m. Supper 7:00 p.m. Vespers	<b>19</b> 9:30 a.m. Lifelight <i>St. Joseph</i>	<b>20</b> 6:30 a.m. Bible Study	<b>21</b>
<b>Steve Jeffcoat</b> 24—Keith Martin 24—Rush Agent 26—Terry Hubmann	<b>22</b> LENT V 9:00 a.m. Sunday School 10:30 a.m. Divine Service 5:00 p.m. Communion	<b>23</b>	<b>24</b> <i>St. Gabriel</i>	<b>25</b> <i>The Annunciation St. Dismas</i> 5:15 p.m. Confession 6:00 p.m. Supper 7:00 p.m. Vespers	<b>26</b> 9:30 a.m. Lifelight	<b>27</b> 6:30 a.m. Bible Study <i>St. John of Damascus</i>	<b>28</b>
<b>The Kettler Family</b> 31—Sheila Pfaff 3—Jo Miller	<b>29</b> PALM SUNDAY 9:00 a.m. Sunday School 10:30 a.m. Divine Service	<b>30</b>	<b>31</b> <i>St. Amos St. Joseph the Patriarch</i>	<b>1</b>	<b>2</b> + THE TRIDUUM + MAUNDY THURSDAY 7:00 p.m. Divine Service	<b>3</b> GOOD FRIDAY 7:00 p.m. Chief Service	<b>4</b> HOLY SATURDAY 8:00 p.m. Easter Vigil

**Serving this month:**  
Elder—Keith Martin  
Ushers—Bruce Bodkin, Mark Ochs

# April 2026

	Sunday	Monday	Tuesday	Wednesday	Thursday	Friday	Saturday
<b>PRAYER FAMILIES</b> and BIRTHDAYS  <i>The Kettler Family</i> 31—Sheila Pfaff 3—Jo Miller	<b>29</b> PALM SUNDAY 9:00 a.m. Sunday School 10:30 a.m. Divine Service	<b>30</b>	<b>31</b>	<b>1</b>	<b>2</b> _____ + <b>THE TRIDUUM</b> <b>MAUNDY THURSDAY</b> 7:00 p.m. Divine Service	<b>3</b> <b>GOOD FRIDAY</b> 7:00 p.m. Chief Service	<b>4</b> <i>St. Ambrose</i> + _____ <b>HOLY SATURDAY</b> 8:00 p.m. Easter Vigil
	<b>5</b> FEAST OF THE RESURRECTION 9:00 a.m. Easter Brunch & Easter Egg Hunt 10:30 a.m. Divine Service	<b>6</b> <i>Sts. Lucas Cranach &amp; Albrecht Durer</i>	<b>7</b>	<b>8</b>	<b>9</b>	<b>10</b> 6:30 a.m. Bible Study <i>St. Daniel</i>	<b>11</b>
<i>Joshua &amp; Rachel Landrum</i>	<b>12</b> <b>EASTER II</b> 9:00 a.m. Sunday School 10:30 a.m. Divine Service 11:30 a.m. Elders Mtg.	<b>13</b>	<b>14</b>	<b>15</b>	<b>16</b> <i>St. Aaron</i>	<b>17</b> 6:30 a.m. Bible Study	<b>18</b>
<i>Keith &amp; Anita Martin</i> 16—Michael Martin	<b>19</b> <b>EASTER III</b> 9:00 a.m. Sunday School 10:30 a.m. Divine Service	<b>20</b> <i>St. Johannes Bugenhagen</i>	<b>21</b> <i>St. Anselm of Canterbury</i>	<b>22</b>	<b>23</b> <i>St. George</i>	<b>24</b> 6:30 a.m. Bible Study <i>St. Johann Walter</i>	<b>25</b> <i>St. Mark</i>
<i>Michael &amp; Layné Martin</i> 22—Cheryl Bodkin 22—John Rudsenske	<b>26</b> <b>EASTER IV</b> 9:00 a.m. Sunday School 10:30 a.m. Divine Service 5:00 p.m. Communio	<b>27</b>	<b>28</b>	<b>29</b> 6:00 p.m. Ladies' Night Out	<b>30</b>	<b>1</b> 6:30 a.m. Bible Study	<b>2</b>
<i>Christopher Martin</i> 1—Sister Sara							

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