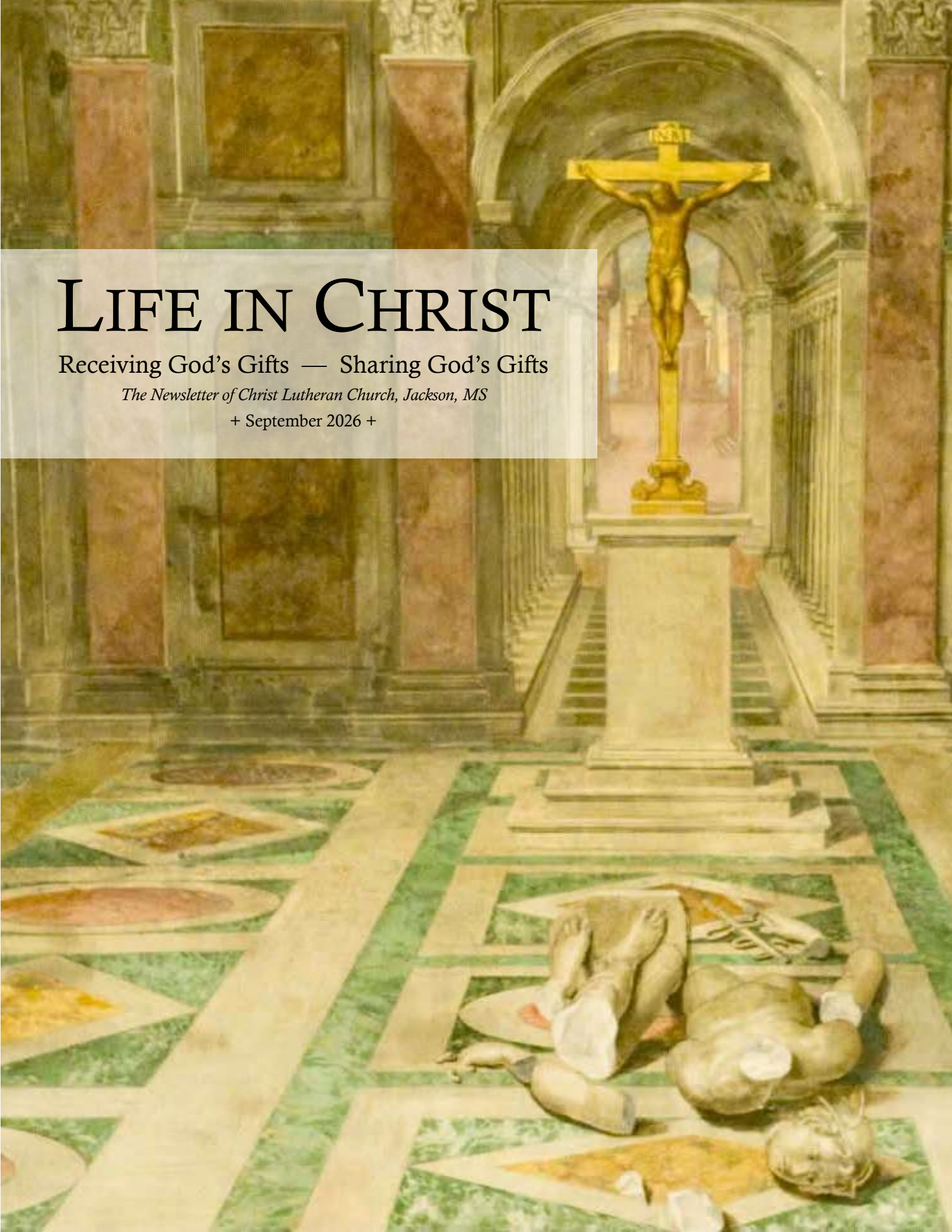


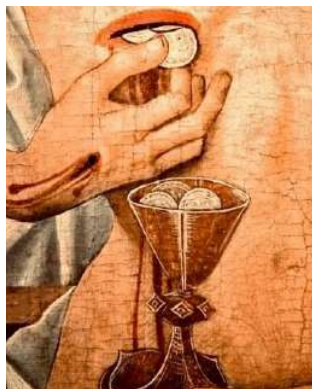
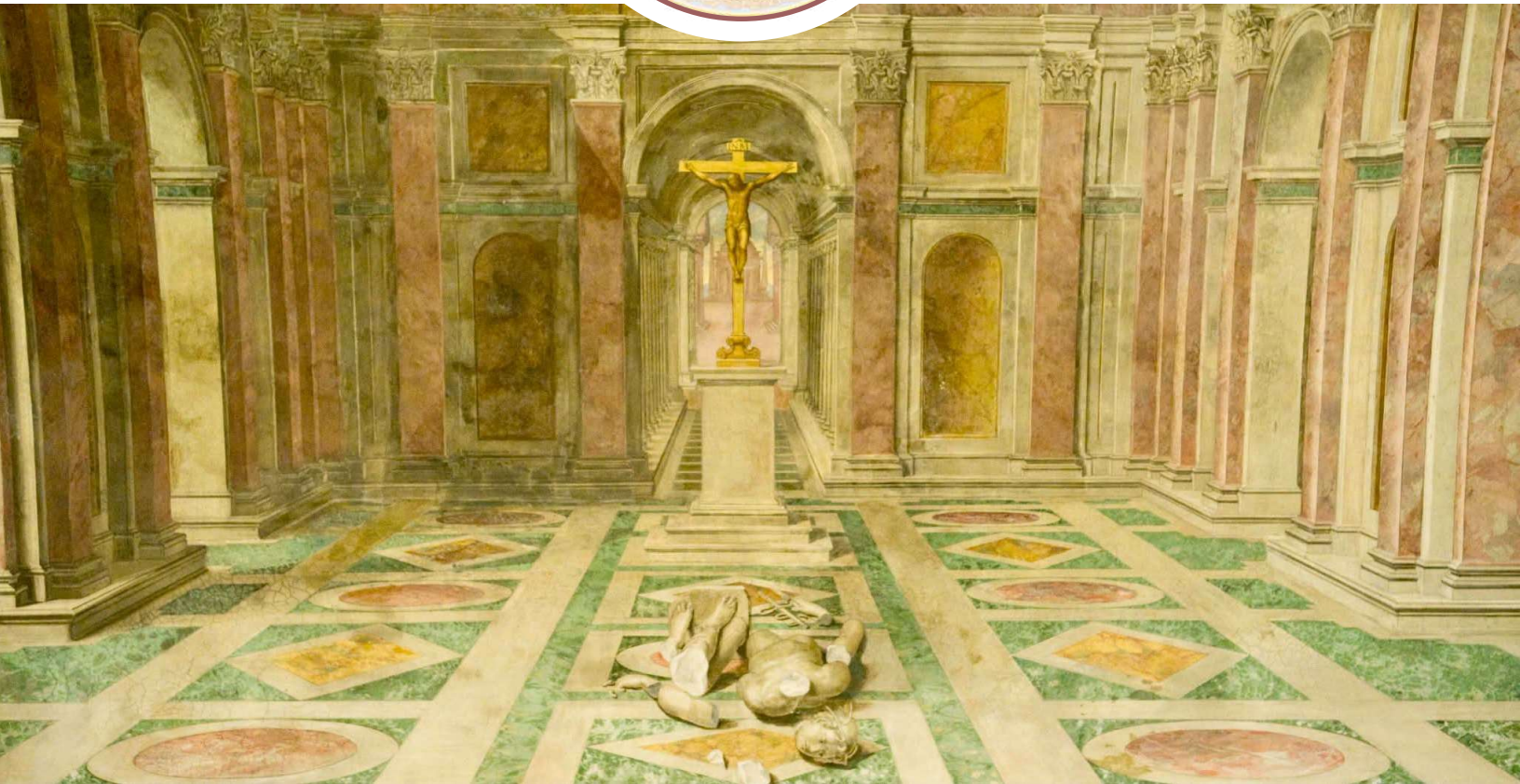
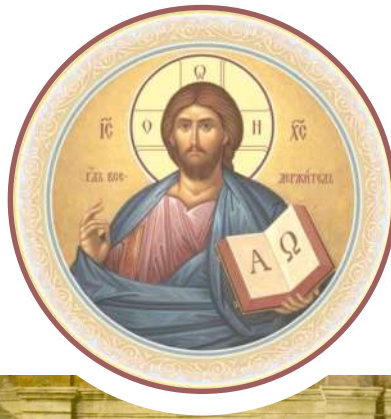
The background of the entire page is a religious painting. It depicts a church interior with a long, arched hallway. In the center, a golden crucifix stands on a tall, rectangular pedestal. The floor is covered in a large, colorful mosaic with geometric patterns. In the foreground, a human body lies on the floor, seemingly dead or unconscious, with a white cloth draped over its head and torso. The lighting is warm and dramatic, highlighting the crucifix and the body.

# LIFE IN CHRIST

Receiving God's Gifts — Sharing God's Gifts

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

+ September 2026 +



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On the Cover:

## ***Triumph of Christianity over Paganism***

**Tommaso Laureti**

**1582-1585**

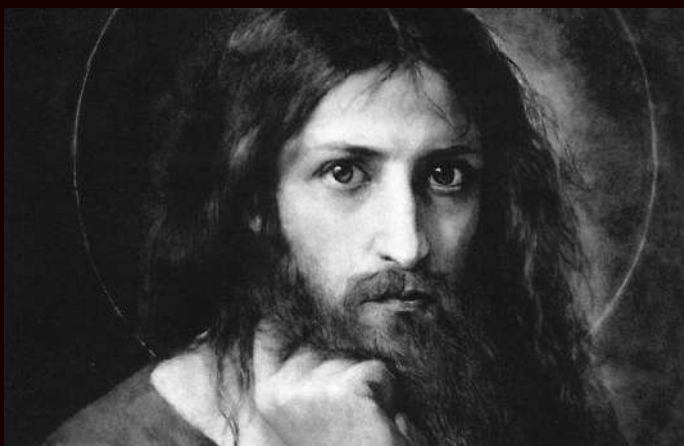
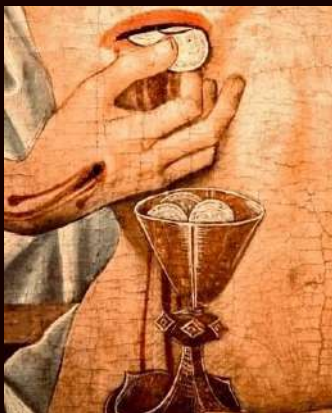
This month's painting dwells on the ceiling in the Hall of Constantine at the Vatican. Constantine the Great was the emperor who legalized Christianity in the Roman Empire at the beginning of the fourth century, curtailing the Church's devastating persecutions and spreading the Gospel worldwide. Shortly after Constantine's conversion, the Council of Nicaea was convened in 325 A.D.—which is responsible for the very creed we use in the Divine Service to this day!

It comes as no surprise, then, that this painting sits as the central panel in the Hall of Constantine, for it depicts the crucifix (golden, representing highest value and timelessness) mounted on an eternal pedestal, before which all idols topple.

A statue of the Roman god Mercury lies dashed to pieces upon the floor. Mercury was associated with commerce and known to be a messenger of the gods; his demise represents the gods' silence, for all mouths which speak falsehood shall be stopped. Likewise, we see our freedom from mammon, from worldly treasures and their cares, from their tyrannical rule over our lives. He represents our slavery to the gods of this world, which are none other the hordes of Satan. Though they seem strong as marble, erected high and beautiful, they crumble before the cross of our Lord.

As we celebrate the Exaltation of the Holy Cross this month, we rejoice in this humblest of weapons, the instrument of death which became for us a portal of life. Blessed be Christ, crucified upon the cross.

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# The Mystical BODY

*Pastor Fields*

*‘For as the body is one, and has many members, but all the members, being many, are one body, so it is with Christ.’*

\* \* \*

One of the great questions that Christians throughout history have asked is one of their own identity: ‘What is the Church?’

Most mature Christians will not give you the answer: ‘It’s a building you go to on Sunday.’ Most will not even say, ‘It’s where you go to worship God.’ But when asked what the Church is, they begin to stumble, and understandably so.

To many Christians today, the idea of the ‘Church’ is associated with a visible organization: it is the Roman Catholic Church, led by the Pope; the Eastern Orthodox Church, led by the Patriarchs; the Church of England, led by King Charles III; the Church of Sweden, led by its Primate.

To others it is just an idea: it’s a term used to describe the whole community of people who put their faith in Jesus. It is a term used to designate a group, not too different than the term ‘Benevolent Society’ or ‘Yacht Club.’

Yet St. Paul speaks of the Church differently. In 1 Corinthians 12:27, he describes the Church as ‘the body of Christ.’

We generally read this, and take it as a simile. We look at the verse which begins this article and say: ‘Well, the Church is *like* the body of Christ; His body is made up of many parts, and in the same way, the Church is made up of many people.’

But if we look closely, we will notice that the verse above is not analogizing a human body to Christ’s body, but rather a human body to Christ Himself. ‘*So it is with Christ.*’

The Church is nothing but Christ Himself, and we are His body; that is, we are parts of Him, and He is the person that envelopes all of us inside Himself. We do not have our own existence outside of Christ, just as a hand or eye has no life outside of the person to whom they belong.

It is for this reason that the Lutheran Church came to a rather different definition of ‘the Church’ compared to other denominations. As opposed to thinking of it as a visible organization, like our Catholic and Orthodox brothers, or as a community of like-minded people, like our Baptist and Evangelical friends, the Reformers defined the Church as ‘wheresoever the Word is preached in its purity, and the Sacraments are rightly administered.’

The reason for this is simple. If the Church IS Christ, then the Church is present wherever Christ is present. From there, the conclusion is obvious. Christ is in the Lord’s Supper and Baptism. Christ is speaking His Word. Therefore wherever His body and blood are, His Death and Resurrection are, and His speaking mouth is, there is Christ, which is to say, the Church.

This is the mystical body, the very Church of God, which is Jesus Christ, of whom we are members.■



# Gregorian Vespers & Confessions Study

I<sup>st</sup> & 3<sup>rd</sup> Tuesday of the Month  
6 p.m.

Christ Lutheran



# Oktoberfest

Saturday

October 24  
3pm–6pm



Celebrate  
Oktoberfest at the  
Goodlett Home

Brauts provided  
Bring food and  
beer to share



# POOL Party

On Sunday, June 14, 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 cool swim with friends on a hot afternoon. God is good.■



Real friends  
push each  
other off the  
diving board.



Our bouncers  
had to  
control the  
local goose  
gang.





*The Church  
by Any Other Name*

# Lutheranism

*Pastor Fields*

It is a sad hiccup of history that we Lutherans are known as, well, Lutherans. Luther himself despised the title, and in fact it was originally given as an insult, as heresies were often named after their ‘founder’ (Arianism after Arius, Eutychianism after Eutychius etc.). In historically Lutheran countries, and in their native languages, Lutheran churches are never called ‘Lutheran.’ Rather, they have historically gone by other designations. It is an accident of English history that the we now seems stuck with this name, a fact that would have deeply disturbed the Reformers, who believed that they had by no means created a new sect or church, but were only restoring the One, Holy, Catholic, and Apostolic Church to its original purity.

This article will briefly go through the various ‘names’ that Lutherans historically used to describe themselves, and the reason why these designations were used.



## **I. ‘Christian,’ that is ‘Catholic.’**

Many Lutherans ask the question, ‘why is it that when we say the Nicene creed, we say ‘one, holy, Christian church’ when everyone else says ‘one, holy, catholic church.’ The reason for this is very simple. Our English version of the creed in the LSB takes a cue from the 14th century German translation of the creed, which translated ‘*Catholica*’ in Latin to ‘*Christliche*,’ that is ‘Christian,’ in German. What this means is that, for all its meant, any time we Lutherans use ‘Christian,’ what we really mean is ‘Catholic,’ though that may be upsetting to many of us now.

Hence, Luther’s simple confessional mirror, which is contained in our hymnals, ‘Christian Questions and Their Answers’ would be read in Latin to mean ‘Catholic Questions and their Answers.’

That being said, I am not one to argue that we need to reclaim the word ‘catholic’ for the sake of words. Yet we should be aware that when we say ‘Christian’ in our creeds and Confessions, we do mean ‘Catholic.’ Which leads us to our second designation...

## **II. ‘Catholic,’ that is ‘Universal.’**

Now that we understand that ‘Christian’ often just meant ‘catholic,’ it is important to understand what the word ‘catholic’ means theologically, and why the Lutherans historically applied the term to themselves.

The term ‘catholic,’ in terms of its usage in the Church, can best be understood to mean ‘in keeping with the historic and universal confession of the Church.’ That is, it is the Church that teaches what has been taught concerning God and Christ from the Apostles on down through the ages.

Lutherans claimed this title more fiercely than any other, as the Reformation existed to reclaim the true Catholic faith, entrusted by the Apostles to the church, and to purify it of its Medieval innovations and accretions.

Though this usage has largely ceased to be used because ‘Catholic’ in the minds of so many simply means ‘Roman Catholic,’ it is important that we understand and embrace the intent of the term, even if we do not use the name.

## **III. Orthodox**

Perhaps the most commonly used designation used by Lutheran churches to describe themselves in the centuries after the Reformation was that of ‘Orthodox.’ When reading the works of the great theologians and pastors of the 17th century, the number of references to ‘we Orthodox’ and ‘among us Orthodox Christians’ and ‘against the Papists, the Orthodox Church responds’ are innumerable. So common was this usage that many early LC-MS churches, when first founded in the United States, were simply called such names as ‘St. John’s Orthodox Church’ and ‘St. Mary’s Orthodox Church.’

The term ‘Orthodox’ was preferred to distinguish the Lutheran Churches not only from the ‘parochial’ Roman church, that represented not the theology of the Apostles and Church Fathers, but rather the ‘opinions of the Popes,’ but also from the various ‘heretical’ groups that arose from the Reformation, namely the Calvinists, who discarded the Church Fathers in favor of a spirit of a ‘reborn church.’

The embrace of the term ‘Orthodox’ was intended specifically to demonstrate the allegiance of Lutherans to the teachings of the Early Church, often referred to lovingly as ‘the Purer Antiquity.’

## **IV. ‘Evangelical.’**

‘Evangelical’ has been the term that, despite it often being confusing in the midst of the American ‘Evangelical movement,’ Lutherans have been most unwilling to give up on. Lutherans often used ‘Evangelical’ to describe themselves from the very beginning, and have never given up on the title. For this reason, even now, one very often still sees congregations named things such as ‘Immanuel Evangelical-Lutheran Church’ or ‘St. Paul Evangelical-Lutheran,’ and always with a hyphen.

‘Evangelical’ means simply ‘of the Gospel,’ and it confesses the emphasis within Lutheran churches on preaching the Gospel of Christ, who became incarnate for us men and for our salvation, died for our sins, and was raised for our justification. The work of Christ, that is, the Gospel, is the core of our faith, and thus our churches are called ‘evangelical.’

## **V. ‘Church of the Augsburg Confession’**

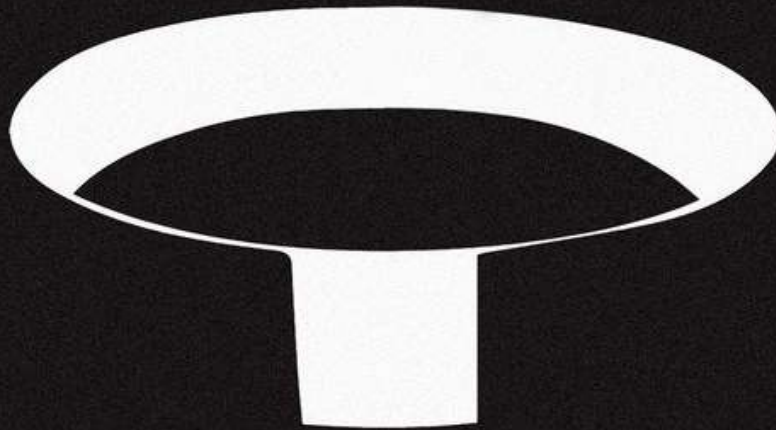
Perhaps least poetic, but most clear, of all titles used by the Lutheran church historically has been that of simply calling itself ‘the Church of the Augsburg Confession.’ It is straight forward: we are the church that defended the pure theology of the Scriptures at Augsburg against the innovations of the Roman See. Many older Lutheran churches in America today often have the letters ‘UAC’ appended to the name of their Church, which stands for ‘Unaltered Augsburg Confession.’

## **VI. So What Now?**

I, Pastor Fields, hereby propose that we change the name of our congregation from ‘Christ Lutheran Church’ to ‘Christ Evangelical-Orthodox Catholic Church, UAC.’ We will vote on the name change at the next Congregational Meeting.

(JK)■





# Pastor's Wish List

Once upon a time, I was told that Pastor Holowach put together a list of things that he wanted for the sake of the Church, to enrich its life of worship and adorn its liturgical life properly. Though such things are not a necessity for the practice of the Christian faith, yet it is right and proper that our Lord not only be praised with words, but be perfumed and washed by the sacrifices of those whom He has *forgiven much*.

Below is a list of things that I would desire to further adorn our Sanctuary and the celebration of the Divine Liturgy. They are of all different costs, for those who are able to contribute different amounts. Nothing below is a demand upon the congregation, nor are any of them of urgent need. Rather they are ways in which, if anyone feels so compelled, to benefit the life of Christ Lutheran, and to furnish this house of worship with the wares it will be vested with into the future.

If you would like to purchase any of them for the Church, please feel free to ask me or Sister Sara for further details. All prices below are approximate, and most items come in a range. ■

New Green Altar Superfrontal (\$950)  
New Green Pulpit Brocade (\$650)  
New Green Veil for the Elements (\$175)  
New Red Altar Superfrontal (\$950)  
New Red Pulpit Brocade (\$650)  
New Red Veil for the Elements (\$175)  
New Blue Altar Superfrontal (\$950)  
New Blue Pulpit Brocade (\$650)  
New Blue Veil for the Elements (\$175)  
New Purple Altar Superfrontal (\$950)  
New Purple Pulpit Brocade (\$650)  
New Purple Veil for the Elements (\$175)

New White Veil for the Elements (\$175)  
New Ciborium for Distributing Communion (\$700)  
New Lavabo Dish (\$30)  
Red Cope Vestments (\$1,000)  
Green Chasuble (\$350)  
Leather Choir Folders for Pastor and Elder (\$50 ea.)  
A Bell to Be Used for Prayer Offices (\$400)  
New Gospel Book Cover (\$700)  
Lectionary Books for the Three Year Cycle (\$55 ea.)  
New Albs for Pastor and Elder (\$300 ea.)  
New Cinctures for Pastor and Elder (\$30 ea.)



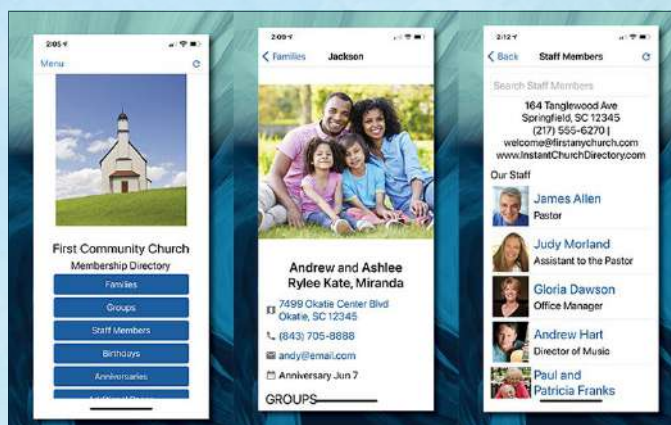
# Christ Lutheran's Church Directory

Behold, a new[ish] directory!

As you probably saw in emails earlier this summer, we are moving from a printed church directory to an online version. This version will allow you to update your information as changes happen, as well as add a photo (fancy, right? 😊). Also, you will be able to access contact info for fellow church members from your phone or computer.

(But fear ye not! A printed version is still available upon request!)

Below are instructions for logging into the directory. If you haven't already, please take a moment to update your information and upload a photo. Do not hesitate to ask Sister Sara for help if you have any trouble!



To access the **online version**, you can start on **your computer** by going to the website:

1. <https://members.instantchurchdirectory.com/>  
(If needed, click the "Member Sign In" button at the top).

2. Sign in using the email address we already have from you in past church directories. If you have trouble logging in, contact me (785-313-4795) to make sure we have your correct email.

3. Once logged in, you should be able to browse the directory and edit your own information.

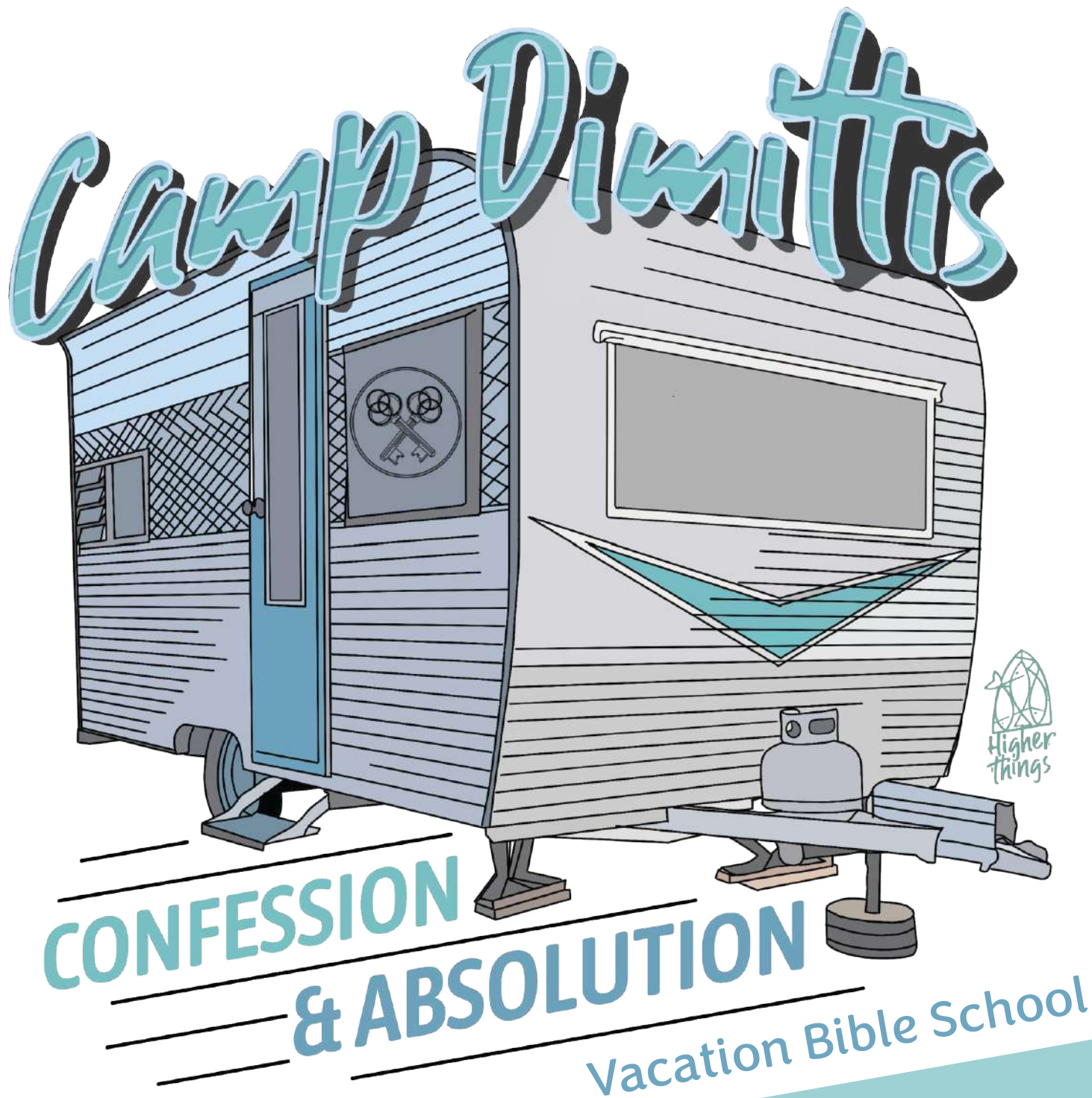
Alternatively, you can download the **app on your phone**:

1. Find and download "Instant Church Directory" in your app store (it should be a free download; see the image below for a visual reference).

2. Sign in using the email address we already have from you in past church directories. If you have trouble logging in, contact me (785-313-4795) to make sure we have your correct email.

3. Once logged in, you should be able to browse the directory and edit your own information. ■





Our kids had a great time at VBS this summer! On Saturday, June 6, Good Shepherd hosted us for a joint VBS adventure. At 'Camp Dimittis,' the children of our congregations learned all about Jesus' love and forgiveness, and the gift we have in Confession and Absolution.

Special thanks to Good Shepherd Lutheran Church and School, for letting us join the fun, as well as to Emily Holder, Rachel Landrum, and Krista Hansford for organizing this adventure. Thanks also to all the teachers, leaders, parents, participants, donors, and everyone who helped make this year's VBS possible!■



As the water games commence outdoors, an audience begins to appear... from a noticeably non-splash a distance.



Parker prepares her soaking wet sponge—it's almost her turn!



Don't crowd, there's plenty of Jesus for all of you!

Westin rounds the corner at breakneck speeds!



Pastor Sawyer is glad not to be in charge of games.



Hazel and Lili each work diligently on their crafts.



Snacks always draw out the smiles!



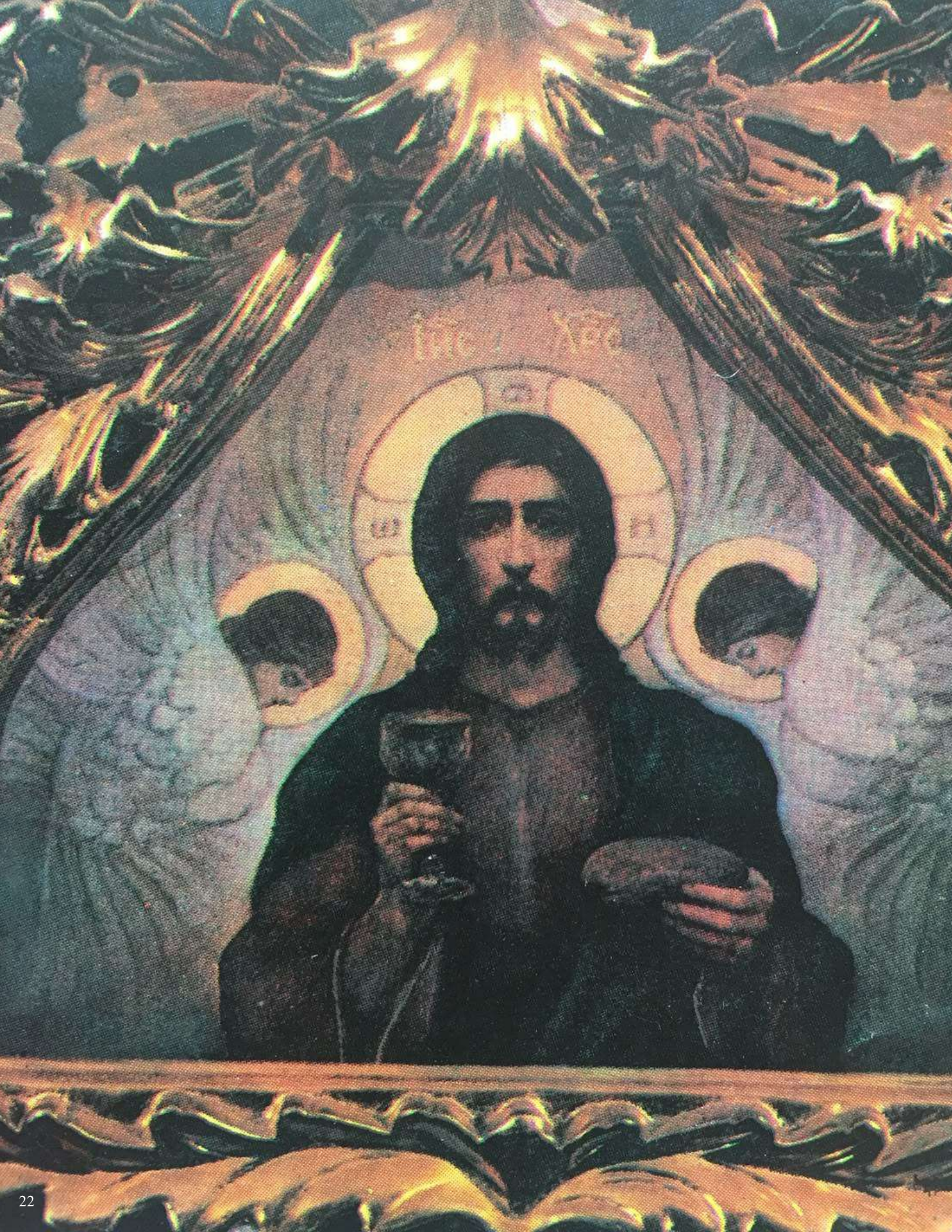
# CHRIST LUTHERAN *Quilters*

The Mississippi heat has nothing on the warmth of our ladies' quilts! (It's the love, naturally). They have met several times, churning out vibrant patchwork and beautiful patterns each time. Along the way, they have even had some pint-sized helpers contribute a knot or two.

The quilts our ladies sew 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!

In recent news, the fellowship hall was filled with new and improved tables and chairs. Now, instead of lugging heavy risers to elevate the tables for their quilting days, the ladies get to try fancy light-weight leg extenders compatible with the new tables. They break in the tables and extenders this month, so join them on September 23rd and 24th at 9:00 a.m.!■







# The Eucharistic Prayer

## *A Short History and Explanation*

*Pastor Fields*

I have been asked recently about our addition of a Eucharistic Prayer or ‘Prayer of Thanksgiving’ to our practice of Divine Service III, and I thought I would give a short explanation.

In our LSB, Prayers of Thanksgiving are included for Divine Services I, II, and IV, that is for all the ‘regular’ services of the LSB, but not in Divine Service III. This is because DS III tried to be faithful to the communion liturgy of the greatly beloved *The Lutheran Hymnal*, or TLH.

One may ask, why does the liturgy from the TLH lack a Eucharistic prayer then? That, it turns out, was a matter of ecumenical politics.

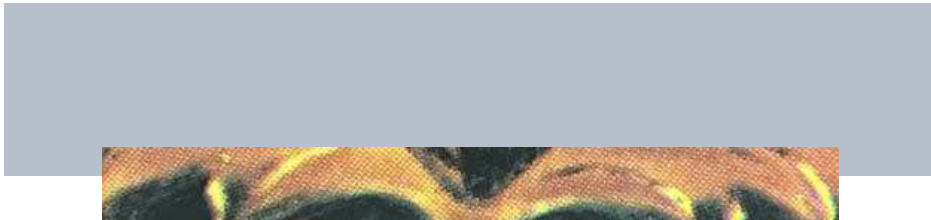
The purpose of the TLH was to have a single hymnal and single liturgy that all American Lutherans used, regardless of their denomination. It was therefore an intra-Lutheran ecumenical project. The LC-MS contingent that was dispatched to help work as part of the TLH committee fought for the inclusion of a Eucharistic prayer (in fact, the very same one we have been using recently). However, our brothers in the WELS did not want it included, as they wanted a much briefer Service of the Sacrament in general. In fact, the WELS wanted to cut everything from the Service of the Sacrament for the TLH except the Lord’s Prayer and the Words of Institution. When the process of compromise was completed, the LC-MS got most of what they wanted: a Preface, the Proper Preface, the Sanctus, the Agnus Dei, the Nunc Dimittis, and the Closing Collect, all things the WELS wanted excluded. However, the one thing they had to jettison was the Eucharistic Prayer.

That being said, the LC-MS didn’t give up on the Eucharistic prayer, and so included three as options in the 1969 Hymnal Supplement to the TLH to be used in the Service of the Sacrament. However, by then, most LC-MS churches were so used to doing the Liturgy without a Eucharistic Prayer that it wasn’t widely adopted, though still considered by the Synodical Liturgists as ‘preferable.’



With that said, you may be asking, where do Eucharistic Prayers come from in the first place, and why use one at all?

I will answer the second question first. Though one need not use a Eucharistic Prayer, we should never think of prayer as being a bad thing, and prayers of thanksgiving in particular. We call the entire Service of the Sacrament ‘the Eucharist’ that is, ‘the Thanksgiving,’ and yet if we do not have a Prayer of Thanksgiving, that giving of thanks is only implied, and not made explicit. We pray the Eucharistic Prayer, that we may explicitly and consciously give thanks to God for the great works of salvation that He has accomplished for us through His Son Jesus Christ, and to thank Him further for our reception of that salvation through the Body and Blood of our Lord.



Now to the first question: whence the Eucharistic Prayer?

As far as we can tell, from the very beginning of the Church, at least four things were always part of the Liturgy surrounding the Lord’s Supper: the Preface (the part that goes ‘the Lord be with you/ and with thy spirit’), the Lord’s Prayer, the Words of Institution, and a Prayer of Thanksgiving). The first Eucharistic Prayer that we actually have the words recorded for is that of Hippolytus of Rome, composed in the 3rd century, around 250 AD.

Eucharistic Prayers were used in every liturgy of the Church universally through the Middle Ages. However, in the West, things got a little complicated before the Reformation. In Luther’s time, the Eucharistic Prayers had been transformed into the so-called Canon of the Mass, which is a long list of prayers to the saints for various things. In some sense, the Eucharistic prayer had disappeared entirely, and had been replaced with the worship of saints. When Luther sought to reform the Liturgy, he cut out the Canon of the Mass, but did not replace it with anything, meaning that in his resulting Liturgy, there was neither the Canon nor a Eucharistic prayer.

However, many, if not most, Lutheran churches did not follow his lead. Instead, they removed the Canon of the Mass, but also put in its place either an ancient Eucharistic Prayer from the history of the Church, or they wrote new ones, once again declaring the glory of God’s work for His Church in prayer.

When Lutherans came to the United States, many were used to using a Eucharistic Prayer, while many others were not accustomed to it. For this reason, the LC-MS has considered it a Synodically approved option for DS III, even though it is required in DS I, II, and IV.

So why have we begun to use one at Christ Lutheran Church in particular?

Well, for one, it is never bad to pray more. For another, the prayers are beautiful. From a standpoint of uniformity, by using one, we bring our use of DS III into line with our use of all the other Service Settings. From the standpoint of history, we are not only doing something more in keeping with the ancient Church tradition, but also we are doing something that was originally intended by our fathers in the LC-MS.

But perhaps the simplest way to explain why we have introduced its use is this:

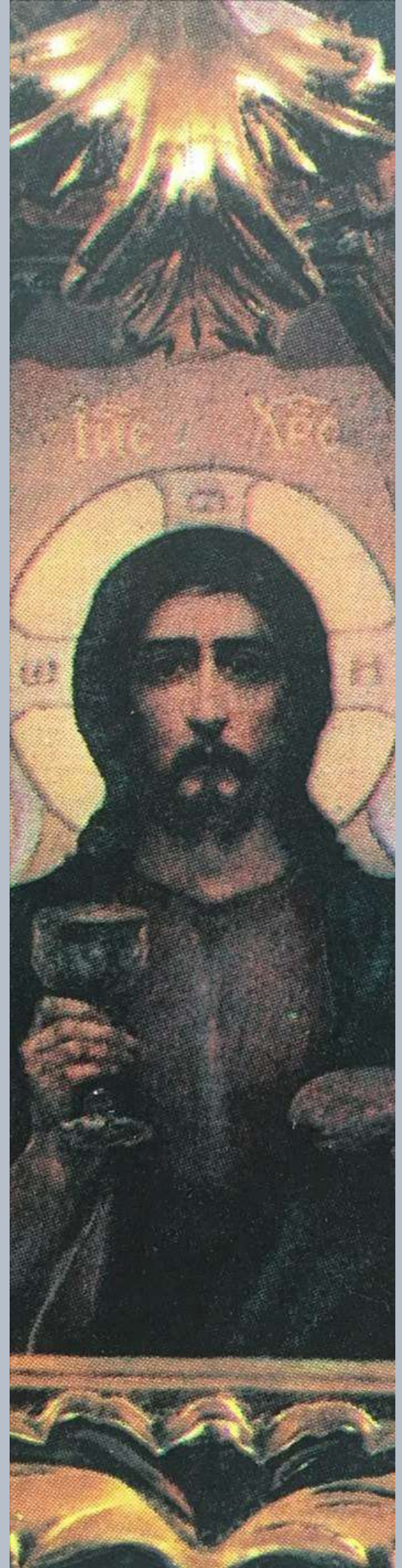
In the Preface we say: "Let us give thanks unto the Lord our God/ It is meet and right so to do."

Then in the Proper Preface, we always begin by saying: "It is truly good right and salutary, to at all times and in all places give thanks to You..."

But, then the question arises, where do we actually *give the thanks*? We talk about giving thanks. We pray about how good it is to give thanks. But we never actually *do it*. At least, not explicitly. By including the Eucharistic prayer, we actually accomplish *in fact* what we talk about doing throughout the beginning of the Service of the Sacrament: we thank God in all gratitude for His manifold good works that He has bestowed upon all creation, and upon His Church.

Hopefully this has cleared things up a little. ☺

Therefore go, and always pray, praise, and give thanks.■





# Symposia of the south

In the first-ever Symposia of the South, Christ Lutheran celebrated the Feast of the Holy Trinity with great fanfare and, well, feasting!

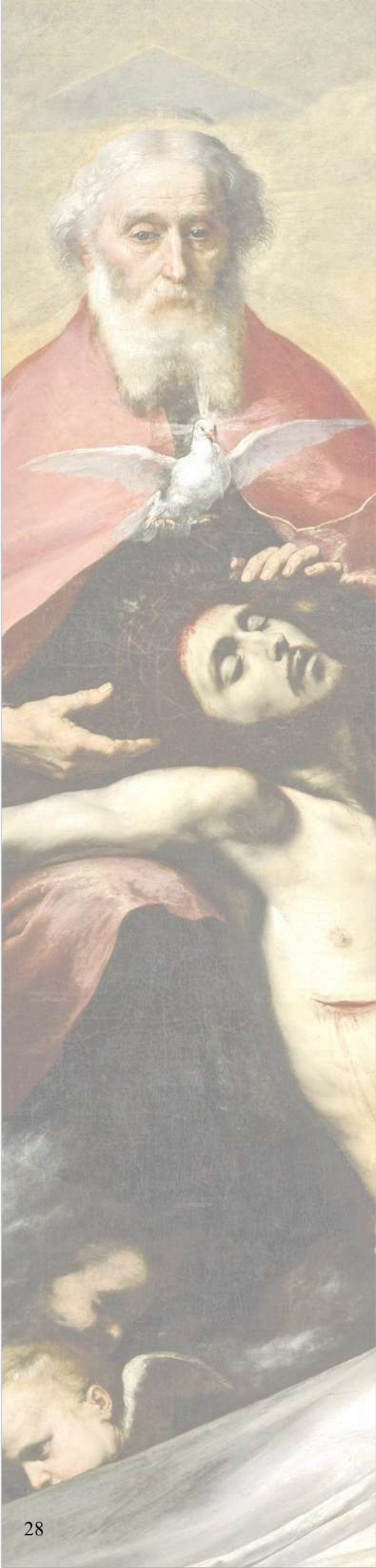
Rev. Dr. Gifford Grobien came from Concordia Theological Seminary, Fort Wayne, IN, to serve as our guest preacher and celebrant that morning, even giving us an extra treat by teaching Sunday school. Dr. Grobien is the David Scaer Professor of Biblical and Systematic Theology at the seminary, and had kindly agreed to migrate south [temporarily] to deliver lectures on sanctification. Especially for us Lutherans in the Deep South, so far away from the nexus of our Synod, this was quite a treat!

Sunday's Divine Service was followed by a scrumptious potluck, after which Dr. Grobien spoke to us about "Vicarious Atonement" (ask Pastor for the cliffnotes) and union with God.

Monday and Tuesday's lectures were geared specifically for the clergy in the area, but all were welcome—and some intrepid souls indeed joined the erudite crew! A few of our lovely ladies welcomed the visiting clergy with a wonderful breakfast (and several more meals, to boot! Thank you, Ladies!); heartily nourished, the attendees proceeded to pick the professor's brain about all things sanctification. The good reverend spoke on vocation, ethics, and the Christian life, much to the edification of his listeners.

Many thanks to all who helped make this occasion possible. Not only was it uplifting and educational for our own church family, but it was a service for the broader Lutheran community in our circuit (and even beyond!).■





We all partook  
in a holy  
potluck  
together.  
Sanctification  
tastes so good!



**symposium:** n. a convivial party (as after a banquet in ancient Greece) with music and conversation; a social gathering at which there is free interchange of ideas



The ladies spoiled our  
Northern guest (et al,  
of course) with a  
proper Southern  
breakfast!



We were duly edified by Dr. Grobien's wisdom!



The clergy symposium began and ended with prayer, led by Rev. Clark.



Rev. Beane from Gretna, Louisiana, snaps a selfie with Pastor Fields! Does that qualify as sanctified selfie...?



Dr. Grobien presents: The Unified Field Theory of Sanctification™! (Humor is holy, too).

# Keeping the Lord's House: New Tables and Chairs!



Stewards of the House of God are we, and maintaining His House takes a variety of forms. This summer, it came in the form of... modern seating! Though we do well to crucify the flesh every Sunday as we conform our stiff backsides to the suffering of Christ, the Lord has heard our cries and delivered us with an outstretched arm! Our prehistoric folding chairs have been thrown into the sea (or at least, given to Salvation Army), and we have crossed into the Promised Land of pleasant plastic seating.

Your trusty council members heard a proposal for this project earlier this year, and they investigated the possibilities. After testing many'a chair, they made the decisive purchase—including tables!—thanks to a generous donor.

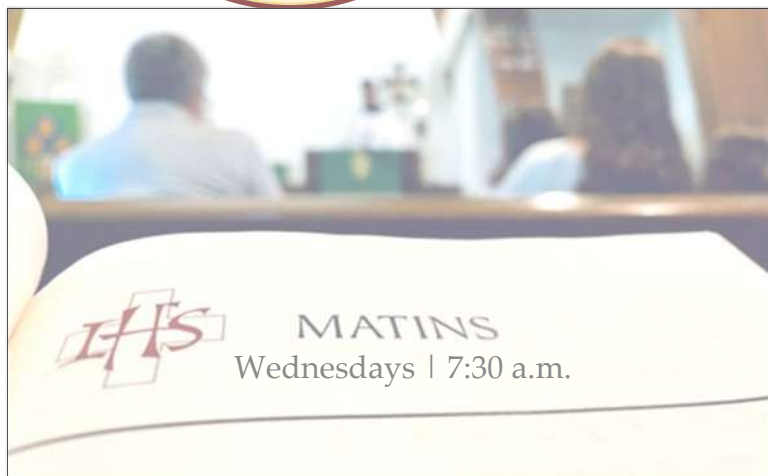
Come for Sunday school this Sunday and pick a seat. Enjoy receiving the gifts of Christ, even as you are a steward in His House. ■





# THIS MONTH

## *At Christ Lutheran*



### Saints' Days in September

- 1 St. Joshua
- 2 St. Hannah
- 3 St. Gregory the Great, Bishop & Confessor
- 3 St. Phoebe, Deaconess
- 4 St. Moses, Prophet
- 5 Sts. Zacharias & Elizabeth
- 14 Exaltation of the Holy Cross
- 16 St. Cyprian of Carthage, Bishop & Martyr
- 17 St. Hildegard of Bingen, Abbess
- 21 St. Matthew, Apostle & Evangelist
- 22 St. Jonah, Prophet
- 29 St. Michael & All Angels
- 30 St. Jerome, Translator of Holy Scripture

### VOTERS' MEETING

#### September 20

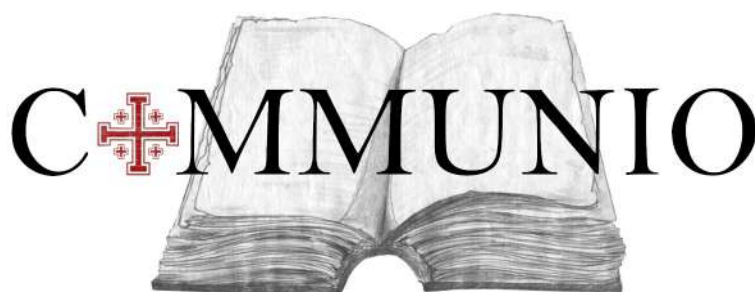
A Special Congregational Voter's Assembly will convene immediately following the worship service **Sunday, September 20<sup>th</sup>, 2026**, to ratify the repairs to the sewer line. All members are encouraged to attend.

### Calling All Quilters!

(And Non-Quilters, too!)

We will be quilting on  
**Thursday, Sept. 23**  
**Friday, Sept. 24**  
**at 9:00 a.m.**

Come for a relaxed morning  
of fellowship.



*Will the Real Church Please Stand Up?*  
*7 False Churches*  
by Rev. Matthew Richard  
Chapter 6 | September 27 | 5:00 p.m.

# September 2026

|                                                                                                                     | Sunday                                                                                                                                                                                                                        | Monday                                                                                                                      | Tuesday                                                                                                                             | Wednesday                                                                  | Thursday                                                      | Friday                                                | Saturday                                          |
|---------------------------------------------------------------------------------------------------------------------|-------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|-----------------------------------------------------------------------------------------------------------------------------|-------------------------------------------------------------------------------------------------------------------------------------|----------------------------------------------------------------------------|---------------------------------------------------------------|-------------------------------------------------------|---------------------------------------------------|
| <b>PRAYER FAMILIES</b><br><b>and BIRTHDAYS</b><br><i><b>Chuck Rubisoff</b></i><br>30—Yvonne Townes<br>1—JT Rudenske | <b>PENTECOST XIV</b><br>30<br>9:00 a.m. Sunday School<br>10:30 a.m. Divine Service                                                                                                                                            | 30                                                                                                                          | <b>1</b><br><i>St. Joshua</i><br>6:00 p.m. Vespers & Confessions                                                                    | <b>2</b><br>7:30 a.m. Matins<br>9:30 a.m. LifeLight<br><i>St. Hannah</i>   | <b>3</b><br><i>St. Phoebe</i><br><i>St. Gregory the Great</i> | <b>4</b><br>6:30 a.m. Bible Study<br><i>St. Moses</i> | <b>5</b><br><i>Sts. Zacharias &amp; Elizabeth</i> |
| <b>Ben Rudenske Family</b><br>6—Cecelia Dorsey                                                                      | <b>PENTECOST XV</b><br><b>6</b><br>10:30 a.m. Divine Service                                                                                                                                                                  | 7                                                                                                                           | <b>8</b><br>6:15 p.m. Council Mtg.                                                                                                  | <b>9</b><br>9:30 a.m. LifeLight                                            | <b>10</b>                                                     | <b>11</b><br>6:30 a.m. Bible Study                    | <b>12</b>                                         |
| <b>John &amp; Jo Rudenske</b><br>18—Breanna Gallanno                                                                | <b>PENTECOST XVI</b><br><b>13</b><br>10:30 a.m. Divine Service                                                                                                                                                                | <b>14</b><br> Exaltation of the Holy Cross | <b>15</b><br>10:00 a.m. Altar Guild Mtg.<br>6:00 p.m. Vespers & Confessions                                                         | <b>16</b><br>9:30 a.m. LifeLight<br><i>St. Cyprian of Carthage</i>         | <b>17</b><br><i>St. Hildegard of Bingen</i>                   | <b>18</b><br>6:30 a.m. Bible Study                    | <b>19</b>                                         |
| <b>Daryl &amp; Sherri Smith</b><br>23—Laura Rawson<br>24—Mary Atchley                                               | <b>20</b><br> EXALTATION OF THE HOLY CROSS<br>(OBSERVED)<br>9:00 a.m. Sunday School<br>10:30 a.m. Divine Service                             | <b>21</b><br><i>St. Matthew</i>                                                                                             | <b>22</b><br><i>St. Jonah</i>                                                                                                       | <b>23</b><br>7:30 a.m. Matins<br>9:00 a.m. Quilting<br>9:30 a.m. LifeLight | <b>24</b><br>9:00 a.m. Quilting                               | <b>25</b><br>6:30 a.m. Bible Study                    | <b>26</b>                                         |
| <b>Bobby &amp; Eloise Springer</b><br>27—Becky Nelson<br>2—William Held                                             | <b>27</b><br> FEAST OF ST. MICHAEL & ALL ANGELS<br>(OBSERVED)<br>9:00 a.m. Sunday School<br>10:30 a.m. Divine Service<br>5:00 p.m. Communion | <b>28</b>                                                                                                                   | <b>29</b><br> <i>St. Michael &amp; All Angels</i> | <b>30</b><br>7:30 a.m. Matins<br>9:30 a.m. LifeLight<br><i>St. Jerome</i>  | <b>1</b>                                                      | <b>2</b><br>6:30 a.m. Bible Study                     | <b>3</b>                                          |

**Serving this month:**  
 Elder—Eric Held  
 Ushers—Bruce Bodkin, Mark Ochs