

The Visitor - November 2020



A Publication of St. James Lutheran Church, 4425 South Jackson Rd. Jackson MI 49201 (517) 782-8297
<http://www.stjameslutheran.com> pastor@stjameslutheran.jackson@gmail.com

November

Greetings St. James,

BEST PRACTICES FOR RE-OPENING WORSHIP AT ST. JAMES LUTHERAN

- To ensure the safety of our members and visitors, we will wait until **November 22, 2020** to re-open. Depending upon which way Covid-19 moves, we will rely upon the advice of MHHD and the CDC so this may change. We will keep you informed.
- At this time, a maximum of 20 people (1 Pastor & 2 tech people + 17 chairs) will be allowed. **You must call or email the church office (stjameslutheran.jackson@gmail.com) or Pastor by the previous Friday to reserve a spot for yourself each week.** First-come-first serve basis.
- Face masks which cover the nose and mouth will be required for ALL in attendance. Extra masks will be available for those arriving without one (please take these home with you to keep). An usher/greeter will ensure all wear a mask. Everyone will have their temperature taken upon arrival, be provided hand sanitizer, and instructed where to sit.
- If we have someone come who does not follow the rule of wearing a mask and social distancing; we will shut down for 2 weeks. The person who will not mask or social distance will be asked to leave. (ouch) Hopefully that person does not make it past the narthex, but if they enter the sanctuary, we will leave immediately and shut down for two weeks. We truly believe everyone will comply, so we are not too worried, but some may need a gentle reminder if their mask has slipped during worship, in which case, Pastor will tap her mask as a reminder.
- An usher/greeter will seat people from the front to the back upon entrance. The people in the front will be dismissed to leave out the side door next to the Altar and people in the back will leave by the back door. Property committee will keep the side door clear of leaves and snow.
- We will remove the hangers from the coat racks. You may put your coat on the back of your chair, or you may wear it as windows will be cracked for ventilation due to Covid-19. The fireside room and the stairs to the basement will be off-limits and closed.
- We will still have music playing and words of the hymns will be posted on the slides so all can contemplate their meaning,

BUT, no singing! I know, this is hard, but we need to follow the guidelines to keep all of us safe so we can sing our hearts out (good voices and off-tune voices) later. Hymnals and Bibles will be temporarily removed. You are invited to bring your own Bible.

- There will be no bulletins, but all announcements and information will be on the screen.
- If you need to use a restroom, please use the upstairs bathroom. We ask that you sanitize your hands before entering the bathroom and touching handles, wash your hands after, and sanitize your hands before re-entering the Sanctuary.
- Pastor will indicate the time to pass the peace but we ask you do so by flashing the peace sign, the I love you sign, a wave, a smile, a bow, or whatever the spirit moves you to do as long as you do not break social distance.
- Communion will be by individual sealed containers. A gloved helper will put them on everyone's chair before they enter. A special gluten free set will be bagged and ready for those gluten-intolerant or sensitive (please let an usher know that you need one as you are seated). Please place your empty communion containers in the lined bins placed at both exits. The liners will be closed and the remains will wait a week before they are thrown out.
- Assisting Ministers will not robe as those robes would need to be cleaned each time a different person wore the robe.
- Offering plates will be placed in the Narthex and at the side door, where you may place your envelope when you arrive or as you exit.
- Coffee Hour and luncheons will be suspended until it is deemed safe to socialize.

- Outside doors and narthex doors will remain open or cracked a bit to lessen the risk of contaminated handles and to allow for air flow which has been proven to be a mitigating technique.
- When we re-open, live streaming on Facebook will continue for those who prefer to stay at home and for any visitors or online followers.
- Should we have to again close our doors because of a COVID 19 peak, we will do so immediately and rely upon our Facebook live-streaming to reach our congregation. The sermon and a Bible study will be mailed to those who have no internet capabilities.

We understand that this has been a difficult time and we are thankful for the support you have shown for and to one another and to St. James. We ask for your patience as we walk through this time, for your prayers for the world, for each other, and please remember to pray for yourselves. My heart, as well I am sure, your hearts have been breaking as we miss one another. The above set of guidelines I have posted seem cold and removed, but please understand that they are not. Much work has been done by the worship committee and council out of love to ensure the safety and well-being of all of you we hold so dear. We hold you in prayer and may God bless you.

Pastor Martha



- 11/10 Morris and Nancy DeGryse (64)
- 11/10 Becky and Ron Stevick (20)
- 11/17 Brian and Sabra Niemi

	<ul style="list-style-type: none"> 11/03 Marian Hong 11/05 Susan Horton 11/28 Shirley Pomeroy 11/29 Roy Kelly
--	---

EDUCATION

THURSDAY BOOK STUDY

With Susan Thornton

The Thursday Study Group has begun to meet again via Zoom. We are reading Holy Envy: Finding God in the Faith of Other by Barbara Brown Taylor. Ms. Taylor is a college professor and an Episcopal priest. She teaches Religion 101 which teaches students about the different religions of the world not to convince the students that Christianity is the ONLY religion that worships God, but to see by studying other faiths, how they may have things to envy.

If you would like to join us, we are reading and discussing Chapters 3 and 4 when we meet on November 5th at 1:30pm. If you are not on our class email, forward you email address to me at thorntonsl@aol.com. I will add you to the class list and you will receive an invitation to the zoom meeting the week before November 5. We will always meet on the first Thursday of the month at 1:30 pm.

Susan

ADULT BIBLE STUDY

Led by Laura Trombley

We will continue our Lectionary Bible Study of the readings for each Sunday. A Microsoft Teams meeting invitation (a link) is being sent out weekly for anyone interested in joining on Sunday mornings at 10:05am, except for outdoor service days which will be at 11am.

Please have your bible handy, and we promise our time for study will remain under 45 minutes. The November study guides are included in this newsletter. If you have missed any of our previous bible studies feel free to go to our FaceBook page and watch them.

OUTREACH



THANKSGIVING BASKETS

Marian Hong will again be in charge of Thanksgiving baskets this year. In addition to non-perishables, we will provide each family a gift certificate to get the perishable food they would like. If you know of someone who could use help during the holiday, please let Marian Hong know their name and contact information as soon as possible. If you are able to make a donation please indicate that you want it to go to the Thanksgiving Baskets.

POINSETTIA ORDERS

Poinsettia orders should be submitted by Wednesday, Dec 2nd. Plants are available in red, white, and pink and are priced at \$9.75 each. Send an email with your order to pjreynolds40@comcast.net and then checks can be sent directly to Pat Reynolds.

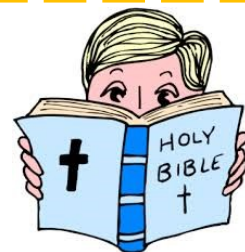


Plants will be used to decorate the sanctuary and may be picked up any time after Dec 24. We will work to accommodate individual pickup times.

WORSHIP

VIRTUAL READINGS

If you would like to do a virtual bible reading for one of our Sunday services please let Pat Reynolds at PJReynolds40@comcast.net or Pastor Martha at pastor.stjameslutheran.jackson@gmail.com. We will then instruct you on how to record and upload your recording. Thank you for considering being a part of our worship service.



BIBLE STUDY FOR 11-1-2020

Daily Discipleship

Sunday, October 30–November 5 (A) – Matthew 23:1-12

The Challenge of Discipleship: *Humility*

Focus Question: *Who in your life models humility?*

word of life

“The greatest among you will be your servant. All who exalt themselves will be humbled, and all who humble themselves will be exalted.” Matthew 23: 11-12 (NRSV)

Read Matthew 23:1-12

To understand Matthew 23:1-12, skim through the previous chapter. Matthew 22 is filled with descriptions of religious leaders interrogating Jesus, attempting to entrap him. Finally, Jesus turns to the crowds and his disciples, delivering his own evaluation. It is not favorable. He condemns the scribes and Pharisees for their hypocrisy. They do not practice as they teach.

Jesus urges the crowd to learn from the *teachings* rather than the *actions* of the scribes and Pharisees. It seems these teachers have correct information, but have not applied the teachings to their own lives. They are hypocrites. In chapter 23, Jesus gives many examples to support his claim.

1. *What does it mean to be a hypocrite?*
2. *How could the scribes and Pharisees have gone so far astray?*

Then, Jesus turns things upside down by proclaiming, “The greatest among you will be your servant” (Matthew 23:11). How can this be? What does Jesus mean by this reversal? Why would someone *great* choose to become a servant? Jesus adds, “All who exalt themselves will be humbled, and all who humble themselves will be exalted” (Matthew 23:12).

These might be idle words if they were not backed by Jesus’ own actions. Unlike the scribes and Pharisees, Jesus practices what he teaches. He becomes a servant to all and sacrifices his life. In the process, Jesus is denied, betrayed and humiliated. It is a humbling journey to the cross. Jesus’ life and sacrificial death becomes a model for his own disciples. He does not just speak about becoming a servant; he becomes that very servant.

3. *How did Jesus model a life of humility?*

His life and death stand in sharp contrast to the hypocrisy of the scribes and Pharisees. His life of humble service condemns those whose lives do not reflect what their lips profess.

4. *What can be learned from Jesus’ warning about the scribes and Pharisees?*
5. *What does Jesus mean to “become a servant”?*

After the condemnation, Jesus laments over Jerusalem (Matthew 23:37-39). There is no joy in scolding or condemning. To some, his tears might come as a surprise. Yet consider a parent’s profound grief and sorrow when his or her child chooses a path of destruction. Jesus desires to gather and protect his beloved like a hen gathers her brood. The depth of Jesus’ love is revealed. It is a love far beyond those who choose to follow him.

6. *What feelings are stirred in you as you hear of Jesus’ lament?*

word among us

A pastor from the United States was visiting several black churches in South Africa. During the visit, a respected elder in a nearby village died. The pastor wanted to attend and pay respects, so the host changed the planned itinerary in order to attend the funeral.

On the day of the funeral, the host seemed in no hurry to arrive at the funeral on time. In fact, the visiting pastor and host arrived about an hour after the funeral had begun. The pastor's embarrassment worsened as the pastor was slowly escorted down to the front pew to sit with the other pastors. Not only that, the guest pastor was the only white person in the church. Surely, this conspicuous guest had become a disruptive and negative distraction.

When the funeral was over, the guest pastor was invited to lead the funeral procession out of the church to the grave. Rain was pouring down, yet hundreds went to the graveside service. Afterwards, most people lingered to greet the widow.

Finally, the guest pastor had a chance to meet the grieving widow, fervently apologizing for being so late and for being a distraction. The widow interrupted the pastor's apology, "No, do not say anything more. Do not apologize. It was our sincere honor to have someone from the United States come to this funeral. My husband would have been so honored. You have taken your time to be here."

Ultimately, it wasn't about the pastor. It wasn't about being late or on time. It wasn't about rain or sun. It was about a widow who extended humble hospitality to a stranger. Ultimately, it was about brothers and sisters in Christ who shared a moment of grief; but more than that, they shared the glorious promises of the resurrected Christ.

1. *How did the guest pastor miss the point?*
2. *What might this pastor learn from the widow?*

Take a moment to reflect on humble people who you have met in your life. Write down their names as you ponder what they have taught you.

3. *Describe what it is like to be with a humble person.*
4. *What can you learn from a humble person?*
5. *How is humility a challenge for today's disciple?*
6. *What have you learned when you have served others?*
7. *What is the main message from Matthew 23:1-12?*

Prayer

Gracious God, fill our hearts with humility. Amen

Dig Deeper

Matthew 5:1-12

last word

This week, be intentional about being the last to be served and the last in every line. Pray for those in front of you.



Daily Discipleship

Written by John and Robin McCullough-Bade

Copyright © 2005 Evangelical Lutheran Church in America

May be reproduced for local, non-sale use provided the above copyright notice is included.

www.elca.org/evangelizingchurch/dailydiscipleship

October 30-Nov 5 (A) Page 2 of 2

BIBLE STUDY FOR 11-8-2020

Daily Discipleship

Sunday, November 6–12 (A) – Matthew 25:1-13

The Challenge of Discipleship: *Readiness*

Focus Question: *How do we get ready for an event at an unknown time and place?*

word of life

“Keep awake therefore, for you know neither the day nor the hour.” Matthew 25:13 (NRSV)

Read Matthew 25:1-13

The parable of the wise and foolish bridesmaids is found only in Matthew’s Gospel. The parable is placed in the middle of Jesus’ teaching about the end times (24:1 -- 25:46). Jesus is speaking to his disciples while sitting on the Mount of Olives, looking at the Temple grounds (24:1-3). He has left the temple and the verbal battle with the scribes and Pharisees. The disciples come to Jesus privately (24:3) to ask Jesus about the signs of the end of the age. Jesus uses several analogies to stress the need to live faithfully and expectantly, to watch and remain ready.

The image in this week’s parable of the bridegroom is found in both the Old and New Testaments to describe the covenantal relationship between God and God’s people. (See Hosea 2:14-23; Isaiah 62:5; Revelation 22:17). A typical ritual at a wedding would have the bridegroom coming with his companions to the house of the bride’s parents to take her to his own home. As the groom approaches, the bridesmaids would come out with lighted lamps and meet him.

1. *How do you picture that scene?*
2. *How helpful or meaningful is the image of bride and bridegroom to describe the relationship between God and people? Explain your answer.*

Note the opening verse of the parable: “Then the kingdom of heaven will be like this.” The word “then” and the tense of the verb imply something that will happen in the future. Contrast this with other “kingdom” parables in Matthew (Matthew 13:24, 31, 33, 44, 45, 47) which begin in the present: “The kingdom of heaven is like. . . .” While the parables in Matthew 13 emphasize the mystery of the kingdom already present in the world, the future tense of the parable of the bridesmaids points to a time when the presence of the kingdom will be clearly seen and understood.

The parable begins with grace. At first, all ten bridesmaids, wise or foolish, are equal members of the wedding party. All are to be included in the celebration. Both the foolish and the wise are prepared for the ordinary, usual events. But as in other parables in Matthew, grace calls for a “wise” response.

3. *What message of grace and challenge is in the parable?*

The challenging question for the church of Matthew’s day (and for the church today) is: How are we to live during the “in-between” time – the time between the inbreaking of the kingdom of heaven in the life, death, and resurrection of Jesus, and the promised coming of the victorious Christ at the end of the age? Do we trust in One whose presence is not readily seen? The answer Jesus speaks in Matthew’s Gospel is to live a life of active faithfulness, of *doing* what we believe.

4. *What are the characteristics of a faithful disciple who waits and prepares for Christ’s coming?*

word *among us*

As I was growing up, I couldn't wait for Christmas. It's not that I was eager for the gifts under the tree. No, I longed for Christmas because of a promise of the star – not the one *over* Bethlehem, but rather the promise to be the star *of* Bethlehem. For the budding thespians of the Sunday school, *the* coveted role to have in the Christmas play was to be Mary or Joseph.

True, the roles didn't have any lines to memorize. But a truly gifted actor is able to embody the message through a gesture of a hand, an empathetic glance, a posture expressing love and adoration. And I had the part down pat.

The year finally arrived for my light to shine as Joseph. This was also the year the director was expecting her first child. Her first-born arrived three weeks before Christmas; and the birth inspired her to announce that the baby in the Christmas pageant that year would be a living, breathing infant.

The weeks prior to Christmas were spent in preparation. As the shepherds arrived on stage after their fear-filled encounter with the heavenly host, I was to gently pick up the child, cradle her in my arms with fatherly compassion, and hold her as the shepherds worshipped and adored.

Rehearsals went smoothly; the baby was adorable, a helpful supporting cast member for my acting debut. But the night of the performance was a different story. As I picked up the child, she began to cry. I tried rocking her back and forth as I had seen the director do, but the cries only increased. How could I emote love and compassion holding a screaming baby? The child was stealing my moment to shine! Finally, in desperation, I gave the baby to Mary, who wrapped the blanket (which I had forgotten to pick up with the child) around the cold infant; and of course, the crying stopped.

Afterwards, I was glum and disappointed. My big moment had been upstaged by a crying baby. But many said that they experienced Christ's coming in a new and meaningful way through that shivering, crying child.

Christ came that night. I was ready, but I wasn't prepared. I knew the part, but I had forgotten the most important role. I was so busy with my own aspirations that I failed to see the precious gift represented in my arms.

1. *How do you face the challenge of waiting for Christ?*
2. *What distracts you from your waiting?*
3. *How do you prepare as you wait for Christ?*
4. *How do you face the challenge of being ready for Christ to return?*

Prayer

Christ, calm our impatient hearts as we wait for your return.

Dig Deeper

Revelation 22:17

last word

This week, be still and wait upon the Lord,
listening, being ready to hear.



Daily Discipleship

Written by John and Robin McCullough-Bade

Copyright © 2005 Evangelical Lutheran Church in America

May be reproduced for local, non-sale use provided the above copyright notice is included.

BIBLE STUDY FOR 11-15-2020

Daily Discipleship

Sunday, November 13-19 (A) – Matthew 25:14-30

The Challenge of Discipleship: Stewardship

Focus Question: *What is your typical response when someone gives you a lavish gift?*

word of life

“His master said to him, ‘Well done, good and trustworthy slave; you have been trustworthy in a few things, I will put you in charge of many things; enter into the joy of your master.’” Matthew 25:21 (NRSV)

Read Matthew 25:14-30

The parable of the talents follows immediately after the parable of the wise and foolish maidens. A talent was the largest monetary unit of the ancient world. One talent was equal to 6,000 denarii. The amount entrusted to the servants is huge, implying a great deal of trust on behalf of the master.

The servants in the parable do not know how long the master will be gone, but they are to be vigilant and faithful until the master returns. The servants will be held accountable for how they use the resources entrusted to them while the master is gone.

1. *Were the servants actively working on the master’s behalf, or were they only concerned about their own security? How so?*
2. *Why would the master trust the servants with so much money?*

Note the familiar theme of grace in the parable. All are given the gift of talents; none is left outside the gift of grace. The challenge in this parable (as in all of Matthew) for the disciple is: What will we do with the lavish, generous gifts the master has given?

3. *How would you assess the stewardship practices of each of the servants?*
4. *Should all of the servants been given the same amount of talents? Why or why not?*

The first two servants “went off at once” to multiply the gift (vs. 16-17). They trusted in their relationship with the master. They were future-focused, willing to risk for the master’s increase. In contrast, the one-talent servant fearfully focused on the past. “I knew you were a harsh man... so, I was afraid.” He did not trust that his relationship with the master could risk failure. He did not trust his own abilities. His fear immobilized him and led him to hide the gift until the master’s return.

5. *Why did the master respond differently to each servant?*
6. *How would you describe each of the servants using modern images?*

Applying this parable to the church, the message is clear. Do we encourage one another to try to avoid disaster; or do we foster an attitude of trust and faithfulness, of willing risk-taking for the increase of the kingdom? There are some who put the gifts into action. And there are some who, out of fear, doubt, or selfishness, choose to keep it all for themselves and fail to see that the gifts given are intended to be invested on behalf of others. To these is spoken the word of judgment: If you try to keep the gift for yourself alone, you will lose everything.

7. *Where do you find yourself in the parable?*
8. *Would that be the same place as when you were younger? Explain.*
9. *What is the message of this parable for you?*

word among us

There was once a village chief who had three sons – each with a special talent. The oldest cared for the olive trees, providing the village olive oil for food and trade. The second son was a shepherd, keeping the herds in good health, providing food and clothing for the village. The third son was a dancer, bringing cheer, beauty, and joy to the village.

One day, the chief had to go on a long journey and left the village in his sons' care. For awhile, things went well, but then the cold winds began to blow. The olive branches, cracked from the ice, failed to bloom. Soon the villagers had no fuel, and they begged the first son to cut down the trees. He finally relented, for he knew it was foolish to save the trees only to lose the village.

The ice made it impossible to travel, and soon the villagers had nothing to eat. They begged the second son to kill the sheep so they wouldn't starve. At first he refused; but he finally realized it was foolish to save the sheep only to have the people perish.

The villagers had just enough food and fuel to survive, but the hardships broke their spirits. They lost hope and became desperate. One by one they left the village in search of a better home. The chief finally returned to find smoke from his own chimney alone. Troubled, he rushed into the house, surprising his sons. "What has become of the trees? Where are the sheep? And what has happened to the people?"

The first two sons with sorrow explained what had happened to the trees and the sheep. The father consoled them, "You did your best to save the village. But what has become of the people?" The third son spoke up. "It hardly seemed proper to dance during such suffering. And besides, I wanted to conserve my strength to welcome you." "Then dance, my son," the father said, "for my village and my heart is empty."

But as the third son went to get up, he grimaced and fell. His legs were so stiff from sitting that they were no longer fit for dancing. The father, filled more with sadness than anger said, "Our village could survive with little food and fuel; but it could not without hope." And they wept.

(Adapted from a story by William J. Bausch, *Storytelling: Imagination and Faith*, Mystic, Connecticut: Twenty-Third Publications, 1984)

1. *What gifts have you (individually or as a congregation) been given?*
2. *How do you try to be a good steward of the God-given gifts you have?*
3. *What does it mean to faithfully use these gifts?*
4. *How might you encourage people to use their gifts?*

Prayer

Giver of all gifts, help us to be good stewards of your gifts.

Dig Deeper

I Corinthians 12:4-11

last word

This week,
assess your God-given gifts
and your stewardship of those gifts.



Daily Discipleship

Written by John and Robin McCullough-Bade

Copyright © 2005 Evangelical Lutheran Church in America

May be reproduced for local, non-sale use provided the above copyright notice is included.

www.elca.org/evangelizingchurch/dailydiscipleship

Nov. 13-19 (A) Page 2 of 2

BIBLE STUDY FOR 11-22-2020

Daily Discipleship

Christ the King Sunday (A) – Matthew 25:31-46

The Challenge of Discipleship: *Compassion*

Focus Question: *When in the previous week did someone extend compassion to you?*

word of life

“Just as you did it to one of the least of these who are members of my family, you did it to me.” Matthew 25:40 (NRSV)

Read Matthew 25:31-46

This text is often referred to as the Last Judgment, describing the end of time when the Son of Man returns. Jesus uses the phrase “Son of Man” to describe himself sitting on the throne with all the angels at the time of judgment. All nations gather before him.

The age-old questions about the second coming of Christ – *when?* and “*what sign?*” – are answered in a surprising way: Christ comes now, in the “least.” The poor and the suffering are signs of Christ’s presence.

1. *How does Christ connect and identify with those in need?*

Jesus uses the image of a shepherd who divides the sheep from the goats. This would have been a commonly understood image. Sheep and goats mingle and graze together in the pastures during the day; but at night, or when the sheep are to be sheared or the goats milked, they are separated. The Great Shepherd is the shepherd for both the sheep and goats and knows them all.

Note that neither those identified in the parable as the sheep nor the goats knew who it was that they were serving (or not serving). They did not act (or fail to act) to earn Jesus’ favor or to gain their salvation. Rather, the faithful lived out their faith daily in the ordinary actions and service to others in need. They are called “blessed” – the word Jesus uses in the Beatitudes to describe the faithful disciple (Matthew 5:1-12). They have an *attitude* of a servant, reaching out and caring for those in need with the heart of Jesus. They fulfill what Jesus described earlier in Matthew as the great commandment: to love God and to love the neighbor (Matthew 22:37-39). Followers of Jesus of every time and place are to act with the same attitude of servanthood and compassion.

This parable sheds light on the sins of omission – the things we are called to do that we fail to do. It is one thing to admit and confess our sins of commission, naming the wrongs we have done. We can often readily identify and name our sinful actions. But it is a more difficult task to name and identify those things we failed to do – those needs we did not even recognize. This passage shakes us to our core. The world is big; the needs are great.

2. *What are some sins of omission, those things left undone?*

The parable of the Last Judgment leads directly in Matthew’s Gospel into the account of the passion and death of Jesus. Just as Jesus has identified in the parable with the least and the suffering, so he enters into his own suffering and death.

3. *What role does compassion have in this passage?*

4. *What is the surprise in this passage?*

word *among us*

Small, seemingly insignificant and forgotten deeds done in everyday living are lifted up as service to Jesus himself. The sheep in the parable today were surprised – unaware of the good things they were doing. Their ministry had become a natural response to being a part of Christ’s family, a natural outflowing of life, an internalized faith and life-style – so much so that they were unaware of the good works they were doing as they shared God’s love.

Following Jesus means being an every-day disciple, not just one who shows up on Sundays. Instead, the challenge of being a disciple is to live with eyes open, seeing Christ in each person and extending the love of Christ to each.

1. *Identify ways you could live out this passage and “do” for Christ.*
2. *What attitude does Jesus want us to embrace as we encounter others with needs?*
3. *What does it feel like when someone extends compassion to you?*
4. *Is it easier to give than to receive acts of kindness? Why so?*

What needs do you see around you? Look closely, for you just might be surprised at whom you might meet in your neighbor, in the poor in your community, in the imprisoned, the lonely, and the hungry. It just might be the very face of Christ in your midst. Close your eyes and imagine driving home from your congregation. As you imagine driving by buildings, and people, try to identify people who might have special needs. The challenge of the disciple is to extend compassion today, tomorrow and then the next day.

5. *How might you get involved in helping others, especially the hungry, thirsty, naked, sick and those imprisoned?*
6. *How might your congregation further help those in need?*

Yet compassion is not the only challenge for disciples. Each day we, as disciples of Jesus, struggle with forgiveness, grace, responsible living, courage, love, stewardship and other issues. Sin yanks at us to go our own way with no regard for anyone but ourselves. Thankfully, we have other Christians to encourage, support, and challenge us. We have God’s Word to ground us in the teachings of Jesus. We have the Spirit to nudge and prod us.

7. *How have the challenges of being a disciple of Jesus changed for you over the years?*
8. *Today, what is the greatest challenge for you as a disciple of Jesus?*
9. *What might help you face that challenge?*

Prayer

O Christ, continue to teach us to be your disciples. Forgive us when we seem slow to learn. Challenge us to grow in your Word.

Dig Deeper

| John 4:7-12

last word

This week,
each day, name your greatest challenge
as a disciple of Christ.
Ask God to help you with that challenge .

***Daily Discipleship***

Written by John and Robin McCullough-Bade
Copyright © 2005 Evangelical Lutheran Church in America

May be reproduced for local, non-sale use provided the above copyright notice is included.

www.elca.org/evangelizingchurch/dailydiscipleship

Christ the King Sunday (A) Page 2 of 2



Worship with us:
Sundays at 9:30 a.m. – Worship Service with Holy Communion

Staff Listing:

Rev. Martha Porter-Reid	Jan Lehman and Robin Vogel
Anna Pedrotte	Jim Skrocki
Tim Ernst	Organist
Parish Administrator	Tech Director
Pastor	Custodians

“We are a grace-centered family of faith that seeks to know Christ and make Him known.”

St. James Lutheran Church
4425 South Jackson Rd.
Jackson, MI 49201



We're on the Web!
Visit us at: |
<http://www.stjameslutheran.com>
