



# MID-SOUTH LUTHERAN

## THE SNAKE THAT HEALS?

If you drive by a hospital, you may notice a symbol of a snake on a pole. It may seem odd to see a snake as a symbol of the medical field. This symbol is called the Staff of Asclepius — a serpent on a pole. But then there's a caduceus, which has two snakes wound around a pole.



**Rev. Dr. Roger Paavola**  
District President

It's a mistake! The symbol of medicine — the caduceus — was originally a design for trade, eloquence, negotiation and wisdom. Unfortunately, it was also used as a symbol for a secret passage to the underworld, and was carried by Hermes in Greek mythology. The caduceus became a symbol of medicine in the late 19th century as a result of documented mistakes, misunderstandings and confusion.

We can read about Asclepius and the caduceus in mythology, but there are truths found in Holy Scriptures about another snake on a pole. Scripture says:

“And as Moses lifted up the serpent in the wilderness, so must the Son of Man be lifted up, that whoever believes in him may have eternal life.” JOHN 3:14-15

By the work of the Holy Spirit, faith in Christ becomes a saving faith — a genuine belief in God's forgiveness, grace and mercy.

For the record, I don't like snakes! I

don't know why. I was asked, “What do snakes have to do with any one of God's promises?” Snakes don't have *anything* to do with faith. Snakes don't have anything to do with God's covenant. But in Numbers 21, a bronze snake became a foreshadowing of the fulfillment of God's ultimate covenant with us.

Here's the connection: Our English title “Numbers” gets its name from the Greek word *arithmoi* — arithmetic. But the Hebrew title gives a clue to



**Caduceus**



**Asclepius**

what's happening. The Hebrew title *bemidbar* means “In the desert.” The book has lots of numbers, but it really tells the story of Israel's 40 years of wandering in the desert.

The Israelites were near the end of the Exodus journey. If there were kids in the back seat, they would have asked several times, “Are we there yet?” The wandering was filled with several accounts of rebellion and suffering. Come to think of it, the Israelites were a kind of whiny bunch. But the Israelites were also a little thickheaded. They got

off track, came to God's discipline, and then followed His directions. Like the instructions on a shampoo bottle — “wash, rinse, repeat” — they disobeyed, suffered the consequence, repented ... disobeyed, suffered the consequence, repented. They were caught in a vicious 40-year cycle.

There was a battle between the Israelites and Canaanites. Israel didn't start the fight, but sent the Canaanites packing. But when the Israelites arrived at the border of Edom, they went around Edom. We know detours always take longer. Ask any driver on I-40 — if you have potholes, you're going to have detours.

So the Israelites complained again.

What did they complain about? Food!

It had happened many times before.

“What is it? Oh no! That again?!”

But for 40 years God gave them food in the form of manna. In Hebrew, “manna” means “What is it?”

But after their complaining again, Moses eventually lost his admission ticket to the Promised Land. He struck the rock where they got their water, although God had warned Moses not to touch the rock with his staff. The consequences of Moses taking things into his own hands meant he'd never enter the Promised Land.

That's tough! But even Moses suffered the consequences of sin. None of us can escape the reality that sin has its consequences. But even then, the people didn't stop complaining — and they worshiped idols! They complained about water and food! They complained

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## MESSAGE

(CONTINUED FROM PAGE 1)

about Moses! They questioned and opposed what God was doing.

They even asked to return to slavery in Egypt rather than follow God's direction. Instead of acting like His chosen people, they separated themselves from God. They wanted to return to the meat-filled pots of slavery. Time and again they voiced their ungratefulness toward God. Why?

Do we criticize the Israelites and shake our heads in disbelief? After all, they're all dead now so we can talk about them. But have we ever resembled those desert wanderers?

The Bible says:

For all have sinned and fall short of the glory of God. **ROM. 3:13**

All — that's us! Rich or poor, Christian or non-Christian, young or old — we all sin and fall short of the glory of God. Death and taxes aren't just two certainties in life. There's a third — sin! The problem is that not only do we sin, but we are born in original sin.

First John 1:8 says:

If we say we have no sin, we deceive ourselves, and the truth is not in us.

Understand the sin-and-consequence thing?

Scripture tells about this strange thing with snakes. Snakes were biting people, who died. The Israelites went back to that "sin-consequence-repent" pattern.

And the people came to Moses and said, "We have sinned, for we have spoken against the LORD and against you. Pray to the LORD, that he take away the serpents from us." **NUM. 21:7**

Because of their actions and the consequences, God got their attention!

We've all made a hasty decision only to later regret it. The Israelites were on the verge of being able to see the Promised Land. But instead of rejoicing and worshiping, they continued to complain and face the consequences of their sin. Their sin was literally killing them.

But thankfully, God is a God of life. He

doesn't forget His promises. They cried out to Him. He heard them. When they were bitten by their sin, God answered and saved them. He didn't do it in the way we'd expect. God told Moses to fashion a bronze snake and put it on a pole. Anyone bitten who looked at the bronze snake would live.

It might even sound a little like idolatry. But that bronze snake eventually became an idol for the people. King Hezekiah destroyed it because the people began worshiping it instead of the living God.

So why a snake on a pole? Was it because bronze is considered a symbol of judgment? Or maybe it's that snakes are a symbol of evil. Or did God mean to suggest that a snake would remind the Israelites about the snake in the Garden of Eden? Or maybe the snake on a pole forced them to face their own sinfulness.

No. It's got to be something else. The snake on the pole made the Israelites trust God and His promises or die from a snake bite.

The bronze snake didn't save them. Believing God's promises saved them. That applies to us. We know sin's wounds are fatal. The only place we can turn is to a gracious and merciful God. When we're bitten, broken or bruised, the only place we can turn our eyes is to God, who keeps His promises.

Years after the Exodus, a Pharisee named Nicodemus came to Jesus in the middle of the night. The Pharisees were self-righteous people. They were certain of their righteousness, at least compared to anyone else. But Nicodemus wasn't sure about his righteousness. He sneaked in to ask Jesus a question. In their conversation, Jesus brought up the snake-on-the-pole episode.

In order to treat snakebites, doctors use an anti-venom. It's created from a poisonous snake's venom, and after a lengthy process, it's used to treat people bitten by poisonous snakes — poison cures poison.

That's essentially what Jesus told Nicodemus. Jesus had the poison of all sins laid on Him so that when sin has bitten us with its deadly poison, Jesus gives us His cure. In our baptisms, we're washed in the blood He shed for us on the cross. Jesus died the death of the consequences of sin for all mankind.

As the bronze snake was lifted up to save the people, Jesus was lifted up on the cross. Just seeing the bronze snake didn't cure. Just historically and intellectually knowing that Jesus died on a cross doesn't cure the sinner.

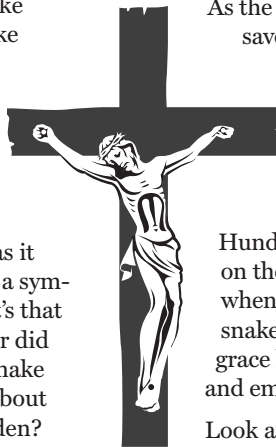
Hundreds of people saw Jesus hang on the cross. The difference is that when the Israelites looked at the snake, they had to believe that God's grace had the power to heal them, and embrace His promise.

Look at Jesus on the cross. Believe His power to save. His cross is the symbol of God's promise to us, His people. Our covenant from God is in our baptisms. We're saved by Christ's righteousness. He gives us His true body and blood for the forgiveness of sins in Holy Communion.

Jesus, who knew no sin, was made sin for us when God laid upon Him the sin of the whole world — for all people. Jesus died forsaken by His Father, cursed and condemned in our place. But because of that ugly scene, many people turn away and refuse to look and believe, and fail to find the only perfect life that truly saves.

Look to the cross of Christ. Sin's power is gone. His forgiveness is the end of a life-long pattern: sin, suffer the consequences, repent, and be forgiven.

Why do we see empty crosses? Some demand that an empty cross means more than a corpus on the cross. But an empty cross is just another symbol of first-century execution. A bronze snake was affixed to a pole. An empty pole is just another pole. That's why Christ on the cross is our symbol: God never forgets His covenant because the cross of Jesus is the Way, the Truth, and the Life, just for our sake. Amen.



## Henkel Conference returns in 2023

Thanks to a great response in 2022, the next Henkel Conference has been scheduled for Aug. 7-8 at Ascension Lutheran Church, Nashville. Registration information is coming soon.



The Henkel Conference is devoted to sound theology and cultural engagement by hosting distinguished Lutheran theologians and experts on Christian subject matter.

The speaker lineup has been finalized:

- ▶ **Carl Trueman**  
Professor of Biblical and Religious Studies, Grove City College, Grove City, Pa.

- ▶ **Jack Kilcrease**  
Associate professor of Historical and Systematic Theology, Christ School of Theology, Brookings, S.D.
- ▶ **Aaron Kheriaty**  
Fellow at the Ethics and Public Policy Center, Bioethics and American Democracy
- ▶ **Rev. Dr. Peter Scaer**  
Chairman and professor of Exegetical Theology, Concordia Theological Seminary, Fort Wayne
- ▶ **Matthew Eppinette**  
Executive director, The Center for Bioethics and Human Dignity
- ▶ **Rev. Dr. Jordan Cooper**  
President, American Lutheran Theological Seminary, Fort Wayne
- ▶ **Adam Koontz**  
Pastor, Trinity Lutheran Church, Denver
- ▶ **David Fowler**  
President, Family Action Council of Tennessee

### CONFERENCE FOR EARLY CHILDHOOD EDUCATORS

## ‘Making Learners for Life’

The Mid-South District is excited to offer this year’s Early Childhood Conference July 17-18 at Faith Lutheran Church, Collierville, Tenn. Mark your calendar for this educational event designed for educational hours with your state.

The theme for this year’s conference is “Making Learners for Life,” inspired by Matthew 28:19-20. Keynote presentations will be from staff of Arkansas State University (ASU) and the University of Memphis (UofM).

ASU presenters will host a workshop on “The Five Commitments of Optimistic Leaders.” The UofM speaker will present on early childhood brain development in a presentation titled “LENA Grow—Talk Builds Babies Brains!”



Other sessions will include STEM activities for toddlers, developing fine motor skills, emergency preparedness, talking to parents, and so much more.

Registration details are coming soon.

### RETREAT FOR PASTORS WIVES

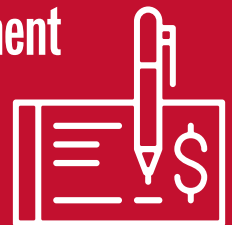
Married Mid-South District pastors are asked to spread the word that a date has been set for the 2023 Pastors Wives Retreat. The gathering will be held Sept. 15-17 in Memphis.

A “Save the Date” card was mailed in January to all potential attendees. More details will be shared in the coming months. For now, pastors are encouraged to remind their spouse to save those dates!



## Congregation mission commitment receipts

as of  
Dec. 31, 2022  
(12 months)



Anticipated amount (100% of budget).....	\$1,517,889
Actual receipts .....	\$1,562,082
Over (under) anticipated amount .....	\$44,193

### Use of mission commitment receipts

Allocated to Synod for world missions .....	\$443,625
Allocated to Tanzania .....	\$25,000
Retained for district ministry/mission support (70% of receipts) .....	\$1,093,457
Total receipts .....	\$1,562,082

### Mission commitment receipts comparison

Actual receipts as of Dec. 31, 2022 .....	\$1,562,082
Actual receipts as of Dec. 31, 2021 .....	\$1,572,598
Over (under) prior year receipts .....	(\$10,516)



## First Lutheran launches **CONNECT TO DISCIPLE**

On Jan. 4, First Lutheran Church, Little Rock, kicked off the *Connect to Disciple* workshop series to guide and equip church members to “Build Awareness, Create Connections, Nurture Relationships, and Make Disciples.”

The workshop was held on six consecutive Wednesday evenings, Jan. 4 through Feb. 8. Attendance included members of First Lutheran Church as well as the Evangelism team from Our Savior Lutheran Church, Cabot, Ark.

Developed by Rev. Dr. Mark Wood, director of LCMS Witness & Outreach and Revitalization, the six-week *Connect to Disciple* program provides practical tools and insights that better equip participants to carry out the Great Commission.

“We were excited by this opportunity to learn insights and skills that better equip us to reach out to others,” said Mark Peterson, First Lutheran Board of Evangelism chairman. “Our pastor, Ron Bacic, led our first two sessions and our Evangelism Board was very involved in the entire series. So many people around us don’t know the Lord, so this



Attendees of the the *Connect to Disciple* workshop series include, front row (from left) Margaret Waters and Margurite Penn, Our Savior, Cabot; Jeannie Worlund and Rev. Ron Bacic, First, Little Rock; (back row) Nate Brandes and Dale Hoff, First, Little Rock; Tim Dekoster, Our Savior, Cabot; and Mark Peterson, First, Little Rock. Zoom participants on screen (Jan Jackson and Jo Anne Holmes, First, Little Rock (an image of Pastor Bacic is also on the screen).

program that provided us with valuable outreach tools was greatly needed.”

*Connect to Disciple* provides congregational leaders with a practical process and useful tools for improving the effectiveness of their congregation’s outreach efforts by equipping participants with

resources for engaging the unchurched people in their community.

For more information, visit [lcms.org](http://lcms.org). Go to “How We Serve” at the top of the page, scroll down to “National” and select “Witness & Outreach” from the drop-down menu and scroll down.

## *A Higher Calling and Purpose*

Shared by the Board of Evangelism of First, Little Rock

No matter how hopeless our circumstances may seem, God is up to something deep in our lives, calling us to a higher calling and purpose in our lives:

- ▶ A love for us to experience that can transform us,
- ▶ A battle for us to engage in that is worth fighting, and
- ▶ A story for us to live in that is far bigger and better than we have known.

- ▶ beloved son (or daughter) of God is one who experiences the unconditional love of His Father in a way that deeply impacts him and leaves him with:
- ▶ Nothing to hide,
- ▶ Nothing to prove, and
- ▶ Nothing to fear.

From “*The Heart of a Warrior*” by Michael Thompson



MISION GRANT PROGRESS REPORT

# Getting more kids to camp!

By Lauren Robertson  
Media and Marketing Chairman,  
LWML Mid-South District

We were able to fund eight mission grants in 2022, and an installment for another. Through your generous mite contributions, we have been able to provide so much.

One of the most recently paid mission grants was to Camp Trinity on Petit Jean Mountain for camperships. Camp Trinity has been serving campers of all ages for more than 30 years. Staff and programs may change over the years, but its mission remains the same. The mission of the camp is “Growing Together in Christ on the Mountain” by “proclaiming Christ, encouraging fellowship among followers of Christ and enjoying the beauty of God’s creation.”

Through this mission the camp shares the message of salvation through Jesus Christ. With all the activities the camp provides, including hiking, canoeing, archery, swimming, camping (and campfires), there is one important part of everything that happens here: teaching the campers about their Creator and Redeemer among the beauty He has created.

For several years the LWML has supported this mission through camperships. This provides children whose families would have difficulty covering the costs with the opportunities to be in the beauty God has created and learn and grow in His Word.

Following are other grants that were filled in 2022:

- ▶ Eagle Rock Retreat, Johnson City, Tenn.: accessible walkway project
- ▶ Ascension Lutheran Edison School Partnership, Madison, Tenn.: safety improvements for school facility
- ▶ Trinity HOPE: spiritual and physical food for children in Haiti
- ▶ Lutheran Bible Translators: Bible translation in Cameroon
- ▶ Compassion Closet of Oak Ridge, Tenn.: operational expenses for foster care resource closet
- ▶ Concordia Seminary, St. Louis: support for international students
- ▶ Pregnancy Resource Center, Loudon, Tenn.: medical and program services

The following grants remain to be paid for the 2022–24 biennium:

- ▶ Financial Aid for Professional Church Workers
- ▶ Cultivating Innovative New Ministry Programs (for Mid-South District congregations and schools)
- ▶ Mobile unit for Change Point Pregnancy Center, Hot Springs Village, Ark.
- ▶ Welcome Home Chattanooga: groceries for residents



LWML member Sue Ellen Peglow of Hope, Jacksonville, Ark., presented a check to David Cox, Camp Trinity director, to help fund camp fees for families in need.

- ▶ Hope House (crisis pregnancy center), Kingsport, Tenn.: roof repair and replacement
- ▶ Concordia Theological Seminary, Fort Wayne, financial support for the Food Co-op.

## 2023 LWML PRAYER SERVICE

### “My Soul Rejoices: A Service of Song And Prayer”

The prayer service, written by former LWML Pastoral Counselor Rev. Dr. Mitchel Schuessler, will bless your heart and life as you join with your sisters and brothers in singing songs of prayer and praise to the Lord who continues to bless you daily. Singing familiar hymns, joining together in the Word, and spending time in prayer, individually and corporately, will help you recognize and give thanks for your God-given blessings. “My Soul Rejoices” is filled with hymns, the Word, and prayer.

You can look forward to a joyous and uplifting worship service whether it is used in the congregation or the LWML district, zone or group. Visit [lwml.org/prayer-service](http://lwml.org/prayer-service).



# Origins of the Bible

**PART 2**



**By Rev. Robert Portier**

Pastor, Immanuel, Bossier City, La.

A writing style may be recognized purely by the vocabulary and patterns of speech used. For example, it may be easy to identify my writing style if what you are reading seems clearly like something I would say, or even that you actually have heard me say.

In the same way, Greek scholars do not have to see the original documents to say that the writer of the Gospel of Luke and the book of Acts clearly had similar if not the same writing styles, education and vocabulary. These are accepted methods in these fields of study (even outside the study of Scripture) to determine if two different documents may come from the same author. As a matter of fact, many ancient documents are identified this way, and it is simply noted whether the traditionally ascribed author of a piece of work has his name actually on the document, or not.

If we want to determine whether a claim is true, then we must identify the claim and weigh it against the evidence. Some witnesses we can call to our “court” include science and its discoveries, archaeology and its discoveries, linguistics and its discoveries, the writings of early church fathers, ancient historians, and, of course, Scripture itself.

Many critical biblical scholars once claimed that there probably was never a King Sargon, as mentioned in Isaiah 20:1. In 1843, however, French archaeologist Paul Emile Botta discovered King Sargon’s 25-acre

palace complex near the small village of Khorsabad, Iraq.

This is only one example, but archaeological discoveries affirm the historical accounts time and time again. There are myriad others, and not one which outright contradicts Scripture. Coincidence? I think not!

Now that you know about a king that “did not exist,” let’s talk about an edict that “did not exist.” We all know about the biblical account of the Roman census that sent Joseph and Mary to Bethlehem (recorded in Luke). Critics have claimed that no emperor would ever call for a census which necessitated so much travel on the part of so many people.

In 1905, however, a papyrus, which called for a census of Egypt in 104 A.D., was discovered and is currently located in London’s British Museum. And guess what? The edict called for people to go to the town of their birth. This sounds familiar! Since critics can no longer dismiss the Lukan edict as impossible, they now, however, quibble that its date is a few years off.

Since Scripture always seems to be proven correct when ancient discoveries are made, I will lean on the biblical dates — not on my own understanding or the understanding of any other fallible human critic of Holy Scripture.

As I stated earlier, Scripture itself is the most reliable witness to its authorship and time-frame of writing. Let’s look at some early non-biblical historical witnesses, however, and what they have

to say about what we today call the Holy Bible.

Let me first introduce to you an early church father by the name of Irenaeus of Lyons. This man studied under Polycarp, who was martyred in 155 A.D, and it is traditionally held that Polycarp was a student of the apostle John. Irenaeus was only one generation from the original writers of Scripture. That would be like a “millennial” in 2022 studying and writing about World War I.

Because the church fathers had access to so much firsthand written information and even some living witnesses, they were provided very reliable sources.

Irenaeus is one of the earliest and greatest defenders of Scripture’s divine inspiration. In his writings from around 180 A.D., he quoted over 1,000 Scripture passages from all but five books of the New Testament. (The fact that he did not cite Philemon, 2 Peter and the others is no wonder because they are very short books.) Irenaeus himself called them “the Scriptures” given by the Holy Spirit.

Similar claims of divine inspiration can be cited in the third century by the early church fathers Clement and Origen of Alexandria. They too cite Scripture as a fixed number of writings with divine authorship. Origen is the first to mention all 27 books of the New Testament in 240 A.D.

Let’s look at one more church father: Athanasius of Alexandria. He, too, cites 27 New Testament books in 367 A.D., and he wrote the following:

These are the fountains of salvation, that whoever thirsts, may be satisfied by the eloquence which is in them. In them alone is set forth the doctrine of piety. Let no one add to them nor take anything from them.

Some may think these witnesses are biased, but that would not invalidate their witness. Their credibility is not historically in question, so their witness is of great value.

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*This article is part of Pastor Portier’s “Red River Reflections” series. In Part 3 next month, he will further discuss the Old Testament and Apocryphal books.*

# CONGRATULATIONS!

We share with you the Mid-South District pastors who will celebrate ordination anniversaries in 2023. We rejoice and give thanks to God for the gifts these men provide to His church.

## 55 YEARS

**Rev. Kenneth Haydon** (*emeritus*)  
Eureka Springs, Ark.

**Rev. Arthur Kaufmann** (*emeritus*)  
Bristol, Tenn.

**Rev. Stephen Stov** (*emeritus*)  
Rockwood, Tenn.

**Rev. David Tews** (*emeritus*)  
Horseshoe Bend, Ark.

## 50 YEARS

**Rev. Barry Hildebrandt**  
Cross of Christ, Chattanooga, Tenn.

**Rev. Paul Kritsch**  
Chapel of the Good Shepherd, Sharps Chapel, Tenn.

## 45 YEARS

**Rev. Dan Elkins** (*emeritus*)  
Olive Branch, Miss.

**Rev. Johnny Graham**  
Zion, Ulm, Ark.; Our Savior, Brinkley, Ark.

**Rev. Gene Henke** (*emeritus*)  
Nolensville, Tenn.

**Rev. Robert Herring** (*emeritus*)  
Holiday Island, Ark.

**Rev. Larry Rockemann** (*emeritus*)  
Knoxville, Tenn.

## 40 YEARS

**Rev. Andrew Toopes**  
Holy Trinity, Bowling Green, Ky.

**Rev. Thom Lakso** (*emeritus*)  
Knoxville, Tenn.

**Rev. Charles Neugebauer**  
Christ the King, Memphis, Tenn.

**Rev. Robert Pfaff** (*emeritus*)  
Wartburg, Tenn.

**Rev. Robert Seaton**  
First, Cleveland, Tenn.

**Rev. Larry Seiferth** (*emeritus*)  
Peoria, Ariz.

**Rev. Terry Tieman**  
Grace Celebration, Cordova, Tenn.

**Rev. Brian Truog**  
Christ Our Savior, Loudon, Tenn.

## 35 YEARS

**Rev. Russell Belisle**  
Cross of Calvary, Memphis, Tenn.

**Rev. Mark Krause**  
Salem Lutheran Ministries, Springdale, Ark.

**Rev. Randy Loux**  
Chaplain, Clarksville, Tenn.

**Rev. Steven Teske** (*candidate*)  
Little Rock, Ark.

**Rev. William Wagner**  
Trinity, Columbia, Tenn.

## 25 YEARS

**Rev. Douglas DeWitt**  
Faith, Thompson's Station, Tenn.

**Rev. Robert Harbin**  
Faith, Collierville, Tenn.

**Rev. Mark Wenzelburger** (*emeritus*)  
Garfield, Ark.

**Rev. Philip Young**  
Redeemer, Nashville, Tenn.

## 20 YEARS

**Rev. Paul Hass**  
Bella Vista, Bella Vista, Ark.

## 15 YEARS

**Rev. Andrew Abraham**  
Shepherd of the Hills, Crossville, Tenn.

**Rev. Robert (Danny) Anderson**  
Grace, Knoxville, Tenn.

**Rev. Shawn Found**  
LCMS Ministry to the Armed Forces,  
Little Rock, Ark.

**Rev. Edward Maanum**  
First, Knoxville, Tenn.

**Rev. Brandon Martin**  
Salem Lutheran Ministries,  
Springdale, Ark.

**Rev. Theodore McMinn**  
Shepherd of the Hills, McMinnville, Tenn.

**Rev. Kevin McReynolds**  
Redeemer, Mountain Home, Ark.

**Rev. Aaron Neugebauer**  
Redeemer, Paragould, Ark.  
St. John's, Lafe, Ark.

**Rev. Gregory Prauner** (*candidate*)  
Battle Creek, Neb.

**Rev. Mark Rhoads**  
Christ Our Savior, Loudon, Tenn.

**Rev. Gordon Smith**  
Our Savior, Morristown, Tenn.  
Christ of the Cumberland, Harrogate, Tenn.

**Rev. Jason Zirbel**  
Grace, Greenwood, Ark.

## 10 YEARS

**Rev. David Graves**  
St. Paul, Wartburg, Tenn.

**Rev. Joseph Jacks**  
St. Philip, Chattanooga, Tenn.

**Rev. William Ringer**  
St. John's, Russellville, Ark.

**Rev. Clayton Sellers**  
Faith, Collierville, Tenn.

**Rev. Alan Thoe**  
Grace, Murfreesboro, Tenn.

## 5 YEARS

**Rev. James Belles**  
Grace Celebration, Cordova, Tenn.

**Rev. Timothy Hunze**  
Emmanuel, Hermitage, Tenn.

**Rev. Jeremy McDonald**  
Fort Wayne, Ind.

**Rev. George Smith**  
Faith, Oak Ridge, Tenn.

**Rev. Gerald Stobaugh**  
Holy Spirit, Oak Ridge, Tenn.

**WELL DONE, GOOD AND FAITHFUL SERVANTS**

## Early registration discount deadline is April 1

Families can save \$50 for each child attending summer camp by registering and paying in full by April 1.

Registrations typically pour in during the week before the early registration discount deadline, helping ensure a spot at the session of choice.

The 2023 summer camp season includes three family camp sessions — two on weekends to make it easier for working parents to attend, and one during the week that's designed for families of pastors and church workers who find it difficult to attend on weekends.

Camp Trinity is also adding one new session for campers entering grades 6-9 — Wilderness, which emphasizes outdoor education. Wilderness will include exploring Petit Jean State Park's hidden caves (rock shelters) to find prehistoric pictographs.

Campers will climb rocks, learn outdoor skills, build log-and-rope structures, and camp out one night. The session also includes many of the same activities as traditional sessions: swimming, canoeing, horseback riding, archery and axe throwing.

Every day of every session of camp begins with First Word, a quiet time for Bible reading and prayer. Bible study is every morning after breakfast. And every evening includes a campfire with lots of singing and a message about God's love in Christ.

Visit [lutherancamp.org](http://lutherancamp.org) to learn more and register. Go to the "Summer Camp" link up top and select "Register" from the drop-down menu.



Volunteers help spruce up Camp Trinity during Spring Work Day in 2022. The 2023 date is March 25.

### Work Day

Camp Trinity Spring Work Day is March 25. Volunteers are needed to prepare the camp for the busy spring, summer and fall seasons.

Outdoor work may include sawing down trees with chainsaws, splitting and stacking wood, raking leaves, laying sod, spreading gravel, planting shrubs and building wooden screens around propane tanks. Volunteers are welcome to provide their own chainsaws, tools and gloves. The camp also has plenty of tools and gloves on hand.

Those who prefer to work indoors will help clean the cabins, dining hall and Trinity Chapel. Volunteers may wash windows, reorganize cabinets, sweep and mop floors, dust pews and other furniture, prepare lunch or wash dishes afterward.

In addition to helping the camp with important tasks, Spring Work Day is a great time for fellowship with friends of the camp from all over. Camp staff will

provide breakfast and lunch. Volunteers are also welcome to stay into the evening for a campfire.

Those who want to help but are not available on March 25 are invited to camp any day during spring break, March 20-24. Camp staff will have a list of jobs to choose from.

Those planning to come are asked to email the camp office at [director@lutherancamp.org](mailto:director@lutherancamp.org) to help with meal planning.

### Trivia Night

Plan now to compete in the 14th annual Trivia Night on Saturday, April 29. Members of LCMS congregations are invited to organize teams of eight people to enter.

More information is available at [lutherancamp.org/trivia-night](http://lutherancamp.org/trivia-night).

Stay tuned for more details at [facebook.com/LutheranCampPetitJean](https://www.facebook.com/LutheranCampPetitJean) and in church bulletins.

## SHARE YOUR NEWS WITH US!

Digital files, sent via e-mail, are preferred. Send email submissions to [LW@mid-southlcms.com](mailto:LW@mid-southlcms.com) or send by postal mail to: Judy Otto; 150 N. Maury St.; Holly Springs, MS 38635

Send us your stories and photos for our May 2023 issue by March 15!

