



/ MAY 2023

MID-SOUTH LUTHERAN

PENTECOST

Gift of the Holy Spirit

Near the end of May, the entire Christian church will celebrate the Day of Pentecost. It's one of those "variable dates" that are associated with the variable date of Easter. All the other church festival dates are fixed (Christmas is Dec. 25, for example). But on the Day of Pentecost and 10 days after Jesus ascended to heaven, the disciples received the greatest and most significant gift from God — the Holy Spirit.



Rev. Dr. Roger Paavola
District President

He is the same Spirit who was present when the heavens and the earth's foundation were laid, the Spirit by Whom our Savior was conceived, and Who made His dwelling place with the sons of men (Acts 2:1-4).

The Holy Spirit came onto the disciples with the sound of a rushing wind and tongues of fire on their heads. The church of the living God was born (1 Tim. 3:15). On the Day of Pentecost Christianity became more than an observance of Jesus' life. It became life in everyone who is given the gift of the Holy Spirit and who walks in a sanctified life in Him.

The name "Pentecost" comes from the Greek rendering of Leviticus 23:16, re-



ferring to the fact that it occurs 50 days after the Passover festival. The Old Testament also calls this festival day the "Feast of Weeks" (or the "Feast of Harvest" or "Feast of Firstfruits"). It was described in Ex. 23:14-19 and 34:22-28; Lev. 23:15-21; Num. 28:26-31; and Deut. 16:9-12.

The 50 days are counted from the day after the Feast of Unleavened Bread — the Passover. The custom was to bring a sheaf of grain as an offering of dedication to the Lord of the harvest (Ex. 23:9-14; Lev. 23:9-14). The 50 days also correspond with the time it took Israel to leave Egypt and go to Sinai:

In the third month after the children of Israel had gone out of the land of Egypt, on the same day (as the Exodus), they came to the Wilderness of Sinai. **EX. 19:1 NKJV**

Since it is near the time when God gave the Law (Exodus 20), some include the significance of the festival with the giving of the Torah — the Law of God.

Deut. 16:12 cites the Pentecost Feast as the remembrance of Israel's deliverance from Egyptian slavery. All of these things together gave Pentecost its covenantal significance. The Leviticus and Numbers passages contain details on the rituals that were to be done on Pentecost. It included offerings for atonement, tribute, sanctification and thanksgiving — almost the full spectrum of offerings under Levitical Law.

The Day of Pentecost was also named *Shavuot* by ancient Jews. The word meant "solemn assembly." The Pharisees interpreted the Sabbath as the first day of Passover. So by their calculations, Pentecost falls on the 51st day after the Passover. The Qumran community, however, fixed on a solar calendar to make the Sabbath fall on the 26th day of Nissan, after the Passover, so Pentecost would always fall on a Sunday, but still within that 50-day window.

The Pharisees, however, insisted that

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MESSAGE

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Shavuot should be observed on a fixed day. They wished to affirm that the festival commemorated the appearance of God to Moses on Mount Sinai (which, by the way, occurred on the 50th day after the Exodus). The Pharisees believed the Torah reached back to the time of Moses. However, neither historians Josephus and Philo refer to the *Shavuot* as the time of the giving of our Torah.

But why 50 days instead of 40 days like so many other Bible references?

“You shall count seven weeks of years, seven times seven years, so that the time of the seven weeks of years shall give you forty-nine years. Then you shall sound the loud trumpet on the tenth day of the seventh month. On the Day of Atonement you shall sound the trumpet throughout all your land. And you shall consecrate the fiftieth year, and proclaim liberty throughout the land to all its inhabitants. It shall be a jubilee for you, when each of you shall return to his property and each of you shall return to his clan.” **LEV. 25: 8-10**

Orthodoxy practiced the covenants of God, saying:

“For it is a jubilee. It shall be holy to you. You may eat the produce of the field. In this year of jubilee each of you shall return to his property. And if you make a sale to your neighbor or buy from your neighbor, you shall not wrong one another.” **LEV. 25:12-14**

But then, regarding the person, it states:

“If your brother becomes poor beside you and sells himself to you, you shall not make him serve as a slave: he shall be with you as a hired worker and as a sojourner. He shall serve with you until the year of the jubilee. Then he shall go out from you, he and his children with him, and go back to his own clan and return to the possession of his fathers. For they are my servants, whom I brought out of the land of Egypt; they shall not be sold as slaves. You shall not rule over him ruthlessly but shall fear your God.” **LEV. 25:39-43**

When an indentured slave served for 49 years (7x7 = 49), the next year (50) was his jubilee year. He would receive one-tenth of the owner’s property (land and livestock) and regain his freedom. The number 50 for this reason signifies freedom, redemption and restoration.

Paul tells the congregation in Corinth:

Now I will come to you when I pass through Macedonia (for I am passing through Macedonia). And it may be that I will remain, or even spend the winter with you, that you may send me on my journey, wherever I go. For I do not wish to see you now on the way but I hope to stay a while with you, if the Lord permits. But I will tarry in Ephesus until Pentecost. **1 COR. 16:5-8**

Paul’s third missionary journey was curtailed so that he stayed in Ephesus in 57 A.D. A riot broke out over his Gospel preaching and teaching. In leaving Ephesus, Paul did make a circuit around the Aegean before heading toward Jerusalem. Luke records:

For Paul had decided to sail past Ephesus, so that he might not have to spend time in Asia, for he was hastening to be at Jerusalem, if possible, on the day of Pentecost. **ACTS 20:16**

Paul’s haste to be in Jerusalem in time for Pentecost raises the obvious question: why was this holy day so important to him and what would it have meant for him to observe it?

The major passage in the New Testament is, of course, Peter’s sermon on the Day of Pentecost in Acts 2:14-34. On that day, the Holy Spirit came upon the people assembled in the temple. Everyone hears the apostles speaking in their native languages despite their ethnic and dialectical differences. Acts 2:3 describes the outpouring of the Holy Spirit as “divided tongues of fire,” a phraseology evocative of Ps. 29:7 (“The voice of the LORD divides the flames of fire”) and of Ex. 19:16, in which the word typically rendered in English “thunders” literally means “sounds” or “voices” in Hebrew.

For us today, Pentecost tends to be under-appreciated. Our altars are adorned in red, signifying an event with

the specific presence of the Holy Spirit. It is a celebration of the new age of the Holy Christian church, ushered in by Christ’s passion, death, resurrection and ascension — all that mark the trail of the radical changes that were offered up in God’s redemptive history.

Around 200 A.D. — the earliest post-apostolic reference to the New Testament reference to Pentecost — Tertullian of Carthage (155-220 A.D.) described Pentecost in his treatise “On Baptism” as a most joyous time. Since the resurrection of Christ had been proven to be true, Tertullian proclaims a statement that this joyousness is also due to the coming of the Holy Spirit.

So what is the significance of the coming of the Spirit at Pentecost? After all, this isn’t the first appearance of the Holy Spirit in Scripture. He is named in the first chapter of Genesis. But after the New Testament celebration of Pentecost, we are joined to Christ through the Holy Spirit leading us in faith. God’s judgment of our sins Christ has borne, His death for our sins in God’s judgment and the righteousness He possessed is now our righteousness and life.

St. John records Christ’s promise that He would never leave us. We are joined to Christ by the Means of Grace, receiving the forgiveness of sins and the indwelling of the Holy Spirit. The Spirit moves us in our sanctified lives in the image of disciples of Christ. Just as the firstfruits were brought in thousands of years ago in the Jewish tradition’s celebration of Pentecost, so, too, in this period between the first and second coming of Jesus Christ, the nations are being gathered in.

The promise was made to Abraham that he would be the father of many people, and the curse imposed at Babel was reversed on the first Christian Pentecost. Where the nations were once dispersed, we are now being drawn together under one Lord, one Savior, one Spirit in God’s living Word.

The Day of Pentecost enables us to boldly speak out even more about the work of Christ. Easter brings into perspective the full scope of God’s redemptive work. Pentecost defines our role as Christ’s witnesses in His church to the world.

Lay people sought for mission

The LCMS Office of International Mission (OIM) is recruiting lay people for missionary service. The top five lay recruitment priorities for the OIM are:

- ▶ Regional business manager (Latin America and the Caribbean region)
- ▶ Associate regional business manager (Latin America and the Caribbean, and Asia regions)
- ▶ Volunteer coordinators (Latin America and the Caribbean, Africa, and Eurasia regions)
- ▶ IT specialists (Latin America and the Caribbean, and Africa regions)
- ▶ English as a foreign language/English as a second language (EFL/ESL) teachers (Latin America and the Caribbean, Africa, Eurasia, and Asia regions)



Additionally, the OIM has ongoing needs for lay people to serve as nurses, accountants, project managers, teachers (LTE/LTD preferred), musicians and IT specialists.

Please share this need in your congregation. For more information, contact Ariana Gomez, missionary recruitment manager, at ariana.gomez@lcms.org.



Financial aid AVAILABLE

To support the efforts of students pursuing a career in church work, the Mid-South District is pleased to once again offer opportunities for financial aid. Members in good standing of a Mid-South District congregation and enrolled in an LCMS seminary or university to prepare for full-time service to the church are eligible.

You must first inform the district office that you are or will be a student at an LCMS school. All related forms, including the application, are available at mid-southlcms.org. Go to "Resources" and select "Student Financial Aid" from the drop-down menu.

Applications may be emailed to Julie Tyler at jtyler@mid-southlcms.com or submitted by postal mail to Mid-South District LCMS/Attn:

Julie Tyler; 1675 Wynne Road;
Cordova, TN 38016.

The application deadline is June 15.

The Take Heart Scholarship

was developed for Lutheran Church Extension Fund's (LCEF) Y.I. Club members who are high school seniors and will soon advance to the next level of higher education.

As students begin this new journey, LCEF's Young Investors Club wants to help their transition by offering financial support through the Take Heart Scholarship with up to three awards of \$3,000, \$1,000 and \$500.

Applications close May 7. Winners will be announced on May 23. For complete details and to apply, visit lcef.org/scholarship.

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.

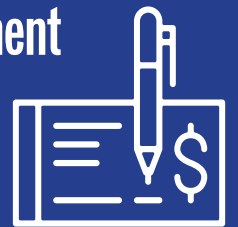
A "Save the Date" card was mailed to all potential attendees in January. More details will be shared in the coming months. For now, pastors are encouraged to remind their spouse to save those dates and attend!



LCMS/Erik M. Lunsford

Congregation mission commitment receipts

as of
Feb. 28, 2023
(12 months)



Anticipated amount (16.7% of budget).....	\$260,712
Actual receipts	\$208,200
Over (under) anticipated amount	(\$52,512)

Use of mission commitment receipts

Allocated to Synod for world missions	\$58,293
Allocated to Tanzania	\$4,167
Retained for district ministry/ mission support (70% of receipts)	\$145,740
Total receipts	\$208,200

Mission commitment receipts comparison

Actual receipts as of Feb. 28, 2023.....	\$208,200
Actual receipts as of Feb. 28, 2022.....	\$218,691
Over (under) prior year receipts	(\$10,491)

CTSFW to hold class in Little Rock

Concordia Theological Seminary, Fort Wayne (CTSFW), Ind., will hold a continuing education class July 19–21 at Grace Lutheran Church, Little Rock. Rev. Dr. Scott Stiegemeyer, associate professor of theology at Concordia University Irvine, Calif., will teach on “What Does It Mean to Be Human.”



Rev. Dr. Scott Stiegemeyer

family, gender, bioethics and transhumanism. The class will look at some of those issues in the light of creation, the incarnation, resurrection and the new creation. God’s Word provides life-giving wisdom on the meaning of human life, which will guide the ministry and mission of Christ’s body.

CTSFW’s continuing education program brings the seminary to you, offering short faculty-led classes on a variety of topics worth a deeper dive. For more information on the class and to register (and for a list of the entire summer schedule at sites throughout the nation), visit ctsfw.edu/ce.

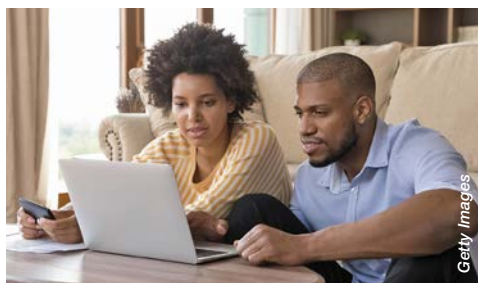
Theological anthropology is a central concern for the church today. This class will examine philosophical, cultural and theological beliefs and assumptions that underlie and address many problems that pertain to human dignity and ethics. Our anthropology guides how we understand marriage,

LCEF launches online application for investment accounts

The Lutheran Church Extension Fund’s website is offering a great new feature: the option to open an individual or minor investment account online.

Print and mail-in applications are also available, but the option to easily complete an investment application online — and check the status of the account — is a welcome convenience for those who prefer a more automated process.

Learn more at lcef.org. Go to “Investments” and select “Get Started” from the drop-down menu.

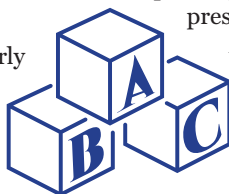


Getty Images

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.



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 and the University of Memphis.

For more information and to register, visit mid-southlcms.org/2023-ecc-conference.

Purchase tickets for HENKEL CONFERENCE



Thanks to a great response last year, the Henkel Conference is returning in 2023. The event has will be held Aug. 7–8 at Ascension, Madison (just north of Nashville).

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

For more information, including the schedule, hotel arrangements and purchasing tickets, visit ascensionmadison.com/henkel.

Happy Mother's Day



Getty Images

Different kinds, same role

By Lauren Robertson

Media and Marketing Chairman, LWML Mid-South District

Some mothers step into the role in a unique way. My best friend, Kyra, is living proof that even when the world tells you it's impossible to have a child, God makes it possible.

Just like Hannah yearning to become a mother, Kyra prayed the

same prayers. After years of being told that she would never be a mother, God answered Kyra's prayers on Nov. 25, 2006. She named her son Samuel to show honor to God for giving her the blessing of becoming a mother, like Hannah.

My journey to become a mother is different from Kyra's. Duane and I were married in the fall of 2016. Family is something we wanted and had talked about. Prayer led us to other ideas about what a family looks like.

Jesus Himself was raised by an adoptive father here on earth. This led us to adoption. On Dec. 12, 2018, I became a mother to a 13-, 12-, 10- and 8-year-old. I became a mother to someone else's children. It's not what I thought my family would look like, but it was a family and I was a mother. That is what I prayed for, and God gave that to us.

Kyra and I have different stories of how we became mothers, yet being a mother is still the same role. To be a mother is defined by bringing up a child with care and affection, the same care and affection that Jesus showed us.

We all have unique stories of how we became mothers, which makes the bond with our children even more special. So Happy Mother's Day to all the women who are caring for and raising our children today. It is an important role to fill, and I cherish it.

Evangelism

Running the race, reaching the lost

Therefore we also, since we are surrounded by so great a cloud of witnesses, let us lay aside every weight, and the sin which so easily ensnares us, and let us run with endurance the race that is set before us, looking unto Jesus, the author and finisher of our faith, who for the joy that was set before Him endured the cross, despising the shame, and has sat down at the right hand of the throne of God. **HEB. 12:1-3**

On March 5, I had the opportunity to watch most of the 7,000-plus runners compete in the Little Rock Marathon.

It was exciting to see such an incredible diversity of

people of all sizes, shapes, colors and races push themselves to run a route that is 26.2 miles in length, and to hear the bystanders cheering them on, the clamor at the refreshment stations and the police stationed at every intersection on the route to guarantee their safety.

For many, it was an opportunity to express who they really are. I saw a ballerina, disco man (frizzy wig and bold T-shirt), an angel, a clown and Spider-Man. Elvis even showed up, proving once again that he continues to live on in the hearts of his fans.

They were running, jogging, loping, walking, strolling, trudging and limping along, all with a common goal — to get to the finish line and celebrate.

But they have another thing in common — they are all image-bearers of our Lord, created to be alive at this moment in history, and called to join the Holy Spirit in carrying out the Great Commission — to reach out with the love and truth of Christ.

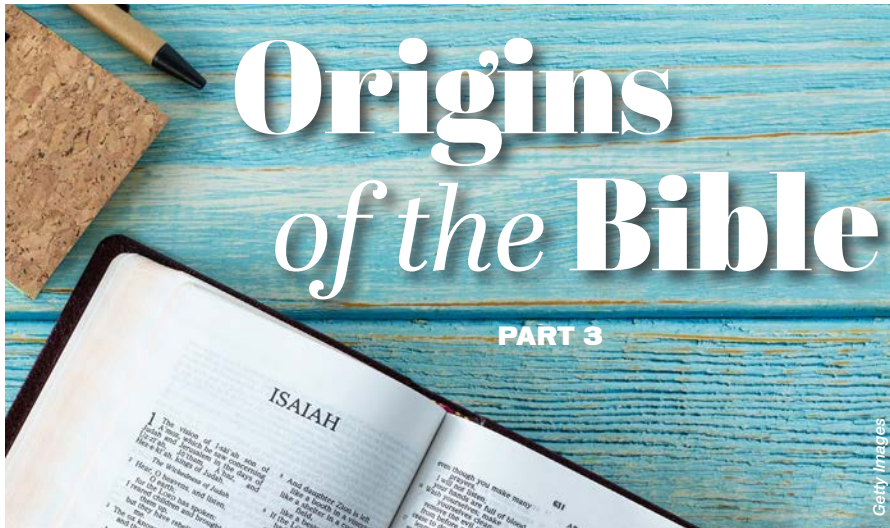


Most choose not to take the call as they are very busy with matters of the world, temptations of the flesh, and even the works of the devil. But we are all headed to the ultimate finish line, when our time is up on earth and we pass through the veil of death and into eternity to enjoy with our Lord in heaven or suffer with Lucifer in the lake of fire.

So let us prepare now for the race that is set before us—putting on our spiritual armor to “wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this age, against spiritual hosts of wickedness in the heavenly places. **EPH. 6:12**

We run our race by recognizing and reaching out to the people all around us who are lost and don't know our Lord — and they are many. So let us go forth with boldness to reach the lost, for time is short, tomorrow is not guaranteed, and eternity is a very, very long time.

Shared by the Board of Evangelism of First Lutheran Church, Little Rock



By Rev. Robert Portier

Pastor, Immanuel, Bossier City, La.

In our last article, we discussed some New Testament history. Let's do the same here and include the Old Testament and Apocryphal books.

Josephus is accepted by scholars as one of history's earliest historians. He refers to the Scriptures as being divided into three parts: the five books of the Torah, 13 books of the Nevi'im, and four other books of hymns and wisdom.

Since there are 24 books in the current Jewish canon instead of the 22 mentioned by Josephus, some scholars have suggested that he considered Ruth part of Judges and Lamentations part of Jeremiah. The Jewish canon has only 24 books because of the combination of books like Samuel, Kings and Chronicles, as well as combining all the minor prophets into one book. The 24 books of the Jewish bible contain the same information as our 39.

In about 90 A.D., Josephus wrote the following: "For we have not an innumerable multitude of books among us, disagreeing from and contradicting one another (as the Greeks have) but only 22 books, which contain all the records of all the past times, and which are justly believed to be divine."

Let's briefly look at the Old Testament — 39 books written from 1446 B.C. to around 433 B.C.. It constitutes the solid foundation upon which the New Testament stands, and points to Christ

in its entirety. All of Hebrew scholarship is in agreement as to what constitutes what we know as the Old Testament: Torah (Law — Genesis through Deuteronomy); Nevi'im (prophets — Joshua, Judges, Samuel, Kings, Isaiah, Jeremiah, Ezekiel, and the 12 minor prophets); and the Kethubim (writings — Psalms Proverbs, Job, Ruth, Song of Solomon, Ecclesiastes, Lamentations, Esther, Daniel, Ezra and Nehemiah, and Chronicles).

This Old Testament canon has been accepted as the divine Word of God by His people for almost 2,600 years. And since the discovery of the Dead Sea Scrolls in the mid-20th century, we lack only the book of Esther in having copies of Old Testament texts that range in age from 2,100 to 2,300 years.

CPH has produced an excellent study version of the Apocrypha. Its books are historical texts for the time between the testaments. There are four different lists of Apocryphal books: Roman, Eastern, Syrian and Ethiopian. They are all similar for the most part, varying in size from 15 to 25 books.

However, it is worth noting that the church has always considered them to be Deuterocanonical, meaning secondary in precedence (not divinely inspired) to the other 39 OT books that all of Christianity agrees upon.

Even Luther translated the Apocrypha in his German translation of the Bible,

noting that it had helpful historical information. Including this book fell out of practice among protestants shortly after the Reformation because they did not want these books of historical information to be confused with Holy Scripture.

Trinitarian Christianity and all biblical scholarship find full consensus on the 27 books that constitute the New Testament, written between 45 and 95 A.D. The earliest list is the Muratorian Canon from 150 A.D., listing 24 books. Origen of Alexandria listed all 27 in 240 A.D., and by 397 A.D. Eusebius, Athanasius, and the Council of Carthage had all listed the 27 books we now know as the New Testament.

Now you might wonder why it took them so long (150 to 300 years) to identify these 27 books. Over half of the NT books are letters which were spread all over the Roman Empire. These took time to be brought together and for their authorship to be verified. The "technology" of the day was not conducive to large collections of books. Scrolls can only hold one or two books and are costly and time-consuming to produce.

Scrolls were later replaced by books with pages (the codex), but these were not being produced until the second and third centuries. First-century Christians may have not seen a need for a collection of books because they thought that Christ's return would be very soon. ("Soon" for us and "soon" for our eternal God are very different, however!)

Heretical writings also existed, such as the Gnostic gospels and other "pseudepigraphal" books — spurious writings falsely attributed to biblical characters or times. These texts were written between 200 B.C. and 200 A.D., and were easily identified by the early church as fraudulent because of their clear contradictions to the rest of the canon, but such identification did take some time.

Many claim that centuries of producing new copies of texts would lead to the introduction of errors, but historical evidence shows that this was not the case.

See ORIGINS, Page 7



First hosts Valentine's Day dinner

On Feb. 11, the Luther Building at First Lutheran Church, Little Rock, was transformed into a cozy Italian café, offering candlelight, a gourmet dinner complete with hors d'oeuvres, wine and dessert, and gracious hostesses and waitresses.

It was a wonderful time to celebrate those who are special to us and our shared life in the body of Christ. Big thanks to Jolene Steinbicer, Fellowship Committee chairperson, and all those involved in making it happen.

First Fellowship Committee members are, from left, Joline Kaucher, Erin Kaucher, Jolene Steinbicer, Emily Kaucher, Judy Brandes, Janice Jackson and Bill Jackson.

ORIGINS

(CONTINUED FROM PAGE 6)

Prior to the discovery of the Dead Sea Scrolls, the earliest known copy of Isaiah dated from 1,000 A.D. The Dead Sea Scrolls copy of the same book is from about 100 B.C. We find, however, that in the 1,100 years separating the two copies, the only differences in the texts are those concerning the style in which a particular letter is written, the way words are spelled, the way sentences are constructed and the way prefixes and suffixes are treated.

So we find that the language changed over time, but the expressed meaning did not. Here is an example of a difference introduced in Isaiah 53:3: A letter in the Isaiah scroll from 100 B.C. that is not in the Masoretic

text from 1,000 A.D. is a suffix meaning "him." The reading of the older scroll is "and despised him," while the newer text says "he was despised."

In fact, this example represents one of the greater textual differences; most are even less, affecting only grammar and spelling. The same holds true for other books of Scripture. We do find differences between different historical copies (they are called variants), but never has one been found which impacts the actual meaning of the text. Furthermore, no part of Scripture stands in conflict or contradiction to any other part of Scripture, making it a harmonious whole. So as you can see, the myth of the corruption over time through copying has no basis in historical fact or truth.

LHF offers free resources

Do you know someone who doesn't speak English as a first language and you want to introduce them to the Savior? Check out

the Lutheran Heritage Foundation's database of free Lutheran books, translated into more than 140 languages.

Resources include children's Bible storybooks (often also good for adults with lower literacy levels), Luther's Small Catechism, and devotion booklets in languages like Spanish, Chinese, Hindi and Swahili, all available at no cost to the ministries, short-term mission teams and individuals who need them.

Search the LHF publication list at lhfmissions.org/publications.



LCMS/Erk M. Lunsford

Retreat lodge dedication is May 21

Camp Trinity will dedicate the new retreat lodge with an outdoor service at 4 p.m. on Sunday, May 21. Rev. John Mathis, associate pastor of Christ, Little Rock, and Camp Trinity pastoral advisor, will deliver the message.

The lodge will be open all afternoon for guests to walk through. Guests will also be welcome to tour the rest of camp to see the many changes and additions. Games will be set up for families to enjoy the day of the event.

The retreat lodge is available for congregations to book for leadership retreats, womens' or mens' retreats, and family retreats. It is also available for family reunions and for clubs and civic groups.

More information on the lodge can be found at lutherancamp.org/retreat-lodge.

Following the dedication service, attendees will move to the camp dining hall for a barbecue dinner. The meal is free and will include ribs or pulled pork and sides.

Those planning to attend are asked to email the camp office by May 14 to help the cooks know how much food to prepare.

The event will also commemorate the 40th anniversary of the camp's founding, and all former board members, pastoral advisors, directors, summer staff, campers, guests and supporters are invited to the celebration. If planning to attend please email the camp office at director@lutherancamp.org.



Summer camp is for all ages, not just school-aged youth. Yes, traditional youth camp sessions are only for students entering grades 2-12, but family camp is for everyone, from infants to grandparents. Weekend family camps are scheduled for July 21-23 and July 28-30.

Family camp is a great opportunity for families to spend time together and enjoy fun camp activities like archery, swimming, hiking, canoeing, fishing, games, crafts, and visiting the petting zoo. The session also includes campfires both Friday and Saturday night — with s'mores, of course!

Families can choose their lodging accommodations — retreat lodge, cabin or campground.

To register for family camp or any other session at Camp Trinity, and to check lodging availability, visit lutherancamp.org.

SHARE YOUR NEWS WITH US!

Digital files, sent via e-mail, are preferred. Send email submissions to 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 August 2023 issue by June 15.

