



LIFE IN CHRIST

Receiving God's Gifts — Sharing God's Gifts

The Newsletter of Christ Lutheran Church, Jackson, MS

+ October 2021 +

*Si qua Tridentino latuit Sphinx abdita monstro.
Eruta Chemnitij est omnis ea ingenio.*

On the Cover:

Martin Chemnitz the Theologian

c. 1600

A woodcut of Martin Chemnitz, perhaps the most important theologian of the Reformation apart from Luther. It is commonly said among scholars that 'there would be no First Martin if it were not for the Second,' which is to say the Reformation of Martin Luther would have failed if it were not for the work of Martin Chemnitz. Chemnitz, a librarian with an encyclopedic knowledge of the Church Fathers worked diligently to integrate the Gospel insights of Luther with the orthodox tradition of the early and medieval Church, ultimately creating the Book of Concord, and what we now think of as 'Lutheranism.' It could be said that, as far as it concerns us Lutherans, though Martin Luther began the Reformation, it was Martin Chemnitz who both codified and completed it, forming a confession of faith that was both evangelical and catholic.■

Life in Christ

is the monthly publication of

Christ Lutheran Church, LC-MS

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Rev. George Fields
Sr. Sara Fields

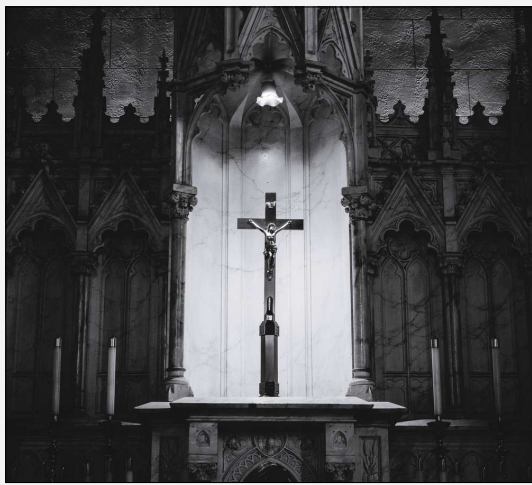
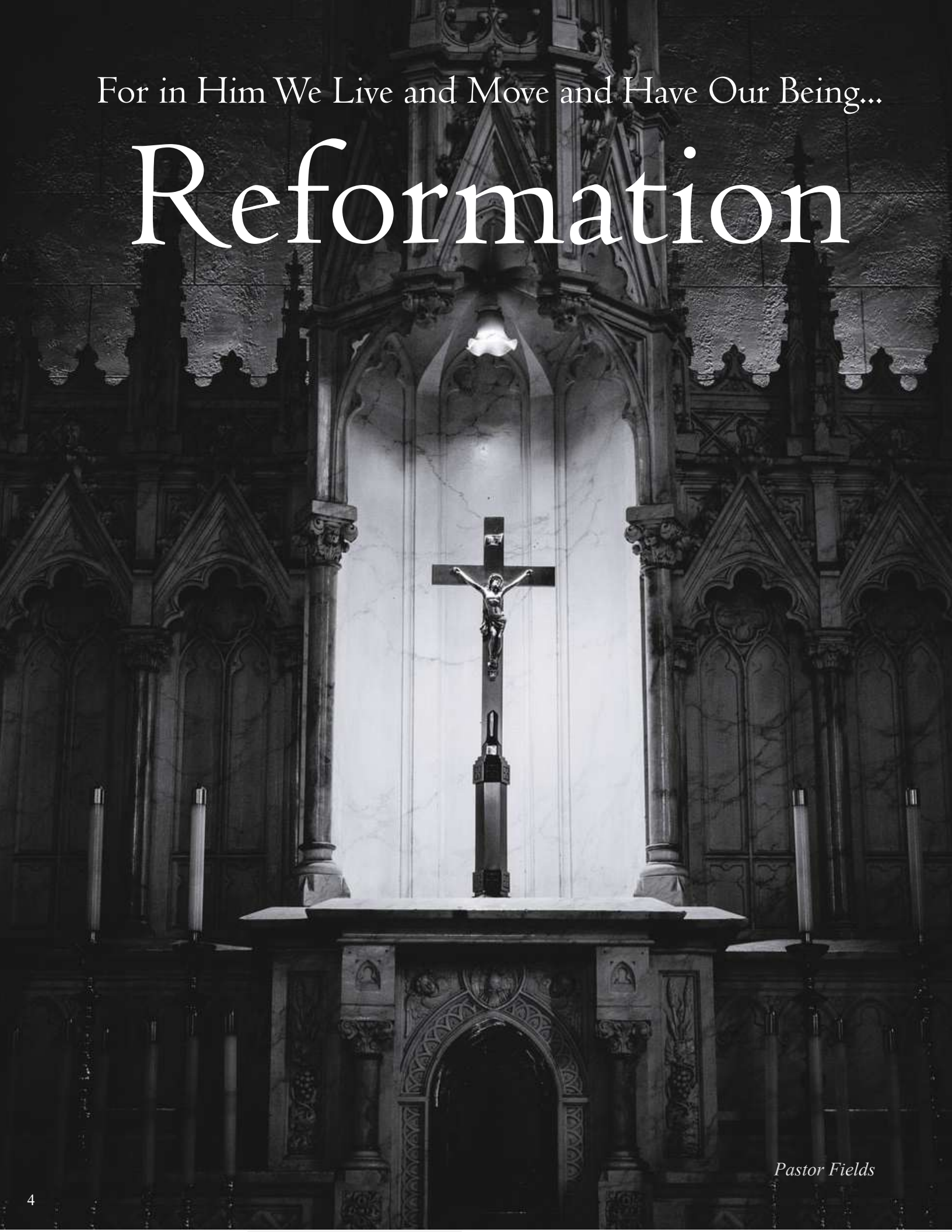


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For in Him We Live and Move and Have Our Being...

Reformation



Pastor Fields

In a time not in the distant past, but of this century, even within the last decade, a certain man came across a Roman church in the country-side of continental Europe. Seeking a place to rest, he sat by a bench next to the narthex door. After a few moments of rest, he looked upon the door, and saw what appeared to be a menu: "10 Euros for 1 Mass; 20 Euros for 2 Masses; 45 Euros for 5 Masses; 80 Euros for 10 Masses."

It was an offer to purchase Masses said by a priest on behalf of the dead.

The man found this odd, for the practice of buying Masses he thought to be a thing of an ancient era. He was an American, after all, and these things did not happen in America, at least as far as he knew.

He entered the church, for it was beautiful, and within it he found many beautiful things: pillars that were carved in such a way as to spiral toward the ceiling; stained glass that could rival the many colors of Joseph; and an altar adorned not by mere marble or brass or wood, but of gold and silver throughout.

Yet above this altar was not a crucifix, nor any image of Christ, but of Mary. The only image of Christ was to be found on a cross in a small chapel beside the altar; almost hidden.

He asked a friend who was from the region why Holy Mary was above the altar, but Jesus was not. The man was told plainly: "If you desire mercy, do not beg the judge who comes in wrath, but his mother who pleads in mercy."

For to this friend, Jesus was not our salvation and deliverance; our peace offering and final sacrifice. He was merely a judge, and an unhappy one at that.

So it was with the Medieval Church, and so it often is now, that we believe ourselves to be *sinners in the hand of an angry God*.

But the Feast of the Reformation is upon us, and the Reformation means many things. We, as Lutherans, talk of these things often: Law and Gospel; Sin and Grace; The Hidden God and the God Revealed.

For the Reformation rediscovered many doctrines that for a time had been lost to the Church, and thousands of books have been written on what, exactly, Luther, and the Reformation that followed him, had found. And much could be said about these varied things.

But, perhaps most important, is that which was most simple: that Christ upon a cross belongs upon an altar, for He died not out of wrath against humanity, but for love of mankind. He need not be bought off, as the door of the country church might suggest. For *He became man*, and in becoming man, He became the Prince of Man, and the King of All Creation. He has come that He might love us, and that we might forever rejoice in Him, for in Him, who is God, very Existence itself, *we live and move and have our being*.

To know this is the Reformation.■



Behold, how good and how pleasant it is for brethren to dwell together in unity! (Psalm 133). And indeed, the Lord has blessed the communion of Christ Lutheran with a new brother and sister!

Meet **Joshua McKeown** and **Sarah Flurry**, a recently engaged couple currently in their senior year of college. Joshua comes to us from Broadmoor Baptist, and Sarah from St. Francis of Assisi, both attracted by orthodox, Lutheran theology and liturgical worship.

Whilst working, Joshua is majoring in philosophy, so be sure to ask him all the metaphysical questions that keep you awake at night. In his downtime, he enjoys playing chess, as well as discussing such things as C.S. Lewis

and the Inklings.

Sarah is an English and Literature major, and so, unsurprisingly, enjoys reading—especially Dostoevsky and the Romantics. Meanwhile, she is working as a barista at Native Coffee in Jackson, which has lent her not only a priceless expertise in all things caffeinated, but also a lovely opportunity to engage with the local community.

Pray for Joshua and Sarah as they continue in their studies and life together, and as they are now grafted into the fellowship of our family here at Christ Lutheran.

We praise God for this new brother and sister, and we look forward to getting to know them more!



Meet Our New Members!

Joshua & Sarah

Sister Sara

welcome



To welcome our newest members, we enjoyed a lovely cake reception after the Divine Service. Many thanks to Allison Agent for arranging everything, and to all who helped with the clean-up!

Flip the page to see more photos of the festivity!

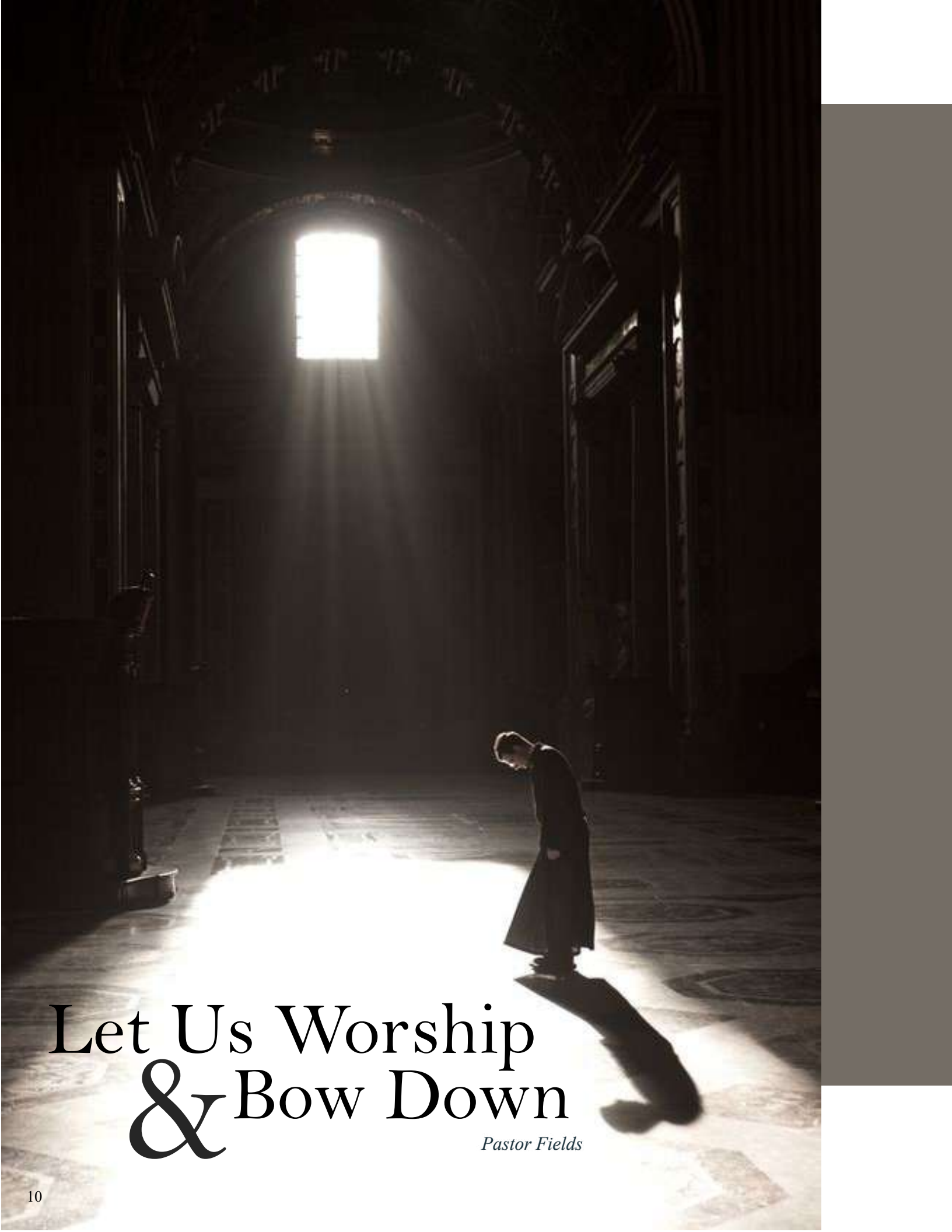


Lord God, heavenly Father, we thank and praise You for Your great goodness in bringing these, Your son and daughter, to the knowledge of Your Son, our Savior, Jesus Christ, and enabling them both with the heart to believe and with the mouth to confess His saving name. Grant that, bringing forth the fruits of faith, they may continue steadfast and victorious to the day when all who have fought the good fight of faith shall receive the crown of righteousness; through Jesus Christ, our Lord. Amen. ■

Ladies Night Out



Our gals had another great night of food and fellowship as they gathered for Ladies' Night Out in September! Spaghetti and tiramisu accompanied all manner of catching up and merry-making. Many thanks to MariLynn Fuhrer for being this month's hostess! ■



Let Us Worship & Bow Down

Pastor Fields

Reverencing

Previously we spoke of making the sign of the cross upon oneself, and when one may do it during the Liturgy. This month, we will discuss another physical action that one may do during the Divine Service, that is, bowing, or what is more properly called ‘reverencing.’

People in America do not bow much these days. It is somewhat out of vogue. Originally to bow was to “offer one’s head.” It was a sign of submission. This is a wonderful gesture in the liturgy, as it dovetails perfectly with the sign of the cross. In bowing, we show our submission to our God. In making the sign of the cross, we show our trust that the one we submit to loves us and will save us.

Bowing during the Divine Service is called a ‘reverence’ because the original meaning of ‘reverence’ was ‘to show fear.’ The Proverbs tell us that the *‘fear of the Lord is the beginning of Wisdom,’* so we shy not from showing godly fear before

our Lord, recognizing His power, that we might also recognize His power to save. We bow to acknowledge the dread power of our God, and to acknowledge that this power is used on our behalf, to work our salvation, and, ultimately, to put the sign of the cross upon us, to mark us as His children, His redeemed.

So when should one bow, or, to be proper, ‘reverence’?

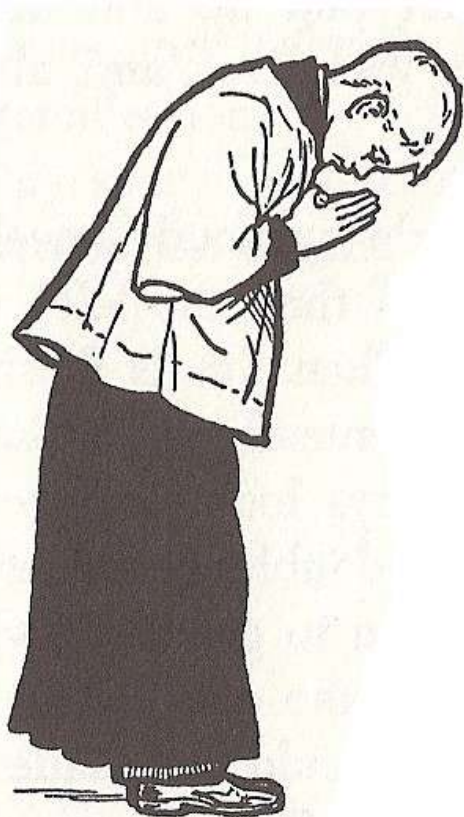
Well, first, there are two kinds of ‘reverencing’. The lesser and the greater.

The lesser is performed by merely tilting the head down for a second or two, and it is done when the name of Jesus is explicitly said during the Liturgy, since it is written in the Scriptures that at His name *‘every knee shall bow and every tongue confess.’*

The greater reverence, that is, bowing from the waist, is done at the name of the Triune God, and at the recitation of God’s Great and Mighty Works. In practice, this means that one may bow during:



1. The *Gloria Patri*: (“Glory be to the Father and to the Son etc.) during the Introit or Psalm.
2. The end of the *Gloria in Excelsis*: when it is sung ‘*for thou only art holy, thou only art the Lord etc.*’
3. During the Creed: beginning with the words ‘*who was incarnate by the Holy Spirit*’ and ending with ‘*and was crucified.*’ One does not remain bowing during the name of Pontius Pilate.
4. During the end of the *Sanctus*: From the beginning until the Hosannas.
5. During the Words of Christ within the *Verbum*, that is, the Words of Institution. One may bow when the Pastor says ‘Take eat, this is my body’ and ‘Take, drink, this is the new testament in my blood.’
6. One may bow at the rail before taking Communion.
7. One may bow at the rail after taking Communion.
8. One may bow during the *Gloria Patri* said at the end of the *Nunc Dimittis*, starting with the words, ‘*Glory be to the Father.*’



Eight times! One for each day of the eternal creation!

One may also bow during processions before the crucifix as it passes by, and there are a few other occasions that need not be mentioned here.

Just as making the sign of the cross, reverencing is not necessary, but for some it can be helpful, for it involves the whole body in the act of worshipping our God. Bowing confesses our holy fear of God; making the sign of the cross confesses our full trust in Him.

We confess with our words; let us confess with our body, that our whole person may be made a *living sacrifice* before our Lord.■

IN CINEMAS NATIONWIDE NOVEMBER 3. ONE NIGHT ONLY!

FELLOWSHIP FOR PERFORMING ARTS
Presents

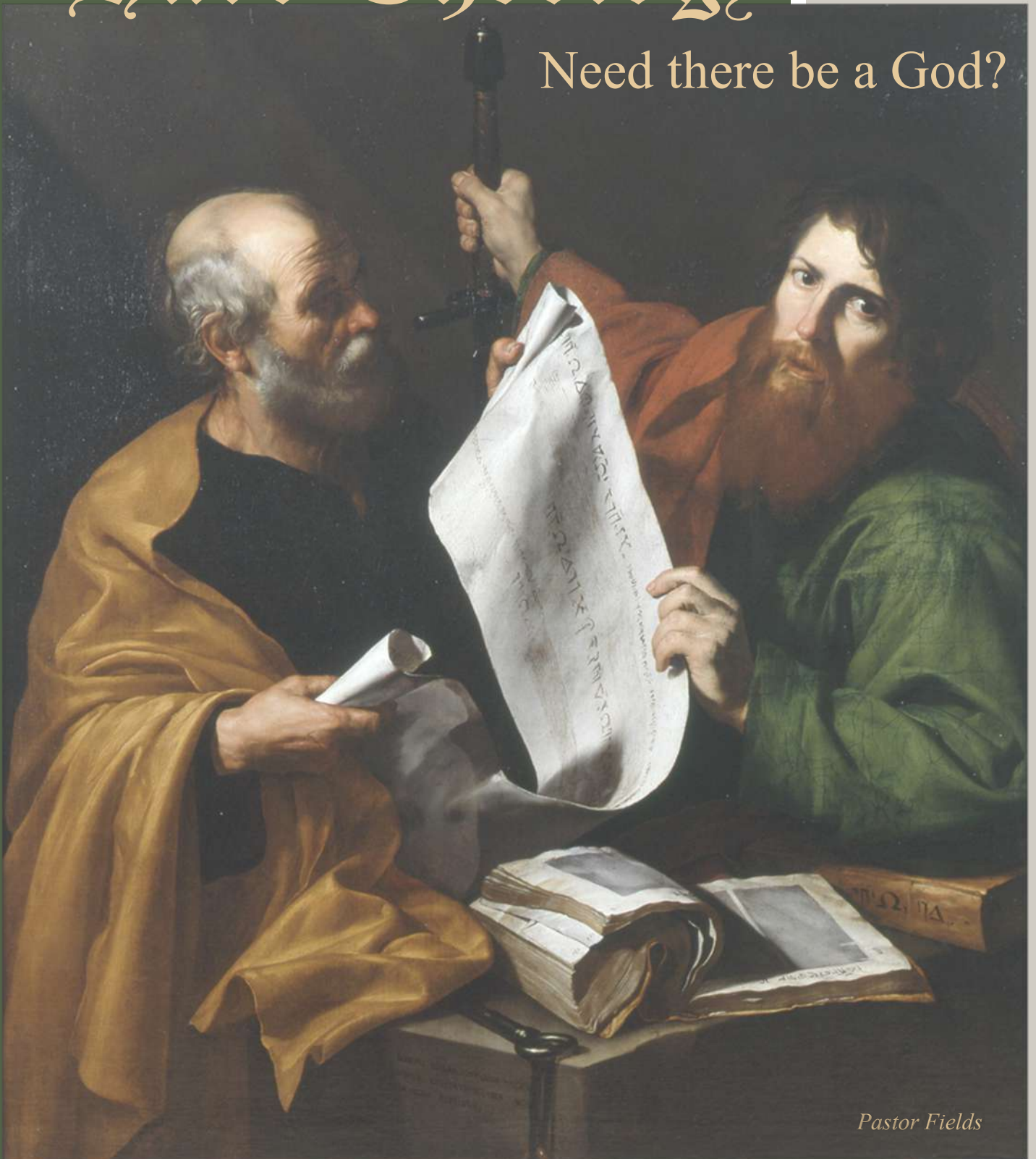
TICKETS
GOING FAST
**BUY
TODAY!**

THE
MOST RELUCTANT CONVERT
The Untold Story of *C.S. Lewis*

Check out cslewismovie.com or ask Anita Martin for details!

Hard Theology

Need there be a God?



Pastor Fields

Not long ago, only a couple of centuries past, all knew that there was a God, the final and complete origin, end, cause and meaning of life. Then men became arrogant, and thought the idea of God out of fashion. They believed that they had gone beyond belief, and so rejected God. Really, they had reasoned beyond reason, and had rationalized God away. And yet, God was still there.

They never really got rid of God. They could not, for man was made not to merely eat and drink and lie down to rest, but to be devoted to something greater than himself. Man is by nature religious; and so, having abandoned the one true God, mankind invented endless numbers of new gods to kneel before. Among those who were afraid of death, living the longest life possible, by medicine and

miracle became a god. To those who loved 'living the dream' even if it meant a small life, 'progress' became a god, and a hundred million corpses now lay before that god's altar.

Man cannot be without gods, without something which he serves; and so in impiety toward the true God, man will invent new gods, though he will, in these modern times, rarely call them such.

This is what the Scriptures call idolatry.

We *need* to have a god. And that is clear enough. But a question arises: does God need a God? Or rather, regardless of whether or not we feel a need for God, does He actually have to exist?

Well, He does. It's not an option. It's not a belief or a faith. It is a rational fact.

A theologian writes:

"If the existence of a thing differs from its essence, this existence must be caused either by some exterior agent or by its own essential principle. Now it is impossible for a thing's existence to be caused by its own essential constituent principles, for nothing can be the sufficient cause of its own existence, if its existence is caused. Therefore that thing whose existence differs from its essence must have its existence caused by another. But this cannot be true of God, because God we call the first efficient cause. Therefore it is impossible that in God His existence should differ from His essence. If, therefore, He is not His own existence, He will be not essential being but participated being. He would not then be the first being, which would be an absurdity. Therefore God is His own existence."

What does this all mean? It really isn't actually that complicated. The theologian argues this: everything either comes from something, or comes from itself. Something must come from itself, otherwise, everything would come from something, and that something would come from more somethings, forever and ever. Yet since it is logically impossible to have an infinite chain of 'somethings' that cause other things, there must be at least one thing that comes from itself. (Coming from nothing is not an option, since non-existence cannot create existence, since it doesn't exist).

This one thing that exists from itself we call God. He is the one thing whose 'essence' that is 'what he is' is His existence, that is 'that He is.' As Being itself, the being of God by definition requires no previous cause or explanation. As the Bibles says most elegantly, He is

that he is.

Now, we have our answer. Logically, there need be a God. And we also have wisdom, that there is a God that we need, and that the God we need does indeed exist.

And this is of practical importance to us, as is made clear by the First Commandment, to have *no other gods* before the one true God. Knowing that there is one God, that He is the source of all our being, life, and joy, we are to be enslaved to no other thing, whether it be wealth or progress or ideals or pleasure. All such things are idolatry when we submit ourselves to them, for we are to submit to the God who loves us alone, and everything else exists for us to enjoy and care for, as things beneath us.

Soli Deo Gloria: To God Alone Be Glory.■



endless song of praise— THE LITURGY

Sister Sara

The Service of the Sacrament

In the Gospel of St. Matthew, our Lord delivers five distinct discourses to catechize the Christian in the holy things of God. The Gospel writer generously brackets each discourse for his audience with a phrase like, “And He sat down and spoke to them saying... and when He had finished these sayings, He arose and went to such and such a place.” These are helpful markers for the reader, acting as chapters in a book to aid in delineating big ideas or plot points. But notably, at the end of the fifth discourse, St. Matthew alters his language ever so slightly... foreshadowing a profound shift that is about to occur. Concluding this final discourse, he writes, “When Jesus had finished *all* these sayings...” (Matthew 26:1).

With one word, the Gospel writer signals that the time for words has come to an end, and the moment for action is at hand.

“When Jesus had finished *all* these sayings, he said to his disciples, ‘You know that after two days the Passover is coming, and the Son of Man will be delivered up to be crucified’” (Matthew 26:1-2).

Here, Jesus turns from the Service of the Word to the Service of the Sacrament. He descends from the pulpit and readies the altar of sacrifice. He climbs Mount Zion, just as Pastor enters the chancel to the most holy place, and prepares for His crucifixion.

As we recall from the offertory, we just sang the words of Psalm 116: “What shall I render to the Lord for all His benefits to me?” We may as well be asking with the disciples, “Where will You have us prepare for You to eat the Passover?” (Matthew 26:17). To this, our Lord replies, “My time is at hand. I will keep the Passover at your house with my disciples” (26:18).

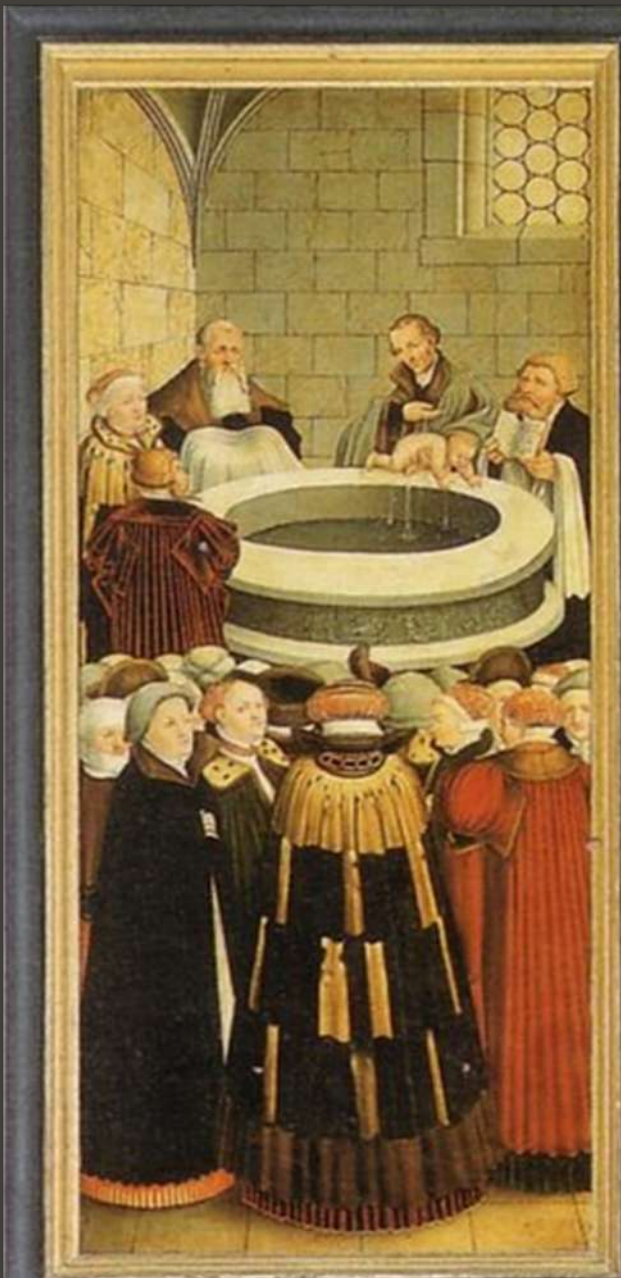
Jesus enters into our house, into our very church sanctuary, to offer Himself on our behalf—the true Passover Lamb. The pastor uncovers the elements upon the altar, and chanting the words of our Lord Himself, consecrates those elements for our salvation. This Passover meal of Jesus’ Passion has become for us the “cup of salvation” (Psalm 116:13) and our “meat in due season” (Psalm 145:15).

As we begin the Service of the Sacrament, let us ponder these things. Let us remember how the Word Himself closed His mouth at the appointed time, how He concluded His discourses, and how He as a sheep before His shearers was silent. The *Logos* ceased to speak, that He might demonstrate His love for us in this: while we were still sinners, Christ died for us.

Come to the Service of the Sacrament, and taste and see that the Lord is good.■

Notice, in Peter Paul Rubens’ depiction of the Last Supper, that Jesus and His disciples celebrate the Passover in a sanctuary, with the altar (complete with altarbook and candles) to the right in the background. Rubens portrays Jesus as the first pastor, consecrating the sacrament in the congregation of the apostles.





Each Sunday on your way to the Divine Service, you pass by a rather conspicuous triptych in the narthex at Christ Lutheran Church. If you are among the happy few who have made the pilgrimage to St. Mary's Church in Wittenberg, Germany, you have no doubt seen this magnificent Reformation Altarpiece. Painted by Lucas Cranach the Elder, it stands as vivid testimony that the Church of the Reformation bears the marks of the Church catholic, resting on Christ alone by grace alone through faith alone, which we receive by Word (the Scriptures) and Sacraments alone.

A.D.
1547



Art of the Reformation

Pastor Fields

large center panel, Luther is shown at the Lord's Supper with the Apostles, offering the chalice to Cranach himself. (Judas, with moneybag by his side and his foot already outside the circle, is shown breaking away from the communion.)

The foundational panel depicts Christ crucified as the central figure upon which the Church of the Reformation rests. Luther is shown in the pulpit with one hand resting on the Scriptures, the other pointing to Jesus. Cranach, along with Luther's wife and son, are among the congregation.

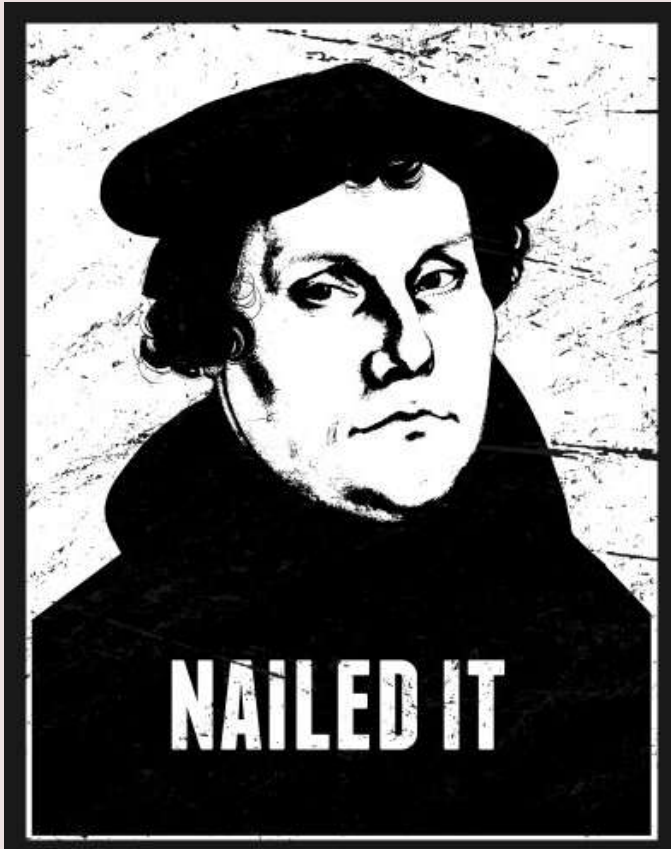
Above the entire work hangs a panel with the words of 1 Corinthians 3:11, "For no one can lay a foundation other than that which is laid, which is Jesus Christ." Indeed, Christ crucified and risen for the life of the world *is* the eternal Gospel which this masterpiece proclaims to every nation and tribe and language and people. ■



A.D.
1928

The paintings not only proclaim the marks of the Church by their depictions of Baptism, the Lord's Supper, and Confession and Absolution, but prominently display the central figures of the Reformation participating in these gifts.

The left panel shows Philip Melanchthon (author of the Augsburg Confession) performing a Baptism. In the right panel, Johannes Bugenhagen (Luther's pastor at St. Mary's) bears the Office of the Keys, binding the sins of the man on his left, losing those of the man on his right. In the

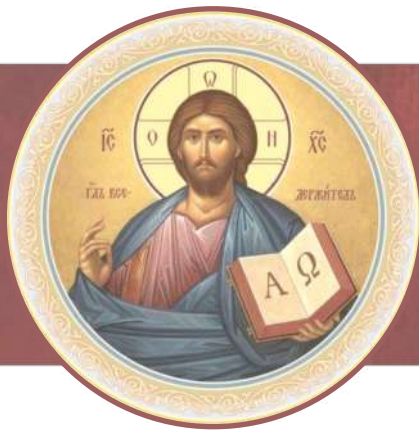


Coffee first
reached
Europe in
1515.

Martin
Luther
sparked the
Reformation
in 1517.



Just a little Lutheran humor... Happy Reformation!



THIS MONTH

At Christ Lutheran



Saints' Days in October

- 4 St. Francis of Assisi, Confessor
- 7 St. Henry Melchior Muhlenberg, Pastor
- 9 St. Abraham, Patriarch
- 11 St. Philip the Deacon
- 17 St. Ignatius of Antioch, Bishop & Martyr
- 18 St. Luke, Evangelist
- 23 St. James of Jerusalem, Brother of Jesus & Martyr
- 24 St. Raphael, Archangel
- 25 Sts. Dorcas, Lydia, & Phoebe, Faithful Women
- 26 Sts. Philipp Nicolai, Johann Heermann, & Paul Gerhardt, Hymnwriters
- 28 Sts. Simon & Jude, Apostles
- 31 Feast of the Reformation

Christ Lutheran



Goodlett Home
Saturday
October 16
4:00-6:30 p.m.

Gemütlichkeit

Sunday
October 3
5:00 p.m.
Goodlett Home



THE INFANCY NARRATIVES

JESUS
of NAZARETH

Ladies Night Out

Georgia Blue
Madison
Wednesday, October 27
6:00 p.m.

Please RSVP to Lori Held
by October 24



THE FEAST OF ALL SAINTS
+ November 7 +



CHECK YOUR CHURCH MAILBOX

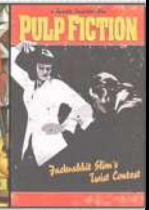
The end of the church year is soon to be upon us! Do a little "New Year's" cleaning: check your church mailbox for lingering treasures from the past months. If you would like Sister Sara to send you the contents of your box, email her at sistersara@christlutheran.jacksonms.org!

ΚΟΙΝΩΝΙΑ KOINONIA



SAVING LEONARDO

*A Call To Resist The Secular Assault On
Mind, Morals, & Meaning*



Dickens Home
October 24
5:00 p.m.

Good Shepherd Institute

22nd Annual Conference
November 7-9, 2021

Christ the Shepherd—Tender, Caring

The 2021 Good Shepherd Institute conference centers on our namesake: Christ, the Good Shepherd. As the world continues to adapt to post-pandemic life and as a cancel culture seeks to dismiss the Church and her witness, we need more than ever to hear the caring voice of the Good Shepherd.

Beginning with Choral Vespers on Sunday evening at 7:30 p.m. and concluding with lunch on Tuesday, the conference will include following plenary sessions:

- *Hear the Word That Christ Has Spoken*—Charles Gieschen
- *Come, O Living Christ, Renew Us*—Todd Peperkorn
- *Christ, Whose Kingdom We Proclaim: Lessons Learned from the Life and Legacy of Carl Schalk (1929–2021)*—Barry Bobb
- *Christ in Every Congregation: Intentional Planning for Worship*—Paul Grime and Kevin Hildebrand

Of course, the conference will include practical sectionals, beautiful chapel services, a Monday late-afternoon organ recital by Steven Wenthe, and the annual hymn festival. **For more information and to register, visit www.ctsfw.edu/GSI or call (260) 452-2204.**



THE FEAST OF THE REFORMATION
+ October 31 +



Artwork in This Issue:

Cover: *Martin Chemnitz the Theologian*, c. 1600.

Page 14: *Saint Peter & Saint Paul*, Jusepe de Ribera, 1616.

Page 17: *The Last Supper*, Peter Paul Rubens, c. 1632.

Page 18: *Wittenberg Altarpiece*, Cranach the Elder, 1547.

Christmas Recital

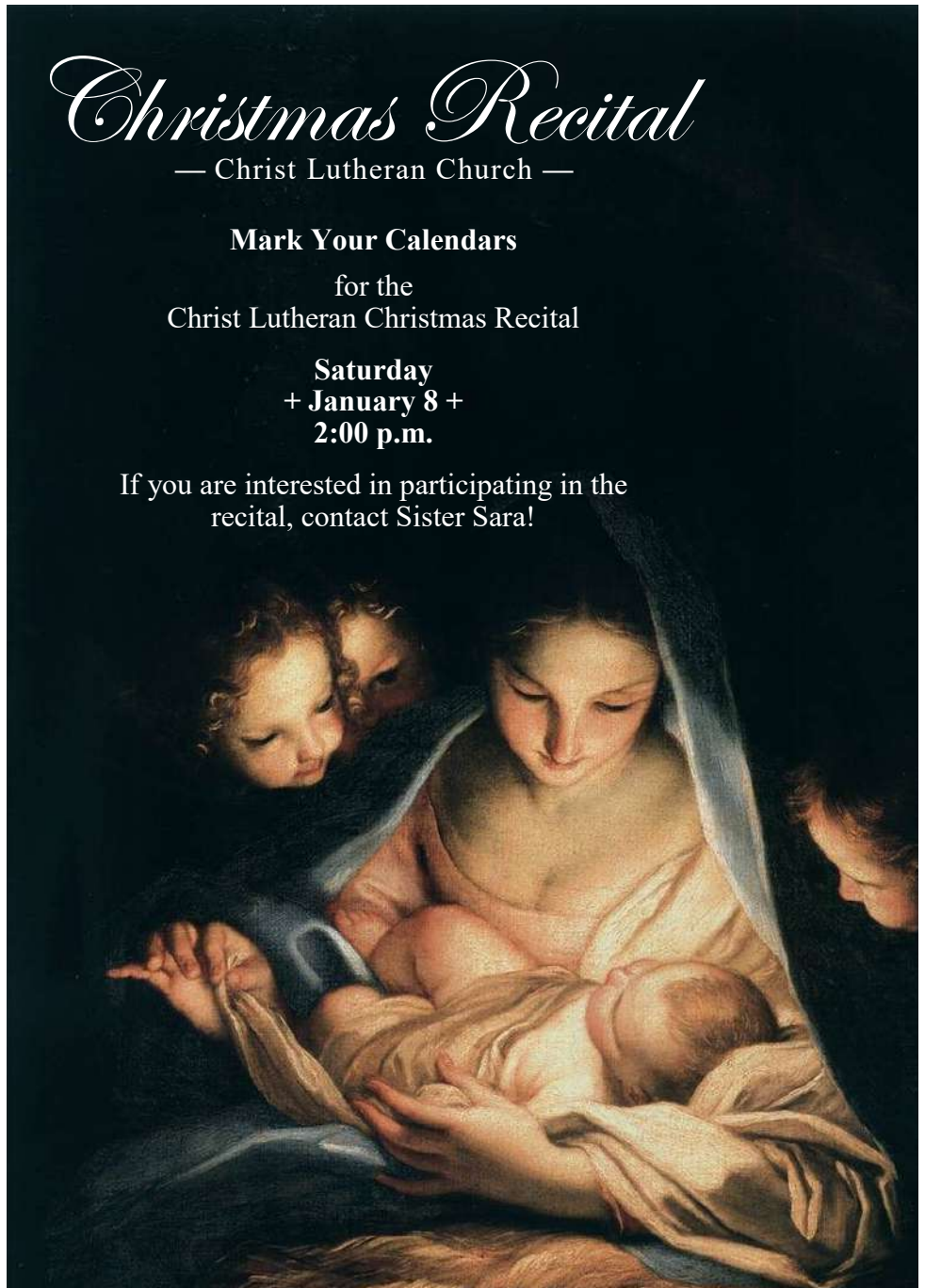
— Christ Lutheran Church —

Mark Your Calendars

for the
Christ Lutheran Christmas Recital

Saturday
+ January 8 +
2:00 p.m.

If you are interested in participating in the recital, contact Sister Sara!



The Lutheran Witness magazine

Subscribe today at cph.org/witness

October 2021

PRAYER FAMILIES and BIRTHDAYS	Sunday	Monday	Tuesday	Wednesday	Thursday	Friday	Saturday
Keith & Anita Martin 2—William Held 8—Francis Dillon	3 PENTECOST XIX 9:00 a.m. Sunday School 10:30 a.m. Divine Service 11:30 a.m. New Members Reception 5:00 p.m. Gemutlichkeit	4 <i>St. Francis</i> 6:15 p.m. Elders Mtg.			7 <i>St. Henry Melchior Muhlenberg</i>	1 6:30 a.m. Bible Study 6:30 a.m. Bible Study	2 9
Michael Martin 11—Nathan Burkhalter 14—Emma Goodlett 14—Daryl Smith 15—Chuck Haynes 16—Krista Hansford	10 PENTECOST XX 9:00 a.m. Sunday School 10:30 a.m. Divine Service	11 <i>St. Philip</i> (GSLs Oktoberfest Orders Due)	12 6:15 p.m. Council Mtg.	13	14	15 6:30 a.m. Bible Study	16 4:00 p.m. Oktoberfest
Christopher Martin	17 PENTECOST XXI 9:00 a.m. Sunday School 10:30 a.m. Divine Service <i>St. Ignatius of Antioch</i>	18 <i>St. Luke</i>	19	20	21	22 6:30 a.m. Bible Study	23 <i>St. James of Jerusalem</i>
Bailey Martin	24 PENTECOST XXII 9:00 a.m. Sunday School 10:30 a.m. Divine Service 5:00 p.m. Koinonia <i>St. Raphael</i>	25 <i>Sts. Dorcas, Lydia, & Phoebe</i>	26 <i>Sts. Philipp Nicolai, Johann Heermann, & Paul Gerhardt</i>	27 6:00 p.m. LNO	28 <i>Sts. Simon & Jude</i>	29	30
David & Michelle Miller 27—Glen Hansford	31 FEAST OF THE REFORMATION 9:00 a.m. Sunday School 10:30 a.m. Divine Service	Serving this month: Elder—Gary Atchley					