

# LIFE IN CHRIST

Receiving God's Gifts — Sharing God's Gifts

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

+ End of the Church Year 2022 +

About the Cover:

*Christ as Savior with Martin Luther*

Lucas Cranach the Elder

1552 A.D.

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No, I do not mean a part of the school year. I mean the half of the Church Year where we go through many colors, celebrate many feast days, and most importantly, march through Christ's life in human flesh from His Annunciation and Birth on Christmas, to His Resurrection on Easter, to His giving of the Holy Spirit to the Church on Pentecost.

We might call it a 'semester' according to the original meaning of the word, 'six moons,' the moons referring to a month.

Every year we do this for half the year. We trod along with Jesus through His childhood, through His Passion, through His being raised, through His establishing His Church for all time.

Why do we do this?

Well, there are probably a thousand good answers to this question. I will focus on only one.

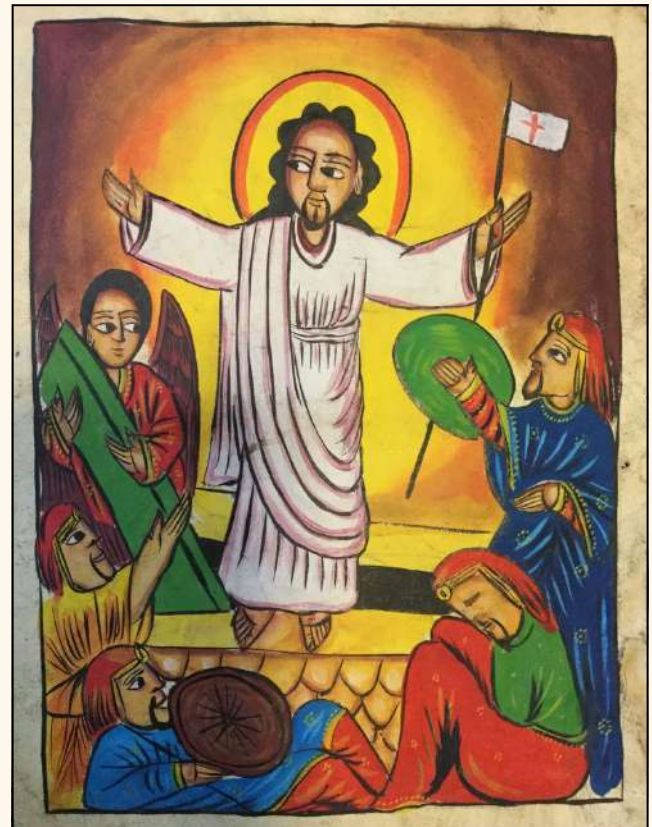
We are called Christians. Christian, of course, means 'a little Christ'. We are to be as little Christs, and to follow in His path. And if we are to follow in His path, we must know what His path is.





# Hail Thee, Festival Semester

*Pastor Fields*

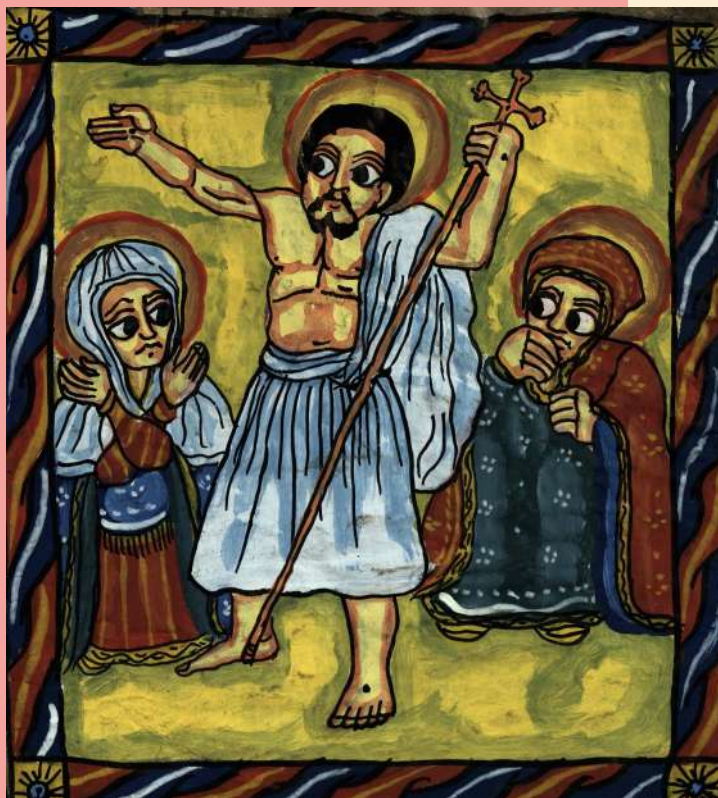


So every year, we are reminded for six moons, or six months, or 'one semester' if you prefer, of the way of Christ when He dwelt with us in His body, born of the Virgin Mary, that we might observe His life, be edified by it, be renewed by it, and, by the Holy Spirit given on Pentecost, given the power as baptized Christians to, in some small and frail way, to imitate it; not as people who seek self-righteousness, trying to 'look like Jesus' or 'do what Jesus would do,' but rather as people, strengthened by God to show forth the light of Christ in our little lives, in many little ways.

For we are 'little Christs.'  
Why should our works done  
in Christ not also be little?  
But this is no shame, it is  
mere humility. Christ  
redeemed humanity by His  
work. And by His love, we  
are given the opportunity to  
redeem this hour, this minute,  
this second, and consecrate it  
unto the Father.

It is a small work we are  
called to, but we are called to  
it, and for this reason, we call  
this small work our Vocation.

Therefore, let us walk with  
Christ through His life, that  
we might know Him who  
saved us, and that we might  
know how to walk through  
our own life, a bit of practice  
for the *life of the world to  
come*. ■



Christ Lutheran  
Church  
On Facebook!

Find...  
Divine Services  
Bulletins  
Church Updates  
Blog Posts  
Devotions  
And More!





# Ladies Night Out



Our ladies had a tasty night out at Amerigo's Italian Restaurant last month!

If you would like to "host" Ladies' Night Out (i.e., pick a restaurant and book a reservation), sign up in the Fellowship Hall! All [ladies] are welcome to join us! ■

# Hymn of the Month

*Sister Sara*

October—

A Mighty Fortress Is Our God

LSB 657



It is October, a month filled with pumpkin spice lattes, harvest decor, and the occasional gaudy Halloween lawn inflatables; but for Lutherans everywhere, this month is dominated by its very last day: the celebration of the Reformation! Amidst reposting Luther memes and declaring the papacy to be the antichrist, the soundtrack playing in all our heads is none other than the battle hymn of the Reformation: “A Mighty Fortress Is Our God.”

As you probably know, Martin Luther wrote these lyrics; but what you may not know is that he wrote them around 1528, well into his conflict with the Roman Catholic Church... This was a period marked by a serious epidemic in Wittenberg (...perhaps like our own times?), menacing Turkish forces at the door of the Holy Roman Empire, and severe religious attacks— theological and political— from both Roman Catholics and radical Protestants. Although we think of this hymn as somewhat militant, it was thought of at the time primarily as a hymn of *comfort*. Amidst all the turmoil of the time, it offered the solace of the Gospel message: Satan has been utterly vanquished by our victor Jesus, and even in our own present sufferings, we can take comfort in knowing that “The Kingdom’s ours forever.”

In addition to eradicating heresies, a major emphasis of Luther’s reforms was to put the Word of God back into the mouth of the common man. The Roman Catholic Church conducted its masses in Latin, which meant that the average Christian couldn’t understand the liturgy on Sunday mornings or the Bible readings he heard. And, since there was no such thing as an in-home Bible, much less one in the vernacular, this meant the majority of normal Christians were completely biblically illiterate. Priests muttered the mass, choirs sang the music at church, and your only job was to come occasionally, do

penances, and buy indulgences. You weren’t even allowed to have the Blood of Christ at communion! By translating the Bible and the liturgy into German, Martin Luther made this mysterious religion suddenly accessible to every peasant. And more than that, he spearheaded a movement of hymn-writing for congregational singing; this put the Faith back into the mouth of every blacksmith and farmer.

A source of many of Luther’s hymns, and of Lutheran poets who followed, was the psalms. But, of course, knowing the Gospel, Luther could not help but read Christ into the psalms. This means that his musical paraphrases would not simply parrot the psalm itself; rather, it would show how Christ is very much *in* that psalm as the speaker, the doer of the action, etc. So, taking our hymn of the month as an example, Luther began with Psalm 46: “God is our refuge and strength, a very present help in trouble...” Psalm 46, wonderful as it is, has no explicit reference to Jesus or His vanquishing of Satan. It does, however, speak of all the troubles of this world, from natural disasters to the enemy threatening our life, reiterating time and again that God is with us and that He is our refuge and deliverer. Well, it doesn’t take the Christian much effort to see the clear Christological story of this psalm! Despite the raging of Satan against us, we know that God is our refuge (a *mighty fortress*, you might say!), and that Jesus has defeated our dreadful enemy. Suddenly it makes sense that Luther waxes poetical about the cosmic battle between Christ and Satan in this beloved hymn.

The first stanza of this hymn begins with, of course, God, who is our fortress, our shield, our victorious sword. But it wastes no time exposing us to the conflict: the old satanic foe besieges us, and on earth he has no equal. Drama!

## Fun Facts

Martin Luther, in addition to being a thoughtful theologian and gifted polyglot, was a *musician*! In fact, he was a fine composer in his own right and even wrote polyphonic motets, one of which we still have today. Not only is he responsible for the lyrics of “A Mighty Fortress,” but he also composed the tune we find in hymn 656.

## Fun Facts

What the heck is “isorhythmic”? *Iso-* means “same,” so *isorhythm* literally means “the same rhythm.” It is a reference to using a repeating rhythmic pattern. So, for example, we call this month’s hymn “isorhythmic” because its original syncopation has been straightened out into a regular quarter note pattern.



## Fun Facts

Although the rhythmic version slowly morphed into the isorhythmic, somehow we recovered the original version... how did that happen? Well, there was a movement in Germany in the 1800's to reinvigorate hymn singing by restoring original rhythmic versions of these songs. A young pastor and organist who became a big proponent of this movement was none other than... C.F.W. Walther! In fact, in 1847, his congregation compiled a new hymnal that gained traction in much of the synod, and they held regular rehearsals to learn the original rhythmic versions of these hymns.

Stanza two begins with our pathetic plight, for we find ourselves completely incapable of doing battle against the satanic horde. But, now a champion comes to fight! Who could this be? In dramatic swell, the song declares, "The Lord of Hosts is He, Christ Jesus, mighty Lord"! Here we find no mysterious deity, shrouded in cloud and darkness, but the revealed Son of God, come to do battle on our behalf.

The third stanza sees hordes of devils at the battle line, the world's tyrant raging, Satan waiting to devour us; and yet, despite all this, "one little word" undoes him entirely. That little word is none other than the name of Jesus, who *is* the Word. Beautiful, isn't it, that God's strength is made perfect in weakness, that one Word can topple all the powers of hell!

We end our hymn with stanza four: "God's Word forever shall abide"! Echoing previous stanzas, we sing that regardless of what Satan strips from us—house, goods, honor, or even family!—there is nothing he can take that will touch our salvation. Indeed, "The Kingdom's ours forever"!

Now, most of us are familiar with what we call the "rhythmic" version of this hymn (otherwise known as LSB 656). This is the original melody of the German hymn that Luther wrote, *Ein Feste Burg*. But you will notice that our hymn of the month is the "isorhythmic" version, LSB 657. So, what's the difference? And why are we doing the un-original one?

The English translations are slightly different in these two versions, but they originate from the same German hymn written by Martin Luther. Even their tunes are recognizably very similar. What is different is their *rhythm*. LSB 656 uses a syncopated rhythm, meaning that it emphasizes off-beats, or beats that are normally unaccented. This makes for a very

lively, driving melody.

But remember, this is the Reformation! A time when the song of the Church is given back to the congregation to sing. Well, when you have a congregation singing a syncopated hymn in a big, echoey stone church building, the singing starts... to... slooow... doooooown... And over the course of a couple generations (from the 1600's to the 1700's), the rhythmic nuances of the tune started to disappear. Now, rather than lively and varied, the notes were all held for the same length... and when lots of German hymns were translated into English in the 1800s, it was the popular equal-note versions that made it into British and eventually American hymnals. Hence 657.

Although this little explanation may make it seem like 657 is less authentic than 656, there is a twist! One of the greatest composers of all time, Johann Sebastian Bach, happened to be a Lutheran! If you know anything about Bach (1685-1750), you may recall that he lived during the very time when our hymn was slowing to its isorhythmic version. He famously arranged this version for choral singing, and that is the music we have in our hymn 657 today!

Interestingly, during the compilation of the LSB, the committee in charge decided to include both versions of our beloved hymn with the recommendation that the original 656 be used for congregational singing, while 657 be reserved for choral singing (a la Bach). Felicitously, Christ Lutheran sings 656 every year at the Feast of the Reformation, and we very much enjoy its rigorous rhythms and feisty translation. But this month, we are taking the opportunity to appreciate the musical treasure we have in 657. And if you join the choir (shameless plug!) you might just get a chance to sing it in all of its four-part glory! ■

## Psalm 46

<sup>1</sup>God is our refuge and strength, a very present help in trouble. <sup>2</sup>Therefore we will not fear though the earth gives way, though the mountains be moved into the heart of the sea, <sup>3</sup>though its waters roar and foam, though the mountains tremble at its swelling. *Selah* <sup>4</sup>There is a river whose streams make glad the city of God, the holy habitation of the Most High. <sup>5</sup>God is in the midst of her; she shall not be moved; God will help her when morning dawns. <sup>6</sup>The nations rage, the kingdoms totter; he utters his voice, the earth melts. <sup>7</sup>The LORD of hosts is with us; the God of Jacob is our fortress. *Selah* <sup>8</sup>Come, behold the works of the LORD, how he has brought desolations on the earth. <sup>9</sup>He makes wars cease to the end of the earth; he breaks the bow and shatters the spear; he burns the chariots with fire. <sup>10</sup>"Be still, and know that I am God. I will be exalted among the nations, I will be exalted in the earth!" <sup>11</sup>The LORD of hosts is with us; the God of Jacob is our fortress.



# ADVENT

DECORATION DAY

Join us on  
**Saturday**  
**December 10th**  
**8:30 a.m.**

to decorate the sanctuary in anticipation of  
our Savior's birth.

## Symposia Series 2023

**38th Annual Symposium on Exegetical Theology**

*Faith, Family, and Formation*

January 17–18, 2023

**46th Annual Symposium on the Lutheran Confessions**

*Theological Perspectives*

January 18–20, 2023

**ACTSFW**

CONCORDIA THEOLOGICAL SEMINARY  
FORT WAYNE, INDIANA

“It’s vital to know the clear and main teachings of the Bible to be able to read it most profitably. That’s what the catechism is and does. It’s nothing but the Bible.”

— Matthew C. Harrison





# Hymn of the Month

November—

Jerusalem the Golden

LSB 672



A gem of our treasured hymnody, “Jerusalem the Golden” reminds us in this last month of the Church year what it is we look forward to in the life to come. Although it illustrates the beatific vision of heaven, it was written

amidst the depths of earthly distress. Bernard of Cluny, its writer, was a Benedictine monk in France in the 1100’s A.D. At this time, Muslims were menacing European communities and the Second Crusade was underway; more than that, a papal schism rent the Western Church (i.e., there were two opposing popes at once!), and that was only the tip of the corruption rotting through European Christianity. It was just this sort of corruption that culminated in the Reformation four hundred years later, but at the time of our hymn’s composition, there was no Martin Luther in sight. Things looked bleak.

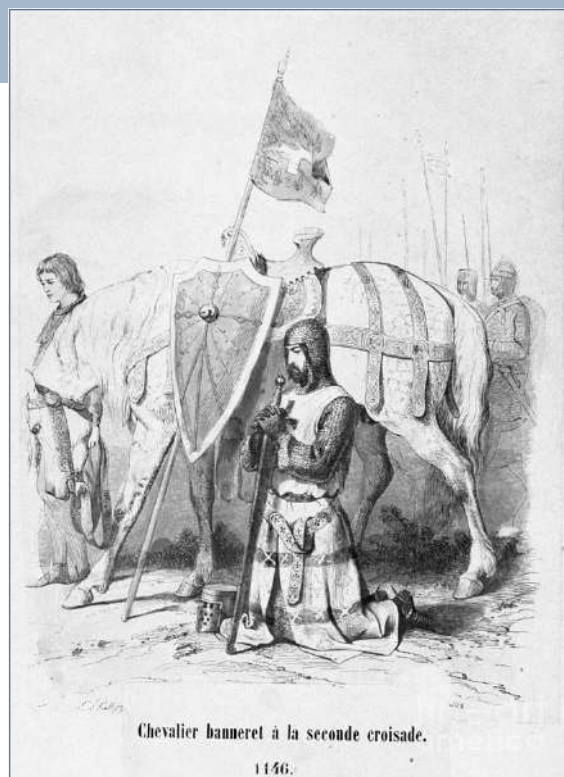
Needless to say, Bernard of Cluny was disgusted by the evil within the institutional church and troubled by the war and strife outside it. Famously—and understandably—he penned a 3,000-line poem entitled *On Contempt*

*of the World*. Most the poem is a bitter satire mocking the abominations he saw, but the excerpt from which our hymn is taken contrasts this world’s evils to the glories of heaven. Here, he draws upon the visions of the book of Revelation, painting a picture of gold-paved streets and the Church Triumphant’s long-awaited union with Christ.

As Israel of old, we sing in stanza one of a land flowing with milk and honey, for heaven is the ultimate Promised Land. This flows into stanza two, wherein we survey the Holy City of Zion, seeing the whole Church joined together—martyrs, saints, and even angels. And as the tune swells to the high note of the third line, the singer declares “The Prince is ever with them”! There we shall find the consummation of all our joy.

Stanza three focuses upon the Feast of the Lamb, that final Lord’s Supper which shall never end. The saints crowd around the throne to “raise loud their songs of triumph to celebrate the feast,” as though singing the liturgy of the Sacrament of the Altar! They sing the praises of Him who “conquered in the fight, who won for them forever their gleaming robes of white.” Here, the dreadful battle of the Cross is woven into the radiant baptismal gowns which we wear forevermore.

The last stanza concludes in sweet doxology, hailing this blessed country as the eternal sanctuary of God’s people. We end the song with the longing prayer of those still sojourning in this world: “In mercy, Jesus, bring us to that eternal rest, with You and God the Father and Spirit, ever blest.”



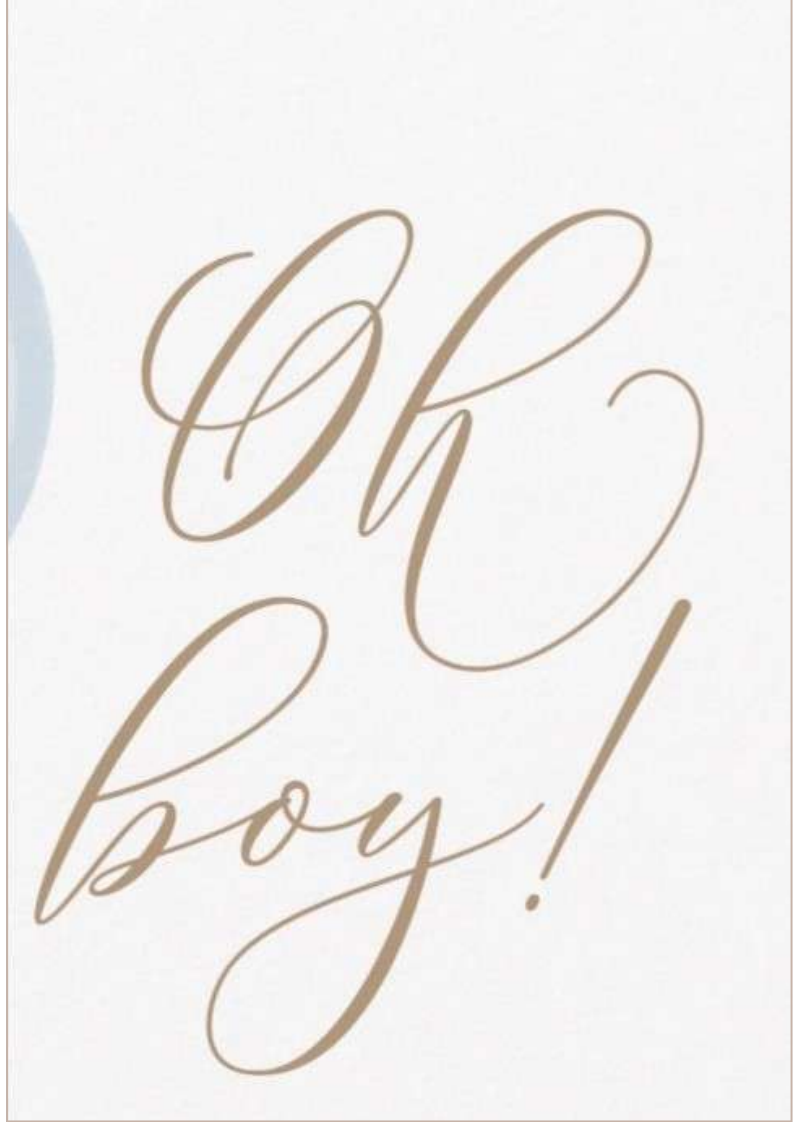
Chevalier banneret à la seconde croisade.

1136.

Personally, my favorite part of this hymn is its melody. Despite its glorious subject, the tune is beautifully *subdued*. It begins with lower notes, beating steadily forward in hopeful contemplation, much like our own souls. But in the midst of our suffering, our eyes are drawn upward in the sure hope of our deliverance, just as the melody in that third line builds to the heartrending high note.

How fitting is this hymn for such a time as ours: national strife, worries of global war, infidelity in the church (need I go on?). And yet, how unremarkable is our current moment in history, for every other moment is also filled with sin and death. There will always be suffering. But together with Bernard of Cluny, we as the Church can rightly survey this contemptuous, fallen world through the lens of the Cross, knowing that even Good Friday ended in Easter morning. Our darkness, too, will be drawn back like a curtain, revealing the radiancy of heaven, of Christ Himself. No matter what happens, we live in the certain assurance of Jesus' victory, and we look forward to our full and final union with Him in that "sweet and blessed country," the heavenly Jerusalem.





# *Baby Shower for Baby Gallarno*

On October 1st, the ladies of Christ Lutheran celebrated with Christina and showered lots of love on the newest little Gallarno. We thank God for the new life He is bringing into our midst!

Of course, no church celebration is complete without food, so we honored mother and baby with a veritable brunchy feast. Then, on to the games! We had to “name that lullaby” as we listened to arrangements of famous favorites (it was surprisingly tricky). And lastly, Christina opened gifts, revealing artfully crafted quilts, darling little clothes, and all manner of baby gifts that make you say “aww.”

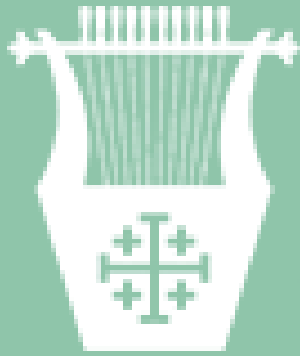


Thank you to our hostess, Allison Agent, and to all who came! We are so excited for the Gallarno family and cannot wait to meet this sweet baby!

*Heavenly Father, receive our heartfelt thanks for this child, a gift of Your grace and love for us in Your beloved Son, Jesus Christ. Send Your holy angels to shield him from all dangers of body and soul. Preserve him according to Your good pleasure until that day when he is brought to the waters of Holy Baptism to receive the washing of rebirth and renewal by the Holy Spirit; through Jesus Christ, our Lord, who lives and reigns with You and the same Holy Spirit, one God, now and forever. Amen. ■*







# DAVID'S HARP

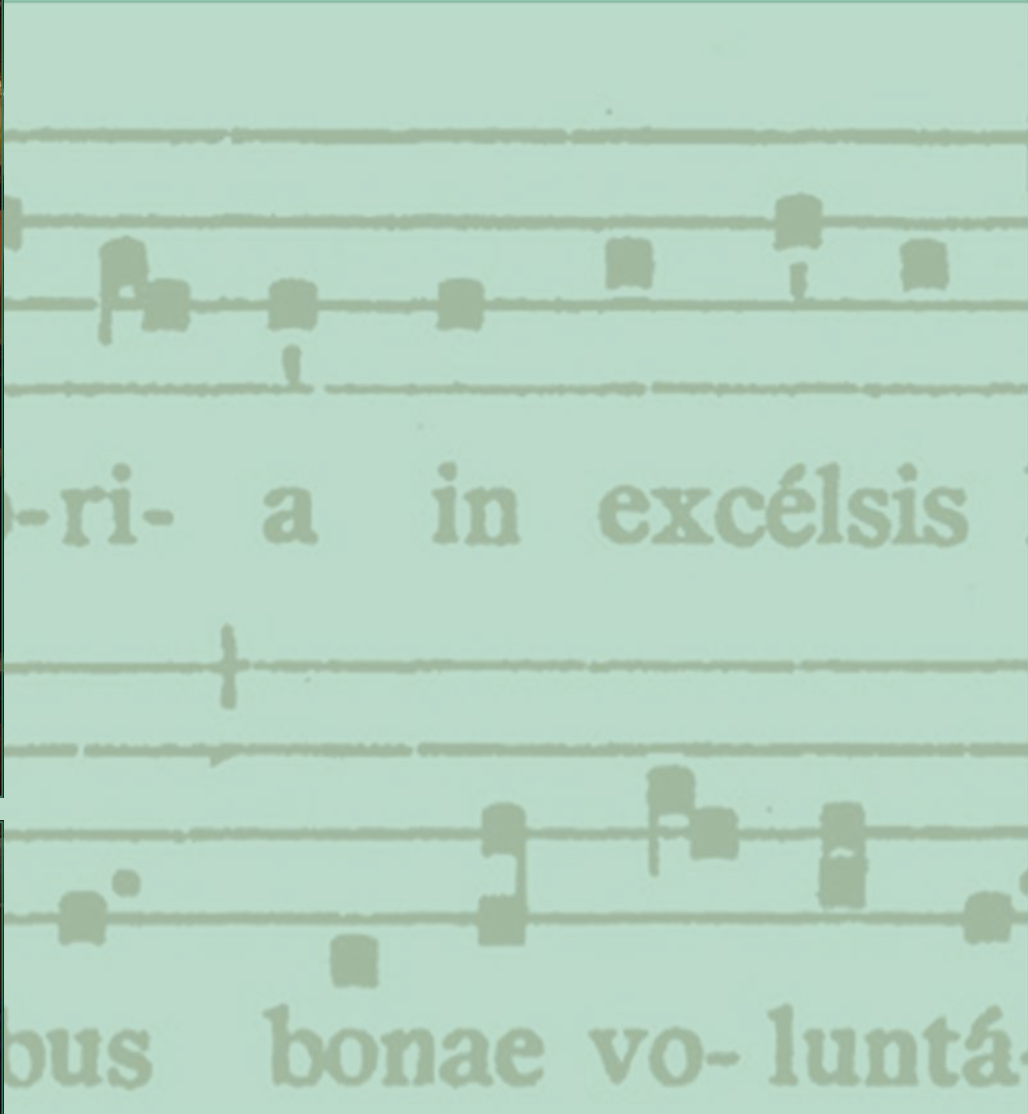
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## A CENTER



On Sunday, September 11, we reunited with... the Holowaches! Pastor Holowach is now serving on the Board of Directors for David's Harp, a center for developing musical resources for LCMS congregations. And of course, as his partner in crime, Susan serves as the director of marketing and publicity for the organization. As ambassadors for David's Harp, they were both able to visit and encourage us with the good news of music in Lutheranism, both here in the U.S. and in the Church worldwide. Pastor gave a presentation during the Sunday school hour, and after Divine Service we all enjoyed a hearty reception.

It was exciting to learn about all the excellent work David's Harp is doing, and we are thrilled that God is using Pastor and Susan to support and strengthen the Church through their work there.



# DAVID'S HARP

## FOR MUSICAL DEVELOPMENT

### — About David's Harp —

David's Harp is an outgrowth of the work and development of St. Paul's Music Conservatory in Council Bluffs, IA. In 2009, St. Paul's Lutheran Church established a formal music conservatory in order to raise up church musicians and proclaim the Gospel through music. This manner of music education was well received by the congregation and community alike. Overtime, this conservatory not only grew but has become a center of music education within the Council Bluffs community and has developed resources specifically for use in the parish based music conservatory. Having positive reception from across the synod, the leadership of SPMC has entertained interested ministry leaders from all across the country seeking to establish similar forms of outreach in their own context. Seeing that the work of the local conservatory, resource development, and collaboration with leaders from across the country would be too much for one parish to effectively handle, the leadership of SPMC called for help and created a new organization called David's Harp. The mission of this entity is simple: Produce music resources and produce centers of musical development around the world.

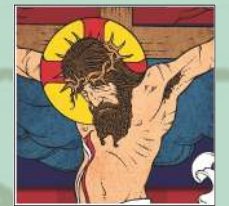
**David's Harp, through its resource development and centers of music education care deeply about the following:**

1. **MISSIONS** Spreading the Gospel of Jesus Christ throughout the world.
2. **OUTREACH** Reaching into communities and neighborhoods that surround our churches, schools and mission sites all over the world with the message of Christ.
3. **EDUCATION** Catechizing all ages in the faith through the rich hymns of the Lutheran Church.
4. **YOUTH** Teaching even the youngest among us in every community as we bring them up in the faith.
5. **MUSIC** Using the enormous power of music as the vehicle for all of this.

David's Harp believes that the Lutheran church is well-positioned for intentional outreach through music. Through strategic planning and collaboration in the areas of resource generation and the establishment of centers of music, David's Harp will support the Synod's churches, schools and missions in spreading the Gospel.

If you would like to learn more about David's Harp and how you might become part of this growing movement of intentionally and strategically reaching out with the Gospel through music, contact us today!

*Taken from the David's Harp Website:*  
[www.davidsharpmusic.org/about-us](http://www.davidsharpmusic.org/about-us)





Pastor Holowach told us all about how David's Harp publishes materials specifically for training children up in the Faith through music. And often, congregations learn to love their musical heritage through the children! David's Harp is impacting whole congregations through its edifying and well-made resources.



We had an opportunity to catch up with the Holowaches during a lovely reception after the Divine Service. Thank you to all who helped!





Never a dull moment with Chuck around!



Pastor and Merina, doubtless plotting how to take over the world through music...



Susan, Nancy, and Cheryl share some laughs!

Smile!



Michael and Layné approve of David's Harp. And the tasty cookies.



Pastor Holowach even got to meet members who have joined our CLC family since he moved away to the tundra...!

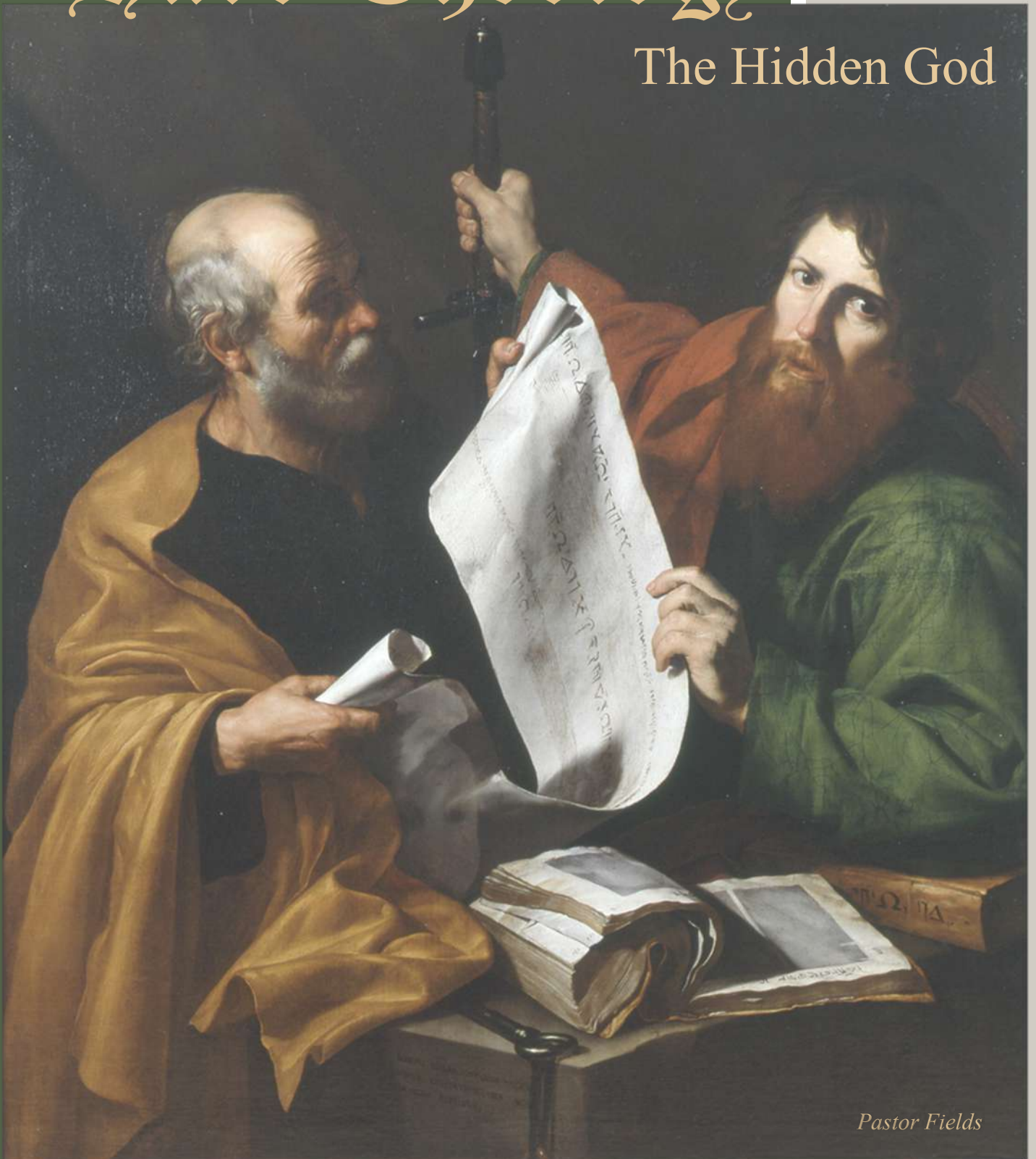
Pastor Holowach jams with William on the piano.





# Hard Theology

The Hidden God



*Pastor Fields*

One of the most common arguments unbelievers make about God goes something like this: “If he is real, why can’t I see him?”

There is a little reason to this. Lots of things that are real we can see: trees, rocks, people, planets, etc. etc. etc. [Yule Brynner voice].

There is also some irrationality to this, because many things that are real cannot be, in any logical sense, be seen, like the number ‘one’ or the idea of ‘privacy’ or for that matter, the laws of math. None of these can be seen or felt, but they are nonetheless real.

But what of God? Is He like a tree, that can be seen, or more like a number, that cannot be seen?

Well the truth is, He is like neither, for He is above all created things, both *visible and invisible* as the Nicene Creed says. As John 4 says, ‘*God is spirit*’ and again 2 Corinthians 3: ‘*The Lord is Spirit.*’ This is to say, He is not a ‘body.’ He is ‘incorporeal,’ bodiless. What does this mean?

The theologian Johann Gerhard writes:

*No body is utterly simple, and an utterly simple being cannot be corporeal, because every body is compounded, is passively potential, and is divisible. God is an utterly simple being and is not passively potential. Therefore He is not corporal.*

For ‘hard theology,’ this isn’t actually that hard. Months ago we talked about the simplicity of God, which is to say, that God is not made up of parts, because if He were, then each of His parts would be prior to Him, in the same way that the parts of a model airplane are prior to the full built plane, and since God is by definition ‘the first cause,’ there cannot be anything prior to Him, even any parts He might be theoretically made of.

Gerhard tells us that every physical, visible, body has parts. A tree has branches and leaves. People have arms and legs. Planets are ‘*ball, with stick through it.*’ Rocks have... smaller pieces of rock.

Therefore, if God is simple, having no parts, He MUST also be invisible, for all visible things can be divided into pieces.

Now one might ask, what does Gerhard mean by being *passively potential*? Well, *potential* means that something could happen, but hasn’t, and *passively*, means that the power to make

that happen exists, but exists either outside of something, or needs to be activated by something.

Neither can apply to God, since God is, as the theologians say, *pure act*, that is, everything that He is, He is all the time.

Now we might say, ‘Hey, but the Bible seems to make it sound like God is sometimes happy with mankind, sometimes mad, sometimes merciful, sometimes vengeful, so how can you say He is all of them at once?’

To this, the theologian reminds us that God is outside of time, so in reality, He is all these things at once, and some of these things above the others.

But perhaps that is a conversation for another day.

(Post Script: If some things in this article are confusing, please watch *The King and I*, starring Yule Brynner and Gertrude Lawrence) ■



Christ Lutheran

# Oktoberfest



## October means... Oktoberfest!

Break out the sauerkraut and don your lederhosen!

Christ Lutheran gathered on October 15th to partake in the fourth Lutheran sacrament of brats and beer. Prost!



But wait! The fun didn't stop there!

The children enjoyed games of pumpkin bowling and pin-the-bats, and even the adults joined in on the hilarity of the chicken dance!

Of course, we had to end the night with the annual pinata. The kids clobbered our poor little ghost and were richly rewarded with a pre-Halloween swath of candy.





Pumpkin bowling!



Emily helps the girls make some Oktoberfest crafts.



The boys had a riot playing pin-the-bat-on-the-vampire.







Thank-you to the Goodletts for hosting this festive evening! ■

Sabrina taught everyone the chicken dance!



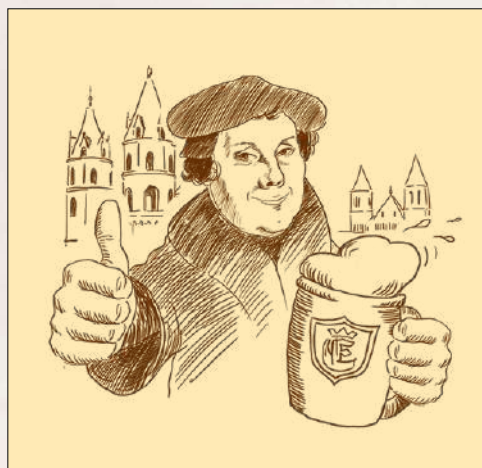
Mark Ochs wins the award for "Most Festively Dressed"!



Our ghost pinata!



These girls are serious about their crafts!








# Decoration Day — Kids —

Join us for decorating,  
Christmas games,  
crafts, cocoa, and cookies!  
**Saturday, December 10th**  
9:00 a.m.



Join this year's

## Christmas Choir

as we prepare to greet  
our Lord with the service  
of Lessons and Carols on  
Christmas Eve.

Rehearsing  
every Thursday  
throughout Advent  
6:00 p.m.



Our sojourn through the liturgy brings us, finally, to one of the oldest attested elements of the Christian liturgy: the Lord's Prayer. This prayer was given to us by Christ Himself, and we have historical evidence of its use in the liturgy already in the first century (perhaps most famously included in the *Didache*, an early Christian treatise).

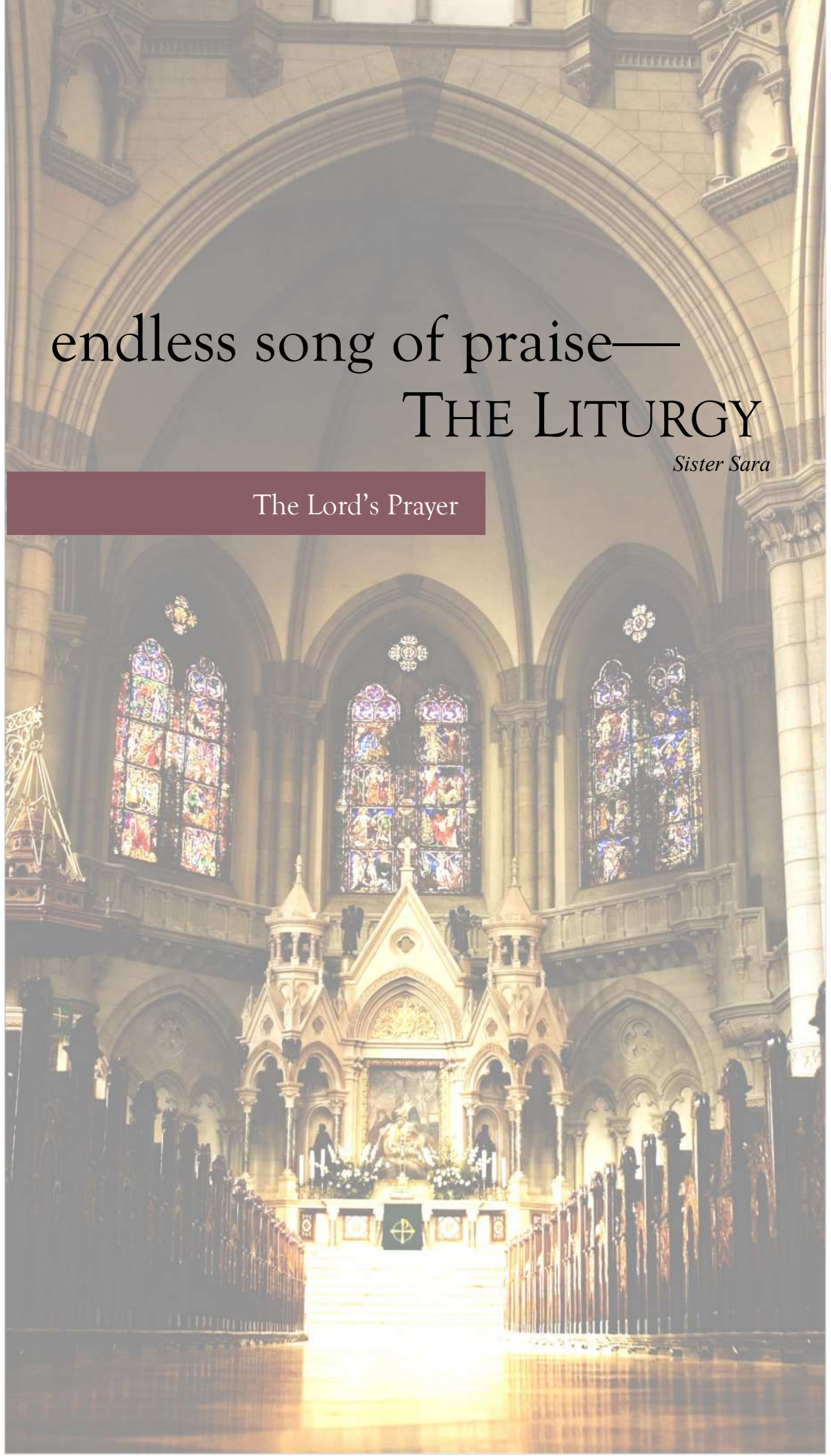
Whole tomes have been written about the Lord's Prayer, so what can we say in two little pages? Firstly, I will point you to said tomes, for one could dedicate his life to studying these seven petitions and not plumb their depths.

But that said, there *are* several interesting things that we can note here, especially when considering the Lord's Prayer in the context of the Divine Service...

# endless song of praise— THE LITURGY

*Sister Sara*

## The Lord's Prayer



## Who's prayer is it, anyway?

*Only the Son's—Only the sons'*

To begin, let's focus on the first two words of the prayer: "Our Father." Easy as it is to fly past this opening, it requires our attention. This little address implies a critical relationship between the one praying and God: namely, the relation of sonship. Just as *only* I and *not* you can call Bruce Schultz "my dad," and *only* I can petition him on the basis of my relationship to him, so also only the Son of God can call upon God as "His Father." (That's why we call it the *Lord's Prayer*, right?).

Well then, if it is the Son's prayer, what are we doing trying to pray it? "Because we are united with the Son in our baptism," you blurt out! Yes, indeed, we are one with the Son, and so we can rightfully call upon God as "our Father."

## Story of Christ, Story of Us

*The Narrative of the Lord's Prayer*

The Lord's Prayer has many interpretations, not the least of which we learn in Luther's explanations in the Small Catechism. We are quite used to seeing each petition and thinking of them as discreet parts. But what does the prayer look like when taken as a whole? Well, interestingly, it seems to outline a narrative of the life of our Lord.

**Our Father Who Art in Heaven:** We know from the Scriptures and the Creeds that Jesus is the only -begotten Son of the Father from all eternity. This address clearly shows His identity, His Sonship to the Father.

**Hallowed Be Thy Name:** Coming into this world, Christ bore the name of His holy Father as His true Son.

**Thy Kingdom Come:** As the Gospels constantly remind us, Jesus began His ministry proclaiming that "the Kingdom of God is at hand." Indeed, for He *is* the kingdom, and He has come to overthrow the prince of this world.

**Thy Will Be Done, on Earth as It Is in Heaven:** Now we approach the week of our Lord's Passion. On Maundy Thursday, at the Garden of Gethsemane, Jesus uttered these words in His own prayer to the Father. The Scriptures recount how our Lord retreated to pray alone, with sweat as drops of blood, crying, "Father, if you are willing, remove this cup from me. Nevertheless, *not My will, but Yours, be done*" (Luke 22:42). Even as He anticipated suffering the Death of all mankind, Christ submitted to the will of His Father, fulfilling this petition in both earth and heaven.

**Give Us This Day Our Daily Bread:** His Body riven, His Blood spilled, our Lord was raised on high for our transgressions. Having sacrificed Himself on our behalf, He now bids us eat this daily Bread, the Bread of His own Body, given for us for the forgiveness of sins.

**And Forgive Us Our Trespases as We Forgive Those Who Trespass against Us:** Even upon the cross, our Lord prayed, "Father, forgive them, for they know not what they do" (Luke 23:34). He who had no sin pleaded for the forgiveness of sinful men, even as we crucified Him.

**And Lead Us Not into Temptation:** "For we do not have a high priest who is unable to sympathize with our weaknesses, but one who in every respect has been tempted as we are, yet without sin" (Hebrews 4:15). Even upon the cross, Jesus endured the temptations of passersby who sneered that He could not even save Himself. Jesus has felt every allurements, every twinge, every temptation common to man... and yet, He endured; more than that, He led the charge through them into the very heart of hell, so sack the ancient Tempter in his own citadel.

**But Deliver Us from Evil:** And that is what He did! In His death, He descended into hell, that He might vanquish Satan and free the captives. Jesus has delivered us from the Evil One, that we might "be His own and live under Him in His kingdom."

In the early baptismal rites, the catechumen would descend into the font, be baptized by the priest in the name of the Triune God, and then arise from the water; and, as a part of the liturgy, the first words the new Christian uttered immediately after coming out of the font were... "Our Father"! Yes, his first words as a Christian were the Lord's Prayer. For now, being newly born as a child of God, he could call upon God with those words. All the rights of sonship were now his. God was, in fact, his Father, and he could now use the Son's prayer as his own.



Through the prayer, we trace Christ's descending from His heavenly throne to take on our flesh and accomplish what we in Adam could not do; indeed, to slay our ancient foe and bring us salvation. This prayer is His biography. But, more than that, if we flip it upside down, we see our own story as well:

Having been **delivered from the Evil One** through baptism, we pray that the Father **deliver us from the many temptations** which assault us in this life. As Christ Himself demonstrated for us, we **forgive those who trespass against us**, and we ask the Father to **forgive us** likewise. We come to the altar, feasting upon our Lord's Body, **our daily Bread**. Having been born into Christ and now made one with His own Body at the altar, we pray that we might submit to the **Father's will** just as He does. In the salvation which Jesus has given us, we live in **His kingdom** as free citizens, bearing **His hallowed name** "upon our foreheads and upon our hearts"; and we look forward to the Last Day when our faith will become sight. For truly, we are one with the Son, children of **the Father**.

## Story of the Sacrament

### *Prayer before the Passion*

So why do we say the Lord's Prayer right before communion?

The liturgy of the Service of the Sacrament is like a retelling of the Passion story. The first song we sing in it (the *Sanctus*) echoes the words shouted at Jesus' Triumphal Entry into Jerusalem on Palm Sunday: "Blessed is He who comes in the name of the Lord!" From there we move to the prayers, including the Lord's Prayer, which invoke the image of Christ's prayer in the Garden of Gethsemane. We hear the Words of Institution, then partake of the very Body and Blood which was broken and shed upon the cross for our salvation. And celebrating the Resurrection, we leave singing that we may now "depart [i.e., die] in peace, for mine eyes have seen Thy salvation," for we know that not even death can conquer the Life that is in Christ Jesus our Lord., and that we too shall be resurrected on the Last Day.

In this framework, the Lord's Prayer is aptly placed before the Words of Institution, for it is the prayer that the Son speaks to the Father before giving us His Body for our salvation. Back then, He prayed in the Garden before delivering His Body to be crucified. Now, it is His prayer before giving us that same Body in the Lord's Supper. And we pray it with Him, for we are the baptized, those who have been united in and with the Son. So, as we approach ever nearer to the altar, we pray...

"Our Father."







A  
VERY QUILTY

*Christmas*

Christ Lutheran Quilters strike again! Our ladies have been busy making Christmas-themed quilts for children in need. Recently, they sent a dozen quilts to Lutheran World Relief (thank you to John Rudsenske to transporting them!), and another dozen to Gateway Rescue here in Jackson.

Many thanks to all who contributed, whether through time and talents, or contributions of fabric, or transporting these gifts to their destination!

If you are interested in helping with this project, please contact Nancy Teal, Eloise Springer, Michelle Miller, Mimi Bradley, or Sheila Pfaff.

Thank you, Quilters! ■





# It's All Over...

## The End of the Church Year and the *Eschaton*

*Pastor Fields*

Before we enter into the season of Advent, which marks the beginning of a new Church Year, we must first end this Church Year. The end of the Church Year always commemorates the Second Coming of Christ, and the kingdom which He brings, what theologians call the *eschaton*.

*Eschaton* is a fancy Greek word for 'final things.' Most people have never heard the word, and if they have at all, they have likely only heard it from the host of *Firing Line*, a talk show from yesteryear hosted by William F. Buckley, where he would occasionally accuse socialists of attempting to 'immanentize the eschaton,' by which he meant 'make paradise happen now.'

Buckley had a way with words, a way most people didn't understand, but that is not our concern.

Our concern is the Biblical *eschaton*, the Scriptural *last things*. Much can be said of it, but one thing that should be said of it, and that is not said often enough, is that, even though it is last, that does not make it small.

We are used to the 'end' of something being short, cut off, like the end of a movie. The movie ends, the credits roll, then you move on with life.





But this is not the meaning of *eschaton*, of the Biblical *end times*. When we Christians speak of the ‘End Times,’ or more properly the ‘end of time,’ what we mean is ‘the completion of time.’ All of created history reaching its fulfillment through the salvation accomplished by Christ on the cross and finished in His coming again *to judge the living and the dead, whose kingdom will have no end*, that we might enjoy it forever.

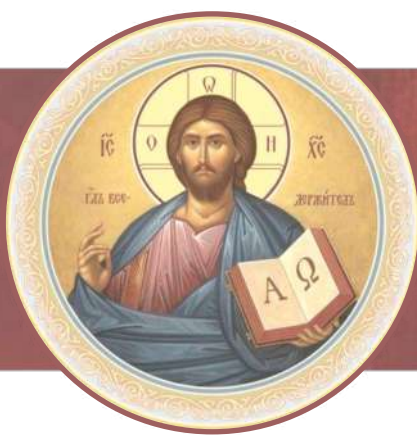
Perhaps in English, ‘finish’ is better than ‘end’ as a translation of *eschaton*, for when something is ‘finished,’ it implies not an end, but a beginning; the beginning of being able to enjoy what has been completed, like a house, that can only be lived in and made a home once it is finished being built.

In these last days, we await this ‘finishing,’ that the *many mansions* our Lord speaks of may be prepared, that we may live in them, and finally be at home, finally to rest for the anxiety of this sinful life.

People often speak of apocalypses and blood moons and plagues when they think of the end times. Let the pagans think of that. For you who are baptized, think only of Jerusalem the Golden. Think only of the home for which your restless soul always longed. ■







# THIS MONTH

*At Christ Lutheran*



**LAST SUNDAY OF THE CHURCH YEAR**

+ November 20 +



**I WANT YOU**  
**TO SING IN THE**  
**CHOIR**

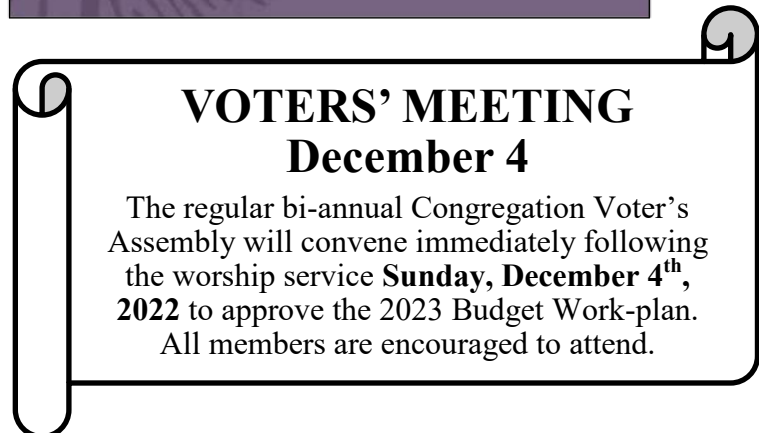


**THE FEAST OF ALL SAINTS**

+ Observed November 6 +



*Adventide*  
November 27



## **VOTERS' MEETING**

### **December 4**

The regular bi-annual Congregation Voter's Assembly will convene immediately following the worship service **Sunday, December 4<sup>th</sup>, 2022** to approve the 2023 Budget Work-plan. All members are encouraged to attend.




## **Decoration Day!**

Decorate the church with us on **Saturday, December 10** 8:30 a.m.



CLC Kitchen Celebration



Sunday | November 6 | 11:30 a.m.

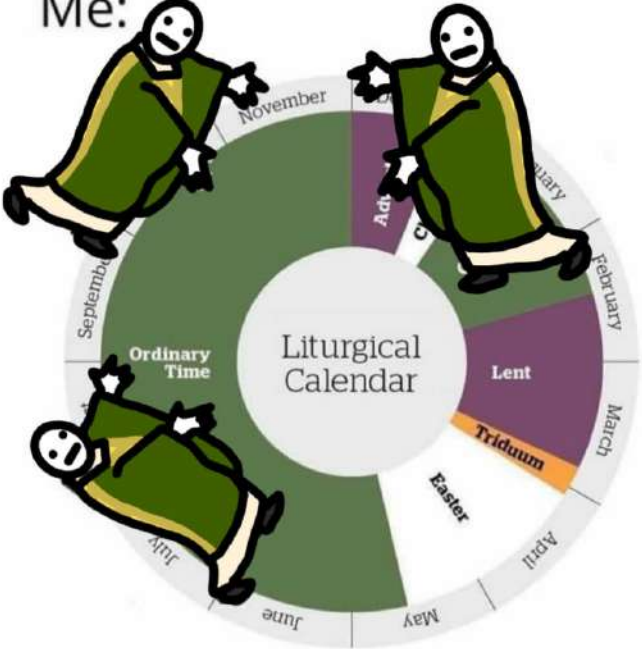
**Artwork in This Issue**



- Cover: *Christ as Savior with Martin Luther*, Lucas Cranach the Elder, 1552.
- p. 4-6: Icons of the Ethiopian Orthodox Church.
- p. 8: Design for an organ, Johann Georg Dirr, 18th century.
- p. 13: *William De Clermont defends the City of Acre, 1291*, Dominique Papety, 1800s.
- p. 13: *The Schism*, Jehan Georges Vibert, 1874.
- p. 20: *Saint Peter & Saint Paul*, Jusepe de Ribera, 1616.



Them: Ok, Halloween's over, now can we listen to Christmas music:  
Me:



**Lutheran Witness**

A monthly publication, *The Lutheran Witness* offers synodical news, reports from Lutheran around the world, and more. You may subscribe through the church. The cost is only \$13 for a year, and it will be delivered to your home. Checks may be made out to Christ Lutheran Church with the notation "Lutheran Witness."



Please see Sister Sara for more information.



# Quilting

Saturday  
November 12  
9:00 a.m.

Join us for a relaxed morning of coffee and quilting!



# Gemutlichkeit



# Good News for Anxious Christians

Sunday  
November 13  
5:00 p.m.  
Goodlett Home  
Chapters 8-9

# Ladies Night Out

We are on a holiday break until  
January! See you then!

Join us for a

# ΚΟΙΝΩΝΙΑ KOINONIA CHRISTMAS

Sunday  
December 11  
Held Home

Come for supper and  
bring a gift for a  
game of Unsanctified  
Santa!







Christmas sing merrily

Christ Lutheran  
**Christmas  
 Recital**

Saturday | January 7 | 2:00 p.m.

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



# Christmas Work Day

Help us spruce up the church grounds as  
 Christmas draws near!

Come ready for coffee, cocoa,  
 and Christmas cheer!

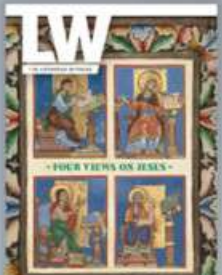
**Work Day**  
**Saturday, December 3**  
**8:30 a.m.**



## Saints' Days in November

- 1 All Saints Day
- 7 St. Willibrord, Bishop
- 8 St. Johannes von Staupitz, Abbot
- 9 St. Martin Chemnitz, Confessor
- 11 St. Martin of Tours, Bishop & Confessor
- 12 St. Jonah, Prophet
- 14 Emperor Justinian, Christian Ruler & Confessor
- 15 St. Albertus Magnus, Bishop
- 19 St. Elizabeth of Hungary
- 22 St. Cecilia, Martyr
- 23 St. Clement of Rome, Bishop & Martyr
- 29 St. Noah, Patriarch
- 30 St. Andrew, Apostle


# March for Life 2023



**The Lutheran Witness** magazine  
 Subscribe today at [cph.org/witness](http://cph.org/witness)



# November 2022

|  | Sunday   | Monday  | Tuesday   | Wednesday                               | Thursday   | Friday   | Saturday   |
|--|--|---|---|---|--|--|--|
| <b>PRAYER FAMILIES</b><br><b>and BIRTHDAYS</b><br><i>Held Family</i><br>4—Bobbie Mutter  |  |   | <br><b>1</b> |   |  |  |  |
| <i>Steve Jeffcoat</i><br>6—Christopher Martin<br>10—Jonathan Kettler<br>10—Steve Jeffcoat<br>11—Nancy Tatum<br>11—Phoebe Gallamo | <b>6</b><br><b>FEAST OF ALL SAINTS</b><br><b>(OBSERVED)</b><br>9:00 a.m. Sunday School<br>10:30 a.m. Divine Service<br>11:30 a.m. Kitchen Potluck<br>5:00 p.m. Gemutlichkeit | <b>7</b><br><i>St. Willibrord</i><br>6:15 p.m.<br>Elders Mtg. | <b>8</b><br><i>St. Johannes von Staupitz</i><br>6:15 p.m.<br>Council Mtg.                         | <b>9</b><br><i>St. Martin Chemnitz</i>  | <b>10</b><br>6:00 p.m.<br>Choir  | <b>11</b><br>6:30 a.m. Bible Study<br><i>St. Martin of Tours</i> | <b>12</b><br><i>St. Jonah</i><br>9:00 a.m.<br>Quilting |
| <i>Kettler Family</i><br>14—Kim Bowman<br>18—Hazel Kettler   | <b>13</b><br><b>PENTECOST XXIII</b><br>9:00 a.m. Sunday School<br>10:30 a.m. Divine Service  | <b>14</b><br><i>Emperor Justinian</i>                         | <b>15</b><br><i>St. Albertus Magnus</i>   | <b>16</b>                               | <b>17</b><br>6:00 p.m.<br>Choir  | <b>18</b><br>6:30 a.m. Bible Study                               | <b>19</b><br><i>St. Elizabeth of Hungary</i>           |
| <i>Joshua &amp; Rachel Landrum</i><br>23—Leonard Watson<br>24—Mark Yenish  | <b>20</b><br><b>PENTECOST XXIV</b><br>9:00 a.m. Sunday School<br>10:30 a.m. Divine Service   | <b>21</b>   | <b>22</b><br><i>St. Cecilia</i>   | <b>23</b><br><i>St. Clement of Rome</i> | <b>24</b><br>Thanksgiving Day  | <b>25</b><br>6:30 a.m. Bible Study                               | <b>26</b>  |
| <i>Keith &amp; Anita Martin</i><br>28—Mark Ochs  | <b>27</b><br><b>ADVENT I</b><br>9:00 a.m. Sunday School<br>10:30 a.m. Divine Service   | <b>28</b>   | <b>29</b><br><i>St. Noah</i>  | <b>30</b><br><i>St. Andrew</i>          | <b>Serving this month:</b><br>Elder—Keith Martin<br>Ushers—Bruce Bodkin, Mark Ochs |  |  |