

LIFE IN CHRIST

Receiving God's Gifts — Sharing God's Gifts

The Newsletter of Christ Lutheran Church, Jackson, MS

+ Epiphany 2024 +

Genoey Smith

On the Cover:

Adoration of the Three Kings

Gyula Benczúr

1911

Life in Christ

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4423 I-55 North
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(601) 366-2055

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Rev. George Fields
Sr. Sara Fields



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Three Gifts—

three magi,
wise men,
& kings

Pastor Fields

This month we celebrated the Feast of the Epiphany of Our Lord, which ushered in a new season of the Church Year, officially called Epiphanytide, and colloquially known throughout the world as ‘The Season of Little Christmas.’ On Epiphany, traditionally observed on January 6th, we recall the coming of the three magi, sometimes also called wise men, and sometimes also called kings, to greet our young Lord in Bethlehem.

Yet we make a lot of assumptions about this event when we read the Bible. First, were there three magi? In the Bible, it does not number exactly how many there were. However, we assume there were three because they came bearing three gifts.

Though it is simple tradition that there were three magi, it makes sense that there were but three, for if there were four, or seven, or ten, one might expect more gifts, unless the extra magi were also typified by their stinginess, and it is rude to make such assumptions about people we have never even met.

The next question is why they brought these three gifts: gold, frankincense, and myrrh. Well, this too is quite simple. Each gift is a confession of faith, professed through what each gift symbolized.

Gold, the symbol of regality; frankincense, the symbol of the priesthood; and myrrh, the symbol of sacrifice, are all brought. Christ receives these three gifts specifically because He is the King of Israel and all Creation, and so deserves gold; He is our Great High Priest, and so deserves incense; and He is the final sacrifice, the Lamb of God, who takes away the sins of the world, and so He must have myrrh, for sacrifices are so embalmed.

But then comes another question, and perhaps the one that is often most asked. Why do we sometimes call them magi, sometimes wise men, and sometimes kings?



The answer is as follows. We call them magi because that is a direct transliteration of the word used in Greek in the Gospel of Matthew. A 'magi' is literally something like an astrologer. They were traditionally court advisers to the kings of the East.

Before making any important decisions, kings in the Middle East would consult their 'magi,' their 'astrologers' to read the stars to determine if it was the right or wrong time to act on an important political decision.

And it is not wrong for the Bible to call these men 'astrologers,' for after all, they did look to the heavens for guidance in finding the newborn king, and they were indeed guided by a star to the town of Bethlehem to find the Christ-Child. And we should not condemn their actions as being purely superstitious, for even the Bible prophesies in Numbers 24:17 that a star shall forth out of Jacob and a scepter out of Israel.

Sometimes we call them 'wise men,' and this title the Church has given them because of the wisdom of their actions. Seeing Christ's star, they decided to seek out the newborn king. Meeting Jesus, they offered him rightly chosen gifts. And hearing from God to not tell Herod about where the Lord was born, they obeyed and went home by another way. Because of their seeking Christ, their worshipping Christ, and their obeying Christ, they are called 'wise men.'

Finally, why are they called kings? This one requires a bit more biblical exegesis. In Psalm 72, it is written concerning the King of Israel: 'May the kings of Tarshish and of the coastlands render him tribute, may the kings of Sheba and Seba bring gifts.' The fact that three kingdoms are here mentioned, all bringing gifts to the King of Israel seemed to early Christians to be an obvious prophecy of the coming of the gentile magi that would visit Christ bringing their tributes. Thus, the three magi suddenly became three kings! Perhaps it is not an airtight interpretation, but it is not too far off either.

For now, let this article conclude. On the Feast of Epiphany, we see the Christ revealed as the true King to the gentile nations. Let us then not think too much more on this, and come to see the revelation of the Lord in His birth, life, death, resurrection, and ascension. ■





Laissez les bons Temps Rouler!

join us for a

Ladies Mardi Gras Brunch

THE GOODLETT HOME

SATURDAY | FEBRUARY 10 | 10:30 AM

**Guest Speaker - Cynthia Widlitze
"16 Minutes"**

\$20 / person

**Please RSVP to Sabrina
sabrinagoodlett@comcast.net**

COMMUNIO

CHRISTMAS

The annual Communio Christmas was, once again, a merry night of food and festivity. On the tenth of December, the saints gathered at the Held home, bearing their various gifts or festal foods (or both!). We began with an hour of fellowship over a scrumptious dinner and ended with a mildly riotous game of Unsanctified Santa. Fun was had by all!



Friends brought the food. William brought the weird.



Bruce chooses very carefully...

The seventh commandment doesn't apply at Communion Christmas. At least, that's what this elder wants us to believe.



Barbara loves her gift! Please don't steal it...!



Because every picture looks better with Gary prominently in the middle of it! ;)

Linda... would she really take presents from you??



The Dickens duo! Are spouses allowed to strategize their thievery?



Everyone is just enjoying the show!



It was basically stadium seating! Obviously, everyone needs a good view to know what they're going to steal...

The Holz's went home with some cookware! And impressively, they used the sushi roller to bring sushi for the next Advent dinner. That's what we call being a good steward of your [Christmas] gifts!



Rev. Pfaff, pastry chef!

William takes this thieving theme to a whole new level. He came dressed for the task.



Anyone who is new to Lutheranism is most often struck not by what we believe, but how we worship, since it is more obvious to the casual observer. Unlike most protestants, we practice an elaborate liturgy, full of Psalms, hymns, chants, prayers, processions etc. Yet some of the things we do even cradle Lutherans may not understand the 'why' of. Most commonly, these are the reverential 'gestures,' the making of the sign of the cross, and, perhaps more confusing, all the bowing, kneeling, and genuflecting.

However, this tradition of showing respect to our Lord through physical gestures is indeed derived from throughout the Bible, and probably no place more concisely than in the narrative of three magi visiting Christ. The wise men are said to do three things in Matthew: to bow, to bend the knee, and to fall down.

This set the groundwork for how we even today worship during the Liturgy.

At certain times, just like the magi, we bow, such as during the Gloria Patri (Glory be to Father and to the Son and to the Holy Spirit), during parts of the Nicene Creed, and before we commune as we reverence the altar.

Similarly, we also bend the knee, or to speak in a more modern way, we kneel, especially while taking Holy Communion, and, if you are blessed with pews in the sanctuary that have kneelers, during Confession and Absolution, as well as during the Consecration of the Elements.

And finally, we fall down, that is, we put our face directly towards the ground. This we do when the Pastor, after entering the chancel during the introit, bows very deeply with his hands upon the altar.

Now all these gestures may be traditions, and they are nowhere commanded to be done in the Bible, but in so doing them, we imitate the magi, worshipping Christ in the same manner as they once did. ■

How We

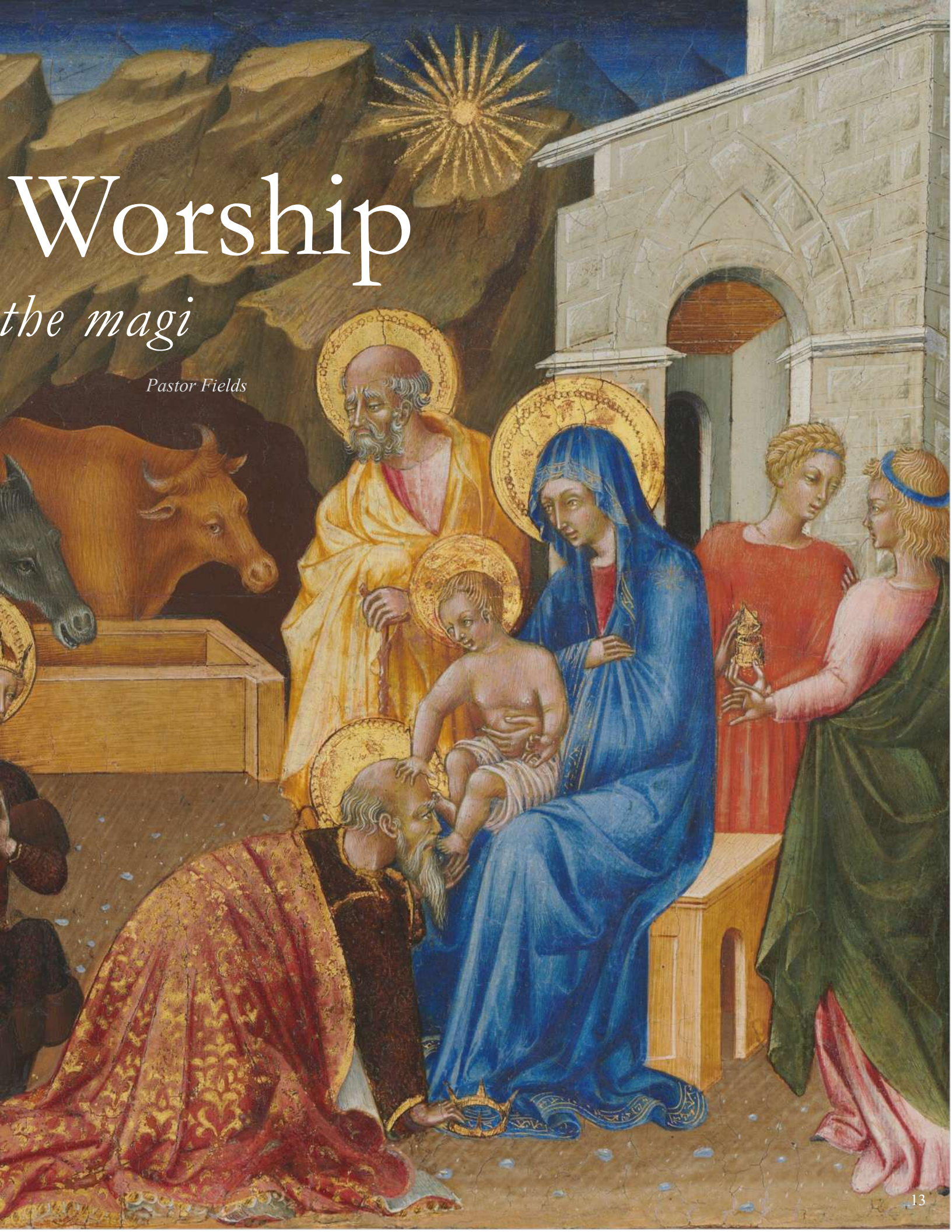
a lesson from



Worship

the magi

Pastor Fields



ADVENT

DECORATION DAY





As per Christ Lutheran tradition, the saints gathered on the eve of Gaudete, the Third Sunday in Advent. (this year, December 16th). *Gaudete*, the Latin command to “Rejoice!”, is our reminder amidst the penitential season of Advent to take joy in the coming of our Lord. As the “joy” Sunday (distinguished by its exuberantly *pink* candle), it is appropriate that we adorn the sanctuary of our God with the seasonal trappings of festivity and merriness! We erect a Christmas tree in remembrance of the Tree of the Garden of Eden, and we adorn it with white chrismons, the fruit of the Tree of Life. [This is a long-loved German Lutheran tradition!]. Additionally, we decorate the sanctuary and narthex for the season, hailing the Incarnation to come. Meanwhile, fierce outdoor warriors in our ranks tackled the leaves and landscaping outside, tidying the grounds for the coming of the King...





This year we welcomed 'Santa,' one Tim Holz and his wife Elizabeth into our church family for Advent. He is a Santa Claus impersonator who worked for the Bass Pro shop in Flowood this year, and a genuine LCMS Lutheran from Wisconsin. He and Elizabeth joined us for all manner of Advent-ing, including our work day! Dave Miller led our fearless crowd in the outdoor care, and Chuck, of course, blew us aaaaaaall away!



Chrismons are beloved traditional Christmas ornaments, both beautiful and rich with theology!

Fun fact: In 1975, our congregation first displayed these traditional Christian ornaments at the Jackson Mall. In their many and various forms, they represent the Gospel story manifested in the Incarnation of Our Lord.

Right: 1975 Jackson Mall Christmas Tree with chrismons. Six area Lutheran congregations participated.



Church Events 1975

CHRISTMAS TREE — A Christmas tree featuring Christian symbols called "Chrismons" will be erected this afternoon at the south end of Jackson Mall. The Lutheran churches are placing the tree and members of the churches will be present to explain the meanings of the symbols.

Above: Nancy Teal and Elizabeth Holz set out the chrismons for decorating the sanctuary tree.

Right: Margaret Haynes, Gary Atchely, Nancy Teal, and Sabrina Goodlett adorn the sanctuary tree with the beautiful white-and-gold chrismons!





Of course, no Gaudete is complete without Mark Ochs's festive t-shirt (this year featuring *A Christmas Story's* quote: "You'll shoot your eye out!"). Meanwhile, Nancy Teal's equally festive and perhaps more pious t-shirt sports the sign language for "I love you." Sabrina is simply content to organize the ornaments, with the ever-Lutheran "believe" testament to faith emblazoned upon her Christmas shirt. Be careful what you wear to Decoration Day. It might make the newsletter. ■



Decoration Day- KIDS EDITION!



Elfin Krista and her handsome Willaim!



Savannah is aaaaaall over this craft business!

Meanwhile, Asher is just happy to be alive. And dashing everyone with his handsome good looks.



While the grown-ups were having whatever they call a festive time, the kids were doing it better. *Gaudete* means 'rejoice,' a concept that kids come by naturally!

This year's 'Kids Edition' featured hilarious games, lovely crafts, phenomenal snacks, and memorable tree decorating.



Hazel can hardly wait....!



The girls go at it. Glitter? Glue??
Get out of my merry way!



Christina Gallarno heroically led the littles in their crafts, making paper-plate Christmas trees—complete with pom-poms, ink, maybe even some glitter, and looooooots of glue. Christina is a saint.





Christa Kettler, likewise saintly, led the children's games! Marshmallows and a keen sense of aim were integral to this year's games, as well as a knack for snowball bowling. Christmas, needless to say, is not for the faint of heart.

In the marshmallow rounds, the littles took on the older kids, and it would seem that five-year-old logic won. Closer to the target is key, as well as shamelessly eating the ammo.

Snowball bowling was an exclusively 'littles' game, and it was hailed as an absolute winner, despite the number of tries it may have taken... perseverance wins the day!!!





Pastor Fields led the charge on the decoration of the narthex Christmas tree. Let it be known, lights are an *art*. Also, don't let William Held plug in your tree.

The littles tackled the kid-chrismons, placing them in the most diligent of distance to each other (i.e., way too close, but that's okay).



Top left: William Held, James Hansford, and Pastor Fields prep the tree with lights. You don't even know...

Top: Lili, Savannah, and Hazel adorn the tree with chrismons.

Left: Asher Gallarno is mesmerized.



We were blessed this year with a hearty crew of fearless kids—everyone from a year old to high-school-aged. The older kids are a testament to their parents and church community, giving of themselves and genuinely helping wherever they saw a need. The littles were pure and unadulterated joy as they readied their church for Christmas. Let us give thanks to the Lord who has given such gifts, and to Him who has given such a reason to celebrate! Merry Christmas to all, and to all a good Adventide!



Can we hear it for Elfin-eared Krista Hansford? This snack Czar thought of everything—the gluten intolerant, the lactose sensitive, and the iron-stomached-I-can-eat-anything warriors among us. Blessed are you among women.





William means business. Those cream-laden eyelashes bespeak dedication.

The last game, the game to end all games: the whipped cream search-and-find... The boys took this game extremely seriously. As anyone seeking buried peppermints should. The girls... well, the girls were a little more even-keeled about things. And in Fifi's case, downright over it.



But the girls are cute. They win.





Ha! You thought that was all.
 Y'all don't know about Reindeer Ring Toss. With 14 inflatable rings.
 Asher knows. And he has questions.



This might be the kids' decoration day, but the festivity is not lost on the adults. Merry Christmas to you, onsie pj's, antlers, and all! ■



Where exactly were these *magi* from, anyway?

Pastor Fields

This is a question that many often ask themselves when they set up their nativity sets, especially those that are ornately painted, for the magi are often depicted as being from differing ethnicities, with different skin colors and different regional clothing, to show the fact that Christ invites not only the Jews to share in His salvation, but all the world.

However, the Bible says very little about where they were from in particular. It merely says they are from *anatolon*, which simply means in Greek ‘from the place where the sun rises,’ or to be more concrete, ‘from the East.’ That is all that is said.

Traditionally, it was believed that they three wise men came from Arabia, Persia, and India, the three ‘great peoples’ of the East as was understood by the Greeks and Romans of the time.

Later on, as the three magi became associated with the three kingdoms mentioned in Psalm 72, the kings were said to be from North Africa (Tarshish), modern day Yemen (Sheba) and Ethiopia (Seba). This would likely make a little more sense, since all three of these nations would have had knowledge of the Jewish people, as these kingdoms all traded with them. Moreover, Tarshish was known for its rich silver and gold mines, and would explain the gift of gold; Sheba was known for incense (Seba); and even today, the Arabian Peninsula is the greatest exporter of myrrh (Seba).

At the end of the day, exactly where these three wise men were from is unimportant, all that matters is what Christ has spoken, ‘when I am high and lifted up, I shall draw all nations unto myself.’ ■



ctly were
y?

Christ Lutheran Quilters

It is [and *feels* like!] winter, and the time and talents of our our quilting gals have never been more valuable! The recent artic weather has everyone reeling—even those of us with warms homes and fireplaces; but even moreso those less fortunate, who have no such comforts. That is where the quilters save the day! On January 12th, they delivered *seventeen* quilts to Stewpot Community Services, a local non-profit our congregation supports. It helps provide food, clothing, and shelter to children, seniors, and low-income individuals in the community. Armed with our ladies' quilty contributions, they were able to pass on some warmth and love to many in Jackson who truly need it. Thank you, Ladies, for sharing God's gifts with our community!■

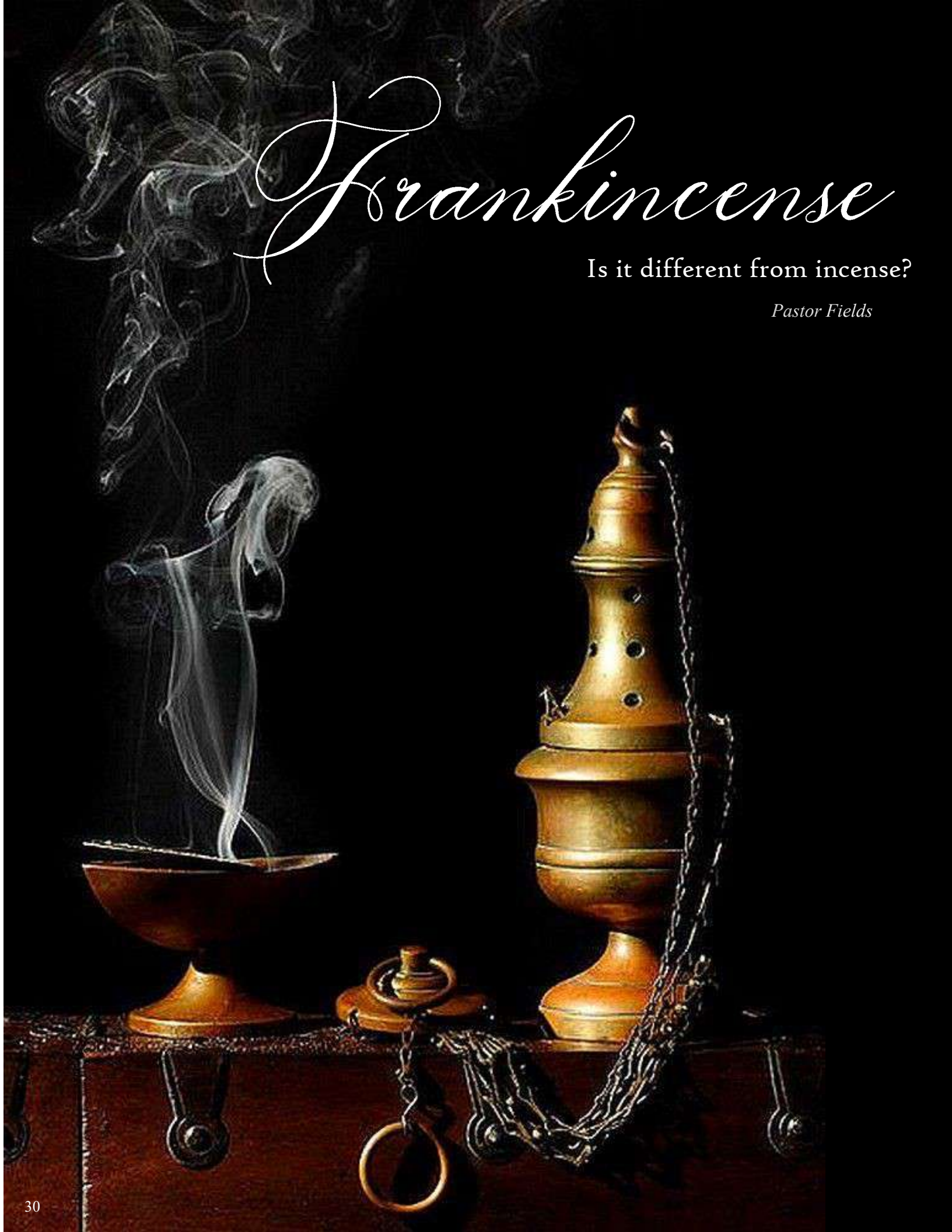




Frankincense

Is it different from incense?

Pastor Fields



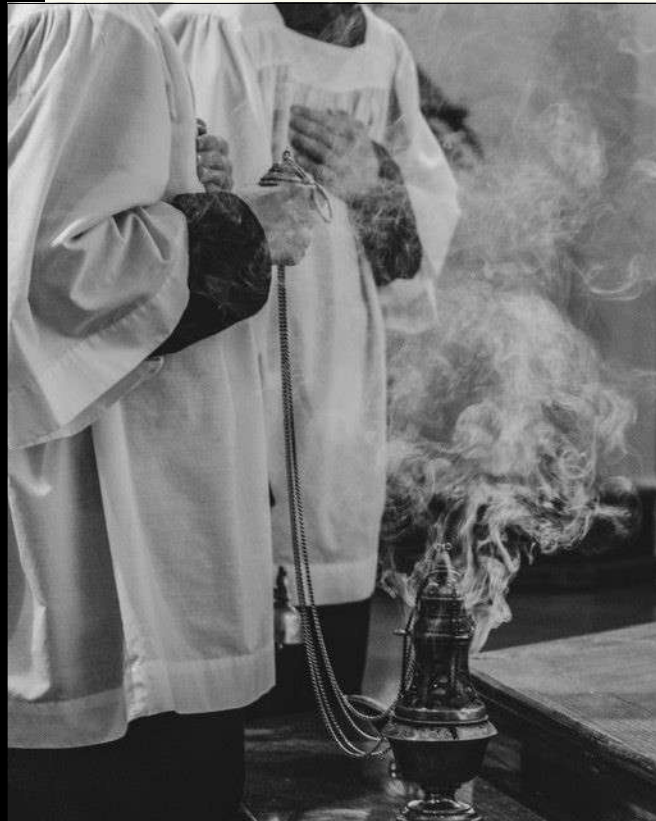
I have been asked a few times while being a pastor, what exactly is *frankincense*? Most know what incense is. It is that resin-looking stuff that we put in that gold thing (called a thurible) a few times a year on a hot coal that makes lots of smoke. But what about the ‘frank’ part?

This is a fun little story. In the Middle Ages, the French (who were once called Franks) were renowned throughout the world as being the most honest and trustworthy of people. The personal guard of the Byzantine Emperors, who were always of Greek blood, would be comprised of only French soldiers, as they were considered the least likely to betray their employer.

Similarly, when the French crusaders conquered Jerusalem during the First Crusade, the local Arabs living within the city, even while bemoaning their recent defeat, would notice that their new rulers could not have been more just and fair people. A certain Arab historian living in Jerusalem at the time, right after condemning the French as barbarians for allowing their women to go to the marketplace alone without a male chaperon, followed this comment by stating that the city had never been better run, and that the courts never less corrupt.

For this reason, the term *frank* came to mean, over time, ‘pure’ or ‘unadulterated.’ Hence, ‘frankincense’ means simply ‘pure incense.’

There you have it!



A Final Note on the Use of Incense in Church

Some may have noticed that on the night of Holy Saturday, we fill up our thurible with a hot coal and place over it two things: incense, which produces the great cloud of smoke, and myrrh, which gives the smoke its sweet smell. This is to symbolize the completion of the revelation of Christ’s work, which began in His Epiphany to the wise men, for even as they brought Him gold, frankincense, and myrrh, so now we bring to the altar the same, that what began His ministry may also finish it.

Now you may ask, ‘Pastor, here is the incense and myrrh, but where is the gold?’ I will simply answer, have you ever noticed what color the thurible itself is? ■



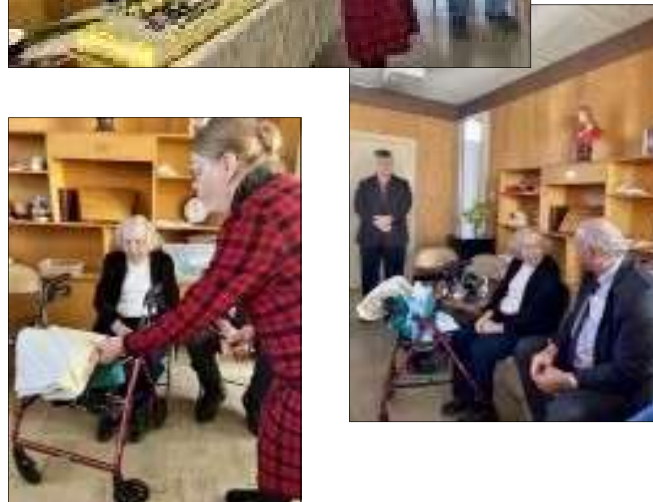


The Wayback Machine

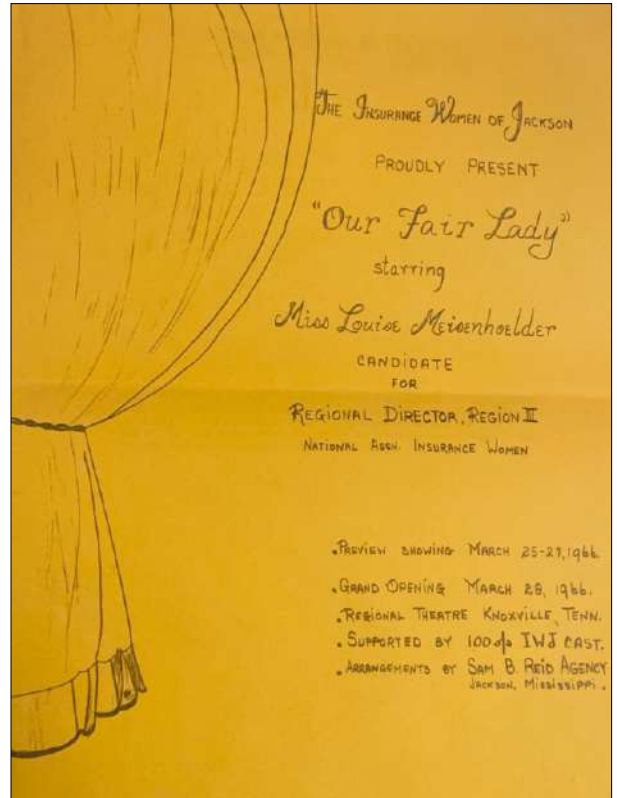
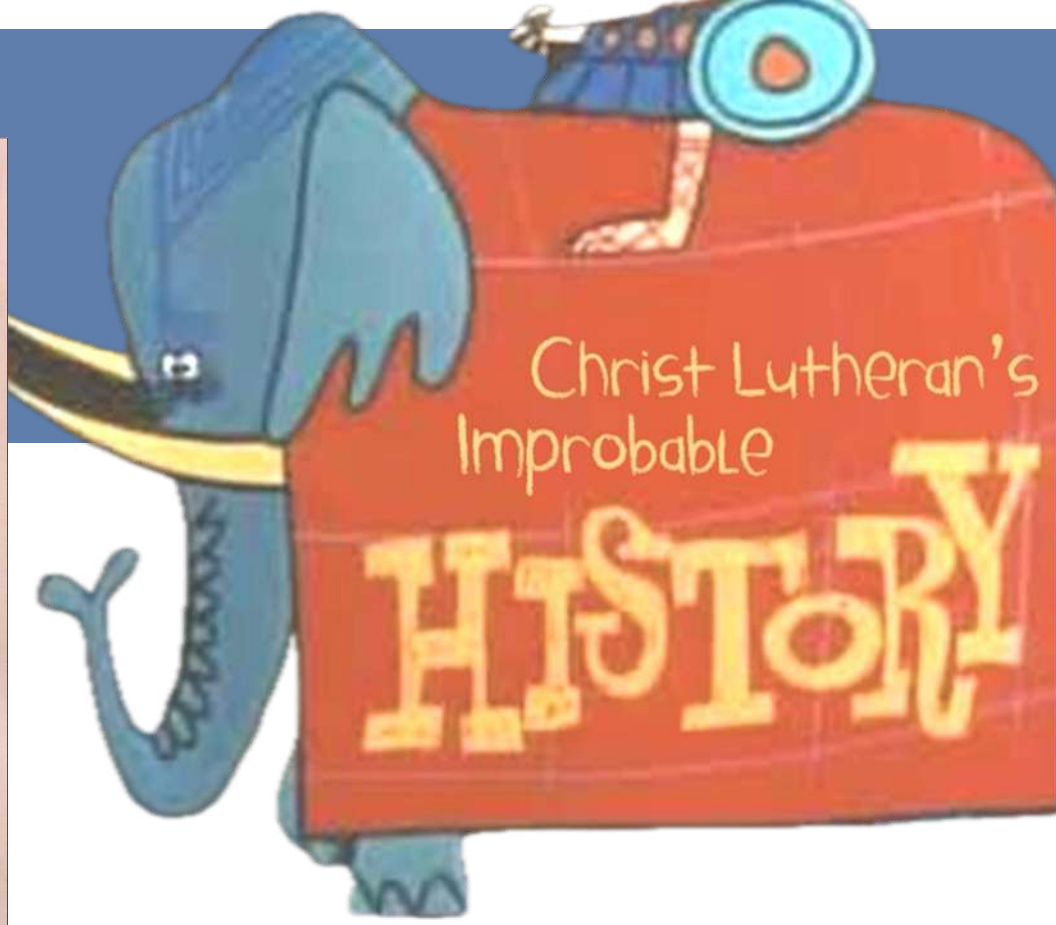
In this issue's edition of "The Wayback Machine," we are remembering Louise Meisenhoelder, whom you may remember from a recent newsletter. Some of our members trekked up to West Point in September to visit her for an early celebration of her 100th birthday! Well, that birthday finally came on December 11th, and it was duly observed with much fanfare, food, and friends.

Nancy Teal reminded us of Louise's history with Christ Lutheran, that she transferred here from Our Redeemer in Clinton soon after this congregation was formed. She was an active member of the community—both within in the church and in the Jackson area, participating in everything from choir and LWML and quilting, to the Insurance Women of Jackson and their theatrical productions (see facing page!). She eventually moved to be closer to family, and now is a member of Our Savior Lutheran Church in Columbus.

We thank the Lord for His gift of faithful saints like Louise, and we celebrate with her in one hundred years of God's blessings! ■



Photos from the birthday celebration!



INSURANCE WOMEN OF JACKSON
 AFFILIATED WITH THE NATIONAL ASSOCIATION OF INSURANCE WOMEN
 JACKSON, MISSISSIPPI

To: Club Presidents, Region III
 From: Jessie Beckett, Insurance Women of Jackson

Once again, the Insurance Women of Jackson have rubbed the magic lamp which helped give you "Magical Moments in Mississippi" last year, and the genie has brought forth a candidate for Director of Region III - "Our Fair Lady" - Louise Meisenhoelder.

A charter member of IWJ, Louise has served the local club as board member, chairman of publicity, by-laws, bulletin and public relations, and as Parliamentarian, Treasurer, Corresponding Secretary, Recording Secretary, 2nd Vice-President, 1st Vice-President and President (three terms). Those of you who attended the '65 Convention in Jackson will remember how graciously she presided at that time.

Louise was named Insurance Woman of the Year by the members of her club for the year 1964-65 because of her friendliness, thoughtfulness, sincerity, humility and because of her unselfish and untiring efforts in behalf of the Insurance Women's organization during the past 19 years. We feel these characteristics will enable her to fulfill the obligations and responsibilities of a Regional Director.

We, the Insurance Women of Jackson, are proud to present Louise Meisenhoelder for your consideration as Director, Region III, NAIW for 1966-67 and hope you will join with us in selecting her as "The Fair Lady" of Region III.

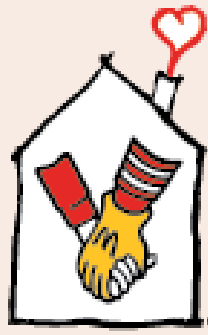
Jessie

Tidbits from the Christ Lutheran scrapbooks! Newspaper clips and letters show Louise's involvement in the lives of those around her and bear witness to her generous and lovely character.

This year's calendar brought us a new thing: midnight mass to celebrate the Feast of Christmas! The Fourth Sunday of Advent and Christmas Eve fell on the same day; so, we took the opportunity to combine our Christmas Eve and Christmas Day liturgies into one glorious vigil and Divine Service. The tradition of 'midnight mass' is meant to welcome the feast day the moment it begins: the service is usually started prior to midnight so that the Service of the Sacrament coincides with the striking of midnight—which means the Church starts the feast day with, literally, *feasting*! And feasting on the Food of Immortality! We already observe this tradition on Holy Saturday, with the late-night Easter Vigil welcoming Easter with songs of "This is the Feast" and the celebration of the Eucharist. And now we got the opportunity to experience it on Christmas as well. Merry Christmas, indeed! ■



Christmas *at* Christ



Ronald McDonald House Charities® Mississippi

Keeping families close™



In December, Christ Lutheran collected laundry detergent donations for the Ronald McDonald House. This charity provides lodging for families whose children are hospitalized, often with long-term or serious conditions. Eloise Springer delivered the donations. She writes,

One of the projects of Christ Lutheran Women Missionary League was quilting and

contributing to Charities that supports families and children. The Ronald McDonald Home Charities was one of her favorites. This home-based charity helps families feel at home away from home to be near their child/children when they are in the hospital. Elmira and I would visit often, taking items.

Thanks to all who contributed! ■



Tribulation is a gift. It doesn't feel like it at the time. Nevertheless, tribulation is a gift. It is a gift because it prepares us for the Gospel.

The journey of the Magi ("wise men") to the Christ shows this to us. The Magi don't find Jesus where they are looking (Jerusalem). Instead they meet a fiendish and duplicitous Herod. Led by the Holy Spirit, the path to Christ went through anxiety and need.

Do you have any anxiety? Do you have any needs?

Here's the truth: Everyone is disabled. The problem comes when we do not realize it. Those who know their disability are prepared for their Creator.

To know our disability, God lays crosses upon us. He brings us to experience what the Magi must also have experienced. What was going through their minds? The star that rose was gone. It's business as usual in Jerusalem. We can hear them saying to one another: "We fools have made this great journey and have not found anything that we were seeking.

Epiphany

*a sermon for the Feast of Epiphany
from our regional vice-president, Rev. Christopher Esget*

The star has misled us. Also, no one here in [Jerusalem] knows anything about this” [Luther]. Everything seems ruined and lost.

But the way things seem is not the way things really are. That is the lesson God is teaching the Magi ... and us. Luther puts it this way: “But faith strikes out everything [the Magi] see and experience and clings only to the plain Word.” In Jerusalem the Wise Men were forced to ask questions. And the questions could only be answered in the Scriptures, the source of true wisdom. The prophets foretold the Messiah being born in an obscure nowhere-town south of the capital. “The wise men must set aside all their thoughts and everything they see and go forward to what they cannot see.”

Luther speculates that the Magi must have been weary and discouraged. T.S. Eliot agrees. “A hard time we had of it” is one line in his poem “The Journey of the Magi” that persists in my mind year after year.

*The cities hostile and the towns unfriendly
And the villages dirty and charging high
prices:
A hard time we had of it.
At the end we preferred to travel all night,
Sleeping in snatches,
With the voices singing in our ears, saying
That this was all folly.*

“A hard time we had of it.” But then the Magi see the star again – and then what? **“They rejoiced with exceedingly great joy.”** This suggests they had lost their joy in the darkness of Jerusalem. Jerusalem glittered, but not with faith; it was the twinkling of artificiality.

Perhaps you know that darkness. We imagine it can be illumined with our own efforts, with money or booze or some showdown at a church meeting.

The Star shines for us in the Word. Scripture, liturgy, and preaching all cry out to us, saying, “Look! This Child is born *for you*, He is the Lamb of God, the government of the cross is on His shoulders, He is *your* Light that shines in a dark place.” That is the only Star that can illumine our valley of shadows.

We should say something regarding the gifts the Magi bring. Customarily the gifts are interpreted as symbolizing who the Child is: Gold to signify Jesus is a king; incense to signify He is God (because incense was used in the tabernacle and temple, as well as historically in the Divine Service); finally, myrrh signifies His human nature, but particularly His purpose: to dye for us, since myrrh was used in the burial anointing. Gold for a king, incense for God, myrrh for a corpse.

From ancient times these gifts have also provided examples for how Christians are to live. Our treasures are not our own, but gifts to be employed according to His commandments. Thus we give offerings of our gold, i.e., ten percent of our money, but the rest of our gold we also are to use wisely, not on vain things, but on that which builds up the household and serves our neighbors.

The incense signifies our own prayers, as the Psalmist says, **“Let my prayer be set forth before Thee as incense.”** We are called to pray daily, for our family, our church, our government, and even our enemies. Today is the day to start praying and reading the Bible at home, every day.

And as the myrrh signified the burial of the dead, so we are to die to sin, i.e., mortify the flesh. We must not indulge the lusts of the flesh, but crucify them.

This new way of life is indicated mystically by the new way home the Magi are warned to follow. For who is the way, but Jesus Himself? He is the Way, Truth, and Life. The Wise Men are not to return to the palace in Jerusalem. Why? It’s occupied by unbelieving Jews. The believing Jews, such as Simeon and Anna, are visited by the Lord Himself, as we heard last Sunday.

We’re also supposed to go home by a new and different way. The new way is the way of repentance, the way of obedience to God’s commands, and spurning the lusts of the flesh.

God Himself has put you on this new way. Today you are new, different, alive. You’ve seen the Star, the Light of Christ shining in His gifts to you. Go home new and different, and stay on that path. *Holy Jesus, every day, keep us in the narrow way.* Amen. ■



THIS MONTH

At Christ Lutheran

March for Life 2024

Join your fellow Lutherans in the 51st annual March for Life this January in Washington, D.C. For more information, visit lcms.org/marchforlife.



THE FEAST OF THE EPIPHANY

+ January 6 +
9:30 a.m.



We brought gold
and frankincense for
you, Jesus



But wait, there's myrrh!



~ Altar Flowers ~

Sign up on the Fellowship Hall bulletin board to provide altar flowers in 2024. They are \$45, and you may take them home after the worship service.

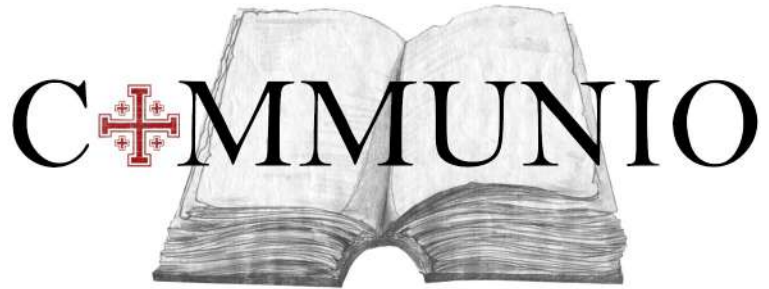
Thank you for beautifying the Lord's house!



Calling All Quilters!
(And Non-Quilters, too!)

We will be quilting on
January 11-12
February 8-9
at **9:00 a.m.**

Come for a relaxed morning
of fellowship!



Various & Sundry
— Topics for Today —
January 28
5:00 p.m.



THE BAPTISM OF OUR LORD

+ January 7 +
10:30 a.m.

Holy Week Choir

Join us this February
Wednesdays
following Evening Prayer

National Squirrel Appreciation Day

— January 21 —

Collect Nuts

Hug a Squirrel

Pray for
Pastor Holowach



Issues, Etc.



Christ-Centered Cross-Focused Talk Radio

www.issuesetc.org



Laissez les bons Temps Rouler!

join us for a

Ladies Mardi Gras Brunch

THE GOODLETT HOME

SATURDAY | FEBRUARY 10 | 10:30 AM

Guest Speaker - Cynthia Widlitze
"16 Minutes"

\$20 / person

Please RSVP to Sabrina
sabrinagoodlett@comcast.net



The January 2024 DAVID'S HARP newsletter is in your inbox!

If you are not on the mailing list and would like to receive our newsletter, you may message us on Facebook or send an email to media@davidsharpmusic.org.



DAVID'S HARP

A CENTER FOR MUSICAL DEVELOPMENT



Epiphany House Blessing

20 + C + M + B + 24

The numbers represent the New Year

2 meanings for C, M, B

↻ (Caspar) (Melchior) & (Balthasar) ↻
traditional names for the magi

"CHRISTUS MANSIONEM BENEDICAT"
which in Latin means

"MAY CHRIST BLESS THIS HOUSE"

*The "+" signs represent the cross
and 2024 is the year of the blessing*

House Blessings + 2024 +

Epiphanytide means
House Blessings!
New house or old, big
or little, clean or dirty,
Pastor Fields is here
for you!
Contact Sister Sara to
schedule yours
as we enter this new
year!



20 + C + M + B + 24



A S H W E D N E S D A Y

February 14

10:30 a.m. | 7:00 p.m.

ACTSFW
CONCORDIA THEOLOGICAL SEMINARY
FORT WAYNE, INDIANA



Symposia Series 2024

39th Annual Symposium on Exegetical Theology

*Courage and Encouragement: Exhortation
from the Prophets and Apostles*

January 16–17, 2024

47th Annual Symposium on the Lutheran Confessions

Seminex at the Half-Century

January 17–19, 2024



Saints' Days in January

- 1 Circumcision and Name of Jesus
- 2 St. J. K. Wilhelm Loehle, Pastor
- 10 St. Basil the Great of Caesarea, St. Gregory of Nazianzus, St. Gregory of Nyssa, Bishops and Confessors
- 17 St. Anthony, Abbot
- 18 The Confession of St. Peter
- 20 St. Sarah, Matriarch
- 24 St. Timothy, Bishop and Martyr
- 25 The Conversion of St. Paul
- 26 St. Titus, Bishop and Confessor
- St. Polycarp of Smyrna, Bishop and Martyr
- 27 St. John Chrysostom, Bishop and Confessor
- 28 St. Charlemagne, King



Saints' Days in February

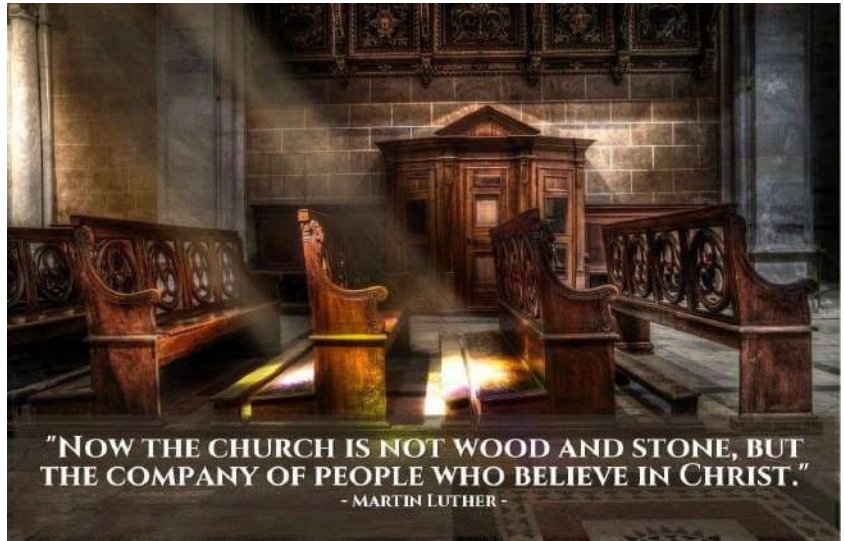
- 2 Purification of the Blessed Virgin Mary and the Presentation of Our Lord
- 4 St. Rabanus Maurus of Mainz, Archbishop
- 5 St. Jacob (Israel), Patriarch
- 8 St. Solomon, King
- 9 St. Cyril of Alexandria, Bishop & Confessor
- 10 St. Silas, Fellow Worker of St. Paul
- 13 Sts. Aquila, Priscilla, & Apollos
- 14 Sts. Cyril and Methodius, Apostles of the Slavs
- 14 St. Valentine, Martyr
- 15 Sts. Philemon and Onesimus
- 16 St. Philipp Melanchthon, Confessor
- 18 St. Martin Luther, Doctor and Confessor
- 24 St. Matthias, Apostle



THE FEAST OF THE TRANSFIGURATION

+ February 11 +

10:30 a.m.



"NOW THE CHURCH IS NOT WOOD AND STONE, BUT THE COMPANY OF PEOPLE WHO BELIEVE IN CHRIST."

- MARTIN LUTHER -



Artwork in This Issue:

Cover: *Adoration of the Three Kings*, Gyula Benczúr, 1911.

Page 5: *The Three Kings, Kneeling with Gifts*, Joseph Christian Leyendecker, 1900.

Page 12: *The Adoration of the Magi*, Giovanni di Paolo, c. 1450.

Page 26: *Journey of the Magi*, James Tissot, c. 1894.

Page 30: [Unknown].

Page 31: Image by Shalone Cason from sdcason.com

Page 33: *Peabody's Improbable History*, 1959-63.

Page 34: *Angels Entertaining the Holy Child*, Marianne Stokes, 1893.

Page 36: *Journey of the Magi*, Heinrich Lefler, 1899.

Church Musicians after Christmas: Whew, we survived! Now to relax...

Easter:



JOIN US FOR
BIBLE STUDY

bible & breaky | fridays @ 6:30 a.m.



January 2024


	Sunday	Monday	Tuesday	Wednesday	Thursday	Friday	Saturday
PRAYER FAMILIES and BIRTHDAYS Kettler Family 2—Larry Bowman 3—Christa Kettler	 31 FEAST OF THE CIRCUMCISION & NAME OF JESUS (OBSERVED) 9:00 a.m. Sunday School 10:30 a.m. Divine Service	1 Circumcision and Name of Jesus	2 St. Wilhelm Loehe	3	4	5 6:30 a.m. Bible Study	6 FEAST OF THE EPIPHANY 9:30 a.m. Matins 10 a.m. Christmas Recital 11 a.m. De-decorating
	7 FEAST OF THE BAPTISM OF OUR LORD  9:00 a.m. Sunday School 10:30 a.m. Divine Service	8	9 6:15 p.m. Council Mtg.	10 Sts. Basil the Great, Gregory of Nazianzus, & Gregory of Nyssa	11 9:00 a.m. Quilting	12 6:30 a.m. Bible Study 9:00 a.m. Quilting	13
Joshua & Rachel Landrum 16—Will Nelson	14 EPIPHANY II 9:00 a.m. Sunday School 10:30 a.m. Divine Service	15	16	17 St. Anthony	18 Confession of St. Peter	19	20 St. Sarah
Michael Martin 23—Lesley Dickens 24—Sherri Smith	21 EPIPHANY III 9:00 a.m. Sunday School 10:30 a.m. Divine Service	22	23	24 St. Timothy	25 Conversion of St. Paul	26 6:30 a.m. Bible Study St. Titus St. Polycarp	27 St. John Chrysostom
Bailey Martin 28—John Weidner	28 EPIPHANY IV 9:00 a.m. Sunday School 10:30 a.m. Divine Service 5:00 p.m. Communion St. Charlemagne	29	30	31	<div style="border: 1px solid black; padding: 5px;"> Serving this month: Elder—Eric Held Ushers—Bruce Bodkin, Mark Ochs </div>		

February 2024

PRAYER FAMILIES and BIRTHDAYS

Bailey Martin

Serving this month:
Elder—Keith Martin
Ushers—Bruce Bodkin, Mark Ochs

	Sunday	Monday	Tuesday	Wednesday	Thursday	Friday	Saturday
						1 6:30 a.m. Bible Study <i>Purification of Mary and Presentation of our Lord</i>	2 6:30 a.m. Bible Study <i>Purification of Mary and Presentation of our Lord</i>
						3 6:30 a.m. Bible Study <i>Purification of Mary and Presentation of our Lord</i>	3 6:30 a.m. Bible Study <i>Purification of Mary and Presentation of our Lord</i>
<i>Christopher Martin</i>	4 EPHRAIM V 9:00 a.m. Sunday School 10:30 a.m. Divine Service <i>St. Rabanus Maurus</i>	5 <i>St. Jacob</i>	6 6:15 p.m. Elders Mtg.	7 7:00 p.m. Choir	8 9:00 a.m. Quilting <i>St. Solomon</i>	9 6:30 a.m. Bible Study 9:00 a.m. Quilting <i>St. Cyril of Alexandria</i>	10 10:30 a.m. Ladies' "Night" Out <i>St. Silas</i>
<i>Joshua & Sarah Mckeown</i>	11 FEAST OF THE TRANSFIGURATION 9:00 a.m. Sunday School 10:30 a.m. Divine Service 	12	13 <i>Ss. Aquila, Priscilla, & Apollos</i> 6:15 p.m. Council Mtg.	14 ASH WEDNESDAY 10:30 a.m. Matins 7:00 p.m. Evening Prayer 8:00 p.m. Choir <i>Ss. Cyril & Methodius St. Valentine</i>	15 9:30 a.m. LifeLight <i>Ss. Philemon & Onesimus</i>	16 6:30 a.m. Bible Study <i>St. Philipp Melancthon</i>	17
<i>David & Michelle Miller</i>	18 LENT I 9:00 a.m. Sunday School 10:30 a.m. Divine Service <i>St. Martin Luther</i>	19	20	21 6:00 p.m. Dinner 7:00 p.m. Evening Prayer 8:00 p.m. Choir	22 9:30 a.m. LifeLight	23 6:30 a.m. Bible Study	24 <i>St. Matthias</i>
<i>Jo Miller</i>	25 LENT II 9:00 a.m. Sunday School 10:30 a.m. Divine Service 5:00 p.m. Communion	26	27	28 6:00 p.m. Dinner 7:00 p.m. Evening Prayer 8:00 p.m. Choir	29 9:30 a.m. LifeLight	1	2
<i>Sarah Bowman</i>							