

LIFE IN CHRIST

Receiving God's Gifts — Sharing God's Gifts

The Newsletter of Christ Lutheran Church, Jackson, MS

+ Lent 2024 +

On the Cover:

Flagellation of Christ

Matthias Stomer

1640

Life in Christ

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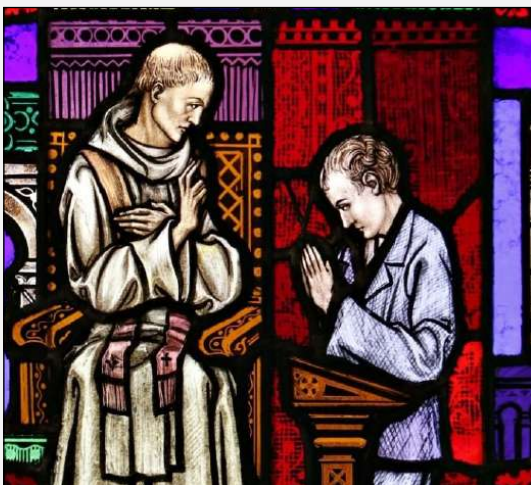


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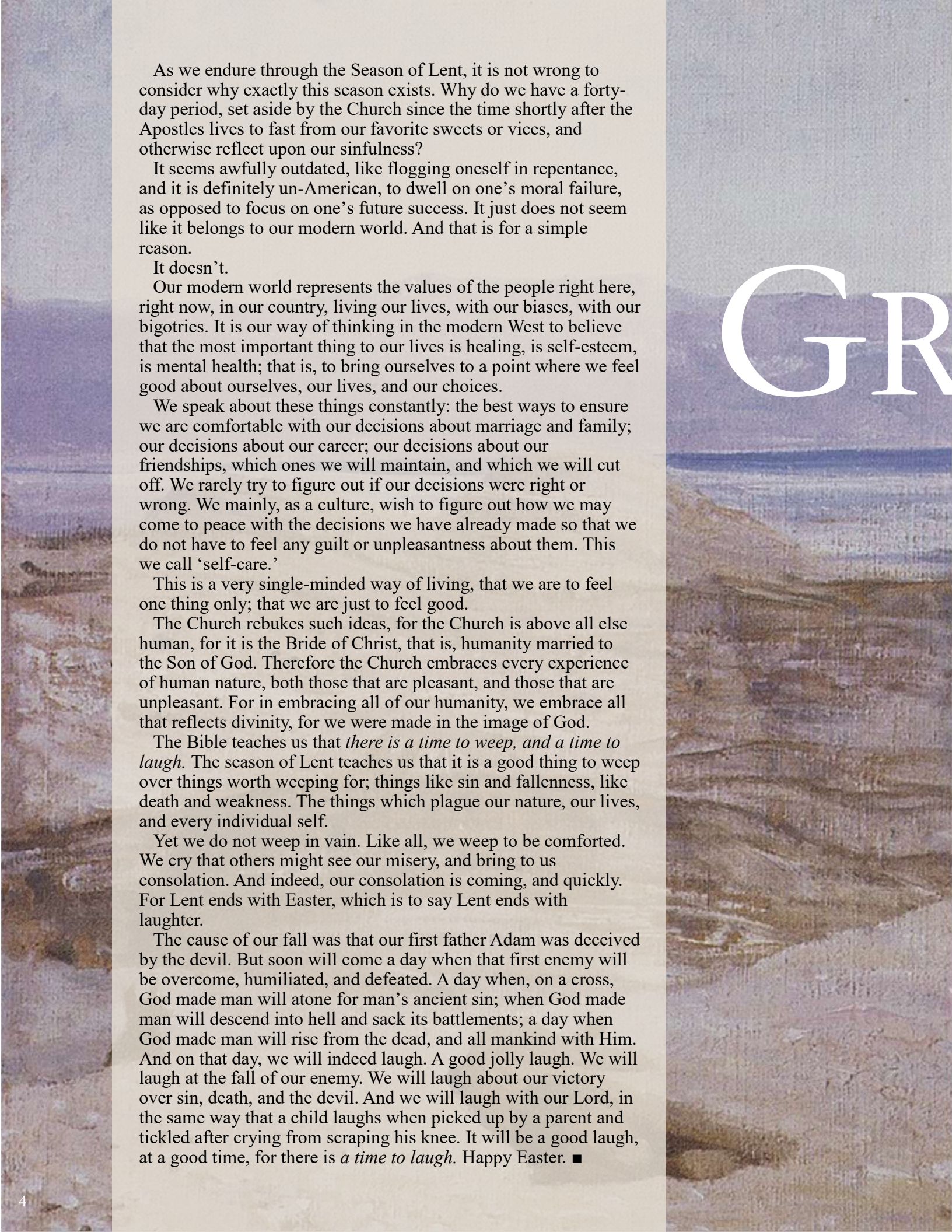
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As we endure through the Season of Lent, it is not wrong to consider why exactly this season exists. Why do we have a forty-day period, set aside by the Church since the time shortly after the Apostles lives to fast from our favorite sweets or vices, and otherwise reflect upon our sinfulness?

It seems awfully outdated, like flogging oneself in repentance, and it is definitely un-American, to dwell on one's moral failure, as opposed to focus on one's future success. It just does not seem like it belongs to our modern world. And that is for a simple reason.

It doesn't.

Our modern world represents the values of the people right here, right now, in our country, living our lives, with our biases, with our bigotries. It is our way of thinking in the modern West to believe that the most important thing to our lives is healing, is self-esteem, is mental health; that is, to bring ourselves to a point where we feel good about ourselves, our lives, and our choices.

We speak about these things constantly: the best ways to ensure we are comfortable with our decisions about marriage and family; our decisions about our career; our decisions about our friendships, which ones we will maintain, and which we will cut off. We rarely try to figure out if our decisions were right or wrong. We mainly, as a culture, wish to figure out how we may come to peace with the decisions we have already made so that we do not have to feel any guilt or unpleasantness about them. This we call 'self-care.'

This is a very single-minded way of living, that we are to feel one thing only; that we are just to feel good.

The Church rebukes such ideas, for the Church is above all else human, for it is the Bride of Christ, that is, humanity married to the Son of God. Therefore the Church embraces every experience of human nature, both those that are pleasant, and those that are unpleasant. For in embracing all of our humanity, we embrace all that reflects divinity, for we were made in the image of God.

The Bible teaches us that *there is a time to weep, and a time to laugh*. The season of Lent teaches us that it is a good thing to weep over things worth weeping for; things like sin and fallenness, like death and weakness. The things which plague our nature, our lives, and every individual self.

Yet we do not weep in vain. Like all, we weep to be comforted. We cry that others might see our misery, and bring to us consolation. And indeed, our consolation is coming, and quickly. For Lent ends with Easter, which is to say Lent ends with laughter.

The cause of our fall was that our first father Adam was deceived by the devil. But soon will come a day when that first enemy will be overcome, humiliated, and defeated. A day when, on a cross, God made man will atone for man's ancient sin; when God made man will descend into hell and sack its battlements; a day when God made man will rise from the dead, and all mankind with Him. And on that day, we will indeed laugh. A good jolly laugh. We will laugh at the fall of our enemy. We will laugh about our victory over sin, death, and the devil. And we will laugh with our Lord, in the same way that a child laughs when picked up by a parent and tickled after crying from scraping his knee. It will be a good laugh, at a good time, for there is *a time to laugh*. Happy Easter. ■

GR

a time to *weep*

& a time to *laugh*

EAT LENT

Pastor Fields

Meet Our New Member!

Matt Stewart



On Sunday, January 14th, during the Divine Service, we received Matthew Stewart into our Christ Lutheran family!

Matt comes to us from the far-away land of Clinton, where he attended Our Redeemer (who planted our own congregation) before joining us at Christ. You might occasionally see his son Sam (the very tall, strapping lad) attending with him when he can.

Matt loves the historic liturgy and counts it a blessing to participate in it with us. He even astutely noted that something as simple as using glass communion cups instead of disposable plastic ones is a deeply



theological confession (i.e., that something truly valuable—indeed, of the highest value: God Himself!—is being borne within them).

He is currently a regional semi driver for Fed Ex Express, and breaks up time behind the wheel with active hobbies like cycling and biking. He is fascinated by trees, both in their beauty and in their utility, and, of course, he enjoys studying theology... he is in good company here!

We thank God for the blessing He has given us in Matt, and pray that we may likewise be a blessing to him. May we continue to grow together unto life everlasting! ■

“Behold, how good and how pleasant it is for brethren to dwell together in unity!”

Psalm 133:1



Christ Lutheran *Christmas Recital*

Our annual Christmas recital (usually the first Saturday in January) landed, this year, on the day of Epiphany itself! The music of our talented members serenaded us as we transitioned from the season of joy to the season of revelation. After the Epiphany Matins, the congregation remained in the sanctuary to listen to piano and flute, voice and organ. Nathan Hansford began the program with “Once in Royal David’s City,” followed by William Hansford and Emily Held on the piano. Eloise Springer sang, Christa Kettler played her flute, and the choir lulled us into the miracle of the Incarnation with its Christmas Eve carol. Sister Sara finished the day with an organ improvisation on hymns requested by the congregation. Thank you to all who participated and helped to make this a lovely Christmas recital!■





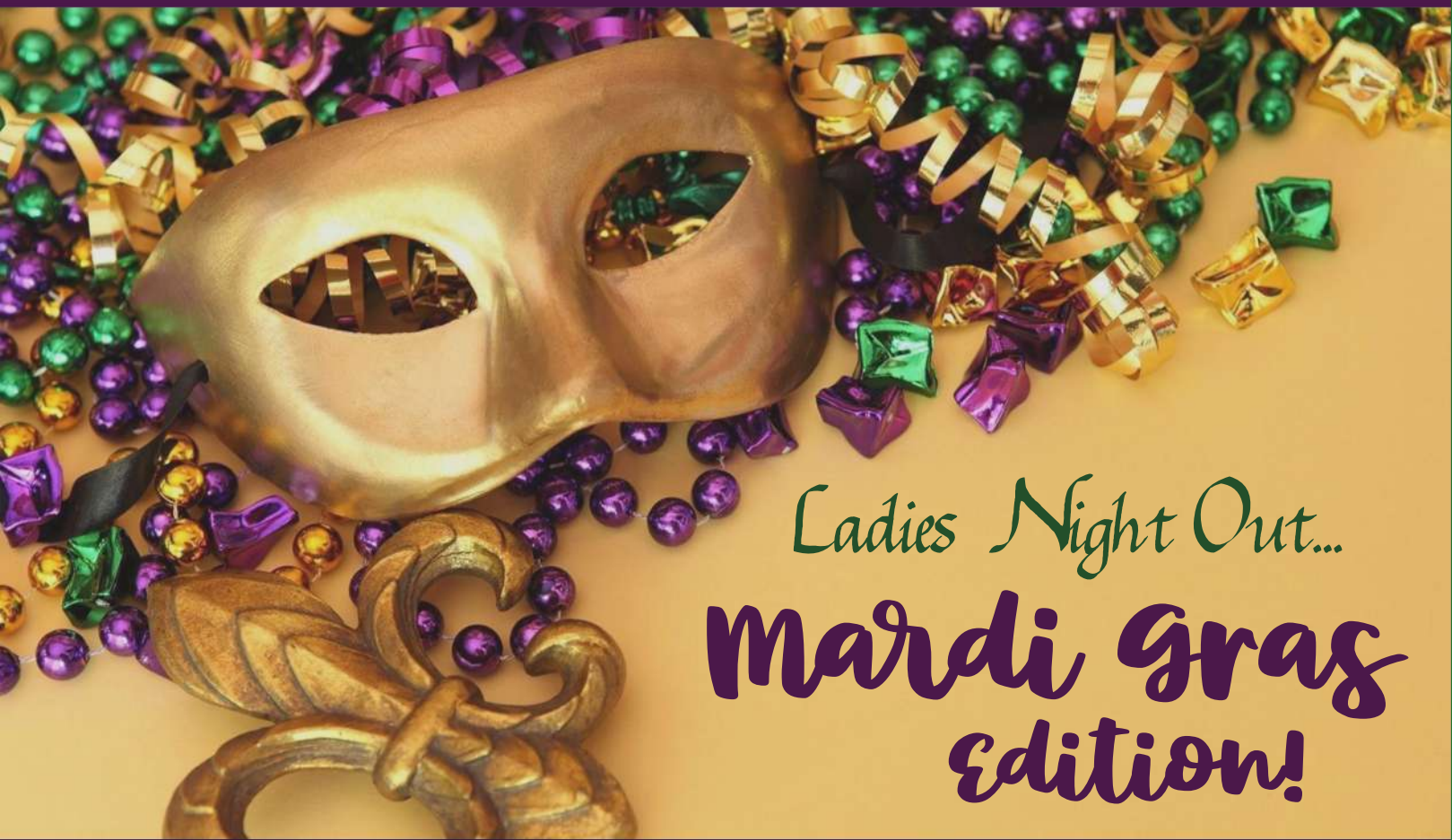


Epiphany

matins

There was a time, once upon a time, back in the annals of history when Christ Lutheran had double the manpower (or clergy-power, as it were), that we not infrequently celebrated feast days on their proper day—even if it fell in the middle of the week. The throes of a global pandemic, combined with the assumption of Pastor Holowach into the clouds [of Iowa], put this practice on a hiatus; but hiatus no longer! This year we celebrated the Feast of the Epiphany on Saturday, January 6, with a joyful prayer office. Thank you to all who came to observe this holy day!

Christmas, the shortest season of the Church year, lasts only twelve days (as the song goes!); the thirteenth day—which is always January 6—is Epiphany, the holiday wherein we celebrate the revelation of Jesus to the Gentiles (represented by the Wise Men who famously found Him by way of the Star). This feast day commences the next season of the Church year, which we creatively dub, “The Season of Epiphany.” This season lasts from January 6 until Ash Wednesday, and it bears within it the many revelations of Christ: first, before the Wise Men, then through His baptism, and lastly in His transfiguration. ■



Ladies Night Out...
**Mardi Gras
Edition!**



Laissez les bons temps rouler! In the spirit of the season, our ladies celebrated Mardi Gras at their latest “night” out—on a lovely Saturday morning, of course. Sabrina Goodlett hosted the bead-laced brunch in all its bayou glory. Decked out in necklaces and hats, we visited the bar (thanks to our festive bartender, Allen!) and sat down for a moment of fellowship.



Shortly after the greetings and catching up, Sabrina's sister Cynthia Widlitze led us in meditating upon prayer, trust in God, and Christian purpose in this life. You may recognize her name from our prayers at church: amidst a lifetime of heart issues, last year she had a near-death experience involving a medivac ride and a whole host of blessings protecting her. She shared her experiences and the perspective it has lent her as she bears witness to the Lord's unending mercies.

After hearing Cynthia's encouraging words, we did the only thing left to do: feast! The food was delicious, the desserts decadent, and the company unrivaled. ♥



Thanks to Sabrina for her wonderful cooking and lovely hosting!

Fasting for



Fasting seems like a relatively medieval practice to many of us, and we often wonder why it was practiced in the Church.

To this I will give two reasons: the original reason, and the practical reason.

The original reason is this: the reason we commit evil is because of a lack of self-control and indulge our ungodly desires. By fasting, we practice self-control through forcing ourselves to give up something we very much enjoy. By practicing self-control, we are better able to keep ourselves from committing future evils. The idea is that if we learn discipline in small things (like not eating chocolate for forty days, or, as my father prefers, not watching the news) we are better able to have discipline in large things.

This is why fasting in the Bible is associated with repentance. If we are to repent of our sin, we should also train ourselves to be better at not committing those same sins in the future. For this reason, fasting is considered part of the larger practice known as *asceticism*, which is just Greek for the word ‘training.’

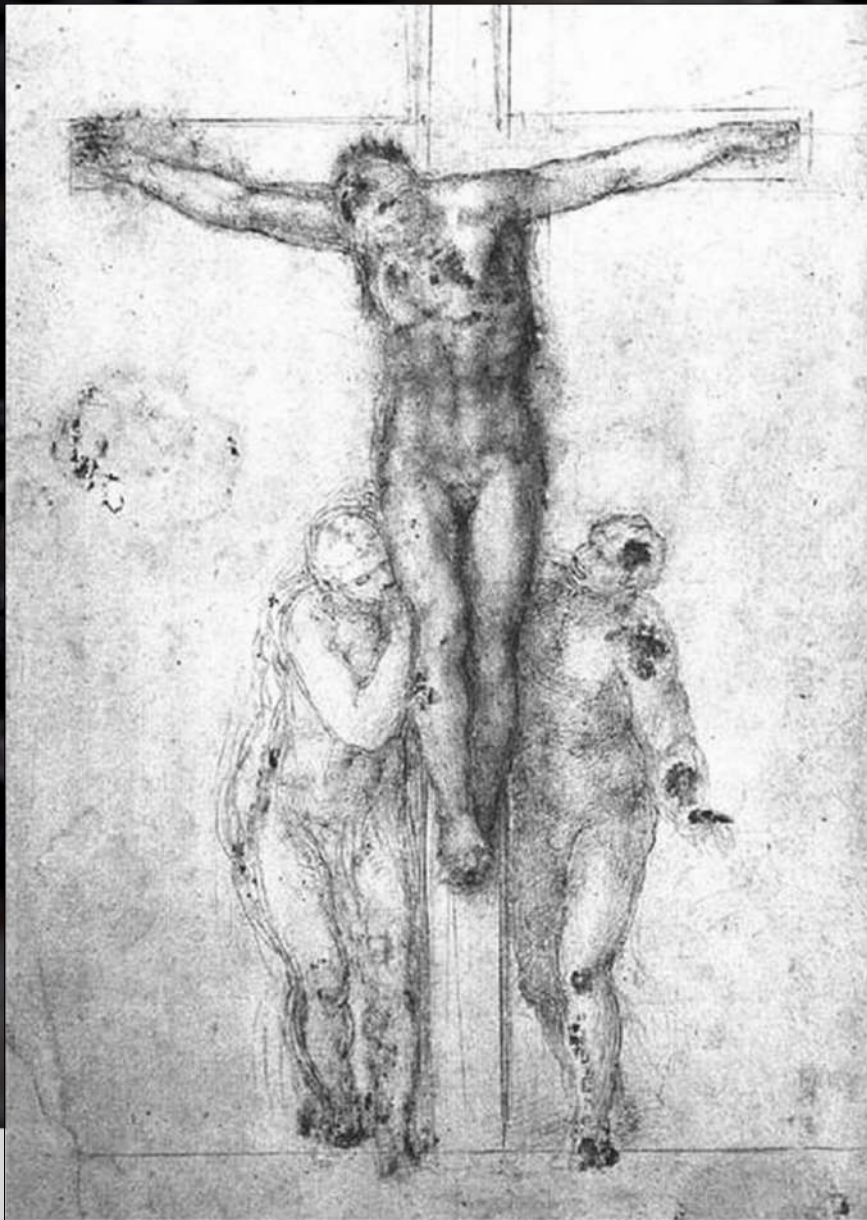
Now there is a second reason, the practical one: during Lent, one was not expected to practice simply fasting, but also almsgiving, since in Gospel, when Jesus is teaching about godly practices, he mentions both fasting and almsgiving side by side. Well, in olden times, and in much of the world today, people did not have a whole lot of disposable income, so how was one to give extra money to charity, when one had barely any extra money right now?

The answer was simple: give up something, like meat or wine or going to the theatre, save that money, and when Lent was over, whatever you had saved by not indulging in such things, one gave to the poor. Thus, people even of meager means could give alms.

Now, we have more sophisticated means of supporting the underprivileged, like giving to various foundations and charities, but it is still a lovely idea to give to a charity of your choice the money you would have otherwise spent on Starbucks for a six weeks. ■

Lent

Pastor Fields



A S H WEDNESDAY

“You are dust, and to dust you shall return.”

These ancient words begin our Lenten journey.

For forty days, we pray and fast together, recognizing our own fallen frailty and following our Lord to the cross of our salvation.

Thanks be to God, that though we spurned His love in our lust for death, He would not let us remain dust forever. To dust we shall return, it is true; but the living waters of baptism spring eternally, and have watered our parched, earthen frame. We repent in ashes now, but Easter is coming... ■



How are ashes made for Ash Wednesday? Last year's palms from Palm Sunday are dried and saved for the this year's lent. Once Lent approaches, Pastor burns the dried palms and mixes the ashes with oil. These are the ashes applied to your forehead on Ash Wednesday.



Luther on Lent

as concerns Christian discipline and outward works

Pastor Fields

Pastor: Often people assume that since Martin Luther taught that man is justified before God by faith alone, and not by works, that means Luther had no place for good works and self-discipline or anything of the like. This is simply not true. Indeed, Luther taught man is saved by faith alone, but he still thought good works were important, as well as all the training that goes into raising a disciplined soul, and for a simple reason: one should do good works, because they are good! There does not need to be another reason. We do not do good works to earn God's forgiveness, nor to justify ourselves, nor anything else. We do them because they are worth doing, and that is sufficient reason enough.

Following is a passage from one of Luther's most famous works, entitled Freedom of a Christian. In it, he talks about the proper place of what he elsewhere calls 'Outward Training' and 'Inward Training.' Here, I believe, he rightly understands both the truth of our justification by grace through faith, while still encouraging the Christian to fight against his sinful nature, that he may be a continued blessing to his fellow man, and a rebuke against the power of the devil.

From *Freedom of a Christian*:

And now let us turn to the other part, to the outward man. Here we shall give an answer to all those who, taking offence at the word of faith and at what I have asserted, say: "If faith does everything, and by itself suffices for justification, why then are good works commanded? Are we then to take our ease and do no works, content with faith?" Not so, impious man, I reply; not so. That would indeed really be the case, if we were thoroughly and completely inner and spiritual persons; but that will not happen until the last day, when the dead shall be raised. As long as we live in the flesh, we are but beginning and making advances in that which shall be completed in a future life. On this account the Apostle calls that which we have in this life, the "first-fruits of the Spirit" (Romans 8:23). In the future we shall have the tenths, and the fullness of the Spirit. To this part belongs the fact I have stated before, that the Christian is the servant of all and subject to all. For in that part in which he is free, he does no works, but in that in which he is a servant, he does all works. Let us see on what principle this is so.

[Christian Works Toward His Own Body]

Although, as I have said, inwardly, and according to the spirit, a man is amply enough justified by faith, having all that he requires to have, except that this very faith and abundance ought to increase from day to day, even till the future life; still he remains in this mortal life upon earth, in which it is necessary that he should rule his own body, and have dealings with men. Here then works begin; here he must not take his ease; here he must give heed to exercise his body by fastings, watchings, labor, and other moderate discipline, so that (1) it may be subdued to the spirit, and (2) obey and conform itself to the inner man and faith, and (3) not rebel against them nor hinder them, as is its nature to do if it is not kept under control. For the inner man, being conformed to God, and created after the image of God through faith, rejoices and delights itself in Christ, in whom such blessings have been conferred on it; and hence has only this task before it, to serve God with joy and in free love without constraint.

In doing this he offends that contrary will in his own flesh, which is striving to serve the world and to seek its own gratification. This the



spirit of faith cannot and will not bear [the flesh]; but applies itself with cheerfulness and zeal to keep it down and restrain it; as Paul says: “I delight in the law of God after the inward man; but I see another law in my members, warring against the law of my mind, and bringing me into captivity to the law of sin” (Romans 7:22-23). And again: “I keep under my body, and bring it into subjection, lest that by any means, when I have preached to others, I myself should be a castaway” (1

Corinthians 9:27). And: “They that are Christ’s have crucified the flesh with the affections and lusts” (Galatians 5:24).

These works, however, must not be done with any notion that by them a man can be justified before God—for faith, which alone is righteousness before God, will not bear with this false notion—but solely with this purpose, that the body may be brought into subjection, and be purified from its evil lusts, so that our eyes may be turned only to



purging away those lusts. For when the soul has been cleansed by faith and made to love God, it would have all things to be cleansed in like manner; and especially in its own body, so that all things might unite with it in the love and praise of God. Thus it comes that from the requirements of his own body a man cannot take his ease, but is compelled on its account to do many good works, that he may bring it into subjection. Yet these works are not the means of his justification before God, he does them out of disinterested love to the service of God; looking to no other end than to do what is well-pleasing to Him whom he desires to obey dutifully in all things.

On this principle every man may easily instruct himself in what measure, and with what distinctions, he ought to chasten his own body. He will fast, watch, and labor, just as much as he sees to suffice for keeping down the wantonness and concupiscence of the body. But those who pretend to be justified by works are looking, not to the mortification of their lusts, but only to the works themselves; thinking that, if they can accomplish as many works and as great ones as possible, all is well with them, and they are justified. Sometimes they even injure their brain, and extinguish nature, or at least make it useless. This is enormous folly, and ignorance of Christian life and faith, when a man seeks, without faith, to be justified and saved by works.

Pastor: Note that the reason for fighting against our sin is never that we might save ourselves, but rather that we might be freed from our fleshly sins, and be able to love God better, a love that is only made perfect in us when our flesh is glorified on the Last Day in the resurrection of the body. ■



INDIVIDUAL CONFESSION AND ABSOLUTION

*Based on the Rite
in Luther's Small Catechism*



You may prepare yourself by meditating on the Ten Commandments (pages 321–322) or by praying the penitential psalms (6, 32, 38, 51, 102, 130, or 143).

If you are not burdened with particular sins, do not trouble yourself or search for other sins, thereby turning confession into a torture. Instead, mention one or two sins you know and let that be enough.

When you are ready, kneel and say:

Pastor, please hear my confession and pronounce forgiveness in order to fulfill God's will.

Proceed.

**I, a poor sinner, plead guilty before God of all sins.
I have lived as if God did not matter and as if I mattered most.
My Lord's name I have not honored as I should;
my worship and prayers have faltered.
I have not let His love have its way with me,
and so my love for others has failed.
There are those whom I have hurt, and those whom I have failed to help.
My thoughts and desires have been soiled with sin.**

If you wish to confess specific sins that trouble you, continue as follows:

What troubles me particularly is that . . .

Confess whatever you have done against the commandments of God, according to your own place in life.

The pastor may gently question or instruct you—not to pry or judge—but to assist in self-examination.

Then conclude by saying:

I am sorry for all of this and ask for grace. I want to do better.

God be merciful to you and strengthen your faith.
Amen.

Do you believe that my forgiveness is God's forgiveness?
Yes.

Let it be done for you as you believe.

The pastor places his hands on the head of the penitent and says:

In the stead and by the command of my Lord Jesus Christ I forgive you all your sins in the name of the Father and of the ☩ Son and of the Holy Spirit.
Amen.

The pastor may speak additional Scripture passages to comfort and strengthen the faith of those who have great burdens of conscience or are sorrowful and distressed.

The pastor concludes:
Go in peace.
Amen.

You may remain to say a prayer of thanksgiving. Psalms 30, 31, 32, 34, 103, or 118 are also appropriate.

The Third Sacrament

Sister Sara

It is Lent, a penitential season of the Church year. During this season we have the opportunity to reflect on the reason of our Savior's Passion: His love for sinful man. As we do, we think even on our own sins, and pray His forgiveness as we continue to live in the baptismal Faith.

If you would like, this is the perfect season to go to private confession and absolution. The rite is short, but the comfort is great. May you be blessed this Lenten season by the Third Sacrament. ■



Jambo

Jesus in Action with the Matongo Beckers & Others



Newsletter of Rev. Vance and Linda Becker at Matongo, Kenya March 2024

Reading Writing

Part of Vance's job is writing things and talking. Another part includes reading what others have written and will say. As the Dean of Chapel and Homiletics teacher, he reviews sermons of students who are going to preach in chapel.

Men who will get a theological diploma must write a research paper on a topic they choose. They are assigned to a faculty member according to the area about which they are writing. Those teachers help and review the paper as the students work on it and then review it for a grade.

There are some computers in the library that can be used for longer



Culture Day

Our sister teacher's college, next door, had a culture day to which our school was also invited. Their students, like ours, come from various tribes around the country, each with somewhat different customs. Groups presented traditional dances while wearing the traditional dress. Some played musical instruments, others modeled traditional clothing and



singing Christian songs, presenting original poetry and artwork.

A special guest for this culture day was Osmo Harvula, from Finland. He was a former principal of our Theological College while his wife worked at the Teacher's College. The next day, the teacher students joined us for worship in our chapel as Rev. Harvula preached.

Please pray for us, praising God for making many different kinds of people, thanking Him for using us all in His ways, and asking Him to bring people of every tribe and language into his kingdom.



even presented traditional foods of their tribe.

It was also partly a talent show, with groups



works, like the research paper, but most student writing is done by hand.

Please pray for us, praising God for revealing truth in various ways, thanking Him for the gift of language and asking Him to give us and our students wisdom and understanding.

Culture Contrast

In many ways, the culture here is similar to what is described in the Bible, plowing with oxen, planting and harvesting by hand, watching over sheep and goats, cooking over fires, with an animal killed to eat for special occasions, etc. This can make the Bible easier to understand than for those in western culture.

But Vance has discovered that it can also be the opposite. A recent class was studying 2 Corinthians, where Paul pictures himself as being like a common clay pot but having in him the priceless treasure of the gospel. A student mentioned that clay pots are very expensive here. That is the opposite of what Paul was meaning to communicate! So, Vance suggested that they think of the image of a plastic bucket, which is quite cheap and common here.

Please pray for us, praising God for the priceless treasure of the gospel, thanking Him for the abilities He has given each of us, and asking Him to use us as containers to share the riches of His grace.

People wonder...

Have crashes on the road been in the news there?

Yes, there have been some high profile news stories about vehicle crashes on the road in eastern Africa. One killed a young Kenyan runner who recently won the Chicago marathon and was on track to break records.

More recently, a bus carrying many leaders of a mission organization was in collision in Tanzania that killed many.

Both happened late at night. Drivers here sometimes do not use

their lights, thinking they need to save electricity. Other common factors are driving too fast, careless passing, and not maintaining vehicles so that brakes or other parts fail.

We are always careful to drive defensively and stay off of the roads at night.

Please pray for us, praising God for the time He gives us on earth, thanking Him for watching over us with His angels, and asking Him to keep us safe from all danger.

If you wonder about a question, email vance.becker@lcms.org

Simplified Song

[LSB 421]

1

Jesus, cause that help and healing

In your holy wounds I find,
Any time that I am feeling
Pains of body and of mind.
If some evil thought in me
Tempts my heart to faithless be,
Show the danger and from sinning
Keep me from its first beginning.

2

If some strong desire or testing,
Gets attention from my mind,
Pull me to your cross and hurting,
And new courage I will find.
Or if Satan presses hard,
Help me then my heart to guard,
Seeing Christ so badly treated,
So the tester runs, defeated.

3

If I feel the world inviting
To the wide and easy road,
If wrong habits seem exciting,
Let me weigh the heavy load
You were willing to accept.
Help me flee all thoughts except
Those that fit with right obeying
Calmed by careful thought and
praying.

4

Any wound so painful for me,
By your wounds, Lord, is made
whole,
When I fall, your cross restores me,
Giving new life to my soul.
Yes, your comfort can make sweet
All bad-tasting cups I meet;
For the death that you have suffered,
Payment for my sins has offered.

5

My dear God, my rock and tower,
Cause me in your death to trust,
Knowing death has lost its power,
Since you beat it into dust.
Savior, cause your pains to be
Constant help to comfort me;
When I die, by your defending,
Be my light and life unending.

If you get this newsletter by U.S. mail but also by email and don't need the paper copy. Let us know at the Mission Central address below.

Connect with us.

Email us at vance.becker@lcms.org & linda.becker@lcmsintl.org, or send us postal mail at the Mission Central address below.

Help expand our network by liking vance.becker.lcms on facebook and sharing it and this newsletter with friends. Let us know about yourself and prayer requests. We will pray for you too.

Financial support

All our funding comes through the Lutheran Church—Missouri Synod, which is not just an office in St. Louis but the people and congregations. We are grateful for many generous people, for yearly & monthly gifts, and also single gifts.

A monthly or yearly gift is ideal, but a start-up gift is also very helpful.

- Checks written to LCMS with Becker/Kenya in the memo can be mailed to: *LCMS, P.O. Box 66861, St. Louis, MO 63166-66861*
- or *Mission Central, 40718 Highway E16, Mapleton, IA 51034-7105,*
- Give on-line at www.lcms.org/givenow/becker or missioncentral.us/becker
- Give by phone at 888-930-4438.
Please pray for us, praising God

for daily providing out of Fatherly, goodness and mercy, thanking Him for those who are able to give generously, and asking Him to keep providing funds for this work.



CHRIST LUTHERAN

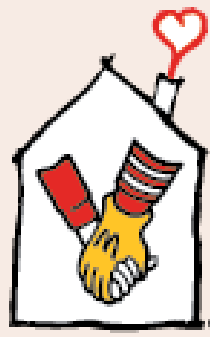
Quilters

Our quilters strike again! They met for back-to-back days in January and February, and are planning to do it once again in March. They have been veritable “sewing machines,” as it were, turning out 18 quilts here, another 16 there! These donations usually go to Stewpot Ministries or Gateway Rescue, helping the needy in our own community. Even closer to home, if you know of someone who needs one, the ladies are happy to share!

If you would like to help sew, tie knots, or simply drink coffee and cheer them on, their next quilting days are March 7-8, from 9am-noonish. The more, the merrier!

Thank you to these ladies for the love of Christ that they share through their quilting! ■





Ronald McDonald House Charities®

Mississippi

Keeping families close™



Each December, Eloise Springer takes donations from our congregation to the Ronald McDonald House Charities of Mississippi. When Christ Lutheran once had an LWML, this was one of their annual projects to help support the needy in our community. Although we no longer have an LWML here, Miss Eloise carries on the tradition!

The Ronald McDonald House provides lodging for families whose children are hospitalized, often with long-term or serious conditions. Throughout the year, a box for donations stays on the table in the Fellowship Hall. If you would like to donate this year, you can find their “wish list” at <https://rmhcms.org/get-involved/wish-list/> and leave goods in the donation box at church anytime before December.

Thank you for your generosity as we share the love of Christ with our community! ■

TOP 3 NEEDS:

1. Sugar (5 lb. bags or packets)
2. Swiffer Products
3. Powdered Coffee Creamer

ADDITIONAL ITEMS NEEDED:

Paper/Plastic Products

- Disposable To-go Boxes (Three Section)
- Paper Towels
- Disposable Desert Boxes
- Disposable Soup Containers
- Gallon Size Storage Bags (zip-lock or slider)

Food/ Kitchen Items

- Sugar (5 lb. bags or packets)
- Powdered Coffee Creamer
- Individually Packaged Breakfast Food Items (Pop-Tarts)
- "Fun" Size Candy

Office Needs

- Hanging File Folders (both legal and letter size)
- Office Depot Gift Card
- Postage Stamps
- 11x13 Envelopes

Cleaning Supplies

- Swiffer WetJet Solution
- Swiffer WetJet Refill Pads
- Swiffer Sweeper Refill Pads
- Liquid Laundry Detergent

General House Needs

- "Discount Store" gift cards
- Home Improvement store gift cards
- Bed Pillows (Standard size)
- Large Size Trash Bags (33 gal.)

Share-a-Night Donor

\$8.00 per night



our magnificent bastard tongue

lent & easter

Pastor Fields

One of the greatest linguists of the last hundred years affectionately described English as ‘our magnificent bastard tongue.’ He did not by any means want to deride the English language by the use of the above ugly word. Rather, He was referring to the fact that English is a mongrel language, made up of a mix of Anglo-Saxon, French, Latin, and Greek, as well as words from every language that the British Empire may have happened to occupy at some point in its past.

An example of this can be seen in the fact that English has three words for nearly every one that another language has. We have the word ‘king,’ to refer to a hereditary ruler, and this comes from old Anglo-Saxon. But when we use the root as an adjective, we can say ‘kingly,’ ‘royal,’ and ‘regal,’ the second and third from French and Latin respectively. And if one wants to name one’s child a particularly monarchic name, they can call him ‘Basil,’ a name derived from the Greek word for ‘king,’ *basileus*.

This applies to many things that English has stolen from other languages. We once often wore khaki pants: khaki comes from a Hindi word for ‘sand.’ When one wears their khakis, one is wearing their ‘sandies.’ We talk about the importance of ‘cyber security.’ The word ‘cyber’ comes from the Greek word for the pilot of a boat. The idea is that someone who is in the cyber-security field is someone who is a professional is ‘piloting’ the boat of one’s ‘computer’ through the internet.

Why bring any of this up? Well, to talk about the origins of the words ‘Lent’ and ‘Easter.’

It seems every year, some religion journalist at some newspaper writes some article about how both Lent and Easter are named after old pagan gods that the Germans worshipped, and therefore Lent and Easter are really pagan holidays as opposed to Christian observances.

But the fact is more mundane. Just like ‘khaki’ means ‘sand,’ and ‘cyber’ means ‘boat pilot,’ Lent is simply the Old English word for ‘Spring time’ and Easter an old German word for ‘April,’ since Lent usually happens during Spring, and Easter usually happens in April, most of the time.

It really is that simple, that boring, and that magnificent.

Happy Spring, and Happy April, which this year is in March, for theological reasons; a March when we celebrate the glorious victory of the Christ, Our Lord and Our God. ■

A N
English Dictionary.

EXPLAINING
The difficult TERMS

That are used in Divinity, Husbandry, Physick, Philosophy, Law, Navigation, Mathematicks, and other Arts and Sciences.

CONTAINING
Many thousands of hard Words

(and in several Places) more than are in any other English Dictionary.

The Etymology Derivatives and Origin of their proper Significations, whether from Latin, French or any other Language.

In a Method more coherent than any that is Extant.

By *E. COLES* Esq; Secretary to the Legation
of the English Ambassy at Rome.

Much
And
If
The

All
by
will
Bill.

de Arte Po

er, of the Legation
in Cornhill, 1688





The Wayback Machine

This month, we're turning waaaaay back in the annals of history, to the very beginnings of Christ Lutheran! As you'll see in the newspaper clips below, our congregation is the daughter of Our Redeemer in Clinton. Worship services began on February 3, 1957, before this building was constructed, Rev. Haupt of Our Redeemer shepherded the fearless little flock until a pastor was called later that year. Enjoy learning about how the Lord brought first brought us to this place! ■

THE LUTHERAN WITNESS
A MEMORABLE DAY IN JACKSON, MISS.

It doesn't take a large congregation to open a mission. It takes a congregation with the spirit of Christ and a love for souls. . . . This was demonstrated on April 1, 1957, when the following action was taken by the voters of Redeemer Lutheran, Jackson, Miss., as described in their church bulletin of April 7 . . . "Fourteen families, composed of 21 adults and 14 children (35 souls) were peacefully released . . . to organize Christ Lutheran of North Jackson." Then followed the names of the 35 people. . . . For Redeemer this leaves 51 families, 85 adults and 72 children (157 souls).

The following paragraph from the same church bulletin can be fully appreciated only if you have had the privilege to be present with these fine folks in the various stages of their planning. "The spirit that was conveyed last Monday evening by a large number of voters present will long be remembered by those present. It is difficult to try to describe a mixture of sadness and joy at the same time. A bit sad, perhaps, humanly speaking, to see our numbers drop in such a hurry; but we rejoice at the thought of being privileged to take the Savior's hand and say: "Here, Lord, are workers for Thy kingdom! Take them, use them, as Thou seest fit, in Thy service!" With that thought the new members of Christ Lutheran were placed under God's benediction. . . . To the members that remain, we have His reassuring words: 'I will never leave thee nor forsake thee.'"

So the pastor, the Rev. Ross Haupt, records the drama that unfolded in the Lutheran Church of Jackson, Miss. And we of the Southern District look on and thank God for putting such a spirit into the hearts of men.

We rejoice with members of Christ Church that they have been successful in obtaining an ideal parcel of ground and that they have received a candidate from the 1957 class. — O. H. P.

THE NORTHSIDE
 Serving I

Vol. III Price Single Copy, 5 cents---Subscription Price \$2.50 Per Year

Lutheran Church will open North Jackson Mission Sunday

The Christ Lutheran Church, North Jackson Mission Church of Our Redeemer Lutheran Church, Missouri Synod, will hold its first service Sunday, Feb. 3, in the rear of the Administration Building at the Farmers' Market, located at Woodrow Wilson and North West Street. Church services begin at 9:30 a. m. with Sunday School beginning at 10:45 a. m.

The Rev. Ross Haupt, pastor of Our Redeemer Church on Broad Street, will temporarily serve the Mission of North Jackson.

Our Redeemer and Christ Lutheran Churches are members of the Missouri Synod which sponsor "This is the Life" and "The Lutheran Hour".

Friends in the North Jackson area are invited to worship with the group in its temporary location.

Lutheran Church will open North Jackson Mission Sunday (The Northside Reporter)

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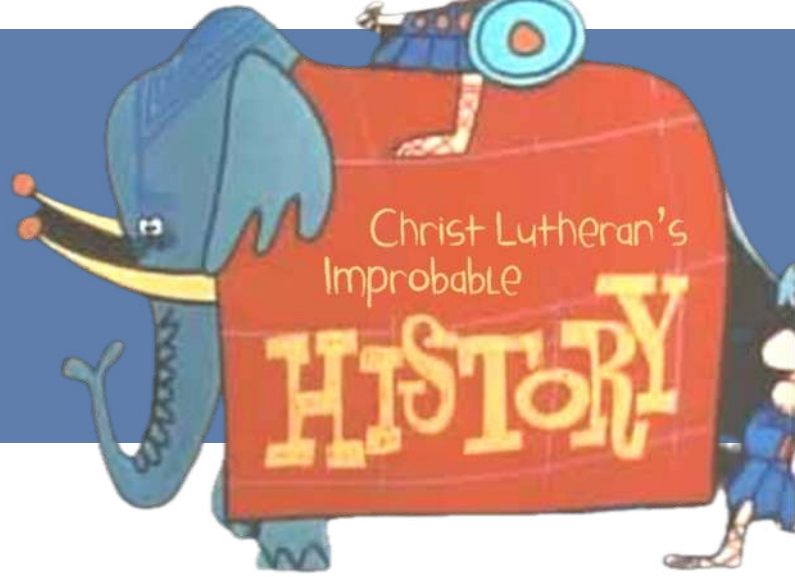
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THEY'LL START NEW CHURCH

Eddie Bjorensen is shown signing the guest register at the first meeting of the North Jackson Lutheran Mission conducted Sunday morning in the Administration Building of the Farmer's Market. Shown with Bjorensen are other members of the committee appointed by the Mother Church, the Our Redeemer Lutheran Church on Broad Street, to form the North Jackson mission. Left to right are the Rev. Ross H. Haupt, pastor of Our Redeemer Lutheran Church; John Clemmer, chairman of the committee; Everett Shea, H. Knothe, and Harold Trepagnier. Services will be conducted each Sunday morning at the Administration Building of the Farmer's Market until a church building has been constructed. The Church Service begins at 9:30 a.m.; Sunday School and Bible classes begin at 10:45 a.m. (See other Picture Page T



They'll Start New Church (The Northside Reporter, February 7, 1957)

Eddie Bjorensen is shown signing the guest register at the first meeting of the North Jackson Lutheran Mission conducted Sunday morning in the Administration Building of the Farmer's Market. Shown with Bjorensen are other members of the committee appointed by the Mother Church, the Our Redeemer Lutheran Church on Broad Street, to form the North Jackson mission. Let to right are the Rev. Ross Haupt, pastor of Our Redeemer Lutheran Church; John Clemmer, chairman of the committee; Everett Sheaffer, H. Knothe, and Harold Trepagnier. Services will be conducted each Sunday morning at the Administration Building of the Farmer's Market until a church building has been constructed. The Church Service begins at 9:30 a.m. Sunday School and Bible classes begin at 10:45 a.m.



Rev. Ross E. Haupt

John H. Clemmer

Pictured to the right: The thirty-three people who attended the first service of Christ Lutheran on February 3! Rev. Ross Haupt and twelve families from Our Redeemer met in the administration building of the Farmer's Market.





Hymn of the Month

Sister Sara

March—

O Sacred Head,

Now Wounded

LSB 450

This month's hymn, a true and poetic treasure, hails all the way back to *at least* the 1300's. The best guess we have as to its original author is an abbot of Villers (a village in the center of modern Belgium), named Arnulf of Leuven, who wrote five hymns dedicated to the respective bodily members of the dying Christ: His feet, knees, hands, side, and face. "O Sacred Head, Now Wounded" is drawn from the last of these hymns, meditating upon Jesus' face; and it is this hymn that we now have in English by way of the famous German Lutheran hymn writer, Paul Gerhardt.

Although this hymn could be used any time during Lent, it is the appointed hymn for the Chief Service of Good Friday, sung one stanza at a time between the readings of the Passion from St. John... and it is no surprise why. Gerhardt wrote it specifically for the Passion, that we might pause from our distracted lives to absorb the gory sight of what our sin has wrought. Amidst the beautiful poetry, we find a hideous visage: paleness and anguish, grim death and cruel rigor, scorn and abuse—all assailing our innocent Savior. But therein lies the key: our *Savior*. Although we meditate upon the sorrow of Jesus' Passion, we do so as ones redeemed by it.

Stanza one addresses the Crucified One's head, just as in the original hymn. The "now" of the first line draws us into the praetorium, at the moment when the soldiers pressed the crown of thorns onto the brow of Christ, beat His sacred head, and mocked Him (Matthew 27:27-31). Lamenting that the King of Glory should suffer such shame, yet Faith cries out in the last line, "I joy to call Thee mine"!

Stanzas two and three must go together. We begin, as with tears in our eyes, to stare up from the foot of the

cross, bearing witness to the utter hell consuming our dear Lord's face. Jesus is taking His last breaths, seemingly defeated by death.

But that leads into stanza three, which explains it all: all this that You have suffered, that we have just sung about, You did that for *me*. "Mine, mine was the transgression, But Thine the deadly pain"! Realizing this, what can we say, but the concluding prayer of this stanza: "Lo, here I fall, my Savior! 'Tis I deserve Thy place; Look on me with Thy favor, And grant to me Thy grace." Here, we all join in the penitent thief's plea to Jesus, that though we do not deserve it, may He remember us when He comes into His kingdom.

What was a hymn meditating upon the wounds of Christ now gives way to a profound expression of faith. The rest of the hymn is a prayer that Jesus' death transform our own. Beginning with stanza four, we call upon Him as our Shepherd and Guardian, who has fed us with His own body and protected us with His own life (John 10:14-15, Psalm 23).

After confessing that "Thy lips have often fed me With words of truth and love," we now turn to our own lack of words. "What language shall I borrow To thank Thee, dearest Friend"? There simply is none worthy, nothing that can express that existential depth of gratitude. The Lord's pity knows no end, not even within the grave itself, for even there He follows us to bring us back. We pray that He bind us to Him forever, even amidst our shameless faintheartedness, that we might ever be His: "Lord, let me never, never, Outlive my love for Thee."

Stanza six finds us now approaching our own death, as we ever are, but it recalls the language we just used to describe Jesus' death in stanza two: the

"But He was wounded for our transgressions, He was bruised for our iniquities; The chastisement for our peace was upon Him, And by His stripes we are healed."

—Isaiah 53:5

two are linked! His death has penetrated our own, turning it inside out. When my soul and body “languish,” when I am in “anguish” (recall stanza two!), then let Your presence cheer me, then forsake me never, then leave me not alone. Rather, remind me that You have removed the sting of death “By virtue of Thine own.”

This is the prayer we all must pray as we are surprised by our own mortality. We may *know* that death is inevitable, just as we *know* 2+2 is 4; but that moment when the doctor tells us the bad news gives it a startling intimacy. Stanza six does not deny that death is a fearful thing for us mortal men (which comes as a great comfort to us who fear it even though we know we should be confident Christians!). Rather, it pleads with *the* Man who took on *our mortality* willingly for our sake; it recognizes that He can sympathize with our fears, and that He alone can stand with us through them.

Stanza seven reveals the moment of death. Whether on a battlefield or a hospice bed, our last moments will find us fervently praying that the Lord shield and console us. But amidst our paleness, our languishing... our fearful pleas of stanza six are met with *the faithful promise of our Savior*: my eyes *will* behold You in that fateful moment, and I *will* be with You upon Your cross—You will not leave me alone! Just as You said, You will bear me with You. I have nothing to fear, not even death itself. You have made me “Thine forever.” I joy to call Thee mine!

Indeed, “Who dieth thus dies well.”■

Fun Facts

Paul Gerhardt died a mere nine years before Johann Sebastian Bach was born. When composing his St. Matthew Passion, Bach included Gerhardt’s “O Sacred Head, Now Wounded.” He used what we call the ‘isorhythmic’ version of the hymn (LSB 449), which can be distinctly recognized as you listen to the Passion. If you are looking for a Holy Week devotion, consider listening to this beautiful and meditative work!

- 1 O sacred Head, now wounded,
With grief and shame weighed down,
Now scornfully surrounded
With thorns, Thine only crown.
O sacred Head, what glory,
What bliss, till now was Thine!
Yet, though despised and gory,
I joy to call Thee mine.
- 2 How pale Thou art with anguish,
With sore abuse and scorn!
How doth Thy face now languish
That once was bright as morn!
Grim death, with cruel rigor,
Hath robbed Thee of Thy life;
Thus Thou hast lost Thy vigor,
Thy strength, in this sad strife.
- 3 What Thou, my Lord, hast suffered
Was all for sinners’ gain;
Mine, mine was the transgression,
But Thine the deadly pain.
Lo, here I fall, my Savior!
'Tis I deserve Thy place;
Look on me with Thy favor,
And grant to me Thy grace.
- 4 My Shepherd, now receive me;
My Guardian, own me Thine.
Great blessings Thou didst give me,
O Source of gifts divine.
Thy lips have often fed me
With words of truth and love;
Thy Spirit oft hath led me
To heav’nly joys above.
- 5 What language shall I borrow
To thank Thee, dearest Friend,
For this Thy dying sorrow,
Thy pity without end?
O make me Thine forever!
And should I fainting be,
Lord, let me never, never,
Outlive my love for Thee.
- 6 My Savior, be Thou near me
When death is at my door;
Then let Thy presence cheer me,
Forsake me nevermore!
When soul and body languish,
O leave me not alone,
But take away mine anguish
By virtue of Thine own!
- 7 Be Thou my consolation,
My shield, when I must die;
Remind me of Thy passion
When my last hour draws nigh.
Mine eyes shall then behold Thee,
Upon Thy cross shall dwell,
My heart by faith enfold Thee.
Who dieth thus dies well.

Text: attr. Bernard of Clairvaux, 1091–1153; German version, Paul Gerhardt, 1607–76; tr. The Lutheran Hymnal, 1941, alt.
Text: © 1941 Concordia Publishing House. Used by permission: LSB Hymn License no. 110003235

— The Henkel Conference —

“Mankind thus unacquainted with God cannot love him; neither can they love one another: ‘He that loveth not knoweth not God’”

Mary Eberstadt

Panola Chair in Christian Culture at the
Catholic Information Center and Senior Research
Fellow at the Faith & Reason Institute
“Title TBA”

Gene Veith, Jr.

Professor of Literature Emeritus at
Patrick Henry College and former culture editor
of World Magazine
“Title TBA”

Paul Kengor

Editor of *The American Spectator* and
Professor of Political Science at Grove City College
“Title TBA”

Hans Fiene

Pastor at Prince of Peace Lutheran Church and
creator of the “Lutheran Satire” channel
“Title TBA”

Donna Harrison

Scholar at the Charlotte Lozier Institute and
former Chief Executive Officer of the American
Association of Pro-Life OB-GYNs
“Title TBA”

Sean Daenzer

Director of Worship for the
Lutheran Church—Missouri Synod
“Title TBA”

Noah Hahn

Instructor of Philosophy at Fordham University
“Title TBA”

Christian Preus

Pastor at Mount Hope Lutheran Church and
Board Chairman at Luther Classical College
“Title TBA”



August 19-20, 2024

610 W Old Hickory Blvd, Madison TN 37115

Registration and info: www.ascensionmadison.com/henkel

Sponsored by:

Ascension Lutheran Church, Madison TN and Redeemer Lutheran Church, Nashville TN





THIS MONTH

At Christ Lutheran

A S H
WEDNESDAY

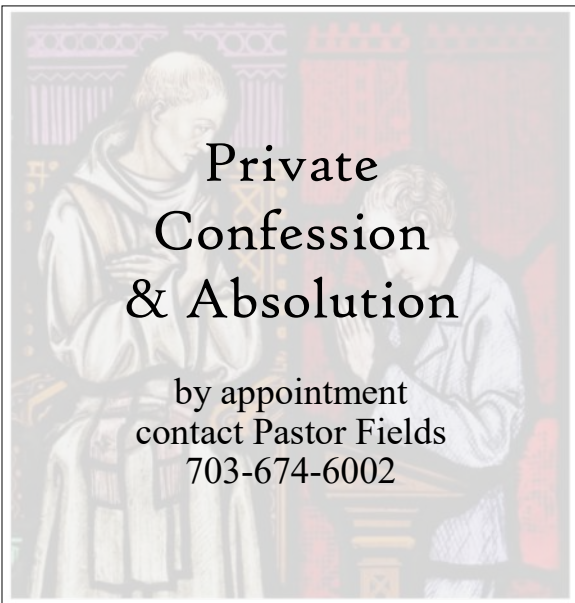
February 14
10:30 a.m. | 7:00 p.m.



Join us for
Lenten Suppers
Wednesdays | 6 p.m.



The Lutheran Witness magazine
Subscribe today at cph.org/witness



**Private
Confession
& Absolution**

by appointment
contact Pastor Fields
703-674-6002



Holy Week Choir

Join us this Lent
Wednesdays
following Evening Prayer

**LENTEN
EVENSONG**

Wednesdays | 7:00 p.m.

**Spring
cleaning**



at Christ Lutheran
adopt a room | clean at your convenience

~AVAILABLE TO SUBSCRIBERS~

New music for Holy Week and the Easter season has been uploaded to the David's Harp website.

Musicians of all levels of ability will find this music useful. Go to davidsharpmusic.org and click on Subscriber Login to view.



DAVID'S HARP
A CENTER FOR MUSICAL DEVELOPMENT

~ 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!



CHURCH WORK DAY



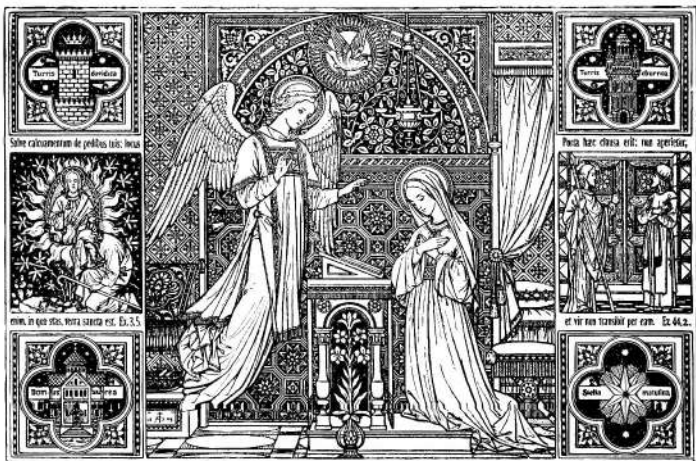
MARCH 23
8 A.M.

Issues, Etc.



Christ-Centered Cross-Focused Talk Radio

www.issuesetc.org



THE FEAST OF THE ANNUNCIATION

+ March 25 +

Ladies Night Out

—Break for Lent—

Stay tuned for April!



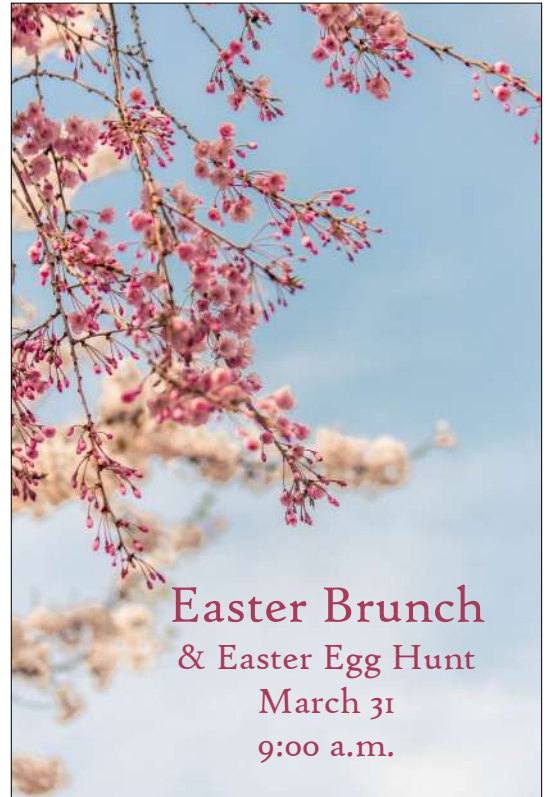
HOLY WEEK

Palm Sunday | Maundy Thursday | Good Friday | Holy Saturday | Easter Sunday
 10:30 a.m. 7 p.m. 7 p.m. 8 p.m. 10:30 a.m.

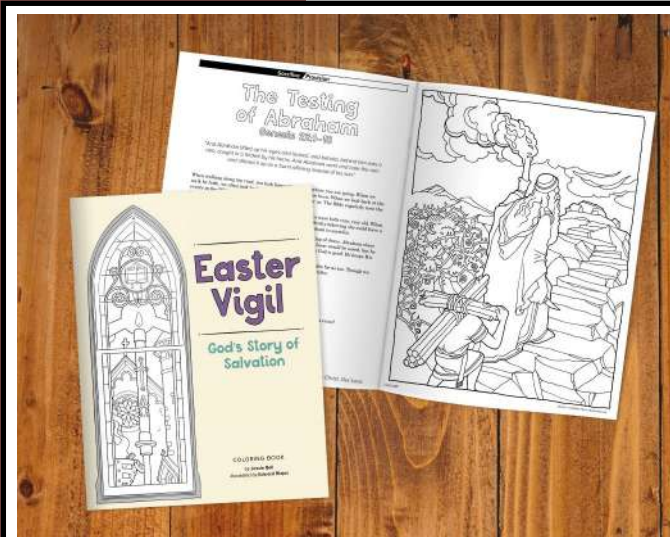


Saints' Days in March

- 7 Sts. Perpetua & Felicitas, Martyrs
- 7 St. Thomas Aquinas, Confessor
- 12 St. Gregory the Great, Bishop & Confessor
- 17 St. Patrick, Missionary to Ireland
- 18 St. Cyril of Jerusalem, Bishop & Confessor
- 19 St. Joseph, Guardian of Jesus
- 24 St. Gabriel, Archangel
- 25 The Annunciation of Our Lord
- 25 St. Dismas, the Good Thief
- 27 St. John of Damascus, Confessor
- 31 St. Amos, Prophet
- 31 St. Joseph, Patriarch



**Easter Brunch
 & Easter Egg Hunt**
 March 31
 9:00 a.m.



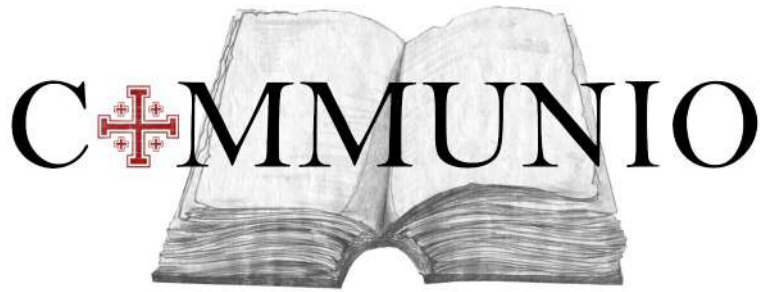
Easter Vigil is for kids, too!

Lutheran artist Edward Riojas has made an Easter Vigil coloring book (downloadable on the LCMS document library).

The Vigil service is highly sensory and immersive—almost made for kids!—and now they have a coloring book to help them follow along!

Ask Sister Sara for details!

C+MMUNIO



Various & Sundry
— Topics for Today —
March 3
5:00 p.m.

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

We will be quilting on
March 7-8
at 9:00 a.m.

Come for a relaxed morning
of fellowship!



Artwork in This Issue:

- Cover: *Flagellation of Christ*,
Matthias Stomer, 1640.
- Page 4: *Christ in the Desert*, Vasily
Polenov, 1909.
- Page 8: *Madonna and Child*,
Marianne Preindelsberger
Stokes, 1907.
- Page 14: *Gone but Not Fortgotten*,
Charles Spencelayh, early
20th Cent.
- Page 16: *Christ on the Cross with
Virgin and St. John*,
Michelangelo, 1555-64.
- Page 19: *Her First Born*, Robert
Lewis Reid, 1888.
- Page 31: *Peabody's Improbable
History*, 1959-63.
- Page 32: *Design for an Organ*,
Johann Georg Dirr, 1700s.



THE FEAST OF THE RESURRECTION OF OUR LORD

+ March 31 +
10:30 a.m.

JOIN US FOR
BIBLE STUDY

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



March 2024

	Sunday	Monday	Tuesday	Wednesday	Thursday	Friday	Saturday
PRAYER FAMILIES and BIRTHDAYS							
<i>Jenny Merry</i> 3—Bill Nelson 3—Jenny Merry	3 LENT III 9:00 a.m. Sunday School 10:30 a.m. Divine Service 5:00 p.m. Communion	4	5 6:15 p.m. Elders Mtg.	6 6:00 p.m. Supper 7:00 p.m. Evensong 8:00 p.m. Choir	7 9:00 a.m. Quilting Sts. <i>Perpetua</i> & <i>Felicitas</i> St. <i>Thomas Aquinas</i>	8 6:30 a.m. Bible Study 9:00 a.m. Quilting	9
<i>Elaine Monaghan</i> 12—Bobby Springer 13—Sarah McKeown 14—Rachel Landrum	10 LENT IV 9:00 a.m. Sunday School 10:30 a.m. Divine Service	11	12 St. <i>Gregory the Great</i> 6:15 p.m. Council Mtg.	13 6:00 p.m. Supper 7:00 p.m. Evensong 8:00 p.m. Choir	14	15 6:30 a.m. Bible Study	16
<i>Bobbie Mutter</i> 20—Merina Hansen	17 LENT V 9:00 a.m. Sunday School 10:30 a.m. Divine Service St. <i>Patrick</i>	18 St. <i>Cyril of Jerusalem</i>	19 St. <i>Joseph</i>	20 6:00 p.m. Supper 7:00 p.m. Evensong 8:00 p.m. Choir	21	22 6:30 a.m. Bible Study	23 8:00 a.m. Work Day
<i>The Nelson Family</i> 24—Keith Martin 24—Rush Agent 26—Terry Hubmann	24 PALM SUNDAY 9:00 a.m. Sunday School 10:30 a.m. Divine Service St. <i>Gabriel</i>	25 The <i>Annunciation</i> St. <i>Dismas</i>	26	27 St. <i>John of Damascus</i>	28 — + THE MAUNDY THURSDAY 7:00 p.m. Divine Service	29 THE TRIDUUM GOOD FRIDAY 7:00 p.m. Chief Service	30 — + — HOLY SATURDAY 8:00 p.m. Easter Vigil
<i>Beulah Nunnery</i> 31—Sheila Pfaff 3—Jo Miller	31 FEAST OF THE RESURRECTION 9:00 a.m. Easter Brunch & Easter Egg Hunt 10:30 a.m. Divine Service St. <i>Amos</i> St. <i>Joseph the Patriarch</i>	1	2	3	4	5 6:30 a.m. Bible Study	6
<div style="border: 1px solid black; padding: 5px; display: inline-block;"> Serving this month: Elder—Keith Martin Ushers—Bruce Bodkin, Mark Ochs </div>							