



LIFE IN CHRIST

Receiving God's Gifts — Sharing God's Gifts

The Newsletter of Christ Lutheran Church, Jackson, MS

+ Reformation 2024 +



Life in Christ
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All Saints Church Wittenberg, Germany

All Saints Church, commonly referred to as *Schlosskirche* (Castle Church) to distinguish it from the *Stadtkirche* (Town Church) of St. Mary's, is a Lutheran church in Wittenberg, Germany. It is the site where the *Ninety-five Theses* were posted by Martin Luther in 1517. From 1883 onwards, the church was restored as a memorial site and re-inaugurated on October 31, 1892, 375 years after Luther's posting.

The main portal was often used by the university staff to pin up messages and notices. On October 31, 1517, the eve of All Saints Day (i.e., All Hallows Eve, or Halloween), Martin Luther posted his *Ninety-five Theses* on the doors of All Saints Church as an offer to debate those issues. These unassuming theses, however, sparked a controversy with the Roman Catholic Church that eventually spawned the Reformation.

The renovated doors of the Castle Church were cast with Luther's theses inscribed upon them, with a painting overhead of Luther and Melancthon kneeling at the foot of the cross.

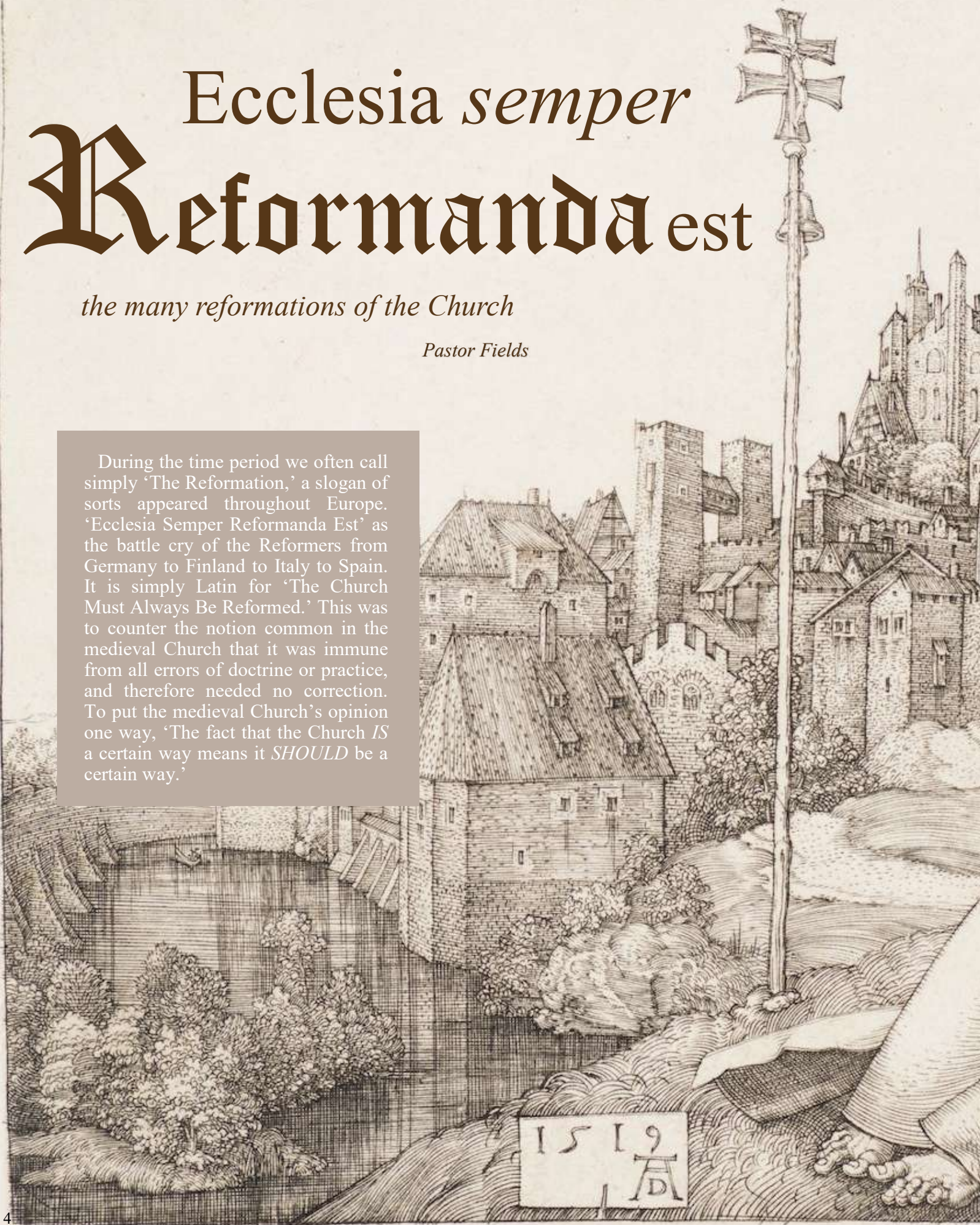
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Ecclesia semper Reformanda est

the many reformations of the Church

Pastor Fields

During the time period we often call simply 'The Reformation,' a slogan of sorts appeared throughout Europe. 'Ecclesia Semper Reformanda Est' as the battle cry of the Reformers from Germany to Finland to Italy to Spain. It is simply Latin for 'The Church Must Always Be Reformed.' This was to counter the notion common in the medieval Church that it was immune from all errors of doctrine or practice, and therefore needed no correction. To put the medieval Church's opinion one way, 'The fact that the Church *IS* a certain way means it *SHOULD* be a certain way.'





Of course the Reformers disagreed with the Papacy and many of the formal Church structures which built the foundations of political power in the Middle Ages.

Surely, the Reformers and their allies used this ‘motto’ to defend their own reformation during the 16th century, but they did not intend it to justify *only* their reformation, that is, only Luther’s reformation or Chemnitz’ or Melancthon’s. Rather, they looked at the entire history of the Church as one where, from time to time, errors arose, and those errors turned into heresies, and those heresies were christened as ‘official church teaching’ until God raised up pious and inspired men to ‘correct,’ that is to ‘Reform’ the Church to bring its teaching and practice back in line with the rule set forth in the Holy Scriptures and in keeping with the faith once entrusted to Fathers through the creeds.

As we approach the Feast of the Reformation, where we celebrate the rediscovery of the doctrine of the Gospel, let us look back at a few other times when the Church determined that it had no other option but to reform itself thoroughly, to do away with false teaching or bad practices, and bring to the center the true teachings of the Apostles and the godly ministrations established since ancient times. ■

Throughout this issue of Life in Christ, you will find seven articles spotlighting various chapters of reform within the story of the Church. Happy reading!



The Kettler clan with a freshly reborn Rivers!



The Body of Christ continues to grow! On July 14th, the Lord bore Rivers Elise Kettler through the waters of Holy Baptism, into the new Life of His Son. Christ Lutheran, along with the whole Body of Christ, welcomes Rivers into the number of her saints. We rejoice with her family and look forward to watching her grow up unto Life Everlasting!

baptized
into
Christ



*All who believe and are baptized
Shall see the Lord's salvation;
Baptized into the death of Christ,
They are a new creation.
Through Christ's redemption they shall stand
Among the glorious, heav'nly band
Of ev'ry tribe and nation.
(LSB 601, St. 1) ■*



Ecclesia semper
R*eformanda est*

the reformation of the Doctrine of God: Christology

Pastor Fields



Perhaps the earliest recorded and most bloody controversy in the history of the Church was over the doctrine of God in general, and more specifically, the doctrine of Christ. Who exactly was this Jesus Christ person, many asked, and what was his relationship to the Father?

The traditional answer, in keeping with the Scriptures, was that God was three persons, Father, Son and Holy Spirit, all while being one true, indivisible God; and with that, that Jesus was the second person of the Trinity incarnate, being fully God and fully man, both at the same time, and not some sort of mixture of the two.

This is the faith we pray every Sunday in the Nicene Creed. In fact, we say it so often, it is hard

for us to believe that this doctrine was for a hundred years attacked by powerful political opponents, most of all, a group called the Arians.

The Arians argued that Jesus was not God at all, but merely the highest of God the Father's creations. He is 'second best' to God, but not actually God at all. Therefore, one should never say that God suffered on the cross, but simply that Jesus did. Mary did not give birth to God, but only birth to Jesus etc.

The Arians believed this for a simple reason: it makes more sense to our rational faculties. As St. Augustine himself admits, the Christian doctrine of the Trinity and of the two natures in Christ is so impossible to make rational that one would first fit all the ocean into a little hole in the beach sand dug by your index finger.

Though today we often think of Arianism (if we think of it at all) as a 'heresy,' it was the majority opinion during the 4th and 5th centuries of the Church. Most of the newly converted Christians from outside the Roman Empire, such as the Germans, the Celts, and the Balkan Slavs were Arians, as were most Roman citizens in modern day Spain, Italy, and Greece. Even Emperor Constantine the Great, the man who legalized Christianity in the Roman empire, originally did not convert to traditional Nicene Christianity, but to Arianism!

It took a hundred years of Nicene Christians dying as martyrs and resisting the political powers of the age to overcome the Arians and establish the decrees of the universal Council of Nicaea as the authoritative understanding of the nature of God and the person of Christ, as taught in the Bible. Yet this was not without a great struggle. In fact, many of the martyrs we commemorate on our Church calendar died not at the hand of polytheistic pagans, but by the sword of the Arians! It is said that, after the Arians murdered all 30 of the bishops of North Africa, and burned down all the Nicene Churches from Spain to Alexandria in Egypt, one could not find a true Christian congregation except hiding in the wilderness of the desert. The great Saint Athanasius spent his life in and out of exile, running from the Arians, occasionally being caught by them and extensively tortured in their prisons.

Yet in the end, the truth of God won out, and the Almighty had his way, and the Christ taught in the Scriptures became the common faith of the Church, though only after much blood shed, or perhaps, after much 'reformation.' ■



CHRIST LUTHERAN Quilters

Our quilters have been busy making beautiful blankets for those in need! They get together each month to complete the quilts they have worked on at home; and fortunately, that means that those of us who don't sew can help with tying knots! Once the quilts are finished, the ladies donate them to charity. They recently delivered fifteen quilts to the Crisis Pregnancy Center and five to Stewpot, both of which our congregation supports. They also gave two to Good Shepherd Lutheran School to raffle off during their Oktoberfest, and two more went to personal contacts who were in need.

This month our gals are taking on a special project as the festival season approaches: they are making small Christmas quilts for children and babies. The Crisis Pregnancy Center hopes to offer them to the mothers they serve, and some will be given to local hospitals.

If you would like to help sew, tie knots, or simply drink coffee and cheer our quilters on, their next quilting days are October 30 and 31, from 9am-noonish. The more, the merrier!

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



Kennedy ties it up!



Work is always fun when it's done with friends.



It looks like Eloise has some helpers...



They might be sewers, but boy, can they cook!



+ In Memoriam +

Mimi Bradley, now sainted, was a long-time quilter and a pillar of this group. Her enthusiasm and ideas spurred on the creativity of her fellow quilters, and her sense of humor never failed to cheer. She had a heart for helping others, and we pray that we continue in that same spirit to bring the love of Christ to those around us. God blessed us through Mimi; may we rejoice to be reunited with her in Life Everlasting.



Alli is learning the ropes... or threads, as it were...



Ecclesia semper

When Christianity was still persecuted [prior to 312 AD] by the Roman government, it was easy to know who was a genuine Christian and who was faking it. Just showing up to a receive Communion on a Sunday, or to be baptized, whether in a river publicly or whether in a private bath house of a wealthy benefactor was a crime punishable by torture or even death. Just ‘showing up for church,’ so to speak, was an act of confession!

So in the earliest days of the Church, when it came to teaching new converts the faith, which is to say, *Catechesis*, very little time was spent trying to discern the true motivation as to why one would want to become a Christian. If they were willing to throw off all fear of the Roman government it must have been for a deeply held reason, which could be nothing but the work of the Holy Spirit working within the convert true faith.

Things changed after Christianity was legalized—and not only legalized, but given precedence, since the Emperor himself was rumored to have converted as well.

Now hundreds of thousands of people, mostly from the middle and upper classes of society wanted to become baptized Christians, not because they had come to a real conviction of the truth, but because they hoped to gain from this ‘new religion’ a leg up socially on their competitors. They thought that if they shared the same faith as the emperor, they would be given special favors when it came to promotions and accolades. So throngs of people flocked to the newly legalized churches seeking to become members.

This, of course, raised a serious question for the Church: how do we discern between those who truly desire the life of Christ, and those who merely wish to ‘buy it’ in order to have more power in this life, just as Simon Magus once tried to ‘buy’ the Holy Spirit in the Bible?

The early Church at this time did not have the conceit that they were somehow able to read hearts and minds. At the end of the day, they had to stick to the confession of the tongue given by the new catechumen. What they could do was make it a little more rigorous, a little more difficult, for people to make that confession. Thus arose a more intensive form of catechesis.

To begin with, the new catechumen would attend the first half of the church service (what we now call the Service of the Word) for a few years. When the time came for the



Service of the Sacrament, they would be dismissed from the sanctuary and made to study the Bible with official teachers of the faith known simply as ‘Catechists.’ Over several years, if they still desired to be baptized, they would announce such a wish, and be scheduled to be received into the Church on the night before Easter Sunday.

During the weeks before that Easter (what we now call Lent) they would undergo intense theological instruction, going through the Ten Commandments, the Creed, the Lord’s Prayer, and the Sacraments, learning how they were all foreshadowed in the Old Testament and brought to reality in the New through a system of instruction called the *mystagogy*. Finally, in the week (especially on Holy Wednesday) before their baptism, they would undergo what is unhappily known as ‘The Scrutinies.’

During the Scrutinies, the candidate would undergo exorcisms,

Reformanda est

the reformation of Catechesis: Scrutinize!

Pastor Fields



being prayed over by the priest as well as the elders of the Church and the congregation as a whole, and would be questioned at length about their previous life in paganism, and about how they would live once received into the Church. They would be made to renounce all heathen practices such as attending pagan rituals and going to the Colosseum among other things.

Having survived such a harrowing examination, they would finally be allowed to receive the Sacrament of Baptism. Though we do not practice Catechesis with quite the same rigor, we still maintain this basic pattern of teaching new members in Church today: several years of study, followed by six weeks of more intensive teaching, followed by

memorization of key parts of the faith (the Ten Commandments, the Creed, and the Lord's Prayer) and completed on the Easter Vigil with the exorcism, the reception of the sign of the cross, and the washing of water with the Word. Some may even remember that not so long ago, if you were perhaps confirmed in a Lutheran church not too many decades ago, that there was even a public examination before the entire congregation, which in our own congregation is done in private before the Pastor.

In this way, the practice of Catechesis in the Church was reformed as one relatively nebulous into an orderly discipline, practiced in some part by most traditional church bodies to this day. ■

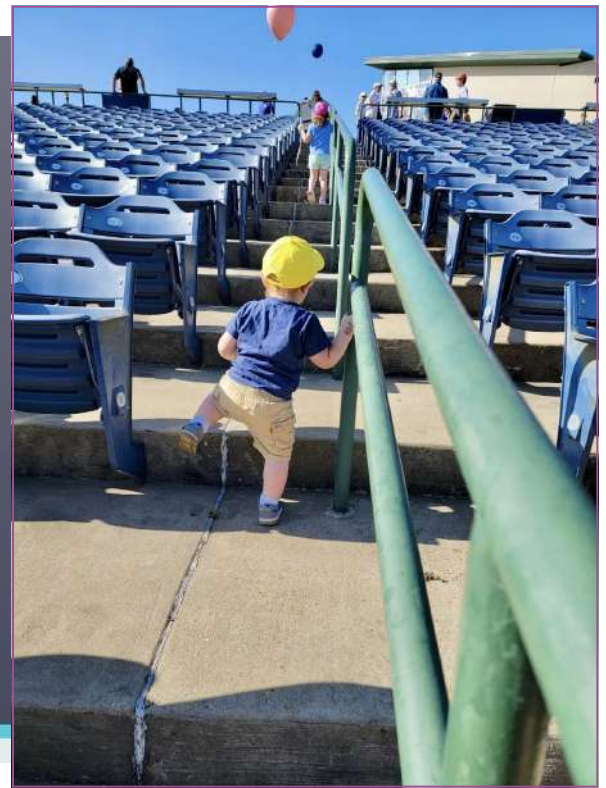


Life Walk 2022

Christ Lutheran represented at this year's Life Walk, the Center for Pregnancy Choices's annual pro-life fundraiser! On Saturday morning, May 4, hundreds of Mississippians gathered at Trustmark Park to walk in support of unborn babies, their mothers, and their fathers. Pray for these precious lives, as well as CPC and its work to protect them! ■



LifeWalk 2024



“LifeWalk 2024 was one to remember! We are so grateful for everyone in attendance and how the Lord continually blesses our annual event. We at the CPC are blown away by how our communities come together to build a culture of life!”





During the earliest days of the Church, the hearing of a sermon was considered one of the most important parts of the practice of Christianity next to the reception of the Sacraments. One can see this in the mere length and number of sermons preached in ancient times. It was not uncommon for a Christian to listen to as many as four sermons on a Sunday (one early in the morning, one before Communion during the Divine Liturgy, a catechetical sermon after lunch time, and a final sermon before nightfall, most commonly on the Epistle reading set apart for that day). The Sermons, if they were 'short' were usually between 15 and 20 minutes long, and if they were 'longer,' they may go as long as three or four hours. Most sermons we have preserved from this time period clock in at about just under an hour, with those in the Greek-speaking East generally longer, and those in the Latin-speaking West a bit shorter.

Yet, preaching became less and less important to the Christian life as time went on, often giving up space and time to the growing number of rituals which would come to define 'medieval piety.' These would include such things as praying the Rosary, going on pilgrimages, fasting, self-flagellation, and 'watchings' or 'vigils' (this was when one would purposefully deprive one's self of sleep in order to grow closer to the God who never slept).

By the 11th century, many in the Church rightly began to view this as a major problem, yet it would be a tall order to just command pastors to start writing sermons when they had not preached one, nor even heard one, in their entire lives.

The Church began to attempt to solve this problem by the formation of the Mendicant Orders, brotherhoods of monks that would travel for the explicit purpose of preaching. Among the



Ecclesia semper Reformanda est

the reformation of the practice of preaching:

The Word of the Lord Endures Forever

Pastor Fields

many that arose, the most famous (and still with us today!) are the Dominicans, the Franciscans, and the Augustinians, an order of which Martin Luther was a member, preacher, and teacher.

As the years would pass, preaching would grow in importance, but would not regain in centrality in the Christian life until after the time of Luther and the other great Reformers of the 16th century. It was only then that books of sermons would be published for the common pastor. Keep in mind that the regular pastor was at that time not allowed to even write a sermon. Rather, they were only authorized to read sermons written and approved by a Doctor of the Church. Luther himself wrote many such

sermons, now available in a seven-part set called the 'Church Postils.'

It was not until not long ago, the 18th century, that preaching became once again a major emphasis within Church life, with most pastors attending a Seminary where they would learn Greek and Hebrew and the art of composing sermons to be heard by their congregations weekly. One could say that such a 'reformation of preaching' was not fully completed until the period after Vatican II (1965 AD and onward) when even the Roman Catholic church began required a sermon be preached at every Mass. ■



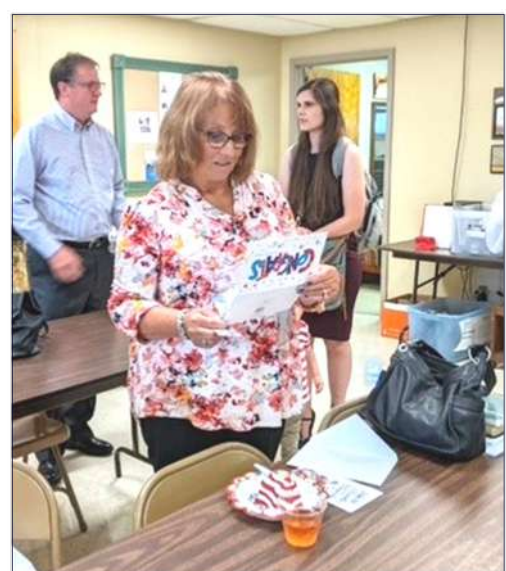


celebrating our newest citizen

Truth, justice, and the American way!
Along with John Philip Sousa, these are
now among the many things our Michelle
Miller can claim as her own!

On Sunday, September 8th, we celebrated
with her as she has been officially granted
citizenship in the great US of A.
Immigration is a long and arduous process,
but she persevered, passed the tests, and
now has a delicious cake to prove it. After
the Divine Service, we enjoyed said cake
and welcomed her into the American fold.

Congratulations, Michelle! ■





Waele Afbeeldinghe d'e sittings
der Vaderen des veemazden
Conciliums in de stad Trenten

Oratores.

Lites

Secretarius Concilij

Orator Regis Philippae

Cardines

Oratores Ecclesiarum

Vergaderinge der Vaderen des Conciliums tot Trenten, eerst begonnen door
de III. en vervolcht door Julius de III. Marcellus de II. Paulus de III. en geey
onder Pius de III. Pausen van Rom en in de Kercke van S. Maria Maior inde sel
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Princen en Republycken. CCL. Patriarchen, Hertsbischoppen, Bisschoppen,
en Generaels der Ordenen, altsamen Doctoren inder Gootheit en de Re

Ecclesia *semper* Reformanda est

the reformation oft forgotten: the Counter Reformation

Pastor Fields

It is easy for us to fall into the belief that the ‘Lutheran Church’ either broke away from or was pushed out of the ‘Catholic Church’ after Luther’s Reformation, and that the Roman Catholic church your neighbor goes too is much the same as that which a peasant would attend a few times a year in the 12th century. This could not be more untrue. For though it is the case that during the Reformation, those churches which accepted Luther’s reforms would be separated from Rome and later be called ‘Evangelical’ or ‘Lutheran’ churches, those who maintained loyalty to the Pope and later go by the title ‘the Roman Catholic Church’ did not simply continue their old ways unchanged.

Rather, the papist churches would undergo their own ‘Counter-Reformation,’ and quite an extensive one, which would transform it from a medieval church of the past to the Roman church we recognize today. And reform it had to, for even many who devoted themselves to the Pope had to admit that some, if not many, of Luther’s criticisms had at least some validity.

I have not enough time or space here to go at length about all, so I will just mention a few of the reforms put in place by the Roman churches during the period following the Council of Trent.

Among the major reforms which the Papacy put in place in response to the Lutheran Reformation were the establishment of seminaries, so that regular priests would have at least a minimal amount of education in Latin, the doctrines of faith, and the correct practices of the Church.

With this came a renewed emphasis on music, with new compositions blossoming, both in the vernacular to be learned by the laity, and among professional composers to be performed during Mass.

With these, a great emphasis was placed upon the work of Christ in securing the sinner’s salvation, as opposed to the sinner having to earn his own redemption through buying masses, taking pilgrimages, and giving alms.

Perhaps the most notable, if not the most notorious reform within the Roman Catholic Church during this time was a crackdown on perceived heresies through the instrument of the Inquisition. Yes, even the Spanish Inquisition.

Books have been written on this subject at length elsewhere. Let this brief mention of the Catholic reformation be enough for us for now. ■



Meet Our New Member!

Andrew Beauchamp



p



welcome

On Sunday, June 30th, Andrew Beauchamp was confirmed in the Christian Faith and welcomed into the Christ Lutheran family!

Originally a Louisianan, Andrew calls Mississippi home and has two lovely daughters you have probably met in Bible study or church, Kennedy and Alli. He is a self-employed IT guy (otherwise known as a downright hero to office workers everywhere), and is very helpful with completely inane computer questions! In his free time he enjoys firearms and outdoor activities.

Andrew was initially drawn to Lutheranism through podcasts, especially for its adherence to traditional, Biblical Christianity and disregard for modern trends. And, being a former Baptist, he had had enough of dispensationalism. Shortly after finding Christ Lutheran, he began catechesis, and the rest is history!

We rejoice that the Lord has blessed us with Andrew and his girls, and we shall pray for them as they continue to grow in the Faith. ■

“Grow in the grace and knowledge of our Lord and Savior Jesus Christ. To him be the glory both now and to the day of eternity. Amen.”

2 Peter 3:18



Ecclesia semper **R**eformanda est

the reformation we know and love: Penance

Pastor Fields

The Reformation we celebrate this coming season is none other than the Reformation brought about by many godly men during the 15th and 16th centuries, largely revolving around the critiques brought to the attention of the Church through one Dr. Martin Luther.

As Lutherans, we take no small amount of pride in this Reformation, attributing to it every good and valuable thing that we can think of in our tradition. We speak of the explosion of new hymns which came from this movement, the beautiful compositions of Bach (among many others) created to celebrate the Work of Christ, the purification and beautification of the traditional Liturgy, as well as the introduction of some of our most beloved Christian traditions, no matter how minor, such as putting up Christmas trees and singing carols (both products of the Lutheran Reformation).

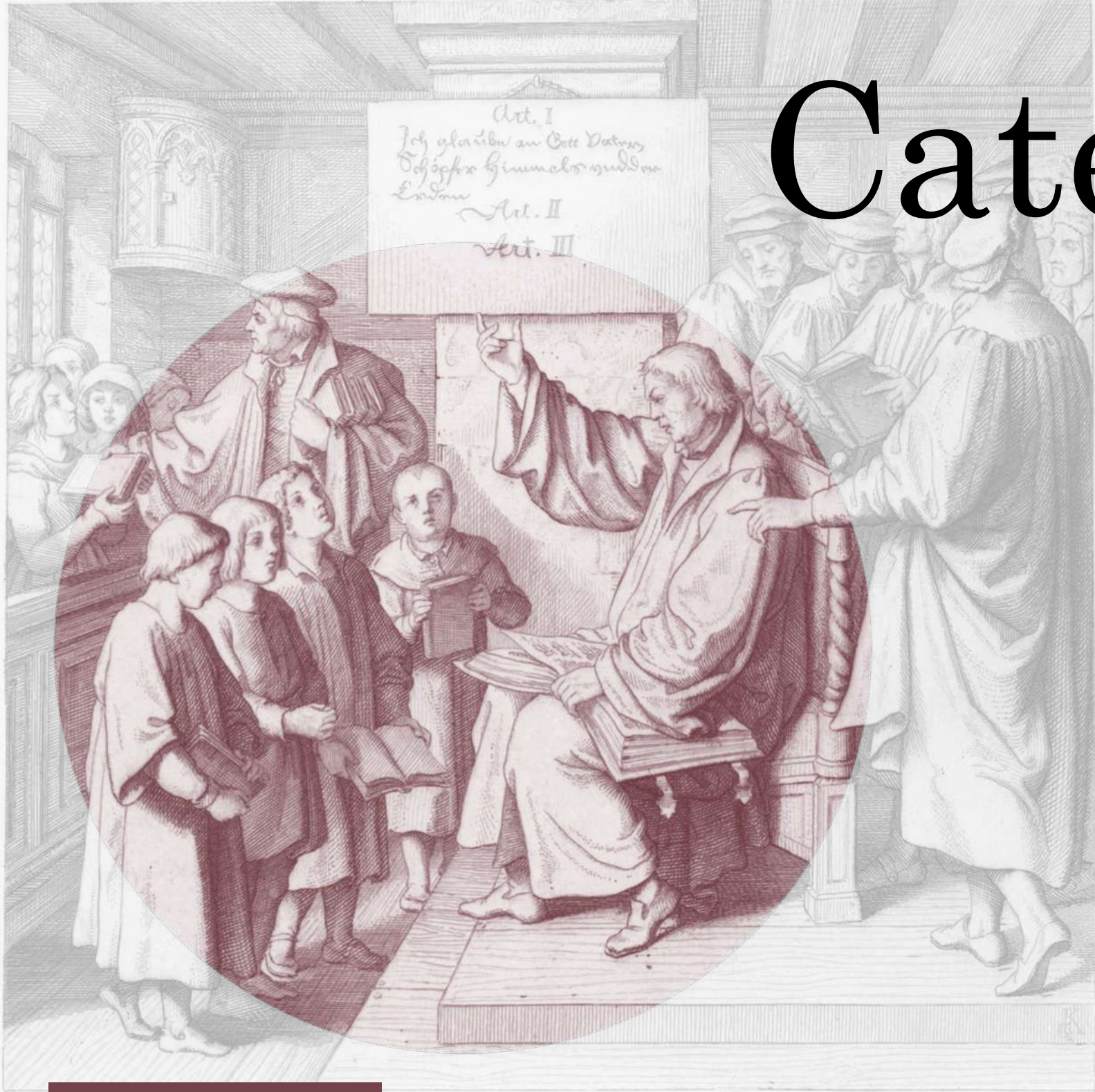
This is not to mention the most important reforms brought about at this time: the rediscovery of the pure Gospel, the casting off of so many medieval superstitions, and the reconciliation of Church doctrine to be in line with the plain teaching of the Holy Scriptures, which themselves regained their ancient prestige and importance during the Reformation.

It would seem that Luther's little theses that he nailed to a church door once upon a time had changed just about everything in the life of the Christian Church. Yet, if you were to go and asked the Reformers themselves exactly what the Reformation was about, they would likely not say a word about music or rituals or liturgy or much else. Rather, they would say that they were simply reforming the practice of Penance.

You see, in the Middle Ages, penance (that is, the sacrament or process by which someone came back into church fellowship), was composed of three parts: contrition, satisfaction, and then absolution. The main emphasis of the Reformers was on the second part: satisfaction. This was the belief that before the penitent was even able to receive forgiveness from God, he must first prove his desire to return to God through a series of works prescribed by a priest. These could be relatively simple, such as saying ten Hail Mary's and five 'Our Fathers' every day for six months, or on the other hand, they could be quite difficult, such as eating and drinking only bread and water for a dozen years, all while sleeping at night next to a corpse in a cemetery (this really did happen). For the Reformers, the difficulty of the satisfaction did not matter, whether it was easy or hard to accomplish, but rather the simple idea that God only gave forgiveness to those who could prove their penitence to a pastor through such lengthy and painful practices. Absolution, that is, forgiveness, the Reformers argued, was given freely as a gift by God to the believer through faith which receives the promise won by Christ that all who believe will be saved apart from works, as clearly taught in the Gospels as well as the Epistle to the Romans and the Galatians, as well as many other places.

This most comforting and wonderful Reformation we do now celebrate, as we celebrate the hand of God as He always Reforms, and ever shall reform His Church. To Him to all Glory, Honor, and Dominion, now and forevermore. Amen. ■

Cate



“Train up a child in the way he should go, and when he is old he will not depart from it.”

Proverbs 22:6

It is the month of the Reformation, and perhaps one of the single most lasting effects of that era of the Church was its emphasis on catechesis, or instruction in the Faith.

Here at Christ Lutheran, we gladly carry on that tradition, teaching our children to fear, love, and trust in God above all things. They learn the stories of the Bible, memorize the Small Catechism, and embark on the life-long—nay, eternal!—journey of delving into the mysteries of God.

Catechism at Christ

To that end, we have recently endeavored to streamline the education at Christ Lutheran into a cohesive whole that supports catechesis at home and equips our children as they mature in the Christian Faith. Take a look at how we are “bringing them up in the way the should go”...

Micros (MEE-kros)

The youngest class is the Micros (from the Greek word meaning ‘small’), otherwise known as the Littles. These children spend each Sunday learning many and various Bible stories, often reinforced with crafts, games, and singing. As they burst forth from their classroom at 10:00, take a moment to ask them what they learned!

Memoria (meh-MOR-ee-ah)

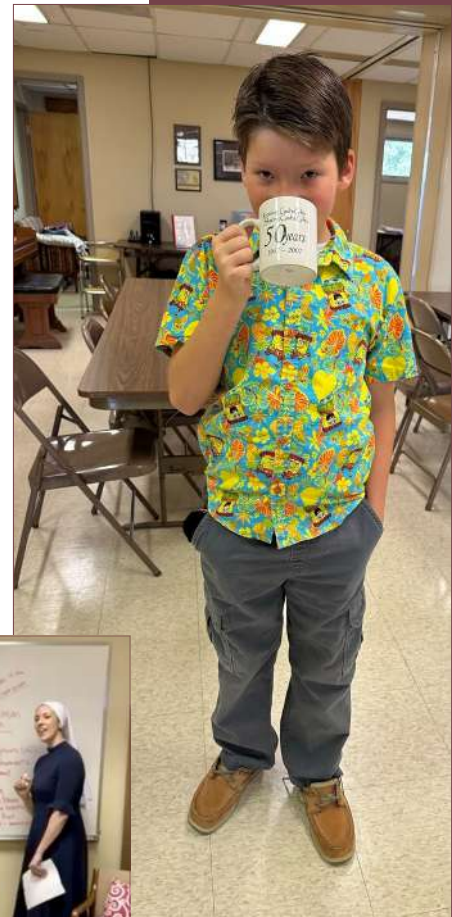
The next class capitalizes on kids’ God-given gift for memorization. They will internalize everything from Bible verses and the Small Catechism, to canticles of the liturgy and books of the Bible. (Incidentally, the “Catechism” section of our *Living from the Liturgy* each week will track with their memory work). Quiz them after class to see if they remember what they’ve learned!

Confirmation

This class is exactly what it sounds like! Once the children are ready to start preparing for confirmation, one of the elders leads them through a more serious study of the Small Catechism and its meanings. Engage with the confirmation kids after Sunday school and help them begin to think through these articles of Faith.

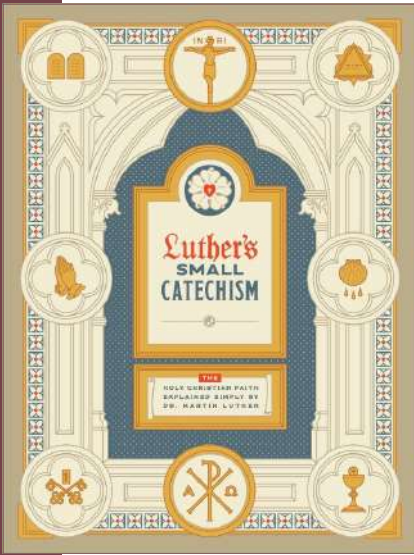
“And these words which I command you today shall be in your heart. You shall teach them diligently to your children, and shall talk of them when you sit in your house, when you walk by the way, when you lie down, and when your rise up. You shall bind them as a sign on your hand, and they shall be as frontlets between your eyes. You shall write them on the doorposts of your house and on your gates.”

Deut. 6:6-9



Catechumenate (kat-uh-KYOO-muhn-it)

Approaching the Holy Saturday when they are confirmed, the kids spend six weeks (the Lenten season, in fact) intensively studying the six chief parts of the Catechism with Pastor. Their studies culminate in Holy Week with an oral examination with Pastor, private confession and absolution, and finally, confirmation in the Christian Faith during Easter Vigil!



Mathetes (math-ay-TAYS)

As newly “adult” Christians, our young men and women are challenged to begin meditating upon the mysteries of God as a maturing Christian. They learn how to listen to a sermon, how to understand the Divine Liturgy, how to read Scripture like the Church Fathers. Once they complete this class, they are ready to attend Pastor’s Bible study with the adults!



Vacation Bible School

This one hardly needs explaining. VBS is the three-day program we have in July—catechesis with a twist of summer fun. Our younger kids are immersed in the Bible school adventure, while the older kids take on leadership roles aiding the littles, helping to teach lessons, and of course, corralling the chaos!

Didache (dih-dah-KAY)

This Bible study will be much like Communion (dinner and discussion on a Sunday evening), but geared specifically toward the topics and challenges that our young adults face in their daily lives.



As we pass on the Faith to new generations, pray especially for fathers as they lead their family and teach their children at home, mothers who mold these young Christians, and our Sunday school teachers who support parents and Pastor with faithful instruction. And most of all, pray for our children, that the Lord build them up in the Faith unto Life everlasting! ■

“

[The Commandments, Creed, and Lord's Prayer] are the most necessary parts of Christian teaching that one should first learn to repeat word for word. And our children should be used to reciting them daily when they rise in the morning, when they sit down to their meals, and when they go to bed at night.

”

MARTIN LUTHER
Preface to the Large Catechism

Ecclesia semper Reformanda est

*the Counter Reformation: Today's Catholic Church isn't
your [Great Great Great Great...] Grandfather's Church*

Pastor Fields

As mentioned above, there is no modern church body, not even that known now as The Roman Catholic Church, that was unchanged by the 16th century Reformation. For one, there were many 'good Catholics' that demanded a reform on the Roman Church long before Luther. Such famous Catholics as Desiderius Erasmus and St. Francis of Assisi demanded a large scale overhaul of the Pope's church.

Erasmus, who famously edited the first Greek copy of the New Testament for the Western churches, wrote several books criticizing the errors of the church he held dear. Most famous among these were *The Praise of Folly*, which scathingly attacked corruption and immorality within the Roman church hierarchy, and *The Complaint of Peace*, a book that sought a peaceful solution to the Lutheran Reformation. Despite his much publicized disputations with Martin Luther himself, he always considered Luther a great man that should be allowed to criticize the church's practices, and both he and Luther happily welcomed one another as brilliant academics trying to solve the same issues within the church, though by different means.

Albrecht Durer, who many believe to be a convert to Lutheranism, actually sought to do the portraits of both Erasmus and many Lutheran reformers during his lifetime.

The story of St. Francis is much more colorful. St. Francis, who famously preached the Gospel to various field animals, was also a virulent critic of the Pope and of Rome's corruption to such a degree that the holy order of monks he created, the Franciscans, still around today, had as one of their core teachings that the Pope was the anti-Christ, several decades before similar things were argued in the Book of Concord.

But if one wants to have an easy, visible example, of how the Reformation deeply changed even the Roman Catholic Church, one need look no further than the Cathedrals of old Europe. In the nave of most Gothic churches, where we would imagine the congregation to be gathering during Sunday Mass, were instead rows of as many as two dozen altars, feet apart from each other in columns, where priests paid to say 'private masses' would perform such masses over and over, again with no congregants present. After the Reformation, even the Roman church began to see the excesses of such practices, and quickly had them either abolished, or 'reformed' to such an extent that their modern form would be unrecognizable to a Medieval Christian. ■

520
Casimirus von Colchester





church Council

As we do every May, the congregation met in our semi-annual voters assembly to elect the council members for the year. While the pastor is the spiritual head of the congregation, overseeing all things theological, the council cares for the physical realities of the church—from her finances or upkeep of the property, to her social events or VBS.

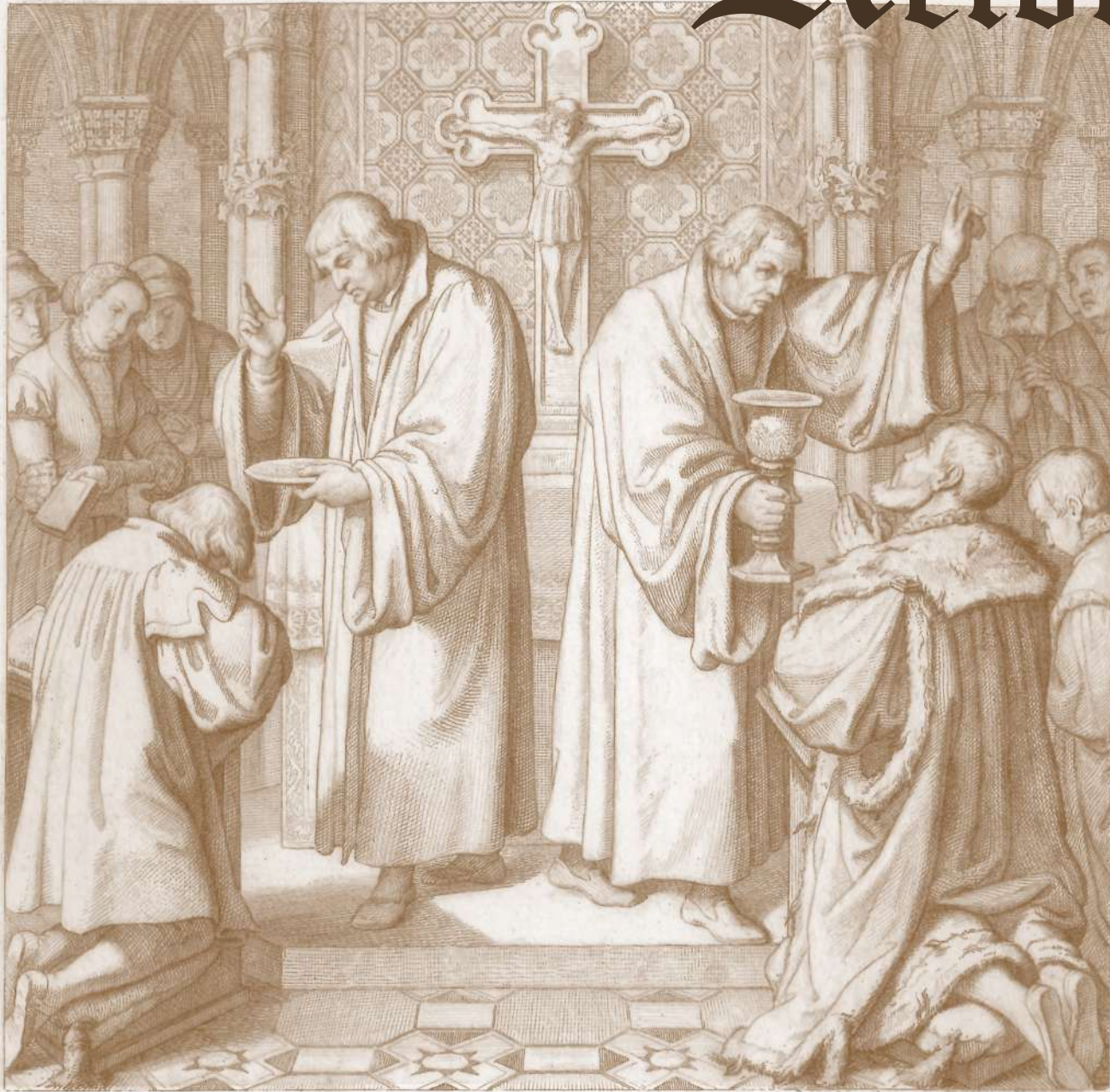
Installed during the Divine Service on June 2nd, our new council is already hard at work. We are grateful for their faithfulness to the duties entrusted to them, and we shall continue to pray for them as they serve Christ and His Church in our congregation! ■

President: Bob Pedersen
Vice President: John Rudsenske
Treasurer: Eddie Gallarno
Secretary: Glen Hansford
Financial Secretary: Anita Martin
Stewardship Chair: Wyatt Coté
Education Chair: Krista Hansford
Property Chair: David Miller
Social Ministry Chair: Michelle Miller
Evangelism Chair: Eric Held
Elders Chair: Eric Held

COME UNTO ME, ALL YE
THAT LABOR AND ARE HEAVY
LADEN, AND I WILL GIVE
YOU REST. Matthew 11:28



Ecclesia *semper* **R**eforma



nda est *the Lutheran Reformation: Today's Lutheran Church isn't your [Great Great Great Great...] Grandfather's Church*

Pastor Fields

Today, many Lutherans pride themselves on being liturgical even as they pride themselves quite often for not being 'too liturgical.' Many older practices which the Lutheran reformers protected and observed closely, most Lutherans in America today view as being 'too Catholic.'

However, such a statement would have been incomprehensible to Lutheran pastors and cantors of the 16th and 17th centuries. To them, not only were things like the burning of incense, the chanting of the Liturgy, the wearing of vestments, the practice of exorcisms, the hearing of private confession, and the observance of daily church 'offices' (such as Matins and Vespers) tolerated, they were likely more prevalent among Lutheran churches than in the old Medieval Roman church. It is for this reason that the Book of Concord itself declares that all godly rituals and functions were kept with 'more reverence' among the Lutheran churches than among those of the Pope.

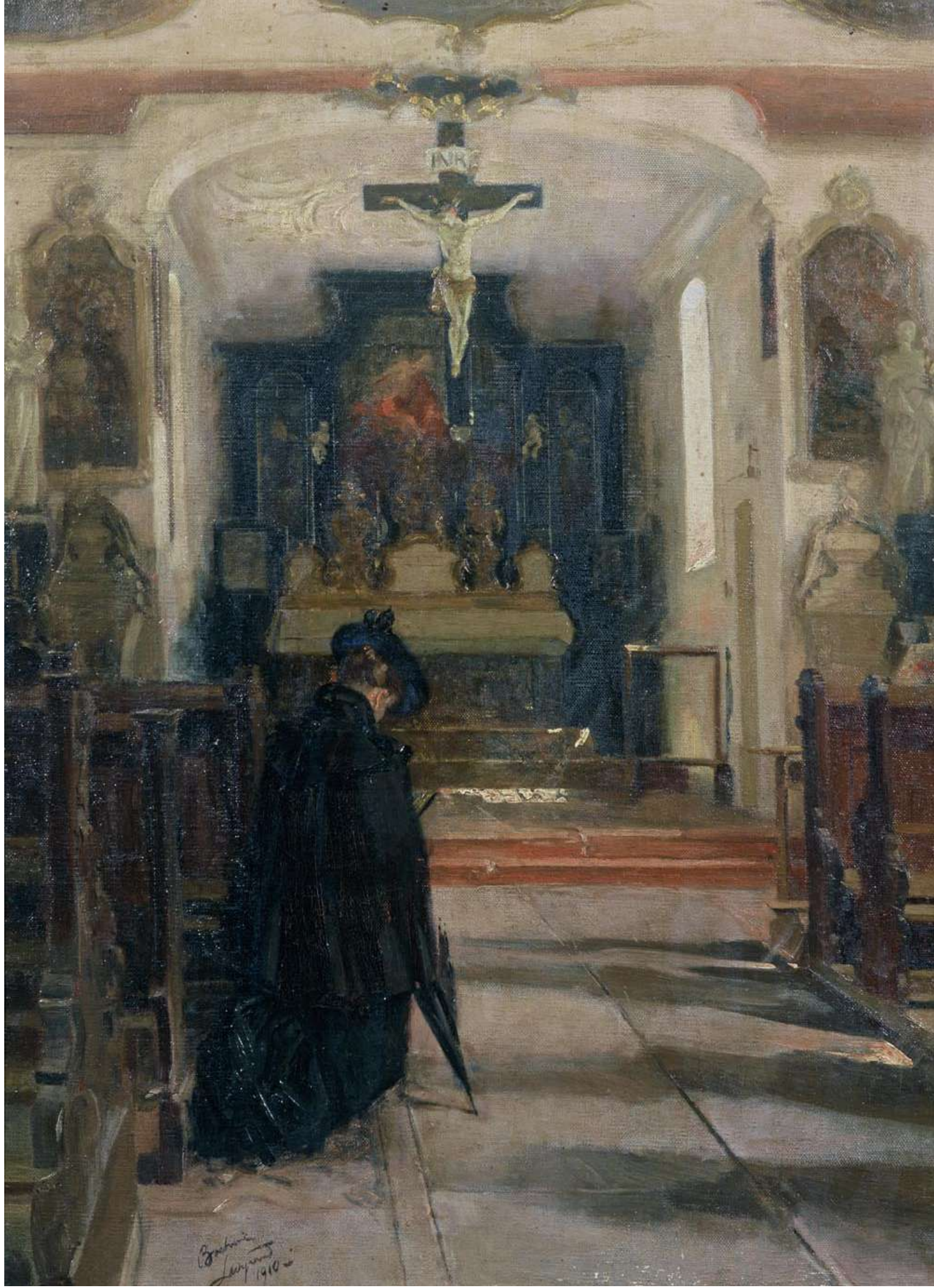
It was really only in the 19th century that some Lutherans began to shy away from such ancient practices, caused by a movement known as Pietism, which argued that all rituals may be helpful (for example, in teaching the illiterate) but were ultimately unimportant, since the only thing that was truly important was individual religious fervor among believers.

The LC-MS was founded in the midst of the Pietist movement, and even though such a movement was criticized heavily by such American Lutheran 'greats' as C.F.W. Walther and Wilhelm Loehe, they often unknowingly carried on many aspects of the Pietist school, making our dear Missouri Synod not so much a complete return to the purity of the first Reformers, but rather a rediscovery of the Reformation's core teachings, while still maintaining much of the 'feel' of Pietist congregations.

To perhaps make this easier to understand, the Lutheran liturgy in the days of Johann Gerhard or Martin Chemnitz consisted of about three hours of chanting, liturgy, and ritual, as well as additional sermon on top of it all, which would be anywhere between thirty minutes and two hours.

So be happy that, even on feast days, we Lutherans are only afraid of missing a good seat for brunch when our ancestors would have been happy to make it home in time for a pleasant dinner. ■





Bachini
Lecce 1910

a prayer attributed to Martin Luther

Behold, Lord,
An empty vessel that needs to be filled.
My Lord, fill it.

I am weak in faith;
Strengthen thou me.

I am cold in love;
Warm me and make me fervent
That my love may go out to my neighbour.

I do not have a strong and firm faith;
At times I doubt and am unable to trust thee altogether.

O Lord, help me.
Strengthen my faith and trust in thee.

In thee I have sealed the treasures of all I have.

I am poor;
Thou art rich and didst come to be merciful to the poor.

I am a sinner;
Thou art upright.

With me there is an abundance of sin;
In thee is the fullness of righteousness.

Therefore, I will remain with thee of who I can receive
But to whom I may not give.

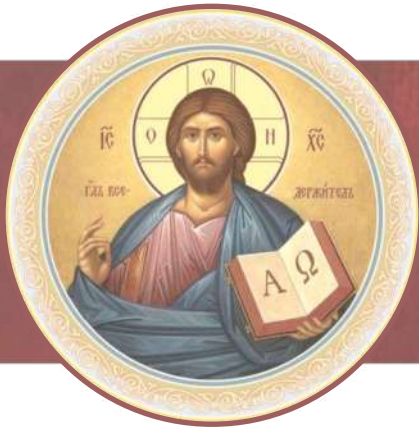
Amen.

Ladies Night Out

Our ladies have had some lovely nights out, recently enjoying the Mediterranean hospitality of Yia Yia's in August and fancy Chinese dining with their own private room at Mr. Chen's in September. Whether they had hummus or chow mein, the fellowship was superb.

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! ■





THIS MONTH

At Christ Lutheran



THE FEAST OF THE REFORMATION
+ October 27 +

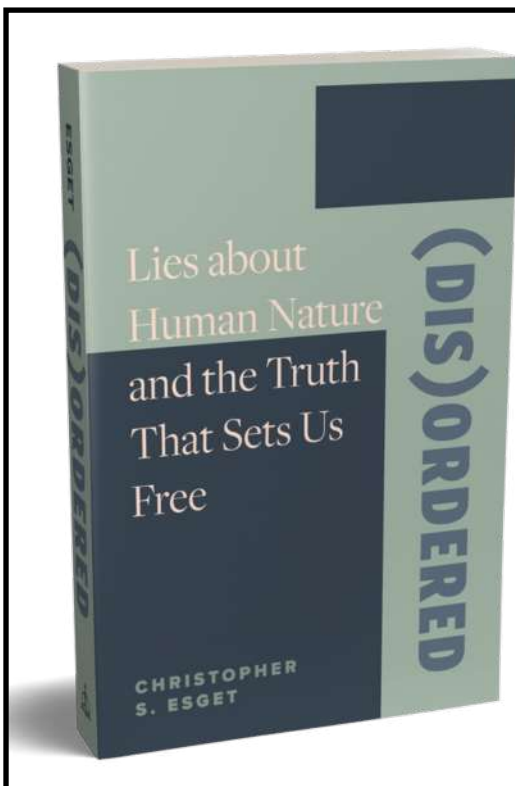


Ladies Night Out

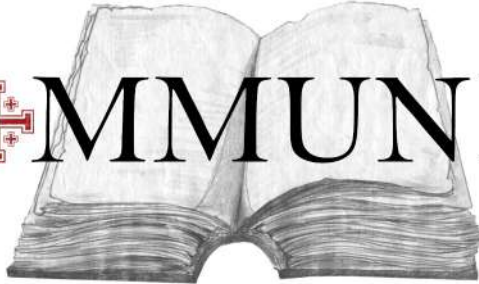
TBD
*This is your chance to "host"!
Let Sister Sara know if you are
interested!*
— Wednesday, October 30 —
6:00 p.m.



join us for
Reformation & All Saints
choir
wednesdays @ 7pm



C MMUNIO



Join us as we dig into our new book !
*(Dis)Ordered: Lies about Human Nature
and the Truth That Sets Us Free*

By Rev. Christopher Esget

October 27
5:00 p.m.

Join us for a Clinic Tour



LEARN HOW WE WALK ALONGSIDE
THE AT-RISK WOMAN LONG
BEFORE AND LONG AFTER A
PREGNANCY DECISION

THURSDAY | OCTOBER 24 | 5:30PM

2685 Crane Ridge Dr
Suite B
Jackson, MS. 39216



FREE



The church is offering free a Brother HL-2270DW monochrome laser printer with an automatic duplex capability for printing two-sided documents which prints up to 27 pages per minute, with built-in wired and wireless networking and with paper handling via an adjustable, 250-sheet capacity tray. If interested, contact Bob Pedersen 601-965-1926 (office), 601-310-3707 (cell).



THE FEAST OF ALL SAINTS
+ November 3 +



Artwork in This Issue:

Cover: All Saints Church Doors, Wittenberg, photo by A. Savin, Wikimedia Commons.

Page 4: *St. Anthony Reading*, Albrecht Dürer, 1519.

Page 8: A fresco from the Sistine Chapel depicting the Council of Nicaea, Michelangelo, 1508-1512.

Page 14: *Catechism Lesson*, Jules-Alexis Muenier, 1890.

Page 18: St. Mary's Altarpiece (Predella), Wittenberg, Lucas Cranach the Elder, 1547.

Page 22: *Speculum Romanae Magnificentiae: Council of Trent*, Anonymous, 1565.

Page 28: Taken from *The life of Luther in forty-eight historical engravings*, by Gustav Ferdinand Leopold König, 1900, CPH.

Page 33: *Portrait of Erasmus*, sketch, Albrecht Dürer, 1520.

Page 36: Taken from *The life of Luther in forty-eight historical engravings*, by Gustav Ferdinand Leopold König, 1900, CPH.

Page 38: *Woman Praying in Church in Bochnia*, Leon Wyczolkowski, 1910.

Issues, Etc.



Christ-Centered Cross-Focused Talk Radio

www.issuesetc.org

25th Annual Conference
**Good Shepherd
 Institute**



**Through the Church
 the Song Goes On**

November 10–12, 2024



*... get your free
 Reformation activities*

**Concordia
 Publishing House**



**Luther's Seal
 Patterns**

Children can create their
 very own Luther's Seal.

Luther's Seal



**Mystery Word
 Challenge**

Solve the Reformation
 Mystery Word.

Reformation Activity



**Catechism
 Memory Cards**

Learn about Luther's
 Small Catechism.

Catechism Cards



Saints' Days in October




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

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

We will be quilting on
Thursday, October 30
Friday, October 31
at 9:00 a.m.

Come for a relaxed morning
 of fellowship!

October 2024

PRAYER FAMILIES and BIRTHDAYS	Sunday	Monday	Tuesday	Wednesday	Thursday	Friday	Saturday
Bill Cookston 2—William Held	29 FEAST OF ST. MICHAEL  Serving this month: Elder—Keith Martin Ushers—Bruce Bodkin, Mark Ochs	30 St. Jerome	1 6:15 p.m. Elders Mtg.	2 7:00 p.m. Choir	3	4 St. Francis of Assisi	5
Wyatt Cote 8—Francis Dillon	6 PENTECOST XX 9:00 a.m. Sunday School 10:30 a.m. Divine Service	7 St. Henry Melchior Muhlenberg	8 6:15 p.m. Council Mtg.	9 St. Abraham 7:00 p.m. Choir	10	11 6:30 a.m. Bible Study St. Philip	12
Charles Cowards 14—Daryl Smith 15—Chuck Haynes 15—Asher Gallarno 16—Krista Hansford	13 PENTECOST XXI 9:00 a.m. Sunday School 10:30 a.m. Divine Service	14	15	16 7:00 p.m. Choir	17 St. Ignatius of Antioch 5:00 p.m. Altar Guild	18 6:30 a.m. Bible Study St. Luke	19
Joan Cowards 26—Seraphine Fields	20 PENTECOST XXII 9:00 a.m. Sunday School 10:30 a.m. Divine Service	21	22	23 St. James of Jerusalem 7:00 p.m. Choir	24 St. Raphael	25 6:30 a.m. Bible Study Sts. Dorcas, Lydia, & Phoebe	26 Sts. Philipp Nicolai, Johann Heerman, & Paul Gerhardt
Curt & Lesley Dickens 27—Christina Gallarno 27—Glen Hansford	27 FEAST OF THE REFORMATION (OBSERVED) 9:00 a.m. Sunday School 10:30 a.m. Divine Service 5:00 p.m. Communion 	28 Sts. Simon & Jude	29	30 9:00 a.m. Quilting 6:00 p.m. Ladies' Night Out 7:00 p.m. Choir	31 REFORMATION 9:00 a.m. Quilting 	1 6:30 a.m. Bible Study	2