

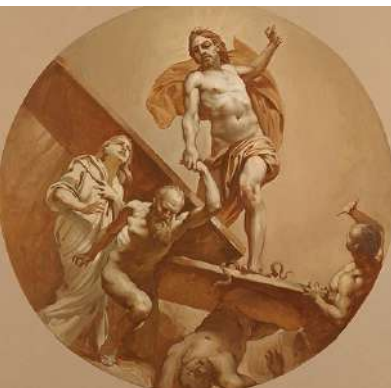
# LIFE IN CHRIST

Receiving God's Gifts — Sharing God's Gifts

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

+ Easter 2025 +





# Contents

On the Cover:

***The Incredulity of St. Thomas***

**Caravaggio**

**1601-1602**

A beloved master, Caravaggio depicts the scene of Jesus' appearance to St. Thomas after the Resurrection (John 20). Against a black backdrop, as in a moment frozen in time, the risen Lord stands with St. Thomas and two other disciples, balding St. Peter (who is often depicted as an older man) and St. John (who recorded this event in his Gospel account). Painted very realistically, Jesus appears as a real, physical man, unadorned by halo or radiance; and the expression on the disciples' faces are the exact ones we would wear in that moment!

But the story is in the dynamic contrast of light and dark: the light falls primarily on *Christ*; the slight shadows in His body's form emphasize His physicality (the bodily resurrection!), but His brightness represents His divinity. Meanwhile, the disciples are covered in the dark shades of doubt, but for their faces as they bear witness to the risen Christ, and the hand of St. Thomas as it touches Jesus' flesh. The artist is illustrating how the light of Christ dispels the shadow of unbelief.

Most important is the action of this painting. St. Thomas does not thrust his own hand into Jesus' side. Rather, we see Christ, His face utterly serene, gathering back His robe with one hand while drawing the disciple to Himself with the other—a profound gesture! We are helpless to approach God; and yet, the Lord not only reveals Himself to us (in the flesh!), but draws us lovingly to Him. ■

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*Life in Christ*  
is the seasonal publication of  
**Christ Lutheran Church, LC-MS**  
4423 I-55 North  
Jackson, MS 39206  
(601) 366-2055  
[www.ChristLutheranJacksonMS.org](http://www.ChristLutheranJacksonMS.org)







# that they may have *Life*

## The Eternal Fact of the Resurrection

*Pastor Fields*

The Resurrection of our Lord Jesus Christ is, of course, the central dogma of the Christian religion, without which, there is no meaning, purpose or cause to believe any of the others. St. Paul himself admits this when he writes that *if Christ be not raised, then our faith is in vain*.

Yet, to us, it does not seem that this is necessarily the case. If Christ were not raised in the flesh, would it not be possible to believe in God? Would it not be possible to recognize the Ten Commandments of God's Law, and to follow them to our earthly and eternal joy? Would it not be possible for our souls to still go to heaven in some manner, even if not through Christ's rising again on the third day? Could we not still listen to all the wise teachings and parables of our Lord, and so guide our lives and align our minds to *have the mind of Christ within us*, even if we do not have His body? Would not all these things be not only possible, but good?

Why, then, does the Holy Apostle tell us that we are *most to be pitied*, if the Lord did not conquer the grave?

Many reasons may be given, but perhaps most notable is this: that if Christ is not raised, then the normal workings of this world, the fashion of the world that we are used to thinking of as 'brute facts' remain, and nothing really have changed, except for perhaps the disposition of our minds towards things loftier than the world itself.

All mankind is raised to believe what seems quite obvious: that life is a movement, quite slow at first, and seemingly too fast later, from birth to death. We are born so that we may grow up, mature, do the works of adults, age, and eventually find our grave. As snobs say, as well as overly schooled pastors, *c'est la vie*: that's life. Or to be more American, 'there are only two things that cannot be avoided: death and taxes.'

Yet our Lord seems to disagree. Not so much about death being avoidable, but rather that 'that is life.' Far from it, Christ tells us that all these things that we consider to be unavoidable 'facts of life' are not life at all. Rather they are, variously named, sin, death, and hell. All we are doing is playing out death in time, acting out sin in time, creating hell in time. It is not life at all, for if it were, Jesus would not teach us that He alone is life, and that He has come to bring to us something heretofore unknown: *Life, and in abundance*.





We know nothing about this life that the Lord brings, and because of this we know nothing about the Resurrection, for the Resurrection has happened not to give us more life, that is, more of something we already have, or a second life, an 'afterlife' after this one in heaven. Rather Jesus plainly says that He has come to give us life, plain and simple, implying that is something that until now we have had none at all.

It actually makes sense when He says that we have never had life, for all things are defined by the way it turns out. When one makes dinner, it is called making dinner because dinner is what you get at the end. When one builds a couch from Ikea, it is called building a couch from Ikea because a Swedish travesty against interior design is what you get at the end. So if our lives simply end in death, what is it that we are all currently making with our waking hours right now, but death? By our Lord's divine reckoning, none of us are truly living at all, we are all simply 'making death,' for indeed, that is what we all have coming.

The Resurrection does not simply extend indefinitely our current state of affairs, as if we have life, and by the work of Jesus, we are getting more of it. Rather, by the Resurrection the living God has subdued death and enslaved it so that the way of this world, the way of hell, the way of death might be entirely abolished, and a new form of existence may take its place. For in Him, *not one shall see death except in His coming.*

Because of the Resurrection our current state of affairs is not merely redeemed or corrected or improved. It is utterly destroyed and then replaced.

No longer do we live life as one long movement of birth into death. Rather we live the only true life, the life first given to Adam in the garden, a life as one long movement, for sure, but a movement from birth into eternity, from birth into glory, from birth into God; or perhaps to put it most simply, a movement from being given life to being made alive.

In abolishing our existence as a movement toward death, and replacing it with one long, eternal church procession towards eternal life, the Lord in His Resurrection has indeed *overcome the world*, and *made all his enemies his footstool*, for *the old has passed away*, and behold He has *made all things new*. By His victory over the grave, the very fact of our existence has changed. It would be wrong to call the Christian a mortal, for mortals live for a time and pass back into nothingness. We now share in Christ's immortality, for with Christ we are as the Son within the Holy Trinity, in an eternal procession of love flowing into the infinite goodness of the Father. *C'est la vie*. That, dear Christians, 'is life.'

We say that there is no escaping death and taxes. It would seem that Jesus agrees with the second, as He bids us to *render to Caesar what is Caesar's*. But to the first He could not disagree more. He felt so strongly about it that He came back from the tomb to make that point. And personally, I think He made it quite well.

*Christ is risen!* ■






# CONGRULATIONS

— 2025 —



James Robert Hansford will be graduating from Madison Central High School on May 17th, 2025. He was Student of the Year in his Drone 1 & 2 classes and participated in World Championships in Dallas. He made Honor Roll most of his high school career, and was an avid member of the Madison Central High School Bassmaster Fishing Team. James will continue his education at Holmes Community College and continue studying at Mississippi State University to pursue a degree in Meteorology. ■





On Saturday, April 5th, a band of plucky souls set out to tame the wilderness of the church grounds in preparation for the rapidly approaching Holy Week. The Lord spared us the glaring sun and sent an overcast sky to ease our labors. The grounds were left fresh and springy, ready for our Lord's resurrection!



# WORK DAY

---

Who says a work day has to be work?  
Far be it from Gary!



Even on non-Work-Days, we have hard workers who tend the house of God. And as the summer months approach, that work is truly a labor of love. A giant thank-you to all who serve throughout the year!

Even the beautiful azaleas know it's almost Easter, and adorn themselves with the finest raiment.



Bob and Mark subdue the  
wily western wilderness!



The shrubbery put up a good fight,  
but it's no match for David and Gloria!



Chuck Rubisoff gives the azaleas a little love.



Such masculine vacuuming! Swoon!



The roses th



Chuck v. Chuck!



Mark scolds all the unruly leaves:  
“Zer must be order!”



Sanity hangs in the balance  
as Christina cleans out the  
Sunday school closet...



“Allen, smile!”



Margaret:  
serving ch



Thank you, Matt!

Anna Belle supervises. As she does best.

Coffee break!



*Who will win?????*



Anna Belle rewards our hard work with puppy kisses!



Mary cleans and irons the fair linen (the long white linen atop the altar) in preparation for Holy Week. It's a loooooong process. Gloria's company dispels the monotony.

Thank you, to all who came,  
for your beautiful work! ■

a cheerful servant  
cheerfully!





# Hymn of the Month

*Sister Sara*

May—

At the Lamb's  
High Feast We Sing

LSB 633

Holy Saturday is the third day of the Triduum, the three last days of our Lord's Passion (Holy Week). Following Jesus' death and burial on Good Friday, Holy Saturday was understandably rife with confusion and even despair for those who knew our Lord. Last month's hymn, "O Darkest Woe" (LSB 448) captures the grief of Holy Saturday, but our hymn this month ends the same day with the glorious triumph of the Easter Vigil.

Before we dig into "At the Lamb's High Feast We Sing," let us first recall what all is happening at the Easter Vigil service. The great vigil is made up of six main *services*, and one of those is the Service of Holy Baptism.

Leading up to the great vigil, catechumens (i.e., people learning about the Faith who were not yet baptized) underwent intense training, and it was at the Easter Vigil that they were finally baptized. Until the moment of their baptism, they did not participate in the Lord's Supper, and in fact, they weren't even allowed to 'sit in the pew,' as it were; they had to leave the sanctuary altogether! But upon rising from the baptismal waters at the great vigil, they were immediately clothed with a white garment, and the first words they spoke were "Our Father, who art in heaven...", for they were born into Christ and now God was truly their Father! And, being born into Christ's Body, they could fully partake in the communion of the Lord's Supper. As you can imagine, this night was deeply weighted for these new Christians.

Our hymn of the month reflects the joy of these newly baptized catechumens. It bursts forth with the praises of those who have been drawn out of the baptismal tide, as the Israelites from the Red Sea, rejoicing in the Easter victory of Christ. As a counterpart to "O Darkest Woe," it transforms Holy Saturday's grief and confusion into the jubilant cries of Easter joy.

Particularly fitting for the Easter Vigil, our hymn draws *heavily* upon the Old Testament imagery of the Exodus from Egypt (one of our twelve readings from the Service of Prayer).

## *The Services of Easter Vigil*

### **Service of Light**

The Paschal candle, representing our crucified and risen Lord, leads the Church from the outer darkness back into the sanctuary.

### **Service of Readings**

Twelve readings from the Old Testament trace the history of God's promises to us men for our salvation.

### **Service of Holy Baptism**

Catechumens are baptized,  
and we remember  
our own baptism into Christ.

### **Service of Prayer**

We pray a litany focusing on the risen Christ.

### **Service of the Word**

As in the Divine Service,  
we hear the Lord's Gospel.

### **Service of the Sacrament**

As in the Divine Service, we receive our  
resurrected Lord's Body and Blood.

Consider Exodus 12, as the Passover lamb is slaughtered, its blood shielding the Israelites from the Angel of Death, its flesh eaten by the children of God on the night of their salvation. This all is fulfilled by *the* Passover Lamb, with the connections made clear in the lyrics of our hymn.

Opening with a reference to the water and blood which poured from Jesus' side at the crucifixion (John 19:34), it recognizes these as the water of baptism and the blood of the Sacrament. Stanza two explicitly mentions Jesus' Body and Blood in the Lord's Supper—in the Marriage Feast of the [Passover] Lamb! In stanza three, the Angel of Death "sheathes the sword" as it sees the Lamb's blood; and we the Church, the New Israel, tread through the proverbial Red Sea



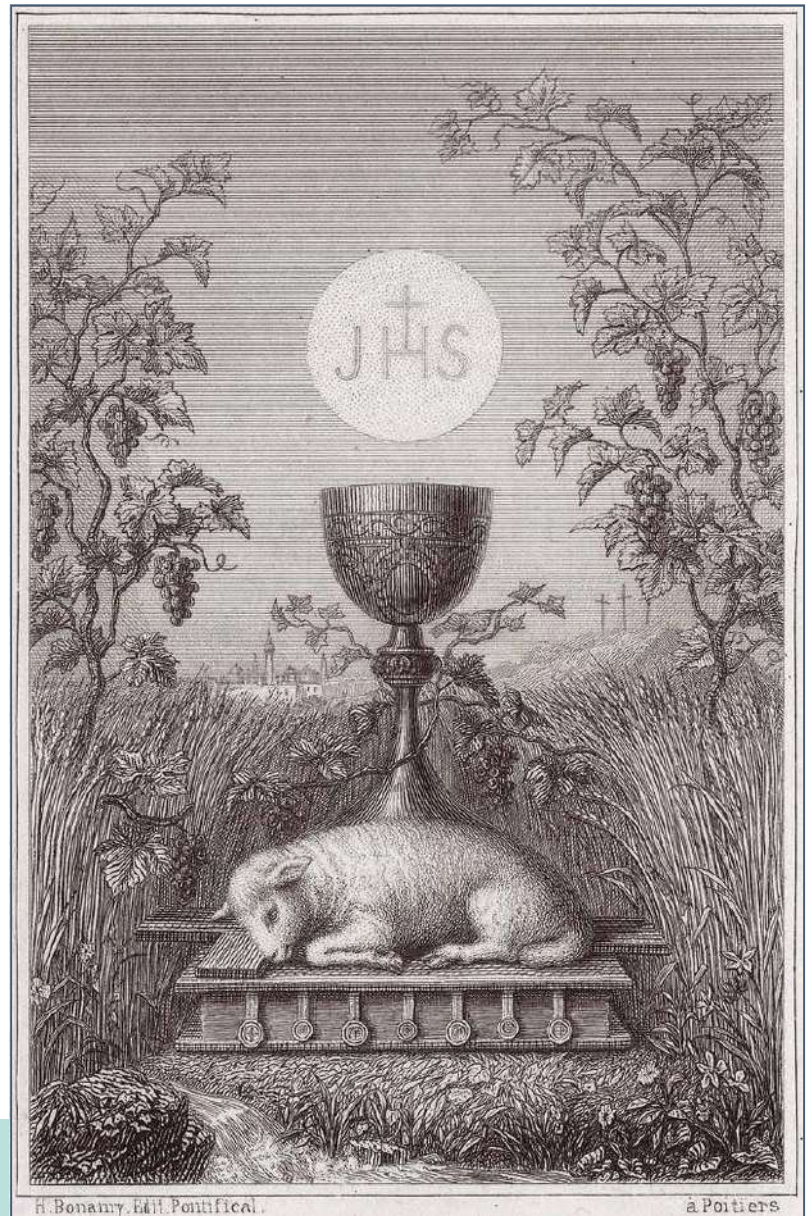
of baptism, whose waves drown our ancient foes of sin, death, and the devil. Stanza four connects the Paschal Lamb with the manna God provided for His people in the wilderness, flesh and bread coming together in one life-giving meal (...the Eucharist!).

Fast-forward a millennium or two, and the remaining stanzas focus the events of Easter itself. The Mighty Victim (a wonderful oxymoron, *a la* 1 Cor. 1:18-31, 2 Cor. 12:9) conquers hell's fierce powers, defanging death and inverting the grave into the very portal of Life. Jesus' resurrection secures our own resurrection on the Last Day. Stanza seven invokes Easter directly (even alluding to us all as 'newborn souls,' together with the newly baptized catechumens we mentioned earlier), and we conclude the hymn with a doxology glorifying the Trinity.

Every stanza of this hymn ends with the word we kept from our lips throughout the six weeks of Lent. The last time we sang it was at our Lord's Transfiguration, when we saw Him in glory but could not understand – like foolish moths bumping dumbly against a light. For the first time since then, with all events of our Lord's suffering and Passion illuminating our darkened hearts, we cry out with the joy of the resurrection, "Alleluia!" *Praise the Lord!*

He is risen! He is risen, indeed.

*Alleluia!* ■



## The Text

1. At the Lamb's high feast we sing  
Praise to our victorious King,  
Who has washed us in the tide  
Flowing from His pierced side. Alleluia!
2. Praise we Him, whose love divine  
Gives His sacred blood for wine,  
Gives His Body for the feast—  
Christ the victim, Christ the priest. Alleluia!
3. Where the paschal blood is poured,  
Death's dread angel sheathes the sword;  
Israel's hosts triumphant go  
Through the wave that drowns the foe. Alleluia!
4. Praise we Christ, whose blood was shed,  
Paschal victim, paschal bread;  
With sincerity and love  
Eat we manna from above. Alleluia!
5. Mighty victim from the sky,  
Hell's fierce pow'rs beneath You lie;  
You have conquered in the fight,  
You have brought us life and light. Alleluia!
6. Now no more can death appall,  
Now no more the grave enthrall;  
You have opened paradise,  
And Your saints in You shall rise. Alleluia!
7. Easter triumph, Easter joy!  
This alone can sin destroy;  
From sin's pow'r, Lord, set us free,  
Newborn souls in You to be. Alleluia!
8. Father, who the crown shall give,  
Savior, by whose death we live,  
Spirit, guide through all our days:  
Three in One, Your name we praise. Alleluia!

# Issues, Etc. Making the Case

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This is the week of our Lord's Passion. This week is set apart from all other weeks; these days are the holiest of days. On Palm Sunday, the Messiah is greeted in Jerusalem with palms and shouts of "Hosanna." On Maundy Thursday, the night of the Passover of God, Christ the Lamb gives us His own Flesh to eat and Blood to drink. And, having given Himself for our salvation, He is delivered into the hands of wicked men. Our Lord is lifted high upon the cross on Good Friday: a shame before the eyes of men; but to those who see, the cross is His throne and the thorns, His crown. Descending to the heart of Hell on Easter Vigil, Jesus proclaims His triumph over the Kingdom of Death, binds the strong man, and leads the saints out in His victorious train. It is because of all this, our Lord's dear sacrifice and glorious victory, that we and all the redeemed may cry,

**"Christ is risen!  
Alleluia!"**







# HOLY WEEK

*Continue reading for  
photos of our journey  
through Holy Week.*



# Palm Sunday



*Hosanna, loud hosanna, the little children sang  
Through pillared court and temple the lovely anthem rang.  
To Jesus, who had blessed them, close folded to His breast,  
The children sang their praises, the simplest and the best.*

LSB 443



Pastor prepares the sanctuary for the Lord's Triumphal Entry!



One of the many responsibilities of the Altar Guild, they prepare the palms for Palm Sunday...



Excitement builds as we gather in the narthex for the procession of palms!







# Maundy Thursday

The Altar Guild rehearses before the service...



The Church traversed the Triduum during Holy Week: the three days of our Lord's betrayal (Maundy Thursday), death (Good Friday), and descent into Hell (Easter Vigil).



Maundy Thursday's Divine Service ends with the stripping of the altar as the cantor sings Psalm 22.



“WHAT HAVE I DONE TO YOU,  
O MY PEOPLE?”



*It was a strange and dreadful strife  
When Life and death contended;  
The victory remained with Life,  
The reign of death was ended.*

LSB 458, stanza 4

Good Friday is an extraordinary sojourn through the depth of desparate and tragic repentance, to the victorious overthrow of the satanic hordes and even death itself. The Chief Service begins in dust and ashes; then it reveals the cross not as an instrument *of* death but a weapon *against* death (literally, the crucifix is unveiled limb by limb in the liturgy); and finally it concludes with the victorious cries of “Sing, My Tongue, the Glorious Battle”!

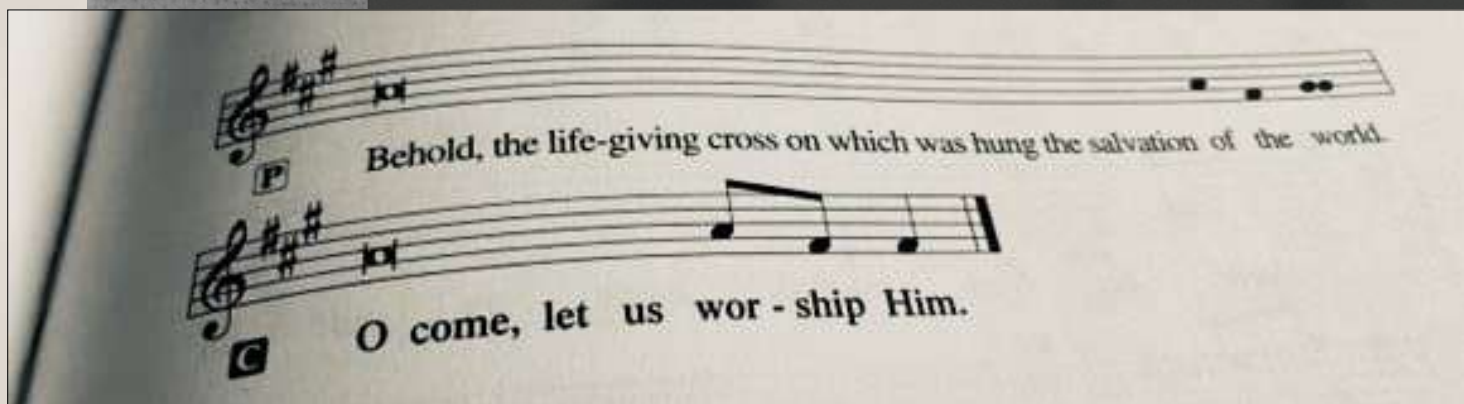
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# Good Friday



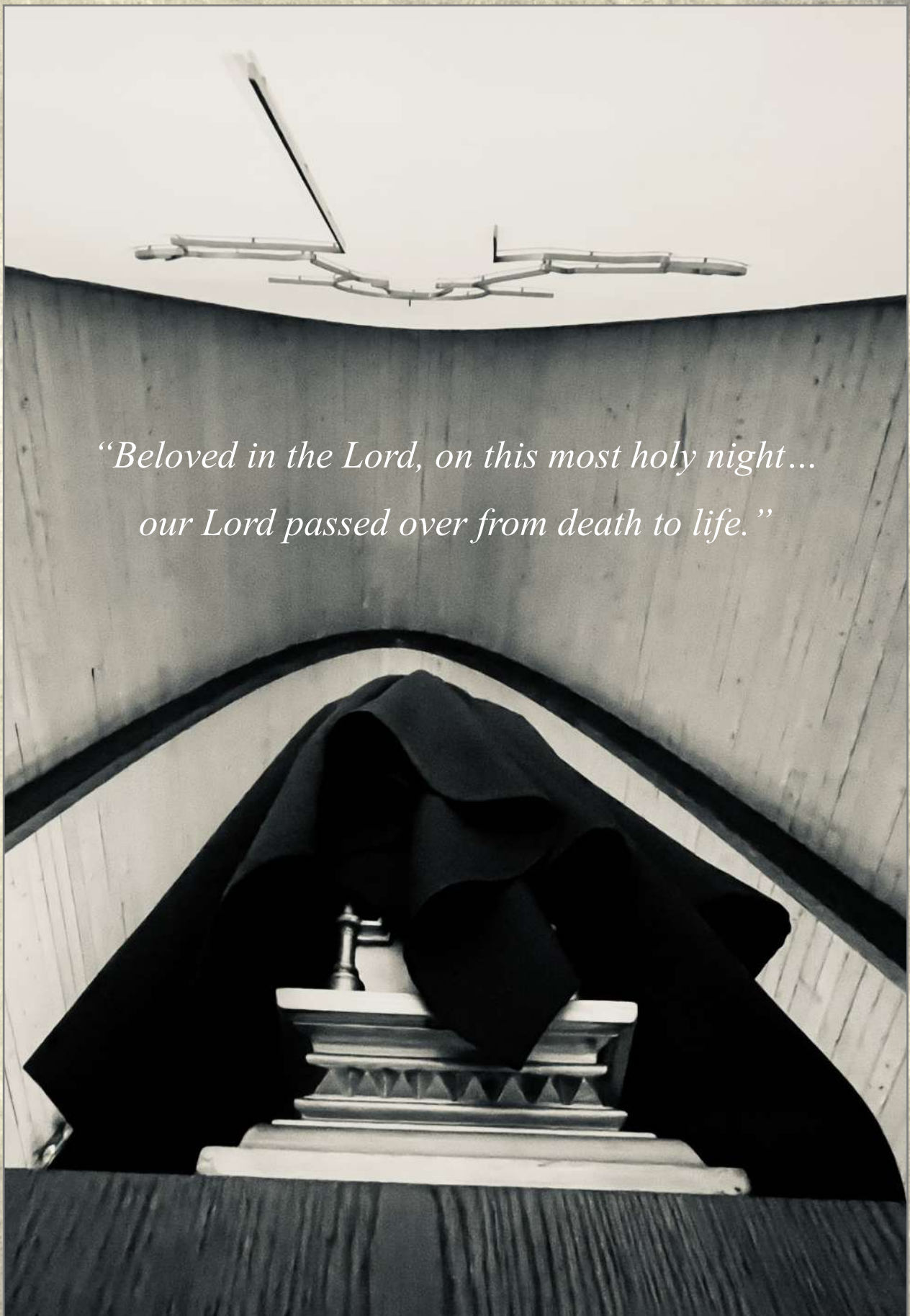


# Easter Vigil



We end Holy Saturday with the Easter Vigil... a service which begins outside in the darkness, slowly illumined with the Light of Christ as we process into the House of God.





*“Beloved in the Lord, on this most holy night...  
our Lord passed over from death to life.”*



The excitement builds outside by the bonfire!



*“The  
Light  
of  
Christ!”*



The Light pierces the darkness!  
Traditionally begun in the church graveyard, the Vigil commences outside in the darkness as we await Easter Day. The Light of Christ is drawn from the bonfire, and from that flame all

our candles are lit. We follow the Paschal Candle, which represents the resurrected Christ, as it leads us from the darkness of the night into the sanctuary of the church. The light grows as the first song of the vigil rings out, “Rejoice now!”





The saints process from the outer darkness into the sanctuary, led by the Light of Christ.



“REJOICE,  
O CHURCH  
OF CHRIST!”



We traverse the many readings of the Old Testament,  
awaiting the promise of salvation...



During the Service of Baptism, the elder  
sprinkles us with the water from the font,  
recalling our own baptism into Christ.





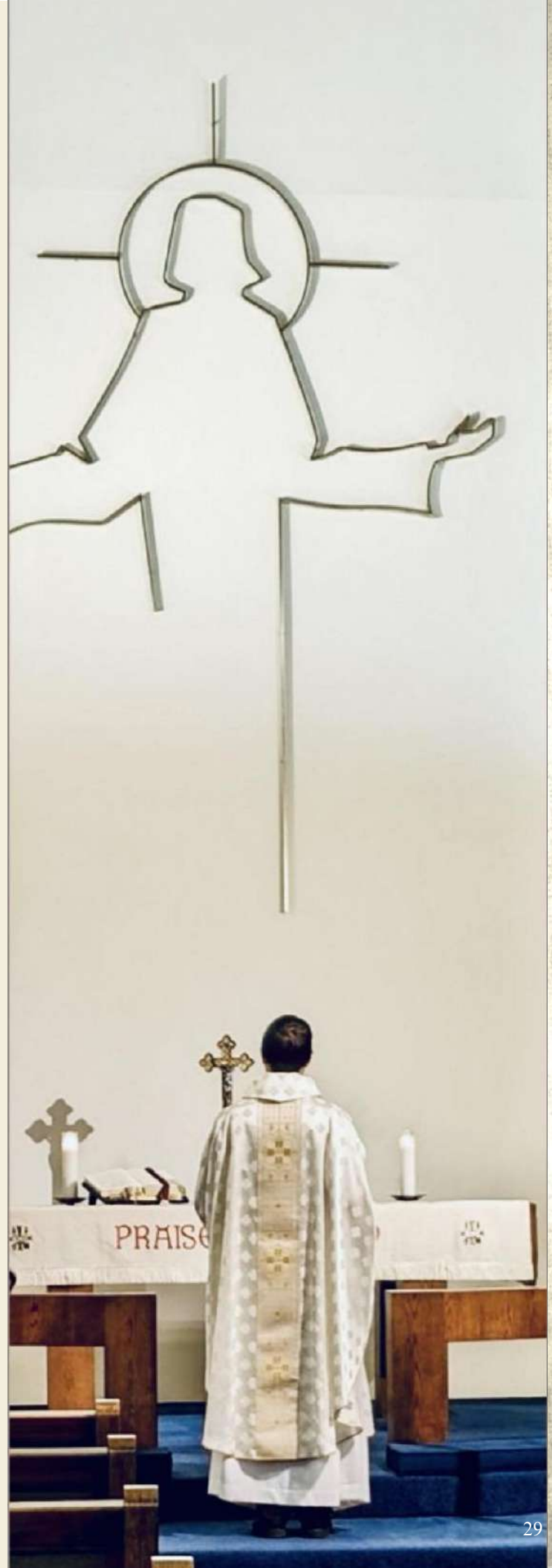
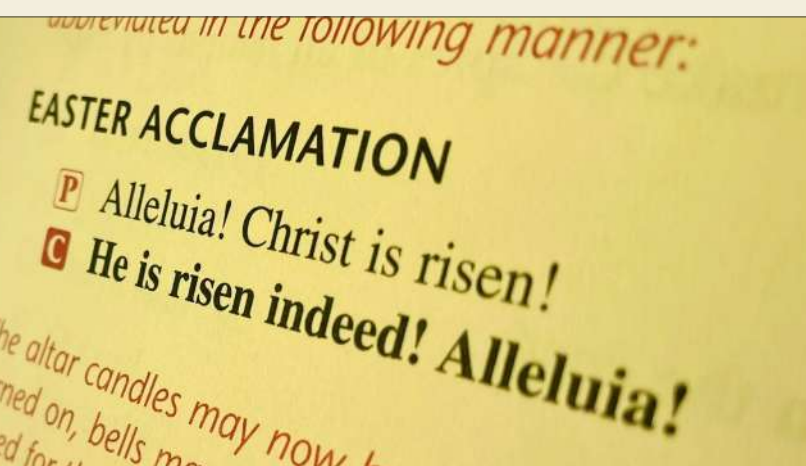


We have heard the readings, we have remembered our baptism, we have prayed... and after almost two hours of waiting and watching, the time has come. Pastor leaves the sanctuary, the Altar Guild restores the raiment of the altar that was stripped on Maundy Thursday, and the Feast is prepared. Light floods the sanctuary, Pastor returns all robed in white, and the cantor cries,

*Christ is arisen  
from the grave's  
dark prison!*

Our long vigil culminates in the Easter proclamation of Christ's resurrection and the great Marriage Feast of the Lamb. Easter is come and Christ is risen.

He is risen indeed! Alleluia!■







The photographers failed to get an action shot of this guy. Probably because film isn't fast enough to get all he does. Thank you, Bruce!



So many dishes. The ladies prepare and clean up communion four times in eight days, sometimes late at night after everyone else has gone home!



Denee enlisted Anna to help with the really long service.



Mary buys and cares for the lilies until Easter. Late after the Saturday vigil, she is in the chancel arranging them for a glorious Easter display.



Denee, otherwise known as Lady Fingers.



Altar Guild ladies rehearse for Maundy Thursday.

Gloria cuts and arranges all the flowers for the beautiful Easter brunch!



Elders rehearse choreography and vest up for the service!



# Holy Week



The choir prepared *four days'* worth of music. They did fantastic.



Allen and Sabrina decorated the Fellowship Hall for the ~~Feast~~ Brunch of the Resurrection!



## Heroes

Throughout Lent, and especially during Holy Week and Easter, there is a veritable multitude of servants involved in the worship services and behind the scenes.

The Altar Guild buys and arranges flowers, washes communion vessels, launders linens, hangs decorations, prepares candles, rehearses the liturgical stripping and setting of the altar... to name a few responsibilities...

The choir practices their music tirelessly, beginning before Lent even starts! (Shoutout to our wonderful director, Christa)! And instrumentalists likewise come to rehearse before Easter arrives.

Our four elders have significant roles every service, reading and processing and diligently executing more choreography than we realize as we sit in the pew. And one lucky elder even gets to splash you with water during the vigil!

The faithful ushers, ever in the background (literally, at the back of church for every single service) make everything run smoothly. It's a fool's errand to list all they do.

Denee Smith single-handedly (well, she uses both hands...) signs for all our services! We are so grateful for her!

Many others, too many to name, chip away at the monumental work involved in this holy time and make it all possible. This hardly does their efforts justice, but thank you to all who help in many and various ways!■

Mark and Bob usher, juggling bulletins and candles... and William...







# He is Risen alleluia



After a week of tracing Christ's steps through His Passion, all the drama burst forth into the beautiful alleluias of Easter Day. The church was clad in white, from its paraments to its lilies (and even some of its people!), and the sanctuary surged with song. We thank God for our salvation, bought in His own Blood, and we rejoice with shouts of alleluia on this eternal Easter day!





The Feast of the Resurrection was celebrated on April 20th, replete with joyous voices, resounding brass, and glorious descants. But most importantly, we joined in the Marriage Feast of the Lamb, ascending the steps of the chancel to receive the food of immortality upon our lips on this most holy day.

Pale in comparison, but sublimely scrumptious nonetheless, was the “hors d'oeuvres” to the Feast, if you will! We enjoyed a heavenly spread of brunchy goodness during the Sunday school hour, with various meats and casseroles, fruits and egg dishes, and of course, a tableful of carb-alicious sweet breads (thank you, cooks and bakers!). While the adults savored and chatted, the kids inhaled their food and flew outside for the Easter egg hunt. The older kids hid the chocolatey treats and the younger ones enjoyed finding them. Thank you to all who organized and participated in the festivity of this holy Easter Day!■











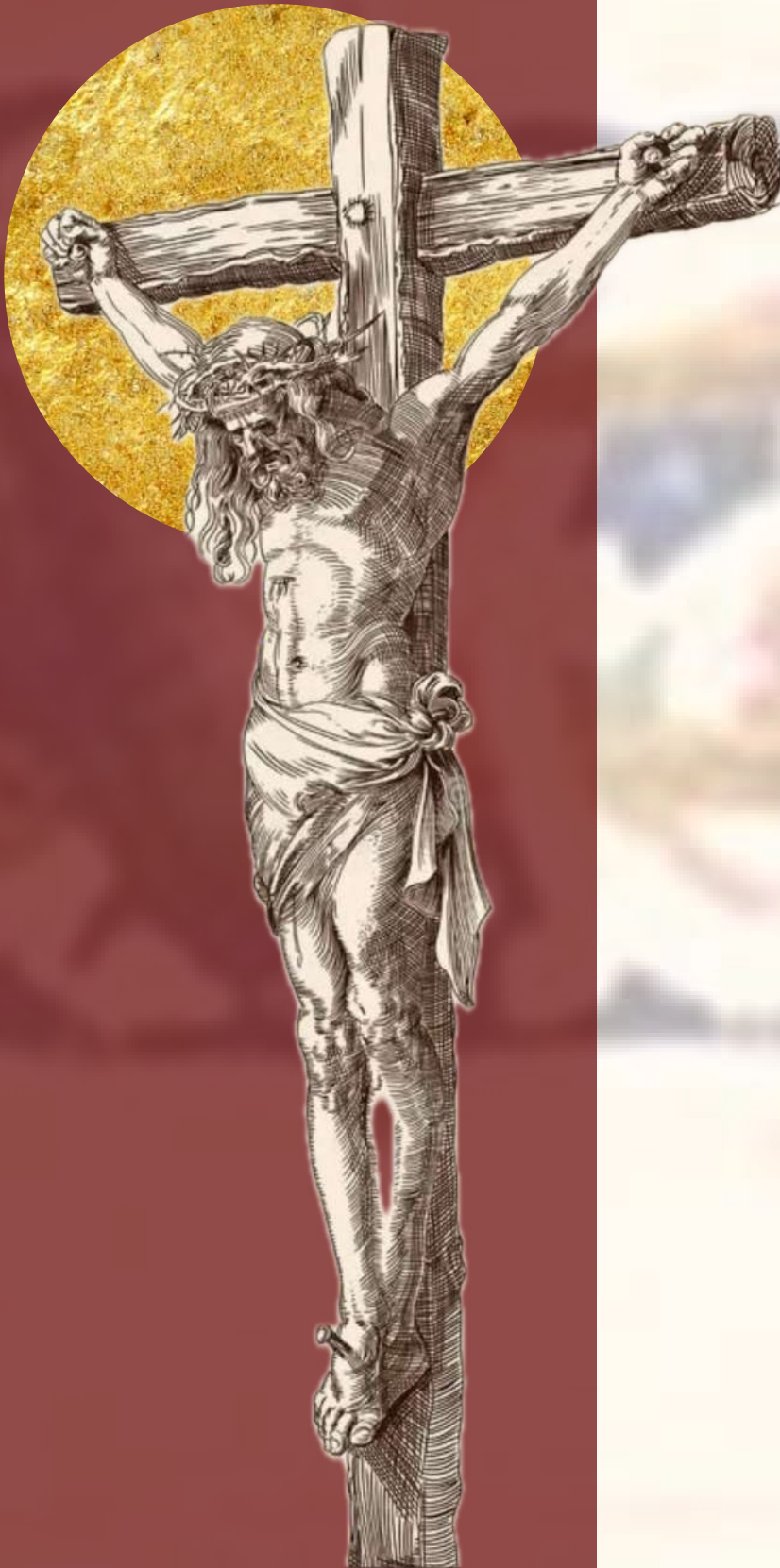
Jesus  
Christ





is risen  
today!







# Everything for a Reason: Why We Say What We Say

*Pastor Fields*

The first thing that strikes many people when they recite the Nicene Creed is that it seems at times repetitive, or at least, unnecessarily verbose. It seems to say things that do not really need saying, or clarify things that do not need clarifying. Yet to the Fathers' working within the great Council of Nicaea, not a single word they composed was unneeded. Rather, every *jot and tittle* they believed absolutely needed to be there.

Last month, we discussed the words '*maker of heaven and earth,*' and how this was a rebuke of the heretical beliefs of the Gnostics. Yet right after these words appear the following,

***'and of all things visible and invisible.'***

I have personally had several people ask me why we say these words at all. If the Father is the maker of everything, including heaven and earth, why do we need to also say that He made all things *visible and invisible*? Isn't that clearly implied already? Are we not just adding superfluous chatter for nothing?

Well, as it turns out, it is not merely confessing that the Father created everything, just in a different way. It is in fact confessing something new.

You see, perhaps the greatest heresy of the Early Church, the heresy against which the Nicene Creed was most directly written against, and the heresy which is most heavily addressed in the Second Article of the Creed concerning the Son, was the **Arian Heresy**: the doctrine that Jesus is not God, but merely the highest created being.

The Arians did not believe this because they wanted to attack Jesus and lower Him down. Rather, they believed this because they wanted to keep the Father higher up. They believed that the central doctrine of the Bible was the complete transcendence and incomprehensibility of God the Father, that God is so above and beyond our intellect and imagination that nothing can really be known about Him. They confessed this because, to say that God can be understood by us in any way, means that He is somehow *like us*; and if He is in any way *like us*, then He is not as great as He could be (because, after all, *we* are not all that great).



### Sister Sara's CliffsNotes Arianism:

1. God is so high and amazing that there is no way to understand Him.
2. If God became man, He wouldn't be all that high and amazing anymore. And He'd be relatable... and maybe even understandable...! What kind of God would that be?!
3. So, the Son isn't reeeeeally God; He's just the 'highest created being.'
4. Also, our soul is really just a part of God that is on loan to us; so the only reason *we* can relate to God is because the *God part of us* relates to God.
5. Ultimate takeaway for us humans: the Gospel is only for the little ghost inside you, not for your physical flesh. Soul good, body bad.

“He is the image of the invisible God, the firstborn of all creation. For by him all things were created, in heaven and on earth, visible and invisible, whether thrones or dominions or rulers or authorities—all things were created through him and for him. And he is before all things, and in him all things hold together.”

Colossians 1:15-17

But, one might ask the Arian: if God is so far above us, how can we have any relationship to Him at all? Why does God even try to communicate to us through the Bible or through Jesus if we can't understand Him anyway?

What some Arians tried to say in response is this: as creatures, we can know nothing about God... but, you see, our *soul* is not a creature! Rather, our soul is a part of God that is 'on loan' to us. The part of us that we borrow from God, *that* part (our soul), can understand God; and therefore it is only to that part that the revelation of God through the Bible and through Christ is addressed.

This was perhaps the earliest recorded version of what we now call 'mysticism,' that God can only be grasped by an irrational movement of the soul, and not by our intellect, or will, or bodies.

What the Fathers of Nicaea argue instead from the Bible is that *all* of us is made to grasp God. In fact, that is what God created us for in the beginning, to be the *image and likeness of God*, to be a vessel for God to fill—and not just our soul, but even our minds, and perhaps most importantly, our bodies!

In this way, the soul is not superior to all the rest of us, our minds, bodies, emotions, and will. It is just one more part of our complete person; and it is our complete person—as a whole!—that God created to be destined for Himself. The only thing that is really special about our soul is that it is, well, *invisible*.

In order to confess that the total human person was made for God, the Fathers of Nicaea had to confess that the soul is not “some better, higher aspect of us that is not really our own, but actually a ‘piece of God.’” Rather, they confessed that God created everything, including our *visible* bodies, our brains (the seat of our intellect), our hearts (the seat of our will), our guts (for them, the seat of our emotions), as well as what is *invisible* in us, our *soul*. They are all equally parts of who we are, all created by God, and all created by God for a purpose, to have communion with Him. ■

**C**redo in unum Deum  
/ Patrem omnipotentem / factorem  
caeli et terrae / visibilium omnium et  
invisibilium / Et in unum Dominum  
Iesum Christum / Filium Dei  
unigenitum / et ex Patre natum / ante omnia saecula /  
Deum de Deo / lumen de Lumine / Deum verum de  
Deo vero / genitum / non factum / consubstantialem  
Patri: per quem omnia facta sunt. Qui propter nos

**B**elieve in one God  
/ the Father Almighty / maker of  
heaven and earth / and of all things  
visible and invisible. And in one Lord  
Jesus Christ / the only begotten Son  
of God / and born of the Father before all ages. God of  
God / light of light / true God of true God. Begotten not  
made / consubstantial to the Father / by whom all  
things were made. Who for us men and for our





# THIS MONTH

## *At Christ Lutheran*

### ~ Altar Flowers ~

Sign up on the Fellowship Hall bulletin board to provide altar flowers in 2025. They are \$45, and you may take them home after the worship service.

Thank you for beautifying the Lord's house!



### Saints' Days in May

- 1 Sts. Philip & James, Apostles
- 2 St. Athanasius, Bishop & Confessor
- 4 St. Monica, Mother of Augustine
- 4 St. Friedrich Wyneken, Pastor & Missionary
- 5 St. Frederick the Wise, Christian Ruler
- 7 St. C.F.W. Walther, Theologian
- 9 St. Gregory Nazianzus, Bishop & Confessor
- 9 St. Job, Confessor
- 11 Sts. Cyril & Methodius, Missionaries to the Slavs
- 21 Emperor Constantine, Christian Ruler
- 21 St. Helena, Mother of Constantine
- 24 St. Esther, Queen
- 25 St. Bede the Venerable, Confessor & Theologian
- 31 The Visitation



### FEAST OF ASCENSION

+ May 29 +

6:00 p.m.

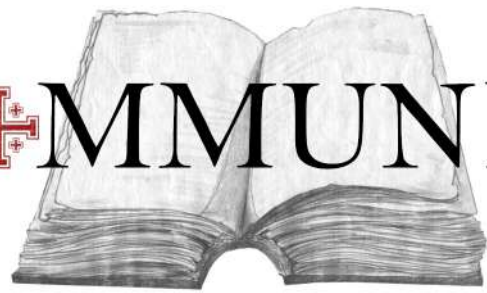




## VOTERS' MEETING May 18

The regular bi-annual Congregation Voter's Assembly will convene immediately following the worship service **Sunday, May 18<sup>th</sup>, 2025**, to approve the slate of council officers. All members are encouraged to attend.

## C<sup>+</sup>MMUNIO



*(Dis)Ordered*

by Rev. Christopher Esget  
Chapter 8 | May 25 | 5:00 p.m.  
Hosted by Will Pickering

## Madison Central High School CLASS OF 2025!



Congratulations  
**JAMES HANSFORD**

10:00am  
May 17, 2025  
Mississippi Coliseum

Join us at our home to  
congratulate James and  
celebrate his graduation from  
4pm-6pm on May 17, 2025.  
Come and go. It also happens  
to be his 18<sup>th</sup> birthday on that  
day! Come enjoy cake and  
appetizers.

130 Victoria Place  
Madison, MS 39110





CHRIST LUTHERAN & GOOD  
SHEPHERD LUTHERAN

# YOUTH POOL PARTY!

Let's have some fellowship  
and fun in the sun!

Date: 6/1/25

Where: 130 Victoria Place  
Madison, MS 39110

Time: 3:00 - 6:00pm

RSVP: The Hansfords @ 314.856.2088



## Calling All Quilters!

(And Non-Quilters, too!)

We will be quilting on  
**Thursday, May 21**  
**Friday, May 22**  
at 9:00 a.m.

Come for a relaxed morning  
of fellowship.

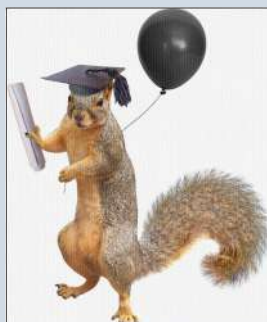
 Center for  
Pregnancy Choices  
Metro Area



## Life Walk

Saturday, May 3rd  
Trustmark Park | 9 am

Must be a registered fundraising  
walker to attend.  
Register as a walker or create a team.  
[cpcmetro.org](http://cpcmetro.org)



### Artwork in This Issue:

Cover: *The Incredulity of St. Thomas*, Caravaggio, 1601-2.

Page 4: *Descent into Hell*, Oleg Supereco, 2012.


Page 6: *Descent into Hell*, Oleg Supereco, 2016.

Page 12: *Design for an Organ*, Johann Georg Dirr, 1700s.

Page 16: *Night at Calvary*, Vasily Vereshchagin, 1869.



# May 2025

PRAYER FAMILIES and BIRTHDAYS		Sunday	Monday	Tuesday	Wednesday	Thursday	Friday	Saturday
<b>Bobbie Mutter</b> 1—Sister Sara	Easter II 9:00 a.m. Sunday School 10:30 a.m. Divine Service 5:00 p.m. Communion	27	28	29	30	1 <i>Sts. Philip &amp; James</i>	2 6:30 a.m. Bible Study <i>St. Athanasius</i>	3 8:00 a.m. CPC Life Walk
		Serving this month: Elder—Glen Hansford Ushers—Bruce Bodkin, Mark Ochs						
<b>The Nelson Family</b> 9—Nancy Teal	Easter III 9:00 a.m. Sunday School 10:30 a.m. Divine Service <i>St. Monica</i> <i>St. Friedrich Wyneken</i>	4	5 <i>St. Frederick the Wise</i>	6	7 <i>St. C.F.W. Walther</i>	8	9 6:30 a.m. Bible Study <i>St. Gregory Nazianzus</i> <i>St. Job</i>	10 3:00 p.m. Holowach Open House
<b>Beulah Nunneny</b> 16—Andy Evers 17—Elysia Fields 17—James Hansford	Easter IV 9:00 a.m. Sunday School 10:30 a.m. Divine Service <i>Sts. Cyril &amp; Methodius</i>	11	12	13 6:15 p.m. Council Mtg.	14	15	16 6:30 a.m. Bible Study	17 4:00 p.m. James Hansford Graduation Party
<b>Mark Ochs</b> 18—Ben Rudsenske 22—Troy Baugh	Easter V 9:00 a.m. Sunday School 10:30 a.m. Divine Service 11:30 a.m. Voters Meeting	18	19	20	21 9:00 a.m. Quilting <i>Emperor Constantine</i> <i>St. Helena</i>	22 9:00 a.m. Quilting	23 6:30 a.m. Bible Study	24 <i>St. Esther</i>
<b>Bob &amp; Gloria Pedersen</b> 30—Alaena Ramsey	Easter VI 9:00 a.m. Sunday School 10:30 a.m. Divine Service 5:00 p.m. Communion <i>St. Bede the Venerable</i>	25	26	27	28 6:00 Ladies Night Out	29  FEAST OF ASCENSION 7:00 p.m. Divine Service	30 6:30 a.m. Bible Study	31 <i>The Visitation</i>