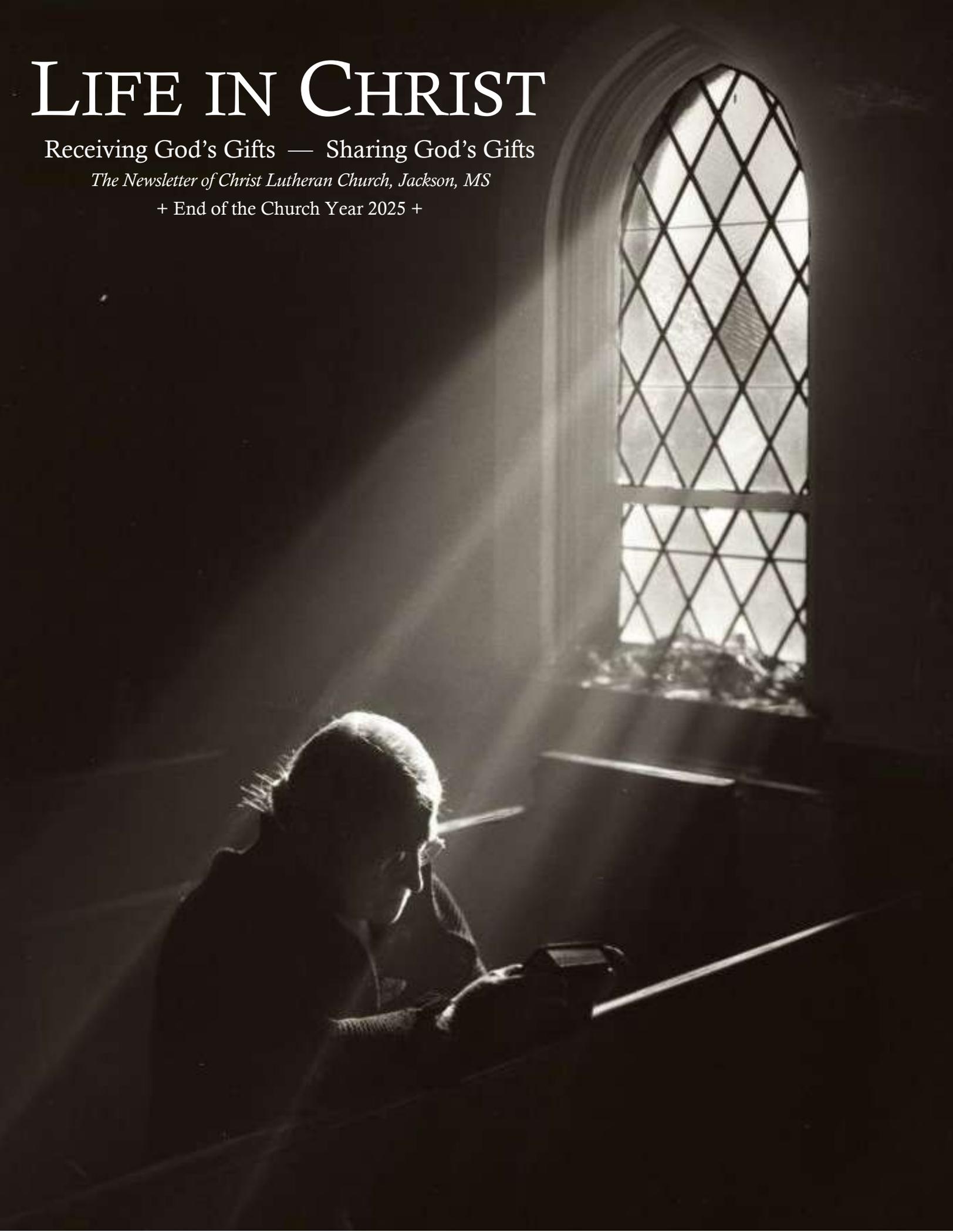


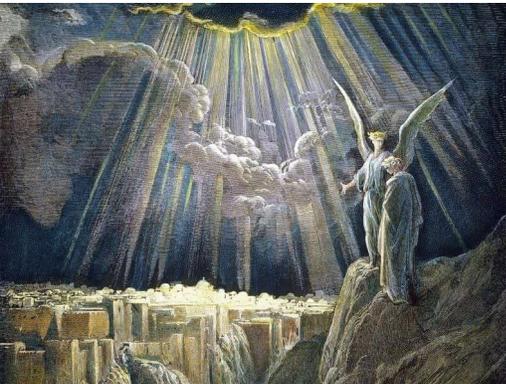
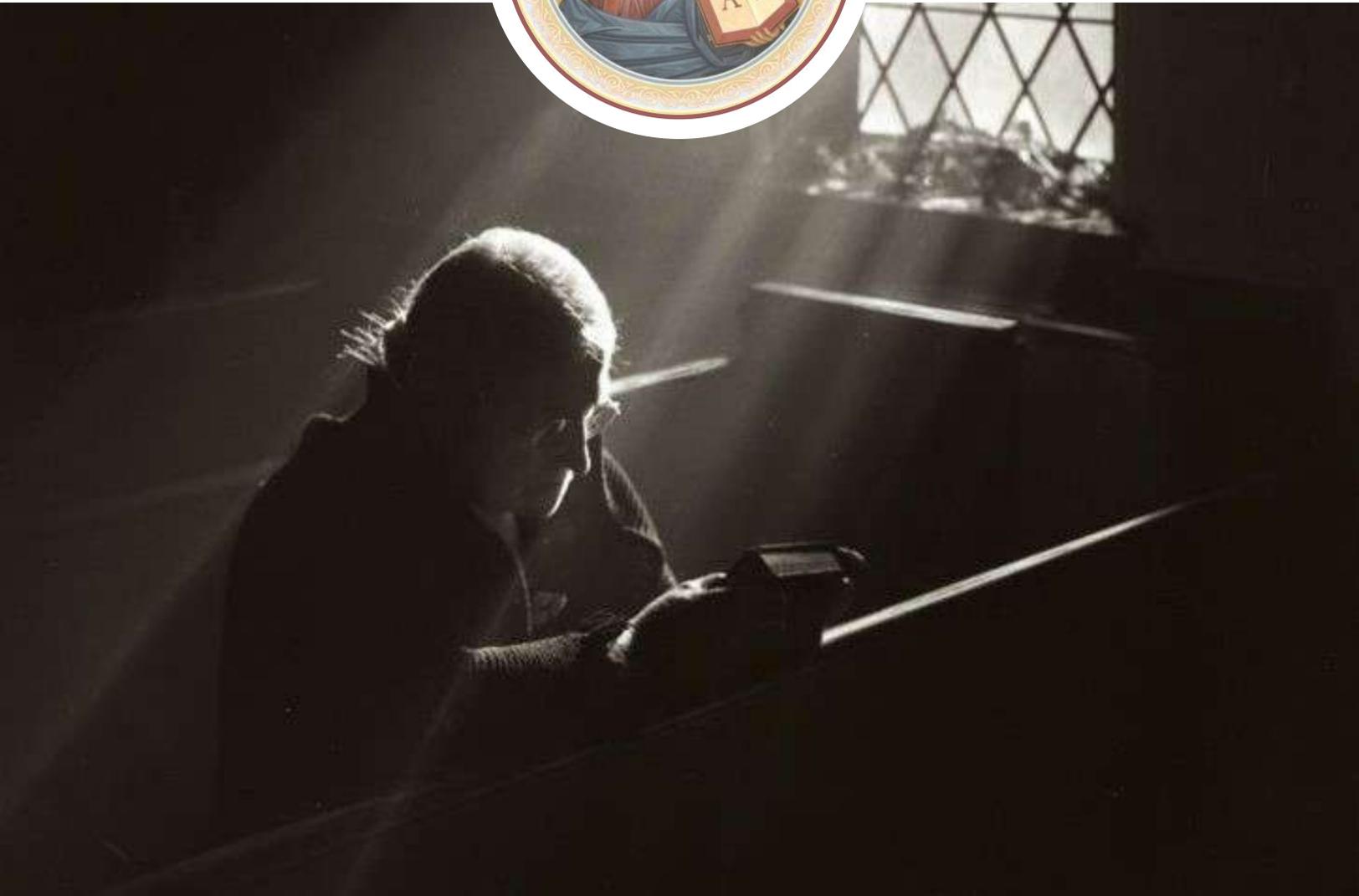
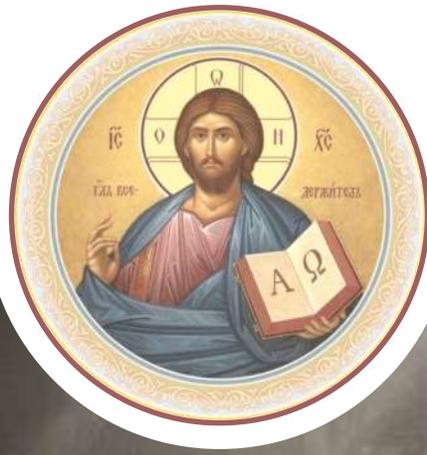
LIFE IN CHRIST

Receiving God's Gifts — Sharing God's Gifts

The Newsletter of Christ Lutheran Church, Jackson, MS

+ End of the Church Year 2025 +





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

Contents

On the Cover:

Lord, Hear My Prayer

A. Aubrey Bodine

1944

A. Aubrey Bodine, an American photographer and photojournalist from Baltimore, Maryland, was a romantic pictorialist (i.e., photography meant to look like a painting) whose art often emphasized old times, the beauty of nature, and man as an individual.

The photo on this month's cover captures the private prayer of a Christian within the sanctuary. It consciously portrays this moment like a time capsule: an antiquated faith in an atheistic age. An old person practices an old tradition.

And yet, the natural light illumines this quiet saint against the darkness of his surroundings.

Recall that in 1944, the time of this photo, the greatest war the world had ever seen was raging. Millions had died. Perverse atheism was reveling in its gulags and gas chambers. The world was dark.

But the world is always dark. As it perpetrates the next atrocity, great and small, the world scoffs that our Faith is passé, stupid, offensive. And yet, the Church prays against the darkness. Quiet, alone, and weak, she kneels, and she prays, for "the Lord has heard my cry."

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The End of the Year WAITING FOR JESUS

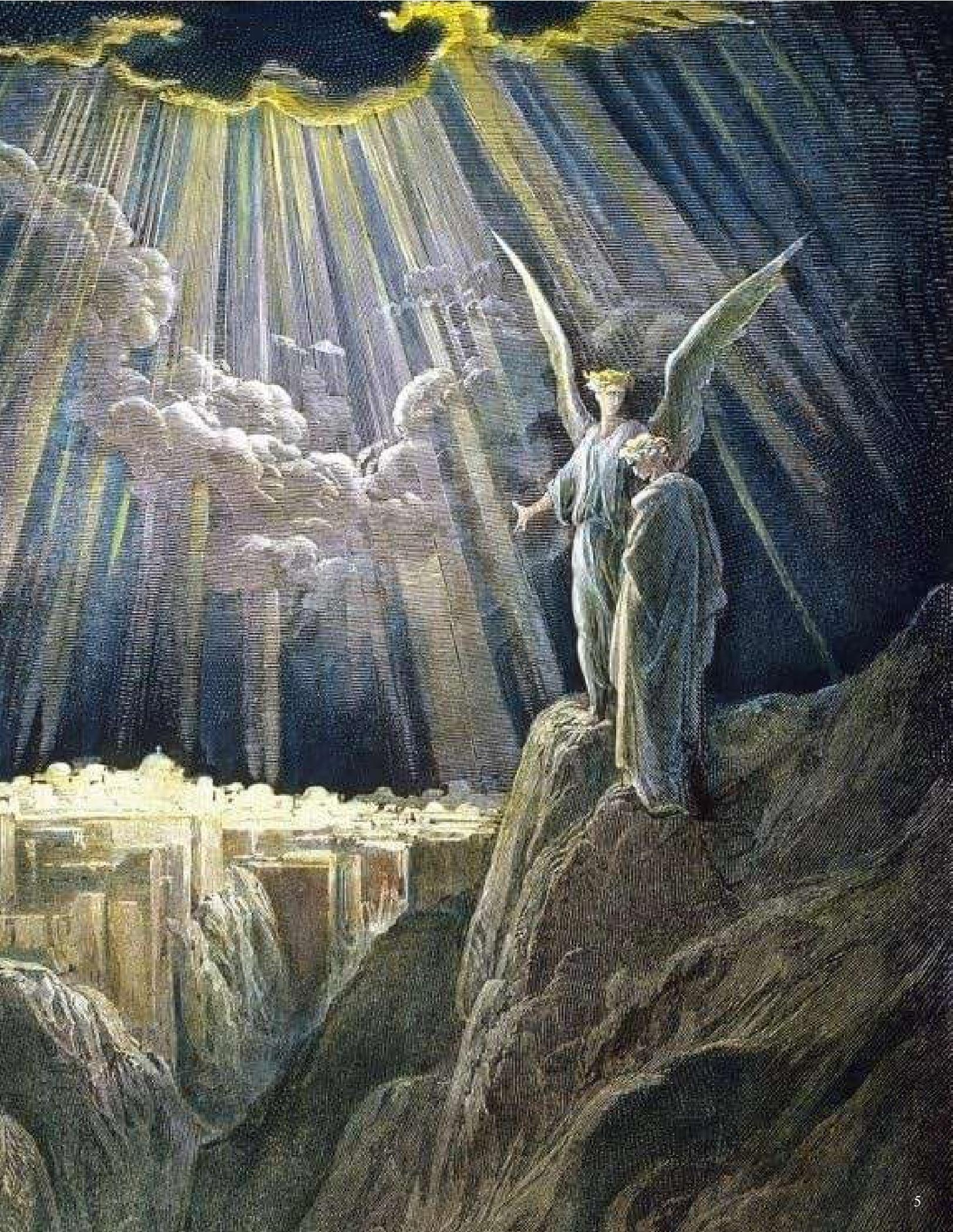
Pastor Fields

As we approach the End of the Church Year, we are usually faced with a slew of Sunday Readings about the Last Days and the Second Coming of Christ. Sometimes it can seem a bit of a downer relative to the rest of the Ecclesiastical Year. Most people's favorite time of the Church Year happens pretty close to the beginning, with Christmas. Then, the theological high point of the year occurs right in the middle with Holy Week and Easter. After that, the Green Days seem to drag on until we get to the end of November, when we are always faced with a reading that either has to do with virgins being cast into the outer darkness, or thieves on crosses dying next to the Lord, or sheep and goats being divided.

Yet what these readings are really about is not simply the judgment, and how some will be saved while others are condemned. Rather they tell us about how we are to live as Christians.

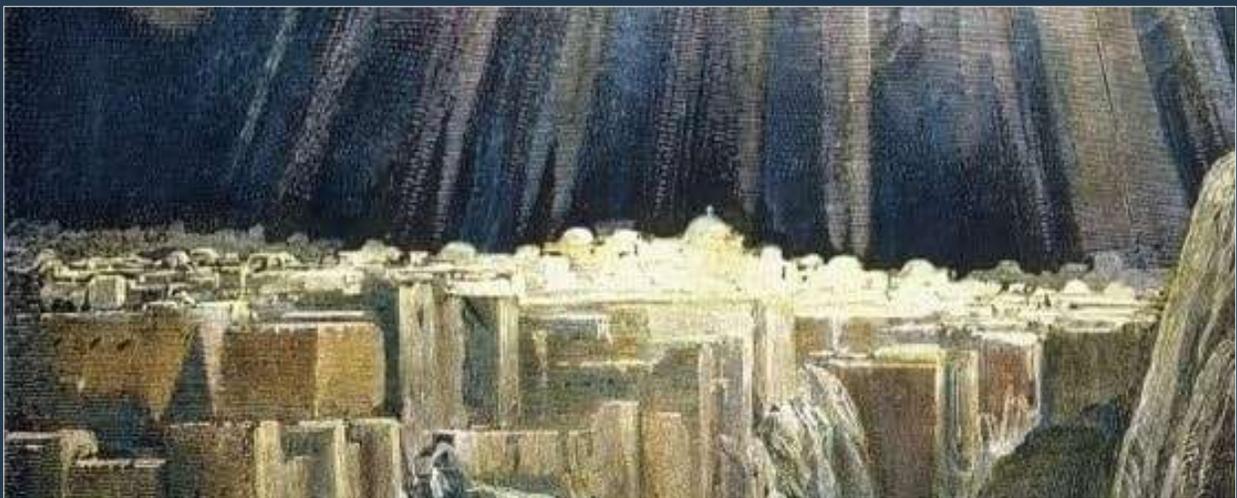
St. Paul often speaks of the Second Coming of Christ as if it is about to happen at any minute, that *the hour is drawing near*, and *the time is short*, that *the world is groaning with birth pains*. And yet, it seems that a good amount of time has passed since the Resurrection of Christ, and He still tarries.





Yet St. Paul is not confused, thinking that something is about to happen which is not. He is rather teaching the Church a mindset that we should have about us always: that we should ever live in the expectation of Christ's return, of the final redemption of our bodies and souls, of justice being completed upon the earth, of the destined paradise we are promised as an inheritance. We are to live knowing that everything we see now, that we feel weighing on us, that we feel occupies our minds, that all of these things are passing away, and soon only the Triune God and His infinite pleasures will be our reality.

So what does it mean to live with Christ's return ever before us? It does not mean leaving your family and home to buy an RV and go into the desert with your hands raised toward the sky. Nor does it mean wandering the streets with a megaphone, throwing pamphlets at strangers while yelling, 'The end is near!' Rather it means living in the sure confidence that all suffering is for but a time, even a short time, and that eternal glory is only but a moment away. It means to live not according to the dictates of the world, which is passing away, but according to the hope that we have in Christ. It means to no longer be subject to the idols of this world, since they are only temporary, and their time brief, and instead live into the everlasting Ancient of Days.



It is to be able to say to oneself, 'Why be angry? *Soon and very soon*, Christ will reckon all things in heaven and on earth, and make straight all that is crooked, and make just all that is corrupt.'

It is to be able to say to oneself, 'Why be sad? *Soon and very soon*, the Joy of Man's Desiring, our Lord Jesus, will come on the clouds, and *redeem those who mourn*, and *wipe every tear from our eyes*.'

It is to be able to say to oneself, 'Why be envious? *Soon and very soon*, the heavens themselves will be my home, and the mansions of heaven my dwelling place, and all the fullness of God will dwell in me bodily.'

Soon and very soon, the kingdom of God is at hand.

The Gospel readings for the End of the Church Year seek to teach us exactly this way of thinking. We should live as if Christ and His peace, His justice, His love, is ever at our door, as it was with the virgins at the wedding feast; that Paradise is always but a breath away from those who repent, like the thief on the cross; and that our faith will be rewarded with eternal happiness when, as sheep who fed and clothed Christ in His Church, we are welcomed into *the joy of our master*.

Soon and very soon, dear Christians, all we hope for will be made present before us. Therefore, let not the unbelieving world and the cares of our hearts and the anxiety of our lives burden or oppress us, for it is all for only a time. But the love of God is *from everlasting to everlasting*.

Watch, therefore, for the end of time, the coming of Christ, *when all things will be made new*. ■

soon

and

very

soon

THE
KINGDOM
OF GOD
IS AT
HAND



ARE HEAVY
GIVE
Matthew 11:28



ILL GIVE
Matthew 11:28



Christina's dad and mom (and sibs, of course) with a freshly reborn Breanna!

The Body of Christ continues to grow! On October 12th, the Lord bore Breanna Abigail Gallarno through the waters of Holy Baptism, into the new Life of His Son. Christ Lutheran, along with the whole Body of Christ, welcomes Breanna 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)*

Why just two? Or is it three?

The Numerationm of the Sacraments

Pastor Fields



Among us Lutherans, we often are noted for, and sometime pride ourselves in, our continuity with the faith and practice of Church Tradition. We hold to the faith articulated by the Ecumenical Councils and enshrined in the Three Ecumenical Creeds that we often recite, and we practice the liturgical rites passed down through the early Church and elaborated on in the Medieval period. And not only do we do this, but, as our Confessions command us, we do it more reverently and with greater seriousness than our Roman (or Papist) conreligionists!

But in one way we seem to be different than our Roman Catholic brothers. They seem to have Seven Sacraments, and we have only two. Or is it three?

The reason is actually simple, and maybe even interesting. It is not that we do not take things such as marriage and ordination less seriously as the Romans, which they number among the Sacraments. It is simply that we define a 'sacrament' differently.

The medieval Church, which the Romans follow on this count, first define 'a sacrament' as follows: It is an efficacious sign of "grace" (i.e., *gift* or *blessing*, as they understand 'a grace' – not *salvific* grace as we use the term), instituted by God, and carried out by the Church. Starting with that definition, they count there being seven things that fall within its bounds, and by that definition, we Lutherans would agree that marriage and ordination are, indeed, 'sacraments.'

So why do we say there are two? The Reformers proceeded to count the sacraments differently. They started by asking this question: how many things were called 'sacraments' by the early

church? The answer is surprisingly unanimous. There are two: Baptism and the Lord's Supper. Of the dozen or so treatises written by the Church Fathers entitled 'On the Sacraments,' they only ever count two. And so we, as Lutherans, count just the two, and only after the fact invent a definition of 'sacrament' that includes only those two things, an admittedly wonky definition that you may remember from your Catechism days: "A sacrament is a sign of divine grace, instituted by Christ, entrusted to the Church, that contains a physical element."

But wait, isn't there maybe a third Sacrament for us Lutherans? What about Confession and Absolution?

Luther counted Confession as a Sacrament in the Small Catechism, and it is generally treated as being like one in the Book of Concord. However, since it is not mentioned as being one by the early Church, it is usually not counted as one 'officially.' Furthermore, by our above definition, it is in fact a sign of divine grace, instituted by Christ, and entrusted to the Church, but it lacks a physical element. It is only half way to fulfilling the definition of 'a sacrament,' a sort of half-sacrament.

With all this said, the official position of the Lutheran Church and the Book of Concord is that we don't, *actually*, number the Sacraments at all, nor care to argue about their definitions. We only do so in practice because it is convenient.

Therefore, do not worry about the exact numbering of the Sacraments. Merely receive all the fullness of God's mercy poured out upon the Church, and make sure to make regular use of the 2.5 Sacraments that you learned about back during your Confirmation classes. ■

The Third Sacrament, Or is it the fourth?

In Praise of Church Coffee

Sister Sara

Silly? Yes.

But a hint (dare I say, *aroma*) of truth? Definitely.

Lutherans are known for their [almost universally terrible] church coffee, so much so that it is comically hailed as the fourth sacrament. Our Ethiopian brethren, famous for their coffee rituals, would certainly agree, though they would instantly anathematize us as heretics for using Folgers.* We might as well have grape juice instead of wine.

But in all seriousness! For coffee is most certainly a serious business. This blessed bean is indeed

1. a sign of divine grace (I dare you to contradict me),
2. entrusted to the Church (or at least, churches have taken it into their regular and sacred care),
3. and is itself a physical element.

Personally, I'd like to believe that Christ instituted its use, but in the interest of my call and my marriage, I will refrain from asserting such a claim. For now.

Questionable though its status may be, as a proper and true sacrament, coffee does remain a holy mystery in this regard: Church coffee, no matter how terrible, is held in the hands of the children of God every Sunday, drunk or swilled or otherwise ignored as they share in divine pre- or post-worship fellowship, warming conversation and invigorating relationships among the baptized.



And, if imbibed before the worship service, it imparts the additional ‘graces’ of robust singing and the divine power to stay awake for the sermon!

So cheers, ye Lutherans, and thank God for this holy mystery: the cup created for us by the Father, given to us who are the Body of His Son, and imparted to us by the Holy Spirit, who is the heavenly fire which roasts our metaphorical bean of fellowship.

Too much? Let’s grab some coffee and talk about it.■

*We here at Christ Lutheran, who take God’s mysteries very seriously, do not use Folgers.



Join us for

Wednesday Morning

MATINS

7:30 a.m.



CHRIST LUTHERAN

Quilters

Christmas comes early for our quilters, who are already hard at work making merry blankets for children and babies. They have broken out the “fun” fabric, featuring everything from snowmen to superheroes, which will doubtless bring timely cheer to hospitalized kids and new mothers at the crisis pregnancy center. Pray for the recipients of these little quilts!

If you would like to help sew, tie knots, or simply drink coffee and cheer our quilters on, their next quilting days are November 12 and 13, from 9am-noonish. The more, the merrier!

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



Don't Call Us

WHY LUTHERANS DON'T LIKE BEING CALLED PROTESTANTS

Pastor Fields



You may have said it yourself, or may have heard other Lutherans say it, in person, from your Pastor, or on Issues Etc., that we Lutherans are not Protestants. However, just look it up on Wikipedia, and it will define Lutheranism as 'A major branch of Protestantism.' So why do so many Lutherans dislike the label?

In a technical sense, Lutherans are 'protestant' in that they 'protested' against the decisions of the Diet of Speyer in 1529 which, in effect, banned any 'reform movement' within the Holy Roman Empire. However, Lutherans never took that name on themselves. Luther and Martin Chemnitz (who compiled the Book of Concord) accepted no other title for those who followed the Reformation than either simply 'Christian' or 'Evangelical,' and to this day, in all traditionally Lutheran countries, you will never find a 'Lutheran' church, but rather will only find 'Evangelical Churches,' by which they mean, well, Lutheran.

That!

It could seem that Lutherans today dislike the title 'Protestant' because, in America, we seek to differentiate ourselves from all the other kinds of 'Protestant' we see around us, the Baptists and Evangelicals and Charismatics, who we feel have nothing in common with us. They share neither the Sacraments nor the Liturgy nor the contemplation of the historic church which are the lifeblood of our piety. However, this is not the reason why Lutherans don't like to be called Protestant in America. It is a little older.

In the 1800's, when Otto von Bismarck unified the many little states of Central Europe into one country called 'Germany,' there was a movement to unify all the non-Catholic churches in the newborn Germany into one 'Union Church.' This so-called 'Union Church' would be neither Lutheran or Calvinist, but would be bound together by a single, compromised theology, which was generically called 'Protestant Theology,' a term never before applied to Lutheranism.

Many devout Lutherans refused to become part of the Union Church, nor were willing to bend their theology to that of the newfound 'Protestant' theologians of the German State Churches. So instead, they decided to leave the country, and go to America where they believed they could practice the purity of their faith in peace. The LC-MS was founded for exactly this very reason.

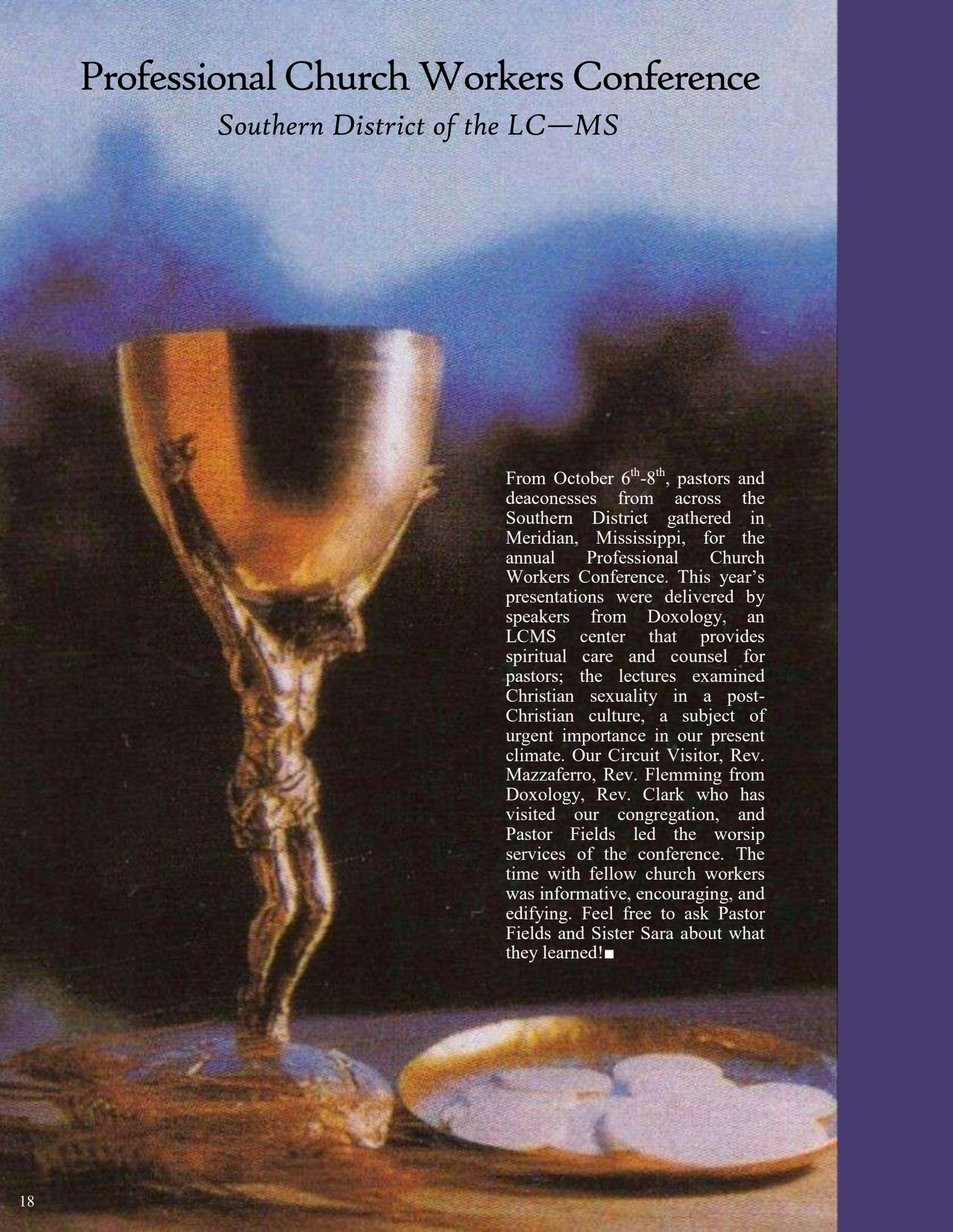
Because of this, Lutherans in America have always disliked, and sometimes even despised, being called Protestant, because, from their point of view, they fled house and home and country to come to this nation specifically to *flee from Protestantism*.

With that said, I am not one to quibble too much over words. Ehem.

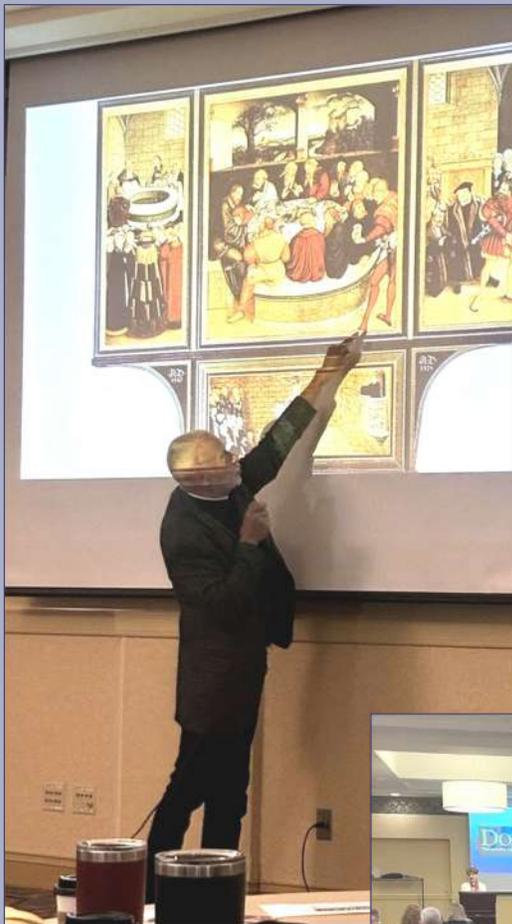
Let the Word of the Lord, rather, remain forever, and Christ the Incarnate reign over all creation, under whatever words He seeks to clothe Himself. ■

Professional Church Workers Conference

Southern District of the LC—MS



From October 6th-8th, pastors and deaconesses from across the Southern District gathered in Meridian, Mississippi, for the annual Professional Church Workers Conference. This year's presentations were delivered by speakers from Doxology, an LCMS center that provides spiritual care and counsel for pastors; the lectures examined Christian sexuality in a post-Christian culture, a subject of urgent importance in our present climate. Our Circuit Visitor, Rev. Mazzaferro, Rev. Flemming from Doxology, Rev. Clark who has visited our congregation, and Pastor Fields led the worship services of the conference. The time with fellow church workers was informative, encouraging, and edifying. Feel free to ask Pastor Fields and Sister Sara about what they learned! ■



Rev. Randal Ehrichs led Tuesday morning Matins.

The opening Divine Service at Trinity Lutheran in Meridian—no one sings like a room full of pastors! And Sister Sara was invited to play the organ... Chuck Haynes would have had to bring extra ear protection. Hehe.



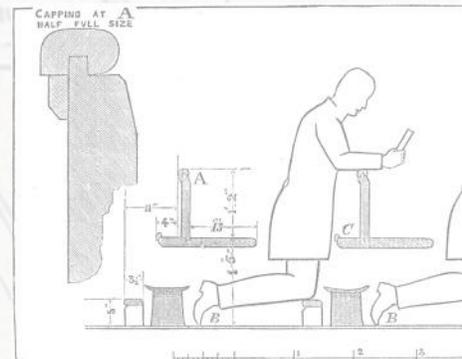
Rev. David Flemming and Dr. Beverly Yahnke delivered Doxology's presentations.



Pastor Fields closed Tuesday with Vespers.

C Special Communion

*our sacred space,
why it's built that way,
and why we do what we do within it*
*[with a theological explanation
of kneeling and kneelers]*





On August 24th, *everyone* got to come to Communion! Rather than waiting till the evening for our usual dinner together, we “communed” in a post-liturgy potluck on Sunday morning—and it goes without saying that the food was wonderfully scrumptious. The fellowship was likewise lovely, especially with all our extra honorary ‘Communers’ with us.

Why the special occasion? Usually we read through a book together and digest it as a group, but this month we took a break for a discussion pertinent to decisions the council has been considering.

As the Church, and we as a congregation of it, lives and grows, we steward our gifts for the upkeep and maintenance of God’s house. But, ultimately, we do not go to church each week for the glories of indoor plumbing or the relief of air conditioning. We come here for what we find nowhere else: **the Body and Blood of Christ, in His sanctuary.**

As in ancient days, God fills this space with His presence—not in cloud or fire, but in Flesh and Blood. Flesh and Blood upon the altar, Flesh and Blood which fills each of us at the rail and is carried within us to our pew. *This is holy ground.*

With that in mind, the council has been considering how we might use our gifts to continue to build up and beautify the sanctuary, so that in our own meager way, we may pour perfume upon the feet of

Christ. As we met at our special Communion, Pastor discussed the art and architecture of sacred spaces, why they are designed that way, and how our thoughts and habits are shaped by these spaces. The council presented their thoughts about potentially acquiring kneelers, and how this would contribute to our worship. Questions were asked, answers were given, and an edifying time was had by all.

Thank you to the council for instigating this discussion, to all who came and participated, and most especially to the fantastic cooks who brought food! ■



Ladies Night Out

Our ladies have had some lovely nights out over the summer, enjoying the Mediterranean hospitality of Angelo's in July and and spicy Mexican dining at Sombra's in August. Whether they had spaghetti or salsa, the fellowship was superb.

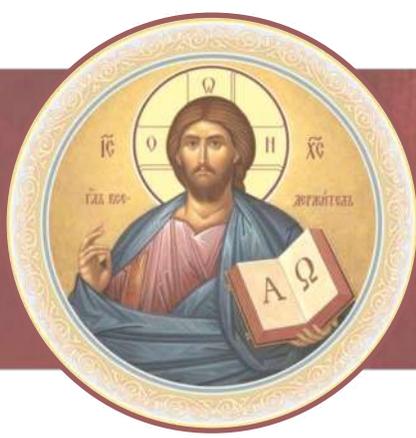
With holidays around the corner, we are taking a break from our regular nights out until the new year. If you would like to "host" Ladies' Night Out (i.e., pick a restaurant and book a reservation), pick a month and sign up in the Fellowship Hall! All [ladies] are welcome to join us! ■





Lord Jesus Christ, You reign among us
by the preaching of Your cross.
Forgive Your people their offenses that
we, being governed by Your bountiful
goodness, may enter at last into Your
eternal paradise; for You live and reign
with the Father and the Holy Spirit,
one God, now and forever. Amen.

*Collect of the Day
Last Sunday of the Church Year*

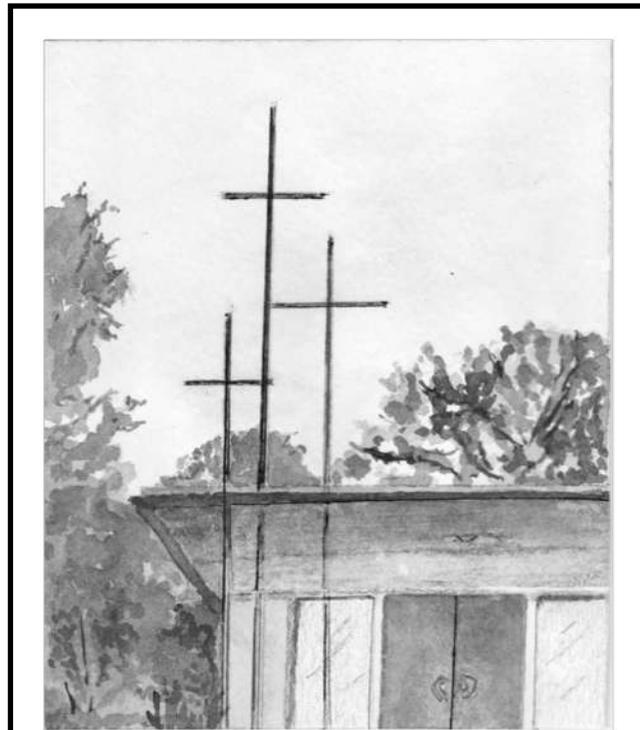


THIS MONTH

At Christ Lutheran



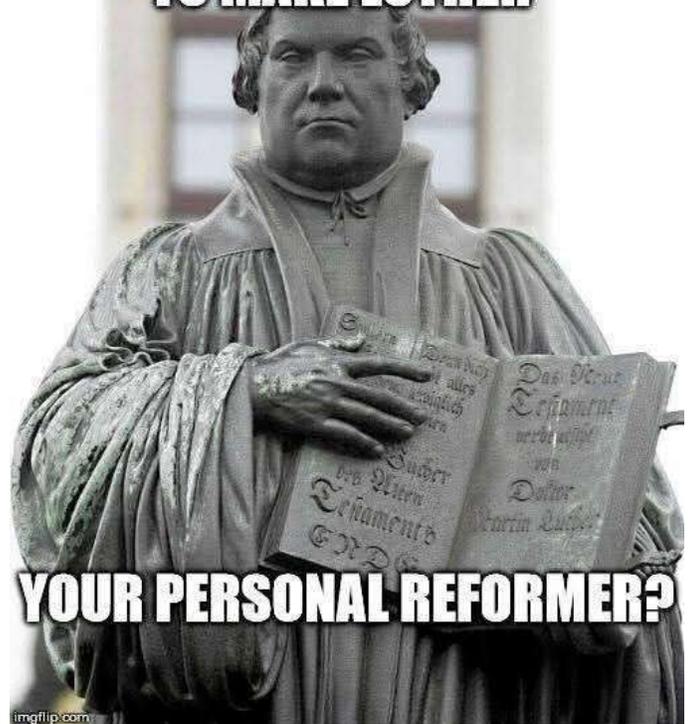
THE FEAST OF ALL SAINTS
+ Observed November 2 +



Directory Update

Kindly contact Sister Sara
with your information
for the directory by
Sunday, November 30th

**HAVE YOU MADE A DECISION
TO MAKE LUTHER**



YOUR PERSONAL REFORMER?



Artwork in This Issue:

- Cover: *Lord, hear my prayer*, A. Aubrey Bodine, 1944.
- Page 4: *The New Jerusalem*, Gustave Dore, 1865.
- Page 16: *The First Reformers Presenting their Famous Protest at the Diet of Spires on the 19th April, 1529*, George Cattermole, 1800s.
- Page 16: *Portrait of C.F.W. Walther*, Concordia Historical Institute.



LAST SUNDAY OF THE CHURCH YEAR

+ November 21 +



HAPPY NEW YEAR

NOVEMBER 30

VOTERS' MEETING December 14

The regular bi-annual Congregation Voter's Assembly will convene immediately following the worship service **Sunday, December 14th, 2025** to approve the 2026 Budget Work-plan. All members are encouraged to attend.

Christmas Choir

Wednesdays
7pm

DECORATION DAY!

Come decorate the church with us!
Saturday | December 13 | 8:00 a.m.



COME & GO EVENT



Christmas OPEN HOUSE

DECEMBER 4TH 2025

2685 Crane Ridge Dr. Suite B

RSVP to Alli: 601-500-5601

3 Chances to Join Us

BREAKFAST
8:00-9:00 AM

LUNCH
12:00-1:00 PM

COFFEE
3:00-4:00 PM



Center for
Pregnancy
Choices
Metro Area

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

We will be quilting on
Wednesday, November 12
Thursday, November 13
at 9:00 a.m.

Come for a relaxed morning
of fellowship!

Issues, Etc.



Christ-Centered Cross-Focused Talk Radio

www.issuesetc.org



You are invited to
the ordination of

Jake Bennett

Peace Lutheran Church
407 Jackson Ave W
Oxford, MS 38655

Saturday
November 22
2:00 p.m.

Ladies Night Out

Break for Nov. & Dec.
See you in January!

Sign up to "host"!
Ask Sister Sara for details!

JOIN US FOR BIBLE STUDY

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





Symposia Series 2026

41st Annual Symposium on Exegetical Theology

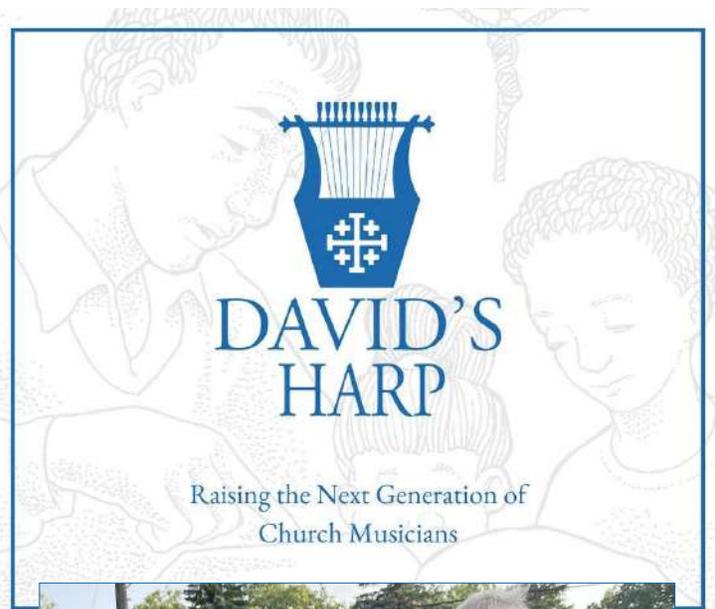
*Holiness, Sacrifice, and Worship:
 Leviticus for Today's Royal Priesthood*

January 20–21, 2026

49th Annual Symposium on the Lutheran Confessions

Baptism: The Water That Unites and Divides

January 21–23, 2026



The Holowaches continue serving God and the Church through David's Harp!



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

If you would like to receive *The Lutheran Witness*, the LCMS's monthly magazine, this is the time to sign up! You can get a one-year subscription (or renew a current subscription) through the church at a discount (\$23). Contact Sister Sara by **Sunday, November 23**.

November 2025

PRAYER FAMILIES and BIRTHDAYS	Sunday	Monday	Tuesday	Wednesday	Thursday	Friday	Saturday	
Bowman Family 4—Bobbie Mutter 6—Christopher Martin	 FEAST OF ALL SAINTS (OBSERVED) 9:00 a.m. Sunday School 10:30 a.m. Divine Service		6:15 p.m. Elders Mtg.	7:30 a.m. Matins 9:30 a.m. Lifelight		6:30 a.m. Bible Study <i>St. Willibrord</i>	<i>St. Johannes von Staupitz</i>	
Wyatt Côté 10—Jonathan Kettler 10—Stephen Jeffcoat 11—Nancy Tatum 11—Phoebe Gallarno 14—Kim Bowman	PENTECOST XXII 9:00 a.m. Sunday School 10:30 a.m. Divine Service <i>St. Martin Chemnitz</i>		<i>St. Martin of Tours</i> 6:15 p.m. Council Mtg.	7:30 a.m. Matins 9:00 a.m. Quilting 9:30 a.m. Lifelight	9:00 a.m. Quilting	6:30 a.m. Bible Study <i>Emperor Justinian</i>	<i>St. Albertus Magnus</i>	
Charles Cowards 18—Hazel Kettler	PENTECOST XXIII 9:00 a.m. Sunday School 10:30 a.m. Divine Service			7:30 a.m. Matins 9:30 a.m. Lifelight		6:30 a.m. Bible Study	<i>St. Cecilia</i> 2:00 p.m. Bennett Ordination (Oxford, MS)	
Joan Cowards 23—Leonard Watson 28—Mark Ochs	LAST SUNDAY OF THE CHURCH YEAR 9:00 a.m. Sunday School 10:30 a.m. Divine Service <i>St. Clement of Rome</i>			7:30 a.m. Matins	Thanksgiving Day	6:30 a.m. Bible Study	<i>St. Noah</i>	
Curt & Leslie Dickens 3—Nathan Hansford 3—William Hansford 5—Leslie Ridlehoover	ADVENT I 30 9:00 a.m. Sunday School 10:30 a.m. Divine Service <i>St. Andrew</i>	1	2	7:30 a.m. Matins 7:00 p.m. Evensong 7:30 p.m. Choir		4	5	6

Serving this month:
Elder—Eric Held
Ushers—Bruce Bodkin, Mark Ochs