

I say to you that in
heaven their angels
always see the face
of My Father who is
in heaven.

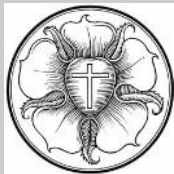
ST. MATTHEW 18 : 10

FROM THE HOLY GOSPEL
FOR ST. MICHAEL,
ARCHANGEL



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Esprit

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Teaching Us to Forsake this World

by Pastor Sutton

“WHAT is the world to me
With all its vaunted pleasure
When You, and You alone,
Lord Jesus, are my treasure!
You only, dearest Lord,
My soul's delight shall be;
You are my peace, my rest.
What is the world to me! (*Lutheran Service Book 730, stanza 1*)

This hymn is credited to the Lutheran pastor Georg Michael Pfefferkorn (1645-1732). After studying at the Universities of Jena and Leipzig, Pfefferkorn was a private tutor in Altenburg, then a teacher on the staff of the city school. He was appointed by Duke Ernst the Pious of Gotha as tutor of his three sons. Obviously well thought of by the nobility, a few years later Duke Friedrich I appointed him pastor of Friemar, near Gotha, and in 1682 made him a member of the consistory and superintendent at Gräfen-Tonna, also near Gotha. He enjoyed a long pastorate and a long life, dying at the age of eighty-six.

What does this biography have to do with this hymn? Pastor Pfefferkorn asks a question in the original German: „Was frag' ich nach der Welt?“ Literally, “What do I ask of the world?” Now how do we imagine that a man and a pastor and a master teacher, who was in the circle of his local German nobility, trusted by them to teach their royal sons, dares to ask such a question! And he dares to answer it: “nothing.” The world is nothing to me, with all its vaunted pleasure. These dukes and their castles and power and riches: nothing. His *soul's delight*, his *peace* and *rest* is in someone else! *Lord Jesus, [you] are my treasure!*

Pastor Pfefferkorn perhaps remembers his psalmody: “Therefore my heart is glad, and my whole being rejoices; my flesh also dwells secure. For you will not abandon my soul to Sheol, or let your holy one see corruption. You make known to me the path of life; in your presence there is fullness of joy; at your right hand are pleasures forevermore” (Psalm 16.9-11).

Or perhaps he thinks like the Apostle James: “You adulterous people! Do you not know that friendship with the world is enmity with God? Therefore whoever wishes to be a friend of the world makes himself an enemy of God” (James 4.4).

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Esprit is the informational and educational newsletter of Immanuel Evangelical Lutheran Church.

Esprit de corps indicates a sense of union and of common interests and responsibilities, as developed among a group. Our community of Immanuel is centered in the Lord Jesus Christ as He comes to us in the Holy Scriptures and the Sacraments.

Immanuel Evangelical Lutheran Church is an historic and centrally located parish—called, gathered, and strengthened by Christ's Word and Sacraments—confessional in doctrine, evangelical in orientation, orthodox in liturgy, cosmopolitan in membership; serving the Terre Haute community and the students of Indiana State University and Rose-Hulman Institute of Technology, and reaching out to the nations since 1858 as a parish of the Lutheran Church—Missouri Synod.

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Our *Lutheran Service Book* has only four of the original eight stanzas which Pfefferkorn wrote. The recently released *Hymnal Companion* volume to *LSB* skips over crediting Pfefferkorn as the author because of certain earlier German hymnbooks not having his name listed. But a prominent later hymnbook in 1715, while Pfefferkorn was still alive, attributed the hymn to him, and this author is happy to trust the Lutherans in 1715.

Further, the *Companion* suggests that this short *LSB* version would be “useful on occasions emphasizing stewardship.” Yet, the hymn is located in the “Trust” section of the hymns in *LSB*. This hymn is about where one puts one's trust, hope, fear, and devotion – if one can sing all eight stanzas. That's part of discussing “stewardship” for sure, but this hymn is about more than how one uses one's “time, talent, and treasures.”

Examining the entire hymn by Pfefferkorn, (*Evangelical Lutheran Hymn-Book* and *The Lutheran Hymnal* have all eight stanzas. The omitted stanzas are two and five through seven) and you'll quickly see this is more than a “stewardship” hymn. He's teaching us to say “so long, farewell, auf wiedersehen – good bye!” (apologies to Rogers and Hammerstein) to this world – practice, if you will, for one day being carried to Abraham's bosom:

The world is like a cloud
And like a vapor fleeting,
A shadow that declines,
Swift to its end retreating.
My Jesus doth abide,
Tho' all things fade and flee;
My everlasting Rock –
What is the world to me! (Stanza 2)

The world seeks to be praised
And honored by the mighty
Yet never once reflects

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St. Michael, Archangel

Tuesday, September 29

Divine Service 7pm

Continued from page 2 That they are frail and
flighty.

But what I truly prize
Above all things is He,
My Jesus, He alone.
What is the world to me! (Stanza 3)

The world seeks after wealth
And all that mammon offers
Yet never is content
Though gold should fill its coffers.
I have a higher good,
Content with it I'll be:
My Jesus is my wealth.
What is the world to me! (Stanza 4)

The world is sorely grieved
Whenever it is slighted
Or when its hollow fame
And honor have been blighted.
Christ, Thy reproach I bear
Long as it pleaseth Thee;
I'm honored by my Lord -
What is the world to me! (Stanza 5)

The world with wanton pride
Exalts its sinful pleasures
And for them foolishly
Gives up the heavenly treasures.
Let others love the world
With all its vanity;
I love the Lord, my God -
What is the world to me! (Stanza 6)

The world abideth not;
Lo, like a flash 'twill vanish;
With all its gorgeous pomp
Pale death it cannot banish;
Its riches pass away,
And all its joys must flee;
But Jesus doth abide -
What is the world to me! (Stanza 7)

What is the world to me!
My Jesus is my treasure,
My life, my health, my wealth,

My friend, my love, my pleasure,
My joy, my crown, my all,
My bliss eternally.
Once more, then, I declare:
What is the world to me! (Stanza 8)

Think of current events a bit while reading these words? *The world is sorely grieved whenever it is slighted or when its hollow fame and honor have been blighted.* Indeed! *The world seeks to be praised and honored by the mighty.* All these rioters and looters, seeking the world's attention, who are simply acting out to be seen and honored by the world - all for the cause of societal and political upheaval, to change, control, and remake the world to their advantage and of those who pull their strings.

But the hymn tells us the truth from the Bible about the world: it's all hollow. Empty. Vanity. Imagine that from the pen of a pastor who circled among the courts of the high German nobility of the late seventeenth century, who no doubt had seen all the world's *gorgeous pomp*. Pastor Pfefferkorn knew what every Christian knows: *like a flash 'twill vanish.* "...in a moment, in the twinkling of an eye, at the last trumpet..." (1 Corinthians 15.52).

The apostle John wrote, "Do not love the world or the things in the world. If anyone loves the world, the love of the Father is not in him. For all that is in the world - the desires of the flesh and the desires of the eyes and pride of life - is not from the Father but is from the world. And the world is passing away along with its desires, but whoever does the will of God abides forever. Children, it is the last hour, and as you have heard that antichrist is coming, so now many antichrists have come. Therefore we know that it is the last hour" (1 John 2.15-18).

This hymn is a renunciation of the world by
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the Christian. The world is nothing. Truly, it is passing away, and it is full of things and people that are “antichrist” – those things or people of the devil who are active enemies of the Word of God. We must know that this is the last hour ticking away for this corrupt world.

Knowing that, do not despair. We can enjoy the beautiful things of the creation God has given us while it lasts and while we are

alive. But do not cling to these. Do not idolize them and let them become your god as all too many do. **Jesus is your treasure, life, health, wealth, friend, love, pleasure, joy crown, heavenly bliss eternally.** He abides to all eternity. He has redeemed you. He has honored you by baptizing you into His Kingdom. He will honor you with the crown of eternal life which He secured for you through His suffering, death, and resurrection on your behalf. ✘

Lord God, Thy Praise We Sing— Luther's *Te Deum* by Kantor Schultz

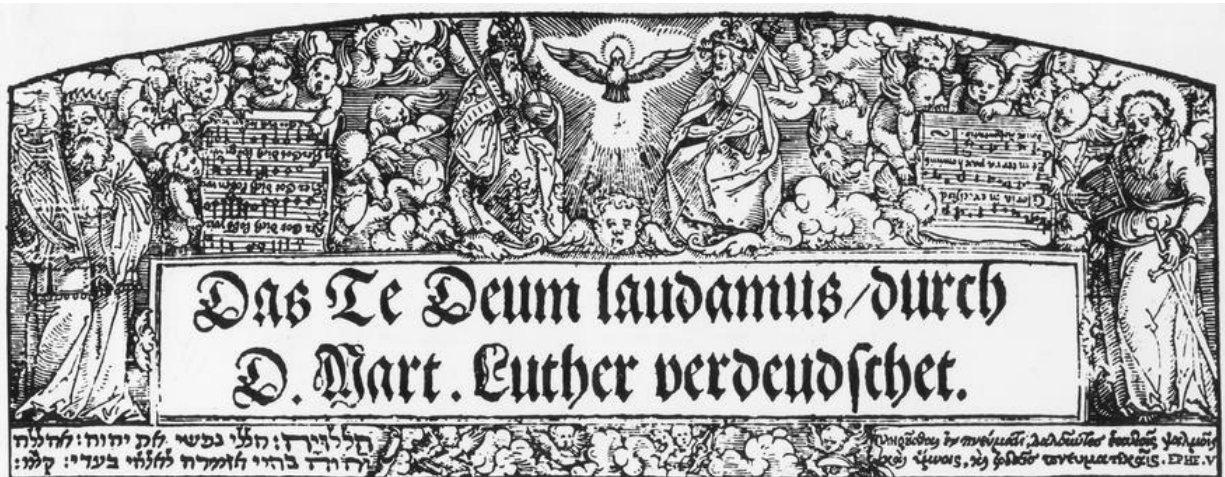
THE *Te Deum Laudamus* (Latin: “To You, O God, We Praise”) is sung at Matins on Sundays and Festivals in place of the Benedictus (the Song of Zechariah). Its exact origin is unknown, but it has often been associated with St. Ambrose and St. Augustine.

Martin Luther had high regard for the *Te Deum* and listed it along with the Creeds as a laudable confession of the Christian faith. Around 1529, he wrote a rhymed German paraphrase of the Latin canticle.

While others had translated the *Te Deum* before him, Luther recast the substance of

the text in an easily singable German version for two alternating groups. Luther also adapted the plainsong chant musical setting for his translation.

Our choir has sung the English version of Luther's *Te Deum* and will sing it again this September. It is a superb example of our musical heritage reflecting the theological content of the original Latin canticle, recast by Luther into German, and again translated into English for our singing and hearing of God's Word today. Various composers have set Luther's *Te Deum* in choral and organ compositions. On the feast of St. Michael (Tuesday, September 29) we will hear Johann Sebastian Bach's (*BWV 725*) organ composition as the Prelude. ✘



The Church's One Foundation

by Vicar Harris

THE Church is and will always be One. And yet our times have seemingly rent the Church in a million little pieces out of fear of gathering together. It can certainly feel like the Church, especially our little iteration of the Church at Immanuel, is no longer one whole Church.

However, the current plague isn't the only thing to have done this to the Church. For hundreds of years, she has been divided into different denominations and confessions, whether it be Roman Catholic, Eastern Orthodox, Lutheran, Reformed, Anglican, Methodist, Baptist, etc. Even in the medieval days, many were afraid to gather in churches in fear of the Black Death and the many other plagues which swept the nations. How can we, our little congregation, truly be one in the face of all of this division of body and soul?

Well, as the great hymn confesses: "The Church's one foundation is Jesus Christ her Lord." Saint Paul also tells us in 1 Corinthians 12 that although we are many members, we are one in the Body of Christ. Although each member may be scattered, still we are one as Christ is One, for He is our foundation from which we can meet or be joined together at all.

Even though His saints on earth may be divided by fear of plague, fear of violence, or even by confession, the Lord gathers together his members who despair of themselves and cling to Him as One undivided Church, on heaven and on earth. Not even death may truly cleave this body, as we sing in our liturgy in the Sanctus the same song the angels sing, indeed all the saints before us: "with angels and archangels, and with all the company of heaven..." Nothing can divide the true

invisible Church, although her many congregations be scattered and divided, thanks be to God.

Yet this does not mean that our gathering together is insignificant or that we can truly be a church if we refuse to join together. Hearing pastor give a sermon over the internet is a blessed resource to have; Seeing the church singing and gathering together from a distance is wonderful—but do not be content with merely looking on from afar. As a wise professor liked to tell me, "God does not work in long-distance relationships."

Jesus Christ took flesh and died for the forgiveness of our sins, and He graciously allows His very flesh and blood to be made present for us at the altar that we may truly commune with Him, with the entire Godhead, and with all of the saints on heaven and on earth. This is not some nice little thing that we can choose to have or not have whenever it's convenient for us. As the Lord tells us in John 6, it truly is necessary.

This was not unknown to the Church, as one of her first martyrs, St. Ignatius of Antioch, declares: "If anyone is not inside the sanctuary, he lacks God's bread." (*Early Christian Fathers*, translated and edited by Cyril Richardson [New York: Touchstone, 1996], 89). The Church is the Church because she is baptized into her Lord through water and word, and she joins her members together around their called and ordained pastors in order to receive her dear Lord's Body and Blood.

Therefore, we ought earnestly to pray that we may be reunited in the sanctuary. Let us pray for those of us who are suffering from sickness and for those of us prone to its deadly effects, that they may be healed in **Continued on page 6**

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body and may come back to worship in order to be healed of the soul.

But for those of us who have no excuse, let us not fear the death of the body, but fear the one who can truly kill body and soul (St. Matthew 10.28). The first commandment tells us we have no other gods, and Dr. Luther reminds us in the catechism that this means we are to "fear, love, and trust in God above all things." This is without exception. We are to fear God alone and, no matter what precautions we may take, it is only by His will that we live or die. We must proceed cautiously, but remember that

this situation, just as this life, is only temporary. Therefore, let us fear, love, and trust in Him and be found as One in His Church, against all of the world and its disease of sin.

Yet she on earth has union
With God, the Three in One
And mystic sweet communion
With those whose rest is won.
O blessèd heav'nly chorus!
Lord, save us by Your grace
That we, like saints before us,
May see You face to face.

(Lutheran Service Book 644, stanza 5) ✠

High School Bible Study

by Vicar Harris

OUR high school Bible class on Sunday mornings will be a study on the seven Christian virtues. Our discussion and conversation will focus on seven Bible lessons:

1. Faith (The Flood, Genesis 6-8);
2. Hope (Simeon and Anna, St. Luke 2.22-38);
3. Love (The Crucifixion of our Lord, St. Mark 15.22-39);
4. Prudence (Parable of the 10 Virgins, St. Matthew 25.1-13);
5. Fortitude (David and Goliath, 1 Samuel 17);
6. Temperance (Saints as Athletes, 1 Corinthians 9.24-27);
7. Justice (The Good Samaritan, St. Luke 10.29-37).

University Student Bible Study

by Vicar Harris

I greatly look forward to working with our college students, and this year I am pleased to announce that we will be hosting Bible study on the Indiana State campus. Our focus will be on general conversations on Christianity and the mysteries of the faith, addressing the underlying existential questions that face us which so often challenge university students.

University students of all area campuses are welcome to join us on Wednesdays at 5pm starting August 26. We will meet in ISU's Science Building (Building S), in Room 0173.

We will also be hosting welcome cookouts for all college students on Sunday, August 23 and September 6, both at 5pm in the Immanuel pavilion. ✠

Council of Deacons Report

by Richard Monday

THE August 8 meeting opened with prayer led by Vicar Harris. The meeting had all deacons, congregational assembly president Kris Bilyeu, Pastor Sutton, and Vicar present by Zoom computer meeting.

Pastor Sutton updated the board on his lung procedure at IU Hospital on August 7. Bryce and Chelsea Ofsansky were received as members through adult confirmation on August 9. Pastor led a discussion on the viability of two services. The deacons voted to move back to one service, still observing social distancing as appropriate, and the revised communion practice is to continue. Discussion was also led on continuing the live-streaming of the Divine Service, and a plan was agreed to that it will continue through August.

The Council proceeded to Board Reports:

Education: Meeting was scheduled for August 11 to discuss Sunday School.

Finance: John Schulz reported that Immanuel has a positive cash balance on hand due to the PPP loan proceeds. Donations continue to be generous to the Heritage Fund.

Property and Grounds: Rich Bucy will

be seeking volunteers to help with light replacement in the Nave on October 10. A lift machine is being borrowed to do the high work. Volunteers will be needed to help move pews.

Outreach/Fellowship: Matt Mathias indicated that the board is looking to discuss Reformation activities in October.

Worship: Rick Todd will relate the service changes discussed at this meeting with the ushers to bring them up to speed. Pews will be marked with the red and green dots to accommodate a greater number of worshipers.

Old Business:

- A discussion on the “use of church facilities” was tabled.
- The deacons approved the Brat Trot plans, while requesting the Brat Trot committee provide a safety plan for the 2020 Brat Trot.

The next regular meeting of the Council of Deacons is Saturday, September 5, at 7am in the Library. Other communicant members who wish to meet with the Council of Deacons to discuss special concerns, needs, or requests should make arrangements with the Chairman of the Council of Deacons prior to a scheduled meeting. ✕

Immanuel Parish Membership

Adult Confirmation: August 9 Bryce and Chelsea Ofsansky (June; Claire)

DIVINE SERVICE is celebrated every Sunday at 10:30am and on Feast Days as announced.

DIVINE OFFICE: LAUDS (MORNING PRAYER) and **VESPERS** (EVENING PRAYER) are prayed as announced in the weekly *Parish News*.

PRIVATE CONFESSION AND ABSOLUTION is offered the fourth Thursday of the month (September 24; October 22) from 5-6pm, or anytime by appointment.

SUNDAY SCHOOL AND ADULT BIBLE STUDY are Sunday at 9am.

UNIVERSITY STUDENT BIBLE STUDY is Wednesday at 5pm at Indiana State.

ADULT CHOIR rehearsals are on Thursdays from 7-8:30pm, and Sundays from 9:45-10:20am in the east end of the Parish Center.

"WORSHIP ANEW," produced by Lutheran Media Ministries of Fort Wayne and supported by Immanuel's special gift collection, airs every Sunday morning on WTWO at 8am.

WESTMINSTER BIBLE STUDY meets on the last Friday of the month at 1:30pm except when there is a holiday at the end of the month. All members are invited to attend.

ESPRIT DEADLINE for November/December is Thursday, October 15. Volunteers are needed to help with the mailing. Watch the *Parish News* for the date.

Serving in September and October at Divine Service

Altar Guild – September JoAnn Beleslin; Sherril Porter | October: Cassandra Toth; Kathy Taylor

Tellers – September: Jerry & Sally Mueller; Paul & Kathy Danielsen
October: Christy Casassa; Carey Casassa; Brad & Jeanne Bilyeu

Ushers – September: Volunteers Needed
October: Kris Wineinger; Jay Christopher; Rich Bucy

Schedule of Divine Liturgies for September and October

September 6	Thirteenth Sunday after Trinity, 10:30am	Divine Service
September 13	Fourteenth Sunday after Trinity, 10:30am	Divine Service
September 20	Fifteenth Sunday after Trinity, 10:30am	Divine Service
September 27	Sixteenth Sunday after Trinity, 10:30am	Divine Service
September 29	(Tuesday) St. Michael, Archangel, 10:30am	Divine Service
October 4	Seventeenth Sunday after Trinity, 10:30am	Divine Service
October 11	Eighteenth Sunday after Trinity, 10:30am	Divine Service
October 18	St. Luke, Evangelist 10:30am	Divine Service
October 25	Twentieth Sunday after Trinity, 10:30am	Divine Service