

“Blessed rather are those who hear the word of God and keep it!”

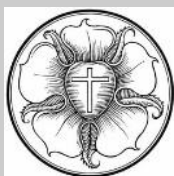
ST. LUKE 11: 28

FROM THE HOLY GOSPEL  
FOR OCULI—  
THIRD SUNDAY IN LENT



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# Esprit

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## Next Step: Eternal Perspective

by Pastor Sutton

IT seems like God has seen fit to allow for much suffering this year, at least from our perspective. Each generation's perspective is very narrow. We by nature see what we see, experience what we experience, in the small span of our human lifetime. Previous generations have no doubt put the finger to the wind and read their times as dark and foreboding as we do, if not more so.

The study of history grants us to glimpse at the perspective of what has gone on before us. The Christian hope of the *Parousia* at the Last Day calls us to broaden our perspective to an eternal one that is hard for us mortals to imagine, because we live in time and space and are confined by the creation as it has been given to us.

The history of God's creation and His salvation story teaches us what our fathers and those before them have seen and heard – and thankfully, by the inspiration of the Holy Spirit men were carried along to write down that Good News that we might believe and be saved eternally.

The hope of God's final redemption, bringing about the heavenly Jerusalem from on high, the new heavens and the new earth, the final home of God's elect, on account of the Risen Savior who is the first of our human race to lead the way to that eternal home. This is an article of faith to be believed – “I believe the resurrection of the body... and the life of the world to come.”


“Because I live, you also shall live,” promises the Savior.


Thus, as your pastor, I evangelically call you away from the narrow perspective of the recent *annus horribilis* and to gaze with your Savior and Lord upon something that is real and lasting, that conquers every fear and doubt and longing, and that conquers every disease and even death itself. I call on you not to accede to any “new normal” due to any disease or suffering, or anything you see, hear, or experience these days that does not come from God's Word.


I urge you, with the Church of all times and places, to assess the evidence and gauge your needs according to different criteria. I ask you to say to these times and all that swirls about, “You know, I'm a baptized child of God into Christ. I have all the promises won for me by Jesus Christ's atoning death and glorious resurrection. I am privy to a different kind of knowledge that applies to a different realm than just this temporal life – that what I know to be **Continued on page 2**

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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.

*Continued from page 1*

true, about my life, about my hopes, my fears, my death, my future resurrection, is what Christ tells me to be true. And so, with God's help through the work of the Holy Spirit, I am going to walk forward through this world listening only to the voice of my Good Shepherd, and not to anything else."

We allowed ourselves — admittedly all of us — out of fear of the unknown, and in a good faith attempt to appreciate science (a gift from God, rightly used), to honor the emperor, to be a good neighbor and to love those truly endangered by the covid virus, to take truly unprecedented steps. We shut down who could and could not come to Divine Service in person.

Out of fear, we allowed the government to tell us to side-line the Church's ministry, to lock doors, to limit attendance, and presume to tell us that live-streaming services and virtual presentations are adequate substitutes for the real presence of Christ in the ministry of the Gospel through God's healing Word and sacraments.

When Vicar Keller and I turned off the live-stream last Easter Day after the Divine Service, in which only eight souls attended in person due to the governor's apparent restrictions, we both wept profusely in the Sacristy. There was immense sadness that day. It was not a joyful Easter day. You were not there. No virtual numbers game of hits on "Facebook" really means anything. It's all a façade: virtual reality is no reality. We did have your prayers, we did have the angels, the arch-angels, and all the company of heaven. But we did not have you to talk to, to hug, to greet, to sing with, to comfort, to absolve, to feed Christ's risen Body and Blood to.

We must never again be tempted to think that the world can no longer accommodate the ways and deeds of historic, biblical Christianity, as if the gifts of Christ given out in the way He instituted are obsolete and have no place. It is important from a purely human perspective to assess risk in a sensible manner. It has always been impossible to hold public worship with zero risk to physical health. But to hold the Divine Service and not be open to all who come entails grave dangers of a spiritual nature. We reap what we sowed then, even here: we taught you to avoid coming to Divine Service. Yet, your attendance at the King's feast is asked for. It's time to move on. Thus this article is to encourage you to a better perspective, God's eternal perspective.

Changes in society - for whatever the reason - are not to norm the

conduct of Word and Sacrament ministry in the Church. Recognize that Christian faith and life are not “virtual” and never have been. The Lord Jesus “became flesh, and dwelt among us” (St. John 1.14).

That same Lord comes to you today through tangible, touchable, earthly, objective means – preaching, water, bread, wine. The gifts of Christ are given from mouth to ear, from hand to mouth, through the called minister’s preaching and teaching and distribution of the Sacraments. The Church – all of us in the body of Christ – are governed by the unchanging Word of God, the mandate and institution of Christ, to which we are bound at all times to return.

Jesus Christ is by no means afraid of meeting with us, and wants us to have no fear in meeting with Him: “Let us then with confidence draw near to the throne of grace, that we may receive mercy and find grace to help in time of need” (Hebrews 4.16).

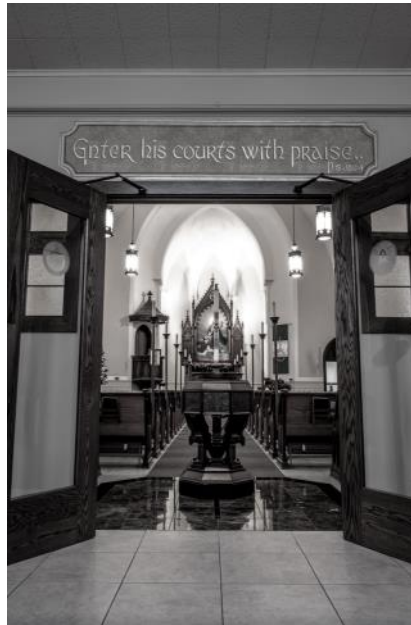
This is our way forward now. The next step in this year and onward is to have the eternal perspective on things the Scriptures teach us –

that death to this life is not the final say, not the “end” of all things, but rather the blessed portal to life immortal. How good we Christians confess it is for the recently deceased Christian, relieved of the struggle of this life, to be granted a blessed end from this world to the next!

Even though we certainly miss them! We will enjoy eternity with them and with Christ! Do we believe what we say, what God has taught us?

Come home to Immanuel, that is, return in repentance and a fearless faith in the enduring promises of God that He has a home for you with forgiveness and grace to help you in this and every time of need. The Divine Service here at Immanuel is that home (Sundays at 10:30am, Tuesdays at 6pm, on festival days, or by private appointment if you cannot come on Sunday or Tuesday).

Your eternal salvation is in heaven with Christ – where forgiveness of sins leads. The Lord is even now preparing that place for you, along with your fellow Christians, and you will indeed follow your Lord Jesus there as His baptized, believing child to live with Him for all eternity. ✠



## Annunciation

Thursday, March 25  
Divine Service 7pm



## Into His Death and Resurrection: On Holy Baptism

Lent Vespers 2021  
Wednesdays at 7pm

## Discern But Not Divide by Vicar Harris

WHEN we speak about Jesus, we often use titles for Him such as Son of God or Son of Man. We talk about Him sometimes emphasizing His divinity, sometimes His humanity. So which is it? Which is more important?

To answer this question in short, I would say: yes. The Church has always spoken about “two natures in Christ:” Jesus is fully God and fully man. Jesus is equally both natures in the same person of Jesus Christ. This formula was laid out for us in dogmatic terms by the ecumenical Council of Chalcedon in 451. We speak of two natures—divine and human—within the single person of Jesus Christ, who is both fully God and fully man. The Athanasian Creed (*LSB* 319) makes this abundantly clear for us when it says “Therefore, it is the right faith that we believe and confess our Lord Jesus Christ, the Son of God, is at the same time both God and man... although He is God and man, He is not two, but one Christ.”

So why bring up this basic doctrine? This is second nature for us: of course Jesus is the Son of God and Son of Man; if He weren't, there wouldn't be church. Well, if you would humor me, I would like to remind us of the centrality of this doctrine. Because it is central, it concerns and colors everything we deal with in our lives. Jesus Christ is Lord and He is God, yet He is a man with flesh and blood like you and me.



But how can this be? Martin Chemnitz, a sixteenth-century Lutheran father and a chief theologian behind the *Formula of Concord*, recounts various ways that the Church Fathers explained this great mystery using similes in his work, *The Two Natures in Christ* (St. Louis: Concordia Publishing House, 2007; p. 88-89).

The Scriptures talk of Jesus as the “Sun of righteousness,” so the fathers commonly used the sun as an analogy, because it has two parts: the sun itself and the sunlight. The sunlight is ethereal, you cannot touch it or catch it in a bottle, but we know that it's real because it warms things. We know where the sunlight comes from, we can trace the light back to that literal celestial body that burns in the sky. We can identify two parts: the solar body that is the sun and the sunlight which emanates from it. We can't divide them. We simply call the whole thing the sun.

In the same way, Jesus Christ is both God and man, with two natures: divine and human. We can discern two natures, but in practice, we only see Jesus.

But how does this affect me? Another analogy the fathers employed is the union of body and soul. The body is our physical flesh and blood—that vessel that holds your consciousness. The soul is our rational capability, self-awareness, and emotion, (what we often refer to as our “head” and “heart.”) These are two essential parts of a human being. A soul is not something we can touch or see. We know exists because we are alive. The body is a vessel for the soul. The soul animates the

body and allows it to move, yet without a body it has no form. They complete one another.

When someone dies, there is an unnatural division where the soul is rent from the body. God did not create us this way, and He did not intend for sin, death, or the division of the body and soul. Jesus came in both body and soul, as God and man, to right this wrong. This is why we must always teach the resurrection of the dead and the Second Coming of Christ on the last day. We are not meant to dwell forever as bodiless souls floating around in the heavens. The Lord ultimately intends for a new creation where soul is reunited with body, and both are finally perfected by the Blood of Christ and His atonement on the Cross, where these things can be finally and fully realized.

St. Gregory of Nazianzus, an early Church Father, coined a useful axiom to help us explain this necessity:



“What has not been assumed has not been redeemed.” Jesus had to assume human flesh and blood, a human soul and mind, in order to redeem it on the Cross. If Jesus had not become man, we would be without hope, unable to be saved.

Jesus took on both a human body and soul and redeemed both elements of humanity, so that on that last day we might stand before Him as whole. Because Jesus loves our bodies *and* souls—He took on both and continues to have both—He wants us to take care of both. We cannot take care of ourselves by making healthy choices and taking care of our physical health alone. We cannot take care of ourselves

by claiming to live purely spiritually and practicing religion solely from the comfort of our homes. We are not taking care of ourselves if we neglect gathering together in-person and receiving the physical Body and Blood of Christ.

Because we are body and soul, we must balance both and be ministered unto both by our Lord, who is master of all. As Jesus teaches us in St. Matthew 10: “Do not fear those who kill the body but cannot kill the soul. But rather fear Him who is able to destroy both soul and body in hell.”

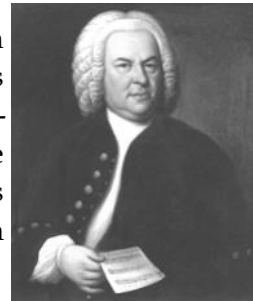
If you do not treat your body well, your soul will likewise suffer. If you neglect your soul, your body will often follow suit (e.g. when you are extremely anxious, you might also feel sick). We must live our lives conscious of our humanly earthly existence, while also making sure to receive our daily bread from Jesus in the form of His gifts of Word and Sacrament.

This is why we urge everyone to come to Church, physically and in-person: we are not to divide body and soul, we are not to divide the two natures in Christ, because to do so is death. We must be mindful of both needs and measure the risk of health against the essential spiritual medicine we receive in God’s house. Thanks be to God that we have a Savior who is ever mindful of every last one of our needs and has died and been raised for us in both body and soul.

What God ordains is always good:  
His loving thought attends me;  
No poison can be in the cup  
That my physician sends me.  
My God is true;  
Each morning new I trust His grace unending,  
My life to Him commending. (LSB 760:3) ✠

## Bach and Roll: The Church Year in Music

THE great Lutheran composer Johann Sebastian Bach (1685-1750) wrote a series of cantatas for each Sunday and festival of the liturgical year. Bach's cantatas are multi-movement compositions based on the theme of each Sunday proclaimed in the Scripture lessons of the day. These compositions are musical masterpieces that express Christian teaching through the church's calendar. Join us **Friday evenings, beginning April 9, at 7pm** in the Parish Center as we listen to selected Bach cantatas for the Easter season. ✕



### Remembering Carl Schalk

by Kantor Schultz

ON January 24, the Transfiguration of Our Lord, our children at Immanuel sang a setting of "O Morning Star, How Fair and Bright" for a stanza of the hymn of the day; I also arranged a chorale prelude on "O God of God, O Light of Light" to include trumpet for the entrance hymn introduction. Both these settings were by Dr. Carl F. Schalk, professor emeritus at Concordia University Chicago. As I looked through the bulletin before Divine Service, I was surprised that this got past my planning. Usually I try not to include two pieces by the same composer in one service. In a way, it turned out to be fitting as Dr. Schalk died that morning.



Dr. Schalk was a force for Lutheran music in our day. I was privileged to have him as a guest lecturer for an influential class, "Survey of Christian Hymnody," taught by one of Dr. Schalk's students, Dr. James Freese at Concordia University Wisconsin. It was also great to hear Dr. Schalk's presenta-

tions at the LCMS Worship Conferences, the CUC Lectures in Church Music conferences, and the Bach Cantata series at Grace—River Forest, IL.

Among his numerous books, Dr. Schalk's "Music in Early Lutheranism" introduced me to a number of important Lutheran composers who are often neglected in church music today.

Most importantly, as influential as his scholarly lectures and writings were, he was a practical church musician. He composed and arranged music and hymns for various sizes of choirs and instrumental groups, many of which have been particularly useful to me in my work as a Kantor. There are many others who are more acquainted with his work, but even in our limited connections he was influential to me.

I am grateful for Dr. Schalk's scholarly work and musical compositions as gifts to proclaim Christ in music. The Lord giveth and the Lord taketh away. Blessed be the name of the Lord. ✕

## Council of Deacons Report by Richard Monday

THE February 6 meeting opened with prayer for the congregation led by the pastor. All deacons, congregational assembly president Kris Bilyeu, Pastor Sutton, and Vicar Harris were present by Zoom computer meeting.

Pastor Sutton reported on the Saturday children’s catechesis class, adult catechesis that is ongoing, and on incoming transfers of new families to the parish. Pastor reported the transfer out of Michael, Katie, and Cecily Burris to Faith Lutheran Church, Bloomington. Pastor conducted the funeral on February 1 of Patsy Ann Eldridge, who died on January 27.

The Council proceeded to Board Reports:

- ✧ Education: Joe Eckardt reported that the YPI will be attending Higher Things in Michigan the week of July 20. Library shelving day will be scheduled in the next few months. A school research committee is being formed and will meet for the first time February 16. (Delayed to February 23 due to inclement weather.)
- ✧ Finance: John Schulz reported that receipts for January were healthy due to generous

giving. John discussed where all accounts finished for the last calendar year, and by God’s grace we continue to be on sound financial ground.

- ✧ Property and Grounds: No report currently.
- ✧ Outreach/Fellowship: Matt Mathias reported that the OAF board will hold a Zoom meeting on February 10 to finalize Lenten midweek plans.
- ✧ Worship Support: No report currently.

In new business, it was suggested that a “Christmas Decoration Committee” be formed to plan for the decoration of the Church for next year, to consider replacing some older decorations with new decorations, and to consider possible additions to our decorations. Please speak to Kris Bilyeu or to Pastor Sutton if you are interested in participating.

The next regular meeting of the Council of Deacons is Saturday, March 6, at 7am. 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

Wedding	December 30	Conner Walts and Emily Kleman
Funeral	February 1	Patsy Ann Eldridge – died January 27
Transfer Out	February 6	Michael & Katie Burris; Cicily to Faith – Bloomington, IN
Transfer In	February 21	Michael & Amy Cracraft; Allie, Lexi, William from Our Savior – Fishkill, NY
		Kevin & Casey Frank; Owen, Oliver from Friendship – Champaign, IL
Profession of Faith	February 21	Andrew Jacobson

**DIVINE SERVICE** is celebrated every Sunday at 10:30am; every Tuesday at 6pm; 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 from 5-6pm (March 25; April 22), or anytime by appointment.

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

**UNIVERSITY STUDENT BIBLE STUDY** with dinner is Monday at 6pm in the Parish Center.

**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.

**COFFEE BREAK BIBLE STUDY** is Wednesday at 8:30am.

**ESPRIT DEADLINE** for May/June is Thursday, April 15. Volunteers are needed to help with the mailing. Watch the *Parish News* for the date.

### Schedule of Divine Liturgies for March and April

March 2	Tuesday of Reminiscere, 6pm	Divine Service
March 3	Wednesday of Reminiscere, 7pm	Vespers
March 7	Oculi – Third Sunday in Lent, 10:30am	Divine Service
March 9	Tuesday of Oculi, 6pm	Divine Service
March 10	Wednesday of Oculi, 7pm	Vespers
March 14	Laetare – Fourth Sunday in Lent, 10:30am	Divine Service
March 16	Tuesday of Laetare, 6pm	Divine Service
March 17	Wednesday of Laetare, 7pm	Vespers
March 21	Judica – Fifth Sunday in Lent, 10:30am	Divine Service
March 23	Tuesday of Judica, 6pm	Divine Service
March 24	Wednesday of Judica, 7pm	Vespers
March 25	Annunciation, 7pm	Divine Service
March 28	Palm Sunday, 10:30am	Divine Service
March 30	Tuesday of Holy Week, 6pm	Divine Service
April 1	Maundy Thursday, 7pm	Divine Service
April 2	Good Friday – Tre Ore, 12-3pm	Divine Service
	Good Friday – Tenebrae, 7pm	Vespers
April 3	Great Vigil of Easter, 7pm	Divine Service
April 4	Resurrection of Our Lord, 7am & 10:30am	Divine Service
April 6	Tuesday of Easter Week, 6pm	Divine Service
April 11	Quasimodogeniti – Second Sunday of Easter, 10:30am	Divine Service
April 13	Tuesday of Quasimodogeniti, 6pm	Divine Service
April 18	Misericordias Domini – Third Sun of Easter, 10:30am	Divine Service
April 20	Tuesday of Misericordias Domini, 6pm	Divine Service
April 25	Jubilate – Fourth Sunday of Easter, 10:30am	Divine Service
April 27	Tuesday of Jubilate, 6pm	Divine Service