

So when they had brought their boats to land, they forsook all and followed Him.

ST. LUKE 5: 11

FROM THE HOLY GOSPEL
FOR THE FIFTH SUNDAY
AFTER TRINITY



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Esprit

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Classical Lutheran Education: Vocation for All the Baptized

by Pastor Sutton

This is the second in a series reviewing the Concordia Publishing House book "Lutheran Education: From Wittenberg to the Future" by Dr. Thomas Korcok, laying out the theological principles behind Lutheran education and catechesis.

LAST issue, for Lutherans with a high view of Holy Scripture, education and catechesis prepares the Baptized for eternal life, not just this temporal life. Learning the transcendent things of God is of utmost importance. This month we review the Lutheran understanding of vocation.

"If you see a baptized person walking in his baptismal faith and in the confession of the Word and performing the works of his calling [vocation], these works, however ordinary, are truly holy and admirable works of God, even though they are not impressive in the eyes of men" (Martin Luther, Lectures on Genesis (1536), Luther's Works AE 2:355).

Holy Baptism, God's work of water and the Word, joins us fully to the death and resurrection of Jesus Christ. As the *Small Catechism* teaches, the Old Adam in us is daily drowned and is to die by daily contrition and repentance, and that the new man should daily emerge and arise to live before God in righteousness and purity forever. Within this baptismal dying to sin and living in Christ, the Christian lives out his vocation.

Medieval Roman Catholic theology, in which Luther grew and was educated, understood vocation to apply to those who occupied religious offices, such as priests, monks, and nuns. Rome still refers to these as "vocations" to this day. These "sacred" vocations are viewed as "holy" as opposed to other vocations. In this way Rome teaches that one is reaching up to God, offering God pleasing good works, earning more merit towards (some)one's salvation by taking on a "holy" "vocation."


Luther's view of vocation differs radically. All works of a baptized Christian's daily calling - as husband, wife, father, mother, son, daughter, mailman, pastor, truck driver, doctor, jailer, soldier, whatever - are the "holy and admirable works of God" being done through the Christian's vocation and working for the good of the neighbor, and of all mankind.


Lutherans followed Dr. Luther on this theology of vocation springing out of one's Baptism into Christ. Here is hymnist Paul Gerhardt in the final stanza of All Christians Who Have Been Baptized (dated 1666):


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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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So use it [your Baptism] well! You are made new –
In Christ a new creation!
As faithful Christians, live and do
within your own vocation,
Until that day when you possess
His glorious robe of righteousness
Bestowed on you forever! (*Lutheran Service Book* 596:6)

While living in this temporal life, the Baptized are citizens of both the Church (kingdom of the right) and the State (kingdom of the left). These two kingdoms seem to stand in opposition, because sin and wickedness exist in the world. Yet, they are complimentary to each other, as both ultimately belong to God. God works through both for different purposes. In the Church, God works through the Gospel, the Means of Grace, for the spiritual and eternal good of Christians. In the temporal kingdom of the world, God works through the vocations of men “to restrain wickedness, allow civic good to prosper, and provide men with all the necessary physical blessings.”

“The Evangelical [Lutheran] interpretation of vocation meant that each person had a responsibility to act wisely and in accordance with the Word of God. It also meant that the Christian could act with a sense of joy knowing that, through the whole spectrum of relationships in which he found himself, God was conducting His providential work.”

For the Wittenberg Lutherans, one’s vocations are much more than just one’s occupation. One’s occupation was rarely spoken of, except that it has dignity accorded to it by the fact that God gave it as one of many vocations the baptized Christian has in life. “Vocation concerns itself with taking an active role in one’s community. Thus Luther’s vocational theology demanded an educational model whose goal was faithfully to prepare Christians to serve their neighbors” (quote from Korcok; emphasis added).

The classical liberal arts – grammar, rhetoric, logic, the sciences, languages, and the literature of western civilization – were seen by the Lutherans to be the tools by which Christians would be able to use their freedom in the Gospel for the well-being of both church and state.

The church needs well-educated and catechized preachers and teachers to pass on the Christian faith with “rhetorical eloquence” to their neighbors. Without a command of the liberal arts and the Christian Scriptures, the Lutherans asserted that doctrinal confusion would reign in the Church, and the ability to distinguish false doctrine and practice from the biblical doctrine and practice would wane.

Likewise, every family, community, and finally the state need wise and eloquent leaders, grounded in the liberal arts and taught to think independently. [Considering the level of our elected leadership across the board today, we are sorely in need of such education!] The unique circumstances in which God places every individual requires unique applications of Confessional Lutheran theology to the myriad choices each person encounters each day.

Thus, “whether the Christian is a butcher or a prince, a milkmaid or the mother of Christ, he or she is involved in sacred work. As Christians live their vocation with love and faithfulness, their work is more pleasing to God than if they spent their lives [cloistered in a monastery or convent] ... Christians are called to the active life of serving their fellow man as the manifestation of their devotional life.” To serve both in the Church and in the secular world for the neighbor’s benefit,

the Baptized are to be taught the liberal arts thoroughly, all the while grounded in Holy Scripture and Lutheran doctrine.

There is a question Immanuel is being asked by parents of some of our small “coins” (referencing Vicar Harris’ June 20 sermon on the Lost Coin) – our youngest members. Should we provide for our children a safe, everyday school to be taught the classical liberal arts and Confessional Lutheran doctrine and practice for the good of our families, neighbors, and community? Is this not a worthy mission for our congregation to invest her time, talents, and treasure in? It certainly is worthy! Now we pray for wisdom and God’s blessing upon how that mission might be carried out among us.

Next issue: the Small Catechism takes center stage as pedagogical tool and prayer book in Lutheran education. ✂

Greetings from Incoming Vicar, Seminarian Paul Norris

I am excited to be coming to Immanuel Evangelical Lutheran Church in Terre Haute to serve as your vicar for the next year! A few words of introduction are in order.

Our family came to the seminary from Faith Lutheran Church in Plano, Texas. My wife, Heather, and I have been married for 26 years and we have two adult children: our daughter, Gillian, who recently graduated from Concordia University Chicago, and our son, Camden, who works for Chick-Fil-A. Both of our children graduated from Faith Lutheran School. Gillian and Camden will be staying in Fort Wayne to work and to look after our dogs (Bruce the Boxer, and Lola the black Labrador) while we are in Terre Haute.

Heather works from home in the medical billing field, and she travels frequently as part of her work. I am a retired police sergeant from a department in the suburbs of Dallas. Prior to my vocation as a police officer, I also served in the U.S. Navy, and in the USAF reserve, where I was deployed to the middle east shortly after 9/11. After I retired from the police force, I worked for a few years as Faith’s assistant parish secretary while I prepared to study at the seminary.

Heather and I were able to visit with you on Sunday, June 13, and we were blessed to be greeted by so many wonderful people! We were truly blessed to worship with you in the Divine Service, enjoyed the wonderful congregational music and singing, God’s Word, and receiving the true Body and Blood of our Savior in the Holy Supper. I look forward to learning from Pastor Sutton, and to serving as your vicar as the Lord continues to prepare me for the Holy Ministry.

Your servant in Christ,
Seminarian Paul Norris ✂

Education without Ceasing

by Vicar Harris

THERE is nothing that can substitute for a good education. It has been a joy to be here to witness and participate in Immanuel's first steps in starting a school of her own, and by the grace of God she will someday again have one.

In this article, I would like to expand our view of what education means. A school, no matter how good and pure it is, cannot alone solve our problems. Education is not restricted to a theoretical field of professionals, nor it is not reserved to the purview of teachers and headmasters, but is something that must be lived out at all times. When a child comes back from school, he does not cease to learn. What mom and dad do, he is watching and learning and absorbing. The education children receive at home far outweighs anything a school can give, and your child will put in more hours learning there than anywhere else.

This too is education, and it is the most important kind. This is why we must be attentive to the things we say and do around our children. Better yet, we should be careful to reform who we are so that we are not just putting on a show for them. Children are excellent judges of sincerity. We should want to live genuine Christian lives that reflect who we are in essence.

This is not a mere matter of morals, as if simply getting rid of swear words will solve matters—though that will help. It is a revolution on a personal level. Your Christian faith should pervade every last thing you say and do, your every action should be done in deference to Jesus and in treasuring His Word and Sacraments.

Easier said than done, yes. But with a little conscious effort comes a lifetime of subconscious action. If, for example, you endeavor to pray with your children every day, to teach them hymns, to teach them to cross themselves, to teach them the catechism—that will change who they are. This is the most important reason to bring them to church, not because it boosts the numbers and rakes in the

prestige, but because it is our lifelong classroom with which there is no comparison. It is from the Church that we learn how to build a home. When the kids see dad fold his hands and bow his head to pray, they will remember that, and they will emulate that, even if at first it's only greeted by their public tantrums.

As kids grow, they will grow into these experiences, so that when the school of hard knocks comes into session they are well equipped with a Christian's arsenal. If you do these little things, day by day, you will observe change in yourself as well as in them little by little, even if there are some days where it's less appreciated and you'd rather rest. If dad gets up and drags everyone to church anyway, they will remember that too.

It has been my absolute pleasure to lead Immanuel's Vacation Bible School this year. If I'm being honest, it was a bit daunting for me to take on, as I have not worked much with kids of that age group before—please excuse this bachelor. Yet it turned out to be a joy and an experience I will treasure, and I pray that what little instruction I could give in a week's time will be a boon to the children with whom I shared that time.

And so this is my admonition: one week is not enough. It can never be enough. It does not matter how bright your child is: the faith must be lived. It must be learned: week to week, day to day. One cannot dip his toes in the lake and say he went swimming. You must dive in, even if you start with a life jacket. Not all of the children I spent time with this past week have enjoyed this kind of attentiveness at home. Some of them need to learn their Bible stories and their prayers. I am glad to have helped them along, but I cannot raise them myself. They must be nourished by the Word of God at all times, especially at home, or in the surge of the trials of this life they will lose it.

Take heart, you children of God, for your children are in good hands. In Baptism, they have been humbly brought under the tutelage of the mighty hand of God for the sake of Christ Jesus. And so too does His hand guide you parents, and us all, and

forgives every last one of our sins. So let us endeavor to share this joy together more frequently in church and at home, that Christ may be preached through all of our words and deeds without ceasing. Pray to Him, and what you ask in His name will most certainly be granted to you.

Let children hear the mighty deeds
Which God performed of old,
Which in our younger days we saw,
And which our parents told.

O teach them with all diligence
The truths of God's own Word,
To place in Him their confidence,
To fear and trust their Lord.

Lutheran Service Book 867: 1, 4 ✠

Immanuel Book Club

JOIN us on the second Monday of each month from 10am to noon in the Parish Center. In July, we will read "Educated" by Tara Westover. In August, we will read "The Last Odyssey" by James Rollins. ✠

Thanks to Our Choir Members

THANK you to those who have sung in the Adult Choir this year: Peter Bertermann, Joe and Emily Eckardt, Faith Fenner, Rachel Gibbens, Chelsea Ofsansky, Hailey Schulz, Kristin Schulz, Karie Sutton, Noah Sutton, Jodi Tate, Kathy Todd, Conner and Emily Walts. We appreciate your hard work. We invite other singers to join us, and will begin rehearsing again on August 22. ✠



Vacation Bible School

THANK you to those who helped with Vacation Bible School from June 14 to 18: Donna Busch, Amy Cracraft, Janet Crucitti, Ted Czanderna, Joe and Emily Eckardt, Stacy Gibbens, Vicar Harris, Georgianna Milner, Kantor Schultz, Marsha Stewart, Gabby Stolfe, Karie Sutton, Jodi Tate, Becky Wiesneth, and Erin and Hannah Wineinger. We had a great time singing, praying, studying the Our Father, making crafts, and playing games. ✠

Review: The Abolition of Man

By Conner Walts

At the end of April, the Classical Education Reading Discussion Group, read C. S. Lewis's *The Abolition of Man*. The group's goal is to come to a greater understanding of the classical education model and its benefits.

This book is a series of essays written by Lewis against the New Think of his time which eerily reflects the current besiegement of Wokism in the culture war of today.

So with what weapons does Lewis furnish us against a similar foe? The Trivium of classical education. The Trivium is composed of Grammar, Logic, and Rhetoric. The use of these three as both tools and subjects for which we learn ourselves and teach our children will help to cut down the suffocating jungle of subjective truth to reach objective truth.

Lewis calls objective truth, the Tau, or the Way. It is known among Christians, and specifically among Lutherans, as the Law. We know there is a Truth because we believe in the risen Christ who called himself "the way the truth and the life" (St. John 14.6). And not only do we know what and who the Truth is, but we also know there is a remnant of this Truth among all men, as Paul describes the good works of the Gentiles as a testament to the Law being written on their hearts, and that their conscience and thoughts accuse them (Romans 2.14-15).

Men in Lewis's day and now some in ours seem to abolish traditional morality for their own, believing it to be an old coat waiting to be hung up as summer approaches. The problem, as Lewis points out, is that even this thought can be found within the Tau and that if one were to seek to destroy it, they would inevitably destroy themselves. How did civilization get to where it is now if not for the Law written on men's heart?

For this Law, this traditional morality so-called, is the bedrock of civilization, and there are those who seek to destroy it. Abortion and gay marriage are only a few of the many in direct opposition to the Law, stemming from a movement calling itself progressive when all it can do is regress into the darkest corners of the heart.

So how is the Trivium able to fight this way of thinking? The grammar stage is the first and foremost important stage upon which the other two are built. In this stage, we focus on teaching the catechism and Bible stories to our children, we give them a heritage to embrace that is their own by teaching them Lutheran hymnody and the history of the church.

In the logic stage, we expand our children's fundamental knowledge by comparing and contrasting our theology and ideology with other denominations, groups, and secular institutions so that they may have a defense for their faith.

Finally, in rhetoric, our goal is to have inculcated our children in the faith and knowledge of the Scriptures so that they may be able to express Lutheran theology and Christian truth as their own ideas.

This rough outline isn't only meant to be taught to the next generation but to be taken up by all who do not know the Trivium. And of course, the Trivium is not only limited to teaching our children the Lutheran faith, but all the liberal arts found in a classical education, to produce a well rounded citizen as well as devout Christians ready to raise their children in the faith when the time comes.

I would encourage you to take up *The Abolition of Man*, read it, and join the discussion about a Lutheran classical school here at Immanuel. Learn the reasons why it's so important to provide the right education to the next generation here at Immanuel and to fight back against the progressive culture that seeks to tear down Truth. ✕



Council of Deacons Report by Richard Monday

AFTER opening with prayer, Pastor Sutton continued the study of the Book of Concord, Formula of Concord Article VIII, The Person of Christ.

Pastor's Report:

- ✘ The membership changes were reported as listed below.
- ✘ Reported on the visitation status of our shut-in members, the status of new microphones for the sound system, and the newly assigned vicar, Paul Norris of Plano, Texas.

Council Board Reports:

- ✘ Education: Joe Eckardt reported on the school research committee meetings. The Indiana District will conduct a "Genesis" feasibility study to help give direction and wisdom towards starting a school. Joe discussed ways to better serve different age groups of children and their parents in the congregation by forming more groups like "Little Lambs." Work on computerized cataloging and re-shelving of the church library is proceeding. Pastor Sutton is teaching a class and preaching for a service at the *Higher Things* conference in July.
- ✘ Finance: John Schulz reviewed the financial reports. Offering receipts are at or above last year's offerings. Summer offerings may be lower due to members being out of town.
- ✘ Property and Grounds: Rich Bucy reported on the shelter house work needing to be done. Volunteers or a recommendation for a contractor will be needed. Other items being

worked on include a mail slot for the front door, and installing the gate to protect the air conditioners from vagrants.

- ✘ Outreach/Fellowship: Matt Mathias reported that the OAF board will hold a meeting shortly to review recent events and plan for the future, including a September Church Picnic. The deacons suggested re-instituting the first Sunday refreshments after Divine Service.
- ✘ Worship Support: Divine Service attendance is beginning to strengthen. For now, communion distribution will continue to be spread out as much as possible, and the offering will continue to be collected in the narthex. Kris Wineinger will be working on updating the list of usher duties.

New Business:

- ✘ Pastor Sutton discussed neighbors recently stuffing our church trash bins with large amounts of trash including tires. The situation will be monitored.
- ✘ Pastor shared that a local AA group attended by one of our members would like to use our Parish Center for meetings on Saturday evenings. The deacons approved with one exception being that any church function supersedes the AA meeting.

The next regular meeting of the Council of Deacons is Saturday, July 10, 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

Baptism	May 9	Miriam Norma Mullins, daughter of Kyle and Nicola Mullins
Funeral	June 8	Terry Miller – died June 2
Transfer In		Bonita DeStefano from Immanuel – Seymour, IN

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 from 5-6pm (July 29; August 26), or anytime by appointment.

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

UNIVERSITY STUDENT BIBLE STUDY will resume in the fall.

ADULT CHOIR rehearsals resume August 22.

“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 resumes on Wednesdays in the fall.

ESPRIT DEADLINE for September/October is Sunday, August 15. Volunteers are needed to help with the mailing. Watch the *Parish News* for the date.

Serving in July and August at Divine Service

Altar Guild – July: Stacy Gibbens; Sally Mueller | August: Gloria Hayne; Bev Christopher

Tellers – July: John Voigt; Brian & Heidi Dougherty
August: Scott & Stacy Mullins; Chuck & Nancy Roush

Ushers – July: Brad Cress; Larry Hayne; Jasen Gibbens; Richard Monday
August: Bran Dougherty; Paul Danielsen; Justen Gibbens; Mike Latta

Acolytes: July 4: Connor Howard; Kole Mullins | July 11: Adam Sutton; Levi Altvater
July 18: Noah Schulz; Austin Fitzgerald | July 25: Evan Pound; Ivan Lira
August 1: Eli Gibbens; Blake Fitzgerald | August 8: Kole Mullins; Connor Howard
August 15: Levi Altvater; Noah Schulz | August 22: Austin Fitzgerald; Adam Sutton
August 29: Evan Pound; Blake Fitzgerald

Schedule of Divine Liturgies for July and August

July 2	(Friday) The Visitation, 10:30am	Divine Service
July 4	Fifth Sunday after Trinity, 10:30am	Divine Service
July 11	Sixth Sunday after Trinity, 10:30am	Divine Service
July 18	Seventh Sunday after Trinity, 10:30am	Divine Service
July 25	Eighth Sunday after Trinity, 10:30am	Divine Service
August 1	Ninth Sunday after Trinity, 10:30am	Divine Service
August 8	Tenth Sunday after Trinity, 10:30am	Divine Service
August 15	Dormition of the Blessed Virgin Mary, 10:30am	Divine Service
August 22	Twelfth Sunday after Trinity, 10:30am	Divine Service
August 29	Martyrdom of St. John the Baptizer, 10:30am	Divine Service