

“Rise and go your way; your faith has made you well.”

ST. LUKE 17: 19

FROM THE HOLY GOSPEL  
FOR THE  
FOURTEENTH SUNDAY  
AFTER TRINITY



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# Esprit

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September/October 2021

## The Church of the Small Catechism

by Pastor Sutton

*This is the third 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 month, we saw that within the Lutheran understanding of vocation, or of understanding one’s daily callings, “Christians are called to the active life of serving their fellow man as the manifestation of their devotional life” (Korcok, 56-57). In order to effectively serve both in the Church and in the secular world for the neighbor, the baptized were to be taught the liberal arts thoroughly, all the while grounded in Holy Scripture and Lutheran doctrine. Thus, every baptized Christian was to be trained to think independently, to apply the liberal arts and the doctrine of Holy Scriptures to every daily situation.

The liberal arts (the sciences, literature, learning grammar, logic, rhetoric, etc.) by themselves do not develop a person who is ready to live in God’s kingdom, under the Gospel. The experience of our daily vocations is that we run up against the Law of God – as sinners, we fail in those vocations to properly love God and neighbor; failures happen; death looms. The rebuke of the Law turns the Christian to God’s mercy and forgiveness in Jesus Christ, given in the Church. The undeserved love of God and His mercy shown in turn moves the Christian to serve the neighbor faithfully in the world, in all of his or her vocations.


The Wittenburg Lutherans, led by Dr. Martin Luther, therefore knew that every baptized Christian must be catechized in the Christian faith, and not just as an intellectual exercise, but the truths of Holy Scripture were to be “pondered and meditated upon” (Ibid, 59). The basic texts of the Christian faith were a part of and spring out of the Christian’s life of prayer, leading the sinner to the joy of the Gospel.


So the Small Catechism takes center stage as pedagogical tool and prayer book in Lutheran education, a “devotional book for the faithful” (Ibid., 58, paraphrasing Dr. Charles Arand, *That I May Be His Own: An Overview of Luther’s Catechisms* (St Louis: CPH, 2000)). The Small Catechism was originally written primarily for use within households. Each chief part is introduced, as members at Immanuel are well aware, with the subtitle: “As the Head of the Family Should Teach It in a Simple Way to His Household.” Within the home, the Small Catechism is to be the daily devotion book of the family. Prayer of the basic texts,


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## Immanuel Evangelical Lutheran Church

IELCTH.org

 ielcth

 @ielcth

 @ielc\_th

645 Poplar Street  
Terre Haute, IN 47807-4203

Phone: 812.232.4972

Fax: 812.234.3935

**Rev. Jacob R. Sutton**, *Pastor*  
pastor@ielcth.org

**Rev. Gary W. Schultz**, *Kantor*  
kantor@ielcth.org

**Rev. Philip G. Meyer**,  
*Pastor Emeritus*

**Sem. Paul D. Norris**, *Vicar*  
vicar@ielcth.org

**Stacy Gibbens**,  
*Administrative Assistant*  
stacy.gibbens@ielcth.org

*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*

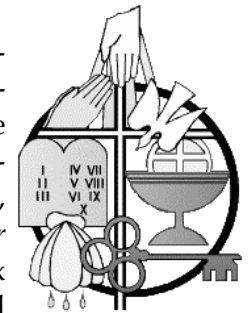
and prayers for each time of day were to be recited, discussed, and meditated upon in the morning, before and after meals, and before retiring to bed in the evening.

In his prefaces to the Large and Small Catechisms, Dr. Luther describes how he envisions the teaching by heads of household, classroom teachers, and parish pastors. First, the “grammar” of the Catechism is to be taught: “Young people should learn the Ten Commandments, the Creed, the Our Father, etc., according to the text, word for word, so that they, too, can repeat it in the same manner after you” (Ibid., 59, quoting Luther in the *Large Catechism* (1529) preface).

Next, the “logic” of the Catechism: “When they have mastered the text through memorization, they should be taught the sense also, so that they know what it means” (Ibid.).

Finally, Luther would have the teacher lead the pupil to apply the meaning of the catechism to the world around them, a “rhetorical” understanding of the text: “That is, an understanding of how to apply the text to their lives in such a way that moves them to action” (Ibid., quoting Korcok, 59).

The Small Catechism is written in a “Socratic” fashion – the primary text is laid out, memorized, and followed up by questions and answers that teach the meaning of the text. This “dialogue” leads the catechumen to a “joyful discovery of the Gospel” (Ibid., quoting Marilyn Harran, *Martin Luther, Learning For Life*, 60). The Small Catechism thus teaches orthodox Lutheran doctrine, but at the same time is devotional in character – the texts, questions and answers all preach the comforting Gospel to the sinner.



The Small Catechism was quickly taken up by classroom teachers for use in schools, and especially within the liturgical settings of the divine services and prayer offices of the school day. The first three chief parts of the Catechism, after all, are a part of the liturgical context: the Ten Commandments are preached upon, the Creed is confessed, the Our Father is prayed corporately. Luther called for preaching on the Catechism every Monday and Tuesday, the Catechism was used as preparation before private confession and absolution, and the Saxon Visitation Articles of 1528 instructed pastors to read the catechism to the congregation every Sunday afternoon. The Catechism was to be prayed – thus

the Lutherans continually placed the Catechism within the liturgical life of the congregation and the family.

Lutheran homes and schools are to be places of prayer, not just where intellectual learning occurs. The liberal arts and the Small Catechism together presented “a model that dealt with the old sinful man and the new righteous man preparing Christians to live simultaneously under the Law and the Gospel, in the kingdom of the left and the kingdom of the right, to be served by God and to serve their fellow man” (Ibid., 61).

Immanuel Evangelical Lutheran Church is known as a parish of the Small Catechism. Thanks be to God, and thanks to the faithful catechesis and leadership of our faithful pastors who have preceded me. We must prayerfully work to continue to be about the Small Catechism, because if we stand for that book, the “Bible of the laymen” (Luther), then we stand for the truth of God’s Word, the Gospel, and the sacramental, liturgical, and prayer life of the church of all times and places. Where these things are, our Lutheran confessions teach us, is where Jesus Christ is, forgiving sins and leading us to our eternal home with Him. ✠

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## Au Revoir

To my brothers and sisters in Christ at Immanuel,

I bid you farewell and au revoir. I can scarcely believe that I’ve already been with you an entire year, and that our time is at its end. From the start, you have received me as one of your own and have treated me as family, and for that I thank you. My family in Christ, I know that I will see you again even if I don’t see you again in this life, and no matter what form it takes, I look forward to that day. This is why I bid you “au revoir,” which is French for “to the seeing again,” or in plain English: “be seeing you.” My apologies—even with goodbyes I find myself lecturing. But then again, I say this because it is never a final goodbye.

Thank you again for treating me to this past year. The times are interesting, but they have not cooled your hospitality. In September, I will be returning to the seminary in Fort Wayne, where I will complete my final year of schooling. God willing, I will receive the announcement of my call at the end of April next year. I ask you to pray for me in this great endeavor, and I will continue to pray and give thanks for you all. It was an honor to be your thirty-first vicar. God bless you all and au revoir.

Your brother in Christ,  
Vicar Brendan Garrett Harris ✠



### Higher Things 2021 Conference: “Forgiven”

Immanuel youth, with Pastor Sutton, Vicar Harris, Kantor Schultz, and chaperones attended the Higher Things conference at Calvin College in Grand Rapids, Michigan, July 20-23. ✠

## Death is Unnatural by Vicar Norris

AT some point in our lives we all have—or will—experience the death of a loved one or close friend. If you have, you probably experienced some of the worst emotional pain you have ever felt. As Christians, we take comfort in the passages of scripture which tell us of God's promises, but the sting of death is very pointed and painful for those who remain.

1 Thessalonians 4.14 tells us: "For if we believe that Jesus died and rose again, even so God will bring with Him those who have fallen asleep in Jesus." This verse gives us much comfort, yet our human emotions still feel deep grief, and the pain of missing a loved one.

Why—as faithful Christians—do we still feel such emotional grief at a loved one's death? The answer: We were not meant to die. God did not create man in the garden with the intent that he would die. Man as created by God was sinless. Sin and death came to man when Adam and Eve ate from the forbidden tree. Since that moment, every man and woman will die because of sin.

It is for this very reason, even today that when we experience the loss of a loved one, that death does not sit well with us. Even though we have faith in Christ, we still feel the loss and experience grief with emotional rollercoaster twists and turns because it was not designed by God for us to experience. Through Scripture, God does give us comfort in the loss of our loved ones in the Faith, but it still hurts.

There is a modern trend: Instead of funerals, many have chosen to have a so-called "celebration of life." It is a presentation which remembers and extolls all the good times and good things a person did during their earthly life. More often than not, the focus is on the person who has died and not the Gospel. This type of service is the increasing norm for our ever narcissistic world. Scripture is clear that our good works can never pay the price of inherited sin which condemns us all to death, but instead it is

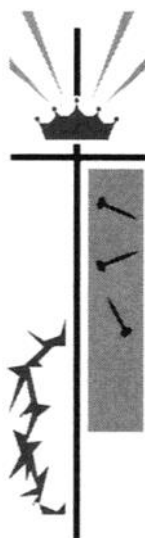
the grace of God that saves us through Christ's death and resurrection.

Instead, the funeral service which is found in *Lutheran Service Book* is intended to reflect the Christian confidence, trust, and hope in the resurrection of the body and the life everlasting that Christ Jesus won for us on the cross. It is not primarily about the deceased, but instead focuses on the Gospel promise of salvation through grace alone through Jesus Christ that the departed received in baptism. We should, of course, commemorate that the departed was a baptized child of God, but the focus of a funeral service should always be the Gospel of Christ.

Jesus tells us in St. Matthew 5.4: "Blessed are those who mourn, for they shall be comforted." It's okay to mourn; it's okay to miss your loved ones. God does not expect us to put on a strong face and not mourn the death of a loved one. In his humanity, Jesus wept at the news of the death of his friend Lazarus. Jesus knows the hurt you feel and will provide you comfort in your grief. Further comfort to those who remain on earth is that we can join with the faithfully departed in the Faith in the Lord's Supper. You have heard it said before communion, but listen to what is being prayed and proclaimed in the Proper Preface for Easter:

"...By His dying He has destroyed death, and by His rising again He has restored to us everlasting life. Therefore with Mary Magdalene, Peter and John, and with all the witnesses of the resurrection, with angels and archangels, and with all the company of heaven we laud and magnify Your glorious name, evermore praising You and saying..."

That is awesome stuff: With angels, archangels, and all the company of heaven! When we kneel at the altar rail and receive the Body and Blood of Jesus, we are gathered with all of heaven, which includes all those who have gone before us in the faith—including our loved ones. For that moment we are with Christ.



Prof. Arthur Just of Concordia Theological Seminary summarizes: "What we must always remember when we go to the Lord's Supper is that we commune with Christ, and wherever Christ is, there is heaven." We join with the whole Church in heaven and earth in communion at the marriage feast of the Lamb, joined in a mysterious union with Christ and those who are in Him. For me, it is really powerful and comforting to know that at the altar I join in the Lord's Supper departed loved ones in Christ each Sunday, even though they are gone from earth.

Finally, we must remember the final victory over death, sin, and Satan: Jesus Christ. Of all the hardships and pains in this life, none quite hurts as bad as losing one we love, but Jesus' death on the cross paid the final and full price for our sins. He has won victory over death, and He promises that to those who believe in Him will be saved and raised on the last day. Hold fast to God's promises, for He always keeps them.

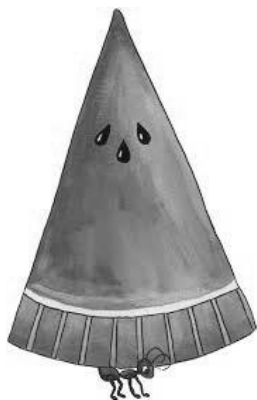
"For the Lamb in the midst of the throne will be their shepherd, and he will guide them to springs of living water, and God will wipe away every tear from their eyes" (Revelation 7.17). ✕

### Immanuel Book Club

JOIN us on the second Monday of each month from 10am to noon in the Parish Center. In September, we will read "When Nobody is Watching" by Alyssa Cole. In October, we will read "Too Many Women" by Rex Stout. ✕

### Shelter House Work Day

THE Board of Property and Grounds will have a work day on Saturday, September 11 at 9am to complete the shelter house. ✕



### Immanuel's Annual Church Picnic

Sunday, September 12  
Following Divine Service

Please bring a dish to share.

RSVP on the insert  
in the bulletin.

### Financial Update

by John Schulz

WE have finished the first half of 2021. While we occasionally have a strong month financially, we are still trending in the direction of not fully funding the General Fund in order to cover our every day normal expenses. We have already had to use some of the money in the Immanuel Fund to keep us afloat. The summer is historically a period of inconsistent giving. Remember that offerings can be given either in person in the offering plate, by mail to the church office, or electronically using simply giving or the GivePlus (which will soon be changed to Vanco) mobile app. All offerings of time, talents, and treasure are greatly appreciated. As summer vacations start winding down and we get back to more normal schedules, let us continue our work in caring for God's people here at Immanuel. ✕

### New Mobile App for Online Giving

VANCO is going to be changing their Mobile App for online giving from GivePlus to Vanco Mobile. Watch for updated information on how to set up recurring or one-time offerings electronically. ✕

## School Research Committee Report by Emily Eckardt

THE School Research Committee has been hard at work these last few months learning and asking questions. As you may have guessed from Pastor Sutton's recent series of articles, the committee has decided that a classical Lutheran school is the best fit for Immanuel. What does this mean? That catechesis and the liberal arts are taught together, preparing the whole student for his Christian life. Education is focused on cultivating wisdom and virtue, not just vocational readiness.

A love of learning is a central tenet of classical education. In that spirit, committee members have been reading texts related to classical education and meeting separately to discuss them. Not just for personal edification, we hope to equip ourselves for the work of the research committee as we work towards sharing school recommendations with the congregation.

Thus far the group has read *The Abolition of Man* by C.S. Lewis; *Lost Tools of Learning* by Dorothy Sayers; and will soon begin *Liberal Arts Tradition: A Philosophy of Christian Classical Education* by Kevin Clark and Ravi Jain.

For its first major task, the group decided to draft mission and vision statements for the school at Immanuel. This process is helping us to identify our priorities throughout this planning process, as well as helping the committee move forward with one mind. In order to create a mission and vision, we're first drafting what we call "commitment statements," asking ourselves to answer the following:

What is/are our:

- ✧ Vocation
- ✧ Commission
- ✧ Creed
- ✧ Loves
- ✧ Virtues?

Having answers to these questions will set us on firm footing as we begin to dive into the stickier questions of school planning. If you have thoughts on these questions, or would like to share a draft of your own statements, please feel free to share them with the committee.

All are welcome and encouraged to attend a School Research Committee meeting. Upcoming meeting dates can be found in the *Parish News* in the bulletin or Weekly Digest e-mail. If you have questions or thoughts to share with the committee, please contact me at [enroyer@gmail.com](mailto:enroyer@gmail.com). ✧

### YPI Planning Meeting

ALL parents of Young People of Immanuel (YPI)—our middle and high school youth—are invited to the planning meeting for fall activities on Sunday, September 5 during the first Sunday refreshments after Divine Service. ✧

### Calling All Singers

THE Adult Choir is an enjoyable way to participate in and enhance the musical life of our parish. We are looking for more singers to help in this important proclamation of the Gospel. Please also consider if you have family or friends who enjoy music, or those who have not been present with us recently, who you could encourage to join us. Sunday rehearsals have begun from 9:45-10:20am in the Parish Center. Thursday rehearsals begin September 9 from 7-8:30pm. ✧

## Council of Deacons Report by Richard Monday

AFTER opening with prayer, the deacons continued the study of the Book of Concord, Formula of Concord Article IX, "The Descent of Christ into Hell."

- ✧ **Pastor's Report:** Pastor Meyer will fill in during Pastor Sutton's recovery and rehabilitation, including the supervision of Vicar Norris, visitation of the homebound, and working to keep the church activities as normal as possible. Plans are being made regarding catechesis.
- ✧ **Board of Education:** Joe Eckardt reported that the board is planning for the Genesis Study and indicated they may reach out to Pastor Kieser for that information. The school research committee continues to meet regularly. Sunday School Rally Day will be September 5. Volunteers are needed to teach Sunday School.
- ✧ **Board of Finance:** John Schulz reported the finances for the first quarter 2021.

- ✧ **Board of Outreach, Assimilation and Fellowship:** Matt Mathias reported on plans for the ice cream social, the church picnic, Reformation dinner, first Sunday refreshments, and a dinner for the annual church meeting. The next meeting is August 24.

- ✧ **Board of Property and Grounds:** Rich Bucy reported that the church office air conditioner has been replaced with the loss being covered by insurance except for the deductible. The gate has been installed outside the air conditioning units; however, Rich wants to relocate it to behind the bricks rather in front of them for aesthetic purposes. The vicarage has been cleaned for the Norris family. Vicar Norris requested the section of fence that has been removed be replaced. September 11 will be a work day for the shelter house as it needs to have a ceiling and the soffit installed.

The next regular meeting of the Council of Deacons is Saturday, September 11, 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. ✧

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## University Student Bible Study: One God, Many Gods

VICAR Norris will lead Bible study for university students this fall. The study topic will be "One God, Many gods." College students are exposed to many faiths while on campus. Over 3.7 billion people do not know the One true God. They know Buddha, L. Ron Hubbard, or even themselves as their god. Some might live next door to them, and some may be their friends.

This study will provide an opportunity to learn about the religions of the world through the lens of Christianity. The emphasis will include:

- ✧ To learn to welcome those of other faiths and not to fear them;
- ✧ To demonstrate sincere love without giving offense;
- ✧ To grow in compassion for those who need God's saving grace; and
- ✧ To learn to avoid false religious views and hold fast to our Christian faith.

This LCMS U campus outreach meets on Wednesday at 7pm at Indiana State University, Health and Human Services Building B094. Food is provided during the study. ✧

**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 (September 23; October 28), or anytime by appointment.

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

**UNIVERSITY STUDENT BIBLE STUDY** is on Wednesday at 7pm at Indiana State University.

**ADULT CHOIR** rehearsals are Thursdays from 7-8:30pm and Sundays from 9:45-10:20am in 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.

**YOUTH CATECHESIS** resumes on Saturdays at 9am on September 11.

**ESPRIT DEADLINE** for November/December is Friday, 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: Terry Cummings; Rick Todd; Jasen Gibbens; Matt Matthias  
October: John Schlegel; Scot Mullins; Terry Gibbens; John Schulz

Acolytes: September 5: Eli Gibbens; Kole Mullins | September 12: Connor Howard; Ivan Lira  
September 19: Noah Schulz; Levi Altvater | September 26: Adam Sutton; Austin Fitzgerald  
September 29: Evan Pound; Blake Fitzgerald; Adam Sutton; Noah Schulz  
October 3: Kole Mullins; Eli Gibbens | October 10: Connor Howard; Ivan Lira  
October 17: Levi Altvater; Blake Fitzgerald | October 24: Austin Fitzgerald; Noah Schulz  
October 31: Evan Pound; Adam Sutton

### Schedule of Divine Liturgies for September and October

September 5	Fourteenth Sunday after Trinity, 10:30am	Divine Service
September 12	Fifteenth Sunday after Trinity, 10:30am	Divine Service
September 19	Sixteenth Sunday after Trinity, 10:30am	Divine Service
September 26	Seventeenth Sunday after Trinity, 10:30am	Divine Service
September 29	(Wednesday) St. Michael, Archangel, 7pm	Divine Service
October 3	Eighteenth Sunday after Trinity, 10:30am	Divine Service
October 10	Nineteenth Sunday after Trinity, 10:30am	Divine Service
October 17	Twentieth Sunday after Trinity, 10:30am	Divine Service
October 24	Twenty-First Sunday after Trinity, 10:30am	Divine Service
October 31	Reformation Day, 10:30am	Divine Service