

# Parish Rebuilder

ST. LUKE'S LUTHERAN CHURCH 5150 WILSON ST. LA MESA, CA 91942

619-463-6633 [www.st-lukes-la-mesa.org](http://www.st-lukes-la-mesa.org)

January 2022

Monthly Newsletter

Volume 22 Issue 1

## The Small Catechism

### We invite you to join St. Luke's Lutheran Church

Please contact Amy in the office to discuss membership or to arrange an appointment with the pastor:

619-463-6633 or [office-sllc@att.net](mailto:office-sllc@att.net)

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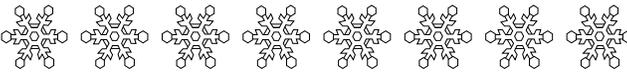
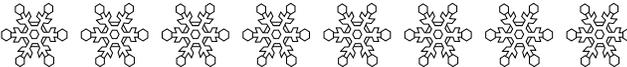
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We continue an introduction to the Book of Concord (or The Confessions of the Lutheran Church) with a brief look at Luther's Small Catechism (SC). For most Lutherans, the SC is something quite familiar, and for those who once had to memorize it, it may have seemed at the time more bane than bonus.

The word catechism originates from Greek word *κατηχέω* (catechéo). The Greek prefix "kata" means "down" or "opposite/against." The word "echo" refers to "sound" or "noise." So, most simply, a catechism is a bounced or repeated sound or noise. According to various traditions in Greek mythology, Echo (*Ἠχώ - εχω*) was a nymph. In one tradition, Echo was sent to talk constantly to Hera, queen of the gods, in order to prevent her from discovering the numerous affairs of her husband Zeus. When Hera learned the reason for Echo's behaviour, Hera cursed her to speaking only the words just spoken by others. In another tradition, Echo fell in love with Narcissus who loved only himself and his reflection. Echo's efforts to win the heart of the vain Narcissus were, however, in vain. In her efforts to express her affection to Narcissus, Echo eventually exhausted herself and faded away, leaving only her voice repeating the last words spoken by others.

Because repetition is a form of learning, in time *κατηχέω* (catechéo) also assumed the meanings "to be informed," "to learn," and "to instruct." For example, in the New Testament, one reads, "Let him who is taught (katechoumenos) the word share all good things with him who teaches (katechounti)" (Gal 6:6 - for other examples, see also Luke 1:4 and Acts 18:25).

In the course of time, *κατηχέω* (catechéo) as a gen-

  
**Office Closed**  
 January 17  
**Quarterly Congregational Meeting**  
 January 23  


eral term for instruction assumed a more specific meaning in the Christian church, and the verb form was modified to refer to someone preparing for entrance into the church. This term in English is catechumen (in Latin *catechumenus*, Greek *κατηκουμενος* or *katechoumenos* as above).

By the third century, catechism as a basic introduction to the Christian faith was associated chiefly with baptism. At that time, most catechumens were adults. This instruction comprised a baptismal creed, the Lord's Prayer, the sacraments, and selected Bible verses. By the fifth century, infant baptism was more common. In light of his understanding of original sin, St. Augustine eventually considered infant baptism to be "necessary for salvation."

By the sixth century with the widespread introduction of infant baptism, catechetical instruction of this sort declined, except on the frontiers of the Roman empire where adequate church personnel for such instruction were often lacking. In the middle ages, the responsibility for catechetical instruction fell chiefly to godparents. Representing the church, godparents not only vicariously answered the baptismal questions on the child's behalf but were later responsible for teaching their godchildren chiefly the Lord's Prayer and the creed. The role of godparents represented a marked departure from the traditional, clergy-based practice of Christian education. In the course of time, parents began to share this responsibility with godparents.

During the late middle ages, the two main parts of the catechism were expanded to include the ten commandments and the Ave Maria. The invention of the printing press around 1440 helped make this and additional catechetical material more widely available. Unfortunately, this additional material (such as the seven chief sins, the five senses, the seven gifts of the spirit, the nine chorals of the angels, etc) was often of mixed quality. Despite these efforts through priest and printing press, a basic knowledge of the catechism was patchy in the general population. Essentially, parents and godparents, not important

theologians, bishops, or councils, carried the burden for communicating and nurturing the Christian faith in the course of the middle ages. This role of godparents and parents provided fertile ground for education efforts of the unexpected Protestant Reformation.

As early as 1502, the Bohemian (or Moravian) Brothers (or Brethren), a Czech reformation movement led by Jan Hus (1369 - 6 July, 1415) had devised a catechism for children in a question and answer format. This material was translated into German in 1521. In 1522, Luther published a Prayer Book which contained catechetical material relating to the ten commandments, the creed, and the Lord's Prayer. In 1523, Luther's colleague at the University of Wittenberg, Philip Melanchthon, composed a *Handbook for the Instruction of Children*. Another catechism, probably written by Luther's colleague Johannes Bugenhagen, was the first to contain instruction on the two sacraments in addition to the three traditional topics of the catechism.

Almost simultaneously, Luther's Small and Large Catechisms were published in Wittenberg in 1529. Importantly, 1529 was also the year when the term "Protestant" came into being to describe the Lutheran territories' and cities' "protestation" against attempts by the emperor and the Roman church to limit and reverse the gains of the Reformation.

#### Introduction to the *Small Catechism*

"Several years before he put his own hand to the task, Luther had suggested to some of his friends that they prepare a catechism for the instruction of children. Finally Luther himself undertook to fill the need, impelled especially by dismay over the ignorance of the people whom he encountered when he visited parishes in Saxony during the fall of 1528. Before and after this visitation, as often in earlier years, Luther preached several series of sermons in Wittenberg on the Ten Commandments, the Creed, the Lord's Prayer, and the sacraments, and he used these sermons as a basis for the preparation of his Large Cate-

“In December, 1528, while he was still working on the Large Catechism, Luther also began on the text of the Small Catechism. As they were finished, its original five parts were printed on large charts, and about the middle of May, 1529, the completed Small Catechism was made available in an illustrated booklet. For this edition in book form Luther furnished the Preface at the beginning and the Table of Duties at the close. Other writings of Luther were later added, probably by the printers with or without Luther’s consent: A Short Form for Marriage, A Short Form for Baptism, and the Litany.

“Although prepared simultaneously and utilizing the same materials, the Small Catechism is not merely a condensation of the Large Catechism, nor is the Large Catechism simply an expansion of the Small Catechism. The tone is different, for there is not a trace in the Small Catechism of the polemics which punctuate the Large, and the intended audience is different, for the Small Catechism was written for use in the households of plain people while the Large was addressed particularly to the clergy. The high esteem in which the Small Catechism was held is reflected in its incorporation in many church orders of the sixteenth century and in several early collections of confessional statements. It was quite natural, therefore, that it should be taken up into the Book of Concord” (Tappert, *Book of Concord*, 337-338).

Additionally, a few paragraphs from beginning of Luther’s Preface to the SC:

“Grace, mercy, and peace in Jesus Christ, our Lord, from Martin Luther to all faithful, godly pastors and preachers.

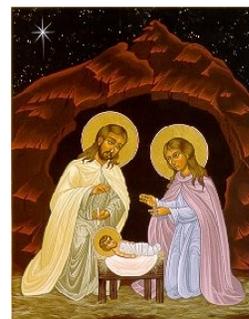
“<sup>1</sup> The deplorable conditions which I recently encountered when I was a visitor\* constrained me to prepare this brief and simple catechism or statement of Christian teaching.

<sup>2</sup> Good God, what wretchedness I beheld! The common people, especially those who live in the country, have no knowledge whatever of Christian teaching, and unfortunately many pastors are quite incompetent and unfitted for teaching. <sup>3</sup> Although the people are supposed to be Christian, are baptized, and receive the holy sacrament, they do not know the Lord’s Prayer, the Creed, or the Ten Commandments,<sup>3</sup> they live as if they were pigs and irrational beasts, and now that the Gospel has been restored they have mastered the fine art of abusing liberty.

“<sup>4</sup> How will you bishops answer for it before Christ that you have so shamefully neglected the people and paid no attention at all to the duties of your office? May you escape punishment for this! <sup>5</sup> You withhold the cup in the Lord’s Supper and insist on the observance of human laws, yet you do not take the slightest interest in teaching the people the Lord’s Prayer, the Creed, the Ten Commandments, or a single part of the Word of God. Woe to you forever!

“<sup>6</sup> I therefore beg of you for God’s sake, my beloved brethren who are pastors and preachers, that you take the duties of your office seriously, that you have pity on the people who are entrusted to your care, and that you help me to teach the catechism to the people, especially those who are young. Let those who lack the qualifications to do better at least take this booklet and these forms and read them to the people word for word in this manner: ...” (Tappert, *BoC*, 338).

\*Luther made visitations of congregations in Electoral Saxony and Meissen between Oct. 22, 1528, and Jan. 9, 1529.



## Many Thanks

We wish to thank Judi Cole, especially, and those who helped her for organizing the Christmas Tree decorating party on Friday, 03 December, and for doing the same for the Advent Luncheon, on Sunday, 05 December. The busy workers adorned the Christmas tree with Chrismons made by people in the congregation. We are grateful to Eugenio Cruz, his nephew, Alex, and Amy Hoffmann for getting the tree in place and hanging the lights. The party was lots of fun. Two days later at the Advent Luncheon, we shared great food both supplied by the church and prepared by participants. During the meal, we were treated to Christmas music played by Mr. Jeremy Cooke, music teacher at Grossmont High School, who plays to raise money for the music programme at Grossmont.

Our speaker, Kathi Anderson, the Executive Director and Board President of Survivors of Torture International, provided an informative discussion on the importance of providing service to those who have suffered torture. The church made donations to both Survivors and to the music programme. We also thank Liz Dunnigan for her many decorations during both events.

## St. Luke's Theological Academy (SLTA)

SLTA will be offering two courses this winter: 1) Principles of Biblical Interpretation (starting Tuesday, 18 January at 7:00 pm) taught by Pastor Paul Willweber and 2) Introduction to Church History (starting Sunday, 23 January at 4:00 pm) taught by Pastor Mark Menacher. Both courses have a \$25.00 fee. As usual, you may register for one or both courses online on the church's website under the academy menu tab.

*Pastor Mark*



## Advent Luncheon 2021



*Photos by Judi Cole & Tania Salas*



## Women of St. Luke's

The December WSL Meeting was brought to order by Karen Skullerud. She shared "The Shepherd's Good News" Devotional which was an old Shepherd telling his most exciting personal story to his grandson. The Shepherd said, how amazing the experience was that the angels shared with the lowly shepherds and not the kings, this proclamation of the good news regarding the birth of the Savior, who was to be OUR KING! What an amazing night with angels singing on high and a new born King in a manger. The shepherd had been there! An event for the common people, not meant for royalty. What a night!

Nancy Kearns shared that the Advent Dinner, although not part of WSL, had been a beautiful evening, with a violinist from Grossmont HS and a speaker from Survivors of Torture (a WSL charity), which are people who come affected from all over the globe. Another Advent event has been the Advent Devotional Booklets that were handed out to one and all at church and beyond. A BIG thank you to all who contributed to that effort. And as part of Advent, looking forward to Christmas, WSL collected from our congregation \$1,200 in gift cards or money to turn into gift cards, which was enough for three families at the Crisis Center!! Nancy, Karen and Amy drove to the Crisis Center in December with the gift cards plus Amy's car FULL of food collected by Warren Walker School (A BIG Thank You to the children & families for their food donations!). The Crisis Center was so very appreciative for all our donations!!! Thanks to all of you who made this possible!! Our church is amazing when it comes to giving! Thank you one and ALL!

Each day is a new day the Lord has made, let us rejoice and be glad in it! Psalms 118: 24.

Submitted by Karen Skullerud

## Bible Study Update

Our new Women's Bible Study will begin Saturday, March 12th with Doris Snashall leading on the Book of Jonah. We will be meeting on the second Saturday of each month at 10:00am in the lower level. No study book is needed except the Bible. Doris will supply any additional study materials. Be sure to get this on your new calendars!! See Betty Wiedmer or Doris Snashall for more information. All women are welcome!





Betty Wiedmer 1/14  
 Charlotte Utley 1/18  
 Robert Newak 1/19  
 Martha Barrer 1/25  
 Angie Hauk 1/26  
 Colleen Olsen 1/29  
 George Parcels 1/29

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 they provide could help you.

## JANUARY WORSHIP TEXT

2nd—*Second Sunday after Christmas*

First Lesson — 1 Kings 3: 4-15

Psalm 119: 97-104

Second Lesson — Ephesians 1: 3-14

Gospel — Luke 2: 42-50

9th—*Epiphany of Our Lord*

First Lesson — Isaiah 60: 1-6

Psalm 72: 1-15

Second Lesson — Ephesians 3: 1-12

Gospel — Matthew 2: 1-2

16th—*Second Sunday after Epiphany*

First Lesson — Isaiah 62: 1-5

Psalm 128

Second Lesson — 1 Corinthians 12: 1-11

Gospel Lesson — John 2: 1-11

23rd—*Third Sunday after Epiphany*

First Lesson — Jonah 3:1-5, 10

Psalm 62

Second Lesson — 1 Corinthians 7: 29-35

Gospel — Mark 1: 14-20

30th—*Fourth Sunday after Epiphany*

First Lesson — Deuteronomy 18: 15-20

Psalm 111

Second Lesson — 1 Corinthians 8: 1-13

Gospel — Mark 1: 21-28

**January Prayer Calendar**  
**“All Praise to You, O Lord”**

1	Luke 1: 30-31	<p style="text-align: center;">1 All praise to you, O Lord,  who by your mighty pow'r  did manifest your glory forth  in Cana's marriage hour.</p> <p style="text-align: center;">2 You speak, and it is done;  obedient to your word,  the water redd'ning into wine  proclaims the present Lord.</p> <p style="text-align: center;">3 O, may this grace be ours:  in you forever to live  and drink of those refreshing streams  which you alone can give.</p> <p style="text-align: center;">4 So, led from strength to strength,  grant us, O Lord, to see  the marriage supper of the Lamb,  the great epiphany.</p> <p style="text-align: center;"><i>Lutheran Book of Worship</i>  <i>Hymn 78</i></p>
2	Psalm 34	
3	Isaiah 64: 1-8	
4	Psalm 141	
5	Psalm 121	
6	Psalm 129	
7	Psalm 98	
8	Luke 1: 1-4	
9	1 Corinthians 1”26-31	
10	Acts 3: 17-26	
11	Matthew 3: 13-17	
12	John 12: 1-8	
13	Psalm 63	
14	Psalm 119: 49-56	
15	Proverbs 24: 23-29	
16	Isaiah 40: 6-8h	
17	Galatians 3: 23-29	
18	1 John 4: 7-12	
19	2 Timothy 3: 10-17	
20	Psalm 40	
21	Psalm 51	
22	1 Samuel 12: 19-25	
23	James 3: 13-18	
24	Psalm 25	
25	Psalm 4	
26	Psalm 86: 14-17	
27	Psalm 119: 1-16	
28	Psalm 119: 97-112	
29	Proverbs 4: 1-9	
30	Palm 78: 32-39	
31		

## January 2022 Worship Schedule

	Reader	<i>Karen Skullerud</i>
	Altar Guild	<i>Colleen Olsen</i>
2nd	Communion Assistant	<i>Gleason Snashall</i>
	Prayers of the People	<i>Pastor Menacher</i>
	Projectionist	<i>Shirley Carrington</i>
	Usher Team	<i>George Hauk</i>
	Acolytes	<i>Gabby Bruflat &amp; Jet Bruflat</i>
9th	Communion Assistant	<i>Judi Cole</i>
	Prayers of the People	<i>Ted Olsen</i>
	Projectionist	<i>Gail Knippelmeyer</i>
	Greeter	<i>JoAnn Hendrickson</i>
	Usher Team	<i>Randy Engel</i>
16th	Communion Assistant	<i>Jillian Barnard</i>
	Prayers of the People	<i>Randy Engel</i>
	Projectionist	<i>Shirley Carrington</i>
	Usher Team	<i>George Hauk</i>
	Acolytes	<i>Gabby Bruflat &amp; Jet Bruflat</i>
23rd	Communion Assistant	<i>Terry East</i>
	Prayers of the People	<i>Jillian Barnard</i>
	Projectionist	<i>Judi Cole</i>
	Usher Team	<i>Randy Engel</i>
31st	Communion Assistant	<i>Liz Dunnigan</i>
	Prayers of the People	<i>Randy Engel</i>
	Projectionist	<i>Gail Knippelmeyer</i>
	Usher Team	<i>George Hauk</i>
	Acolyte	<i>Stefan Raschtschenia</i>

Thank you to everyone who assists with worship service. If you would like to help, please contact the office!

# JANUARY 2022

Sunday	Monday	Tuesday	Wednesday	Thursday	Friday	Saturday
						<b>1</b> 9:00 am Altar Guild
<b>2</b> 9:00 am Worship	<b>3</b> 9:00 am Counters	<b>4</b> 7:50 am Tai Chi	<b>5</b>	<b>6</b> 7:50 am Tai Chi	<b>7</b>	<b>8</b> 9:00 am Altar Guild 10:00 am WSL mtg
<b>9</b> <i>Epiphany of Our Lord</i> 9:00 am Worship	<b>10</b> 1:30 pm Counters	<b>11</b> 7:50 am Tai Chi 10:00 am Women's Bible Study	<b>12</b>	<b>13</b> 7:50 am Tai Chi	<b>14</b>	<b>15</b> 9:00 am Altar Guild
<b>16</b> 9:00 am Worship	<b>17</b> Office/Campus closed	<b>18</b> 7:50 am Tai Chi 9:00 am Counters	<b>19</b>	<b>20</b> 7:50 am Tai Chi	<b>21</b>	<b>22</b> 9:00 am Altar Guild
<b>23</b> 9:00 am Worship Congregational meeting	<b>26</b> 1:30 pm Counters	<b>27</b> 7:50 am Tai Chi	<b>26</b>	<b>27</b> 7:50 am Tai Chi	<b>28</b>	<b>29</b> 9:00 am Altar Guild
<b>30</b> 9:00 am Worship	<b>31</b> 9:00 am Counters					

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CHANGE SERVICE REQUESTED

**A WARM WELCOME TO ALL**

- Worship Service: Sundays, 9:00 am in the Sanctuary.
- WSL meeting January 8th at 10:00 am.
- Office/Campus closed January 17th.
- Congregational Quarterly Meeting—January 23rd after service.

**St. Luke's Mission Statement:**

We are called as a community of Christians saved by grace  
—through faith alone in Jesus Christ—  
to spread the Holy Gospel in word, sacrament, and action  
*solī deo gloria.*