



# Hope Ev. Lutheran Church

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## ✠ THE HOPE LUTHERAN ✠

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October 2020

### Sentry Duty

In these waning months of both the calendar year and the Church year, we focus on the theme of the "Church Militant" – the Church struggling under the cross in this world hostile to the Gospel.

The Feast of St. Michael and All Angels (Sept. 29) reminds us that Michael and his angels conquered the devil and his angels by the blood of the Lamb (Rev. 12). Reformation Day (Oct. 31; observed the last Sunday in October) reminds us that we "contend for the faith that was once for all delivered to the saints" (Jude 3). And, of course, All Saints' Day (Nov. 1; observed the first Sunday in November) reminds us that many of our fellow saints have endured the battle, now rest in the victory of Christ, and await the final victory celebration in eternity. As we sing in "For All the Saints": "We feebly struggle, they in glory shine" (LSB 677:1).

This side of eternity, we are engaged in **spiritual warfare**. "For we do not wrestle against flesh and blood, but against the rulers, against the authorities, against the cosmic powers over this present darkness, against the spiritual forces of evil in the heavenly places" (Ephesians 6:12).

Very formidable foes indeed—cosmic powers and spiritual forces of evil!

Saint Paul also gives us our "soldierly duties" in this spiritual warfare. However, we notice something strange. St. Paul's description of our "soldierly duties" is *not* very glamorous! Some think "spiritual warfare" means launching offensive spiritual salvos into Satan's domain, sending spiritual missiles to do serious damage against those evil powers,

conquering territory occupied by the devil, or at least bravely rescuing some spiritual P.O.W.s otherwise known as unbelievers. But no! St. Paul exhorts us just to stand there! Don't just do something; **STAND THERE!** Here's how St. Paul explains it:



*Finally, be strong in the Lord and in the strength of his might. Put on the whole armor of God, that you may be able to stand against the schemes of the devil.... Therefore take up the whole armor of God, that you may be able to withstand in the evil day, and having done all, to stand firm. Stand therefore, having fastened on the belt of truth, and having put on the breastplate of righteousness, and, as shoes for your feet, having put on the readiness given by the gospel of peace. In all circumstances take up the shield of faith, with which you can extinguish all the flaming darts of the evil one; and take the helmet of salvation, and the sword of the Spirit, which is the word of God, praying at all times in the Spirit, with all prayer and supplication. To that end keep alert with all*

*perseverance, making supplication for all the saints, and also for me, that words may be given to me in opening my mouth boldly to proclaim the mystery of the gospel, for which I am an ambassador in chains, that I may declare it boldly, as I ought to speak (Ephesians 6:10-11, 13-20, emphasis added).*

We Christians live all of life in spiritual warfare, from the moment we are baptized and converted to the Christian faith. Satan would love nothing more than to sink his talons into us and tear us away from Jesus and from faith in His forgiveness, mercy, life, and salvation.

However, we are not called to the glorious branches of the armed forces in Christ's kingdom—

the “spiritual Marines” or “religious Army Rangers.” No, we are called to “sentry duty.”

What is “sentry duty”? Think “Military Police.” Think standing guard on the wall that separates the good guys (the Lord Jesus, St. Michael, all the angels) from the bad guys (the devil and his evil angels).

In the ancient Roman world, many soldiers never got to see the “glories” of battle. Instead, they had the duties of standing watch at the edge of the empire. Usually they would stand guard on the wall. When they weren’t standing guard, they were most likely working a small farm and taking care of their families. Not much glory there!

Those Roman soldiers standing guard—doing “sentry duty”—were absolutely essential. Their duty as sentries was to warn if the enemy was about to attack. If they saw the enemy army approaching, they were not supposed to go out and fight in hand-to-hand combat. Instead, they were to sound the alarm. They were to alert the fighting forces. They were to “call in the Marines,” so to speak.

Two tasks were essential for Roman sentries. First, they were to *stand guard* at their assigned post. They were not to run off to some place more glamorous or glorious, somewhere more to their liking. Second, they were to *stay awake* as they watched for the enemy to approach. That’s essential! Many are the stories from ancient warfare when a sentry fell asleep on watch and the enemy snuck into the city or at least close enough to wage a battle that meant defeat for those within the walls. Sentries were supposed to stay awake, especially in the early morning hours between dark and dawn, when enemy armies were most likely to attack.

In “Christian sentry duty,” we are called to stand watch over the territory that Jesus Christ has already won. He won the war when He died on the cross and rose again on the third day. Satan has been conquered; death has been strangled; sin has been blown to smithereens. Satan has been evicted from heaven, but he is still wreaking havoc here on earth. Now we are in the “mop up operations.” Jesus Christ is still our champion. His angels are still our celestial Marines and Army Rangers.

We are His sentries. We are called to stand guard where our Lord places us in life—our vocations of husband or wife, mother or father, son or daughter, manager or worker, student or teacher, citizen or civic leader, and, yes, pastor and parishioners. We may think there is not much glamorous or glorious about the vocation where God has placed us in life. But by His grace, we are privileged to stand guard

and stay awake for the spiritual attacks as if the kingdom of Christ depends on it.

Christ’s kingdom *does* depend on our sentry duty. No, not as if it will change the outcome of the cosmic war. We remember that Christ’s kingdom is in each of us individually and in the Church as a whole. How did Luther teach us to believe and confess it? “God’s kingdom comes when our heavenly Father gives us His Holy Spirit, so that by His grace we believe His holy Word and lead godly lives here in time and there in eternity” (*Small Catechism*, Lord’s Prayer, Second Petition). When we stand sentry duty as Christians, we are staying alert to how our Lord Jesus works in us to forgive us, strengthen our faith, and lead us in living godly lives.

When we are “on duty” as Christian sentries—namely, all the time, 24/7—we stay alert to our attendance at the Divine Service. We cultivate and practice regularly scheduled prayer times at home, reading Bible stories with our children, praying and singing with them. We take care of our marriages, wives and husbands learning to submit to, forgive, and love one another. We pray for our families and friends, our civil leaders, the leaders of our congregation, and so forth.

Dr. John Kleinig describes this “Christian sentry duty” in his book, *Grace Upon Grace* (CPH, 2008):

When St. Paul calls us to engage in spiritual warfare, he does not summon us to go out in a crusade to conquer the world for Christ. That has already been done, as God is the Lord of heaven and earth. As soldiers of Christ we engage in defensive rather than offensive warfare. Therefore, we are appointed to guard duty. That’s how Paul envisages our involvement in the cosmic battle. He seems to explicate the words of Jesus to His disciples in the Garden of Gethsemane. Jesus did not ask His disciples to join Him in His battle with Satan on the cross; He asked them to ‘watch’ with Him (Matthew 26:38, 40-41). He also calls us to stand at our watch post together with Him. No matter what happens, we do not abandon it, even if it costs us our lives. We must not retreat; we cannot surrender to the enemy. We stand our ground (p. 259).

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# LCMS Stewardship Ministry

## Newsletter article – October 2020

We celebrate the Reformation at the end of each October. The Reformation began on All Saints' Eve in 1517, which was when Martin Luther posted the 95 Theses to the door of the Castle Church in Wittenberg. So, let's hear from Luther himself on the topic of giving and stewardship.

In the Small Catechism under the Table of Duties, Martin Luther gives specific Bible passages to help Christians know their duty in their various vocations as members of their family, society at large, and in God's family, the Church. Under the heading "What Hearers Owe Their Pastors," Luther lists five passages from the Bible, three of which have to do with giving to your local congregation. They are these:

"The Lord has commanded that those who preach the gospel should receive their living from the gospel." (1 Cor. 9:14)

"Anyone who receives instruction in the word must share all good things with his instructor. Do not be deceived: God cannot be mocked. A man reaps what he sows." (Gal. 6:6-7)

"The elders [presbyters, i.e., pastors] who direct the affairs of the church well are worthy of double honor, especially whose work is preaching and teaching. For the Scripture says, 'Do not muzzle the ox while it is treading out the grain,' and 'The worker deserves his wages.' " (1 Tim. 5:17-18)

Luther comments on these passages in his 1535 Lectures on Galatians. He wrote:

"When Paul says 'all good things,' this is not to be taken to mean that everyone should share

all his possessions with his preacher. No, it means that he should provide for him liberally, giving him as much as is needed to support his life in comfort. ... The apostle is so serious in advocating this topic of support for preachers that he adds a threat to his denunciation and exhortation, saying: 'God is not mocked.' ... All this pertains to the topic of support for ministers. I do not like to interpret such passages; for they seem to commend us, as in fact they do. In addition, it gives the appearance of greed if one emphasizes these things diligently to one's hearers. Nevertheless, people should be taught also about this matter, in order that they may know that they owe both respect and support to their preachers. Christ teaches the same thing in Luke 10:7: 'Eating and drinking what they provide, for the laborer deserves his wages'; and Paul says elsewhere (1 Cor. 9:13-14): 'Do you not know that those who are employed in the temple service get their food from the temple, and those who serve at the altar share in the sacrificial offerings? In the same way the Lord commanded that those who proclaim the Gospel should get their living by the Gospel.' It is important for us who are in the ministry to know this, so that we do not have a bad conscience about accepting for our work wages ... it happens when those who proclaim the glory of God and faithfully instruct the youth derive their livelihood from them. It is impossible that one man should be devoted to household duties day and night for his support and at the same time pay attention to the study of Sacred Scripture, as the teaching ministry requires. Since God has commanded and instituted this, we should know that we may with a good conscience enjoy what is provided for the comfortable support of our lives from church properties to enable us to devote ourselves to our office." (LW 27:125-126)

## Notes from the Kantor

This month we celebrate the 104<sup>th</sup> anniversary of our congregation. To that end, let's take a deeper look at one of the hymns that we sing for this occasion, "Christ is Our Cornerstone."<sup>1</sup> While this hymn is earmarked as the Hymn of the Day for this occasion, we currently substitute our own "As Stone On Living Stone is Set" as the Hymn of the Day and will use "Christ is Our Cornerstone" as the closing hymn.

Happy Anniversary!  
Kantor Janssen

### Christ is Our Cornerstone | LSB 912

"What is in the cornerstone?" That question is often asked in conjunction with anniversary celebrations of notable buildings, including many churches. At the time cornerstones are laid by builders, items of interest and value are usually included in a box and sealed within the cornerstone, which is the foundational part of the entire building. Items placed in the cornerstone may be current newspapers or coins, or perhaps even a copy of the deed of the building being erected. In addition, the cornerstone is often inscribed with the date of construction. For the life of the building, the cornerstone with its inscription often becomes a central focus for those who regularly use the building as well as for those who may view it only from the outside. The image of the cornerstone is used throughout Scripture to bring focus on Jesus Christ as the one whose saving work is the basis for the Church and its ministry. Jesus Himself appropriates the image used in Isaiah 28 and Psalm 118 as a fitting description of His person and work. There is a specific linkage between the cornerstone references in the Scriptures that carries over from the Old Testament to the New Testament. In three of the Gospel accounts, we note that Jesus specifically quotes the Psalm 118 text relating to the cornerstone.

The hymn "Christ Is Our Cornerstone" is what students of text-writing identify as a "cento." A cento is a "new" hymn text that is made up of certain stanzas of a longer hymn that have been selected and linked together into a new structure. The three stanzas that are the text of "Christ Is Our Christ Is Our Cornerstone" in Lutheran Service Book (LSB) were originally part of a much longer Latin hymn that dates back to about the seventh century. The original hymn, titled *Urbs beata Jerusalem*, had nine stanzas and was frequently used for dedication festivals. The

hymn "Christ Is Our Cornerstone" reflects the second half of the original text, which is traced to the medieval Spanish Church. In an interesting coincidence, the Latin text used for "Christ Is Our Cornerstone" is also the basis of another hymn in LSB, hymn 909, "Christ Is Made the Sure Foundation." Both of the hymn texts based on this Latin hymn underscore the Christian hope of heaven. In the original text translation by John Chandler, the stanza that is the third and final one in LSB came before the stanza that now precedes it. The word "alt." in the line that begins "Text" at the bottom of hymn 912 means that the hymn has been altered in the way it is presented in this hymnal.

The text of "Christ Is Our Cornerstone" expresses the "both now and then" dynamic that is woven throughout the stanzas. The words speak not only of our present building on Christ, but they remind us that the courts of heaven are filled with those whose earthly building is complete and who now enjoy the rest in the Lord promised by Jesus to all the faithful. St. Paul uses that theme in a number of his letters as a source of encouragement. [Read 2 Thess. 1:5-12; 2 Tim. 2:11-13; and Phil. 1:6.] The hymn speaks of the joy belonging to the "true saints" (st. 1) in the courts of heaven. What kind of "end of the world" scene does Paul describe to the Thessalonians? How is the returning Christ "glorified in his saints" (2 Thess. 1:10)? What is the eternal promise in the faithful saying that St. Paul quotes to his young friend Timothy? What assurance do we have, along with the Christians at Philippi, of the grace of God that is ours in Christ Jesus?

The truth that Christ is our cornerstone is central to all parts of our lives of faith. It is interesting to note that in the three successive hymnals of the Synod, this hymn has been included under three headings: In The Lutheran Hymnal it was in the "Communion of Saints" section, in Lutheran Worship it was located in the section titled "The Church," and in LSB it is located among the "Beginning of Service" hymns. How does Christ as our cornerstone build us together with others into the household of faith that we confess to be the "Communion of Saints"?

Through the singing of "Christ Is Our Cornerstone," we become linked back in time for more than a millennium, joined with Spanish Christians who used what is known as the Mozarabic Rite for their liturgy and hymn tune source. As we sing the hymn together, we can imagine ourselves joined with the saints of the past and the saints yet to be who proclaim in joyful song the glorious name of Christ, our Savior.

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<sup>1</sup> This material is taken from a hymn study by Rev. Gregory Just Wismar and the LCMS Office of Worship's *Hymn of the Day Studies*.

In the Sunday **Divine Service** God Himself comes in our midst to serve us through His Word and Sacrament. The *Augsburg Confession* makes this simple and profound statement about our worship: “*All ceremonies should serve the purpose of teaching the people what they need to know about Christ*” (AC, 24:3). That’s indeed what our liturgy does every Sunday. Here’s what we will hear and learn about Christ in the month of October:

Date	Day in Church Year	Gospel Reading	Gospel Focus (Theme of the Day)
October 4	<b>Anniversary of a Congregation</b>	Luke 19:1-10	<b>Congregation Anniversary</b> - God promises to dwell with His people by means of His holy Word and Sacraments. Just as Jesus entered the home of Zacchaeus and thus brought salvation to him and other sinners around him, so also has our Lord entered our house of worship and continually brings salvation to us. We thank our gracious Savior, along with His Father and the Holy Spirit, for dwelling among us here at Hope for 104 years.
October 11	<b>Eighteenth Sunday after Trinity</b>	Matthew 22:34-46	<b>The Foremost Commandment</b> - Our Lord distills the richness of the Bible to the twofold command to love God and to love our neighbor. This twofold command cuts off all the ways that we slip into self-service and connects us to God’s love for us and our neighbor’s need before us.
October 18	<b>St. Luke, Evangelist</b>	Luke 10:1-9	<b>St. Luke, the Evangelist</b> , penned the gospel account that bears his name, was most likely a physician, and joined St. Paul on his missionary journeys. We remember St. Luke as God’s instrument for bringing us the gospel account with well-loved parables and miracles of Jesus. Most of all, we thank God for using St. Luke to proclaim Jesus, the Great Physician, who heals us from sin and death.
October 25	<b>Festival of the Reformation</b> <i>(observed)</i>	Matthew 11:12-19	<b>The Everlasting Gospel</b> - The Church always needs to be reformed. That reforming comes only through the Word of God. God’s people may suffer scorn and persecution, but Jesus sustains and upholds His Church by the hearing of His Word.

**LIFE CHAIN 2020**  
**OCTOBER 4, 2:00-3:00pm**

Life Chain 2020 marks the 33rd anniversary of the National Life Chain. Life Chains are planned for several Sundays across the country. The traditional first Sunday of October is one of those. There will be several in the St. Louis area on Sunday, October 4. If you would like to join a group from Hope, we will be at Planned Parenthood at the corner of Forest Park Avenue and Boyle on Sunday, October 4, 2:00-3:00pm.

This is a peaceful, prayerful witness proclaiming the truth about abortion. Participants stand along the sidewalk praying and holding the signs: Abortion Kills Children, Abortion Hurts Women, and Jesus Forgives and Heals.

Please pray that the Holy Spirit uses this simple witness to change hearts and save lives.

If you have questions, contact Judy Maichel at [mjmaichel@juno.com](mailto:mjmaichel@juno.com).

## **“The Life of God in the Parish”**

by Arthur Carl Piepkorn (*The Church*, pp. 116-118)

The life of God does not come from a new program, but through repentance, that is, through contrition and faith. The life of God is not the result of moral instruction and moral living, but of God's gift of a new relationship with Him.

A parish is not required or expected to be “successful” by statistical standards, but to be faithful. There will be those in the parish who do not respond to what seems to them to be novel, and possibly even alien, emphases in parish life. To them the members who have been given a broader and brighter vision must be ready in love to interpret what they have discovered by grace, while refusing to compromise with God for the sake of pleasing men.

The life of God in the Church implies that each parish become more the body of Christ, continuing His ministry in loving and serving the world, that it deepen its corporate commitment and allegiance to God and to His Son as King of kings and Lord of lords, that it become more the family of God in which grace for obedience is to be had, in which faith is increased for facing life as it is in the confidence that we are not alone, but are related to God and to one another and that nothing, not even death, can separate us from this relationship.

The new life in God implies that every parish be a parish of worshippers, that we respond to God's total redemptive action by offering ourselves in our totality – all that we are and all that we have of the gifts of God's creation – back to Him in thanksgiving and praise.

Thus the life of God in the parish implies that the parish takes worship seriously, that it nourish itself at the font, the lectern, the pulpit, the altar. It is here that Christ gives Himself to us so that we may become “other Christs” to others by serving them.

The new life in God implies that each parish be a parish of teachers, “ready always to give an answer to every man who asks us a reason for the hope that is in us” (1 Pet 3:15) and searching together in the Spirit to discover and disclose to one another God's will for our individual and corporate existence.

Thus the life of God in the parish implies that the parish will take education seriously, that it realizes that no one is too young or too old to be outside the concern of the teaching church. The opportunity for growth in understanding the life of God should be made available to all and should pervade the life of the parish. This may involve the rethinking and the rescheduling of traditional hours of service and ways of worship, to include opportunities for individualized instruction in the framework of common worship.

The new life in God implies that each parish will be a community of partners, mutually strengthening one another in the awareness that they stand together in a new relationship to one another in Christ and His church, mutually strengthening the faith of one another through reciprocal sharing and witness, mutually confirming one another in the enjoyment of the gifts of God's creation, in living in Christian freedom, and in taking God so seriously that they do not take themselves too seriously.

Thus the life of God in the life of the parish implies that the parish will take prayer seriously. Family prayers in the families of the parish will provide both the extension of and the basis for corporate worship in the greater family of the parish. This may require not only diligent instruction but also careful demonstration (Tape recordings might be useful). Daily matins and vespers at hours convenient to the potential worshippers can become the occasion for programmatic intercessions for those desiring such prayers, for those with anniversaries of baptism, birth, marriage, or bereavement falling on those days, with private Absolution and Holy Communion available for those who desire it. The parochial services of Holy Communion will reverse the present trend away from the general use of corporate intercession toward the consistent and more meaningful use of it.

The life of God in the parish implies an end of commercialism in the financial affairs of the parish. If we cook, it will be for the hungry; if we sew, it will be for the needy; if we collect clothes, it will be for the ill-clad; if we eat, it will be for the joy of being together as children of God and not to raise funds for Him who is the Creator and Owner of the world's wealth. The kingdom of God is not buying one another's pies, but in being faithful stewards of the gifts with which God has bountifully endowed even the poorest. The problem of parish finance is not getting into people's purses, but of getting God into people's hearts.

The new life of God implies that the parish will be a community of servants, recognizing as a parish and as individuals their Christian social responsibility to the world, continuing the ministry of Christ to men by engaging in and supporting ministries to those in need, and in daily vocations striving to serve God by serving others.

In sum: The life of God in the life of the parish implies that we strive in everything to let God be God, that we seek in everything to let the church be the church, and that we endeavor in everything to let Christians be Christians.

# October 2020

Phone #314-352-0014

Sunday	Monday	Tuesday	Wednesday	Thursday	Friday	Saturday
<b>Altar Guild:</b> 4 Spyers/Truebe 11 Asbury/Bergdolt 18 Brown/Patton 25 Keller/Janssen	<b>Elder:</b> 4 – Chad Rolland 11 – Chad Rolland 18 – Kevin Robson 25 – Chad Rolland					<b>3</b> <i>Pastor's day off</i>
<b>4 Anniversary of a Congregation</b> 9:00 Divine Service & LIVE STREAM 10:30 Bible Class/ SSchool 11:45 Youth Catechism	<b>5</b>	<b>6</b>	<b>7</b> 7:00 pm Divine Service	<b>8</b>	<b>9</b>	<b>10</b> <i>Pastor's day off</i>
<b>11 Trinity 18</b> 9:00 Divine Service & LIVE STREAM 10:30 Bible Class/ Sunday School 11:45 Youth Catechism	<b>12</b> 7:00pm Church Council	<b>13</b>	<b>14</b> 7:00 pm Divine Service	<b>15</b>	<b>16</b>	<b>17</b> <i>Pastor's day off</i>
<b>18 St. Luke, Evangelist</b> 9:00 Divine Service & LIVE STREAM 10:30 Bible Class/ Sunday School 11:45 Youth Catechism	<b>19</b>	<b>20</b>	<b>21</b> 7:00 pm Divine Service	<b>22</b>	<b>23</b>	<b>24</b> <i>Pastor's day off</i>
<b>25 Reformation</b> 9:00 Divine Service & LIVE STREAM 10:30 Bible Class/ Sunday School 11:45 Youth Catechism Voters Assembly TBA	<b>26</b>	<b>27</b>	<b>28</b> 7:00 pm Divine Service	<b>29</b>	<b>30</b>	<b>31</b> <i>Pastor's day off</i>