



# Hope Ev. Lutheran Church

5218 Neosho St, St. Louis, MO 63109 • 314-352-0014

[www.hopelutheranstl.org](http://www.hopelutheranstl.org)



## ✠ THE HOPE LUTHERAN ✠

Vol. 98, No. 3

April 2021

### Easter's Victory Parade

The past two newsletters have focused on the seasons of Pre-Lent and Lent. Our "journey" through these seasons would not be complete without "Easter's Victory Parade."

#### *From Preparation to Celebration*

Our Lenten journey ends in the somberness of Holy Week and the starkness of Good Friday. When we transition to Easter and its season, we move from the time of preparation to the time of celebration. Pre-Lent and Lent are preparatory, and Holy Week brings us to the central events, message, and meaning of the Christian faith.

Easter, then, launches us into the greatest season of celebration. This celebration outshines the glorious celebration of Christmas.

#### *The Easter Vigil*

Must we wait until Easter Sunday morning—with its traditional breakfasts, colorful bonnets, flowery dresses, and even Easter egg hunts—to begin the celebration? No way! Easter's victory parade begins with the Easter Vigil.

We hold vigil on the Saturday evening before the Resurrection of Our Lord (Easter Sunday). As we keep vigil, we watchfully await the great news of Christ's resurrection. Several Bible stories recap the story of God's salvation through the Old Testament. That story of salvation culminates in hearing the resurrection story from John 20.

This is also the time when catechumens are baptized and/or confirmed in the Christian faith. We

thus welcome them into this "journey" of the Christian faith and life in the Church. After all, we want them to join us in receiving the "wages" for laboring in God's kingdom through Lent by enjoying the gifts of forgiveness and life in Christ.

#### *The Resurrection of Our Lord*

Easter Sunday, then, finally brings us to the highest mountain peak in the Church Year. The proper name of this "queen of feasts" is "The Resurrection of Our Lord." On this day we hear and celebrate the greatest message of all: death has been swallowed up in victory; Christ has become the first fruits of them that sleep.

Psalm 118 teaches us to sing the joyous news: "This is the day that the LORD has made; let us rejoice and be glad in it. Oh give thanks to the LORD, for He is good; for His steadfast love endures forever!" (vv. 24, 1).

One historic verse proclaims the Easter message this way: "Christ is risen from the dead, trampling down death by death, and upon those in the tombs bestowing life!" What a tremendous image as we embark on our Easter victory parade!

#### *Easter-Tide*

We would not give Easter its proper honor if we celebrated Christ's Resurrection on only one Sunday and then moved on to other things. So the Church Year gives us a week of Sundays (seven whole weeks) to celebrate Christ's victory over death and the grave.



The annual Easter season—“Easter-tide” —reminds us that Easter is not finished once Easter Sunday has come and gone. Easter continues. The joy goes on. Christ’s Resurrection begins to reshape and reorient our whole life this side of eternity. Easter-tide says, “Easter may be the high point of the year, but it is not the end of Christ’s work.”

The **Second Sunday of Easter** is also called *Quasimodo Geniti*—“like newborn babes.” (Yes, it’s how the Hunchback of Notre Dame got his name. In that story, he was left on the church steps on *Quasimodo Geniti* Sunday.) On this Sunday, the newly baptized and the faithful are reminded of what makes them “like newborn babes,” namely, the forgiveness of sins that Jesus gives to His Church to proclaim and practice. We hear the account from John 20, when the Risen Lord breathes on His disciples, gives them the Holy Spirit, and ordains them to forgive or retain sins. This is the life of the Church, the new life into which we all are baptized. The new Easter life continues in the Holy Absolution as we begin living the life of heaven here on earth.

The **Third Sunday of Easter** (*Misericordias Domini* - “tender mercies of the Lord”) is also known as “Good Shepherd Sunday.” On this day the Church gives us a wonderful picture for our Risen Lord: the Good Shepherd (John 10), who tends and keeps us, His flock, and leads us through the valley of the shadow of this world. Even for us “city-slickers” this image brings rich Gospel comfort.

When we come to the **Fourth Sunday of Easter**, we turn from looking to past events of our salvation and begin looking to future events of salvation. The Fourth Sunday of Easter is also called *Jubilate*. We “make a joyful noise” over the new life that Jesus gives us, but we also begin looking forward to the coming of the Holy Spirit. From this day forward, the Gospel readings come from John 16, where Jesus teaches us on the Holy Spirit. On *Jubilate* Jesus prepares us for the “little while” of separation from Him (John 16:16-22). The Holy Spirit, though, will sustain us in the joy of Christ’s Resurrection until we can be permanently united with Him in eternity.

On the **Fifth Sunday of Easter**—*Cantate* (“Sing!”)—we learn to sing the joys of our new life in Christ. The Old Testament reading exhorts us to sing because the Lord has redeemed and restored us. The

Holy Gospel (John 16:5-15), though, keeps moving us toward Pentecost. Here Jesus prepares us for the sorrow of living in this world, but He also promises the Holy Spirit, the Helper who convicts the world of sin, righteousness and judgment. The Easter joy and life continue as the Holy Spirit leads us, His Church, into all truth.

The **Sixth Sunday of Easter** is called *Rogate*, or “Pray!” Sunday. Once again, our Lord instructs us on the Holy Spirit coming to comfort and sustain us in the world, and He bids us to pray to the Father because the Father loves us (John 16:23-30). When we rely on our loving heavenly Father and call upon Him in prayer, we are truly living as we were created and redeemed to live.

Forty days after Easter (yes, always on a Thursday), the Church celebrates the **Ascension of Our Lord**. This day proclaims, “Easter is not over, and Easter is not the end.” On this day, we celebrate the enthronement of our Lord Jesus Christ, our Divine-Human King, at the Father’s right hand. We take great comfort and delight, because our Risen Lord rules over all things for the good of His Church.

On the **Seventh Sunday of Easter**—*Exaudi* (“Hear [O Lord]!”)—we call out to our Savior not to forsake us, but to aid us by sending His Holy Spirit. Again, we hear Jesus promise to send the Holy Spirit in John 15:26-16:4.

Finally, we cap off the Easter season with **Pentecost Sunday**. It really is part of the “Time of Easter.” Christ’s work of redeeming and restoring us is not quite done until He sends His Holy Spirit, as He promised. In a way, Pentecost Sunday is the “Eighth Sunday of Easter.” Eight is the number of the new creation. Pentecost proclaims the new creation, the new life of faith that comes by the working of the Holy Spirit. And, of course, that new creation of the Holy Spirit is the Church herself, the proclamation of the Gospel to all creation, and faith in the Son of God who loved us and gave Himself for us.

✠ Pastor Randy Asbury

email: [rasburry@hopelutheranstl.org](mailto:rasburry@hopelutheranstl.org)

Blog: <http://rasburrypatch.blogspot.com>

Hope’s Website: <http://www.hopelutheranstl.org>

On Facebook: [www.facebook.com/hopelutheranstl](http://www.facebook.com/hopelutheranstl)

# LCMS Stewardship Ministry

## Newsletter article - April 2021

Our Father in heaven sent His Son, Jesus, to be our Savior. His atoning sacrifice is the first fruits of all the dead, a pleasing aroma to His Father, so that His perfect life and death count for all who believe in Him. He claimed us as His own children in Holy Baptism. He sustains and strengthens our faith with His Holy Word and His Body and Blood.

As new creatures, who have put on Christ, we bear good fruit. We do the good works prepared for us, which He makes known to us in His Word. By faith then, trusting in the Word of God, we do what he says because He does not lie and always keeps His promises. For “without faith it is impossible to please God, because anyone who comes to him must believe that he exists and that he rewards those who earnestly seek him” (Heb. 11:6).

And so the Lord promises: “Honor the Lord with your wealth and with the first fruits of all your produce; then your barns will be filled with plenty, and your vats will be bursting with wine” (Prov. 3:9-10). How do we honor the Lord with the wealth that God has given us in His generosity? By giving generously to those whom the Lord has called us to love and support your family, your society, and your church. And His promise is that, in so doing, you will never lack.

A common counterpoint is: “But that’s from the Old Testament!” Our Lord Jesus Himself gives us similar promises in the New Testament. He says, at the conclusion of the parable of the talents: “For to everyone who has will more be given, and he will have an abundance” (Matt. 25:29).

And then at the end of the parable of the dishonest manager, he says: “One who is faithful in a very little is also faithful in much, and one who is dishonest in a very little is also dishonest in much. If then you have not been faithful in the unrighteous wealth, who will entrust to you the true riches? And if you have not been faithful in that which is another’s, who will give you that

which is your own? No servant can serve two masters, for either he will hate the one and love the other, or he will be devoted to the one and despise the other. You cannot serve God and money” (Luke 16:10-13).

And in His sermon on the mount, he says: “Do not lay up for yourselves treasures on earth, where moth and rust destroy and where thieves break in and steal, but lay up for yourselves treasures in heaven, where neither moth nor rust destroys and where thieves do not break in and steal. For where your treasure is, there your heart will be also” (Matt. 6:19-21).

We have become conditioned against these promises because of their misuse by the peddlers of the prosperity gospel – the guys on TV who say you get rich by putting God in your debt. And thus, we miss out on the fact that God does reward temporal faithfulness in temporal matters with temporal blessings. It’s no *quid pro quo*. It’s all from God’s grace and His fatherly divine goodness and mercy. But those Bible passages do in fact say what they say! It’s not the Old Testament’s problem. It’s ours. It is almost as if we have become so jaded against this that we think it a virtue to be stingy with our offerings.

But our Father in heaven still loves to bless those who bless others. He loves to give to those who give freely and generously. In fact, he challenges us to challenge Him: “Bring the full tithe into the storehouse, that there may be food in my house. And thereby put me to the test, says the Lord of hosts, if I will not open the windows of heaven for you and pour down for you a blessing until there is no more need” (Mal. 3:10).

And so, while we don’t give so that we would get, we do receive from the Lord in order to give, and He will bless your giving with more receiving. As St. Paul wrote in Rom. 8:32: “He who did not spare his own Son but gave him up for us all, how will he not also with him graciously give us all things?”

# Notes from the Kantor

## A Liturgical Music Users Guide for Easter

Dear Fellow Redeemed in Christ,

Christ is risen!  
He is risen indeed! Alleluia!

Last month's "Users Guide for Lent" explained why we do certain things during Lent, like singing the Tract and the Great Litany. This month I'd like to look similarly at some of the unique liturgical options that you will come across during the season of Easter while worshipping at Hope.

### Alleluia

With the passing of Lent and Holy Week we welcome back the "Alleluia" into our worship vocabulary. We will sing it in hymns and speak it in liturgical greetings. It's always a well anticipated time during the Easter Vigil when, after tracing Salvation's story and singing canticles and Psalms, the lights go up, the organ roars, and we finally sing our Alleluias!

### Confession and Absolution

We don't use Confession and Absolution during the season of Easter. What? Isn't that a required part of the Divine Service? The short answer is, not really. While the Lutheran tradition places a strong emphasis on the Office of the Keys for pastors, corporate Confession and Absolution like we are most familiar with is a popular notion of the last one hundred years. Earlier traditions made use of a completely separate service or even the use of private Confession and Absolution. We take the season of Easter to exercise our Christian freedom within the Divine Service.

### Introit

This is a "new" tradition that we will make use of during our Easter season. The Introit (*in-trow-it*) is a Proper text, which means it is assigned for each service of the church year. The text for the Introit comes from the Psalms. It is tied into the theme of the day, but a separate reading from the Psalm assigned for use during the Service of the Word. The word Introit comes from the Latin *introitus*, which means "entrance." This originally served as a very practical use. As the priest entered the church the choir would begin to sing the Introit to alert the congregation to stop their activities and

assemble for worship. In modern times we use things like musical preludes, bell ringing, opening hymns, or even a simple, "please rise and face the font" to grab the attention of the worshiper. However, during our Easter season we will chant the Introit between the opening hymn and the Kyrie. Yep, right where the missing Confession and Absolution would be!

### Sequence Hymn

Along with the Alleluia, we employ another traditional option during the season of Easter. The history of the Sequence Hymn is that it grew out of the Alleluia and Verse that precedes the reading of the Holy Gospel. The theory is that over the centuries musicians began to elaborate over the last syllable of the text. Originally improvised, they eventually formed such intricate musical lines that it became difficult to pass them on through aural history. To preserve these melodies for future use (and perhaps to rein in some more extravagant singers) they were written down. These texts tend to be attached to the higher feasts and festivals, not the average Sunday service. We make use of the hymn "Christ is Arisen" (LSB 459) as the Sequence Hymn during the season of Easter. However, on Easter Day we make use of the entire "Victimae Paschali" (LSB 460) chant that is interspersed with the hymn stanzas. After Ascension Day we use a similar tune, but a varied text that is more specific to that festival. Then on Pentecost we use another hymn, "Come, Holy Ghost, Creator Blest" (LSB 498/499) as the Sequence. This sets apart this festive portion of the church year in a unique musical way.

If anyone tells you there is no variety within the Divine Service, kindly pass these articles along. The framework is the same from service to service, but there is a lot of variety that we use on a seasonal basis. Happy Easter and Alleluia!

Christ is risen!  
He is risen indeed! Alleluia!

Together In Christ,  
Kantor

Janssen

*“All ceremonies should serve the purpose of teaching the people what they need to know about Christ”* (Augsburg Confession, 24:3). This month we start celebrating the season of Easter—the most important time of the Christian year. The Church celebrates Easter not just on one day (Easter Sunday), but for a whole “week of Sundays,” that is, seven Sundays. Christ’s resurrection life is our new life. Each week we hear more of that wonderful Good News. Christ Jesus is the first fruits of the dead. He gives us His victory over sin, death, and hell. What great news! It gives us Christians a whole new purpose and outlook for life. Here’s what’s coming up in Divine Services for the month of April:

Date	Day in Church Year	Gospel Reading	Gospel Focus (Theme of the Day)
April 4	<b>Resurrection of Our Lord</b>	Mark 16:1-8	<b>THE RESURRECTION OF CHRIST</b> - Our Lord Jesus rises from the dead and gives us His victory over sin and death. We rejoice in His gift of eternal life.
April 11	<b>2<sup>nd</sup> Sunday of Easter</b>	John 20:19-31	<b>IN WHITE GARMENTS</b> - Christ authorizes His Church forgive sins (Holy Absolution), Thomas confesses Jesus to be the Savior.
April 18	<b>3<sup>rd</sup> Sunday of Easter</b>	John 10:11-16	<b>THE GOOD SHEPHERD</b> - Jesus is our Good Shepherd because He sacrificed Himself for His flock—us! Jesus’ sacrifice brings people from all nations into His one flock.
April 25	<b>4<sup>th</sup> Sunday of Easter</b>	John 16:16-22	<b>THE NEW CREATION</b> - We may be separated from Christ right now—for a little while—but we joyfully look forward to the permanent reunion in eternity. Since we are in Christ, we are new creations and all things are new.

**MR. & MRS. CLUB**

We are all missing getting together and seeing each other face to face. We haven't seen each other, some of us, since our last gathering in the Fall. So we are going to try again for Spring. Hopefully on **Thursday, April 22, 11:30 a.m.**, all who are able and can join us will bring their brown bag lunch and a drink and gather in the basement/Bible Class room to eat and visit with each other. Hope to see as many of you there that can make it.

**MISSOURI LUTHERANS FOR LIFE  
STATE MEETING**

MO LFL will have the state meeting on Saturday, April 17, 9:00am-1:00pm at Zion,

Harvester. The topic will be about helping to promote adoption and foster care. Topics will cover helping couples raise funds for an adoption, how to help foster families, and how to help families taking care of children with medical issues while they have their surgeries. This will help congregations learn how to support members in their church who are interested in adopting children or doing foster care. This is one way the church family can help care for widows and orphans. There will be a collection of baby items to make layettes for seminary families as well. For more information or to register, contact Diane at [lflofmo@gmail.com](mailto:lflofmo@gmail.com) or 314-240-2018. It is \$10 to attend, which includes lunch.

Phone: 314-352-0014

# April 2021

[www.hopelutheranstl.org](http://www.hopelutheranstl.org)

Sunday	Monday	Tuesday	Wednesday	Thursday	Friday	Saturday
<b>Elder:</b> 1 – Scot Kinnaman 3 – Kevin Robson 11 – Scot Kinnaman 18 – Kevin Robson 25 – Scot Kinnaman	<b>Altar Guild:</b> 4 Spyers/Truebe 11 Asburry/Bergdolt 18 Brown/Patton 25 Keller/Janssen			<b>1 Holy Thursday</b>  7:00 Divine Service	<b>2 Good Friday</b>  7:00 Passion of Christ	<b>3 Holy Saturday</b>  8:00 Easter Vigil
<b>4 Resurrection of our Lord</b> 8:00 Festal Divine Service & LIVE STREAM 10:30 Festal Divine Service	<b>5</b> Church Office Closed	<b>6</b>	<b>7</b>	<b>8</b>	<b>9</b>	<b>10</b> <i>Pastor's day off</i>
<b>11 Easter 2</b> 9:00 Divine Service & LIVE STREAM 10:30 Bible Class/ SS	<b>12</b>  7:00 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 Easter 3</b> 9:00 Divine Service & LIVE STREAM 10:30 Bible Class/ SS	<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 Easter 4</b> 9:00 Divine Service & LIVE STREAM 10:30 Bible Class/ SS 11:45 Voters' Assembly	<b>26</b>	<b>27</b>	<b>28</b>  7:00 pm Divine Service	<b>29</b>	<b>30</b>	