



Hope Ev. Lutheran Church

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✠ THE HOPE LUTHERAN ✠

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The Feast of Pentecost

When our Lord Jesus Christ rose from the dead, He made all things new (Rev. 21:5), ushering in His new creation and new life for all who believe in Him. Of course, we do not yet see this new life with the naked eye, “for we walk by faith, not by sight” (2 Cor. 5:7) until Christ returns on the Last Day. Thus, we rely on our Lord’s promise that He, the risen One, is the firstfruits of those who have fallen asleep and that at His coming those who belong to Him will also be raised (see 1 Cor. 15:20-23). Only when we are raised with Jesus on the Last Day will we see the new life and new creation.

After Jesus’ resurrection, the first disciples also had to wait on God’s promise. Before He ascended, our Lord told them, “You are witnesses of these things. And behold, I am sending the promise of my Father upon you. But stay in the city until you are clothed with power from on high” (Luke 24:48-49).

Enter the Feast of Pentecost!

Our Easter celebration of Jesus’ victory over sin and death properly culminates in this feast that celebrates the coming of the Holy Spirit. On day 40 after His resurrection, Jesus ascended to the Father’s right hand. On day 50 after Easter, the Holy Spirit – the Promise of the Father – came upon the disciples to empower them in their witness.

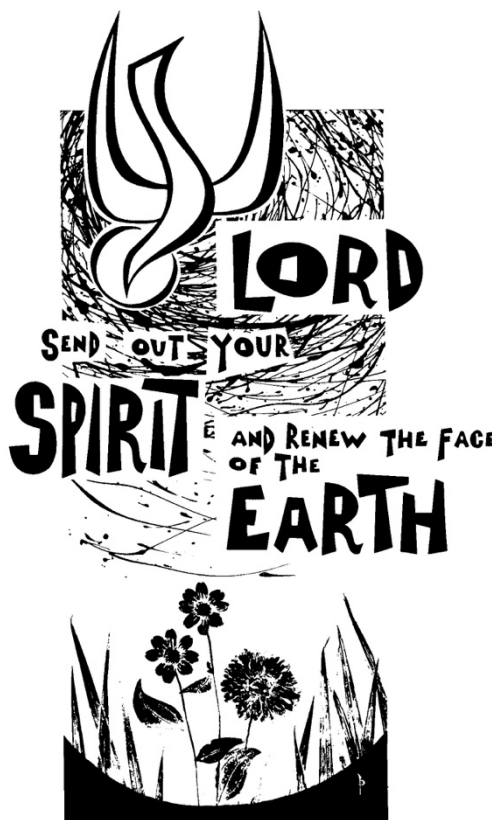
Besides the obvious focal point of the Holy Spirit’s coming, what else is Pentecost about? What are its Old Testament roots? What does it all mean for us?

Old Testament Roots

Our Christian Easter-Pentecost calendar has deep roots in the Old Testament celebrations of Passover, the Feast of Firstfruits, and the Feast of Weeks. See Leviticus 23:4-22.

The Passover – a.k.a. the Feast of Unleavened Bread – was the Old Testament “Holy Week,” so to speak. God’s Old Testament people celebrated His mighty deliverance for them by leading them out of Egyptian slavery (Remember Exodus 1-15?). In our Christian calendar, we celebrate God’s ultimate deliverance for us and all humanity – deliverance from our slavery to sin, death, and the devil. Jesus is, after all, our Passover lamb (1 Cor. 5:7) who was slain on the “day of Preparation” (Luke 15:42; John 19:31).

The Feast of Firstfruits (Lev. 23:9-14) occurred during the week of Passover. At this feast the priest would hold up and wave the first sheaf of the barley harvest. “That day was important for each family in Israel, because only after that day could the Israelites eat any of the grain



from the new harvest” (John W. Kleinig, *Leviticus*, 502). When the Israelites saw and celebrated the first sheaf, they knew the rest of the harvest was soon to come.

Here we see a foretaste of the “firstfruit” that is our risen Lord Jesus. When we see and celebrate His resurrection from the grave, we know that the rest of us—the rest of His harvest—will soon be resurrected on the Last Day.

Then came the Feast of Weeks (Lev. 23:15-22). Seven full weeks—fifty days—after celebrating the first sheaf of barley, the Israelites would again gather to celebrate the full harvest. In addition to bringing their new grain as a thank offering to their gracious giver God, they would also sacrifice not just one, but seven lambs. Seven is the number of completion. “The seven lambs were obviously connected with the completion of the seven weeks” (Kleinig, 503).

This Feast of Weeks is the true ancestor of our Feast of Pentecost; our Feast of Pentecost is the true fulfillment of the Feast of Weeks. “At Pentecost in the NT, God poured out the rich blessings of His Holy Spirit to begin a new harvest: God’s harvest of believers in Christ” (*The Lutheran Study Bible*, 199).

What Does This Mean for Us?

We gather on Day 50 after the celebration of Jesus’ resurrection. The Feast of Pentecost is not

unrelated to the Feast of Easter. It is very much the completion of our Easter celebration. The “week of weeks” since Easter Sunday—the seven weeks of the Easter season—are completed on the Day of Pentecost. Easter Sunday is the “8th day” of Holy Week; Pentecost Sunday is the “8th Sunday” of the Easter season. All of this points us to the completion

of God’s salvation in His Son. It all points us to the full and complete harvest of believers in Christ.

This harvest of believers in our risen Lord continues to this day. The Holy Spirit continues to call us by the Gospel, enlighten us with His gifts, and sanctify and keep us in the true faith. He continues calling, gathering, enlightening, and sanctifying the whole Christian church on earth. He continues to keep her with Jesus Christ.

He continues to bring more people into this Christian church, and He continues daily and richly to forgive our sins.

This is the harvest of Pentecost. This is the fruit of Jesus’ life, death, and resurrection for us. This is the joy of the Feast of Pentecost.

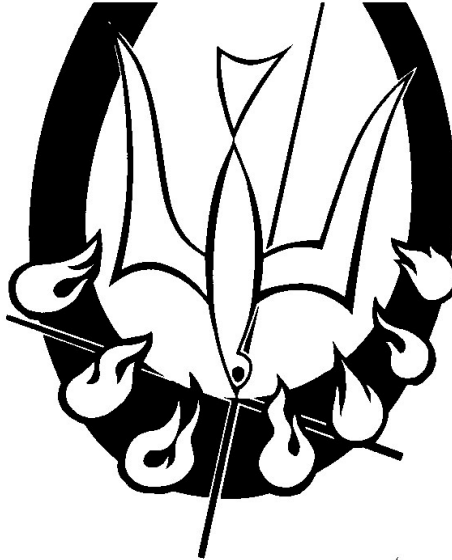
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Do We Still Speak in Tongues?

An unknown African preacher from the 6th Century says this about the speaking of tongues on Pentecost. He applies it not to individuals, but to the whole church:

“Now the love of God was to gather together the Church all over the world. Consequently, while a single man, if he received the Holy Spirit, could speak in every tongue, now the one Church in its unity, which is established by the Holy Spirit, speaks in every tongue.

“And so if anyone says to one of us: ‘You have received the Holy Spirit; why do you not speak in tongues?’ he should reply: ‘I do speak in every tongue. For I am in the body of Christ, the Church, which speaks in every tongue. For what did God signify by the presence of the Holy Spirit if it was not that his Church would speak in every tongue?’” (Cited in *For All the Saints: A Prayer Book For and By the Church*, Vol. II, Frederick J. Schumacher, editor [ALPB: Dehli, NY], 1996, p. 187).

Notes from the Kantor

Last month my notes discussed some of the finer points of how we vary the liturgy to distinguish the season of Easter from the other seasons of the church year. This month I'd like to dive a little deeper into the Introits of the season of Easter.

Many of our Sunday's during the festival half of the church year (Advent through Pentecost) have names. These names are usually in Latin and often come from the first word, or words, of the appointed Introit text for that day. For example, the first Sunday after Easter is called "Quasimodo" Sunday. Now, I've written before about how this is my favorite Sunday title and how it actually relates to the story made famous by the Disney animated movie, but I digress.

Quick review...the Introit, translated as Entrance, is a text that often is pulled from the Psalms or other Liturgical texts (sometimes this is code for verses coming from the Apocrypha). We sing it after the processional hymn as we enter into the presence of God in the sanctuary. Originally set to plainchant notation, they grew into intricate musical works. We currently sing them to tones that were composed for the Psalms in our *Lutheran Service Book*. Each Introit is appointed for a specific Sunday as it coordinates with the themes of the other Scripture readings. You'll likely notice that a number of hymns for each of these Sundays pick up on these themes as well.

Second Sunday of Easter – Quasimodo Geniti
Quasi (as if) *modo* (manner) *geniti* (newborn). Loosely, as if in the manner of a newborn. Coming from the text in 1 Peter 2:2, "Like

newborn infants long for pure spiritual milk."

Third Sunday of Easter – Misericordias Domini
Loosely translated as "Mercies of God," a fitting thought in light of Good Shepherd Sunday.

Fourth Sunday of Easter – Jubilate
Translated as Joy! Coming from Psalm 66, "Shout for joy to God, all the earth. Sing the glory of his name; give to him glorious praise!"

Fifth Sunday of Easter – Cantate
Translated as, "To sing." This title comes from Psalm 98, "Sing to the Lord a new song."

Sixth Sunday of Easter – Rogate
"To Pray." Coming from the Introit text in Psalm 66, "I cried to him with my mouth...But truly God has listened..."

The Ascension of Our Lord
This service isn't a Sunday and doesn't have a fancy Latin title. However, the Introit is important to note, if nothing else that it calls

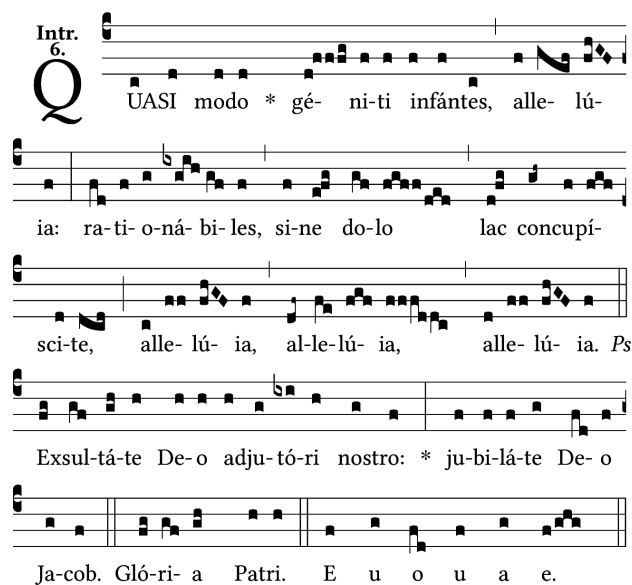
the disciples out for STILL not really "getting it." From Psalm 47, "Men of Galilee, why do you stand looking into heaven?"

Seventh Sunday of Easter – Exaudi
Loosely translated as "answer." Taken from Psalm 27, "Hear, O Lord, when I cry aloud."

I hope you enjoy this small addition to our liturgical life together during this season. Most every Sunday, feast, and festival have assigned Introit texts. However, I love the way the Easter texts direct us through the season.

Together in Christ,
Kantor Janssen

Intr. 6. Q



UASI modo * gé- ni-ti infántes, alle- lú- ia: ra-ti- o-ná- bi- les, si-ne do-lo lac concupí- sci-te, alle- lú- ia, al-le-lú- ia, alle- lú- ia. Ps. Exsul-tá-te De-o adju-tó-ri nostro: * ju-bi-lá-te De- o Ja-cob. Gló-ri- a Patri. E u o u a e.

LCMS Stewardship Ministry

Newsletter Article – May 2021

St. Paul teaches us: “Let the one who is taught the word share all good things with the one who teaches” (Gal. 6:6). And again, he says: “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” (1 Cor. 9:13–14). In other words, ministers of the Gospel are supported by the offerings of those who are served by them.

And this is how the church lives even now. It is standard practice. But this deserves closer examination. For it instructs us not just *that* we are to give but also *what* we are to give. And it does so with four little words: “In the same way...”

St. Paul is building his case for supporting the preachers of the Gospel with the sacrificial giving of individual members on the example of the Old Testament people who supported the Levites with their offerings and sacrifices. We’re to support the Gospel ministry “in the same way.” But how did the Old Testament people support the Levites?

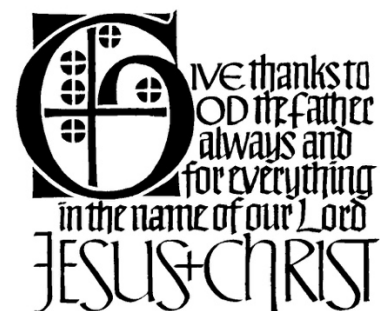
Moses records this: “You shall tithe all the yield of your seed that comes from the field year by year. And before the Lord your God, in the place that he will choose, to make his name dwell there, you shall eat the tithe of your grain, of your wine, and of your oil, and the firstborn of your herd and flock, that you may learn to fear the Lord your God always” (Deut. 14:22–23). The Levites were supported by the tithe, 10 percent of all the yearly yield of that which was harvested.

Does that seem like a lot? Does it surprise you that St. Paul instructs us that we are to support the New Testament Gospel ministry “in the same way?” If it does, ask yourself: Is the church’s job in the New Testament bigger or

smaller than the Levites’ job in the Old Testament? Back then, there was one Temple, and the ministry was almost exclusively located in one nation among the descendants of Abraham. In Matthew 28, Jesus calls us to teach and baptize all nations, and there are churches and ministries all around the world! How could we support this new Gospel ministry with anything less than the Israelites supported the Old Testament ministry?

Of course, we are free to give more, for we have received more than those in the Old Testament. We have received the fullness of God’s revelation, the fullness of His salvation, and the fulfillment of everything that God promised to do. For we have received Christ, God’s own Son, in the flesh, who took upon himself our sins and in exchange gave us his righteousness. The Father claimed us as his own in Holy Baptism. He gathers us together in the place where his name dwells to feast on the first fruits of the resurrection, the risen and living body and blood of His Son – our Lord Jesus. He reminds us that we are His, that all things are ours because we belong to Him. He blesses us here in time with physical and spiritual gifts.

In the same way – and in response to His fatherly divine goodness and mercy – we gladly give to those who proclaim to us “the excellencies of him who called us out of darkness and into his marvelous light.” For once we were not a people, but now we are God’s people; once we had not received mercy, but now we have indeed (1 Peter 2:9–10).



“All ceremonies should serve the purpose of teaching the people what they need to know about Christ” (Augsburg Confession, 24:3). This month we keep 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 May:

Date	Day in Church Year	Gospel Reading	Gospel Focus (Theme of the Day)
May 2	5th Sunday of Easter	John 16:5-15	THE SINGING CHURCH - Jesus explains the threefold work of the Holy Spirit: 1) to reveal our sin; 2) to exalt Christ and His righteousness; and 3) to reveal the judgment on the prince of this world. For all this we sing Christ’s praises!
May 9	6th Sunday of Easter	John 16:23-33	THE PRAYING CHURCH - Since God has marvelously saved us and made us holy people, we learn to pray and trust Him. That’s the Christian’s “holy life.”
May 16	7th Sunday of Easter	John 15:26-16:4	THE EXPECTANT CHURCH - After Jesus ascends, His people look forward to His return. In the mean time, Jesus promised to send the Holy Spirit to comfort us and keep us in the faith.
May 23	Feast of Pentecost	John 14:23-31	THE HOLY SPIRIT CREATES THE CHURCH -- The Holy Spirit comes to give us faith and sustain us in the faith. That is, He directs our attention to Jesus our Savior. “Pentecost” means 50 days after Easter.
May 30	Feast of Holy Trinity	John 3:1-17	THE TRIUNE GOD - God reveals Himself as Father, Son, and Holy Spirit. We spend our lives faithfully trusting His goodness. “Trinity” and “Triune” refer to God being three persons in one God.

MR. & MRS. CLUB

Our group got together for our second club gathering since the pandemic. We had 20 people, which is about 95% of our group, bring their brown bag lunch and a drink and gather in Hope’s basement, staying social distance from each other but able to visit and enjoy good company and fellowship of friends. Thanks to Suzie Wyland for suggesting we gather again since the last time we did this was November. Thanks to Paul and Julie Vigil for wiping things

down when we were done and setting things up for us and supplying some delicious snacks for everyone. After visiting for 3 hours, we decided to head for home, several requested we do this again in 2-3 months and not wait so long the next time. Watch your emails in a couple months for another invitation.

LCMS YOUNG ADULT GROUP

Quarterlife Fellowship is an LCMS Young Adult Group for those in their 20s/30s. They meet for Bible Study at Village Lutheran in

Ladue on Tuesdays at 7:00pm. They also plan volleyball, Frisbee, service events, and other social events. For more information, contact Joel Maichel <jrmdz6@mst.edu> or see the Quarterlife Fellowship St. Louis Facebook group. Join in and bring friends!

For information about a young adult pro-life group, check out the Facebook group STL Pro-Life Future for their events and projects.

ABORTION PILL REVERSAL

Lutherans For Life shares information about Abortion Pill Reversal. If you know someone who has started a chemical (or medication) abortion and has changed her mind, there is hope! With urgent care and when only the first pill in the abortion regimen has been taken, a medication abortion can often be reversed. She can call Abortion Pill Reversal helpline 24/7 at 877.558.0333 immediately or seek help from another qualified, life-affirming medical provider. She can also visit the website at www.abortionpillreversal.com and chat with one of their providers online.

For more information about how the process works, there is an article at lutheransforlife.org under the search "Abortion Pill Reversal."

HEALING FROM A COMPLETED ABORTION

Lutherans For Life also has help for someone who is dealing with the trauma and regret of a completed abortion. Their post-abortion ministry is called Word of Hope. For information, people can call 888.217.8679 or email info@word-of-hope.org. Word of Hope can connect people with a Christian caregiver who will help them find healing and reconciliation with the Lord.

ROSCHKE-STOHLMANN APPLICATIONS

Applications for scholarships from the "Roschke-Stohlmann Lutheran Vocations and Education Fund" are now being accepted. Scholarships shall be granted based on motivation, financial and scholarship needs of the applicant as evaluated by the Board of Finance. Scholarships shall be awarded in the following order of priority: 1. Seminary training; 2. Pre-seminary training; 3. Full-time rostered church work training (teacher, DCE, DCO, Deaconess, etc.); 4. Lutheran elementary education; 5. Lutheran high school education. Application must be received by **Monday, May 10, 2021**. Contact the church office for a copy of the application.



Phone: 314-352-0014

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Sunday	Monday	Tuesday	Wednesday	Thursday	Friday	Saturday
Elder: 2 – Chad Rolland 9 – Scot Kinnaman 13 – Kevin Robson 16 – Kevin Robson	Elder: (cont.) 23 Scot Kinnaman 30 Chad Rolland	Altar Guild: 2 Spyers/Truebe 9 Asburry/Bergdolt 16 Brown/Patton 23 Keller/Janssen 30 Asburry/Bergdolt				1 <i>Pastor's day off</i>
2 <u>Easter 5</u> 9:00 Divine Service & LIVE STREAM 10:30 Bible Class/ SS	3	4	5 7:00 pm Divine Service	6	7	8 <i>Pastor's day off</i>
9 <u>Easter 6</u> 9:00 Divine Service & LIVE STREAM 10:30 Bible Class/ SS	10 7:00 Board of Elders	11	12 7:00 pm Divine Service	13 The Ascension of Our Lord 7:00 pm	14	15 <i>Pastor's day off</i>
16 <u>Easter 7</u> 9:00 Divine Service & LIVE STREAM 10:30 Bible Class/ SS	17	18	19 7:00 pm Divine Service	20	21	22 <i>Pastor's day off</i>
23 <u>Pentecost</u> 9:00 Divine Service & LIVE STREAM 10:30 Bible Class/ SS	24	25	26 7:00 pm Divine Service	27	28	29 <i>Pastor's day off</i>
30 <u>Holy Trinity</u> 9:00 Divine Service & LIVE STREAM 10:30 Bible Class	31 <u>Memorial Day</u> <i>Church Office Closed</i>					