



Hope Ev. Lutheran Church

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

www.hopelutheranstl.org



✠ THE HOPE LUTHERAN ✠

Vol. 98, No. 9

November 2021

Called at Home as Parents and Children

Last month we introduced Section 3 of Luther's *Small Catechism*, the "Table of Duties." Here Luther lists Bible passages to guide us as we live the Christian life in our various *vocations* (callings). As God's redeemed people, made holy by the blood of Jesus Christ, every calling we have – parent, spouse, child, worker, citizen, and parishioner – is a holy calling. In our various callings we "respond to God's call to us to exist as the human creatures He designed."¹

This month we focus on practicing our humanity in the home, especially as parents and children. This is not the first "estate" covered by Luther in his *Small Catechism*, but we need to begin with family and home life because in our day family and home life are under constant assault from the culture.

Called as Parents

When Luther teaches us on Christian "responsibilities" (duties) of parents, he quotes Ephesians 6:4:

Fathers, do not exasperate your children; instead, bring them up in the training and instruction of the Lord.

This verse gives a two-part "job description" for parents. The first part instructs parents on what not to do; the second part, on what to do.

In the first part of a parent's task the Greek word for "exasperate" can also be translated "make angry" or "make resentful." Parents are not to make their

children angry or resentful. That does not mean that parents bend to every whim of their child like a small plant bending to the wind just to avoid a temper tantrum. That would make a spoiled child. Instead, it means that parents are not to be overbearing or cruel and thus cause bitterness and resentment. Parents' vocation is to serve their children with a firm and strong love that wants the children to learn things like right and wrong, good manners and thus grow into God-fearing, respectable adults. Much more can be said on this, but we'll settle here for a broad sketch.

The second part – the positive aspect – given by St. Paul highlights the parent's job of teaching the faith to their children. This is the most important duty of Christian parents! It is *the parent's job* first and foremost to teach the faith.

Good things like Sunday Schools, Lutheran day schools, and even Catechism classes only assist parents; they dare not replace the parents' calling to teach the faith.

This is why God addressed parents of His Old Testament people: "You shall teach [My words] diligently to your children, and shall talk of them when you sit in your house, and when you walk by the way, and when you lie down, and when you rise" (Deut. 6:7). God calls Christian parents to teach their children in both word and deed, both by verbal instruction and by living example. Not only do Christian parents teach the faith



¹ Robert Kolb, *Teaching God's Children His Teaching* (Concordia Seminary Press, 2012), 141.

by teaching Bible stories, Bible verses, etc. at home, but they also set the good example by bringing their children to church to hear God's words of forgiveness, life, and salvation.

In his *Large Catechism* Martin Luther shows how important parents are and how high a calling they have. "To the position of fatherhood and motherhood God has given special distinction above all positions that are beneath it" (para. 105; emphasis added). Parents are to be honored as well as loved, especially because God "places them at His side." As Luther continues, children "should think of their parents as standing in God's place" (para. 106 & 108). That's high praise for the office and vocation of parent!

Because parents have such a high calling, Luther also shows the high responsibility of parents. "[T]hey should seriously and faithfully fulfill their office, not only to support and provide for the bodily necessities of their children..., but, most of all, they should train them to honor and praise God" (para. 168). Luther helps us keep the goal of training our children in view. "For if we wish to have excellent and able persons both for civil and Church leadership, we must spare no diligence, time, or cost in teaching and educating our children, so that they may serve God and the world" (para. 172)

Called as Children

As parents have a high and holy calling in God's design, so do children. The Table of Duties quotes Ephesians 6:1-3:

Children, obey your parents in the Lord, for this is right. "Honor your father and your mother" – which is the first commandment with a promise – "that it may go well with you and that you may enjoy long life on the earth.

Children do more than simply love their parents; they also *honor* them. This applies to all children, from the young (infants, children, and teens) still living at home to those grown to adulthood and living on their own.

God calls children, especially Christian children made holy in their Baptism, to honor their parents for several reasons. First, parents stand in God's place. Second, parents give physical life to their children. Third, parents provide for their children's physical and bodily needs, dishing out many dollars for many years. Fourth, parents teach their children, as we saw above. Many more reasons could be listed.

Luther again elaborates in the *Large Catechism*:

Learn, therefore, what is the honor towards parents that this [fourth] commandment requires. (a) They must be held in distinction and esteem above all things, as the most precious treasure on earth. (b) In our words we must speak modestly toward them. Do not address them roughly, haughtily, and defiantly. But yield to them and be silent, even though they go too far. (c) We must show them such honor also by works, that is, with our body and possessions" (para. 109-111).

The Bible also says that honoring parents results in life going well and enjoying long life on the earth. Rather than focus on the "long life" part (after all, we 21st century children generally do live longer than most in Biblical times or in Luther's day), let's focus on the part that says, "it may go well with you" and "enjoy long life." When children do *not* honor their parents, there is no end of strife and discord in the home. Ponder the stress brought on by rebellious children. But when children honor their parents, a healthy peace fills the home and life is good. What a difference that makes!

Called in Our Home

Dr. Robert Kolb gives some helpful insights on the importance of relishing our high callings as parents and children in the home:

In this fundamental situation of human life, God gives us a secondary source of identity, security, and meaning vital and necessary for all human life. The contemporary psychiatrist Erik Erikson analyzes all human behavior on the basis of the fundamental orientation of a child's earliest months of life, experienced in the home, through the parents' actions and attitudes. They determine the child's basic outlook as one of trust or mistrust. The respect and support of spouses sustain each other if given and disrupt all sorts of activities and relationships outside the home if withheld. Our peace in every aspect of our lives depends in large part on *shalom* [peace] in the home.²

✠ Pastor Randy Asburry

email: rasburry@hopelutheranstl.org

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

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

On Facebook: www.facebook.com/hopelutheranstl

² Kolb, 144.

LCMS Stewardship Ministry

Newsletter article – November 2021

Sometimes people don't like it when pastors talk about stewardship. For some, it hits too close to home. It is easier to talk about bad people in Washington, in history, or wherever than it is to think about what our daily life in Christ is supposed to look like and how we are supposed to love our neighbor.

The fact that we don't like it certainly means we ought to face it. So, here are a few simple and practical realities.

God calls us to first-fruits, sacrificial giving. That means that we should give off the top. We should set a percentage of our income as a deliberate gift for the work of the Church and then give that first. We write the check to the Lord's work in the Church before we pay the mortgage or pay for our medicine or pay for anything else. We don't pay for all the stuff we need – and stuff we think we need – and then give from what is left over. That is the first-fruits idea. It is hard because we think we need all sorts of other things first. But that is the point of "sacrificial."

Next, how could the starting point for Christian generosity and sacrifice really be anything less than a tithe – 10%? The ceremonial law of the Old Testament was never arbitrary. In the Old Testament, the Levites received this tithe so that they could be full-time ministers.

Does the New Testament have a ministry that is larger or smaller? It is far larger: "Make disciples of *all nations*" (Matt. 28:19). And we are still to have a full-time ministry: "The Lord has commanded that those who preach the Gospel should make their living from the Gospel" (1 Cor 9:14). So if 10% is what it took in the Old Testament, and we have a bigger mission need in the New Testament, how can we expect the Lord's work to be done on less than a tithe?

By first-fruits, sacrificial, and generous giving – that's how. We shouldn't fool ourselves into thinking that we've outgiven God's goodness or that we've given plenty. We might be tempted to think that way, but consider that no one in the Church has given plenty

because no one has given all. No one has died for his sins. Only the sinless Son of God did that.

St. Paul brought the Good News of Jesus into the discussion of our giving to support the Lord's work in the Church when he wrote: "I say this not as a command, but to prove by the earnestness of others that your love also is genuine. For you know the grace of our Lord Jesus Christ, that though he was rich, yet for your sake he became poor, so that you by his poverty might become rich" (2 Cor. 8:8-9).

As you can see, what the Bible commands about our stewardship can sting. It's Law, and the Law shows our sins. It calls us to repentance. The Law is meant to expose and accuse for the sake of showing us Christ and His fulfillment of the Law. So if first-fruits, sacrificial giving has you squirming, that's the point.

In Mark's account of the feeding of the 4,000, Jesus took the disciples' seven loaves and blessed them. It was nothing among so many, but, of course, it was plenty. Jesus makes something from nothing. Mark doesn't say that all the disciples gave Jesus all the bread they had. It is quite possible that some of them held something back. But even if they did, that didn't stop Jesus from blessing them. Jesus makes something out of nothing. He, who fed His people in the desert with Manna every morning, doesn't need their bread.

But they need to give it. And what they give – however little it might be and however grudgingly they do so – He blesses. He not only blesses those whom He feeds with it, but He blesses them – the givers. He blesses the givers not just in that they wind up with a basketful for each loaf, but they are blessed by learning to trust and rejoice in Him.

The Lord gives, and the Lord takes away. The Lord gives abundantly, or He asks us to fast. We do not know what will happen. Blessed be the Name of the Lord. He does all things well, and He works all things together for good. The disciples don't give their bread to Jesus because it is a good investment. They give it because He is good, because they love Him, and because they trust Him. Let us go and do likewise.

Preparing for Christian Burial

With the calendar year winding down and winter fast approaching, we are reminded of the end of all things and our eventual Christian burial. Notes from the LSB Agenda (volume of rites for pastoral care) on Christian Burial (pages 83-84) serve as good preparation in order that we may "die well" and in the glorious hope of the resurrection of the body.

Death is a consequence of the fall into sin (Gen. 3:19; Rom. 5:12). The coming of life incarnate into our world of death signals the death of death and the ultimate victory of life. Jesus meets death and grief head on (Luke 7:11-17; Mark 5:35-43; John 11:1-44) and transforms it by His own death, burial, and resurrection, thus giving us life.

In Holy Baptism we are immersed in Christ's death, burial, and resurrection (Rom. 6:3-11).... The burial rites themselves are a kind of journey that begins at the deathbed, leads to the funeral home and the church, and finally to the cemetery. They follow the believer as he departs this world with Christ through death to life.

In the burial rites, two emphases are held in tension: penitence and the resurrection (2 Sam. 12:15-23). The Kyrie, Litany, penitential psalms, and the ancient Christian hymn "In the Very Midst of Life" (Hymn 755) are examples of how the rites take seriously both death and the deep effect death has on us. In Christ, the sting of death is conquered so that the Christian sees, in the midst of death, the hope of the resurrection of the body and life everlasting. The various Scripture readings, hymnody, and the prayers in the rites testify to the glorious victory over death that is ours in Christ Jesus our Lord.

For Old Testament believers, deathbeds were a time of confession both of the faith and of the resurrection of the body. For example, Joseph confessed this hope in the presence of his sons before his death (Gen. 50:24-26). Job also confessed, "I know that my Redeemer lives..." pointing to his confidence in the resurrection of all flesh (Job 19:25). Christ calls death a sleep (Mark 5:39), and so for the Christian, the hour of death is approached with the confidence of going to bed and falling asleep. In the rite of the **Commendation of the Dying**, the Christian hears the accounts of Christ's suffering and death and sees his dying in the light of the Savior's death. The rite offers the opportunity for the confession of the faith, as well as the confession of sins before death. The Lord's Supper may also be integrated into this rite. The deathbed may last hours or days. The rite allows for repeated and extended use over a period of days or many hours. In the event that death appears imminent, the rite may be abbreviated....

The **Funeral Service** is a public service of the

Church. It is a public confession of the faith concerning death, burial, resurrection, and the life hereafter. In the funeral service the baptismal theme of death and resurrection with Christ is most prominent (Rom. 6:1-11). The service begins with the name of God spoken over the body of the baptized. The casket may be covered with a pall as a remembrance of being clothed with Christ in Holy Baptism (Gal. 3:27; Rom. 13:14). The baptismal creed (Apostles' Creed) is confessed, and the prayers confidently speak of the resurrection and new life given in Baptism. In the sermon the pastor has a unique opportunity to preach God's Word of Law and Gospel to many hearers who may not know the source of Christian comfort when a heart is troubled by the grief and sorrow of death. Here he can explain the connection between Christ's work of salvation in Baptism and the death of the Christian. The focus of the funeral service is the public proclamation of Christ crucified to this specific situation, as well as the comfort Christian's find in Christ's resurrection.

Acknowledging God as the creator of the body and trusting in the bodily resurrection, Old Testament believers such as Abraham (Gen. 22:1-18; Heb. 11:17-19), Jacob (Gen. 35:19-20, 29), and his sons (Gen. 50:4-14) reverently buried their dead. Christians, too, believe that the body is significant and, therefore, is to be treated with respect. It is God's creation. God Himself became flesh in Christ and redeemed the world in His body. The Holy Spirit sanctifies the Christian's body in Baptism, in the hearing of God's Word, and in the communion of Christ's life-giving body and blood. For this reason, Christians bury their dead in the sure and certain hope of the resurrection of the body. This is the purpose of the rite of **Committal**. Words of sorrow in the face of death and anticipation of the resurrection are prominent themes in this rite. When circumstances prevent the committal from occurring immediately after the funeral service, the committal takes place at a later date. In that situation, the pastor may speak words of comfort on the basis of the Scriptures, and the Creed may be confessed. Christ is the firstfruits of those who rise from the dead. The body that is buried is a seed that will arise to see Christ with a glorious body (1 Cor. 15:20, 35-44).

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 November, as He turns our gaze to the end of time and His return:

Date	Day in Church Year	Gospel Reading	Gospel Focus (Theme of the Day)
November 7	All Saints’ Day	Matthew 5:1-12	End Time Christian Hope: Christ’s blessing for saints in heaven & on earth. Saints on earth suffer all sorts of shame, dishonor and persecution. But that does not deter us, because Jesus promises a greater gift in heaven, now enjoyed by saints who have gone before us.
November 14	24th Sunday after Trinity	Matthew 9:18-26	End Time Christian Hope: Christians boldly and confidently facing death. Jesus raises Jairus’s daughter and heals a woman suffering from a discharge of blood. Both were helped through faith because Jesus is the Lord of life.
November 21	Last Sunday of the Church Year	Matthew 25:1-13	End Time Christian Hope: Christians prepared and waiting for Christ’s return. Only those who are prepared by God’s Word and Sacraments will enter the heavenly wedding feast with Bridegroom Jesus. Thus we live prepared and focused on Christ.
November 28	1st Sunday in Advent	Matthew 21:1-9	The Lord who Comes – The Lord Jesus enters Jerusalem to shouts of joy: <i>Behold, your King comes; He is just and having salvation.</i>

MR. & MRS. CLUB

Well it has been about 6 months since our group has gotten together. We have missed seeing and visiting with each other. On Thursday, November 4, at 11:30 our members are going to gather in the church basement for a brown bag lunch. It will give us the opportunity for us all to visit and socialize with each other. Looking forward to seeing as many of our members as possible that can make it.

SINGING AT LACLEDE GROVES!

Gabe and Nathan Maichel are organizing a joint hymn sing with Hope and Ascension Lutheran at Laclede Groves! We will be singing

in the spacious Laclede chapel.

What: Hymn sing for the residents at Laclede Senior Living. Lunch will be provided beforehand at Hope for fellowship and warmup for those interested.

When: Saturday November 13th, 2:00 PM at Laclede. 12:30 PM for lunch at Hope.

Where: Laclede Groves - 723 S Laclede Station Rd, St. Louis, MO 63119. Check in will be in the lobby of 723. Lunch at Hope.

RSVP to nathanmaichel@protonmail.com if you plan to attend with total number in your party, number of people over 10 years old, and if interested in the lunch beforehand or not.

ORGAN RECITAL AT ZION, MASCOUTAH, IL, ON NOVEMBER 14

Zion Lutheran in Mascoutah, IL welcomes organist Benjamin Kolodziej for an afternoon recital on Sunday, November 14. The recital begins at 3:00 PM. Mr. Kolodziej, a member at Faith Lutheran Church (LCMS) in Plano, Texas, is a frequent performer for concerts and hymn festivals. His venues have included St. Patrick's Cathedral and St. Thomas Church in New York City, Washington National Cathedral, and St. Philip's Cathedral in Atlanta. In addition to performing on organ, Mr. Kolodziej is a published composer. His organ compositions are published by Concordia Publishing House, GIA, and Augsburg Fortress. He maintains a scholarly interest in theological, liturgical, and historical topics, and has written for several journals. Active in the Lutheran Church, he has written for the Lutheran Service Book Companion to the Hymns and recently served as the Carl Schalk Scholar in Church Music at Concordia University—Chicago. Mark your calendar now to attend this organ recital on Sunday, November 14 at 3:00 PM. Zion Lutheran Church is located at 101 S. Railway Street in Mascoutah, IL. Tickets are not needed and a free will offering will be taken to help cover the costs of this recital.

NEW YOUNG ADULT BIBLE STUDY

St. Johns Lutheran Church (3738 Morganford Rd) is hosting a new Bible Study for young adults between the ages of 18-30. The Bible Study will run from 5:30pm-7:30pm, and will include a pizza dinner (provided by St. Johns). We will meet twice a month, with our first two dates being November 6th and November 20th. If interested, please RSVP to stjohnslcstl@gmail.com or call 314-773-0126 and let us know what your preferred pizza topping is.



ST. PAUL'S SMOKE-OFF

St. Paul's Lutheran, 1300 N. Ballas Road, DesPeres, MO invite you on Saturday, November 13 at 6:00 pm in the school gym to a Barbecue Showdown of food, fun, and fellowship to benefit St. Paul's Church, School, Early Childhood Center, and Parent's Day Out. Pay \$10 per person at the door (age 5 and under are free) and eat tasty meats from St. Paul's master grillers along with homemade sides and desserts. There will be a raffle to win a new 36" Blackstone Griddle (a \$500 value). Come join the fun!

CONCORDIA HISTORICAL INSTITUTE

Mark your calendars now for the opening of a special exhibit of fine art related to Martin Luther, Katharina von Bora, Philipp Melancthon, and Frederick the Wise on Friday, November 12, 2021 at Concordia Historical Institute, 804 Seminary Place in Saint Louis.

Hours are 9:00AM - 3:00PM

The exhibit will remain in place until July 1, 2022.

Pieces in the exhibit will include an original print by Albrecht Dürer as well as German and Dutch original oil paintings from the 17th, 18th, and 19th centuries.

Re-discover the artistic treasures of the Lutheran Reformation at Concordia Historical Institute.



Phone: 314-352-0014

November 2021

www.hopelutheranstl.org

Sunday	Monday	Tuesday	Wednesday	Thursday	Friday	Saturday
	1 <i>All Saints' Day</i>	2	3	4 6:00 ThriVe Parent University	5	6 <i>Pastor's day off</i>
7 <u>All Saints' Day</u> 9:00 Divine Service 10:15 Coffee hour 10:30 Bible Class/ SS 11:35 Schola/Confirmation	8 7:00 Board of Elders	9	10	11 6:00 ThriVe Parent University	12	13 <i>Pastor's day off</i>
14 <u>Trinity 24</u> 9:00 Divine Service 10:15 Coffee hour 10:30 Bible Class/SS 11:35 Schola/Confirmation	15	16	17	18 6:00 ThriVe Parent University	19	20 <i>Pastor's day off</i>
21 <u>Last Sunday of the Church Year</u> 9:00 Divine Service 10:15 Coffee hour 10:30 Bible Class/ SS 11:35 Schola/Confirmation	22	23	24	25 <i>Thanksgiving</i> 9:30 Matins Church office closed	26 Church office closed	27 <i>Pastor's day off</i>
28 <u>Advent 1</u> 9:00 Divine Service 10:15 Coffee hour 10:30 Bible Class/ SS 11:35 Schola/Confirmation	29	30 <i>St. Andrew, Apostle</i>	Elder: 7 – Chad Rolland 14 – Scot Kinnaman 21 – Kevin Robson 28 – Scot Kinnaman	Altar Guild: 7 Spyers/Truebe 14 Asburry/Bergdolt 21 Brown/Patton 28 Keller/Janssen		