



# HOPE EV. LUTHERAN CHURCH

*The Lutheran Church – Missouri Synod*

5218 Neosho Street  
St. Louis, MO 63109



DATED MATERIAL  
CHANGE SERVICE REQUESTED

*(Mailing label)*

## **Holy Week – Easter 2023**

### **Palm Sunday/Sunday of the Passion**

Sun. April 2 | 9:00 a.m.

### **Holy (Maundy) Thursday**

Thur. April 6 | 7:00 p.m.

### **Good Friday**

Fri. April 7 | 7:00 p.m.

### **Easter Vigil**

Sat. April 8 | 8:00 p.m.

### **Easter Breakfast**

Sun. April 9 | 7:30 a.m.

### **The Resurrection of Our Lord**

Sun. April 9 | 9:00 a.m.



# Hope Ev. Lutheran Church

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

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



## ✠ THE HOPE LUTHERAN ✠

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April 2023

### Christ's Passover Is Our Passover

Holy Week and Easter are the most sacred seasons for us Christians. They are the focal point of the whole church year and all of our life. Advent, Christmas and Epiphany flow like tributaries into this most sacred time. The "green season" (Sundays after Trinity/Pentecost) flows out of the new life of Jesus' Passover. This time of year is most sacred because **Christ's Passover is also our Passover.**

The term "Passover" takes us back to the Israelites enslaved in Egypt. When God stepped into history to free His people, He brought ten (10) plagues upon the land of Egypt. The tenth and final plague was the plague of death for all the first-born of people and animals in Egypt. The Israelites, however, would be saved from that plague of death by having the blood of lambs painted on their door frames. The angel of death would "pass over" those blood-covered homes.

Along with that act of salvation, God gave to His people a meal to be eaten in haste—the Passover meal. They were to roast and eat the lambs that were slain. Then they were to pack up and leave Egypt in a hurry, with God Himself leading the way. See Exodus 12-13.

Thus, the Passover was the central celebration of God's Old Testament people. Once they entered the

Promised Land, they would continue celebrating the Lord's Passover, retelling the tale of God's rescue and deliverance as well as eating the same meal that He first gave on that night in Egypt (see Deuteronomy 16:1-8). God's people were *reliving* the Passover story as their very own story! Even though they were separated from the first Passover by time and geography, it was *their* Passover. *They* were coming out of Egypt in haste...even as they sat comfortably in the Promised Land.

Fast-forward about 1500 years, and our Lord Jesus Christ Himself re-enacts and fulfills the Passover. First, He is the Lamb of God who suffers, sheds His blood, and dies in order to rescue us from the ancient plague of sin and death, this time for all eternity. Second, He gives us a meal—the Lord's Supper—that we continue to celebrate and which continues to give us His forgiveness, life, and salvation.

The original Passover pointed the way to Jesus Christ, the true Passover.

Jesus' Passover truly *is* our Passover. Christ's Passover as our Passover is the scarlet thread that weaves its way through our Holy Week and Easter services. When we gather to celebrate these services, especially the "Holy Triduum" ("Sacred Three Days"), we actually are *reliving* the story of Jesus' Passion and Resurrection. We are actually



saying, “Jesus’ story is our story,” because everything that Jesus did and suffered is for us. Jesus *“was delivered up for our trespasses and raised for our justification”* (Romans 4:25).

When Jesus was conceived by the Holy Spirit and born of the Virgin Mary, He stepped into history (again). Indeed, He stepped into our story of suffering the effects of sin and death. When Jesus suffered, bled, and died, He did so in our place. After all, it should have been each of us suffering, bleeding, and dying because of our own sinful rebellion against our loving heavenly Father. When Jesus rose from the dead, He became *“the firstfruits of those who have fallen asleep”* (1 Corinthians 15:20).

Jesus reenacts and fulfills the Old Testament Passover both by suffering in our place and by “passing over” from death to life. Our suffering becomes His suffering. Our death becomes His death. But His resurrection and life become our resurrection and life. Christ’s Passover IS our Passover!

This is what we celebrate in the single service called the “Holy Triduum”—the Sacred Three Days. Here are some notes from the *Lutheran Service Book: Altar Book* that show how these three services truly are one:

### Holy (Maundy) Thursday

“Holy Thursday, occurring on the eve of our Lord’s crucifixion, begins the celebration of the holy three days of Christ’s Passover, commonly known as the Triduum.” It also says, “the service, like that for Good Friday, exhibits a mood of restrained joy.”<sup>1</sup>

### Good Friday

“Good Friday is not observed as a funeral for Christ. It is a day for repentance over sin and restrained joy and praise for the redemption Christ accomplished for us on the cross.”<sup>2</sup>

### Easter Vigil

“The Vigil of Easter, which is celebrated at the end of Holy Saturday as the conclusion to the sacred Triduum, ushers in the celebration of the Resurrection of Our Lord on Easter Sunday. The Vigil of Easter connects the days of Holy Week, especially Holy Thursday and Good Friday, with the culminating celebration of the resurrection of Christ from the dead.”<sup>3</sup>

The Epistle reading for Easter Sunday is 1 Corinthians 5:6-8. It nicely sums up the Passover theme from the services of the previous three days, and it puts a nice capstone on our entire celebration: *“For*

*Christ, our Passover lamb, has been sacrificed”* (verse 7).

Since Jesus is our Passover lamb who has died and was raised to life for us and for our salvation, His story becomes our story. His life becomes our life. He continues to enliven and deliver us every time we partake of His holy Meal. That’s the great joy of Easter! *“Let us therefore celebrate the festival, not with the old leaven, the leaven of malice and evil, but with the unleavened bread of sincerity and truth”* (1 Corinthians 5:8).

✠ Pastor Randy Asburry

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

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



<sup>1</sup> *Lutheran Service Book: Altar Book*, p. 506.

<sup>2</sup> *Lutheran Service Book: Altar Book*, p. 511.

<sup>3</sup> *Lutheran Service Book: Altar Book*, p. 529.

## Notes from the Kantor

In the Gospels of Matthew and Luke what we know of as the Lord's Prayer is presented by Jesus as a guide on how to pray.

Now Jesus was praying in a certain place, and when he finished, one of his disciples said to him, "Lord, teach us to pray, as John taught his disciples." And he said to them, "When you pray, say:

"Father, hallowed be your name.

Your kingdom come.

Give us each day our daily bread,  
and forgive us our sins,

for we ourselves forgive everyone who is  
indebted to us.

And lead us not into temptation."

(Luke 11:1-4)

Martin Luther, as he did with the other important doctrines of the Christian faith, wrote a hymn on the Lord's Prayer as a way to teach the prayer and its exposition to the laity. That hymn is *Our Father, Who From Heaven Above* (LSB 766).

By 1524 Luther had already written hymn on the Creed ("We All Believe in One True God," LSB 954), the Lord's Supper ("O Lord, We Praise Thee," LSB 617), and the Ten Commandments ("These are the Holy Ten Commands," LSB 581). It was not until nearly a decade later that he wrote his hymns of Baptism ("To Jordan Came the Christ, Our Lord," LSB 406) and the Lord's Prayer.

Dr. Luther begins each stanza with petition from the version of the prayer found in Matthew.

Our Father in heaven,  
hallowed be your name.

Your kingdom come,  
your will be done,  
on earth as it is in heaven.

Give us this day our daily bread,  
and forgive us our debts,  
as we also have forgiven our debtors.

And lead us not into temptation,  
but deliver us from evil. (Matthew 6:9-13)

In each stanza he presents the petition and then expounds on it, much like he does in both his Small

and Large Catechisms. In addition, he includes a stanza nine that sounds not a short or trite "Amen" but rather a lengthy commentary on the prayer strengthens the faith of the one who prays it.

There are several interesting anecdotes in relation to this hymn. The first is that both Luther's hymn on the Creed and the Ten Commandments were written before he wrote the Catechisms, though he clearly had formulated thoughts and ideas in the "What does this mean?" and incorporated them into the hymns. *Our Father, Who From Heaven Above* was written after the Small Catechism was first published and this hymn clearly follows the structure found therein. Luther's delay on writing this hymn may have more to do with the fact that there were already several versions of hymns on the Lord's Prayer in the vernacular by other authors.

This hymn is also one of the few that have surviving manuscripts. From those manuscripts we know that Luther wrote a different tune to be used with this text, which was later crossed out. The first tune was more in a major key, while the tune we have now is closer to a minor key. The minor key is not to portray sadness but rather heft and weight to go along with the subject matter.

This hymn was a teaching hymn and was never intended to be regularly sung with all nine stanzas. Rather it was typically sung with three stanzas [stanza 1-the introduction; the applicable petition stanza(s); and stanza 9-the Amen]. As we sing this hymn during the Easter season, we will do it both ways. Ultimately culminating on Easter 6 (*Rogate*, or supplication) when we sing the entire hymn as the Hymn of the Day.

The hymn can be used both to teach the Lord's Prayer and to use as a guide in the prayer life of the individual Christian. As you sing this hymn, allow yourself to think more deeply on each petition and do not simply take the petition at face value. Each petition of the prayer holds much inspiration for prayer. Thus, when you need to pray but you're stuck on what to pray for, heed the words of Jesus and, "When you pray, say..."

In CHRIST,  
Kantor Janssen

## LCMS Stewardship Ministry Newsletter article - April 2023

### A Better Way

The most common question about stewardship is not *whether* a Christian should give to their church. Of course, Christians should give to their church. Everyone knows this. Rather, the question asked most is, “How much should I give?” But this question really means, “Should Christians give a tenth of their income to their local congregation?”

Here are some common reasons against tithing. Some say tithing isn’t necessary because it isn’t expressly commanded in the New Testament. There is no “Thus saith the Lord,” or “should” concerning tithing. Others say that Christians give to their congregation in ways much broader than money. They give of their time and their talents, and these together with treasures (money) add up to more than a tithe. Still others say that they give of their treasures to other things besides their congregation, and they want to support those things alongside their church. And then there are those who think Christians shouldn’t tithe because of some fear. They are afraid that if they tithe, their gift will be misused, or that after tithing, there won’t be enough left over to get the things that they use, want, or need.

Here are some reasons why Christians *should* tithe. Even though the New Testament doesn’t specifically command Christians to tithe, the Old Testament people were commanded to. And on top of this, St. Paul often describes giving a regular and generous proportion of the first fruits of one’s income – terms similar to a tithe (2 Cor. 8:7–23; 2 Cor. 9:2–7).

But here’s another way to think about it. What was the point of the tithe in the Old Testament? Where did it go? This tithe was intended to support the ministry of the Levites. They were not given any land because they had no time to farm; their full-time job was the ministry. What does it say in the New Testament? “The Lord commanded that those who proclaim the gospel should get their living by the gospel” (1 Cor. 9:14). This is the verse that Luther used in the Small Catechism’s Table of Duties to explain what Christians owe to the support of the ministry.

It seems clear from both the Old and the New Testaments that the tithe is the goal of Christians in their giving. But what if we’re not there yet? How should we handle this? What are we to do?

Let’s answer this by asking a different question. What would you say to your adult children who only attended church quarterly or once a month? After all, there is no passage in the New Testament that requires Christians to go to church weekly. Hebrews 10:25 is the closest verse we have, and it states simply that Christians should not neglect gathering together. And even though there is no passage that commands Christians to gather weekly, that is the implicit expectation throughout the Old and New Testaments.

So, what would you say to that son or daughter? The conversation might go something like this. I’m glad you’re still going to church. It is a wonderful blessing to hear God’s promises of forgiveness, life, and salvation, and to receive His gifts in Word and Sacrament. But you can do better, and it will only be a blessing to you. There is a better way, and I’d really like you to try to attain it.

We should approach the topic of tithing with a similar conversation. The tithe is not specifically commanded in the New Testament, but it sure seems like the implicit expectation of both the Old and New Testaments. So, we’re ecstatic that you’re giving, and that you’re giving in all these various ways – time, talents, and treasures. But there is a better way. And that will only be a blessing to you, just as the Word of God – Old and New Testament alike – promises. Can you try increasing your gifts over the coming weeks, months, and years? Can you put your trust in the God who sent His Son to take away your sin and give you everlasting life? And if He did this for you, if He did not spare His only Son, how will He not give you all things? He will not disappoint.

– LCMS Stewardship Ministry  
[lcms.org/stewardship](https://lcms.org/stewardship)

*“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 2	<b>Palm Sunday</b>	John 12:12-19 & Matthew 27:11-54	<b>The Man of Sorrows</b> – Jesus the Christ enters Jerusalem in triumph and is crowned as our meek and lowly King.
April 9	<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 16	<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 23	<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 30	<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.

### MARCH ON THE ARCH

Mark your calendars for the annual March on the Arch. Coalition Life is planning the annual pro-life March on the Arch for Saturday, April 29, 2023.

The rally begins at 11:00am at Aloe Plaza and the march begins at noon. The one-mile march down Market Street will conclude at the Arch. The march is to stand up for the “children too young to have a voice, for real support and options for their mothers, for families, for LIFE in our region.”

If you would like to join friends from Hope in this March, contact Judy Maichel.

### HELP SAVE LIVES AND BUILD A CULTURE OF LIFE

We are hiring! Coalition Life is a growing Christian non-profit in search of people with diverse skills and experience to join our team. We are building an enduring organization with the necessary excellence to tackle the greatest challenge of our era – as we advocate for life in front of abortion facilities providing a last line of defense for every mother and child in crisis. Check out our job openings and let’s get acquainted and explore the possibilities! [coalitionlife.com/jobs](https://coalitionlife.com/jobs)



### JOIN US FOR BASEBALL!

Join us at Lutheran Day at the Ballpark on Sunday, May 7 for an interleague matchup between the Cardinals and the Detroit Tigers at Busch Stadium. We will honor legendary coach Roy Pfund before the game. Coach Pfund was Lutheran South's longest-running coach from 1962-1988. Under his direction, the Lancers won six Conference championships, six District championships, two Sectionals, and had a third-place State finish. You are invited to join Coach Pfund beginning at 11:15 a.m. in the stadium's Cunningham Corner room. Ballpark snacks and drinks will be provided. Coach Pfund will throw the first pitch at 12:30 p.m. The Cardinal game begins at 1:15 p.m. Tickets are \$25 each (\$10 for alumni) and include a jumbo hot dog and soda. Stick around to watch Lutheran South battle Lutheran North following the Cardinal game.

### EXPERIENCE THE SEM WITH OTHER HIGH SCHOOL STUDENTS

#### Join us for Vocatio June 24-July 1!

Vocatio is a free, weeklong retreat for high school students who might be considering a career in ministry. During this event, participants experience the Seminary through:

- Worship and devotions
- Thoughtful conversations
- Recreational activities
- Sessions with professors

Do you have a high school student considering becoming a pastor or a deaconess? Share this

email with him or her! The deadline to register is May 27. Interested participants can learn more by emailing [admit@csl.edu](mailto:admit@csl.edu) or call 800-822-9545.

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### HURRY! REGISTRATION CLOSES APRIL 17. REGISTER NOW FOR THE 2023 MULTIETHNIC SYMPOSIUM

First generations of foreign-born immigrants and their children – the 1.5 and 2.0 generations – represent more than a quarter of the U.S. population. Who are the people behind the numbers? The [2023 Multiethnic Symposium](#) plenaries and sectionals will help participants understand the challenges of our 1.5 and 2.0 generation neighbors and embrace their contributions to the life of the church today – and for generations to come.

Plenary speakers:

- Dr. Joel Okamoto, the Waldemar and Mary Griesbach Professor of Systematic Theology, Concordia Seminary, St. Louis
- Dr. Tesfai Tesema, Pastor of Addis Kidan Lutheran Church, San Francisco, Calif.

17th Annual Lecture in Hispanic/Latino Theology and Missions:

- Dr. Daniel Rodriguez, Divisional Dean and Professor of Religion and Hispanic Studies, Pepperdine University, Malibu, Calif.

[Registration](#) closes April 17, 2023. For more information, visit [csl.edu/multiethnic](http://csl.edu/multiethnic) or contact Continuing Education at 314-505-7286 or [ce@csl.edu](mailto:ce@csl.edu).

Phone: 314-352-0014

# April 2023

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

Sunday	Monday	Tuesday	Wednesday	Thursday	Friday	Saturday
<b>Elder:</b> 2 – Scot Kinnaman 6 – Jim Frost 8 – Scot Kinnaman 9 – Jim Frost 16 – Scot Kinnaman	<b>Elder: (cont.)</b> 23 – Kevin Robson 30 – Jim Frost	<b>Altar Guild:</b> 2 Spyers/Truebe 9 Asbury/Bergdolt 16 Brown/Patton 23 Keller/Janssen 30 Temme/Mussmann				<b>1</b> <i>Pastor's day off</i>
<b>2 Palm Sunday</b> 9:00 Divine Service 10:30 Bible Class/SS 11:30 Youth Catechism 11:30 Choir rehearsal	<b>3</b> 7:00 Church Council Meeting	<b>4</b>	<b>5</b> 5:00 Kantorei Rehearsal	<b>6 Holy Thursday</b> 7:00 Divine Service	<b>7 Good Friday</b> 7:00 Passion of Christ	<b>8 Easter Vigil</b> 8:00 Easter Vigil
<b>9 Resurrection of our Lord</b> 7:30-8:30 Easter breakfast 9:00 Festal Divine Service	<b>10</b> Church Office Closed	<b>11</b>	<b>12</b> 5:00 Kantorei Rehearsal	<b>13</b> 6:00 ThriVe Parent University	<b>14</b>	<b>15</b> <i>Pastor's day off</i>
<b>16 Easter 2</b> 9:00 Divine Service 10:30 Bible Class/ SS 11:30 Choir rehearsal	<b>17</b>	<b>18</b>	<b>19</b> 5:00 Kantorei Rehearsal	<b>20</b> 6:00 ThriVe Parent University	<b>21</b>	<b>22</b> <i>Pastor's day off</i>
<b>23 Easter 3</b> 9:00 Divine Service 10:30 Bible Class/ SS 11:30 Choir rehearsal	<b>24</b>	<b>25</b>	<b>26</b> NO Kantorei Rehearsal	<b>27</b> 6:00 ThriVe Parent University	<b>28</b>	<b>29</b> <i>Pastor's day off</i>
<b>30 Easter 4</b> 9:00 Divine Service 10:30 Bible Class/ SS NO Choir rehearsal 12:00 Voters' Assembly						