

ST. PAUL'S MONTHLY MESSENGER

May 2021 (Easter 5 to Holy Trinity)

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FESTIVALS OF MAY

In the month of May we have three major festivals at the end of the Easter Season: Ascension, Pentecost, and Holy Trinity.

Ascension (May 13) is a festival that always occurs forty days after Easter. It recalls Christ's ascension into heaven on that day., Ascension is always on a Thursday, and we will have a service that night at 7 pm. This is one of the oldest festivals of the church year. The readings for that day include the accounts of Jesus' Ascension from the Book of Acts and the Gospel of St. Mark, as well as the story of Elijah and the chariot of fire from 2 Kings. This is a day to remember that Christ has not left us, but is still with us in His Word and Sacrament, as He, our Brother, has now has been given all power and authority in heaven and on earth. A special ceremony we will do on Ascension is to put out the Christ Candle when the words "he was taken up into heaven" are read, symbolizing Christ being taken from the disciples' sight on that day.

Pentecost (May 23) is fifty days after Easter. Originally an Old Testament holiday which celebrated the harvest of first fruits, New Testament Pentecost celebrates the Christian church as the first fruits of God's new creation in Jesus. We get an explanation in the Gospel reading from John 14 that Jesus must ascend so the Holy Spirit can come, who then comes powerfully in the Acts 2 reading on that day. On the first Christian Pentecost, the disciples boldly preach the gospel of Jesus Christ, which is heard in many languages, thus reversing God's action at the Tower of Babel (Genesis 2, the OT reading), in order to bring all nations into Christ's redemption. We will have junior confirmation that day, as two young people confess their faith in the gifts the Holy Spirit gave them in their baptism. What a wonderful day to do so!

Holy Trinity (May 30) follows Pentecost, and is the only festival not based on an event, but a doctrine. This is a more recent festival in the church year, where we confess God as He has revealed Himself to us, three-in-one, Father, Son and Holy Spirit, yet one God. The readings show how much higher God's thoughts are than ours, as we hear Isaiah's "Holy Holy Holy" vision in the temple, St. Paul speaking in Romans, saying "who has known the mind of the Lord?" and Jesus speaking to Nicodemus, who doesn't understand how man can be born twice. This day we also confess the Athanasian Creed, the most complete confession we have of who God is as Trinity and who Jesus is as both God and man.

GUEST ARTICLE: SUNDAYS OF EASTER

By Pastor Thomas Van Hemert, St. John Lutheran Church, Center Point, Iowa

[Pastor's Note: This article was written by my seminary classmate Rev. Thomas Van Hemert. I think it is valuable in explaining what the different Sundays of Easter are about, especially if you were wondering about the Latin names of the Sundays.]

Our liturgical preparation for Easter took place through three distinct periods or steps. The first was Pre-Lent. Pre-Lent is made up of three Sundays called Septuagesima, Sexagesima, and Quinquagesima, meaning “about 70 days,” “about 60 days,” and “about 50 days” respectively. The second step was Lent, which was the time between Ash Wednesday and Judica. The final step was Passiontide and Holy Week.

Finally, Easter is here. The Lord Jesus Christ, who was crucified and who died is not dead. He lives. Just as the Sundays in Pre-Lent and Lent have specific Latin names, so also do the Sundays of the Easter Season. All of the Sundays following Easter retain the grand celebratory nature and gladness of Easter morning.

Following Easter Sunday and the Resurrection of our Lord, the second Sunday of Easter is called **Quasimodo Geniti**, which means, “as newborn babes.” It comes from 1 Peter 2:2, “As newborn babes desire the sincere milk of the word, that ye may grow.” The Gospel is the account of Thomas and the Disciples in the upper room on the eve of our Lord’s Resurrection. We, along with Thomas, desire the sincere milk of God’s Word in this life, so that we might continue to grow strong in our faith all our days.

The third Sunday of Easter is called **Misericordias Domini**, which means “goodness of the Lord.” This name comes from the first verse of the Latin Introit. It comes from Psalm 33, “The earth is full of the goodness of the Lord.” This Sunday is also commonly called, “Good Shepherd Sunday.” The Gospel is the account of Jesus calling Himself the Good Shepherd who lays down His life for the Sheep. The Earth is full of the Goodness of the Lord who makes us lie down in green pastures and who leads us beside the still waters.

The fourth Sunday of Easter is called **Jubilate**, which means, “make a joyful noise.” It comes from Psalm 66 and is the first verse of the Introit for this day, “Make a joyful noise unto God, all ye lands.” The Gospel is John 16:16-23, which looks forward and anticipates Christ’s Ascension.

The fifth Sunday of Easter is called **Cantate**, which means “sing ye.” It also comes from the first line of the Introit in Latin, which is from Psalm 98, “Sing ye unto the Lord a new song; for He hath done marvelous things.” The Introit reminds us that we are still in the Eastertide. The Gospel reading reminds us that the Holy Spirit is the supremely good and perfect gift from above.

The sixth Sunday of Easter is the Sunday before Ascension Thursday and is called **Rogate**, which means “pray.” It comes from our Lord’s assurance concerning prayer in the Gospel reading from John 16. This Sunday came to be known as Rogation Sunday and the days following, which were observed as a prolonged Vigil of the Ascension, were known as “Rogation Days” (“Days of Asking”). The Gospel stresses prayer; the Epistle exhorts to action; the Introit begins with a passage from Isaiah. The Psalm verse celebrates a triumph which anticipates that of the Ascended Lord.

The Sunday after the Ascension of our Lord is called **Exaudi**. It comes from first word of Psalm 27:7 and is also the first line of the Latin Introit “*Exaudi Domine*” meaning “Hear, O Lord.” The thought of this Sunday turns our attention from Ascension Thursday to Whitsunday, also known as Pentecost. The Gospel is the account of Jesus foretelling the sending of the Holy Spirit, the Comforter, who will “bear witness about [Christ].” This Sunday is sometimes called “Expectation Sunday.”

NEWS AND NOTES FROM THE WEEKLY MESSENGER

Now Hiring Church Secretary! – We are looking to hire someone to fill the position of part-time Administrative Assistant for our church office. Hours are flexible during the week. If you or someone you know may be interested in this paid position, please contact the church office, Erich Kittlaus, Pastor Antonetti, or any member of council.

VOLUNTEERS NEEDED: We are in need of volunteers to help with several needs. Please consider helping with any of the following:

- We would like to form a committee to help plan some events to commemorate our 150th Anniversary as a congregation. We are looking for someone who would like to lead this committee, as well as people who would like to be on it.
 - We are looking for someone to coordinate “Autumn in the Field.”
- If you would be willing to help in any of these roles please contact Pastor Antonetti or Erich Kittlaus.

Morning Prayer – This month there will be no morning prayer service on Tuesday, May 11, as Pastor will be at Circuit Meeting.

St. Paul’s Lockport Sermon Podcast – If you know someone who was unable to come to church and would like to hear today’s sermon or you would like to listen again, there is good news: our sermon podcast is now up-to-date! You can find it on the media page on our website or search iTunes for “St Paul’s Lockport Sermons.”

Submissions to the Monthly Messenger – Any church board, group, or member is welcome to submit news to the Monthly Messenger. Content appropriate to the weekly Messenger would also be appropriate here. Submissions must be in by the deadline for that month. The deadline to submit for the June Monthly Messenger is May 20.

MANNA – Manna order forms will be available May 2. Orders are due with payment May 9. Orders will be available for pickup May 16.

Regular Services and Classes

Sunday

7:30 am Spoken Divine Service (if Requested)
9:00 am Divine Service
10:15 am Sunday School (until May 23)/Adult Bible Class

Tuesday

6:30 pm Jr. Confirmation

Wednesday

4:30 pm Adult Confirmation

St. Paul’s History Corner (1871-2021)

Pastors of St. Paul’s:

Carl H. Rohe: 1871-1874

W. Uffenbeck: 1874-1886

Karl Koch: 1886-1889

B. Burfeind: 1889-1894

A. Pfotenhauer: 1895-1906

H. Grefe: 1906-1910

Ernest H. Zucker: 1911-1915

Charles Tedrahn: 1916-1920

Walter Bezold: 1920-1954

Armin H. Breihan: 1955-1993

Mark H. Hein: 1994-2019

Christopher Antonetti: 2020-Present

Ernest H. Zucker was the first pastor called to St. Paul’s, as the pastors for the first 40 years served from St. Peter’s Joliet and St. Matthew’s Lemont. There have only been 6 pastors called to St. Paul’s since 1911!

St. Paul’s has also sent two sons of the congregation into the pastoral office – Douglas Corniels (1973) and Christopher Gillespie (2010).

MAY MONTHLY MISSION OFFERING IS FOR MORNING STAR MISSION



May 2021
 at St. Paul's Lutheran Church, Lockport

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 spchoff@gmail.com

Sun	Mon	Tue	Wed	Thu	Fri	Sat
2 Cantate (Easter 5) 7:30 am Spoken Divine Worship* 9 a.m. Divine Worship w/ Adult Confirmation 10:15 a.m. Sunday School/Bible Class 11:15 a.m. Elders	3 PASTOR AT CONFERENCE IN FORT WAYNE	4 NO Junior Confirmation	5	6 8:00 am Morning Prayer	7	8
9 Rogate (Easter 6) 7:30 am Spoken Divine Worship* 9 a.m. Divine Worship 10:15 a.m. Sunday School/Adult Bible Class	10 8 am Morning Prayer 7pm Council	11 Circuit Meeting 6:30 pm Jr. Confirmation	12 8 am Morning Prayer 8:30 Pvt Confession/ Absolution	13 Ascension 8:00 am Morning Prayer 7pm Divine Service	14	15
16 Exaudi (Easter 7) 7:30 am Spoken Divine Worship* 9 a.m. Divine Worship 10:15 a.m. Sunday School/Adult Bible Class	17 8 am Morning Prayer	18 8 am Morning Prayer 6:30 pm Jr. Confirmation	19 8 am Morning Prayer 8:30 Pvt Confession/ Absolution	20 8 am Morning Prayer 7pm Divine Service	21	22
23 Pentecost 7:30 am Spoken Divine Worship* 9 a.m. Divine Worship w/ Junior Confirmation 10:15 a.m. Sunday School/Bible	24 8 am Morning Prayer	25 8 am Morning Prayer	26 8 am Morning Prayer 8:30 Pvt Confession/ Absolution 11 am NICKL	27 8 am Morning Prayer	28	29
30 Holy Trinity 7:30 am Spoken Divine Worship* 9 a.m. Divine Worship 10:15 a.m. Bible Class 11:30 a.m. Pastor's Picnic	31 Memorial Day 8 am Morning Prayer	June 1 8 am Morning Prayer	2 8 am Morning Prayer 8:30 Pvt Confession/ Absolution	3 8 am Morning Prayer	4	5

*if needed



WHAT DOES THIS MEAN?

Hope in Christ— Not Buildings

Adam C. Koontz

Our hope is and was always only in Christ. That was true when institutions and finances and demographics all seemed so favorable to us. That is true when sometimes very little is projected to favor our church body. Our hope was never in statistics; it was always only in Christ. That's why if you have a symbol of hope somewhere in your church's sanctuary, it's an anchor. Hope holds onto what is sure and keeps us stable when the seas rock and the winds roar. We have safe harbor because we have hope for an anchor.

Hope is not the last resort of the desperate, as if we said, "Well, since we don't have much going for us now, let's see if Jesus might be able to do something for us." Jesus was our sole hope in the days when seminaries sent out hundreds of men between them each year, and He is the sole hope of the men who will enter the harvest work this year too. Jesus was interceding at the right hand of the Father for the men who got a car and enough money to start building a church in the 1950s, where people just seemed to show up, and Jesus is interceding for the men who now go out to places where people don't show up like they used to.

Our hope was never in our *plans*, our *comforts*, or our *purposes*, but since our hope is in Christ, it definitely rests on Christ's *plans for us*, *comforts for us*, and *purposes for us*. He is the same today, yesterday, and forever. If our plans crumble, His are carried out. If what was our comfort and our routine is now gone from our lives, He sends His Comforter, the Holy Spirit, to guide us afresh. If our purposes are thwarted and we don't know where to turn next, His purposes

are infallible and good and mighty.

Why say this now? Because on some level we all thought or intuited that our many plans, our accustomed comforts, and our human purposes were worth more than they have proved to be. On some level we expected that the world, the public health authorities, the governors of our states, the mayors of our cities, our congregations, our schools, and just about everything else in our lives would show more respect for our sense of how things should be than they have. We thought that we could go here and there without having to say what James advised us to say, "God willing" (James 4:15).

The glory of the past 12 or so months is how much has been revealed. Some of that was clarifying. Some of that was very unsettling. All of it will prove to work for the good of Christ's body, the Church. "Good" does not mean easy. "Good" does not mean foreseen by us or known by us. "Good" does not mean accustomed or comfortable or statistically projected. "Good" means godly. "Good" means working for our salvation and the world's salvation

through the message of the Gospel.

"Good" means Christ's words and works prevailing in all things. That's our hope, and it's founded on God's Word that all things—including times of enormous upheaval and change—work together for those who love God, who are called according to *His purpose* (Rom. 8:28).

There isn't anything more wonderful than His purpose, and that was always true. His purpose is to save sinners through the Son's atoning sacrifice and death-destroying resurrection. There was a time when very few people believed that God's purposes would find their "Yes" and their "Amen" solely in the crucified and risen Messiah. Very few believed, very few listened, very few picked up on what they were hearing. That didn't stop God and His gracious and glorious purposes in Jesus Christ for the world's salvation. Do we think that somehow the Victor of Mount Calvary and the Prince of Peace will be thwarted by what has happened with us in the past year, or that He will step down from His throne because our future is unsure?

Christ is always King. People, institutions, financial projections, and many other things come and go in the church, but they are always in the service of His Gospel and at the beck and call of His Spirit. Only our gracious God and His Word endure forever. In Him alone we hope. 🙏

The Rev. Dr. Adam C. Koontz (Adam.Koontz@ctsfw.edu) serves as assistant professor of Exegetical Theology and the Director of Field Education at Concordia Theological Seminary, Fort Wayne, Indiana.



SUNDAY SCHOOL IN MAY

Sunday, May 9 (Mother's Day) – Sunday School and Adult Bible Class @ 10:15 am

Sunday, May 23 – Last day of Sunday School. No confirmation-age class.

Adult Bible class will continue through the summer after the 9:00 am service.

PASTOR'S PICNIC!

Sunday, May 30 at 11:30 am.

All are invited to the Parsonage backyard (south of the church) for a long-needed outdoor fellowship event. Food and drink will be provided.

Rain location will be Bezold Hall. Please call or email Pastor by May 20 if you are planning on attending.

Looking forward to seeing you!

- Pastor and Karin

ST. PAUL'S CONTACT INFORMATION

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