



# Hope Ev. Lutheran Church

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



## ✠ THE HOPE LUTHERAN ✠

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### One Blood

*"[God] has made **from one blood** every nation of men to dwell on all the face of the earth, and has determined their preappointed times and the boundaries of their dwellings...." (Acts 17:26, NKJV)*

*"[God] made **from one man** every nation of mankind to live on all the face of the earth, having determined allotted periods and the boundaries of their dwelling place...." (Acts 17:26, ESV)*

These days we routinely hear of and read about "racism." People are called out and shamed for their supposed "racist" views. Written policies and longstanding business practices are called "racist." Even practical wisdom that's true for all people, such as "work before play," is accused of somehow being "racist" or "white supremacy." Some voices claim that the founding of our nation, the United States of America, and its core values are "inherently racist."

Judging from such views and claims, one would think that our nation had *not* made *any* progress by abolishing slavery in 1862 or by enacting the Civil Rights Act of 1964!

Does racism exist? Unfortunately, yes. It is a consequence of sin in our fallen world. It is also a result of evolutionary thinking that has overtaken our world since the late 1800s. Every genuinely racist thought, word, and deed should be rebuked and addressed with repentance. In many ways, however, our current social and cultural discourse seems to be stoking racism rather than overcoming it. Current discussions on "racism" seem to focus more on exacting revenge or seeking reparations rather than on effecting reconciliation.

What are we Christians to do? How do we speak with others on such a sensitive topic? The best thing we Christians can do in this cultural moment is *not* adopt the notions and lingo of the "racists" or the "anti-racists." Rather, we need to go to the Scriptures and

discover what God Himself teaches us about this important matter.

When St. Paul addressed the Greek philosophers in Acts 17, he gave us the best starting point. See the one Bible verse quoted above from two different translations. Every human being, regardless of skin color, eye color, or other genetic characteristics, is created "from one blood," which also means, "from one man." This means that there is only **one race** — the human race.

Ken Ham of Answers in Genesis has written on this Biblical teaching that we all come from "one blood." Consider this scientific insight that echoes and supports Acts 17:26:

"Every human being in the world is classified as *Homo sapiens*. Scientists today agree that there is really only one biological race of humans. Geneticists have found that if we were to take any two people from anywhere in the world, the basic genetic differences between these two people would typically be around 0.2%, even if they came from the same people group. 'Racial' characteristics account for only about 6% of this 0.2% variation. That means that the so-called 'racial' genetic variation between human beings of different 'race' is a mere 0.012%.

"Overall, there is far more variation *within* a people group than there is *between* one people

group and another. Anyone who continues to make racist distinctions does so based only on superficial, outward appearances rather than on sound scientific fact and clear biblical reasoning.”<sup>1</sup>

Ken Ham also says, “We all need to treat every human being as our relative. Remember that, the next time you see someone you don’t like or observe people involved in actions you would not agree with. We are of one blood. All of us are equal in value before our Creator God. Any descendant of Adam can be saved because our mutual relative by blood (Jesus Christ) died and rose again. This is why the Gospel can and *should be* preached to all tribes and nations.”

With this in mind, I commend to you the following resolution from this summer’s Missouri District Convention. It addresses the issue of racism from a Scriptural perspective and serves as a good study document by itself. As you can see, we in the Lutheran Church—Missouri Synod have long denounced racism as we seek to proclaim the saving Gospel of Jesus Christ to the “one blood” of all tribes, peoples, and languages.

✂ Pastor Randy Asburry

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

### **To Affirm Biblical Anthropology and Denounce Racism as an Anti-Gospel Belief Resolution 3-03**

Whereas, biblical anthropology reveals that all people are created in the same image of God, one human race no matter what our outward distinctions might be (Gen. 1:26-27; 9:6; cf. Acts 17:25-26), giving every human inherent value (Psalm 139:13-14); and

Whereas, in Jesus, God became man and so identifies fully with every human (Heb. 2:17) and His mission of redemption is for all of humankind (Matt. 1:1-17; Luke 3:23-38) and verifies the value of every person in the eyes of God (John 3:16-17); and

Whereas, the Apostle Peter said, “God doesn’t show favoritism, but in every nation the person who fears Him and does what is right is acceptable to Him” (Acts 10:34-35); and

Whereas, James says, “If you really fulfill the royal law, according to the Scripture, ‘You shall love your neighbor as yourself,’ you do well. But if you show partiality, you commit sin, and are convicted by the law as transgressors” (James 2:8-9); and

Whereas, contrary to biblical anthropology, there are ideologies that determine a person’s worth or value by genetics, biological characteristics, or cultural heritage; and

Whereas, critical theory, a philosophical view derived from the Enlightenment and Marxism, frames humanity’s existence and outlook in terms of oppression and victimization, liberation and unfettered libertinism as most lately manifest in Critical Race Theory (CRT); and

Whereas, racism has existed and still exists in many forms in this sinful, broken world, and

Whereas, Christ’s Church is “from every nation, from all tribes and peoples, and languages” who celebrate around the throne of the Lamb (Rev. 7:9); and

Whereas, the Church exists to call the world to repent of sin, including racial and ethnic division and discrimination, and to proclaim that Christ Himself is our peace and all are reconciled to God and one another through the cross (Eph. 2:14-16); and

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<sup>1</sup> <https://answersingenesis.org/racism/one-blood/>

Whereas, The Lutheran Church—Missouri Synod (LCMS) in convention has addressed racism in many of its forms in the following resolutions:

- 1971 — Res. 9-32: To Encourage Christian Action to Combat Racism
- 1973 — Res. 9-22: To Continue Efforts to Combat Racism
- 1977 — Res 10-18A: To Make Every Effort to Eliminate Racism
- 1979 — Res 4-11: To Reaffirm Efforts to Combat Racism
- 1981 — Res 8-07: To Oppose Racism and Violence
- 1983 — Res 3-09: To Clarify Position on Anti-Semitism
- 1992 — Res 3-03: To Combat All Racism
- 1995 — Res 2-05A: To Commend for Study the CTCR Document Racism and the Church; and<sup>2</sup>

Whereas, the 1992 resolution states “racism is contrary to God’s Word and a sin against Him,” and Synod by-law 2.3.1 (a) states: “It shall be the policy of the Synod to decline membership to congregations whose constitutions deny membership or other congregational privileges to any Christian because of race or ethnic origin;” therefore, be it

Resolved, that the Missouri District affirm the biblical anthropology of the God-given value and dignity of every person; and be it further

Resolved, that the District encourage and assist the members of our District congregations, pastors, teachers, professors, congregations, and Synod to faithfully learn, witness, and teach the Christian faith, especially the doctrine of biblical anthropology for the sake of the Gospel; and be it further

Resolved, that we commend the schools, universities, and seminaries of The Lutheran Church—Missouri Synod for their faithful witness to God’s design and intent for human life, and Concordia Publishing House (CPH) and the Commission on Theology and Church Relations (CTCR) for providing teaching materials; and be it further

Resolved, that the Missouri District of the LCMS continue to denounce every form of racism, racial division, or separation as antithetical to the Gospel of Jesus Christ; and be it further

Resolved, that the congregations of the Missouri District be watchful and sober-minded regarding the idol of racism as a scheme of the devil intended to bring further suffering and division to the world and to hinder the Gospel; and be it further

Resolved, that we call on the CTCR and the two seminaries to study critical theory, including Critical Race Theory, and create content that highlights the differences between biblical anthropology and critical theory to help our people to be vigilant in the face of pervasive cultural error; and be it further

Resolved, that the Synod in convention encourage the schools, universities, and seminaries of the Synod to be on guard against the encroachment of any theories in their classrooms, curricula, and co-curricular activities that are contrary to biblical anthropology as taught in the Scriptures and in the Lutheran Confessions; and be it further

Resolved, that we earnestly pray, both for those who advocate racist ideologies and those who are thereby deceived, that they may see their error through the light of the Gospel, repent of this sin, and come to know the peace and love of Christ through redeemed fellowship in the one Kingdom of God, established out of every nation, from all tribes and peoples, and languages; and be it

Finally Resolved, that we pray for the many victims of racism, both within our Church and those in our world, and that the Church work to bring the healing power of the Gospel into their lives, and so join together in proclaiming Christ as the Savior for all.

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<sup>2</sup> For further reading, see <https://www.lcms.org/social-issues/racism>.

# Notes from the Kantor

This summer I had the opportunity to attend a seminar on the music of Martin Luther, Paul Gerhardt, and Johann Sebastian Bach. It was a wonderful time to spend with pastors and kantors from across the LCMS joining for a common interest. While some aspects of the seminar were new to me and some served as reminders of things I already knew, it was refreshing to spend three days diving into the history and theology of some of the greatest Lutheran hymn writers. There were many moments of inspiration, including a focus on singing and teaching the six catechism hymns of Martin Luther. While he wrote and adapted many well-known hymn texts and tunes, he specifically wrote a hymn to teach each of the six chief parts of the Small Catechism.

Over the next school year, I plan to write more in-depth articles about each of the hymns as we use them in worship. Some we know well and others we will need to practice and learn. All are worthy of the effort to place them into our heart and minds, on our lips, and into our ears. The following is a short introduction to each of the six hymns by Rev. Mark Birkholz, taken from *lutheranreformation.org*.

Over the course of his life, Luther wrote hymns on all six chief parts of the catechism. He did not specifically compose them at one time as a set, and in fact most of these predate the publication of the Small Catechism in 1529, but it is natural that similar themes would be found in both his hymnody and his writings. In some cases Luther modified existing hymns, while others were completely new compositions.

In 1523 Luther wrote *"From Depths of Woe I Cry to Thee"* (LSB 607), a paraphrase of Psalm 130. Here Luther expresses our only hope for mercy in the mercy and grace of God, which is given to us in Christ Jesus. This hymn connects with Confession and Absolution.

When Luther published his revision of the Latin Mass in 1523, he recommended that German hymns be sung, and he particularly suggested *"O Lord, We Praise Thee"* (LSB 617) for use as a post-communion hymn. One year later Luther took this 15th century hymn and used it as the basis for the first verse of his updated version, also adding two additional verses. It was a popular hymn in

Luther's time, and continues to be commonly used in the Lutheran church today.

Also in 1524 Luther wrote his hymn on the Creed, *"We All Believe in One True God"* (LSB 954). Once again Luther took an existing hymn and modified it significantly for use in the churches of the Reformation. Each of the three verses connects an article of the Creed to our faith and life.

Luther wrote two hymns on the Ten Commandments. The best known is another 1524 composition, *"These Are the Holy Ten Commands"* (LSB 581). The text was original to Luther but set to the tune of a 13th century hymn. This hymn featured prominently in the catechetical services of Wittenberg held during the season of Lent.

Luther's final two catechetical hymns were written much later in his life. *"Our Father, Who from Heaven Above"* (LSB 766) was written in 1539. Each verse begins with a line from the Lord's Prayer and proceeds to its explanation. *"To Jordan Came the Christ, Our Lord"* (LSB 406) was composed in 1541. The text begins with the story of Jesus' baptism and shows how we understand our own baptism in light of Jesus'. It is possible that these two hymns were written to complete the set of hymns on the catechism, but we don't know for sure.

We are also excited to share the dates for the 2022-2023 season of *Music in a Sacred Space*. More details to come, but you can place these dates on your calendar. All events start at 4:00 PM.

- Sunday, October 23 – Organ Vespers  
Ryan Meyer, guest organist
- Sunday, December 18 – Gateway Ringers handbell choir presenting their Christmas program
- Sunday, February 5 – Hymn Festival featuring the hymn texts of Lisa Clark. Jacob Weber will play organ with a combined choir of singers from Hope and Ascension Lutheran churches.
- Sunday, June 4 – Organ Vespers  
Janet Muth, guest organist.

In CHRIST,  
Kantor Janssen



## ABOUT OUR CONGREGATION'S FUTURE: WE WANT TO LISTEN TO YOU

### YOU – YES, YOU! – ARE INVITED TO JOIN US.

We'd like every communicant member of the congregation to participate in the upcoming series of Saturday morning prayerful conversations about the gracious gift that God has given to our church family: Hope Evangelical Lutheran Church. **SERVING IN GOD'S MISSION** is a next step forward in Hope's planning process. Using *Re:Vitality* resources developed in the LCMS Office of National Mission, the outcome of these sessions will be a strategic ministry plan that will capture what's on our minds and hearts regarding Hope's vision, mission and purpose. We'll also develop a set of specific goals designed to extend the proclamation of the Gospel to the communities that God has called us to serve.

**IMPORTANT:** Please mark your calendar now and plan to join your fellow Hope members in our fellowship hall on the following dates. ALL are welcome and encouraged to join us; we need your input.

Saturday, September 10, 9:00-11:15 am  
Saturday, September 24, 8:00-11:45 am  
Saturday, October 8, 9:00-11:30 am  
Saturday, October 22, 8:00 am-Noon  
Saturday, November 5, 9:00-10:30 am

P.S. Mark your calendar now with the dates/times shown above... and then come and contribute. Unable to make a specific session? No worries. . . just plan to join us for the others.

## Basement Renovation Update

The basement renovation committee has scheduled another listening post for Sunday August 21st following Bible Class. This will be the second listening post and all are invited, young, old, families, members and frequent attendees. Your thoughts and input will help shape the final plans for the basement renovation.

In the meantime, we are working with the church council and building committee to address some water issues in the basement. Finding the cause and fixing the problem are being addressed but this work is not part of the Basement Renovation Committee responsibility.

We will hold 2-3 more listening posts before compiling all the feedback to share with the

architects. At that time they will work on an updated plan that we can present to the congregation in the later half of November or early December.

If you have any questions, concerns, thoughts or ideas about the basement renovation, please reach out to any committee member, and consider coming to a listening post to discuss with others as we work to refine the plans toward a flexible and functional space that will serve the needs of Hope congregation well into the future!

Committee members: Pam Nielsen(chair) Kay Shoemaker, Julie Vigil, Julie Day.

# LCMS Stewardship Ministry

## Newsletter Article – July 2022

### New Testament Standard Giving

Whenever the topic of stewardship and giving comes up, the conversation inevitably turns to the question: “How much should I give?” Answers will vary because the motive behind such questions vary also.

Sometimes the motive behind asking this question is for self-justification. Even though as Lutherans, we know that we are not saved by our works but by grace through faith because of Jesus’ substitutionary atonement. Yet the natural religion of fallen man is to earn God’s favor by what we do.

Take for example the response of our Lord to the rich young ruler who asked, “what must I do to inherit eternal life?” Jesus first tells him to keep the commandments. The rich young ruler responds by indicating that all this he has kept from his youth. But Jesus tells him that he lacks one thing: He must sell all that he has and give it to the poor and then follow him. This rich, young ruler went away sad because he was quite wealthy and could not part with his possessions.

Here we see that those who seek to justify themselves by their giving will hear a response that intensifies the duty that God places upon them. Indeed, they will hear a response that makes it impossible to win God’s favor by their works.

But to those who genuinely desire to know what their duty is, as Christians, in the arena of giving, we look to the Bible for our answer. We believe that the Bible is the Word of God. And we know that the Word of God has been “breathed out by God and profitable for teaching, for reproof, for correction, and for training in righteousness, that the man of God may be complete, equipped for every good work” (2 Tim. 3:16-17).

So, we begin to answer the question, “What should I give?” with the question, “What does the Bible say about how much we should give and to whom?”

The Old Testament is explicit. The expectation is that the people of God would give a tithe, that is 10 percent, of the first fruits of their labor to support the full-time ministry of the Levites. This is what the Lord gave Moses to teach the people:

“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. And if the way is too long for you, so that you are not able to carry the tithe, when the Lord your God blesses you, because the place is too far from you, which the Lord your God chooses, to set his name there, then you shall turn it into money and bind up the money in your hand and go to the place that the Lord your God chooses and spend the money for whatever you desire—oxen or sheep or wine or strong drink, whatever your appetite craves. And you shall eat there before the Lord your God and rejoice, you and your household. And you shall not neglect the Levite who is within your towns, for he has no portion or inheritance with you.

“At the end of every three years you shall bring out all the tithe of your produce in the same year and lay it up within your towns. And the Levite, because he has no portion or inheritance with you, and the sojourner, the fatherless, and the widow, who are within your towns, shall come and eat and be filled, that the Lord your God may bless you in all the work of your hands that you do.” (Deuteronomy 14:22-29)

This principle of tithing is carried over into the New Testament, though not explicitly by calling it a tithe. St. Paul teaches the Church at Corinth this: We are to give to the church regularly (1 Cor. 16:1-2), proportionally (1 Cor. 16:1-2; 2 Cor. 8:12), and generously (2 Cor. 8:20) of our first fruits (1 Cor. 16:1-2; Gen. 4:4; Prov. 3:9; Lev. 27:30) with a spirit of eagerness (2 Cor. 9:2), earnestness (2 Cor. 8:7), cheerfulness (2 Cor. 9:7), and love (2 Cor. 8:23). And all of this is because the “Lord has ordained that those who preach the Gospel should make their living by the Gospel” (1 Cor. 9:14), just as the Levites did.

This is our New Testament standard. Since Christ became poor for us in order to make us rich in Him – blessing us with the riches of heaven – so we also have



been so blessed to follow the example of our Lord and Savior and give of ourselves and the work of our hands to bless others with the same.

If we have been lax in this, let us – like our Lord, who for the joy set before Him endured the cross and scorned its shame – likewise begin to work toward this goal of regular giving of a generous proportion of the

first fruits of God’s giving to us. And let us do so not begrudgingly, but for the joy set before us—with a spirit of eagerness, cheerfulness, and love—to share the blessings of God with those placed into our care.

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

## **LCMS Stewardship Ministry**

### **Newsletter Article – August 2022**

## **The Ceremony of the Offertory**

Have you ever noticed the subtle ceremony involved in receiving the offerings during the Divine Service? After all the offerings have been collected, they are brought forward and given to the pastor or one of his assistants. The pastor then turns toward the altar, and as he slightly bows his head, the collection plates with the offerings in them are raised slightly to the Lord and then placed either on the altar or a table for the offerings. Why do we do have this ceremony? And what does it teach us? For that is what ceremony does; it teaches, as the Augsburg Confession tells us, what we need to know about Christ (AC XXIV, 1-3).

Originally, this ceremony included more than simply bringing forward what was collected in the offering plates. The elements for the Holy Communion—the bread and the wine—were brought forward along with the offering plates. As the offering plates and the elements were lifted toward the Lord, and placed upon the altar, the elements would be put in the center and the altar, now made a table, would be set for the Lord’s Supper.

These gifts brought to the altar came from the sweat of the people’s brow. It is the bread and wine, the fruits of the peoples’ labor in this fallen world. After six days of labor and toil, the people would bring a generous proportion for the Lord’s work. It was set upon the altar and offered to the Lord for Him to take up and press into His service for His gracious work in and among them.

For what they offered to the Lord from the sweat of their brow, the bread of anxious toil, came back to them as the bread of life, the bread come down from heaven that whoever eats this bread and drinks this cup would receive life through the forgiveness of their sins.

This is not unlike what the Lord did for His people in the Old Testament:

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. And if the way is too long for you, so that you are not able to carry the tithe, when the Lord your God blesses you, because the place is too far from you, which the Lord your God chooses, to set his name there, then you shall turn it into money and bind up the money in your hand and go to the place that the Lord your God chooses and spend the money for whatever you desire—oxen or sheep or wine or strong drink, whatever your appetite craves. And you shall eat there before the Lord your God and rejoice, you and your household (Deut. 14:22-26).

What a blessing! God provides for us in all things. He provides bread from the sweat of our brows, and He receives this from us in the first fruits offerings we give to Him in thanksgiving and praise. He receives and turns it into spiritual bread, heavenly bread, the bread of eternal life and gives it back to us so that we might have joy. So, the next time you are in the Divine Service, watch this ceremony in wonder, that the Lord gives back to us, what we have given to Him so that we may rejoice in the salvation He has won upon the cross and gives to us in His Supper.

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

*“Therefore everything in this Christian community is so ordered that everyone may daily obtain full forgiveness of sins through the Word and [Sacraments] appointed to comfort and encourage our consciences as long as we live on earth”* (Large Catechism, II:55). Here’s what’s coming up in the Divine Service for August as we continue to learn and live the Christian faith and life.

Date	Day in Church Year	Gospel Reading	Gospel Focus (Theme of the Day)
August 7	<b>Eighth Sunday after Trinity</b>	Matthew 7:15-23	<b>FALSE PROPHETS</b> – Jesus warns us against false teachers and their deceptive teachings. It is God’s Word of grace that builds us up and gives us an eternal inheritance. Only good trees – those recreated by Christ – can bear good fruits.
August 14	<b>Ninth Sunday after Trinity</b>	Luke 16:1-9	<b>The Wise Steward</b> – The unjust manager gives us a lesson in wisdom. Christians are to be wise in their dealings in the world and not succumb to the world’s pressures and delights. We are called to use everything in life for Christ’s glory.
August 21	<b>Tenth Sunday after Trinity</b>	Luke 19:41-48	<b>The Lord and His People</b> – Jerusalem was blind to God’s gracious visitation in Jesus the Christ. Are we blind to God coming to visit us in His Word and Sacraments? Jesus wants His people to be attentive to His gracious presence.
August 28	<b>Eleventh Sunday after Trinity</b>	Luke 18:9-14	<b>The Pharisee and the Tax Collector</b> – The Pharisee worshiped himself, but the Tax Collector humbly confessed his sinful state. This is true godliness! God delights in people who tell the truth of their sin and live in His forgiveness.

### **LUTHERANS FOR LIFE – REJOICING AND STILL WORKING**

As stated in the current Lutherans For Life newsletter:

“Lutherans For Life rejoices that an egregious injustice has been rectified. Thanks be to God for the Supreme Court’s reversal of the erroneous Roe v. Wade decision! Our nation and culture owe a great debt of gratitude to fifty years of Gospel-motivated voices For Life. Their faithful witness of courage and compassion has influenced successive generations to acknowledge the reality that God creates, redeems, and calls every human life to be His own precious treasure from fertilization to forever. And we delight to receive each one as a gift and a privilege. Nevertheless, we recognize that significant labor remains....”

There are many ways to continue working to support pro-life efforts. One of the ways that Hope

does this is by hosting and helping with the Thrive Parent University. This helps save lives and strengthens families. There is a Bible lesson and parenting lesson each week on Thursday nights at Hope. Parents earn points to “buy” supplies like baby clothes. Lives are impacted in a variety of ways. Thrive hopes to return to serving dinner and providing childcare at these events soon. If you would like to volunteer the second Thursday of the month, please contact Judy Maichel-[mjmaichel@juno.com](mailto:mjmaichel@juno.com).

The Lutherans For Life National Conference will be October 21-22 in Rock Island, IL. The theme will be Blessed For Life. Abortion survivor Melissa Ohden will be one of the speakers. Deaconess Pam Nielsen will be a workshop leader. For more information, go to [www.lutheransforlife.org](http://www.lutheransforlife.org).





### COMMITTEE OF TRUSTEES

The Board of Finance, on behalf of the congregation, is looking for individuals to volunteer to serve on the reconstituted Committee of Trustees. At the April Voters Assembly Hope directed the Committee of Trustees to oversee the maintenance and upkeep of the church building and the parsonage, and oversee the function of the sexton. The committee was also authorized to propose policies and procedures for implementing initiatives for consideration and approval by the Church Council. If you would like to volunteer or receive additional information, please contact Bart Day ([bart.day@lcef.org](mailto:bart.day@lcef.org)).

### LAY BIBLE INSTITUTE: HOSEA

Ever wonder how the Old Testament has implications for us and our life today? Join us for the [Lay Bible Institute](#) "Prophet, Prostitute and Prodigals: Hosea's and the LORD's Relentless Pursuit," scheduled for Aug. 6 on the campus of [Concordia Seminary, St. Louis](#). The one-day workshop, presented by Associate Professor of Exegetical Theology [Dr. Kevin Golden](#), will focus on the Old Testament prophet, Hosea.

"The prophets had a tough calling from the Lord, and Hosea had a rather unique way that he faced that challenge in that the Lord called him to marry a prostitute," said Golden. "Coming forth from that marriage were children that were emblematic of what God's own people had done ... that they had run away from Him. In this workshop, we'll learn from Hosea, his faithfulness to his wife, and in him, we'll see how Yahweh, the Lord Himself, is faithful to us ... most specifically in our Lord and Savior Jesus Christ."

Learn more about the workshop in this [video](#). The workshop is from 10 a.m. to 3 p.m. Saturday, Aug 6, in Sieck Hall 202 on campus, 801 Seminary Place, St. Louis, MO 63105. The registration deadline is July 22. Cost to attend is \$20 per person (\$35 with lunch).

Open to lay people, students, pastors and others interested in the proclamation of the Gospel, the Lay Bible Institute, offered three times a year by Concordia Seminary faculty members, is an ongoing study of the Bible and how it relates to today's life and events.

For more information or to [register](#), visit [csl.edu/lbi](http://csl.edu/lbi) or contact Continuing Education at 314-505-7286 or [ce@csl.edu](mailto:ce@csl.edu).



### HOPE LANDSCAPE PROJECT

The Church Council has approved a project to beautify the exterior church campus by the removal of old bushes, cleaning up other areas, planting new flowers and bushes, and reworking the area around the sign. The cost is \$6,000. There is already \$4,000 set aside for the project. If you would like to make a contribution to this special project, you can mark your donation "Landscape" and place it in a Property Improvement Envelope. We intend to start the project in the Fall. Thank you for your consideration.

Phone: 314-352-0014

# August 2022

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

Sunday	Monday	Tuesday	Wednesday	Thursday	Friday	Saturday
	<b>1</b>  7:00 Board of Elders	<b>2</b>	<b>3</b>	<b>4</b>  6:00 ThriVe Parent University	<b>5</b>	<b>6</b> <i>Pastor's day off</i>
<b>7</b> <u>Trinity 8</u> 9:00 Divine Service 10:15 Coffee hour 10:30 Bible Class	<b>8</b>	<b>9</b>	<b>10</b>	<b>11</b>  6:00 ThriVe Parent University	<b>12</b>	<b>13</b> <i>Pastor's day off</i>
<b>14</b> <u>Trinity 9</u> 9:00 Divine Service 10:15 Coffee hour 10:30 Bible Class	<b>15</b>	<b>16</b>	<b>17</b>	<b>18</b>  6:00 ThriVe Parent University	<b>19</b>	<b>20</b> <i>Pastor's day off</i>
<b>21</b> <u>Trinity 10</u> 9:00 Divine Service 10:15 Coffee hour 10:30 Bible Class 11:30 Basement Committee "Listening Post"	<b>22</b>	<b>23</b>	<b>24</b>	<b>25</b>  6:00 ThriVe Parent University	<b>26</b>	<b>27</b> <i>Pastor's day off</i>
<b>28</b> <u>Trinity 11</u> 9:00 Divine Service 10:15 Coffee hour 10:30 Bible Class 11:30 Budget Townhall	<b>29</b>	<b>30</b>	<b>31</b>	<b>Elder:</b> 7 – Scot Kinnaman 14 – Jim Frost 21 – Scot Kinnaman 28 – Kevin Robson	<b>Altar Guild:</b> 7 Spyers/Truebe 14 Asbury/Bergdolt 21 Brown/Patton 28 Keller/Janssen	