



# HOPE EV. LUTHERAN CHURCH

*The Lutheran Church—Missouri Synod*

5218 Neosho Street  
St. Louis, MO 63109

DATED MATERIAL  
CHANGE SERVICE REQUESTED

*(Mailing label)*

Lent 2023

## **“Singing the Catechism”**

All Evening Prayer services begin at **7:00 p.m.**

March 1 - Lent 1 Midweek

**“These Are the Holy Ten Commands”** (LSB 581)

March 8 - Lent 2 Midweek

**“We All Believe in One True God”** (LSB 954)

March 15 - Lent 3 Midweek

**“Our Father, Who from Heaven Above”** (LSB 766)

March 22 - Lent 4 Midweek

**“To Jordan Came the Christ, Our Lord”** (LSB 406)

March 29 - Lent 5 Midweek

**“From Depths of Woe I Cry to Thee”** (LSB 607)

April 6 - Holy (Maundy) Thursday

**“O Lord, We Praise Thee”** (LSB 617)



# Hope Ev. Lutheran Church

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

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



## ✠ THE HOPE LUTHERAN ✠

Vol. 100, No. 2

March 2023

### Learning to Pray

Once, when Jesus was praying, His disciples wanted to pray too. But they also admitted that they needed some instruction. “Lord, teach us to pray, as John taught his disciples,” they said (Luke 11:2).

#### I. Learning to Pray

We too must learn to pray. But how do we learn? How should we pray? What words should we use? What kinds of things should we pray for?

Jesus answers such questions and teaches us to pray as He gives us “The Lord’s Prayer” (a.k.a. “The Our Father” — “*Pater Noster*” in Latin; “*Vater Unser*” in German). The prayer in Luke 11 is shorter than the one given in Matthew 6, but they are the same prayer. “The Lord’s Prayer” teaches us how to pray through all of our lives, whatever our needs, whatever our circumstances, and however comfortable we are in praying or not.

When we compare both instances of the Lord’s Prayer in the New Testament — Matthew 6:9-13 and Luke 11:2-4 — we see two different ways that our Lord Jesus teaches us to pray.

The first way focuses on **saying the words**. In Luke 11:2-4, Jesus says, “When you pray, **say**...,” and then He gives us the Lord’s Prayer. We learn to pray by speaking the Lord’s Prayer, word for word. We learn to pray by repeating, over and over, the very words that Jesus gives us. Jesus puts the words of prayer into our mouths.

In his *Large Catechism*, Martin Luther says this about how God loves to hear the Lord’s Prayer repeated back to Him: “...there is no nobler prayer to be found upon earth than the Lord’s Prayer. We

pray it daily, because it has this excellent testimony, that God loves to hear it. We ought not to surrender this for all the riches in the world” (LC III:23).

This also teaches us how to pray other prayers. It is perfectly good, right, and salutary—even encouraged—to learn prayers by heart and repeat them. Prayers included in *Lutheran Service Book*, or *Treasury of Daily Prayer*, or other good prayer books can be repeated and even memorized for repetition. This is a great way to learn how to pray and grow in our prayer life.

The second way Jesus teaches us to pray appears in the Matthew 6:9-13 account of the Lord’s Prayer. Jesus says, “Pray then **like this**....” Jesus also gives us **the manner of praying**. Let’s call it Jesus’ “pattern for prayer.”

Over time there have been many patterns, outlines, or ways to pray. Many of them are good and helpful; others, not so much. But Jesus’ “pattern of prayer” in the Lord’s Prayer beats them all. Let’s look at Jesus’ “pattern” from two different angles.

We can summarize and outline the Lord’s Prayer with its seven (7) petitions:

Introduction: “Our Father...”

1. God’s Name: “Hallowed be Thy name”
2. God’s Kingdom: “Thy kingdom come”
3. God’s Will: “Thy will be done”
4. Our Daily Bread: “Give us this day...”
5. Our Forgiveness: “Forgive us...”
6. Our Protection: “Lead us not into temptation”
7. Our Deliverance: “Deliver us from evil”

Conclusion: “Amen!”

The first angle of looking at Jesus' "pattern of prayer" is this. **First, we pray for things most important to God**—His Name, His Kingdom, and His Will. What is important to God, what is on His mind, so to speak? By listening to, reading, and paying close attention to His Word we learn and grow in what is on God's mind. After we pray for those things most important to God, then, **secondly, we pray for our needs**—daily bread, forgiveness, protection in temptation, and final deliverance from evil. The last four petitions of the Lord's Prayer sum up all our needs in this fallen world. God invites us to pray for all these things—things on His mind and needs that we all have.

This leads to the second angle on Jesus' "pattern of prayer." When we look at the seven petitions of the Lord's Prayer, how many of them deal with things of this earthly, physical, material, created world? Only one! Only one out of seven petitions—a mere 14.2% of the Lord's Prayer—deals with "everything that has to do with the support and needs of the body." The rest of the petitions deal with spiritual matters, or needs of the soul—hearing God's Word, living holy lives, receiving and giving forgiveness, protection from temptations, etc.

How often, though, do we pray *only* or *primarily* for things of this created, physical world? No doubt, more than only 14.2% of the time. Probably most of the time! So, one way Jesus teaches us to pray is by saying, "Hey, wake up to the spiritual realities, to the needs of your soul." That's what the other six petitions—85.8% of them—teach us to pray for.

Jesus teaches us to pray by giving us the Lord's Prayer itself. Along with the very words we learn and use for prayer, our Lord gives us good insights for the way in which we pray. First, we talk with God about things important to Him, and then we also talk with Him about our various needs. But let's not allow all those earthly, physical, material world needs get the upper hand on the spiritual needs that we have.

For as long as we live this side of eternity, we learn to pray. To be sure, we can always grow and improve in our prayer life. To aide us in this lifelong endeavor, we have good encouragement.

## II. Encouragement to Pray

Martin Luther encourages us to pray:

...[We] should be more encouraged and moved to pray because God has also added a promise and declared that it shall surely be done for us as we pray. He says in Psalm 50:15, "Call upon Me in the day of trouble; I will deliver you." ... Such promises certainly ought to encourage and kindle our hearts to pray with pleasure and delight. For He testifies with His own Word that our prayer is heartily pleasing to Him. Furthermore, it shall certainly be heard and granted, in order that we may not despise it or think lightly of it and pray based on chance (LC III:19-20).

In the *Small Catechism*, we learn to pray only after we learn the Ten Commandments and the Apostles' Creed. Here's how Martin Luther ties together Commandments, Creed, and Lord's Prayer:

We have now heard what we must do [Ten Commandments] and believe [Creed], in what things the best and happiest life consists. Now follows the third part, how we ought to pray. For we are in a situation where no person can perfectly keep the Ten Commandments, even though he has begun to believe (*Large Catechism*, III:1-2).

The Ten Commandments show us how God wants us to live and the things He wants us to do or not to do. They also show us how far we have fallen from God's glorious design for all of life. Then the Creed comes rushing to our rescue. God—Father, Son, and Holy Spirit—gives Himself in order to save us from our sinful condition and give us faith to trust Him above all things.

Luther further encourages us to pray by showing us our *need* to pray:

The devil with all his power, together with the world and our own flesh, resists our efforts [to live and believe as God wills]. Therefore, nothing is more necessary than that we should continually turn towards God's ear, call upon Him and pray to Him. We must pray that He would give, preserve, and increase faith in us and the fulfillment of the Ten Commandments. We pray that He would remove everything that is in our way and that opposes us in these matters. So that we might know what and how to pray, our

Lord Jesus Christ has Himself taught us both the way and the words (LC III:2-3).

Following this reasoning for our need to pray, Luther gives three points that encourage us to pray.

### A. God Commands Us to Pray.

We are commanded to pray. Prayer is not optional for God's children. As Luther says it: **"The first thing to know is that it is our duty to pray because of God's commandment"** (LC III:5).

God commands us to pray in the Second Commandment: *"You shall not misuse the name of the Lord, your God."* As we learn in the *Small Catechism*, this means: "We should ... call upon [God's name] in every trouble, pray, praise and give thanks."

Luther expands on this in his *Large Catechism*:

Prayer is just as strictly and seriously commanded as all other commandments: to have no other God, not to kill, not to steal, and so on. Let no one think that it makes no difference whether he prays or not. Common people think this, who grope in such delusion and ask, 'Why should I pray? Who knows whether God heeds or will hear my prayer? If I do not pray, someone else will.' And so they fall into the habit of never praying.... But praying, as the Second Commandment teaches, is to call upon God in every need. He requires this of us and has not left it to our choice. But it is our duty and obligation to pray, if we would be Christians, just as it is our duty and obligation to obey our parents and the government. For by calling upon God's name and praying, His name is honored and used well (LC III:6-8).

So, God commands us to pray; it's not optional. What should you do if you have treated prayer as optional or let it fall by the wayside in the rush of "busyness"? Confess your sins, rest in Jesus' forgiveness, and make it a priority to pray.

### B. God Promises to Hear Our Prayers.

The second encouragement to pray is God's promise. Luther says, **"In the second place, we should be more encouraged and moved to pray because God has also added a promise and declared that it shall surely be done for us as we**

**pray"** (LC III:19).

God promises to hear and answer our prayers. That's powerful encouragement! Yes, almighty God *wants* to hear the prayers of little ol' you and me. And He promises to answer our prayers—not necessarily according to our will, but certainly according to His all-loving, Father-knows-how-to-take-care-of-us will.

In his *Large Catechism*, Luther appeals to Psalm 50:15 and Matthew 7:7-8 as God's prime promises to hear and answer our prayers. The reformer then says,

Such promises certainly ought to encourage and kindle our hearts to pray with pleasure and delight. For He testifies with His own Word that our prayer is heartily pleasing to Him. Furthermore, it shall certainly be heard and granted, in order that we may not despise it or think lightly of it and pray based on chance (LC III:19-20).

### C. God Gives Us the Words to Pray.

Luther's third point that moves and draws us to pray comes as a gracious gift from our Lord. He gives us the very words to pray! Luther says, **"In addition to this commandment and promise, God expects us and He Himself arranges the words and form of prayer for us"** (LC III:22). Luther continues:

He places [the words] on our lips for how and what we should pray, so that we may see how heartily He pities us in our distress, and we may never doubt that such prayer is pleasing to Him and shall certainly be answered.... Therefore, there is no nobler prayer to be found upon earth than the Lord's Prayer. We pray it daily, because it has this excellent testimony, that God loves to hear it. We ought not to surrender this for all the riches of the world (LC III:22-23).

So, with our Lord's command in mind, with His promise in our heart, and with His words on our lips, let's set out to live lives of prayer—lives ordered by prayer and lives in which prayer is a higher priority.

✠ Pastor Randy Asburry

email: [rasburry@hopelutheranstl.org](mailto:rasburry@hopelutheranstl.org)

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

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

## Notes from the Kantor

During the Lenten season our Luther hymn is a paraphrase of Psalm 130, *From Depths of Woe I Cry to Thee* (LSB 607).

*Out of the depths I cry to you, O Lord!  
O Lord, hear my voice!  
Let your ears be attentive  
to the voice of my pleas for mercy!  
If you, O Lord, should mark iniquities,  
O Lord, who could stand?  
But with you there is forgiveness,  
that you may be feared.  
I wait for the Lord, my soul waits,  
and in his word I hope;  
my soul waits for the Lord  
more than watchmen for the morning,  
more than watchmen for the morning.  
O Israel, hope in the Lord!  
For with the Lord there is steadfast love,  
and with him is plentiful redemption.  
And he will redeem Israel  
from all his iniquities. (Psalm 130)*

Written by Dr. Luther in 1523, it was part of his push to write hymns for congregational singing in their native language. It is thought that this his paraphrase of Psalm 130 may have been the example he sent to other poets and theologians to encourage them to do the same. It is also noted to be one of Luther's favorite songs because of the comfort of the Psalm and the hope of the Gospel and its expression of deep sorrow. The later reason makes it ideal for times of mourning. The versification of a penitential psalm lends itself well to its use as a catechetical aid to reinforce the meaning of confession found in the Small Catechism. Today it is appointed as the Hymn of the Day for Ash Wednesday as we begin the penitential season of Lent, but can (and should) be used during various seasons of the church year.

The original text was written in four stanzas, each paraphrasing two psalm verses. Luther soon split the second stanza into two, placing greater emphasis on the Reformation themes of faith, grace, and Word. Luther's view of Psalm 130 is through a lens of the doctrine of justification. He places importance on faith, the futility of deeds, and the sheer abundance of God's grace. Because the text is not overly dense it has

brought comfort to generations of believers.

The mournful tune is built in the Phrygian mode and is set in bar form (three phrases, the first two being the same, labeled A A B). Please note that this is a common musical form and has nothing to do with songs sung in the local tavern or with the supposed quote of Luther about, "not letting the devil have all the good tunes."

The open, descending and ascending intervals in the first phrase send us into the depths as our cries rise up to the Lord. Luther used the compositional techniques of the day in writing this tune. He was possibly inspired by his favorite composer, Josquin des Prez, who wrote a motet on Psalm 130 which uses the Phrygian mode as well.

Stanzas one, three, and five give a wonderful reminder of God's grace and unending love for us despite our unworthiness.

*From depths of woe I cry to Thee,  
In trial and tribulation;  
Bend down Thy gracious ear to me,  
Lord, hear my supplication.  
If Thou rememb'rest ev'ry sin,  
Who then could heaven ever win  
Or stand before Thy presence?*

*Therefore my hope is in the Lord  
And not in mine own merit;  
It rests upon His faithful Word  
To them of contrite spirit  
That He is merciful and just:  
This is my comfort and my trust.  
His help I wait with patience.*

*Though great our sins, yet greater still  
Is God's abundant favor;  
His hand of mercy never will  
Abandon us, nor waver.  
Our shepherd good and true is He,  
Who will at last His Israel free  
From all their sin and sorrow.*

In CHRIST,  
Kantor Janssen

## Lenten Discipline: Denying the Self

We are at the beginning of Lent. During the Lenten season, the church calls to our attention the sufficiency of what God gives. It points to the sufficiency of God's grace in the atoning work of Jesus. It shows us the sufficiency of faith in Jesus' work for us. It makes known the sufficiency of God's Word in faith and life.

But Lent doesn't just remind us of the sufficiency of God's spiritual gifts – the gifts that pertain to our redemption and salvation. Lent also reminds us of the sufficiency of the physical, temporal gifts of God which pertain to this body and life. In other words, it reminds us of the importance of godly contentment and of outward discipline and training of the body.

This outward training of the body teaches us not to give in to every desire of our flesh, but to learn to say no to them. And it does this in such a way that if you fail, it is no sin. It is a way to practice without putting yourself into a compromising situation.

Fasting is a good example of this outward training. When you fast, you are practicing saying no to the desires of your body. But if you fail in this, if you break your fast, you have not sinned. But you have learned something about how your flesh works, how difficult it is to fight against it, and how you need help from above to discipline the desires of your body.

Another example is almsgiving. An increase in giving to the church and its mission during Lent is also a form of outward training. We all know that our flesh finds security in money and stuff. By committing to give more to the church, you are training your flesh. You are, by this outward discipline, training yourself to be content with what God gives. You are practicing saying "no" to your desires. Again, if you fail, you have not sinned. But you've learned just how powerful your flesh is – it leads you instead of you leading it. You've learned how you need help from above in being content with what God gives.

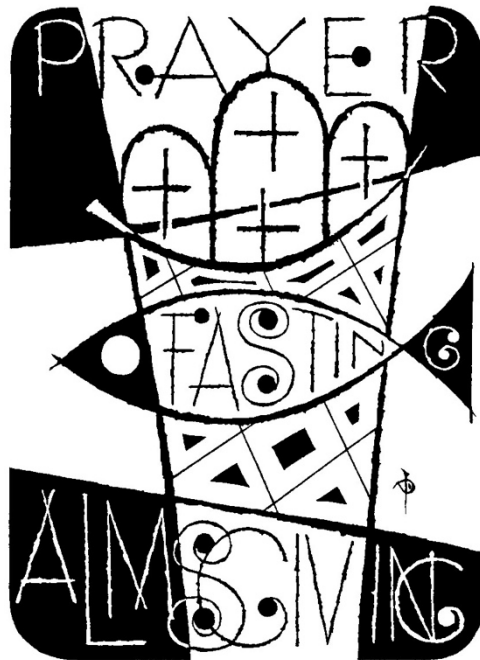
This is why St. Paul instructs young Pastor Timothy in this way:

But godliness with contentment is great gain, for we brought nothing into the world, and we cannot take anything out of the world. But if we have food and clothing, with these we will be content. But those who desire to be rich fall into

temptation, into a snare, into many senseless and harmful desires that plunge people into ruin and destruction. For the love of money is a root of all kinds of evils. It is through this craving that some have wandered away from the faith and pierced themselves with many pangs. (1 Tim. 6:6-10)

Our sufficiency is not of ourselves; it is in God. Let us learn this without sin by training our flesh this Lenten season.

– 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 continue our spiritual pilgrimage to Calvary in the great 40 days of Lent. For the great 40 days of Lent, we focus on God's great works of saving us from our sin and death. The time of Lent draws our attention to Christ and His great Suffering ("Passion") and Crucifixion to save us sinners. In April our somber repentance will turn to joyous gladness as we celebrate our Lord's victory over death. He certainly has trampled down death by His death, and He gives us His new, resurrected, eternal life! The Lord's Service in the Lord's House will shape us this way:

Date	Day in Church Year	Gospel Reading	Gospel Focus (Theme of the Day)
March 5	<b>Second Sunday in Lent</b>	Matthew 15:21-28	<b>The Servant of the Lord</b> - The Canaanite woman shows us how prayer addressed to our Lord is heard. Even though Jesus "hides" behind His threefold "No" she still trusts His healing mercy.
March 12	<b>Third Sunday in Lent</b>	Luke 11:14-28	<b>The Lamb of God</b> - When Jesus opens the mouth of the mute, devil-possessed man, He breaks through into Satan's territory. That same victory is ours in Holy Baptism where we "renounce the devil and all his works and all his ways."
March 19	<b>Fourth Sunday in Lent</b>	John 6:1-15	<b>The Bread of Life</b> - In the feeding of the 5000 Jesus Christ shows Himself as the true Bread of Life, the very same Bread of Life who comes to us in the Lord's Supper.
March 26	<b>Fifth Sunday in Lent</b>	John 8:42-59	<b>The Great High Priest</b> - Christ reveals the "secret" of His office of High Priest: before Abraham was, He is. Whoever hears and clings to Christ gains a share in the life that is stronger than death.

#### **PARENT UNIVERSITY**

Hope is serving dinners for Parent University on the second Thursday of each month. We set-up at 5:15pm and serve dinner from 5:45-6:45pm. If you would like to help, please contact Judy Maichel.

#### **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.

#### **MR. & MRS. CLUB**

On Thursday, February 16, 14 members from our group gathered at Three Kings Restaurant in Ronnie's Plaza for lunch. I was a very enjoyable get together. Good food, but even better was the fellowship that we hadn't had for a couple months when we haven't seen each other. We missed the members that were not able to be with us and look forward to gathering again in a couple months and hoping more will be able to come then. Some of us will be

gathering at the Annual Sausage Dinner at Immanuel Lutheran Church in Olivette on Sunday, March 5. We have been going to this dinner for many, many years and always enjoy the homecooked food. Wishing everyone a blessed Lent and Easter season.

**DEPRESSION:  
SOMEONE YOU KNOW REALLY  
NEEDS YOU TO HEAR THIS**

Village Lutheran Church in Ladue is hosting a Lecture on Christianity and Culture. Join us for our spring lecture on March 4. Lecture will be held from 2-4 p.m. with light refreshments and music to follow. This event is free to attend, and childcare will be provided.

Learn engaging clinical perspectives and strategies for use by moms, dads, colleagues, and friends who want to respond effectively to those who are hurting. We'll focus on how to detect and to respond to signs and symptoms of depression in children, teens, and adults. We'll also examine how to remain healthy as you support a friend or loved one who may be struggling.



**SAVE THE DATE!**

Tickets on Sale March 1, 2023

@ [lesastl.org](https://lesastl.org)

"A Night for Kids" Dinner Auction is a great opportunity to support Lutheran schools, families, and students in the St. Louis metropolitan area. All proceeds support scholarships and educational programs. Last year's event raised \$300,000+ for need-based scholarships and educational resources such as STEM programs, professional development, and curriculum guides. To purchase tickets or donate an auction item, please visit [info@lesastl.org](https://info@lesastl.org).

**Name of the event:**

"A Night for Kids" Dinner Auction

**Cost per person:** \$100

**Date:** April 15, 2023

**Time:** 6pm - 9pm

**Location:** Orlando's Event Center  
2050 Dorsett Village  
Maryland Heights, MO

**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](https://csl.edu/multiethnic) or contact Continuing Education at 314-505-7286 or [ce@csl.edu](mailto:ce@csl.edu).





# Martin Luther's "A Simple Way to Pray" (1535)

(Luther's Works, vol. 43, p. 193-195)

## *A Simple Way to Pray For a Good Friend*

### *How One Should Pray, For, Peter, the Master Barber*

Dear Master Peter: I will tell you as best I can what I do personally when I pray. May our dear Lord grant to you and to everybody to do it better than I! Amen

First, when I feel that I have become cool and joyless in prayer because of other tasks or thoughts (for the flesh and the devil always impede and obstruct prayer), I take my little psalter, hurry to my room, or, if it be the day and hour for it, to the church where a congregation is assembled and, as time permits, I say quietly to myself and word-for-word the Ten Commandments, the Creed, and, if I have the time, some words of Christ or of Paul, or some psalms, just as a child might do.

It is a good thing to let prayer be the first business of the morning and the last at night. Guard yourself carefully against those false, deluding ideas which tell you, "Wait a little while. I will pray in an hour; first I must attend to this or that." Such thoughts get you away from prayer into other affairs which so hold your attention and involve you that nothing comes of prayer for that day.

It may well be that you may have some tasks which are as good or better than prayer, especially in an emergency. There is a saying ascribed to St. Jerome that everything a believer does is prayer and a proverb, "He who works faithfully prays twice." This can be said because a believer fears and honors God in his work and remembers the commandment not to wrong anyone, or to try to steal, defraud, or cheat. Such thought and such faith undoubtedly transform his work into prayer and a sacrifice of praise.

On the other hand it is also true that the work of an unbeliever is outright cursing and so he who works faithlessly curses twice. While he does his work his thoughts are occupied with a neglect of God and violation of his law, how to take advantage of his

neighbor, how to steal from him and defraud him. What else can such thoughts be but out and out curses against God and man, which makes one's work and effort a double curse by which a man curses himself. In the end they are beggars and bunglers. It is of such continual prayer that Christ says in Luke 11, "Pray without ceasing" [see 1 Thess. 5:17 & Luke 11:9-13], because one must unceasingly guard against sin and wrong-doing, something one cannot do unless one fears God and keeps his commandment in mind, as Psalm 1 [1, 2] says, "Blessed is he who meditates upon his law day and night."

Yet we must be careful not to break the habit of true prayer and imagine other works to be necessary which, after all, are nothing the kind. Thus at the end we become lax and lazy, cool and listless toward prayer. The devil who besets us is not lazy or careless, and our flesh is too ready and eager to sin and is disinclined to the spirit of prayer.

When your heart has been warmed by such recitation to yourself [of the Ten Commandments, the words of Christ, etc.] and is intent upon the matter, kneel or stand with your hands folded and your eyes toward heaven and speak or think as briefly as you can:

O Heavenly Father, dear God, I am a poor unworthy sinner. I do not deserve to raise my eyes or hands toward You or to pray. But because You have commanded us all to pray and have promised to hear us and through Your dear Son Jesus Christ have taught us both how and what to pray, I come to You in obedience to Your word, trusting in Your gracious promise. I pray in the name of my Lord Jesus Christ together with all Your saints and Christians on earth as He has taught us: Our Father who art, etc., through the whole prayer, word for word.



Phone: 314-352-0014

# March 2023

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

Sunday	Monday	Tuesday	Wednesday	Thursday	Friday	Saturday
<b>Elder:</b> 5 – Scot Kinnaman 12 – Jim Frost 19 – Scot Kinnaman 26 – Kevin Robson	<b>Altar Guild:</b> 5 Spyers/Truebe 12 Asburry/Bergdolt 19 Brown/Patton 26 Keller/Janssen		<b>1</b> 5:00 Kantorei Rehearsal <b>7:00 pm Lent            Evening Prayer</b>	<b>2</b> 6:00 ThriVe Parent University	<b>3</b>	<b>4</b> <i>Pastor's day off</i>
<b>5 <u>Lent 2</u></b> 9:00 Divine Service 10:30 Bible Class/SS 11:30 Youth Catechism 11:30 Choir rehearsal	<b>6</b>	<b>7</b>	<b>8</b> 5:00 Kantorei Rehearsal <b>7:00 pm Lent            Evening Prayer</b>	<b>9</b> 6:00 ThriVe Parent University	<b>10</b>	<b>11</b> <i>Pastor's day off</i>
<b>12 <u>Lent 3</u></b> 9:00 Divine Service 10:30 Bible Class/ Sunday School NO Youth Catechism 11:30 Choir rehearsal	<b>13</b> 7:00 Board of Finance	<b>14</b>	<b>15</b> NO Kantorei Rehearsal <b>7:00 pm Lent            Evening Prayer</b>	<b>16</b> 6:00 ThriVe Parent University	<b>17</b>	<b>18</b> <i>Pastor's day off</i>
<b>19 <u>Lent 4</u></b> 9:00 Divine Service 10:30 Bible Class/ SS 11:30 Youth Catechism 11:30 Choir rehearsal	<b>20</b>	<b>21</b>	<b>22</b> 5:00 Kantorei Rehearsal <b>7:00 pm Lent            Evening Prayer</b>	<b>23</b> 6:00 ThriVe Parent University	<b>24</b>	<b>25</b> <i>Pastor's day off</i> Re:Vitality Planning Groups Session
<b>26 <u>Lent 5</u></b> 9:30 Divine Service 10:30 Bible Class/ SS 11:30 Youth Catechism 11:30 Choir rehearsal	<b>27</b>	<b>28</b>	<b>29</b> 5:00 Kantorei Rehearsal <b>7:00 pm Lent            Evening Prayer</b>	<b>30</b> 6:00 ThriVe Parent University	<b>31</b>	