



Hope Ev. Lutheran Church

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

www.hopelutheranstl.org



✠ THE HOPE LUTHERAN ✠

Vol. 102, No. 4

Share life and hope in our Savior Jesus.

August-September 2025

IMAGES OF HOPE

In this edition of "The Hope Lutheran" we continue exploring our *Images of Hope*. Recall that sacred, liturgical art seeks to evoke. It does not depict every detail as other artwork may. Rather, by means of images and symbols sacred art leads

us to contemplation and prayer. We ponder the event or the scene depicted and we search the Scriptures for the fuller meaning.

Eighth-Day Artwork: Crossing the Jordan

The second Old Testament eighth-day image, second from the back on the pulpit (right) side, is "Crossing the Jordan."

Based on Joshua 3-4, this image depicts the people of Israel ending their forty-year wandering in the wilderness and finally entering the land promised by God to Abraham, Isaac, and Jacob (in Genesis). Forty years earlier, God had delivered His people from their 430 years in Egypt (Ex. 12:40-41), much of that time spent in oppressive slavery.

When God rescued His people from Egypt, they celebrated the first Passover feast and then followed the pillars of cloud and fire to the shore of the Red Sea (Ex. 12-14). With Pharaoh and his army pursuing them and hemming them in, God then parted the waters of the Red Sea so that His people might escape into freedom. "Moses stretched out his hand over the sea, and the LORD



drove the sea back by a strong east wind all night and made the sea dry land, and the waters were divided. And the people of Israel went into the midst of the sea on dry ground, the waters being a wall to them on their right hand and on their left" (Exodus 14:21-22).

After wandering in the wilderness for forty years (due to their own fear and rebellion; see Num. 14), God again reprised one of His gracious, mighty acts (Josh. 4:23-24). In approximately 1406 B.C., God ushered His redeemed people into the Promised Land by again parting the waters and leading them to walk on dry ground. "As soon as those bearing the ark had come as far as the Jordan, and the feet of the priests bearing the ark were dipped in the brink of the water..., the waters coming down from above stood and rose up in a heap very far away, at Adam, the city that is beside Zarethan, and those flowing down toward the Sea of the Arabah, the Salt Sea, were completely cut off. And the people passed

over opposite Jericho. Now the priests bearing the ark of the covenant of the LORD stood firmly on dry ground in the midst of the Jordan, and all Israel was passing over on dry ground until all the nation finished passing over the Jordan" (Josh. 3:15-17).

"Crossing the Jordan" depicts the conclusion to the event of Joshua 3-4. The mountains in the background are similar to the mountains in the new creation of **"Post-Flood Noah's Ark."** The waters of the Jordan River are depicted standing in a heap, with some moisture shown on the bare river bed. The priests appear in their white priestly robes and hats. Still standing in the Jordan River bed after the people have crossed over into the Promised Land, the priests continue holding the Ark of the Covenant with the mercy seat on top.

The mercy seat atop the ark, of course, reminded the people that God was with them and truly leading them. As God had promised: *"There I will meet with you, and from above the mercy seat, from between the two cherubim that are on the ark of the testimony, I will speak with you about all that I will give you in commandment for the people of Israel"* (Ex. 25:22).

"Crossing the Jordan" continues the new creation theme by drawing us to our Baptism into Christ, where we are united with Him in His death and resurrection: *"We were buried therefore with him by baptism into death, in order that, just as Christ was raised from the dead by the glory of the Father, we too might walk in newness of life"* (Rom. 6:4). As the Red Sea crossing foreshadowed God's washing in Holy Baptism, so does the Jordan River crossing. It was also at this same river where our Lord Jesus Himself was baptized (Matt. 3:13-17). Our Lord who did the great wonders at the Jordan promises lead us through this life and land us safely in the heavenly Canaan.

Jesus, lead Thou on
Till our rest is won.
Heav'nly leader still direct us,
Still support, console, protect us,
Till we safely stand
In our fatherland. (LSB 718:4)

Eighth-Day Artwork: Water into New Wine

"Water into New Wine" appears on the lectern (left) side at the back of the sanctuary. This eighth-day image evokes the *"first of his signs"* that *"Jesus did at Cana in Galilee"* (John 2:11).

Jesus, His mother, and His disciples had all been invited to a wedding at Cana in Galilee. When the wine ran out, Mary informed her Son. Jesus then said that His "hour" had not yet come (Jn. 2:4), referring to the hour of His death, when God would "lift up," or glorify, His Son for the salvation of the world (see Jn. 3:14; 7:30; 8:20; 8:28; 12:32; 13:1). Undeterred, Mary



instructed the servants to do whatever Jesus told them.

Jesus noticed *"six stone water jars there for the Jewish rites of purification, each holding twenty or thirty gallons"* (John 2:6) and told the servants to fill them up to the brim with water. The servants then drew some of the *"the water*

now become wine" (John 2:9) and took it to the master of the feast. Once he had tasted this new wine, the banquet master exclaimed to the bridegroom: *"Everyone serves the good wine first, and when people have drunk freely, then the poor wine. But you have kept the good wine until now"* (John 2:10).

In “**Water into New Wine**,” we see a servant kneeling beside six stone water jars. The servant pours water into one of those stone jars. The detail of the blue water turning into red wine is the focal point of the image, evoking the miracle of John 2:1-11.

The historic One-Year Lectionary for the Second Sunday after the Epiphany pairs the Wedding at Cana (John 2:1-11) with the Old Testament reading of Amos 9:11-15. There, the Lord promises that in the last days “*the mountains shall drip sweet wine, and all the hills shall flow with it*” (Amos 9:13). In this passage from Amos, God promises to restore His people in the eternal kingdom of His Savior. When Jesus comes on the scene and turns water into the best wine (and a great quantity of it!), He reveals that God’s eternal kingdom has now arrived – in Himself.

The fact that Jesus did His first miraculous sign at a wedding is no mere happenstance. Not only does Jesus’ first miracle extol the estate of marriage between one man and one woman, as God designed from creation, but it also proclaims Him as the bridegroom of His Church. As the apostle Paul wrote: “*Christ loved the church and gave himself up for her, that he might sanctify her, having cleansed her by the washing of water with the word, so that he might present the church to himself in splendor, without spot or wrinkle or any such thing,*

that she might be holy and without blemish” (Ephesians 5:25-27).

John 2:1 notes that Jesus’ miracle of turning water into new wine occurred “*on the third day.*” In addition to referring to the chronology of the opening chapters of John’s gospel, “the third day” also leads us to think of our Lord’s resurrection. “*For I delivered to you as of first importance what I also received: that Christ died for our sins in accordance with the Scriptures, that he was buried, that he was raised on the third day in accordance with the Scriptures*” (1 Corinthians 15:3-4).

Come, join in Cana’s feast
Where Christ is honored guest.
He welcomes all who come to taste
The wine His hands have blessed.

The old wine now is gone
From jars that stand apart.
No longer can it satisfy
The yearning, thirsting heart.

But Christ, the Word made flesh,
Bids water turn to wine.
He fills our empty cups again
With grace and truth divine. (LSB, 408:1-3)

✂ Pastor Randy Asburry

email: rasburry@hopelutheranstl.org

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

On Facebook: www.facebook.com/hopelutheranstl

Missouri District Convention Report

by Diana Brown, Hope’s Lay Delegate

I was privileged to attend the 22nd convention of the Missouri District of the LCMS. The theme was Bold Hope in Christ, 2 Corinthians 3:12, “Since we have such a hope, we are very bold.”

Divine Service: Rev. Dr. Peter Lange preached the sermon for Divine Service on Sunday night, reminding us that our hope is not uncertain because it is based upon the certain promises of Christ and His death and resurrection. Therefore, we should be bold in our confession before the world.

President’s Report: Rev. Dr. Lee Hagan pointed out

the signs of hope in the triennium just past including the many SHINE! servant events that have taken place in congregations throughout Missouri, the MOScholars program that has raised more than \$2 million in scholarships, and the corresponding rise in enrollment in Lutheran Schools. Despite the challenges of pressures from the culture, declining church attendance, and the shortage of church workers, our hope is still centered on the risen Christ. He presented four target areas to focus on in the upcoming triennium: church worker recruitment, family discipleship, community engagement, and shared ministry.

Convention Essay: Rev. Dr. Kevin Golden was the essayist for the convention. He started out with the theme of hope in *Shawshank Redemption* and how we all have hopes. Hope can be a good thing when it is based on the promises of Christ but not so good when it is based on something uncertain. In the second part of his essay, he talked about how the captives returned to Jerusalem after the Babylonian exile and found the temple in ruins and compared that to how we feel today when contemplating shrinking membership. Zechariah reminded the exiles of the hope that they had in the coming King. Dr. Golden reminded us of the hope that we have in Christ and that He still reigns in His Word and Sacraments.

Elections: Rev. Dr. Lee Hagan was re-elected as District President. Rev. Craig Otto was elected as 1st Vice President (beating Pastor Asburry by **ONE** vote). Pastor Asburry was subsequently elected as 2nd Vice President, Rev. Samuel Powell as 3rd Vice President, and Rev. Richard Cody as 4th Vice President. Other elections included Secretary-Rev. Dr. Nicholas Hagerman. Board of Directors-Rev. Andrew Gimbel, ordained; Dawn Walker, commissioned; Neal Bredehoeft and Samuel Rathmann, lay. Council on Mission and Ministry-Rev. Dr. Mark Rabe, ordained, DCE Leah Kortmeyer, commissioned, and Kevin Herweck, lay.

Resolutions Adopted:

**Denotes resolution was adopted as amended.*

Floor Committee 1 - Witness and Mercy

- 1-01: To Encourage Heightened Awareness and Support of Lutheran Campus Ministries
- 1-02: To Make and Encourage Efforts in Mission Field Missouri
- 1-03: To Encourage and Celebrate Multiethnic Ministry

Floor Committee 2 - Life Together

- 2-01: To Approve Strategic Plan Critical Targets for 2025-2028 Triennium

- 2-02: To Encourage Congregations to Intentionally Recruit Youth and Young Adults to Consider Church Work Vocations

*2-03: To Encourage Church Worker Retention

*2-04: To Study Shared Ministry Among Small Congregations

*2-05: To Encourage Christian Discipleship in the Home

*2-06: To Encourage Fathers to Provide Spiritual Leadership in the Home

Floor Committee 3 - Theology, Church, and Culture

*3-01: To Celebrate the 500th Anniversary of the Small Catechism and Encourage Heads of Households to Teach It in the Home

*3-02: To Offer Care and Support for Families Affected by Homosexuality and Transgenderism

3-05: To Commend Congregations, Lutherans For Life, and other Appropriate RSOs Involved in Sanctity of Life Efforts

*3-06: To Oppose Missouri State Amendment 3

*3-07: To Defend God's Gift of Life

Floor Committee 4 - Structure and Administration

4-01: To Realign Circuits

4-02: To Revise Bylaws Article III.D and Article IV.A

4-03: To Revise Bylaws per CCM Recommendations

4-04: To Revise Bylaws Concerning the Convention Nominating Committee

4-05: To Revise Bylaws Concerning Conference Committees

4-06: To Review and Clarify Prior Approval

4-07: To Increase the Missouri District Church Worker Scholarship Endowment Fund

*4-08: To Affirm That Pastoral Formation in The Lutheran Church—Missouri Synod is Done By Synodically Approved Seminaries

Lastly: There were 423 registrants including 161 Voting Pastoral Delegates and 171 lay Delegates. The convention offering total was \$22,463.52, which goes to the scholarship endowment for Tomorrow's Teachers & Preachers.

Notes from the Kantor

Five Reasons Lutherans Should Sing the Psalms

1. The Psalms Are God's Own Hymnbook

Martin Luther called the Psalms “a little Bible,” summarizing all of Scripture in poetic form. They were the prayer book of Jesus, the apostles, and the early Church. When Lutherans sing the Psalms, we are joining the worship of the universal Church across time and space. These inspired texts give us God’s own words to pray and sing back to Him.

2. They Shape Our Prayer and Praise

The Psalms encompass the entire range of human experience—joy, sorrow, anger, repentance, thanksgiving, hope, and lament. They teach us how to bring our whole selves before God honestly, without pretending or filtering. Singing the Psalms shapes a faithful vocabulary for our prayers and praise.

3. Christ is at the Center of the Psalms

Lutherans confess that all Scripture points to Christ (Luke 24:27), and the Psalms are no exception. Jesus quotes the Psalms from the cross, and many Psalms directly prophesy His suffering, death, and

resurrection. Singing the Psalms helps the Church encounter Christ anew—not only in the Gospels, but in the prayers and poetry that anticipated Him.

4. They Root Worship in the Word

Lutheran worship is centered on Word and Sacrament. Singing Psalms—whether through chanting, metrical paraphrases, or responsorial settings—ensures that the Word of God is not just heard, but also sung. In this way, music becomes a servant of the Word, just as Luther desired.

5. They Encourage Spiritual Maturity

Regular singing of the Psalms trains the soul to trust in God through all seasons of life. Psalms of lament teach us how to endure suffering with faith. Psalms of thanksgiving train us in gratitude. Psalms of confession lead us to repentance. They are not merely songs but spiritual disciplines.

Together in Christ,
Kantor Janssen

Choir rehearsal resumes on Sunday, September 7. Rehearsals are *most* Sunday mornings from 8:00-8:50 am. Interested in joining our intergenerational choir?
Talk to Kantor Janssen!

Music in a Sacred Space

2025-2026

Sunday, September 14

3:00 PM

**Organ Vespers
for Holy Cross Day**
Dr. Jinah Knapp, organist

Sunday, December 7

3:00 PM

**ReBbellion Handbell
Ensemble**
Christmas Concert

Sunday, April 19

3:00 PM

Psalm Festival
featuring
Rev. Stephen Starke

Faithfulness: The Stewardship Standard

“Moreover, it is required of stewards that they be found faithful” (1 Cor. 4:2).

What is the standard to which a steward is held? Ask the average person, and they might talk about percentages, tithes, and commitments. Too often, the default mode of measuring stewards is by how much and how frequently they give. This is not helpful. Measuring activity without any connection to baptismal identity is a recipe for disaster. It can either breed a sense of superiority and self-righteousness or create a culture of scarcity and despair. Neither outcome is godly or helpful.

This is not to say that stewardship should be regarded as “no big deal.” St. Paul, within his discussion of the ministry to which he has been called, sets the standard of accountability for the steward: faithfulness. This removes any sense of superiority or self-righteousness and dispels scarcity and despair. When a steward manages what the Lord has entrusted to them — resources and all aspects of life — for God’s purposes, the focus is not on how much or how frequently they give.

This standard reflects the stewardship portrayed in the Gospels where Jesus entrusts varying amounts, each according to ability. The commended stewards were recognized for their faithfulness in their vocation, not the amounts they managed. Conversely, the condemned stewards were not castigated for their lack of performance but for their lack of faithfulness.

What does this mean for the steward in the pew? The Lord has entrusted you with various things. Luther captures them in his explanation of the First Article of the Apostles’ Creed and the Fourth Petition of the Lord’s Prayer. The familiar couplets of food and drink, house and home,

spouse and children, land, animals, and all possessions are the Lord’s, and He has entrusted them to you for His purpose. This trust brings an active realization of thanksgiving.

This active thanksgiving is our stewardship. It can be distilled into two questions that the steward regularly needs to answer:

1. How has God blessed me?
2. How is He calling me to respond?

The first question is quite simple to answer: if the Lord has entrusted something to you, it is a blessing. This blessing is for God’s glory and the benefit of your neighbor. The second question is more challenging to measure; it is not about percentages and charts. Instead, it is about a life of thanksgiving that flows from the mercies of God revealed in Jesus Christ. This thanksgiving starts at and flows from the cross and the empty tomb. Our stewardship of the Gospel drives our stewardship of everything else.

The standard, then, is faithfulness. Faithfulness flows from eyes focused on Jesus, the author and perfecter of our faith. It does not come from our efforts but through the working of the Holy Spirit in our lives, through Word and Sacrament. It begins at the altar in the Divine Service but extends into the world — from hearth and home to workplace and classroom, from commerce to leisure. The mercy of God, freely given in Jesus, leads us to demonstrate a faithfulness that reveals to others the same mercy we have received in Jesus.

This faithfulness cannot be measured empirically. It is simply allowing the Holy Spirit to work in and through us for the glory of God and the benefit of our neighbor. Weekly. Daily. Faithfully.

Jesus' Transforming Presence

"And Zacchaeus stood and said to the Lord, 'Behold, Lord, the half of my goods I give to the poor. And if I have defrauded anyone of anything, I restore it fourfold.' And Jesus said to him, 'Today salvation has come to this house, since he also is a son of Abraham. For the Son of Man came to seek and to save the lost'" (Luke 19:8-10).

Who knew, all those kids sitting in Sunday school were getting a lesson in stewardship! Generations of children have very often heard lessons based on the familiar account of Zacchaeus. The diminutive tax collector's curiosity surrounding the person and ministry of Jesus is what the Holy Spirit used to set him on a collision course for a total stewardship transformation. This transformation, according to the text of Luke 19, is not just about this life. This stewardship transformation is about eternity as well!

Remember the story: Zacchaeus was a tax collector. Do not think of friendly neighborhood IRS agents. This was more like a toll booth operator, but the governing authorities did not set the toll. They would contract men to staff roadside booths and tax the commerce that was passing along the road. This was an enterprise full of greed and graft. The tax collectors would take as much as they could and only pass on a portion to the government. The rest did not go into the community chest either! It went into the pocket of the tax collector.

This is why the people had such disdain for *Jewish* tax collectors. They were seen as both crooks and traitors. They were crooks in that they extorted their compatriots and others in the toll process. But worse, they were seen as traitors because their efforts supported the occupying Roman authorities. That is the real reason that the people would not make way so that short Zacchaeus could see Jesus.

For this reason, he runs ahead and climbs a tree. He had heard all the stories. He wanted to see this Jesus with his own eyes. Mercy is on display. This hated

crook and traitor gets a direct audience with Jesus – at Jesus' own request! Jesus invites Himself to Zacchaeus' house. This is where the transformation is about to take place!

Notice how Jesus does it. He does not preach a three-week sermon series, nor does He ask Zacchaeus to make a pledge. There is nothing programmatic about Jesus' approach. But Zacchaeus is completely transformed! The transforming force is the very presence of Jesus! Direct time with Jesus takes a crooked, selfish, criminal and makes him the most faithful steward.

This new life of stewardship is marked by the promises made. First, he gives half of his ill-gotten gains to the poor. These are people whom he would not have defrauded at all! Yet, after spending time with Jesus, they are His first concern. Only after this does he double the requirement of the Levitical law on fraud. And what does Jesus say is the result? Salvation!

Doing the acts of stewardship does not save. Rather, the faith in Jesus that is created by the Holy Spirit is what saves! This is critical for us to confess. Failed stewardship can and will cut you off from God. The only antidote for failed stewardship is the presence of Jesus.

We do not need to run ahead and climb a tree for this presence of Jesus. He makes Himself available to us every week in the Divine Service. He speaks His Word of invitation to us in the pages of Holy Scripture. This, and this alone, transforms us from sinner to saint, from owner to steward of all that belongs to the Lord.

Do you want to become a more faithful steward? Spend more time with Jesus. Make the Divine Service a weekly priority. Feast on Christ's body and blood weekly! This is the great gift that brings salvation from God's House to yours!

“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 and September 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 3	Seventh Sunday after Trinity	Mark 8:1-9	THE SANCTIFICATION OF OUR BODIES – When Jesus feeds the 4000, He shows us that the body is a good thing. After all, He created us to have bodies. When Jesus Christ saves and forgives us, He helps not just the soul, but also the body.
August 10	Eighth Sunday after Trinity	Matthew 7:15-23	FALSE PROPHETS – 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 17	Ninth Sunday after Trinity	Luke 16:1-9	The Wise Steward – 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 24	Tenth Sunday after Trinity	Luke 19:41-48	The Lord and His People – 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 31	Eleventh Sunday after Trinity	Luke 18:9-14	The Pharisee and the Tax Collector – 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.
September 7	Twelfth Sunday after Trinity	Mark 7:31-37	The Healing of the Sick – The Lord Jesus restores His good creation by opening our hearts to hear His Word and loosing our mouths to praise and confess Him. Thus healed, we confess not only Jesus’ forgiveness but also His creation.
September 14	Thirteenth Sunday after Trinity	Luke 10:23-37	The Good Samaritan – Jesus Christ is the true “Good Samaritan” who rescues us and heals us from our sin. In the same way, we Christians are called to “be neighbor” to people around us—that is, to be “little Christs” to them.
September 21	Fourteenth Sunday after Trinity	Luke 17:11-19	The Thankful Samaritan – We like it when someone does a good deed for us, but too often we ignore the good deeds that God does for us. The thankful Samaritan shows us how to receive God’s gifts in faith and give Him thanks and praise.
September 28	St. Michael & All Angels	Matthew 18:1-10	God’s Holy Angels – Conflict is part of the Christian faith and life—that is, the conflict

			between God's kingdom and the kingdom of darkness. But God sends His holy angels fight the forces of Satan on our behalf. On this day we hear the accurate Scriptural teaching of angels (a teaching that is not always present in popular ideas about angels).
--	--	--	---

BUILDING COMMITTEE UPDATE

We hope you received our letter, dated July 7, where we shared an update on our basement project and potential next steps.

The Building Committee will host two feedback sessions to receive input from the congregation. Those opportunities would be Sunday, August 10 and Sunday, August 17. These sessions will be hosted immediately following the Divine Service in the basement. We are looking for feedback on the project and our recommendations outlined above.

We know people have varied opinions on the project. We want to hear from everyone willing to share so the final recommendation brought at the special Voters Assembly embodies input from across the congregation. The Church Council, at their meeting on July 14, has called a special Voters Assembly for Sunday, September 7 to act.

Please mark your calendars and plan to attend, especially the Special Voters Assembly on Sunday, September 7. We will host that meeting in the basement, immediately following the Sunday School hour, around 11:30 AM.

In Christ,

The Building Committee

Bart Day, bart.day@lcef.org 314.604.1866

Kevin Robson, kevin.robson@lcms.org 314.604.4281

Diana Brown, ghoti50@sbcglobal.net 314.302.7040

Carol Spyers, carol.spyers@gmail.com 314.691.3619

Pastor Asburry, rasburry@hopelutheranstl.org
314.853.4714

LUTHERANS FOR LIFE CONFERENCE

The LFL National Conference will be September 24-26 in Colorado Springs, CO this fall. The theme is Fearfully and Wonderfully Made- "I praise you, for I am fearfully and wonderfully made." (Psalm 139:14). Keynote speakers include: Jim Daly from Focus on the Family, Jack Phillips from the Masterpiece Cakeshop, Retired Wyoming Judge Ruth Nelly, Joy Pullman from The Federalist, and

the new LFL executive director Rev. Dr. Aric Fenske. For registration information, contact <https://lutheransforlife.org/conferences/>

LUTHERAN YOUNG ADULT GROUP

There are website and Facebook groups for Lutheran young adult activities in the St. Louis area: <https://www.lutheranyoungadults.com/>
<https://www.facebook.com/LutheranYoungAdults>

The website lists groups around the area and their contact information as well as upcoming events. The Facebook posts a wide variety of events that Lutheran young adults will be attending and contact information so others can join in: concerts, Frisbee, pickleball, volleyball, dances, Muny shows, Shakespeare, pro-life and servant opportunities, theology discussions and debates, game nights, etc. Watch for information about a day of sailing! There is an upcoming young adult event Theology in the Ring scheduled for Friday, September 19, featuring a friendly debate between (Lutheran) Dr. Rick Serina and (Baptist) Dr. Lumpkin. To RSVP for this event, please email theologyinthering@gmail.com. The last Theology in the Ring event was a debate between a Lutheran pastor and a Catholic seminary professor and 90 people were in attendance, and it was a great night! For more information about any of these events, contact Luke or Joshua Maichel.

ABORTION PILL REVERSAL

Lutherans For Life has information about the abortion pill reversal procedure. Many abortion procedures today are the chemical (or medication) abortion. If **only** the first pill has been taken, it's possible to reverse the process and save the baby's life, if acted upon quickly. Here is the link to the article with more information about the process and medical help available to save the baby's life. <https://lutheransforlife.org/article/abortion-pill-reversal-saving-a-pregnancy/>

Phone: 314-352-0014

August 2025

www.hopelutheranstl.org

Sunday	Monday	Tuesday	Wednesday	Thursday	Friday	Saturday
Elder: 3 – Jim Frost 10 – Jeff Nielsen 17 – Kevin Robson 24 – Robb Kostial 31 – Jim Frost	Altar Guild: 3 Spyers/Truebe 10 Asburry/Bergdolt 17 Brown/Patton 24 Keller/Janssen 31 Temme/Truebe				1	2 <i>Pastor's day off</i>
3 <u>Trinity 7</u> 9:00 Divine Service 10:30 Bible Class	4	5	6	7	8	9 <i>Pastor's day off</i>
10 <u>Trinity 8</u> 9:00 Divine Service 10:30 Building Committee Feedback Session	11 7:00 Board of Elders	12	13	14	15	16 <i>Pastor's day off</i>
17 <u>Trinity 9</u> 9:00 Divine Service 10:30 Building Committee Feedback Session	18 -----	19 -----	20 Pastor Asburry on Vacation	21 -----	22 -----	23 <i>Pastor's day off</i> -----
24 <u>St. Bartholomew</u> 9:00 Divine Service 10:30 Bible Class	25 -----	26 -----	27 Pastor Asburry on Vacation	28 -----	29 -----	30 <i>Pastor's day off</i> -----
31 <u>Trinity 11</u> 9:00 Divine Service 10:30 Bible Class						

Phone: 314-352-0014

September 2025

www.hopelutheranstl.org

Sunday	Monday	Tuesday	Wednesday	Thursday	Friday	Saturday
	1 Labor Day Church office closed -----Pastor Asburry	2 on Vacation -----	3	4	5	6 <i>Pastor's day off</i>
7 <u>Trinity 12</u> 8:00 Schola Rehearsal 9:00 Divine Service 10:30 Bible Class/Sunday School <i>Sunday School Kickoff</i> 11:30 Special Voters Assembly	8 7:00 Board of Finance	9	10 7:00 SOHA Neighborhood meeting/basement	11	12	13 <i>Pastor's day off</i>
14 <u>Holy Cross Day</u> 8:00 Schola Rehearsal 9:00 Divine Service 10:30 Bible Class/Sunday School 11:30 Youth Catechism	15	16	17	18	19	20 <i>Pastor's day off</i>
21 <u>St. Matthew, Apostle and Evangelist</u> 8:00 Schola Rehearsal 9:00 Divine Service 10:30 Bible Class/ Sunday School 11:30 Youth Catechism	22	23	24	25	26	27 <i>Pastor's day off</i>
28 <u>St. Michael & All Angels</u> 8:00 Schola Rehearsal 9:00 Divine Service 10:30 Bible Class/Sunday School 11:30 Youth Catechism	29	30	31	Elder: 7 – Jeff Nielsen 14 – Kevin Robson 21 – Robb Kostial 28– Jim Frost	Altar Guild: 7 Spyers/Truebe 14 Asburry/Bergdolt 21 Brown/Patton 28 Keller/Janssen	