

Chili Cook-Off



Please join us on Sunday, March 4th, after the second service for our annual chili cook-off. Whether you want to Cook & Compete... or just Want to Eat... you're bound to have fun and full bellies! And YOU get to vote for your most favorite chili with cash. There will be prizes for the winners and bragging rights for all of 2018. If you'd like to participate by bringing a chili, there is a sign-up sheet in the Narthex. So please, make plans to join us for lunch and voting on Sunday, March 4th. And sign up to bring your favorite chili and dessert!

Palm Sunday Congregational Breakfast

On Palm Sunday, March 25th at 9:30 am, we will have our first Church Family Gathering of 2018! The Church Family Gathering is a wonderful opportunity for all ages and generations to come together for fellowship and formation. This is what we have planned:

8:45 am – Early Service

9:30-10:15 am – Breakfast of egg casseroles, biscuits & sausage gravy and fruit salad will be served on the lower level. Gluten free and sugar free items will be available too.

10:15-10:45 am – Special presentations by the Pre-K through Fifth Grade students.

There will also be a Lenten devotional for all attendees to complete.

To assist the CFG Planning Team, please RSVP by Wednesday, March 21st to help ensure there is enough food and seating for all the New Hope families that morning!! You can return the enclosed RSVP by mail or in person or simply call the office.

As the saying goes, "Many hands make light work." Please consider signing up for one of the many tasks that are required to make these events happen.

- 20 bakers to make egg casseroles (pans and recipes provided)
- 10 volunteers to bring fruit salad

The volunteer signup sheet will be in the Narthex or you can call (636-578-8328) or email (slg925@aol.com) Shelley Geiger, who is coordinating the event.

Come join us Palm Sunday, March 25th at 9:30 am for this wonderful Church Family event full of Formation and Fun!

Church Family Gathering
Palm Sunday Celebration
and Lenten Breakfast
Sunday, March 25th, 9:30 am
Lower Level

A Note From Our Pastor



In a recent sermon I wondered aloud, “Why would anyone want to be a Christian?” That question was provoked by Jesus’ call to discipleship following the first time in Mark’s Gospel that he tells his followers that he will suffer betrayal, crucifixion and death, and then be raised again. He tells those who would follow him that they can expect to be treated the same way. “If any want to become my followers,” he warns, “let them deny themselves and take up their cross and follow me.” (Mark 8:34) Why would anyone want to be a Christian?

That’s a good question. Too often, we would rather domesticate Jesus. We’d like to make him less challenging. We’d prefer to believe he feels the same way as we do about those who wrong us. I believe it was Anne Lamott who wrote, “When you realize that God hates all the same people you do, then you can be sure you’ve created God in your own image.” We’d rather believe that our indignation is always righteous (and so, justified) than own the fact we would simply prefer to stay mad at someone.

On our better days, we might be able to own the fact that following Jesus is downright inconvenient. Jesus’ life and message go against the grain of virtually every culture of every time and place. It’s a demanding life and a message that more often than not faces resistance. Love your enemies. Pray for those who hurt you. Take the time and effort to be with people everyone else would rather avoid. Jesus life and message was all about showing us what the love of God looks like, and this is what love is. This is what love does. So, again, why would anyone want to be a Christian?

I can’t answer that question in any way that makes much sense, except to say that when God’s love finds its way past whatever armor we erect, it takes over and changes something in our DNA that makes us unable to be anything other than someone who strives, however imperfectly, to be that love for others. It often happens in fits and spurts and never comes close to the way it has been shown to us, but we try anyway. We keep committing ourselves to putting one foot in front of the other in a feeble at-

tempt to walk in that way Jesus walked. It’s neither easy nor glamorous. Writing about the vocation of the pastor, Eugene Peterson expresses what, I believe, can also be said of the calling of every Christian: “Pastoring (being a Christian) is not a very glamorous job. It’s a very taking-out-the-laundry and changing-the-diapers kind of job.” Being a Christian and following in the way of this poor, itinerant rabbi who we identify as the Lord and Savior of the world, means attending to the work of loving those around us right where we are. Love that is most needed rarely happens on our schedule. It means that we need to be flexible and step out on short notice and willing to change our plans. It’s messy and keeps us on our toes.

Why do we do this? Why would anyone want to be a Christian? Parker Palmer has written about the calling of God, “This is something I can’t not do, for reasons I’m unable to explain to anyone else and don’t fully understand myself but that are nonetheless compelling.” So there it is. That’s about the best explanation for being a Christian I’ve heard in a long time.

As we live into this season of Lent and prepare our hearts and minds to renew our baptism at Easter, let us recommit ourselves to this messy, challenging work of following Jesus wherever it takes us. Just be forewarned...if we only expect it to take us where we know we already want to go, then we might not be following in the right footsteps.

Faithfully,



Holy Week Schedule

Lent is the period of 40 days prior to Easter, the celebration of the Resurrection of Jesus Christ from the grave. Lent begins on Ash Wednesday and ends at the Easter Vigil.

The word "lent" comes from the Latin word for "lengthen," because the days of Lent occur during the springtime of the year, when the daylight hours increase. The period consists of 40 days because the number 40 has special biblical significance: Moses and the people of Israel were in the wilderness for 40 years; Jesus was tempted in the desert for 40 days.

Since the days of the early church, in the decades and centuries after the death and Resurrection of Christ, Christians have regarded the period of Lent as a time for repentance and reflection. It is invariably marked by fasting (going without food and/or water for a period of time), by giving up something during Lent (sweets; the sports page), and by taking on such habits that will increase one's devotion to Christ.



Palm Sunday: March 25th - Word and Sacrament at 8:45 am and 11:00 am
Easter Egg Hunt at 12:00 pm

Maundy Thursday: March 29th - Word and Sacrament at 7:00 pm

Good Friday: March 30th - Service of the Word at 7:00 pm

Easter Vigil: March 31st - Service of Light, Word, Baptism and Eucharist at 7:45 pm

Easter Sunday: April 1st - Word and Sacrament at 8:45 and 11:00 am

One Great Hour of Sharing



Faith Endures: "Hope does not disappoint us, because God's love has been poured into our hearts." (Romans 5:5). Give to One Great Hour of Sharing to support these Presbyterian Mission Agency ministries as they strive to help all of God's people find resilience, hope, and faith in the face of challenging circumstances. Please give generously.

Holy Week at New Hope

Over the past few years at New Hope Presbyterian Church we have been expanding the vocabulary of our faith to include the word Triduum (pronounced *TRIH-doo-um*) after the Latin, “Three Days.” This single word draws together the inseparable relationship between Maundy Thursday, Good Friday, Holy Saturday (with the Easter Vigil) and Easter morning which are celebrated as one extended liturgy. Though we come and go between our homes and church during this stretch of days, you might notice that the Triduum’s liturgies have no benediction until the end of the Easter Vigil.

What does it mean?

Each of our worship services during the Triduum (and the whole of Holy Week) give us all a pretty good spiritual “work out.” During these three days, we experience the climax of the church year. Not only do we come together *a lot*, there is a lot we *do together* in worship besides listening. The richness of meaning calls us to do a lot of praying, singing, moving, and processing, as we gather, pour water, tell again the story of our faith, and share bread and wine. The Triduum invites us to discover how each day is significant to the other. Each day of the Triduum—Thursday to Friday, Friday to Saturday, and Saturday to Sunday—brings something indispensable to the meaning of the whole event.

Remembering by Doing

One of the distinguishing features of Christianity is that it is an historical religion. The liturgical year that shapes our worship reflects God’s acting in history, especially Jesus’ arrest, betrayal, trial, crucifixion, burial, and resurrection. Together, this concentration of events creates an intensity of liturgical experience over a very short span of time. It is the very intensity of this experience, in fact, that has formed and renewed God’s people over hundreds of years. We remember what God has done for us in Jesus Christ by enacting it in our worship, locating ourselves within the larger story of God’s people, and living out God’s Word at the Font and at the Table. It is a very active sort of remembering. In giving our lives over to this week, we taste new life of the crucified and risen Lord.



This day in Holy Week is traditionally referred to as “Holy Thursday” or “Maundy Thursday.” The word “maundy” is derived from the Latin “mandatum” which means “command” and refers to the new commandment to love one another which Jesus gave to the disciples at the Last Supper, the night before his death (John 13:34). The congregation gathers this evening to remember that night so long ago when our Lord broke the bread and gave the cup and so instituted this holy supper which has been for more than 1900 years, the Church’s holiest occasion of communion and celebration. The mood of the service is not triumphant but somber and reflective as we recall the eve of Jesus’ passion and death. At the same time, there is also unmistakably present the note of faith and hope, even as there was on that first Maundy Thursday. So do we as the Church once more gather with our Lord to prepare for his suffering and death but also to anticipate the glory of his resurrection which we will celebrate on Easter.

Once again this year, we will observe the Liturgy of Footwashing as a part of our worship on this night. Just as ashes are a central symbol of the meaning of Ash Wednesday, so the act of footwashing is a central symbol of the meaning of Maundy Thursday. Footwashing is a powerfully symbolic response to Jesus’ own example and his command that his disciples love one another as he loves us.

Following the homily, worshipers will be invited to proceed to one of two stations to have their feet washed. Once a person’s feet are washed, he or she will turn and wash the next person’s feet. This is an intimate experience of servanthood that Jesus demonstrates for us. Many may choose not to participate because it asks us to be vulnerable. We don’t like to expose our feet in public. We hide them, cover them and dress them. But to have one’s feet washed, and to wash others, is to cross boundaries of intimacy. By doing so, however, we ritually embody the sort of servanthood Jesus asks us to show toward one another.

As in years past, this will be completely voluntary. No one will be compelled to participate. Like the

Holy Week at New Hope

whole of our liturgy, no one is ever forced to engage in particular acts of worship. Rather, the footwashing is a both a gift and a challenge that is meant to pull us out of our comfort zones. You may choose to participate or not. It is also on this night that we sing *This Is the Night* and *Sharing Paschal Bread and Wine*, powerful expressions of our faith that are meant for singing only on Maundy Thursday.



“On Thursday, we dispersed in silence—no sending song, no blessing or dismissal, only the rustle of jackets, the sound of feet, freshly washed and covered again, moving into the night. Now, as if awaiting our return, the silence receives us and invites us more deeply into the empty room, the unfolding story, the widening hour, the mystery of faith.

“With boldness, we approach the throne of grace, the cross upon which Christ is lifted, to pray not only for the church and those preparing for baptism, but also for those of other faiths, those who do not believe in God, and everyone, everywhere, in any kind of need. As he promised, Jesus draws them—all people, named and unnamed, all things, seen and unseen—to himself and to the heart of God. There we rest, like grains of wheat buried in the earth awaiting the joyful harvest.”*

The Good Friday service is a penitential service that allows for much contemplation and for the power of silence to speak for itself. The passion narrative from John’s Gospel will be read. This day’s worship invites the congregation into intercessory prayer that is as wide as the embrace of the cross. There may be no other worship in the church’s year in which the prayers extend so intentionally and fully to all of humanity and all of creation.



HOLY SATURDAY

The Great Vigil of Easter is “the brightest jewel of Christian liturgy.” It is one of the most ancient and revered celebrations of the church. In the ancient church, the Easter Vigil marked the time when the catechumens (pronounced *KAT-ě-coo-mens*)—those who had studied and prepared through all of Lent—were baptized just before dawn and then shared the Sacrament of Holy Communion for the first time with the gathered community.

Of all the services of worship throughout the year, the Easter Vigil is the one that tells the story of salvation history from creation through Christ’s resurrection. In retelling the stories, we locate ourselves amongst God’s people within the story.

The Great Vigil of Easter is a service of worship unlike any other throughout the year. The service begins outside around a fire, which represents the light of the risen Christ shining amidst the darkness of death. From there the service moves inside for retelling the story of salvation. This services serves as one of the “threshold” ritual experiences for Travelers along *The Journey*. After telling the story of salvation, we will gather with our Travelers at the waters of the font to celebrate the Sacrament of Baptism and to renew the promises of our baptismal covenant. Then, we will gather at the Lord’s Table to give thanks (eucharist) and share the meal of our faith. Easter officially begins at sundown on Easter Eve. Therefore, the Great Vigil of Easter serves as the first service of the season of Easter!

easter SUNDAY



On this holy day of days, we join together for the Festival of the Resurrection, Easter Day, at two services of worship, 8:45 & 11:00 a.m. Through word and sacrament, praise, prayer and joyful song, we will wonder anew at the new life made available to us in the resurrection of Christ. All are invited to bring fresh flowers to adorn the “living cross” as a sign of the glory of the risen Christ in our midst.

Through our Holy Week and Easter worship, may the Holy Spirit draw us all closer to the very heart and love of God made known in Christ.

* *Worship Guidebook for Lent and the Three Days* (Minneapolis: Augsburg Fortress, 2009), 117.

Easter Lilies



You may order a live lily to adorn our sanctuary on Easter Sunday and take it home with you after the 11:00 am service that day. You may also purchase a “virtual” lily, the cost of which will go to the Deacon’s Benevolence Fund. Whichever you choose, you may still dedicate your gift in memory, honor or gratitude to someone. The list will appear in the Easter Sunday bulletin.

Please use the envelope provided on the Information Table for your order. The cost of either the live or “virtual” lily is \$10.00 each. Checks can be written to NHPC. Orders must be received by March 25th.

Daylight Savings Time

Daylight Saving 2018 (also known as Daylight Saving Time and previously known as ‘Fast Time’ in the United States) is the practice of setting the clocks forward one hour from standard time during the warmer parts of the year (usually summer months), and back again in the colder parts (usually fall), in order to make better use of natural daylight so that evenings have more daylight and mornings have less.

Make sure to set your clocks FORWARD one hour on Sunday, March 11th!



*Daylight Saving
Time Begins*

Female Connection

The Female Connection is going to play "Bunco" for a celebration of St. Patrick’s Day and Spring on Thursday, March 15 at 7 PM in the Sunshine Room (lower level) at the Church. Please join us for an evening of fun & fellowship. All women are invited to attend; no sign-up is necessary and we’ll show you how to play (it’s extremely easy). Following Bunco tradition, please bring a gift in the range of \$8-10 to exchange at the end of play; an Easter or spring item would be appropriate. Wear your green!! Also, please bring a snack to share; drinks will be provided. For more information or questions, please contact Deb Mackin. We hope to see you there!



Easter Egg Hunt



Join us Palm Sunday, March 25th, immediately following the second service, for the annual Easter Egg hunt at New Hope! Children between the ages of 2 years old and 5th grade are invited and are asked to bring a basket to gather their eggs. Please meet in the Narthex and wait for permission to start hunting!

Music Notes

During much of the history of the Church, it was not considered necessary for the individual worshipper to understand what was going on in the service. Virtually everything in the service was done on behalf of the worshipper. Texts were read or sung in Latin by the clergy or a trained choir, even though most people did not understand this language. This pattern continued until the Protestant Reformation. Martin Luther (1483-1546) was an important theologian, but he was also a skilled musician and music lover. He was adept in playing the flute and the lute, and he possessed a good tenor voice. He encouraged all of his congregation to participate fully in worship, including the singing, and he advocated using simple, plain, and easily understandable texts in the songs that were sung. Luther wrote many new hymn texts. One of the best-known is A Mighty Fortress Is Our God. Hymn tunes were borrowed from folk songs of the day, from plainchant, or were newly composed. Hymn-singing in some other Reformation churches was not allowed, however. Why? See next month's Music Notes.

Going Flowerless for Lent



At Easter, we celebrate the ultimate triumph of life. During Lent, we prepare for that and strive to empty ourselves of everything that gets in the way of living truly as God would have us live. The undeniable Christian confession is that there is no resurrection without death. Lent is the time to come face to face with the fact of our mortality. Penitence and repentance are “churchy” words often associated with Lent. Like Jesus in the wilderness, Lent is a time for us to travel the dry, dusty road to Jerusalem and experience the barrenness of our own particular wilderness that we might, too, know the joy of resurrection life at Easter.

To that end, we will do without our customary flowers in worship during the season of Lent that we might be all the more enlivened by their return on Easter morning. Rather, our Worship, Music & the Arts Committee has other adornments planned to help us observe Lent as a season of walking with Jesus through the wilderness to Jerusalem, the cross and beyond.

Philippians Bible Study

It is not too late to register for the Bible study on Philippians beginning Wednesday, March 7th at 10:00 a.m. We will be studying the book of Philippians from the study guide “Interpretation Bible Studies, Philippians and Galatians” by Stanley P Saunders.

Contact Anne Finks at 636-946-6429, e-mail annefinks@gmail.com or contact the church office.

The cost of the study guide is \$13.00. Checks are to be made out to New Hope Presbyterian Church with a note in the memo line for Bible Study. Please add your name, e-mail address and phone number to the sign up sheet at the outreach/information area located to the left of the office in the Narthex.

Blood Drive

The Deacons are sponsoring their semi-annual Blood Drive on Sunday, March 18th, from 9:30 am—12:30 pm. Sign up sheets are in the Outreach and Information area of the Narthex.

Earth Care Congregation News

The Earth Care Team was formed to help New Hope Presbyterian Church become an Earth Care Congregation. Earth Care Congregation was part of the Strategic Plan 2015 with the following purpose:

We will promote the stewardship of creation by becoming an "earth care congregation" of the Presbyterian Church (USA). Care for our environment is a prominent theme in scripture and a great concern for our time, especially our younger generation. By doing this, we hope to welcome and include all, serve others and be God's love in the world .

Earth Day is Sunday April 22, 2018. New Hope wants to celebrate Earth Day and also participate in earth friendly events. The first a collection of electronic device no longer used. This is to promote recycling electronics at the end of their useful life. Here are a few reasons this is important:

1. Electronics contain precious resources that are wasted when buried in a landfill. For example the EPA reports recycling one million cell phones recovers 50 pounds of gold, 550 pounds of silver, 20 pounds of palladium, and 35,000 pounds of copper.
2. Some components of electronics contain toxic and hazardous materials, especially old tube televisions and CRT computer monitors. One CRT can contain 5-8 pounds of lead!
3. Recycling electronics creates local jobs. According to the coalition for American Electronics Recycling, every 172,000 pounds of electronics recycled creates one job directly, indirectly creates two additional jobs.

(Information provided from St. Louis County recycling website)

St. Peters Recycle City will now accept the following select electronics for recycling at no charge during normal business hours only.

- CD/DVD drives
- cell phones
- digital satellite receivers
- flat screen televisions
- flat screen monitors (CRT monitors are not accepted)
- laptop computers
- modems
- PC/motherboards
- personal computers
- Servers
- UPS-uninterruptable power supplies.

Details for the New Hope electronic device collection will be provided in the News and Opportunities.

A Church Family Garden will be planted this spring. The actual planting time will depend on the weather but could be in March or early April. A raised bed will be used to grow tomatoes (from plants), zucchini and green beans (from seeds). All produce will be donated to the Oasis food pantry. Part of the Earth Day celebration on April 22, 2018 will include a blessing of the garden. Volunteers will be needed to care for the garden so consider lending your green thumb to this project.

Earth Care activities are planned for the Formation/Sunday School session on Earth Day. Red Bud seedling will be given out like last year to be planted.



Recommended Lenten Readings

Holy Solitude: Lenten Reflections with Saints, Hermits, Prophets, and Rebels by Heidi Haverkamp (Louisville: Westminster John Knox Press, 2017)

This small book is full of devotions and reflections for each day of the season of Lent.

Station to Station: An Ignatian Journey through the Stations of the Cross by Gary Jansen (Chicago: Loyola Press, 2017)

Most Protestants are unaccustomed to journeying through the Stations of the Cross, seeing it as something “those Catholics” do. However, this small devotional book leads us through the scriptural Stations of the Cross, focusing exclusively on events that are found in the Bible, which ought to be enough to soothe one’s Presbyterian sensibilities. Walking with Jesus the road to his death, we see the unique ways in which Jesus responded to suffering, and so are challenged to react similarly in our own struggles.

Learning to Walk in the Dark by Barbara Brown Taylor (New York: HarperCollins, 2014)

By venturing into caves, underground night clubs, subterranean chapels, and unlit cabins in the woods on nights with no moons, Taylor leads us on a journey of how to find God, or rather how to let God find us, even when it is dark. She leads us to learn how the darkness can allow us to learn much about God, as well as ourselves.

The Rebirthing of God by John Philip Newell (Woodstock: Skylight Paths Publishing, 2014)

As a scholar, peacemaker and spiritual leader, John Philip Newell invites us to be a part of a new holy birth of sacred living, exploring eight major features of a new birthing of Christianity for the 21st Century.

Hoping for More: Having Cancer, Talking Faith, and Accepting Grace by Deanna A. Thompson (Eugene: Cascade Books, 2012)

A story about one woman’s journey with breast cancer, from diagnosis through the fight, to emerging on the other side.

The Christian Life: A Geography of God by Michael L. Lindvall (Louisville: Geneva Press, 2001)

Part of the Foundations of Christian Faith series, this volume explores the Christian life as a journey of discovery.

This We Believe: Eight Truths Presbyterians Affirm by Stephen W. Plunkett (Louisville: Geneva Press, 2002)

An introduction to the Christian faith that helps grapple with what it means to be a Christian in a world of conflicting ideologies and competing claims.

40 Days and 40 Nights by Gail Ramshaw (Minneapolis: Augsburg Fortress, 2006)

An insightful devotional booklet for each day of the Lenten season.

Called to Be Human: Letters to My Children on Living a Christian Life by Michael Jenkins (Grand Rapids: William B. Eerdmans Publishing Co., 2009)

A wonderful compilation of letters written by a Presbyterian seminary professor to his grown children to address some of the “big questions” young adults are asking about life, love and vocation.

An Altar in the World by Barbara Brown Taylor (New York: Harper Collins Publishers, 2009)

A series of rich reflections on ways to discover the sacred in the ordinariness of our everyday lives.

Tokens of Trust: An Introduction to Christian Belief by Rowan Williams (Louisville: Westminster John Knox Press, 2007)

An exploration of the Nicene and Apostles’ Creeds that guides readers through the central elements of the

Recommended Lenten Readings

Christian faith.

The Worshiping Life by Lisa Nichols Hickman (Louisville: Westminster John Knox Press, 2005)
A series of short essays on the order of worship which offer insight and reflection on what exactly we Christians do when we gather on the Lord's Day.

Speaking of Sin: The Lost Language of Salvation by Barbara Brown Taylor (Cambridge: Cowley Publications, 2000)
A good look at some of the most basic words of our faith—sin, repentance, forgiveness, salvation—and how they still have real meaning for us today.

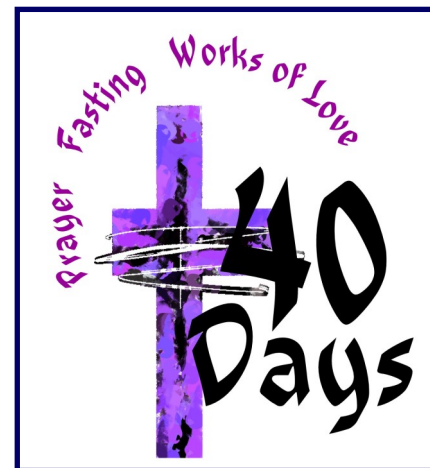
RESOURCES FOR LENTEN SPIRITUAL PRACTICES (for individuals and for families):
 Check out the link below for spiritual practices for Lent.

Lenten Practices 101

<http://www.presbyterianmission.org/ministries/curriculum/lenten-practices-101/>

March Birthdays

Ben Kuehnle	03/01	Lynn Harmon	03/22
Sara Martin	03/03	Sue Dittmar	03/23
Linda Grissette	03/04	Mike Dame	03/24
Kathy Freeman	03/05	Jane Dame	03/25
Henry Gonterman	03/06	Daniel Salter	03/27
Jeanna Groat	03/12	Kim Mocca	03/28
Bob Mudrovic	03/12	Bryan Eikmann	03/31
Margaret Lippert	03/15		
Barbara Lynn	03/16		
Peggy Black	03/21		



March Anniversaries

Bryan and Laura Eikmann	03/11/1989
Chris and Laurie Meinert	03/13/2015
Pat and Robin Murphy	03/25/1973
Mark and Cindy Martin	03/26/1988

MARCH 2018

Sun	Mon	Tue	Wed	Thu	Fri	Sat
				1 1:00pm Agape Circle 7:00pm Joy Circle	2	3
4 <i>3rd Sunday of Lent</i> 8:45am Worship 9:45am Christian Ed 11:00am Worship 12:00pm Harmony Faith Family 12:30pm <i>The Journey</i>	5 7:00pm Deacons' Meeting	6 7:00pm Boy Scouts	7 10:00am Philippians Bible Study 6:15pm Handbells 6:30pm Girl Scouts 7:15pm Choir Rehearsal	8 6:30pm Boy Scout Troop 30	9	10 9:45am OASIS Food Pantry
11 <i>4th Sunday of Lent</i> <i>Daylight Savings Time</i> 8:45am Worship 9:45am Christian Ed 11:00am Worship 12:30pm <i>The Journey</i>	12 6:15pm MME Committee 7:00pm Session Meeting	13	14 10:00am Philippians Bible Study 6:15pm Handbells 7:15pm Choir	15 7:00pm Employment Ministry 7:00pm Female Connection	16	17 8:30am Men's Breakfast
18 <i>5th Sunday of Lent</i> 8:45am Worship 9:45am Christian Ed 11:00am Worship 12:30pm <i>The Journey</i>	19	20 9:30am PW Coordinating Team 7:00pm Boy Scouts	21 10:00am Philippians Bible Study 6:15pm Handbells 6:30pm Girl Scouts 7:15 Choir	22 6:30pm Boy Scouts Troop 30	23	24
25 <i>Palm Sunday</i> 8:45am Worship 9:30 Palm Sunday Breakfast 11:00am Worship 12:00 Easter Egg Hunt 12:30pm <i>The Journey</i>	26 7:00pm Formation for Discipleship Committee	27	28 10:00am Philippians Bible Study 6:15pm Handbells 7:00pm Choir Practice	29 <i>Maundy Thursday</i> 6:30pm Boy Scouts Troop 30 7:00pm Worship	30 <i>Good Friday</i> 7:00pm Worship	31 <i>Easter Vigil</i> 7:45pm Worship

FINANCIAL CORNER

CONTRIBUTIONS
Budget
To-date Actual

February 2018
35,145.00
28,962.00

Year To Date 2018
70,290.00
70,533.00

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