

LENT

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 on 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: April 9th - Word and Sacrament at 8:45 am and 11:00 am

Maundy Thursday: Thursday, April 13th - Word and Sacrament at 7:00 pm

Good Friday: April 14th - Service of the Word at 7:00 pm

Easter Vigil: Saturday, April 15th - Service of Light, Word, Baptism and Eucharist at 7:50 pm

Easter Sunday: April 16th - Word and Sacrament at 8:45 and 11:00 am

Adult Mission Trip Trivia Night

The Adult Mission Trip group is holding a Trivia Night on Saturday, April 28 at the Lions' Club located on Central School Road. Doors open at 6 pm, and trivia starts at 7 pm. Participants must be 21 or older. The cost is \$160 per table, with a maximum of 8 people per table. Games between rounds include a 50-50 drawing, Scavenger Hunt, and Heads or Tails. Prizes include \$160 for First Place, \$80 for Second Place, and \$40 for Third Place. The Adult Mission Trip group will depart for Pensacola on June 4. We will be working with Habitat for Humanity. Flyers with more information are available on the Information Table. You may also contact Jennifer Everly or visit the Trivia Night's Facebook page for more information!



We need donations for the basket raffle that will be part of the Mission Trip Trivia Night on March 5. If you would like to make a donation of items or money to buy items, please contact Jane Cox (636-244-3183) as soon as possible.

A WORD FROM OUR PASTOR...



At the beginning of March, in my sermon on the first Sunday in Lent, I shared with you my intentions for Lent this year. Many people practice Lent by giving something up. I've done that in years' past and it has usually been a helpful exercise. But this year, I've been practicing Lent differently. This year, I've been attending to the practice of spiritual reading. This is a way of reading that is not hurried or rushed, as one reads to gather information. Rather, I've been reading as a way of communing with God. This is reading devotionally, slowly, reading a paragraph then pausing to think and reflect. Often, I'll read the paragraph again. Sometimes I'll pause mid-sentence when my mind hits upon something that causes me to think about something else. I don't consider this a distraction, but rather the prompting of God's Spirit. For those in a hurry, this is no way to read. But for those who are willing to be patient and not measure one's success by the number of pages read, this can be a remarkably fruitful exercise. And so it has been for me this year. I recommend it, not only for the season of Lent.

The month of April will see the turning of the seasons, from Lent to Eastertide. The week during which this turning takes place we know as Holy Week. It begins with Palm/Passion Sunday and ends, of course, with Easter Day. But what happens between those Sundays is the pinnacle of the Christian year, and we are meant to experience it together. Gail Ramshaw puts it this way:

It is by juxtaposing the death of the Savior with the life of the people that the deepest religious truth can be found. Easter cannot be only about flowers, for human communities of every millennium have been wise enough to ask the question: What died, that these flowers may live? So by the time of the fourth century, Christians spread out their keeping of Pascha (Easter) over the Three Days in order to express more fully the truth of Christ's death and

resurrection and its meaning for the world. Services were held on Maundy Thursday and Good Friday, culminating in the great Vigil of Easter. The liturgies of the Three Days were understood as being one single event that both told the story and enacted its meaning. (Gail Ramshaw, *The Three-Day Feast* (Minneapolis: Augsburg Fortress, 2004), 25)

Pascha comes from the Hebrew word for Passover. Our Jewish friends keep Pascha/Passover as the yearly celebration of their deliverance from slavery in Egypt. This is the central, identity-marking story of the Jewish faith. Likewise, the central story for Christians is the death and resurrection of Jesus. This is our Pascha. In fact, this is the name most Christians around the world give this annual celebration. "Easter," which is what most English speakers call this celebration, comes from the name of the Anglo-Saxon goddess of dawn (think of the word east).

Regardless, we have come to keep this celebration in particular ways. Keeping Pascha. It's a way of remembering by doing. We usually don't talk like this. We don't speak of "keeping" Maundy Thursday, Good Friday and Easter. However, as Gail Ramshaw explains, "we mark the solstice, we celebrate Thanksgiving, we remember the date of our baptism, we observe the anniversary of a death, we hold a birthday party. But also we can say that we keep holidays, anniversaries, and birthdays."

Ramshaw goes on to explain the deep truth in the use of "keep." To keep something is to retain it, hold it close and protect it. Think of how I invite you to the Lord's Table every week. After the Prayer of Great Thanksgiving (the Eucharistic Prayer), I break the bread and pour the cup. I come around the Table and the servers take their places. Then I extend my arms in welcome and announce, "Let us keep the feast." I don't remember where I got that line or when I started saying it. I know I didn't make it up, but rather absorbed the invitation from someone, somewhere. To keep the feast is a way of remembering by doing. We remember the story of our faith, the life, death and resurrection of Jesus the Christ, not just by reading and hearing it, but by do-

A WORD FROM OUR PASTOR Continued

ing it. We do it by coming to the Table where Jesus invites us to feed on him. We do it by receiving the bread and cup he gave us as God's very self, enfleshed in the stuff of earth, the matter of creation, the bread of life for the life of the world. "If we keep the feast," Ramshaw reminds us, "the feast will keep us." And so it does.

Likewise with the Three Days. We keep the Three Days by celebrating each day's story as one. And when we come together, we don't merely listen to a story from "once upon a time." We enact the story, telling it ourselves in our prayers and our songs. We enact the story as we have our feet washed, and wash the feet of others. We enact the story as we "strip the church" and confront the deafening silence. We bring meaning to the story as we gather to listen once again to the same old words from scripture that are new with each new hearing. We enact the story as we gather around the fire after sundown on Holy Saturday and proclaim how the light shines in the darkness. We enact the story as we proclaim it once again, from Genesis to the Exodus, through the prophets and apostles, and finally in the Resurrection itself.

As someone once said, in keeping Pascha we tell our name to ourselves. Our name is a very long story of how we were made, of how God chose us from among all peoples, of how God liberated us from bondage, of how God planted us in the promised land, of how, in these last times, God has given the story a new twist in the life, death, and resurrection of Jesus. This is the story we keep every year. And if we are brave enough to give ourselves over to it, we find that it keeps us as well.

May it be so.

Faithfully,



Church Family Gathering

On Sunday April 23, 2017 we will be celebrating Earth Day at our next Church Family Gathering which will take place between worship services. You and your family are invited! The Church Family Gathering will give us a chance for all ages and generations to come together for food, fellowship and spiritual formation.

Earth Day at New Hope is a day to celebrate God's creation. When God created the world, God blessed it and called it very good (Genesis 1 :1-31). God is continually present and active in the world through the beauty, power, abundance and mystery of the natural world.

The Church Family Gathering will feature a light breakfast from 9:30 am – 10:10 am. From 10:10 am – 10:45 am there will be an opportunity to thank and praise God for our wonderful Earth through song, scripture and fun activities.

As in the past we know the Church Family Gathering is a large project that involves many hands. The church will be providing coffee, juice, pita bread, fruit, honey and yogurt. This light menu represents food that would be available in Jesus time. To assist the planning team in food purchases, please return the enclosed Church Family Gathering RSVP card to the offering basket or church office by April 18, 2017.



Holy Week for 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 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 partici-

pate or not. During the footwashing, the congregation will sing the song, *Live in Charity*, a prayerful, meditative song based on the ancient Latin hymn, *Ubi Caritas*. Other hymns to be included are *This Is the Night* and *Sharing Paschal Bread and Wine*, which 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.



Each year the people of Israel observed the night of Passover as a vigil to keep the past alive (Exod. 12:41-42). It kindled both memory of God's mighty act of deliverance and hope in God's future acts on their behalf. The Great Vigil of Easter became the Christian Passover.

Early Christians understood Jesus' dying and rising as a fulfillment of the Passover hope, and began keeping vigil through the night preceding the dawn of Easter Day. Early Christian history suggests the occasion of Christ's death and resurrection as the most fitting time for baptism to take place, for in baptism we die with Christ and are raised with him. In the fifth and sixth centuries, the Vigil evolved by adding the new fire, the singing of the Exsultet (Easter proclamation), and the series of readings (interspersed with songs and prayers) recounting the faith story into which we are baptized. The readings began with the story of creation and included the stories of the flood, the exodus, the call of the prophets, Paul's teaching on dying and rising with Christ (Rom. 6), and they climaxed in the resurrection story. Baptisms followed and the Eucharist was celebrated, as the first service of Easter, in the darkness of night. The Vigil had thus evolved into four parts: the Service of Light, the readings, Baptism, and the Eucharist.

In the centuries that followed, the Vigil was essentially lost in the West. The mid-twentieth century witnessed a recovery of the Great Vigil of Easter. Among Presbyterians, the first celebrations of this ancient liturgy seem to have been at Princeton Theological Seminary in the 1970s. It spawned wide and continuing (though gradual) interest among Presbyterians. (Harold M. Daniels, *To God Alone Be Glory: The Story & Sources of the Book of Common Worship* (Louisville: Geneva Press, 2003), 159-60.)



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.

Presbyterian Women

Jess Adams, Executive Director of the St. Louis Area Diaper Bank, will update the congregation on April 2 about the wonderful changes the diaper bank has undergone over the last year. As you remember, New Hope has been very supportive of this organization that provides much needed diapers to lower income families in the St. Louis area. State and federal agencies do not provide diapers to families receiving assistance. That means families have to rely on organizations like the diaper bank to fulfill this basic need. The diaper bank is scheduled to provide over 500,000 diapers to over 20,000 kids. They partner with 18 different organizations to help St. Louis area children and families. April has been designated "Diaper Awareness Month" and we will be collecting diapers and checks all month long. Please help New Hope Presbyterian supply the Diaper Bank with much needed diapers and/or financial help. Questions? Contact Alyssa Murray at amurray03@live.com or 636-875-6277.



**PRESBYTERIAN
WOMEN**

On March 16th, five women from New Hope attended the PW-GL Mid-west/South Metro Cluster Winter Gathering held at the Egg and I Restaurant in Des Peres. Representatives from five other churches in the cluster attended. The theme was "Out of the Darkness...into the Light."

Cindy Fieg, PW-GL Moderator gave a presentation focusing on PW Disaster Assistance and what methods are recommended to be prepared for unexpected disasters. Check the Gallery Wall for photos and/or see Ann Schmid 636-699-2142) for more information.

Registration forms are available in the Information Center for the Presbyterian Women of Giddings-Lovejoy Spring Gathering to be held on Tuesday, April 25, 2017 at the First Presbyterian Church of Perryville, MO. The cost of the event is \$10 which includes lunch. Don't miss out on this meaningful opportunity for fellowship and spiritual renewal. The Rev. Dr. Craig Howard, Transitional Leader of the Presbytery of Giddings-Lovejoy, will be speaking! Registration is due by April 20th. Contact Ann Schmid (636-699-2142) for more information.

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.

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 April 9th.

2017 Vacation Bible School



This year's Vacation Bible School, “Hero Central—Discover Your Strength in God!”, is scheduled for July 10 - 14 from 9:00 am until noon. Please plan to be a part of this great week of sharing God's love with boys and girls age 2 through fifth grade. There are many, many opportunities to help! Volunteer forms will be available soon on the Information and Outreach area of the Narthex. We need your help to make this year's VBS a success. Please consider volunteering!

Youth Fundraiser—Bake Sale & Car Wash

On Sunday, May 7th, the Youth Mission Trip participants will be sponsoring a bake sale and car wash. There will be lots of baked goodies for sale in the Narthex and cars will be washed between, during and after services. The rain date for the car wash will be May 21st. All profits from the car wash and bake sale will benefit the Youth Mission Trip to Pensacola, Florida.



Music Notes

Greetings, Friends.

As I write this, we just had the potluck and Hymn Festival sponsored by the Presbyterian Women. Since some of you were unable to attend, I thought it might be interesting for everyone to have the opportunity to read about some of the things we mentioned at the event.

The Apostle Paul mentions three types of sacred songs in his letter to the Colossians (Col. 3: 16). He says, "Let the word of Christ dwell in you richly; teach and admonish one another in all wisdom; and with gratitude in your hearts sing psalms, hymns, and spiritual songs to God." (NRSV). At the PW event we discussed these three types of sacred songs. We began with an examination of the practices of worship for the Christians of the first century.

Early Christian worship services were based largely upon those of the Jewish synagogues. During these services, there would be prayers, readings of the scriptures (the law and the prophets), and a sermon or teaching. After the proclamations of the Word, the early Christians added the celebration of Eucharist. You can easily see how this pattern is still manifest in our worship today; we pray; we sing; we hear scripture proclaimed; we hear an exegesis of scripture in the sermon; and we conclude with the Eucharist.

The prayers and readings may well have been chanted or intoned. Music historians think the psalms were probably chanted, either antiphonally (two groups alternating) or responsively (soloist alternating with the group). The songs were likely unaccompanied; their melodic range was fairly small; and they were probably sung in a free rhythm which complemented the natural accent of the text. The music is a forerunner of what we call plainchant or Gregorian chant. The significant differences are that Gregorian chant is sung in Latin, and Gregorian chant is based upon a different set of musical scales than we would likely find in the area of the Middle East. Three songs based upon plainchant appear in the *Glory to God* hymnal. They accompany the texts for *O Come, O Come, Emmanuel*; *Of the Father's Love Begotten*; and *Come, Holy Ghost, Our Souls Inspire*.

In the next newsletter we'll take a look at another portion of the program that was presented at the PW potluck and hymn event.

The music for the latter weeks of Lent and for Easter promises to be very special. Our plans include:

April 2: Choir, *Coming Home* and Terry Martinez, tenor saxophone

April 9: Choir, *When I Survey the Wondrous Cross* and guest violinist

April 13 (Maundy Thursday): Choir, *Thy Will Be Done*

April 14 (Good Friday): Handbells and Lynne Snyder, soloist

April 16 (Easter): Handbells, Brass Ensemble, Children's Choir

April 23: Choir, *Do You Know He's Arisen?*

April 30: Choir, *Then Sings My Soul*

Peace,

Gay



Recommended Lenten Readings

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 women'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: Gene 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 Presbyterian 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 Christian faith.

The Worshipping 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.



Female Connection

The Female Connection is going to meet at the church to leave at 11:00 AM on Saturday, April 22 (please arrive by 10:45). We will go to Mimi's Café for brunch and then enjoy the afternoon at the Butterfly House. The cost of Garden admission is \$8 general and \$5 seniors over 65. There is a sign-up sheet so that we can set up a reservation at Mimi's Café. Female Connection is an open ladies group and would love for you to join in our fellowship. For more information, please contact Deb Mackin.

April Birthdays

Sue White	04/01	McKenzie Larrew	04/11
Benjamin Moore	04/02	Susan Phillips	04/13
Ruth Reilly	04/02	Xavier Steele	04/13
Deb Garten	04/03	Tina Johnson	04/14
John Moore	04/03	Amy Connor	04/15
John Dittmar	04/05	Katelyn Ward	04/17
Kelsey Etling	04/05	Linda Carr	04/22
Willie Hantack	04/05	Eli Cox	04/24
Caleb Calvin	04/06	Rick Etling	04/24
Calvin Lippert	04/07	Jordyn Johnson	04/24
William Judd	04/08	Marion Hamilton	04/26
Jennifer Everly	04/09	Jacob Hurrell	04/26
Susan Greene	04/09	Philip Wahler	04/27
Chris Truett	04/09	Jennifer James	04/28
Sally Usai	04/09	Martha Lamey	04/28
Clark Hurrell	04/11	Jonathan Hamilton	04/29
Madison Larrew	04/11		



April Anniversaries

William & Linda Judd	04/09/1983
Jim & Jane Cox	04/17/1999
Earl & Juanita Bostic	04/19/2002
Jerry & Rhonda Dyer	04/23/1983

APRIL 2017

Sun	Mon	Tue	Wed	Thu	Fri	Sat
						¹
2 8:45am Worship 9:45am Christian Ed 11:00am Worship	3 7:00pm Deacons' Meeting 7:00pm Session Meeting	4 5:00am Election Board	5 5:00pm Journey Leader- ship Team 6:15pm Handbell Re- hearsal 6:30pm Girl Scouts 7:15pm Choir Rehearsal	6 1:00pm Agape Circle 7:00pm Joy Circle	7	8 9:45am OASIS Food Pantry
9 <i>Palm Sunday</i> 8:45am Worship 9:45am Christian Ed 11:00am Worship 12:15pm Easter Egg Hunt	10	11	12 5:00pm Journey Leader- ship Team 6:15pm Handbell Re- hearsal 7:15pm Choir Rehearsal	13 <i>Maundy Thursday</i> 6:30pm Boy Scouts 7:00pm Worship	14 <i>Good Friday</i> 7:00pm Worship	15 <i>Easter Vigil</i> 8:30am Men's Breakfast 7:50pm Worship
16 <i>Easter Sunday</i> 8:45am Worship 9:45am Christian Ed 11:00am Worship	17 Church Office Closed 6:00pm Jubilee Circle	18	19 6:15pm Handbell Re- hearsal 6:30pm Girl Scouts 7:15pm Choir Rehearsal	20 5:50pm Employment Ministry Committee 7:00pm Employment Ministry	21	22
23 8:45am Worship 9:45am Christian Ed 11:00am Worship	24 7:00pm Formation for Discipleship Committee	25 7:00pm Neighborhood Association Meeting	26 6:15pm Handbell Re- hearsal 7:00pm Choir Practice	27	28 3:00pm Boy Scouts Blood Drive 6:00pm Adult Mission Trip Trivia Night	29
30 8:45am Worship 9:45am Christian Ed 11:00am Worship						

FINANCIAL CORNER

CONTRIBUTIONS
Budget
To-date Actual

March 2017
35,145.00
31,889.00

Year To Date 2017
105,435.00
102,422.00

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