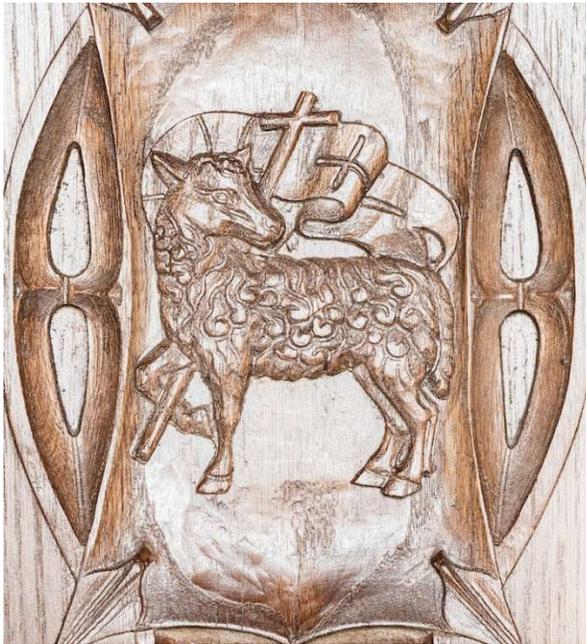


Welcome to Hope Evangelical- Lutheran Church

“Behold, the lamb of God, who takes away the sin of the world!” John 1:29



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“We implore you on behalf of
Christ, be reconciled to God.”
2 Corinthians 5:20

Parish Services

Divine Service is held on Sundays at 10:00 AM. We celebrate the Holy Sacrament of the Lord's Supper in every one of our Divine Services as we recognize that our Lord Jesus Christ comes to us through this blessed meal of His body and blood which is the heart and life of the church.

A Bible Study is conducted at 9:00 AM each Sunday prior to Divine Service. Here we study the Lord's Word and teachings via verse-by-verse studies of Scripture, dogmatic studies, or topical studies. Opportunities to ask whatever questions you wish are always offered as we study the Word of God, and additional opportunities for study may be offered at different times.

A catechetical (or teaching) Vespers service is held every Wednesday evening at 7:30 Pm. These brief services of Word, the Lord's Supper, and prayer are a refreshing break in the middle of the week for us living in this hectic and sinful world. Sometimes important feast days that occur during the week are observed at these gatherings, and during the penitential seasons of Advent (leading up to Christmas) and Lent (leading up to Easter) the services are united by a common theme or topic relevant to the season.

Private Confession and Absolution is offered to all who wish to confess their sins privately and confidentially to the pastor and receive absolution or forgiveness. It is available before most midweek services at 6:30 PM in the Sanctuary or by appointment.

Catechism Class for children is available starting at the 2nd grade so that they may begin to prepare to participate in the Lord's Supper.

Catechism Class for adults is available by appointment to prepare baptized adults for Confirmation and participation in the Lord's Supper as one who shares our confession, or to prepare for both Baptism and Confirmation.

Holy Baptism is administered to all from infancy to adulthood, who are given a new birth and life in Christ in this blessed Sacrament.

Wedding and Funeral Services are held for members of the congregation or members of other LC-MS congregations who have a close, familial connection to Hope Lutheran. Exceptions may be made for funerals.

**We Are
Incarnational.
Sacramental.
Liturgical.**

These words describe not only our relationship between us and our Lord and Savior, Jesus Christ, but also how we understand our call to live in the world and toward our neighbors. As Christ took on human flesh to express the love of God for His human creatures by dying on the cross for the forgiveness of their sins, so too are we called to live sacrificially for one another. As the Sacraments deliver the Gospel gifts to us, so too are we called to be bearers of this saving Gospel to the world. As our worship is marked by good order and an abundance of the Word of God, so too are our lives called to be structured around the Word of God, as St. Paul reminds us, "Let the word of Christ dwell in you richly," (Colossians 3:16), as it is through the Word that Christ makes good on His promises to us, as He says, "whoever hears my word and believes Him who sent me has eternal life. He does not come into judgment, but has passed from death to life," (John 5:24).

About Our Congregation

Hope Lutheran is a congregation of believers in the one, holy, catholic, and apostolic church and which confesses the apostolic faith, drawn solely from the Holy Scriptures as confessed by the Evangelical Lutheran Church. We are members of the English District of the Lutheran Church-Missouri Synod.

Formed in 1974, Hope, with her pastor, endeavors to serve all with the Gospel message of the forgiveness of sins in the suffering, death, and resurrection of Jesus Christ and the certain hope of everlasting life through faith in Him. The primary, central, and foundational mission of our church is to proclaim this message of forgiveness, eternal life, and salvation in Christ alone that comes to us through the Holy Ministry of preaching and administering the Holy Sacraments as ordained by Christ. We also strive to reach out as we are able in works of love and service to our neighbors, knowing that the God who took on our flesh to save us both in body and soul also gives us our daily bread and calls us likewise to “help and support our neighbor in every physical need” (Small Catechism). By these two arms of the Church—the pure and undefiled Gospel and good conduct as Christ’s ambassadors—do we pray that all may be brought to glorify God with us through faith in His Son, Jesus Christ, the savior of the whole world.

The Divine Services we use are the sacramental and liturgical rites of the Lutheran church which are the historic rites of the catholic (universal) church since the time of the Apostles. Our services are marked with the awe, reverence, and dignity that is due our Holy God. You will find that we aspire to worship that is beautiful, traditional, inspiring, faithful, and entirely relevant to us today: There is no one who will not come face to face with death and the grave, and so no one who does not need the resurrection and immortality given by Christ through the preaching of the Gospel and the Sacraments when the Church gathers for worship, for “where two or three are gathered in [Jesus] name, there [He is] among them,” (Matthew 18:20) giving His gifts of forgiveness and life.

You are welcome to join us at any time or to call on our pastor who is pleased to help you in any way that is consistent with his pastoral office. If you have any questions about our teaching, if you have spiritual matters to discuss, or if you are interested in church membership, please contact our pastor.

A Brief Summary of Our Teachings

We confess that we are sinners who by nature are estranged from God, His enemies, and under His eternal wrath and condemnation. We confess that we need the redemption won by Christ through His life and sacrificial death on the cross. This redemption is a gracious gift of God which His Holy Spirit freely gives us in the preaching of the Gospel and the Holy Sacraments of the Church.

We confess the Trinity; that there is one God who exists in three persons, Father, Son, and Holy Spirit. We confess the deity of the Son of God who became man in Jesus. We confess the deity of the Holy Spirit who works through the Gospel to bring us new life in the resurrected Lord Jesus who reconciles us to God the Father

We confess that God has promised in His Holy Word that He is present in Holy Baptism. By this “washing of regeneration and renewal of the Holy Spirit” (Titus 3:5) we are born again as new creations in Christ as we are united to Him in His death, burial, and resurrection,

We confess that in the Lord’s Supper we receive the true body and blood of Christ for the forgiveness of sins. It is truly the medicine of immortality, as Christ says, “I am the living bread that came down from heaven. If anyone eats of this bread, he will live forever. And the bread that I will give for the life of the world is my flesh” (John 6:51).

We confess that the Holy Scriptures are the sole source of God’s will. They are completely truthful and without error. The reconciling work of Christ on behalf of sinful humanity is the heart of the Scriptures.

We confess that through the Office of the Holy Ministry, which is the office and ministry of Christ, our Lord Jesus Himself serves us as He said, “the Son of Man came not to be served but to serve, and to give His life as a ransom for many” (Mark 10:45).

We confess that Christians may enjoy the blessings of life while recognizing that their true life is in Christ who will come again in glory. We also confess that Christ has promised we will endure hardships as a part of the whole creation that has been corrupted by sin, evil, and wickedness and especially for the sake of the Gospel.

We confess that it is God’s will that all be saved and be grafted into Christ’s one body regardless of ethnicity, race, economic status, or whatever may divide people in this life.

Our Practice of the Lord’s Supper

We confess that in the Lord’s Supper we receive from the pastor’s hand as from Christ Himself “the true body and blood of our Lord Jesus Christ under the bread and wine, instituted by Christ Himself for us Christians to eat and to drink,” (Small Catechism).

We confess that a worthy reception (to receive the blessings of the Supper) requires the recipient to believe it is the true body and blood given to us for the forgiveness of sins; to eat the Supper unworthily is to be guilty of the body and blood of Christ and invoke judgement instead of blessing from the Lord, as St. Paul teaches in 1 Corinthians 11.

We confess that the Supper is also a testimony to our fellowship with one another as the body of Christ, especially that we are of one mind in our doctrine as we are commanded to be (1 Peter 3:8).

For these reasons we practice what is sometimes called “close communion,” which means that only confirmed members of Hope or other LC-MS or AALC churches who have spoken with the pastor beforehand may partake of the Lord’s Supper with us. This is *not* a judgment of an individual’s faith, but a loving concern for fidelity to God’s Word and for people who Christ has redeemed. We must remember that it is the *Lord’s* Supper, not ours. He gave His body and His blood in and with the bread and wine to His disciples. The first Lord’s Supper was “close communion” and so were those that followed in the early Church era. Throughout this era, the connection between doctrine—what we confess God has revealed to us in the Scriptures—and the Lord’s Supper and between church fellowship and altar fellowship has been inseparable, as it says in Acts 2:42, “They devoted themselves to the apostles’ teaching and to the fellowship, to the breaking of bread [the Lord’s Supper], and to prayer.” These are not separate activities that Christians were free to pick and choose which to participate in or not; this is a holistic description of the life of the Church. This external fellowship was a confession that they believed the same things, such as Christ’s true bodily presence in the Supper. Since we cannot read or judge hearts, we must make our decisions on the basis of the individual’s confession, and we do and we must judge the confessions of other Christians and the church bodies they belong to. “Close communion” speaks in love and acts in loving concern. May this practice strengthen the body of Christ and glorify our Savior.