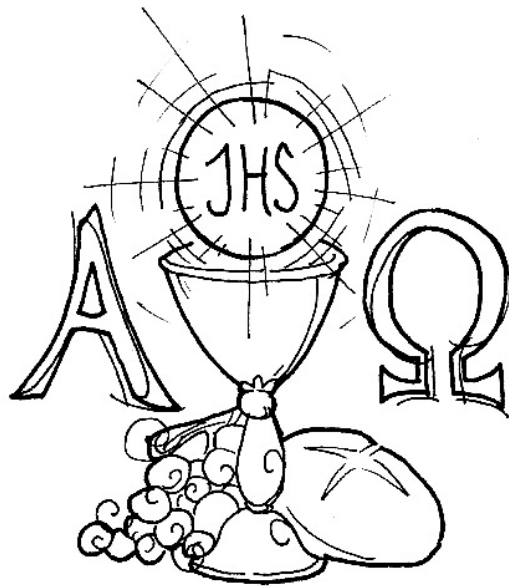


New Hope Presbyterian Church



April 28, 2013

WELCOME TO WORSHIP AT NEW HOPE

We are grateful you have joined us today and invite you to participate fully in the worship, education, and mission life of our church.

During Today's Worship

Large-print bulletins and hearing enhancement equipment are available for ease of worship. An usher will be happy to assist you. At the close of worship, please return the unit to the sound booth at the rear of the sanctuary.

Children are especially welcome in our worship services, because faith is formed by the practices that shape it. Red worship bags for young children (non-readers) and blue bags for older children (readers) may be found on the wall outside the sanctuary. An usher will help you locate one. If you would like a worship bag with your child's name on it, you may fill out a request form on the Welcome Table or call the church office (936.2200). Parents who prefer child care will find the infant nursery on the first floor and the toddler nursery on the lower-level.

Worship Feast, an experience to help elementary-age children develop awareness of God's presence and openness to mystery through a variety of prayer practices, is available during the 11:00 service. Children who wish to participate will be dismissed after the Gospel Reading.

Preparing for worship...Please silence cell phones upon entering the sanctuary. The need may arise for you to exit the service early. If so, please refrain from exiting during prayers, reading of scripture and choral anthems. Natural and appropriate exit points are during congregational hymns or sung responses. Your courtesy is appreciated. Also, as a kindness to fellow worshipers, please do not take flash photos during the worship service.

Ushering for today's worship: Jerry & Rhonda Dyer, Sharon Martin, Bill & Ruth Reilly, Jim Pettit, Mel Fairchild, Jerry Brown and Kim & Linda Carr.

Flowers: To the glory of God and in honor of our 49th wedding anniversary, given by Jerry & Margo VanMill.

Liturgist: Elder Linda Dencker

Acolyte: (8:45) Elizabeth Peterson

Bible-bearer: Kayla Martinez

Water-bearer: Lauren Martinez

Sound Booth Technicians: (8:45) Neal Powers (11:00) Bill Irvine

Last Sunday's Attendance: 227

If You Are New to New Hope

Information about our church can be found at the Welcome Table in the foyer.

New Hope Cares

For pastoral care and to notify the church of illness, hospitalization, or death, please contact the Church Office at 636/936.2200 (office@newhopepc.org). To arrange or home bound Communion, contact Pastor James at cqjames@newhopepc.org or 636/936. 2200 x.11.

ORDER OF SERVICE FOR THE LORD'S DAY

Fifth Sunday of Easter

April 28, 2013

8:45 & 11:00 a.m.

THE GATHERING

*As the people gather, worshipers greet one another, welcoming newcomers.
Please silence cell phones and pagers.*

CALL TO WORSHIP

+ GREETING & ANNOUNCEMENTS

PRELUDE

Prayer of Preparation

*The start of the Prelude signals the time to cease talking and enter a period of quiet reflection.
This prayer is offered as an aid to help worshipers center the heart and mind for worship.*

Surprising God, in the resurrection of Jesus Christ
you make all things new.
Long ago you called your church
to a love beyond all social and cultural differences
and gave them the gift of your Holy Spirit
to open their hearts to enact such love.
Give us that same spirit of openness,
that we too might discern new directions in our day
for your dream to reconcile and heal all creation.
In Jesus' name we pray. Amen.

+ *DOXOLOGY & OPENING SENTENCES

***Praise God, from whom all blessings flow; Praise God, all creatures here below;
Praise God above, ye heavenly host; Praise Father, Son, and Holy Ghost. Amen.***

Alleluia! Christ is alive;
let all the people praise him.

Let all creation sing with joy. Alleluia!

+ *HYMN

From All That Dwell Below the Skies

Page 7

*THANKSGIVING FOR BAPTISM

**We give you thanks, O God,
that you have made us your own
by water and the Word in baptism.
You have called us to yourself,
enlightened us with the gifts of your Spirit,
and nourished us in the community of faith.**

**Uphold us and all your servants
in the gifts and promises of baptism,
and unite the hearts of all whom you have brought to new birth.
To you be given honor and praise
through Jesus Christ our Lord,
in the unity of the Holy Spirit, now and forever. Amen.**

THE PEACE

The peace of our Lord Jesus Christ be with you all.

And also with you.

Greet those around you with: "The peace of Christ be with you," responding, "And also with you."

+ RESPONSE OF PRAISE *Gloria Patri*

***Glory be to the Father, and to the Son, and to the Holy Ghost;
As it was in the beginning, is now, and ever shall be,
world without end. Amen. Amen.***

THE WORD

PRAYER FOR ILLUMINATION

FIRST SCRIPTURE READING

Acts 11: 1-18

PSALTER

Psalm 148

Karen Merod, cantor

The cantor will sing the verses and the congregation will sing the refrain.

Refrain

Hal H. Hopson

Al-le - lu - ia! Al-le -
lu - ia! Al-le - lu - ia!

EPISTLE READING

Revelation 21: 1-6

*THE GOSPEL

THE ACCLAMATION

Tune: GELOBT SEI GOTT

Good Chris-tians all, re - joice and sing! Now is the tri - umph
of our King! To all the world glad news we bring:



GOSPEL READING

John 13: 31-35

THE ALLELUIA

Festival Alleluia



SERMON

INVITATION TO DISCIPLESHIP

☞ In silent prayer and reflection you may renew the covenant into which you are baptized. If you have not been to the waters of baptism and would like to learn more about this sacrament, Pastor James would welcome the opportunity to speak with you about it.

*THE APOSTLES' CREED

I believe in God, the Father almighty, creator of heaven and earth.

I believe in Jesus Christ, God's only Son, our Lord, who was conceived by the Holy Spirit, born of the Virgin Mary, suffered under Pontius Pilate, was crucified, died, and was buried; he descended to the dead. On the third day he rose again; he ascended into heaven, he is seated at the right hand of the Father, and he will come again to judge the living and the dead.

I believe in the Holy Spirit, the holy catholic church, the communion of saints, the forgiveness of sins, the resurrection of the body, and the life everlasting. Amen.

THE EUCHARIST

OFFERING OF OURSELVES & OUR GIFTS

(11:00) ANTHEM God Shall Wipe Away All Tears From Their Eyes

Jerry Kirk

SACRAMENT OF THE LORD'S SUPPER

THE GREAT PRAYER OF THANKSGIVING & THE LORD'S PRAYER

The Lord be with you.

And also with you.

Lift up your hearts.

We lift them up to the Lord.

Let us give thanks to the Lord our God.

It is right to give our thanks and praise.

The prayer continues. After the words, "... who forever sing to the glory of your name:" the congregation sings,

**...Holy, holy, holy Lord, God of power and might,
heaven and earth are full of your glory.**

Hosanna in the highest.

Blessed is he who comes in the name of the Lord.

Hosanna in the highest.

The prayer continues. After the words, "Great is the mystery of faith," the congregation proclaims,

...Christ has died;

Christ is risen;

Christ will come again.

The prayer continues and ends with the Lord's Prayer...

**...Our Father, who art in heaven,
hallowed be thy name,
thy kingdom come, thy will be done,
on earth as it is in heaven.**

**Give us this day our daily bread;
and forgive us our debts,
as we forgive our debtors;
and lead us not into temptation,
but deliver us from evil.**

**For thine is the kingdom, and the power,
and the glory,
forever. Amen.**

BREAKING OF THE BREAD

Upon extending the bread and cup toward the congregation...

Holy things for holy people.

**Only one is holy, one is Lord:
Jesus Christ to the glory of God.**

COMMUNION OF THE PEOPLE

☞All the baptized may come to the Table at the center and return by the outside aisles. You may take the bread, dip it into the chalice and partake of both together (intinction), or you may partake of the bread and then proceed to partake of the juice from the tray of individual cups.

PRAYER AFTER THE MEAL

THE SENDING

I Will Come to You

Glory to God: The Presbyterian Hymnal Sampler #7

*HYMN

*CHARGE & BENEDICTION

*CONGREGATIONAL RESPONSE

Spirit of the Living God

Daniel Iverson

Spir - it of the liv - ing God, Fall a-fresh on me;

Spir - it of the liv - ing God, Fall a-fresh on me.

Melt me, mold me, Fill me, use me.

Spir - it of the liv - ing God, Fall a-fresh on me.

The musical score is written in 4/4 time with a key signature of one flat (Bb). It consists of four systems, each with a vocal line (treble clef) and a piano accompaniment line (bass clef). The lyrics are: 'Spir - it of the liv - ing God, Fall a-fresh on me;', 'Spir - it of the liv - ing God, Fall a-fresh on me.', 'Melt me, mold me, Fill me, use me.', and 'Spir - it of the liv - ing God, Fall a-fresh on me.' The score ends with a double bar line.

*All who are able please stand.

+ Those arriving may be seated.



From All That Dwell Below the Skies

Isaac Watts, 1719

Geistliche Kirchengesäng, 1623; alt.
Harm. Ralph Vaughan Williams, 1906

Unison

1. From all that dwell be - low the skies Let the Cre - a - tor's praise a -
2. In ev - ery land be - gin the song, To ev - ery land the strains be -
3. E - ter - nal are Thy mer - cies, Lord; E - ter - nal truth at - tends Thy

Harmony *Unison*

rise: Al - le - lu - ia! Al - le - lu - ia! Let the Re - deem - er's
long: Al - le - lu - ia! Al - le - lu - ia! In cheer - ful sound all
word: Al - le - lu - ia! Al - le - lu - ia! Thy praise shall sound from

Harmony

name be sung Through ev - ery land, in ev - ery tongue.
voic - es raise And fill the world with joy - ful praise. Al - le - lu - ia!
shore to shore, Till suns shall rise and set no more.

Unison

Al - le - lu - ia! Al - le - lu - ia! Al - le - lu - ia! Al - le - lu - ia!

THE SEASON OF EASTERTIDE

Easter is not simply one day, but a season of the church year known as the Great Fifty Days, lasting for seven weeks from Easter day to the day of Pentecost. Seven weeks times seven days per week equals 49 days, plus one day to express the completeness of resurrection life and the totality by which Christ's resurrection overcame the power of sin and death.

During the season of Eastertide, New Hope is observing the practice of replacing the Prayer of Confession with a prayer of Thanksgiving for Baptism. Following the penitential season of Lent, one way to celebrate Easter is to forgo the practice of corporate confession and give thanks for the new life that Easter brings and the Sacrament of Baptism signifies. Also during Eastertide, New Hope is reading from the Acts of the Apostles as the First Scripture Reading in worship. The Acts of the Apostles is the record of the growth of the early church in the first century after the crucifixion and resurrection of Christ. It is a moving testimony to how the Christian community lives in response to the earth-shattering reality that happened at Easter.

The tall candle near the pulpit is called the Paschal Candle. "Pascha" comes from the Hebrew word for "Passover," the central festival for the Jewish people in which the Hebrews celebrate their deliverance from slavery in Egypt to freedom in the land of Canaan. On the night before their deliverance through the Red Sea to freedom, the Lord instructed the people to kill a lamb and spread the blood on the doorposts of their homes. That night, the Lord would pass through the land of Egypt and kill the firstborn of every home, but would *pass over* the homes that had the blood of the lamb on the doorposts, thereby sparing the Hebrews the punishment exacted upon the Egyptians (Exodus 12). We read this story in our worship every year on Maundy Thursday.

For us Christians, Christ is our "paschal lamb" who was sacrificed that we might be delivered from slavery to sin to the freedom of life in communion with God and one another. God completed that work with the Resurrection of Christ. So the fullness of Easter, lived out in our worship over the three days from Maundy Thursday to Easter is the Christian Passover, or Pascha. The Paschal Candle is lighted at the Great Vigil of Easter, in which we proclaim that the light of Christ shines in the darkness of sin and death to give light to the world. The candle remains lit throughout the Great Fifty Days of Easter through Pentecost, and then is again lighted at baptisms and funerals. In baptism, we die with Christ and are raised with him to newness of life. Death is the completion of our baptism in which all things are revealed and we are forever united with God.

So the Paschal candle tells our story as Easter people. Ours includes a lamb, a cross and the first and last letters of the Greek alphabet, A (Alpha) and Ω (Omega), reminiscent of what Jesus said, "I am the Alpha and Omega, the first and the last, the beginning and the end" (Revelation 22:13).

“I’ve Been Wondering...”
FAQs about Worship

Why are those baskets near the Lord’s Table and what do we do with them?

During the invitation to the Lord’s Table, the presider says, “Come, share the feast of the risen Christ.” The Lord’s Supper, the Eucharist, is a meal of thanksgiving to which we are invited by Christ to feed upon God and be nourished for our spiritual journey of faith. This is a meal that cannot be shared or celebrated too often. Welcomed by Christ, we come to the Table for our spiritual nourishment, but we do so not for ourselves alone. The meal is not simply for our own spiritual contentment, but serves also as fuel for our discipleship in service to others. Coming to the Lord’s Table, we act out that Day when “people will come from east and west, from north and south, and will eat in the kingdom of God” (Luke 13:29). The Lord’s Table is one at which all will be fed and no one will go away hungry.

Until that Day, we live our faith by seeing to it that the hungry among us have food to eat. So, as an expression of our faith and commitment to help the poor, the baskets near the Lord’s Table are for us to fill with non-perishable food. You may bring the food with you and place it in the baskets as you come forward to the Table, or you may place it in the baskets at any other time that is convenient for you. On the first Sunday of the month, following our sharing of the Lord’s Supper, we bless the food in the baskets, giving thanks to God for those who have brought it, as well as for those who will receive it and be strengthened by it. Then, our children and youth carry the food out of the sanctuary to be delivered to the O.A.S.I.S. Food Pantry. On the second Saturday of the month, our youth and others work at the Food Pantry, distributing the food to the hungry. So come, share the feast of the risen Christ and be filled with God. Then go, feed others as Christ has fed you.

During the Eucharist, why does the presider say, “Holy things for holy people,” and the people respond, “Only one is holy, one is Lord: Jesus Christ to the glory of God”?

When we are baptized, we are born into and made a part of “a royal priesthood, a holy nation, God’s own people,” as the Apostle Peter’s first letter tells us (1 Peter 2:9). Churches experiencing a renewal of faith are reclaiming Cyril of Jerusalem’s 4th century liturgy and this identity as God’s holy people has come to have a place in our Sunday worship, as well.

After breaking the bread and pouring the cup, the presider holds them before the congregation and says, “Holy things for holy people.” The congregation responds, “One is holy, one is Lord: Jesus Christ to the glory of God.” This statement affirms what we believe about God and about ourselves. We are made holy—set apart for God’s service in the world—and yet, our invitation to the Lord’s Table is not because of our holiness, but rather in spite of it. The Lord’s Supper is not for those who deserve it, but for “all who have been baptized, remembering that access to the Table is not a right conferred upon the worthy, but a privilege given to the undeserving who come in faith, repentance, and love” (*Book of Order*, W-2.4011). We are not worthy, but we are still holy. Our worthiness, like our holiness, comes from God. As human beings, we are finite and limited. In short, we sin. But God loves us nonetheless, and

refuses to allow our sinfulness to define who we are.

"Holy things for holy people. One is holy, one is Lord: Jesus Christ to the glory of God."
This creedal statement affirms the paradoxical nature of God and the mystery of faith. We are made holy and invited to share the feast of Christ's reign despite ourselves. No one is more welcome or more worthy than another. In our own dirty human holiness, we bask in the light of Christ's own holiness of which we partake and in which we shine. Thanks be to God!

Why do those reading scripture say, "Hear what the Spirit is saying to the Church?"

Rather than giving information about the reading (i.e. book, chapter and verses already printed in the worship bulletin), liturgists (readers, also known as "lectors") address the meaning of what is happening when we gather. This is a statement of belief that the Triune God continues to speak in the present time through the Holy Spirit. So we are bid to "listen." This moves the reading of scripture beyond a mere recitation of ancient words. Rather, it is God becoming manifest to shine forth in the Word read and proclaimed. Thus, the liturgist begins with a strong verb—*"Hear..."*—as a summons for us all to take notice and attend to this still-speaking God.

Why do people touch the water when they pass by the font?

The great reformer Martin Luther was a monk who had experienced a crisis of faith in which the more he tried to attain God's love, the more he realized he could not do enough to rise above his own failings. One day while he was reading the Apostle Paul's letter to the Romans, he was awakened to God's magnificent grace that, of course we can do nothing on our own to win God's love, but that God loves us despite ourselves. It was an incredibly freeing realization as God's grace led him to the connection between the love of God and the meaning of the sacrament. Rather than *"I was baptized,"* Luther came to declare, *"I am baptized!"* Baptism for Luther became his life-long comfort because it reminded him over and over again that, amidst all the difficulties of life, the truth of God's love and of his own grace-filled identity as a child of God can be seen and heard and felt in the waters of baptism. When we touch the water in the font, we feel with our own skin what we hold in our hearts, that we, too, are God's beloved claimed by grace, no matter what. Thanks be to God!

New Hope Presbyterian Church

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Church Office 636/936.2200



www.newhopepc.org
CCLI#1228421
Preschool Office 636/922.9900

Christopher Q. James, *Pastor*
Barbara Smith, *Director of Christian Education & Spiritual Formation*
Kathryn Sternhagen, *Coordinator of Youth Ministries*
Stacy Pearson, *Director of the Preschool*
Jan Parker, *Director of Music Ministries*
Mike Greene, *Pianist*
Laura Brown, *Office Manager*
Monica Schrautemeier, *Child Care Provider*
Audrey Chipley, *Child Care Provider*
Marion Hamilton, *Child Care Provider*
Vickie Moore, *Sexton*
Andrews Oppong, *Sexton*

Preschool Teachers

Lori Christensen	Carla Powderly	Robin Thomas
Barb DeVries	Heather Robbins	Alice Wittich
Michelle Galik	Shelley Schneider	Melissa Young
Christen Moeller	Sandy Smith	Carla Zerbolio

Session

2013	2014	2015
Rick Cassetta	Miranda Fleschert	David Besgrove
Linda Dencker	Ruth Irvine, Clerk	Katie Harmon
Mark Everly	Jim Pettit	Neal Powers
Holly Martinez	Susan Phillips	Michael Ray
Julie Nowakowski	Allen Sebaugh	Nancy Taylor
Tyler Etling		

Deacons

2013	2014	2015
Deryl Botkin	Kimm Besgrove	Jerry Dyer
Cindy Dalton, Moderator	Don Higgason	Jackie Etling
Grace Harmon	Margaret Mortland	Bill Judd
Donna Huffman	Pat Murphy	Kristen Moore
Bill Irvine	Jane Rigdon	Jim Phillips