

New Hope Presbyterian Church



August 25, 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 Pre-K 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 10:30 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 worshippers, please do not take flash photos during the worship service.

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

Flowers: To the glory of God and in memory of Mattie Sue West, given by Mel Fairchild; and to the glory of God and in memory of my husband Jim Leonard and in honor of my grandson, Dylan Boyet, who is celebrating his 1st birthday, given by Sharon Leonard.

Liturgist: Elder Ruth Irvine

Sound Booth Technician: Bill Irvine

Last Sunday's Attendance: 190

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
Twenty-first Sunday in Ordinary Time

August 25, 2013

10:30 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.*

God of healing and reconciliation,
you free us from our burdens
and promise us safety and refuge.
Help us to trust in your power,
that we may praise you without qualification
and rejoice in the power of your Son,
Jesus Christ our Lord. 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.***

God is our rock and our fortress,
our refuge and strength.

Psalm 71:3,5

**God is our hope and our trust.
Praise the Lord!**

+ *HYMN

Arise, Your Light is Come!

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*THE CONFESSION

God of Life,

**you come to us as a consuming fire,
and the one who has consecrated us before time.**

**You promise us a kingdom that cannot be shaken
and call us to serve you with praise and thanksgiving.**

**But we forget,
and yield to fear.**

**We trust in the tangible rewards of this world,
and neglect your promises.
We confess that we are a divided people;
we foster separations and widen rifts
in our families, our communities, and in the world.
Open us to your healing.
Free us from all that distances us from your presence.
Give us your grace and inspire us to serve you with courage;
through Jesus Christ who comes to save. Amen.**

Worshippers may reflect on this prayer and offer personal confession in silence.

DECLARATION OF FORGIVENESS

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.***

ANTHEM

For the Glory of the Lord

arr. Bill Wolaver

THE WORD

PRAYER FOR ILLUMINATION

FIRST SCRIPTURE READING

Jeremiah 1: 4-10

PSALTER

Psalm 71: 1-6

Brian Parrish, cantor

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

Refrain



My tongue will pro - claim your right-eous-ness, O Lord.

Copyright 1982 by James E. Barrett in *The Psalmary*.

EPISTLE READING

Hebrews 12: 18-29

*THE GOSPEL

THE ACCLAMATION

Come Christians join to sing Alleluia! Amen!

Loud praise to Christ our King; Alleluia! Amen!

Let all, with heart and voice, before his throne rejoice;

Praise is his gracious choice; Alleluia! Amen! (Tune: MADRID)

GOSPEL READING

Luke 13: 10-17

THE ALLELUIA

Celtic Alleluia

Al - le - lu - ia, al - le - lu - ia!

Al - le - lu - ia, al - le - lu - ia!

SERMON

INVITATION TO DISCIPLESHIP

✠ In silent prayer and reflection you may renew the covenant into which you are baptized. If you would like to learn more about this sacrament, Pastor James would welcome the opportunity to speak with you about it.

THE EUCHARIST

OFFERING OF OURSELVES & OUR GIFTS

TIME & TALENT CONSECRATION & COMMITMENT

Elder Katie Harmon

✠ Instruction and Moment to Complete Time & Talent Estimate-of-Giving Cards

You are invited to complete your Time & Talent Estimate-of-Giving card. If you need more time, you may take it with you and return it to the church office at a later date. When you come forward for the Lord's Supper, you may place your card in the basket beside the baptismal font as a worshipful act of dedication and discipleship. You may then proceed to the Table for the bread and the cup. All are invited to join together for a fellowship reception in the narthex following the service.

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. Gluten-free bread is available at the station to the left as you approach the Table (with Pastor James).

PRAYER AFTER THE MEAL

THE SENDING

*HYMN

Jesus Shall Reign Where'er the Sun

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*CHARGE & BENEDICTION

*CONGREGATIONAL RESPONSE *As We Go*

*As we go, may your Spirit go before us.
As we go, may we follow where you lead.
May we live what we have learned,
share the message we have heard,
and be a light unto the world as we go.*

*All who are able please stand.

+ Those arriving may be seated.



Arise, Your Light Is Come!

Ruth Duck, 1974

William H. Walter, 1894

1. A - rise, your light is come! The Spir - it's call o - bey;
2. A - rise, your light is come! Fling wide the pris - on door;
3. A - rise, your light is come! All you in sor - row born,
4. A - rise, your light is come! The moun-tains burst in song!

The first system of the musical score consists of two staves. The top staff is in treble clef and the bottom staff is in bass clef. Both are in 4/4 time and have a key signature of one flat (B-flat). The melody is written in the treble staff, and the bass line is in the bass staff. The lyrics are centered between the two staves.

Show forth the glo - ry of your God, Which shines on you to - day.
Pro - claim the cap-tives' lib - er - ty, Good ti - dings to the poor.
Bind up the bro-ken - heart-ed ones And com - fort those who mourn.
Rise up like ea-gles on the wing; God's power will make us strong.

The second system of the musical score also consists of two staves in treble and bass clefs, 4/4 time, and one flat key signature. The melody continues in the treble staff and the bass line in the bass staff. The lyrics are centered between the staves.

Jesus Shall Reign Where'er the Sun

Isaac Watts, 1719, alt.

John Hatton (d. 1793)

Desc. David McKinley Williams, 1959

Descant

5. Let ev - ery crea - ture rise and bring Hon - ors pe -

1. Je - sus shall reign where - e'er the sun Does its suc -
 2. To Him shall end - less prayer be made, And prais - es
 3. Peo - ple and realms of ev - ery tongue Dwell on His
 4. Bless - ings a - bound wher - e'er He reigns; The pris - oners

cu - liar to our King; An - gels de - scend with

ces - sive jour - neys run, His king - dom stretch from
 throng to crown His head; His name, like sweet per -
 love with sweet - est song, And in - fant voic - es
 leap to lose their chains, The wea - ry find e -

songs a - gain, And earth re - peat the loud A - men!

shore to shore, Till moons shall wax and wane no more.
 fume, shall rise With ev - ery morn - ing sac - ri - fice.
 shall pro - claim Their ear - ly bless - ings on His name.
 ter - nal rest, And all who suf - fer want are blest.

In the details...

The banner in the chancel represents the liturgical season known as Ordinary Time. "Ordinary" is not to connote "mundane," but refers rather to the counting of the days using ordinal numbers (first, second, third, etc.). The whole of the church year can be understood to be an annual rehearsal of the history of salvation as seen in the birth, life, death and resurrection of Jesus Christ to new life. Ordinary Time consists of those days outside of the major festival seasons of Advent, Christmas, Lent and Easter. This is the time when scriptures about Jesus' life and ministry are read in worship, when our life in the church is marked by spiritual growth, which gives reason for the color of ordinary time (green for growth).

In the banner, the Alpha (A) and Omega (Ω) are the first and last letters, respectively, of the Greek alphabet (the original language of the New Testament). Taken together, they represent God's sacred time which spans between the beginning of time at creation and the ending of time at the consummation of all that is. Jesus said, "I am the Alpha and the Omega, the first and the last, the beginning and the end" (Revelation 22:13). Chronos, secular, human time is designated by the sundial.

"I've Been Wondering..." ***(FAQs about Worship)***

Why does worship always begin with the greeting, "Grace to you and peace in the name of our Lord Jesus Christ"? Why not simply, "Good morning"?

We never want to underestimate the power and importance of words. Such a greeting as "Good morning" is something we say to each other all the time and it constitutes "polite" speech. The reality, however, is that it is not always a "good" morning. Consider the man who just lost his job, or the woman who is mourning the death of a loved one. The quality of the day is beside the point of our gathering. We gather as Christians for worship not because it's a "good morning" or a "glorious day," because often it's not. We come together as the Church because of Jesus the Christ. Paul often addressed his congregations: "*Grace to you and peace in the name of our Lord Jesus Christ.*" Or "*The grace of the Lord Jesus Christ, the love of God, and the communion of the Holy Spirit be with you all*" (2 Cor. 13:14). That is not something you will hear that at a Rotary meeting or the Elk's Lodge. A greeting like this signifies that we are called together by a power far greater than ourselves. It sets the tone for *this* assembly.

Why do we have times of silence in the liturgy?

We live in a world saturated with noise and our culture bombards us with sounds all around. Cell phones and computers, television and radio constantly vie for our attention. In the midst of life in this sort of world, the church gathers to *hear* God's voice in song, scripture, sermon and prayer, but also to *listen* for the Holy Spirit and respond from the depths of our hearts. Silence is the space within the liturgy for this to happen. Aidan Kavanagh has said that silence in worship is "the thunderous quiet of people communicating that which escapes being put into mere words." In our worship, silence is observed at the time of confession, following the sermon, during the prayers of the people, and elsewhere depending upon the season. Learning to engage silence requires just that—discipline and effort, but we are blessed if we try because this silence can become a fruitful oasis by which we are nourished in communion with God. Consider these scriptures: "*Be still, and know that I am God*" (Psalm 46:10); "*The Lord is in his holy temple; let all the earth keep silence before him!*" (Habakkuk 2:20).

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 we say "Amen" at the end of prayers?

"Amen" is a Hebrew word that can be translated "so be it" or "may it be so" or even "yes" though it has always been voiced in the liturgy as an English transliteration. Worship is the activity of the whole people of God and the prayers prayed by the pastor or liturgist are not his or her own, but are prayed on behalf of the whole congregation. "Amen" is the congregation's way of affirming what has been prayed in the liturgy on its behalf. In addition to being the assembly's response to the prayers, the "Amen" voices the congregation's assent at blessings, baptism, anointing and the sharing of the Lord's Supper.

New Hope Presbyterian Church

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Saint Charles, MO 63304
Church Office 636/936.2200



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

The Rev. Dr. Christopher Q. James, *Pastor*
Barbara Smith, *Director of Christian Education & Spiritual Formation*
Kathryn Sternhagen, *Coordinator of Youth Ministries*
Stacy Pearson, *Director of the Preschool*
Brian Parrish, *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	Katie Harmon
Linda Dencker	Ruth Irvine, Clerk	Neal Powers
Mark Everly	Jim Pettit	Michael Ray
Holly Martinez	Susan Phillips	Nancy Taylor
Julie Nowakowski	Allen Sebaugh	
Tyler Etling		

Deacons

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