

February 19, 2017

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 of it, you may fill out a request form on the Information Table or call the church office (936.2200). Parents who prefer child care will find the nursery on the first floor (Room 204).

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. They will exit by the side (north) door and be escorted to the lower-level.

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: (8:45) Rick Cassetta, Rick Etling, Ken Pinkley. (11:00) Earl & Juanita Bostic, Mark & Jennifer Everly, Ken Pinkley, Joe Seidler.

Flowers: To the glory of God and in celebration of Rachel Garten's birthday, given by Kirk & Deb Garten.

Liturgist: (11:00) Deacon Jennifer Bommarito

Sound Booth: (8:45) Bill Irvine (11:00) Deb Garten

Last Sunday's Attendance: 169

If You Are New to New Hope

Information about our church can be found at the Outreach & Information Center 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 (lbrown@nhpres.org). To arrange for home bound Communion, contact Pastor James at cqjames@nhpres.org or 936.2200 x.11.

ORDER OF SERVICE FOR THE LORD'S DAY
Seventh Sunday after Epiphany

February 19, 2017

8:45 & 11:00 a.m.

GATHERING

*As the people gather, worshipers greet one another, welcoming newcomers.
Please silence electronic devices.*

CALL TO WORSHIP

+ GREETING & ANNOUNCEMENTS

+ PRELUDE *Joyful, Joyful, We Adore Thee* Ludwig van Beethoven, arr. Joel Raney

Prayer of Preparation
Bless us, O God,
with a reverent sense of your presence,
that we may be at peace
and may worship you with all our mind and spirit;
through Jesus Christ our Lord. Amen.

+ *DOXOLOGY (*Glory to God 607*)

OLD HUNDRETH

***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.***

*OPENING PRAYER

...Jesus Christ, our Savior and Lord.
Amen.

+ *HYMN 321

The Church's One Foundation

AURELIA

*THE CONFESSION

**God of glory, we confess
that we have not sought your face.
We adore the high and mighty
and ignore your humble servant.
We act with prejudice and partiality
and fail to share your love for all.
Forgive us, God of grace.
Pour out the power of your Spirit
and renew us in our calling:
to show the wonder of your love;
through Jesus Christ our Lord.**

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

DECLARATION OF FORGIVENESS

THE PEACE

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

RESPONSE OF PRAISE *Glory Be to the Father (Glory to God 581)*

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.***

(11:00) ANTHEM

Ave Verum Corpus

W. A. Mozart

Translation from the Latin:

*Hail, true body, born of the Virgin Mary,
who truly suffered, sacrificed on the cross, for mankind,
from whose pierced side flowed water and blood.
Be for us a foretaste of the heavenly banquet in the trial of death.*

THE WORD

PRAYER FOR ILLUMINATION

FIRST SCRIPTURE READING

Leviticus 19: 1-2, 9-18

EPISTLE READING

1 Corinthians 3: 10-11, 16-23

*THE GOSPEL

THE ACCLAMATION

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

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

The image shows two staves of musical notation in G major (one sharp) and 3/8 time. The melody is simple and repetitive, with lyrics 'Al - le - lu - ia!' written below each staff.

Cantor: *In those who obey the word of Christ, the love of God has reached perfection.*

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

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

The image shows two staves of musical notation in G major (one sharp) and 3/8 time, identical to the previous block, with lyrics 'Al - le - lu - ia!' written below each staff.

GOSPEL READING

Matthew 5: 38-48

The Gospel of the Lord.

Praise to you, O Christ.

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.

PRAYERS OF JOY & CONCERN

THE EUCHARIST

OFFERING OF OURSELVES & OUR GIFTS

OFFERTORY MUSIC

Andante cantabile

Ludwig van Beethoven

SACRAMENT OF THE LORD'S SUPPER

THE GREAT PRAYER OF THANKSGIVING & THE LORD'S PRAYER

The Lord be with you.

And also with you.

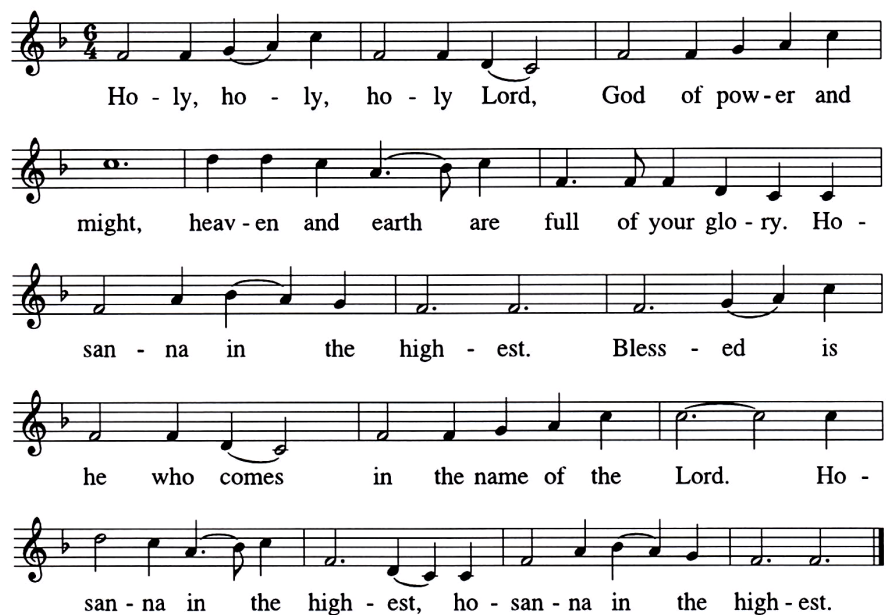
Lift up your hearts.

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,



Ho - ly, ho - ly, ho - ly Lord, God of pow - er and
might, heav - en and earth are full of your glo - ry. Ho -
san - na in the high - est. Bless - ed is
he who comes in the name of the Lord. Ho -
san - na in the high - est, ho - san - na in the high - est.

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



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.**



BREAKING OF THE BREAD

COMMUNION OF THE PEOPLE

☞ Coming to the Table—Ushers will invite worshipers to the Lord's Table by rows. All the baptized may come to the Table at the center and return by the outside aisles.
☞ Receiving the elements—You may take the bread, dip it into the chalice and partake of both together (intinction), or you may partake of the bread first, and then proceed to partake of the juice separately from the tray of individual cups. Gluten-free bread is available with Pastor James from the plate in his left hand.

PRAYER AFTER THE MEAL

SENDING

*HYMN 757

Today We All Are Called to Be Disciples

KINGSFOLD

*CHARGE & BLESSING

May the Lord be your light and salvation,
all the days of your life.

Psalm 27:1,4

Alleluia!

Go forth as a light to the nations;
tell the good news of salvation to the ends of the earth.
Amen.

Isaiah 49:6

*CHORAL RESPONSE

Now Go in Joy (2x)

JUNKANOO

1.
Now go in joy to spread the Word, till all peo - ple have

2.
heard: God em - brac-es all! Fol - low, then, the dis - ci-ples' call.

3.
Tend your neigh-bors with lov - ing care in dai - ly work and prayer.

4.
God's own grace em - pow - er your spir - it. A - men.

*POSTLUDE

Joyful, Joyful, We Adore Thee (conclusion)

Ludwig van Beethoven
arr. Joel Raney

*Please rise in body or spirit.

+ Those arriving may be seated.



MUSIC NOTES

The prelude and postlude piece is a setting of the tune which appears in hymnals as ODE TO JOY. This tune comes from Beethoven's final complete symphony (No. 9, "Choral Symphony"). This symphony marks the first occasion of a major composer using a chorus in a symphonic work. Completed in 1824, the symphony is considered by musicians and critics as one of the finest compositions in the entire canon of western music.

The offertory piece is the second movement of Beethoven's *Piano Sonata in C Minor*, Op. 13 ("Pathétique"). The sonata was written in 1798 when the composer was 27 years old. It displays his characteristic command of form, variation technique, and orchestration.

Mozart's anthem *Ave Verum Corpus* was composed in June 1791 for the Feast of Corpus Christi. The piece was a gift to Anton Stoll, the choirmaster of the parish church in Baden, Austria. It is one of Mozart's last compositions, completed about six months before his death.

Mary Louise (Mel) Bringle is author of the text of *Now Go in Joy*. Bringle is Professor of Philosophy and Religious Studies and chair of the Humanities Division at Brevard College (Brevard, NC). She served as chair of the committee to create the *Glory to God* hymnal. (GIA Publications website)

WORSHIP RESOURCES

Prayer of Preparation, as found in the *Book of Common Worship*, Presbyterian Church (USA) (Louisville: Westminster John Knox Press, 1993), 19.

Prayer of Confession, as found in *Feasting on the Word Worship Companion: Liturgies for Year A, Vol. 1*, Kimberly Bracken Long, ed. (Louisville: Westminster John Knox Press, 2013), 65.

OneLicense.net:

"Alleluia." Words are in public domain. Music: Norah Duncan IV, ©1987 GIA Publications, Inc. All rights reserved. Reprinted under One License # A-726483.

"JUNKANOO." Words: Mary Louise Bringle, ©2006 GIA Publications, Inc. Music: Caribbean folk melody. All rights reserved. Reprinted under One License # A-726483.

For each of the following the words are traditional liturgical texts in the public domain:

"Holy, Holy, Holy." Music: American folk melody, adapt. Marcia Pruner, ©1980 Church Pension Fund; arr. Richard Proulx. All rights reserved. Reprinted under One License #A-726483.

"Christ Has Died; Christ Is Risen (Memorial Acclamation)." Music: American folk melody, adapt. Richard Proulx, ©1986 GIA Publications, Inc. All rights reserved. Reprinted under One License #A-726483.

"Amen." Music: American folk melody, arr. Richard Proulx. Music: American folk melody, adapt. Richard Proulx, ©1986 GIA Publications, Inc. All rights reserved. Reprinted under One License #A-726483.

PRAYERS

of Joy

the birth of Hannah Michele Durante, great-granddaughter of Jerry & Rhonda Dyer (Dec. 28)

for Healing & Wholeness

Jim Phillips

Rose Mary Meyer (mother of Kathy Salter)

Donna Stromowsky (sister of Carolyn Rudolph)

Ron Hopkins (friend of Cindy Martin)

Joe Pratte (step-father of Laurie Meinert)

Tammy Morales & family (friend of Bill & Martha Lamey)

Jim Foord (son-in-law of Margo Van Mill)

Sally Usai

Anna White (granddaughter of Jim & Sue White)

Barb Newman

Dean Dalton (father of Barb Knes and grandfather of Stacey Bordes)

Lee Cortelyou (brother of Susan Petrowsky)

Tom Clayton

Erin Murphy (daughter-in-law of Patrick & Robin Murphy)

Skyler Bazzell (grandchild of Donna Huffman's friend)

Vi Boyd

Rachael Harlan (friend of Donna Huffman)

David Routzahn (friend of Donna Huffman)

Zoey Mendenhall (granddaughter of Kathy Gibb's cousin)

Chris Hanson (father of Marion Hamilton)

Cassandra Barber (granddaughter of Allen & Carolyn Rudolph)

Dot Mandrell (friend of Ruth Reilly)

Jim McLaughlin (cousin of Jim Salter)

Pat Adelman (friend of Jim Pettit)

Marie Himmelbach (friend of Liz Resche)

Arnold Sanders (grandfather of Marion Hamilton)

Sheri Clayton

Kim Jackson (friend of Laura Eikmann)

Edd Mackin

Win Hill (grandson-in-law of Sue Stiegemeier)

Lauren Jansen

Taylor Sutton (friend of Elizabeth Eikmann)

W.T. Bryant (nephew of Sue White)

Melissa Ayers (friend of Martha Lamey)

Jacob Daniel (great-nephew of Jane Cox)

Kathy Freeman

Bob Mudrovic

for the Grieving

Jeff & Ruth Connor and family on the death of his brother-in-law, Don Buchholz (Feb. 12)

Tim & Sue Starkey and family on the death of his sister-in-law, Mary Starkey (Dec. 27)

Sue Starkey and family on the death of her father, David Gephart (Dec. 11)

Jody Romkey and family on the death of her father, Donald Fitch (Dec. 10)

Barbara Lynn and family on the death of her husband, David Lynn (Nov. 24)

Todd & Liz Rasche on the death of their friend, Michael Homewood (Nov. 21)

Barb Knes & Stacey Bordes and family on the death of their mother and grandmother, Marge Dalton (Nov. 17)

for those Deployed

Megan Meyers, daughter of Tim & Sue Starkey, in Kuwait

for the World & its People

victims of the tornados in Louisiana

victims of the terrorist attack in Quebec City

victims of the terrorist attack in Istanbul

the people of Aleppo and Syrian refugees

for those Away

Deb Karsten, wintering in Arizona

Kay McCarthy, wintering in Florida

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 (good, bad or otherwise) 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 gather around the font for the confession of sin?

"We love God because God first loved us" (1 John 4:19). As the people of God, we assemble for worship filled with baptismal confidence. Before we ever come to God, God has first come to us. Whenever and wherever we "find" God, we can be assured that God has first found us. Whether we are baptized as infants or adults, our baptism is not an achievement on our part, but rather God's declaration of love and care for us. Knowing we are God's own and washed in love, we are able to approach the time of confession in honesty, vulnerability and the confidence that God will make us new.

Why do we pour water into the font?

In ancient times, people regarded *flowing* water as *living* water. Standing water was (and is) known to become stagnant, but flowing water was and continues to be a habitat for life. We pour water into the font not just on those occasions when we celebrate the sacrament of baptism, but on every occasion we gather for worship because it is the waters of baptism that signify who we are as God's beloved. Baptism is not merely a static event in the life of an individual, but a dynamic process of living by God's grace into the fullness of life in the Christian community. When water is poured in the liturgy, we hear the sound of God's baptismal grace and we see anew the water that sustains life on earth and our life with God. It reminds us of our baptismal identity as God's own, of our ongoing need for God's grace, and of our calling to live as disciples of Jesus Christ.

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!

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.

What if I feel moved to receive Communion, but am not baptized?

The Lord's Supper and Baptism are inseparable. If you feel called by the Holy Spirit to meet Christ in Communion, we believe that you are also being called to Baptism. We will not turn anyone away from the Lord's Table, but we do invite you to speak to the pastor or a member of the session about Baptism as soon as possible.

For more information about the relationship between Baptism and the Lord's Supper, see the Presbyterian Church (USA) Directory for Worship (especially W-2.4006 and W-2.4011) and *Invitation to Christ: A Guide to Sacramental Practices*, available online at www.pcusa.org/sacraments.



*Striving to welcome and include all,
worship God,
grow in Christian faith,
serve others,
and be God's love in the world.*

The Rev. Dr. Christopher Q. James, *Pastor*
Dr. Gay Holmes Spears, *Director of Music Ministries*
Laura Meinert, *Office Manager*

Session

2017
Jim Cox
Jennifer Everly
Clark Hurrell
Lynne Snyder
Margo Van Mill

2018
Bryan Eikmann
Kathy Gibbs, Clerk of Session
Cindy Martin
Del Phillips
Rick Waldo

2019
Jerry Dyer
Kirk Garten
Bill Lamey
Alyssa Murray
Sue White

Diaconate

2017
Laura Eikmann
Donna Huffman
Kay McCarthy
Kurt Romkey
Stan Whiteley

2018
Mark Besselman
Bill Irvine, Moderator
Kelley Hurrell
Martha Lamey
Chris Truett

2019
Sharon Barnes
Jennifer Bommarito
Robert Dencker
Carolyn Doerr
Linda Judd

1580 Kisker Road
St. Charles, MO 63304

636/936.2200
www.nhpres.org