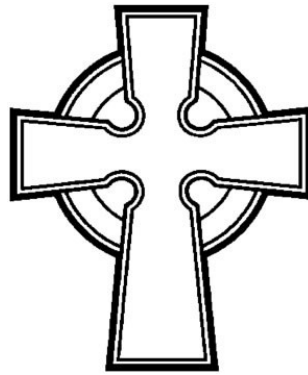


New Hope Presbyterian Church



8:45 a.m. Page 2

11:00 a.m. Page 7

January 27, 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

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.

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 Alleluia.

Congregational Song for worship will come periodically from *Glory to God: The Presbyterian Hymnal Sampler* located in the seatbacks of the chairs. This booklet contains a sampling of the hymns and songs to be included in the forthcoming hymnal to be published by the Presbyterian Church (USA) in the fall of 2013.

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

Liturgist: (11:00) Elder Allen Sebaugh

Last Sunday's Attendance: 235

Sound Booth Technician: (8:45) Neal Powers

(11:00) Bill Irvine

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
Third Sunday in Ordinary Time

January 27, 2013

8:45 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.*

Holy One,
we thank you for the gift of the Bible,
for its psalms and poems, myths and stories,
histories, teachings, and prophecies.
May the Holy Spirit who called out those ancient writings
continue to call us out today,
that our lives may reflect the first sermon of Jesus,
our crucified and risen Christ,
who brings good news to the poor and lets the oppressed go free.
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.***

The heavens are telling the glory of God;
and the firmament proclaims God's handiwork.

Psalm 19:1,2

**Day to day pours forth speech,
and night to night declares knowledge.**

Good news to the poor, release to the captives
and recovery of sight to the blind.

Luke 4:18,19

**The oppressed shall go free
and proclaim the year of the Lord's favor.**

+ *HYMN

Here in This Place

Glory to God: The Presbyterian Hymnal Sampler #21

*THE CONFESSION

Merciful God,
 in your gracious presence
 we confess our sin and the sin of this world.
 Jesus came among us to bring good news,
 to mend and to heal, to release and to redeem,
 and to proclaim your reign,
 yet we cling to the values of a broken world.
 The profit and pleasures we pursue
 lay waste the land and pollute the seas.
 The fears and jealousies that we harbor
 set neighbor against neighbor
 and nation against nation.
 We abuse your good gifts of imagination and freedom,
 of intellect and reason,
 and have turned them into bonds of oppression.
 Lord, have mercy upon us;
 heal and forgive us.
 Set us free to serve you in the world
 as agents of your reconciling love in Jesus Christ.

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.***

THE WORD

PRAYER FOR ILLUMINATION

FIRST SCRIPTURE READING

Nehemiah 8: 1-3, 5-6, 8-10

PSALTER

Psalm 19

Michael Morgan

ELLACOME CMD



1. The heav'ns un-fold Your glo-ry, Lord, In ev - 'ry realm of space, The
 2. The earth's i - mag-ined cor-ner-stones Ac - claim with joy their Source, Who
 3. Your Word is sure and per-fect still A source of light and life; Your
 4. You know the sec - rets of our hearts, But deign to love us here; Pre-



out - most bounds of all that is Re - sound Your won-drous grace. Suc-
 sets the gleam-ing stars a - blaze, And gives the sun its course. In
 Law is right and rea-son-filled, Your peace, the end of strife. Your
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words, be - yond our sense to hear, The great-ness of the Lord.
 - jes - tic moun-tains, seas, and skies With or - dered might re - sound.
 sweet than hon - ey from the comb, More pre - cious yet than gold.
 grace with You, Re - deem-er, Rock, Now and for - ev - er - more.

EPISTLE READING
 *GOSPEL READING
 THE ALLELUIA

1 Corinthians 12: 12-31a
 Luke 4: 14-21

Celtic Alleluia



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



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

SERMON

What Do You Hear?

Dr. James

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

SACRAMENT OF THE LORD'S SUPPER

THE INVITATION

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

☞ Please come to the Table at the center and return to your seat by the outside aisles. You may take the bread, dip it into the chalice and partake of both together, 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

Live Into Hope

*HYMN

Page 12

*CHARGE & BENEDICTION

*POSTLUDE

*All who are able please stand.

+ Those arriving may be seated.



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Third Sunday in Ordinary Time

January 27, 2013

11:00 a.m.

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we thank you for the gift of the Bible,
for its psalms and poems, myths and stories,
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May the Holy Spirit who called out those ancient writings
continue to call us out today,
that our lives may reflect the first sermon of Jesus,
our crucified and risen Christ,
who brings good news to the poor and lets the oppressed go free.
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.***

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and the firmament proclaims God's handiwork.

Psalm 19:1,2

**Day to day pours forth speech,
and night to night declares knowledge.**

Good news to the poor, release to the captives
and recovery of sight to the blind.

Luke 4:18,19

**The oppressed shall go free
and proclaim the year of the Lord's favor.**

+ *HYMN

*Here in This Place
Glory to God: The Presbyterian Hymnal Sampler #21*

*THE CONFESSION

Merciful God,
in your gracious presence
we confess our sin and the sin of this world.
Jesus came among us to bring good news,
to mend and to heal, to release and to redeem,
and to proclaim your reign,
yet we cling to the values of a broken world.
The profit and pleasures we pursue
lay waste the land and pollute the seas.
The fears and jealousies that we harbor
set neighbor against neighbor
and nation against nation.
We abuse your good gifts of imagination and freedom,
of intellect and reason,
and have turned them into bonds of oppression.
Lord, have mercy upon us;
heal and forgive us.
Set us free to serve you in the world
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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.

THE WORD

PRAYER FOR ILLUMINATION

FIRST SCRIPTURE READING

Nehemiah 8: 1-3, 5-6, 8-10

PSALTER

Psalm 19

Michael Morgan

ELLACOMBE CMD



1. The heav'ns un-fold Your glo-ry, Lord, In ev - 'ry realm of space, The
 2. The earth's i - mag-ined cor-ner-stones Ac - claim with joy their Source, Who
 3. Your Word is sure and per-fect still A source of light and life; Your
 4. You know the sec - rets of our hearts, But deign to love us here; Pre-



out - most bounds of all that is Re - sound Your won-drous grace. Suc-
 sets the gleam-ing stars a - blaze, And gives the sun its course. In
 Law is right and rea-son-filled, Your peace, the end of strife. Your
 - served from pride and self-con - ceit, We meet You with - out fear. May



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words, be - yond our sense to hear, The great-ness of the Lord.
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 sweet than hon - ey from the comb, More pre - cious yet than gold.
 grace with You, Re - deem-er, Rock, Now and for - ev - er - more.

EPISTLE READING

1 Corinthians 12: 12-31a

*GOSPEL READING

Luke 4: 14-21

THE ALLELUIA

Celtic Alleluia



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



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

INVITATION TO DISCIPLESHIP

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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.

PRAYERS OF THE PEOPLE

☞ Following the choral invitation to prayer, silence will be observed for you to offer the joys and concerns of your heart. Then, spoken prayers will be offered on behalf of the gathered church.

THE EUCHARIST

OFFERING OF OURSELVES & OUR GIFTS

ANTHEM

Wings of the Dawn

Linda A. Spencer

*PRAYER OF THANKSGIVING

Let us give thanks to the Lord our God.

It is right to give our thanks and praise.

...the prayer continues, ending 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.**

THE SENDING
Live Into Hope

Page 12

*HYMN

*CHARGE & BENEDICTION

*POSTLUDE

*All who are able please stand.

+ Those arriving may be seated.



Live Into Hope

Jane Parker Huber, 1976

Thomas Williams, 1789
Harm. Lowell Mason (1792-1872)

1. Live in - to hope of cap - tives freed, Of sight re -
2. Live in - to hope the blind shall see With in - sight
3. Live in - to hope of lib - er - ty, The right to
4. Live in - to hope of cap - tives freed From chains of

gained, the end of greed. The op-pressed shall be the
and with clar - i - ty, Re - mov - ing shades of
speak, the right to be, The right to have one's
fear or want or greed. God now pro - claims our

first to see The year of God's own ju - bi - lee!
pride and fear — A vi - sion of our God brought near.
dai - ly bread, To hear God's word and thus be fed.
full re - lease To faith and hope and joy and peace.

The musical score consists of three systems of music. Each system includes a vocal line in treble clef and a piano accompaniment line in bass clef. The time signature is 2/4. The lyrics are printed below the vocal line, with line numbers 1-4 corresponding to the four verses. The first system covers the first two lines of lyrics. The second system covers the next two lines. The third system covers the final two lines and ends with a double bar line.

“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 pour water into the font?

In ancient times, people regarding *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 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 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,

New Hope Presbyterian Church

1580 Kisker Road
Saint Charles, MO 63304
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