

New Hope
Presbyterian Church



Vacation Bible School

July 21, 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, will not meet today, however VBS activities will be available for children following the VBS music.

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: Rick Cassetta, Rick & Tyler Etling, Ken Pinkley, Mark & Jennifer Everly, Joe Seidler, Earl and Juanita Bostic and Martha Hacker.

Flowers: To the glory of God and in celebration of Jackie Etling's birthday on July 24th, given by Ken Pinkley.

Liturgist: Elder Neal Powers

Sound Booth Technician: Deb Garten

Last Sunday's Attendance: 222

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
Sixteenth Sunday in Ordinary Time

July 21, 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.*

Almighty God,
you brought creation into being through Christ,
and in Christ all things find their purpose.
Open our eyes to see the world as your gift
and to use your gifts for the sake of Christ,
that through the witness of our lives
the gospel may be proclaimed to all people. Amen.

Colossians 1:16-23

+ *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.***

Who are you?

Belonging to God: A First Catechism, Questions 1-2

I am a child of God.

Presbyterian Church (USA)

Who are we?

We are children of God, the family of faith.

What does it mean to be children of God?

We belong to God who loves us and calls us God's own.

In life and death we belong to God.

Let us worship God.

+ *HYMN

God of Grace and God of Glory

Page 7

*THE CONFESSION

**O God our refuge, through Christ,
you have reconciled all things to yourself
by making peace through the blood of his cross.**

**Yet we confess that we are easily distracted
from the hope promised by your gospel,
your glory once hidden and now revealed in Christ.
We run to and fro, we work and worry,
seeking security in wealth and riches,
and soon find ourselves depleted rather than enriched.
Forgive us, O God,
and let not your Word go unheeded.
Give us hearts to receive all that you say,
and make us eager to do all that you ask
for the sake of Jesus Christ our Lord.**

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.***

VACATION BIBLE SCHOOL SHARING & MUSIC

Grace James, Ryan Dittmar, Matthew Taylor, Luke Hantack & Abby Martinez

Everywhere Fun Fair

Step Right Up

Praise the Lord, All You Nations

Be a Neighbor

☞ Worship Feast will not meet today, however, after the Vacation Bible School music elementary-age children who wish may meet in the Narthex to be escorted to the lower-level for Vacation Bible School activities.

THE WORD

PRAYER FOR ILLUMINATION

FIRST SCRIPTURE READING

Deuteronomy 18: 1-10a

EPISTLE READING

Colossians 1: 15-28

*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 10: 38-42

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.

WELCOME OF NEW MEMBERS

Matthew Bruce
Jack Grundy
Tracy Grundy
Shannon Rera

*THE APOSTLES' CREED

Ecumenical version

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 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

☞ In the tradition of the Presbyterian Church, the Lord's Supper is open to all who have been baptized with the "Triune formula" (...in the name of the Father, and of the Son, and of the Holy Spirit), regardless of the particular Christian tradition (denomination) in which the baptism was administered. 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, 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

*HYMN

We Come as Guests Invited

Page 8

*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.



God of Grace and God of Glory


CWM RHONDDA 8.7.8.7.8.7.7

Harry Emerson Fosdick, 1930; alt.


John Hughes, 1907




1. God of grace and God of glo - ry, On Thy peo - ple
2. Lo! the hosts of e - vil round us Scorn Thy Christ, as -
3. Cure Thy chil - dren's war - ring mad - ness, Bend our pride to
4. Set our feet on loft - y pla - ces; Gird our lives that




pour Thy power; Crown Thine an - cient chur - ch's sto - ry;
sail Thy ways! From the fears that long have bound us
Thy con - trol; Shame our wan - ton, self - ish glad - ness,
they may be Ar - mored with all Christ - like gra - ces,



Bring its bud to glo - rious flower. Grant us wis - dom, grant us cour - age,
Free our hearts to faith and praise. Grant us wis - dom, grant us cour - age,
Rich in things and poor in soul. Grant us wis - dom, grant us cour - age,
Pledged to set all cap - tives free. Grant us wis - dom, grant us cour - age,



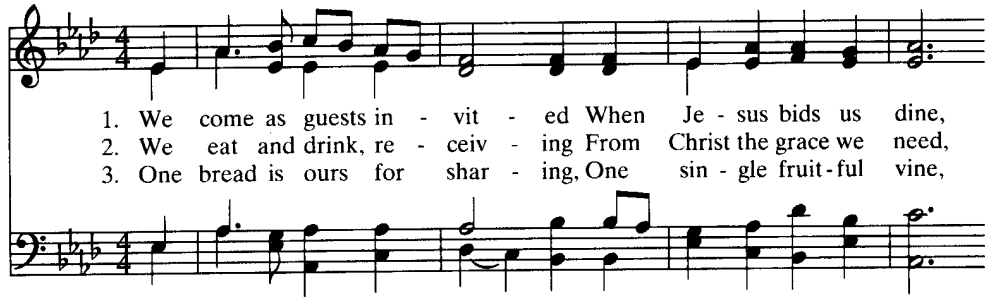
For the fac - ing of this hour, For the fac - ing of this hour.
For the liv - ing of these days, For the liv - ing of these days.
Lest we miss Thy king - dom's goal, Lest we miss Thy king - dom's goal.
That we fail not them nor Thee! That we fail not them nor Thee!



We Come as Guests Invited

Timothy Dudley-Smith, 1975

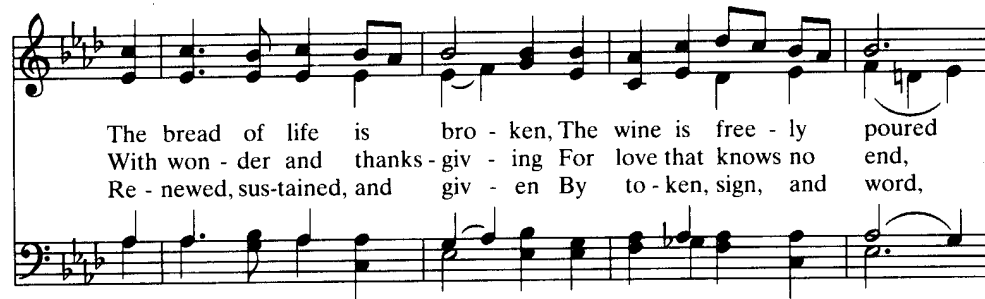
Johann Steurlein, 1575



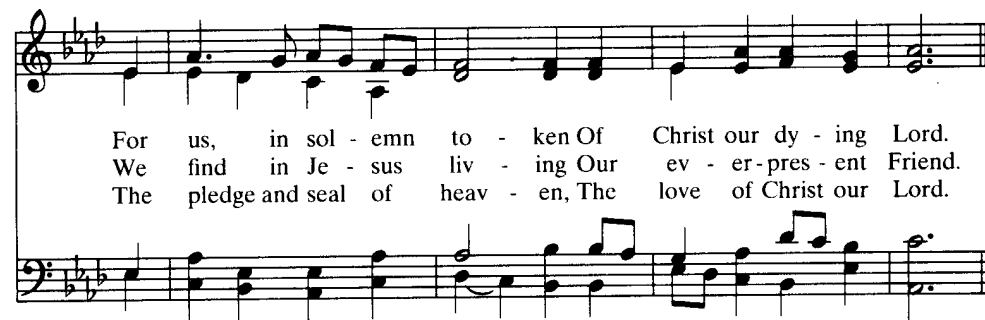
1. We come as guests in - vit - ed When Je - sus bids us dine,
2. We eat and drink, re - ceiv - ing From Christ the grace we need,
3. One bread is ours for shar - ing, One sin - gle fruit - ful vine,



His friends on earth u - nit - ed To share the bread and wine;
And in our hearts be - liev - ing On Him by faith we feed;
Our fel - low-ship de - clar - ing Re - newed in bread and wine:



The bread of life is bro - ken, The wine is free - ly poured
With won - der and thanks - giv - ing For love that knows no end,
Re - newed, sus - tained, and giv - en By to - ken, sign, and word,



For us, in sol - emn to - ken Of Christ our dy - ing Lord.
We find in Je - sus liv - ing Our ev - er - pres - ent Friend.
The pledge and seal of heav - en, The love of Christ our Lord.

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 (Α) 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 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 identi-

ty 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 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.

Eucharist, Holy Communion, Lord's Supper—which of these names for the sacrament is correct?

The short answer is that all of them are correct and each highlights a different aspect of what the sacrament signifies. First of all, "sacramentum" is a Latin word that means "mystery." We call it a "mystery" because it is a way we can see something that really happens to us on the inside. We have different names for this sacrament. "Eucharist" comes from a Greek word that means "thanksgiving." Every time we worship God we give thanks to God for taking care of us. The sacrament, then, is a thanksgiving meal at which we give praise and gratitude to God for the life, death and resurrection of Jesus the Christ, which brings salvation to the world. Sometimes we call it the "Lord's Supper." This name reminds us of when Jesus gave it to us, sitting around the table with his disciples on the night before he died. This is a meal we have to share together as we remember that night long ago when Jesus took bread and wine and told his disciples to remember him every time we gather at the Table and that he will be with us. From this meal, we receive spiritual nourishment for the journey of faith and discipleship. When we use the name "Holy Communion" we are saying that the sacrament brings us together and makes us "one with Jesus Christ and with all who share this feast," as we affirm in the Eucharistic prayer or Prayer of Great Thanksgiving. The sacrament, then, is a meal of thanksgiving and remembrance that is set aside (holy) for us to abide in fellowship (commune) together.

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

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*
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