

New Hope
Presbyterian Church



September 22, 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 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, Bill & Ruth Reilly, Jim Pettit, Mel Fairchild, Jerry Brown and Kim & Linda Carr.

Flowers: To the glory of God and in celebration of Michael and Ann Ray's 35th wedding anniversary, given by John & Kristen Moore, and to the glory of God and in memory of Fran Pinkley on the 50th wedding anniversary of Ken & Fran Pinkley, given by Ken Pinkley.

Liturgist: Elder Linda Dencker

Sound Booth Technician: (8:45) Joe Petrowsky (11:00) Russell Dittmar

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

Twenty-fifth Sunday in Ordinary Time

September 22, 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.*

God among us,
we gather in the name of your Son
to learn love for one another.
Keep our feet from evil paths.
Turn our minds to your wisdom
and our hearts to the grace revealed in your Son,
Jesus Christ, our Savior and 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.***

Cry out with joy to the Lord, all the earth!

Psalm 100:1,2,5

Worship the Lord with gladness!

Come into God's presence with singing!

Enter the courts of the Lord with praise!

+ *HYMN

Come Sing to God

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*THE CONFESSION

**Creator of the universe,
casualty of our sin, breath of life,
we come trembling before you
for we have hoarded and bartered
what has never been ours
in the hope of securing our future.
We have yearned for wealth
more than we have yearned for you.**

Psalm 79:9; Jeremiah 2; Luke 16

**We have squandered your trust
and grieved your heart with our betrayal.
Help us, O God of our salvation,
for the glory of your name;
deliver us, and forgive our sins, for your name's sake.**

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

Epilogue of Praise

Jos. Martin

THE WORD

PRAYER FOR ILLUMINATION

FIRST SCRIPTURE READING


Jeremiah 8: 18 - 9: 1

PSALTER

Psalms 79: 1-9

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

Howard Hughes, S.M.



O God, come to our help _____ and save us. _____

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¹*O God, the nations have invaded your land,
they have profaned your holy temple.*

They have made Jerusalem a heap of ruins.

²*They have handed over the bodies of your servants
as food to feed the birds of heaven
and the flesh of your faithful
to the beasts of the earth. (R)*

³*They have poured our blood like water in Jerusalem;
no one is left to bury the dead.*

⁴*We have become the taunt of our neighbors,
the mockery and scorn of those who surround us.*

⁵*How long, O Lord? Will you be angry for ever;
how long will your anger burn like fire? (R)*

⁶*Pour out your rage on the nations,
the nations that do not know you.*

*Pour out your rage on the kingdoms
that do not call on your name*

⁷*for they have destroyed the family of Jacob
and laid waste the land where they dwell. (R)*

⁸*Do not blame us for the sins of our forebears.
Let your compassion hasten to meet us;
We are left in the depths of distress.*

⁹*O God our savior, come to our help,
come for the sake of the glory of your name.
O Lord our God, forgive our sins;
rescue us for the sake of your name. (R)*

EPISTLE READING

1 Timothy 2: 1-7

*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 16: 1-13

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

*HYMN

There Is a Balm in Gilead

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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

✠ 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

Take My Life (vv.1-4)

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*CHARGE & BENEDICTION

*CONGREGATIONAL RESPONSE *Take My Life* (vv.5-6)

*Please rise in body or spirit.

+ Those arriving may be seated.



Take My Life

Frances Ridley Havergal, 1874

H. A. César Malan, 1827

1. Take my life, and let it be Con-se - crat - ed, Lord, to Thee.
2. Take my hands, and let them move At the im - pulse of Thy love.
3. Take my voice, and let me sing, Al - ways, on - ly, for my King.
4. Take my sil - ver and my gold, Not a mite would I with-hold;

Take my mo - ments and my days; Let them flow in
Take my feet, and let them be Swift and beau - ti -
Take my lips, and let them be Filled with mes - sa -
Take my in - tel - lect, and use Ev - ery power as

cease - less praise, Let them flow in cease - less praise.
ful for Thee, Swift and beau - ti - ful for Thee.
ges from Thee, Filled with mes - sa - ges from Thee.
Thou shalt choose, Ev - ery power as Thou shalt choose.


5. Take my will, and make it Thine;
It shall be no longer mine.
Take my heart, it is Thine own;
It shall be Thy royal throne,
It shall be Thy royal throne.

6. Take my love; my Lord, I pour
At Thy feet its treasure store.
Take myself, and I will be
Ever, only, all for Thee,
Ever, only, all for Thee.



Come Sing to God

Fred R. Anderson, 1986



*Gesangbuch der Herzogl. Württembergischen
Katholischen Hofkapelle, 1784; alt. 1868*





1. Come sing to God, O liv - ing saints, Sing prais - es to God's name.
2. In my suc - cess I felt se - cure. How good You've been to me.
3. What good is gained by my dis - grace, What prof - it in de - feat?
4. You change my grief to joy-filled dance, My sor - rows You de - stroy.




God's an - ger is not per - ma - nent, God's love will nev - er wane.
I said that this is my own work, As - crib - ing all to me.
My grave can - not con - fess Your name, Nor praise for You re - peat.
In faith - ful - ness You hear my cry And fill my life with joy.



Though tears may tar - ry for the night With sighs of deep - est pain,
But when You turned a - side Your face, My life was filled with fears.
Now hear, O Lord, my plain - tive cry; Be mer - ci - ful to me.
And so to You my heart shall sing, My voice Your good - ness raise.



Yet joy comes with the morn - ing sun, A peace that is not vain.
I begged for help, to You I cried With loud and bit - ter tears.
Ac - cept my long - ing heart's re - quest And from death set me free.
You are my God, for - ev - er - more, My life shall sing Your praise.



There Is a Balm in Gilead

African-American spiritual

African-American spiritual
Arr. Melva W. Costen, 1989; alt.

There is a balm in Gil-e-ad to make the wound-ed whole.

There is a balm in Gil-e-ad to heal the sin-sick soul. *Fine*

1. Some - times I feel dis - cour-aged, And think my work's in vain, But
2. Don't ev - er feel dis - cour-aged, For Je - sus is your friend, And
3. If you can-not preach like Pe - ter, If you can-not pray like Paul, You can

then the Ho - ly Spir - it Re - vives my soul a - gain. There is a
if you lack for knowl-edge He'll not re - fuse to lend. There is a
tell the love of Je - sus And say, "He died for all." There is a

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 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 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 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).

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.

New Hope Presbyterian Church

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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*
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Audrey Chipley, *Child Care Provider*
Marion Hamilton, *Child Care Provider*
Vickie Moore, *Sexton*
Cecilia Poma, *Sexton*

Preschool Teachers

Lori Christensen
Barb DeVries
Shirley Diehl
Christen Moeller
Nobue Olwig

Nicole Pettker
Heather Robbins
Shelley Schneider
Kate Statzer

Robin Thomas
Alice Wittich
Melissa Young
Carla Zerbolio
Amy Zumbahl

Session

2013
Rick Cassetta
Linda Dencker
Mark Everly
Holly Martinez
Julie Nowakowski
Tyler Etling

2014
Miranda Fleschert
Ruth Irvine, Clerk
Jim Pettit
Susan Phillips
Allen Sebaugh

2015
Katie Harmon
Neal Powers
Michael Ray
Nancy Taylor

Deacons

2013
Donna Huffman
Bill Irvine

2014
Kimm Besgrove
Don Higgason
Margaret Mortland
Pat Murphy

2015
Jerry Dyer
Jackie Etling
Bill Judd
Kristen Moore
Jim Phillips