



We are an Easter people and

Alleluia

is our song.

-St. Augustine

April 27, 2025

WELCOME TO WORSHIP AT NEW HOPE

Our worship stems from the Presbyterian/Reformed branch of the Christian faith, and you'll find much of what you need to participate in this bulletin. If you're unfamiliar with these traditions, you can also simply let the prayers of the community carry you forward. There is no wrong way to come to God in prayer. We're glad you're here.

During Today's Worship

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 found in the Outreach & Information Center in the narthex or call the church office (936.2200). Parents who prefer child care will find the nursery (infant—Pre-K) in Room 204 (main level).

Worship Feast, an alternative Christian formation experience for elementary-age children is available during the service. Children who wish to participate may be dismissed after the Gospel Reading. They will exit by the side (north) door and be escorted across the hallway.

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.

Large-print bulletins are available for ease of worship. An usher will be happy to assist you.

The offering...Your financial contributions to New Hope may be placed in one of the two offering stands located at the entry to the main sanctuary doors.

The Eucharist (the Lord's Supper, Holy Communion) is open to all the 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.

Restrooms are located on the south side of the building, across the hall from the kitchen. When you exit the worship space, turn left and they are down the hall on the right.

Liturgist: Kirk Garten

Tech team: Jim Pettit & Scott Truett

If You Are New to New Hope

Information about our church can be found at the Outreach & Information Center in the foyer.

Wifi network: NHPCGuest

Wifi password: Reformed

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 (tjohnson@nhpres.org). To arrange for home-bound Communion, contact Pastor James at cqjames@nhpres.org or 936.2200 x.11.

New Hope broadcasts our worship livestream to our website. The video and audio of the service are recorded and may be replayed. Your participation in our worship constitutes your consent for you and/or your child(ren) to have your image and/or voice potentially recorded and replayed.

ORDER OF SERVICE FOR THE LORD'S DAY
Second Sunday of Easter

April 27, 2025

10:15 a.m.

THE GATHERING

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

CALL TO WORSHIP

PRELUDE

BUNESSAN (Morning Has Broken)

arr. John Carter

✠ This prayer is offered to help worshipers center the heart and mind for worship.

Christ Jesus, risen Savior,
breathe on us with your Spirit
and fill us with your peace.
Enter into our doubt and fear
and touch us with your grace.
Bless us with the faith to proclaim
that you are our Lord and God,
risen from the dead. Amen.

OPENING SENTENCES & PRAYER OF ADORATION

The Lord is risen! Alleluia!

Lk. 24:34

Alleluia! The Lord is risen indeed!

Jesus is the Alpha and the Omega,

Rev. 1:8

the Lord who was and is and is to come.

...in the unity of the Holy Spirit,
one God, now and forever.

Amen.

+ *HYMN 245

Christ the Lord Is Risen Today!

LLANFAIR

*THE CONFESSION

God of resurrection,

**from the beginning of creation,
you have committed to be in relationship with us;
yet we have not committed ourselves to you.**

Instead, we have committed ourselves

to our own prosperity, hoarding your gifts.

We have committed ourselves to our own survival

and neglected the needs of our neighbors. ...cont.

We have committed ourselves to our own self-importance
and forgotten that all persons have been created in your image.
Forgive us. Bring us back to you.
Show us the new life that you call us to
through Jesus Christ our Lord.

Worshippers 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."

Praise God, from Whom All Blessings Flow

LASST UNS ERFREUEN

Praise God, from whom all blessings flow.

Praise God, all creatures high and low. Alleluia, alleluia!

Praise God, in Jesus fully known: Creator, Word, and Spirit one.

Alleluia, alleluia! Alleluia, alleluia, alleluia!

THE WORD

PRAYER FOR ILLUMINATION

FIRST SCRIPTURE READING

Acts 5:27-32

EPISTLE READING

Revelation 1:4-8

*THE GOSPEL

THE ACCLAMATION

1x Choir; 2x All

David Haas

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

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

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

GOSPEL READING

John 20:19-31

SERMON

✠ A moment for silence and reflection.

*HYMN 817

We Walk by Faith and Not by Sight

DUNLAP'S CREEK

PRAYERS OF INTERCESSION

...God of new life,
hear our prayer.

THE EUCHARIST

OFFERING OF OURSELVES & OUR GIFTS

✠ Financial contributions to the mission and ministry of New Hope may be placed through the slot of the offering stand located at the entry to the sanctuary, or securely online via the QR code on page 10.

I Have Not Seen, Yet I Believe

Sally DeFord

*They heard his voice, they saw his face,
The promised Savior come to earth in days long past.
They saw him heal the sick, and cause the lame to stand,
They watched as wind and wave were stilled at his command,
And though I did not see him calm the raging seas,
His hand has calmed my troubled heart and I believe.*

*They heard his voice, they saw his face,
They heard his teachings of forgiveness, love and faith.
He blessed their little ones, he taught them how to pray,
He fed the multitudes who hungered by the way,
And though I did not taste the bread he bade them eat,
His word is manna to my soul and I believe.*

*They saw him scourged, and mocked to scorn,
They heard the angry crowd, they saw him crowned with thorns.
They watched him bend beneath our burden in the streets,
They saw the bitter nails that pierced his hands and feet.
And though I was not there to watch with them at Calvary,
My spirit weeps, I have not seen, yet I believe!*

*They heard his voice, they saw his face,
The risen Jesus, crowned with victory o'er the grave.
And though I did not see his triumph over death,
Though I did not see him draw immortal breath,
I know he lived and died and lives again for me.
My faith is sure, I have not seen, yet I believe.*

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.

...we praise your name and join their unending hymn:

**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.

...we proclaim the mystery of faith:

Christ has died, Christ is risen, Christ will come again.

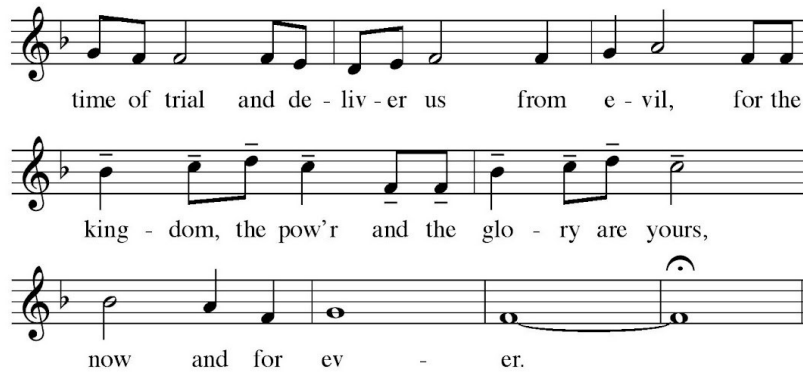
...we praise you, God of all that is, now and forever.

Amen.

Let us pray for God's rule on earth, as Jesus taught us.

setting, David Haas

Our Fa-ther in heav-en, hal-low-ed be your
name, your king-dom come, your will be done on
earth as in heav-en. Give us to-day our
dai-ly bread. For-give us our sins as we for-give
those who sin a- gainst us. Save us from the



BREAKING OF THE BREAD

COMMUNION OF THE PEOPLE

Ushers will invite worshipers to the Lord's Table by rows. Please approach the Table at the center and return by the outside aisles.

Please cup your hands to receive the bread. Gluten-free bread is available at the plate in the center.

Rejoice, the Lord Is King!

arr. Dan Forrest

PRAYER AFTER THE MEAL

THE SENDING

*HYMN 239

Good Christians All, Rejoice and Sing!

GELOBT SEI GOTT

*BLESSING & CHARGE

*POSTLUDE

*All who are able may stand.

+ Those arriving may be seated.



THE SEASON OF EASTERTIDE

During the season of Eastertide, New Hope is observing the practice of reading from the Acts of the Apostles as the First Scripture Reading in worship. The Acts of the Apostles is the story of the growth of the early church in the first century after the crucifixion and resurrection of Christ. It is a moving testimony to how the Christian community lives in response to the earth-shattering reality that happened at Easter.

The communion ware, handmade by Mississippi Mud Pottery, in Alton, Illinois, is of the set commissioned for the 223rd General Assembly of the Presbyterian Church (USA), which met in St. Louis in June, 2018.

Why do we call that tall candle the “Paschal” candle and what does it mean?

“Pascha” comes from the Hebrew word for “Passover,” the central festival for the Jewish people in which the Hebrews celebrate their deliverance from slavery in Egypt to freedom in the land of Canaan. On the night before their deliverance through the Red Sea to freedom, the Lord instructed the people to kill a lamb and spread the blood on the doorposts of their homes. That night, the Lord would pass through the land of Egypt and kill the firstborn of every home, but would pass over the homes that had the blood of the lamb on the doorposts, thereby sparing the Hebrews the punishment exacted upon the Egyptians (Exodus 12). We read this story in our worship every year on Maundy Thursday.

For Christians, Christ is our “paschal lamb” who was sacrificed that we might be delivered from slavery to sin to the freedom of life in communion with God and one another. God completed that work with the Resurrection of Christ. So the fullness of Easter, lived out in our worship over the three days from Maundy Thursday to Easter is the Christian Passover, or Pascha. The Paschal Candle is lighted at the Great Vigil of Easter, in which we proclaim that the light of Christ shines in the darkness of sin and death to give light to the world. The candle remains lighted throughout the Great Fifty Days of Easter through Pentecost, and then is again lit at baptisms and funerals. In baptism, we die with Christ and are raised with him to newness of life. Death is the completion of our baptism in which all things are revealed and we are forever united with God.

So the Paschal candle tells our story as Easter people. Ours includes a lamb, a cross and the first and last letters of the Greek alphabet, A (Alpha) and Ω (Omega), reminiscent of what Jesus said, “I am the Alpha and Omega, the first and the last, the beginning and the end” (Revelation 22:13).

Why does the pastor wear a robe and what is it called?

The whole of our worship—the liturgical space, its architecture, liturgical furnishings (font, table, pulpit) and even our order of worship—is full of symbols, pointing to something meaningful beyond themselves. Even the clothing pastors and other liturgical leaders wear says something important.

At the time of the Reformation in the 16th century, pastoral leaders of Protestant Churches wanted to dissociate themselves from what they perceived to be a sort of clerical elitism practiced by priests who set themselves apart as “intermediaries” between God and the people. To that end, many Protestant pastors chose to wear clothing common to the academy, simply signifying the importance in the Reformed Tradition of an educated clergy. These robes, often known as Genevan gowns, are traditionally black, though can also come in the colors of the academic institution from which a particular degree is earned. A robe with velvet stripes on the sleeves indicate that its wearer has earned a doctoral degree.

Another kind of robe that is often worn by liturgical leaders is called an *alb*, which comes from the word “alba” meaning “white.” It reaches back into history much further than the academic regalia known to many Protestants. In the earliest centuries of the Church, when people were baptized, each one—fresh from the water—was clothed in a white robe. It expressed the idea that to be baptized was to “clothe yourself with Christ” (Galatians 3:27) and to join the multitude of people who had “washed their robes and made them white in the blood of the Lamb” (Revelation 7:14). This garment became one of the basic symbols of baptism and became the garment of choice by those serving the Christian assembly as its liturgical leaders.

Neither a Genevan gown nor an alb is “better” or more “right” than the other. Each simply says something different about the person wearing it and about the assembly being served.

NOTE:

During this season of Eastertide, Pastor James is wearing another liturgical garment over his alb, called a “chasuble,” with a matching stole. This Palestinian chasuble and stole, hand-stitched in Jerusalem, was a gift from the Rev. Dr. David Batchelder, a friend and mentor in ministry, upon his retirement. David had first received it as a gift from the Rev. Dr. Dennis Hughes, a long-time Presbyterian pastor, scholar, and associate in the Presbyterian Church (USA)’s Office of Theology and Worship, who died on Easter Sunday in 2017.

WORSHIP RESOURCES

"BUNESSAN (Morning Has Broken)." Music: Gaelic melody, arr. John Carter. ©2014 Birnamwood/MorningStar Music Publishers, Inc.

Prayer of Preparation. *Call to Worship: Liturgy, Music, Preaching, & the Arts*, Vol. 49.1, 142.

Prayer of Confession, adapt., *Call to Worship: Liturgy, Music, Preaching, & the Arts*, Vol. 58.1, 84.

"Praise God, from Whom All Blessings Flow." Text: Brian Wren. ©1989 Hope Publishing Co. Music harm.: ©1998 Hope Publishing Co.

"Alleluia." Text: trad. liturgical. Music: Mass for the Life of the World, David Haas. ©1993 GIA Publications, Inc.

"We Walk by Faith and Not by Sight." Music: Sameul McFarland, harm. Richard Proulx. Harm. ©1986 GIA Publications, Inc.

"I Have Not Seen, Yet I Believe." Text and music: Sally DeFord. By permission of the composer.

"The Lord's Prayer." Music: David Haas. ©1986 GIA Publications, Inc.

"Rejoice, the Lord Is King!" Music: John Darwall, arr. Dan Forrest. ©2013 Beckenhorst Press, Inc.

"Good Christians All, Rejoice and Sing!" Text: Cyril A. Alington. ©1958, ren. 1986 Hymns Ancient & Modern/ Hope Publishing Co.

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*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*
Trudi Johnson, *Office Manager*

Session

2025
Lindsay Gonterman
Tracy Grundy
Tara Larrew
Greg Marshall

2026
Jeff Connor
Lynn Harmon
Holly Martinez
Stan Whiteley

2027
Rick Getz
Bill Lamey
Deb Mackin, Clerk of Session
Colleen Shear

Diaconate

2025
John Cusumano
Bob Dencker
Jerry Dyer
Martha Lamey

2026
Bryan Eikmann
Shari Mahon
Joe Seidler, Moderator
Amie Tilk

2027
Ruth Connor
Bob Davenport
Jane Johnston
Robin Murphy

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