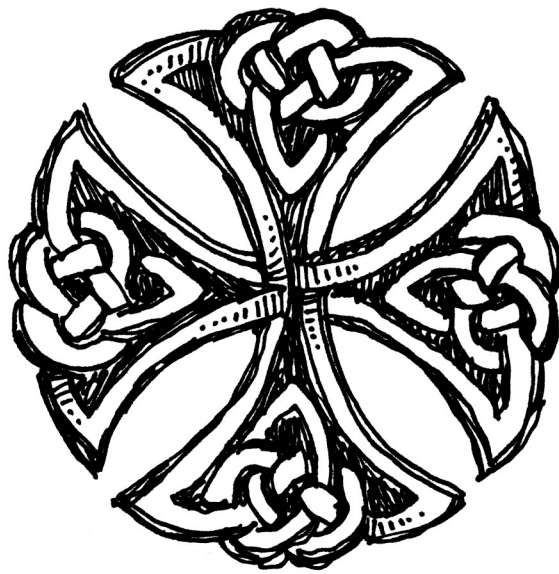


new hope  
PRESBYTERIAN CHURCH (USA)



April 30, 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

***We welcome to our pulpit today the Rev. Miriam Foltz.*** Miriam is Pastor of UKirk - St. Louis, the Presbyterian Campus Ministry at Washington University and St. Louis University. UKirk, or "university church," gathers on Sunday evenings for dinner & worship at Trinity Presbyterian and also for mid-week, on-campus Bible study gatherings, fellowship and service events, and more. While officially serving these two campuses, UKirk is a community that strives to support students around St. Louis—including welcoming in college students from other area schools—and to support students from St. Louis who go to school elsewhere—through events and conference opportunities during winter & summer breaks. Pastor Foltz lives in the Central West End with her husband, Steven, and two cats, Lewis & Clark.

***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 Information Table or call the church office (936.2200). Parents who prefer child care will find the nursery on the first floor (Room 204). At the 11:00 service, child care for infants and toddlers will be in Room 204; Pre-K children will be in the Butterfly Room in 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. 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:*** New Hope Youth

***Liturgist:*** (8:45) Elder Margo Van Mill (11:00) Elder Alyssa Murray

***Sound Booth:*** (8:45) Joe Petrowsky (11:00) Deb Garten

***Last Sunday's Attendance:*** 190

### If You Are New to New Hope

***Information about our church*** can be found at the Information 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 (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

## Third Sunday of Easter

April 30, 2017

8:45 & 11:00 a.m.

### THE GATHERING

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

### CALL TO WORSHIP

+ GREETING & ANNOUNCEMENTS

PRELUDE

*Fairest Lord Jesus*

arr. Mark Hayes

Prayer of Preparation

*The start of the Prelude signals the time to enter a period of quiet reflection.  
This prayer is offered as an aid to help worshipers center the heart and mind for worship.*

Elusive God,  
companion on the way,  
you walk behind, beside, beyond;  
you catch us unawares.  
Break through the disillusionment and despair  
clouding our vision,  
that, with wide-eyed wonder,  
we may find our way  
and journey on  
as messengers of your good news. Amen.

+ \*DOXOLOGY

*Alleluia, Alleluia! Give Thanks*

ALLELUIA NO. 1

Refrain

Al - le - lu - ia, al - le - lu - ia, give thanks to the ris - en Lord. Al - le -

(Fine)

lu - ia, al - le - lu - ia, give praise to his name.

Come let us praise the liv - ing God,

to Refrain

joy - ful - ly sing to our Sav - ior.

\*OPENING SENTENCES

+ \*HYMN 839

*Blessed Assurance, Jesus is Mine!*

ASSURANCE

\*THANKSGIVING FOR BAPTISM

You, O God, are the voice above the waters,  
thundering wisdom, flashing glory, showering grace.

**We praise you.**

You sent Jesus to give us living water—  
the cup of blessing, the cup of promise, the cup of salvation.

**We give you thanks.**

Now send your Spirit to make this water  
a pool of healing, a river of new life, a flood of grace.

**We glorify you.**

Keep us one with you—  
one in the way and the truth and the life  
of Christ Jesus our Lord.

**We praise you, we give you thanks,  
we glorify you, now and forever. Amen.**

THE PEACE

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

+ RESPONSE OF PRAISE

*Glory to God,  
Whose Goodness Shines on Me*

Paul Vasile

Glo - ry to God, whose good - ness shines on me,  
World with - out end, with - out end. A - men.

and to the Son, whose grace has par - doned me,  
World with - out end, with - out end. A - men.

and to the Spir - it, whose love has set me free.  
World with - out end, with - out end. A - men.



As it was in the be-gin - ning, is now and ev - er shall be. A - men.  
As it was in the be-gin - ning, is now and ev - er shall be. A - men.

(11:00) ANTHEM

*Do You Know He's Arisen?*

Dianne & Terry Randolph

**THE WORD**

PRAYER FOR ILLUMINATION

FIRST SCRIPTURE READING

Acts 2: 14a, 36-41

EPISTLE READING

1 Peter 1: 17-23

\*THE GOSPEL

THE ACCLAMATION

*Cantor: Our hearts burn within us while you open to us the scriptures.* Luke 24:32

GOSPEL READING

Luke 24: 13-35

THE ALLELUIA

6 Cantor or Choir All

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

Cantor or Choir All

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

Cantor or Choir All

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

Cantor or Choir All

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

SERMON

The Rev. Miriam Foltz

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

*It Is Well with My Soul*

arr. Mark Hayes

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,*



Ho-ly, ho-ly, ho-ly Lord, God of pow-er and might. Heav-en and earth are



ful 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.

*The prayer continues. After the words, “Great is the mystery of faith,” the congregation proclaims,*



Christ has died, Christ is ris - en, Christ will come a - gain!

*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

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 Foltz from the plate in her left hand.*

PRAYER AFTER THE MEAL

***THE SENDING***

\*HYMN 239

*Good Christian Friends, Rejoice and Sing*

GELOBT SEI GOTT

\*BLESSING & CHARGE

\*POSTLUDE

*(8:45) It Is Well with My Soul*  
*(11:00) Alleluia*

arr. Mark Hayes  
William Boyce

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\*All who are able may stand.

+ Those arriving may be seated.



## MUSIC NOTES

The author of the hymn text of *It Is Well with My Soul* was Horatio G. Spafford (1828-1888). He was a Presbyterian layman and businessman from Chicago. Spafford planned a European trip for his family in 1873. Due to a last minute change, he remained in Chicago but sent his wife and four daughters ahead on the Ville De Havre ship to Great Britain. Sadly, the ship sank, and his four daughters perished. Spafford left Chicago immediately upon learning the news and the hymn is said to have been written as he neared the area of the ocean where the ship sank. In 1881 Spafford and his wife moved to Jerusalem and established the American Colony, which was a benevolent society engaged in philanthropic activities among various faith groups in the Holy Land.

(—C.Michael Hawn, [www.umcdiscipleship.org](http://www.umcdiscipleship.org))

## WORSHIP RESOURCES

Prayer of Preparation, as found *Revised Common Lectionary Prayers* (Minneapolis: Fortress Press, 2002), 116.

“Alleluia, Alleluia! Give Thanks”, Words and Music: Donald Fishel, ©1973 International Liturgy Publications. All rights reserved. Reprinted under One License #A-726483.

Prayer of Thanksgiving for Baptism 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), 180-181.

“Glory to God, Whose Goodness Shines on Me”, by Paul Vasile, used by permission.

“Alleluia”, Words: Trad. liturgical text, Music: Howard Hughes, SM, ©1973, 1979 GIA Publications, Inc. All rights reserved. Reprinted under One License #A-726483.

“Sanctus” and “Memorial Acclamation”, Words: Trad. liturgical text, Music: Elise Slinger, ©1989 The United Methodist Publishing House/Abingdon Press. All rights reserved. Reprinted under One License #A-726483.



## PRAYERS

### *of Joy*

the birth of Eleanor Grace White, granddaughter of Jim & Sue White (Mar. 21)

the birth of Flynn Dempsey Pettit, grandson of Jim & Connie Pettit (Mar. 10)

the birth of Henry Robert Gonterman, son of Lindsay & Trevor Gonterman (Mar. 6)

### *for Healing & Wholeness*

Harold Morgan, father of Vicky Koonley

Marissa Lamey (daughter of Bill & Martha Lamey)

Sam Kahn (uncle of Martha Lamey)

Don Douglas (cousin of Carolyn Doerr')

Debby Schroeder (aunt of Kelly Hantack)

Bob Trigg (father of Laurie Meinert)

Ron Steiner (cousin of Connie Pettit)

Mike Soo (friend of Jim Pettit)

Tom Wilkerson (friend of Laurie Meinert)

Alyssa Murray

Henry, Lindsay & Trevor Gonterman

Anna Mae Richardson

Diane James (friend of Joe & Susan Petrowsky)

Jim Phillips

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

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)

David Routzahn (friend of Donna Huffman)

Zoey Mendenhall (granddaughter of Kathy Gibb's cousin)

Cassandra Barber (granddaughter of Allen & Carolyn Rudolph)

Jim McLaughlin (cousin of Jim Salter)

Pat Adelman (friend of Jim Pettit)

Marie Himmelbach (friend of Liz Resche)

Sheri Clayton

Garry Clayton

Kim Jackson (friend of Laura Eikmann)

Edd Mackin

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

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)

Bob Mudrovic

### *for the Grieving*

Paul & Martha Hacker on the death of his uncle, Chauncey Cambers (Apr. 16)

The family of Sally Usai on her death (Apr. 5)

Allen & Carolyn Rudolph on the death of her sister, Donna Stromowsky (Mar. 18)

Kathy & Jim Salter on the death of her mother, Rose Mary Meyer (Mar. 14)

The family of Vi Boyd on her death (Feb. 21)

### *for those who presented their children for baptism and/or affirmed their faith at Easter*

Nicole & Nick Faubert    Marion Hamilton

Julie Gaffney            Alyssa Murray

Tara & Jared Larrew    Greg Marshall

Rachel Steele

Chris Truett

Monica & Bobby Schrautemeier

### *for the World and its People*

victims of the terror attacks in Sweden, Norway, and Egypt

victims of the terror attack in London

victims of the tornado in Perryville

victims of the wildfires in CO, TX, KS, & OK

the people of Syria & Syrian refugees

### ***The Season of Eastertide***

***The paintings of the Exodus story in the chancel***, depicting God as the pillar of fire by night and the pillar of cloud by day, leading the Israelites through the Red Sea from slavery to freedom, are original pieces by Bob Dencker for New Hope's 2016 and 2017 Great Vigil of Easter, respectively. Just as the Resurrection of Christ is the faith-defining story of Christianity at the heart of the New Testament, the Exodus is the faith-defining story of Judaism at the heart of the Old Testament. For Christians, the Paschal candle becomes our pillar of fire and the waters of the baptismal font become our local Red Sea, as we are led from slavery to the old life of sin to the freedom of being united to Christ's own life of love, peace and justice.

***The new white paraments***, (the covering on the Lord's Table, pulpit hanging and bookmark) are the gifts and handiwork of Leigh Lindahl-Truett. Many thanks to Leigh for her generosity!

***During the season of Eastertide***, New Hope is observing the practice of replacing the Prayer of Confession with a prayer of Thanksgiving for Baptism. Following the penitential season of Lent, one way to celebrate Easter is to forgo the practice of corporate confession and give thanks for the new life that Easter brings and the Sacrament of Baptism signifies. (Since we are celebrating the Sacrament of Baptism today, we will not have a separate Thanksgiving for Baptism at the beginning of the service.) Also during Eastertide, New Hope is reading from the Acts of the Apostles as the First Scripture Reading in worship. The Acts of the Apostles is the record 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.

### ***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 us 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 lit throughout the Great Fifty Days of Easter through Pentecost, and then is again lighted 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.



*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

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