

New Hope
Presbyterian Church



August 11, 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 10:30 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: Jim & Debbie Phillips, Michael Black, Joe Seidler and the Generations Faith Family.

Flowers: To the glory of God and in celebration their 38th wedding anniversary, given by Bob & Linda Dencker and to the glory of God and in celebration their 29th wedding anniversary, given by Kirk & Deb Garten.

Liturgist: Deacon Margaret Mortland

Sound Booth Technician: Rich Taylor

Last Sunday's Attendance:

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
Nineteenth Sunday in Ordinary Time

August 11, 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.*

Eternal Light, shine into our hearts;
Eternal Goodness, deliver us from evil;
Eternal Power, be our support;
Eternal Wisdom, scatter the darkness of our ignorance;
Eternal Pity, have mercy upon us,
that with all our heart and mind and strength
we may seek your face
and be brought by your infinite mercy to your holy presence;
through Jesus Christ our Lord. Amen.

Alcuin of Tours (c. 735-804)

+ *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.***

Our soul waits for the Lord,
who is our help and shield.

Psalms 33:20-22

**Our hearts are glad, because we trust in God's holy name.
Let your steadfast love, O Lord, be upon us,
even as we hope in you.**

+ *HYMN

God, You Spin the Whirling Planets

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*THE CONFESSION

**Holy God,
you promise us a life full of blessing,
but we do not always believe.
You incite us to hope,**

but we fall back into fear.
 You urge us to give freely,
 but we cling to what we have.
 You call us to watch at all times for you,
 but we grow lazy and self-absorbed.
 Forgive us.
 Increase our hope,
 enlarge our hearts, and keep us alert
 to the wonders of your work in the world every day.

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

Genesis 15: 1-6

EPISTLE READING

Hebrews 11: 1-3, 8-16

*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 12: 32-40

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 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

☞ 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

Sing Praise to God, Who Reigns Above

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*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.

Sing Praise to God, Who Reigns Above

Johann Jacob Schütz, 1675

Trans. Frances Elizabeth Cox, 1864; alt.

Bohemian Brethren's *Kirchengesang*, 1566

1. Sing praise to God, who reigns a - bove, The God of all cre -
 2. What God's al-might - y power hath made, God's gra - cious mer - cy
 3. The Lord is nev - er far a - way, But through all grief dis -
 4. Thus all my glad-some way a - long, I sing a - loud Thy

a - tion, The God of power, the God of love, The God of
 keep - eth; By morn-ing glow or eve-ning shade God's watch - ful
 tress - ing, An ev - er pres - ent help and stay, Our peace, and
 prais - es That all may hear the grate-ful song My voice un -

our sal - va - tion; With heal-ing balm my soul is filled, And
 eye ne'er sleep - eth; With - in the king-dom of God's might, Lo!
 joy, and bless - ing; As with a moth-er's ten - der hand, God
 wea - ried rais - es. Be joy-ful in the Lord, my heart, Both

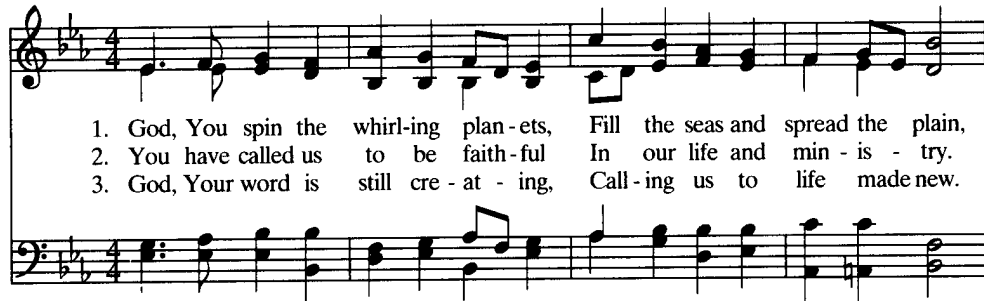
ev - ery faith-less mur-mur stilled:
 all is just and all is right:
 gent-ly leads the cho - sen band: To God all praise and glo - ry!
 soul and bod - y take your part:

God, You Spin the Whirling Planets

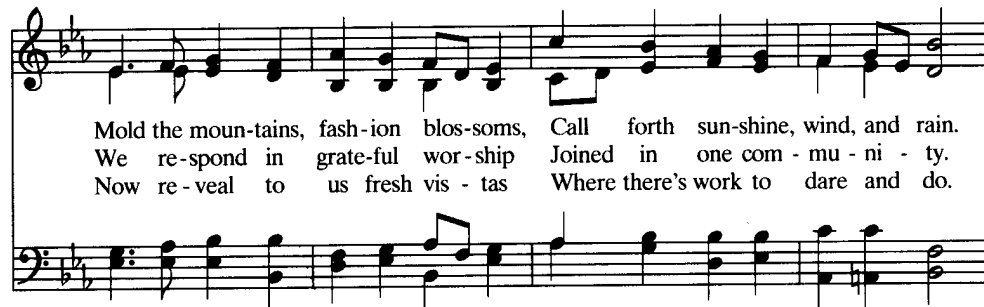
AUSTRIAN HYMN 8.7.8.7 D

Jane Parker Huber, 1978

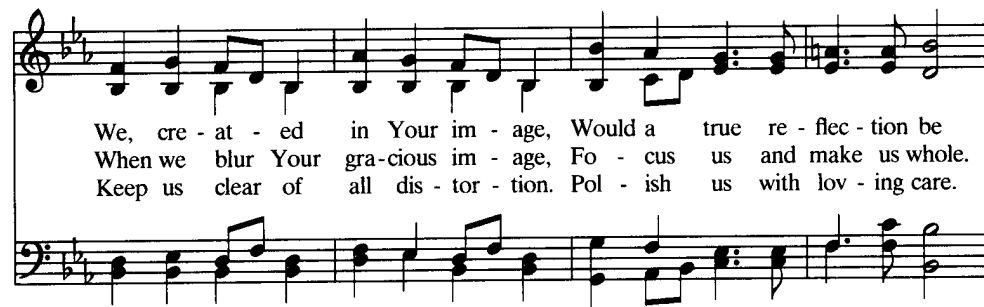
Franz Joseph Haydn, 1797



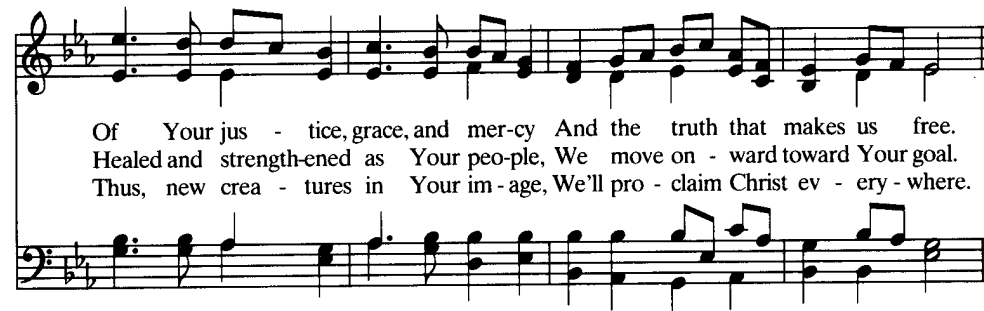
1. God, You spin the whirl-ing plan-ets, Fill the seas and spread the plain,
2. You have called us to be faith-ful In our life and min - is - try.
3. God, Your word is still cre - at - ing, Call - ing us to life made new.



Mold the moun-tains, fash-ion blos-soms, Call forth sun-shine, wind, and rain.
We re-pond in grate-ful wor-ship Joined in one com - mu - ni - ty.
Now re-veal to us fresh vis - tas Where there's work to dare and do.



We, cre - at - ed in Your im - age, Would a true re - flec - tion be
When we blur Your gra-cious im - age, Fo - cus us and make us whole.
Keep us clear of all dis - tor - tion. Pol - ish us with lov - ing care.



Of Your jus - tice, grace, and mer-cy And the truth that makes us free.
Healed and strength-ened as Your peo-ple, We move on - ward toward Your goal.
Thus, new crea - tures in Your im-age, We'll pro - claim Christ ev - ery - where.

Notes

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 (A) 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 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 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 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, baptism, anointing and the sharing of the Lord's Supper.

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*
Brian Parrish, *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	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