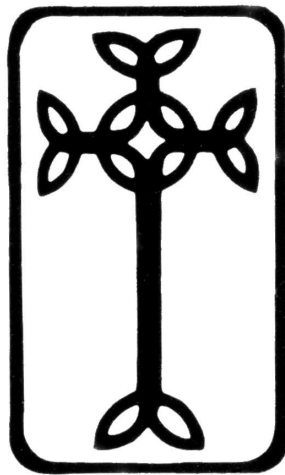


New Hope  
Presbyterian Church



August 4, 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**

***We welcome the Rev. Dr. Paul Reiter*** to our pulpit today and thank him for leading worship while Pastor James is on vacation. Dr. Reiter has served the Presbyterian Church at all levels. For 18 years, Dr. Reiter served as the Pastor of the First Presbyterian Church, Brandon, FL, after which he was called to work on the presbytery level, first as the Executive Presbyter of John Calvin Presbytery, then from 2001-2010, the Presbytery of Giddings-Lovejoy. Currently, Dr. Reiter serves as a spiritual director and life coach.

***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 of 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, the first Sunday of the month, so that children may be with the congregation for the celebration of the Lord's Supper.

***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:*** Craig Graber, Patrick Murphy, Sharon Barnes, Bryan & Laura Eikmann, Kirk Garten, Randy & Sylvia Malta and Kay McCarthy.

***Flowers:*** To the glory of God and in celebration of her aunt, Sarah Rogers, 92nd birthday given by Margo Van Mill.

***Liturgist:*** Katie Sternhagen

***Sound Booth Technician:*** Neal Powers

***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  
*Eighteenth Sunday in Ordinary Time*

August 4, 2013

10:30 a.m.

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**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 of grace,  
you have given us minds to know you,  
hearts to love you,  
and voices to sing your praise.  
Fill us with your Spirit,  
that we may celebrate your glory  
and worship you in spirit and in truth;  
through Jesus Christ our Lord. Amen.

*Book of Common Worship*

+ \*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 to the Lord, all the earth.  
Worship the Lord with gladness.  
Come into God's presence with singing!

*Psalm 100:1,2,5*

**For the Lord is a gracious God,  
whose mercy is everlasting;  
and whose faithfulness endures to all generations.**

+ \*HYMN

*From All That Dwell Below the Skies*

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\*THE CONFESSION

**Holy God,  
you lavish us with good gifts,  
yet we persist in seeking after that  
which robs us of abundant life.**

**We hold fast to our anxieties  
and give in to our greed;  
we desire the very things that harm us.  
Forgive us, purify us,  
and sustain us by the strength of your Holy Spirit.**

*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

Hosea 11: 1-11

EPISTLE READING

Colossians 3: 1-11

\*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: 13-21

THE ALLELUIA

*Celtic Alleluia*

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

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

SERMON

Managing Our Lives

Dr. Paul Reiter

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

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.*

PRAYER AFTER THE MEAL

***THE SENDING***

\*HYMN

*Let Us Talents and Tongues Employ*

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\*BLESSING OF THE FOOD BASKETS

\*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.*

\*DISMISSAL

Go in peace.  
Remember the poor.  
Christ is with you.

**Thanks be to God.**

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\*All who are able please stand.

+ Those arriving may be seated.



# From All That Dwell Below the Skies

Isaac Watts, 1719

*Geistliche Kirchengesäng*, 1623; alt.  
Harm. Ralph Vaughan Williams, 1906

*Unison*

1. From all that dwell be - low the skies Let the Cre - a - tor's praise a -  
2. In ev - ery land be - gin the song, To ev - ery land the strains be -  
3. E - ter - nal are Thy mer - cies, Lord; E - ter - nal truth at - tends Thy

*Harmony* *Unison*

rise: Al - le - lu - ia! Al - le - lu - ia! Let the Re - deem - er's  
long: Al - le - lu - ia! Al - le - lu - ia! In cheer - ful sound all  
word: Al - le - lu - ia! Al - le - lu - ia! Thy praise shall sound from

*Harmony*

name be sung Through ev - ery land, in ev - ery tongue.  
voic - es raise And fill the world with joy - ful praise. Al - le - lu - ia!  
shore to shore, Till suns shall rise and set no more.

*Unison*

Al - le - lu - ia! Al - le - lu - ia! Al - le - lu - ia! Al - le - lu - ia!

# Let Us Talents and Tongues Employ


Fred Kaan, 1975

Jamaican folk melody  
Adapt. Doreen Potter, 1975

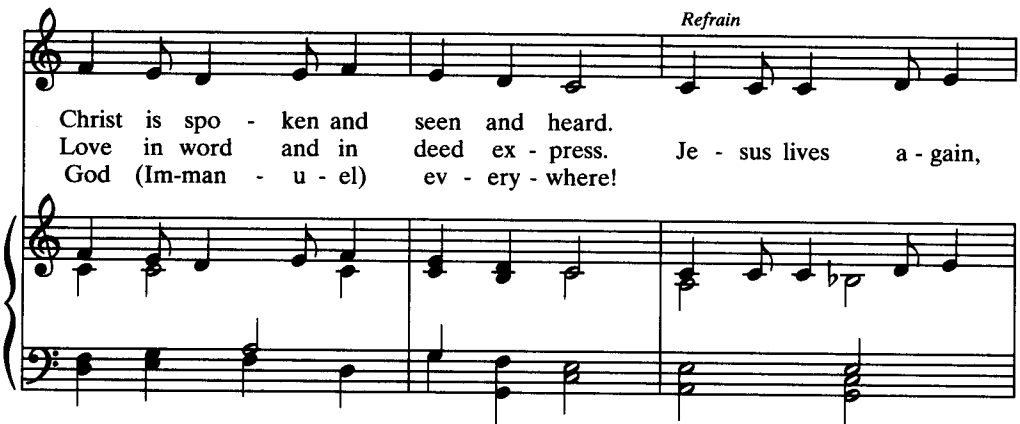
\*  
1. Let us tal - ents and tongues em - ploy,      Reach-ing out      with a  
2. Christ is a - ble to make us one,      At the ta - ble He  
3. Je - sus calls us in, sends us out      Bear - ing fruit      in a



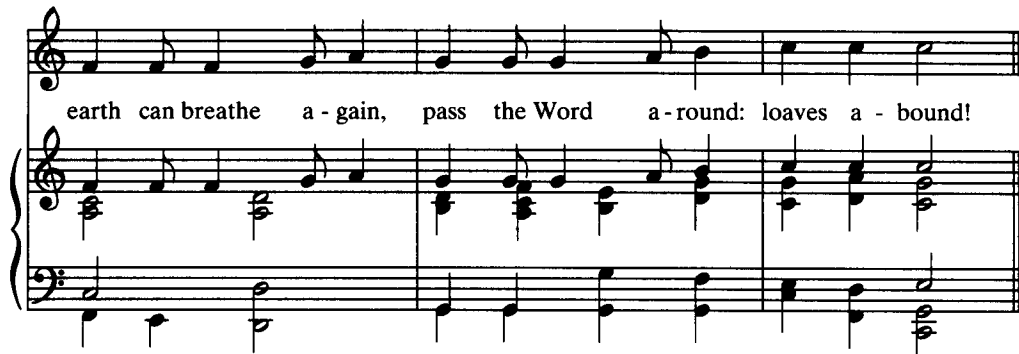
shout of joy:      Bread is bro - ken, the wine is poured,  
sets the tone,      Teach - ing peo - ple to live to bless,  
world of doubt,      Gives us love to tell, bread to share:



*Refrain*  
Christ is spo - ken and seen and heard.  
Love in word and in deed ex - press.      Je - sus lives a - gain,  
God (Im-man - u - el) ev - ery - where!







earth can breathe a - gain, pass the Word a - round: loaves a - bound!

The image shows a musical score for a hymn. It consists of three staves. The top staff is a single treble clef staff with a melody line. The bottom two staves are a grand staff (treble and bass clefs) with piano accompaniment. The lyrics are written below the top staff. The music is in a common time signature and features a simple, hymn-like melody.

### ***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 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 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).

***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.

***Why are those baskets near the Lord’s Table and what do we do with them?***

During the invitation to the Lord’s Table, the presider says, “Come, share the feast of the risen Christ.” The Lord’s Supper, the Eucharist, is a meal of thanksgiving to which we are invited by Christ to feed upon God and be nourished for our spiritual journey of faith. This is a meal that cannot be shared or celebrated too often. Welcomed by Christ, we come to the Table for our spiritual nourishment, but we do so not for ourselves alone. The meal is not simply for our own spiritual contentment, but serves also as fuel for our discipleship in service to others. Coming to the Lord’s Table, we act out that Day when “people will come from east and west, from north and south, and will eat in the kingdom of God” (Luke 13:29). The Lord’s Table is one at which all will be fed and no one will go away hungry.

Until that Day, we live our faith by seeing to it that the hungry among us have food to eat. So, as an expression of our faith and commitment to help the poor, the baskets near the Lord’s Table are for us to fill with non-perishable food. You may bring the food with you and place it in the baskets as you come forward to the Table, or you may place it in the baskets at any other time that is convenient for you. On the first Sunday of the month, following our sharing of the Lord’s Supper, we bless the food in the baskets, giving thanks to God for those who have brought it, as well as for those who will receive it and be strengthened by it. Then, our children and youth carry the food out of the sanctuary to be delivered to the O.A.S.I.S. Food Pantry. On the second Saturday of the month, our youth and others work at the Food Pantry, distributing the food to the hungry. So come, share the feast of the risen Christ and be filled with God. Then go, feed others as Christ has fed you.

# 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