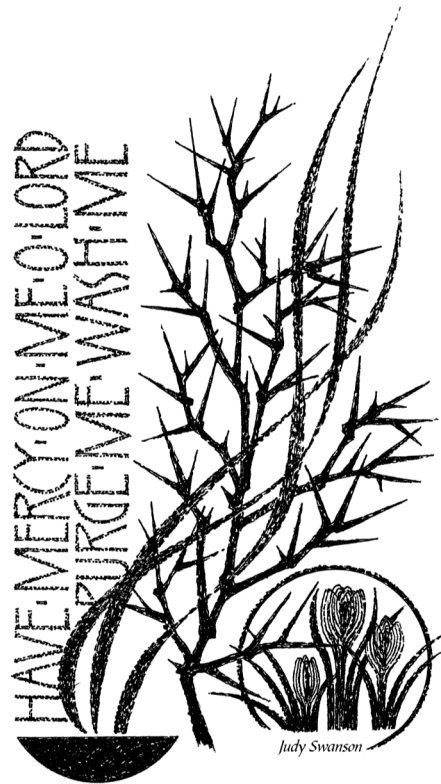


# New Hope Presbyterian Church



February 24, 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**

**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.

**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 toddler 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.

**Ushering for today's worship:** Jerry Dyer, Rhonda Dyer, Sharon Martin, Bill Reilly, Ruth Reilly, Jim Pettit, Mel Fairchild, Jerry Brown, Kim Carr and Linda Carr.

**Liturgist:** (11:00) Elder Neal Powers

**Last Sunday's Attendance:** 261

**Acolyte:** (8:45) Elizabeth Peterson

(11:00) Summer Brennecke

**Bible-bearer:** Gracie James

**Water-bearer:** Eric Gibbs

**Sound Booth Technician:** (8:45) Neal Powers

(11:00) Bill Irvine

### **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  
*Second Sunday in Lent*

February 24, 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 of all times and places,  
in Jesus Christ, lifted up on the cross,  
you opened for us the path to eternal life.  
Grant that we, being born again of water and the Spirit,  
may joyfully serve you in newness of life  
and faithfully walk in your holy ways;  
through Jesus Christ our Lord. Amen.

*Book of Common Worship*

OPENING SENTENCES & PRAYER OF THE DAY

+ \*HYMN

*The God of Abraham Praise*

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\*THE CONFESSION

**God of mercy,  
you sent Jesus Christ to seek and save the lost.  
We confess that we have strayed from you  
and turned aside from your way.  
We are misled by pride,  
for we see ourselves pure when we are stained,  
and great when we are small.  
We have failed in love,  
neglected justice,  
and ignored your truth.  
Have mercy, O God, and forgive our sin.  
Return us to paths of righteousness  
through Jesus Christ, our Savior, we pray.**

*Worshipers may reflect on this prayer and offer personal confession in silence.*

CONGREGATIONAL RESPONSE

*Lord, Have Mercy*

Kyrie Eleison



Lord, have mer-cy up-on us. Christ, have mer-cy up-on us. Lord, have mer-cy up-on us.

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."*

**THE WORD**

PRAYER FOR ILLUMINATION

FIRST SCRIPTURE READING

Genesis 15: 1-12, 17-18

PSALTER

Psalms 27

Michael Morgan

ABBOT'S LEIGH

Cyril Vincent Taylor, 1941



1. God, my light and my sal - va - tion, In whose strength my hope is laid;  
 2. Shel - ter me with - in the ha - ven Of Thy house all time to come;  
 3. When my trust is dis - ap - point-ed, Faith con - front - ed with dis - dain;



Con - fi - dent in my sal - va - tion, I shall nev - er be a - fraid.  
 On the rock of Thy pro - tec - tion, Let me safe - ly find a home.  
 Friend and foe de - feat my pur - pose, E - ven then wilt Thou sus - tain.



E - vil hosts may rise a - gainst me, Wars, dis - tress, and flesh de - cays;  
 Lift me high a - bove the le - gions Who would rail a - gainst Thy word;  
 Had I not with eyes be - liev - ing Seen the good-ness of Thy face.



Yet the cruel - est death im - a - gined But be - gins my song of praise.  
 O'er the tu - mult of di - vi - sion Make my cry for peace be heard.  
 Ne - ver could I taste Thy plea - sure, Nor a - wait Thy sav - ing grace.

EPISTLE READING

Philippians 3: 17 - 4: 1

\*GOSPEL READING

Luke 13: 31-35

## INVITATION TO DISCIPLESHIP

*☞ In silent prayer and reflection you may renew the covenant into which you are baptized. If you have not been to the waters of baptism and would like to learn more about this sacrament, Pastor James would welcome the opportunity to speak with you about it.*

## \*THE APOSTLES' CREED

**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 &amp; OUR GIFTS

*(11:00) ANTHEM*

*Immortal Loved, Forever Full*

Dan Kreider

Karen Merod, soprano

## 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, ending 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

*☞ Please come to the Table at the center and return to your seat by the outside aisles. You may take the bread, dip it into the chalice and partake of both together, 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

*Guide Me, O Thou Great Jehovah*

William Williams, 1745

Stanza 1 trans. Peter Williams, 1771

Stanzas 2-3 trans. William Williams, 1772

John Hughes, 1907

1. Guide me, O Thou great Je - ho - vah, Pil - grim through this  
2. O - pen now the crys - tal foun - tain, Whence the heal - ing  
3. When I tread the verge of Jor - dan, Bid my anx - ious

bar - ren land; I am weak, but Thou art might - y; Hold me  
stream doth flow; Let the fire and cloud - y pil - lar Lead me  
fears sub - side; Death of death, and hell's de - struc - tion, Land me

The musical score is written in 4/4 time with a key signature of one sharp (F#). It consists of two systems, each with a vocal line (treble clef) and a bass line (bass clef). The lyrics are placed between the two systems.

with Thy power-ful hand; Bread of heav - en, bread of heav - en,  
 all my jour - ney through; Strong de - liv - erer, strong de - liv - erer,  
 safe on Ca - naan's side; Songs of prais - es, songs of prais - es

Feed me till I want no more, Feed me till I want no more.  
 Be Thou still my strength and shield, Be Thou still my strength and shield.  
 I will ev - er give to Thee, I will ev - er give to Thee.

\*CHARGE & BENEDICTION

\*CONGREGATIONAL RESPONSE

*Jesus, Remember Me*

Jacques Berthier, 1981

Je - sus, re - mem-ber me when You come in - to Your king - dom.

Je - sus, re - mem-ber me when You come in - to Your king - dom.

\*POSTLUDE

\*All who are able please stand.

+ Those arriving may be seated.



# The God of Abraham Praise

Daniel ben Judah, 1404  
Trans. Max Landsberg and Newton Mann, 1885; alt.

Hebrew melody  
Adapt. Thomas Olivers  
and Meyer Lyon, 1770

1. The God of A-braham praise, Who reigns en-throned a - bove;  
2. Your spir - it still flows free, High surg - ing where it will;  
3. You have e - ter - nal life Im - plant - ed in the soul;

The an - cient of e - ter - nal days, The God of love!  
In proph-et's word You spoke of old And You speak still.  
Your love shall be our strength and stay, While a - ges roll.

The Lord, the great I Am, By earth and heaven con - fessed,  
Es - tab - lished is Your law, And change-less it shall stand,  
We praise You, liv - ing God! We praise Your ho - ly name;

We bow be - fore Your ho - ly name, For - ev - er blest.  
Deep writ up - on the hu - man heart, On sea, or land.  
The first, the last, be - yond all thought, And still the same!



## Notes

## ***I've been wondering...***

### ***What is Lent?***

Lent is a season of the church year. It is a period of 40 days (not including Sundays) that serves as a time of preparation for Easter. Lent, as is a liturgical season, is more restrained and somber than during other seasons of the year, yet the Sundays *in* Lent witness not only the Lord's passion and death, but also his victory over sin and death. Even so, service music containing "alleluia" is traditionally not sung during these weeks, which explains why the *Doxology* and the *Gloria Patri* ("*Glory be to the Father*") are omitted from the service.

The Lenten season is a journey with Jesus along the path to Jerusalem and the cross. It is a time to repent, which literally means "to turn around," to turn again to God with renewed trust and gratitude for the steadfast love and faithfulness of God. As such, Lent serves as a time of preparing for baptism and the renewal of the baptismal covenant in the journey toward Easter. The color of the season is purple, the color of royalty—and also the color of the robe put on Jesus when he was mocked and beaten (John 19:2). Thus, purple has become the color of sacrifice and penitence.

### ***What is the "Kyrie"?***

*Kyrie eleison* is a Greek phrase that means "Lord have mercy." It has been sung by the Church in worship since as early as the 4th century. Most congregations sing it as a response to the prayer of confession. Possibly based on Psalm 51 and Matthew 15:25, the Kyrie was used by both Martin Luther and John Calvin as an act of contrition, however, it is actually both an act of contrition and an affirmation—an affirmation that the Lord *has* mercy!

### ***Why do we "bury" the alleluias at the start of Lent?***

What we do with *alleluias* only makes sense in context with the larger meaning of Lent. So let's start there. Lent arrives each year as the earth prepares to awaken from its winter slumber. So, too, does the church prepare itself for renewal in the springtime of Christ's resurrection. Lent is about the church recovering its center in the dying and rising of Christ as well as preparing candidates being called by God to the waters of baptism. In short, we all learn again how deep is our hunger for God. Marking this spiritual journey are faith practices: communion with God, restraint from excess, and generous sharing. We know these practices as prayer, fasting, and almsgiving. When we bury *alleluias* at the start of Lent, we begin a "fast" from using a word which is pungent with the fragrance of Easter. Like seed planted in the soil, we put away our *alleluias* until that time (at the Great Vigil of Easter) when their return to the liturgy trumpets the glory of the resurrection. So, on Transfiguration Sunday, we sing an entire feast of *alleluias* and, then, with reverence and joy, place them in a coffin for 40 days.

***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.

***During the Eucharist, why does the presider say, "Holy things for holy people," and the people respond, "Only one is holy, one is Lord: Jesus Christ to the glory of God"?***

When we are baptized, we are born into and made a part of "a royal priesthood, a holy nation, God's own people," as the Apostle Peter's first letter tells us (1 Peter 2:9). Churches experiencing a renewal of faith are reclaiming Cyril of Jerusalem's 4<sup>th</sup> century liturgy and this identity as God's holy people has come to have a place in our Sunday worship, as well.

After breaking the bread and pouring the cup, the presider holds them before the congregation and says, "Holy things for holy people." The congregation responds, "Only one is holy, one is Lord: Jesus Christ to the glory of God." This statement affirms what we believe about God and about ourselves. We are made holy—set apart for God's service in the world—and yet, our invitation to the Lord's Table is not because of our holiness, but rather in spite of it. The Lord's Supper is not for those who deserve it, but for "all who have been baptized, remembering that access to the Table is not a right conferred upon the worthy, but a privilege given to the undeserving who come in faith, repentance, and love" (*Book of Order*, W-2.4011). We are not worthy, but we are still holy. Our worthiness, like our holiness, comes from God. As human beings, we are finite and limited. In short, we sin. But God loves us nonetheless, and refuses to allow our sinfulness to define who we are.

"Holy things for holy people. Only one is holy, one is Lord: Jesus Christ to the glory of God." This creedal statement affirms the paradoxical nature of God and the mystery of faith. We are made holy and invited to share the feast of Christ's reign despite ourselves. No one is more welcome or more worthy than another. In our own dirty human holiness, we bask in the light of Christ's own holiness of which we partake and in which we shine. Thanks be to God!

# 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

Christopher Q. James, *Pastor*  
Barbara Smith, *Director of Christian Education & Spiritual Formation*  
Kathryn Sternhagen, *Coordinator of Youth Ministries*  
Stacy Pearson, *Director of the Preschool*  
Jan Parker, *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  | David Besgrove |
| Linda Dencker    | Ruth Irvine, Clerk | Katie Harmon   |
| Mark Everly      | Jim Pettit         | Neal Powers    |
| Holly Martinez   | Susan Phillips     | Michael Ray    |
| Julie Nowakowski | Allen Sebaugh      | Nancy Taylor   |
| Tyler Etling     |                    |                |

## ***Deacons***

|                         |                   |               |
|-------------------------|-------------------|---------------|
| 2013                    | 2014              | 2015          |
| Deryl Botkin            | Kimm Besgrove     | Jerry Dyer    |
| Cindy Dalton, Moderator | Don Higgason      | Jackie Etling |
| Grace Harmon            | Margaret Mortland | Bill Judd     |
| Donna Huffman           | Pat Murphy        | Kristen Moore |
| Bill Irvine             | Jane Rigdon       | Jim Phillips  |