

New Hope Presbyterian Church



February 3, 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 worshipers, 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, 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.

Ushering for today's worship: Craig Gruber, Patrick Murphy, Bob Terrell, Gordon & Barb Almquist, Sharon Barnes, Bryan & Laura Eikmann, Kirk Garten, Randy & Sylvia Malta and Kay McCarthy.

Flowers: To the glory of God and in honor of Tyler Etling's birthday on January 6th, given by Ken Pinkley; and to the glory of God and in celebration of the birth of their grandson, Sebastian Doerr on January 28th, given by Carl and Carolyn Doerr.

Liturgist: (11:00) Elder Tyler Etling

Last Sunday's Attendance: 216

Acolyte: (8:45) Elizabeth Peterson

Bible-bearer: Kelsey Etling

Water-bearer: Calvin Lippert

Sound Booth Technician: (8:45) Bill Irvine

(11:00) Russell Dittmar

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

Fourth Sunday in Ordinary Time

February 3, 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 compassion,
you have shown us in Christ
that your love is never-ending.
Enable us to love you with all our hearts
and to love one another as Christ loves us.
Grant this through our Lord Jesus Christ,
who lives and reigns with you and the Holy Spirit,
one God, forever and ever. 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.***

Jesus said,
“The Spirit of the Lord has anointed me
to preach good news to the poor
and release to the captives.”

Luke 4:18

Let us worship God.

+ *HYMN

O Worship the King, All Glorious Above!

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*THE CONFESSION

**Eternal God, you are love,
and your love never ends.**

**Yet, we confess,
our actions and our words are often unloving,
impatient, unkind, rude, irritable, and resentful.**

More childish than childlike,
 more selfish than selfless,
 we have sinned against love itself
 and against those whom you love.
 Forgive us, God of love,
 and give us words to speak
 that are worthy of love,
 and the right disposition of the heart
 not only to speak but to act upon them,
 for the honor and glory of Jesus Christ
 your obedient Son.

Worshipers 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

PSALTER

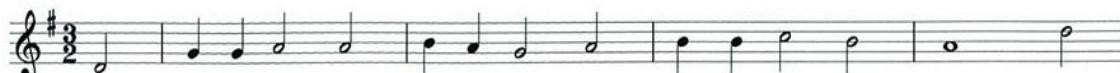
Michael Morgan

Jeremiah 1: 4-10

Psalm 71: 1-6

AZMON CM

Carl Gotthelf Gläser, 1828



1. In Thee, O Lord, I put my trust; Pre - serve from fear and shame The
 2. For from the mo - ment of my birth Through my al - lott - ed days, I
 3. O God, be ne - ver far from me, Thy fa - vor I im - plore; I'll



right-eous ser - vant in dis-tress Who calls up-on Thy name.
 shall not wa - ver in my trust, Or cease to sing Thy praise.
 hope in Thee all time to come, And praise Thee ev - er - more.

EPISTLE READING
*GOSPEL READING
THE ALLELUIA

1 Corinthians 13: 1-13
Luke 4: 21-30

Celtic Alleluia

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

SERMON

Dr. James

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 NICENE CREED

We believe in one God, the Father, the Almighty, maker of heaven and earth, of all that is, seen and unseen.

We believe in one Lord, Jesus Christ, the only Son of God, eternally begotten of the Father, God from God, Light from Light, true God from true God, begotten, not made, of one Being with the Father; through him all things were made. For us and for our salvation he came down from heaven, was incarnate of the Holy Spirit and the Virgin Mary and became truly human. For our sake he was crucified under Pontius Pilate; he suffered death and was buried. On the third day he rose again in accordance with the Scriptures; he ascended into heaven and is seated at the right hand of the Father. He will come again in glory to judge the living and the dead, and his kingdom will have no end.

We believe in the Holy Spirit, the Lord, the giver of life, who proceeds from the Father and the Son, who with the Father and the Son is worshiped and glorified, who has spoken through the prophets. We believe in one holy catholic and apostolic church. We acknowledge one baptism for the forgiveness of sins. We look for the resurrection of the dead, and the life of the world to come. Amen.

THE EUCHARIST

OFFERING OF OURSELVES & OUR GIFTS

ANTHEM

You Are There

David Whipple, Jr.

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,

**...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

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

*BLESSING OF THE FOOD BASKETS

*CONGREGATIONAL RESPONSE *Song of Simeon*

SONG 1 10.10.10.10.10.10

Para. Rae E. Whitney, 1982

Orlando Gibbons, 1623

Arr. Ralph Vaughan Williams, 1906

The musical notation consists of five staves of music in common time, treble clef, and a key signature of one flat. The lyrics are written below each staff:

Lord God, You now have set Your ser - vant free To go in
peace as prom-ised in Your word; My eyes have seen the
Sav - ior, Christ the Lord, Pre-pared by You for all the
world to see, To shine on na - tions trapped in dark-est night,
The glo - ry of Your peo - ple, and their light.

*DISMISSAL

Go in peace.

Remember the poor.

Christ is with you.

Thanks be to God.

*POSTLUDE

*All who are able please stand.

+ Those arriving may be seated.

O Worship the King, All Glorious Above!

Robert Grant, 1833; alt.

Attr. Johann Michael Haydn (1737–1806); alt.

1. O wor - ship the King, all glo - rious a - bove!
2. O tell of God's might, O sing of God's grace,
3. The earth with its store of won - ders un - told,
4. Thy boun - ti - ful care what tongue can re - cite?

O grate - ful - ly sing God's power and God's love;
Whose robe is the light, whose can - o - py space.
Al - might - y, Thy power hath found - ed of old;
It breathes in the air, it shines in the light;

Our shield and de - fend - er, the An - cient of Days, Pa -
The char - iots of heaven the deep thun - der - clouds form, And
Hath stab - lisched it fast by a change-less de - cree, And
It streams from the hills, it de - scends to the plain, And

vil - ioned in splen - dor and gird - ed with praise.
bright is God's path on the wings of the storm.
round it hath cast, like a man - tle, the sea.
sweet - ly dis - tillis in the dew and the rain.

Notes

"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 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).

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

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