

new hope  
PRESBYTERIAN CHURCH (USA)



July 2, 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**

***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 10:15 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, 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 worshippers, please do not take flash photos during the worship service.

***Ushering for today's worship:*** Carolyn Doerr, Patrick Murphy, Susan Petrowsky, Sharon Barnes, Bryan & Laura Eikmann, Bill & Martha Lamey, Randy & Sylvia Malta.

***Sound Booth:*** Russell Dittmar

***Last Sunday's Attendance:*** 142

### **If You Are New to New Hope**

***Information about our church*** can be found at the Outreach & Information Center 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  
*Thirteenth Sunday in Ordinary Time*

July 2, 2017

10:15 a.m.

**THE GATHERING**

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

CALL TO WORSHIP

+ GREETING & ANNOUNCEMENTS

PRELUDE

*O Worship the King*

arr. Mark Hayes

Prayer of Preparation

Bless us, O God, with a reverent sense of your presence,  
that we may be at peace  
and may worship you with all our mind and spirit;  
through Jesus Christ our Lord. Amen.

\*DOXOLOGY

*Come All You People*

UYAI MOSE



Come, all you peo - ple, come and praise your Mak - er;



come, all you peo - ple, come and praise your Mak - er;



come all you peo - ple, come and praise your Mak - er;



come now and wor - ship the Lord.

2. Come all you people, come and praise your Savior...

3. Come all you people, come and praise the Spirit...

\*OPENING SENTENCES & PRAYER OF THE DAY

Grace James

Give thanks to the Lord, for God is good.

**God's steadfast love endures forever.**

Welcome one another in Jesus' name,

**for Christ is truly present among us.**

\*THE CONFESSION

God our redeemer, we confess  
 that we remain captivated by sin.  
 We fail in our love for you,  
 forgetting your gracious acts.  
 We fail in our love for one another,  
 forsaking our neighbors in need.  
 Forgive us, God of grace.  
 Let us be no longer bound by sin,  
 but released, restored, set free  
 to worship and serve you in freedom;  
 through Jesus Christ our Lord.

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

DECLARATION OF FORGIVENESS

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, 7 with - out end. A - men.

and to the Son, whose grace has par - doned me,  
 World with - out end, 7 with - out end. A - men.

and to the Spir - it, whose love has set me free.  
 World with - out end, 7 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.

## THE WORD

PRAYER FOR ILLUMINATION  
FIRST SCRIPTURE READING  
EPISTLE READING

Genesis 22: 1-14  
Romans 6: 12-23

Grace James

### \*THE GOSPEL

#### THE ACCLAMATION



Cantor: *You are a chosen race, a royal priesthood, a holy nation,  
in order that you may proclaim the mighty acts  
of the one who called you out of darkness into his marvelous light.*

1 Peter 2:9



GOSPEL READING  
The Gospel of the Lord.  
**Praise to you, O Christ.**

Matthew 10: 40-42

### SERMON

#### Cold Water Welcome

A Witness to Mission

Aleuria Alderson  
Maggie Cox

Will James  
Tucker Jones

Cole Nowakowski  
Chris James

### 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

SOLO

*Be Still and Know*  
Connie Pettit

arr. Lloyd Larson

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 full 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, 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 James from the plate in his left hand.*

PRAYER AFTER THE MEAL

*HYMN 340	<b><i>THE SENDING</i></b> <i>This Is My Song!</i>	FINLANDIA
*BLESSING & CHARGE		Grace James
*POSTLUDE	<i>God Bless America</i> <i>(The congregation is invited to sing.)</i>	Irving Berlin

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\*All who are able may stand.

+ Those arriving may be seated.



## MUSIC NOTES

Today's opening hymn *God Is Here* was written by the English Methodist minister Fred Pratt Green in the late 1970s. Many of his hymns include texts that were written for topics or events for which there were few traditional hymns available. This hymn was the result of a commission from the University United Methodist Church in Austin, Texas. The church requested that the hymn would be sung at a festival on music, worship, and the arts. In addition, the church requested a specific poetic meter, and they wanted the text to be sung to a specific tune, ABBOT'S LEIGH. ABBOT'S LEIGH was written in 1941 by English composer Cyril V. Taylor. (Catherine Nance, <https://www.umcdiscipleship.org>)

## WORSHIP RESOURCES

Prayer of Preparation, as found in the *Book of Common Worship*, Presbyterian Church (USA) (Louisville: Westminster John Knox Press, 1993), 19.

Opening Sentences, as found in *Call to Worship: Liturgy, Music, Preaching & the Arts*, Vol. 50.1, 120.

"Come All You People", Words, Stanza 1 and Music: Alexander Gondo, ©1994 Iona Community /WGRG.

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Prayer of Confession, as found in as found in *Call to Worship: Liturgy, Music, Preaching & the Arts*, Vol. 50.1, 106.

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

"Alleluia." Words are in public domain. Music: Norah Duncan IV, ©1987 GIA Publications, Inc. All rights reserved. Reprinted under One License # A-726483.

For each of the following the words are traditional liturgical texts in the public domain:

"Holy, Holy, Holy." Music: American folk melody, adapt. Marcia Pruner, ©1980 Church Pension Fund; arr. Richard Proulx. All rights reserved. Reprinted under One License #A-726483.

"Christ Has Died; Christ Is Risen (Memorial Acclamation)." Music: American folk melody, adapt. Richard Proulx, ©1986 GIA Publications, Inc. All rights reserved. Reprinted under One License #A-726483.

## PRAYERS

### *of Joy*

for the experience of our congregation members' mission trips to Pensacola, FL and Honduras

### *for Healing & Wholeness*

Vicki Keatting (friend of Vicky Howell)  
Fay Teacutter  
Susan Phillips  
Anna Mae Richardson  
Carl Doerr  
John Mauex (cousin of Paul & Martha Hacker)  
Jim King (brother-in-law of Paul & Martha Hacker)  
Michele Coleman (friend of Paul & Martha Hacker)  
Shirley Robinson (friend of Paul & Martha Hacker)  
Nina Dixon (friend of Donna Huffman)  
Karen Schriefer (friend of Debbie McDanel)  
Virginia Turner (mother of Deb Mackin)  
Joe Voss (uncle of Todd Rasche)  
Charlie Stephans (grandchild of Carolyn Doerr's friend)  
Bill Lamey (father of Bill Lamey)  
Erin Murphy (daughter-in-law of Pat & Robin Murphy)  
Barbara Clarke Burton (sister of Craig Clarke)  
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)  
Ron Steiner (cousin of Connie Pettit)  
Mike Soo (friend of Jim Pettit)

Tom Wilkerson (friend of Laurie Meinert)  
Alyssa Murray  
Henry, Lindsay & Trevor Gonterman  
Diane James (friend of Joe & Susan Petrowsky)  
Tammy Morales & family (friend of Bill & Martha Lamey)  
Dean Dalton (father of Barb Knes; grandfather of Stacey Bordes)  
Lee Cortelyou (brother of Susan Petrowsky)  
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)  
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*

Deb & Edd Mackin on the death of her sister-in-law, Bea Turner (May 26)  
the family of Marion & Erik Hamilton on the death of her father, Chris Hanson (May 20)  
Edd & Deb Mackin on the death of his father, Stephen Mackin (May 20)  
Terry and Maureen Wilkerson on the death of their son, Luke Todaro (Apr. 23)  
Paul & Martha Hacker on the death of his uncle, Chauncey Cambers (Apr. 16)  
the family of Sally Usai on her death (Apr. 5)

### *for the World and its People*

victims of the terror attacks in England  
victims of the flooding in Missouri & Illinois  
victims of the terror attacks in Sweden, Norway, and Egypt  
Victims of the tornado in Perryville  
the people of Syria & Syrian refugees

**“I’ve Been Wondering…”**  
**FAQs about Worship**

***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 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.

***What if I feel moved to receive Communion, but am not baptized?***

The Lord’s Supper and Baptism are inseparable. If you feel called by the Holy Spirit to meet Christ in Communion, we believe that you are also being called to Baptism. We will not turn anyone away from the Lord’s Table, but we do invite you to speak to the pastor or a member of the session about Baptism as soon as possible.

For more information about the relationship between Baptism and the Lord’s Supper, see the Presbyterian Church (USA) Directory for Worship (especially W-2.4006 and W-2.4011) and *Invitation to Christ: A Guide to Sacramental Practices*, available online at [www.pcusa.org/sacraments](http://www.pcusa.org/sacraments).

***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 16<sup>th</sup> 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.

### ***In the details...***

**The banner to the left of 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.



*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  
Stan Whiteley

2018  
Mark Besselman  
Bill Irvine, Moderator  
Kelley Hurrell  
Martha Lamey

2019  
Sharon Barnes  
Jennifer Bommarito  
Robert Dencker  
Carolyn Doerr  
Linda Judd

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