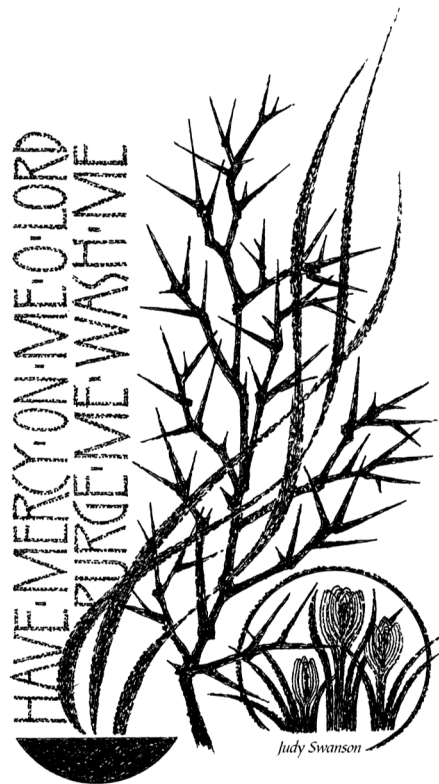


New Hope Presbyterian Church



March 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 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: Craig Graber, Patrick Murphy, Bob Terrell, Gordon & Barb Almquist, Sharon Barnes, Bryan & Laura Eikmann, Kirk Garten, Randy & Sylvia Malta, and Kay McCarthy.

Last Sunday's Attendance: 228

Acolyte: (8:45) Elizabeth Peterson

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
Third Sunday in Lent

March 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.*

Your glory and power, O God,
surround us in the sanctuary.
We lift up our hands and call on your name.
We are your people,
thirsty for the living water you alone can give.
When we consider how you have helped us,
giving us a spring that gushes up to eternal life,
we cling to you,
singing praises with joyful lips;
through Jesus Christ, our Lord. Amen.

OPENING SENTENCES & PRAYER OF THE DAY

+ *HYMN

In the Cross of Christ I Glory

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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

FIRST SCRIPTURE READING

Isaiah 55: 1-9

PSALTER

Psalm 63: 1-8

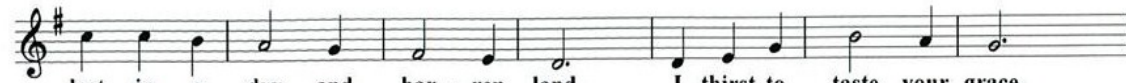
Michael Morgan

ST. AGNES CM

John Bacchus Dykes, 1866



1. O God, my God, with eag - er - ness I long to see your face;
 2. Your end-less mer - cies, LORD, are mine as your ap - point - ed heir;
 3. My soul has fast - ed at your board, your glo-ries fill my sight;
 4. Through-out my life you are my help, my soul is bold to sing;



lost in a dry and bar - ren land, I thirst to taste your grace.
 your stead-fast love through - out my life is joy be - yond com - pare.
 I spend my wak - ing hours in praise, and pray my thoughts at night.
 and af - ter death, I'll rest be - neath the sha-dow of your wing.

EPISTLE READING

1 Corinthians 10: 1-13

*GOSPEL READING

Luke 13: 1-9

SERMON

The Eternal Question

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 & OUR GIFTS

(11:00) ANTHEM

There Is A Balm In Gilead
Kathy Kuehnle, soprano

arr. Melva W. Costen

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

What Wondrous Love Is This

Page 7

*BLESSING OF THE FOOD BASKETS

*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.

The image shows two systems of musical notation for the hymn 'Jesus, Remember Me'. Each system consists of a vocal line (treble clef) and a piano accompaniment line (bass clef). The key signature is two flats (B-flat and E-flat), and the time signature is 3/4. The lyrics are: 'Je - sus, re - mem-ber me when You come in - to Your king - dom.' The first system ends with a repeat sign, and the second system ends with a double bar line and repeat dots.

*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.




In the Cross of Christ I Glory



RATHBUN 8.7.8.7

John Bowring, 1825


Ithamar Conkey, 1849



1. In the cross of Christ I glo - ry, Tower-ing o'er the wrecks of time;
2. When the woes of life o'er-take me, Hopes de-ceive, and fears an - noy,
3. When the sun of bliss is beam-ing Light and love up - on my way,
4. Bane and bless-ing, pain and plea-sure, By the cross are sanc - ti - fied;



All the light of sa - cred sto - ry Gath - ers round its head sub-lime.
Nev - er shall the cross for - sake me: Lo! it glows with peace and joy.
From the cross the ra - diance stream-ing Adds more lus - ter to the day.
Peace is there that knows no mea - sure, Joys that through all time a - bide.



What Wondrous Love Is This

American folk hymn, c. 1811

Walker's *Southern Harmony*, 1835
Harm. *Cantate Domino*, 1980

1. What won-drous love is this, O my soul, O my soul,
2. To God and to the Lamb I will sing, I will sing,
3. And when from death I'm free, I'll sing on, I'll sing on,

What won - drous love is this, O my soul!
To God and to the Lamb, I will sing;
And when from death I'm free, I'll sing on;

What won-drous love is this that caused the Lord of bliss
To God and to the Lamb who is the great I Am,
And when from death I'm free, I'll sing and joy - ful be,

To bear the *heav - y cross for my soul, for my soul,
While mil - lions join the theme, I will sing, I will sing;
And through e - ter - ni - ty I'll sing on, I'll sing on,

To bear the *heav - y cross for my soul!
While mil - lions join the theme, I will sing!
And through e - ter - ni - ty I'll sing on!

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 4th 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