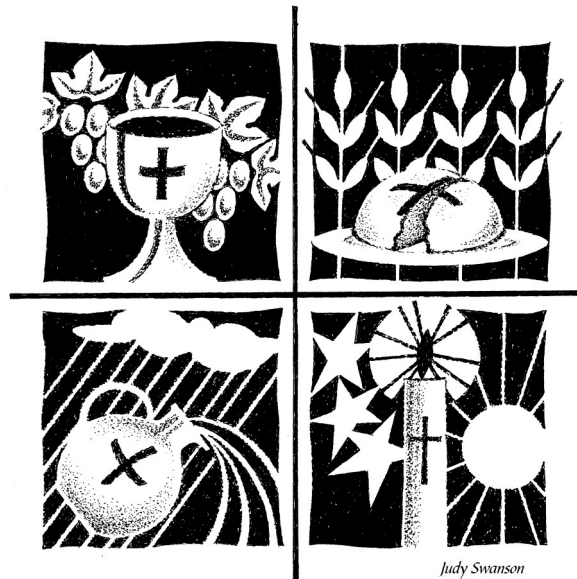


new hope

PRESBYTERIAN CHURCH (USA)



Judy Swanson

May 28, 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 of 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 11:00 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, is available during the 11:00 service. Children who wish to participate will be dismissed after the Gospel Reading. They will exit by the side (north) door and be escorted to the lower-level.

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: Jerry & Rhonda Dyer, Margo VanMill, Kim Carr, Mel Fairchild, Jim Pettit, Bill & Ruth Reilly.

Flowers: To the glory of God and in celebration of Bob & Arlene Lynch's 67th wedding anniversary, given by Allen & Carolyn Rudolph.

Liturgist: Linda Dencker

Sound Booth: Joe Petrowsky

Last Sunday's Attendance: 164

If You Are New to New Hope

Information about our church can be found at the Information 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 (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

Seventh Sunday of Easter

May 28, 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

Majesty

arr. Mark Hayes

Prayer of Preparation

*The start of the Prelude signals the time to enter a period of quiet reflection.
This prayer is offered as an aid to help worshipers center the heart and mind for worship.*

O God, your Son, Jesus, prayed for his disciples,
and sent them into the world
to proclaim the coming of your kingdom.
By your Holy Spirit, hold the church in unity,
and keep it faithful to your Word,
so that, breaking bread together,
we may be one with Christ
in faith and love and service, now and forever. Amen.

+ *DOXOLOGY

Alleluia, Alleluia! Give Thanks

ALLELUIA NO. 1

Refrain



Al - le - lu - ia, al - le - lu - ia, give thanks to the ris - en Lord. Al - le -

(Fine)



lu - ia, al - le - lu - ia, give praise to his name.



Come let us praise the liv - ing God,

to Refrain



joy - ful - ly sing to our Sav - ior.

*OPENING SENTENCES

*THANKSGIVING FOR BAPTISM

We give you thanks, O God,
for in the beginning your Spirit moved over the waters
and by your Word you created the world,
calling forth life in which you took delight.

**Through the waters of the flood you delivered Noah and his family.
Through the sea you led your people Israel from slavery into freedom.
At the river your Son was baptized by John
and anointed with the Holy Spirit.
By water and your Word you claim us as daughters and sons,
making us heirs of your promise and servants of all.**

We praise you for the gift of water that sustains life,
and above all we praise you for the gift of new life in Jesus Christ.
Shower us with your Spirit, and renew our lives
with your forgiveness, grace, and love.

**To you be given honor and praise through Jesus Christ our Lord,
in the unity of the Holy Spirit, now and forever. Amen.**

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.

ANTHEM

Bound for Jubilee
Mary Powers, Gay Spears
Bob Dencker, Jared Spears

Joyce Eilers

THE WORD

PRAYER FOR ILLUMINATION

FIRST SCRIPTURE READING

Acts 1: 1-14

EPISTLE READING

1 Peter 4: 12-14, 5: 6-11

*THE GOSPEL

THE ACCLAMATION

*Cantor: I will not leave you orphaned, says the Lord.
I am coming to you.*

John 14:18

GOSPEL READING

John 17: 1-11

THE ALLELUIA

6 Cantor or Choir All

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

Cantor or Choir All

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

Cantor or Choir All

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

Cantor or Choir All

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

SERMON

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

OFFERTORY MUSIC *All Hail the Power of Jesus' Name*

arr. Mark Hayes

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



ful 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.

The prayer continues. After the words, "Great is the mystery of faith," the congregation proclaims,



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

THE SENDING

*HYMN 265

Jesus Shall Reign Where'er the Sun

DUKE STREET

*BLESSING & CHARGE

*POSTLUDE

Majesty

arr. Mark Hayes

*All who are able may stand.

+ Those arriving may be seated.



MUSIC NOTES

Come, Christians, Join to Sing was written by Christian Henry Bateman (1813-1899). Bateman was a Congregational minister in Scotland and England. At the age of 56 he was ordained in the Anglican church and served in several Anglican parishes. Bateman's original lyrics of this hymn began *Come, Children, Join to Sing*. However, beginning with the publication of the PCUSA's 1933 hymnal, the first line of the text was changed to include all age groups of Christians. (–C. Michael Hawn, <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), 336.

“Alleluia, Alleluia! Give Thanks”, Words and Music: Donald Fishel, ©1973 International Liturgy Publications. All rights reserved. Reprinted under One License #A-726483.

Prayer of Thanksgiving for Baptism as found in *Evangelical Lutheran Worship*, Leaders Desk Edition, Evangelical Lutheran Church in America (Minneapolis: Augsburg Fortress Publishers, 2006), 169.

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

“Alleluia”, Words: Trad. liturgical text, Music: Howard Hughes, SM, ©1973, 1979 GIA Publications, Inc. All rights reserved. Reprinted under One License #A-726483.

“Sanctus” and “Memorial Acclamation”, Words: Trad. liturgical text, Music: Elise Slinger, ©1989 The United Methodist Publishing House/Abingdon Press. All rights reserved. Reprinted under One License #A-726483.

PRAYERS

of Joy

the drafting of Jake Hurrell by the Baltimore Ravens
the birth of Eleanor Grace White, granddaughter of Jim & Sue White (Mar. 21)
the birth of Flynn Dempsey Pettit, grandson of Jim & Connie Pettit (Mar. 10)

for Healing & Wholeness

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
Anna Mae Richardson
Diane James (friend of Joe & Susan Petrowsky)
Jim Phillips
Tammy Morales & family (friend of Bill & Martha Lamey)

Dean Dalton (father of Barb Knes; grandfather of Stacey Bordes)
Lee Cortelyou (brother of Susan Petrowsky)
Tom Clayton
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)
Edd Mackin
Win Hill (grandson-in-law of Sue Stiegemeier)
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

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)
Allen & Carolyn Rudolph on the death of her sister, Donna Stromowsky (Mar. 18)
Kathy & Jim Salter on the death of her mother, Rose Mary Meyer (Mar. 14)

for those who presented their children for baptism and/or affirmed their faith at Easter

Nicole & Nick Faubert Marion Hamilton
Julie Gaffney Alyssa Murray
Tara & Jared Larrew Greg Marshall
Rachel Steele
Chris Truett
Monica & Bobby Schrautemeier

for the World and its People

victims of the terror attack in Manchester, 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

The Season of Eastertide

The paintings of the Exodus story in the chancel, depicting God as the pillar of fire by night and the pillar of cloud by day, leading the Israelites through the Red Sea from slavery to freedom, are original pieces by Bob Dencker for New Hope's 2016 and 2017 Great Vigil of Easter, respectively. Just as the Resurrection of Christ is the faith-defining story of Christianity at the heart of the New Testament, the Exodus is the faith-defining story of Judaism at the heart of the Old Testament. For Christians, the Paschal candle becomes our pillar of fire and the waters of the baptismal font become our local Red Sea, as we are led from slavery to the old life of sin to the freedom of being united to Christ's own life of love, peace and justice.

The new white paraments, (the covering on the Lord's Table, pulpit hanging and bookmark) are the gifts and handiwork of Leigh Lindahl-Truett. Many thanks to Leigh for her generosity!

During the season of Eastertide, New Hope is observing the practice of replacing the Prayer of Confession with a prayer of Thanksgiving for Baptism. Following the penitential season of Lent, one way to celebrate Easter is to forgo the practice of corporate confession and give thanks for the new life that Easter brings and the Sacrament of Baptism signifies. Also during Eastertide, New Hope is reading from the Acts of the Apostles as the First Scripture Reading in worship. The Acts of the Apostles is the record of the growth of the early church in the first century after the crucifixion and resurrection of Christ. It is a moving testimony to how the Christian community lives in response to the earth-shattering reality that happened at Easter.

Why do we call that tall candle the "Paschal" candle and what does it mean?

"Pascha" comes from the Hebrew word for "Passover," the central festival for the Jewish people in which the Hebrews celebrate their deliverance from slavery in Egypt to freedom in the land of Canaan. On the night before their deliverance through the Red Sea to freedom, the Lord instructed the people to kill a lamb and spread the blood on the doorposts of their homes. That night, the Lord would pass through the land of Egypt and kill the firstborn of every home, but would pass over the homes that had the blood of the lamb on the doorposts, thereby sparing the Hebrews the punishment exacted upon the Egyptians (Exodus 12). We read this story in our worship every year on Maundy Thursday.

For us Christians, Christ is our "paschal lamb" who was sacrificed that we might be delivered from slavery to sin to the freedom of life in communion with God and one another. God completed that work with the Resurrection of Christ. So the fullness of Easter, lived out in our worship over the three days from Maundy Thursday to Easter is the Christian Passover, or Pascha. The Paschal Candle is lighted at the Great Vigil of Easter, in which we proclaim

that the light of Christ shines in the darkness of sin and death to give light to the world. The candle remains lit throughout the Great Fifty Days of Easter through Pentecost, and then is again lighted at baptisms and funerals. In baptism, we die with Christ and are raised with him to newness of life. Death is the completion of our baptism in which all things are revealed and we are forever united with God.

So the Paschal candle tells our story as Easter people. Ours includes a lamb, a cross and the first and last letters of the Greek alphabet, A (Alpha) and Ω (Omega), reminiscent of what Jesus said, “I am the Alpha and Omega, the first and the last, the beginning and the end” (Revelation 22:13).

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 16th 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.



*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
Kurt Romkey
Stan Whiteley

2018
Mark Besselman
Bill Irvine, Moderator
Kelley Hurrell
Martha Lamey
Chris Truett

2019
Sharon Barnes
Jennifer Bommarito
Robert Dencker
Carolyn Doerr
Linda Judd

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