



# NEW HOPE PRESBYTERIAN

SUNDAY WORSHIP SERVICE  
July 20, 2025, 10AM

# W E L C O M E   T O   N E W   H O P E !

We are so glad you found your way here today. To our members and returning visitors, welcome back! To those of you who are new, welcome! There are a couple of things you might like to know.

First, New Hope Presbyterian is a Bible-believing congregation seeking to worship and serve God in response to the grace of the Lord Jesus Christ, through the power of the Holy Spirit. Second, we believe gathered worship is the central event in the church's life together: it restores and shapes our whole lives in the pattern of the Gospel of Jesus Christ.

We also recognize that for some of you this is the first time (or the first time in a long time) in a more structured service of worship that calls for you to participate so actively. Relax! Everything you need is both printed in the Worship Guide you are holding and up on the screen. We encourage you to turn off the auto-pilot and join us in vibrantly and enthusiastically praising God, confessing, singing, and hearing the Scriptures. Worship is for all of God's people. Enjoy the service!

Wi-Fi Network: NewHope, Password: "Letusin!"

We have hearing aid assist devices available in the Narthex. See a greeter.



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your phone's camera to  
give on our website.



## WELCOME

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**PRELUDE:** *Holy God, We Praise Your Name*

**LAUDA ANIMA, John Goss**



**CALL TO WORSHIP:** Hebrews 10:19-25

<sup>19</sup> Therefore, brothers, since we have confidence to enter the holy places by the blood of Jesus, <sup>20</sup> by the new and living way that he opened for us through the curtain, that is, through his flesh, <sup>21</sup> and since we have a great priest over the house of God, <sup>22</sup> let us draw near with a true heart in full assurance of faith, with our hearts sprinkled clean from an evil conscience and our bodies washed with pure water. <sup>23</sup> Let us hold fast the confession of our hope without wavering, for he who promised is faithful. <sup>24</sup> And let us consider how to stir up one another to love and good works, <sup>25</sup> not neglecting to meet together, as is the habit of some, but encouraging one another, and all the more as you see the Day drawing near.

## INVOCATION

**HYMN:** *Praise, My Soul, the King of Heaven* (TH 76)

**HYMN:** *Holy God, We Praise Your Name* (TH 103)

**OFFERING & OFFERTORY:** *O the Deep, Deep Love of Jesus*  
Bob Kauffman

**SONG:** *From Depths of Woe (Psalm 130)*

**PASTORAL PRAYER**

**DISMISSAL OF CHILDREN**

**SERMON:** "When Heads Roll"  
2 Kings 10:1-17  
Rev. Richard L. Burguet

**SONG:** *Am I a Soldier of the Cross?*

**BENEDICTION**

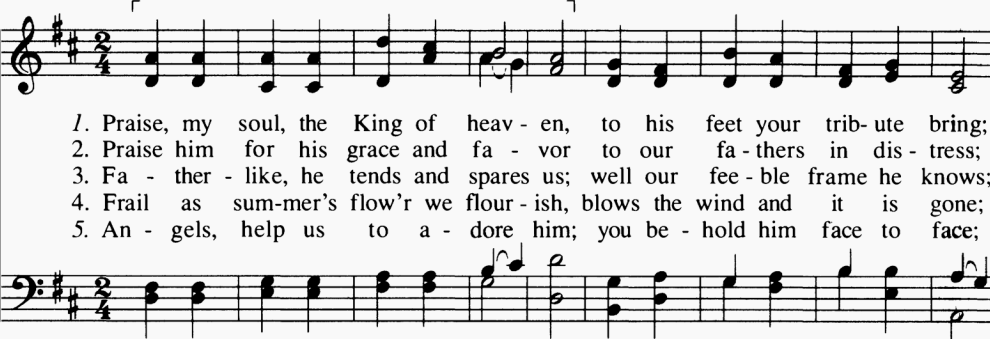
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**POSTLUDE**

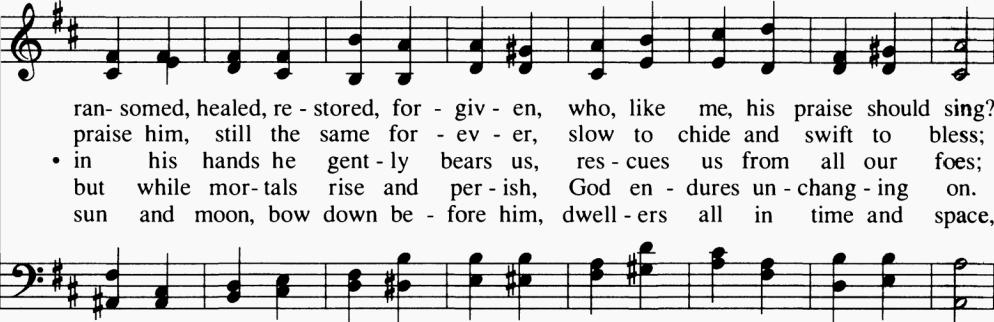
# Praise, My Soul, the King of Heaven

76

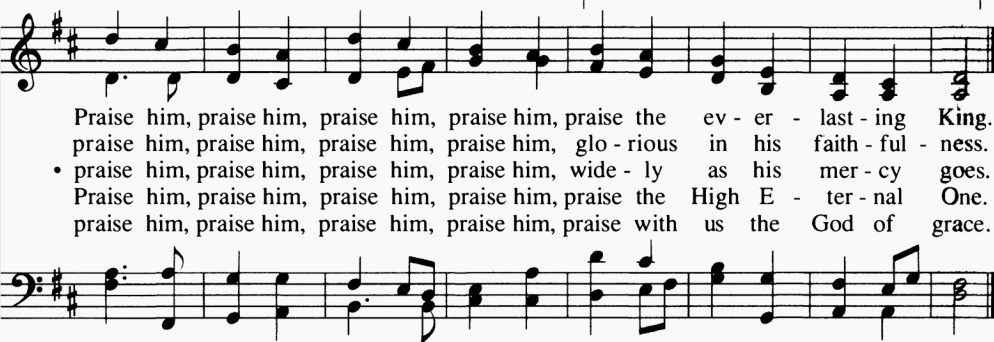
*Praise the LORD, all his works everywhere in his dominion. Praise the LORD,  
O my soul. Ps. 103:22*



1. Praise, my soul, the King of heav - en, to his feet your trib - ute bring;  
 2. Praise him for his grace and fa - vor to our fa - thers in dis - tress;  
 3. Fa - ther - like, he tends and spares us; well our fee - ble frame he knows;  
 4. Frail as sum - mer's flow'r we flour - ish, blows the wind and it is gone;  
 5. An - gels, help us to a - dore him; you be - hold him face to face;



ran - somed, healed, re - stored, for - giv - en, who, like me, his praise should sing?  
 praise him, still the same for - ev - er, slow to chide and swift to bless;  
 • in his hands he gent - ly bears us, res - cues us from all our foes;  
 but while mor - tals rise and per - ish, God en - dures un - chang - ing on.  
 sun and moon, bow down be - fore him, dwell - ers all in time and space,



Praise him, praise him, praise him, praise him, praise the ev - er - last - ing King.  
 praise him, praise him, praise him, praise him, glo - rious in his faith - ful - ness.  
 • praise him, praise him, praise him, praise him, wide - ly as his mer - cy goes.  
 Praise him, praise him, praise him, praise him, praise the High E - ter - nal One.  
 praise him, praise him, praise him, praise him, praise with us the God of grace.

From Psalm 103  
 Henry F. Lyte, 1834; mod.

LAUDA ANIMA 8.7.8.7.8.7.  
 John Goss, 1869

# Holy God, We Praise Your Name

103

*Holy, holy, holy is the LORD Almighty; the whole earth is full of his glory. Is. 6:3*

♩ F C<sup>7</sup> F ♯ C<sup>7</sup> F C

1. Ho - ly God, we praise your name; Lord of all, we bow be - fore you;  
 2. Hark, the loud ce - les - tial hymn an - gel choirs a - bove are rais - ing;  
 3. Lo! the ap - os - tol - ic train join your sa - cred name to hal - low;  
 4. Ho - ly Fa - ther, Ho - ly Son, Ho - ly Spir - it, Three we name you;

F C<sup>7</sup> F C<sup>7</sup> F C

all on earth your scep - ter claim, all in heav'n a - bove a - dore you.  
 cher - u - bim and ser - a - phim in un - ceas - ing cho - rus prais - ing,  
 proph - ets swell the glad re - frain, and the white-robed mar - tyrs fol - low;  
 while in es - sence on - ly One, un - di - vid - ed God we claim you,

F C<sup>7</sup> F C F B<sup>b</sup> F ♯ B<sup>b</sup> F C<sup>7</sup> Dm B<sup>b</sup> F C<sup>7</sup> F ♯

In - fi - nite your vast do - main, ev - er - last - ing is your reign.  
 fill the heav'ns with sweet ac - cord: "Ho - ly, ho - ly, ho - ly Lord."  
 and from morn to set of sun, through the church the song goes on.  
 and a - dor - ing bend the knee, while we sing this mys - ter - y.

Based on *Te Deum*, ca. 4th cent.  
 Attr. to Ignace Franz, ca. 1774  
 Tr. by Clarence A. Walworth, 1853; alt. 1990, mod.

GROSSER GOTT, WIR LOBEN DICH 7.8.7.8.7.7.  
*Katholisches Gesangbuch*, Vienna, ca. 1774

## From Depths of Woe (Psalm 130)

1. From depths of woe I raise to thee, The voice of lamentation; Lord,  
2. To wash away the crimson stain, Grace, grace alone avail eth; Our

turn a gracious ear to me; And hear my supplication; If  
works, alas! Are all in vain; In much the best life fail eth; No

thou iniquities dost mark, Our secret sins and misdeeds dark, **Men:** O  
man can glory in thy sight, All must acknowledge and confess thy might, And

14  
who shall stand before thee? **Women:** O who shall stand before  
live alone by mercy alone by And mer-

18  
who shall stand before thee? Who shall stand before thee?  
live alone by mercy Live alone by mercy

3. Therefore my trust is in the Lord,  
And not in mine own merit;  
On Him my soul shall rest, His word  
Upholds my fainting spirit;  
His promised mercy is my fort,  
My comfort and my sweet support;  
I wait for it with patience (women echo)  
I wait for it with patience (women echo)

4. What though I wait the live-long night,  
And till the dawn appeareth,  
My heart still trusteth in his might;  
It doubteth not nor feareth;  
Do thus, O ye of Israel's seed,  
Ye of the Spirit born indeed;  
And wait till God appeareth. (women echo)  
And wait till God appeareth (women echo)

5. Though great our sins  
and sore our woes  
His grace much more aboundeth;  
His helping love no limit knows,  
Our utmost need it soundeth.  
Our Shepherd good and true is He,  
Who will at last His Israel free  
From all their sin and sorrow (echo)  
From all their sin and sorrow (echo)

# Am I a Soldier of the Cross?

Am I a sol - dier of the cross? A fol - l'wer of the  
Are there no foes for me to face? Must I not stem the  
Thy saints, in all this glo - rious war, shall con - quer, though they

Lamb? And shall I fear to own His cause, or  
flood? Is this vile world a friend to grace, to  
die; they view the tri - umph from a - far, and

blush to speak His Name? Must I be car - ried  
help me on with to God? Sure I must fight if  
sieve it with their eye. When that il - lus - trious

to the skies on flow - 'ry beds of ease? while  
I would reign: in - crease my cour - age? Lord? I'll  
day shall rise, and all thine ar - mies shine in

o - thers fought to win the prize and  
bear the toil en - dure the pain, sup -  
robes of vic - t'ry through the the - skies, the

sailed through blood - y seas?  
- por - ted by thy Word.  
glo - ry shall be Thine.

Words by Isaac Watts, Traditional Irish melody (THE MOORLOUGH SHORE), arr. by Wade Williams,  
CCLI License # 11313046



# HISTORY OF HYMNS: “HOLY GOD, WE PRAISE THY NAME”

C. Michael Hawn | August 26, 2015 | [umcdiscipleship.org](http://umcdiscipleship.org)

Translators are hymn writers too, and they contribute significantly to Christian hymnody. Translating hymns for singing is even more challenging than translating prose. The translator must honor the content of the original poetry, while writing a version that fits the meter and word accent of a pre-existing tune. Then the words should sing as naturally as possible in the new language. In many ways, translating a hymn for singing is like writing a new hymn.

Clarence Augustus Walworth (1820-1900) studied for the ministry at Union College (1838), considering a vocation as an Episcopal priest. Then, following his father’s bidding, he studied law, passed the bar, and became an attorney in 1841. Abandoning law, he continued his study at General Theological Seminary, New York City. According to his obituary, Walworth decided to become a Roman Catholic priest while in New York, entered the Order of Redemptorists and, under their direction, continued his study in Belgium for five years. He served in England for two years before returning to the United States. In 1858 he collaborated with others to form the Order of Paulists. Following a severe bout with malaria, he became a pastor of St. Mary’s Church, Albany, New York, from 1866-1892. He died in Albany in 1900. In addition to publishing a number of works, he was an amateur geologist, developing an extensive knowledge of the geological topography of New York State.

Turning to the author of the German text, Ignaz Franz (1719-1790), born in Poland, was a German Roman Catholic priest and hymnologist who compiled song collections. Following his education at the Glatz Gymnasium, he studied philosophy and theology at Breslau University. After his ordination as a priest in 1742, he became a chaplain and, in 1753, the archpriest at Schlawa, and finally head of a seminary in Breslau in 1766, where he remained until his death.

Franz edited several hymnbooks including *Die Christ-katholische Lehre in Liedern* (*Christian Catholic Doctrine in Song*) (1776), *Lobgesänge zu den Tagzeiten von der Todesangst Christi am Ölberge* (*Songs of Praise at the Hour of Christ’s Agony on the Mount of Olives*) (1770), and *Choralbuch zum allgemeinen vollständigen Katholischen Gesangbuche* (*Chorale Book [music] for the Complete Catholic Hymnbook*) (1778), the latter probably being the source of the melody. He is primarily remembered for his important eighteenth century study of Catholic hymnody, *Katholisches Gesangbuch* (*Catholic Hymnbook*) (ca. 1774). This collection contained 47 of Franz’s own texts including our hymn text.

LATIN	BOOK OF COMMON PRAYER
<i>Te Deum laudamus:</i>	<i>We praise thee, O God:</i>
<i>te Dominum confitemur.</i>	<i>we acknowledge thee to be the Lord.</i>
<i>Te ætérnum Patrem omnis</i>	<i>All the earth doth worship thee:</i>
<i>terra venerátur.</i>	<i>the Father everlasting.</i>

GERMAN	LITERAL TRANSLATION
<i>Grosser Gott, wir loben dich</i>	<i>Holy God, We Praise Thy Name;</i>
<i>Herr wir preisen deine Stärke;</i>	<i>Lord we praise thy strength;</i>
<i>vor dir neigt die Erde sich</i>	<i>in front of you the earth tilts</i>
<i>und bewundert deine Stärke.</i>	<i>and admires your strength.</i>
<i>Wie du warst vor aller Zeit,</i>	<i>As you were before all ages,</i>
<i>so bleibst du in Ewigkeit.</i>	<i>so you'll stay forever.</i>

The original German “Grosser Gott, wir loben dich” is a paraphrase of the important fourth- or fifth-century canticle, *Te Deum Laudamus* (“We praise you God”). The original Latin text follows within 200 years of the important Council of Nicea (325 C.E.), where the nature of the Trinity was the topic, and out of which the Nicene Creed was formed. It is no wonder that Walworth wanted to translate this important historical text into metrical English.

In this case, the trek to the hymn that appears in hymnals begins with the original Latin in the fourth century, through the translation in the *Book of Common Prayer* (1662) in the seventeenth century, to the German versification by Franz in the eighteenth century, and finally to Walworth’s translation in the nineteenth century. Actually, there is one more stop along the way, but I fear that I am asking a lot of all but the most dedicated reader! Franz surely would have been aware of the versification of the *Te Deum* by Martin Luther (1483-1546), “Herr Gott, dich loben wir” (1529), but as a Roman Catholic would not have used it!

The literal translation is helpful, but would not be useful for singing with the original melody. [Looking at the first stanza of Clarence Walworth’s “translation”... we can further appreciate his genius!

Stanza two develops the common theme found in hymns: first the choirs of heaven sing. Then, in the third stanza, the earthly chorus joins the angelic choirs in antiphonal harmony... Walworth’s versification of stanza three concludes magnificently with a majestic line that musicians admire — “Through the church the song goes on.” While this is a wonderful metaphor for the ongoing life and work of the church, I would also suggest that, given the importance of congregational singing throughout the life of the church, the phrase might be reversed: “Through the song, the church goes on!”

**Dr. C. Michael Hawn was director of the sacred music program at Perkins School of Theology and is now retired as Professor Emeritus of Church Music.**

[illegible]

## **"Nourished And Knitted Together In Christ" (Colossians 2:16-23)**

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## PRAY THIS WEEK:

**MISSIONS PARTNERS:** For Hardy and Bri Reynolds with RUF at UCF: For all of our outreach efforts and events. For all the details to come together and for God to connect us with students who are interested in learning what it means to follow Jesus in college and for a lifetime. Also for our Fall semester Large Group and small groups to both reach and equip students with clear teaching and an atmosphere that reflects the heart of Christ!

**CFL PRESBYTERY:** For Seven Rivers in Lecanto and pastors Brandon Laurazon, Ray Cortese, Adam Jones, Michael Puckett, and Michael Hart.

**NEW HOPE:** For those in our congregation who are carrying unspoken burdens: relational difficulties, chronic pain, addiction, financial troubles, depression, that they would feel the peace of the Holy Spirit, and find the courage to share these things with their family here at New Hope, so that they would not have to walk alone.

**LAKESIDE COVENANT:** From Matt Matulia: "For our transition into our new office and classroom space that provides us with room to do kids and youth ministries and adult discipleship, and that the Lord would use this new space to advance his kingdom."

**HOLY TRINITY CHURCH OF KHERSON, UKRAINE:** Praise and thanksgiving to God for His mercy and grace in continuing to protect Holy Trinity Church as well as all of their other sister churches and their Pastors throughout Ukraine, including those located near frontlines. May the Lord continue to sustain, give strength and grace to our brothers and sisters in these very uncertain and dangerous days as they minister with Christ's love to those around them. Please continue to pray for God to intervene in the war-end negotiations. May our leaders not lean on their own understanding, but rather seek the wisdom of God.

## YEAR-TO-DATE GIVING

### General Fund

(Budget) \_\_\_\_\_ (\$254,877)

Contributions \_\_\_\_\_ \$247,832

## IMAGES

Cover: "Orange Sand Dunes." By 光曦 刘 [Guāngxī Liú] via canva.com.

Page 3: "Crown of Edward II." *The Encyclopedia Britannica*, New Warner Edition. 1893.

## JULY BIRTHDAYS

1 Barbara May  
2 Wes Ohland  
10 Jaiveer Moman  
16 Mike Williamson  
17 Megan All  
18 Ana Williamson  
24 Mikah Roach, Bob Peyton  
26 Elisabeth Renick  
27 Natalie Renick, Ellen Yates  
29 Joshua Overfield, Madhurima Moman

## JULY ANNIVERSARIES

1 Ashley and Gayle Minnig  
2 Neil & Liz Griffin  
7 Rob and Therese Simson  
23 Randall & Tina Van Meggelen  
26 David and Laurel All



# NEW HOPE

PRESBYTERIAN CHURCH

## TEACHING ELDERS:

Rev. Richard L Burguet, Senior Pastor

Rev. David Kelly, Associate Pastor

## MINISTRY STAFF:

Randall Van Meggelen, *Music Director*

Tina Van Meggelen, *Children's Director*

Lyndsey Coyle, *Administrator*

## RULING ELDERS:

Dr. David All, *Clerk of Session*

Ryan Stormant, *Treasurer*

Dr. Jim Barnes

Franz Frank

Kenn Hall

Dr. John Minatelli

Ashley Minnig

Dan Rick

Rob Simson

Bill Christopher, *Emeritus*

## DEACONS:

Bob Peyton, *Chairman*

Bill Haley, *Secretary*

Bill Brownlee

Mike DiGiacomo

Shane Overfield

Dan Read

Edmund Swearingen