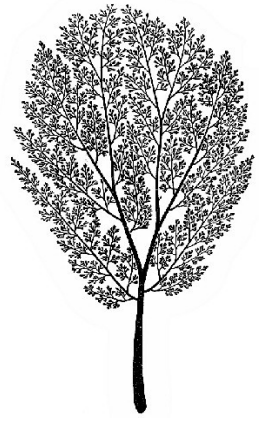


# WELCOME TO BETHEL

## Second Sunday in Lent

February 25th, 2018



Welcome to Bethel Lutheran Church. We are glad you are here and we pray God will be real to you as you worship. Bethel is a Reconciling in Christ congregation. Knowing God loves all creation and holds us all, we welcome you who walk through our doors and you who are outside those doors. We welcome everyone and honor the rich diversity and giftedness that age, sexual orientation, race, belief, emotional and physical health, gender identity, marital status and station in life bring to the Bethel family and our relationships.

### GATHERING

#### GATHERING SONG

#### Softly and Tenderly Jesus is Calling



1 Soft - ly and ten - der - ly Je - sus is call - ing, call - ing for  
2 Why should we tar - ry when Je - sus is plead - ing, plead - ing for  
3 Oh, for the won - der - ful love he has prom - ised, prom - ised for



you and for me. See, on the por - tals he's wait - ing and watch - ing,  
you and for me? Why should we lin - ger and heed not his mer - cies,  
you and for me! Though we have sinned, he has mer - cy and par - don,

*Refrain*



watch - ing for you and for me.  
mer - cies for you and for me? "Come home, come home!  
par - don for you and for me.



You who are wea - ry, come home." Ear - nest - ly, ten - der - ly,



Je - sus is call - ing, call - ing, "O sin - ner, come home!"

P: The grace of our Lord Jesus Christ, the love of God, and the communion of the Holy Spirit be with you all.

**C: And also with you**

*Restrooms are located in the basement on the east side of the building. A gender neutral restroom is located behind the worship space next to the church office. Please ask the Usher or Greeter for assistance. There is also a rocking chair in the rear of the Sanctuary. Please use it as you wish.*

## GLORY

Assisting minister

Glo-ry to God in the high-est, and peace to God's peo-ple on earth.

All

Lord God, heav-en-ly King, al-might-y God and Fa-ther, we

wor-ship you, we give you thanks, we praise you for your glo-ry.

Lord Je-sus Christ, on-ly Son of the Fa-ther, Lord God, Lamb of God,

you take a-way the sin of the world: have mer-cy on us;

you are seat-ed at the right hand of the Fa-ther: re-ceive our prayer.

For you a-lone are the Ho-ly One, you a-lone are the Lord,

you a-lone are the Most High, Je-sus Christ, with the Ho-ly Spir-it,

in the glo-ry of God the Fa-ther. A-men.

## PRAYER OF THE DAY

**O God, by the passion of your blessed Son you made an instrument of shameful death to be for us the means of life. Grant us so to glory in the cross of Christ that we may gladly suffer shame and loss for the sake of your Son, Jesus Christ, our Savior and Lord, who lives and reigns with you and the Holy Spirit, one God, now and forever.**  
**Amen**

## FIRST READING

Genesis 17: 1 - 7, 15-16

When Abram was ninety-nine years old, the Lord appeared to Abram, and said to him, "I am God Almighty; walk before me, and be blameless. And I will make my covenant between me and you, and will make you exceedingly numerous." Then Abram fell on his face; and God said to him, "As for me, this is my covenant with you: You shall be the ancestor of a multitude of nations. No longer shall your name be Abram, but your name shall be Abraham; for I have made you the ancestor of a multitude of nations. I will make you exceedingly fruitful; and I will make nations of you, and kings shall come from you. I will establish my covenant between me and you, and your offspring after you throughout their generations, for an everlasting covenant, to be God to you and to your offspring after you."

God said to Abraham, "As for Sarai your wife, you shall not call her Sarai, but Sarah shall be her name. I will bless her, and moreover I will give you a son by her. I will bless her, and she shall give rise to nations; kings of peoples shall come from her."

P: Word of God, Word of life.

**C: Thanks be to God.**

## SECOND READING

Romans 4:13 - 25

The promise that he would inherit the world did not come to Abraham or to his descendants through the law but through the righteousness of faith. If it is the adherents of the law who are to be the heirs, faith is null and the promise is void. For the law brings wrath; but where there is no law, neither is there violation.

For this reason it depends on faith, in order that the promise may rest on grace and be guaranteed to all his descendants, not only to the adherents of the law but also to those who share the faith of Abraham (for he is the father of all of us, as it is written, "I have made you the father of many nations")—in the presence of the God in whom he believed, who gives life to the dead and calls into existence the things that do not exist. Hoping against hope, he believed that he would become "the father of many nations," according to what was said, "So numerous shall your descendants be." He did not weaken in faith when he considered his own body, which was already as good as dead (for he was about a hundred years old), or when he considered the barrenness of Sarah's womb. No distrust made him waver concerning the promise of God, but he grew strong in his faith as he gave glory to God, being fully convinced that God was able to do what he had promised. Therefore his faith "was reckoned to him as righteousness." Now the words, "it was reckoned to him," were written not for his sake alone, but for ours also. It will be reckoned to us who believe in him who raised Jesus our Lord from the dead, who was handed over to death for our trespasses and was raised for our justification.

P: Word of God, Word of life.

**C: Thanks be to God.**

## LENTEN ACCLAMATION



## GOSPEL

**Mark 8:31 - 38**

Jesus began to teach them that the Son of Man must undergo great suffering, and be rejected by the elders, the chief priests, and the scribes, and be killed, and after three days rise again. He said all this quite openly. And Peter took him aside and began to rebuke him. But turning and looking at his disciples, he rebuked Peter and said, "Get behind me, Satan! For you are setting your mind not on divine things but on human things."

He called the crowd with his disciples, and said to them, "If any want to become my followers, let them deny themselves and take up their cross and follow me. For those who want to save their life will lose it, and those who lose their life for my sake, and for the sake of the gospel, will save it. For what will it profit them to gain the whole world and forfeit their life? Indeed, what can they give in return for their life? Those who are ashamed of me and of my words in this adulterous and sinful generation, of them the Son of Man will also be ashamed when he comes in the glory of his Father with the holy angels."

P: The Gospel of the Lord.

C: **Word of God, Word of Life.**



## CHILDREN'S MESSAGE

## SERMON

## HYMN OF THE DAY

### What Wondrous Love is This



1 What won-drous love is this, O my soul, O my soul! What  
2 When I was sink - ing down, sink-ing down, sink-ing down, when  
3 To God and to the Lamb I will sing, I will sing; to  
4 And when from death I'm free, I'll sing on, I'll sing on; and



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



that caused the Lord of bliss to bear the dread-ful curse for my  
be - neath God's righ-teous frown, Christ laid a - side his crown for my  
who is the great I AM, while mil - lions join the theme, I will  
I'll sing God's love for me, and through e - ter - ni - ty I'll sing



soul, for my soul, to bear the dread-ful curse for my soul?  
soul, for my soul, Christ laid a - side his crown for my soul.  
sing, I will sing, while mil - lions join the theme, I will sing.  
on, I'll sing on; and through e - ter - ni - ty I'll sing on.

## PRAYERS OF THE PEOPLE

## SHARING OF THE PEACE

The peace of Christ be with you always.

**And also with you.**

MEAL

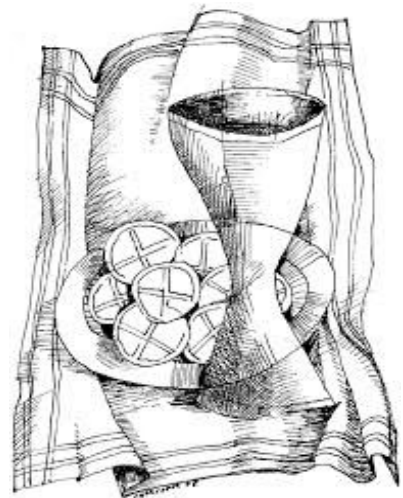
OFFERING

OFFERTORY

**Let the Vineyards be Fruitful**

Let the vine - yards be fruit - ful, Lord, and fill to the brim our cup of  
bless - ing. Gath - er a har - vest from the seeds that were sown, that we may be  
fed with the bread of life. Gath - er the hopes and the dreams of all; u -  
nite them with the prayers we of - fer now. Grace our ta - ble with your  
pres - ence, and give us a fore - taste of the feast to come.

OFFERING PRAYER



## EUCCHARISTIC PRAYER

We give you thanks, Father,  
through Jesus Christ,  
your beloved son, whom you sent  
in this end of the ages  
to save and redeem us  
and to proclaim to us your will.  
He is your Word,  
inseparable from you.  
Through him  
you created all things,  
and in him you take delight.  
He is your Word,  
sent from heaven  
to a virgin's womb.  
He there took on our nature  
and our lot and  
was shown forth as your Son,  
born of the Holy Spirit  
and of the virgin Mary.  
It is he, our Lord Jesus,  
who fulfilled all your will  
and won for you a holy people;  
he stretched out his hands  
in suffering  
in order to free from suffering  
those who trust you  
It is he who,  
handed over to a death  
he freely accepted,  
in order to destroy death,  
to break the bonds  
of the evil one,  
to crush hell underfoot,  
to give light to the righteous,  
to establish his covenant,  
and to show forth

the resurrection,  
taking bread and  
giving thanks to you, said:  
take and eat:  
this is my body, broken for you.  
Do this for the remembrance of me.  
In the same way he took the cup,  
gave thanks, and  
gave it for all to drink, saying:  
This is my blood  
poured out for you.  
Do this for the remembrance of me.  
Remembering , then,  
his death and resurrection,  
we lift this bread and cup  
before you,  
giving you thanks that  
you have made us worthy  
to stand before you  
and to serve you  
as your priestly people.  
And we ask you:  
Send your Spirit  
upon these gifts of your Church;  
gather into one  
all who share  
this bread and wine;  
fill us with your Holy Spirit  
to establish our faith in truth,  
that we may praise  
and glorify you  
through your Son Jesus Christ.  
Through him  
all glory and honor are yours,  
Almighty Father,  
with the Holy Spirit,  
in your holy Church  
both now and forever.  
**Amen**

## ABBA PRAYER

**Abba,  
Holy be your name.  
Your kingdom come.  
Give us each day our daily bread.  
And forgive us our sins,  
For we ourselves forgive everyone indebted to us.  
And do not bring us to the time of trial.  
Amen**



## COMMUNION

## Come to the Table



Come to the ta - ble of mer - cy, pre - pared with the wine and the bread.



All who are hun - gry and thirst - y, come, and your souls will be fed.



Come at the Lord's in - vi - ta - tion; re - ceive from his nail - scarred hand.



Eat of the bread of sal - va - tion; drink of the blood of the Lamb.

## INVITATION TO COMMUNION

## COMMUNION DISTRIBUTION

Our welcome extends to the Communion Table. We recognize that this is Christ's Table and Christ's invitation. Please come forward as you are invited. If you prefer not to receive Communion at this time, you are welcome to come forward for a blessing – just fold your arms across your chest so that we know you prefer a blessing. Wine is served from the first chalice; grape juice is served from the second. We also offer gluten-free bread and individual cups of wine.

## COMMUNION HYMN

## We Come to the Hungry Feast



1 We come to the hun - gry feast hun - gry for a word of peace.  
2 We come to the hun - gry feast hun - gry for a world re - leased  
3 We come to the hun - gry feast hun - gry that the hun - ger cease,



To hun - gry hearts un - sat - is - fied the love of God is  
from hun - gry folk of ev - 'ry kind, the poor in bod - y,  
and know - ing, though we eat our fill, the hun - ger will stay



not de - nied. We come, we come to the hun - gry feast.  
poor in mind. We come, we come to the hun - gry feast.  
with us; still we come, we come to the hun - gry feast.



## PRAYER AFTER COMMUNION

Compassionate God, you have fed us with the bread of heaven. Sustain us in our Lenten pilgrimage: may our fasting be hunger for justice, our alms, a making of peace, and our prayer, the song of grateful hearts; through Christ our Lord.

Amen

## ANNOUNCEMENTS

## BLESSING

## SENDING HYMN

### Let Us Talents and Tongues Employ



1 Let us tal - ents and tongues em - ploy, reach - ing out with a shout of joy:  
2 Christ is a - ble to make us one, at the ta - ble he sets the tone,  
3 Je - sus calls us in, sends us out bear - ing fruit in a world of doubt,



bread is bro - ken, the wine is poured, Christ is spo - ken and seen and heard.  
teach - ing peo - ple to live to bless, love in word and in deed ex - press.  
gives us love to tell, bread to share: God (Im - man - u - el) ev - 'ry - where!



Je - sus lives a - gain, earth can breathe a - gain, pass the Word a - round: loaves a - bound!

## DISMISSAL

Marked with the cross of Christ, go forth to love and serve the Lord.

**Thanks be to God.**

Stewardship of Service	Today:	Next week - March 4:
Ministers:	All Baptized Members of Bethel	All Baptized Members of Bethel
Pastor:	Pastor Michael Keys	Pastor Michael Keys
Pastor:	Pastor Christine Core	Pastor Christine Core
Musician:	Timmy Straw	Timmy Straw
Usher:	PJ Bentley	OPEN
Reader:	Meghan Cyr	OPEN
Communion:	Karen and Sofia Carpenter	OPEN

# Worship Notes

## A Word about the Eucharistic Prayer

During this season of Lent, we are using a Eucharistic Prayer traditionally attributed to St. Hippolytus of Rome. He was a priest and prominent leader in the Church of Rome at the beginning of the third century. He was martyred about 235 CE during the persecution of Christians by the Roman emperor Maximinus.

These first years of the early church formation were marked by great theological arguments and Hippolytus got caught up in one of them. He believed in the Logos doctrine which distinguished the three persons of the Trinity. He argued that God was one Being, who while indivisible, was plural. Unfortunately, the pope under whom he served disagreed and when a successor pope was chosen whose theology was in opposition to Hippolytus, he withdrew from the Roman community and headed a dissident group that consecrated him. He ruled over a schismatic church until just before his death.

Because he broke with Rome and because he wrote in Greek, most of Hippolytus had been forgotten. One of his most important works, *Apostolic Tradition*, is best known for what it tells us about worship rites and liturgies in use at Rome in the early 3<sup>rd</sup> century CE.

## The Lord's Prayer

We are very accustomed to praying a longer version of The Lord's Prayer – a prayer that is taken from the portion of the Gospel of Matthew that forms the Sermon on the Mount. The shorter version of the Lord's Prayer is taken from the 11<sup>th</sup> Chapter of Luke. Although some scribes in later centuries became so convinced that the Matthean version was correct, they started expanding the Lukan prayer as they copied it. On the whole, it is the shorter, Lukan version which is likely closer to the actual teaching of Jesus.

There are many reasons scholars believe this to be so, but the best evidence is found the language used by each of the Gospels. In Matthew, God is addressed in traditional Hebrew language "Our Father in heaven". In Luke, God is addressed simply as *Abba*, an Aramaic word from Jesus' native tongue. Abba was not often used as way to call to God in prayer. Jesus speaks of God as Abba simply and directly, without any qualifying phrases and encourages his disciples to address God as Abba (or Father) and to share the relationship that Jesus himself enjoys.

February:			March:		
Upcoming Birthdays!	21	John Keys	5	Kristi Mowe	
	22	Mary Rix	7	Miles Bard	
	28	Harmony Milburn	9	Jared Burdick	
			16	Barb Keys	
			22	Naso Michaels	

# ANNOUNCEMENTS

*Coming Up:*

**February 24**

Neighborhood Hygiene Program

**February 25**

Community Breakfast 9am

Worship 10am

Congregation Council Retreat

## Lenten Listening Season has begun

Bethel's group of listeners is out in our community ... through our intentional listening, we are building relationships, identifying interests, building up new leaders, and discerning actions for the future. We recognize we are facing something new – and that we must organize ourselves in a different way. The first step in determining what this “different” way might look like begins with listening, hearing people's stories and listening deeply to concerns. Not only are we trying to talk with Bethel members, we are entering conversation with our many community partners.

Listeners are asked to pray on the stories they are hearing, for they will be asked to reflect back to the group what they might be able to identify as trends, common concerns and affirmations. While the specifics of the conversations themselves are held in confidence, we know the content will be rich and will teach us much. The wisdom that will help us decide the way in which we are to go rests within the community.

If you would like to have a listener visit you, please use the Sign-up Sheet at the back of the Sanctuary and we will try to be in touch with you.

## O God, Hear Our Prayer

<u>Prayer Requested for:</u>	<u>Prayer Concern:</u>	<u>Prayer Contact:</u>
For all victims of shooting violence	Peace and comfort and that our distress of our hearts become action to prevent more violence	Bethel Staff
Katie Reitel	Prayers of healing, strength and comfort for Katie and support for her family	The Bentleys
David Lingnau	Prayers for healing and comfort; prayers for Stephanie and the rest of the Burdick family	Pr. Christine
Shirley and Jeff Kolpin	Prayers of healing for Jeff; peace and comfort for Shirley	Cate Milburn
For Family of Mike Lee (Pastor Mike's nephew) who died in a drowning accident	Prayers for peace and comfort for those who mourn	Pr. Mike
Our prayers continue for many among us: for Bertha Anderson, Skip Getman, Vance Burghard, Dennis Mitchell, Dale Tersey, Timothy Collins, Elizabeth, Rob, Jacob and Miles Bard, Annalu Lingnau, Ben Lingnau, Jr., and Ben Lingnau III, Paul Beezhold, Dorothy Hansen, Mary Rix, Patricia Connor, Bob and Nancy Leon. Steve Garrick, Wayne & June Hassebroek		



**Evangelical Lutheran Church in America**  
God's work. Our hands.

Bishop Eaton responds to the Florida shooting:

Feb. 16, 2018

*A voice was heard in Ramah, wailing and loud lamentation, Rachel weeping for her children; she refused to be consoled because they are no more (Matthew 2:18).*

As we live into these first days and weeks of Lent, we do so riveted by the news of another tragic mass shooting, this time at Marjory Stoneman Douglas High School in Parkland, Fla., on Ash Wednesday. My heart, like yours, is filled with anguish; my spirit, like yours, laments. Rachel weeps for her children, refusing to be consoled because they are no more, and so do we.

We pray for the inconsolable loved ones and for the shooter and his family, for those terrorized by what took place and those who are unmoved. We acknowledge our own failings and ask God to guide us in finding new ways to turn the tide together on both the availability of assault weapons *and* the lack of mental health care.

But we know that those things alone won't solve this epidemic. All of us, including the church, must take a close look at ourselves. How are we cultivating a culture of violence, hatred, anger and fear, and how can we participate in building a counter-culture where people can experience God's intended peace and life abundant for all?

Lent is a time for lamentation, dwelling with our sorrow, and facing the painful reality of death. We take each step certain that God weeps with us, walks with us in our deepest sufferings, and in the end makes the ultimate sacrifice for us – through death on a cross. This is our strength for the journey. A prayer offered by Bishop Pedro Suárez, Florida-Bahamas Synod:

*Dear loving God, There are so many things we don't understand about our world. We might not know how the families and friends of the victims of today's shooting are feeling. But we do care. May they feel your presence in spirit through those that are accompanying them right now.*

*Help us to be mindful of the pain around us and to do something about it. We pray this in the name of our Lord and Savior, Jesus Christ, who lives with you and the Holy Spirit, one God, now and forever. Amen.*

God's peace,

The Rev. Elizabeth A. Eaton  
Presiding Bishop  
Evangelical Lutheran Church in America