

September 8, 2024

The Sixteenth Sunday after Pentecost
The Second Sunday of the Season of Creation

WELCOME, GUESTS

Welcome to all who worship with us today. We are thankful for your presence and invite you to share in “the food which endures for eternal life.”

Please sign the visitor’s book at our Welcome Center in the narthex. If you’d like to know more about us or are considering becoming a member, please complete the form found in each pew, return it to an usher or simply put it in the collection plate. There is a cry room down the stairs off the narthex where the service can still be heard. Busy-bags, children’s bulletins and magazines and are also provided in the narthex.

We’d like for you to learn more about us!

A Reconciling in Christ Congregation: We welcome people of all sexual orientations, gender identities, and gender expressions; and we are committed to work for racial equity.



A Green Congregation: for being stewards of the earth.

In Covenant with Lutheran Campus Ministry (LuMin St. Louis), lcmstl.org

SEASON OF CREATION

September 1 to October 6



TO HOPE AND ACT WITH CREATION

In support of our goal of being a caring, inclusive, Christ-centered community, we

- ❖ care for God’s creation
- ❖ promote the non-violence of Christ and care for those who suffer
- ❖ participate in the Spirit toward a global religious community

+ **The Sixteenth Sunday after Pentecost** +

Lectionary 23

The Second Sunday of the Season of Creation

September 8, 2024

setting: Iron Mountain Mass

10 AM

*The responses of the assembly appear in **bold** type.*

“ELW” refers to Evangelical Lutheran Worship, the cranberry-colored book in the pew racks.

Standing and sitting are corporate acts of the assembly.

When the assembly stands, those who are able stand on behalf of those who cannot.

James tells us to stop showing favoritism in the assembly, treating the rich visitor with more honor than the poor one. Jesus himself seems to show partiality in his first response to the Syrophenician woman in today's gospel. Was he testing her faith in saying Gentiles don't deserve the goods meant for God's children? Or was he speaking out of his human worldview, but transcended those limits when she took him by surprise with her reply? Either way, the story tells us that God shows no partiality. Everyone who brings their need to Jesus is received with equal honor as a child and heir.

GATHERING

The Holy Spirit calls us together as the people of God

PRELUDE

from the *Notebook for Anna Magdalena Bach* [1725]

Selected arias and dance movements

music of Bach and contemporaries

WELCOME

OPENING MEDITATION

from the *Notebook for Anna Magdalena Bach* [1725]

Chorale: *Dir, Dir Jehova*, BWV 299

Johann Sebastian Bach (1685-1750)

The original text begins:

To thee, Jehovah, will I sing praises!

And where is there such a God as thee?

The assembly stands for Confession and Forgiveness, which begins at the bottom of page 94 near the front of the cranberry book.

CONFESSION AND FORGIVENESS

ELW pages 94-96

GATHERING HYMN

Morning Has Broken

ELW # 556

BUNESSAN

GREETING

The presiding minister and the assembly greet each other.

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

And also with you.

CANTICLE OF PRAISE

Refrain: All



Glo - ry to God in the high - est, and



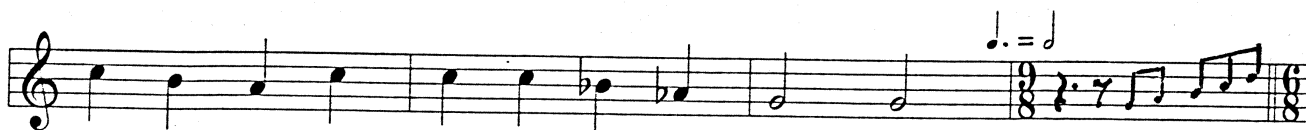
peace to God's peo-ple on earth, peace to God's peo-ple on earth.

Verse 1: All/Choir

mf



Lord God, heav'n-ly King, al - might-y God and Fa - ther, we wor - ship you, we

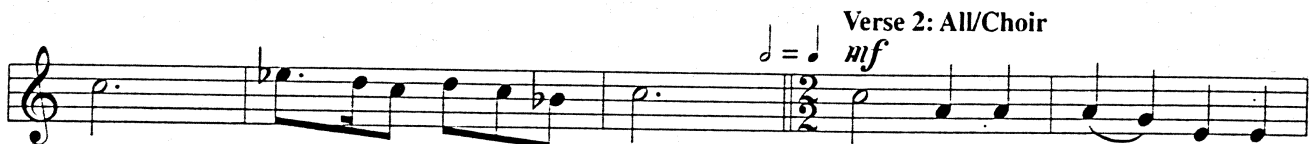


give you thanks, we praise you for your glo - ry.

Refrain: All



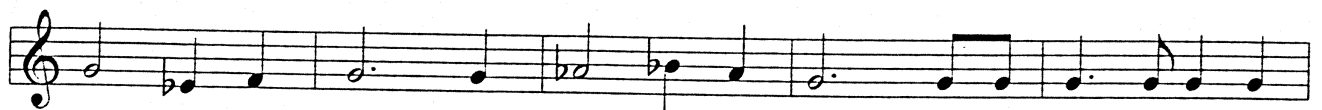
Glo - ry to God in the high - est, and peace to God's peo-ple on



earth, peace to God's peo-ple on earth. 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.

Refrain: All
f

Glo - ry to God — in the high - est, — and

peace to God's peo-ple on earth, peace to God's peo-ple on earth.

Verse 3: All/Choir
mf

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 Spi - rit, in the glo - ry of God the Fa - ther. A -

Refrain: All
Descant

men. Glo - ry to God — in the high - est, —

— and peace to God's peo-ple on earth, peace to God's peo-ple on earth.

PRAYER OF THE DAY

Grant us, O Lord, to trust in you with all our hearts; for, as you always resist the powerful who oppress and dominate Creation, so you never forsake your creatures who live in harmony with nature's order; through Jesus Christ the Wisdom of Creation.

Amen.

The assembly is seated.

WORD

God speaks to us in Scripture reading, preaching, and song

FIRST READING

Isaiah 35:4-7a

Like streams in the desert, God comes with healing

These verses are a word of hope to the exiles in Babylon. Chapter 34 portrays God's vengeance on Edom, Israel's age-old enemy, which makes the path from Babylon to Zion safe for the exiles' return. The desert itself will flow with water to give drink to the returning exiles.

A reading from Isaiah.

Say to those who are of a fearful heart, "Be strong, do not fear! Here is your God. Your God will come with vengeance, with terrible recompense. God will come and save you."

Then the eyes of the blind shall be opened, and the ears of the deaf shall be opened; then the lame shall leap like a deer, and the tongue of the speechless sing for joy. For waters shall break forth in the wilderness and streams in the desert; the burning sand shall become a pool and the thirsty ground springs of water.

Word of God, word of life.

Thanks be to God.

PSALMODY

Praise the Almighty, My Soul

ELW # 877

LOBE DEN HERREN, O MEINE SEELE

(paraphrase of Psalm 146)

1. All 2. High voices 3. Low voices 4. All

High voices = soprano/alto

Low voices = tenor/bass

SECOND READING

James 2:1–17

Faith without works is dead

Faithful Christians do not show partiality to the rich and powerful of the world, especially at the expense of the poor and weak. Likewise, faith does not pay mere lip-service to God's will. Instead, a living Christian faith expresses itself in acts of compassion and mercy for those in need.

A reading from James.

My dear family, do not claim the faith of our Lord Jesus Christ of glory while showing partiality. For if a person with gold rings and in fine clothes comes into your assembly, and if a poor person in dirty clothes also comes in, and if you take notice of the one wearing the fine clothes and say, "Have a seat here in a good place, please," while to the one who is poor you say, "Stand there," or, "Sit by my footstool," have you not made distinctions among yourselves and become judges with evil thoughts? Listen, my beloved ones. Has not God chosen the poor in the world to be rich in faith and to be heirs of the dominion promised to those who love God? But you have dishonored the poor person. Is it not the rich who oppress you? Is it not they who drag you into the courts? Is it not they who blaspheme the excellent name that was invoked over you?

If you really fulfill the royal law according to the scripture, "You shall love your neighbor as yourself," you do well. But if you show partiality, you commit sin and are convicted by the law as transgressors. For whoever keeps the whole law but fails in one point has become accountable for all of it. For the one who said, "You shall not commit adultery," also said, "You shall not murder." Now if you do not commit adultery but you murder, you have become a transgressor of the law. So speak and so act as those who are judged by the law of liberty. For judgment will be without mercy to anyone who has shown no mercy; mercy triumphs over judgment.

What good is it, my dear family, if someone claims to have faith but does not have works? Surely that faith cannot save, can it? If one of your siblings is naked and lacks daily food and one of you says to them, "Go in peace; keep warm and eat your fill," and yet you do not supply their bodily needs, what is the good of that? So faith by itself, if it has no works, is dead.

Word of God, word of life.

Thanks be to God.

Silence for preparation precedes the gospel acclamation.

GOSPEL ACCLAMATION

The assembly stands to welcome the gospel.

Andante (♩ = c.76)
Cantor/Celebrant

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

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

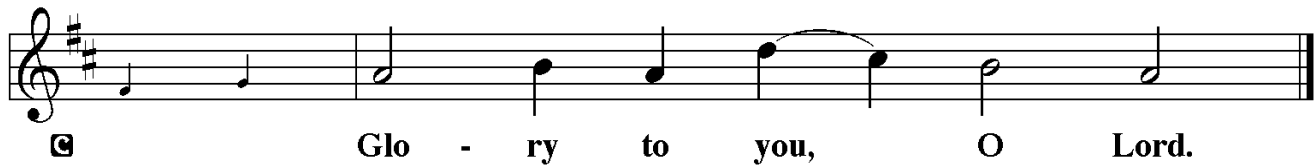
HOLY GOSPEL

Mark 7:24-37

Christ healing a little girl and a deaf man

In Mark's gospel, encounters with women usually signify turning points in Jesus' ministry. Here, a conversation with a Syrophoenician woman marks the beginning of his mission to the Gentiles.

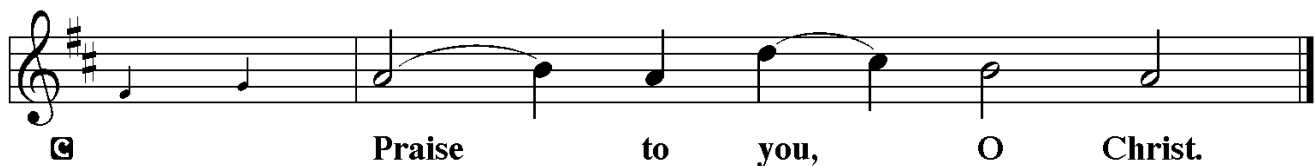
The ☩ holy gospel according to Mark, the seventh chapter.



Jesus set out and went away to the region of Tyre. He entered a house and did not want anyone to know he was there. Yet he could not escape notice, but a woman whose little daughter had an unclean spirit immediately heard about him, and she came and bowed down at his feet. Now the woman was a Gentile, of Syrophoenician origin. She begged him to cast the demon out of her daughter. Jesus said to her, “Let the children be fed first, for it is not fair to take the children’s food and throw it to the dogs.” But she answered him, “Sir, even the dogs under the table eat the children’s crumbs.” Then Jesus said to her, “For saying that, you may go—the demon has left your daughter.” And when she went home, she found the child lying on the bed and the demon gone.

Then Jesus returned from the region of Tyre and went by way of Sidon toward the Sea of Galilee, in the region of the Decapolis. They brought to him a deaf man who had an impediment in his speech, and they begged him to lay his hand on him. Jesus took him aside in private, away from the crowd, and put his fingers into his ears, and he spat and touched his tongue. Then looking up to heaven, Jesus sighed and said to him, “Ephphatha,” that is, “Be opened.” And his ears were opened, his tongue was released, and he spoke plainly. Then Jesus ordered them to tell no one, but the more he ordered them, the more zealously they proclaimed it. They were astounded beyond measure, saying, “He has done everything well; he even makes the deaf to hear and the mute to speak.”

The gospel of the Lord.



The assembly is seated.

SERMON

Pastor Scott Benolkin

Silence for reflection follows the sermon.

The assembly stands for the Hymn of the Day to proclaim the word of God in song.

HYMN OF THE DAY

We Come to You for Healing, Lord
MARTYRDOM

ELW # 617

1. All 2. High voices 3. All 4. Low voices 5. All

High voices = soprano/alto Low voices = tenor/bass

APOSTLES' CREED

United in Christ, let us confess the faith we hold in common.

**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 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.**

PRAYERS OF INTERCESSION

The assisting minister invites the assembly into prayer.

Drawn together in the power of the Holy Spirit, we pray with confidence for the church,
God's good creation, and all who are in need.

After each petition:

Merciful God,
receive our prayer.

We pray for all who suffer in body, mind, or spirit, especially Jef, Mark, Katrina, Joe, Bill, JoAnn, Bill, Daniel, Angie, Wayne, Will, Tom, Lori, Sue, Charlene, Richard, Steve, Jack, Rudolph, Brittany, Mary, David, Julie, Nick, Meredith, Joe, Michael, Marcie, and Anne-Marie.

We give thanks for the birth of Edwin.

The presiding minister concludes the prayers:

We entrust these and all our prayers to you, holy God,
in the name of your beloved child, Jesus Christ, our Savior.

Amen.

THE PEACE *The presiding minister and the assembly greet each other in the peace of the risen Christ.*

The peace of Christ be with you always.

And also with you.

The people may greet one another with a sign of Christ's peace. After greeting one another, the assembly is seated.

ANNOUNCEMENTS *Please see the schedule and written announcements on the last inside pages.*

MEAL

God feeds us with the presence of Jesus Christ

OFFERING *An offering is gathered, and the table is set.*

OFFERING ANTHEM *There is a Balm in Gilead*
African American spiritual
Setting by William L. Dawson (1899-1990)

William Levi Dawson studied at the Tuskegee Institute (now University), and later was a professor at that famous institution. One of the great 20th century exponents of the Spiritual, Dawson composed numerous choral settings of these African American folksongs, and incorporated them into his symphonic works.

“There is a balm in Gilead to heal the sin-sick soul...

Sometimes I feel discouraged and think my work's in vain,
But then the Holy Spirit revives my soul again.

There is a balm in Gilead to heal the sin-sick soul...”

THE GREAT THANKSGIVING

*Believing in the real presence of Christ in the holy meal, this church practices Eucharistic hospitality.
All are welcome at God's table.*

The assembly stands. The presiding minister greets the assembly and invites all present to give thanks.

The Lord be with you.

And also with you.

Lift up your hearts.

We lift them to the Lord.

Let us give thanks to the Lord our God.

It is right to give our thanks and praise.

The presiding minister continues:

It is indeed right, our duty and our joy, that ... we praise your name and join their unending hymn:

HOLY, HOLY, HOLY (SANCTUS)

The musical score is written for a single voice part on a treble clef staff. The key signature is three sharps (F#, C#, G#) and the time signature is 5/4. The score consists of four lines of music with lyrics underneath. The first line begins with a rest for two measures, then starts with a melody in 4/4 time marked *mf*. The second line continues the melody, marked *mp* and featuring a triplet of eighth notes. The third line includes a ritardando (*rit.*) and a return to *a tempo*, with a triplet of eighth notes. The fourth line also includes a ritardando (*rit.*), a *mf* dynamic, and a *f* dynamic, ending with a *broaden* instruction and a fermata over the final note.

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.

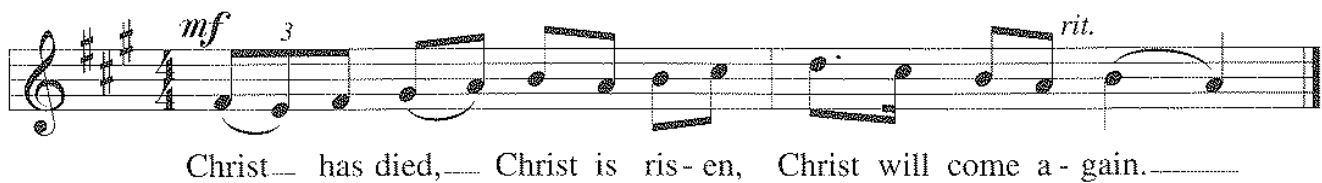
THANKSGIVING AT THE TABLE

Holy God, holy and mighty, holy and immortal: you we praise and glorify, you we worship and adore. You formed the earth from chaos; you encircled the globe with air; you created fire for warmth and light; you nourish the lands with water. You molded us in your image, and with mercy higher than the mountains, with grace deeper than the seas, you blessed the Israelites and cherished them as your own. That also we, estranged and dying, might be adopted to live in your Spirit, you called to us through the life and death of Jesus.

In the night in which he was betrayed, our Lord Jesus took bread, and gave thanks; broke it, and gave it to his disciples, saying: Take and eat; this is my body, given for you. Do this for the remembrance of me.

Again, after supper, he took the cup, gave thanks, and gave it for all to drink, saying: This cup is the new covenant in my blood, shed for you and for all people for the forgiveness of sin. Do this for the remembrance of me.

Together as the body of Christ, we proclaim the Lord's death until he comes:



With this bread and cup we remember your Son, the first-born of your new creation. We remember his life lived for others, and his death and resurrection, which renews the face of the earth.

We await his coming, when, with the world made perfect through your wisdom, all our sins and sorrows will be no more.

Amen. Come, Lord Jesus.

Holy God, holy and merciful one, holy and compassionate, send upon us and this meal your ☩ Holy Spirit, whose breath revives us for life, whose fire rouses us to love. Enfold in your arms all who share this holy food. Nurture in us the fruits of the Spirit, that we may be a living tree, sharing your bounty with all the world.

Amen. Come, Holy Spirit.

Holy and benevolent God, receive our praise and petitions, as Jesus received the cry of the needy, and fill us with your blessing, until, needy no longer and bound to you in love, we feast forever in the triumph of the Lamb: through whom all glory and honor is yours, O God, O Living One, with the Holy Spirit, in your holy church, now and forever.



The Great Thanksgiving concludes with the Lord's Prayer.

THE LORD'S PRAYER

As the Wisdom before Creation teaches us, we pray.

**Our Father in heaven,
hallowed be your name,
your kingdom come,
your will be done,
on earth as in heaven.
Give us today our daily bread.
Forgive us our sins
as we forgive those
who sin against us.
Save us from the time of trial
and deliver us from evil.
For the kingdom, the power,
and the glory are yours,
now and forever.
Amen.**

INVITATION TO COMMUNION AND BREAKING OF THE BREAD

The presiding minister invites the assembly to Christ's table, where all are welcome.

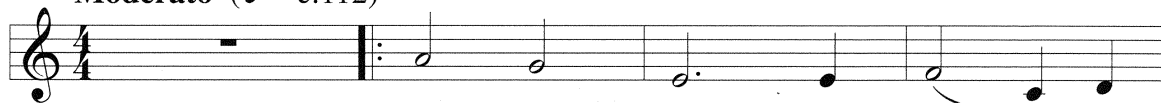
Creator God, you fed us from the beginning. Happy are all, called to the Supper of Creation.
You are welcome at Christ's table.

The assembly is seated.

We invite all persons to share in Holy Communion. Those who do not commune are invited to come forward for a blessing. The silver chalices contain wine. In the individual cups, wine is clear; grape juice is a rose color. For sanitary reasons, we do not practice self-intinction: please do not dip the bread into the chalice. Gluten-free wafers are available. If any need to commune under one element (only the bread or only the wine/juice), know that the fullness of the sacrament is present in the one element.

LAMB OF GOD (AGNUS DEI)

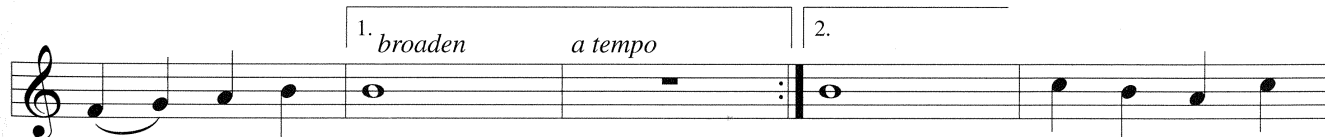
Moderato (♩ = c.112)



Lamb of God, you take a -



way the sins, the sins of the world: have



mer - cy on us. us. Lamb of God, you



take a - way the sins, the sins of the world: grant us



peace, grant us peace.

COMMUNION MEDITATION

from the *Notebook for Anna Magdalena Bach* [1725]

Aria: *Bist du bei mir*, BWV 508

attr. J. S. Bach

melody by Gottfried Heinrich Stölzel (1690-1749)

Original text:

When thou are near, I go with joy
To death and to my rest.
O how joyous would my end be,
If your fair hands
Would close my faithful eyes.

COMMUNION HYMN

Lord of All Nations, Grant Me Grace

ELW # 716

BEATUS VIR

The assembly stands for the postcommunion.

POSTCOMMUNION

Thankful Hearts and Voices Raise

ELW # 207

PRAYER AFTER COMMUNION

Holy One, you feed us with bread from heaven and the gifts of mother earth. In this communion, you have drawn us into your embrace, and you call us to friendship with one another. You have given us the gift of reconciliation. May we who have tasted that gift from you offer ourselves in peace and humility to one another. And may you always walk among us as friend.

Amen.

SENDING

God blesses us and sends us in mission to the world

RECOGNITION OF FAITH FORMATION LEADERS

BLESSING

SENDING HYMN

Creating God, Your Fingers Trace

ELW # 684

PROSPECT

DISMISSAL

The assisting minister sends the assembly into mission.

Go in peace. Love and serve God's Creation.

Thanks be to God.

POSTLUDE

from the *Notebook for Anna Magdalena Bach* [1725]

March in D major

Carl Philipp Emmanuel Bach (1714-1788)

* * *

Instrumental music for this service is from the celebrated *Noten-Büchlein vor Anna Magdalena Bach*. This diverse compilation of keyboard pieces, dance movements, chorales, and arias, was a kind of musical scrapbook – of the most elegant type. Anna Magdalena was Sebastian Bach's second wife, whom he married in 1721, about a year and a half after the death of his first wife. The handsomely bound, blank *Notebook*, possibly a birthday gift to Anna Magdalena, was inscribed to her in 1725. It became filled with music by many Baroque composers, only a few selections of which are certifiably by Bach himself. As with most practical music in those days, the notation was all handwritten, by various members of the Bach household: Johann Sebastian, sons Wilhelm Friedemann and Carl Philipp Emanuel, and of course, Anna Magdalena, who wrote with a very graceful hand. This collection provides an intimate glimpse into the *Hausmusik* – the recreational household music – of the Bach family.

IN OUR PRAYER CONTINUALLY

We give thanks for the birth of **Edwin Theodore Bohlmann Wilson** on August 28 to Miriam Bohlmann Kunz and her spouse Lindsay Wilson. We rejoice with the parents and with the grandparents Deborah and Michael.

We give thanks for the life of **Linda Meylach** (friend of Roy Ledbetter and Tom Dewey).

We pray for healing for **Jef** (son-in-law of the Kluender family) after surgery.

We pray for **Mark** (nephew of the Kluender family) who will have surgery and chemo.

We pray for **Katrina Wong** (friend of the Kennedy family) who has been diagnosed with cancer.

We pray for **Joe Collman** (friend of Roy Ledbetter and Tom Dewey). Who is in hospice care.

We pray for **Bill Vaughan**, who is recovering from a broken neck.

We pray for **JoAnn Foote** (mother of Cindy Gross) as she heals from a bad fall.

We pray for **Bill Nierman** (uncle of Matt Kuhlmann), who is coping with chronic health issues.

We pray for **Daniel Cierpiot**, (friend of Dr. Mager) who had major surgery for a brain tumor.

We pray for **Angie Brlas** (cousin of Sylvia Titgemeyer), who going through rehab.

We pray for **Wayne Grupe** (brother of Mike Grupe), who is diagnosed with both Alzheimer's and Lewy Body Dementia.

We pray for God's guidance and peace for the **Grenda family** during a difficult time for their son **Will**. Heidi and Dave Grenda are dear friends and former members of Bethel.

We ask for continued prayers for **Tom Dewey** as he starts immunotherapy treatments for a recurring health condition.

We pray for **Lori Cornell**, who has been diagnosed with cancer.

We pray for **Sue Boettcher** as she recovers from a recent hospitalization.

We pray for **Charlene Reimann** in her time of need.

We pray for **Richard Jones**, help in seeking renewed living arrangements and employment.

We pray for **Steve Bristol** (father of Christian, Heather, and Zachary), who has been diagnosed with Alzheimer's. We pray for comfort, strength and support for him and his family.

We pray for **Jack Williamson** (father of Jennifer Williamson), who has dementia. May he and his family find support in learning to find joy in the new.

We pray for God's comfort and peace for **Rudolph Mueller**, who is now under hospice care.

We pray for **Brittany** (niece of Ann and Bob Mottl) for her continued healing as she begins radiation treatments that will be followed by five months of chemotherapy.

We pray for God's comfort and strength to be with **Mary Baker Findley** (sister of Vicki Baker Lottes) with stage 4 cancer and her husband **David Findley**, whose Alzheimer's is progressing rapidly.

We pray for **Julie Murthy** (cousin of Emily Pelcak) as she starts her battle with cancer.

We pray for strength and wisdom for **Nick Peppes** (colleague of Gail Heyne Hafer), who is facing personal challenges.

We pray for **Meredith Sallee** (sister of Katy Koontz) during her treatment for cancer.

We pray for **Joe Whelan** (stepson to Tim Gutknecht), who is dealing with a genetic condition.

We pray for **Michael Moentmann**, who lives with chronic illness.

We continue our prayers for **Marcie Dowell** as she lives with a heart condition. May God's peace comfort her during this time.

We pray for **Anne-Marie Bogdan** (sister of Nathan Schroeder) as she lives with long-standing health conditions. May God's comfort and strength be with her and her family.

Announcements

Bethel Choir Information

Bethel's Chancel Choir invites interested singers to participate in the worship of the congregation. The choir sings for worship each Sunday. Rehearsals are on Wednesdays at 7 PM and Sundays before services at 8:45 AM. Midweek rehearsals have resumed, and visitors and prospective singers are welcome. We welcome new members. To learn more, see Dr. Stephen Mager, Music Director, or send an email to scmager@yahoo.com.

Caring for Our Neighbors

We continue to collect food for Good Ground Pantry during the summer, along with cleaning supplies (easy-to-carry sizes) for God's Helping Hand. See the poster on the bulletin board for items needed, or grab a bag with a list attached.

Bethel Picnic – Today – September 8

All are invited to Bethel's Summer Picnic today beginning at 5 PM at Memorial Park in Brentwood (8600 Strassner Dr. near Hanley Industrial court). Hot dogs, brats, and drinks/cups provided; please bring a side dish or dessert to share AND your own plates and utensils, and lawn chairs if you wish. There is a playground for kids, lots of shade, and plenty of space for lawn games. We hope to see you there!

Bible Study

It's a new year to dive into God's Word together! The Tuesday morning Bible study starts September 10. And we're launching a new Bible study with an organizing meeting Tuesday, September 17, at 1:00 PM at church. Please talk with Pastor Scott for more details.

Tenants Wanted

For many years Bethel's church building was also home to A Growing Place, a Montessori preschool. This summer, the preschool closed. Now that space is open for new tenants or other opportunities. Please share the news with anyone who might be interested, share your ideas with Pastor Scott or another member of the council, and let us know if you feel called to work with a team to address this challenge.



We are a progressive ecumenical ministry for all university students and young professionals in the St. Louis area. Supported by the Evangelical Lutheran Church in America and the Missouri Conference of the Methodist Church, we come together for meals, discussions, events, and worship as we journey together.

Students: Campus Ministry

Are you a university student looking for a home cooked meal? A faith community that seeks to grow in faith? A place to just be? LuMin St. Louis invites you to Dinner & Jesus every Sunday night. Dinner begins at 6 PM. Worship (the Jesus part) at 7:30 PM. All are welcome. No experience necessary.

LuMin St Louis Campus House. 7019 Forsyth Blvd. (Next to Bethel)

lcmstl.org. Pastor Tina: 314-626-3202

LuMin Campus Ministry – Support

Sunday Dinner Help:

1. Every Sunday evening, we serve a home cooked dinner to 5-10 students. We're in need of some folks to help feed the students on September 29 & October 20. We ask for an entree, a vegetarian entree, salad, bread, and dessert. You can cook ahead or at the campus house. Contact PT at 314-626-3202 to volunteer or to ask questions.

2. PT could use an extra set of adult hands to serve and clean up dinner on the following Sundays: Sept 15, Sept 22, Sept 29, Oct 20, Oct 27, Nov 10, Dec 8. The shift is 5:30 PM - 7:30 PM and includes dinner & great conversation.

Text PT @ 314-626-3202 to sign up.

Fall Fundraiser: We are in the midst of a fall fundraising appeal. We're about halfway to our goal for 2024. There are exciting things happening in campus ministry and your support helps to make those things available for all university students. A copy of the letter and our summer newsletter may be found at www.lcmstl.org.

SCHEDULE

bethelstl.org/events

SUN	9/8	The Sixteenth Sunday after Pentecost	<i>Lectionary 23</i>
	8:45 AM	Faith Formation Hour	
	10 AM	Holy Communion	<i>Season of Creation: Week 2</i>
			<i>Installation of Faith Formation leaders</i>
	5 PM	Bethel Picnic at Memorial Park, 8600 Strassner Dr., Brentwood	
SUN	9/15	The Seventeenth Sunday after Pentecost	<i>Lectionary 24</i>
	8:45 AM	Faith Formation Hour	
	10 AM	Holy Communion	<i>Season of Creation: Week 3</i>
SUN	9/22	The Eighteenth Sunday after Pentecost	<i>Lectionary 25</i>
	8:45 AM	Faith Formation Hour	
	10 AM	Holy Communion	<i>Season of Creation: Week 4</i>
SUN	9/29	Festival of St. Michael and All Angels	
	8:45 AM	Faith Formation Hour	
	10 AM	Holy Communion	<i>Season of Creation: Week 5</i>

READINGS FOR NEXT SUNDAY

September 15, 2024 – Lectionary 24

The Seventeenth Sunday after Pentecost

The Third Sunday of the Season of Creation

On August 25 we heard Peter's confession of faith as told in John's gospel. On September 15 we hear Mark's version, when Peter says, "You are the Messiah." In John, the stumbling block is Jesus' invitation to eat his flesh, given for the life of the world. In Mark too the scandal has to do with Jesus' words about his own coming death, and here Peter himself stumbles over Jesus' words. But Jesus is anointed (the meaning of *messiah*) in Mark only on the way to the cross (14:3); so we are anointed in baptism with the sign of the cross.

Isaiah 50:4-9a	The servant is vindicated by God
Psalms 116:1-9	I will walk in the presence of the LORD
James 3:1-12	Dangers of the unbridled tongue
Mark 8:27-38	Peter's confession of faith

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*Have Something for the Bethel Connection, Bulletin, Website, Narthex Information Board, or Facebook?
Email it to submissions@bethelstl.org by 9 AM Monday morning.*

SERVING TODAY

Celebrant & Preacher	Pastor Scott Benolkin
Assisting Minister	Silas Johnson
Lectors and Communion Assistants	Marie Walker Ruth Meinzen-Dick Pastor Roy Ledbetter
Musicians	Stephen Mager, organist and music director Malinda Walter, flute Bethel Chancel Choir
Ushers	Carrie Costantin Steve Poplawski
Audio-Visual Engineers	Nathan Schroeder Brittany Upchurch



7001 Forsyth Boulevard, Saint Louis, MO 63105
Office Hours Mon-Fri 10 AM - 2 PM
Office: (314) 863-3112
Pastoral Emergencies: (614) 446-9693
LuMin Pastor: (314) 636-3202

The Rev. Scott K. Benolkin (he/him), Pastor, pastor.scott@bethelstl.org
Stephen Mager, DM, Organist and Music Director
The Rev. Tina Reyes (she/her/ella), Campus Pastor, LuMin St. Louis, pastor.luminstl@gmail.com
Eric Townsley, Custodian, custodian@bethelstl.org
Anna Burkemper, Church Administrator, office@bethelstl.org

*Have a prayer request? Email it to prayers@bethelstl.org anytime.
Note that the information you send to this address will get shared with a number of people who will be praying for you as well as the Sunday Holy Communion bulletin.*

Morning Has Broken



1 Morn - ing has bro - ken like the first morn - ing;
2 Sweet the rain's new fall, sun - lit from heav - en,
3 Mine is the sun - light! Mine is the morn - ing,



black-bird has spo - ken like the first bird.
like the first dew - fall on the first grass.
born of the one light E - den saw play!



Praise for the sing - ing! Praise for the morn - ing!
Praise for the sweet - ness of the wet gar - den,
Praise with e - la - tion, praise ev - 'ry morn - ing,



Praise for them, spring - ing fresh from the Word!
sprung in com - plete - ness where God's feet pass.
God's re - cre - a - tion of the new day!

Text: Eleanor Farjeon, 1881–1965

Music: BUNESSAN, Gaelic tune

Text © Miss E. Farjeon Will Trust, admin. David Higham Associates

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Praise the Almighty!



1 Praise the Al - might - y! Lord, I a - dore you!
2 Trust not in ru - lers; they are but mor - tal;
3 Lord, you give jus - tice in all op - pres - sion,
4 Praise, all you peo - ple, the name so ho - ly,



Yes, I will laud you un - til death;
earth - born they are and soon de - cay.
main - tain the right, set pris - 'ners free.
the Lord who does such won - drous things!



with songs and an - thems I come be - fore you
Vain are their coun - sels at life's last por - tal,
You feed the hun - gry in your com - pas - sion;
All that has be - ing, to praise God sole - ly,



as long as you al - low me breath. From you my life
when the cold grave en - gulfs its prey. Since mor - tals can
heal - ing and life flow from your tree. Hap - py are all
with hap - py heart its a - men sings! Chil - dren of God,



and all things came; all the day long I bless your name.
no help af - ford, place all your trust in Christ, our Lord.
who hope in God, whose grace is rich and deep and broad!
with saints at rest, praise Fa - ther, Son, and Spir - it blest!



Hal - le - lu - jah! Hal - le - lu - jah!

We Come to You for Healing, Lord



1 We come to you for heal - ing, Lord, of
 2 As once you walked through an - cient streets and
 3 You touch us through phy - si - cians' skills, through
 4 When nights are long with wake - ful - ness, through
 5 We come to you, O lov - ing Lord, in



bod - y, mind, and soul, and pray that by your
 reached toward those in pain, come, ris - en Christ, a -
 nurs - es' gifts of care, and through the love of
 days when strength runs low, grant us your gift of
 our dis - tress and pain, in trust that through our



Spir - it's touch we may a - gain be whole.
 mong us still with pow'r to heal a - gain.
 faith - ful friends who lift our lives in prayer.
 pa - tience, Lord, your calm - ing peace to know.
 nights and days your grace will heal, sus - tain.

Text: Herman G. Stuempfle Jr., 1923–2007

Music: MARTYRDOM, Hugh Wilson, 1764–1824

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Lord of All Nations, Grant Me Grace



1 Lord of all na - tions, grant me grace to love all
2 Break down the wall that would di - vide thy chil - dren,
3 For - give me, Lord, where I have erred by love - less
4 Give me thy cour - age, Lord, to speak when - ev - er
5 With thine own love may I be filled and by thy



peo - ple, ev - 'ry race; and in each per - son may I
Lord, on ev - 'ry side. My neigh - bor's good let me pur -
act and thought - less word. Make me to see the wrong I
strong op - press the weak. Should I my - self the vic - tim
Ho - ly Spir - it willed, that all I touch, wher - e'er I



see my kin - dred, loved, re - deemed by thee.
sue; let Chris - tian love bind warm and true.
do will cru - ci - fy my Lord a - new.
be, help me for - give, re - mem - b'ring thee.
be, may be di - vine - ly touched by thee.

Text: Olive Wise Spannaus, b. 1916, alt.
Music: BEATUS VIR, *Šamotulský Kancionál*, 1561
Text © 1969 Concordia Publishing House.

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Thankful Hearts and Voices Raise



Thank-ful hearts and voic-es raise; tell ev-'ry-one what God has done. Let



ev - 'ry-one who seeks the Lord re - joice and bear the name of Christ.



Send us with your prom - is - es and lead your peo - ple forth in joy with



shouts of thanks - giv - ing. Al - le-lu - ia, al - le-lu - ia.

Text: John W. Arthur, 1922-1980
Music: Ronald A. Nelson, b. 1927
Text and music © 1978, 1995 Augsburg Fortress.

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Creating God, Your Fingers Trace



1 Cre - at - ing God, your fin - gers trace the bold de -
2 Sus - tain - ing God, your hands up - hold earth's mys - t'ries
3 Re - deem - ing God, your arms em - brace all now de -
4 In - dwell - ing God, your gos - pel claims one fam - 'ly



signs of far - thest space; let sun and moon and stars and
known or yet un - told; let wa - ter's frag - ile blend with
spised for creed or race; let peace, de - scend - ing like a
with a bil - lion names; let ev - 'ry life be touched by



light and what lies hid - den praise your might.
air, en - a - bling life, pro - claim your care.
dove, make known on earth your heal - ing love.
grace un - til we praise you face to face.

Text: Jeffery Rowthorn, b. 1934

Music: PROSPECT, W. Walker, *Southern Harmony*, 1835

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