



Bethany Presbyterian Church

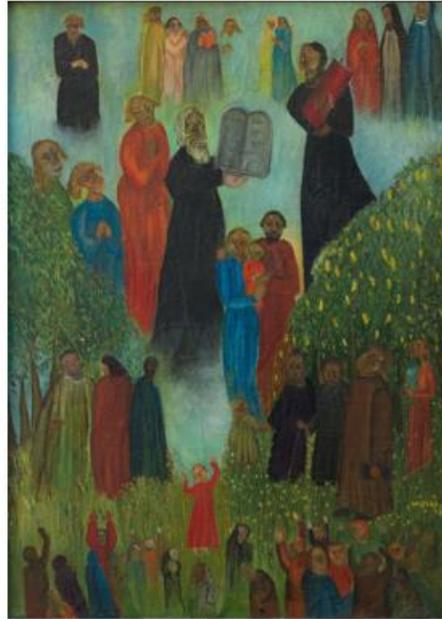
Graham, North Carolina

www.bethanypreschurch.org

www.facebook.com/bethanypresbyterian

June 19, 2022 – 11:00 am

Second Sunday after Pentecost



"Giving of the Ten Commandments" Lette Valeska

I am the LORD your God who brought you out of Egypt, out of the house of slavery.
Exodus 20:2 (CEB)

GATHERING AS GOD'S PEOPLE

PREPARATION FOR WORSHIP

Welcome to our service of worship. Although we are worshipping in a variety of locations, we still affirm that God is present in our worship, whether in-person or virtually. Our prayer is that all who worship with us this day will truly feel the presence of God in this time. Know that you are loved and we are so glad you are here!

Our bulletin today is annotated to remind us what it is that we are doing, and why we are doing it. We organize our service around the major themes of: Gathering, Offering, Listening, and Responding. "Worship begins as people gather – greeting one another, praying in silence, sharing announcements, or offering music to the glory of God. The act of assembling in Jesus' name bears witness to the Church's identity and mission as Christ's body in the world" (BCW, 4).

Most of our annotations this morning come from the Book of Common Worship, based on our Constitution's Directory for Worship as it appears in the 2017-2019 Book of Order (Louisville: Office of the General Assembly). The Gathering Prayer this morning comes from emilie townes, "Worship resources and online gatherings," Vanderbilt Divinity School <https://divinity.vanderbilt.edu/worship.php>.

TRINITY CHIMES

Our chimes act as a call to worship, reminding us what time it is as we begin to set aside what we are doing and come together to worship. The chimes represent the three persons of the Trinity – Father, Son and Holy Ghost.

PRELUDE: *Tocatta on Lift Every Voice and Sing*

J. ROSAMUND JOHNSON/ARR. BY M. ROGER HOLLAND II

WELCOME AND ANNOUNCEMENTS

We hold announcements at the beginning both to welcome everyone to our service, and whether you've been a member for nine decades or today is your first Sunday with us, we are so glad that you are here and hope today will be a blessing for you. This is also a good time for announcements as it doesn't interrupt the flow of worship.

*OPENING SENTENCES

Ps. 107:2, 31

Let the redeemed of the Lord rejoice;
for the steadfast love of God, give thanks!

"A call to worship, typically drawn from sentences of scripture, expresses God's invitation to gather as Christ's body in this place. A greeting in the name of Jesus Christ or the triune God establishes the context for worship as an encounter with the Holy One who calls all things into being" (BCW, 4).

*GATHERING PRAYER

"OPENING WORDS & CENTERING," EMILIE TOWNES

gracious God,
giver of light and hope
let your powerful work be revealed in us
so that your glory might shine like the sun
through us
so that we may be beacons of justice and mercy
in the world
your love endures

"A prayer may be offered, giving thanks and praise to God, expressing joy in the presence of Christ, and calling for the gifts of the Spirit to be poured out upon the gathered community. This prayer may employ themes and images that are drawn from the biblical readings for the day or from the setting in the Christian year" (BCW, 4-5).

*OPENING HYMN #446: *Glorious Things of Thee are Spoken*

JOHN NEWTON

Glorious things of thee are spoken,
Zion, city of our God;
God, whose word cannot be broken,
Formed thee for a blest abode.
On the rock of ages founded,
What can shake thy sure repose?
With salvation's walls surrounded,
Thou may'st smile at all thy foes.

See, the streams of living waters,
Springing from eternal love,
Well supply thy sons and daughters
And all fear of want remove.
Who can faint while such a river
Ever flows their thirst to assuage?
Grace, which like the Lord, the Giver,
Never fails from age to age.

Round each habitation hovering,
See the cloud and fire appear
For a glory and a covering,
Showing that the Lord is near.
Thus deriving from their banner
Light by night and shade by day,
Safe they feed upon the manna
Which God gives them when they pray.

“For millennia the people of God have sung psalms as praise and prayer to God. Early Christians continued to sing, pray, and study the psalms, interpreting them in the light of Jesus’ life, death, and resurrection. Singing psalms remains an important part of the Reformed heritage. To the psalms the Church has added other hymns, canticles, and spiritual songs, accompanied by a great array of instruments. We draw from the rich repertoire in the Service for the Lord’s Day, singing glory to God” (BCW, 4).

OFFERING OURSELVES FOR RENEWAL

A PRAYER FOR ILLUMINATION

Lord, open our hearts and minds by the power of your Holy Spirit,
that as the Scriptures are read and your Word is proclaimed,
we may hear with joy what you say to us today. ***Amen.***

“A prayer for illumination calls on the Holy Spirit to empower the reading, understanding, proclaiming, and living of God’s word. This sense of utter reliance on the illumination of the Spirit is an important and distinctive mark of the Reformed tradition. The prayer for illumination precedes the reading of scripture and preaching of the sermon and applies to all the readings, as well as the proclamation of the Word” (BCW, 6).

ENCOUNTERING SCRIPTURE

DEUTERONOMY 6:4-5

PEW BIBLE, PAGE 225

EXODUS 19:1-6; 20:1-2

PEW BIBLE, PAGES 89; 90

The Word of the Lord.
Thanks be to God.

“A pastor is responsible for the selection of scriptures to be read in public worship. Selected readings are to be drawn from both Old and New Testaments, and over a period of time should reflect the broad content and full message of scripture. Selections of readings should be guided by the rhythms of the Christian year, events in the world, and pastoral concerns in the local congregation. Lectionaries ensure a broad range of biblical texts as well as consistency and connection with the universal Church.

The pastor is also responsible for the version of the Bible to be used in public worship. The scriptures are to be read in the common language(s) of the worshipping community. The congregation is to be informed of significant adaptations, paraphrases, or new translations” (BCW 5-6).

“The public reading of scripture is to be clear, audible, and attentive to the meaning of the text. Reading from the church’s Bible conveys a sense of the permanence and weight of the word of God, and demonstrates the communal nature of the biblical story. Anyone may be invited to read scripture, including children and youth. Because deacons are charged with the ministry of witness to the gospel and elders are responsible for the proclamation of the Word, it is fitting for a deacon or elder to read scripture. The session will ensure that all readers are prepared for this important ministry.

The role of the congregation is to listen prayerfully, actively, and attentively to the word that is read and proclaimed. Such listening requires expectation, concentration, and imagination. The congregation may participate in the presentation of scripture through unison, responsive, or antiphonal readings, or by following along with printed or projected materials. Spoken responses may conclude the reading of scripture. Scripture may also be presented through music” (BCW, 6-7).

TELLING THE TRUTH ABOUT OURSELVES

HEB. 4:14-16

Remember that our Lord Jesus can sympathize with us in our weakness, since in every respect he was tempted as we are, yet without sin.

Let us then with boldness approach the throne of grace, that we may receive mercy and find grace to help in time of need. Let us tell the truth about ourselves.

Almighty God, you love us, but we have not loved you. You call, but we have not listened. We walk away from neighbors in need, wrapped in our own concerns. We condone evil, prejudice, warfare, and greed.

God of grace, help us to admit our sin, so that as you come to us in mercy, we may repent, turn to you, and receive forgiveness; through Jesus Christ our redeemer.

“Having praised the holiness of God, we must also face the sinful state of the world and of our lives, confessing our unworthiness to enter into God’s presence. Nevertheless, we approach God with confidence, trusting in the mercy of Jesus Christ. This turn from communal praise to corporate confession, established on the promise of God’s grace, is one of the hallmarks of the Reformed tradition.

A call to confession expresses God’s initiative in calling for repentance and promising forgiveness in Christ. As members of Christ’s body, we confess the reality of sin, captivity, and brokenness in personal and common life and ask for God’s saving grace. The prayer of confession may include the singing of a prayer for grace, such as “Lord, Have Mercy” (BCW, 5).

A MOMENT OF SILENT REFLECTION

AN OFFERING OF GOD’S GRACE

PHIL. 3:9

Our righteousness is found in Christ alone, a gift of God by faith.
Beloved people of God, believe the good news: through the grace of Jesus Christ we are forgiven.
Thanks be to God.

“A declaration of forgiveness proclaims the good news of God’s mercy and offers the assurance of pardon in Jesus’ name. Leading this element of worship from the font connects our confession with the grace and cleansing of Baptism, and the baptismal call to new life in Christ. Because of these associations with the ministry of Word and Sacrament, it is fitting for a pastor to lead the call of confession and proclaim the good news of forgiveness in Jesus Christ” (BCW, 5).

*RESPONDING TO GOD’S GRACE

This little light of mine, I’m gonna let it shine!
This little light of mine, I’m gonna let it shine!
This little light of mine, I’m gonna let it shine!
Let it shine, let it shine, let it shine!

Ev'rywhere I go, I'm gonna let it shine!
Ev'rywhere I go, I'm gonna let it shine!
Ev'rywhere I go, I'm gonna let it shine!
Let it shine, let it shine, let it shine!

“Other actions may follow – a song of praise, such as “Glory Be to the Father,” or “Glory to God”; a summary of the law or call to faithfulness; and the sharing of peace as a sign of reconciliation in Christ” (BCW, 5).

BLESSING OUR GIFTS

*DEDICATION OF GIFTS

***DOXOLOGY #592:** *Praise God, from Whom All Blessings Flow*

THOMAS KEN

Praise God, from whom all blessings flow;
Praise Him, all creatures here below;
Praise Him above, ye heavenly host;
Praise Father, Son, and Holy Ghost. Amen.

“Christian life is an offering of one’s self to God... As those who have been claimed and set free by his grace, we respond with gratitude, offering him our lives, our spiritual gifts, and our material goods. Every service of worship shall include an opportunity to respond to Christ’s call to discipleship through self-offering. The gifts we offer express our stewardship of creation, demonstrate our care for one another, support the ministries of the church, and provide for the needs of the poor.

Tithes and offerings are gathered as an act of thanksgiving to God. Gifts of food for people who are hungry may also be collected at this time... All these gifts are received with a prayer of dedication to God, spoken or sung. Because elders and deacons are charged with the stewardship of the church’s resources and leadership in ministry to people who are poor, it is fitting for an elder or deacon to lead this prayer” (BCW 10).

***HYMN OF THE DAY #369:** *I’m Gonna Live So God Can Use Me*

AFRICAN-AMERICAN SPIRITUAL

I'm gonna live so God can use me anywhere, Lord, anytime!
I'm gonna live so God can use me anywhere, Lord, anytime!

I'm gonna work so God can use me anywhere, Lord, anytime!
I'm gonna work so God can use me anywhere, Lord, anytime!

I'm gonna pray so God can use me anywhere, Lord, anytime!
I'm gonna pray so God can use me anywhere, Lord, anytime!

I'm gonna sing so God can use me anywhere, Lord, anytime!
I'm gonna sing so God can use me anywhere, Lord, anytime!

LISTENING FOR GOD’S VOICE

“The scriptures bear witness to the word of God, revealed most fully in Jesus Christ, the Word who ‘became flesh and lived among us’ (John 1:14). Where the word is read and proclaimed, Jesus Christ the living Word is present by the power of the Holy Spirit. Therefore, reading, hearing, preaching, and affirming the word are central to Christian worship and essential to the Service for the Lord’s Day.

A pastor is responsible for the selection of the scriptures to be read in public worship. Selected readings are to be drawn from both Old and New Testaments, and over a period of time should reflect the broad content and full message of scripture. Selection of readings should be guided by the rhythms of the Christian year, events in the world, and pastoral concerns in the local congregation. Lectionaries ensure a broad range of biblical texts as well as consistency and connection with the universal Church. The pastor is also responsible for the version of the Bible to be used in public worship. The scriptures are to be read in the common language(s) of the worshipping community. The congregation is to be informed of significant adaptations, paraphrases, or new translations.

The word proclaimed shall be based on the word written in scripture. Preaching requires diligence and discernment in the study of scripture, listening for the voice of God through the discipline of daily prayer, theological reflection on the message of the gospel, sensitivity to the context of the congregation, attentiveness to what the Spirit is saying to the church, awareness of events in the world, and consistent and personal obedience to Jesus Christ. The sermon will present the gospel with clarity and simplicity, in language that all can understand. The gifts of song, drama, dance, and visual art may be employed in the proclamation of the Word” (BCW 5-6).

THE WORD IN MUSIC: *On Eagle’s Wings*

MICHAEL JONCAS/ARR. BY MARK HAYES

“Other forms of proclamation include song, drama, dance, visual art, and testimony. Like the sermon, these are to illuminate

the scripture read in worship and communicate the good news of the gospel. When these forms of proclamation are employed, worship leaders should connect them with the witness of scripture to the triune God” (BCW 7).

THE WORD PROCLAIMED

Sermon: “The Ten Words: Part 1”

REV. PHILLIPS

“A sermon, based on the scripture read in worship, proclaims the good news of the risen Lord and presents the gift and calling of the gospel. Through the sermon, we encounter Jesus Christ in God’s word, are equipped to follow him more faithfully, and are inspired to proclaim the gospel to others through our words and deeds. The sermon may conclude with prayer, an ascription of praise, or a call to discipleship. In keeping with the ministry of Word and Sacrament, a pastor ordinarily preaches the sermon” (BCW 7).

RESPONDING TO GOD’S WORD AS WE LEAVE TO SERVE

“We respond to the proclamation of the Word in a variety of ways: confessing the faith of the Church, celebrating or reaffirming the Sacrament of Baptism, praying for the Church and world, and offering our lives in gratitude of God’s grace. The proclamation of the Word is incomplete if it fails to evoke the response of the people of God. When the word is proclaimed, we are called, above all, to discern Jesus Christ, receive his grace, and respond to his call with obedience. All these things depend on the gifts of the Holy Spirit, whom we seek in prayer” (BCW 6).

***PROCLAIMING WHAT WE BELIEVE**

THE NICENE CREED, CIRCA 325 CE

**We believe in one God, the Father, the Almighty, maker of heaven and earth,
of all that is, seen and unseen.**

**We believe in one Lord, Jesus Christ, the only Son of God, eternally begotten of the Father,
God from God, Light from Light, true God from true God, begotten, not made,
of one Being with the Father; through him all things were made.
For us and for our salvation he came down from heaven,
was incarnate of the Holy Spirit and the Virgin Mary and became truly human.
For our sake he was crucified under Pontius Pilate; he suffered death and was buried.
On the third day he rose again in accordance with the Scriptures;
he ascended into heaven and is seated at the right hand of the Father.
He will come again in glory to judge the living and the dead,
and his kingdom will have no end.**

**We believe in the Holy Spirit, the Lord, the giver of life, who proceeds from the Father and the Son,
who with the Father and the Son is worshipped and glorified, who has spoken through the prophets.**

**We believe in one holy catholic and apostolic church.
We acknowledge one baptism for the forgiveness of sins.
We look for the resurrection of the dead, and the life of the world to come. Amen.**

“Responding to the word proclaimed, we affirm our faith in the holy, triune God. This affirmation of faith is drawn from sentences of scripture or the creeds, confessions, and catechisms. A congregational song, anthem, or other musical response may serve as an affirmation of faith. Opportunities for personal testimony may also be provided at this time. When Baptism or the reaffirmation of Baptism takes place, the Apostles’ Creed is spoken in the context of the baptismal liturgy. The Nicene Creed, our earliest ecumenical confession of faith, is traditionally associated with the celebration of the Lord’s Supper. (BCW 7).

***CLOSING HYMN:** *Take Time to Be Holy*

WILLIAM D. LONGSTAFF

Take time to be holy, speak oft with thy Lord;
Abide in Him always, and feed on His Word.
Make friends of God's children, help those who are weak,
Forgetting in nothing His blessing to seek.

Take time to be holy, the world rushes on;
Spend much time in secret, with Jesus alone.
By looking to Jesus, like Him thou shalt be;
Thy friends in thy conduct His likeness shall see.

Take time to be holy, let Him be thy Guide;
And run not before Him, whatever betide.
In joy or in sorrow, still follow the Lord,
And, looking to Jesus, still trust in His Word.

Take time to be holy, be calm in thy soul,
Each thought and each motive beneath His control.
Thus led by His Spirit to fountains of love,
Thou soon shalt be fitted for service above.

***SENDING**

"OPENING AND CLOSING RESPONSES FOR PENTECOST SUNDAY," RUTH BURGESS

The Lord bless you and keep you. The Lord be kind and gracious to you.
The Lord look upon you with favor and give you peace. **Alleluia!**

Go out into the world in peace; have courage; hold on to what is good; return no one evil for evil;
support the weak; help the suffering; honor all people; love and serve the Lord,
rejoicing in the power of the Holy Spirit. **Amen.**

"The Service for the Lord's Day concludes with a blessing in the name of the triune God, such as the priestly blessing or apostolic benediction. Because this blessing is an expression of the gospel of God's grace and an extension of the ministry of Word and Sacrament, a pastor ordinarily speaks the blessing.

We are blessed in order to be a blessing for others. The charge calls the church to go forth as agents of God's mission in the world. Because deacons are responsible for the church's ministry of witness and service, and elders have oversight of the church's faithfulness to God's mission, it is fitting for a deacon or elder to speak the charge" (BCW 12).

POSTLUDE: *God of Our Fathers*

STEVEN SCOTT (BASED ON "NATIONAL HYMN")

"Christian worship and service does not end at the conclusion of the Service for the Lord's Day; we go forth to love and serve the Lord in daily living. In so doing, we seek to fulfill our chief end: to glorify and enjoy God forever" (BCW 12).

x

** Please stand in body or spirit.*

Hymn Story

On Eagle's Wings

Michael Joncas (born 1951) was ordained in 1980 to the Roman Catholic priesthood, and has served since 1991 on the faculty of the University of St. Thomas, St. Paul, Minnesota. He currently serves as Artist-in-Residence. He has written three books, more than a hundred published articles, and has compiled more than 20 collections of liturgical music.

Joncas wrote "On Eagle's Wings" in 1975-76 in response to the death of the mother of a friend, Douglas Hall, and it was first recorded in 1979. It quickly became popular in Catholic worship—especially for funeral Masses—and has been embraced by many Protestant congregations as well.

The song is based on various verses of scripture:

But those who wait for Yahweh will renew their strength.

They will mount up with wings like eagles.

They will run, and not be weary.

They will walk, and not faint. (Isaiah 40:31)

He will cover you with his feathers.

Under his wings you will take refuge.

His faithfulness is your shield and rampart. (Psalm 91:4)

As an **eagle** that stirs up her nest,

that flutters over her young,

he spread abroad his wings, he took them,

he bore them on his feathers. (Deuteronomy 32:11)

It also speaks of "my refuge" and "my Rock," both of which are derived from various verses of scripture.

The promise of the song is that those who "dwell in the shelter of the Lord" can trust that the Lord will "raise (them) up on eagle's wings,...and hold (them) in the palm of his hand." The faithful need fear neither snare nor famine, because they can find refuge under the Lord's wings.

The image of finding refuge under the Lord's wings will be especially poignant to those who have raised any kind of fowl, because they will have seen chicks scurry to the mother hen at the first sign of danger—and hide themselves beneath the mother's wings. The chicks know that the mother hen will do everything in her power to protect them, so they feel safe in her presence. The mother hen's fierce commitment to her chicks makes her a powerful protector.

So also, those of us who trust in the Lord can be assured that he will be our protector, our rock, our salvation. In life and in death, God will "raise (us) up on eagle's wings.

NOTE: Should this be eagle's (one eagle) or eagles' (more than one). Joncas prefers eagle's, because the eagle is a metaphor for God, who is one.

Scripture quotations from the World English Bible.

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Our Faith Community @ Work

WORSHIP Ministry: (Lead Elders: Helen Brown and Karen Maxwell)

WELCOME to this service of worship at Bethany Presbyterian Church (PCUSA). Whether you are a member or a visitor we are so glad that you are worshipping with us this morning and pray that this time of worship will be both renewing and rewarding for you. If you have any questions about Bethany, please speak to the pastor or call the church at 336.227.4041.

You can find us online through our website at www.bethanypreschurch.org; on Facebook at www.facebook.com/bethanypresbyterian; or on Twitter by following [@bpresbyterian](https://twitter.com/bpresbyterian).

“I will show love to those who were called unloved and, to those who were called ‘not-my-people’, I will say ‘you are my people’ and they will answer, ‘you are our God.’” (Hosea 2:23) Bethany Presbyterian Church is a place where the mind is nourished as well as the spirit, and where we affirm the dignity and worth of every person. As we are all created in the image of God, we believe discrimination is incompatible with Christ’s Gospel of unconditional love. While we celebrate our Presbyterian identity, we acknowledge that we are not alone on the path to understanding God. We invite conversations that move us to seek a deeper understanding of life in the Spirit. **Be who you are and be welcome here.**

A Note About the Offering: As we have returned to worship as the pandemic has been becoming less and less a threat, we have continued the practice of not passing the offering plates at the time of the offering during our service, thus decreasing the threat of spreading germs. Instead, you are invited to make your contribution in one of four ways: drop it in the offering plate that is located at the narthex door (before worship) and in the narthex (following worship); mail it in to the church; drop it off at the church in person; or, use our quick and secure online giving platform. This can be accessed through our website, or by scanning the QR code on the last page of this bulletin. Thanks for your generosity and cooperation.

SERVE Ministry: (Lead Elders: Tina Patterson and Kim Snyder)

Our ongoing prayer list is below. Please let the church office know if there are any changes.

Bethany Members

Christopher Bagley
Sylvia Donley
Pat Kennedy
Joyce & Norman Mize
Nancy Sutton

Katherine Bayliff
Henry Flythe
Ron & Sue Kimrey
Shelvia Russell
Robert Sykes

Lou Crutchfield
Judy & Darrell Holmes
Ruby Martin
Mike Sutton
Ida Whitney

Friends of Bethany

Carol Brooks
Bill Faucette
Grace Johnson
Anne McDaniels
Shannon Russell
Tiffany Tauchren
Teresa Wilborn
Frank Wrenn

Janie Holt Clapp
Christy Lutterloh
Diane Miller
Peter Slater
Alex Thomas
Deborah & Larry
Barbara Smith

Jack Cook
Ben Johnson
Gaynell McCollum
Norma Proctor
Ann Sutton
Randy Thompson
Cindy Uzzo
Don Burenhiede

TEACH Ministry: (Lead Elders: Tracey Troxler and Shelby Smith)

All are invited to take advantage of the several educational opportunities for all ages on Sunday mornings. Sunday school classes begin at 9:45 a.m.

This Week's Calendar:

Today:

Sunday, June 19th – Second Sunday after Pentecost

- 9:45 – Sunday School for all ages (will return soon)
- 11:00 – Worship (In-Person & Live Stream)

Wednesday, June 22nd

- 6:30 – Choir Practice

Sunday, June 26th – Third Sunday after Pentecost

- TBA – Sunday School for all ages (will return soon)
- 9:30 – Worship (In-Person outside at the Manse parking lot & Live Stream)

bethany presbyterian

love learn serve



Session

Moderator: Rev. Jon Phillips

Clerk: Randy Cousins

Treasurer: Glenn Patterson

Class of 2022:

Bill Abplanalp

Helen Brown

Tina Patterson

Class of 2023:

Chip Allen

Randy Cousins

Shelby Smith

Class of 2024:

Karen Maxwell

Kim Snyder

Tracey Troxler

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Transitional Pastor: Rev. Jon Phillips – pastor@bethanypreschurch.org

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Office Administrator: Joy Saleeby – admin@bethanypreschurch.org

Bookkeeper: Pam Hurt – finance@bethanypreschurch.org

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