



**Bethel United Church of Christ
Eighteenth Sunday after Pentecost
World Communion Sunday
October 4, 2020**

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"This Holy Church is not confined, bound, or limited to a certain place or certain persons. But it is spread and dispersed throughout the entire world, though still joined and united in heart and will, in one and the same Spirit, by the power of Faith." Based on Belgic Confession article 27

WELCOME AND ANNOUNCEMENTS

GATHERING MUSIC

"He is Exalted"

Bethel Praise Team

CALL TO WORSHIP (responsive) *Peacemaking through Worship, #2, ed. Jane Parker Huber*
"Litany for Our World"

The world belongs to God, the earth and all its people.

How good and lovely it is to live together in unity.

Love and justice come together, justice and peace join hands.

If the Lord's disciples keep silent, the very stones would shout aloud that our world belongs to God and God is building a global hope.

Open our lips, O God and our mouths shall proclaim your praise!

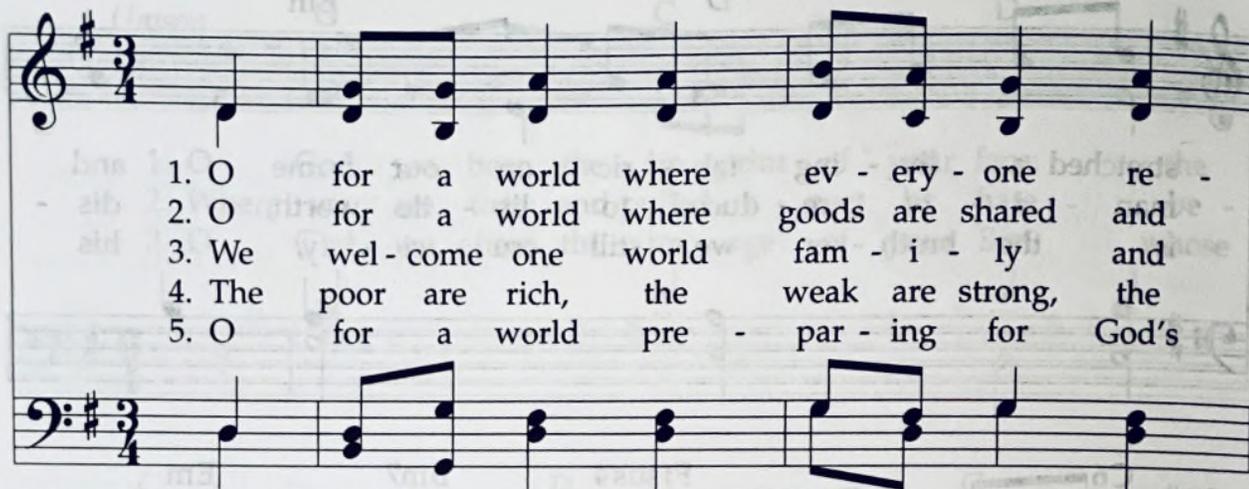
PRAYER OF INVOCATION (unison)

Amazing God you have placed us in your world to tend and care for your vineyard. You have called us to be fruitful people. Grant us ears to hear your voice and obey your commands. Set before us goals and make our highest aim and purpose to live as your people in peace. We praise you for the example of love sent in the person of Jesus the Christ. Amen.

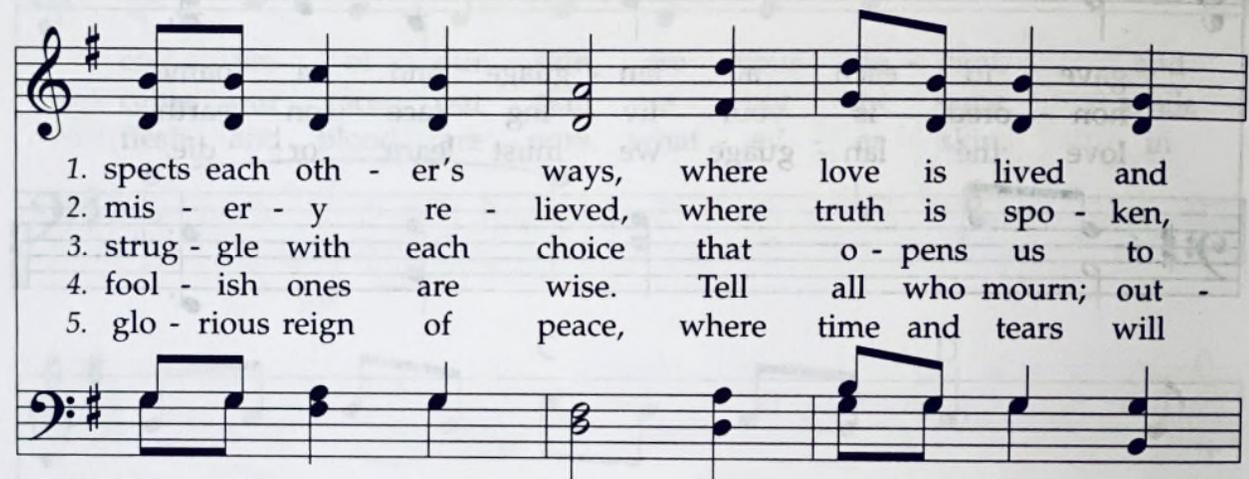
OPENING HYMN#683

"O For a World" (vs. 1,2,3)

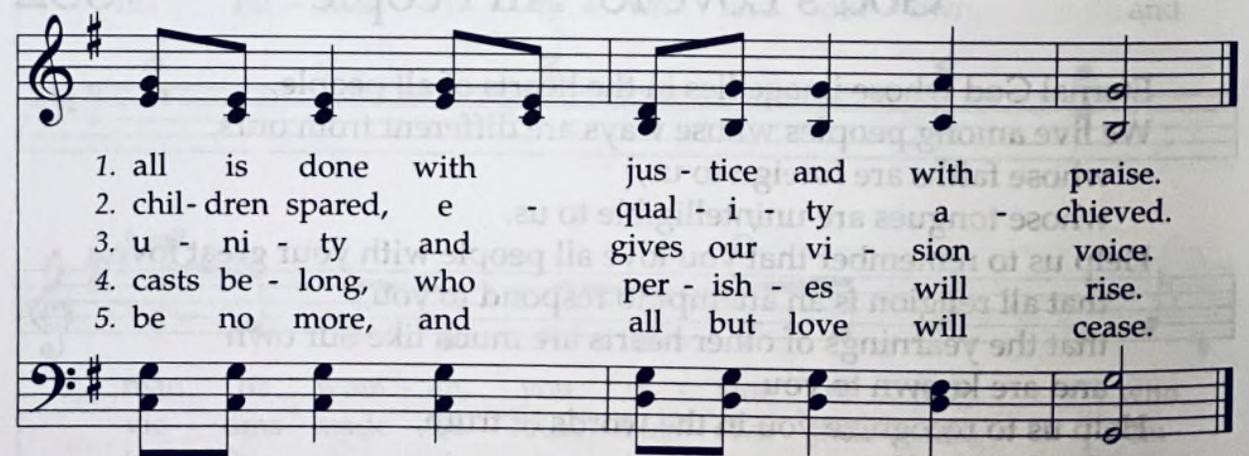
O for a World



1. O for a world where ev - ery - one re -
 2. O for a world where goods are shared and
 3. We wel - come one world fam - i - ly and
 4. The poor are rich, the weak are strong, the
 5. O for a world pre - par - ing for God's



1. spect each oth - er's ways, where love is lived and
 2. mis - er - y re - lieved, where truth is spo - ken,
 3. strug - gle with each choice that o - pens us to
 4. fool - ish ones are wise. Tell all who mourn; out -
 5. glo - rious reign of peace, where time and tears will



1. all is done with jus - tice and with praise.
 2. chil - dren spared, e - qual - i - ty a - chieved.
 3. u - ni - ty and gives our vi - sion voice.
 4. casts be - long, who per - ish - es will rise.
 5. be no more, and all but love will cease.

WORDS: Miriam Therese Winter, 1987

MUSIC: Carl Gotthelf Gläser, 1828; arr. Lowell Mason, 1839

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OUR SACRED STORIES

Exodus 20:1-4, 7-9, 12-20

Then God spoke all these words: I am the Lord your God, who brought you out of the land of Egypt, out of the house of slavery; you shall have no other gods before me. You shall not make for yourself an idol, whether in the form of anything that is in heaven above, or that is on the earth beneath, or that is in the water under the earth. You shall not make wrongful use of the name of the Lord your God, for the Lord will not acquit anyone who misuses his name. Remember the sabbath day, and keep it holy. Six days you shall labor and do all your work.

Honor your father and your mother, so that your days may be long in the land that the Lord your God is giving you. You shall not murder. You shall not commit adultery. You shall not steal. You shall not bear false witness against your neighbor. You shall not covet your neighbor's house; you shall not covet your neighbor's wife, or male or female slave, or ox, or donkey, or anything that belongs to your neighbor.

When all the people witnessed the thunder and lightning, the sound of the trumpet, and the mountain smoking, they were afraid and trembled and stood at a distance, and said to Moses, "You speak to us, and we will listen; but do not let God speak to us, or we will die." Moses said to the people, "Do not be afraid; for God has come only to test you and to put the fear of him upon you so that you do not sin."

Matthew 21:33-46

"Listen to another parable. There was a landowner who planted a vineyard, put a fence around it, dug a wine press in it, and built a watchtower. Then he leased it to tenants and went to another country. When the harvest time had come, he sent his slaves to the tenants to collect his produce. But the tenants seized his slaves and beat one, killed another, and stoned another. Again he sent other slaves, more than the first; and they treated them in the same way. Finally he sent his son to them, saying, 'They will respect my son.' But when the tenants saw the son, they said to themselves, 'This is the heir; come, let us kill him and get his inheritance.' So they seized him, threw him out of the vineyard, and killed him. Now when the owner of the vineyard comes, what will he do to those tenants?" They said to him, "He will put those wretches to a miserable death, and lease the vineyard to other tenants who will give him the produce at the harvest time." Jesus said to them, "Have you never read in the scriptures: 'The stone that the builders rejected has become the cornerstone; this was the Lord's doing, and it is amazing in our eyes'? Therefore I tell you, the kingdom of God will be taken away from you and given to a people that produces the fruits of the kingdom. The one who falls on this stone will be broken to pieces; and it will crush anyone on whom it falls." When the chief priests and the Pharisees heard his parables, they realized that he was speaking about them. They wanted to arrest him, but they feared the crowds, because they regarded him as a prophet.

CHILDREN'S MESSAGE

"The Ten Commandments"

SPECIAL MUSIC

"Lord Have Mercy"

Bethel Praise Team

MESSAGE

"Tent Poles"

HYMN#683

"O For a World" (4&5)

PRAYERS OF THE PEOPLE/LORD'S PRAYER#307 (*congregation sings using "forgive us our debts..."*)

OFFERING OF OURSELVES AND OUR GIFTS TO GOD

Invitation

Offertory "Tis So Sweet to Trust in Jesus"

arr. Carol Tornquist, Chad Willis, Piano

Prayer of Dedication

WORLD COMMUNION SUNDAY

HYMN OF INVITATION#356 "We Your People, God Confessing" (vs.3)

We your people, God, communing through the Holy Spirit, here,
joined together as disciples, in obedience now draw near.
At the table where the emblems of Christ's sacrifice are spread,
here we celebrate his presence with the cup and broken bread.

CELEBRATION OF THE LORD'S SUPPER (*in bulletin*) "*Communion Liturgy*"

COMMUNION LITURGY

The celebration of World Communion Sunday began somewhere in the world last night as we were going to bed.

Asian Christians shared the bread and the wine. Churches in China met in secret so that they would not be arrested. Christians in the Middle east met under the watchful eye of the government as they celebrated the Eucharist. In Europe, Christians gathered in churches that used to be much fuller and celebrated the Lord's Supper. In Africa the sacrament was celebrated in great numbers by a growing number of Christians, many of whom bare scars of persecution as they commune together.

Those celebrating today include Presbyterians, Methodists, Catholics, Lutherans, Disciples of Christ, United Church of Christ, Pentecostals, Baptists, thousands of other denominations and even those without denominations.

Christ's followers met both in public and in secret. Some met in freedom while others gathered under threat of persecution and death. Some take the sacrament today with organ music, others with simple singing, others with drums and still others in quiet so as not to be arrested.

In wealthy churches and in desperate poverty, the sacrament is observed. In churches, homes, huts and in God's creation this seal of the covenant was experienced. The bread is given to people that could overeat all day and to people who had no idea what they would eat or where they would get it today.

The one thing in common-We all come to the same table of our Lord.

In many different languages, by ordained clergy, volunteer pastors, lay people, something like these words of institution were given:

On the night He was betrayed Jesus took bread and when he had given thanks and blessed it, He broke it and gave it to his disciples saying, "This is my body, broken for you. Do this in remembrance of me."

In the same way after supper Jesus took the cup and gave it to his disciples saying "This is the cup of the new covenant I bring to you. Drink you all of it."

The bread is many different types and textures representing many places. Some created primarily from wheat, others from rice or other kinds of grain. Some will have bread left over. Some with very small pieces that could barely give every Christian there a morsel. Still-it represents the body of Christ broken and sustains the body of Christ around the world.

(Break bread)

The juice around the world will be different. For many it will be wine, some will have juice, some will celebrate with water that had to be carried from a dirty well from miles away. Some will use individual cups, others fancy goblets, still others have been passing around whatever cup was in the home where they were meeting. Still-it represented the blood of the covenant in their place and in their communities, just as it does in ours.

(Pour Cup)

BLESSING (in unison)

Gracious God, we thank you for this sacrament of communion shared with Christians around the world. Pour out your Holy Spirit on these elements and on those who partake – that we may be your body and the representation of your covenant in our lives and throughout the world. Amen

Today, as you take the bread and the cup remember all of those around the world with whom you share the table. Come for all things are ready.

(share the bread and wine)

PRAYER OF THANKSGIVING (in unison)

Loving God, we thank you for these symbols that express a universal message that surpasses the might of missiles and the walls of oppression. In Christ's love there is no East, no West, no North, no South, but only one spirit of hope, love and peace for all. Amen.

Breads used this World Communion Sunday 2020 are representative of the many cultures, traditions and people on this earth.

- *Corn Bread* - Cornbread has a long heritage that reaches back to Native Americans. To many of us, cornbread seems like the most Southern of specialties, with a history that traces literal roots back to the crops of the pre-European Native Americans.
- *Sweet Italian Holiday Bread* -This Italian type of sweet bread was originally from Milan
- *Pita* – Pita is a staple throughout the Middle East where people use it to fill a sandwich or use it to scoop up other foods,
- *Chinese Almond Bread* - Rice flour is an ingredient used in the bread of the Chinese people.
- *Caribbean Pineapple Nut Bread* This is a classic bread that is made on practically every Caribbean island, with slight variations from island to island. It's on every table during holiday season and finds it's way on the table at other times of the year for tea time.
- *Chapati* – This bread is made in varying sizes and thicknesses in South Asia and East Africa. Pieces of Chapati are used instead of the utensils to scoop up curry dishes and chutney.

CLOSING HYMN#687

"In Christ There is No East or West" (all verses)

687 In Christ There Is No East or West

1. In Christ there is no east or west, in
 2. In Christ shall true hearts ev' - ry - where their
 3. Join hands, dis - ci - ples of the faith, what -
 4. In Christ now meet both east and west in

him no south or north, but one com - mu - ni -
 high com - mun - ion find; his ser - vice is the
 e'er your race may be; all chil - dren of the
 him meet south and north; all lov - ing hearts are

ty of love through - out the whole wide earth.
 gold - en cord close - bind - ing hu - man - kind.
 liv - ing God are sure - ly kin to me.
 one in him through - out the whole wide earth.

WORDS: John Oxenham, 1908, alt.
 MUSIC: Alexander R. Reinagle, c. 1830

ST. PETER
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COMMISSION & BLESSING

As we go back to our work and homes, let us build our relationships with family and friends,
we will be moved by hope,
 strengthened by faith,
directed by love,
 to play our part in the salvation of all people.
 We go in God's continuing presence, with the power to love and the heart to serve.
 And the people said, **Alleluia! Amen.**

POSTLUDE

"He Is Exalted"

arr. Mark Hayes

Chad Willis, Piano