

BETHLEHEM LUTHERAN CHURCH MISSION STATEMENT: Steadfast in the Word, Bethlehem Lutheran Church shares Christ and serves people with friendship in His love in all God's world.

Grace and peace be yours in abundance, fellow sojourners!

This month we'll continue our series on "Why We Do What We Do In Worship."

Our teens may not remember a time when our Divine Services did not include chanting. However, most of us can recall a time when fully chanted services were almost non-existent in Lutheran churches. As a boy, I never heard the Introit, Psalms and Collects chanted. Of course, we sang hymns and liturgical responses, but our Pastor spoke all of his parts. That's probably true in the experience of the majority of Lutherans over the age of 40. So, it begs the question, why do Lutherans chant now?

It is amazing what one learns when actually becoming a student of history rather than assessing everything through the lens of one's own limited experience. When I became such a student of Worship and Liturgy over 35 years ago I discovered that, with few exceptions, Lutherans have *always* chanted ... and have done so since the Reformation.

"Liturgical chant has a long history from the time of the founding of the Missouri Synod and other synods in North America, to the time of Luther in Germany and Scandinavia, on back to the early church and indeed into the worship of the Old Testament believers in the Messiah. It is nothing new and it is not uniquely Roman Catholic at all. ... Historically speaking, it is representative of the majority of worshipping Christians throughout the centuries. (Frahm III, John A. *Chant as Vestment for the Voice*. <https://four-and-twenty-something.blogspot.com/2009/09/chant-as-vestment-for-voice.html>)

Chanting reemerged in our worship 36 years ago, in part, because LW (Lutheran Worship, 1982) returned us to our historic roots. Again, remember that the Reformation was not a revolt against the Roman Catholic Church, it's culture, and all the beneficial things that had come down from the Early Church to the medieval period. The Reformation was a *purification* ... a *purging* of that which was contrary to Holy Scripture and *preserving* that which was good and in accord with Scripture.

Luther used and promoted chant and viewed it as exceptionally suitable and appropriate for Christian Worship. He freed Christians to make use of this music, and to chant the psalms and other Scripture as a sacrifice of praise to God. Luther saw this as part of the excellent heritage that came from the medieval Church ... a heritage to be retained. "Both of the Divine Service orders produced by Martin Luther featured chant prominently" (Frahm). Martin Luther not only recommended chanting but also composed chants. "Luther understood the gift that God had given in music, echoing the long-held belief that 'next to the Word of God, music deserves the highest praise.'" (Beisel, Paul L. *Chanting: Why Does Pastor "Sing" So Much?* higherthings.org/myht/articles/catechesis/chanting)

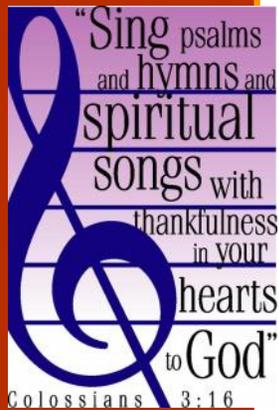
How did chanting come to Lutherans in America?

When Protestant Christianity made its way into the New World, it did not leave its anti-Catholic sentiments behind. Following the lead of their Puritanical neighbors, many of our Lutheran ancestors who came to North America utterly rejected anything that resembled a Catholic service, including chanting. (Beisel)

However, there were a few Lutherans who rejected such intolerance, like Dr. C.F.W. Walther, the first President of the Lutheran Church-Missouri Synod. Walther defended Lutheran Pastors against any criticism of chanting. As I shared in last month's article, Walther said chanting no more makes one a Roman Catholic than does reading the Scriptures in the Church. Roman Catholic Priests preach sermons ... should we stop that, too?

It is uniquely "Lutheran" whenever I chant the Words of Institution during the Service of the Sacrament. You can thank *Luther*, not Rome. The practice of Luther's day was for the *Verba* (Words of Institution) to be said inaudibly by the priest. Luther believed they should be heard. Setting the words to music is unsurpassed in serving that purpose. Luther arranged the chant that is used for Christ's words of Institution in our Divine Service Setting 3. Luther also composed chants for the Epistle and Gospel readings. Luther was hardly opposed to chanting.

Again, let us remember that just because something was NOT done for a brief period in the 20TH century, we dare not conclude that this is the traditional Lutheran practice for the centuries preceding. For example, traditionally and historically Lutherans ONLY used a Chalice for the blood of Christ in the Eucharist. Individual cups were never seen. We got that idea from the Reformed churches who did not use wine. Lutherans in America "borrowed" this from the Baptists, Methodists, Presbyterians and Congregationalists because they intentionally (unfortunately) wanted to look more



the German hymnals. With the publication of both LW and LSB our traditional liturgical dialog has been resurrected, and congregations have grown more and more accustomed to the practice.

Simple stated, what YOU MAY SAY is “traditionally Lutheran” may actually be more about your isolated experiences than what Lutherans have actually been doing in worship for centuries. Do we decide what is or what is not Lutheran based on what we personally like or dislike ... or how we feel? No. So, to have an emotional reaction against chanting and declare it “Roman Catholic” represents an uninformed opinion.

AND, why then, do we *sing* hymns ... why not *speak* them instead?

We sing because the Bible commands us to sing: **“Sing praises to the LORD, who sits enthroned in Zion! Tell among the peoples his deeds!”** (Psalm 9:11); **“Sing praises to the LORD, O you his saints, and give thanks to his holy name”** (Psalm 30:4). The church of both Old and New Testaments has always had singing. The Psalms have musical directions because *they were meant to be sung*. (Get out your Webster’s Dictionary and lookup the word “Psalm.” You’ll see that it comes from a Greek word that means “to pluck a stringed instrument.” The original Hebrew word meant “praises.”)

We sing because it is what angels are described as doing, it is what the saints of old, described in the Bible, have always done. Great care must be taken in selecting church music so that it conforms to the Biblical text and so that the beauty of the music does not steal the glory from the text. Chanting is that form of music best suited for not covering up the text ... it does not impose any foreign emotion and lets the texts speak.

Singing Psalms, hymns and prayers has been done by Christians throughout the centuries. In the first centuries after the New Testament was written “Christians were not doing anything new when they sang psalms and hymns during the service, but were doing what believers had always done” (Beisel). Consider St. Paul’s instruction in his Epistle to the Colossians: **“Let the word of Christ dwell in you richly, teaching and admonishing one another in all wisdom, singing psalms and hymns and spiritual songs, with thankfulness in your hearts to God”** (Col. 3:16).

What characterizes chant most of all is its restrained nature. While being both joyful and fearful it is also moderate. Chant is restrained from being too exuberant and by doing so it allows God’s Word to domi-

nated by song” (Hatteciener, Philip T., and Carlos R. Messerli. *Manual on the Liturgy-Lutheran Book of Worship*. Augsburg Publishing House, pp. 89-90.). Chant adds immensely to the spirit of the service. Chant allows the text of Scripture be the master. In particular the Psalm tones are quite simple, yet carry the text of Scripture without importing a foreign emotion. “Chant helps to emphasize that the Divine Service is heaven coming down to earth in the means of Christ’s grace (Revelation 4,5; Isaiah 6:1-7; Acts 2:42; I Corinthians 11; Luke 22:27). It communicates the divine mystery of this transaction of the means of grace and faith” (Frahm).

Chanting is musical speaking on one or more tones. It is not solo singing. Clear articulation and maintaining a fluid pace are more important than tonal quality. Syllables are not to be run together, but are sung evenly, flowing along smoothly with normal accents. Those who chant should *never* consider this a virtuoso solo. Likewise, one should *never* use vibrato when chanting, to do so draws attention to the one chanting instead of the Biblical text.

Someone once told me that services without chanting are preferred because “we are not Catholic” ... to which I responded, “Oh yes, we are.” I meant that we *are* “catholic” (small c). Chanting is part of the worship history and tradition of the “one holy, catholic and apostolic church” ... it is *our* worship history and tradition! Lutherans have chanted throughout the majority of our history because chanting is the heritage of all western Christians. We should NOT think of it as something only for Roman Catholics. It is a timeless way to proclaim the Word of God. And today, when we chant, we are proclaiming to the world that we are not just adopting another latest-greatest-feel-good worldly fad as so much of our own church body has done in importing vapid “contemporary” music into worship. No, we proclaim and present an ancient truth in an ancient way.

(As an aside, why have I never heard anyone complain, “That’s too Baptist”?)

The last two hymnals (Lutheran Worship, 1982 & Lutheran Service Book, 2006) anticipate that the Divine Service will be sung or chanted. “The musical parts for presiding minister, assisting ministers, and congregation are printed in full” (*Guide to Introducing Lutheran Worship*. Edited by Roger D. Pittelko and Fred L. Precht, Concordia Publishing House, 1981. p 26).

“The corporate worship of Lutheran Christians has traditionally been sung. This is true not only

Fred L. Precht, Concordia Publishing House, 1993, p. 250.)

“Not only is the action of the liturgy given a more noble form when solemnized in song, the singing of the liturgy as it is shared by pastor, assisting ministers, and the congregation adds a beauty and intensity not possible in any other way, “enlarging and elevating the adoration of our giver God” (LW, p. 6). The singing of the liturgy by presiding and assisting ministers, as provided for in *Lutheran Worship* (1982), raises the doing of the liturgy to a plane beyond the overly personalistic and idiosyncratic—so common in much worship today—to that of truly corporate song. (Schalk, Carl. “Music and the Liturgy, The Lutheran Tradition.” *Lutheran Worship: History and Practice*, edited by Fred L. Precht, Concordia Publishing House, 1993, p. 250.)

Is chanting absolutely necessary for liturgical worship or is it somehow more pleasing to God than speaking? Not at all! Chanting does not make one any more of a Christian than anyone else, or any less of one for that matter. There are, however, several advantages to chanting that Pastors and congregations are once again acknowledging. There are special occasions, high festivals, notable anniversaries—when chanting is almost indispensable. For the leader not to chant is to deprive the congregation of a liturgical experience that it is rightfully due.

Presently, at Bethlehem, from what the Elders and I have heard, there appear to be more people that like chanting than there are who dislike it. However, not everyone will like *everything* in every service. I can pretty much guarantee

chanting, some less. We currently use five different settings on Sundays. Divine Service Setting Three has the most chanting. Divine Service Setting 1 and Matins have less. Divine Service Setting 4 and 5 have none (except for the Introit). Remember, it's not about you or me. Our worship is about GOD and it is CORPORATE!

In the Church, we have our own vocabulary, our own “language,” and our own way of expressing it. Liturgical Chant is a reverent means of communicating the Word of God clearly without inserting too much of our own personality or interpretation into the text. It seems right that a church that really wants the world to hear the Gospel would NOT opt to simply be another voice fading into pop culture but would rather want to sound a different note ... one that is distinct from that of the culture ... one that is other-worldly ... one that is heavenly.

Next ... “Why does the Pastor wear a dress?”

✠ ✠ ✠

I look forward to seeing you each Sunday morning ... worshiping and studying with you ... lifting up and exalting our great God with you! Come with a smile on your face, a bounce in your step, your Bible in hand, and that friend you personally and intentionally invited. Also, bring a joyful, eager attitude to be touched by the Risen Christ, together with a hungry heart for spiritual vitality and victorious living that comes each time we encounter God's renewing presence in Word & Sacrament!

שלום עליכם

(Peace [Shalom] be with you)

**A more detailed
booklet of this topic
is available in the
Narthex.**

Midweek Worship in Lent

2018 Lenten Theme: “Who Wants Jesus to Die?” This year's midweek services will focus on characters in the Passion narrative of Christ, who by word and deed indicated their desire to have Jesus put to death.

4. Midweek #4 (3/7) - **“The High Priest Wants Jesus to Die”** St. John 18:12-14
5. Midweek #5 (3/14) - **“Pilate Wants Jesus to Die”** St. John 19:10-16
6. Midweek #6 (3/21) - **“Judas Wants Jesus to Die”** St. John 12:4-6

Plan to worship each Wednesday as we journey toward Good Friday and Easter!

DURING THIS LENTEN SEASON reach out to a friend and invite him/her to join you in worship at our church. Our midweek services are also times to reach out and invite. As we near the Easter season many people are most responsive to just such an invitation!



Our 11th Annual Chili Friday, held in January, raised \$3321.10 including the silent auction. We will donate the proceeds to the Palestine Community Food Pantry during Divine Service on March 4th.

So THANK YOU! To everyone who made our Silent Auction a big success, and many members, friends and businesses contributed. Special thanks to: Nolen & Kathy Green, Paul Tugwell, Ron & Gloria Bloecher, Lana Bowden, Betty Nelson, Donna Hughes, Megan Taylor, Orlando Guillen, Applebees, Braly's Builders, Brookshires, Cotton Patch, Dairy Queen, Heritage Land Bank, Hometown Pharmacy, Irene's Cocina, KYYK, Little Mexico, Lowes, Montalba General Store, Palestine Bowling Center, Precision Auto Detail, Shelby Savings Bank, Subs n Dogs, The Kiwanis Club of Palestine and The Real Estate Group .

Also, Megan Taylor and Sandy Teets entered our chili into the Palestine Healthcare Chili Cook-Off on February 22nd and won 1st place!!

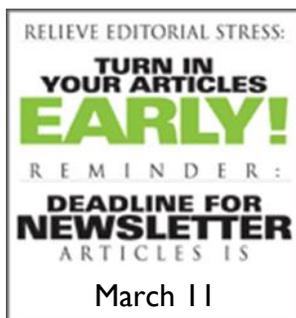
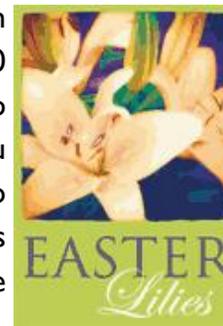
Remember that **Daylight Savings Time** begins



on Sunday, March 11 - set your clocks ahead one hour before you go to bed **SATURDAY EVENING** and sleep fast! (unless you go to bed an hour earlier!)

EASTER LILIES

We will decorate our chancel with lilies at Easter. We have ordered 20 and they are \$9 each. A sign up sheet is in the Narthex where you can indicate how you will help to purchase these beautiful flowers as we celebrate the Festival of the Resurrection.



CHURCH WORK DAY MARCH 17TH

Roll up your sleeves and help out at church. See Jim Broad for more details.



ADOPT-A-HIGHWAY SATURDAY, MARCH 3RD

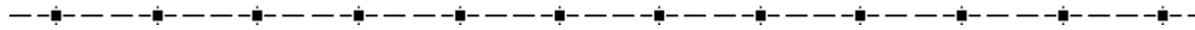
We plan on meeting at the church at 9:00 a.m., to begin the trash pickup. Our part of the highway starts on the loop at Bethlehem and ends by First Baptist Church. If you cannot actually walk the highways, you can help with dropping off or picking up people along the loop and shuttling drinks to the highway crew.



For more information, go to <https://lwr.org/get-involved/build-kits-of-care/personal-care-kits>. Purchase one or more of the following **NEW** items; no other items except those listed below. Look for the box located in the Narthex to place your donations.

Monetary donations may be placed into an envelope and given to JoAnn Tugwell or Donna Hughes. The deadline will be announced soon, after which we will meet to put together the kits for delivery to the Texas collection point.

- 1 light-weight towel (approx. 52" x 27"), dark color recommended
- 2 bars of soap (4 to 5 oz.), any brand, in original wrapping
- 1 adult-size toothbrush in original packaging
- 1 sturdy comb, and
- 1 metal nail clipper, attached file optional



When you shop for groceries at Kroger's, be sure to use your **Kroger card** for purchases as part of Kroger's "Community Rewards" Program which is linked to Bethlehem's LWML.

What are you doing with all those greeting cards you receive during the year? Remember, we collect the **CARD FRONTS** to send to St. Jude's Ranch for Children (for their fundraising efforts). In Garber Hall, there is a box to deposit all kinds of greeting cards.

(Please note: Because of copyright laws, Hallmark, Disney or American Greetings cards will NOT be accepted.)

Only the card front is required, and it must measure 7" by 5" or smaller. Make sure there are no personal, written messages on the front or the back. (OR you may bring whole cards and someone will trim them.)

MARK YOUR CALENDER!

- ◆ Sunday, March 11, 2018 - LWML meeting, immediately following church service. Remember to **Spring Forward!**
- ◆ Saturday, May 5, 2018- LWML **East Texas Zone Spring Event**, 10:00 am to 2:00 pm, Pilgrim Lutheran, Kilgore. Theme: "My Cup Overflows" based on Ps 23:5b ("You anoint my head with oil; my cup overflows."). Registration 10:00 am. Cost: \$12.00 includes the trip to Oil Museum (two blocks away) after which, we will return to the church for Bible study, songs, fellowship, and brief meeting of society presidents and zone officers.
- ◆ July 5-8, 2018 - LWML 40TH Biennial Convention Texas District, Waco, TX. Go to www.lwmltxdist.org/2018-waco-convention.



Our society is open to all members of Bethlehem. We usually meet after church on the second Sunday of the



FROM THE EVANGELISM BOARD

We look forward to a very busy spring; come join us!

On Saturday, March 3 we will hold our quarterly highway cleanup; please come and help. With at least 20 participants, we can finish in less than 2 hours!

On Sunday, March 4 we will be hosting Mr. Paul Jones, Minister of Court Drive Church of Christ after the Divine Service. He will talk to us about the Palestine Food Pantry and receive a check from Bethlehem for the proceeds from Chili Friday this year.

On Saturday March 24, we will be participating in the Dogwood Festival parade. Our present plan is to refurbish the train (if economically feasible) used in past parades. We are inviting small children to participate by riding on the train.

On April 29, we will host The Reverend Doctor Yohannes Mengsteab, Mission and Ministry Facilitator (Area B, Texas District LC-MS). He will lead Bible Class and then after church he will be talking to us about “starting a church within our church.” The intent being to look at methods to insure Bethlehem congregation will persist into the future. Please plan on attending .

On Saturday, April 21 will have another Bible Jamboree. The program will be similar to the one we had last year. Details will be forthcoming.

We are waiting on TXDot approval to clear the northwest corner of their property so we can erect a new church sign on the neighboring location.

Thanks to Paul Stephenson for installing the banners on our three existing signs advertising our Wednesday services. They will be removed after Lent and re-installed prior to Advent services.

We have started a congregational “help” service for congregational members needing help around their residences. There is a sign-up sheet in the narthex. For questions, please talk to Paul Stephenson and also about your willingness to help in the endeavor.

We will be helping Megan Taylor with the proposed church picnic on May 6.

Just a reminder: please don't forget to continue handing out the small gospels of John and also our hospitality bags for

REPORTS

VP - Albert reported will get pipe cut and repair one side along drive and install other side. Plan to have youth help.

Financial Secretary - Lea reported January income \$13,682, expenses \$13,923. Loan balance \$43,694, additional \$6,542 to principle in January & CEF report.

Treasurer - Gil gave account balances & income report. Budget report for January and year-to-date. New Emergency fund will show up on next month's report. **Motion by Melanie, 2nd by Jim to accept financial reports. Motion carried.

Elders - James reported average attendance for January was 71; loss by death Roger Harris.

Christian Education - Melanie reported Sunday School material for new quarter arrived. Mid-Week will resume April 4th after Easter. Eight plan to attend Higher Things.

Evangelism - Donna reported AAH will be March 3rd; entering our train in Dogwood Parade March 24th. "Wednesday Service 7 pm" narrow banners added to signs on Highways.

Stewardship - Steve reported higher gas bill for December/January.

Social Concerns - Steve reported \$3,461.10 Chili Friday proceeds; meat and advertising donated. **Motion by Donna, 2nd by Lea that church pay remaining expenses so we can give more to Food Pantry. Motion carried. Thanks to Megan and to all who helped. Donna mentioned Easter Breakfast.

Property - Jim reported sign has been repaired. Work Day March 17th.

Youth - Albert reported youth made \$294 Super Bowl Subs, more money to come in. Looking at LOMT summer camp for those not going to Higher Things. Kids will be helping with our entry in Dogwood Parade, also with Bible Jamboree.

Pastor - reported new members were received on Sunday. Ash Wednesday February 14th. Paul Jones from Palestine Community Food Pantry will come on March 4th; we will present him with proceeds from Chili Friday.

UNFINISHED BUSINESS:

Steve will have sign-up sheet to see interest in Gabriel Green coming to discuss church security, can invite community, maybe a Saturday in April.

NEW BUSINESS:

Members have been busy helping Marjorie Smith's family getting house cleaned. Have moved buffet to Narthex, to use in memory of Marjorie. Thanks to all who helped.

**Motion by Lea, 2nd by James to adjourn. Motion carried. Meeting adjourned and Pastor closed with the benediction.

Hudson Taylor, a Nineteenth Century British missionary to China, is reported to have said, "God's work, done in God's way, will not lack God's supply." To know God's way, we need to know His Holy Word. Or to say it another way: you need to know your Bible.

St. Paul, before he spends two chapters on giving, wrote that every thought is to be taken captive to the obedience of Christ (2 Cor. 10:5).

Doctrine matters. And doctrine matters because the Scriptures matter. And the Scriptures matter because this is where we learn the teaching of Christ. Our thoughts must be brought into line with the teaching of Scripture so that our work is what God wants done and so that we do this work in His way.

A good tree bears good fruit. A bad tree bears bad fruit. We have been made good trees in holy baptism. We are fertilized and pruned for bearing good fruit by constantly hearing God's Word preached and taught in sermon and Bible Class and in receiving the life-giving, faith-sustaining food of the Lord's Supper. Remember your doctrine, hold on to the Lord's teaching, and your thoughts will be taken captive to the obedience of Christ.

Bringing every thought captive to the obedience of Christ is recognizing that God does provide. The Lord's Prayer teaches us to pray for daily bread. Praying this day in and day out reminds us that the Lord is the giver of our daily bread, and that we are to give thanks for His daily provi-

sion of it. God is rarely early and never late in His work, as Abraham learned, "on the mount of the Lord it will be provided" (Gen. 22:14). The Lord's generosity forms our generosity in return. Thus, we set aside for the work of God a generous, first-fruits, proportion of the daily bread that God has given to us. This act of trust in the Lord's provision is the working out of our faith in Him.

When budgetary discussions pop up, our natural reaction is to point fingers. But remember your doctrine, and what your mother taught about pointing fingers. Our first natural reaction is not always right. In fact, when our thoughts are brought into captivity of Christ, our first reaction should be repentance.

It should raise questions in our own lives. As good trees in Christ who are to bear

good fruit, we should ask whether our thoughts are taken captive by obedience to Christ. Have we given generously? Have we given our first-fruits? You know. And God knows. "For the eyes of the Lord run to and fro throughout the whole earth, to show Himself strong on behalf of those whose heart is loyal to Him" (2 Chron. 16:9).

God will provide. He always has and He always will. He gives His meat in due season. He has not left you as orphans, but has grafted you into His own family. You belong to Him. Remember this, letting this thought dwell in you richly. And you will then be rich toward others.



God's Share First

God early promised joy as a reward of squaring our accounts with Him (Deuteronomy 12:6-7). Paul commanded his church at Philippi to rejoice in the Lord (Philippians 4:4). True Christian Living can only be experienced when we are living as Christ directs our doing. Is your supply of Christian joy running low?

ardship of money on a basis where He can lead you nearer to His will for you?

We believe that regular systematic giving is called for in the New Testament living. We recommend percentage giving as one more medium by which we tie into the joy of our Lord. We urge our members to set aside a definite percent of their



"Store up for yourselves treasures
in heaven, where moth & rust do
not destroy, & where thieves do not

HEALTH NEEDS—MEMBERS:

- Mary Lou Daughtrey - leg and hip problems
- George Nelson - recovering from a stroke

HEALTH NEEDS—FRIENDS:

- Living Savior/Pastor & Cheryl Bailes [Mary Unk’s son in law & daughter] - unspoken
- Sharon Bigott [JoAnn Tugwell’s nephew’s wife] - health concerns
- Dalton Durbin [officer Durbin’s son] - encephalitis
- Yvette Durbin [Palestine Police officer] - assaulted while on duty
- Luke Grumbles [son of co worker of Devin Jackson] - leukemia
- Gene Hewitt [cousin of Marcy Hogan] - cancer
- Betty Leago [Dorothy Jackson’s friend] - in rehab hospital
- Eva Ludwig [David Ludwig’s wife] - infection after surgery
- Steve & Katie Lund [former members] - ongoing health concerns
- Laura Miller [Dorothy Jackson’s friend] - recovering from stroke
- Debbie Noonan [friend of Marcy Hogan] - back problem
- Bonita Randall [Neva Shugart Broad’s niece] - ongoing health concerns
- Phyllis Shafferkoetter [Mary Unk’s sister] - lupus
- Joan Smith [Dorothy Jackson’s niece] - cancer
- Pam Stovall [Hughes neighbor’s daughter] - stroke
- Kenneth Taylor [James Taylor’s brother] - advanced pancreatic cancer
- Marissa Williams [Marcy Hogan niece] - baby born premature
- Gene & Patsy Worsham [Tim’s parents] - ongoing health concerns

**Please
help
us
keep
this
list
updated.
Thanks**

HOMEBOUND:

- Dorothy Jackson, Martha Kaudelka, Ardelle Samford, Johnnie Weaver

COMFORT: family and friends of Gerald Frenzel [Mike Frenzel’s brother]

THOSE PREPARING FOR CHURCH WORK: Aaron Jackson– attending Concordia University, Seward, NE

THOSE SERVING IN OUR NATION’S ARMED FORCES:

- Members Kyle Lawson and Kyle Shepherd, as well as Robert Garcia [Juanita’s son], and Jeremy Stafford [Marcy Hogan’s nephew]

Please inform the Pastor and the Church Office regarding the status of submitted prayers so we may be timely and up-to-date in petitions to our gracious God.





6:30 AM on 91.9 FM KAVX Lufkin, TX
Sunday at 10:30 AM on 97.5 FM KTTB Tyler, TX
Sunday at 12:30 PM on 91.5 FM KHCB Madisonville, TX

Online at www.lutheranhour.org

DATE: March 4, 2018
TITLE: "When God's Darkness Surrounds You"
TEXT: Exodus 20:1-17
GUEST SPEAKER: Rev. Dr. Dale A. Meyer

When times are darkest, God wants you to know how close He really is. It's in those threatening times that you can especially learn and live in His love.

DATE: March 11, 2018
TITLE: "Condemned Already"
TEXT: St. John 3:19-21
SPEAKER: Emeritus of The Lutheran Hour: Rev. Dr. Ken Klaus

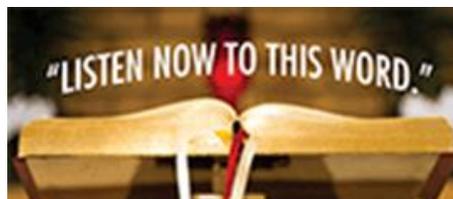
Some things just work better in the dark. You know, things like watching for shooting stars and getting a good night's sleep or dreaming about the future. People love the darkness for a lot of reasons, and not all of them are good.

DATE: March 18, 2018
TITLE: "Thrown into the Arms of God"
TEXT: St. Mark 10:32-45
GUEST SPEAKER: Rev. Dr. Dale A. Meyer

The desire to advance your own interests can alienate you from others and God. Serving others without thought of reward is God's way forward for followers of Jesus.

DATE: March 25, 2018
TITLE: "And They Crucified Him"
TEXT: St. Mark 14:24a
SPEAKER: Emeritus of The Lutheran Hour: Rev. Dr. Ken Klaus

Next week The Lutheran Hour celebrates the Savior's resurrection. Today we mourn the unjust murder of the Savior by considering the text: "And they crucified Him."



At the beginning of the third century, the Roman emperor Septimus Severus forbade conversions to Christianity. Among those disobeying that edict was Perpetua, a young noblewoman, and her maidservant Felicitas. Both were jailed at Carthage in North Africa along with three fellow Christians. During their imprisonment, Perpetua and Felicitas witnessed to their faith with such conviction that the officer in charge became a follower of Jesus. After making arrangements for the well-being of their children, Perpetua and Felicitas were executed on March 7, 203. Tradition holds that Perpetua showed mercy to her captors by falling on a sword because they could not bear to put her to death. The story of this martyrdom has been told ever since as an encouragement to persecuted Christians.

March 17 - Patrick, Missionary to Ireland

Patrick is one of the best-known of the missionary saints. Born to a Christian family in Britain around the year 389, he was captured as a teenager by raiders, taken to Ireland, and forced to serve as a herdsman. After six years he escaped and found his way to a monastery community in France. Ordained a Bishop in 432, he made his way back to Ireland, where he spent the rest of his long life spreading the Gospel and organizing Christian communities. He strongly defended the doctrine of the Holy Trinity in a time when it was not popular to do so. His literary legacy includes his autobiography, *Confessio*, and several prayers and hymns still used in the church today. Patrick died around the year 466.

March 31 - Joseph, Patriarch

Joseph was the son of the patriarch Jacob (February 5) and Rachel. The favorite son of his father, he incurred the jealousy of his older brothers, who sold him into slavery in Egypt and told their father he was dead (Genesis 37). In Egypt he became the chief servant in the home of Potiphar, a military official. Because Joseph refused to commit adultery with his master's wife, he was unjustly accused of attempted rape and thrown into jail (Genesis 39). Years later, he interpreted dreams for Pharaoh, who then freed him from prison and placed him in charge of the entire country. When his brothers came from Canaan to Egypt in search of food, they did not recognize him. He eventually revealed his identity to them, forgave them, and invited both them and his father to live in Egypt. He is especially remembered and honored for his moral uprightness (Genesis 39) and for his willingness to forgive his brothers. (Genesis 45 & 50).



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“I’m the Lord God, Who brought you out of Egypt. I have saved you. I’ve saved you from slavery in Egypt. I’ve saved you from your sins. You will be holy to me. You are Holy to me because I’m holy.

You’ll have no other gods before my face. You will not misuse my Name or despise My Word. You’ll keep my Sabbath Day holy. You will honor your father and your mother. You will not murder. You will not commit adultery. You will not steal. You will not bear false testimony against your neighbor. You will not covet—not your neighbor’s house, nor his wife, or his male or female servant, his ox or donkey, or anything that belongs to your neighbor.”

Lutherans place their faith in the Triune God – Father, Son, and Holy Spirit – who has made us, redeemed us, and empowers us for Christian living.

We believe Jesus Christ is the divine Son of God, who came to earth as a man, suffered and died in our place to win for us forgiveness of sin, and who rose again to life, assuring us that we, too, can live with Him eternally.

We teach that we come to stand in right relationship with God not through our own goodness or righteousness, but through our faith in Jesus as Savior. Faith alone receives the full promises of God.

We believe that the two Sacraments, Baptism and the Lord's Supper, were instituted by Christ and offers forgiveness of sin to all who receive them in faith.

Concerning Baptism, we teach that infants should also be baptized, since they, too, are sinful and need God's grace. God can work faith in them, even though they are too young to intellectually grasp the Gospel.

We believe that the body and blood of Jesus are truly present in the Lord's Supper through miraculous means, and that only Christians who are in full agreement with our all our beliefs should commune with us.

We believe that God speaks to the world through His Word in the Bible.

We believe that God loves every person and intends for all a life of dignity and meaning.

We believe that Marriage is a life-long union of one man and one woman. We reject any other “union” called “marriage” as immoral and contrary to God's will.

We assert the vital importance of the Christian congregation as the community of believers in which the Gospel is correctly preached and the Sacraments are rightly administered.



Bethlehem Evangelical Lutheran Church

The Lutheran Church -- Missouri Synod

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MARCH 2018

