

SECOND SUNDAY AFTER PENTECOST

Service of the Word

First Lutheran Church, Lynn, MA

June 14, 2020



Moses tells the Israelites that they are called to be
a priestly kingdom and a holy people.
Jesus sends out the disciples as laborers into the harvest.

**In baptism we too are anointed for ministry,
sharing God's compassion with our needy world.**
From the Lord's table we go forth to proclaim the good news,
to heal the sick, and to share our bread with the hungry.

Welcome to worship!

Yes, this is worship! It is not the way any of us *want* it to be, but God is alive and present in this virtual gathering. God's work will still speak to us through the Holy Spirit, and we are still the Body of Christ, joined together in a fellowship of love, even if it is not in person.

Create a sacred space in your home.

Light a candle. Pour yourself a warm beverage. Welcome the presence of God into your dwelling. Set aside this time for worship as if you were in church. Put away the cell phone (unless you are watching on your cell phone!) Adopt a posture of prayer that works for you.

We will get through this.

This is temporary. This is not the "new normal." This may last several weeks, but we will be back together soon. We are blessed to be living in a time with technology that allows us to gather in this way. For that we can rejoice!

GATHERING

The Holy Spirit calls us together as the people of God

Gymnopédie
Erik Satie

PRELUDE

CONFESSION AND FORGIVENESS

Blessed be the Holy Trinity, † one God,
whose steadfast love is everlasting,
whose faithfulness endures from generation to generation.
Amen.

Trusting in the mercy of God, let us confess our sin.

Reconciling God,
**we confess that we do not trust your abundance,
and we deny your presence in our lives.**
We place our hope in ourselves and rely on our own efforts.
We fail to believe that you provide enough for all.
We abuse your good creation for our own benefit.
**We fear difference and do not welcome others
as you have welcomed us.**
**By your grace, forgive us; through your love, renew us;
and in your Spirit, lead us;**
so that we may live and serve you in newness of life. Amen.

GATHERING HYMN

*The minister announces God's forgiveness, to which the assembly responds:
Amen.*

We All Are One In Mission



1 We all are one in mis - sion; we all are one in call,
2 We all are called for ser - vice, to wit - ness in God's name.
3 Now let us be u - nit - ed, and let our song be heard.



our var - ied gifts u - nit - ed by Christ, the Lord of all.
Our min - is - tries are dif - f'rent; our pur - pose is the same:
Now let us be a ves - sel for God's re - deem - ing Word.



A sin - gle great com - mis - sion com - pels us from a - bove
to touch the lives of oth - ers with God's sur - pris - ing grace,
We all are one in mis - sion; we all are one in call,



to plan and work to - geth - er that all may know Christ's love.
so ev - 'ry folk and na - tion may feel God's warm em - brace.
our var - ied gifts u - nit - ed by Christ, the Lord of all.

GREETING

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

In the summer, our liturgy comes from Now the Feast and Celebration, a contemporary and easily singable setting by Marty Haugen.

This canticle draws from the imagery of God's victory over sin and death in the book of Revelation.



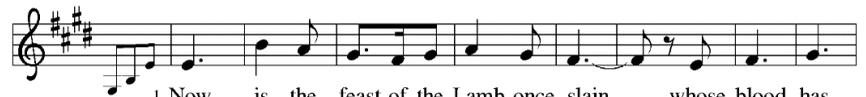
Now the feast and cel - e - bra - tion, all of cre - a - tion



sings for joy to the God of life and love and free - dom;



praise and glo - ry for - ev - er - more!



1 Now is the feast of the Lamb once slain, whose blood has



freed and u - nit - ed us to be one great peo - ple of God.



2 Pow - er and rich - es, wis - dom and might, all hon - or and



glo - ry to Christ for - ev - er.



3 For God has come to dwell with us, to make us peo - ple of



God; to make all things new.

God speaks to us in scripture readings, preaching, and song

FIRST READING

Exodus 19:2-8a

At Sinai God assured Israel, "You shall be my treasured possession," and commissioned them to serve as mediating priests for the nations. The people commit themselves completely to God's will.

The Israelites had journeyed from Rephidim, entered the wilderness of Sinai, and camped in the wilderness; Israel camped there in front of the mountain. Then Moses went up to God; the Lord called to him from the mountain, saying, "Thus you shall say to the house of Jacob, and tell the Israelites: You have seen what I did to the Egyptians, and how I bore you on eagles' wings and brought you to myself. Now therefore, if you obey my voice and keep my covenant, you shall be my treasured possession out of all the peoples. Indeed, the whole earth is mine, but you shall be for me a priestly kingdom and a holy nation. These are the words that you shall speak to the Israelites."

So Moses came, summoned the elders of the people, and set before them all these words that the Lord had commanded him. The people all answered as one: "Everything that the Lord has spoken we will do."

The word of the Lord.

Thanks be to God.

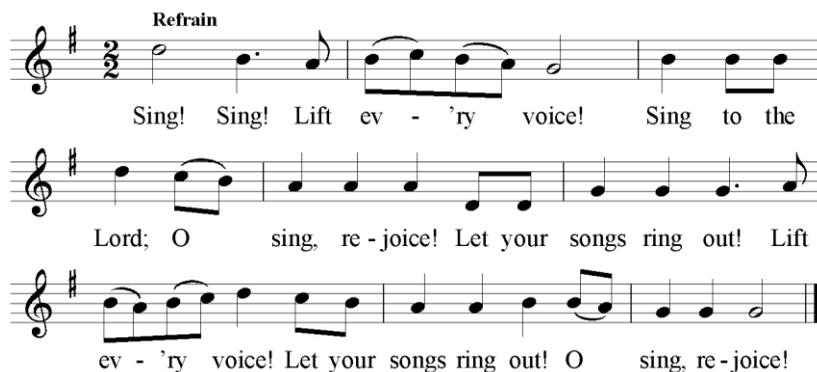
PSALM

Psalm 100

The psalms were the original prayer book of God's people and capture the full gamut of human emotion.

The cantors sing the refrain, which is repeated by the assembly. The choir sings the verses.

Refrain



Sing! Sing! Lift ev - 'ry voice! Sing to the
Lord; O sing, re - joice! Let your songs ring out! Lift
ev - 'ry voice! Let your songs ring out! O sing, re - joice!

1. All people who on dearth do dwell, sing out your praise with cheerful voice; Be glad in God, whose praise you tell. Come, sing to God; let all rejoice.
2. For God alone is the Lord, indeed; without our aid God did us make; We are God's flock, we now may feed; and for God's sheep God does us take.
3. O enter then God's gates with praise; approach God's courts with shouts of joy; Praise, laud, and bless God's name always; let ev'ry voice God's praise employ.
4. Make known the truth that God is good, whose mercy is forever sure. Whose truth at all times firmly stood, and shall from age to age endure.

SECOND READING

Romans 5:1-8

*We are no longer
God's enemies but
have peace with God
because we were
brought into a right
relationship with God
through Christ's death.*

Since we are justified by faith, we have peace with God through our Lord Jesus Christ, through whom we have obtained access to this grace in which we stand; and we boast in our hope of sharing the glory of God. And not only that, but we also boast in our sufferings, knowing that suffering produces endurance, and endurance produces character, and character produces hope, and hope does not disappoint us, because God's love has been poured into our hearts through the Holy Spirit that has been given to us.

For while we were still weak, at the right time Christ died for the ungodly. Indeed, rarely will anyone die for a righteous person—though perhaps for a good person someone might actually dare to die. But God proves his love for us in that while we still were sinners Christ died for us.

The word of the Lord.

Thanks be to God.

GOSPEL ACCLAMATION

We stand to welcome Christ, the living word of God, in the gospel reading.

GOSPEL

Matthew 9:35-10:23

The mission of Jesus' followers is to continue the mission of Jesus himself. Here, he instructs his first disciples as to how they might proclaim the gospel through their words and deeds.

Al - le - lu - ia, al - le - lu - ia. Lord, to whom shall we
go? You have the words of e - ter - nal
life. Al - le - lu - ia!

The Holy Gospel according to Matthew.
Glory to you, O Lord.

Jesus went about all the cities and villages, teaching in their synagogues, and proclaiming the good news of the kingdom, and curing every disease and every sickness. When he saw the crowds, he had compassion for them, because they were harassed and helpless, like sheep without a shepherd. Then he said to his disciples, "The harvest is plentiful, but the laborers are few; therefore ask the Lord of the harvest to send out laborers into his harvest."

Then Jesus summoned his twelve disciples and gave them authority over unclean spirits, to cast them out, and to cure every disease and every sickness. These are the names of the twelve apostles: first, Simon, also known as Peter, and his brother Andrew; James son of Zebedee, and his brother John; Philip and Bartholomew; Thomas and Matthew the tax collector; James son of Alphaeus, and Thaddaeus; Simon the Cananaean, and Judas Iscariot, the one who betrayed him.

These twelve Jesus sent out with the following instructions: "Go nowhere among the Gentiles, and enter no town of the Samaritans, but go rather to the lost sheep of the house of Israel. As you go, proclaim the good news, 'The kingdom of heaven has come near.' Cure the sick, raise the dead, cleanse the lepers, cast out demons."

Whatever town or village you enter, find out who in it is worthy, and stay there until you leave. As you enter the house, greet it. If the house is worthy, let your peace come upon it; but if it is not worthy, let your peace return to you. If anyone will not welcome you or listen to your words, shake off the dust from your feet as you leave that house or town.

“See, I am sending you out like sheep into the midst of wolves; so be wise as serpents and innocent as doves. Beware of them, for they will hand you over to councils and flog you; and you will be dragged before governors and kings because of me, as a testimony to them and the Gentiles. When they hand you over, do not worry about how you are to speak or what you are to say; for what you are to say will be given to you at that time; for it is not you who speak, but the Spirit of your Father speaking through you. Brother will betray brother to death, and a father his child, and children will rise against parents; and you will be hated by all because of my name. But the one who endures to the end will be saved.

The Gospel of the Lord.
Praise to you, O Christ.

**CHILDREN'S
MESSAGE**

SERMON



HYMN OF THE DAY

Will You Come and Follow Me



1 "Will you come and fol - low me if I but call
 2 "Will you leave your - self be - hind if I but call
 3 "Will you love the you you hide if I but call
 4 Lord, your sum - mons ech - oes true when you but call



your name? Will you go where you don't
 your name? Will you care for cruel and
 your name? Will you quell the fear in -
 my name. Let me turn and fol - low



know and nev - er be the same?
 kind and nev - er be the same?
 side and nev - er be the same?
 you and nev - er be the same.



Will you let my love be shown, will you let my
 Will you risk the hos - tile stare, should your life at -
 Will you use the faith you've found to re - shape the
 In your com - pa - ny I'll go where your love and



name be known, will you let my life be
 tract or scare? Will you let me an - swer
 world a - round, through my sight and touch and
 foot - steps show. Thus I'll move and live and



grown in you and you in me?"
 pray'r in you and you in me?"
 sound in you and you in me?"
 grow in you and you in me.

APOSTLES CREED

The word "creed" comes from the Latin credo which simply means "I believe."

By professing our faith with these ecumenical words, we are one with Christians all around the world, no matter what else might divide us.

PRAYERS OF INTERCESSION and THE LORD'S PRAYER

PEACE

With the whole church let us confess our faith:

**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.

Throughout our prayer we sing this refrain:

Christ, our peace, you break down the walls that di - vide us;

The image shows a musical score for the first line of the refrain. It consists of a treble and bass clef staff. The treble staff has a key signature of two flats (B-flat and E-flat) and a common time signature. The melody is written in the treble staff, and the bass staff provides a harmonic accompaniment. The lyrics are written below the treble staff.

Christ, our peace, come, make us one bod - y in you.

The image shows a musical score for the second line of the refrain. It consists of a treble and bass clef staff. The treble staff has a key signature of two flats (B-flat and E-flat) and a common time signature. The melody is written in the treble staff, and the bass staff provides a harmonic accompaniment. The lyrics are written below the treble staff.

After each petition:

Your steadfast love is everlasting:

Graciously hear our prayer.

The peace of Christ be with you always.

And also with you.

OFFERTORY

You are invited to make your offering online at www.flc-lynn.org/give or by mail. Please continue to give during this time to support the ongoing ministry of our congregation.

Come, O Thou Traveler Unknown
K. Lee Scott

Come, O thou Traveler unknown, whom still I hold, but cannot see;
My company before is gone, and I am left alone with thee.
With thee all night I mean to stay, and wrestle till the break of day.

I need not tell thee who I am; my sin and misery declare;
Thyself hast called me by my name; look on thy hands and read it there.
But who, I ask thee, who art thou? Tell me thy name and tell me now.

'Tis Love! 'tis Love! Thou diedst for me! I hear thy whisper in my heart;
The morning breaks, the shadows flee: pure, universal love thou art.
To me, to all, thy mercies move; thy nature and thy name is Love!

SENDING

God blesses us and sends us in mission for the world

BLESSING

SENDING SONG

Rise Up, O Saints of God!



- 1 Rise up, O saints of God! From vain am - bi - tions turn;
- 2 Speak out, O saints of God! De - spair en - gulfs earth's frame;
- 3 Rise up, O saints of God! The king - dom's task em - brace;
- 4 Give heed, O saints of God! Cre - a - tion cries in pain;
- 5 Com - mit your hearts to seek the paths which Christ has trod;



Christ rose tri - um - phant that your hearts with no - bler zeal might burn.
as heirs of God's bap - tis - mal grace, the word of hope pro - claim.
re - dress sin's cru - el con - se - quence; give jus - tice larg - er place.
stretch forth your hand of heal - ing now, with love the weak sus - tain.
and, quick - ened by the Spir - it's pow'r, rise up, O saints of God!

DISMISSAL

Be at peace. Christ is with you.
Thanks be to God!

POSTLUDE

Voluntary in D Minor
Samuel Long

Join us for virtual coffee hour!

Following worship at 11:30 AM, you are invited to grab a cup of coffee and a snack and join us on Zoom for a virtual coffee hour! If your computer has a camera and you'd like to use video chat, go to <https://us02web.zoom.us/j/88484060366> and follow the instructions. You may need to install a free piece of software. If you would like to call in on your phone, dial **(929) 205-6099** and enter meeting ID **884 8406 0366**. It won't be as good as the Fireside Room, but it will allow us to check in!

Music notes

The prelude was written by the French composer and music theorist Erik Satie (1866 – 1925). The *Gymnopédies*, named after a Greek dance, are Satie's most well-known compositions and caused Satie to refer to himself as a *gymnopedist*. Satie was a colorful figure and had a well-developed sense of humor as well as a reputation for eccentricity. Rather than use the traditional music vocabulary for interpretation and style, Satie's music is full of instructions like *very nine in the morning*, *white*, and *with the corner of the hand*. He had strong opinions regarding music composition and often argued with his contemporaries, including Claude Debussy. The postlude was written by the English organist Samuel Long, about whom little is known, save for the fact that he died in 1760 and that he was employed by the parish of St Peter le Poer, a church in that was founded during the 12th century. Similar to the German organ music of the time, English organ music was very grounded in theory, like this piece, which is a fairly strict *fugue*.

FIRST LUTHERAN CHURCH

280 Broadway, Lynn, MA 01904

Church: 781-598-0481 Parsonage: 781-584-6631

<http://www.flc-lynn.org> | [facebook.com/flclynn](https://www.facebook.com/flclynn)

The Rev. Jon Niketh, *Pastor*
David Greatrix, *Director of Music Ministry*
Jack King and Patrice Cunningham, *Sextons*
Karin Butterworth, *Council President*

pastor@flclynn.org
music@flclynn.org
pjfamily5@verizon.net
karinbutterworth1@gmail.com



***We are a Reconciling in Christ congregation,
welcoming and serving all people.***

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