

THIRD SUNDAY AFTER PENTECOST

Service of the Word

First Lutheran Church, Lynn, MA

June 21, 2020



God does not promise that the path of the disciple will be easy.

Jeremiah feels the pain of rejection from those who do not want to hear what he has to say.

Jesus declares that his words may bring stark division.

Even so, we need not be afraid for God accounts for each hair on our heads.

Though we may experience rejection, frustration, division, and death,

God's grace and love make us a new creation each day.

Marked with the cross and filled with holy food,
we are sent from worship to witness to Christ in the world.

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

Basse et Dessus de Trompette En Dialogue
Louis-Nicolas Clérambault

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.

O Christ, Your Heart Compassionate



- 1 O Christ, your heart, com - pas - sion - ate, bore ev - 'ry hu - man pain.
- 2 As once you wel - comed those cast down and healed the sick, the blind,
- 3 O Christ, cre - ate new hearts in us that beat in time with yours,
- 4 O Love that made the dis - tant stars, yet marks the spar - row's fall,



Its beat - ing was the pulse of God; its breadth, God's vast do - main.
so may all bruised and bro - ken lives through us your help still find.
that, joined by faith with your great heart, be - come love's o - pen doors.
whose arms stretched wide up - on a cross em - brace and bear us all:



The heart of God, the heart of Christ com - bined in per - fect rhyme
Lord, join our hearts with those who weep that none may weep a - lone.
We are your bod - y, ris - en Christ; our hearts, our hands we yield
come, make your church a ser - vant church that walks your ser - vant ways,



to write God's love in hu - man deeds, e - ter - ni - ty in time.
and help us bear an - oth - er's pain as though it were our own.
that through our life and min - is - try your love may be re - vealed.
whose deeds of love rise up to you, a sac - ri - fice of praise!

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.



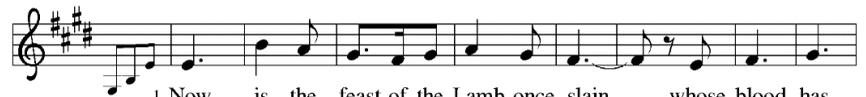
Now the feast and cel - e - bra - tion, all of cre - a - tion



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.

1. It is for you that I suffer taunts, the shame has covered my face. To my own kin I have become an outcast, a stranger to the children of my mother. Zeal for your house consumes me, and taunts against you fall on me.
2. But I pray to you, O Lord, for a time of your favor. In your great mercy, answer me, O God, with your salvation that never fails. Lord, answer, for your mercy is kind, in our great compassion, turn toward me.
3. The poor when they see it will be glad, and God-seeking hearts will revive; for the Lord listens to the needy, and does not spurn his own in their chains. Let the heavens and the earth give him praise, the seas and ev'rything that moves in them.

SECOND READING

Romans 6:1b-11

n baptism we were incorporated into the reality of Christ's death and resurrection. We have been made new in Christ through his death and resurrection to live freed from sin.

Should we continue in sin in order that grace may abound? By no means! How can we who died to sin go on living in it? Do you not know that all of us who have been baptized into Christ Jesus were baptized into his death? Therefore we have been buried with him by baptism into death, so that, just as Christ was raised from the dead by the glory of the Father, so we too might walk in newness of life.

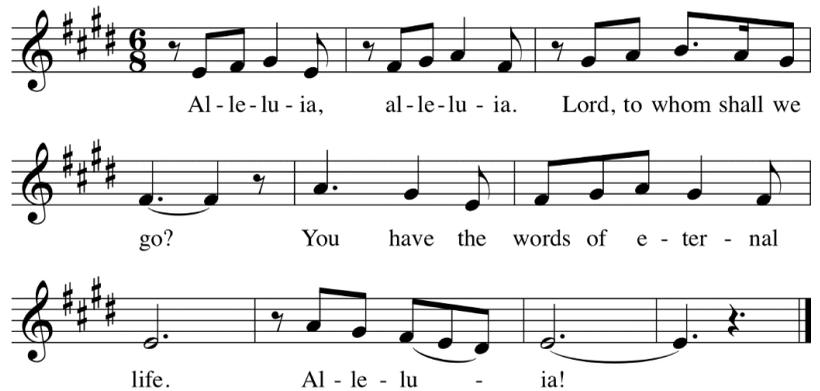
For if we have been united with Christ in a death like his, we will certainly be united with him in a resurrection like his. We know that our old self was crucified with him so that the body of sin might be destroyed, and we might no longer be enslaved to sin. For whoever has died is freed from sin. But if we have died with Christ, we believe that we will also live with him. We know that Christ, being raised from the dead, will never die again; death no longer has dominion over him. The death he died, he died to sin, once for all; but the life he lives, he lives to God. So you also must consider yourselves dead to sin and alive to God in Christ Jesus.

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 10:24-39

Jesus warns his disciples that their ministry in his name will meet with opposition. However, he assures them that they need not fear for the truth will come to light. Life is found in Christ.

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

Jesus said to the Twelve: Have fear of no one; for nothing is covered up that will not be uncovered, and nothing secret that will not become known. What I say to you in the dark, tell in the light; and what you hear whispered, proclaim from the housetops. Do not fear those who kill the body but cannot kill the soul; rather fear him who can destroy both soul and body in Gehenna. Are not two sparrows sold for a penny? Yet not one of them will fall to the ground apart from your Father. And even the hairs of your head are all counted. So do not be afraid; you are of more value than many sparrows.

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

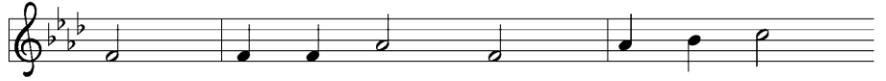


HYMN OF THE DAY

Take Up Your Cross, the Savior Said



1 "Take up your cross," the Sav - ior said,
 2 Take up your cross; let not its weight
 3 Take up your cross, nor heed the shame,
 4 Take up your cross and fol - low Christ,



"if you would my dis - ci - ple be;
 per - vade your soul with vain a - larm;
 nor let your fool - ish heart re - bel;
 nor think till death to lay it down;



for - sake the past, and come this day,
 his strength shall bear your spir - it up,
 for you the Lord en - dured the cross
 for those who hum - bly bear the cross



and hum - bly fol - low af - ter me."
 sus - tain your heart, and nerve your arm.
 to save your soul from death and hell.
 one day will wear the glo - rious crown.



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:

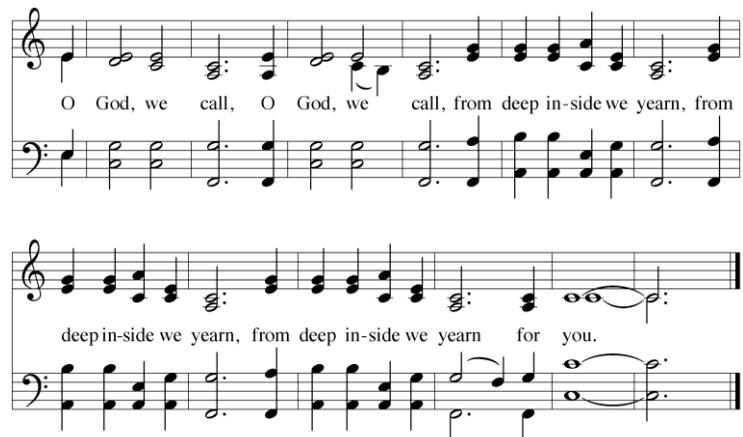
**I believe in God, the Father almighty,
creator of heaven and earth.**

**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:



O God, we call, O God, we call, from deep in-side we yearn, from deep in-side we yearn, from deep in-side we yearn for you.

After each petition:

Hear us and help us, O God:
your love is kind.

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.

Show Me Thy Ways
Walter Pelz

Show me thy ways O Lord, teach me thy paths;
Lead me in thy truth and teach me.
For thou art the God of my salvation.
And on thee do I wait all the day.
Show me thy ways O Lord, teach me thy paths,
Lead me in thy truth.

SENDING

God blesses us and sends us in mission for the world

BLESSING

SENDING SONG

I Love to Tell the Story



1 I love to tell the sto - ry of un - seen things a - bove,
2 I love to tell the sto - ry: how pleas - ant to re - peat
3 I love to tell the sto - ry, for those who know it best



of Je - sus and his glo - ry, of Je - sus and his love.
what seems, each time I tell it, more won - der - ful - ly sweet!
seem hun - ger - ing and thirst - ing to hear it like the rest.



I love to tell the sto - ry, be - cause I know it's true;
I love to tell the sto - ry, for some have nev - er heard
And when, in scenes of glo - ry, I sing the new, new song,



it sat - is - fies my long-ings as noth - ing else would do.
the mes - sage of sal - va - tion from God's own ho - ly word.
I'll sing the old, old sto - ry that I have loved so long.



I love to tell the sto - ry; 'twill be my theme in glo-ry



to tell the old, old sto - ry of Je - sus and his love.

DISMISSAL

POSTLUDE

Be at peace. Christ is with you.

Thanks be to God!

Dialogue sur les grands jeux
Louis Couperin

Today's commemoration

Onesimos Nesib (oh-ness-ee-mus neh-seeb) was born in Ethiopia. He was captured by slave traders and taken from his Galla homeland to Eritrea, where he was bought, freed, and educated by Swedish missionaries. He translated the Bible into Galla and returned to his homeland to preach the gospel there. His tombstone includes a verse from Jeremiah 22:29, "O land, land, land, hear the word of the Lord!"

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

Both the prelude and postlude for today are selections from French Baroque organ music that are in the form of *Dialogues*. During the Baroque period of music (1600 – 1750) in France, music was often referred to and thought of in terms of speech. This is especially evident in these pieces, which are called *dialogues*. In these pieces, different sounds on the organ (usually a solo sound with accompaniment) are set in alternation and competition with each other. There will often be rapid alternation between these sounds, and the solo sound will often switch register (moving from the highest voice in the right hand to the lowest voice in the right hand) – as if the two sounds were conversing with each other. These pieces were written by Louis-Nicolas Clérambault (1676 – 1749) and Louis Couperin (1626 – 1661).

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

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