



**Welcome to First Presbyterian Church  
Trinity Sunday  
Online Worship for June 7, 2020**

This service is one of two options during the Coronavirus time of physical distancing in which worship is happening only online. At 10:45 a.m. on Sundays we will livestream through ZOOM an informal conversational time of worship like our First Light Worship. You can find the link to that on our website or Facebook page: [fpcboise.org](http://fpcboise.org) or [facebook.com/fpcboise](https://www.facebook.com/fpcboise)

For this service you have the printed bulletin resource to walk you through worship with accompanying YouTube links for pre-recorded video content. We are glad you are “here” with us! Feel free to give us a shout-out to tell us you worshiped by emailing Pastor Andrew at <mailto:andrew@fpcboise.org> and “signing in” for worship.

**Prelude**     *Love Divine, All Loves Excelling*     **Paul Manz**

Link - [https://youtu.be/CMi7mkI06\\_Y](https://youtu.be/CMi7mkI06_Y)

**Welcome**

This is the day the Lord has made.  
Let us rejoice and be glad in it!

Link - <https://youtu.be/ZL5UmELBeRk>

**Call to Worship** (adapted from Acts 2)

The grace of the Lord Jesus Christ be with you.  
The love of God be with us.  
The communion of the Holy Spirit be with us all.  
Let us join the Divine dance; let us worship God.

**\* Hymn 37**     **Let All Things Now Living**     **ASH GROVE**

Link - <https://youtu.be/2khYLnF2FIQ>

# 37 Let All Things Now Living

G D G Am D

1 Let all things now liv - ing a song of thanks-giv - ing  
 2 By law God en - forc - es, the stars in their cours - es,

G C G D G

to God our Cre - a - tor tri - um - phant - ly raise;  
 the sun in its or - bit o - be - dient - ly shine;

G D G Am D

who fash - ioned and made us, pro - tect - ed and stayed us,  
 the hills and the moun - tains, the riv - ers and foun - tains,

G C G D G

by guid - ing us on to the end of our days.  
 the depths of the o - cean pro - claim God di - vine.

Harmony G E Am D

God's ban - ners are o'er us; pure light goes be - fore us,  
 We too should be voic - ing our love and re - joic - ing;

G Em D A7 D

a pil - lar of fire shin - ing forth in the night:  
 with glad ad - o - ra - tion, a song let us raise,

Written for an easy-to-sing folk melody familiar in England as well as Wales, this 20th-century North American text bears many resemblances to both Psalm 148 and the traditional canticle *Benedicite, omnia opera Domini* (Bless the Lord, all you works of the Lord).

## Prayer of Confession

God who is Three in One, we confess that we have turned away from you. We gaze upon ourselves as if we are worthy of worship. We take your creation into our hands, not to love, but to use and then to discard. We go to the people of the land, not to serve, but to press them into our service. We do not deserve that you would even notice us, but we pray for mercy because you are merciful. Flame of Love, purify us from sin; lead us to your truth; baptize us into union with you. Transform us into faithful disciples who worship you alone. Lord, have mercy on us... (Silence) Forgive us, O God, and move us to trust, that we may boldly live your grace and love; through Jesus Christ our Savior, Amen.

## Assurance of God's Grace

Friends, if we say we have no sin, we deceive ourselves. But to say we are sinners goes too far. Our identity rests not in our brokenness but in God's love. Know that, whatever you believe separates you from God, God's love is more than enough to bridge the gap. Jesus died for you, rose for you, lives and reigns in power for you. Jesus is praying for you. The good news of all that is? We are forgiven. You are forgiven. So be at peace.

Link - [https://youtu.be/PJ028bG\\_nUA](https://youtu.be/PJ028bG_nUA)

## Time for Children/Celebration Chapel

Link - <https://youtu.be/YIH12oSotgU>

## Anthem *Simple Gifts* Mark Schweizer

Link - [https://youtu.be/RssD\\_VsjJog](https://youtu.be/RssD_VsjJog)

## Prayer and Scripture reading

Link - <https://youtu.be/-2xTwdZDVIg>

## Prayer for Illumination

Sing into our ears, O Spirit, the holy word of life. Tell us who we are and to whom we belong so that we may live with gratitude for all that you have done. Amen.

## Listen to the Word

### Genesis 9:18-27

<sup>18</sup>The sons of Noah who went out of the ark were Shem, Ham, and Japheth. Ham was the father of Canaan. <sup>19</sup>These three were the sons of Noah; and from these the whole earth was peopled. <sup>20</sup>Noah, a man of the soil, was the first to plant a vineyard. <sup>21</sup>He drank some of the wine and became drunk, and he lay uncovered in his tent. <sup>22</sup>And Ham, the father of Canaan, saw the nakedness of his father, and told his two brothers outside. <sup>23</sup>Then Shem and Japheth took a garment, laid it on both their shoulders, and walked backward and covered the

nakedness of their father; their faces were turned away, and they did not see their father's nakedness.

<sup>24</sup>When Noah awoke from his wine and knew what his youngest son had done to him, <sup>25</sup>he said, "Cursed be Canaan; lowest of slaves shall he be to his brothers." <sup>26</sup>He also said, "Blessed by the LORD my God be Shem; and let Canaan be his slave. <sup>27</sup>May God make space for Japheth, and let him live in the tents of Shem; and let Canaan be his slave."

### **Ephesians 6:5-9**

<sup>5</sup>Slaves, obey your earthly masters with fear and trembling, in singleness of heart, as you obey Christ; <sup>6</sup>not only while being watched, and in order to please them, but as slaves of Christ, doing the will of God from the heart. <sup>7</sup>Render service with enthusiasm, as to the Lord and not to men and women, <sup>8</sup>knowing that whatever good we do, we will receive the same again from the Lord, whether we are slaves or free. <sup>9</sup>And, masters, do the same to them. Stop threatening them, for you know that both of you have the same Master in heaven, and with him there is no partiality.

### **Jeremiah 6:13-17**

<sup>13</sup>For from the least to the greatest of them, everyone is greedy for unjust gain; and from prophet to priest, everyone deals falsely. <sup>14</sup>They have treated the wound of my people carelessly, saying, "Peace, peace," when there is no peace. <sup>15</sup>They acted shamefully, they committed abomination; yet they were not ashamed, they did not know how to blush. Therefore they shall fall among those who fall; at the time that I punish them, they shall be overthrown, says the LORD. <sup>16</sup>Thus says the LORD: Stand at the crossroads, and look, and ask for the ancient paths, where the good way lies; and walk in it, and find rest for your souls. But they said, "We will not walk in it." <sup>17</sup>Also I raised up sentinels for you: "Give heed to the sound of the trumpet!" But they said, "We will not give heed."

This is the Word of the Lord. Thanks be to God!

### **Reflection on the Word and Life**      "This is Us"

Link - <https://youtu.be/XBBNUX9un9s>

These are a strange bible readings. The first two I chose because they were popular texts in Civil War era America to endorse owning slaves as Christian Americans. These texts remind us that even in our Holy Scriptures we find attempts to endorse our treatments of others as less-than-human. These texts, which are my life's work and my unique and authoritative words of how to live my life and be in relationship to God and God's people, have embedded in them the seeds of bias, discrimination, and evil. We have always struggled not to create a world that treats "people like us" better than people "different from us".

I hear these words from Princeton Professor of African American Studies, Dr. Eddie Glaude Jr. in a 2019 interview when he says, "America is not unique in its sins. We're not unique in our evils to be honest with you. I think where we may be singular is a refusal to acknowledge them and the legends and myths we tell about our inherent goodness to hide and cover and

conceal so that we can maintain a kind of willful ignorance that protects our innocence... We blame Donald Trump. THIS IS US. And we, if we're gonna get past this, we can't blame it on him. He is the manifestation of the ugliness that's in us."

I can't get these words "This is Us" from echoing in my head and my heart. It resonates with my sense of our confessional tradition; we gather week after week publicly acknowledge the ugliness that is in us. We are called to recognize that we constantly fall into practices of bias and sin: not simply racism, but all the -isms of our world.

The struggle is that when we talk about this we get defensive – naturally. An old, but good article comes to mind from Gina Crosley-Corcoran on Explaining White Privilege To A Broke White Person. She calls to mind the shock of being told she had white privilege in the midst of all her struggles in deep poverty. And she tells us some of her journey to recognizing the truth that we all struggle – but we do not all struggle the same. And we can claim our struggles while also claiming our privileges, "Recognizing privilege simply means being aware that some people have to work much harder just to experience the things you take for granted (if they ever can experience them at all)... There are a million ways I experience privilege, and some that I certainly don't. But thankfully, intersectionality allows us to examine these varying dimensions and degrees of discrimination while raising awareness of the results of multiple systems of oppression at work." And with these words, I come again to the task of Jeremiah – our third scripture. That we must speak of our woundedness and treat our wounds before we can talk of peace.

I believe it must start with us, with internal work: we have to uncover our dangerous myths and lies we tell ourselves to maintain a dangerous status quo.

I believe it means being willing to engage in very uncomfortable and very disempowering conversations – we must engage in wilderness experiences that are very biblical and help to dis-locate us so that we can see truths we were not willing or able to see before.

I believe we cannot do this alone. We are people of community and a long abiding prophetic tradition. We are the priesthood of all believers, but we are not our own priests. We must do the work of looking in the mirror that our neighbors provide us and listening to the prophets – particularly those we are tempted to ignore.

I believe as we move from this internal work to the larger systems around us we must interrogate everything. We must exegete the world we were born into and the world we are creating and sustaining. This isn't a uniquely American sin, but we also must learn to blush, we must listen to the warnings, and we must root out the systems that were created and perpetuated that do not see all people as equally possessed of abundant life. We must be people of wholeness. When Jeremiah questions our calls for peace it's because we perpetuate the idea that peace is an absence of conflict rather than the deeper truth that it's meant to be an absence of pain. We are in pain. People are in pain. And in that world, there can be no calls for peace. We must first have justice and compassion. If any part of

the body is in pain, there is no peace – and there can be no peace, without proper restoration.

The world signals a warning cry – the signal fires are lit. Let us heed the call, and let us seek justice in ourselves, in our relationships, and in our world – God’s world - that we might be whole. That then... we might know peace.

This is the Word of the Lord, thanks be to God.

**\*Affirmation of Faith** (adapted from the Brief Statement of Faith)

In a broken and fearful world the Spirit gives us courage to pray without ceasing, to witness among all peoples to Christ as Lord and Savior, to unmask idolatries in Church and culture, to hear the voices of peoples long silenced, and to work with others for justice, freedom, and peace. In gratitude to God, empowered by the Spirit, we strive to serve Christ in our daily tasks and to live holy and joyful lives, even as we watch for God’s new heaven and new earth, praying, “Come, Lord Jesus!”

**\*Doxology** (Tune: Old Hundredth, Hymn 607)

Praise God from whom all blessings flow;  
Praise God, all creatures here below;  
Praise God for all that love has done;  
Creator, Christ, and Spirit, One. Amen.

You can make an online donation to the mission and ministry of FPC Boise at <http://www.fpcboise.org/donate> or mailing cash or check to the church office.

**Sacrament of Holy Communion**

We invite you to have prepared your own element for the Table. Bread and Cup common to the current state of your pantry given the quarantine challenges for shopping will do.

Link - <https://youtu.be/NtUrKapf4mY>

The Lord’s Prayer (traditional)

Our Father who art in heaven, hallowed be thy name. Thy kingdom come, thy will be done, on earth as it is in heaven. Give us this day our daily bread, and forgive us our debts as we forgive our debtors; and lead us not into temptation, but deliver us from evil. For thine is the kingdom and the power and the glory, forever. Amen.

**\* Hymn 63 The Lord Is God AZMON**

Link - <https://youtu.be/vHEuNTH81qk>

# The Lord Is God

63

1 The Lord is God, the Lord a - lone! Give hon - or, thanks, and praise  
2 With all your heart, with all your soul, with all your mind and might,  
3 At night or day, at home, a - way, to - geth - er and a - part,  
4 The Lord is God, the Lord a - lone! Give hon - or, thanks, and praise

to God, the mak - er of all things and giv - er of our days.  
O peo - ple, love the Lord your God, the source of truth and light.  
O chil - dren, take these ho - ly words and keep them in your heart.  
to God, the mak - er of all things and giv - er of our days.

The image shows a musical score for the hymn 'The Lord Is God'. It consists of two systems of music. Each system has a vocal line (treble clef) and a bass line (bass clef). The key signature is one sharp (F#) and the time signature is 3/4. The lyrics are printed below the vocal lines. The first system contains the first four lines of the hymn, and the second system contains the final four lines.

This hymn paraphrases the *Shema* (Deuteronomy 6:4–9), an ancient and central affirmation of Jewish monotheistic faith that observant Jews still recite twice a day. Jesus knew it well and called it the first and great commandment (Matthew 22:38/Mark 12:28–29/Luke 10:26–28).

TEXT: David Gambrell, 2011  
MUSIC: Carl Gotthelf Gläser, 1828; arr. Lowell Mason, 1839  
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## \*Charge and Benediction

Link - <https://youtu.be/-wdAfzWFALI>

## Postlude *The Emperor's Fanfare* Antonio Soler

Link - <https://youtu.be/a1QALDFUac8>

## Leading Worship

Rev. Dr. Andrew Kukla

Ryan Dye, Minister of Music

Veronica Blake and Eric Noyce, Vocalists