

**St. Luke Lutheran Church and  
Lutheran Campus Ministry**  
*Holy Communion*

The Third Sunday after Pentecost  
Sunday, June 9, 2024  
10:00 AM

YOU are welcome here! As a Reconciling in Christ Congregation, the people of St. Luke Lutheran Church are called by God to be a community...because we believe we are one in God's eyes, we welcome the mix of ages, races, gender identities, physical and mental capabilities, and sexual orientations with which God's children are blessed. Everyone is invited to share in God's grace. We rejoice in the knowledge that nothing can separate us from the love of God in Christ Jesus--not our wealth, nor our poverty, nor our nationality, nor our political convictions, nor whom we love, nor anything else in all creation.

*We sing the 'Glory to God,' 'Holy, Holy, Holy,' and 'Lamb of God' from setting six for the summer. They are all from the African American Lutheran tradition. The 'Glory to God,' which we have sung at St. Luke on occasion, is part of the 1993 Liturgy of Joy composed by James Capers. The 'Lamb of God' also comes from this setting. The 'Holy, Holy, Holy' is from the 1986 Detroit Folk Mass composed by Tillis Butler and James Harris.*

Everything you need for worship today is contained in this bulletin.

\*All are invited to stand as able / Items in **bold** are spoken or sung by the assembly.

# GATHERING

*The Holy Spirit calls us together as the people of God.*

## PRELUDE

*Schmuecke dich*

setting by Johannes Brahms

## WORD OF WELCOME

### \*CONFESSION AND FORGIVENESS

*All may make the sign of the cross, the sign that is marked at baptism, as the presiding minister begins.*  
Blessed be the holy Trinity, one God, the God of manna,  
the God of miracles, the God of mercy.

**Amen.**

Drawn to Christ and seeking God's abundance, let us confess our sin.  
*Silence is kept for reflection.*

God, our provider,

**help us.**

**It is hard to believe there is enough to share.**

**We question your ways when they differ from the ways  
of the world in which we live.**

**We turn to our own understanding  
rather than trusting in you.**

**We take offense at your teachings and your ways.**

**Turn us again to you.**

**Where else can we turn?**

**Share with us the words of eternal life  
and feed us for life in the world.**

**Amen.**

Beloved people of God:

...

you are forgiven and loved into abundant life.

**Amen.**

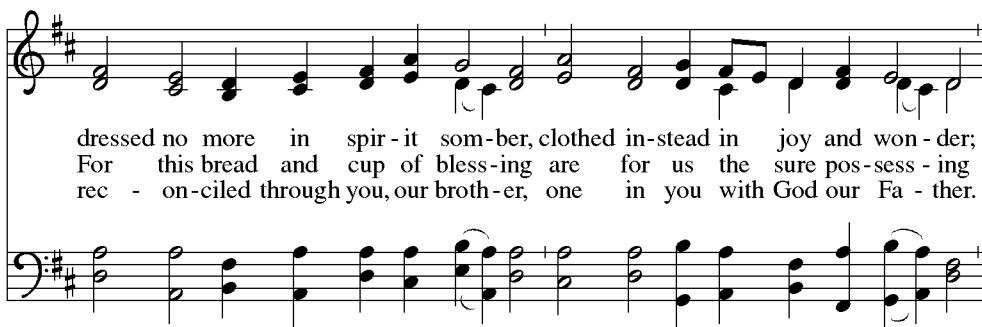
### \*PEACE

*The presiding minister will offer a word of peace and the assembly responds:*

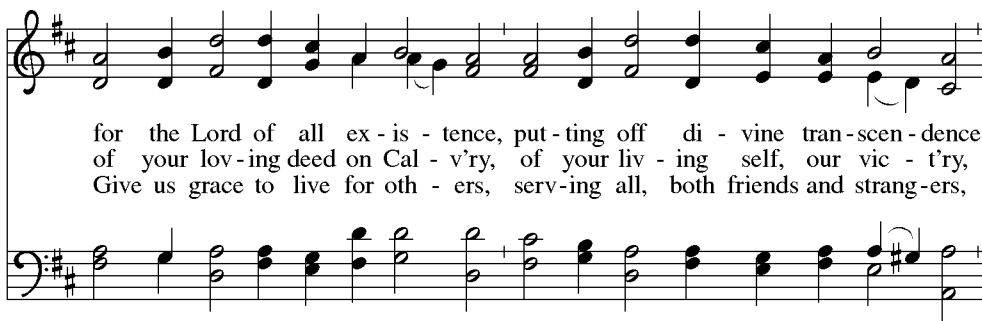
**And also with you.**



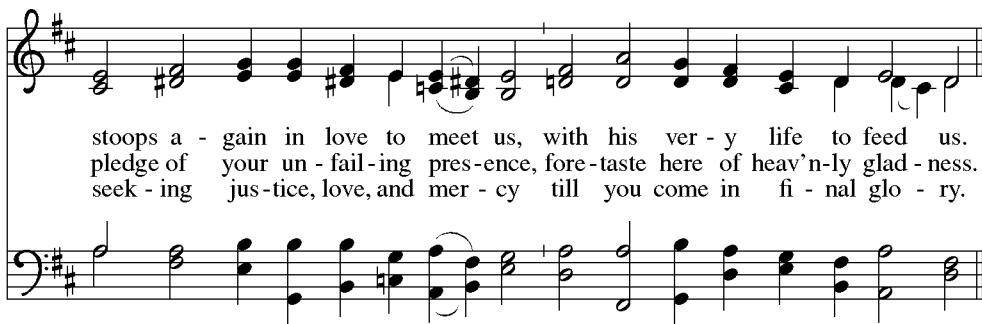
1 Now we join in cel - e - bra - tion at our Sav - ior's in - vi - ta - tion,  
2 Lord, as round this feast we gath - er, fill our hearts with ho - ly rap - ture!  
3 Lord, we share in this com - mu - nion as one fam - 'ly of God's chil - dren,



dressed no more in spir - it som - ber, clothed in - stead in joy and won - der;  
For this bread and cup of bless - ing are for us the sure pos - sess - ing  
rec - on - ciled through you, our broth - er, one in you with God our Fa - ther.



for the Lord of all ex - is - tence, put - ting off di - vine tran - scen - dence,  
of your lov - ing deed on Cal - v'ry, of your liv - ing self, our vic - t'ry,  
Give us grace to live for oth - ers, serv - ing all, both friends and strang - ers,



stoops a - gain in love to meet us, with his ver - y life to feed us.  
pledge of your un - fail - ing pres - ence, fore - taste here of heav'n - ly glad - ness.  
seek - ing jus - tice, love, and mer - cy till you come in fi - nal glo - ry.

## \*GREETING


The presiding minister will greet the assembly and the assembly responds:

And also with you.


## \*HYMN OF PRAISE Glory to God

Setting Six

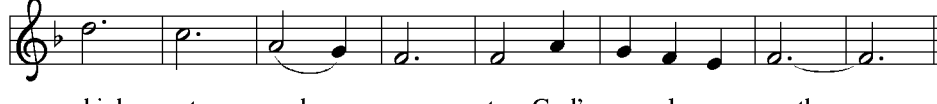
*Refrain*




Glo-ry to God in the high - est, and peace




to God's peo-ple on earth. Glo-ry to God in the



high - est, and peace to God's peo-ple on earth.




1 Lord God, heav-en-ly King, al - might-y God and Fa-ther,




we wor-ship you, we give you thanks, we praise you for your glo - ry.


*Refrain*



Glo-ry to God in the high - est, and peace



to God's peo-ple on earth. Glo-ry to God in the



high - est, and peace to God's peo-ple on earth.



2 Lord Je - sus Christ, on - ly Son of the Fa - ther, Lord God,



Lamb of God, you take a - way the sin of the world:



have mer - cy on us; you are seat - ed at the right



hand of the Fa - ther: re - ceive our prayer.



*Refrain*

Glo - ry to God in the high - est, and peace



to God's peo - ple on earth. Glo - ry to God in the



high - est, and peace to God's peo - ple on earth.



3 For you a - lone are the Ho - ly One, you a - lone are the Lord, you a -



lone are the Most High, Je - sus Christ, with the Ho - ly



Spir - it, in the glo - ry of God the Fa - ther.

*Final refrain*

Glo - ry to God in the high - est.

A - men, a - men.

## \*PRAYER OF THE DAY

*The assisting minister offers the prayer of the day and the assembly responds:*

**Amen.**

## WORD

*God speaks to us in scripture reading, preaching, and song*

### FIRST READING

**Genesis 3:8-15**

[Adam and Eve] heard the sound of the Lord God walking in the garden at the time of the evening breeze, and the man and his wife hid themselves from the presence of the Lord God among the trees of the garden. But the Lord God called to the man, and said to him, “Where are you?” He said, “I heard the sound of you in the garden, and I was afraid, because I was naked; and I hid myself.” He said, “Who told you that you were naked? Have you eaten from the tree of which I commanded you not to eat?” The man said, “The woman whom you gave to be with me, she gave me fruit from the tree, and I ate.” Then the Lord God said to the woman, “What is this that you have done?” The woman said, “The serpent tricked me, and I ate.” The Lord God said to the serpent,

“Because you have done this,  
 cursed are you among all animals  
 and among all wild creatures;  
 upon your belly you shall go,  
 and dust you shall eat  
 all the days of your life.

I will put enmity between you and the woman,  
 and between your offspring and hers;  
 he will strike your head,  
 and you will strike his heel.”

## PSALM 130

*The psalm is sung responsively.*

<sup>1</sup>Out | of the depths

I cry to | you, O Lord;

**<sup>2</sup>O Lord, | hear my voice!**

**Let your ears be attentive to the voice of my | supplication.**

<sup>3</sup>If you were to keep watch | over sins,

O Lord, | who could stand?

**<sup>4</sup>Yet with you | is forgiveness,**

**in order that you | may be feared.**

<sup>5</sup>I wait for you, O Lord; | my soul waits;

in your word | is my hope.

**<sup>6</sup>My soul waits for the Lord more than those who keep watch | for the morning,**

**more than those who keep watch | for the morning.**

<sup>7</sup>O Israel, wait for the Lord, for with the Lord there is | steadfast love;

with the Lord there is plen- | teous redemption.

**<sup>8</sup>For the Lord shall | redeem Israel**

**from | all their sins.**

**Glory be to the Father and | to the Son**

**and to the | Holy Spirit.**

**As it was in | the beginning,**

**is now, and will be for- | ever. Amen.**

## SECOND READING

## 2 Corinthians 4:13–5:1

Just as we have the same spirit of faith that is in accordance with scripture—“I believed, and so I spoke”—we also believe, and so we speak, because we know that the one who raised the Lord Jesus will raise us also with Jesus, and will bring us with you into his presence. Yes, everything is for your sake, so that grace, as it extends to more and more people, may increase thanksgiving, to the glory of God.

So we do not lose heart. Even though our outer nature is wasting away, our inner nature is being renewed day by day. For this slight momentary affliction is preparing us for an eternal weight of glory beyond all measure, because we look not at what can be seen but at what cannot be seen; for what can be seen is temporary, but what cannot be seen is eternal.

For we know that if the earthly tent we live in is destroyed, we have a building from God, a house not made with hands, eternal in the heavens.

## \*GOSPEL ACCLAMATION

Al-le - lu - ia, al - le - lu - ia, al - le - lu - ia.

Al-le - lu - ia, al - le - lu - ia, al - le - lu - ia.



## **\*GOSPEL**

**Mark 3:20-35**

The holy gospel according to Mark, the third chapter.

**Glory to you, O Lord.**

[Jesus went home;] and the crowd came together again, so that [Jesus and the disciples] could not even eat. When his family heard it, they went out to restrain him, for people were saying, “He has gone out of his mind.” And the scribes who came down from Jerusalem said, “He has Beelzebul, and by the ruler of the demons he casts out demons.” And he called them to him, and spoke to them in parables, “How can Satan cast out Satan? If a kingdom is divided against itself, that kingdom cannot stand. And if a house is divided against itself, that house will not be able to stand. And if Satan has risen up against himself and is divided, he cannot stand, but his end has come. But no one can enter a strong man’s house and plunder his property without first tying up the strong man; then indeed the house can be plundered.

“Truly I tell you, people will be forgiven for their sins and whatever blasphemies they utter; but whoever blasphemes against the Holy Spirit can never have forgiveness, but is guilty of an eternal sin”—for they had said, “He has an unclean spirit.”

Then his mother and his brothers came; and standing outside, they sent to him and called him. A crowd was sitting around him; and they said to him, “Your mother and your brothers and sisters are outside, asking for you.” And he replied, “Who are my mother and my brothers?” And looking at those who sat around him, he said, “Here are my mother and my brothers! Whoever does the will of God is my brother and sister and mother.”

The Gospel of the Lord.

**Praise to you, O Christ.**

## **CHILDREN’S TIME**

## **SERMON**

\*HYMN OF THE DAY 504 A Mighty Fortress Is Our God

EIN FESTE BURG



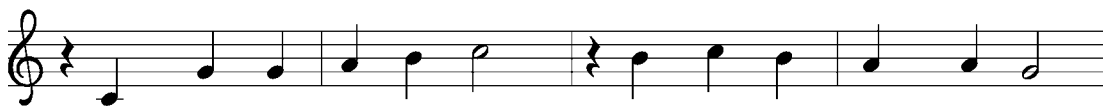
1 A might - y for - tress is our God, a sword and shield vic -  
 2 No strength of ours can match his might! We would be lost, re -  
 3 Though hordes of dev - ils fill the land all threat - 'ning to de -  
 4 God's Word for - ev - er shall a - bide, no thanks to foes, who



to - rious; he breaks the cruel op - pres - sor's rod and  
 ject - ed. But now a cham - pion comes to fight, whom  
 your us, we trem - ble not, un - moved we stand; they  
 fear it; for God him - self fights by our side with



wins sal - va - tion glo - rious. The old sa - tan - ic foe  
 God him - self e - lect - ed. You ask who this may be?  
 can - not o - ver - pow'r us. Let this world's ty - rant rage;  
 weap - ons of the Spir - it. Were they to take our house,



has sworn to work us woe! With craft and dread - ful might  
 The Lord of hosts is he! Christ Je - sus, might - y Lord,  
 in bat - tle we'll en - gage! His might is doomed to fail;  
 goods, hon - or, child, or spouse, though life be wrenched a - way,



he arms him - self to fight. On earth he has no e - qual.  
 God's on - ly Son, a - dored. He holds the field vic - to - rious.  
 God's judg - ment must pre - vail! One lit - tle word sub - dues him.  
 they can - not win the day. The king - dom's ours for - ev - er!

## **\*APOSTLES' CREED**

**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.**

## **\*PRAYERS OF INTERCESSION**

*The response to the petitions, which all end "Merciful God," is  
**Receive our prayer.***

## **MEAL**

*God feeds us with the presence of Jesus Christ.*

## **OFFERING**

*An offering supports the mission of the church, and the care of  
those in need. Offerings can be given online at [stlukeithaca.org](http://stlukeithaca.org)*

## **OFFERTORY**

*Ar Hyd y Nos*

setting by Frank Stoldt



## \*OFFERING PRAYER

*The assisting minister will lead an offering prayer and the assembly responds:* **Amen.**

## \*GREAT THANKSGIVING

### \*DIALOGUE

The Lord be with you.

**And also with you.**

Lift up your hearts.

**We lift them to the Lord.**

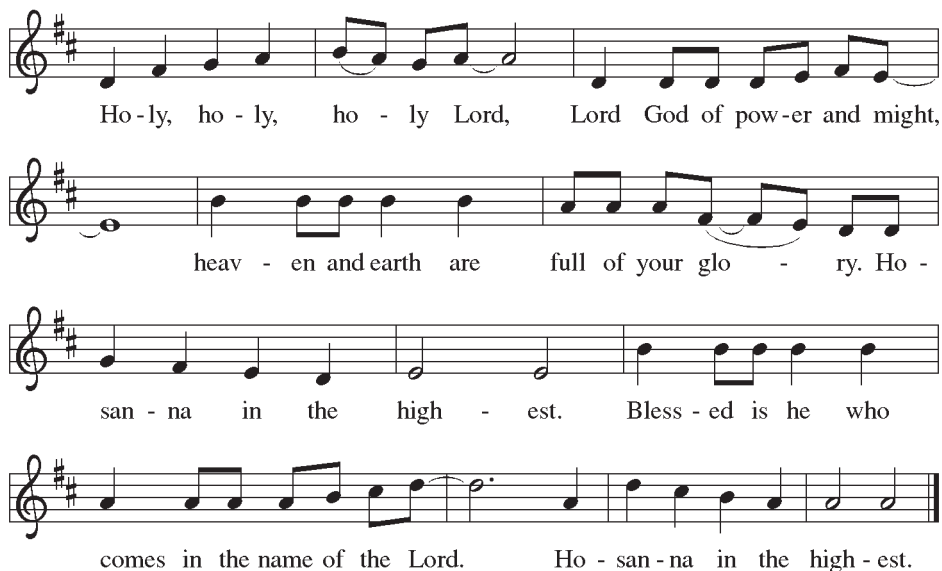
Let us give thanks to the Lord our God.

**It is right to give our thanks and praise.**

### \*PREFACE

## \*HOLY, HOLY, HOLY

Setting Six



Ho-ly, ho-ly, ho-ly Lord, Lord God of pow-er and might,  
heav-en and earth are full of your glo-ry. Ho-  
san-na in the high-est. Bless-ed is he who  
comes in the name of the Lord. Ho-san-na in the high-est.

## \*THANKSGIVING AT THE TABLE

## \*THE LORD'S PRAYER

**Our Father in heaven,  
hallowed be your name,  
your kingdom come,  
your will be done,  
on earth as in heaven.  
Give us today our daily bread.  
Forgive us our sins  
as we forgive those  
who sin against us.  
Save us from the time of trial  
and deliver us from evil.  
For the kingdom, the power,  
and the glory are yours,  
now and forever. Amen.**

**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 trespasses,  
as we forgive those  
who trespass against us;  
and lead us not into temptation,  
but deliver us from evil.  
For thine is the kingdom,  
and the power, and the glory,  
forever and ever. Amen.**

## \*INVITATION TO COMMUNION

*At St. Luke, all are welcome to the table Christ without exception. Please make your way forward to the kneelers around the altar by exiting the center aisle and coming up the steps. To the right of the steps is a lift if you need assistance. As you gather around the altar you may stand or kneel, bread is received in your hands, let the presider know if you would like a gluten free wafer. Cups are available as you approach the altar. To return to your seats, please exit after receiving the wine or juice via the side steps and aisles, leaving the cup in the basket provided. If you wish to receive communion at your seat, please tell the ushers.*

## \*LAMB OF GOD

Setting Four



Lamb of God, you take a-way the sin of the world; have mer-cy on



us. Lamb of God, you take a-way the sin of the world; have



mer-cy on us. Lamb of God, you take a-way the



sin of the world; grant us peace, grant us peace.

## COMMUNION MUSIC

*Introduction to the setting six Lamb of God, to be sung next week.*

## \*TABLE BLESSING

## \*PRAYER AFTER COMMUNION

*The assisting minister will lead the Prayer after Communion and the assembly responds: **Amen***

## SENDING

*God blesses us and sends us in mission to the world.*

## \*BLESSING

*The assembly responds: **Amen.***

**\*SENDING HYMN 543** Go, My Children, With My Blessing

AR HYD Y NOS

*Harmony is available in the hymnal in the pews.*



1 "Go, my chil - dren, with my bless - ing, nev - er a - lone.  
2 "Go, my chil - dren, sins for - giv - en, at peace and pure.  
3 "Go, my chil - dren, fed and nour - ished, clos - er to me.



Wak - ing, sleep - ing, I am with you, you are my own.  
Here you learned how much I love you, what I can cure.  
Grow in love and love by serv - ing, joy - ful and free.



In my love's bap - tis - mal riv - er I have made you mine for - ev - er.  
Here you heard my dear Son's sto - ry, here you touched him, saw his glo - ry.  
Here my Spir - it's pow - er filled you, here my ten - der com - fort stilled you.



Go, my chil - dren, with my bless - ing, you are my own."  
Go, my chil - dren, sins for - giv - en, at peace and pure."  
Go, my chil - dren, fed and nour - ished, joy - ful and free."

Text: Jaroslav J. Vajda, b. 1919, alt.

Music: AR HYD Y NOS, Welsh traditional

Text © 1983 Concordia Publishing House

**\*DISMISSAL**

Go in peace. You are the body of Christ.

**Thanks be to God.**

**POSTLUDE**

*Ein Feste Burg*

setting by Max Reger

## **PARTICIPATING IN WORSHIP TODAY**

St. Luke Ministers:	All the people of this Community
Assisting Minister:	Sophie Sparrow
Reader:	Patrice Pastore
Ushers:	Neil Mattson, Nicole Nelson
Sound and livestream:	Sam Dewalt
Coffee time:	LEAD Team
Music Director:	Erik Kibelsbeck
Presider and Preacher:	The Rev. Jason R. Churchill

**St. Luke Lutheran Church and Lutheran Campus Ministry is a Reconciling in Christ Congregation of the Upstate New York Synod of the Evangelical Lutheran Church in America (ELCA) and a member of Cornell United Religious Works (CURW).**

Please visit [www.stlukeithaca.org](http://www.stlukeithaca.org) to sign up for email communication.  
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## **CALENDAR**

Today	10-4	Tabling at Pride in the Park
	11:30	Beer and Luther, Moosewood
Mon., June 10	9-1	Open Doors
Tues., June 11	12:15	Bible Study
	1-3	Open Doors
Sun., June 16	10	The Fourth Sunday after Pentecost



## ANNOUNCEMENTS

**YOUR PRAYERS ARE REQUESTED FOR:** Pastor Ernie and our companion synods in Zimbabwe and Zambia.

**TABLING AT PRIDE IN THE PARK:** Today until 4pm in DeWitt Park...stop by and say hello!

**THE JUNE RED WAGON FOOD ITEM:** canned meat, canned fish, and canned chili.

**BEER AND LUTHER** Today we will have our first session of Beer and Luther! This session will be held at Moosewood in the Dewitt Building, starting at noon. We will look at the material and set a plan going forward for our Adult Confirmation and Refresher Course.

**MUSIC AT ST. LUKE** An evening of singing along to show tunes to celebrate Pride Month! It's happening on Friday, June 21st at 7:30 pm. We've got the amazing Mark Mummert performing, and we want YOU to join in singing your heart out to iconic show tunes. Come as you are or as your favorite Broadway character.

**THANKS TO ALL** who participated in worship, food, and fellowship at Stewart Park last Sunday! The potluck was as amazing as always. Grillmaster Luke, we appreciate you! We'll do it again on August 4th--just at Cass Park instead!

## UPCOMING READINGS

The foundational premise of this set of daily readings is their relationship to the Sunday lectionary. The readings are chosen so that the days leading up to Sunday (Thursday through Saturday) prepare for the Sunday readings. The days flowing out from Sunday (Monday through Wednesday) reflect upon the Sunday readings.

### *Monday*

Psalm 74  
1 Samuel 16:14-23  
Revelation 20:1-6

### *Tuesday*

Psalm 74  
1 Kings 18:17-40  
Revelation 20:7-15

### *Wednesday*

Psalm 74  
Isaiah 26:16—27:1  
Luke 11:14-28

### *Thursday*

Psalm 92:1-4, 12-15  
Genesis 3:14-24  
Hebrews 2:5-9

### *Friday*

Psalm 92:1-4, 12-15  
1 Kings 10:26—11:8  
Hebrews 11:4-7

### *Saturday*

Psalm 92:1-4, 12-15  
2 Kings 14:1-14  
Mark 4:1-20

## THE READINGS IN THE BIBLE

### **Mark 3:20-35**

Mark's intent in this section is to establish the authority with which Jesus acts to heal, teach, and gather disciples. The idea is that human power must come from either God or Satan. "Satan" became in intertestamental Jewish angelology the leader of the forces of evil. The accusation of insanity was to the original readers identical with that of demon possession. Beelzebul, a reference to an episode in 2 Kings 1, is the name of a Philistine god of Ekron, originally Beelzebub, altered in ridicule to become "lord of the flies." To blaspheme is to dishonor the divine. Part of the disquieting picture that Mark gives of Jesus is his disregard for his natural family. The doctrine of the perpetual virginity of Mary, popularized by Jerome in the fourth century, is not based on Mark, who narrates nothing supernatural about Jesus' birth and speaks of Jesus' siblings. The reference to blaspheming the Holy Spirit is obscure but perhaps indicates an honoring of the Spirit of Christ.

### **Genesis 3:8-15**

This section of the Yahwist narrative in Genesis 3 probably functioned as an etiological (explains an origin) myth about the Israelite rejection of the Canaanite goddess Asherah, who was imaged as a snake in a tree. That public nakedness is shameful indicates something of the mores of the Israelites who told this story. Many ancient cultures tell a story in which the woman is at fault for human unhappiness. The creature—a snake with legs—may have been imagined as a kind of primordial dragon. The explanation for human sorrows and sins as told in Genesis 2:4b—3:24 contrasts theologically with the later composition found in the positive poem in Genesis 1:1—2:4a.

We have heard the story of the woman and the man in the garden, and we know that we are these primordial sinners, and so we plead for God's forgiveness by singing the penitential **Psalm 130**. Yes, we cannot stand: we are hiding in the bushes. Yet we hope for forgiveness from the Lord.

### **2 Corinthians 4:1—5:1**

Paul writes to the Christians in Corinth of his confidence in the resurrection: our incorporation into Christ means that we will share in his destiny, which is eternal life with God. Our current condition is called "our outer nature" and "an earthly tent." The quotation (v. 13) is from the Septuagint of Psalm 116:10. The "house in the heavens" fits with the Greek Platonic idea—not one original to Judaism—that what is truly "real" is the ideal that is beyond this earth.

# Core Value Clusters



# **ST. LUKE LUTHERAN CHURCH and LUTHERAN CAMPUS MINISTRY ELCA**

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[www.stlukeithaca.org](http://www.stlukeithaca.org)

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## **COUNCIL MEMBERS**

*Officers/Executive Committee*

Amit Patel, Chair

*3 Members- at-Large*

Everett Nelson

Beverly Dodici, Vice Chair

Rhonda Kitch

Sophie Sparrow, Secretary

Louise McGee

John Vakiner, Treasurer

## **COMMITTEE CHAIRS**

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Property: Matt Kline

Social Ministry: Carol LaBorie

Parish Ed: Heather Patel and Kim Snedden

Worship and Arts: Diane Conneman