



SECOND SUNDAY AFTER PENTECOST

June 6, 2021

We are the body of Christ as we continue to navigate this time of world-wide crisis. While we cannot all be together in person around our Lord's Table, we hear the word of God and hold each other in prayer as we join our hearts and minds for worship today.

A house divided against itself cannot stand. Jesus of Nazareth makes this observation in light of charges that he is possessed. He is possessed, not by a demon, but by the Holy Spirit. We who have received the Holy Spirit through Holy Baptism have been joined to Christ's death and resurrection and knit together in the body of Christ. Those with whom we worship this day are sisters and brothers of the Lord. With them, we go forth in peace to do the will of God.

The Belgian Jacques-Nicolas Lemmens wrote the first modern book on organ playing, codifying a perfectly connected style of playing that would become the basis of all organ playing for more than 100 years. His French student Charles-Marie Widor and his students uniformly adopted this style of playing, which they disseminated to their many students. These pieces emphasize lush harmonies and emotional melodies.

Prelude

Prière

Jacques-Nicolas Lemmens
(1823-1881)

Hymn

Come, Oh, Come, O Quickening Spirit



1 Come, oh, come, O quick-'ning Spir - it, God be - fore the dawn of time!
2 On - ly that which you de - sire . . be our ob - ject; with your hand
3 Bless - ed Spir - it, still re - new-ing all who dwell up - on the earth,
4 Help us keep the faith for - ev - er; let not Sa - tan, death, or shame



Fire our hearts with ho - ly ar - dor, bless-ed Com-fort - er sub - lime!
lead our ev - 'ry thought and ac - tion, let them be at your com-mand.
when the e - vil one as - sails us help us prove our heav'n-ly birth;
draw us from you or de - prive us of the hon - or of your name.



Let your ra-diance fill our night, turn-ing dark-ness in - to light.
All our sin - ful - ness e - rase with the in - crease of your grace.
arm us with your might - y sword in the le - gions of the Lord.
When the foe would lure us hence, be, O God, our sure de - fense.

Text: Heinrich Held, d. c. 1659; tr. Edward T. Horn III, b. 1909, alt.

Music: KOMM, O KOMM, DU GEIST DES LEBENS, *Neu-vermehrtes Gesangbuch*, Meiningen, 1693

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Apostolic Greeting

*The grace of our Lord Jesus Christ, the love of God,
and the communion of the Holy Spirit be with you all.*

Prayer of the Day

All-powerful God, in Jesus Christ you turned death into life and defeat into victory. Increase our faith and trust in him, that we may triumph over all evil in the strength of the same Jesus Christ, our Lord. Amen

WE GATHER AROUND THE WORD AND PRAYERS

First Lesson - Genesis 3:8–15

Immediately after Adam and Eve eat the forbidden fruit, they hide from God. Neither takes responsibility for their sin, instead blaming each other, the snake, and even God. The curse on the snake was understood as a messianic prophecy by the early church, who associated Eve's "offspring" with Christ.

⁸Adam 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. ⁹But the LORD God called to the man, and said to him, "Where are you?" ¹⁰He said, "I heard the sound of you in the garden, and I was afraid, because I was naked; and I hid myself." ¹¹He said, "Who told you that you were naked? Have you eaten from the tree of which I commanded you not to eat?" ¹²The man said, "The woman whom you gave to be with me, she gave me fruit from the tree, and I ate." ¹³Then the LORD God said to the woman, "What is this that you have done?" The woman said, "The serpent tricked me, and I ate."

¹⁴The 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.

¹⁵I 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 psalmist calls to the merciful Lord and waits upon God for forgiveness and redemption.

Out of the depths have I called to you, O LORD; LORD, hear my voice;
let your ears consider well the voice of my supplication.

²If you, LORD, were to note what is done amiss,
O LORD who could stand?

³For there is forgiveness with you;
therefore you shall be feared.

⁴I wait for the LORD; my soul waits for him;
in his word is my hope.

⁵My soul waits for the LORD, more than watchmen for the morning,
more than watchmen for the morning.

⁶O Israel, wait for the LORD,
for with the LORD there is mercy;

⁷with him there is plenteous redemption,
and he shall redeem Israel from all their sins.

Second Lesson - 2 Corinthians 4:13—5:1

*Life in the present is transitory and cannot compare with the eternal home God has prepared for us.
So we do not despair no matter what life might bring because we know that as God raised
Jesus the Christ from the dead, God promises to bring us into eternal life.*

¹³Just 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, ¹⁴because 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. ¹⁵Yes, everything is for your sake, so that grace, as it extends to more and more people, may increase thanksgiving, to the glory of God. ¹⁶So we do not lose heart. Even though our outer nature is wasting away, our inner nature is being renewed day by day. ¹⁷For this slight momentary affliction is preparing us for an eternal weight of glory beyond all measure, ¹⁸because 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. ^{5:1}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.

Holy Gospel - Mark 3:20-35

In response to charges that he is possessed, Jesus of Nazareth wonders aloud how anyone who is demon-possessed can cast out demons. Those who do the will of God are possessed by the Holy Spirit, sisters and brothers of Christ.

Jesus went home; ²⁰and the crowd came together again, so that they could not even eat. ²¹When his family heard it, they went out to restrain him, for people were saying, "He has gone out of his mind." ²²And the scribes who came down from Jerusalem said, "He has Beelzebul, and by the ruler of the demons he casts out demons." ²³And he called them to him, and spoke to them in parables, "How can Satan cast out Satan? ²⁴If a kingdom is divided against itself, that kingdom cannot stand. ²⁵And if a house is divided against itself, that house will not be able to stand. ²⁶And if Satan has risen up against himself and is divided, he cannot stand, but his end has come. ²⁷But 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.

²⁸Truly I tell you, people will be forgiven for their sins and whatever blasphemies they utter; ²⁹but whoever blasphemes against the Holy Spirit can never have forgiveness, but is guilty of an eternal sin" — ³⁰for they had said, "He has an unclean spirit."

³¹Then his mother and his brothers came; and standing outside, they sent to him and called him. ³²A crowd was sitting around him; and they said to him, "Your mother and your brothers and sisters are outside, asking for you." ³³And he replied, "Who are my mother and my brothers?" ³⁴And looking at those who sat around him, he said, "Here are my mother and my brothers! ³⁵Whoever does the will of God is my brother and sister and mother."



Sermon

The small wooden sign available for purchase in a gift shop was generating more than a few chuckles and comments from passersby. The sign read, "Friends welcome. Relatives by appointment only." The simple sign captured the oft-**unspoken** truth that friends are sometimes easier to deal with than family.

One has to wonder – in light of our gospel reading this morning – if Jesus of Nazareth would have purchased such a "Friends welcome. Relatives by appointment only." sign, had it been on display 2,000 years ago in a touristy boutique on the dusty streets of Nazareth. Jesus was returning to his hometown in the early phase of his ministry, and it's clear from the size and frenzy of the crowds pressing in on him that his reputation has preceded him. He has been baptized by John in the Jordan River, endured forty days of testing in the wilderness, called disciples to follow him, and is already driving out unclean spirits, healing the sick, and eating with sinners. He is stirring up such hope, excitement, and yearning in people's hearts that they just can't leave him alone.

Needless to say, this state of affairs is more than alarming to both his family and the religious authorities. Jesus' mother and siblings arrive on the crowded scene outside the house, intending to stage

an intervention. Mortified by neighborhood rumors that Jesus has gone out of his mind, they hope to restrain him. The scribes come down from Jerusalem to investigate this new teacher, whom they pronounce to be an evil-possessed threat. While it may be easy for us to write-off these people who accuse Jesus of insanity and demon possession, it's important to keep in mind that neither Jesus' family nor the Jerusalem religious folk are evil or ill-intentioned. They are earnest people, dedicated to maintaining stability and peace in both the domestic and religious spheres. They just want to keep things under control and respectable.

Respectability, however, is not the way Jesus is portrayed here. He comes across as harsh, austere, and impatient. Instead of responding compassionately to the scribes, he shreds their arguments with clever parables. Instead of going out to reassure his mother and siblings, he rejects their intervention and publicly disowns their claims on his life, trading them in for a new "family" of his own definition. This is not a soft and cuddly Jesus. This is not the Jesus who affirms our sense of order, our preferred boundaries, and our spiritual comfort zone. This is not the Jesus who makes our life decisions less painful or less costly.

This Jesus scandalizes his home town and creates quite a scene. **Outside** the house stand the "**insiders**" — the family, the religious folk, the pious, the careful. They think they have God figured out and pinned down. **Inside** the house sit the "**outsiders**" — the misfits, the rejects, the tax collectors, the prostitutes. They're not interested in theological dogma or pious pronouncements. They just need love, and they seem to have found it in this man Jesus of Nazareth who heals the sick and feeds the hungry. There he sits in the midst of them — smack dab in the center of the sick, the outcast, the "thrown-away," the hungry, the unorthodox, and the unwashed — in full-blown Jewish mystic, healer, and prophet mode, saying, "**THIS** is my family!" "Whoever does the will of God is my brother and sister and mother."

Truth-tellers make us uncomfortable. Prophetic voices disturb our creeds, our customs, and our stubborn particularities, prejudices, and biases. We don't tend to handle it well when we are called out for falling short of doing the will of God. It is an inconvenient truth. In order to tame the message, we malign it or we seek to kill the messenger. Jesus was well aware that "prophets are not without honor, except in their hometown, and among their own kin, and in their own house." He was not going for cosmetic change on the surface. He was dividing the house. He was burning things down. He was going for deep, institutional, and systemic change. He was going for transformation. He was giving witness to the reality that, for him and God's vision for the world, outside was in, and inside was out.

Imagine what it must have felt like to be inside the house with Jesus that day. In our own way, each of us knows the hunger for a sense of belonging, to have someone safe and loving to whom to belong. Regardless of our circumstances, we all know what it's like to yearn for someone who can hold all of who we are, and love us still, without flinching. That's exactly what Jesus does for the crowds that day in Nazareth. He invites them in, just as they are, asks them to stay, and he makes them "family." That's exactly what our risen Lord does for us in the word, the bath, and the meal: he meets us where we are, and makes us "family," makes us children of the forgiving and grace-filled God whose love is revealed on the cross, whose love in Jesus the Christ wins the ultimate victory over evil, death, and the grave.

As we consider today's gospel reading, Jesus does indeed divide the house but, given his mission and ministry, it's doubtful that there's a "Friends welcome. Relatives by appointment only." sign hanging on the living room wall. He doesn't divide the house to make us homeless. He divides it to rebuild it, to make it more spacious, more welcoming, more inclusive, and more beautiful, for as the Apostle Paul wrote: "There is no longer Jew or Greek, there is no longer slave or free, there is no longer male and female; for all of you are one in Christ Jesus." Our Lord's house is a house of healing for the whole world, and we — as Church — are called, empowered, and sent to be a part of that healing by doing God's will as sisters and brothers in the family of God. Amen

Hymn of the Day

A Mighty Fortress Is Our God



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
vour 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!

Text: Martin Luther, 1483–1546; tr. *Lutheran Book of Worship*
Music: EIN FESTE BURG, Martin Luther
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The Prayers

Let us pray for the whole people of God in Christ Jesus, and for all people according to their needs.

God of wholeness, we pray for your Church throughout the world. Unify us in service of the gospel, that we may work together as beloved siblings to share your love with all.

God of the cosmos, we pray for creation: for gardens, waterways, and creatures near to us, and diverse forms of life that remain unseen. Teach us to treat the natural world with reverence, seeking restoration when human divisions have caused harm to your beloved creation.

God of all people, we pray for harmony among the nations. Halt the violence between countries, and on our streets, and inside our homes. Heal the wounds of prejudice, and embolden all who strive for peace. Cast out from us unclean spirits of greed and fear, that we may work in solidarity with one another for the common good.

God of abundance, we pray for those who are oppressed or in any need. Comfort all who suffer, and heal the sick. Visit those whose pain is hidden from us. Help us encourage those who lose heart. Strengthen and renew us with your Spirit.

God of righteousness, we pray for this holy house of worship. Set our gaze upon things eternal so that, in thanksgiving for your mercy, we may extend your grace to more and more people.

God of the ages, in your goodness you have sent us faithful witnesses for every time and place. We give you thanks for those saints who now rest in your eternal mercy.

Into your hands, O Lord, we commend all for whom we pray, trusting in your mercy; through your Son, Jesus Christ our Lord. Amen

WE WORSHIP WITH OUR OFFERINGS

The needs of Holy Trinity's mission and ministry are ongoing during these times of upheaval and turmoil. Many of our outreach ministry partnerships are facing increased requests for services. May we be faithful and generous as we support our mission "to care actively in the name of Jesus Christ."

Offerings may be mailed to the church or dropped off at the church office.

You may also use the online giving portal on our website.

Go to www.holytrinitylynchburg.org and click on "Give."

You may also download the "GivePlus Church" app for your smart phone from Apple or Google.

Offertory Prayer

Merciful Father, we offer with joy and thanksgiving what you have first given us – our selves, our time, and our possessions, signs of your gracious love. Receive them for the sake of him who offered himself for us, Jesus Christ our Lord. Amen

Lord's Prayer

*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*

Blessing

Almighty God, Father, ✙ Son, and Holy Spirit, bless you now and forever. Amen

Dismissal

*Our service now begins. Go in peace. Serve the Lord.
Thanks be to God.*

Postlude

Risoluto

Jacques-Nicolas Lemmens



The altar flowers are given to the glory of God
by Vivian and Jorge Lazo
in honor of their fifty-ninth wedding anniversary.



The candles are given to the glory of God
by Faye Hesson
in honor of her daughter-in-law Michelle's birthday.

THIS WEEK AT HOLY TRINITY

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|------------------------------|------------|---|
| Sunday, June 6 | | Worship Service (via YouTube) |
| | 8:30 a.m. | Indoor Service of Holy Communion (reservations required) |
| | 10:00 a.m. | Indoor Service of Holy Communion (reservations required) |
| | 11:00 a.m. | Virtual Coffee Hour (via Zoom) |
| | 5:30 p.m. | Holy Trinity Youth (with masks and distancing) |
| Monday, June 7 | 9:15 a.m. | Strength & Balance Exercise Class (with masks and distancing) |
| | 9:50 a.m. | Chair Yoga Class (with masks and distancing) |
| Wednesday, June 9 | 12:10 p.m. | Indoor Service of Holy Communion (with masks and distancing) |
| Thursday, June 10 | 9:00 a.m. | Parish Nurse available in office (until 10:00 a.m.) |
| Friday, June 11 | 9:15 a.m. | Strength & Balance Exercise Class (with masks and distancing) |
| | 9:50 a.m. | Chair Yoga Class (with masks and distancing) |
| Sunday, June 13 | | Worship Service (via YouTube) |
| | 8:30 a.m. | Indoor Service of Holy Communion (reservations required) |
| | 10:00 a.m. | Indoor Service of Holy Communion (reservations required) |
| | 11:00 a.m. | Church Council |
| | 11:30 a.m. | Virtual Coffee Hour (via Zoom) |
| | 5:30 p.m. | Holy Trinity Youth (with masks and distancing) |

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Our Mission: "To care actively in the name of Jesus Christ."

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Organist-Choirmaster: J. William Greene
Parish Administrator: Carol Dee Robertson
Parish Nurse: Gail Midkiff

Pastor Emeritus: Stephen J. Schulz
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