



Third Sunday after Pentecost

June 13, 2021

GATHERING MUSIC

WELCOME AND ANNOUNCEMENTS

CALL TO WORSHIP (based on Psalm 100)

We gather to celebrate and joyfully sing to our God!

Together, let us share our praises and thankfulness.

Come, let us enter into this sacred space with praise.

You, O God, are the Holy God always and forever!

You are the Eternal One from whom all things come.

Come, let us enter into this sacred space with thanks.

O God, we are your children, created by and with your love.

Come, let us enter into this sacred space with joy and delight.

HYMN no. 664 (insert) *Morning Has Broken*

PRAYER OF CONFESSION

Loving and gracious God, you are so patient with us.

We run away, and you seek us.

We make foolish choices, and you teach us the better way.

We hurt you and others, and instead of hurting us back, you forgive us.

**Help us, we pray; help us reveal your glory and goodness in our living,
that we will bear the imprint of Christ throughout the world.**

(time for silent personal confession) Amen.

WORDS OF ASSURANCE

Because Jesus lived and died and rose again for us, we know that nothing can ever separate us from God's love. In the name of Jesus Christ, we are forgiven.

With gratitude and joy we respond: Thanks be to God!

SHARING THE PEACE OF CHRIST

Please share a sign of Christ's peace with one another.

TIME WITH THE CHILDREN, CELEBRATION OF TEACHERS AND LEARNERS, & THE LORD'S PRAYER

Responsive Prayer

Thank you, Creator God, for blessing us with these treasured leaders and educators.

Thank you for the relationship which is teacher and learner: love and encouragement.

Thank you for the curious and interested, for the seekers of your word old and young.

Thank you for the opportunity to continually reinforce or revise our own understanding as we share the stories of scripture with one another, whether we are hearing them for the first or the hundredth time.

And we thank you, Creator, for the differences among us, a reflection of your holy artistry.

For we are all a part of the body of Christ, who taught us to pray together, Our Father... Amen.

PRAYER FOR ILLUMINATION Hymn no. 288

Spirit of the Living God

Spir - it of the liv - ing God, fall a - fresh on me.

Spir - it of the liv - ing God, fall a - fresh on me.

Melt me; mold me; fill me; use me.

Spir - it of the liv - ing God, fall a - fresh on me.

SCRIPTURE READINGS

1 Samuel 15:34-16:13

Mark 4:26-34

REFLECTION

HYMN no. 700 (insert) *I'm Gonna Live So God Can Use Me*

MINUTE FOR STEWARDSHIP

Communications Coordinator Elizabeth Smith

PRAYERS OF THE PEOPLE

† HYMN no. 472 (insert) *Kum ba Yah*

† CHARGE AND BLESSING

† SENDING MUSIC

You may leave an offering as you depart.

† *please rise in body or in spirit; unison prayers are in bold.*

Portions of the liturgy come from Beth Merrill Neel and © 2011 Joan Stott – "The Timeless Psalms"

RCL Psalm Year A, used with permission. Posted on the [Geelong City Parish UCA](#) website.

We thank Harris Becker and Laura Lessard for leading our music this morning.

WE WELCOME YOU TO OUR SERVICE OF WORSHIP: Setauket Presbyterian church is a living community of faith, active in worship and service of Jesus Christ. Founded in 1660, our mission is to meet the spiritual needs of our members and friends, be meaningfully involved in supporting our surrounding communities, and bear witness to the love of Jesus Christ in the world. All are welcome here! If you are looking for a church home, would like to be on our mailing list, or have any questions about our tradition or faith community, please call the church office (631-941-4271) or speak with one of the pastors. We hope that you feel the grace of Jesus Christ, the love of God, and the fellowship of the Holy Spirit in this place!



The Setauket Presbyterian Church

Established in 1660

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*Setauket Presbyterian Church is a member congregation the
Presbyterian Church (U.S.A.), and thereby of the Presbytery of Long Island*

Morning Has Broken

664



1 Morn-ing has bro - ken like the first morn - ing; black-bird has
 2 Sweet the rain's new fall sun - lit from heav - en, like the first
 3 Mine is the sun - light! Mine is the morn - ing, born of the



spo - ken like the first bird. Praise for the sing - ing! Praise for the
 dew - fall on the first grass. Praise for the sweet-ness of the wet
 one light E - den saw play! Praise with e - la - tion; praise ev - ery



morn - ing! Praise for them, spring - ing fresh from the Word!
 gar - den, sprung in com - plete - ness where God's feet pass.
 morn - ing, God's re - cre - a - tion of the new day!

This 20th-century text was created to provide words for this traditional tune named for a small village on the Isle of Mull, off the west coast of Scotland. Through repeated use of "new" and "first," each morning is treated as a re-creation of the promise of the original day.

700 I'm Gonna Live So God Can Use Me

1 I'm gon-na live so (live so)
2 I'm gon-na work so (work so)
3 I'm gon-na pray so (pray so) God can use me an - y -
4 I'm gon-na sing so (sing so)

where, Lord, an - y - time!
(an - y - time!)
I'm gon-na
I'm gon-na
I'm gon-na
I'm gon-na

live so (live so)
work so (work so)
pray so (pray so) God can use me an - y -
sing so (sing so)

where, Lord, an - y - time!
(my Lord,) (an - y - time!)
(an - y - time!)

This African American spiritual has more depth than may at first appear: for people who are bound in slavery to sing about dedicating themselves to God's use shows a profound awareness of God-given self-worth despite circumstances that would deny their human or spiritual value.

Kum ba Yah

1 *Kum ba yah, my Lord, kum ba yah! Kum ba
 2 Some - one's cry - ing, Lord, kum ba yah! Some - one's
 3 Some - one's sing - ing, Lord, kum ba yah! Some - one's
 4 Some - one's pray - ing, Lord, kum ba yah! Some - one's

yah, my Lord, kum ba yah! Kum ba yah, my Lord,
 cry - ing, Lord, kum ba yah! Some - one's cry - ing, Lord,
 sing - ing, Lord, kum ba yah! Some - one's sing - ing, Lord,
 pray - ing, Lord, kum ba yah! Some - one's pray - ing, Lord,

kum ba yah! O Lord, kum ba yah!

**Come by here*

This African American spiritual, first recorded in the 1920s, seems to have originated somewhere in the southern United States. It enjoyed renewed popularity during the folk revival of the 1960s and became a standard campfire song, eventually traveling throughout the world.