**First Presbyterian Church Tucumcari**

**Worship 11:00AM**

**Sunday, June 3, 2018, 2nd Sunday after Pentecost**

**Call to Worship**

Come from east and west, north and south!  
**From everywhere God has placed us,  
with everything God has given us,  
as the people God made us—we come.**  
Come, receive again the gift of grace!  
**Not for owning, not for boasting, but for celebrating—we come.**  
Come, discover again the way that leads to life!  
**Remembering who we are, seeking who we are yet to be—we come.**

**Prayer of the Day**

We come to you, O God,

some of us broken

Some us of us rejoicing.

We come to you O God,

Seeking your help

Celebrating your gifts.

Today we come to you

Praising you

With our hands open to receive.

Come to us, O God,

Fill our hearts again

Teach us about the new thing you are doing

Reconnect us to your fold in our worship,

Through the living Christ, Amen.

**Call to Confession**

**Prayer of Confession**

**Your generous creativity is beyond all our imagining, O God! You breathe the breath of life into us, your Spirit flows free, bringing new life in every place, your grace falls like rain on all creation. And yet we confess that often we would prefer a system of earning our way into your favor. We understand transactions and fairness, we don’t understand grace. We want to be able to say we deserve your love and forgiveness, to be proud of our accomplishments in following your call. But you insist there is nothing to be earned, nothing to be bought, nothing to be proud of. Instead you call us your accomplishment, you create and re-create us in your image, preparing for us a way of life that we are not sure how to follow. Forgive us, generous God, for thinking your ways are like our ways. Open our hearts to know the truth of your grace, and to live in your redeemed creation. – (silence)** Amen.

**Assurance of Pardon**

Friends, Believe the Good News of Jesus Christ.

**In Jesus Christ we are forgiven!**

The Lord be with you.

**And also with you.**

**Psalm 139:1–6, 13–18 (in unison)**

**O LORD, you have searched me and known me.**

**You know when I sit down and when I rise up;   
          you discern my thoughts from far away.   
You search out my path and my lying down,   
          and are acquainted with all my ways.   
Even before a word is on my tongue,   
          O LORD, you know it completely.   
You hem me in, behind and before,   
          and lay your hand upon me.   
Such knowledge is too wonderful for me;   
          it is so high that I cannot attain it.**

**For it was you who formed my inward parts;   
          you knit me together in my mother’s womb.   
I praise you, for I am fearfully and wonderfully made.   
          Wonderful are your works;   
     that I know very well.   
My frame was not hidden from you,   
     when I was being made in secret,   
          intricately woven in the depths of the earth.   
Your eyes beheld my unformed substance.   
     In your book were written   
          all the days that were formed for me,   
          when none of them as yet existed.   
How weighty to me are your thoughts, O God!   
          How vast is the sum of them!   
I try to count them — they are more than the sand;   
          I come to the end — I am still with you.**

**Time Out for Teaching: What is Vocation?**

**Prayer for Illumination**

**1 Samuel 3:1-10, 19-20**

1Now the boy Samuel was ministering to the Lord under Eli. The word of the Lord was rare in those days; visions were not widespread. 2At that time Eli, whose eyesight had begun to grow dim so that he could not see, was lying down in his room; 3the lamp of God had not yet gone out, and Samuel was lying down in the temple of the Lord, where the ark of God was. 4Then the Lord called, “Samuel! Samuel!” and he said, “Here I am!” 5and ran to Eli, and said, “Here I am, for you called me.” But he said, “I did not call; lie down again.” So he went and lay down. 6The Lord called again, “Samuel!” Samuel got up and went to Eli, and said, “Here I am, for you called me.” But he said, “I did not call, my son; lie down again.” 7Now Samuel did not yet know the Lord, and the word of the Lord had not yet been revealed to him. 8The Lord called Samuel again, a third time. And he got up and went to Eli, and said, “Here I am, for you called me.” Then Eli perceived that the Lord was calling the boy. 9Therefore Eli said to Samuel, “Go, lie down; and if he calls you, you shall say, ‘Speak, Lord, for your servant is listening.’” So Samuel went and lay down in his place. 10Now the Lord came and stood there, calling as before, ‘Samuel! Samuel!” And Samuel said, “Speak, for your servant is listening.”

19As Samuel grew up, the Lord was with him and let none of his words fall to the ground. 20And all Israel from Dan to Beer-sheba knew that Samuel was a trustworthy prophet of the Lord.

**Mark 2:23-3:6**

2:23One sabbath he was going through the grainfields; and as they made their way his disciples began to pluck heads of grain. 24The Pharisees said to him, “Look, why are they doing what is not lawful on the sabbath?” 25And he said to them, “Have you never read what David did when he and his companions were hungry and in need of food? 26He entered the house of God, when Abiathar was high priest, and ate the bread of the Presence, which it is not lawful for any but the priests to eat, and he gave some to his companions.” 27Then he said to them, “The sabbath was made for humankind, and not humankind for the sabbath; 28so the Son of Man is lord even of the sabbath.”

3:1Again he entered the synagogue, and a man was there who had a withered hand. 2They watched him to see whether he would cure him on the sabbath, so that they might accuse him. 3And he said to the man who had the withered hand, “Come forward.” 4Then he said to them, “Is it lawful to do good or to do harm on the sabbath, to save life or to kill?” But they were silent. 5He looked around at them with anger; he was grieved at their hardness of heart and said to the man, “Stretch out your hand.” He stretched it out, and his hand was restored. 6The Pharisees went out and immediately conspired with the Herodians against him, how to destroy him.

**2 Corinthians 4:5–12**

5For we do not proclaim ourselves; we proclaim Jesus Christ as Lord and ourselves as your slaves for Jesus’ sake. 6For it is the God who said, “Let light shine out of darkness,” who has shone in our hearts to give the light of the knowledge of the glory of God in the face of Jesus Christ.

7But we have this treasure in clay jars, so that it may be made clear that this extraordinary power belongs to God and does not come from us. 8We are afflicted in every way, but not crushed; perplexed, but not driven to despair; 9persecuted, but not forsaken; struck down, but not destroyed; 10always carrying in the body the death of Jesus, so that the life of Jesus may also be made visible in our bodies. 11For while we live, we are always being given up to death for Jesus’ sake, so that the life of Jesus may be made visible in our mortal flesh. 12So death is at work in us, but life in you.

**Sermon: “Putting on ‘Heirs’”**

This is not the only time, nor the first, where Paul provides a list of ways he and his fellow apostles have suffered, for the Gospel. He has, in fact, played the martyr card before, in his first letter to the Corinthians. Today, Paul says, “We are afflicted in every way, but not crushed; perplexed, but not driven to despair; persecuted, but not forsaken; struck down, but not destroyed...” You might even surmise he’s putting on airs for the Corinthians, as if trying to impress them with what all he has endured for their sake.

But if it seems that Paul is putting on airs, just because Paul tends to talk about himself a lot.

Many of us get a little uncomfortable with a person who talks about himself all the time. My mom and dad used to remind me as a kid, “You shouldn’t talk about yourself too much or people will think you don’t care about them.” My parents’ parents were of the “Silent Generation,” who survived World War II and barely ever complained about that. My grandfather’s generation might have even been a little too silent. I craved to hear his stories of being an infantryman in France, I wanted to marvel at his courage to return to the States and start a family and career. It was a treasure to receive what few stories he was able to tell. They were rare stories of fear and survival. The world we live in today is no longer the world of that Silent Generation. Thanks to a 24-hour news cycle and the blessings and curses of massive social media like Facebook, we have ample space to air all of our complaints, and have room to opine on other people and their troubles. And for the “not-so-silent-generation” abuzz with story after story posted for the world to see, it may be very difficult to know how to treasure and value their stories, for sheer mass of them all might feel like form of exhibitionism, martyrdom or heroism.

The bottom line is, each and every one of us, silent or not, are fragile, earthen vessels. Our brokenness is evident in the stories we have to tell. Paul says we are “ostraca skeusin” which is basically clay pots. Clay pottery was used for many things, for long-term and short-term food storage, for carrying water or wine, even for storing valuable things. The Dead Sea Scrolls were found in a cave in Qumran, stored in clay pots. These earthen vessels were very, common objects sometimes used for storing very uncommon valuables. In fact, broken pottery was even used to maintain merchants’ records and inventory of items. People would just write it onto the potsherd and keep it as a document. Cheaper than buying fancy animal hide or papyrus.

Everyone knows that pottery is breakable. Paul was right in comparing us – our lives, our problems, the way it seems life’s troubles just break us – to fragile earthen vessels. For it is through our cracks and holes, in our weaker moments, that we can show how much God is holding us together and shining through us. “They are weak but He is strong,” we sing in “Jesus Loves Me.”

The power of God to sustain and support us in our weakness shines through when we are willing to say something about it too. We don’t have to put on airs, but when we can declare that it is the power of God in our own weakness, that’s not boasting about ourselves but boasting in God who desires us, loves us and uses us in spite of our problems.

In closing, let me remind you of a story of two water jugs. One jug was perfect in every way. It had no cracks. The other jug was cracked. Every day the woman who owned them would take them to the river and fill them up and carry the jugs back home. The cracked jug despaired because even though it started out full, by the time they arrived at home, only half of the water remained. Finally it complained to the other jug, “I am inferior and do not fulfill my duty. Every day when we arrive at home, I have lost half of the water. Our woman should get rid of me.” The other jug said, “Tomorrow, when she takes us back from the river, you need to look behind us.” So, the next morning, after the woman filled up the jugs and began to walk home, the cracked jug began losing water again and remembered to look back. Trailing behind them on that side of the path all the way was a row of flowers growing where the water had fallen.

We might not even realize this, but God uses even the broken to cause His world to bloom in places we might not even see. And when we hear another who seems to be “putting airs,” or even just complaining about their problems, it may be an opportunity for you to ask where God has been working to shine His power – immeasurable power – through the pain. The treasure we contain is treasure meant to spill out and shine. More visible perhaps in comparison to the depths of our own suffering. Thanks be to God who fills our ordinary lives with treasure beyond measure. Amen.

**Service of Holy Communion**

**Invitation**

**Great Prayer of Thanksgiving**

The Lord be with you.  
**And also with you.**  
Lift up your hearts.  
**We lift them up to the Lord.**  
Let us give thanks to the Lord our God.  
**It is right to give our thanks and praise.**

We give you thanks, O Lord of hosts,  
for you have gathered us into your presence  
and made our hearts and souls rejoice in your dwelling place!  
You created a place for even the lowliest creature,  
and you revealed the beauty of your holiness  
in the lightness of birdsong and the thunder of the ocean.

In your faithful love, you made your dwelling in our homes  
by taking on human flesh in the person of Jesus Christ.  
He declared your name and shared your strength.  
He journeyed all along the way,  
pouring out blessings on all  
and tirelessly doing the work of the kingdom.  
For the sake of the One who died, rose again, and ascended on high,  
we sing our praises to you:

**Holy, holy, holy…**

Holy are you, Lord God of hosts,  
for you hear the prayers of your people.  
You pour out your Holy Spirit on your church  
and you send forth your care for all who are in need.  
Through the gift of this meal,  
you gather our spirits into your dwelling place,  
and you seat us at your eternal table.  
Your grace and your glory are eternal, O Lord,  
and we joyfully receive your blessings.  
We pray in Jesus’ name, who taught us to pray, saying:

**The Lord’s Prayer**

**Distribution of the Elements**

**Prayer after Communion**

**Announcements:**