



The Worship of God

The 5th Sunday of Pentecost | Juneteenth

June 23, 2024 | 10:00a

Inspired by the bold and boundless hospitality of Jesus, we are “open to all,” which means we welcome and accept all people into the life of our Church without regard to race, gender, sexual orientation, age, economic status, political affiliation, physical or mental capacity, or religious belief. We believe that God’s call is given to all people, and we embrace the Spirit that continues to cross boundaries in order to unite the world.

*Childcare is available for children ages birth – kindergarten. Please see a greeter for more information.
Worship activities for children are available in the Narthex.*

What is Juneteenth?

The holiday's origin story begins in Galveston, Texas, which was the western-most area of the Union in 1865. When enslaved people there were told of their emancipation on June 19, 1865, they had technically already been freed two-and-a-half years prior, when President Abraham Lincoln issued the Emancipation Proclamation on January 1, 1863. Slaveholders in Texas, had kept the information to themselves, extending the period of violent exploitation of enslaved African Americans. The following year, in 1866, a celebration was had in Texas, the first Juneteenth observance to recognize freedom from slavery in the U.S.

When is Juneteenth?

Juneteenth is celebrated annually on June 19th. The holiday's name is a combination of the words "June" and "nineteenth." It commemorates the day news of the Emancipation Proclamation (and their subsequent freedom from chattel slavery) reached enslaved people in Galveston, Texas on June 19, 1865, three years after President Abraham Lincoln had issued the proclamation. It is considered the longest-running holiday in African American and Black communities and was often observed with community celebrations on the third Saturday in June. Juneteenth became a federal holiday in 2021 after the U.S. Congress passed the Juneteenth National Independence Day Act.

Source: PBS, 2023

Prelude

“My Lord, What a Morning”

Lee Northcutt, organist
arr. Robert Lau

Call to Worship and Invocation

Rev. Katie Suddeth

***Opening Hymn**

“Woke Up This Morning”

Traditional Spiritual

Woke up this morning with my mind set on Jesus.
Woke up this morning with my mind set on Jesus.
Woke up this morning with my mind set on Jesus.
Hallelu, Hallelu, Hallelujah!

I’m walking and talking with my mind set on Jesus,
walking and talking with my mind set on Jesus,
walking and talking with my mind set on Jesus,
Hallelu, Hallelu Hallelujah!

I’m singing and praising with my mind set on Jesus,
singing and praising with my mind set on Jesus,
singing and praising with my mind set on Jesus,
Hallelu, Hallelu Hallelujah!

Welcome of Our Guests

Rev. Marina Luckhoo

*If you are our guest today, please text “guest” to 980.340.8900
so we may offer you our gratitude for joining us today.*

***Passing of the Peace**

Then after fourteen years I went up again to Jerusalem with Barnabas, taking Titus along with me. I went up in response to a revelation. Then I laid before them (though only in a private meeting with the acknowledged leaders) the gospel that I proclaim among the Gentiles, in order to make sure that I was not running, or had not run, in vain. But even Titus, who was with me, was not compelled to be circumcised, though he was a Greek. But because of false believers secretly brought in, who slipped in to spy on the freedom we have in Christ Jesus, so that they might enslave us—we did not submit to them even for a moment, so that the truth of the gospel might always remain with you.

And from those who were supposed to be acknowledged leaders (what they actually were makes no difference to me; God shows no partiality)—those leaders contributed nothing to me. On the contrary, when they saw that I had been entrusted with the gospel for the uncircumcised, just as Peter had been entrusted with the gospel for the circumcised (for he who worked through Peter making him an apostle to the circumcised also worked through me in sending me to the Gentiles), and when James and Cephas and John, who were acknowledged pillars, recognized the grace that had been given to me, they gave to Barnabas and me the right hand of fellowship, agreeing that we should go to the Gentiles and they to the circumcised. They asked only one thing, that we remember the poor, which was actually what I was eager to do.

But when Cephas came to Antioch, I opposed him to his face, because he stood self-condemned; for until certain people came from James, he used to eat with the Gentiles. But after they came, he drew back and kept himself separate for fear of the circumcision faction. And the other Jews joined him in this hypocrisy, so that even Barnabas was led astray by their hypocrisy. But when I saw that they were not acting consistently with the truth of the gospel, I said to Cephas before them all, “If you, though a Jew, live like a Gentile and not like a Jew, how can you compel the Gentiles to live like Jews?” We ourselves are Jews by birth and not Gentile sinners; yet we know that a person is justified not by the works of the law but through faith in Jesus Christ. And we have come to believe in Christ Jesus, so that we might be justified by faith in Christ, and not by doing the works of the law, because no one will be justified by the works of the law.

Leader: For the Word of God in scripture,
for the Word of God among us,
for the Word of God within us.

People: Thanks be to God.

As the song begins, 1st – 5th graders are invited to leave for Children’s Worship.

They will exit at the front of the Sanctuary with Children’s Worship leaders.

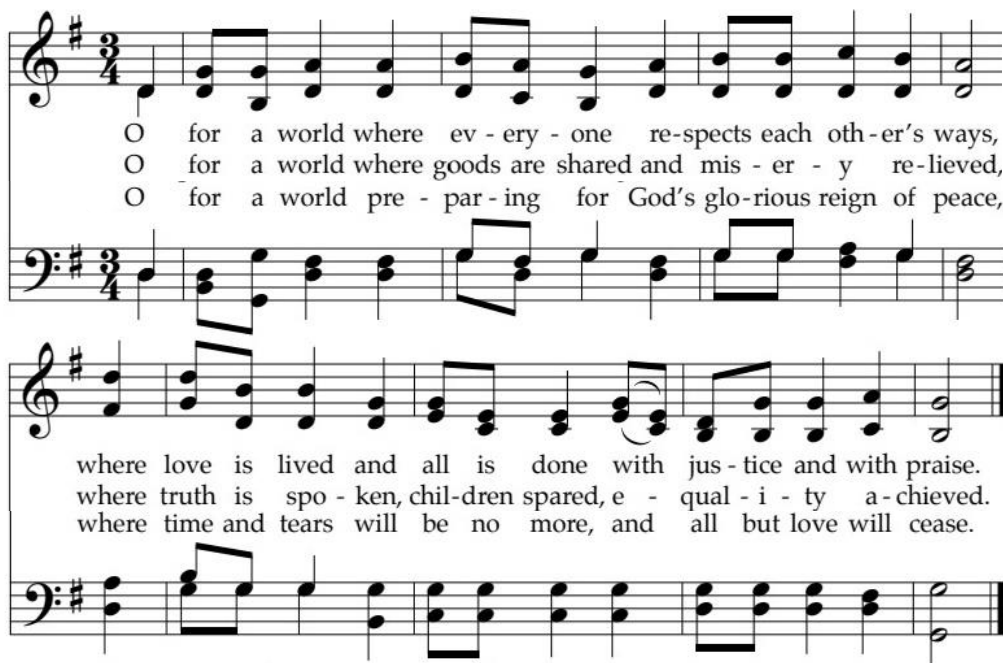
Parents can pick up children from room 210 in the education building between 11-11:15.

*Sermon Hymn

“O for a World”

Sister Miriam Therese Winter

AZMON



O for a world where ev - ery - one re - spects each oth - er's ways,
O for a world where goods are shared and mis - er - y re - lieved,
O for a world pre - par - ing for God's glo - rious reign of peace,
where love is lived and all is done with jus - tice and with praise.
where truth is spo - ken, chil - dren spared, e - qual - i - ty a - chieved.
where time and tears will be no more, and all but love will cease.

Sermon

Rev. Tara Gibbs

“We Just Talked About This”

Reflection

Shanka Pettis, vocalist
arr. Moses Hogan

“Give Me Jesus”

In the morning when I rise, in the morning when I rise,
in the morning when I rise, give me Jesus.

Refrain:

Give me Jesus, give me Jesus.

You may have all this world, give me Jesus.

Dark midnight was my cry, dark midnight was cry,
dark midnight was my cry give me Jesus. *[Refrain]*

Oh, when I come to die, oh, when I come to die,
oh, when I come to die, give me Jesus. *[Refrain]*

Juneteenth Voices

Myah Davis

Excerpt from Frederick Douglas' speech, 'What to the Slave is the 4th of July?' delivered in 1852, on the 76th anniversary of signing of Declaration of Independence:

"Fellow-citizens, pardon me, allow me to ask, why am I called upon to speak here to-day? What have I, or those I represent, to do with your national independence? Are the great principles of political freedom and of natural justice, embodied in that Declaration of Independence, extended to us? and am I, therefore, called upon to bring our humble offering to the national altar, and to confess the benefits and express devout gratitude for the blessings resulting from your independence to us?

What point in the anti-slavery creed would you have me argue? On what branch of the subject do the people of this country need light? Must I undertake to prove that the slave is a man?

...

What, am I to argue that it is wrong to make men brutes, to rob them of their liberty, to work them without wages, to keep them ignorant of their relations to their fellow men, to beat them with sticks, to flay their flesh with the lash, to load their limbs with irons, to hunt them with dogs, to sell them at auction, to sunder their families, to knock out their teeth, to bum their flesh, to starve them into obedience and submission to their masters? Must I argue that a system thus marked with blood and stained with pollution is wrong? No! I will not. I have better employments for my time and strength than such arguments would imply.

What, then, remains to be argued? Is it that slavery is not divine; that God did not establish it; that our doctors of divinity are mistaken? There is blasphemy in the thought. That which is inhuman, cannot be divine! Who can reason on such a proposition? They that can, may; I cannot. The time for such argument is past."

Church at Prayer

Rev. Marina Luckhoo

The Lord's Prayer

Our God who is in heaven, hallowed be your name. Your kingdom come, your 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 yours is the kingdom and the power and the glory forever. Amen.

Invitation to Offering

Rev. Marina Luckhoo

There are several ways to give:
scan the QR code, go to
pushpay.com/g/myersparkbaptist,
or drop your offering in the plate.



Offertory Anthem

“Didn’t My Lord Deliver Daniel”

Chancel Choir
arr. Roger Emerson

Refrain:

Didn't my Lord deliver Daniel, deliver Daniel, deliver Daniel?

Didn't my Lord deliver Daniel then why not every man?

He delivered Daniel from the lion's den, Jonah from the belly of the whale,
and the Hebrew children from the fiery furnace then why not every man? [Refrain]

I set my foot on the gospel ship and the ship began to sail.

It landed me over on Canaan’s shore and I’ll never come back no more. [Refrain]

Performance note: For the singing of this historic anthem text, we have chosen to preserve the original language even though the pronouns are exclusively masculine. However, at MPBC when a gendered pronoun is used, we understand that pronoun to express all genders.

*Presentation of Gifts & Doxology

Praise God from whom all blessings flow.

OLD HUNDREDTH

Praise God, all creatures, here below.

Praise God above, ye heavenly hosts.

Creator, Christ and Holy Ghost. Amen.

*Prayer of Dedication

Rev. Katie Suddeth

*Closing Hymn

“Lift Every Voice and Sing”

See pages 6 and 7.
LIFT EVERY VOICE

Benediction

Rev. Tara Gibbs

Postlude

“Halle, Halle, Hallelujah”

Lee Northcutt, organist
arr. John Behnke

If you are our guest today, please connect with a minister after worship and receive a Welcome bag.

Audio/Video Team Members are Wes Cobb, Joe Kuhlmann,
Hannah Combs, Eric Roberts, and volunteers.



We are affiliated with allianceofbaptists.org



Alliance
of Baptists



HOW TO JOIN MYERS PARK BAPTIST CHURCH

Becoming a member of Myers Park Baptist is as simple as filling out
a Joining Card.

To receive a card or learn more, contact Rev. Marina Luckhoo at
mluckhoo@myersparkbaptist.org.




Lift Every Voice and Sing



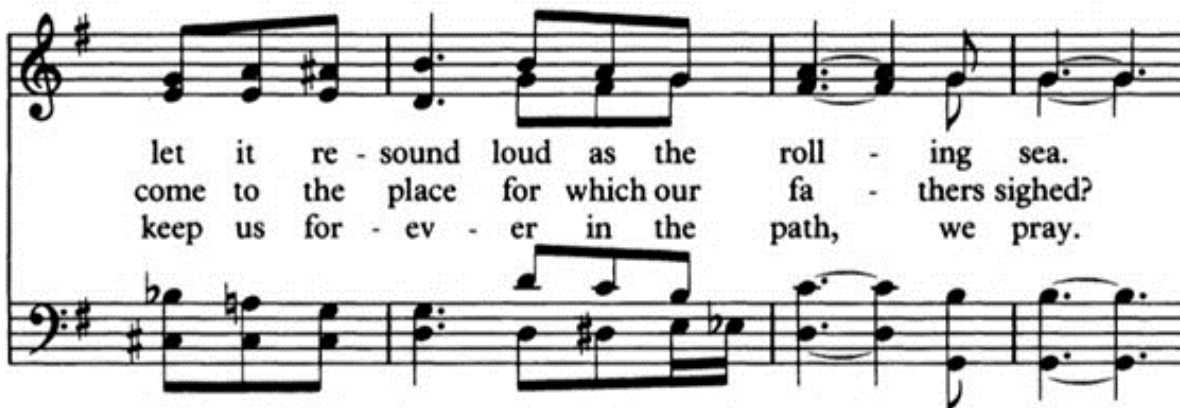
1. Lift ev - ery voice and sing, till earth and heav - en ring,
2. Ston - y the road we trod, bit - ter the chas - tening rod,
3. God of our wea - ry years, God of our si - lent tears,



ring with the har - mo - nies of lib - er - ty;
felt in the days when hope un - born had died;
thou who hast brought us thus far on the way;



let our re - joic - ing rise high as the lis - tening skies,
yet with a stead - y beat, have not our wea - ry feet
thou who hast by thy might led us in - to the light,



let it re - sound loud as the roll - ing sea.
come to the place for which our fa - thers sighed?
keep us for - ev - er in the path, we pray.

Sing a song full of the faith that the dark past has taught us;
We have come o - ver a way that with tears has been wa - tered;
Lest our feet stray from the plac - es, our God, where we met thee;

sing a song full of the hope that the pres - ent has brought us;
we have come, tread - ing our path thru the blood of the slaugh - tered,
lest our hearts drunk with the wine of the world, we for - get thee;

fac - ing the ris - ing sun of our new day be - gun,
out from the gloom - y past, till now we stand at last
shad - owed be - neath thy hand, may we for - ev - er stand,

let us march on till vic - to - ry is won.
where the white gleam of our bright star is cast.
true to our God, true to our na - tive land.

WORDS: James Weldon Johnson, 1921
MUSIC: J. Rosamond Johnson, 1921
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LIFT EVERY VOICE
Irr.

Our Covenant

We, the members of the Myers Park Baptist Church, are a people on a journey of faith. By God's grace we are experiencing love through Jesus Christ and in the community of the faithful. We are discovering in this experience our freedom to become new creatures and our responsibility to be faithful stewards of our lives and of this world.

We will be open to all new light, strengthened by God and each other in our faith. We will sustain a critical examination of Scripture, belief and ritual as interpreters of God's active presence in the world. We will accept controversy as a reality of life together and an opportunity for growth toward maturity. We covenant to be a community of God's New Creation and affirm that we are open to all and closed to none.

We covenant together to nurture this church as a community of faith and as an instrument for reconciliation in the world: by worship, by Christian education, by the dedication of our personal and material resources and by all the other ways we express the significance of our lives with God and one another.

We covenant together to be priests celebrating God's presence in community and in the world, believing we are participants in God's kingdom on Earth.

OUR MINISTERS

Rev. Dr. Benjamin Boswell
Senior Minister

Rev. Carrie Veal
Executive Minister

Rev. Tara Gibbs
Associate Minister of Spiritual Growth

J. Kevin Gray
Minister of Music & Worship



**MYERS PARK
BAPTIST
CHURCH**

Inclusivity | Spirituality | Community | Justice

We occasionally take photographs during our worship service. If you would prefer not to be included, please contact Laura Geer | Communications Director | lgeer@myersparkbaptist.org.

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