



FAIRMOUNT

PRESBYTERIAN *Church*

Sunday, June 20, 2021



Come & See by Rev. Lauren Wright Pittman

Welcome to worship this morning, we are so glad you are here! While we rejoice that so many in our community have been vaccinated, we continue to be committed to care for the health and welfare of all, particularly those who are the most vulnerable, including young children who are unable to be vaccinated. In this time of finding ways to reconnect and reopen, we ask that you join us in our commitment to be patient with one another and to extend to one another an abundance of grace — grace that sees we are each doing the best we can as we find ways to adapt to ever-changing guidelines and new situations and realities. Some notes on worshipping together inside:

- Unvaccinated people over the age of 2: Masks are required while at church, either inside or outside.
- Vaccinated people: Masks should be worn when not in their personal sitting area. We will continue to seat people socially distanced.
- While in your sitting area: You are invited to participate responsively in spoken liturgy, such as the call to worship and Lord's prayer. You are encouraged to listen or hum rather than sing along to the hymns.
- We are unable to provide childcare at this time, but there are worship materials for young children that you can use at your seat.
- You will notice several areas of the sanctuary are roped off. This is for safety – both to help with social distancing, and to keep people from tripping over cords or other items that are needed live streaming.

ORDER OF WORSHIP

WORSHIP ENRICHMENT

Worship Enrichment Resources can be found here:
<https://fpccle.org/home/worship-enrichment-we-time>

PRELUDE

Sonata No. 449 in B minor, K 27 L. 449 P.83

*Konrad Binienda, organ
by Scarlatti*

WELCOME

Rev. Jessie MacMillan, Interim Senior Pastor

*CALL TO WORSHIP

One: We have come here seeking to worship the God of all Creation.

All: We have come to stand on holy ground!

One: We have come to sing God's praises, as trees and plants sing God's praise with their blooming - dogwoods, lilies and wildflowers.

All: We have come to sing praises to our Creator!

One: We have come to experience the mighty rush of the Spirit like our surrounding flowing waters - Lake Erie, the Cuyahoga River, and our local ponds, streams and watersheds.

All: We have come to open ourselves to the Holy Spirit!

We have come to experience the God of Creation is this sacred space.

*HYMN 14

For the Beauty of the Earth

DIX

PRAYER OF CONFESSION (unison)

Holy God, We confess that for many of us the history of how we came to be *here* is more complex than we understand. We confess that we have lost our connection to our local habitat—to the names of the birds of the air, and the fish of the waters, and every crawling thing that you have created. We confess that we are a people who have lost our connection to the dirt under our feet. The very substance into which you breathed life. Transform us, O God, and give us roots.

Empower us to discover the history of this sacred place where you have called us. Embolden us to reconcile with all children of God who called this place home, and to honor their care for the land. Help us to learn the seasons of this sacred place - to learn the native flowers and trees, native birds and wildlife. Open our eyes to the seeds that have been sown here for millennia and the intentional care you have taken in crafting our habitat. May we be rooted and grounded in the family of God in our midst. Amen.

KYRIE: (see page 7)

ASSURANCE OF PARDON AND PASSING THE PEACE

There is nowhere that we can run to escape God's love and compassion. In the generous gift of Jesus Christ of Nazareth, we have been forgiven. As Children of God, we are invited into the meaningful work of following faithfully after Jesus here, in this place. **Amen.**

PRAYER FOR ILLUMINATION

SCRIPTURE READING

John 1:35-51

SERMON

Rev. Jessie MacMillan, Interim Senior Pastor

"Can Anything Good Come from Nazareth?"

DUET

John Webb and Katie Galicic

"God Help the Outcasts" from Disney's "The Hunchback of Notre Dame"

CARING FOR OUR COMMUNITY

PRAYERS OF THE PEOPLE

THE 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 debts, as we forgive our debtors; and lead us not into temptation, but deliver us from evil. For thine is the kingdom, and the power, and the glory, forever. Amen.

***HYMN 451**

Open My Eyes, That I May See

OPEN MY EYES

***CHARGE AND BENEDICTION**

In the name of Jesus, who was from Nazareth, we faithfully commit to *this* sacred place. Go forth to connect more deeply and follow more faithfully - in *this* place to which God has called us.

POSTLUDE

Polonaise in C-sharp Minor Opus 26 No. 1

Konrad Binienda, Organ
F. Chopin

Sound recording and production by Jason Jedlicka
Sound booth volunteers- Mike Chevraux, Grant Gannon and Caleb Stripes

Prayer by Rev. Sarah Are | A Sanctified Art LLC | sanctifiedart.org

The Sanctuary Flowers are donated by Chinonye and Margaret Onyeukwu,
in loving memory of their departed fathers.

Worship Notes

Going Forth: Offering Our Gifts and Our Lives to God

With gratitude for the grace we have received, we go forth from worship to offer our energy, our hands, and part of our income in service to God. One way we respond to Christ's call is by giving our financial gifts to further God's mission in the world. You may mail a check to the church or make an online offering to support the many ministries of Fairmount Presbyterian Church by clicking the Giving tab on the homepage of our website (www.fpccle.org).

Service by Phone

We want to let you know of a new way you can connect to our weekly worship services – by phone! All you have to do is call 216-255-9353 around noon on Sundays and you will be able to hear a recording of our Sunday worship service.

Prayer Requests During This Difficult Time

If you would like your prayer listed in our weekly Fairmount Prayer List which is sent to our prayer community, [fill out this form](#). You can also call or email Pastor Lindsay, (lindsayhl@fpccle.org, 216-321-5800 ext. 105) with prayer concerns or to talk to a Pastor.

Fairmount Presbyterian Church Leadership

Session

Clerk of Session, Bourbon Zeigler
Matt Hrubey, Treasurer

Class of 2021

Carol Adrine
Raleigh Duttweiler
Gordon Landefeld
Stephanie
Washlock

Class of 2022

David Bosler
Keith Mills
Sarah Pope
Peg Zitzner

Class of 2023

Megan Bennett
Grant Gannon
Todd Imbler
Chin-Tai Kim

Deacons

Class of 2021

Peter Bush,
Mary Ann Conn-Brody
Kathy Imbler
Martha Lee
Joyce Pope
Judy Steehler
Julia Swanson

Class of 2022

Denise Benton
Susan Kent
John Kieger
Nate Kruse
Nana Landgraf
Sarah Stone

Endowment Trustees

Class of 2021

Nicole Bush
Deanna
Campbell
Ian Murphy

Class of 2022

Doris Evans
Mark Eisele

Class of 2023

Tom Roulston
John Zitzner

At Large Nominating Committee

Jim Dakin
Doris Evans (Trustee)
Susan Kent (Deacon)
Nate Kruse (Deacon)
Kevin Petru

Christina Seekely
Jean Sylak
Barbara MacWilliams
Peg Zitzner (Elder)

Personnel Committee

Amy Carlson
Gina Kashuk
Nate Kruse
Os Mills

Elder Keith Mills
Elder Sarah Pope
Elder Vanessa Whiting (chair)

Pastor Nominating Committee

Carol Adrine
Peter Bush
Mike Chevraux
Raleigh Smith Duttweiler
Bill Leahy

Sarah Stone
Vanessa Whiting
Rev. Arvid Whitmore,
Presbytery Liaison

Fairmount Presbyterian Church Staff

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Rev. Jessie MacMillan, Interim Senior Pastor
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Christine Winters, Office Manager
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ANNOUNCEMENTS

Sunday, June 20th

Become a Little Free Pantry Curator: Do you love organizing and helping people at the same time? Sign up for a week as a Little Free Pantry Curator. <https://www.signupgenius.com/go/70a054ca4af2caafc1-little>

Flock Tending

As part of the Deacons' service, we are looking to mobilize people to periodically check in with every member of our congregation. This is one way we seek to build church community, involve all members, and strengthen the ties that connect us as a church. Can you, and will you, answer the call to take on this role?

- **Commitments:** A training session with the Pastors and then having an informal conversation with approximately 10 individuals twice a year.
- **Purpose:** To ensure each member or friend of the congregation has a connection to the church. These connections will include having conversations, connecting members to ways they can be more involved in the church, and becoming a known and friendly voice and face of Fairmount.

If you're interested in responding to this call, please reach out to Pastor Lindsay at lindsayhl@fpccle.org or 216-321-5800 ext. 105.

Stephen Ministry

Fairmount is exploring becoming a Stephen Ministry Congregation. Stephen Ministry would deepen, expand, and extend the caregiving capacity of our congregation. To do that we need your help.

- **WHAT IS STEPHEN MINISTRY?**
Stephen Ministry offers a proven and effective way to organize, equip, and supervise a team of congregation members to provide high-quality, one-to-one, Christ-centered care to people in the congregation and the community experiencing life difficulties.
- **WHO ARE STEPHEN MINISTERS?**
Stephen Ministers are lay congregation members trained to provide one-to-one care to those experiencing a difficult time in life, such as grief, divorce, job loss, chronic or terminal illness, or relocation.
- **WHO ELSE IS INVOLVED?**
Stephen Leaders are lay leaders and pastors trained to provide ongoing leadership for their congregation's Stephen Ministry. They are equipped for this key role through the Bridge Leader's Training Course offered by Stephen Ministries St. Louis.
- **COULD I BE A STEPHEN LEADER OR A STEPHEN MINISTER?**
Yes! If this sounds like something you would be interested in, please reach out to Pastor Lindsay at lindsayhl@fpccle.org or 216-321-5800 ext. 105.
- **WHERE CAN I FIND OUT MORE?**
Check out www.stephenministries.com for more information and lots of videos on what it's like to be a Stephen Minister, Stephen Leader or Care Receiver.

FPC Youth 2021 Summer of Service: July 9th, 8:00a.m. to 1030a.m. - Beach Clean-Up

Youth (6th - 12th), their friends, younger siblings, and parents are invited to a big Friday morning intergenerational beach cleanup at Edgewater (address: 6500 Cleveland Memorial Shore-way). We'll start with bagels from Cleveland Bagel Co. and then get to work. Meet outside the Edgewater Park Pavilion. Plastic gloves and trash bags will be provided. Afterward, stay awhile and enjoy the beach. Sign up [here](#).

Kyrie

Soprano Ky-ri - e e - lei - son e - lei - son e - lei ky - ri - e e - lei - son

Alto ky - ri - e e lei - son e

Tenor e - lei ky - ri - e e - lei - son

Bass ky - ri - e e - lei - son

S lei - - - son lei - - - son

A lei - - - son e - lei - - - son

T le - - - son e - lei - - - son

B lei - - - son e - lei - - - son

Come & See
by Rev. Lauren Wright Pittman
Inspired by John 1:35-51
Digital painting

This text paints a parade of shifting identities and assumptions, starting off with John the Baptist doing what he does best: pointing people to Jesus. One after the other, these men follow Jesus, despite the fact that not one of them has a full picture of who he is: Lamb of God, Rabbi (teacher), Messiah (anointed), the one Moses and the prophets wrote about, son of Joseph, a Nazarene, etc. Amidst these various attributes, Simon's name even changes after meeting this mysterious man. There is something compelling about Jesus which brings all of these different people together on a common path.

Nathanael acts as many of us do. He makes assumptions and builds his own image of Jesus before even meeting him: "Can anything good come from Nazareth?" (John 1:46) Nathanael's assumptions evaporate when Jesus says he saw him under the fig tree. The text does not reveal why this convinces Nathanael, but we do know that he finds clarity and more ways of describing who Jesus is. In being seen, Nathanael is better able to fully see.

The refrain of this narrative is piercing and simple: "Come and See." Come—Jesus calls us to move, to change our position and see things from a new perspective. See—Jesus invites us into a spirit of curiosity, to open our eyes and to strive to take in the vastness of whoever is before us. As the disciples come together, each with their own experiences and particularities, a patchwork understanding of Jesus is pieced together. Like a relay, they pass to one another a glimpse of who Jesus is, and the picture gains more detail, complexity, and texture. The beauty of this text is that we need one another—from our particular, unique points of view—to be able to find understanding and to begin to take in the full picture of ourselves and the world around us. We need one another to discover the fullness of who Jesus is.

In this image, I drew Jesus' followers each wearing a pattern that references their identity and their understanding of who Jesus is. John the Baptist's clothes contain patterns of his unusual diet—locusts and honey—as well as three droplets of water, representing his baptism of Jesus. The unnamed disciple identifies Jesus as Rabbi and his clothes are patterned with scrolls from which Rabbis would teach. Andrew identifies Jesus as "Messiah" or anointed, and his clothes are patterned with jars of oil decorated with salvific imagery of light and the cross. Andrew, Simon, and Philip are all from a fishing town called Bethsaida. Each of their clothes contains a reference to their hometown: Andrew with waves of water, Simon Peter with swirling fish, and Philip with fish scales. The fish on Simon's clothes swim around rocks which reference the meaning of his new name, Peter. Philip refers to Jesus as the one "about whom Moses in the law and also the prophets wrote." (John 1:45) His clothes are patterned with the stone tablets etched with the Ten Commandments. Nathanael's clothes are patterned with the very fig branches Jesus saw him under. Jesus' clothes include the colors of all the followers' clothes, as well as imagery symbolizing the persons of the Trinity. Jesus' halo contains imagery referencing the many attributes the disciples use to describe who Jesus is. Do these symbols bring to mind any other names you might have for Jesus? Jesus, half in the frame, cannot be fully known or contained by our patchwork understandings.

—Rev. Lauren Wright Pittman