

Third Sunday after Epiphany
January 22, 2023 10:30 a.m. Worship



For the message about the cross is foolishness to those who are perishing, but to us who are being saved it is the power of God.

1 Corinthians 1:18

First Presbyterian Church

Mailing address: P.O. Box 2729; San Bernardino, California 92406

909.882.3308

www.fpcsb.net

MINISTRY OF WORD AND SACRAMENT: REV. DR. SANDRA R. TICE

MINISTRY OF PASTORAL SUPPORT: REV. DR. STEPHEN SMITH

COMMISSIONED LOCAL PASTOR: DR. WENDY L. LAMB

PASTOR EMERITUS: REV. JAMES C. HUFFSTUTLER

MINISTRY OF MUSIC: CURTISS ALLEN, JR., DIRECTOR OF MUSIC;

WILLIAM ZEITLER, ORGANIST; AMY GANO, BELLS

Welcome to Worship at First Presbyterian Church

This service is being livestreamed and can be viewed on our YouTube channel in real time or as a recording. **Large-print copies of this order of service**, as well as **audio enhancement devices** are available **from the ushers**.

We gather on Sunday for 3 reasons:

- **To seek God**- whom we find in sacred text and sacrament, in music and in song, in prayer, in the beauty of this space, in the stillness where we can hear our hearts. We offer God our thanks and praise, our lament and longing, and our resources. We let go of burdens and receive grace and forgiveness. We see the One our hearts love.
- **To practice Community** – rejoice w/those who rejoice, weep w/those who weep. To break bread with those whom we love and those whom we need to love more fully. We practice things our culture does not emphasize: resting, forgiving, sharing. Jesus asked us to love one another as he loved us, and we cannot do so without practice.
- **To listen for our Call**- often an invitation to go out and be or do or remember. God is speaking all the time: through conscience, nature, friends, and certainly scripture. We gather to listen for that Call and to recommit ourselves to discipleship.

Information on our common life can be found on our website www.fpcsb.net, along with sermons and newsletters. You can participate in our work by supporting us financially with a one-time or sustaining donation.

Children are welcome in worship. Younger children may go to the Nursery at any time.

OUR NEXT COMMUNION will be Sunday, February 5th. Our deacons will set the table so all may be made welcome.

Morning Worship†

Lector: Jean-Luc Nicks

REFLECTION before the SERVICE

The world yearns for an eccentric church; a place for misfits, non-conformists, weirdos...you know, people like us! It cries out for a community that rejects the earth destroying practices of the center; one that refuses to measure worth by a bank account statement or the title that a person holds. The Spirit is calling for a church that embraces those who have been rejected, dehumanized, or discounted. This community does not need to be right with all the perfect answers but is doggedly committed to relationships. It cancels nobody but learns and practices the hard work of true reconciliation. It is diverse, artistic, lean, agile, focused, and above all, loving.

Bishop David Nagler, *The Gift of the Ec-centric Church*

GATHERING MUSIC

WELCOME

PRELUDE *The Name Above Every Name* William Zeitler
Allow the music to usher you into sacred space and time.

*CALL to WORSHIP

You are my light and salvation; whom shall we fear?

✘ **You are the stronghold of our lives; of whom shall we be afraid?**

One thing we ask of you, O God, that we will seek after:

✘ **to live in your house all the days of our lives!**

***HYMN 12** *Immortal, Invisible, God Only Wise* ST. DENIO

PRAYER of CONFESSION

✘ **God of Light,**

we confess that we have gone astray and have left Your light.

We follow the false light of being on the winning side.

We follow explosive light of "take that!" or "I told you so!"

We follow the dim light of not trusting one another.

† The symbols you will see in this order of worship mean:

* **Stand if you are able** ✘ **The congregation will read.**

Forgive us for not seeking the true Light of Your love for us and for all the world.

(Moment for silent reflection and confession)

Call us to be light-bearers of love, compassion and justice, in which the Mystery of Your Love is revealed.

ASSURANCE of FORGIVENESS

Friends, believe the good news of the gospel:

✘ In Jesus Christ we are forgiven and are being made whole. Amen.

(We stand and sing Alleluia)

*ALLELUIA

William Zeitler

Musical notation for Alleluia in G major, 3/4 time. The melody is written on a single staff. The lyrics are: Al - le - lu - ia, al - le - lu - ia, al - le - lu - ia, al - le - lu - ia, al - le - lu - ia, al - le - lu - ia, al - le - lu - ia, al - le - lu - ia! The notation includes a repeat sign and a first ending. Chords are indicated above the notes: Em, B, Em, D, G, D, Em, B, Em, Bm, Em.

TIME with the CHILDREN

[Children are always welcome in worship. After Time with the Children, our children pre-Kindergarten through sixth grade are invited to join Nancy Horstmann & Jeanne Clark for KidSpace in Room 11. Parents, please pick your children up immediately following worship.

Infants through pre-Kindergarten may go to the Nursery at any time.]

ANTHEM

*Simple Praise*¹

Martin, Courtney

For a canvas of colors, for a concert of sound; for the unfolding seasons, the earth spinning round. For the birth of each sunrise, for the sky set ablaze; for these simple gifts, we give simple praise. Simple praise for the Giver, and thanks to the One who has given us breath each morning, each sun. To the Giver of blessings for all of our days, our days, for these simple gifts, we give simple praise. For the love of a mother, for the touch of a hand; for the deeper emotions we can't understand. For the lessons we learn from the trials we face; for these simple gifts, we give simple praise. The heart of the Giver, the hand of the One from whom ev'ry blessing of living has come; for measureless mercy and limitless grace, for these simple gifts we give simple praise.

SCRIPTURE Psalm 27:4-9

Old Testament, page 503

1 Corinthians 1:10-18

New Testament, page 166

¹ Words: Pamela Martin. Music: Craig Courtney. ©2005 The Lorenz Corporation. All rights reserved. Used by permission of ONELICENSE #A706254.

This is the word of faith that we proclaim

✘ **Thanks be to God.**

SERMON

Sandy Tice

SUNG REFRAIN *We Will Take What You Offer*²

Iona

✘ We will take what you offer, we will live by your word;
we will love one another and be led by you, Lord.
We will take what you offer, we will live by your word;
we will love one another and be led by you, Lord.

THE OFFERING of OUR TITHES and GIFTS

(We offer our gifts as a response to God's Word, to be part of God's purposes in the world. You may place gifts in the plate during the offertory, or on your way out – or by mail or online.)

OFFERTORY

***DOXOLOGY**

OLD HUNDREDTH

✘ Praise God, from whom all blessings flow;
Praise God all creatures here below;
Praise God above, ye heavenly host;
Creator, Christ and Holy Ghost, Amen.

PRAYERS of the PEOPLE and OUR 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 450**

Be Thou My Vision

SLANE

***MOMENT for REFLECTION**

***CHARGE and BENEDICTION**

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***RESPONSE** *The Lord Bless You and Keep You*³ Peter C. Lutkin

The Lord bless you and keep you, the Lord lift his countenance upon you; and give you peace, and give you peace, the Lord make His face to shine upon you, and be gracious unto you, be gracious, the Lord be gracious, gracious unto you. Amen.

POSTLUDE

Canzona

D. Buxtehude (1637-1707)

(For health reasons we are not greeting at the door)

REMEMBER IN PRAYER THIS WEEK

George Biddlecombe, Judy Brewer, Tommie Ann Freeman

Elders: Tim Usher, Mary Bolaños, Brooke Dvorak

Deacons: Marianna Fowles, Rick Rodriguez, Katie Smith

GREETERS: Gill & Jane Snyder

USHERS: Dave Thomas, *Lead Usher*

Mark Adelson, Brad Smith, *Security Ushers*

SOUND ENGINEERS: Dan Direen, Brent Nord

LIVESTREAM ENGINEER: James Welte

CAMERA OPERATORS: Kevin Lamb, Lynn Usher

This Weeks' Celebrations

Jan 23 Dan & Cheryl Direen

Jan 25 First Presbyterian Church (*org. 1874*)

Jan 27 Tabitha Enriquez

Jan 28 Linda McCarl

If you would like to have your birthday or anniversary included in our list of celebrations, or if you would like to make a correction to something that is already listed, please contact Mimi in the church office (909-882-3308), or email pres.first@gmail.com with the name and date.

Annual Meeting of the Congregation. The Annual Meeting will be held on Sunday, February 5th. We will review the Annual Report and elect a nominating committee for the new year, as well as any other business that needs to be conducted. Please plan to attend.

³ Text & Music: Peter C. Lutkin. ©1991 GIA Publications, Inc. All rights reserved. Used by permission of One License #A706254.

Leonard Scholarship Applications. Leonard Scholarship applications for fall 2023-2024 are available in the church office and on the church website. All applications must be in the church office no later than 4:30 p.m. on Tuesday, February 28th, 2023. Any questions can be emailed to Lynda K. Savage at Lksavage3@gmail.com.

Offering Envelopes are available from the church office. If you are unable to come in for yours, contact the church office, and we will arrange a way to get them to you.

Save the Date! Sunday, December 31st, 2023 is when we will celebrate our 150th anniversary as a church! Watch for more information. **If you have current photos or photos from years past showing the life of our church**, you can help with the celebration by letting us have a copy. There is a box on the reception desk in the office to put the photos in. Please write your name on the back of the photo if you want it to be returned to you. Or send us a digital photo!

Per Capita Apportionment for 2023. Per Capita is the money that we send to Presbytery, Synod, and General Assembly for administrative expenses to ensure that mission dollars are spent on mission. The amount set for 2023 is \$40.00 per member. We hope that some of our members will consider giving \$40 per church member in addition to your regular offering to help us meet our \$8,520.00 obligation to the larger church. Please consider making this additional donation if you are able. Thank you for your help.

News and announcements are available in your Friday *Keeping in Touch* emails. If you are not receiving these, and you would like to, contact Mimi in the church office.

Music Box

Since there isn't a consonant 'J' sound in Hebrew, Aramaic or Greek, it's safe to say that 'Jesus' wasn't originally His name. Any decent Bible dictionary will tell you that His name would have been 'Yeshua'. How we got from 'Yeshua' to 'Jesus' is an interesting story...

Jesus almost certainly started out with an Aramaic name. (Hebrew and Aramaic are related something like Spanish and Italian.) When Alexander the Great conquered from Greece to Egypt to India in the 4th century BCE, he made Greek the common language of his Empire. So Greek was common in metropolitan areas (useful for commerce with the rest of the world) but folks also used their local language, particularly in rural areas. So Jesus likely started out as 'Yeshua'. Now, in Greek there isn't a 'Y' sound, so when they transliterated 'Yeshua' into Greek, they replaced 'Y' with the two vowels 'EE-AY' (iota, eta). Also, there's no 'Sh' in Greek, so they used just 'S' instead. Finally, to make it into a normal looking masculine noun (Greek has grammatical gender: masculine, feminine and neuter) they added a final 'S'. So from 'Yeshua' in Aramaic we have 'IĒSOUS' in Greek.

Fast forward to the late 4th century. The Roman Catholic Church has been established, and since Latin was the language of Roman government, the Church adopted it as their official language as well. So in 382 the Church commissioned St. Jerome — a leading Biblical languages scholar of the day — to prepare an official Bible (in Latin). The result is the Vulgate, which is still used by the Catholic Church today. In the Vulgate, the Greek 'IĒSOUS' becomes Latin 'IESUS'. At this time in Latin, the letters 'I' and 'J' were essentially interchangeable and both were the vowel 'I'. However, towards the end of the first millennium 'J' increasingly represented the sound 'Y', and eventually became the consonant we use today. The first English translation of the New Testament (Tyndale, 1526) used 'Iesus', as did the first edition of the King James (1611). The transition from 'I' to 'J' wasn't complete until the latter 17th century.

In a way the name change doesn't matter — there are no theological doctrines in peril by His name being adapted to new languages down through the ages. But this name change does spoil a rather neat bit of symbolism...

The Septuagint was a translation of the Old Testament from Hebrew to Greek done around 300 BCE in Alexandria. It's an extremely important book in Bible scholarship because it functions as a kind of linguistic glue between the Greek New Testament and the Hebrew Old Testament. New Testament authors also used it to quote the Old Testament. We saw

that the Greek version of Jesus' name was IĒSOUS. Does 'IĒSOUS' occur in the Septuagint? Why, yes it does.

You'll recall that Moses led the Israelites out of Egypt into the desert where Moses received the 613 Commandments (the first Ten are the Biggies) and they wandered in the desert for 40 years. Within sight of the promised land, Moses screws up, so God doesn't permit him to lead the Israelites that last leg of the journey across the Jordan into the promised land. And who takes over? 'Yeshua'. English Bibles translate his name Joshua. In the Septuagint it's 'IĒSOUS'!

Think about it. What's the story arc here? Moses and his Law are only able to bring the Israelites so far – it's Joshua/Jesus who is able to finish the job and lead them into the Promised Land. It's a recurring theme in the New Testament: in the Sermon on the Mount, Jesus makes statements like "it was said by the ancients (quoting Moses' Law) 'You shall not murder,'" but I [Jesus/Joshua] lead you to the next level – "Don't even be angry." And it's a recurring theme in Paul's writings, particularly in Romans, how Moses and the Law only bring us so far, but can't finish the job of bringing us to God – it's Joshua/Jesus who is able to finish what Moses started.

Finally, in Matt 1:21, we have "And she [Mary] shall bring forth a son, and you shall call His name Jesus Joshua, for He shall save His people from their sins." In Hebrew, the name 'Joshua' is etymologically related to their verb 'to save'. With that and the story of Moses and Joshua in mind, this makes more sense!

P.S. In ancient Greek and Hebrew they used the same letters to spell words and write numbers. Thus you could read a name as a number. Ancient Greeks used the number version of 'Apollo' to determine the dimensions of his temples. And late medieval Jewish mystics ran with that idea, developed into a system called 'Gematria'. The prelude uses 'musical gematria' (an invention of mine) of the Greek gematria value of 'IĒSOUS' as its theme. The title is a reference to Phil 2.9: "God has given Jesus a name that is above every name..."

-- William Zeitler