



# 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](http://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, March 5<sup>th</sup>.**  
**Our deacons will set the table so all may be made welcome.**

# Morning Worship†

Lector: Jon Horstmann

## REFLECTION before the SERVICE

Light

Every act of justice,  
every act of compassion or mercy  
is a light, a star in the night of this world.

You may think your efforts small and meaningless.  
You may think they make no difference.  
But go out and look up at the stars.

Which one should not have reached out in love?  
Which one should never have bothered  
to act in courage and compassion?  
They all shine until they are swept up  
in the great light  
of the One who dawns among us.

None of them rids the night of its darkness.  
Yet God walks out and looks at them all  
and smiles.

Steve Garnaas-Holmes, *Unfolding Light*

## GATHERING MUSIC

### WELCOME

### PRELUDE

*Heart's Desire*

*William Zeitler*

*Allow the music to usher you into sacred space and time.*

### \*CALL to WORSHIP

Jesus calls us to be the light of the world –

✘ **To loose the bonds of injustice,  
open the eyes that are blind,  
and deliver from prison those who sit in darkness.**

God invites us to be a light to the nations –

✘ **To carry God's salvation to the ends of the earth.**

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

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

The Holy Spirit dwells in us,  
Giving us strength to do God's work.

✘ We live in God's foolish hope for us and for the world!

\*HYMN 79

*Light Dawns on a Weary World*

TEMPLE OF PEACE

**PRAYER of CONFESSION**

✘ God of Light,

we have asked for your righteous judgment against others  
but have not always acknowledged our unrighteousness.

We have sometimes worshiped you with our lips,  
While not knowing how to worship with our actions.

Help us to remember to ask you to guide us, sustain us, show us  
your way.

*(Moment for silent reflection and confession)*

Forgive our self-righteousness and give us integrity of heart,  
That we may shine forth the light of your salvation. Alleluia.  
Amen.

**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!

Chords: Em, B, Em, D, G, D, 1. Em, B, 2. Em Bm, Em.

**TIME with the CHILDREN**

*Children are encouraged to remain with us,  
but those 4 and under may go to the Nursery as necessary.*

**SCRIPTURE** Isaiah 58:5-12

*Old Testament, page 688*

This is the word of faith that we proclaim

✘ Thanks be to God.

**SERMON**

*Sandy Tice*

## **ANTHEM**

### *A Place at the Table*<sup>1</sup>

Lori True

For ev'ryone born, a place at the table, for ev'ry one born, clean water and bread, a shelter, a space, a safe place for growing, for ev'ry one born, a star overhead. For woman and man, a place at the table, revising the roles, deciding the share, with wisdom and grace, dividing the power, for woman and man, a system that's fair, *And God will delight when we are creators of justice and joy, compassion and peace! Yes, God will delight when we are creators of justice, justice and joy!* For young and for old, a place at the table, a voice to be heard, a part in the song, the hands of a child in hands that are wrinkled, for young and for old, the right to belong. For just and unjust, a place at the table, oppressor, oppressed, with need to forgive, in anger, in hurt, a mindset of mercy, for just and unjust, a new way to live. *(Refrain)* For ev'ryone born, a place at the table, to live without fear, and simply to be, to work, to speak out, to witness and worship, for ev'ryone born, the right to be free, *(Refrain)*

## **MOMENT for MISSION**

*Rebecca Allen, Deacon Moderator*

## **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**

### **SACRAMENT of the LORD'S SUPPER**

## **INVITATION to the LORD'S TABLE**

### **SURSUM CORDA**

The Lord be with you.

✠ **And also with you.**

Lift up your hearts.

✠ **We lift them to the Lord.**

Let us give thanks to the Lord our God.

✠ **It is right to give our thanks and praise.**

## **GREAT PRAYER of THANKSGIVING**

### **SANCTUS**

*James C. Huffstutler*

✠ **Holy, holy, Lord Almighty, God of power and might.**

**Heaven and earth are full of your glory, Glory in the highest.**

**Blessed, blessed,**

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<sup>1</sup> Text: Shirley Erena Murray, ©1998 Hope Publishing Company. Music: Lori True ©2001 GIA Publications, Inc.. All rights reserved. Used by permission of ONELICENSE #A706254.

blessed is he who comes in the name of the Lord.  
Hosanna, hosanna, hosanna, hosanna,  
Hosanna in the highest.

### PRAYERS of the PEOPLE, 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.

### PRAYER of CONSECRATION

### THE WORDS of INSTITUTION

### SHARING the BREAD and CUP

*(Communion will be served by intinction at two stations. As you feel ready, please come up the center aisle to a station, receive a piece of bread, dip it in the cup, eat it, and return to your seat by the side aisle. The cup is non-alcoholic. Gluten-free bread can be found at the station by the pulpit. There will be rovers to bring the elements to you if you do not wish to come forward.)*

### SUNG PRAYERS

*As we go forward to partake in the bread and cup, and as we wait and pray before and after, we sing our prayers together. These refrains will be sung over and over as we make them our own prayers.*

*These Are the Gifts of God*<sup>2</sup>

Ruthanne Svendsen

- ✘ These are the gifts of God  
These are the gifts of God  
For the people of God  
For the new creation  
These are the gifts of God *(Repeat)*  
Ev'ry time we eat this bread,  
Ev'ry time we drink this cup,  
We proclaim the risen Christ  
These are the gifts of God.

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<sup>2</sup> Text & Music: Ruthanne Svendsen. ©2009 Ruthanne Svendsen. All rights reserved. Used by permission.

*Take, O Take Me as I Am*<sup>3</sup>

*John Bell*

- ✘ Take, O take me as I am,  
Summon out what I shall be.  
Set your seal upon my heart, and live in me. *(Repeat)*

*The Lord Is My Light*<sup>4</sup>

*Jacques Berthier*

- ✘ The Lord is my light, my light and salvation:  
in God I trust; in God I trust.  
The Lord is my light, my light and salvation:  
in God I trust; in God I trust. *(Repeat)*

**PRAYER after COMMUNION**

- ✘ Here we have tasted your goodness and grace,  
felt the nearness of your Spirit and the power of Community.  
Help us to follow wherever you lead  
And share the gifts we've been given. Amen.

**\*HYMN 762**

*When the Poor Ones*  
*(Verses 1-3)*

*El Camino*

*(After verse 3, we will continue in worship as we hold our annual meeting.  
If you cannot stay for the meeting, you might slip out after the choir sings.)*

**ANNUAL MEETING of the CONGREGATION**

**\*HYMN 762**

*When the Poor Ones*  
*(Verse 4)*

*El Camino*

**\*MOMENT for REFLECTION**

**\*CHARGE and BENEDICTION**

**\*RESPONSE**

*Over My Head*<sup>5</sup>

*arr. John L. Bell*

Over my head, I hear music in the air, over my head, I hear music in the air,  
over my head, I hear music in the air: there must be a God somewhere. Oh,  
when the world is silent, I hear music in the air . . . . And when I'm feeling  
lonely, I hear music in the air . . . . Now when I think on Jesus, I hear music in

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<sup>4</sup> ©1984, Les Presses de Taizé, GIA Publications, Inc., agent. All rights reserved. Used by permission of ONELICENSE # A706254

<sup>5</sup> African American Spiritual arranged by John Bell. ©1998 Wild Goose Resource Group, GIA Publications, Inc., exclusive North American agent. All rights reserved. Used by permission of One License #A706254.

the air. There must be a God somewhere. Over my head, I hear music in the air, over my head, I hear music in the air, over my head, I hear music in the air: there must be a God somewhere

**POSTLUDE**

*Order of Chivalry: Courtesy*

*William Zeitler*

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

**REMEMBER IN PRAYER THIS WEEK**

**Noé Falconi, Jeannie & Larry Marona**

*Elders: Margaret Doane, Jon Horstmann, Phyllis Hough*

*Deacons: Rebecca Allen, Sharon Landeros, Joyce Lyons*

**GREETERS: Bonnie Ainsworth, Robin Edwards**

**USHERS: Al Rueda, *Lead Usher***

*Marilyn Kraft, Tim Usher, Security Ushers*

**SOUND ENGINEERS: Dan Direen, Brent Nord**

**LIVESTREAM ENGINEER: James Welte**

**CAMERA OPERATORS: Kevin Lamb, Lynn Usher**

**This Weeks' Celebrations**

***Feb 6* Kiera Everly French**

***Feb 7* Stephanie Fletcher**

Clara Gresham

Frank Thomas

***Feb 8* Hannah Huffstutler Bodner**

Roy Nix

***Feb 11* Carol Cooper**

Tim Garcia

*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](mailto:pres.first@gmail.com) with the name and date.*

***Annual Meeting of the Congregation.*** The Annual Meeting will be held **directly following worship today.** 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.

***It's almost time for the Presbyterian Women's Super Bowl Bake Sale!*** Please join us in Fellowship Hall on Feb.12, 2023 following Worship. There will be sweet and savory snacks and treats for your enjoyment. The proceeds will support the PW Annual (Mission) Fund.

***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](mailto:Lksavage3@gmail.com).

***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.

***More 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**

It has been observed that the Church has gone through a major upheaval roughly every 500 years. We discussed two of them a few months ago: the Reformation roughly 1500, and Constantine and the Council of Nicaea roughly 300. The last to consider is the "Great Schism" which occurred in 1054.

As we have observed, things weren't going so well for the Roman Empire around 300, and Emperor Constantine saw in the booming guerilla Church an ally instead of an enemy. So Constantine legalized Christianity in 313, and convened the "Council of Nicaea" in 325 – a council of Christian leaders from around the empire to ensure that all Christians were on the same page theologically, and dutifully obedient to One Unified Church Leadership. "Catholic" means "universal", and thus began the Roman Catholic Church.

At the time there were five major congregations with important bishops in the Roman Empire: Rome, Constantinople, Antioch, Jerusalem and Alexandria. So for purposes of practical governance the early Catholic church divided itself into these "patriarchates". However, things in the Roman Empire continued to degrade, and in 395 the Roman Empire officially divided in two, with the Western Empire consisting of greater Italy with Rome as its capital, and the Eastern Empire consisting of everything east, with Constantinople as its capital. In theory the Pope in Rome still governed all five patriarchates, but as things became steadily more acrimonious between the Western and Eastern Emperors, trade, communication, and governance between the West and East became steadily more problematic. And so the patriarchates in the East gradually became independent of the Pope.

Meanwhile, Rome's last emperor was dethroned by barbarians in 476, effectively putting an end to the Western Empire. The Eastern Empire, however, kept on going strong until 1493 when it was finally conquered by Islamic forces. In other words, the Eastern Roman Empire lasted almost 1000 years longer than the Western. And so did the Church there.

As the Western and Eastern churches became more independent of each other, they each developed different emphases in the Life of Faith as they understood it. The church in Rome was very much involved in the wielding of political power – that's why Constantine founded it. Although Greek was the common language throughout the Roman Empire (thanks to Alexander the Great's conquests), Latin was the language of Roman governance, so of course the Roman church adopted that as their language too. This ultimately put a separation between the Church leadership who all knew Latin, and the lay person in the pew who didn't.

Furthermore, the wielding of power requires learning, and intelligence, and so it's not surprising that the Catholic Church would emphasize these qualities. It was believing wrong doctrines (and failing to acknowledge the Pope's sole authority about those) that would get you branded as a heretic. We also see the Catholic churches emphasis on the 'life of the mind' in the flowering of the Medieval Scholastics (inspired by Aristotle) – an approach to Christianity that emphasized starting with axioms of faith and using Reason to deduce all you could want to know about God, the Universe and Everything. It's not hard to connect the dots from the Medieval Scholastics' "Sacred Reasoning," to the dawn of "Secular Reasoning" in the Renaissance, to the "Triumph of Reason" in the Enlightenment.

The Church in the Eastern Empire, however, didn't have to worry itself with secular governance in the same way. And the Eastern Empire continued to use Greek not only for everyday use, but also for governance, and for the Church, so they didn't have the same kind of separation between Church leadership and laity. This is an oversimplification, but the Eastern Church put more emphasis on folks having an experience of God. Certain modern Christian practices in what is now known as "contemplative Christianity" find their roots in the Eastern Church (such as the "Jesus Prayer").

The Western and Eastern churches evolving in different directions – as well as the enormous political and economic gulf that had grown between them – came to a head in 1054 when the Western and Eastern churches formally split. This has come to be known as the "Great Schism".

In previous Music Boxes we've said something about the patriarchate of Constantinople and that of Rome (from which we Presbyterians ultimately descend). We haven't said anything about the stories of the three remaining ancient patriarchates in Antioch, Jerusalem and Alexandria, each of whom has their own story and their own slightly different take on the Gospel message. And then there's the rest of the world outside of Europe and the Mediterranean! The Big Tent which is Christianity grows larger to me every time I learn more about its history. -- *William Zeitler*