

March 19, 2023

10:30 a.m. Worship



But while he was still far off, his father saw him and was filled with compassion; he ran and put his arms around him and kissed him. *--Luke 15:20*

First Presbyterian Church

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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, April 2nd.
Our deacons will set the table so all may be made welcome.

Morning Worship†

Lector: Claudia Oakes

REFLECTION before the SERVICE

The OTHER Serenity Prayer

God, grant me the serenity to stop beating myself up for not doing things perfectly,
the courage to forgive myself because I am working on doing better,
and the wisdom to know that you already love me just the way I am.

GATHERING MUSIC

WELCOME

PRELUDE

Mystery

W. Zeitler

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

INVITATION to LENT

SUNG RESPONSE

Good Enough

What in our lives do we dream about for tomorrow, void of sorrow?
Time spent regretting decisions of our yesterdays, mistakes we made?
Sometimes we get what we get,
life disappoints us and yet,
God is still here and somehow, this faith is good enough.

CALLING on GOD (Based on Psalm 32)

Let us pray together:

✘ **Holy One, God of Forgiveness,**
we call out to you
and you surround us with deliverance.
You love us infinitely more than we love ourselves or others.
Open us this day to your counsel,
helping us be more merciful, more grace-filled,
so that we might rejoice
in simple and good enough moments that fill our days.
Amen.

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

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

TIME with the CHILDREN

[Children are always welcome here! After the time with Children, kids ages 4 to 11 go to KidSpace in room 11. Parents, please pick them up right after worship. Younger children may go to the Nursery at any time.]

***HYMN 69**

I, the Lord of Sea and Sky

Daniel L. Schutte

PRAYER of CONFESSION

The Prodigal seeks adventure and his plans collapse. He heads home, expecting that he has lost it all. To his surprise, his extravagant failure is met with extravagant love and grace. We can be hard on ourselves when things unravel. Guilt, shame, and fear of being seen as a failure can paralyze us. But God knows YOU are not 'the bad thing'. We are invited to trust that Love. Let us take a moment of silent reflection...

(Moment for silent reflection and confession)

ASSURANCE of FORGIVENESS

Hear this word from the Second Letter to the Corinthians: "If anyone is in Christ, there is a new creation: everything old has passed away; see, everything has become new!"

Know that already, God is offering us freedom from guilt and shame, and freedom from unrealistic expectations.

Friends, believe the good news of the gospel:

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

ANTHEM

*Thanks Be to Thee*¹

arr. Roger Shaw

Thanks be to Thee; Thanks be to Thee. Glory and praise ever be Thine. For Thy great mercies, thanks be to Thee. Like as a shepherd hast Thou been our guide, Thru the dark valley Thou wast ever by our side. Thanks be to Thee, Lord, Thanks be to Thee. Glory and praise ever be Thine. Lord God Almighty, Thanks be to Thee.

SCRIPTURE Luke 15:1-3, 11b-32

This is the word of faith that we proclaim

✠ **Thanks be to God.**

SERMON

An Imperfect Life and Faith

Rev. Dr. Sandy Tice

¹ Music: George F. Handel, Ed. And Arr. By Roger Shaw. English Text: Roger Shaw. Words & Music © 1959, ©2001 Transferred to Colla Voce Music. All rights Reserved. Used by permission,

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

*A Woman's Care*²

HAMBURG

When trouble strikes and fear takes root,
And dreams are dry and sense unsound;
When hope becomes a barren waste,
The doubts like mountains soar around.

Our wandering minds believe the worst
And ask, as faith and fervour fade,
"Has God now turned his back on us
forsaking those he loved and made?"

GOD says "See how a woman cares.
Can she forget the child she bore?
Even if she did, I shan't forget:
Though feeling lost, I love you more"

"My dearest daughter, fondest son,
My weary folk in every land,
Your souls are cradled in my heart,
Your names are written on my hand."

² Text: John Bell & Graham Maule. ©1981 Iona Community/WGRG. All rights reserved. Used by permission of ONELICENSE #A706254. Music: Lowell Mason, 1824.

“Then praise the Lord through faith and fear,
In holy and in hopeless place;
For height and depth and heaven and hell
Can’t keep us far from God’s embrace.”

***MOMENT for REFLECTION**

***CHARGE and BENEDICTION**

RESPONSE *Good Enough Reprise*

God is still here and somehow, this faith is good enough.

POSTLUDE *Improvisation* *W. Zeitler*
(For health reasons we are not greeting at the door)

*All liturgy and leader parts Marcia McFee ©
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permission.*

*“Good Enough” theme song by Marsha Charles, Marcia McFee, Chuck Bell.
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*“A Blessing for Becoming Real [excerpt]” from [Good Enough: 40’ish
Devotionals for a Life of Imperfection](#) by Kate Bowler and Jessica Richie.
Used with permission. Purchase the book at
www.katebowler.com/goodenough.*

GREETERS: Jeoff Molcan, Shelby Obershaw

USHERS: Lynn Usher, *Lead Usher*

Dave Thomas, Brad Smith, *Security Ushers*

SOUND ENGINEERS: Dan Direen, Brent Nord

VIDEO ENGINEER: James Welte

CAMERA OPERATORS: Kevin Lamb, Lynn Usher

REMEMBER IN PRAYER THIS WEEK

Danny & Doris Schiavone, Judy Steppins

Elders: **Susan Skoglund, Alex Smith, Tim Usher**

Deacons: **Dan Direen, Robin Edwards, Marianna Fowles**

This Weeks' Celebrations

Mar 22 Laura Munz

Mar 23 Ann Aguilera
Grant Garcia

Mar 24 Randy French
Linda Saenz

HOLY WEEK

Come make Palm Crosses. On **Saturday, April 1st**, we will enjoy fellowship as we create the cherished palm crosses distributed on Palm Sunday. It's easy to learn and fun to do! Bring your scissors or a pair of small clippers. You and the entire congregation will be blessed. Everyone – of any age – is invited!

Before the joy of Easter, we must accompany Christ through Maundy Thursday. We invite you to come with us on **Thursday, April 6th at 6:00 p.m.** as we celebrate the **Lord's Supper** and welcome the mystery of the cross at our Maundy Thursday Service.

Bring Flowers for our Easter Garden! On **Saturday, April 8th**, come to create a garden of glory for our Easter Sunday service. Bring flowers, greens, blooming branches etc. from your yard (in buckets of water to keep them fresh) or if you prefer, pick up a bouquet at the supermarket. **Bring pruners and gloves** to participate in arranging. No experience is required. Expert members guide the transformation of our plant offerings into individual and collective arrangements that are strikingly beautiful. In this distinctive annual tradition, we create beauty together in imitation of our creative God, as we prepare for the triumph of Easter Sunday!

Butterfly Cookies Needed to celebrate resurrection and new life during Coffee Hour on **Easter Sunday**. Please bring yours to the **kitchen before Worship on April 9th**. Thank you for your help!

SAVE THE DATE. On **Sunday April 23, 2023** First Presbyterian will be hosting our annual Blood Drive in association with LifeStream. Blood

donations are critically needed and WE CAN HELP. More information will be forthcoming. **Remember, Sunday April 23!!**

Help us keep our website current! *If you are a committee chair or activity leader,* take a look at our website (<https://www.fpcsb.net>), and see if the information on your ministry is current and correct. If not, please send comments/corrections to webadmin@fpcsb.net. *If you take photos of church activities,* send them to the same address.

Remember! **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 Or send a digital photo or a scan of a photo to Mimi Lange at churchoffice@fpcsb.net!

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

Last week we talked about how there's two main Greek words for 'evil' in the New Testament. We discussed the first, "KAKOS", one of whose uses includes "natural evil" – the dark side of living in the natural world. For example, when you fall, gravity hurts! (Mostly the sudden stop at the end.)

Another Greek word is PONĒROS ("paw-neh-ROSS"), which is 'evil' with intent. Malice. Someone WANTS to do badness. Wickedness.

I thought it might be fun to consider a few passages. Here's a few for KAKOS:

Matt. 6:34 ¶ “So do not worry about tomorrow; for tomorrow will worry about itself. Each day has enough trouble (KAKOS) of its own.

Since the word for 'evil' here is KAKOS, I suppose you could translate it: "Each day has enough KAKA of its own." (Sorry! Well, maybe not so sorry...)

Matt. 27:23 But he said, “Why, what evil (KAKOS) has He done?” Yet they kept shouting all the more, saying, “Crucify Him!”

They aren't even accusing Him of being malicious or wicked. Crucify Him anyway!

Luke 16:25 “But Abraham said, ‘Child, remember that during your life you received your good things, and likewise Lazarus bad (KAKOS) things; but now he is being comforted here, and you are in agony.

Here's a few for PONĒROS:

John 3:19 ‘Light has come into the world, but people loved (AGAPĒ) darkness instead of light because their deeds were evil (PONĒROS).’

This is quite the verse! Apparently we can "AGAPĒ the darkness"! So much for the idea that AGAPĒ is always "God's Love", always something good and wonderful. No, it's not: we can AGAPĒ darkness too – that is, we can be committed to it, do what we can to promote it. So the question arises, what then does "God is love (AGAPĒ)" mean? (As in IJohn 4. Stay tuned for a future Music Box!)

Luke 6:45 “The good person out of the good treasure of his heart brings forth what is good; and the wicked (PONĒROS) person out of the wicked (PONĒROS) treasure brings forth what is wicked (PONĒROS); for his mouth speaks from that which fills his heart.

And finally:

Matt. 6:13 "And do not lead us into temptation, but deliver us from wickedness (PONĒROS)."

This one's tricky because the grammatical construction here using PONĒROS can mean either "wickedness/malice" in general, or a wicked person specifically — "the wicked one". Also, in the first century they didn't have upper vs. lower case, so this could be understood as "the Wicked One" — namely the Devil. After all, the Lord's Prayer occurs in Matt 6, and Jesus just got through being tempted by the Devil only a couple chapters back in Matthew 4. Personally, I'd like to be delivered from all of the above, please!

In conclusion, a disclaimer. Real Greek scholars are far from unanimous about this stuff. For example, some think there's no difference at all between AGAPĒ and PHILIA. My own feeling is that in English we have words that are similar in meaning, but I'm having trouble thinking of two that are absolutely 1000% identical in meaning and connotation. Near as I can tell, humans go to the effort of coining new words because there's some new subtle difference they want to express, and not out of thin air for no good reason. I assume this is true of other languages as well.

Meanwhile, the way you figure out the meaning of a word is to look at contexts where it's used, and that's what I do — check my lexicons (Ancient Greek to English dictionaries to see what Real Scholars have concluded), then check out the contexts for myself. Especially now with computers, it's easy to see all the places in the New Testament where (for example) AGAPĒ and PHILIA are used, and come to your own conclusions. Greek literature of the era outside of the New Testament gives you more contexts (e.g. Philo of Alexandria and Epictetus). And one should always check the Septuagint (the translation of the Old Testament into Greek done around 300 BCE). Yet, sometimes words aren't used enough for there to be enough contexts to come to a confident conclusion. Furthermore, I also think it behooves us to remember that we're dealing with a culture 2000 years ago, in a culturally very different part of the world, so 100% certitude is not possible.

The point for me is not scholarship anyway. It's my own version of "Lectio Divina" — a way to meditate on Scripture that suits me personally. I find that this exercise beneficially opens the aperture of my imagination. If my little meditations open yours a little too, that's all I could hope.

—William Zeidler