

Second Sunday after Pentecost

June 11, 2023

10:30 a.m. Worship



They devoted themselves to the apostles' teaching and fellowship, to the breaking of bread and the prayers.

Acts 2:42

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, June 25th.
Our deacons will set the table so all may be made welcome.

Morning Worship†

Lector: Pat Morris

REFLECTION before the SERVICE

“If we think of belonging only as membership in a club, organization, or church, we miss the point. Belonging is the risk to move beyond the world we know, to venture out on pilgrimage, to accept exile. And it is the risk of being with companions on that journey, God, a spouse, friends, children, mentors, teachers, people who came from the same place we did, people who came from entirely different places, saints and sinners of all sorts, those known to us and those unknown, our secret longings, questions, and fears.”

Diana Butler Bass, *Christianity After Religion*

GATHERING MUSIC

WELCOME

PRELUDE

I Am That I Am

William Zeitler

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

INTROIT

This Is The Day¹

James Christensen

This is the day the Lord has made, Rejoice and sing to God's name.

*CALL to WORSHIP

Come, all you whose souls thirst for the living God.

✘ **We come in search of help and hope.**

Come, you who are acquainted with grief or oppression.

✘ **We come bearing our doubts, our wounds, and our fears.**

Come, you who are in need of good news.

✘ **We come in search of joy, truth, and light.**

Come and find refuge in God your rock.

✘ **Let us sing to the One who is our help and our hope.**

*HYMN 301

Let Us Build a House

TWO OAKS

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

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

¹ Text & Music: James Christensen. ©1983 National Music Publishers, admin. Fred Bock Music Company, Inc. All rights reserved. Used by permission of OneLicense #A706254.

PRAYER of CONFESSION

✘ Holy God, you have reminded us that when we are baptized, we are clothed with you, we belong to you, and we are united in you. Sometimes we struggle to remember that we belong. Sometimes we put up barriers, conscious or unconscious, for others. Forgive us. Let us remember that we are yours and we are all united in you.

(Moment for silent reflection and confession)

May our lives and our community reflect your kingdom, a kinship where we stand together in the circle of love. 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

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!

lu - ia, al - le - lu - ia, al - le - lu - ia! Al - le - lu - ia! al - le - lu - ia!

TIME with the CHILDREN

[Children are always welcome in worship. There are activity bags and books in the narthex.

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

ANTHEM

O Love How Deep²

Everett Titcomb

O love, how deep, how broad, how high, How passing thought and fantasy, That God, the Son of God should take Our mortal form for mortal's sake. For us he prayed, for us he taught, For us his daily works he wrought By words and signs and actions, thus Still seeking not himself but us. All glory to our Lord and God For love so deep so high, so broad; The Trinity whom we adore Forever and forever more. Amen.

SCRIPTURE

Psalms 27:7-10, 13-14

Old Testament, page 503

Acts 2:42

New Testament, page 120

² Text: Latin 15th cent., tr. Benjamin Webb Music: Everett Titcomb. ©1952 H.W. Gray Company, Inc./Jubilate Music. 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 471 *O Lord, Hear My Prayer*³

Taizé

✘ O Lord, hear my prayer.
O Lord, hear my prayer.
When I call, answer me.
O Lord, hear my prayer.
O Lord, hear my prayer.
Come and listen to me.

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 300** *We Are One in the Spirit* THEY'LL KNOW WE ARE CHRISTIANS

***MOMENT for REFLECTION**

***CHARGE and BENEDICTION**

³ Text: Taizé Community. Music: Jacques Berthier. ©1982 Les Presses de Taizé, GIA Publications, Inc., admin. All rights reserved. Used by permission of OneLicense #A706254.
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***RESPONSE**

Glory Be to the Father

Henry W. Greatorex

Glory be to the Father, and to the Son, and to the Holy Ghost; as it was in the beginning, is now, and ever shall be, world without end. Amen, amen.

POSTLUDE

Improvisation

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

REMEMBER IN PRAYER THIS WEEK

George Biddlecombe, Noé Falconi, Doris Schiavone

Elders: Phyllis Hough, Amy Smith, Jeanne Clark

Deacons: Joyce Lyons, Joanna Nord, Chris Wright-Thomas

GREETERS: Meryll Davis, Bobbie Terrell

USHERS: Al Rueda, *Lead Usher*

Rick Rodriguez, Chris Thomas, Security Ushers

SOUND ENGINEERS: Dan Direen, Brent Nord

LIVESTREAM ENGINEER: James Welte

CAMERA OPERATORS: Kevin Lamb, Lynn Usher

This Weeks' Celebrations

***Jun 12* Rowan Fletcher**

***Jun 16* Joy Burgan-Price**

Elizabeth & Joseph Morales

Congregational Meeting. There will be a short Congregational Meeting following Worship on **Sunday, June 25th**, for the purpose of dissolving the pastoral relationship with the Rev. Dr. Sandra R. Tice. Please plan to attend.

A Celebration of What Will Be. Next Sunday, **June 18**, we'll gather as a congregation with Sandy for food, reflection, and fellowship. The meal is free thanks to our Clergy Renewal Grant, but we do need to know how much food to order, so **please RSVP to Laurie or Mimi as soon as possible!** Tables are filling up! Join us as we celebrate what has been and what will be.

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

Language is one of the key features that differentiates us from the rest of the animal kingdom. To be sure animals make sounds to signal each other – birds and other animals announcing that a predator is near, for example. And whales have their songs. Etc. etc. (And a lot of animal communication takes place by smell instead of sound!) But I think it's safe to say that humanity has taken the idea of language and run with it light years farther than any other species on Earth. (As far as we know!)

In practice, is it even possible for us to differentiate 'thinking' from 'language'? Is it possible to 'think about something' without an internal dialog running through our heads?

Language is certainly necessary for society. Our Laws are framed in it, and endless court cases refine – with language – what the language of the original law meant. Contracts are stated in language. Essentially all of our practical transactions are framed in language: "My muffler fell off." "OK, I can fix that for \$500".

Language is so woven into our psyches that awareness of it is like a fish being aware of the ocean in which it swims. Or better, language is more like our 'fish tank' – it is almost impossible for us to think about something we can't articulate in our own language. It is rare indeed to "think outside of the tank."

Meanwhile, there is also human 'thinking' that doesn't involve language. Experiencing a sunset. Or a symphony. Please describe to me the taste of a cheeseburger. Or your beloved's face. Or the smell of a rose. Or your own big toe. I'd argue that no language description can begin to do justice to any of those.

The problem is that language is indeed more like a fish tank than an ocean. Is it even possible for us to consider an idea that can't be expressed in [our] language? Anyone who has learned a second language knows that there are ideas that can be expressed in language A that can't be expressed in language B. The thing is, most of us who learn a second (or third...) language generally learn languages closely related to English. Spanish, for example, is very closely related to English in the human language family tree. I'm told by those who have studied languages more distantly related – like Japanese, or Navajo – that their way of viewing the world can be radically different from ours. Our own Scripture is written in Hebrew and Greek (with a few chapters of Aramaic). No small number of my 'Music Boxes' have been devoted to exploring the differences between our cognitive/linguistic world and theirs.

And yet I don't want to paint too dire a picture. Humans have an amazing ability to make adequate communication happen — even when they don't share a common language at all. At the end of the day, we're all still humans! I'm just trying to suggest that language is more fragile than we might like to think.

One thinker who has considered these ideas is Alfred Korzybski (1879-1950). In his magnum opus *Science and Sanity* he considers a broad range of questions like those above, but to one linguistic construct he devotes particular attention. And that is, the verb 'to be' in general, and the construct "I am 'X'" in particular.

Most of the time "I am" statements may be harmless enough. But there are plenty of instances where an "I am" statement can be surprisingly destructive. For example, "I am a failure." When I say "I am a failure," that makes 'failure' an intrinsic quality of whom I am. Thus anything I do will fail, so there's no point in even trying. Better (and more accurate) is to say "I failed". That's just a one time face plant — I can try again and succeed if I persevere. So one can see that Korzybski might have a point. After all, what "I am" statements are floating around in MY head that are preventing me from being as healthy, wealthy and wise as I could?

"I AM" is also how God self-identifies (see the burning bush). And, the third commandment says: "You shall not take the name of the Lord your God in vain." Of course we think "the name of the Lord" must refer to "Jehovah" etc. But if God self-identifies as "I AM", then perhaps we should also be circumspect about taking Her name "I AM" in vain. Or its cognates "You are" and "he/she is". God's name "I AM" is powerful indeed — bad idea to misuse it!

So, maybe we can be intentional about using "I am" and "you are" statements that build us up, thus honoring His/Her Name. As opposed to using God's name "in vain" to tear down ourselves and others.

-- William Zeitler