

Eighteenth Sunday in Ordinary Time Communion Sunday

August 6, 2023

10:30 a.m. Worship



**Peter said, "I really am learning that God doesn't show
partiality to one group of people over another" *Acts 10:34 (CEB)***

First Presbyterian Church

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COMMISSIONED LOCAL PASTOR: DR. WENDY L. LAMB

MINISTRY OF PASTORAL SUPPORT: REV. DR. STEPHEN SMITH

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, September 3rd.

MORNING WORSHIP†

Lector: Mary Bolaños

REFLECTION before the SERVICE

But in a quiet corner of the Roman Empire, in the home of a centurion, a rip in the fabric of space and time has occurred. All those who would worship Jesus may enter a new vision of intimate space and a new time that will open up endless new possibilities of life with others.

-- Willie James Jennings

Acts (Belief: A Theological Commentary on the Bible)

GATHERING MUSIC

WELCOME

PRELUDE *The Dance of Life or Death* William Zeitler

INTROIT *From the Rising of the Sun*¹ Eric H. Thiman

From the rising of the sun unto the going down of the same, the Lord's name be praised, the Lord's name be praised.

*CALL to WORSHIP

The Spirit is coming to bless us all with a new song:

✘ **Let our joy be complete!**

Gifts for the good of all, poured out on all to teach us a new song:

✘ **Love one another!**

Strangers and neighbors, outsiders and family will join in the new song:

✘ **No longer servants but friends!**

Come, let our worship make a joyful noise,

✘ **Rejoicing in the friendship of God.**

*HYMN *Let Us Build a House*² TWO OAKS

Let us build a house where love can dwell
and all can safely live,
a place where saints and children tell
how hearts learn to forgive.

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

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

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Built of hopes and dreams and visions,
rock of faith and vault of grace;
here the love of Christ shall end divisions:

Refrain:

all are welcome; all are welcome; all are welcome in this place.

Let us build a house where prophets speak,
and words are strong and true,
where all God's children dare to seek
to dream God's reign anew.

Here the cross shall stand as witness
and as symbol of God's grace;
here as one we claim the faith of Jesus: *(Refrain)*

Let us build a house where love is found
in water, wine, and wheat;
a banquet hall on holy ground
where peace and justice meet.

Here the love of God, through Jesus,
is revealed in time and space;
as we share in Christ the feast that frees us: *(Refrain)*

Let us build a house where hands will reach
beyond the wood and stone
to heal and strengthen, serve and teach,
and live the Word they've known.

Here the outcast and the stranger
bear the image of God's face;
let us bring an end to fear and danger: *(Refrain)*

Let us build a house where all are named,
their songs and visions heard
and loved and treasured,
taught and claimed as words within the Word.

Built of tears and cries and laughter,
prayers of faith and songs of grace;
let this house proclaim from floor to rafter: *(Refrain)*

PRAYER of CONFESSION

- ✘ Gracious God, as we prepare to share in your meal,
We confess we aren't always as open as we want to be.
We don't always understand your vision or we interpret it
narrowly. We struggle to expand our view beyond what we know
and understand.

(Silence is kept.)

Remind us that the world changes, but you are steady; your vision has always been for people to dwell together in unity.
Remind us that your spirit moves among us,
That your perfect love casts out our fear,
That you will never leave us or forsake us. Amen.

ASSURANCE of FORGIVENESS

The mercy of God is from everlasting to everlasting. Let us believe the good news of the Gospel:

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

*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!

TIME with the CHILDREN

[Children are always welcome in worship. There are activity bags, books to read, and a coloring table available.

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

SCRIPTURE

Acts 10

(After our introduction to Saul, we return to Peter as he discovers a new vision for God's work. We will read this entire chapter.)

In Caesarea there was a man named Cornelius, a centurion of the Italian Cohort, as it was called. He was a devout man who feared God with all his household; he gave alms generously to the people and prayed constantly to God. One afternoon at about three o'clock he had a vision in which he clearly saw an angel of God coming in and saying to him, "Cornelius." He stared at him in terror and said, "What is it, Lord?" He answered, "Your prayers and your alms have ascended as a memorial before God. Now send men to Joppa for a certain Simon who is called Peter; he is lodging with Simon, a tanner, whose house is by the seaside." When the angel who spoke to him had left, he called two of his slaves and a devout soldier from the ranks of those who served him, and after telling them everything, he sent them to Joppa.

About noon the next day, as they were on their journey and approaching the city, Peter went up on the roof to pray. He became hungry and wanted something to eat; and while it was being prepared, he fell into a trance. He saw the heaven opened and something like a large sheet coming down, being lowered to the ground by its four corners. In it were all kinds of four-footed creatures and reptiles and birds of the air. Then he heard a voice saying, "Get up, Peter; kill and eat." But Peter said, "By no means, Lord; for I have never eaten anything that is profane or unclean." The voice said to him again, a second time, "What God has made clean, you must not call profane." This happened three times, and the thing was suddenly taken up to heaven. Now while Peter was greatly puzzled about what to make of the vision that he had seen, suddenly the men sent by Cornelius appeared. They were asking for Simon's house and were standing by the gate. They called out to ask whether Simon, who was called Peter, was staying there.

While Peter was still thinking about the vision, the Spirit said to him, "Look, three men are searching for you. Now get up, go down, and go with them without hesitation; for I have sent them." So Peter went down to the men and said, "I am the one you are looking for; what is the reason for your coming?" They answered, "Cornelius, a centurion, an upright and God-fearing man, who is well spoken of by the whole Jewish nation, was directed by a holy angel to send for you to come to his house and to hear what you have to say." So Peter invited them in and gave them lodging.

The next day he got up and went with them, and some of the believers from Joppa accompanied him. The following day they came to Caesarea. Cornelius was expecting them and had called together his relatives and close friends. On Peter's arrival Cornelius met him, and falling at his feet, worshiped him. But Peter made him get up, saying, "Stand up; I am only a mortal." And as he talked with him, he went in and found that many had assembled; and he said to them, "You yourselves know that it is unlawful for a Jew to associate with or to visit a Gentile; but God has shown me that I should not call anyone profane or unclean. So when I was sent for, I came without objection. Now may I ask why you sent for me?"

Cornelius replied, "Four days ago at this very hour, at three o'clock, I was praying in my house when suddenly a man in dazzling clothes

stood before me. He said, ‘Cornelius, your prayer has been heard and your alms have been remembered before God. Send therefore to Joppa and ask for Simon, who is called Peter; he is staying in the home of Simon, a tanner, by the sea.’ Therefore I sent for you immediately, and you have been kind enough to come. So now all of us are here in the presence of God to listen to all that the Lord has commanded you to say.”

Then Peter began to speak to them: “I truly understand that God shows no partiality, but in every nation anyone who fears him and does what is right is acceptable to him. You know the message he sent to the people of Israel, preaching peace by Jesus Christ—he is Lord of all. That message spread throughout Judea, beginning in Galilee after the baptism that John announced: how God anointed Jesus of Nazareth with the Holy Spirit and with power; how he went about doing good and healing all who were oppressed by the devil, for God was with him. We are witnesses to all that he did both in Judea and in Jerusalem. They put him to death by hanging him on a tree; but God raised him on the third day and allowed him to appear, not to all the people but to us who were chosen by God as witnesses, and who ate and drank with him after he rose from the dead. He commanded us to preach to the people and to testify that he is the one ordained by God as judge of the living and the dead. All the prophets testify about him that everyone who believes in him receives forgiveness of sins through his name.”

While Peter was still speaking, the Holy Spirit fell upon all who heard the word. The circumcised believers who had come with Peter were astounded that the gift of the Holy Spirit had been poured out even on the Gentiles, for they heard them speaking in tongues and extolling God. Then Peter said, “Can anyone withhold the water for baptizing these people who have received the Holy Spirit just as we have?” So he ordered them to be baptized in the name of Jesus Christ. Then they invited him to stay for several days.

This is the word of faith that we proclaim

✠ **Thanks be to God.**

SERMON

Dr. Wendy Lamb

ANTHEM

A Place at the Table ³

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)*

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 up 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!

Blessed is he who comes in the name of the Lord.

Hosanna, hosanna, hosanna, hosanna,

hosanna in the highest.

³ Text: Shirley Erena Murray, ©1998 Hope Publishing Company. Music: Lori True ©2001 GIA Publications, Inc. All rights reserved. Used by permission of OneLicense #A706254.

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.

PRAYER of CONSECRATION

WORDS of INSTITUTION

WE SHARE GOD'S GIFTS

The cup is non-alcoholic. Gluten free bread is available.

Communion will be served by intinction at two stations. As you feel ready, please come up by an inside aisle to a station, receive a piece of bread, dip it in the cup, eat it, and return to your seat by an outside aisle.

If you would rather remain seated, rovers will bring the elements to you.

During this time, we invite you to sing these prayers.

Eat This Bread⁴

Taizé

Eat this bread; drink this cup;

come to me and never be hungry.

Eat this bread; drink this cup;

trust in me and you will not thirst.

Come and Fill Our Hearts⁵

Taizé

Come and fill our hearts with your peace;

You alone, O God, are holy.

Come and fill our hearts with your peace; Alleluia.

God Welcomes All⁶

Bell

God welcomes all, strangers and friends;

God's love is strong and it never ends.

PRAYER after COMMUNION

✠ **O amazing God, you come into our ordinary lives**

⁴ ©1984 Les Presses de Taizé, GIA Publications Inc., agent. Text: John 6 adapted by Robert J. Batastini, Music by Jacques Berthier. All rights reserved.

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⁶ Text: John Bell. Music: South African song; transcr. John L. Bell. Test & Music Transcr. © 2008 WGRG, Iona Community (agent, GIA Publication, Inc.). All rights reserved.

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and set a holy table among us,
filling our plates with the bread of life
and our cups with salvation.
Send us out, O God, with tenderheartedness
to touch an ordinary everyday world
with the promise of your holiness. Amen.

***HYMN 450**

Be Thou My Vision

SLANE

Be thou my vision, O Lord of my heart;
naught be all else to me, save that thou art;
thou my best thought, by day or by night,
waking or sleeping, thy presence my light.

Be thou my wisdom, and thou my true Word;
I ever with thee and thou with me, Lord;
thou my soul's shelter, and thou my high tower;
raise thou me heavenward, O Power of my power.

Riches I heed not, nor vain, empty praise;
thou, mine inheritance, now and always;
thou and thou only, first in my heart,
High King of Heaven, my treasure thou art.

High King of Heaven, my victory won,
may I reach heaven's joys, O bright heaven's Sun!
Heart of my own heart, whatever befall,
still be my vision, O Ruler of all.

***MOMENT for REFLECTION**

***CHARGE and BENEDICTION**

RESPONSE *The Lord Bless You and Keep You*⁷ 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**

Improvisation

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GREETERS: Bonnie Ainsworth, Linda McCarl

USHERS: Margaret Doane, *Lead Usher*

Al Rueda, Lynn Usher, *Security Ushers*

SOUND ENGINEERS: Dan Direen, Brent Nord

LIVESTREAM ENGINEER: James Welte

CAMERA OPERATORS: Kevin Lamb, Lynn Usher

REMEMBER IN PRAYER THIS WEEK

Charlene Peterson, Beverly Snell

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

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

This Weeks' Celebrations

Aug 8 Tim Usher
Aug 9 Jackie McKee
Aug 10 Aaron Saenz
Aug 11 Ryan Michael Mantei
 Brent Nord
 Kurt & Lisa Star

On Saturday, August 12, 2023, the First Presbyterian Church of San Bernardino will welcome a gathering of volunteers from RESULTS, an organization which advocates for a world free of poverty and oppression. RESULTS is a movement of everyday people who use their voices to influence political decisions that will bring an end to poverty. Volunteers in RESULTS study policies and receive training, support, and inspiration to become skilled advocates to influence Congress and unlock government funding for the most effective solutions to poverty. RESULTS volunteers have been active in San Bernardino County since 1985.

The August 12 event will include some background on the work RESULTS volunteers have done, time for sharing individual concerns about poverty, a briefing on a new legislative solution for the crisis of affordable housing, a how-to session on meetings with Members of Congress, and some training of advocacy skills to increase influence on Congress and our communities. This event is open to members of FPCSB. We will gather between 9:30 am and 4:00 pm, with a lunch break, and lunch provided for participants. There is no charge to attend. Please contact Amy Smith or Mimi Lange for information on how to register.

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

Translation is tricky business, and none trickier than translating Holy Writ — trying to bridge the gap between very different cultures.

Yet another example of this is translating 'man' from 1st century New Testament Greek into 20th century American English. Once again, Greek has multiple words for 'man': ANThRŌPOS for 'humanity', and ANĒR for male adult/husband. Until the last couple decades or so, in English 'man' did double duty meaning either 'humankind' (ANThRŌPOS) or male adult (ANĒR). Thus, when Tyndale translated the New Testament into English (1535) using the original Greek (instead of the Latin Vulgate), he translated Matt. 4:4 thus [Tyndale's spelling]:

Man shall not lyve by brede onlye but by every worde yt procedeth out of the mouth of God.

The word here for 'man' is ANThRŌPOS. Translations have been heavily influenced by Tyndale's precedent ever since — it's estimated that over 80% of the King James Bible New Testament (1711) comes straight from Tyndale (with spelling updated as time goes by):

Man shall not liue by bread alone, but by euery word that proceedeth out of the mouth of God. [King James original spelling].

Note: it's important to distinguish between a translation proper, where the translator tries to more or less strictly represent the Original (e.g. the Revised Standard Version), vs. paraphrases in which the paraphraser recasts what **THEY** think it means in their own words (sometimes with only tenuous connection to the Original). Paraphrases (like the Living Bible) have been recasting this verse as "People shall not live by bread alone" for some time. It's only been in the last couple decades that translators have started making the distinction in their English translations (e.g. the New Revised Standard: "One does not live by bread alone...").

It's a case of us 'moderns' catching up to an important distinction that 1st century folks were making two millennia ago.

A few other examples of ANThRŌPOS:

"I will make you fishers of people..."

"Let your light so shine before people..."

"If you forgive people their trespasses, your heavenly Father will also forgive you."

Furthermore, one of the results of translating ANThRŌPOS as 'man' is that it makes the New Testament sound more patriarchal than it actually is. Now, to be sure, 1st century Palestine was quite patriarchal. The Middle East is STILL very patriarchal (how's school for young girls faring in Afghanistan?) To be sure there's still plenty of patriarchy in the New Testament: e.g. Paul's dictum "women should keep silent in churches" (I Cor 14:34). On the other hand, we have Jesus violating cultural taboos by conversing with the woman at the well (John 4) — a man was not to even speak to a woman who wasn't his wife. It's complicated!

While we're at this, I think it's worth reviewing just how different 1st century Palestine was from the modern world. In pre-industrial societies in general (no agricultural machinery or artificial fertilizer) about 80% of the population was devoted to agriculture. ALL of that would be manual labor in the fields. (About 2% in the U.S. feed the rest of us today.) Meanwhile, of children born, only about half would survive to adulthood — fewer when some plague or marauding army was passing through. Furthermore, about one in ten childbirths ended in the death of the mother.

The thing is, on a farm, lots of kids are a big help — but not at all when you live in the city and work in a factory or office. Furthermore, there was no Social Security for old age — you needed to have kids for that. So in pre-industrial agricultural societies, it was a practical necessity to have as many children as you could — just so enough would survive long enough to help on the farm and take care of you in your old age. That meant that it was a practical necessity for women to be pregnant as much as possible. Either that, or everyone dies out. That was their grim reality. Modern technology has given us the LUXURY of 'self-fulfillment' instead of pulling weeds for your entire life.

Finally, one feature of pre-industrial agricultural societies was that they were sustainable and eco-friendly. Heck, they 'sustained' themselves since the dawn of agriculture roughly 10,000 years ago! Time will tell whether we 'smart moderns' will ever figure out how to have a sustainable technological society — our track record so far has been rather dismal. Time will tell!

I'm just slow to say that 'we are modern & good, and the ancients were primitive and beneath our enlightened wonderfulness.' -- *William Zeitler*