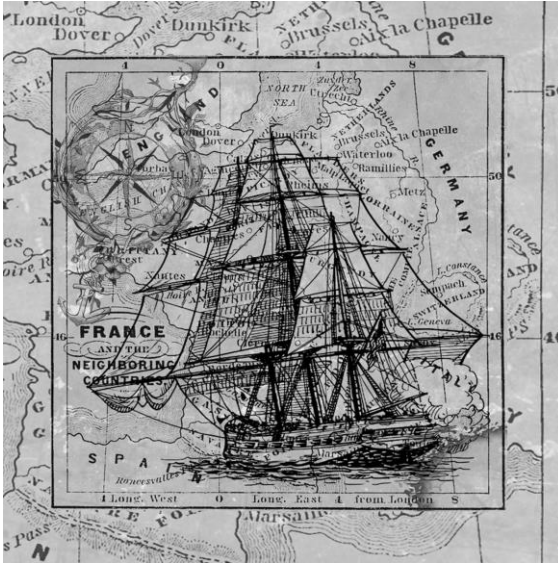


Nineteenth Sunday in Ordinary Time

August 13, 2023

10:30 a.m. Worship



Paul lived in his own rented quarters for two full years and welcomed everyone who came to see him. Unhindered and with complete confidence, he continued to preach God's kingdom and to teach about the Lord Jesus Christ. *Acts 28:30-31*

First Presbyterian Church

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

909.882.3308

www.fpcsb.net

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.
Our deacons will set the table so all may be made welcome.

Morning Worship†

Lectors: Abby Willis
Aidan Morris
Owen Morris

REFLECTION before the SERVICE

If Acts announces a new beginning with God, then I am convinced that we have not fully entered into that newness. That newness requires a new space in which to take hold of our freedom in the Spirit. Maybe our goal should be to form common life along the lines of Paul waiting for his day before the emperor—in a house where the struggle for justice meets radical hospitality and where people from every walk of life wander into a space filled with hope, surprise, and very good news.

-- Willie James Jennings

Acts (Belief: A Theological Commentary on the Bible)

GATHERING MUSIC

WELCOME

PRELUDE

Autumn Rain

W. Zeitler

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

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 WORSHIP²

In this place,
in this time of worship,
✘ **we feel the presence of God.**
In our words,
in our song,
✘ **we sing the beauty of God.**

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

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

¹ Text & Music by Eric H. Thiman. ©1962 The H.W. Gray Company. All rights reserved. Used by permission of ONELICENSE #A706254.

² Adapted from Iona Abbey Worship Book, ©2001 Iona Community/Wild Goose Publications. All rights reserved. Used by Permission of ONELICENSE #A706254.

In each person,
in each soul,

✘ we see the face of God.

Let us worship together.

*HYMN

I Love to Tell the Story

HANKEY

I love to tell the story of unseen things above,
of Jesus and his glory, of Jesus and his love.
I love to tell the story, because I know 'tis true;
it satisfies my longings as nothing else could do.

Refrain:

I love to tell the story; 'twill be my theme in glory
to tell the old, old story of Jesus and his love.

I love to tell the story; 'tis pleasant to repeat
what seems, each time I tell it, more wonderfully sweet!
I love to tell the story, for some have never heard
the message of salvation from God's own holy Word. *(Refrain)*

I love to tell the story, for those who know it best
seem hungering and thirsting to hear it, like the rest.
And when, in scenes of glory, I sing the new, new song,
'twill be the old, old story that I have loved so long. *(Refrain)*

PRAYER of CONFESSION³

Holy One,

forgive us when we fail to respond to your call with faith.

✘ **Through your Spirit**

we stand in the assurance of your acceptance.

Forgive us when we are hampered
by our narrow understandings of discipleship
and our clouded sense of purpose.

✘ **Through your Spirit**

we are drawn into the illumination of your empowering love.

Forgive us when we are frightened of the future
or pull back from the demand of your calling.
Forgive us when we fail to sense your presence in our past,
to acknowledge your grace in the present moment,
and to trust you for our future.

(Moment for silent reflection and confession)

✘ **Through your Spirit we offer ourselves in discipleship.**

³From *Prayers and Readings for Worship*, Volume 2, Peter Judd, ed.

*We stand together as your disciples.
 We seek renewed and renewing faith.
 Touch us now with your Spirit, Lord.
 Touch us now with your Spirit.*

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!

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

TIME with the CHILDREN

[Children are always welcome in worship. There are activity bags available. Infants through pre-Kindergarten may go to the Nursery at any time.]

ANTHEM *Amazing Grace/Pachelbel's Canon* ⁴ Shafferman

Amazing grace! How sweet the sound that saved a wretch like me! I once was lost but now am found; was blind, but now I see! 'Twas grace that taught my heart to fear, and grace my fears relieved; How precious did that grace appear the hour I first believed, first believed. When we've been there ten thousand years, bright shining as the sun; We've no less days to sing God's praise than when we first begun. Amen.

SCRIPTURE Acts 9:36-38

(After telling the story of Saul's conversion, Luke turns back to Peter and tells us the story of the healing of Tabitha.)

Now in Joppa there was a disciple whose name was Tabitha, which in Greek is Dorcas. She was devoted to good works and acts of charity. At that time she became ill and died. When they had washed her, they laid her in a room upstairs. Since Lydda was near Joppa, the disciples, who heard that Peter was there, sent two men to him with the request, "Please come to us without delay."

⁴ Text: vs.1-2 John Newton; vs 3 Anonymous. Music: Traditional fold hymn and Canon in D by Johann Pachelbel; arr. Jean Anne Shafferman, ©1997 Jubilate Music. All rights reserved. Used by permission of ONELICENSE #A706254.

REFLECTION*Tabitha***SUNG REFRAIN**

*Bless the Lord, My Soul*⁵
 Bless the Lord, my soul,
 and bless God's holy name.
 Bless the Lord, my soul,
 who leads me into life. *(Repeat)*

*Berthier***SCRIPTURE Acts 13:4-5, 13; 15:36-39**

(Paul and Barnabas travel together proclaiming the word of God. They take Mark with them)

So, being sent out by the Holy Spirit, they went down to Seleucia; and from there they sailed to Cyprus. When they arrived at Salamis, they proclaimed the word of God in the synagogues of the Jews. And they had John also to assist them... Then Paul and his companions set sail from Paphos and came to Perga in Pamphylia. John, however, left them and returned to Jerusalem.

After some days Paul said to Barnabas, "Come, let us return and visit the believers in every city where we proclaimed the word of the Lord and see how they are doing." Barnabas wanted to take with them John called Mark. But Paul decided not to take with them one who had deserted them in Pamphylia and had not accompanied them in the work. The disagreement became so sharp that they parted company; Barnabas took Mark with him and sailed away to Cyprus.

REFLECTION*John, Called Mark***SUNG REFRAIN**

*Stay with Me*⁶
 Stay with me; remain here with me;
 watch and pray.
 Watch and pray. *(Repeat)*

*Berthier***SCRIPTURE Acts 18:1-3, 24-27**

(Paul continues traveling, proclaiming God's word, and meeting believers along the way.)

After this Paul left Athens and went to Corinth. There he found a Jew named Aquila, a native of Pontus, who had recently come from Italy

⁵ Text: Taizé Community. Music: Jacques Berthier. ©1984 Les Presses et Atelier de Taizé, admin. GIA Publications, Inc. All rights reserved.

⁶ Text: Taizé Community. Music: Jacques Berthier. ©1984 Les Presses et Atelier de Taizé, admin. GIA Publications, Inc. All rights reserved.

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with his wife Priscilla, because Claudius had ordered all Jews to leave Rome. Paul went to see them, and, because he was of the same trade, he stayed with them, and they worked together—by trade they were tentmakers.

Now there came to Ephesus a Jew named Apollos, a native of Alexandria. He was an eloquent man, well-versed in the scriptures. He had been instructed in the Way of the Lord; and he spoke with burning enthusiasm and taught accurately the things concerning Jesus, though he knew only the baptism of John. He began to speak boldly in the synagogue; but when Priscilla and Aquila heard him, they took him aside and explained the Way of God to him more accurately. And when he wished to cross over to Achaia, the believers encouraged him and wrote to the disciples to welcome him. On his arrival he greatly helped those who through grace had become believers.

REFLECTION

Priscilla and Aquila

SUNG REFRAIN

*God Welcomes All*⁷

Bell

**God welcomes all,
strangers and friends;
God's love is strong
and it never ends. (Repeat)**

SCRIPTURE Acts 27:33-40

(Paul is attempting to return to Rome to “stand before Caesar.” Sailing in the winter, the ship finds itself in stormy weather.)

Just before daybreak, Paul urged all of them to take some food, saying, “Today is the fourteenth day that you have been in suspense and remaining without food, having eaten nothing. Therefore I urge you to take some food, for it will help you survive; for none of you will lose a hair from your heads.” After he had said this, he took bread; and giving thanks to God in the presence of all, he broke it and began to eat. Then all of them were encouraged and took food for themselves. (We were in all two hundred seventy-six persons in the ship.) After they had satisfied their hunger, they lightened the ship by throwing the wheat into the sea. In the morning they did not recognize the land, but they noticed a bay with a beach, on which they planned to run the ship ashore, if they could. So they cast off the anchors and left them in the

⁷ 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. Used by permission of ONELICENSE #A706254.

sea. At the same time they loosened the ropes that tied the steering-oars; then hoisting the foresail to the wind, they made for the beach.

REFLECTION

Luke

SUNG REFRAIN

*Within Our Darkest Night*⁸

Berthier

Within our darkest night,
you kindle the fire that never dies away,
never dies away.

Within our darkest night,
you kindle the fire that never dies away,
never dies away. *(Repeat)*

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 as it is passed to you during the offertory- or by mail or online.)

OFFERTORY

SUNG REFRAIN

*O Lord, Hear my Prayer*⁹

Berthier

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. *(Repeat)*

PRAYERS of the PEOPLE and OUR LORD'S PRAYER

Now let us pray together for healing, wholeness and intention, lifting up those who are hurting and suffering. Let us pray, responding to the phrase, "God, in your mercy..."

with the words, **"you hear our prayer."**

Christ our Lord, long ago in Galilee,
there were many who were sick and suffering
and needed friends to bring them to your side.

Confident of your goodness, we now bring to you those close to us
who need your healing touch.

⁸ Text: Taizé Community. Music: Jacques Berthier. ©1991 Les Presses et Atelier de Taizé, admin. GIA Publications, Inc. All rights reserved.

⁹ Text: Taizé Community. Music: Jacques Berthier. ©1982 Les Presses et Atelier de Taizé, admin. GIA Publications, Inc. All rights reserved.

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We name before you those who are in need of your healing attention.

(Names of particular individuals may be said aloud.)

God, in your mercy... **you hear our prayers.**

We name before you those places in the world where your healing touch is so desperately needed.

(Names of particular places may be said aloud.)

God, in your mercy... **you hear our prayers.**

We name before you all of us for whom light has been turned to darkness by the death of a loved one; for this community as we grieve our losses, and or those who feel left behind or lonely.

(Names of particular individuals may be said aloud.)

God, in your mercy... **you hear our prayers.**

In silence we name before you those whose names we may not say aloud.

Silence.

God, in your mercy . . . **you hear our prayers.**

- ✘ **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

*Though I May Speak*¹⁰

**Though I may speak with bravest fire,
and have the gift to all inspire,
and have not love, my words are vain,
as sounding brass, and hopeless gain.**

**Though I may give all I possess,
and striving so my love profess,
but not be given by love within,
the profit soon turns strangely thin.**

¹⁰ Text: Hal H. Hopson. Music: English folk melody adapted by Hal H. Hopson. Text & Music ©1972 Hope Publishing Company. All rights reserved. Used by permission of ONELICENSE #A706254.

Food Bagging VOLUNTEERS NEEDED! Our interns have been an enormous help in filling food bags each month--but they have to go back to school! And the demand for food has increased enormously! ***We need your help*** to fill food bags **next Friday, August 18** and to give the food out on **Saturday, August 19**. Not all jobs require heavy lifting—there are lots of ways to help. ***If you have time, please contact Rick Rodriguez to find out what you can do!***

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

Robert Robinson (1735-1790) had a rough beginning. His father died when he was aged five, but his maternal grandfather, Robert Wilkin, a wealthy gentleman of Mildenhall, who had never reconciled himself to his daughter's lowly marriage, disinherited his grandson with an inheritance amounting to couch money. His mother, unable to control him, sent him to London to learn barbering. What he learned instead was drinking and gang-life.

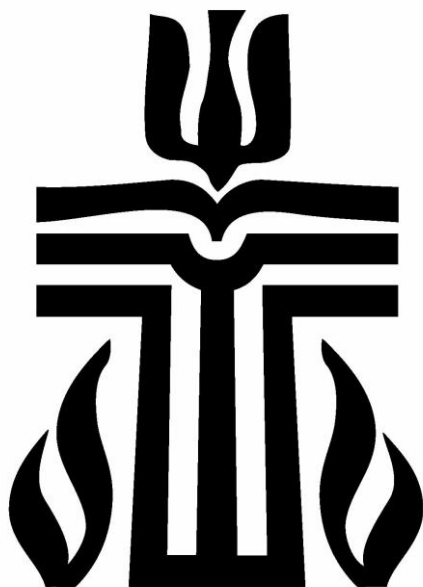
When he was 17, he and his friends reportedly harassed a drunken gypsy. Pouring liquor into her, they demanded she tell their fortunes for free and so they could mock her predictions. Pointing her finger at Robert she told him he would live to see his children and grandchildren. This struck a tender spot in his heart. "If I'm going to live to see my children and grandchildren," he thought, "I'll have to change my way of living. I can't keep on like I'm going now." That evening he suggested to his buddies that they attend an evangelistic meeting being held by George Whitefield.

Whitefield was one of the great preachers of his day, with a voice described as part foghorn and part violin. Whitefield's words haunted Robinson, and three years later he became a Christian.

Robinson entered the ministry, and three years later at age 23, while serving Calvinist Methodist Chapel in Norfolk, England, he wrote the hymn "Come, Thou Fount of Every Blessing" for his sermon on Pentecost Sunday.

Robinson continued working in the ministry until 1790, when he was invited to Birmingham, England, to preach for Dr. Joseph Priestly, a noted Unitarian. It was there that he passed away quietly in his sleep at age 54.

-- William Zeitler



The seal of the Presbyterian Church (U.S.A.) is a symbolic statement of the church's heritage, identity, and mission in contemporary form. Its power depends on both its simplicity and complexity, as well as its traditional and enduring qualities.

The basic symbols in the seal are the cross, Scripture, the dove, and flames.

As a church of the Presbyterian Church (U.S.A.), our congregational life is governed by the Ruling Elders of our current Session:

Jeanne Clark, Susan Skoglund, Alex Smith, Tim Usher, Mary Bolaños,
Brooke Dvorak, Pat Morris, Martha Pinckney, Lily Bolaños,
Margaret Doane, Jon Horstmann, Phyllis Hough,
and Clerk of Session Amy Smith

and supported by our Board of Deacons:

Rebecca Allen, Sharon Landeros, Joyce Lyons, Joanna Nord,
Chris Wright-Thomas, Dan Dieren, Robin Edwards, Rick Rodriguez,
Katie Smith, Brad Smith, and Dave Thomas