

Twentieth Sunday in Ordinary Time

August 20, 2023

10:30 a.m. Worship



But immediately Jesus spoke to them and said,
"Take heart, it is I; do not be afraid."

Matthew 14:27

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†

Lector: David Dennis

REFLECTION before the SERVICE

“Reading about the response of people in stories, plays, poems, helps us to respond more courageously and openly at our own moments of turning.”

— Madeleine L'Engle,
Walking on Water: Reflections on Faith and Art

GATHERING MUSIC

WELCOME

PRELUDE

Crocus in the Spring

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 WORSHIP (*from Psalm 105*)

O give thanks to the Lord
and call on God's name.

✘ **Proclaim the deeds of the Lord
to all the peoples.**

Sing to the Lord, sing praises to God.

✘ **Tell of all God's wonderful works.**

Glory in God's holy name;

✘ **seek the presence of the Lord,
rejoicing with all your heart.**

† 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.

*Morning Has Broken*²

Morning has broken
like the first morning;
blackbird has spoken
like the first bird.
Praise for the singing!
Praise for the morning!
Praise for them, springing
fresh from the Word!

Sweet the rain's new fall
sunlit from heaven,
like the first dewfall
on the first grass.
Praise for the sweetness
of the wet garden,
sprung in completeness
where God's feet pass.

Mine is the sunlight!
Mine is the morning,
born of the one light
Eden saw play!
Praise with elation;
praise every morning,
God's re-creation
of the new day!

PRAYER of CONFESSION³

✘ **God, we confess that we do not always understand Your ways. We are easily discouraged when life takes unexpected turns and our carefully laid plans and dreams come to nothing. We confess that we are quick to give up when things get difficult, and quick to question Your presence and Your power.**

(Moment for silent reflection and confession)

✘ **Forgive us. Grant us patience to wait for Your good timing. Open our eyes to recognize Your leading in our lives— to listen for Your gentle whisper when we least expect it. And then give us courage**

² Text: Eleanor Farjeon, 1931, alt. ©1957 AGEHR Publishing - Handbell Musicians of America. All rights reserved. Used by Permission of ONELICENSE #A706254. Music: Gaelic melody, arr. W. Zeitler.

³ Re:Worship (Re-Worship.blogspot.com)

to step out in faith and obedience, trusting in Your leading even when we cannot yet see the outcome.

We praise You for Your faithful love, and pray that You would make us worthy to bear Your name. Amen.

ASSURANCE of FORGIVENESS

Friends, believe the good news of the gospel:

✘ In Jesus Christ we are forgiven and are being made whole. Alleluia. 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. The notation includes a repeat sign and two endings. Chords are indicated above the notes: Em, B, Em, D, G, D, Em, B, Em, Bm, Em.

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.]

ANTHEM

Come to the Water

John B. Foley, S.J.

SCRIPTURE

Matthew 14:22-33

Immediately he made the disciples get into the boat and go on ahead to the other side, while he dismissed the crowds. And after he had dismissed the crowds, he went up the mountain by himself to pray. When evening came, he was there alone, but by this time the boat, battered by the waves, was far from the land, for the wind was against them. And early in the morning he came walking toward them on the sea. But when the disciples saw him walking on the sea, they were terrified, saying, "It is a ghost!" And they cried out in fear. But immediately Jesus spoke to them and said, "Take heart, it is I; do not be afraid." Peter answered him, "Lord, if it is you, command me to come to you on the water." He said, "Come." So Peter got out of the boat, started walking on the water, and came toward Jesus. But when he noticed the strong wind, he became frightened, and beginning to sink, he cried out, "Lord, save me!" Jesus immediately reached out his

hand and caught him, saying to him, “You of little faith, why did you doubt?” When they got into the boat, the wind ceased. And those in the boat worshiped him, saying, “Truly you are the Son of God.”

This is the word of faith that we proclaim

✘ **Thanks be to God.**

SERMON

Dr. Wendy Lamb

SUNG RESPONSE *Calm to the Waves*⁴

CALM SEAS

(The choir will sing this refrain once and then we will all sing together.)

Calm to the waves. Calm to the wind. Jesus whispers, “Peace, be still.” Balm to our hearts. Fears at an end. In stillness, hear his voice.

Calm to the waves.

Calm to the wind.

Jesus whispers, “Peace, be still.

Balm to our hearts.

Fears at an end.

In stillness, hear his voice. (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 – 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.**

⁴ Text: Mary Louise Bringle ©2002 GIA Publications Inc. Music: Thomas Pavlechko. ©2002 Selah Publishing Co., Inc.. All rights reserved. Used by permission of OneLicense #A706254.
Page | 6

***HYMN**

Blessed Assurance *Fanny Crosby/Phoebe Knapp*

Blessed assurance, Jesus is mine;
Oh, what a foretaste of glory divine!
Heir of salvation, purchase of God,
Born of His Spirit, washed in His blood.

Refrain:

This is my story, this is my song,
Praising my Savior all the day long.
This is my story, this is my song,
Praising my Savior all the day long.

Perfect submission, perfect delight,
Visions of rapture now burst on my sight;
Angels descending, bring from above
Echoes of mercy, whispers of love. *(Refrain)*

Perfect submission, all is at rest,
I in my Savior am happy and blest;
Watching and waiting, looking above,
Filled with His goodness, lost in His love. *(Refrain)*

***MOMENT for REFLECTION**

***CHARGE and BENEDICTION**

RESPONSE ***The Lord Bless You and Keep You***⁵ *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

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

REMEMBER IN PRAYER THIS WEEK

Jim Huffstutler, Ramon Ramirez, Robert Saenz

***Elders:* Alex Smith, Tim Usher, Mary Bolaños**

***Deacons:* Robin Edwards, Rick Rodriguez**

⁵ Text & Music: Peter C. Lutkin. ©1959 Theodore Presser. All rights reserved. Used by permission of One License #A706254.

GREETERS: Susan Skoglund, Meryll Davis

USHERS: Lynn Usher, *Lead Usher*

Jim Siegmund, Al Rueda, *Security Ushers*

SOUND ENGINEERS: Dan Direen, Brent Nord

LIVESTREAM ENGINEER: James Welte

CAMERA OPERATORS: Kevin Lamb, Lynn Usher

This Weeks' Celebrations

Aug 20 Elle Carlos

Aug 22 Gary Bobbitt

Aug 23 Megan Dunn

Aug 25 Gill & Jane Snyder

Aug 26 Beatrice Star

Valentina Valenzuela

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

'Knowledge' is yet another English word where Greek has many words making distinctions we too easily gloss over in English. Two words for 'knowledge' I'd like to talk about are EPISTĒMĒ and GNŌSIS.

The simplest way to explain the difference is with an example: You can study all about swimming, the hydrodynamics of water, the physiology of swimming, all that theoretical knowledge. That's EPISTĒMĒ. But getting into the pool and getting water up your nose and all that goes with the actually swimming is an altogether different kind of knowledge – that's GNŌSIS. The Biblical idiom "Adam 'knew' his wife Eve" -- that's the verb form of GNŌSIS (nothing 'theoretical' about THAT experience!)

One can communicate EPISTĒMĒ pretty well with language. And I think it has a social dimension to it. I can imagine that the earliest language was used to communicate things like "look out for the saber tooth tiger behind that tree!" and things grew from there. Even Science is about communicating new-found knowledge to others. As important as math is (and that is arguably its own unique kind of language) Science needs regular language too. If for no other reason than to explain how the math applies: "the X axis on this chart is fortnights, and the Y axis is furlongs, so the graph shows furlongs per fortnight..."

Language does a really poor job, however, of communicating GNŌSIS. For example, please describe how it feels to be in a pool, in such a way that someone who has never been in a pool can know what it's like. Sure, one can make a pathetic stab at that, but no amount of description can come close to doing justice to the feeling of being in a pool, or the taste of an apple, or the experience of a sunset.

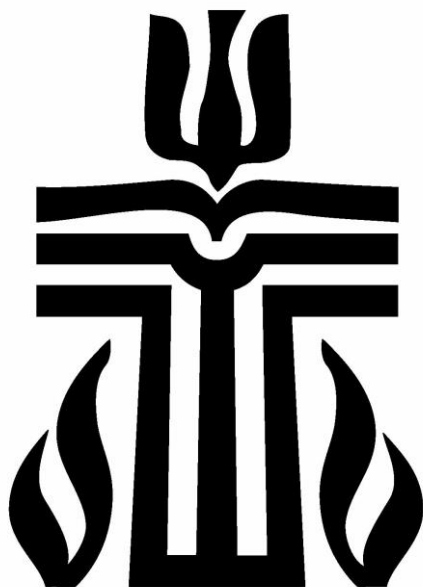
Maybe the best we can do describing GNŌSIS experiences using language is with poetry and metaphor. Indeed, you may note that in my 'definition' of GNŌSIS itself that I resorted to a metaphorical story (getting in the pool instead of just learning 'about' swimming). I haven't found a definition yet that does a decent job of 'defining' GNŌSIS. A simple story works much better!

Christianity has plenty of EPISTĒMĒ -- creeds and systematic theologies that try to describe God and our relationship to Her. But I note that creeds and systematic theological statements are virtually absent from the Bible. Instead, it's packed with things like parables -- metaphorical stories. And poetry (e.g. Psalms, Lamentations and Job are poetry.) Might that be because what we REALLY want is GNŌSIS of God, not theoretical 'knowledge' about Him? What we really want is the Big Baptism of being immersed in the ocean of God. I'm guessing that's what God is really interested in too. I note that Christian mystics down through the ages repeatedly use the metaphor of 'marriage' to describe their relationship with God -- not dispassionate 'scholar' or 'scientist'.

But we still need EPISTĒMĒ as a practical matter. Creeds and theologies help focus our attention and situate us collectively in our social world. And we need all the social structures and institutions that also comprise Christianity in the real world -- churches with buildings and budgets, and seminaries, etc. The analogy I like is that all those things are the 'bowl', but GNŌSIS is the wheat. We've needed the Bowl down through the ages to preserve the Wheat and pass it on to the next generation.

It's just helpful to remember that as important as EPISTĒMĒ is, that GNŌSIS is the real goal.

-- 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