

Nineteenth Sunday in Ordinary Time
August 11, 2024 10:30 a.m. Worship



... be kind to one another, tenderhearted, forgiving one another,
as God in Christ has forgiven you. *—Ephesians 4:32*

First Presbyterian Church

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

909.882.3308

www.fpcsb.net

COMMISSIONED PASTOR: DR. WENDY L. LAMB

MINISTRY OF PASTORAL SUPPORT: REV. DR. STEPHEN W. SMITH

MINISTRY OF VISITATION: LAURIE STAFFORD

MINISTRY OF MUSIC: CURTISS ALLEN, JR., DIRECTOR OF MUSIC;

WILLIAM ZEITLER, ORGANIST;

AMY GANO, BELLS

PASTOR EMERITUS: REV. JAMES C. HUFFSTUTLER

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 1st.

Morning Worship†

Lector: David Dennis

REFLECTION BEFORE THE SERVICE

In truth, it's the cynic who's out of touch. In truth, we're living on Planet A, where people are deeply inclined to be good to one another. So be realistic. Be courageous. Be true to your nature and offer your trust. Do good in broad daylight, and don't be ashamed of your generosity. You may be dismissed as gullible and naive at first. But remember, what's naive today may be common sense tomorrow.

Rutger Bregman, *Humankind*

GATHERING MUSIC

WELCOME

PRELUDE

Diamond Dewdrops

W. Zeitler

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

INTROIT

We Praise You, O God

Eduard Kremser

We praise you, O God, our Redeemer, Creator, in grateful devotion our tribute we bring. We lay it before you; we kneel and adore you; we bless your holy name; glad praises we sing.

*CALL to WORSHIP

O God, who created us in love,

✘ **create us anew as we worship you.**

O Jesus Christ, who redeemed this world in love,

✘ **reclaim our hearts as we worship you.**

O Holy Spirit, who moves this world toward its God-appointed end,

✘ **move within us as we worship you. Amen.**

*HYMN 15

All Creatures of Our God and King

LASST UNS ERFREUEN

PRAYER of CONFESSION

O God of life, grant us your forgiveness,

✘ **for the times we have not been kind, compassionate, or forgiving.**

(We keep silence)

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

* **Stand if you are able**

✘ **The congregation will read.**

Loving God, in you we place our hope.

✘ **our great hope, our living hope,
this day and evermore. Amen.**

(We remain seated for the kyrie, an ancient song of the church. We will sing it through in Greek first and then in English.)

577 Lord, Have Mercy

Musical notation for the first system of 'Lord, Have Mercy'. It features a treble clef with a key signature of two flats (B-flat and E-flat) and a 4/4 time signature. The melody consists of quarter and eighth notes. Below the staff, the lyrics are: Ky - ri - e e - le - i - son. Ky - ri - e e - le - i - son. Lord, have mer - cy. Lord, have mer - cy.

Note: Lower voices may hum.

Musical notation for the second system of 'Lord, Have Mercy'. It continues the melody from the first system, ending with a triplet of eighth notes. Below the staff, the lyrics are: Ky - ri - e e - le - i - son. Ky - ri - e e - le - i - son. Lord, have mer - cy. Lord, have mer - cy.

TEXT: Trad. liturgical text
MUSIC: Dinah Reindorf, 1987; arr. Sing! A New Creation, 2001
Music © 1987 Dinah Reindorf
Music Arr. © 2001 Faith Alive Christian Resources

KYRIE ELEISON (Reindorf)

All rights reserved. Used by permission of OneLicense #A706254.

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

Musical notation for the Alleluia. It is written in a treble clef with a key signature of one sharp (F#) and a 3/4 time signature. The melody is simple and repetitive. Chord symbols are provided above and below the staff: Em, B, Em, D, G, D, Em, B, Em, Bm, Em. 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!

TIME with the CHILDREN

[Children are always welcome in worship. There are activity bags and books in the back of the room.

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

ANTHEM

Blessed Be the Lord

Timothy Shaw

PRAYER for ILLUMINATION

✘ **Lord, open our hearts and minds
by the power of your Holy Spirit,
that as the Scriptures are read
and your Word is proclaimed,
we may hear with joy
what you say to us today. Amen.**

SCRIPTURE

Ephesians 4:25—5:2

So then, putting away falsehood, let all of us speak the truth to our neighbors, for we are members of one another. Be angry but do not sin; do not let the sun go down on your anger, and do not make room for the devil. Thieves must give up stealing; rather let them labor and work honestly with their own hands, so as to have something to share with the needy. Let no evil talk come out of your mouths, but only what is useful for building up, as there is need, so that your words may give grace to those who hear. And do not grieve the Holy Spirit of God, with which you were marked with a seal for the day of redemption. Put away from you all bitterness and wrath and anger and wrangling and slander, together with all malice, and be kind to one another, tenderhearted, forgiving one another, as God in Christ has forgiven you.

Therefore be imitators of God, as beloved children, and live in love, as Christ loved us and gave himself up for us, a fragrant offering and sacrifice to God.

John 6:35, 41-51

Jesus said to them, "I am the bread of life. Whoever comes to me will never be hungry, and whoever believes in me will never be thirsty. Then the Jews began to complain about him because he said, "I am the bread that came down from heaven." They were saying, "Is not this Jesus, the son of Joseph, whose father and mother we know? How can he now say, 'I have come down from heaven'?" Jesus answered them, "Do not complain among yourselves. No one can come to me unless

drawn by the Father who sent me; and I will raise that person up on the last day. It is written in the prophets, 'And they shall all be taught by God.' Everyone who has heard and learned from the Father comes to me. Not that anyone has seen the Father except the one who is from God; he has seen the Father. Very truly, I tell you, whoever believes has eternal life. I am the bread of life. Your ancestors ate the manna in the wilderness, and they died. This is the bread that comes down from heaven, so that one may eat of it and not die. I am the living bread that came down from heaven. Whoever eats of this bread will live forever; and the bread that I will give for the life of the world is my flesh."

This is the word of faith that we proclaim

✘ **Thanks be to God.**

SERMON

Be Ye Kind

Pastor Wendy Lamb

HYMN 795

Healer of Our Every Ill

Haugen

THE OFFERING of OUR TITHES and GIFTS

(We offer our tithes and gifts to be part of God's purposes in the world, and we invite you to take part. You may bring forward your gifts and place them in the plate or give them to the usher with a basket. You may always send gifts 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, 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 837**

Leaning on the Everlasting Arms

SHOWALTER

***MOMENT for REFLECTION**

***CHARGE and BENEDICTION**

***RESPONSE** *O for a Thousand Tongues to Sing* AZMON

O for a thousand tongues to sing my dear Redeemer's praise, the glories of my God and King, the triumphs of God's grace!

POSTLUDE *Improvisation*

GREETERS: Mindy Rueda, Amy Rueda

USHERS: Tim Usher, *Lead Usher*

Lynn Usher, *Security Usher*

SOUND ENGINEERS: Dan Direen, Brent Nord

LIVESTREAM ENGINEER: James Welte

CAMERA OPERATORS: Kevin Lamb, Lynn Usher

REMEMBER IN PRAYER THIS WEEK

James Huffstutler, Ron & Ruby Kraft

Elders: Norm Wallis, John-Paul Fletcher, Mary Bolaños

Deacons: Brad Smith, Dave Thomas, Chris Thomas

Pastor Nominating Committee:

Shelby Obershaw, Christa Wallis, Neal Williams

This Weeks' Celebrations

Aug 11 Ryan Michael Mantei

Brent Nord

Kurt & Lisa Star

Aug 15 Alexia Aguilar

Ashley Ballard

Ramon Ramirez

Aug 17 Joanne Ballard

Rosemarie Evans

Ethan Gano

Hot Diggity–Dog...We 're putting the FUN in Fundraiser!!
Join us Sunday August 11th, after Church, for the
Honorary Sally Morris Hot Dog Fundraiser.



This is a donation only event

**Enjoy hot dogs, bratwurst, and friendly chatter
as well as chips and drinks with of course all the fixings.**

Vegan and gluten free? No worries...options will be available

All proceeds raised will help support our Sally sponsored Intern program.

So, come gather with your Deacons

And celebrate...Sally style.

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

Translations of Scripture are marvels of scholarship, and the standard translations are as accurate as translations can be. But of course, much is still 'lost in the translation'. All translations of anything have this problem. To me a translation is like a black and white photo and the original is 'living color' — the black and white photo is certainly accurate, but lacks all the color.

One of the more dramatic examples for me personally is found in the middle of maybe the most important passage in the entire Bible, namely the Lord's Prayer.

"Give us this day our EPIOUSIOS (ἐπιούσιος) bread." (Matt 6:11)

This petition is found in both versions of the Lord's Prayer recorded in the Gospels: the version we normally use (Matt. 6:9-13), and a shorter version in Luke 11:2-4.

The problem is that Jesus apparently made up the word 'EPIOUSIOS' (usually translated 'daily'). It's a brand-new word! The only place it occurs is in Matt 6:11 and Luke 11:3, and in the writings of early Church Fathers quoting these verses. It hasn't been found anywhere else in all of extant Greek literature — from Homer (8th century BCE) through the Byzantine period (15th century CE). So we can't see how this word is used in other contexts to get a handle on its meaning — because there are no other contexts!

(Coining a new word is known as a 'neologism', and EPIOUSIOS is the only one in all of Jesus' recorded words. The rest of the Lord's Prayer is regular Greek — no other big surprises like this.)

And in both the Matthew and Luke version, we already have the 'every day' idea covered:

Give us every day (KATH hĒMERAN) our EPIOUSIOS bread. (Lk 11:3)

Give us today (SĒMERON) our EPIOUSIOS bread. (Matt 6:11)

It's common in Greek to put two words together to form a new one, so EPIOUSIOS may be EPI + OUSIOS: 'EPI' = 'upon', and 'OUSIOS' is derived from the Greek word for 'to be', so 'being'? 'substance'? Other proposed translations include 'necessary for existence', 'for tomorrow', 'for the future', 'supernatural', and others. Many barrels of Greek scholar ink have been consumed trying to understand EPIOUSIOS by etymological analysis, without a decisive conclusion. (Not surprising considering how little data we have to go on.)

When Alexander the Great conquered the Mediterranean world in the 3rd century BCE, he enforced the Greek language on all his conquered peoples (in addition to their local language). By the 1st century, you could still go anywhere in the Mediterranean world, speak Greek and be understood. The ever-practical Romans were fine with this, reserving Latin for governance. However, in 285 the Roman Empire split into East and West, and in 325 Emperor Constantine legalized Christianity. Latin became the official language of both Government and the Western Church (joined at the hip as they became), and so in 382 Jerome (345?-420) — one of the leading Bible scholars of his day, was commissioned by the Church to create an official Latin translation of the Bible, now known as the Vulgate. At this point Greek, though waning, was still a living language. Jerome was certainly far closer to living New Testament Greek than WE can ever be.

How Jerome translated EPIOUSIOS is particularly interesting: in Luke 11 he translated it 'quofidiānus' or 'daily', but in Matt 6 he translated it as 'supersubstantiālis' — 'super + substantial'? Wait — translating the same word in the same phrase in the same context two very different ways? Really? It would appear that the meaning of EPIOUSIOS was uncertain even to Jerome.

One last observation: In Hebrew poetry a common structure is called 'chiasm': patterns like "A B C B A" and "A B C D C B A", where the climax or main point of the poem is found in the middle and the first and last portions are mirror images of each other. Indeed, a common feature in the Psalms is that the middle (Hebrew) word or phrase summarizes the entire Psalm. So, for example, in Psalm 23, the middle Hebrew phrase is 'for you are with me'. Jesus and the apostles were all Jews, presumably well versed in Hebrew poetry, so we shouldn't be surprised to find chiastic structures in the New Testament. And we do.

The Lord's Prayer consists of seven petitions (plus the 'doxology' at the end: "For you are the kingdom..."). The middle petition of the seven is "Give us this day our EPIOUSIOS bread". And what, pray tell, is the exact middle (Greek) word in the Lord's Prayer? Wait for it — it's EPIOUSIOS! Maybe that's a coincidence, but if so, it's a doozy!

So, in conclusion, we have Jesus coining a new word in the middle of His iconic prayer. A word that no one has used before or since (apart from the Lord's Prayer). Hard to see why Jesus would do that if all He meant was plain vanilla 'daily'. I for one marvel that in the fat middle of a passage as supposedly well understood as the Lord's Prayer we still find Mystery. We like to kid ourselves that we have everything 'all figured out', but of

course we don't! It's currently translated as 'daily', partly because that's now firmly established tradition, and partly because nobody has a convincing better idea.

"Give us this day our [BIG MYSTERY]." Hmm, maybe that's a worthy understanding too!
-- William Zeidler



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:

Mary Bolaños, Brooke Dvorak, Pat Morris, Martha Pinckney, Lily Bolaños, Margaret Doane, Jon Horstmann, Phyllis Hough, Sue Alexander, Jeanne Clark, Kathy Showman, Norm Wallis,
and Clerk of Session Amy Smith

and supported by our Board of Deacons:

Rebecca Allen, Dan Direen, Robin Edwards, Rick Rodriguez, Katie Smith, Brad Smith, Dave Thomas, Chris Wright-Thomas, Kristine French, Joyce Lyons, Joanna Nord, Mindy Rueda

In this time of change for our congregation, a Pastor Nominating Committee has been elected by the congregation:

Susan Addington, Mary Bolaños, John-Paul Fletcher,
Brian Gano, Kendra Lamb, Jim Morris,
Shelby Obershaw, Christa Wallis, Neal Williams