



I've Been Meaning to Ask...Where are You From?

## *I've Been Meaning to Ask . . .*

*a series for curiosity,  
courage, & connection*

Our leading question, “*I’ve been meaning to ask...*” conveys intentionality, warmth, curiosity, and consideration. In essence, this question also implies the following statements: “*I’ve been thinking about you and I’ve been wanting to check in... You’ve been on my mind... I haven’t known how to have this conversation, but I’m getting started with a question.*” The ellipses symbolize the main objective of this series: to cultivate courageous conversations—and to keep having them, even if we need to pause. Our weekly sub-themes provide a trajectory for going deeper. As you can see, these questions aren’t surface level; they invite us to share our pain and seek ways to care for one another. We pray that through vulnerability and authenticity these conversations lead us to glimpse hope, joy, and beauty.

This series alone will not resolve our divisions and differences. However, it will invite us to behold each other as images of the divine. It will help us strengthen our capacity for empathy and compassion. It will show us the simple power of asking unassuming questions. It will remind us that courage is rooted in the heart.

*Artfully yours,*  
**The Sanctified Art Creative Team**

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## Come & See

by Rev. Lauren Wright Pittman

Inspired by John 1:35-51

*Digital painting*

This text paints a parade of shifting identities and assumptions, starting off with John the Baptist doing what he does best: pointing people to Jesus. One after the other, these men follow Jesus, despite the fact that not one of them has a full picture of who he is: Lamb of God, Rabbi (teacher), Messiah (anointed), the one Moses and the prophets wrote about, son of Joseph, a Nazarene, etc. Amidst these various attributes, Simon's name even changes after meeting this mysterious man. There is something compelling about Jesus which brings all of these different people together on a common path.

The refrain of this narrative is piercing and simple: "Come and See." Come—Jesus calls us to move, to change our position and see things from a new perspective. See—Jesus invites us into a spirit of curiosity, to open our eyes and to strive to take in the vastness of whoever is before us. As the disciples come together, each with their own experiences and particularities, a patchwork understanding of Jesus is pieced together. Like a relay, they pass to one another a glimpse of who Jesus is, and the picture gains more detail, complexity, and texture. The beauty of this text is that we need one another—from our particular, unique points of view—to be able to find understanding and to begin to take in the full picture of ourselves and the world around us. We need one another to discover the fullness of who Jesus is.

In this image, I drew Jesus' followers each wearing a pattern that references their identity and their understanding of who Jesus is. John the Baptist's clothes contain patterns of his unusual diet—locusts and honey—as well as three droplets of water, representing his baptism of Jesus. The unnamed disciple identifies Jesus as Rabbi and his clothes are patterned with scrolls from which Rabbis would teach. Andrew identifies Jesus as "Messiah" or anointed, and his clothes are patterned with jars of oil decorated with salvific imagery of light and the cross. Andrew, Simon, and Philip are all from a fishing town called Bethsaida. Each of their clothes contains a reference to their hometown: Andrew with waves of water, Simon Peter with swirling fish, and Philip with fish scales. The fish on Simon's clothes swim around rocks which reference the meaning of his new name, Peter. Philip refers to Jesus as the one "about whom Moses in the law and also the prophets wrote." (John 1:45) His clothes are patterned with the stone tablets etched with the Ten Commandments. Nathanael's clothes are patterned with the very fig branches Jesus saw him under. Jesus' clothes include the colors of all the followers' clothes, as well as imagery symbolizing the persons of the Trinity. Jesus' halo contains imagery referencing the many attributes the disciples use to describe who Jesus is. Do these symbols bring to mind any other names you might have for Jesus? Jesus, half in the frame, cannot be fully known or contained by our patchwork understandings.

Rev. Lauren Wright Pittman

## Four Rivers of Eden

by Hannah Garrity

Inspired by Genesis 2:4b-15

*Paper lace*



The natural beauty and wealth of the earth are poetically described in this passage. The valley of the Tigris and Euphrates weave inward, framed to the north and east by the Pishon and Gihon. The surrounding seas—Mediterranean, Persian, Caspian, Red, and Black—lean in on this land of Eden. Beauty and abundance burst forth from the earth. Where are we from? Here, we are from the earth and the water; we are from the Spirit. God reaches down and places the first humans here and molds them from the elements in this land of abundance.

This image is built on the patterning of flowers in Saudi Arabia, in Syria, in Iran. Indigenous to the area, the Blood Lily, Jasmine flower, Damask rose, Purple Crown, and Desert rose bloom among the rivers and the seas of Eden. Where are you from? How is it beautiful? As I studied the satellite maps of the Tigris and Euphrates rivers, the water, topography, vegetation, and human efforts to control them create a powerful sense of flow. The land appears in motion like water. From afar, the lines begin to look like patterns; repeating with variation, they remind me of the incredible intricacy of life, the omnipresence of God. There are visual parallels in the macro and the micro. A wide view of the lands and the waters of Earth are reminiscent of close-up images from within the human body.

The layout that I chose for this image reminds me of dancing, of flowing to music, to the beauty of life. Where are you from? What energy and emotions do you feel about that place?

Recently, my church, Second Presbyterian in Richmond, Virginia, has been doing the important work of becoming both an Earth Care Congregation and a Matthew 25 church. We have explored the history of the church and are contemplating ways to acknowledge the land on which we stand and the actions which we have taken I confess: before 2020, I had not thought a lot about colonialism and the theft of the indigenous people who previously inhabited the land. The most fulfilling part of this work is that we have uncovered significantly more questions than answers. When we have uncovered answers, they have often revealed pain inflicted on others and required honest grappling with the ramifications of the actions many of our ancestors took in the name of God. I appreciate this work because for the first time, it has allowed me to commit my acts of faith in the world in a way that is not hypocritical, needs no justification, and is deeply right. Where are you from? Where have you questioned your faith? Where has your faith held strong?

For forty years, I have sat in the pews, I have said the words, I have sung the songs, and I have wondered why I do not feel connected to the Church and to Jesus. But this inquiry about our own origins is connective, is deeply needed, and is the work of Jesus. This is why people keep the faith. What were we doing for all of this time? Many of us have acted on the teachings we were raised with but could not see them put into action in the Church. We were talking about love, but were not acting on the love of Christ. A whole generation has left the mainline Church for this reason.

Where are you from? On whose land do you stand? From where does your authentic faith flow? How do you really connect with God? When do you feel like you are deeply and truly acting on the teachings of our faith? How can the Church put into action your genuine faith as we move forward?

—Hannah Garrity



**20<sup>th</sup> Sunday in  
Ordinary Time  
August 15, 2021,  
10:30 a.m. Worship**

*Four Rivers of Eden* by Hannah Garrity

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**Now Philip was from Bethsaida, the city of Andrew and Peter. Philip found Nathanael and said to him, “We have found him about whom Moses in the law and also the prophets wrote, Jesus son of Joseph from Nazareth.” Nathanael said to him, “Can anything good come out of Nazareth?”**

*John 1:44-45*

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## **First Presbyterian Church**

1900 North D Street; San Bernardino, California 92405      **909.882.3308**

[www.fpcsb.net](http://www.fpcsb.net)

**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**

**MINISTRY OF VISITATION: MELINDA RUEDA**

**PASTOR EMERITUS: REV. JAMES C. HUFFSTUTLER**

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

**WILLIAM ZEITLER, ORGANIST; AMY GANO, BELLS**

**SEMINARY INTERN: CADEN ECKERT**

## 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](http://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 5<sup>th</sup>.**

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# Morning Worship†

## REFLECTION BEFORE THE SERVICE

### We Are Not Strangers

If you ask me where I'm from,  
I'll tell you about the South—  
about sweet tea, church pews,  
slow drawls, sultry summers.  
And if you pause,  
then I may go on to tell you  
how I'm from a family of  
preachers,  
how I stand on the shoulders of  
generations  
who believed that love could be  
the answer.  
And if you're still listening even  
then,  
I'll tell you that I'm from strong  
women  
with tall spines who have carried  
the weight  
of inequality on their backs with  
children on their laps.  
And then I'll tell you about

the kitchens that I'm from,  
which have always cooked enough  
food for unexpected guests—just  
in case.  
Or I could tell you about the car  
that carried us into the mountains,  
summer after summer  
so that we could breathe again.  
That's part of where I'm from.  
And if you haven't given up yet,  
then I may even mention the dirt—  
the earth that catches me,  
the earth that holds me.  
The earth that reminds me of  
growth.  
The earth that will eventually  
welcome me home.  
You and I aren't really strangers  
after all.

*Prayer by Rev. Sarah Are | A Sanctified Art LLC | sanctifiedart.org*

## GATHERING MUSIC

### WELCOME

### PRELUDE

*A Wandering Soul*

*William Zeitler*

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

### \*CALL to WORSHIP

We are from north and south.

✘ **We are from tiny apartments and expansive homes.**

We are from this city and from others far away.

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

\* Stand if you are able

✘ The congregation will read.

- ✘ **We are from big families and dinners made for one.**  
We are from stages of grief and stages of love.
- ✘ **We are from hot summers and cold winters.**  
We are from kitchens with passed down recipes,  
and front porches with old, familiar swings.
- ✘ **We are from the dust of the earth and the stars of the sky.**  
We are from a lot of places, but today we are here.
- ✘ **Today we are together.**  
Holy God, gather us in.

## HYMN

### *A Covenant of Grace*<sup>1</sup>

O WALY WALY

*The Choir will sing for all of us.*

We all come from the dusty earth/And from the places of our birth/ Ancestral stories, who we'll be/We bring it all to "come and see" We all have wounds that no one sees/Oppression, trauma, and disease/When we bear witness to the pain/It can begin to heal again/We all need people who will be/with us in solidarity/No explanation, no defense/Just ministry of their presence/Surprised by God's unboundless love/From many walks of life we come/To build a covenant of grace/And in our differences embrace

## PRAYER of CONFESSION

When people heard that Jesus was from Nazareth, they asked, "Can anything good come from Nazareth?"

- ✘ **We confess, God of beginnings, that we have asked the same question.**

Can anything good come from that side of town? From a school with poor test scores?

- ✘ **From a criminal history? From the opposite political party?**

From a history of addiction? From a faith with doubt? From a church with faults?

- ✘ **Holy God, forgive us for doubting that you are in all things at all times. Open our eyes to see your goodness, not as something that resides here or there, but as the expansive grace that it is.**

Can anything good come from there?

- ✘ **Yes. Always yes. Amen.**

## ASSURANCE of FORGIVENESS

Family of faith, if you ever ask yourself,

"Can anything good come from this messy and human life of mine?"

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<sup>1</sup> Music: traditional English melody arr. David Strickland. Text by Anna Strickland ©2021 Anna & David Strickland. Commissioned by A Sanctified Art, LLC. All rights reserved. Used by permission.



Remember this: God is always whispering, “Yes.”  
You were created in the image of God.  
Your origin story is one of goodness and love from the very beginning.

So hear and believe the good news of the gospel:

✘ **God is here. God is at work among us.**

**We are forgiven. Thanks be to God for a love like that. Amen.**

\* **ALLELUIA** (*We rise as the choir sings*)

*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! Al - le - lu - ia!

### **TIME with the CHILDREN**

*[Our children are encouraged to remain with us.*

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

### **SCRIPTURE**

Genesis 2:4b-15

John 1:35-51

This is the word of faith that we proclaim

✘ **Thanks be to God.**

### **SERMON**

*I've Been Meaning to Ask: Where Are You From?*

*Rev. Dr. Sandy Tice*

### **AFFIRMATION of FAITH**

✘ **We believe that goodness can come from the dirt, that faith can come from doubt, that minds can be changed, that justice can begin with us, and that something good *can* come from Nazareth. We believe all these things, because we believe that God is more expansive than we have words for— showing up in the corners of our world so often ignored and denied. We believe that from this place of holy surprise, God invites us forward— beckoning hope, bravery, and curiosity from each of us. “Come and**

see," God says.  
We believe. Help our unbelief.  
Amen.

## ANTHEM

### THE OFFERING of OUR TITHES and GIFTS

*(We invite you to respond to God's Word. We offer our gifts to be part of God's purposes in the world. Baskets for your offering are near the exit. We are not yet passing plates. You may always send gifts by mail or online.)*

### 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 721. *Lord, You Have Come to the Lakeshore*<sup>2</sup> PESCADOR DE HOMBRES *Verses 1,3,4*

Lord, you have come to the lakeshore looking neither for wealthy nor wise ones; you only asked me to follow humbly. *Refrain: O Lord, with your eyes you have searched me, and while smiling have spoken my name; now my boat's left on the shoreline behind me. By your side I will seek other seas.* You need my hands, full of caring, through my labors to give others rest and constant love that keeps on loving. *(Refrain)* You, who have fished other oceans, ever longed for by souls who are waiting, my loving friend, as thus you call me: *(Refrain)*

### \*MOMENT for REFLECTION

*(We rise for the reflection, charge and blessing)*

### \*CHARGE and BENEDICTION

### POSTLUDE

*The Order of Chivalry:  
the Hermit/Knight*

*William Zeitler*

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

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<sup>2</sup> Text by & Music by Cesáreo Gabaráin. English Translation by Gertrude Suppe, George Lockwood, & Raquel Gutiérrez-Achon. Harm. Skinner Chávez-Melo. Text, Translation and Music ©19679, 1987 Oregon Catholic Press. Music Harm. ©1987 Oregon Catholic Press. All rights reserved. Used by permission of ONELICENSE #A706254.

**GREETERS:** Laura Munz, Bobbie Terrell

**USHERS:** Margaret Doane, *Lead Usher*

Mark Adelson, Rick Rodriguez, *Security Ushers*

**SOUND ENGINEER:** Dan Direen

**VIDEO ENGINEER:** Raymond Olivarez

**CAMERA OPERATOR:** Merry Beth Grindahl

**NURSERY ATTENDANTS:** Alexia Aguilar, Ariana Aceves, Itzel Aguilar

**REMEMBER IN PRAYER THIS WEEK**

**Ann Aguilera, Ruth & Frank Alford**

*Elders:* Susan Skoglund, Alex Smith, Tim Usher

*Deacons:* Robin Edwards, Marianna Fowles, Martha Pinckney

**THE BULLETIN BOARD FOR 15 AUGUST 2021**

Online calendar: [http://www.fpcsb.net/events\\_links/calendar](http://www.fpcsb.net/events_links/calendar)

The Church office is open

Monday through Thursday from 9:00 a.m. to 4:00 p.m.

**Today**

**10:30 a.m. Worship, Sanctuary.**

**TUESDAY: M.A.L.E.s, 7:00 p.m., Zoom.**

**WEDNESDAY: Stewardship Committee, 5:30 p.m., Zoom.**

**THURSDAY: Buildings & Grounds Committee, 5:30 p.m., Zoom.**

**FRIDAY: Kerygma, 9:30 a.m., on Zoom.**

**SATURDAY: *Symphonie Jeunesse* Orchestra, 9:00 a.m., Fellowship Hall; Deacons' Food Distribution, 9:00 a.m., Fellowship Hall;**

**Vaccination Clinic, 8:30 a.m., Straight Up AA, 10:00 a.m., Room 10.**

**SUNDAY: Worship, 10:30 a.m., Sanctuary and on YouTube.**

**This Weeks' Celebrations**

***Aug 15* Alexia Aguilar**

**Ashley Ballard**

**Ramon Ramirez**

***Aug 17* Joanne Ballard**

**Rosemarie Evans**

**Ethan Gano**

**Aug 19**

**Aaron Rueda**

**Molly Earp**

**Aug 20**

**Elle Carlos**

***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.

## ***The Music Box***

Chivalry is an informal and varying code of conduct that evolved over the 12th to 14th centuries or so. It was associated with the medieval Christian institution of knighthood; knights' and gentlemen's behaviors were governed by chivalrous social codes. Over time, its meaning in Europe has been refined to emphasize more general social and moral virtues. The code of chivalry, as it stood by the Late Middle Ages, was a moral system which combined a warrior ethos, knightly piety, and courtly manners (including deeply honoring women) to establish an archetype of prowess, honor and nobility.

Three medieval works summarize the thinking at the time:

- The anonymous poem *Ordene de chevalerie* (The Order of Chivalry, around 1220), a fictional story of how Hugh II of Tiberias was captured, and agreed to show Saladin (1138–1193) — the supreme commander of the Islamic forces who wrested Jerusalem from the Crusaders — the ritual of Christian knighthood in exchange for his release.
- The *Livre de Chevalerie* (The Book of Chivalry, early 1350's) by Geoffroi de Charny (1300–1356) examines the qualities of knighthood, emphasizing prowess. Charny was himself regarded as one of the foremost knights of his day, and he is the first historically documented owner of the Shroud of Turin.
- The *Libre del ordre de cavayleria* (The Book of the Order of Chivalry, around 1275), by Ramon Llull (1232–1315), a Christian mystic and polymath from Majorca. Llull thought that knights should be chosen, trained, and ordained like priests. Llull's book was the most popular of the three and became *the* handbook of chivalry throughout much of Europe.

Llull was born to a wealthy family in Barcelona, and became the chief administrator of the royal household there as well as a troubadour. However, in 1263 (aged 31), while writing a bawdy song for his lady-friend "he looked to his right and saw our Lord Jesus Christ on the Cross, as if suspended in mid-air." The vision occurred five times. Llull took the hint, sold all his possessions imitating Saint Francis of Assisi and set out on pilgrimages to various holy shrines, never to return to his family and profession. For the next nine years he engaged in study and contemplation in relative solitude, reading extensively in both Latin and Arabic, learning both Christian and Muslim theological and philosophical thought. (Llull had the novel idea that one should 'convert the Islamic infidels' by learning the Arabic language and culture and persuading them, instead of military force.) Over the rest of his life he wrote some 250 books on philosophy and theology. He also invented a philosophical system known as the *Art*, conceived as a type of universal logic to prove the truth of Christian doctrine. The *Art* consists of a set of general principles and combinatorial operations — considered by some to be a precursor to the branch of mathematics known as Combinatorics. Some computer scientists have also adopted Llull as something of founding father, claiming that his system of logic was the beginning of information science. Posthumously, in Catalonia he is revered as a saint, elsewhere condemned as a heretic.

Llull's book begins with the story of a young man about to be knighted. On the long journey to the ceremony he falls asleep in his saddle and his horse carries him deep into a forest where he meets an old, retired knight living as a hermit. Llull implies that the rest of the book is what the old knight taught the young man.

-- William Zeitler