

Twenty-fourth Sunday in Ordinary Time  
September 11, 2022 10:30 a.m. Worship



Swanson, John August. Celebration, from **Art in the Christian Tradition**, a project of the Vanderbilt Divinity Library, Nashville, TN. <https://diglib.library.vanderbilt.edu/act-imagelink.pl?RC=56538> [retrieved August 23, 2022]. Original source: Estate of John August Swanson, <https://www.johnaugustswanson.com/>.

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“Every valley shall be lifted up, and every mountain and hill be made low; the uneven ground shall become level, and the rough places a plain. Then the glory of the Lord shall be revealed, and all people shall see it together, for the mouth of the Lord has spoken.”

*--Isaiah 40:4*

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## First Presbyterian Church

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[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

**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](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, October 2<sup>nd</sup>.**

# Morning Worship†

Lector:

## REFLECTION BEFORE THE SERVICE

You've probably seen the line emblazoned on posters and paperweights: What would you do if you knew you could not fail? When the world's on fire, a better question may be: What is worth doing even if you think you will fail? Once we can answer that question, we'll be in touch with a hope that cannot fail us. Let us begin.

MaryAnn McKibben Dana. *Hope: A User's Manual*

## GATHERING MUSIC

### WELCOME

#### PRELUDE

*The Disciple's Desire*

*W. Zeitler*

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

### CALL to WORSHIP

As we celebrate reunion, these symbols remind us who we are.

The cross reminds us

✘ **We are followers of Jesus!**

The font reminds us

✘ **We belong God and each other!**

The Bible- reminds us

✘ **We listen for a Word!**

The bread and cup remind us-

✘ **We are called and fed and sent!**

This candle reminds us of what Jesus said:

✘ **We are light for the world, we glorify God!**

Let us rise as the Spirit gathers us in!

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

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

**\*HYMN 401*****Here in This Place*<sup>1</sup>**

GATHER US IN

*(Our soloist, Craig Colclough, will sing the verses. The congregation is invited to join in with the refrain.)*

Here in this place the new light is streaming; now is the darkness vanished away; see in this space our fears and our dreamings brought here to you in the light of this day.

✘ **Gather us in, the lost and forsaken;  
gather us in, the blind and the lame;  
call to us now, and we shall awaken;  
we shall arise at the sound of our name.**

We are the young; our lives are a mystery. We are the old who yearn for your face. We have been sung throughout all of history, called to be light to the whole human race.

✘ **Gather us in, the rich and the haughty;  
gather us in, the proud and the strong;  
give us a heart, so meek and so lowly;  
give us the courage to enter the song.**

Not in the dark of buildings confining, not in some heaven, light years away: here in this place the new light is shining; now is the kingdom, and now is the day.

✘ **Gather us in and hold us forever;  
gather us in and make us your own;  
gather us in, all peoples together,  
fire of love in our flesh and our bone.**

**TIME with the CHILDREN**

*(Children are always welcome to remain in worship. After the Time with Children, we invite our children ages 4 to 11 to go with Nancy Horstmann to KidSpace in Room 11. Parents, please pick your children up immediately following worship. Infants through pre-Kindergarten may go to the Nursery at any time.)*

**ANTHEM*****One World*<sup>2</sup>***Mark Hayes*

One world, that is what I dream of, One world, where ev'rything is light. One world, I can live in, where all is right. One people, standing by each other, United, they will become strong, Blending all their voices in one song. I want this world to be a place of harmony, where love abounds, and hope is found, and music rings the whole world round. What a wonder this one world could be. I wonder if I can make a difference? Can one voice really make a change?

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<sup>1</sup> Text & Music by Marty Haugen. ©1982 GIA Publications, Inc. All rights reserved. Used by permission of OneLicense #A706254

<sup>2</sup> ©2004 Malcolm Music, a division of Shawnee Press, Inc. All rights reserved. Reprinted under ONELICENSE #A706254..

Can one flame pierce the darkness and light the way? If love can join two perfect strangers, Then I can learn to be your friend. Imagine such a future, one day. Oh, come with me, to a place of perfect harmony. Spirit is calling, calling us all together. One world, that is what I dream of, One world, where ev'rything is light. One world, I can live in, where all is right. One people standing by each other, United, they will become strong, blending all their voices in one song at one time for one world. For one world!

**SCRIPTURE Isaiah 40:3-5**

A voice cries out: "In the wilderness prepare the way of the Lord, make straight in the desert a highway for our God. Every valley shall be lifted up, and every mountain and hill be made low; the uneven ground shall become level, and the rough places a plain. Then the glory of the Lord shall be revealed, and all people shall see it together, for the mouth of the Lord has spoken."

This is the word of faith that we proclaim

✘ **Thanks be to God.**

**REFLECTION**

*Sandy Tice*

**MUSICAL OFFERING**

*Craig Colclough, Soloist*

**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. You are invited to bring your offering up to the basket during the offertory. You may also place it in a basket on your way out or send gifts through the mail or online.)*

**\*OFFERTORY**      *My Hope Is Built on Nothing Less*

**PRAYERS of the PEOPLE and OUR LORD'S PRAYER<sup>3</sup>**

**SUNG LORD'S PRAYER**

*Albert Hay Mallote*

*Craig Colclough, Soloist*

**\*HYMN 635**

*Laudate Dominum<sup>4</sup>*

*Jacques Berthier*

✘ **Laudate Dominum, laudate Dominum,  
omnes gentes, alleluia!  
Laudate Dominum, laudate Dominum,  
omnes gentes, alleluia!**

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<sup>3</sup> *The Iona Abbey Worship Book*

<sup>4</sup> Text: Taizé Community, Music: Jacques Berthier. ©1978, 1980, 1981 Les Presses de Taizé, GIA Publications, Inc., agent. All rights reserved. Used by permission of OneLicense #A706254.

**\*MOMENT for REFLECTION**

*Please visit a table and volunteer to help. Afterward we'll all have tacos and popsicles for our reunion!*

**\*CHARGE and BENEDICTION**

**POSTLUDE**

*William Zeitler*

**Craig Colclough** is a world class bass-baritone, appearing in concert halls and opera houses around the world to great acclaim, and performing roles as varied as the prophet Elijah in Mendelssohn's *Elijah* to the sinister MacBeth in the Verdi opera of the same name. We are lucky enough to have him here because he is a friend of our own Pastor Sandy, from the days when they both attended the Claremont Presbyterian Church. Learn more about Craig at <http://www.craigcolclough.com>

**GREETERS:** Bobbie Terrell, Joyce Lyons

**USHERS:** Al Rueda, *Lead Usher*

Mark Adelson, Tim Usher, *Security Ushers*

**SOUND ENGINEER:** Dan Direen

**VIDEO ENGINEER:** James Welte

**CAMERA OPERATOR:** Lynn Usher

**REMEMBER IN PRAYER THIS WEEK**

Sandy Garza, Sally Inglis, Josie Short

*Elders:* Pat Morris, Martha Pinckney, John-Paul Fletcher

*Deacons:* Katie Smith, Steve Smith, Mark Adelson

**This Weeks' Celebrations**

*Sep 11* Jane Snyder

*Sep 15* Jennifer Shenton

*Sep 12* Laurie Stafford

*Sep 16* Robert Godby

Kelsey Smith

*Sep 17* Bonnie Ainsworth

*Sep 13* Jeannie Marona

***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**

The fall of Rome didn't happen overnight — it was a centuries long process as the Empire declined in stair steps from, say, Marcus Aurelius (121-180) — the last 'good emperor', to the THIRD sack of Rome in 546. The Catholic Church stepped into this power vacuum — to 'keep the lights on' as much as anything. Thus St. Benedict (480-547) lived in the decades in which the decayed imperial city became the Rome of the medieval papacy.

Benedict was born to a goodly family, who educated him in Roman schools. Appalled by the state of affairs in Rome, he became a hermit and lived for three years in a cave. Fame of his sanctity spread, and he was persuaded to become the abbot of a local monastery. Some welcomed his enthusiastic leadership, others not so much (an attempt was even made to poison him). After various intrigues he became abbot at a monastery in Cassino (halfway between Rome and Naples).

Although he started out as a hermit, Benedict realized that this path is not for most, and focused his attention on community. Indeed, he's most famous for his *Rule of Benedict* — something of a Constitution, a rule-book for how to run a monastery. He had a shrewd pragmatism. For example, he didn't want the monastery to be a financial burden to the community — they might not have the resources to spare! Yet the monks still had to eat. So he established the practice of the monastery having a 'business' that put his 'free labor pool' (the monks) to use — making brandy, or cheese, or wine, for example. This had the benefit of keeping the monks busy in useful work, funding the monastery and making it financially possible to do charitable work in the community such as providing education to the youth, hand-copying books (not just the Bible) and providing medical care. One of his slogans was "Ora et Labora" — Latin for "Pray and Work."

The *Rule of Benedict* became the model for monasteries throughout Europe. And the monastic industries and practical support they provided their local communities were a foundation for the gradual rebuilding of the European economy. Indeed, perhaps we see echoes of Benedict's ideas in ministries like Home Boys where ex-gang-members are given a job baking bread while receiving the counseling and support they need to reenter society.

Benedict also didn't think it should be easy to become a monk. Quoting from the *Rule of Benedict*:

Do not grant newcomers to the monastic life an easy entry, but, as the Apostle says, Test the spirits to see if they are from God (1 John 4:1).

Therefore, if someone comes and keeps knocking at the door, and if at the end of four or five days he has shown himself patient in bearing his harsh treatment and difficulty of entry, and has persisted in his request, then he should be allowed to enter...

And being granted entry was just the beginning of a long probationary period and many tests before one could become a full-fledged monk.

I'm seeing a common thread here: perseverance!

-- *William Zeidler*