

Reproductive Justice Supported by  
Presbyterian Church

First Church Walks for End to Gun Violence

First Church Kitchen Prepares for Growth



100 New Homes: Buildings & Grounds Chair  
Shares Vision for Future

June 26, 2022

Weekly Newsletter

# Temple Tidings

First Presbyterian Church of Oakland

M a k i n g   G o d ' s   W e l c o m e   K n o w n

# Faith In Action: First Church Attends June Night Walk for Peace

Photos by East Bay Faith In Action



## First Church Community Responds Quickly to Kitchen Needs: New Fridge Installed

The Food Ministry, Buildings & Grounds, and Mr. G's worked quickly to fund, find and install a new 54" wide refrigerator in the First Church pantry, nearly doubling the Food Ministry's cold storage capacity, and alleviating some of the hardship of sharing refrigerator space with the Fellowship Hall's weekend renters. Bill Coburn located a discounted, new floor model, and Penny De La Rey provided a donation to cover the cost.

In addition to improving Food Ministry operations, this new equipment will enable the First Church kitchen to host another Community Partner, Oak Harvest Kitchen. Oak Harvest provides food service training for formerly incarcerated people, helping them gain stability and skills for employment. Oak Harvest also provides free vegan meals. In addition to Oak Harvest, the kitchen is home to Food Not Bombs and Oakland Early Head Start Preschool. First Church's kitchen plays a vital role in keeping the neighborhood fed.

# Working on Worship: Respond to The Word in a New Way

By Julia Marquez, Community Life

On Pentecost, the congregation had an opportunity to respond to God's word in a new way. Focusing on the theme of the Holy Spirit, we were invited to light candles and contemplate how the Holy Spirit is like a flame – giving light and comfort, strong, and alive. At another table, a small fan blowing colorful tissue streamers allowed us to consider how God's Spirit is like the wind - wild, moving, invisible, powerful. We were also invited to write prayers, draw or write images of where we find God, and use salt and water for prayers of lament.

Throughout the Summer, our intergenerational worship services will include places in the sanctuary for contemplation, prayers and response to the sermon. May we find new ways to connect to God during our worship together.



# “What is the Church For?”

## Bible Study Resumes in July

A fundamental question, “what is the church for?” is a new topic for mid-week bible study, led by Pastor Matt. The summer bible study topic is intended to create new vision for what First Church can be by examining scripture's many accounts of Beloved Community. Mid-week bible study is a great way to get to know folks at First Church and exchange views on scripture, theology, and community. Contact Pastor Matt if you do not already receive the weekly email invitation to join on Zoom. **Wednesdays, 7pm, Zoom**

## Prayer Circle Invites Connection

Every month the Prayer Circle meets, taking time to check in with one another by mutual invitation and then practicing the art of *lectio divina* (a monastic practice of listening to scripture with the eyes of the heart - how does this reading connect with where I find myself in life right now?). We also share prayers and close in prayer or with poetry. Formerly called “Women's Circle, The Prayer Circle is always open both to newcomers and one time visitors of any gender. Call Di Pagel at 925.324.5271 or email [dianapagel@gmail.com](mailto:dianapagel@gmail.com) for the Zoom link. **Our next gathering is Tuesday, June 28 at 7 pm.**

## Donations to Deacons Enable Care

by Judy Rowan, Moderator of Deacons

The Deacons are a group whose ministry is to care for people. At First Church, the deacons connect with members and frequent visitors monthly and on special occasions. We pray for people with special concerns and we visit people who are ill. On the first Sunday of the month, a special offering is collected to provide for parishioners' special needs. Those funds also support the Food Ministry and the Presbyterian Deacon Foundation. Please join the Deacons in supporting the special needs in the congregation by donating to the Deacons' Fund on First Sundays.



## Faith in Action: Housing Crisis

# How First Church Could Build 100 New, Affordable Homes

By Chris Weber, Chair for Buildings & Grounds

The housing crisis is noticeable everywhere. In every neighborhood of this city, are the tell-tale signs of distress: broken down RVs parked on quiet streets, tents in public parks, and dangerous shanties erected on medians and rights-of-way. The effects of the housing crisis are also unseen: felt by the countless families that struggle to cope with the extreme high cost of living in Oakland.

First Church is located on 60,000 square foot lot located in a neighborhood that has become the densest population hub in the San Francisco Bay Area. New homes dominate our skyline - condos and apartments erected for habitation by financially stable residents with six-figure salaries. A tiny studio directly across from the church rents for more than \$3,000 a month.

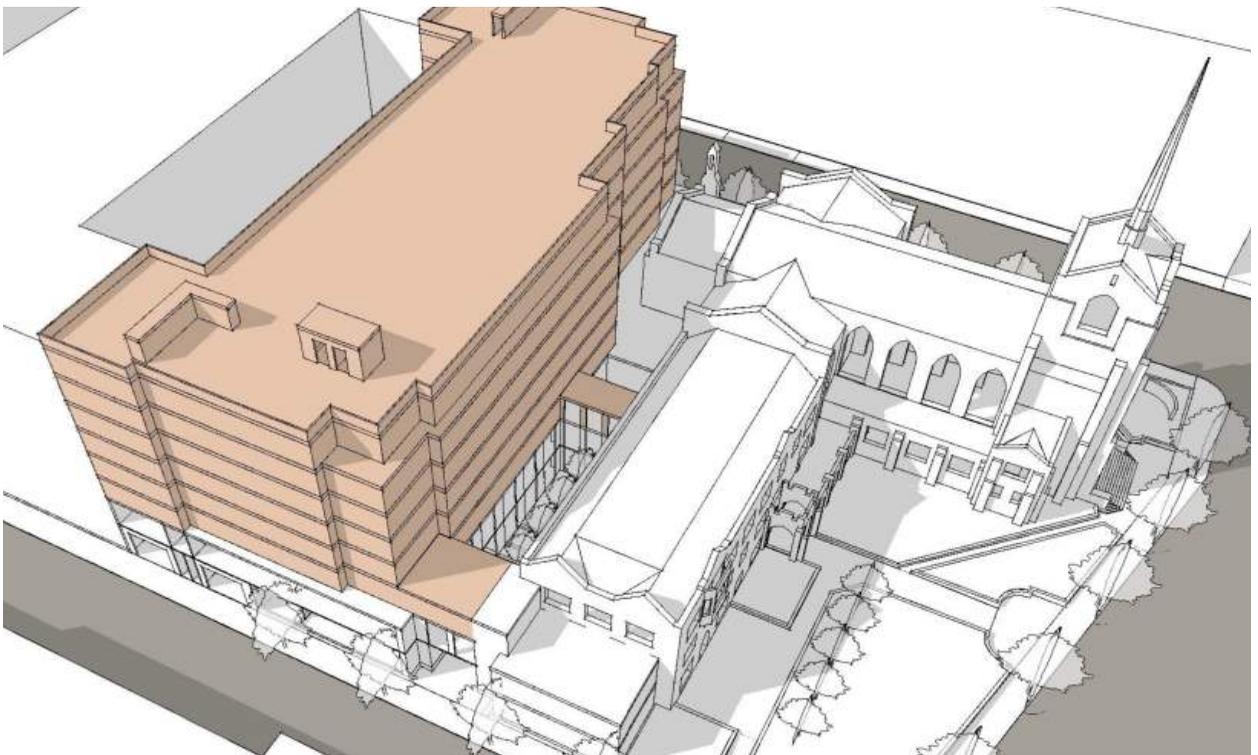
First Church, together with a not-for-profit housing developer, could use its considerable property equity, estimated at \$35M, to finance redevelopment of its campus to provide more than 100 new, affordable homes for Oakland's most vulnerable residents. These new homes can bring economic diversity to this neighborhood, serving as a template for many other churches with underutilized, valuable urban lots.

Redevelopment can also bring with it improvements to existing, hallowed church facilities, expansion of the church's mission footprint, and a steady stream of rental income to make the endeavor sustainable. The church's lot is capable of supporting all of the following:

- **107-130 new homes**
- **10,000 square foot community hall and community kitchen**
- **a new preschool with six classrooms**
- **20,000 square feet of Class A offices for non-profit organizations**
- **new performing arts venues**
- **100 parking spaces**

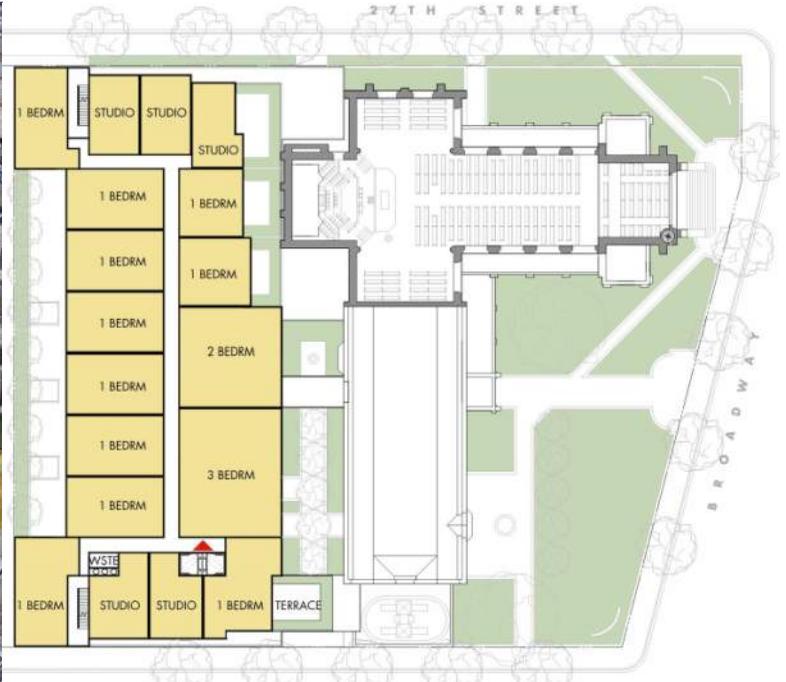
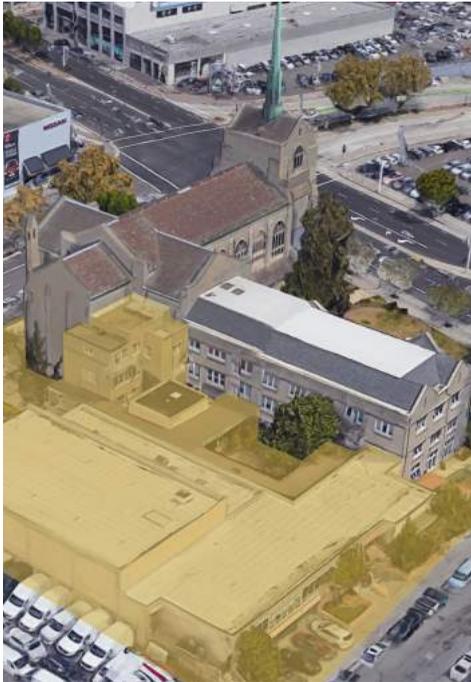
But more than sustainability, redevelopment can serve as a demonstration of First Church's willingness to commit its most treasured resources of property and security for the cause of Christ, bringing hope and stability not just to First Church, but to hundreds of economically vulnerable families and individuals.

The Parable of the Talents, explored in scripture for today's lesson, offers a strict charge to those in the Kingdom of Heaven who have been endowed with wealth - invest it or be cast into darkness. Today's scripture admonishes those who "play it safe" with their riches, refusing to take risks to meet the needs of the communities around them.



**Top: A conceptual study for a mixed-use development including 107 new homes, 20k square feet of non-profit office space, preschool, parking garage and a new Fellowship Hall with commercial kitchen.**

**Lower left: The portion of campus proposed for redevelopment. Lower right: A typical residential floor.**





**Top: Members of the Oakland City Council address protestors assembled in Frank Ogawa Plaza on Friday, in protest of the Supreme Court's abortion access ruling.**

**Below: Scenes of a protest march spreading across downtown Oakland**



## Presbyterian Church, USA Supports Reproductive Justice

Nick Skaggs & David Staniunas,  
Presbyterian Historical Society  
May 17, 2022

Under the specter of safe and legal abortion ending in much of the country, let's look at the struggle for reproductive justice inside the PC(USA).

Currently the PC(USA)'s office of Mission Responsibility Through Investment supports

***reproductive justice through shareholder activism, and the church's Social Justice and Peacemaking Unit works with the interdenominational Religious Coalition for Reproductive Choice.***

***Women should have full freedom of personal choice concerning the completion or termination of their pregnancies and that the artificial or induced termination of pregnancy***

reproductive justice through shareholder activism, and the church's Social Justice and Peacemaking Unit works with the interdenominational Religious Coalition for Reproductive Choice.

In 2019, responding to Alabama's passage of anti-abortion legislation, the Stated Clerk of the General Assembly of the PC(USA) issued a statement outlining the denomination's position. The now-Advocacy Committee on Women's Concerns

brought an overture on reproductive justice to the 224th General Assembly (2020) that was postponed because of the shortened online business docket and will be taken up at the hybrid 225th General Assembly this summer. A report from the Disparities Experienced by Black Women and Girls Task Force also addresses reproductive justice.

The earliest appearance of abortion as an issue before the General Assembly occurs in 1869, at the Presbyterian Church in the U.S.A. (Old School) Assembly in New York. Responding to Overture 44, on “unscriptural views of marriage, divorce, and infanticide,” the commissioners wrote, “This Assembly regards the destruction by parents of their own offspring, before birth, with abhorrence, as a crime against God and against nature.”

A century later the 1962 UPCUSA General Assembly adopted the report of its Committee on Responsible Marriage and Parenthood holding that abortion could not be “an individual decision on the part of the physician and couple. Their decision should be limited and restrained by the larger society.”

In 1966 the UPCUSA organized the Task Force to Study Sexuality and the Human Community, which reported to the 1970 Assembly, reversing the 1962 position: “Abortion should be taken out of the realm of the law altogether and be made a matter of the careful ethical decision of a woman, her physician and her pastor or other counselor.” The influence of the Confession of 1967 is evident here. Though it extensively decried “sexual anarchy,” the confession sought to frame sexual relationships and matters of home and family in terms of compassion rather than discipline: “The church comes under the judgment of God and invites rejection by society when it fails to lead men and women into the full meaning of life together or withholds the compassion of Christ from those caught in the moral confusion of our time.”

The 1970 Assembly adopted the Task Force’s report, adding that abortion was “a matter of the careful ethical decision of the patient.” This position was strengthened by the 1972 Assembly, which declared: “Women should have

full freedom of personal choice concerning the completion or termination of their pregnancies and that the artificial or induced termination of pregnancy, therefore, should not be restricted by law, except that it be performed under the direction and control of a properly licensed physician.”

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**Howland was opposed to abortion, until in 1965 a teacher of hers at Union Theological Seminary asked whether it was fair for young women to serve as “baby factories” for adoption services.**

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The PC(USA)’s present support of reproductive justice was informed during this era of General Assemblies by conversion experiences like those of the Rev. Peggy Howland and the Rev. Robert Lee Maffett — individuals who sought guidance in their own periods of moral conflict and were given it by the young women around them.

Howland, the 12th ordained woman in the UPCUSA, served on the board of Planned Parenthood of Passaic County, New Jersey in the early 1960s. In her telling, Planned Parenthood field workers changed women’s lives: “Poor women with several small children would shed tears when they learned there was a way to stop having babies every year.” Despite this background, Howland was opposed to abortion, until in 1965 a teacher of hers at Union Theological Seminary asked whether it was fair for young women to serve as “baby factories” for adoption services. Howland changed her mind.

In 1968 she helped found the Albany-area Clergy Consultation Service (CCS), a group of Protestant and Jewish religious leaders who conducted “all-options counseling”— setting some women up

with adoption services, finding legal abortion providers for others and safe but illegal abortions for others. Albany CCS was careful to remain an information provider; women had to contact doctors themselves. “It was a humbling thing to have women follow our instructions and arrange to meet a stranger on a street corner near a certain motel in a distant city, trusting us that they would be safe with a real OB-GYN trained doctor who was taking this risk to help them.”

Some of the OB-GYNs Howland referred women to were in England, some in Japan and others in Philadelphia. The Rev. Robert Lee Maffett, the Presbyterian chaplain of Philadelphia General Hospital (PGH) in 1968, grew up opposed to abortion. As chaplain of the last centralized public health facility in the city, his thoughts conflicted. He saw how poor, Black and Latina women in particular suffered from the lack of safe, legal abortion. He also heard that the administration of Mayor Frank Rizzo had ordered OB-GYNs working for the city to perform compulsory abortions on any and all women on welfare.

In his memoir, “The Ploughhand,” Maffett describes his conversion experience. Seeking guidance from God on the permissibility of abortion, he had a dream: a teenager from his church is admitted to PGH, hemorrhaging from a self-induced abortion. Maffett bolted out of bed and drove to work to find that his dream was true. The teen survived, after massive blood transfusions. When she was strong enough to talk to Chaplain Maffett, she said: “Before I have a baby, I would rather have died. I am not ashamed and I don’t feel sorry for what I did. I trust you and my mother. But, I did not want you or my mother or anybody to know I was pregnant. I didn’t want anybody, my parents, or anybody to suffer for anything I did. So I made up my mind to abort myself, even if it killed me.”

The PCUS held common cause with the UPCUSA on abortion through the 1960s and 1970s. In 1978 the church called on elected officials to codify

and support the U.S. Supreme Court ruling in *Roe v. Wade*, asking “the President, the Congress and State Legislators to guarantee equal access to abortion rights as stated in the 1973 Supreme Court decision, by ensuring public funding for those who are unable to pay.” A reunited PC(USA) in 1983 once more affirmed *Roe* and the cause of reproductive justice.

Reagan-era opposition to abortion rights would

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***“I didn’t want anybody, my parents, or anybody to suffer for anything I did. So I made up my mind to abort myself, even if it killed me.”***

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first get picked up by the General Assembly in 1986. Reporting to the Assembly Committee on Justice and the Rights of Persons, the standing Council on Women and the Church and the Committee on Women’s Concerns wrote, “Acts of terrorism are being committed against abortion clinics and counseling centers. Harassment, both verbal and physical, plagues

women seeking abortions and even follows them home. Certain religious groups, well-organized and well-funded, are increasing their efforts to overturn the 1973 *Roe v. Wade* decision of the Supreme Court, and to legislate a ban not only on abortion but on contraceptives as well.” The Assembly adopted the committee’s report, which reaffirmed reproductive choice, deplored harassment of women seeking abortions, protested the ongoing terror campaigns against abortion clinics and urged congregations to start volunteer networks to escort women to abortion clinics.

While Christian terrorist groups like the Army of God intensified operations against doctors and clinics, grassroots coalitions of Presbyterians against reproductive choice began to convene. Presbyterians Pro-Life began organizing in 1984,

and had its first exhibit booth at the 1985 General Assembly. At the 1988 Assembly their annual dinner featured the Presbyterian sportscaster and right-wing celebrity Jane Chastain. Their biggest success that year was bringing Mother Teresa of Kolkata to address a gathering of Presbyterians at the St. Louis Sheraton.

In the 1990s, amid a systematic campaign of anti-abortion terror that would ultimately include the murders of 11 abortion workers, the bombing of the 1996 Olympics in Atlanta and more than 7,000 acts of violence including arson, bomb threats, bioweapon threats and assault, Presbyterians modified the expansive support of reproductive justice enacted by prior assemblies. The 1992 General Assembly approved the report of the Special Committee on Problem Pregnancies and Abortion, which included an affirmation “that abortion should not be used as a method of birth control.”

The affirmation echoed language used by opponents of abortion, who frequently argued that because other methods of contraception exist, all abortions are elective and casual. In one pamphlet, the Rev. Zolton J. Phillips of Tallahassee wrote, “It is my conviction that abortion is the evil work of a society devoted to hedonism and self-worship. It is a selfish act brought about by adulterous actions of a perverse generation as they seek to satisfy themselves and ignore the rule of God that sex belongs only within the bonds of marriage.”

The 1992 Assembly also took action to enable the Board of Pensions to change its dues structure to permit “relief of conscience” of ministers who opposed paying into any medical insurance plan that covered abortion. This action also sought to answer an anti-abortion talking point — that the Church’s medical coverage paid, as one Presbyterians Pro-Life newsletter put it, “100% of the cost for any abortion at any time, but only 80% of the cost for delivery of a baby.” The Relief

of Conscience rolls are maintained to this day. At the same time the PC(USA)’s Social Justice and Peacemaking Unit (SPJU) worked to support the Religious Coalition for Reproductive Choice (RCRC). In 1994, SJPU issued grants to RCRC in response to the murder of Dr. John Britton and James Barrett.

## **California Responds to Supreme Court’s Dobbs v. Mississippi**

**Greta Serrin, KCRA News**

In an emotional display of opposition, Gov. Gavin Newsom, California’s attorney general, top legislative leaders and state abortion rights advocates responded to the Supreme Court’s decision to overturn *Roe v. Wade*. Newsom signed a bill during Friday’s news conference, AB1666, that immediately protects patients and health providers in California from civil lawsuits based on other states’ laws.

“This is a dark day for our little girls and all our children, who will now come of age in a nation with fewer rights, fewer freedoms and fewer protections than the generation before them,” Attorney General Rob Bonta said. “That is not progress. But on days like this, I’m more determined than ever to fight like hell for my daughters and yours, for all pregnant persons all those who deserve a future with more rights, more freedom, not fewer.”

Many state leaders who spoke on Friday reassured Californians that the overturning of *Roe v. Wade* does not impact California’s laws. The right to obtain an abortion in California is protected until the fetus is considered viable and in cases where the procedure is necessary to save the patient’s life or health.

## Di Pagel Welcomed as Newest First Church Member



Diana Pagel came to First Church in 2006 to introduce Godly Play at the request of Rev. Chandler Stokes. But thanks to her adaptability, creativity and vision, her role soon expanded to Director of Operations, which saw her overseeing the Children's & Youth Program, Facility Management, and (on more than a few occasions) Worship Planning. Di retired from that position in 2019.

Di was received into membership by the Session this Spring, by letter of transfer from her former church, Lafayette Orinda Presbyterian Church. Di shared her faith journey with the congregation last week, and was welcomed with prayer by Pastor Matt Prinz during worship.

### Temple Tidings Contributors This Week

Writing by Chris Weber, Julia Marquez, Judy Rowan.

Photos by Chris Weber, Suzie Inadomi

*Temple Tidings* is a weekly publication. All are welcome to contribute news, events and opinion.

### Elders

Linda Carter, Dorothy Dugger, Henry Gardner, Suzie Inadomi, Elizabeth Cureton, Chris Weber, Alessandra Mohar

### Session Officers

Rev. Matt Prinz, Moderator  
Anne Margaret Manay, Clerk  
Rose Mary Richmond, Treasurer

### Deacons

Judy Rowan, Louise Hill, Chris Kovach, Marjorie Witt, Barbara Goodroe, Martha Bauman, Diane Hill, Lorraine Provost

### Church Staff

Rev. Matt Prinz, Pastor  
matt@firstchurchoakland.org  
510.488.3812  
Office Hours: Mon-Th, 8 am - 4 pm

Rev. Joel Mackey, Parish Associate  
joelmackey@comcast.net

Chris Weber, Facility Management  
chris@firstchurchoakland.org

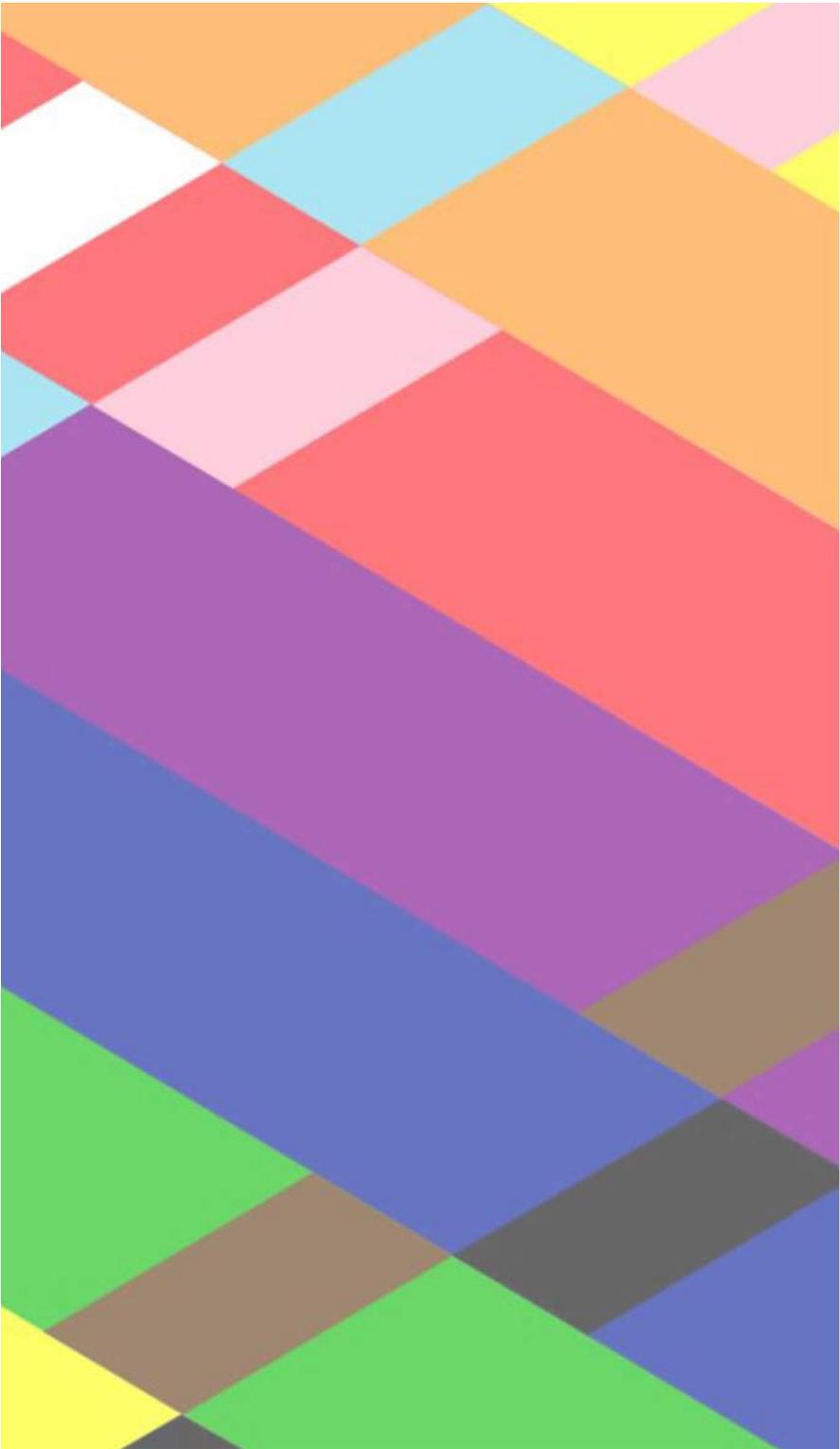
Gus Lopez, Head Custodian  
510.290.9677

Rose Mary Richmond, Treasurer, office volunteer  
rosemary@firstchurchoakland.org

Joan Clerk, Bookkeeper  
joan@firstchurchoakland.org

### First Church is proud to support its COMMUNITY PARTNERS:

- Afterglow Chorus
- Cantare Choirs
- College Awareness
- Community Women's Orchestra
- Faith in Action East Bay
- Food Not Bombs
- Habitat For Humanity, East Bay-Silicon Valley
- Oakland Civic Orchestra
- Oakland Early Head Start Preschool
- Oakland Gay Men's Chorus
- Oakland Kids First
- Piedmont East Bay Children's Choirs
- Quinteto Latino
- ReCares
- The Lucy Kinchen Chorale
- Vituity Care Foundation
- Western Service Workers Assoc.



FIRST  
PRESBYTERIAN  
CHURCH  
OAKLAND  
AD 1853

Sunday, June 26, 2022

**P  
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*Making God's  
welcome known*

# Welcome to this time of intergenerational praise and worship

## Visitors:

- Please fill out a **Prayer Card** if you would like prayer from our pastor and deacons.
- Please also fill out a **Welcome Card** so we can become acquainted with you and remember your name and your visit with us. If you would like to be added to our email and mailing lists the welcome card will do that too (you can also sign up on the home page of our website - at the very bottom)
- Need help hearing? Ushers can provide **hearing devices** to assist you.

## Visiting Parents:

- Ushers can guide you to the **nursery** for certified childcare for children age three years and younger.
- You may also make use of the **Parent Corners** at the rear sanctuary entrance or up front by the font.
- Children's **worship bags** are available in the narthex or from the ushers with worship play items.
- On the first Sunday of the month we celebrate **Family Worship & Communion** and children remain in worship.
- **Godly Play** is offered for children all other Sundays. Children are escorted to Classroom 2 during *Passing of the Peace* and can rejoin their families during Fellowship Time.

## ORDER of SERVICE

First Presbyterian Church of Oakland is a **More Light** faith family,  
on a journey toward becoming the **Beloved Community**.

We welcome and affirm persons of every age,  
national origin, racial and ethnic heritage, gender identity, sexual orientation,  
socio-economic status, physical ability and spiritual leaning.

## INVITATION to WORSHIP

Prelude

Welcome

Call to Worship

One: We all come to this place as partial failures.

**All: We are always less than what we could be, what God has created us to be. That is what it means to be human.**

One: But we come as people assured that failing is not a judgment against us.

**All: We come as people already loved, forgiven, saved and renewed by the grace of our Creator.**

One: We come as people for whom failing is not the end.

**All: We come as people seeking to be better, to learn from mistakes, to follow the Jesus way.**

One: We are not required to be perfect.

**All: Failing, losing, forgetting, not knowing, can teach us more creative, more cooperative, more surprising ways of being—in God's blessed community and in the wider world. All of these are opportunities to wake up, to be aware, to learn, to trust and try again.**

One: May we draw closer to God.

## Gathering Prayer

**All:** Extravagant God, you trust and believe in us even when we doubt ourselves. Teach us, lead us, encourage us, inspire us to be your best people. Help us to serve not just you, not just ourselves, but everyone we meet in our lives, be they friends or strangers, people much like us, or people so different we hesitate to engage them. In everything we attempt, be our light and guide.

*Please stand as you are able*  
Hymn

*All the Colors of the Rainbow*  
Carl P. Daw Jr.

***All the colors of the rainbow live unseen in daily light,  
but their splendors find expression when released to human sight;  
so the church reveals most beauty where diversity is real:  
breadth of race and class and gender, room for doubt, and space to heal.***

***All the body's parts are wanted, nor can one despise the rest:  
head and hand must work together, as must eye, ear, throat, and chest;  
so the church needs all its members for a range of ministries:  
varied gifts with one great mission, "Do this for the least of these."***

***Every language gains more music when the words for peace appear:  
Pax, Salaam, Eiríni, Heiwa, Pace, Santi, Frieden, Mir.  
Though our tongues make sounds that vary all bespeak a common home:  
longing for the end of conflict and new life in God's Shalom.***

***Teach us, God, our need of others; through them help us fully live.  
Wean us from our selfish habits; let us listen, learn, forgive.  
May we see your longed-for image in each human heart and face,  
and behold how those around us can be channels of your grace.***

## **CONFESSIO N o f S I N & A S S U R A N C E o f G R A C E**

### Confession

**One:** In the beginning, God created all that is seen and unseen; every leaf and grain of sand, every living thing, large and small; reflecting the glory and the image of our expansive Creator. And God looked upon the earth and seeing the multiplicity of humanity, God spoke the truth that has been spoken over humanity since the very beginning:

**All:** **"This is very good."**

**One:** O Creator God, you have spoken this truth over humanity since the very beginning:

**All:** **"We are very good."**

**One:** Forgive us when we fear difference, when we minimize diversity, and when we forget that your image is only reflected within us when we live into the uniqueness of our identity. Let us remind one another:

**All:** **We need you, for in our diversity we reflect the divinity of our Creator.**

## Silent Reflection

*You are invited into a time of silent, personal prayer*

One: In the name of the one who loves us unconditionally, we pray.

**All: Amen**

*Please stand as you are able*

## Assurance of Pardon

One: Each day, God's love is steadfast.  
Each night, God's peace abides with us.  
We are all part of one family in Christ Jesus.

## Response

*#59: The Steadfast Love of the Lord*

**The steadfast love of the Lord never ceases;  
God's mercies never come to an end.  
They are new every morning, new every morning;  
great is your faithfulness, O Lord, great is your faithfulness.**

## Passing the Peace of Christ

One: May the peace of Christ be with you.

**All: And also with you.**

One: Let us offer each other a sign of Christ's peace

*Greet those around you with a sign of Christ's peace.*

*Children are invited to join leaders for Godly Play, today's story: The Parable of Parables*

## **P R A Y E R S of t h e P E O P L E**

### Sharing of joys and concerns

*You may share requests for prayer with the congregation aloud, or fill out a prayer card and place it in the offering plate to privately share your prayer need with the pastor.*

Litany *We need You: A Litany for embracing the Divinity of God in the LGBTQIA+ Community*  
by Brandan Robertson

One: O Creator God, help us to see you in all of the ways you manifest in every moment of every day. Help us to see you in our others and help us to see you in ourselves. May we live our lives to proclaim with passion that every single one of us is pierced through with divinity and that every aspect of our queerness is a reflection of your glory in the world. Let us remind one another:

**All: We need you, for in our diversity we reflect the divinity of our Creator.**

One: At the end of time, God has promised to bring us all together, standing in our diversity on equal ground around God's banquet table, where every nation, tribe, tongue, sexuality and gender identity will proclaim, in our vast array of language and expression, the glory of the one who has created us. There will be no more tears, nor will any division remain. We all will be one, standing in the radiant light of God's ever shining sun.

**All: And we will at last know for certain that we are all and have always been very good. Amen**

# THE WORD

*Please stand as you are able*

Hymn

#65 : *Guide Me, O Thou Great Jehovah*

Scripture Lesson

*Matthew 25 : 14 - 30 (The Message)*

One: Speaking to his disciple on the Mount of Olives, Jesus said “The Kingdom of Heaven is also like a man going off on an extended trip. He called his servants together and delegated responsibilities. To one he gave five thousand dollars, to another two thousand, to a third one thousand, each depending on their abilities. Then he left. Right off, the first servant went to work and doubled his master’s investment. The second did the same. But the man with one thousand dollars dug a hole and carefully buried his master’s money.

“After a long absence, the master of those three servants came back and settled up with them. The one given five thousand dollars showed him how he had doubled his investment. His master commended him: ‘Good work! You did your job well. From now on be my partner.’

“The servant with the two thousand showed how he also had doubled his master’s investment. His master commended him: ‘Good work! You did your job well. From now on be my partner.’

“The servant given one thousand said, ‘Master, I know you have high standards and hate careless ways, that you demand the best and make no allowances for error. I was afraid I might disappoint you, so I found a good hiding place and secured your money. Here it is, safe and sound down to the last cent.’

“The master was furious. ‘That’s a terrible way to live! It’s criminal to live cautiously like that! If you knew I was after the best, why did you do less than the least? The least you could have done would have been to invest the sum with the bankers, where at least I would have gotten a little interest.

““Take the thousand and give it to the one who risked the most. And get rid of this “play-it-safe” who won’t go out on a limb. Throw him out into utter darkness.””

One: For the Word in scripture, the Word made flesh, and the Word in our hearts

**All: Thanks be to God**

Sermon

*From Now On Be My Partner*

## RESPONSE to the WORD

Sermon Continued

*Pastor Matt will lead the congregation in reflection on the reading and sermon.*

*Please stand as you are able*

Hymn

*#69 : I the Lord of Sea and Sky*

Invitation to the Offering

Offertory

*Ushers will collect the weekly offering*

*Donations, Welcome Cards & Prayer Cards can be placed in the offering plate.*

*You may also make a donation by using this QR code on your smart phone:*

*Note: donations made online are subject to a 4% service charge, paid by us.*



*Please stand as you are able*

Doxology

*#607 : Praise God From Whom All Blessings Flow*

**Praise God, from whom all blessings flow;  
Praise Christ, all people here below;  
Praise Holy Spirit evermore;  
Praise Triune God, whom we adore. Amen.**

Prayer of Dedication

## SENDING OUT to be THE CHURCH

Invitation to Community Life

*Please stand as you are able*

Sending Hymn

*#298 : Lord, You Give the Great Commission*

Benediction

Postlude

## SERVING in WORSHIP TODAY

**Pastor:** Rev. Matt Prinz (away)

**Preaching Today:** Christopher Weber

**Liturgy:** Lawrence Reh

**Liturgist:** Henry Gardner

**Guest Musician:** Dave Hatt, organ

**Song Leader:** Dorrie Dodge

**Godly Play:** Di Pagel & Rose Mary Richmond

**Head Usher:** Matthew Inadomi

**Audio Setup:** Diane Hill & Bex Fortin

**Fellowship Time Refreshments:** Dorrie Dodge