

TWELFTH SUNDAY AFTER PENTECOST

THE SERVICE FOR THE LORD'S DAY

August 23, 2020 on the lawn First Presbyterian Church, Bryan, Texas
10:45 a.m. Link to worship videos available at: www.fpcbryan.org

ORIENTATION TO WORSHIP

TOLLING OF THE 1895 FPC BELL

(five times, one time for each month FPC did not worship on-site)

PREPARATION FOR WORSHIP "The Old Rugged Cross" with
"Down at the Cross" arr. Douglas Briley

WELCOME

We welcome you to worship today.

In Psalm 118, verse 24, we find these words:

"This is the day that the Lord has made. Let us rejoice and be glad in it!"

HYMN NO. 649

Amazing Grace, How Sweet the Sound

AMAZING GRACE

**Amazing grace, how sweet the sound,
that saved a wretch like me!**

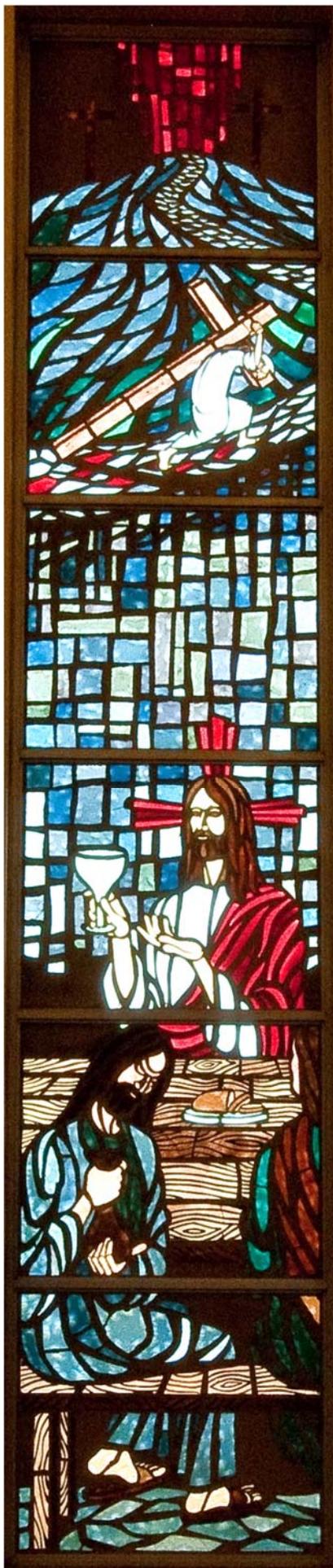
**I once was lost, but now am found
was blind, but now I see.**

**'Twas grace that taught my heart to fear,
and grace my fears relieved,
How precious did that grace appear
the hour I first believed!**

**Through many dangers, toils and snares,
I have already come,
'Tis grace has brought me safe thus far,
and grace will lead me home.**

**The Lord has promised good to me;
his word my hope secures.
He will my shield and portion be
as long as life endures.**

**When we've been there ten thousand years,
bright shining as the sun,
we've no less days to sing God's praise
than when we'd first begun.**



PRAYERS OF PRAISE AND CONFESSION

Let us pray ... Eternal Sovereign, our betrayals and denials of you are never limited to what we call Holy Week in Jesus' life long ago. We learn about and know of those like Judas and Peter, whose life-stories are associated with betrayal and with denial. Yet our unfaithfulness in relation to your faithfulness is as much a part of our lives as their roles were a part of Jesus' life and Lordship long ago. As we approach you confessing our wanderings and sin, hear our prayers in these moments of silence . . .

By your grace, forgive, help, heal, and transform us for reconciled and partnering relationships with all others, so that – day by day – we faithfully share your love, respect, and resources in the way and spirit of Jesus Christ.

Friends, let us hear and share with gladness the blessed news of the Gospel:

In Jesus Christ, we are forgiven. Thanks be to God!

HYMN OF RESPONSE NO. 581

Glory Be to the Father

GLORIA PATRI

**Glory be to the Father, and to the Son, and to the Holy Ghost;
as it was in the beginning, is now, and ever shall be, world without end. Amen, amen.**

SCRIPTURE READING

Matthew 26:14-16,20-25

This is the Word of the Lord. **Thanks be to God.**

GOSPEL PROCLAMATION

Integrity Broken and Redeemed

HYMN NO. 228 (st. 1,2,5)

Were You There

WERE YOU THERE

Were you there when they crucified my Lord? (Were you there?)

Were you there when they crucified my Lord?

Oh, sometimes it causes me to tremble, tremble, tremble.

Were you there when they crucified my Lord?

Were you there when they nailed him to the tree? (Were you there?)

Were you there when they nailed him to the tree?

Oh, sometimes it causes me to tremble, tremble, tremble.

Were you there when they nailed him to the tree?

Were you there when they laid him in the tomb? (Were you there?)

Were you there when they laid him in the tomb?

Oh, sometimes it causes me to tremble, tremble, tremble.

Were you there when they laid him in the tomb?

PRAYERS OF THANKSGIVING AND INTERCESSION, AND THE LORD'S PRAYER

O Blessed Creator, Redeemer, and Giver of New Life: receive our thanksgiving for your gifts of blessing and holy care, for artistic expression, song, respect, generosity, and shared support. Grant us honesty to face ourselves. Save us from self-deceit, manufactured excuses, and sad indifference. Chase from our lives cowardice and despair. Create within us convictions which perpetuate faith, hope, love, and equity in the light of justice for all. Heal pain and illness in every form; and restore unto us your image for life together with all others of your people, this day and always. Once again, hear us praying from the words Jesus taught:

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.

Let us build a house where love can dwell and all can safely live,
 a place where saints and children tell how hearts learn to forgive.
 Built of hopes and dreams and visions, rock of faith and vault of grace;
 Here the love of Christ shall end divisions: all are welcome;
 all are welcome; all are welcome in this place.

Let us build a house where prophets speak, and words are strong and true,
 where all God's children dare to seek to dream God's reign anew.
 Here the cross shall stand as witness and as symbol of God's grace;
 here as one we claim the faith of Jesus: all are welcome;
 all are welcome; all are welcome in this place.

Let us build a house where all are named, their songs and visions heard
 and loved and treasured, taught and claimed as words within the Word.
 Built of tears and cries and laughter, prayers of faith and songs of grace;
 let this house proclaim from floor to rafter: all are welcome;
 all are welcome; all are welcome in this place.

DISMISSAL AND BLESSING

POSTLUDE The Old Rugged Cross; Down at the Cross George Bennard; music by John H. Stockton

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Presbyterian Women Fall Gathering. All women of the church are invited to participate in Presbyterian Women's Fall Gathering **via Zoom** on **Monday, August 24, at 7:00pm**. The gathering will include the Service of Installation and an overview of the 2020-2021 Horizons Bible Study, *Into the Light: Finding Hope through Prayers of Lament* by P. Lynn Miller.

To participate, go to: <https://us02web.zoom.us/j/86418331566>

It's School Time! We're reaching out to our adopted school **ANSON JONES ELEMENTARY**. On their list of student needs are: composition books (wide-ruled), No. 2 pencils, crayons (24-ct), markers (Crayola, 8-ct), Pink Pearl erasers, and jumbo glue sticks. Due to COVID-19, Anson Jones is also requesting: 2-gallon zipper bags, case 12-oz. bottled water (as drinking fountains are not being used), and disinfecting wipes. Place your donations on the marked table in the Patio or send monetary donations to FPC-Bryan thru Wednesday, September 30.

 Especially in this time, visit the church website, www.fpcbryan.org, for the newsletter, announcements, worship bulletins, devotionals for children and adults, updates, etc.

Like us on **Facebook** at: www.facebook.com/FPCBryan

NEW!!! on **Instagram**: www.instagram.com. Search for and follow **fpcbryantx1867** and/or **fpcbryan_youth**

Help FPC-Bryan's YouTube channel achieve 345 more subscribers to be eligible for a custom url!
 On www.youtube.com, search for First Presbyterian Church of Bryan, Texas, then click **SUBSCRIBE**

Our newsletter, **The Chimes**, continues to be available online, emailed to FPC-Bryan friends, and mailed to local FPC-Bryan members with the printed bulletin and sermon to those without technology.

Until further notice, it will not be mailed to its full distribution list.

The deadline for the next issue of the newsletter is Noon, September 6, and will be distributed on Wednesday, September 9. This newsletter will cover news from September 17-30.

STAY CONNECTED! with others in this community of faith at Church Updates—FPC-Bryan's online tool for church-related announcements, ways to serve, and current prayer needs. This online tool is "REAL TIME," and users receive a weekly reminder email on Thursdays to view new posts.

Login and create your password-protected account at <https://fpcbtx.churchupdates.org/login>.
 For more information, contact Karen in the church office, 979.823.8073 or office@fpcbryan.org.



A WARM WELCOME!

We are delighted to have you worship with us today.

WORSHIP NOTES

PREACHER

Rev. Ted Foote

LITURGISTS

Debe Shafer

Rev. Dr. George E. Klett

USHERS/GREETERS

Adam Espinoza; Shelley Espinoza;
Randy Gholson; BJ Hendler;
Karon Mathews; Nicole McKinley;
Scott Shafer

MUSICIANS

Michelle Lassiter, *Pianist*
David Kipp,
Director of Music Ministries

COVER ART

"The New Covenant
is Purchased"

One of 11 faceted windows
in sanctuary of
First Presbyterian Church, Bryan, Texas

SOUND

Jerry Norris

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TWELFTH SUNDAY AFTER PENTECOST, AUGUST 23, 2020

8:15am ON-SITE OUTDOOR WORSHIP-

on the northeast part of the Gordon St Parking Lot

ONLINE WORSHIP-To view, visit www.fpcbryan.org

9:30am Loose Leaf Church School Class-via Zoom

7:00pm Youth (GR 6-12) Sunday Fun Day-on the FPC Basketball Court

(Watch your inbox for details via email!)

MONDAY, AUGUST 24, 2020

7:00pm Presbyterian Women Fall Gathering-via Zoom

To participate, go to:

<https://us02web.zoom.us/j/86418331566>

TUESDAY, AUGUST 25, 2020

WEDNESDAY, AUGUST 26, 2020

THURSDAY, AUGUST 27, 2020

FRIDAY, AUGUST 28, 2020

SATURDAY, AUGUST 29, 2020

THIRTEENTH SUNDAY AFTER PENTECOST, AUGUST 30, 2020

ON-SITE OUTDOOR WORSHIP-TBD

ONLINE WORSHIP-To view, visit www.fpcbryan.org

TBD Loose Leaf Church School Class-via Zoom

7:00pm Youth (GR 6-12) Sunday Fun Day-on the FPC Basketball Court

(Watch your inbox for details via email!)

For regularly scheduled meetings/gatherings,
please be in touch with your group's
moderator, leader, coordinator, or facilitator
to determine alternate meeting options/platforms.

The Covenant Windows

Designed from Biblical stories by the Smith Glass Co. of Ft. Worth in 1966, eleven windows gird the nave, proclaiming the theme of God's covenant with God's people. The five windows at the congregation's left, moving toward the entrance, portray the covenants of the Old Testament. In counterbalance, the five to the right of the chancel depict the covenants of the New Testament. The window above the main entrance behind the balcony is an expansive Nativity scene.

A covenant is a solemn and binding agreement made by two or more individuals or groups, to do or to keep from doing, a specified action with understood accountability. God's compact with human beings is a commitment, a promise—absolute and certain.

The history of the people of Israel commences with the covenant of God with Israel. Abraham, at the direction of God, left Ur of the Chaldees and journeyed to a land where God promised to make his descendants a great people. The origin of Israel's religion is the covenant given to Moses at Mount Sinai and is referred to as the "old covenant."

The "new covenant" is God's gift of His Son in the life, death, and resurrection of Jesus Christ. So it was that, in the beginning of the Third century, Tertullian began to refer to the two collections of scripture as the Old and New Testaments—by literal definition, the old and new covenants.

The New Covenant is Purchased

This window's symbolism underscores the verity of the new covenant given by God through the sacrifice of his Son upon the Cross. His crucifixion; man's gross indifference, duplicity and greed; and the disavowal of His disciples are eloquently portrayed. And yet the eyes of the beholder rise from the Judas figure weighing the money bag to the panorama revealing the impact of Christ's suffering. One is humbled with intense emotion as he sees Christ taking the cup and bread as a symbol of His broken body.

Behind this central theme one also notes the tragedy of our Lord carrying the cross to Golgotha. At the crest of the window are two crosses flanking an empty space bathed in red light, representing how Jesus' death upon the middle cross—unseen due to the artist's burst of red—has a cosmic effect for life and salvation. In the words of John 3:16, "God so loved the world that He gave His only Son, that whosoever believes in Him should not perish but have eternal life."

Integrity Broken and Redeemed

Matthew 26:14-16, 20-25

August 23, 2020

Ted V. Foote, Jr.

First Presbyterian Church, Bryan, Texas

In First Presbyterian Church of Bryan's first faceted glass Covenant window, the "Creation window," the first two human beings gaze toward the extended benevolent and generous "hand of God." In their story, they will soon enough violate or betray the integrity at the heart of God's relationship with them; yet, for the moment, they gaze at God with awe. In the eighth "Covenant window," one of Jesus' disciples, Judas Iscariot, has his back to Jesus in the room where Jesus hosts his close followers at the Passover meal. The window's artistic portrayal shows Judas turned away from Jesus and staring at the bag of silver, facing in the direction of the congregation in the sanctuary.

According to window #1, Adam and Eve will soon enough betray the integrity at the heart of God's relationship with them. According to window #8, Judas Iscariot already has. Look how, facing in our direction, he holds in his lap the bag containing the "blood money"/ the "finder's fee" for pointing out Jesus to the arresting officers in a matter of a few hours. It's as if, in Matthew's telling of the story, all the other disciples at least faced Jesus as they peppered him with the question about who is Jesus' betrayer: "Surely not I, Lord?" asked by eleven voices. And when Jesus declines to give a direct answer, but only refers to the betrayer as "the one who has dipped his hand into the bowl with me," Judas – in the faceted-glass window looking toward worshipers in the sanctuary – asks, with the same words, tossing the question over his left shoulder to Jesus who is at the center of the table, "Surely not I?" – to which Jesus replies, "You have said so."

Judas knows something which the other disciples have yet to learn: He is the "for fee" betrayer in the hours of that evening. The other eleven have yet to realize they may not betray Jesus related to his arrest which has yet to occur. In the story and in the faceted glass window, Judas does that. The eleven may not betray Jesus for fee paid by those who arrest him; but they are part of the world's betrayal. The integrity of God's covenant relationship with them is broken, and they will not have to receive a fee of silver coins from the Roman authorities to realize that brokenness. Their recognition is understandably slower than Judas' understanding, holding the bag of coins over his lap.

Bernard Slade's 1978 stage-play, "Tribute," was adapted into a movie in 1980. The lead character is a comedic actor named Scottie Templeton. Scottie is dying of cancer. In many ways, he has used comedy and sarcasm as vehicles to distance himself from vulnerable relationships with others. At a reunion roast in his honor, he explains this, telling friends and family who have gathered about an aunt of his: "She sometimes said she was a poached egg. She would lay a brown mat on the floor and say it was her toast. So when she sat on her toast, she expected folks not to step too close."

We all need some "space" and some "private time," some more, some less; but we all need "space" and "private time." Scottie was telling friends and family that night how his eccentric aunt was clear about her thinking she was an egg on toast and don't step too close to her. Scottie was more subtle. He did not desire even friends and family in his vulnerable space, but he did not tell them directly or play it out with a brown mat. He used conversation, or comedy, or silence, or fussiness.

Judas sits on the bench at the Passover Supper with his fellow disciples and with Jesus, as if he is sitting on Scottie's aunt's brown mat. Judas knows he has broken the integrity of his relationship with Jesus and God by selling out, in order that the authorities can have a positive identification signal with they arrive later to arrest Jesus. Yet what about the eleven? Don't you and I tend to identify with them? – with the eleven? I mean really how many of us identify with Judas? We haven't sold our willingness to identify Jesus at 10:30 p.m. in Gethsamane Park for 30 pieces of silver. We haven't. That was Judas' doing.

Yet it was only in the previous chapter of Matthew's Gospel account (25:31-46) that Jesus is indicated as having told a parable about those who consider themselves as followers of Jesus and yet

decline to see Jesus in the lives of people who are living in poverty, with illness, and in prison; and from that parable-story, Jesus interprets that anyone who fails to see Jesus himself amid every person living in poverty, with illness, and in prison, is a person who has broken integrity with God, having rationalized away that Jesus could be present in every person suffering life's struggles. Haven't we all failed God in Jesus? Haven't we all failed to see Jesus in the lives of those who desperately struggle? We have all failed in this way. With no bag of coins over our lap, still we have said with the eleven, "Surely not I?" Just as Judas said, almost with a hollow echo as he felt the weight of the bag of 30 silver coins in his arms: "Surely not I?" Yet Judas stares down blankly facing where we sit as the congregation. He cannot look Jesus in the face, but from this window, Judas is facing us.

We see that Judas' look is a blank stare, but doesn't the artist likely intend for you and for me – staring at guilty Judas – to consider and to sense our own breaking of integrity in the relationship of God among us, now in Jesus? Have we always gotten it right in relation to Jesus' life and teachings, realizing that – in Jesus – God is guiding us? Of course we have not always gotten it right and been living as if Jesus is God's guide and embodiment of love among us. But Judas' blank stare knowing of his particular guilt with the silver in bag he holds for the identifying kiss he will place on Jesus' face in two hours – Judas' blank stare is also a knowing stare: knowing that the other eleven disciples in that upper room – and disciples down the ages, including you and me – all break the integrity God establishes in relation to God's people. We all do.

And how is that broken integrity redeemed? As God in Jesus shoulders the burden in love of all that the world has ignored, forgotten, and betrayed – shoulders the burden in love and walks the ascending trail bearing the cross-tie of the instrument on which he/Jesus will be executed. Judas with us at the lowest level of the window. Jesus ascending the path toward the site of his execution bearing the cross-tie. What began in window #1 at Creation with a blessing of integrity is characterized as both betrayed and redeemed in the #8 picture window, from bottom to top. Realizing how Judas received silver for his betrayal of Jesus, happening in 2 hours, we here at the base of the window realize how we too are guilty of betraying the integrity of God's covenant with us from Creation. We too are guilty of being clueless how Jesus is always among us in the suffering of God's people, since Jesus says that's always a possibility and a reality.

The sooner I realize that I may be guilty in a different way from Judas' guilt, but that I am guilty with Judas and with the other eleven nonetheless – guilty of betraying the integrity that God establishes and desires – then the sooner I will be changed through the redeeming of love which Jesus shoulders for all the world.

Look high in the window. Two ordinary crosses for two ordinary convicts – or for ordinary you and me – and in the middle, where Jesus' cross has been – a bright flash of red. There is the death of Love which is the sad step toward the integrity of Love's redemption with cosmic and personal consequences: for you, for me, for all. Down low Judas staring in our direction tells us almost all we need to know, except for the scene on the hill at the top, whereupon the bright flash of red in the place Jesus' cross was set indicates God's integrity broken by us – at incalculable cost. God's integrity broken by us is redeemed, for all the human community. So let us all take up our little brown mats. Not one of us is a poached egg on a piece of toast. When we recognize the extent of God being willing to redeem the integrity of Love, we'll be recognizing Jesus anew, amid all the people of the world, both those who at a moment may be less vulnerable in life's situations and those who are situationally most vulnerable: the so-called "least" of Jesus' sisters and brothers, who are each our sisters and brothers also! God help us to go and live like Jesus was telling and living God's truth – because we become convinced God loves the world exactly that much. – All honor and praise be to God.