

Trinity Sunday

May 31, 2026

10:30 a.m. Worship



“Go therefore and make disciples of all nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit.”

Matthew 28:19

First Presbyterian Church

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MINISTRY OF WORD AND SACRAMENT: REV. BRIAN S. SYMONDS

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

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 with those who rejoice, weep with 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.

OUR NEXT COMMUNION will be Sunday, June 7th.

Morning Worship†

Lector: Robin Edwards

REFLECTION BEFORE THE SERVICE

If the authority that Matthew 28 talks about is interpreted as an authority to dominate, to reign, to subjugate, something like what we find in Daniel 7, then the goal of Christian discipleship is to conquer the world for Christ. This way of understanding the mission of the church reflects a patriarchal and imperialist model that characterized the conquest of America as well as the missionary enterprise of the 19th and 20th centuries. It is based on a mistaken interpretation of passages such as Matthew 28 and Philippians 2, where the exalted Christ receives the adoration of all the peoples, like the Son of man of Daniel 7.

But if authority in Matthew 28 is interpreted as authority for service, as the use of *exusia* in Matthew seems to suggest, then the goal of Christian discipleship is not to conquer but to liberate the world for Christ's sake. The power or the authority that is given to Christ, and the power that in turn he conveys to his people, is a power **to do justice**. It is only in Matthew that Jesus says: "Go and learn what this means, 'I desire mercy, and not sacrifice'" (Matthew 9:13 quoting from Hosea 6:6 and Micah 6:6-8). The liturgy for the Sabbath at Beth Emet: The Free Synagogue of Evanston, Illinois, paraphrases Psalm 99:4 in this way: "**Your power is your love of justice.**"

--*The Working Preacher*, Osvaldo Vena

The Reverend Samuel Roberts will preach for us today.

GATHERING MUSIC

PRELUDE

Adagio

A. Vivaldi (1678-1741)

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

WELCOME

INTROIT

From the Rising of the Sun¹

Eric H. Thiman

From the rising of the sun unto the going down of the same, the Lord's name be praised.

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

* **Stand if you are able** ✕ **The congregation will read.**

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***CALL TO WORSHIP**

God, whose imagination saw all that is good, beautiful, and loving,

✠ continues to see us as beloved children in the divine family.

The Word which called forth the stars in every universe,

✠ speaks to us of giving ourselves through the baptismal life.

The Spirit, which moved over creation, breathing life into all things,

✠ fills us with peace and patience, with hope and healing to share.

***HYMN 1** *Holy, Holy, Holy! Lord God Almighty!*

NICAEA

PRAYER of CONFESSION

Creator God, through your Word and Holy Spirit you created all things. You reveal your salvation in all the world by sending to us Jesus Christ, the Word made flesh. Through your Holy Spirit you give us a share in your life and love. Fill us with the vision of your glory, that we may always serve and praise you. Let us confess together—first in unison and then in silence.

✠ God of grace, love, and communion, we confess that we have failed to love you with all our heart, soul, and mind; and to love our neighbor as ourselves. We ignore your commandments, stray from your way, and follow other gods.

Have mercy on us. Forgive our sin and raise us to new life that we may serve you faithfully and give honor to your holy name.

Beloved, do not be surprised. Our God is gracious to all, restoring us to new life.

✠ This is the good news which is for us, and for everyone we will meet in the days to come. Thanks be to God. We are forgiven.

(We stand and sing the Response)

***SUNG RESPONSE 587** *Alleluia*

CELTIC ALLELUIA

TIME with the YOUNG DISCIPLES

*[After Time with the Young Disciples,
There is KidSpace today in Room 10.]*

ANNOUNCEMENTS

ANTHEM***We Sing Your Mighty Power, O God²****John Carter*

We sing your mighty pow'r, O God, that made the mountains rise, that spread the flowing seas abroad, and built the lofty skies. We sing the wisdom that ordained the sun to rule the day. The moon shines full at your command and all the stars obey. We sing your goodness sov'reign God, who filled the earth with food; you formed the creatures with your word, and then pronounced them good. Oh! how your wonders are displayed, where e'er we turn our eyes; if we survey the ground we tread, or gaze upon the skies. There's not a plant or flow'r below, but makes your glories known; and clouds arise and tempests blow, by order from your throne. While all that borrows life from you is ever in your care, and ev'rywhere that we can be, you are present there. God is present there.

PRAYER for ILLUMINATION

Living God, help us so to hear your holy Word that we may truly understand; that, understanding, may we believe and believing, we may follow in all faithfulness and obedience, seeking your honor and glory, and all that we do; through Christ, our Lord. Amen.

SCRIPTURE**Matthew 28:16-20 (CEB)**

Now the eleven disciples went to Galilee, to the mountain to which Jesus had directed them. When they saw him, they worshiped him, but they doubted. And Jesus came and said to them, "All authority in heaven and on earth has been given to me. Go therefore and make disciples of all nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit and teaching them to obey everything that I have commanded you. And remember, I am with you always, to the end of the age."

This is the word of faith that we proclaim,

✠ **Thanks be to God.**

SERMON***Trinity: Unity in Diversity****Rev. Samuel Roberts***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 place your offering in the basket in front or give it to the usher. You may always send gifts by mail or online.)

OFFERTORY

² Text: Isaac Watts, 1715, alt. Music: John Carter. ©2002 Augsburg Fortress. Reprinted with permission under ONELICENSE #A706254. All rights reserved.

***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.

***PRAYER OF THANKS** (*T. Shuman*)

Blow the dust of our fears, Generous Spirit, so we might be more giving people. Blow the dust off our material gifts we think are so paltry, so we might realize how they can bring hope and life to others. Blow the dust of our mistaken views of others, so we might see them as our siblings, ready to grace us, even as we bless them with these offerings. In Jesus name we pray.

- ☒ Amen.

PRAYERS of the PEOPLE and 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 625**

How Great Thou Art

HOW GREAT THOU ART

***MOMENT for REFLECTION**

***CHARGE and BENEDICTION**

RESPONSE

Now Go Forth

Unknown

POSTLUDE

GREETER: Lynda Savage

USHERS: Lynn Usher, *Lead Usher*

Tim Usher, Dave Thomas, *Hospitality Ushers*

SOUND ENGINEERS: Dan Direen, Brent Nord, Brandon Turner

LIVESTREAM TEAM: James Welte, Kevin Lamb,

Oliver Lamb, Lynn Usher

REMEMBER IN PRAYER THIS WEEK

Martha Pinckney, Bob Saenz

Elders: Jeanne Clark, Kathy Showman, Norm Wallis

Deacons: Rick Rodriguez, Jim Siegmund, Kyle Smith

This Weeks' Celebrations

Jun 1 Jon & Nancy Horstmann

Jun 2 Terri Carlos
Amy Elizabeth Rueda
Katie Smith
Trisha Wallace

Jun 4 Erynne Arellano

Jun 5 Raymond Direen

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Beginning today, the E street gates will be locked on Sunday.

Pastor Brian will be away from May 27 through June 10 as he receives his doctorate, and takes a brief vacation. The Rev. Sam Roberts will preach for us on these Sundays.

Reminder: Our next Blood Drive will be next Sunday, June 7th.

Beginning this Sunday and continuing on the following Sundays, the Deacons will be taking sign-ups in the Fellowship Hall after church.

Please join Presbyterian Women on Monday, June 1st at 6 pm in Fireside Lounge for our **Annual Birthday Gathering and Election and Installation.**

Our guest speaker is Claudia Jefferson-Glipa, Executive Director of Family Promise of Riverside. Dessert will be served.

Donations of paper goods or gift cards for Family Promise are welcome.

Thank you for your generous support of our food participants. Thank you for your generous donations of shelf-stable foods. A suggestion list is available at reception, and on our website. We encourage bargain shopping since all donations can be put to good use. **Currently we would especially appreciate jars (~16 oz) of peanut butter or pop-top cans or cups of fruit.**

Juneteenth Celebration - Splash into Wellness
In partnership with SBC Black Pride
Saturday, June 20, 2026 2pm-7pm
Come be present, help with the FPC booth,
and/or give a donation to
support the event using the QR code below.

Send Money with Zelle®

Scan in your banking app to pay.

RECLAIMING US, A BLACK PRIDE WELLNESS
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Music Box

Aldric had come to the order young, and hungry.

Not hungry for God, exactly — or not only. Hungry for certainty. For the experience the old Texts promised, the luminous contact, the moment when the veil thinned and what lay behind it became legible at all. He had heard such things were possible. He had come to find out.

He did not find out.

What he found instead, in those early years, was the library.

The order's collection was vast — older than anyone living, older than the current brotherhood, accumulated across centuries by monks who had apparently shared his hunger and redirected it, as he would redirect it. Aldric took to it with a ferocity that surprised even himself, and acquired relentless, patient mastery — of what they

had written concerning what they may or may not have experienced. And the ancient languages — the old tongues in which the Texts breathed differently than in translation, the cadences carrying freight that no rendering quite caught. And the Texts themselves, layer by layer, the commentaries on the commentaries, the disputes and resolutions and yet more resolutions about yet more disputes.

By middle age, Aldric was the one they came to. From the outer provinces, from other orders, from the seats of learning in the great cities — they came with their questions, and he answered them. Not with arrogance — he had seen the foolishness of that early. Instead, he answered with a quiet precision that others found settling.

He believed, in those years, that this was enough. That perhaps this had always been the point — not the experience but the knowledge, not the fire but the careful mapping of where fire had been reported, by whom, under what conditions. A useful life. A devoted one.

The doubt arrived in his fortieth year in the order, on an ordinary morning, without announcement.

He had settled into his pre-dawn practice — the stillness, the breath, the long interior waiting that the order maintained alongside its scholarship, the two disciplines wound together like strands of a rope. He had maintained the practice faithfully for forty years, not because it yielded experience but because it was required, and he was, whatever else, faithful to his duty.

That morning, he looked at what he was doing and thought: what if none of it is true.

Not the Texts. Not the order. Not the careful architecture of understanding he had spent his life constructing. What if the whole enterprise — the practice, the scholarship, the transmission of accumulated wisdom across generations — what if it was simply what people did when they could not bear uncertainty: the elaborate, beautiful, utterly human project of furnishing a room whose window opened onto nothing.

He did not share this with anyone.

He simply continued. What else was there? He was too old to become something different, and whatever the doubt was, it was not

sufficient reason to stop. So he rose in the pre-dawn dark. He sat. He breathed. He descended into the familiar interior silence that yielded nothing and had always yielded nothing and perhaps always would.

A year passed this way. Then another.

It was during the third year of the doubt, on a morning indistinguishable from ten thousand before it, that something shifted — not in the silence, not in the practice, but in the quality of his attention to himself. He had been sitting, breathing, waiting for nothing, when he became aware — quietly, without drama — of what he was.

Not what he knew. What he had become.

The young man who had arrived at the order gate, ravenous for knowledge, unstable with longing, certain that the Moment of Truth was just ahead, just beyond the next Text, the next practice, the next year of discipline — that young man had expected to be given something. Had expected the enterprise to yield.

It had yielded. Only not what he had asked for.

What it had yielded was him — this specific configuration of patience and precision and humility pounded into him, this capacity to sit with uncertainty without being destroyed by it, this soul that had been worked over for decades, into something that did not require the veil to thin in order to continue. He had not found the fire. He had become, slowly, without noticing, someone who could bear to live near where fire had been reported, to serve others who came seeking, and to say truthfully: I do not know. Keep going anyway.

Whether the window opened onto something or nothing — he could not say.

But he could live in that.

He rose from his practice. He dressed. He walked to the library, where three young scholars were already waiting with their questions.

"Let us begin," he said.

-- William Zeidler

Pastoral Care Coverage

Pastoral care is an integral and important part of the ministry at First Presbyterian Church San Bernardino, as well as the Presbyterian Church (USA). Below is a bit about Pastoral Care from the PC(USA)'s Book of Order:

“All members are called to take part in the ministry of pastoral care, visiting the sick, supporting the weak, and comforting those who mourn. Ruling elders, deacons, and ministers of the Word and Sacrament^t have particular responsibility for the exercise of pastoral care within the community of faith.” W-5.0204

And the call of the pastor even has a specific charge for pastoral care:

“...to exercise pastoral care, devoting special attention to the poor, the sick, the troubled, and the dying;” G-2.0504

When church and community members seek pastoral care:

The church Secretary receives requests for pastoral care. Generally, the Secretary will get permission (or not) to add those names and persons to the Pastoral Care and/or Prayer Chain weekly emails. Notifications of immediate hospitalizations, transfers to hospice care, and terminal or near terminal diagnoses will be forwarded to the Pastor.

The Pastor will make arrangements to visit persons who are hospitalized, those transferred to hospice care, those with terminal or near terminal diagnoses, and those who have just passed away.

When the Pastor is away on scheduled time off:

The Pastor will be notified of deaths, and hospitalizations (visit arranged upon return).

The Minister of Pastoral Support will be notified of deaths, hospitalizations, those transferred to hospice care, those with terminal or near terminal diagnoses, and those who have just passed away (visits may be arranged).



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:

Sue Alexander, Jeanne Clark, Kathy Showman, Norm Wallis,
Pat Morris, Susan Skoglund, Katie Smith, Neal Williams,
Robin Edwards, John-Paul Fletcher, Jon Horstmann, Lynda Savage,
and Clerk of Session Amy Smith

and supported by our Board of Deacons:

Kristine French, Joyce Lyons, Joanna Nord, Mindy Rueda,
Amy Gano, Rick Rodriguez, Jim Siegmund, Kyle Smith,
Rebecca Allen, Brent Nord, Dave Thomas, and Chris Wright-Thomas.