



Second Sunday
after Pentecost
Communion
Sunday
June 7, 2026
10:30 a.m. Worship

Salvador Dali: Genesis 12:1 "And the Lord said to Abram..."

The Lord said to Abram, "Leave your land, your family, and your father's household for the land that I will show you.

—*Genesis 12:1*

First Presbyterian Church

Mailing address: P.O. Box 2729; San Bernardino, California 92406

909.882.3308

www.fpcsb.net

MINISTRY OF WORD AND SACRAMENT: REV. DR. 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, July 5th.

Morning Worship†

Lector: Katie Willis

REFLECTION BEFORE THE SERVICE

On this strange path of grief, I have found hope to be a curiously stubborn creature. It is persistent. It visits when I least expect it. It shows up when I haven't been looking for it. Even when it seems like hope should be a stranger, there is something deeply familiar about it. If I open my eyes to it, I know its face, even when I do not know where it is leading me.

Though hope may sometimes seem like a luxury—frivolous, groundless, insubstantial—it is precisely the opposite. Hope is elemental. It is made of some of the strongest stuff in the universe. It endures.

Hope does not depend on our mood, our disposition, our desire. Hope does not wait until we are ready for it, until we have prepared ourselves for its arrival. It doesn't hold itself apart from us until we have worked through the worst of our sorrow, our anger, our fear. This is precisely where hope seeks us out, standing with us in the midst of what most weighs us down.

Hope has work for us to do. It asks us to resist going numb when the world within us or beyond us is falling apart. In the height of despair, in the deepest darkness, hope calls us to open our hearts, our eyes, our hands, that we might engage the world when it breaks our hearts. Hope goes with us, step by step, providing the sustenance we most need.

“Hope,” writes W. Paul Jones in *Trumpet at Full Moon*, “is the simple trust that God has not forgotten the recipe for manna.”

--Jan Richardson— from *The Cure for Sorrow*

GATHERING MUSIC

PRELUDE

Dreaming

R. Schumann (1810-1856)

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

WELCOME

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

* **Stand if you are able**

✱ **The congregation will read.**

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.

***CALL TO WORSHIP**

Come, let us return to the Lord,

✠ **for it is he who has torn, and he will heal us;**
he has struck down, and he will bind us up.

✠ **Let us know, let us press on to know the Lord;**
his appearing is as sure as the dawn;

✠ **he will come to us like the showers,**
like the spring rains that water the earth.

HYMN 69Here I Am, Lord**Daniel L. Schutte***PRAYER of CONFESSION**

Eternal God, in whom we live and move and have our being, whose face is hidden from us by our sins, and whose mercy we forget in the blindness of our hearts: Cleanse us from all our offenses, and deliver us from proud thoughts and vain desires, that with reverent and humble hearts we may draw near to you, confessing our faults, confiding in your grace, and finding in you our refuge and strength; through Jesus Christ your Son. Let us confess together—first in unison and then in silence.

✠ **Eternal God, our judge and redeemer, we confess that we have tried to hide from you, for we have done wrong. We have lived for ourselves, and apart from you. We have turned from our neighbors, and refused to bear the burdens of others. We have ignored the pain of the world, and passed by the hungry, the poor, and the oppressed. In your great mercy forgive our sins and free us from selfishness, that we may choose your will and obey your commandments; through Jesus Christ our Savior. Amen.**

Hear the good news! The saying is sure and worthy of full acceptance, that Christ Jesus came into the world to save sinners.

✠ **He himself bore our sins in his body on the cross, that we might be dead to sin, and alive to all that is good. In the name of Jesus Christ, we are forgiven. Amen.**

¹ Text & Music by Eric H. Thiman. ©1962 The H.W. Gray Company. Reprinted by permission under OneLicense #A706254. All rights reserved.

(We stand and sing the Response)

***SUNG RESPONSE 587**

Alleluia

CELTIC ALLELUIA

TIME with the YOUNG DISCIPLES

[After Time with the Young Disciples, children are encouraged to worship with us. There are activity bags and books in the Narthex.]

ANNOUNCEMENTS

ANTHEM

***Let It Shine!*²**

arr. Don Besig

This little light of mine, I'm gonna let it shine, gonna light up the whole wide world, gonna let it shine. You have a light like mine, you've gotta make it shine. You can light up the whole wide world if you let it shine, gotta let it shine! I can be a beacon of light, shining through the night. I can see a brand new sight, shining clear and bright. With this light of mine, gonna make, gonna make things fine. Gonna let it shine, gonna let it shine! Come and put your hand in mine, let's make the whole world shine. We can light up the whole wide world, we can make it shine!

PRAYER for ILLUMINATION

God of mercy, you promised never to break your covenant with us. Amid all the changing words of our generation, speak your eternal Word that does not change. Then may we respond to your gracious promises with faithful and obedient lives; through our Lord Jesus Christ.

✠ **Amen.**

SCRIPTURE

Matthew 9: 9-13, 18-26 (CEB)

As Jesus continued on from there, he saw a man named Matthew sitting at a kiosk for collecting taxes. He said to him, "Follow me," and he got up and followed him. As Jesus sat down to eat in Matthew's house, many tax collectors and sinners joined Jesus and his disciples at the table.

But when the Pharisees saw this, they said to his disciples, "Why does your teacher eat with tax collectors and sinners?"

When Jesus heard it, he said, "Healthy people don't need a doctor, but sick people do. Go and learn what this means: I want mercy and not sacrifice. I didn't come to call righteous people, but sinners." . . .

² Text: Traditional Spiritual; add'l lyrics, Nancy Price. Music: Traditional Spiritual; arr. Don Besig. ©1993 Shawnee Press, Inc. Reprinted with permission under ONELICENSE #A706254. All rights reserved.

While Jesus was speaking to them, a ruler came and knelt in front of him, saying, "My daughter has just died. But come and place your hand on her, and she'll live." So Jesus and his disciples got up and went with him. Then a woman who had been bleeding for twelve years came up behind Jesus and touched the hem of his clothes. She thought, "If I only touch his robe I'll be healed."

When Jesus turned and saw her, he said, "Be encouraged, daughter. Your faith has healed you." And the woman was healed from that time on.

When Jesus went into the ruler's house, he saw the flute players and the distressed crowd. He said, "Go away, because the little girl isn't dead but is asleep"; but they laughed at him. After he had sent the crowd away, Jesus went in and touched her hand, and the little girl rose up. News about this spread throughout the whole region.

Genesis 12:1-9 (CEB)

The Lord said to Abram, "Leave your land, your family, and your father's household for the land that I will show you. I will make of you a great nation and will bless you. I will make your name respected, and you will be a blessing.

I will bless those who bless you,
those who curse you I will curse;
all the families of the earth
will be blessed because of you."

Abram left just as the Lord told him, and Lot went with him. Now Abram was 75 years old when he left Haran. Abram took his wife Sarai, his nephew Lot, all of their possessions, and those who became members of their household in Haran; and they set out for the land of Canaan. When they arrived in Canaan, Abram traveled through the land as far as the sacred place at Shechem, at the oak of Moreh. The Canaanites lived in the land at that time. The Lord appeared to Abram and said, "I give this land to your descendants," so Abram built an altar there to the Lord who appeared to him. From there he traveled toward the mountains east of Bethel, and pitched his tent with Bethel on the west and Ai on the east. There he built an altar to the Lord and worshipped in the Lord's name. The Abram set out toward the arid southern plain, making and breaking camp as he went.

This is the word of faith that we proclaim.

✘ **Thanks be to God.**

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

***PRAYER OF THANKS**

We could not do it on our own – stepping out in faith, embarking on journeys to unknown places, trusting in you above everything else. So, bless us with your gifts as we continue to follow you, seeking the lonely, helping the broken, and bringing hope to our world. In Jesus' name, we pray.

✠ **Amen.**

CELEBRATION of HOLY COMMUNION

INVITATION to the LORD'S TABLE

This is the table, not of the Church, but of the Lord. It is made ready for those who love him, and who want to love him more. So come, you who hunger and thirst for a deeper faith, a better life, a fairer world. It is Jesus himself who invites you.

SURSUM CORDA

The Lord be with you.

✠ **And also with you.**

Lift up your hearts.

✠ **We lift them to the Lord.**

Let us give thanks to the Lord our God.

✠ **It is right to give our thanks and praise.**

GREAT PRAYER of THANKSGIVING

Gracious God we give you thanks for your love:

The love that made us and shaped the world;

that awaits us when this life is done...

The love of Jesus,

That teaches us, heals us, and

calls us to die and to rise with him...

The Spirit's love

That gathers us here and makes us one;

welcomes and feeds us at every meal;

that sends us out with bread to share
O Trinity of love,
We give you thanks for this meal,
For your presence here within us,
And with all those across time and space
Who join in our hymn of praise:

SANCTUS

James C. Huffstutler

✠ **Holy, holy, Lord Almighty, God of power and might.
Heaven and earth are full of your glory, Glory in the highest.
Blessed, blessed,
blessed is he who comes in the name of the Lord.
Hosanna, hosanna, hosanna, hosanna,
Hosanna in the highest.**

PRAYERS of the PEOPLE

Hear us as we remember those who need your care this day
for those who are sick in body or mind,
for those who are grieving
for those who long for comfort
and especially for...

In their need may they know your healing touch.

Hear us as we pray the prayer that Jesus taught us:

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.**

PRAYER of CONSECRATION

Jesus, Breathe your Spirit upon us
and upon this bread and cup.
Fill them -and us - with your Presence,
Feed our deepest hunger, and our persistent thirst.

THE WORDS of INSTITUTION

On the night of his arrest,
Jesus took bread,
and after giving thanks to God,
he broke it, and gave it to his disciples, saying,

“Take. Eat. This is my body, given for you.
Do this in remembrance of me.”

In the same way he took the cup, saying:
This cup is the new covenant sealed in my love,
poured out for you for the forgiveness of sins.
Whenever you drink it, do this in remembrance of me.”

Look, here is your Lord, coming to you in bread and cup.
The gifts of God for the people of God.

CELEBRATION of the MEAL

(Communion will be served by intinction at two stations. As you feel ready, please come up the center aisle to a station, receive a piece of bread, dip it in the cup, eat it, and return to your seat by the side aisle. The cup is non-alcoholic. Gluten-free bread can be found at the station by the pulpit. There will be rovers to bring the elements to you if you do not wish to come forward. We sing as we commune.)

SUNG PRAYERS

As we go forward, as we wait and pray before & after, we sing our prayers together. The refrains are sung over & over as we make them our own.

SUNG REFRAIN 466 *Come and Fill Our Hearts*³

Taizé

**Come and fill our hearts with your peace;
You alone, O God, are holy.
Come and fill our hearts with your peace;
Alleluia.**

SUNG REFRAIN 527

***Eat This Bread*⁴**

Jacques Berthier

**Eat this bread, drink this cup,
come to me and never be hungry
Eat this bread, drink this cup,
trust in me and you will not thirst**

SUNG REFRAIN 544 *Bless the Lord, My Soul*⁵

Jacques Berthier

**Bless the Lord my soul, and bless God's holy name
Bless the Lord my soul, who leads me into life...**

³ Text: The Taizé Community. Music: Jacques Berthier. ©1982 Les Presses de Taizé, GIA Publications, Inc., agent. All rights reserved.

⁴ Text: Robert J. Batastini & the Taizé Community. Music: Jacques Berthier. ©1984 Les Presses de Taizé, GIA Publications, agent. All rights reserved.

⁵ Text & Music: Jacques Berthier/Taizé Community. ©1991 GIA/Taizé, Ateliers et Presses de Taizé, F-71250 Taizé Community. All rights reserved.

All songs reprinted by permission under ONELICENSE #A706254.

PRAYER after COMMUNION

✘ We give you thanks for this feast of abundance that we shared this morning.

Grant us that we go out and make a place for everyone at the table as you did because we have shared the bread of new beginnings and cup of belonging and can't remain the same.
Amen.

***HYMN 726**

Will You Come and Follow Me

KELVINGROVE

***MOMENT for REFLECTION**

***CHARGE and BENEDICTION**

***RESPONSE**

Now Go Forth

Unknown

Now go forth with peace and understanding; now go forth with joy and fellowship; now go forth and show God's love; Go and serve.

POSTLUDE

GREETER: Meryll Davis

USHERS: Katie Smith, *Lead Usher*

Marilyn Kraft, 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

Judy Steppins, Lorraine Bishop

Elders: Pat Morris, Susan Skoglund, Katie Smith

Deacons: Rebecca Allen, Brent Nord, Chris Thomas

This Weeks' Celebrations

Jun 7 Deb Burgan-Price

Bob & Maria Saenz

Jun 12 Rowan Fletcher

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

725-218-8917



Zelle®

~ ~ ~ ~ ~

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 Blood Drive is today.

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.**

Hymn Sing Sunday will be held on June 28. We want everyone to have a chance to sing their favorite hymn, so fill in the slip in your bulletin, and we will make it happen.

On the same Sunday we will move our Sunday worship to Fellowship Hall for the summer to conserve energy.

AND Our Annual Ice Cream Social will follow worship on Sunday, June 28th. The Deacons will serve up some delicious cold treats, so don't miss it!

How Can We Reclaim Jesus from Empire? How did Western Christianity become intertwined with systems of empire — and how can we reconnect to the heart of Jesus' teachings? Explore this question and more at The Center for Action and Contemplation's next online gathering. Secure your online seat by July 9 to get access to the live event and the recording. You are invited into a deeper exploration of faith, power, and compassion.

HOW CAN WE RECLAIM JESUS FROM EMPIRE?

Featuring: Brian McLaren, Randy Woodley, and Edith Woodley

Date and Time: Friday, July 10, 10:00-11:30 a.m. Pacific Time

Location: Online via Zoom with Recorded Replay

Cost: \$95, \$30, \$10, or \$5

[REGISTER HERE](#)

Or copy and paste the following into your browser
https://cac.org/event/how-can-we-reclaim-jesus-from-empire/?utm_source=email&utm_medium=registration+open&utm_campaign=VG+3+Empire&utm_content=registration

Music Box

You step onto a bridge. You commit your weight. The planks hold. You didn't examine the engineering. You didn't check any fine print. You just needed to cross, and you stepped.

That is PISTIS – the Greek word for 'faith'.

"PISTIS" is behind almost every New Testament use of "faith." It doesn't mean intellectual agreement. It means trust. The kind that acts. The kind that bears weight. You extend it to a friend when you lend money. To a doctor when you open your mouth. To a rope when you lean back as you rappel down the cliff. PISTIS is trust made visible in what you do.

Somewhere between the Greek original and the Reformation, the word 'faith' drifted – from the act of entrusting yourself to something, to a checklist of correct opinions. To have faith came to mean agreeing with the right statements. Communion means X. Baptism means Y. Agree with exactly this – or else.

Assent is not nothing. But it's a long way from stepping onto a bridge.

The people in this Sunday's Gospel didn't get that memo.

Jesus walks past Matthew's tax booth and says two words: Follow me. Matthew gets up. That's the whole story. No deliberation. No doctrinal review. No fine print. He stands up and starts walking. PISTIS in a pair of moving feet.

Then there is the woman. Twelve years of bleeding. Twelve years of being ritually unclean, excluded from society, untouchable. She has spent everything on doctors. Nothing helped. Now she is pushing through a crowd toward a man she is forbidden to approach, reaching for a hem she is forbidden to touch. She doesn't announce herself. She just reaches.

Jesus stops. Who touched me? She comes forward shaking. He doesn't quiz her. He says: your PISTIS has made you whole. Your trust. Your reach. The thing you did.

Jairus falls at Jesus's feet in public. A synagogue ruler. A man of standing, down on the ground — asking a wandering teacher to save his daughter. This is not theology. This is a father with nowhere left to go, leaping onto the only bridge that can save her. Not thinking — doing.

None of these people stop to explain what they believe about Jesus. Instead — Matthew walked. The woman reached. Jairus fell. Trust isn't something you hold in your head. It's something you do from your whole being.

The drift from PISTIS as trust to PISTIS as doctrine has cost us something. It moved faith from the whole person to the mind ticking boxes. But the woman wasn't healed because her theology was correct. She reached, and something happened.

The question the Text is asking isn't: what do you believe about Jesus?

It's older than that. Harder:

Where are you willing to put your weight?

-- 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.