

## Third Sunday after Pentecost

June 14, 2026

10:30 a.m. Worship



*Vancouver B.C. alley art*

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**Peter said, "I don't have any money, but I will give you what I do have. In the name of Jesus Christ the Nazarene, rise up and walk!"**

*Acts 3:6*

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### **First Presbyterian Church**

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

**909.882.3308**

[www.fpcsb.net](http://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](http://www.fpcsb.net), along with sermons and newsletters. You can participate in our work by supporting us financially with a one-time or sustaining donation.

Children are welcome in worship.

**OUR NEXT COMMUNION will be Sunday, July 5<sup>th</sup>.**

# Morning Worship†

Lector: Sharon Landeros

## REFLECTION BEFORE THE SERVICE

“The story underscores the significance of community and support in our faith journey. Just as Peter and John worked together in performing the miracle, we are reminded of the strength found in collective faith and action. This unity can lead to extraordinary outcomes and serve as a beacon of hope for those in need. Imagine a contemporary scenario where a person facing a severe challenge receives healing through the collective prayers of a faithful community.” --Rev. Michael Johnson

## GATHERING MUSIC

### PRELUDE

*Cantilena*

*F. Poulenc (1899-1963)*

*Susan Addington, Flute*

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

## WELCOME

### INTROIT

*America the Beautiful*

### \*CALL TO WORSHIP *(based on Psalm 116)*

The Lord hears us when we cry out.

✠ Praise the Lord!

The Lord showers us with blessings.

✠ Praise the Lord!

Let us lift up the name of the Lord for all to hear!

✠ Praise the Lord!

Let us sing of God’s endless grace and compassion.

✠ Let us worship God!

### \*HYMN 610

*O for a Thousand Tongues to Sing*

AZMON

## PRAYER of CONFESSION

We come before God, who loves us with a love that surpasses understanding. Even when we struggle to forgive ourselves, God

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

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

reaches out to us with grace and peace. There isn't anything that could take that love away. So, we come to God to name where we have failed, trusting in God's amazing grace. Friends, let us confess our sin, first together and then in silent prayer.

*(Silent confession)*

✠ **Loving God, we come with heavy hearts. We have not lived as you have called us to live. We give up too easily. We ignore our neighbor's cries for help and are silent in the face of injustice. We lose hope. We fail to see your blessings among us and are blind to the glimpses of the kingdom all around us. We are weak. Have mercy upon us. Shower us with your grace that we might be enlivened for service and for love. Lord, hear our prayer... Amen.**

Friends, God loves you. God wants to be in relationship with you. God allows nothing to come between you and God. Believe this and know that you are forgiven and freed to love and serve.

✠ **Alleluia. Amen.**

*(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**

***O Love!***

*Elaine Hagenberg*

O Love, O Love, O Love, that will not let me go, O Love, I rest my weary soul in Thee; I give thee back the life I owe, That in thy ocean depths its flow may richer, fuller be. O Joy, O Joy, that seeks me through the pain, O Joy, I cannot close my heart to thee; I trace the rainbow through the rain, and feel the promise is not vain That morn shall tearless be. O Love, O Love, O Love, that will not let me go, O Love, I rest my weary soul in thee; I give thee back the life I owe, and in thy ocean depths its flow shall richer, fuller be. that morn shall tearless be. O Love, that will not let me go.

### **PRAYER for ILLUMINATION**

✠ **God of joy and wonder, breathe your Spirit upon us. Open our hearts and ears to hear these ancient words and be surprised.**

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<sup>1</sup> Text: George Matheson (1842-1906). Music: Elaine Hagenberg. ©2016 Beckenhorst Press Inc. Reprinted with permission under ONELICENSE #A706254. All rights reserved.

**Open our minds and our eyes to see our place in your living word today and every day. Amen.**

## **SCRIPTURE**

### **Acts 3:1-16 (CEB)**

Peter and John were going up to the temple at three o'clock in the afternoon, the established prayer time. Meanwhile, a man crippled since birth was being carried in. Every day, people would place him at the temple gate known as the Beautiful Gate so he could ask for money from those entering the temple. When he saw Peter and John about to enter, he began to ask them for a gift. Peter and John stared at him. Peter said, "Look at us!" So the man gazed at them, expecting to receive something from them. Peter said, "I don't have any money, but I will give you what I do have. In the name of Jesus Christ the Nazarene, rise up and walk!" Then he grasped the man's right hand and raised him up. At once his feet and ankles became strong. Jumping up, he began to walk around. He entered the temple with them, walking, leaping, and praising God. All the people saw him walking and praising God. They recognized him as the same one who used to sit at the temple's Beautiful Gate asking for money. They were filled with amazement and surprise at what had happened to him.

While the healed man clung to Peter and John, all the people rushed toward them at Solomon's Porch, completely amazed. Seeing this, Peter addressed the people: "You Israelites, why are you amazed at this? Why are you staring at us as if we made him walk by our own power or piety? The God of Abraham, Isaac, and Jacob—the God of our ancestors—has glorified his servant Jesus. This is the one you handed over and denied in Pilate's presence, even though he had already decided to release him. You rejected the holy and righteous one, and asked that a murderer be released to you instead. You killed the author of life, the very one whom God raised from the dead. We are witnesses of this. His name itself has made this man strong. That is, because of faith in Jesus' name, God has strengthened this man whom you see and know. The faith that comes through Jesus gave him complete health right before your eyes."

This is the word of faith that we proclaim,

**✠ Thanks be to God.**

**SERMON**

*Help as Strength* Rev. Dr. Brian S. Symonds

**AFFIRMATION of FAITH** (*Question 21 of the Heidelberg Catechism*)

Q. What is true faith?

A. True faith is not only a sure knowledge by which I hold as true all that God has revealed to us in Scripture; it is also a wholehearted trust, which the Holy Spirit creates in me by the gospel, that God has freely granted, not only to others but to me also, forgiveness of sins, eternal righteousness, and salvation. These are gifts of sheer grace granted solely by Christ's merit. Glory be to the Father, and to the Son, and to the Holy Spirit. Amen.

**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**

**\*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**

Generous God, how can we thank you for all that you have given us? We give back but a tiny portion in hopes that it may bless the world as you have blessed us. In the name of Jesus, our brother and our Lord,

✠ 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 263**

*All Hail the Power of Jesus' Name*

CORONATION

**\*MOMENT for REFLECTION**

**\*CHARGE and BENEDICTION**

**RESPONSE**                    *My Country, 'Tis of Thee*

AMERICA

**POSTLUDE**

**GREETER:** Bobbie Terrell

**USHERS:** Brad Smith, *Lead Usher*

Rick Rodriguez, Jim Siegmund, *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**

Noé Falconi, Marianna Fowles

*Elders:* Neal Williams, Robin Edwards, John-Paul Fletcher

*Deacons:* Brent Nord, Chris Thomas, Dave Thomas

**This Weeks' Celebrations**

*Jun 16* Joy Burgan-Price

Elizabeth & Joseph Morales

*Jun 20* Tom Garza

Katrina Johnston

*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 worship service to Fellowship Hall for the summer to conserve energy.*

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

*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.***

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***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](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)

*Did you know that our Presbytery Leader, the Reverend Dr. Frances Lin, is among those seeking to lead our denomination as Co-Moderator of General Assembly?*

On **June 17 at 7 p.m. Eastern**, join the Presbyterian Outlook for a live conversation with the candidates seeking to serve in this vital role. This webinar offers a unique opportunity to hear directly from those seeking to lead. Reserve your spot today.

[Learn More](#)

Or copy and paste <https://pres-outlook.org/product/a-conversation-with-moderator-candidates/> into your browser.

### *Music Box*

The violin came to him wrapped in oilcloth, tied with a cord that had been knotted and reknotted many times, by hands he would never know.

That was how they always came – things the world had finished with. Esvan had learned to read instruments the way you learn to read grief: not the surface of it, but what lay underneath, how it had been loved, and how long ago, and whether anything of that loving had survived.

This one had been loved. He knew it before he finished unwrapping it. He held it a long moment before he did anything else.

\* \* \*

It had been made for a girl whose father had been a maker of small, precise things – clocks, instruments, objects requiring patience and impeccable care. He made this violin with his own hands and gave it to his daughter on the morning of her twelfth birthday. And she had received it the way you receive something you didn't know you'd been waiting for. She played it every day in a house with thin walls, and a mother who wept for reasons never named, and the violin was the one thing in that life that answered her truly.

She played it until the city fell.

Then she buried it beneath the hearthstone of a stranger's house, in the keeping of people she barely knew, and walked north into a winter from which she did not return. Esvan only knew that she had not been able to leave it to burn.

\* \* \*

A handyman found it a generation later, during a renovation.

He was an amateur musician and recognized the residue of love in the damage. He repaired it as best he could — sincerely, imperfectly — and used it to teach village children for many years. Some of them were indifferent. A few were not. One girl in particular had played it with a kind of hunger that, though he couldn't say why, reminded him of a loved one he had yet to meet.

He was old when he left it in the loft. He told himself he would come back for it.

He never did.

\* \* \*

The woman who brought it to Esvan had found it under the eaves in the grey light of the handyman's last morning.

She almost left it. But after a moment's hesitation, she wrapped it in oilcloth and asked around until someone said his name.

She set it on his workbench and looked at him steadily.

I don't know what to do with this, she said. But I think it's worth saving.

She left without asking for anything in return. He stood at the window and watched her go and felt, as he sometimes did, that he was not so much a craftsman as a custodian of other people's longing.

\* \* \*

He worked on it in his spare time through the long winter.

The ribs had collapsed. The old repairs had to be undone before the true work could begin — and this was always what cost him most: not the original damage but the layered history of attempts to address it, each one leaving its own scar. He had learned over the years not to judge those previous hands.

There were days when he wondered why he did this. He might never hear them played again. But the instruments he restored would outlive him. He was pouring himself into a future he would not inhabit.

And then — always, finally — there was the moment.

He set the bow to the string on a grey evening.

What came out of the violin stopped him entirely. It was not just sound. It was the sound of lives past — the girl and her father and the winter she had walked into, and the hearthstone, and the stranger's house — all of it somehow present in each note that bloomed in the twilight.

He played for a long time. The light waned. He couldn't stop.

He did not know who would receive it next.

But this had been his: The seeing. The patience. The willingness to undo the bad repairs without contempt. To believe — against all evidence — that the original voice was still in there, waiting.

He wrapped the violin in new cloth, in the waning light.

And waited for whomever would come.

*— William Zeidler*



*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.