

Sixth Sunday after Pentecost
Communion Sunday

July 5, 2026

10:30 a.m. Worship



Your speech should always be gracious and sprinkled with insight
so that you may know how to respond to every person.

—*Colossians 4:6*

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, August 2nd.

Morning Worship†

Lector: Robin Edwards

REFLECTION BEFORE THE SERVICE

“In the midst of the bustling marketplace, Paul takes the opportunity to exhort the believers to devote themselves to prayer, to be watchful and thankful, and to conduct themselves wisely toward outsiders. He urges them to make the most of every opportunity to share the gospel with those around them, speaking with grace and seasoned with salt, so that their words may be full of God’s wisdom and love.”

-- Rev. Michael Johnson (godsbleessing)

GATHERING MUSIC

PRELUDE *Seven Variations on* *L. Beethoven (1770-1827)*
"My Country, 'Tis of Thee"
Allow the music to usher you into sacred space and time.

WELCOME

INTROIT

***CALL TO WORSHIP** (*Psalm 95:1-3, 6*)

O come, let us sing to the Lord; let us make a joyful noise to the rock of our salvation!

✠ **Let us come into his presence with thanksgiving;**

let us make a joyful noise to him with songs of praise!

For the Lord is a great God, and a great King above all gods.

✠ **O come, let us worship and bow down,**

let us kneel before the Lord, our Maker!

***HYMN 366** *Love Divine, All Loves Excelling* HYFRYDOL

PRAYER of CONFESSION

The apostle Paul wrote to the believers in Galatia, “For freedom Christ has set us free. Stand firm, therefore, and do not submit again to a yoke of slavery.” With full assurance of God’s grace and mercy in Jesus Christ, let us confess our sin before God and our neighbor.

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

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

✠ Gracious and loving God, forgive us when we turn a deaf ear to your call in Jesus Christ and to the cries of those in the world who need your love and our help. Forgive us when we treat discipleship as a yoke of oppression rather than a blessing and gift for leading a faithful life as your people. Help us to know and love you with all that we are that we may love our neighbors as we love ourselves. We pray for the strength of your Holy Spirit to equip us for our calling as followers of Jesus Christ, in whom we have our hope and put our trust. Amen.

The apostle Paul also wrote to the believers in Galatia, “For you were called to freedom, brothers and sisters; only do not use your freedom as an opportunity for self-indulgence, but through love become slaves to one another. For the whole law is summed up in a single commandment, ‘You shall love your neighbor as yourself.’” Hear and believe the good news: In Jesus Christ, our sins are forgiven.

✠ Thanks be to God!

(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 available.]

ANNOUNCEMENTS

SPECIAL MUSIC

William Zeitler

PRAYER for ILLUMINATION

✠ Eternal God, in your Word we read, “For whatever was written in former days was written for our instruction, so that by steadfastness and by the encouragement of the scriptures we might have hope.” As your Word is read and proclaimed, give us ears and hearts to hear that we might be encouraged and have hope as your children. In Jesus Christ, the Word made flesh. Amen.

SCRIPTURE

Colossians 4:2-6 (CEB)

Keep on praying and guard your prayers with thanksgiving. At the same time, pray for us also. Pray that God would open a door for the word so we can preach the secret plan of Christ—which is why I'm in chains. Pray that I might be able to make it as clear as I ought to when I preach. Act wisely toward outsiders, making the most of the opportunity. Your speech should always be gracious and sprinkled with insight so that you may know how to respond to every person.

This is the word of faith that we proclaim.

✠ **Thanks be to God.**

SERMON

Beyond the Altar Rev. Dr. Brian S. Symonds

DEACONS' MINUTE for MISSION

Kyle Smith

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 HUNDRETH

✠ **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

Accept these gifts we bring, O Lord. Give us the wisdom, courage, and love we need to use them in ways that please you, spread the gospel, and care for our neighbors with the love of Jesus. We thank you for your indescribable gift!

✠ **Amen.**

SACRMENT of the LORD'S SUPPER

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 in cup.
The gifts of God for the people of God.

CELEBRATION of the MEAL

(The cup is non-alcoholic. Gluten-free bread is available. Communion will be served around the circles. A deacon or elder will begin passing the bread. Saying, "the body of Christ.")

Once everyone has bread, we will offer the cup saying, "the cup of salvation." Allow the person to dip their bread and eat it and then pass them the cup. If there are gluten free folks around the table, please offer them the cup first along with the gluten free bread.)

MUSIC for COMMUNION

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 761** *Called as Partners in Christ's Service*

BEECHER

***MOMENT for REFLECTION**

Where have you seen or experienced Christ in this service?

***CHARGE and BENECTION**

POSTLUDE

GREETER: Phyllis Hough

USHERS: John-Paul Fletcher, *Lead Usher*

Dave Thomas, *Hospitality Usher*

SOUND ENGINEERS: Dan Direen, Brent Nord, Brandon Turner

LIVESTREAM TEAM: James Welte, Kevin Lamb,
Oliver Lamb, Lynn Usher

REMEMBER IN PRAYER THIS WEEK

Lorraine Bishop, Noe Falconi, Marianna Fowles

Elders: Pat Morris, Susan Skoglund, Katie Smith

Deacons: Jim Siegmund, Kyle Smith, Rebecca Allen

This Weeks' Celebrations

Jul 6 Judy Etherton
Dennis Stafford

Jul 7 Jim & Dawn Morris

Jul 8 Josie Babcock

Jul 10 Jim Carter
Doris Nord

Donna Feit

Kevin & Wendy Lamb
Gill Snyder

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The Church office will be closed on the following days in July:

Monday, July 6th
Monday, July 13th

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SUMMER SOCIAL. The Deacons Summer Social Event will be held on **Sunday, August 2 right after the worship service.** Hot Dogs, Games, Puzzles, Waterslide! Bring a swimsuit or just stay in your church clothes, and come have some fun!

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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, cans of vegetables (e.g. corn, green beans), or pop-top meal in a can (e.g. ravioli).**

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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

Music Box

If you've worshipped here for any length of time, you've sung it: *Kyrie eleison*. We sing it in Greek, then English — "Lord, have mercy" — most Sundays, almost without thinking. But those two Greek words carry a history that stretches back long before Christianity, deep into the ancient world.

The phrase *Kyrie eleison* is Greek. *Kyrie* means "Lord" or "Master" — a term of address to someone with authority: Lord of this household, up to Lord of the Empire (Caesar). *Eleison* comes from *eleos*, a word that means mercy, but with a particular texture. It isn't the cold mercy of a judge who decides not to punish. It's closer to compassion — the kind of response stirred in you when you encounter someone in genuine need. The ancient Greeks used *eleos* to describe the feeling that moves you toward another person's suffering rather than away from it.

Some scholars argue that *eleos* is etymologically related to *elaion* — olive oil. Whether or not the linguistic connection holds, the image is apt. Olive oil was the ancient world's universal agent of healing and comfort: poured on wounds, used in anointing, offered to honored guests. When we cry *Kyrie eleison*, we may be asking not merely for a verdict of "not guilty" but for something more like being tended to — salvaged, restored, cared for.

The word "Christ" means "anointed one." The one who now anoints us in turn? Not just as a sign of authority, but as an act of compassion?

Before it was a Christian prayer, *Kyrie eleison* was a petition formula in Greek civic and religious life. Citizens petitioned rulers. Suppliants petitioned gods. The form was familiar: address the one with power, name your need, ask for compassion. When Greek-speaking Jews translated the Hebrew Scriptures into Greek — the translation we call the Septuagint, completed around 300 BCE — they reached for *eleos* and *Kyrie* naturally, because these words already carried the right weight.

The Septuagint matters enormously for early Christianity. It was the Old Testament from which the New Testament writers largely quoted. When they reached for the Psalms — those great cries of need and praise — they found *Kyrie eleison* already waiting. Psalm

51, the great penitential psalm: *Kyrie, eleison me* – Lord, have mercy on me. The phrase was already ancient, already worn smooth by generations of human longing.

The earliest Christian communities, worshipping in Greek throughout the Mediterranean world, adopted it naturally. By the fourth century it appears in Christian liturgical documents as a congregational response – the people's cry answering the deacon's petitions. As the Western church shifted from Greek to Latin, almost everything followed suit. But *Kyrie eleison* stayed in Greek – too old, too embedded, too irreplaceable to translate. Even the Latin mass kept the Greek words intact – a living fossil of the church's earliest voice, one we can trace back to Davidic times.

Reformed and Presbyterian traditions largely set aside the formal *Kyrie* during the Reformation – suspicious, rightly in some cases, of empty liturgical repetition. But the cry itself never disappeared. It shows up in hymns, in prayers of confession, in the simple act of coming before God with empty hands. When we sing it here on Sunday mornings, we're joining a line of voices that stretches back through the Byzantine church, through the Roman basilicas, through the Greek synagogues of Alexandria, all the way to supplicants in the ancient world who knew that the right response to standing before greatness is not confidence but *eleos* – a plea for compassionate mercy.

Two words. For several thousand years – so far.

(To be continued.)

-- 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.