

Seventh Sunday after Pentecost

July 12, 2026

10:30 a.m. Worship



“Rejoice always. Pray continually.”

1 Thessalonians 5:16-17

First Presbyterian Church

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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: Amy Gano

REFLECTION BEFORE THE SERVICE

Paul highlights the importance of prayer and gratitude. He instructs us to pray continually and with a thankful heart, knowing that God's grace is sufficient for every situation. In our daily struggles and moments of doubt, we are reminded that prayer is our lifeline—a way to remain connected to the Source of all comfort and strength. When we bring our worries and our joys to God, we experience a peace that surpasses all understanding, anchoring us in the truth of God's promises. This practice of prayer not only deepens our relationship with God but also strengthens our bonds with one another, as we join together in seeking God's guidance.

--talktotheword.com

GATHERING MUSIC

PRELUDE

Susan Addington, Flute, and Katia Hage, Arabic Harp
Allow the music to usher you into sacred space and time.

WELCOME

INTROIT

Susan Addington

*CALL TO WORSHIP *(from Psalm 119:105-111)*

All who walk in shadow, come into the light!

✠ **God's Word lights the way for us.**

God has promised to abide with us.

✠ **So let us commit to walk in God's ways.**

All who are afflicted, ensnared by the world, come give praise to God.

✠ **God is the joy of our heart, our sure and certain comfort, come what may!**

*HYMN 667

When Morning Gilds the Skies

LAUDES DOMINI

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

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

PRAYER of CONFESSION

God does not promise us a life without struggle or hardship; yet how often do we make what is already difficult even more so? Yet the grace of God is that the sorrows we inflict upon ourselves cannot last forever; so, let us unburden ourselves, confessing the ways in which we struggle against God that we may receive that grace anew.

✘ **Gracious Creator, you created this world and called it good, and out of it called a pilgrim people, chosen to abide with you and to bear witness to your reality. Yet we, who have been called “Beloved” by you, often find ourselves making peace with what does not give peace. Meet us in our weakness; turn our unwilling eyes upon our unruly hearts. Draw us away from our love of power, our tolerance of injustice, our ignorance of suffering. Drive us towards what is fearfully and wonderfully made, so that we may inspire hope, offer forgiveness, and love our neighbors through faithful living, according to the way of Jesus Christ, in whose name we pray. Amen.**

For those who are in Christ, there is no condemnation; for by Christ’s death and resurrection, God has done what the law and works of human righteousness alone could not: breathed new life through the Holy Spirit into the world, turning it upside down. Believe this scandalous, joyous good news: through Jesus Christ, you are forgiven and restored to new life.

✘ **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 available.]

ANNOUNCEMENTS

ANTHEM

I Love to Tell the Story

Kathy Showman

PRAYER for ILLUMINATION

✘ **Holy Creator, the earth is yours, and all that is in it. We give you thanks for the beauty of the earth, for the creatures that fill it, and for your providence, which stands beneath and above and within it all. Now grant us hearts open to your grace, eyes open**

to your wonders and ears open to your Holy Word. Let your Holy Spirit dwell with us, that we may be renewed in our commitment to the way, the truth and the life of Jesus Christ. Amen.

SCRIPTURE

1 Samuel 12:23 (CEB)

But me? I would never sin against the Lord by failing to pray for you. I will teach you what is good and right.

1 Thessalonians 5:16-18 (CEB)

Rejoice always. Pray continually. Give thanks in every situation because this is God's will for you in Christ Jesus.

This is the word of faith that we proclaim,

✠ **Thanks be to God.**

SERMON

*In the Room of Prayer, Rev. Dr. Brian S. Symonds
There's No "Right Way"*

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

Holy God, you have called us together as your people, gathered in your church, to struggle on behalf of your promises of grace and life for all the world. So, we pledge this portion of what is precious to us gratefully and hopefully. Bless and multiply these gifts. May their fruit demonstrate the unfathomable, inestimable glory that is yours in Christ Jesus. And if that's asking too little, do more! 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 458** *Thy Word Is a Lamp unto My Feet* THY WORD

***MOMENT for REFLECTION**

Where have you seen or experienced Christ in this service?

***CHARGE and BENEDICTION**

RESPONSE *Susan Addington*

POSTLUDE

Susan Addington, Flute, and Katia Hage, Arabic Harp

GREETER: Robin Edwards

USHERS: Brad Smith, *Lead Usher*

Marilyn Kraft, *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

Debora Holk, Ron & Ruby Kraft

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

Deacons: Brent Nord, Chris Thomas, Dave Thomas

This Weeks' Celebrations

Jul 12 Trevor Cummings

Sherman & Joanne Ballard

Jul 14 Margaret Doane

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The Church office will be closed on 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 or pop-top cans or cups of fruit.**

Music Box

Last week we explored the ancient roots of *Kyrie eleison* – "Lord, have mercy!" – a cry of compassionate petition worn smooth by centuries of human longing before Christianity was born. This month we go deeper into a single word: *Kyrie*. Lord. It turns out that word is carrying a secret.

In the Hebrew scriptures, God has a personal name. It appears nearly 7,000 times in the Old Testament, written with four Hebrew letters: YHWH. We call it the Tetragrammaton – simply "the four letters." Its original pronunciation is uncertain; "Yahweh" is the scholarly best guess. Jewish tradition came to regard this name as so holy, so far beyond ordinary human speech, that it should never be pronounced aloud. When reading the scriptures, a Jewish reader would substitute *Adonai* – Hebrew for "Lord" – wherever YHWH appeared.

When the Septuagint translators rendered the Hebrew scriptures into Greek around 300 BCE, they faced a choice. How do you translate the untranslatable? They reached for *Kyrios* – Lord. So *Kyrie*, when addressed to the God of Israel, isn't simply a term of respect. It's standing in for the Name that cannot be spoken. Every

time we sing *Kyrie eleison*, we are addressing — however humbly, however imperfectly — the one whose name is beyond our reach.

Some Jewish communities took this so seriously that they refused even to write the ordinary Greek word for God — *Theos* — preferring to leave a blank or use a circumlocution. This instinct echoes in modern Jewish practice of writing "G-d" in English.

This tradition also quietly shapes the New Testament in a way most readers never notice. Matthew, Mark, Luke, and John all record Jesus speaking about the Kingdom — but they don't quite say the same thing. Mark, Luke, and John speak freely of the "Kingdom of God." Matthew, writing primarily for a Jewish audience steeped in this reverence for the divine name, consistently says instead "the Kingdom of the Heavens." Not Heaven — Heavens, invariably plural in the Greek. A circumlocution, a respectful sidestep around the name. Same reality, different sensitivity to who is reading.

Kyrie eleison. Lord, have mercy. We are addressing the one whose name we cannot speak, asking for tender compassion.

(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.