

Fifteenth Sunday after Pentecost
Communion Sunday
September 6, 2026 10:30 a.m. Worship



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Then the Lord God said, "It is not good that the man should be alone; I will make him a helper as his partner."

—*Genesis 2:18*

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, October 4th.

Morning Worship†

Lector: Christa Wallis

REFLECTION BEFORE THE SERVICE

“As an origin tale of humanity, this story opens up space to ponder the relationships human beings have with each other and with the world around them. The inability of the first human being to find an equal and fitting partner among the animals also says something about our relationships. Namely, it speaks to the human being’s natural need for company. As human beings, we need each other to survive and thrive.”
-- Song-Mi Suzie Park (*workingpreachere.org*)

GATHERING MUSIC

WELCOME

PRELUDE

Sonata (K1)

D. Scarlatti (1685-1757)

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

INTROIT (440)

Jesus, Lover of My Soul

Wesley/Marsh

Jesus, lover of my soul, let me to thy bosom fly, while the nearer waters roll,
while the tempest still is high! Hide me, O my Savior, hide, till the storm of life
is past. Safe into the haven guide. O receive my soul at last! Other refuge have I
none; hangs my helpless soul on thee. Leave, ah! leave me not alone; still
support and comfort me. All my trust on thee is stayed; all my help from thee I
bring. Cover my defenseless head with the shadow of thy wing.

*CALL TO WORSHIP

We are created to be together on this road.

✠ **Out of the earth, we are formed.**

Out of the divine breath, we become God’s hopes.

Let us pray together.

✠ **Creating One, You reach to the earth and from dust you form
each of us. You gently reach deep inside of us and you give us life
and hope.**

**Praise be to you, our creator, our redeemer, and our sustainer.
Amen.**

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

* **Stand if you are able**

✠ **The congregation will read.**

PRAYER of CONFESSION

As we worship God, let us take time to honestly name the ways that we have fallen short, collectively and individually. Trusting in the gracious mercy of our Lord, let us confess, together. We will offer our prayer of reconciliation first in silence and then together.

Moment of silent prayer

✠ Lord God, we have judged others harshly, unfairly and casually. We tend to focus on the sinful nature, brokenness and foibles of others, rather than on the growth and work we are called to. We've made assumptions about what others want and need, robbing them of the freedom to speak for themselves. We've tuned out the voices bold enough to express views that are different from ours. We've relied upon your grace, time and time again, while hastily denying that you are eager to give it not only to us, but to our enemies, also. Help us to see others as you see them; help us to see you with faith and trust. Amen.

ASSURANCE of FORGIVENESS

The Lord is merciful and gracious, slow to anger and abounding in steadfast love and faithfulness, calling all to turn from sinful ways, and live. By the grace of God, we are forgiven.

✠ Amen.

(We stand and sing the Response)

***SUNG RESPONSE 205 *Live in Charity*¹**

UBI CARITAS

(Sing English, then Latin, two times through.)

Live in charity and steadfast love.

Live in charity; God will dwell with you.

**Ubi caritas et amor,
Ubi caritas Deus ibi est.**

TIME with the YOUNG DISCIPLES

[After Time with the Young Disciples, children are encouraged to worship with us. There are activity bags and books at the back of the room.]

ANNOUNCEMENTS

¹ Text: Latin, 8th cent.; English trans. Taizé Community. Music: Jacques Berthier. ©1979 Les Presses de Taizé, GIA Publications, agent. Reprinted with permission under ONE LICENSE #A-7062545. All rights reserved.

DEACONS' MOMENT for MISSION

Kyle Smith

ANTHEM

Rock of Ages

Toplady/Hastings

Rock of Ages, cleft for me, let me hide myself in thee. Let the water and the blood from thy wounded side which flowed be of sin the double cure, save from wrath and make me pure. Could my tears forever flow, could my zeal no languor know, these for sin could not atone; thou must save, and thou alone: In my hand no price I bring, simply to thy cross I cling. While I draw this fleeting breath, when my eyes shall close in death, when I rise to worlds unknown, and behold thee on thy throne, Rock of Ages, cleft for me, let me hide myself in thee.

PRAYER for ILLUMINATION

✠ **Holy Spirit, open our eyes and our ears, our minds and our hearts, that we may together hear your Word, walk in your ways, and truly live with one another. Amen.**

SCRIPTURE

Genesis 2:18-22 (CEB)

Then the Lord God said, "It's not good that the human is alone. I will make him a helper that is perfect for him." So the Lord God formed from the fertile land all the wild animals and all the birds in the sky and brought them to the human to see what he would name them. The human gave each living being its name. The human named all the livestock, all the birds in the sky, and all the wild animals. But a helper perfect for him was nowhere to be found.

So the Lord God put the human into a deep and heavy sleep, and took one of his ribs and closed up the flesh over it. With the rib taken from the human, the Lord God fashioned a woman and brought her to the human being.

Luke 10:1-9 (CEB)

After these things, the Lord commissioned seventy-two others and sent them on ahead in pairs to every city and place he was about to go. He said to them, "The harvest is bigger than you can imagine, but there are few workers. Therefore, plead with the Lord of the harvest to send out workers for his harvest. Go! Be warned, though, that I'm sending you out as lambs among wolves. Carry no wallet, no bag, and no sandals. Don't even greet anyone along the way. Whenever you enter a house, first say, 'May peace be on this house.' If anyone there shares God's peace, then your peace will rest on that person. If not, your blessing will return to you. Remain in this house, eating and drinking whatever they set before you, for workers deserve their pay.

Don't move from house to house. Whenever you enter a city and its people welcome you, eat what they set before you. Heal the sick who are there, and say to them, 'God's kingdom has come upon you.'

This is the word of faith that we proclaim.

✠ **Thanks be to God.**

SERMON *Created for Relationship: Rev. Dr. Brian S. Symonds*
Being With

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 give your offering 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**

God, these offerings seem insignificant in light of all that you have offered us. We give because you gave. We love because you first loved us. Receive our gifts and our lives, and use them, we pray, for your reconciling work in the world you love.

✠ **Amen.**

SACRAMENT 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

(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.)

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 744**

Arise, Your Light Is Come!

FESTAL SONG

***MOMENT for REFLECTION**

Where have you seen or experienced Christ in this service?

***CHARGE and BENEDICTION**

RESPONSE

Nearer, My God, to Thee

Lowell Mason

Nearer, my God, to Thee, Nearer to Thee! E'en though it be a cross That raiseth me; Still all my song shall be, Nearer, my God, to Thee, Nearer, my God, to Thee, Nearer to Thee! Or if on joyful wing, Cleaving the sky, Sun, moon, and stars forgot, Upwards I'll fly, Still all my song shall be, Nearer, my God, to Thee, Nearer, my God, to Thee, Nearer to Thee!

POSTLUDE

GREETER: Meryll Davis

USHERS: Katie Smith, *Lead Usher*

Jim Siegmund, *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

***Elders:* Katie Smith, Neal Williams, Robin Edwards**

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

This Weeks' Celebrations

Sep 6 Norm & Christa Wallis
Tom & Donna Garza

Sep 8 Deon Garcia

Sep 9 Jeanne Clark
Shelby Obershaw
Ramon & Penny
Ramirez

Sep 10 Judy Steppins
Christian Usher

Sep 11 Meryll Davis
Jane Snyder

Sep 12 Laurie Stafford
Kelsey Smith

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The Pastor's Book Club will meet **Thursday, September 10 at 5:00 p.m.** at **DJ's Coffee Shop**, 265 E. 40th Street. The book club will use scripturally provocative and institutionally controversial writings to generate real conversations with each other. The first book for discussion is ***Separation of Church and Hate*** by John Fugelsang.

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Is visiting immigrants in detention right for you? The Presbytery of Riverside has informed us of an Orientation & Training Session which can give you an immigrant detention overview, teach about the Adelanto ICE Processing Center, help you understand visitation procedures, and learn what to expect during a visit. Learn about the difference compassion, respect, and support can make. The session is on **Saturday, September 12 from 9:00 to 10:30 a.m.** Registration is required and closes one hour before the session. The registration link is:

https://uno2web.zoom.us/meeting/register/eXd_nrC5Tdy3_p8ZWB_OEoQ

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If you are interested in learning how/helping with the audio tech for our services, contact James Welte. We could use a few more people to help.

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JOIN OUR SUMMER CHOIR! Summer choir is an opportunity for anyone to drop-in and participate in shaping our worship! You don't have to be experienced in order to learn this music. All that is required is attendance at the 8:45 a.m. rehearsal before worship each Sunday. Regular choir members and director Curtiss Allen will welcome you!

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Bakers needed! We would like to have some loaves of homemade bread, particularly breads from around the world, for our World Communion celebration on October 4th. If you are a baker, contact the church office and let us know if you can help.

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Thank you for your generous support of our food participants.

Your financial contributions have permitted us to get some staple cans in volume from Feeding America, as you can see in Fellowship Hall. (Whew! We ran out of veggies for a wee bit!) If you enjoy the gift of bargain shopping, **we still need pop-top meals-in-a-can (e.g. spaghetti-os) or pop-top tuna & chicken for non-cooking bags.**

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Available for Food Work?

If yes, please contact Rick so we can add you to a list we can call when we need more workers for sorting, organizing, shelving, bagging or distributing food, photocopying and folding handouts, assembling kits, or maintaining food storage spaces. Thanks!

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World Communion Offering, October 4



Music Box

Isn't it curious that our brains have two hemispheres? Left and right?

We find this feature in most of the animal kingdom — mammals, fish, birds, even insects — going back about 500 million years. Why is most of the animal kingdom built this way? And these two hemispheres don't function identically at all — they each have very distinctive strengths and weaknesses.

The thing is, brains require lots of calories to function. The human brain consumes about 20% of the available calories, even though it accounts for only 2% of our body weight. Every additional calorie we need is another calorie we have to find and consume — day in and day out — to avoid starvation. So plain old survival dictates that we be optimized for maximum survival capability while requiring as few calories as possible.

That's what makes the design so interesting: we weren't built with a single generalist processor, nor with two identical, redundant copies. We were given two different brains. Each alone would be cheaper, and two redundant copies would at least be simpler. Instead, we have two distinct, non-interchangeable kinds of processing running in parallel in an organ that's already among the most expensive in the body. That's not the obvious cost-saving move. So — why?

Neuroscience is concerned with understanding how the mind works, using all the scientific tools now available. Researchers have found that the left hemisphere is superb at focused attention, and the right at general awareness. This matters because we must do two things to survive in the wild: focus our attention on finding and catching lunch, while maintaining general awareness so we don't **BECOME** lunch. As we focus on finding berries or bunnies to eat, we must also maintain global awareness — of a twig snapping or motion in our peripheral vision — so we don't become prey ourselves.

Surprisingly (or maybe not), we find something like this distinction in ancient Western philosophy — though not, of course, framed in terms of hemispheres. (Very astute thinkers studying 'mind' from the inside instead of the outside.) Plato (c.428-348 BCE) gave it a name and an architecture. He distinguished **DIANOIA** (pronounced "dee-ah-NOY-ah") — reasoning that moves step by

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step, building from assumption to assumption, the way a geometer works through a proof. Versus NOUS (pronounced "noose"), the mind's capacity to see a truth whole and at once, without needing to build up to it piece by piece. He's describing two different altitudes of knowing — DIANOIA climbing by stages, NOUS arriving all at once at the summit. Plato's description doesn't map perfectly to neuroscience — I wouldn't expect it to. But the underlying texture is strikingly familiar: one mode sequential, assembled, working a problem apart into its pieces; the other immediate, unified, grasping the whole in a single act of vision.

Discussion of DIANOIA vs. NOUS continued for almost a millennium in the Platonic stream of thought. (There's a lot there!)

But somewhere along the way, philosophy narrowed its own bet. It kept DIANOIA busy — logic, proof, the careful stacking of premise on premise — and let NOUS quietly become the property of mystics, monks, and the occasional dying philosopher glimpsing Eternity on his way out. What almost nobody asked was: what else operates this way? What else delivers meaning whole, all at once, without a chain of premises to climb?

Story does.

You don't reason your way to the ending of a good story. You don't build it from hypotheses. It lands on you — the way an insight lands, the way recognition lands — whole, in a single act of vision, exactly the way Plato said NOUS does. A child doesn't need syllogisms to understand what it means that Cinderella's slipper only fits her. She just sees it, the way you see a face. That's not a lesser kind of knowing.

And how did Jesus teach? With long philosophical reasonings? No — He told STORIES. "He spake to them in parables." When He does engage in extended argument, it's most often in response to a question or a trap someone else set first. So His choice of 'teaching in parables' wasn't because He didn't know how to engage in philosophical reasoning — very clearly He did.

We can see these two kinds of attention in our own lives.

DIANOIA is at work when we're balancing our checkbook, or focused in traffic. But NOUS is at play when we watch a movie, or

listen to music, or enjoy the sheer beauty of a sunset. (Sure, we can shift to DIANOIA mode if we want: understanding WHY a sunset has all the amazing colors that it does from a scientific perspective is its own kind of beauty.)

And I'd go so far as to suggest that 'mindfulness' is NOUS-ian awareness. But that's a story for another day.

-- 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.