Reign of Christ Sunday

November 22, 2026 10:30 a.m. Worship



Photo by Džoko Stach (pixabay.com)

"...for I was hungry and you gave me food, I was thirsty and you gave me something to drink, I was a stranger and you welcomed me, I was naked and you gave me clothing, I was sick and you took care of me, I was in prison and you visited me." *Matthew 25:35-36*

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, December 6th.

Morning Worship†

Lector: Phyllis Hough

"The point is not simply a generic commendation of humanitarian virtue: The acts of mercy are directed toward those Jesus identifies as his own siblings in a society where the church is persecuted and oppressed. In a word, Matthew is willing to portray Jesus as recognizing righteousness beyond the church (see also 5:20). Reading the judged as people other than "us"—the ecclesial audience of the parable—therefore gives the text a radically different orientation from the one it usually receives in preaching."

—Wesley Allen, Jr., *The Working Preacher*

GATHERING MUSIC

WELCOME

PRELUDE ***We Thank Thee, Lord*** *S. Karg-Elert (1877-1933)*

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

INTROIT ***We Gather Together*** KREMSER

We gather together to ask the Lord's blessing; he hastens and chastens his will to make known; the wicked oppressing now cease from distressing. Sing praises to his name; he forgets not his own.

***CALL TO WORSHIP** *(adapted from Psalm 100)*

Make a joyful noise to the Lord, all the earth.

✠ **Worship the Lord with gladness! Come into God's presence with singing!**

Know this! The Lord is God!

✠ **We are God's people, and the sheep of God's pasture.**

So, enter God's gates with thanksgiving, and come into the sanctuary with praise.

✠ **Let us give thanks to God and bless God's holy name.**

For the Lord is good;

✠ **God's steadfast love endures forever! God's faithfulness is for all generations!**

Come, let us worship 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.**

HYMN 268** ***Crown Him with Many Crowns DIADEMATA

PRAYER of CONFESSION

This is a holy time and a holy place set aside for holy people; yet what makes us holy is not our perfection, it is Christ's. Every sin that is found outside of the church is found inside of it. The only difference is that here we acknowledge our sin and lay it before the one who has the power and authority to redeem us. Trusting in the promise that God is for us, let us confess first in silence and then together:

Moment of silent prayer

✠ **Almighty God, you are God of all creation, from beginning to end. All authority and power to direct the ways of the world are in your hands. Yet you saw fit to outfit humankind with the same freedom to choose and act that you have. We thank you for this power, but confess we often misuse it. We choose to do the things we know not to do. We take advantage, even as we sense our conscience pulling us away from what is wrong. We deny our own agency and claim "it is what it is" about the sufferings and injustices of the world when we should be working to make a change. Forgive us, Merciful God, of our shallowness of heart and slowness of action. Fill us with the Spirit of Christ, the advocate for the least among us, that we be empowered to do justly, love kindness and walk humbly before you. Through our Lord and Savior, Jesus Christ.**

ASSURANCE of FORGIVENESS

Who will bring any charge against God's elect? It is God who justifies. Who is to condemn? It is Christ who died, or rather, who was raised, who is also at the right hand of God, who also intercedes for us. So believe the Good News:

✠ **In Jesus Christ, we are forgiven! Amen.**

(We stand and sing the Response)

RESPONSE 385** ***All People That on Earth Do Dwell OLD HUNDREDTH

TIME with the YOUNG DISCIPLES

[After Time with the Young Disciples,
There is KidSpace today in Room 10.]

ANNOUNCEMENTS

ANTHEM ***Thanks Be to Thee*** *George F. Handel*

PRAYER for ILLUMINATION

✠ **Spirit of the Living God, fall afresh upon your people gathered here today. Allow the fulness of your power, your majesty, your authority and your righteousness to fill this moment. Convict us of the truth we need to hear. Through Jesus Christ, our Lord. Amen.**

SCRIPTURE Psalm 100 CEB

Shout triumphantly to the Lord, all the earth!
Serve the Lord with Celebration!
Come before him with shouts of joy!
Know that the Lord is God--
he made us; we belong to him.
We are his people,
the sheep of his own pasture.
Enter his gates with thanksgiving
and his courts with praise.
Give thanks to him; bless his name.
For the Lord is good;
his steadfast love endures forever
and his faithfulness to all generations.

Matthew 25:31-46 CEB

"Now when the Human One comes in his majesty and all his angels are with him, he will sit on his majestic throne. All the nations will be gathered in front of him. He will separate them from each other, just as a shepherd separates the sheep from the goats. He will put the sheep on his right side. But the goats he will put on his left.

"Then the king will say to those on his right, 'Come, you who will receive good things from my Father. Inherit the kingdom that was prepared for you before the world began. I was hungry and you gave me food to eat. I was thirsty and you gave me a drink. I was a stranger and you welcomed me. I was naked and you gave me clothes to wear. I was sick and you took care of me. I was in prison and you visited me.'

"Then those who are righteous will reply to him, 'Lord, when did we see you hungry and feed you, or thirsty and give you a drink? When did we see you as a stranger and welcome you, or naked and give you clothes to wear? When did we see you sick or in prison and visit you?'

"Then the king will reply to them, 'I assure you that when you have done it for one of the least of these brothers and sisters of mine, you have done it for me.'

"Then he will say to those on his left, 'Get away from me, you who will receive terrible things. Go into the unending fire that has been prepared for the devil and his angels. I was hungry and you didn't give me food to eat. I was thirsty and you didn't give me anything to drink. I was a stranger and you didn't welcome me. I was naked and you didn't give me clothes to wear. I was sick and in prison, and you didn't visit me.'

"Then they will reply, 'Lord, when did we see you hungry or thirsty or a stranger or naked or sick or in prison and didn't do anything to help you?' Then he will answer, 'I assure you that when you haven't done it for one of the least of these, you haven't done it for me.' And they will go away into eternal punishment. But the righteous ones will go into eternal life."

This is the word of faith that we proclaim

✠ **Thanks be to God.**

SERMON ***Currency of Compassion:*** *Rev. Dr. Brian S. Symonds*
Not by Birth, But by Love

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**

Almighty God, bless now these gifts, that the reign of Christ may become manifest in the uplift of the poor, seeking out the lost and lonely, restoring dignity to those whom the world has dehumanized, so that the fulness of Christ's glory may be revealed in the life and ministry of your church. Through Christ, in Christ, and with Christ 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 643** ***Now Thank We All Our God NUN DANKET ALLE GOTT

***MOMENT for REFLECTION**

Where have you seen or experienced Christ in this service?

***CHARGE and BENEDICTION**

RESPONSE ***We Gather Together*** KREMSER

We all do extol thee, thou leader triumphant, and pray that thou still our defender wilt be. Let thy congregation escape tribulation; thy name be ever praised! O Lord, make us free!

POSTLUDE

GREETERs: Donna Feit & Donna Nord
USHERS: Katie Smith, *Lead Usher*
John-Paul Fletcher, *Hospitality Usher*
SOUND ENGINEERS: Dan Direen, Brent Nord, Brandon Turner
LIVESTREAM TEAM: James Welte, Kevin Lamb,
Oliver Lamb, Lynn Usher, Axel Gaeta-Symonds

REMEMBER IN PRAYER THIS WEEK

Margaret Doane, Noé Falconi

Elders: Norm Wallis, Pat Morris, Susan Skoglund

Deacons: Jim Siegmund, Kyle Smith, Rebecca Allen

<u>This Weeks' Celebrations</u>

Nov 22	Ken Mantei
Nov 23	Dan Direen
	Wade Preciado
	Chase Preciado
	Joyce Seeger
Nov 24	John-Paul & Stephanie Fletcher
	Larry Kistner
	Matthew Garcia
Nov 25	William Zeitler
Nov 26	Brad Smith
	Chris Wright-Thomas
Nov 27	Abigail Grace Willis
Nov 28	Raymond Olivarez

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Measured in terms of the percentage of the population (military and civilian) that were casualties of the war and its effects (like famine and disease), the Thirty Years War (1618-1648) was by far the worst in Western history. Mortality rates around 20% — closer to 50% in some areas. By comparison, the mortality rates of WWI and WWII were more like a few percent overall (with certain areas like Poland in WWII closer to Thirty Year War casualty levels). By this measure the Civil War was much worse than the world wars, but still nowhere near the Thirty Years War. So imagine mortality rates maybe 10 times worse than WWII or the Civil War, going on for 30 years instead of just six. It defies comprehension.

Martin Rinkart (1586–1649) was a Lutheran pastor who came to Eilenburg, Saxony at the beginning of the Thirty Years' War. As a walled city, Eilenburg afforded some small measure of safety and thus became a refuge for the dispossessed. The result, however, was overcrowding, pestilence, and famine. And armies overran it three times despite its walls.

Eilenburg started with four pastors: one left town to "visit relatives" and wouldn't return. Two pastors perished in plagues. So the Rinkart home became a refuge for refugees, even though he was often hard-pressed to provide for his own family. During the height of the Great Plague of 1637, as the only surviving minister in Eilenburg, Pastor Rinkart conducted as many as 50 memorial services a day. (Assuming, say, a 10-hour day, that's roughly one funeral every 12 minutes.) All in all, he performed more than 4000 memorial services, including one for his wife. Eventually, the death rate became so extreme that services over mass graves were all that could be managed. The plague was followed by a famine so extreme that "thirty or forty persons might be seen fighting in the streets over a dead animal for food."

Martin Rinkart wrote "Now Thank We All Our God" (in German, "Nun danket alle Gott") roughly twenty years into the Thirty Years' War. Right around the devastating 1637 plague that claimed his wife among so many others. He originally wrote it as a table grace for his family — at a time when one was seriously thankful for any food at all.

When the tsunami of calamity receded, Pastor Rinkart found himself performing a surfeit of weddings — as widows and widowers (and their surviving children) regrouped into new family units — terribly necessary for survival. Sadly, these respites were too soon followed by yet another plague, and/or famine, and/or army. (Although on one occasion Pastor Rinken did manage to talk a commanding general out of sacking his city — one less sacking is a very good thing!)

Pastor Rinkart lived to see the signing of the Peace of Westphalia which ended the war. He died the following year. -- *William Zeitler*



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.