



First Presbyterian Church OF OKLAHOMA CITY

Order of Service for Evensong October 22, 2025

A special welcome to those visiting us this evening.

We are grateful for your presence with us and hope you find this time of worship to be meaningful.

When you see an asterisk *, please rise in body or spirit, however you are comfortable.

Please join your voice with the congregation in reading the responses in **bold print**.

We Gather to Worship

WORDS OF WELCOME - *Galatians 3:28*

(The water is poured.)

Leader: We thank you, O God, for the water of baptism.

People: Through it we are reborn by the power of the Holy Spirit. "There is no longer Jew or Greek, there is no longer slave or free, there is no longer male and female; for all of you are one in Christ Jesus."

Leader: And you are welcome here.

TOLLING

CALL TO WORSHIP

Leader: Through all eternity, O Lord, your promise stands unshaken.

People: Your faithfulness will never fail; Your promise stands unshaken.

Leader: Claim me once more as your own, Lord, and have mercy on me.

People: Claim me once more as your own, Lord, and have mercy on me.

All: Glory to the Father.

*THE LIGHT OF CHRIST

(Please rise in body or spirit, however you are comfortable, as the light is spread from the Christ candle.)

Leader: Jesus Christ is the light of the world,

People: the light no darkness can overcome.

Leader: Stay with us, Lord, for it is evening,

People: and the day is almost over.

Leader: Eternal God by your word you commanded: "Let there be light!"

By your Spirit you have revealed the light of your glory in the face of Jesus Christ.

Shine in our hearts this night with the light of your good news

and illumine our dreams with the vision of your holy realm.

Let your light scatter the darkness

All: and illumine your church.

*HYMN 466

Come and Fill Our Hearts

CONFITEMINI DOMINO

(sing three times)

Come and fill our hearts with your peace.

You alone, O Lord, our holy.

Come and fill our hearts with your peace.

Al-le-lu - ah!

We Proclaim God's Word

PRAYERS OF INTERCESSION

(The incense is lit.)

Leader: Let my prayer rise before you as incense, O Lord,

People: the lifting of my prayer as an evening sacrifice.

Leader: Holy God, let the incense of our prayer ascend before you,

and let your loving-kindness descend upon us,

that with devoted hearts we may sing your praises

with the church on earth and the whole heavenly host,

and glorify you forever and ever. To you, O Lord, I lift up my soul.

People: O God, in you I trust.

Leader: Holy one, as you are well pleased with Christ, help us to live in a way that will be pleasing to you. As you have called us to listen to Christ, help us to always heed his word and seek his will. These things we pray in the name of Jesus, your beloved son, our savior and Lord. We lift up before you this night the concerns of our congregation, prayers for... Hear us now loving God as we raise the joys and concerns of our hearts and minds to you in silent prayer.

(A period of silent personal prayer.)

Leader: As you have made this day, O God, you also make the night. Give rest for our comfort. Come upon us with quietness and still our souls, that we may listen for the whisper of your Spirit and be attentive to your nearness in our dreams. Empower us to rise again in new life to proclaim your praise, and show Christ to the world, for he reigns forever and ever.

All: Amen.

PRAYER OF RESPONSE

Leader: Let us pray.

All: Holy God, all goodness and truth comes from you. Keep us safe from evil and lead us in the paths of justice, that we may know the joy of trusting in you; through Jesus Christ, our Savior and Lord. Amen.

LECTIO DIVINA

LECTIO (READ)

MEDITATIO (MEDITATE)

ORATIO (PRAY)

CONTEMPLATIO (CONTEMPLATION)

The focus of Lectio Divina is not a critical analysis of sacred text, but rather a more personal way of experiencing the word through contemplation and reflection.

Luke 18:9-14

⁹He also told this parable to some who trusted in themselves that they were righteous and regarded others with contempt: ¹⁰“Two men went up to the temple to pray, one a Pharisee and the other a tax collector. ¹¹The Pharisee, standing by himself, was praying thus, ‘God, I thank you that I am not like other people: thieves, rogues, adulterers, or even like this tax collector. ¹²I fast twice a week; I give a tenth of all my income.’ ¹³But the tax collector, standing far off, would not even lift up his eyes to heaven but was beating his breast and saying, ‘God, be merciful to me, a sinner!’ ¹⁴I tell you, this man went down to his home justified rather than the other, for all who exalt themselves will be humbled, but all who humble themselves will be exalted.”

Leader: Holy wisdom, holy Word.

All: Thanks be to God.

We Respond to God's Word

CANTICLE

The Lord's Prayer

CHANT

(As the droning begins, please take a moment to tune your voice to the pitch before the chant.)

All: 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.

SACRAMENT OF THE LORD'S SUPPER

INVITATION TO THE LORD'S TABLE

PRAYER OF GREAT THANKSGIVING

One: Why do we give thanks and praise before this table?

All: We give thanks for God's work of creation and salvation.

One: All glory and blessings are yours, Saving God, for in your mercy you gave your only Son, Jesus Christ. Born a child like us, he grew up to be your servant. Jesus taught your truth. He welcomed, healed, forgave, and loved people.

In the end, he suffered and died to save us from our sin. And God raised him up to give us a new life. We praise you that before he died, our Savior gave us this holy meal to eat together until he comes again.

Why do we eat bread at this table?

All: On the night before he died, Jesus took bread. After giving thanks, 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.

One: Why do we drink from the cup at this table?

All: The same night, Jesus took the cup, saying: This cup is the new covenant sealed in my blood, shed for you and for many for the forgiveness of sins. Do this in remembrance of me.

One: What do we remember at this table?

All: We remember God's gracious love for us, Christ's death and resurrection for us, and the Spirit's tender care for us. And remembering, we offer ourselves and gifts for the world.

One: According to our Lord's commandment:

All: We remember his death, we proclaim his resurrection, we await his coming in glory.

One: What do we ask at this table?

All: Merciful God, pour out your Holy Spirit on us and on these gifts of bread and wine, that in eating and drinking together we may be made one with Christ and with one another. At this table we ask for unity in Christ our Lord, and we ask for strength to serve the world in his name until the day you make all things new.

One: Through Christ, all glory and honor are yours, almighty God, with the Holy Spirit in the holy church, now and forever. Amen.

BREAKING OF THE BREAD
COMMUNION OF THE PEOPLE
COMMUNION VOLUNTARY

John L. Edwards

We Go in God's Name

*HYMN 769

For Everyone Born

FOR EVERYONE BORN

*DISMISSAL

Leader: As night falls, we do not leave alone. Christ walks with us, his light guiding our steps,
his love sustaining our hearts.

People: We go, not as we came, but renewed, restored, and empowered.

Leader: What was broken, God is making whole. What was weary, God is strengthening. What
was lost, God is reclaiming.

**People: We step forward in faith, trusting in the One who is our healer, our hope, and our
life.**

Leader: Go in peace, in power, and in the name of Jesus Christ.

All: Amen

*TOLLING

769 For Everyone Born



1 For ev - ery - one born, a place at the ta - ble,
 2 For wom - an and man, a place at the ta - ble,
 3 For young and for old, a place at the ta - ble,
 4 For just and un - just, a place at the ta - ble,
 5 For ev - ery - one born, a place at the ta - ble,



for ev - ery - one born, clean wa - ter and bread,
 re - vis - ing the roles, de - cid - ing the share,
 a voice to be heard, a part in the song,
 a - bus - er, a - bus - ed, with need to for - give,
 to live with - out fear, and sim - ply to be,



a shel - ter, a space, a safe place for grow - ing,
 with wis - dom and grace, di - vid - ing the pow - er,
 the hands of a child in hands that are wrin - kled,
 in an - ger, in hurt, a mind - set of mer - cy,
 to work, to speak out, to wit - ness and wor - ship,

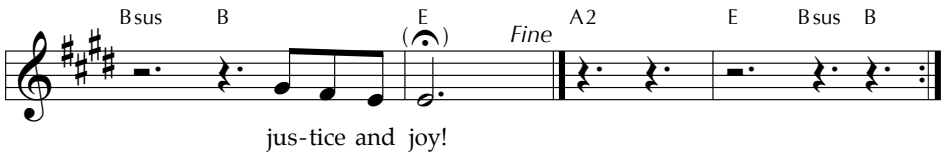
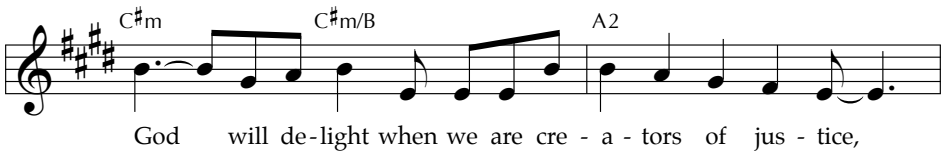


for ev - ery - one born, a star o - ver - head,
 for wom - an and man, a sys - tem that's fair,
 for young and for old, the right to be - long,
 for just and un - just, a new way to live,
 for ev - ery - one born, the right to be free,

This hymn from a noted New Zealand hymnwriter affirms that God's hospitality transcends the barriers erected by human society and that we who have been created in God's image are called to live in ways that reflect our Creator's values: justice and joy, compassion and peace.

JUSTICE AND RECONCILIATION

Refrain



The Life of Jesus Mafa was a Roman Catholic missionary project in the 1970s that aimed to teach the gospel to inhabitants of Northern Cameroon, and help them relate it to their daily lives. François Vidil worked with Mafa Christian communities (who dressed up and enacted the scenes) to create an extensive series of paintings depicting Jesus and other New Testament characters as contemporary Africans.

We are shown a simple building with two men in it—one foregrounded, one backgrounded, both facing forward. The man in the foreground can be read as a ‘take-charge’ type. His eyeglasses may suggest intelligence, education, and privilege. He is dressed in white. Speaking to an implied audience to his left (outside the painted composition), he seems authoritative—pointing with his right hand as he places his left hand over his heart; referring to himself perhaps. He is the pharisee of Luke 18.

Standing at distance behind him is the other man in the story. He is dressed in blue, his shoulders stooping forward, his face contorted as he looks down at his plaintively cupped palms.

The artist has taken a liberty with the text, which has both men standing apart from each other and in prayer. They are not interacting with others. But this artist has the pharisee speaking to a nearby auditor or auditors. He seems an upstanding citizen and to know what he is doing.

And there is no harm in that, is there? That is Luke’s penetrating question. The pharisee pays his taxes. The collector carries them to their destination. Who wants to pay taxes to an oppressive occupier after all? Perhaps there were some dishonest tax agents on top of all that who earned them the double opprobrium of the populace, but in what governmental office is there no corruption?

Phariseeism is a method of scriptural interpretation. Collecting taxes is a livelihood—in this case, on behalf of a hated occupier. Comparing them is inane, or rather impossible. Perhaps the tax collector is also a pharisee. We do not know. But we do know that the one who pays taxes and the one who collects them from him are both working to prevent violence during a hated occupation with bloodshed being but a touch away. Who is to condemn either?



The Pharisee and the Publican, 1973, Painting, Current location unknown; © MAFA Editions de l'Emmanuel (CC BY-NC-SA 3.0)creativecommons.org/licenses/by-nc-sa/3.0/Jesus Mafa Project

First Presbyterian Church

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