



October 12, 2025

Eighteenth Sunday after Pentecost

Rev. Barbara Dickason, BCC

Sermon: “No ‘enough’ to gratitude”

United in Christ’s love,

A just world for all

Eighteenth Sunday of Pentecost

October 12, 2025

Singing Prelude

How Great Thou Art

Hine

**Then sings my soul, my Savior God, to thee;
How great thou art, how great thou art!
Then sings my soul, my Savior God, to thee;
How great thou art, how great thou art!**

Welcome and Announcements

Good morning, Venice United Church of Christ. Grace and Peace to you in the name of Jesus who welcomes each and every one of us into this sacred space this morning. I am Pastor Barb, and Victoria Augustine will be our liturgist today. As always, many thanks go out to all of our staff and volunteers who are working tirelessly behind the scenes.

Beautifying our sanctuary today, we have flowers given by a Sharon Leidheiser in celebration of Gary's 70th Birthday.

Here at Venice UCC, we welcome, affirm, and choose good trouble throughout the year, and also honor this special time of lifting up the unique and beautiful ways in which God has created us all.

For those who are worshipping on-line, whether today or at some point in the future, you are invited to like us, to share us, and to let your presence be known in the comments so that we can keep each other in prayer.

For those of us here in this space of stained glass and compassionate friendship, if you have a prayer request or a joy to share, please make sure that you let the office know, as I want to make sure that we can lift up everyone's prayers as we worship.

For some of you, this is your first time joining us. I hope that you have been warmly greeted and have notated your presence at our welcome table. We are excited to get to know you. We also have an exciting new gift for you, these gorgeous blue stainless steel water bottles.

For in this holy, wonderful, ordinary space,
as Venice United Church of Christ,
we empower and invite everyone
to join us in this divine place
that we share on line and in person.

For when we gather, everyone is invited,
no matter who you are
or where you are on life's journey,
and no one is turned away.

We do have a few upcoming activities to share.

Following Worship, we will be gathering in Naar Hall for Fellowship Time. A big thank you to Barbara and Bob Zittel for hosting this week. As you make your way to the table of good eats, please stop by the information table to check out our sign up sheets. Maria will be available for those seeking tech help.

Following fellowship time, I will be heading out of time to read, study, and perform a wedding in the Boston area. While I am away, Bob Zittel will be available for pastoral care should a need arise. Thus, 'SpiritFed,' will not be held tomorrow, although the zoom room will still be open for anyone who wishes to gather for their meal, prayer, or informal discussion. However, our Wednesday Bible Study will be held as usual.

Ironically, my time away also very neatly coincides with Laity Sunday next week, for which many of us have been actively preparing. If you would like to join the Lay Choir for the week, choir practice is also on Wednesday and begins at 6:30. There is a new sign up sheet that is on the table as you head for your refreshments, or you can contact Barbara Quinn directly through the office.

I encourage you all to check out events that are happening throughout the rest of the week in our app. Our Library is open on Wednesday for those who would like to check out our fabulous collection of the best reads, our Wednesday Bible study continues to meet, the Women are having lunch at Giuseppe's Ristorante and Pizzeria at 12:30 on Thursday (please indicate if you are coming on the sign up sheet) and the Men's group is meeting for Breakfast at Panera on Friday. Looking ahead, we are also inviting volunteers to help with varnishing shelves for Immokolee on October 31. To let us know of your interest, please let us know on the sign up sheet on the table with the others. Whether through worship, meetings, events, or fun activities, there are many ways to connect.

For We come to worship a generous, steadfastly loving God, who created and names each of us a beloved child of God.

So Come, beautifully authentic, humbly transforming, faithfully
Good-news following body of Christ, and let us Worship God!

We Approach God's Presence

Meditation/Bringing in the Light of Christ

My Faith Looks Up to Thee

Mason

Responsive Call to Worship¹ Psalm 66, adpt Nan C. Merrill

Come and worship!

In wonder and awe let us unite as Christ's body as we seek the heart of God.

Sing a joyful song to the Beloved

all the earth,

and praise Love's name;

Sing in glorious exultation!

**We say to You, "How magnificent are
your ways!**

**So great is your power that fear and
doubt vanish before You;**

All the earth worships You;

the people raise their voice,

they sing praises to your Name."

**Come and see what the Beloved has done;
wondrous are the deeds of Love.**

Please rise in body or in spirit to sing:

"Joyful, Joyful We Adore You"

***Hymn**

"Joyful, Joyful We Adore You"

Van Dyke

Joyful, joyful, we adore You,

God of glory, God of love;

Hearts unfold like flowers before You,

Opening to the sun above.

¹ Nan C Merrill. *Psalms for Praying*. Continuum: New York, 2006. 125-127

**Melt the clouds of sin and sadness;
Drive the storms of doubt away;
Giver of immortal gladness,
Fill us with the light of day!**

**All Your works with joy surround you,
Earth and heaven reflect your rays,
Stars and angels sing around You,
Center of unbroken praise;
Field and forest, vale and mountain,
Flowery meadow, flashing sea,
Chanting bird and flowing fountain
Teach us what our praise should be.**

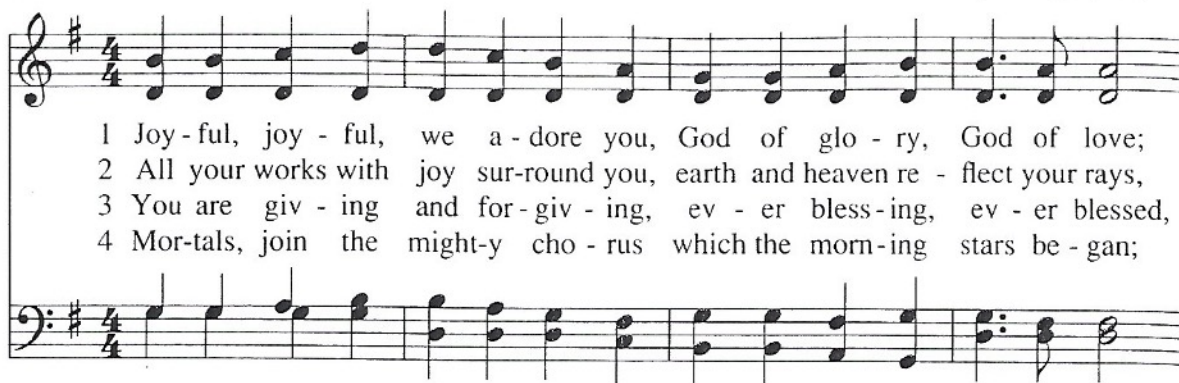
**You are giving and forgiving,
Ever blessing, ever blessed,
Well-spring of the joy of living,
Ocean-depth of happy rest!
Loving Spirit, Father, Mother
All who love belong to you;
Teach us how to love each other,
By that love our joy renew.**

**Mortals, join the mighty chorus,
Which the morning stars began;
Boundless love is reigning o'er us,
Reconciling race and clan.
Ever singing, move we forward,
Faithful in the midst of strife;
Joyful music leads us onward
In the triumph song of life.**

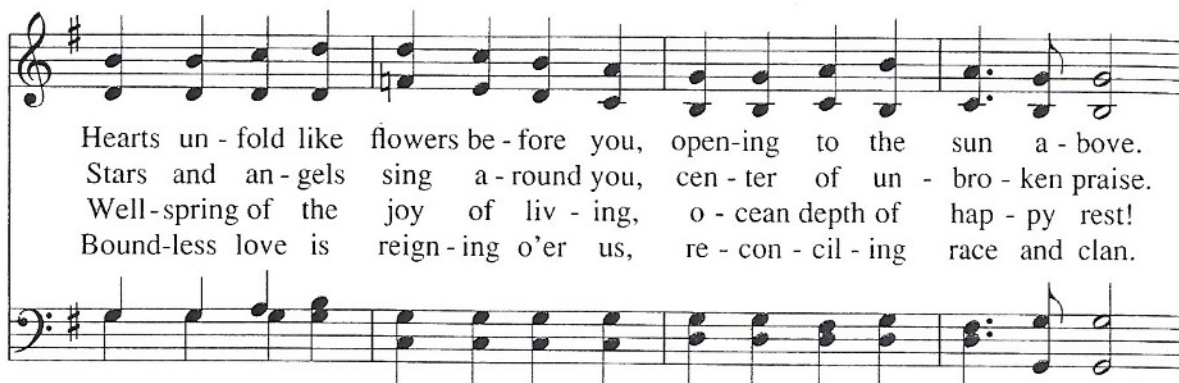
Joyful, Joyful, We Adore You

Ps. 145:10; Isa. 49:13

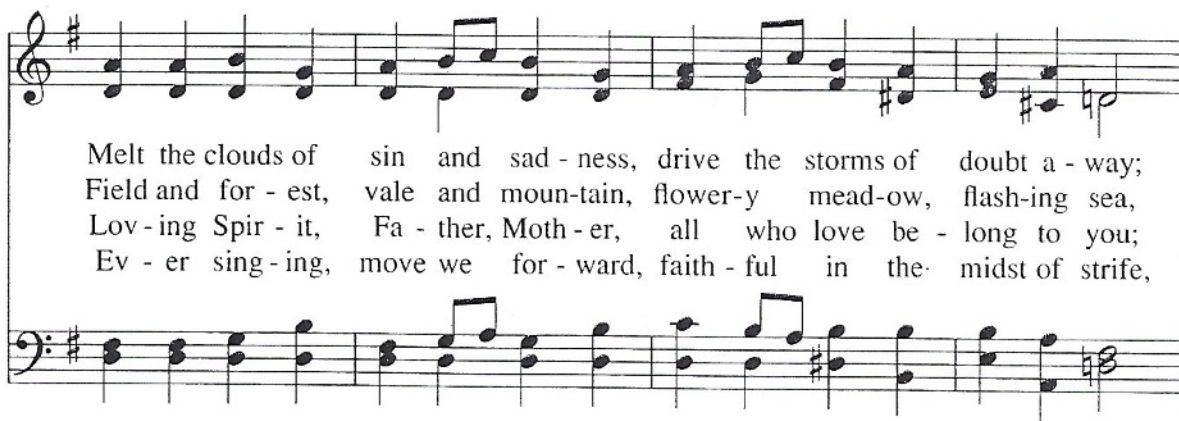
Henry van Dyke, 1907; alt.



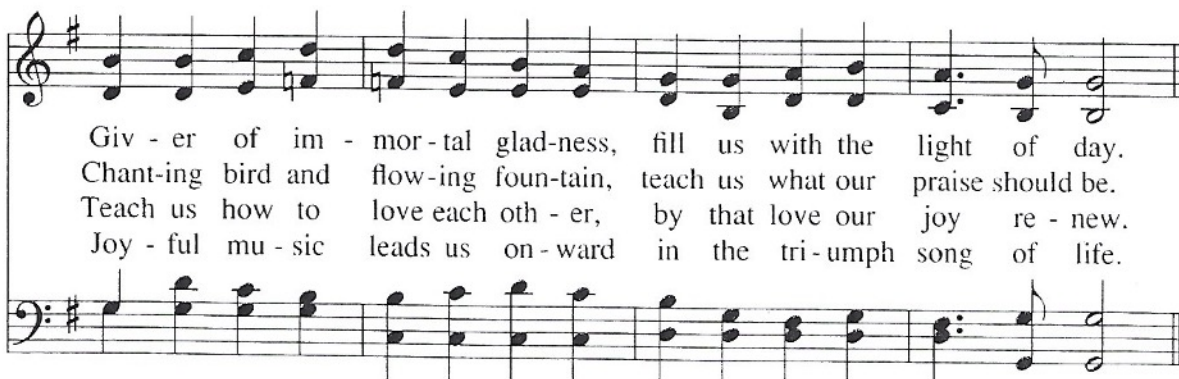
1 Joy - ful, joy - ful, we a - dore you, God of glo - ry, God of love;
 2 All your works with joy sur-round you, earth and heaven re - flect your rays,
 3 You are giv - ing and for-giv - ing, ev - er bless-ing, ev - er blessed,
 4 Mor-tals, join the might-y cho - rus which the morn-ing stars be - gan;



Hearts un - fold like flowers be - fore you, open-ing to the sun a - bove.
 Stars and an - gels sing a - round you, cen - ter of un - bro - ken praise.
 Well-spring of the joy of liv - ing, o - cean depth of hap - py rest!
 Bound-less love is reign - ing o'er us, re - con - cil - ing race and clan.



Melt the clouds of sin and sad - ness, drive the storms of doubt a - way;
 Field and for - est, vale and moun-tain, flower-y mead-ow, flash-ing sea,
 Lov-ing Spir - it, Fa - ther, Moth - er, all who love be - long to you;
 Ev - er sing - ing, move we for - ward, faith - ful in the midst of strife,



Giv - er of im - mor-tal glad-ness, fill us with the light of day.
 Chant-ing bird and flow-ing foun-tain, teach us what our praise should be.
 Teach us how to love each oth - er, by that love our joy re - new.
 Joy - ful mu - sic leads us on - ward in the tri-umph song of life.

Henry van Dyke was a noted church leader, U.S. ambassador, Navy chaplain, and prolific writer. Many people associate this hymn with Beethoven's ninth symphony, but few are aware of the original poem by the German classicist F. Schiller (1759–1805) that inspired Beethoven.

Tune: HYMN TO JOY 8.7.8.7.D.
 Ludwig van Beethoven, 1824
 Adapt. and harm. Edward Hodges, 1846
 CCLI License #11176734

***Prayer of Lament for Transformation and New Life**

Atonement in the Key of Reverence, ed. Rev. Cameron Trimble

Holy One,

On this day of reflection and reckoning,
we come with open hands and full hearts.

**We bring the truth of our failures—
the times we were silent when we should have spoken,
the moments we turned away from the suffering of others,
the harm we have done, knowingly and unknowingly.**

And yet, You receive us not with wrath, but with tenderness.
You call us not to shame, but to repair.
You whisper: Return. Begin again.

**Renew in us the conviction
that healing is always possible,
that compassion is never wasted,
and that love
—applied faithfully and fiercely—
can yet restore the world.**

Amen

***Words of Grace**

Blessed be the Holy name of our Beloved,
Loving Companion Presence Eternal
**For we are embraced and our lives renewed!
Thanks be to God! Amen.**

***Response**
Young

We Sing of Your Glory vs 1,3

**We sing of your glory, we praise you again,
For you are eternal. Amen. Amen
Glory in the highest, on earth,” sing again,**

We Sing of Your Glory

(Tuya Es la Gloria)

1. We sing of your glo - ry, we praise you a - gain,
2. We sing of your pow - er and hon - or a - gain,
3. "Glo - ry in the high - est, on earth," sing a - gain,

for you are e - ter - nal. A - men. A - men.
for you are e - ter - nal. A - men. A - men.
Glo - ry al - le - lu - ia. A - men. A - men.

The musical score is written for a four-part choir (Soprano, Alto, Tenor, Bass) in 4/4 time, with a key signature of one flat (Bb). The melody is primarily in the Soprano and Alto parts, with the Tenor and Bass parts providing harmonic support. The lyrics are written below the vocal staves.

WORDS: Trad. Latin American; English trans. by S T Kimbrough, Jr. (Deut. 32:11, 18; 33:27; Ps. 57:1; 66:2; 96:1-2)

RÍO DE LA PLATA
65.64

MUSIC: Trad. Latin American; harm. by Carlton R. Young

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English trans. and harm. © 1996 General Board of Global Ministries, GBGMusik

Glory alleluia. Amen. Amen.

We Encounter God in the Word

Contemporary Reading

“*Oh, My Heart (Gratitude, the Fourteenth Incitement)*”²

Ross Gay

Our contemporary reading this morning is by Ross Gay, an excerpt from his book, “Inciting Joy.” A poet and professor at Indiana University, his style of prose reveals fractals of answers to two questions: what incites joy, and what does joy incite? Hear his words on joy and gratitude:

“Given that I have already blathered on enough about gratitude elsewhere

(truth be told, in my book, by which I mean in my opinion, there is no *blathering on enough* about gratitude, the real thing I mean, there is no *enough* to gratitude, and it does not in the least seem an ill-conceived exercise, devotion, project, life, to do nothing other than list or, ha, catalog said gratitudes, perhaps starting with the interior of what before your devotional, your *practice*, you considered *your* body, but now because you are thanking the trillion or so microbes in your gut and creepy-crawling your skin and slathering lasciviously through your mouth and eyeballs and nostrils, critters some of whom if they get ill and die off you will be a goner in a heartbeat, invisible EMTs, you might start there, that is a trillion gratitudes, that ought to keep you busy; or my ...[goodness], who shouts out *skin* anymore, I don’t mean the luster or hue, all of which are gobsmackingly stunning and that those hues change most often in relation to the sun, that our skin is one of the many evidences that we are directly related to the sunflower, and other heliotrophic critters [gobsmack!], I mean the simple fact of our skin, an envelope or satchel or sack to hold our guts in, and how it changes and becomes an archive or repository of those changes — mine variously stretch-marked, pocked, dimpled, flappy, hairy, scarred, grooved, smooth, sagging, of different hues — and, as-yet dear unacknowledged accomplice, holding my guts in; the eyelash, ...high-five to that; saliva;

² Brooks, Amy G.S.A. *Another Scroll: Defiant Readings for Lectionary Year C*. The Pilgrim Press: Cleveland, OH, 2021. Pg 115-116.

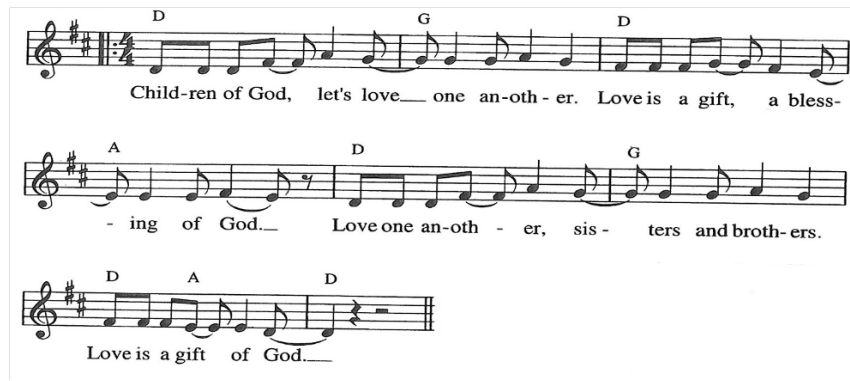
nose hairs unbecoming though we often say you are, you do your job whatever it is, thank you; ear hairs too, more prominent by the day I notice; and this knee like a pepper grinder but still bending, still not chalk; we can carry on with the body like this, inside, which, even if it is broken beyond repair probably, though not necessarily, there is a rectum and an anus to let the shit out, which either way constitutes a gratitude, there is tubing in there we do not know and maybe we do not want to but that might like to know we are grateful, thank you stank tubing in there, this is just the body we're talking about and we haven't yet even begun I mean mammals have hair which though the source of much consternation and prohibition and hand-wringing is actually an astonishment and I have been the lucky recipient of so much simple creaturely tending because of it, dozing off in between the legs of some dear braider tugging the strands tight; teeth; the gums that hold them in your mouth you have to be kidding me; fingernails; if you got a nose, and even if that nose is perpetually stuffed or busted by a rogue elbow it might one day who knows drag you to a lily that smells precisely like your mother who is getting old; and if you got toes, whether crooked or not ... we can go out from the body, gradually like this, to the furthest reaches of our imaginations, gratituding the world, garlanding the world with gratitude, an hour a day, a day a week, a week a year, we could do it always and forever and never arrive at the last gratitude, we could never do it enough, let's try, let's start today, shall we),
I want to keep this one quick.

God is still speaking. **Thanks be to God!**

Story for Young People *Children of God*

Invite gratitude.

Prayer: God of all, hear in our words of gratitude our witness that we are wholly yours. Thank you for making us whole. Amen



Anthem

I Love You, Lord

Klein/arr. Schrader

Sacred Reading

Luke 17:11-19

the Inclusive Bible

11-19 On the journey to Jerusalem, Jesus passed along the borders of Samaria and Galilee. As Jesus was entering a village, ten people with leprosy met him.

Keeping their distance, they raised their voices and said, “Jesus, Rabbi, have pity on us!”

When Jesus saw them, he responded, “Go and show yourselves to the priests.”

As they were going, they were healed. One of them, realizing what had happened, came back praising God in a loud voice, then fell down at the feet of Jesus and spoke his praises. The individual was a Samaritan.

Jesus replied, “Weren’t all ten made whole? Where are the other nine? Was there no one to return and give thanks except this foreigner?”

Then Jesus said to the Samaritan, “Stand up and go your way; your faith has healed you.”

The Word, our God’s anointed one. **Thanks be to God!**

May the words of my mouth
and the meditation of all of our hearts
be acceptable to you, O God,
our rock and our salvation.

What are we grateful for?

At the end of May, we added a new member to our household. We were journeying back from Missouri when a conversation that I had been having about rehoming another dog began to move from the imagination and hopeful stage to the ... we have a dog available and her name is ‘Winks’ stage. Yes, I know. Many people have asked me to repeat her name, and I often find myself needing to describe the human process of briefly closing one of one’s eyelids in order to be understood. Rob’s final condition? That we call her Blue, as the grandkids already thought that Stella looked a lot like Bingo in the show, Bluey. As it meant that I would no longer need to describe that particular kind of eye twitch, I was more than ok with that condition. It has, however, taken Blu a little bit longer to accept her new name.

After all, a lot more has changed for her than just her name, so we made the adjustment slowly. Previously, she had access to a doggie door and outdoor runs, but now, her yard does not have a fence. Her previous life’s experience had primarily revolved around the fifteen or so other Italian Greyhounds that she hung out with every day. Now, there is just us, Stella, and a few people and doggie friends Stella would love to introduce her to but she’s been too afraid to meet. And while she already knew how to walk at the end of a leash, it was not something that she was

comfortable with. So when she arrived at our home and we attempted to take her for her first walk around the neighborhood, we quickly discovered how the whole sidewalk, other people, strange looking dogs, and some big unusual looking birds, terrified her.

Fortunately, she had bonded with Stella on the drive home, but the rest of it? She would give us little kisses to show her gratitude, but for the first several months she would only briefly come out of her shell enough to check things out in the rest of the house, and then just as quickly disappear back into the bedroom where her crate was.

And then just over a week ago we bought our first set of recordable buttons for button training. And while I thought I was primarily going to be adding them to Stella's training routine, I quickly discovered that Blu was paying close attention. For within a day or so after we added the buttons, who should come out of her kennel to push her first button? Blue. And do you know what button she pushed? Play. And then she showed us her body language for play. Ironical, isn't it? We thought we would teach them our language, but they are instead teaching us theirs.

And in that mutual discovery, something has changed in her entire demeanor. Now, instead of just hiding, she is asking for play, for pets, to go outside. She is playing Stella's favorite game, stuffy, with her. She is not just pacing back and forth, she is bounding and playing joyfully. It's almost as if our dear little sighthound can finally see that there is more than what had previously been right before her. And she is sharing the contagion of her new found joy with us all.

Now, over the course of the year, we have been moving through the good news according to Luke. While the lectionary introduced Luke during advent of last year in its regular three year rotation, since March we have been faithfully following Luke's discourse both here in worship and in our Bible studies, although not always synchronously. And if you have been following along at all, I hope that you have picked up that for Luke, the good news of Jesus Christ is predicated upon the proclamation that this is a year of Jubilee, a year of great reversals, a year of Joy as the poor are lifted up, the wealthy are brought low, those in bondage are set free, and that finally, the blind can see. Or, in Blu's case, we can finally see what she has been trying to tell us for weeks.

This morning, our passage follows directly from last week's scripture, in which we discovered that it is neither the quantity or display of our faith that matters... it is that we practice it by offering forgiveness. For both faith and forgiveness are part and parcel of God's blessing of shalom, God's blessing of wholistic well-being as the beloved community. And, in this week's passage, we discover how our gratitude, as our expression of joy and worship, are likewise an integral part of our faithfulness.

So, let's get into it.

Jesus' teaching continues as he encounters ten lepers as he makes his own, circuitous way to Jerusalem. Calling out to Jesus as if with one voice, they shout, 'Jesus, master, show us mercy!' Now, as this story only appears here in the narrative of Luke, we don't have other texts to compare it with in order to better understand why they might have used these words rather

than the words that were expected from them whenever anyone got anywhere close to them: 'Unclean, Unclean!'

However, because of the specificity of their request, most Biblical scholars make the assumption that somehow the word of Jesus' ability to heal had reached even the this leprous community on the edge of civility... as they were so close to the border with Samaria.

And what is Jesus response? Similar to the healing of Naaman by the prophet Elisha hundreds of years before, Jesus' responds to their request by giving them a task that would challenge them. For while Naaman was instructed to bathe in a particular stream, and in his incredulity almost refused, the ten are instructed to defy the boundaries that had been set by those who feared that leprosy could spread by so much as stepping into the late afternoon shadow of anyone with indications that they might have this dreaded disease.

And far and beyond the challenges of dealing with their ailing body, anyone who had this or similar diseases were also completely cut off from former family and friends, set outside the walls of the village, city, or town, and left to fend for themselves. I imagine they knew a thing or two about the fear, exhaustion, grief and despair that comes alongside such isolation.

But here, on the border between two peoples at enmity with one another, these ten lepers appear to have built community among themselves. And together with one voice, they cried out for mercy, for healing, from Jesus.

And Jesus instructed them, as a body, to cross the barrier

between their ailment and wholeness — to go and show themselves to the priest. Naturally, that meant that they would need to enter a town, village, or city that had vociferously excluded and isolated them, and then present themselves to the priest who had most likely pronounced their shame, sinfulness, and banishment in the first place. Can you imagine? For sinfulness and shame, whether yours or your ancestors', was what first century Jewish society generally thought was at the root of any illness. And it was to these priests that Jesus told them to present themselves in order to be made clean again.

Ten set out together, in the community that they have created against all odds, but only one, a Samaritan and a foreigner, in seeing that he was made well returns praising God with a loud voice, falling prostrate at Jesus' feet in thanksgiving.

Where are the other nine? Well, that is the question, isn't it? And Jesus asks it not once, but in three different ways. Did they choose to risk crossing a boundary of taboo and seek the wholeness of salvation and healing that comes with being restored to the communities from which they had been isolated, or did they decide that their own company was more than enough? Did they proclaim Jesus their master, and in their healing and restoration to the community simply forget the One to whom they are to offer thanks? Or was it more practical than that, with nine of them being welcomed back into their area synagogue, community, and homes, but the foreign Samaritan still not finding a welcome in the places that say that they are proclaiming the good news of God while simultaneously strictly adhering to their purity codes?

We don't know. We never find out what happened to the other

nine, for Luke doesn't tell us the rest of the story and we do not find a parallel passage in any of the other gospels for context. What we are left with are Jesus' words of response: "Get up, and go your way. Your faith has made you whole."

Now, I don't know about you, but growing up, I often thought that faith was a noun. It was either something one had, or one didn't have. Kinda like the way the disciples were thinking about faith in the passage last week — that faith was quantifiable, and you either have or don't have enough.

Perhaps some of us think of faith in this way due to how one's brain was wired, or family traditions, or perhaps it simply feels natural to think of faith that way due to hundreds of years of tradition that emerged as western society moved through enlightenment into the age of reason, of definition, of proof in lieu of deeper truths. Or, perhaps, by making faith a noun, it is simply an emotional response seeking to grasp hold of something that often seems illusive, undefinable and dare I say for some, simply impossible.

But then we were invited to wrestle with Jesus' teaching about forgiveness and faithfulness. And, in recognizing that Jesus compares faithfulness to a tiny seed, an organic part of God's creation that can grow a riotously huge plant from such a small seed, then, with the disciples, we too discover that we have been asking the wrong question and begging for a kind of comfortable certainty that does not coexist with the active, ongoing practice of forgiveness integral to faithfulness.

And as Jesus continues his teaching on faithfulness this week, through Jesus' questions and by observing the actions of 'the

one who is now healed's' joy-filled expression of gratitude to God, we discover that gratefulness is also integral to faithfulness. For when the former leper saw that he was healed, he turned around and came right back to fall at Jesus' feet. He turned around. And in his turning around to return and give thanks to God and fall at Jesus' feet life was completely changed, restored, and saved into something greater than he had ever known before.

For while all twelve called out with a loud voice, only the foreigner, this Samaritan turned around. And in his turning, he came face to face with God, finally and truly knowing himself as an expression of gratitude to his creator. And in falling at Jesus' feet, he honors the one who truly understands the nature of being both broken and whole.

Many of us have often interpreted this passage with faith as a known, hearing that somehow out of all ten this solitary man had more faith than all the others. But just as Jesus redirected that question last week, he is referring to something more in this week's passage, too. It is not his faith, as in a noun, that has somehow singled this man out. Rather, it is his faithfulness, in so much as when he saw that he was well he turned around and came back to Jesus giving thanks and gratitude to God, that has healed not simply his skin ailment, but has made him whole. In the redirection and reorientation of his life, and in his expression of gratitude and faithfulness to God, this man experienced his salvation.

Now, since March, I have been talking about our spiritual practice, our spiritual discipline, of joy. Out of the four pillars that support this practice: gratitude, connection, reframing, and acts

of kindness, I chose to first lift up our practices of gratitude — the actions of celebrating our joy together. For it is here, in the proclamation of our gratitude to God each week, that we are united in our communal worship. And it is when we glorify God and when we offer forgiveness, that we are truly able to live lives of gratitude and connectedness, of eucharistic communion, both with God and with each other.

This, my friends, is what it means to be faithful. To love God, To give thanks for all things. To live out that love in ways that reflect the dignity of those around us, opening our eyes to the image of the divine in each person as God has created them. For there is no ‘enough’ to gratitude.

And as eyes are opened and hearts are filled, so many, like dear Blu who began to leap for joy when she taught us her word because she finally felt seen and understood, and like the leper in Luke’s story who was cleansed of his ailment but only became fully, wholly human again when he returned to give thanks to God and fell at Christ’s feet, there is no ‘enough’ to joy.

And when we choose to practice the spiritual resistance of joy, then the Joy of the Lord is our strength and our faithfulness is more than enough to move mountains and mulberry trees. It is even, with God who provides all that we need, more than enough to help each other look at the world with new eyes: giving thanks, offering forgiveness, choosing generosity and acting with the kindness, mercy, and compassion of Christ.

May it be so. Amen,

We Respond to God's Grace

Prayer

Joys:

each beautiful new day, slow mornings, the depth of human creativity and spirit, skilled medical professionals, friendship, safe travels, gathering together to study God's word, rebirth and recreation in communities that empower and hold us as we ask tough questions of God and each other, those who pitch in and help out, birthdays, anniversaries, milestones...

Intercessions:

Linda	Eleanor	Marion
Gay	Jean	Pastor John
Vicki, Pam, Marge, Jack, Clark, Pastor Attila		

We pray for those people who have lost their jobs and their means of supporting their families, ... pets that need homes

Everyone impacted by the decisions of governments that choose violence and war instead of diplomacy; all essential workers and all frontline healthcare workers; everyone impacted by recent hurricanes, fires, tornadoes, and flooding;
and

The staff and participants of Word Made Flesh in Sierra Leone, Immokalee Farm Workers, black and brown fathers and their sons, everyone living through domestic violence, people of all religions who are being persecuted because of their faith, all who struggle with or are affected by mental illness and depression. We also pray for law enforcement officers, service men and women, missionaries and rescue workers doing God's work in dangerous places.

(Second Sunday: sins... invitation to rise for Lord's prayer and musical response)

Silent Prayers

Prayers of the People and the Lord's Prayer

Creating, Constantly Present, Compassionate God,

Thank you. From alligators to zebus, from allegories and fractals to quantum energy and Your spirit that dwells and lives among us, you are within and beside and under and above and surrounding all things. Thank you.

Thank you for the opportunity to meet you in the flesh, to know that you are as closer to us than our best friends, that you intimately understand both the suffering we experience and the joy that we offer in response to your presence with us throughout it all. Keep reminding us that nothing, absolutely nothing, can separate us from your love.

So we lift our prayers this morning for those who are grieving, for those who are suffering, for those who are sitting in that place of waiting and not knowing. Soothe our fears, nourish our bodies, and feed our souls with the bread and cup of your compassion and mercy.

We praise you for your vision of a new heaven and a new earth, in which everyone treats each other as your beloved children, and together we rise in body or in spirit, to pray the prayer that you have taught us:

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 sins
as we forgive those who sin against us.
And lead us not into temptation,
But deliver us from evil
For thine is the kingdom, and the power, and the glory.
Forever. Amen.

Musical Response *They'll Know We Are Christians*

**We are one in the Spirit; we are one in the Lord.
We are one in the Spirit; we are one in the Lord.
And we pray that all unity will one day be restored.
And they'll know we are Christians by our love, by our love.
Yes, they'll know we are Christians by our love.**

We Share God's Love

Mission Moment *Neighbors in Need* video

Throughout the year, we participate in the United Church of Christ's initiative known as Five-for-Five, which is a collaborative effort among all of our churches to support our mutual ministries. This morning, we welcome Hilda Dillman as she presents the Neighbors in Need special offering.

Invitation to Generosity³

We honor our Creator by offering our gifts of service, action, compassion, financial and material resources, and energy to the continuing ministry of the Body of Christ. Let us give with divinely-inspired and empowered generosity trusting God to provide for all needs, individually and collectively.

(Offering plates are found by each doorway for your use.)

***Doxology**

**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.**

***Unison Prayer of Thanksgiving and Dedication⁴**

Divine Crafter of Joy,

Through your great works, we see your glory. Through our work together, we reflect your glory to a world of pain. May we deliver your dreams and build your Realm here on earth. Bless the work of our hearts as we move into a future filled with hope and living your visions. Amen.

³ **Return to Give Glory: Service Prayers for the Eighteenth Sunday after Pentecost** was written by Rev. Michelle L. Torigian , an ordained UCC minister in Belleville, Illinois. <https://www.ucc.org/worship-way/after-pentecost-18c-october-12/>

⁴ **Return to Give Glory: Service Prayers for the Eighteenth Sunday after Pentecost** was written by Rev. Michelle L. Torigian , an ordained UCC minister in Belleville, Illinois. <https://www.ucc.org/worship-way/after-pentecost-18c-october-12/>

We Go to Carry the Light

***Hymn** *“O For a Thousand Tongues to Sing” ...*

**O for a thousand tongues to sing
my great Redeemer’s praise,
The glories ever echoing
the triumphs of God’s grace!**

**My gracious Savior and my God,
assist me to proclaim,
To spread through all the earth abroad
the honors of your name.**

**Jesus! The name that calms our fears,
that bids our sorrows cease
Is music in the sinner’s ears,
is life and health, and peace!**

**Glory to God, and love and praise
be ever, ever given
By all the saints in every age,
the church in earth and heaven.**

O for a Thousand Tongues to Sing

42

Charles Wesley, 1740; alt.

1 O for a thou-sand tongues to sing my great Re-deem-er's praise,
2 My gra-cious Sav - ior and my God, as - sist me to pro - claim,
3 Je - sus! the name that calms our fears, that bids our sor - rows cease
4 Glo - ry to God, and love and praise be ev - er, ev - er given

The glo - ries ev - er ech - o - ing the tri - umphs of God's grace!
To spread through all the earth a - broad the hon - ors of your name.
Is mu - sic in the sin-ner's ears, is life, and health, and peace!
By all the saints in ev - ery age, the church in earth and heaven.

The hymn is a cento from a longer poem of eighteen stanzas written by Charles Wesley on the first anniversary of his conversion. The present form of the hymn is one edited by John Wesley for The Wesleyan Hymn Book, 1780.

Tune: AZMON C.M.
Carl G. Gläser, 1828
Adapt. in L. Mason's Modern Psalmody, 1839
Alternate tune: RICHMOND

*Blessing and Benediction⁵

May we recognize the Spirit's movement
in forging new pathways
May we recognize the Christ's movement
in shaping communities of gratitude,
And may we recognize the Divine's movement
in fashioning a world in which everyone has
has what they need to thrive.

Amen!

⁵ **Return to Give Glory: Service Prayers for the Eighteenth Sunday after Pentecost** was written by Rev. Michelle L. Torigian, an ordained UCC minister in Belleville, Illinois. <https://www.ucc.org/worship-way/after-pentecost-18c-october-12/>

***Sending Blessing**

Shalom to You

White

**Shalom to you now, shalom my friends.
May God's full mercies bless you, my friends.
In all your living and through your loving,
Christ be your shalom, Christ be your shalom.**

Shalom to You Now

The musical score is written for a unison voice part in 4/4 time, with a key signature of one sharp (F#). It consists of four lines of music. The first line is marked 'Unison' and contains the lyrics 'Sha - lom to you now, sha - lom, my friends.' The second line contains 'May God's full mer - cies bless you, my friends.' The third line contains 'In all your liv - ing and through your lov - ing,'. The fourth line contains 'Christ be your sha - lom, Christ be your sha - lom.' Chord symbols are placed above the staff: D, Em, A7, D for the first line; Bm, Em, A7, D for the second line; G, Em, A, F#m for the third line; and Bm, Em, A7, D for the fourth line. The score ends with a double bar line.

WORDS: Elise S. Estinger, 1980
MUSIC: Traditional Spanish melody; harm. Carlton R. Young, 1989
Words © 1983, harm. © 1989, The United Methodist Publishing House

CCLI License #11176734
SOMOS DEL SEÑOR
Irr.
♩=112-120

***Postlude**

Largo (from Xerses)

Handel

***Please remain seated in silence for the Postlude as the
Light of Christ is carried into the world.
The worship has ended; our service begins.***

Supporting Our Service Today

Liturgist: Victoria Augustine

Welcome Table: Borg Bilak

Greeter: Wendy Seeley

Acolyte: Allison Rowe

Head Usher: Linda Newton

Usher Team: Suzi Benscoter,
Mel Burrowes, Jane Chittick,
George Ikeda, Helen Markus,
Nancy Susskind

Technology Team

Gary Woodrum, Debra Mosely,
Maria Groody, David Jack,
Linda Newton, Wally Davis,
Patty Fjetland

The **Lord's Table** was decorated
by Victoria Augustine

The **Sanctuary Flowers** are given
by a Sharon Leidheiser in
Celebration of
Gary's 70th Birthday

The **Church Sign** was changed by
Faye Newton & Lisa Sclafani

Sunday Librarian:

Marcia Murphy

Fellowship Hosts:

Barbara and Bob Zittel



Senior Minister

Rev. Barbara Dickason, BCC

Staff

Gary Leidheiser: *Custodian*

Barb Quinn: *Office Assistant*

Music Staff

Barbara Quinn: *Music Director*

Lynda Weston: *Bella Handbell
Director*

Venice United Church of Christ

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This Week at a Glance

Monday, October 13

SpiritFed at noon

Pack a lunch and join us **on ZOOM** for prayer, study and connecting with each other. It's a come-as-you-are space designed to help us confront the loneliness epidemic while growing closer to God.

Go to the website, the Connect, or click on the link that you see below.

[https://us06web.zoom.us/j/
83576594637?
pwd=U2024sKmOPiy3CyMqV4
OarYUtofaom.1](https://us06web.zoom.us/j/83576594637?pwd=U2024sKmOPiy3CyMqV4OarYUtofaom.1)

Meeting ID: 835 7659 4637

Passcode: 913882

Tuesday, October 14

9:00 AM Staff Meeting

10:00 AM Grounds Team — CR

3:00 PM Game Group — Parlor

6:00 PM Girl Scouts

Wednesday, October 15

9:00 AM - Noon Library Hours

10:00 AM Bible Study—CR

1:00 PM Cut-Ups — CR

6:30 PM Choir Rehearsal

Thursday, October 16

4:00 PM Baby Basics— Naar

6:00 PM Daisies

Friday, October 17

8:30 AM Men's Weekly Coffee—

Panera

1:00 PM VAGC — CR

2:00 PM On the Spot Board —

Parlor

Saturday, October 18

10:30 AM VADC — Naar Hall

Sunday, October 19

Laity Sunday

9:00 AM Choir Rehearsal —

Sanctuary

9:00-9:45 AM Library Hour

10:00 AM Worship

Neighbors in Need offering

11:00-11:15 AM Library Time

11:00 AM Fellowship Time

Coming Events

The church office is open

M-Th, 9-1.

Would you like to donate to
VUCC online?

Use this link:

<https://veniceucc.org/give>

Or...Use your Smart Phone
to scan the QR code:
and it will take you
directly to our
donations page.

It is really easy!

