



*Nineteenth Sunday after Pentecost  
Sayville Congregational United Church of Christ  
October 16, 2022*

Welcome & Announcements

Karen Maust, On Being a Member

Ringling of the Bell

Prelude      "At The River"  
Hymn tune arranged by Aaron Copland

## **Call to Worship**

(from Mary Oliver's *The Invitation*)

Oh do you have the time

to linger

for just a little while

out of your busy

and very important day

for the goldfinches

that have gathered

in a field of thistles

for a musical battle,

to see who can sing

the highest note,

or the lowest,

or the most expressive of mirth,  
or the most tender?

Their strong blunt beaks  
drink the air

as they strive

melodiously

not for your sake

and not for mine

and not for the sake of winning

but for sheer delight and gratitude—

believe us, they say,

it is a serious thing

...

just to be alive  
on this fresh morning  
in this broken world  
I beg of you,

do not walk by  
without pausing  
to attend this  
rather ridiculous performance.

it could mean something.

It could mean everything.

It could be what Rilke meant,  
when he wrote

*You must change your life.*

**Hymn**

“We Come Before You”

Jim Ahrend

# We Come Before You

Jim Ahrend

E-7 F#-7 Asus D

1, 5. We

D F#7 G D

ga-ther to see your face on each oth-er We ga-ther to  
 ga-ther to see your light in the dark-ness We ga-ther to  
 ga-ther to be a part of cre-a-tion We ga-ther to  
 ga-ther in hope and lean on your pro-mise We ga-ther in

F#7 G A D D7/F#

hear your voice in our song We ga-ther to feel your  
 feel your pre-sence on Earth We ga-ther to hear your  
 be the salt of the Earth We ga-ther as we con-  
 peace the kind that you give We ga-ther in Joy that

G G- E-7 F#-7

Spi-rit of kind-ness We come be-fore you to  
 wis-dom of a-ges We come be-fore you who  
 sid-er the lil-ies We ga-ther to know our  
 flows from your Spi-rit We ga-ther in you, in

Asus E-7 F#-7 Asus D

whom we be-long  
 knows us from birth  
 mu-tu-al worth  
 whose love we live

2. We  
 3. We  
 4. We  
 5. We

5. E-7 F#-7 Asus D

long. fine

*Please remain seated and join me in this morning's Unison prayer.*

## **A Unison Prayer**

**“Will transformation.  
Oh be inspired for the flame  
in which a Thing disappears  
and bursts into something else;  
the spirit of re-creation  
which masters this earthly form  
loves most the pivoting point  
where you are no longer yourself.” (Rilke)**

**Let the “yourself”  
we bring to each day  
grow and change and transform  
into the yourself we most wish to be;  
the yourself we are all meant to be.  
That one. Yes.  
The one God made us to be for others.**

Chancel Choir  
"Arise, Shine, For Your Light Has Come"  
by Allen Pote

## First Reading

### The Book of Genesis (Genesis 32:22-31)

<sup>22</sup> In the course of the night, Jacob arose, took the entire caravan, and crossed the ford of the Yabbok River <sup>(1)</sup>. <sup>23</sup> After Jacob had crossed with all his possessions, he returned to the camp, <sup>24</sup> and he was completely alone.

And there, someone<sup>(2)</sup> wrestled with Jacob until the first light of dawn. <sup>25</sup> Seeing that Jacob could not be overpowered, the other struck Jacob at the socket of the hip<sup>(3)</sup>, and the hip was dislocated as they wrestled.

<sup>26</sup> Then Jacob's contender said, "Let me go, for day is breaking."

Jacob answered, "I will not let you go until you bless me." <sup>27</sup>

"What is your name?" the other asked. "Jacob," he answered. <sup>28</sup>



The other said, “Your name will no longer be called ‘Jacob,’ or ‘Heel-Grabber,’ but ‘Israel’ — ‘Overcomer of God’<sup>(4)</sup> —because you have wrestled with both God and mortals, and you have prevailed.”

<sup>29</sup> Then Jacob asked “Now tell me your name, I beg you.”

The other said, “Why do you ask me my name?”—and blessed Jacob there. <sup>30</sup>

Jacob named the place Peniel— “Face of God”— “because I have seen God face to face, yet my life was spared.” <sup>31</sup>

At sunrise, Jacob left Peniel, limping along from the injured hip. <sup>32</sup> That is why, to this day, the Israelites do not eat the sciatic muscle that is on an animal’s hip socket, because Jacob’s hip socket was struck at the sciatic muscle.

## For review...

(1)Yabbok means “crossroads.” The name is also significant in its similarity in sound to *Yaakov* (Jacob) and the word *yaabok* , “to wrestle or struggle.”

(2)Literally, “a mortal.” Tradition has called this mysterious stranger an angel, or God in human form. But the Hebrew in the following passage is almost completely lacking in proper names—each line of dialogue begins, “And he said,” without any indication of who is speaking, a dizzying construction which gives the reader the idea that Jacob and the Other are mirror images of one another—Jacob in effect wrestling with himself, or figuratively wrestling with his twin, Esau, whom he is about to confront. Indeed, in the next chapter Jacob says of Esau, “Seeing your face is like seeing the face of God,” which of course is what he names the site of the encounter in verse 30.

(3)“Socket”—literally, “hollow”— figuratively means power or essence; “hip,” or “thigh,” euphemistically refers to the genitals, and figuratively means the seat of one’s being; and the word “dislocated” can also mean overpowered or alienated. So in saying that Jacob’s hip was dislocated, the writer is indicating that he was struck at the center of his being, and that he was changed—losing his own power, but gaining God’s.

(4)The name may actually mean “God Wrestles” or “God Rules.” “Overcomer of God” is a double entendre: God, in the form of a mysterious being, is overcome, yet Jacob himself becomes God’s overcomer or valiant one. Another translation might be “ Dominion Getter.” This is one of two biblical explanations for the name Israel; the other is “ One who Sees God,” an etymology referred to later in Genesis.

*Please remain seated...*

**Hymn: Spirit of the Living God**  
New Century Hymnal #283

**Spirit of the Living God, fall afresh on me;**

**Spirit of the living God, fall afresh on me.**

**Melt me, mold me, fill me, use me.**

**Spirit of the Living God, fall afresh on me.**

## The Gospel Of Luke (Luke 18:1-8)

<sup>1</sup> Jesus told the disciples a parable on the necessity of praying always and not losing heart: <sup>2</sup> “Once there was a judge in a certain city who feared no one—not even God. <sup>3</sup> A woman in that city who had been widowed kept coming to the judge and saying, ‘Give me legal protection from my opponent.’ <sup>4</sup> For a time the judge refused, but finally the judge thought, ‘I care little for God or people, <sup>5</sup> but this woman won’t leave me alone. I’d better give her the protection she seeks, or she’ll keep coming and wear me out!’”

<sup>6</sup> Jesus said, “Listen to what this corrupt judge is saying. <sup>7</sup> Won’t God then do justice to the chosen who call out day and night? Will God delay long over them? <sup>8</sup> I tell you, God will give them swift justice.

“But when the Promised One comes, will faith be found anywhere on earth?”

Provocation

*Please rise and join us in singing*

*“Song of the Soul”  
by Cris Williamson*

*On the next two pages*

# Song of the Soul

Cris Williamson

Cris Williamson

♩ = 120

A E Bm7 E Bm7

80

1. Love of my life I am cry - ing I am not dy - ing I am  
 2. What do you do for your liv - ing? Are you for - giv - ing, giv - ing  
 3. Come to your life like a war - rior, no - thing can bore yer, you can be

Bm E A A6 E Bm E

85

danc - ing. Danc - ing a - long in the mad - ness, there is no sad ness,  
 shelt - er? Fol - low your heart love will find you, truth will un - bind you,  
 hap - py. Let in the light it will heal you, and you can feel you, and

Bm7 E A E A D

140

on - ly a song of the soul And we'll sing this song, why don't you sing a -  
 sing out a song of the soul.  
 sing out a song of the soul.

1975 Bird Ankles Music

23 A F#m Bm E D A D6 A

long and we can sing for a long, long time

32 A E A D A

Why don't you sing this song, why don't you sing a long,

40 F#m Bm E D A C#m D7 E7 A C#m D7

and we can sing for a long, long time.

52 E7 C#m F#m Bm E E7 D C#m A

and we can sing for a long, long time.



*Please be seated...*

Joys and Concerns

Please respond, “**God, hear our prayers.**”

*Please remain seated.*

## **The Prayer of Jesus**

The New Zealand Book of Prayer | He Karakia  
Mihinare o Aotearoa (Adapted)

**Eternal Spirit, Earth-maker,  
Pain-bearer, Life-giver,  
Source of all that is and that shall be,  
Creator God of us all,  
Loving God, in who is all about us:  
The blessings of your name  
echo through the universe!  
The way of your justice be followed  
by the peoples of the world!  
Your will be done by all created beings!**

**Your commonwealth of peace and freedom  
sustain our hope and come upon us.**

**With the bread we need for today, feed us.**

**In the hurts we absorb from one another,  
forgive us.**

**In times of temptation and testing, strengthen us.**

**From trials too great to endure, spare us.**

**From the grip of all that is evil, free us.**

**For you reign in the glory of the power that is  
love, now and for ever. Amen.**

*Please rise...*

## Passing of Christ's Peace

We know God is with us; we hold the greatest of commandments to love as a practice, a way of life. And, with the greeting of the one who promises "peace" beyond all understanding, from our minds, our hearts and our souls we say:

"May the peace of the Risen Christ be with you!"  
**And also with you.**

Friends, let us offer one another a sign of peace.

*Please be seated.*

Chancel Choir  
by Mark Hayes

"Sing Community, Sing Peace"

*Please remain seated.*

Benediction

*Please rise and join us in singing...*

## **Church Covenant**

**In response to God's love,  
we covenant with each other...  
to be faithful to the demands  
and inspiration of the eternal spirit,  
revealed in the event of Jesus Christ;  
to accept and respect each other  
with love and concern  
in our worship and witness;  
to reach out with the courage  
of our convictions  
in the cause of justice,  
liberation, and equality for all.  
In this, we covenant to keep the  
ultimate promise: "I care, I am with you.**

*Please be seated.*

Ringling of the Bell

Postlude "What a Wonderful World"



## ***Sayville Congregational United Church of Christ***

For more than nearly 175 years, Sayville's Congregational Church has served families on the South Shore of Long Island and has been a voice for the progressive Protestant tradition. A member of the United Church of Christ since it was established in 1957, celebrate God's love, however you may know God, by our continuing to advocate for the oppressed, while welcoming all on their spiritual journey, from wherever they may come. Thank you for being with us today. Please contact us at any time for more information about our congregation and questions you may have.

## Thank you!

Sean Cameron, Music Director

Liturgist – Michael Jayne

Usher – Jenna Murphy

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Today's Service is being simulcast

on our church channel at

www.echimestv.org Tune in any time!

Peace. Shalom. Salaam. For the ways of peace are  
many. "Namaste"