



OCT. 18, 2026

INDIGENOUS PEOPLES' SUNDAY

ST. ANDREW PRESBYTERIAN CHURCH, IOWA CITY

Today's Worship Participants

The Rev. Jordan Warntjes, *pastor*

The Rev. Dr. T. Christopher Hoklotubbe, *speaker*

Logos Choir | Austen Wilson, *director*

Matins handbell ensemble | Laura Kastens, *director*

Brass Ensemble | Julia Van Den Top, *director, organist, and accompanist*

Lisa Shileny, *flute*; Aaron Shileny and Emma Gibson, *trumpets*

Wendy Lindberg, *time for young disciples*



Bulletin Cover

- See Page 12

Flowers on the Chancel

- Today's flowers are given by Graham Dameron: "To celebrate the Birthday of my wife Maggie on October 19."
- If you would like to donate chancel flowers, sign up at <https://tinyurl.com/sapc-flowers> or email office@saintandrew-ic.org.



Sunday School & Learning Academy

- **PreK–5th Grade:** Kids gather in the Gathering Area after worship for stories, activities, questions, and more.
- **Middle School: Mike Anderson and Michael Tilley** continue to turn Middle School Classroom into Middle Earth. (Anyone sixth grade and older is welcome to enter.)
- **High School & Adults:** "*Reading the Bible on Turtle Island*" | Today's guest speaker, T. Christopher Hoklotubbe, joins the Rev. Bobby Outterson-Murphy for the first of a two-week exploration of Hoklotubbe's co-authored book, *Reading the Bible on Turtle Island: An Invitation to North American Indigenous Interpretation*. Together, they will explore how Indigenous perspectives can deepen our understanding of Scripture and invite us to encounter familiar biblical stories in new ways. *Join us in the Hub following worship.*



Finish the Race
Owe Nothing But Love



STEWARDSHIP 2026

Hymns + Songs | Pages are listed for the printed bulletin

Numbers (#) are listed for music in the *Lift Up Your Hearts* (red) hymnal

Bold Print | Speak or sing together in unison.

✙ | Please rise in body or in spirit.



Indigenous Peoples' Sunday

9:30 a.m. | October 18, 2026

St. Andrew Presbyterian Church | Iowa City, Iowa

Welcome & Announcements

Prelude | *A Spirited Fanfare*, by Michael Mazzatenta

✠ **Call to Gather** | *adapted from Lutheran Indian Ministries*

Creator God, Holy One of all nations and tribes,
we come before you today to offer our thanks and praise
for your forgiveness through your son, Jesus, the Anointed One,
through whom we have the promise of eternal life in your heavenly reality.

**Teach us, as we live out our lives on this side of eternity,
to act justly and with love and mercy toward others in light of your word.**

**Help us to bear witness to the gospel of Jesus, the Christ,
to all our brothers and sisters, so all people everywhere may believe.
In Jesus' name we pray.**

✠ **Gathering Hymn** | "Hear the Good News of Salvation," pg. 6

✠ **Confession & Promise of Ever Present Grace** | adapted from Kat Armas' *Liturgies for Resisting Empire*

Let us confess together: God of Creation,
**Forgive our hands that have harmed,
For our hearts that have grown distant from the earth's gentle voice.
We confess the wounds we've inflicted on the soil and sky,
And how we might have let the empire disconnect us.
In this moment, we remember who we've always been
and inhale the healing aroma of the earth.
The songs of the trees, the wisdom of rivers, restoring us to the beauty of belonging.**

Time for Silent Confession

Friends, may we journey with hands open to give freely
and spirits in tune with the heartbeat of the land.
May our every step echo the ancient song of creation as we live in harmony,
guided by love and the quiet wisdom of the land beneath our feet.

**We rejoice in the abundance of the earth.
We rejoice in your forgiveness and grace.
We commit ourselves to the balance of creation,
to sharing, to laughter, and to love.**

✕ **Musical Response** | “We Are Forgiven,” pg. 7 | first time: choir; second time: all †

✕ **Sharing of Christ’s Peace & Compassion**

And now, as a visible sign of what it means to live together
in the care and context of Christ’s community,
let us extend Christ’s peace and compassion to those around us!
The peace of Christ be with you all! **And also with you!**

Time for Young Disciples † †

Scripture Reading | Matthew 14:13-21

The word of the prophets for the people of God. **Thanks be to God.**

The Message

✕ **Hymn of Response** | “Many and Great,” pg. 8 † † †

Offering Our Time, Talents, and Treasure

More Than We Imagined!

† This response to the confession tells us a foundational truth in our faith, that God forgives us despite what we may have done or left undone. We can sing this confidently, trusting in God’s promises and faithfulness to us. Using this specific response also honors noted church musician Hal Hopson, who passed away earlier this year. — Austen Wilson

† † After the Time for Young Disciples, parents are invited to lead their children in Kindergarten and younger down to the Lower Level for more age-appropriate programming.

† † † Verses 1 and 3 of this hymn are found in the *Glory to God* hymnal. Verse 2 is from an alternate translation from the original Dakota language, found in *The Hymnal 1982 Companion*. The selection of the Gathering Hymn and Hymn of Response were inspired by a session on Native American resources for music in worship at the Music and Worship Conference at Montreat. — Austen Wilson

Offertory | *God Is Our Refuge*, by Allen Pote

✠ Response to Our Offering | “Now Thank We All Our God,” vs. 1 (*hymnal*, # 543)

1 Now thank we all our God with heart and hands and voices,
who wondrous things has done, in whom his world rejoices;
who from our mothers' arms has blessed us on our way
with countless gifts of love, and still is ours today.

Prayers of the People | Joys & Concerns | The Lord's Prayer

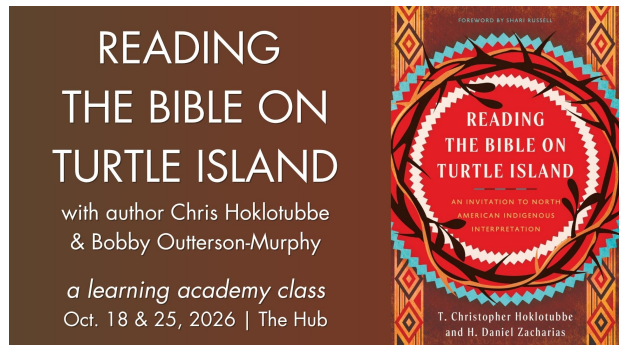
Our Father who art in heaven, hallowed be thy name.
Thy kingdom come, thy will be done, on earth as it is in heaven.
Give us this day our daily bread; and forgive us our debts, as we forgive our debtors;
and lead us not into temptation, but deliver us from evil.
For thine is the kingdom and the power and the glory, forever. Amen.

✠ Sending Hymn | “For the Fruit of All Creation,” pg. 9

✠ Benediction

Postlude | *A Day of Joy!*, arr. by Clarence E. Hurrell

You are invited to remain seated through the postlude, allowing this final offering to complete our worship.



Hear the Good News of Salvation 441

Wotanin waste nahon po

1 Hear the good news of sal - va - tion: Je - sus died to show God's love.
 2 All the sins I have com - mit - ted, to my Sav - ior now I bring.

1 *Wo - tan - in wa - ste na - hon po, Je - sus he wa - i - hdu - sna:*
 2 *Wo - a - hta - ni kin e - ca - mon, hdu - ha Je - sus si - ha en,*

Such great kind - ness! Such great mer - cy! Come to us from heaven a - bove.
 I bow down with tears of an - guish; Christ for - gives and so I sing:
to - wa - o - si - da kin tan - ka, he de - han i - yo - ma - hi.
kun i - wa - hpa - mda wa - ce - ya, Je - sus on - ši - ma - da ce.

Je - sus Christ, how much I love you! Je - sus Christ, you save from sin!
Je - sus Christ wa - ste - wa - da - ka, Je - sus Christ ni - ma - yan: han, wa -

How I love you! Look up - on me. Love me still and cleanse with - in.
ste - wa - da - ke a - ma - ton - we is e - ya wa - ste - ma - da.

This text, originally appearing in four stanzas, was written by the first Native American Dakota to be ordained to the Presbyterian ministry and was published in the Dakota hymnal he edited. Both the Dakota and English versions have been associated with this shape note tune.

TEXT: Native American (Dakota); John B. Renville, 1879; trans. Emma Tibbets, 1955; vers. Jane Parker Huber, 1989
 MUSIC: Wyeth's Repository of Sacred Music, Part Second, 1813
 English Trans. Metrical Version © 1989 Jane Parker Huber (admin. Westminster John Knox Press)

NETTLETON
 8.7.8.7.D

447

We Are Forgiven

G Am D7 Gsus G C

We are for - giv - en. We are for - giv - en. Thanks be to God.

G Am7 Dsus D G Am

God. Thanks be to God. We are for - giv - en.

D7 Gsus G C G Am7 D G

We are for - giv - en. Thanks be to God. Thanks be to God.

To sing, rather than simply say, a response to the Declaration of Forgiveness has the effect of making the moment both more affirmative and more corporate. The musical repetition of the two sentences also strengthens awareness of what it means to be assured of God's pardon.

TEXT: Trad. liturgical text
MUSIC: Hal H. Hopson, 1995
Music © 1995 Hal H. Hopson

WE ARE FORGIVEN
10.8.10.8

St. Andrew ETC and Children's Minsitries presents. ✨

Trunk or Treat

4-5:30 p.m. | Oct. 25, 2026

Sign Up: tinyurl.com/sapc-trunk-or-treat-2026

Meetup @ The Parade

HOME COMING 2026

Friday Oct. 30 | Near Iowa Chop House

St. Andrew Stewardship 2027

More Than We Imagined!

More Neighbors. More Stories. More Grace.

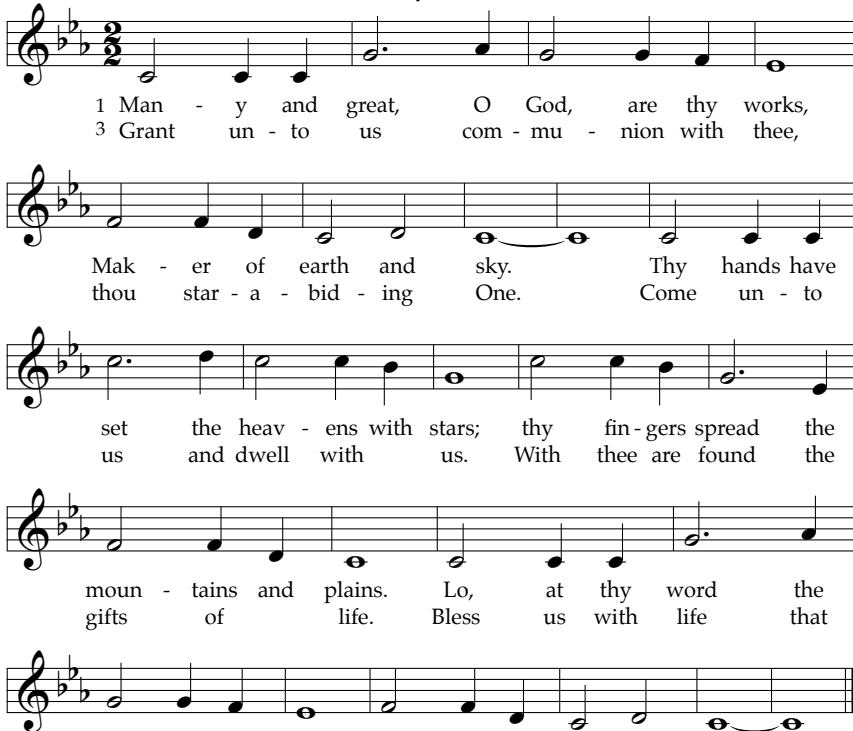
AT THE TABLE

7 P.M. THURSDAY NOV. 5, 2026
The Hub | St. Andrew Presbyterian Church

Storyteller:
WENDY LINDBERG

Many and Great, O God, 21

Are Thy Works



1 Man - y and great, O God, are thy works,
 3 Grant un - to us com - mu - nion with thee,

Mak - er of earth and sky. Thy hands have
 thou star - a - bid - ing One. Come un - to

set the heav - ens with stars; thy fin - gers spread the
 us and dwell with us. With thee are found the

moun - tains and plains. Lo, at thy word the
 gifts of life. Bless us with life that

wa - ters were formed. Deep seas o - bey thy voice.
 has no end, e - ter - nal life with thee.

2. Thy will, so strong and mysterious,
 Brings growth to all the earth.
 Food for our souls and clothing to wear,
 Are likened to Thy cup that fulfills.
 Provide for us each day of our lives,
 Sufficient for our needs.

First came the evocative Dakota chant, bearing a French name ("the lake that speaks") for the site of a Native American mission in western Minnesota. That was where the original seven-stanza text based on Jeremiah 10:12-13 was written in the Dakota language to fit the tune.

For the Fruit of All Creation

F B^b Gm C B^b2 C7 F

1 For the fruit of all cre - a - tion, thanks be to God.
 2 In the just re - ward of la - bor, God's will is done.
 3 For the har - vests of the Spir - it, thanks be to God.

B^b Gm C B^b2 C7 F

For his gifts to ev - ery na - tion, thanks be to God.
 In the help we give our neigh - bor, God's will is done.
 For the good we all in - her - it, thanks be to God.

B^b Gm7

For the plow - ing, sow - ing, reap - ing, si - lent growth while we are sleep - ing,
 In our world - wide task of car - ing for the hun - gry and des - pair - ing,
 For the won - ders that as - tound us, for the truths that still con - found us,

F B^b Gm C B^b2 C7 F

fu - ture needs in earth's safe - keep - ing, thanks be to God.
 in the har - vests we are shar - ing, God's will is done.
 most of all, that love has found us, thanks be to God.

For a descant see 946

Words: Fred Pratt Green, 1970, © 1970 Hope Publishing Company
 Music (AR HYD Y NOS 8.4.8.4.8.8.8.4): Welsh melody (c. 1784), P.D.

St. Andrew Statement on Racial Equality & Reconciliation

“And what does the Lord require of you? To act justly and to love mercy and to walk humbly with your God.” — Micah 6:8 (NIV)

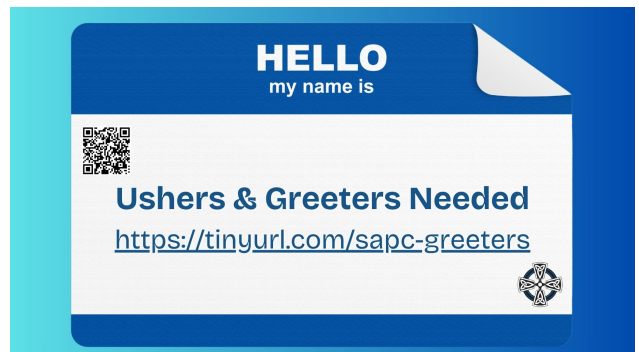
As followers of Jesus Christ, who loves all and calls us to challenge the unjust structures of church and society, St. Andrew Presbyterian Church is called to work for justice and peace for all God’s people. We stand against racism in all its myriad forms toward Black, Indigenous, and People of Color (BIPOC). We acknowledge that the institutional policies of colonization, seizure of indigenous lands, enslavement, and life-ending discrimination are contrary to God’s creation of all people as equals and have resulted in a broken covenant.

Only through our confession, and God’s grace and forgiveness, can reconciliation occur with those who have been historically and who are presently being harmed. We confess our complicity, both through our actions and our silence, in perpetuating these prejudices and practices. Therefore, we repent. In humble gratefulness we acknowledge that St. Andrew is located on the homelands of multiple native nations (including Kiikaapoi, Iowa, Ochethi Sakowin [Sioux], Sauk and Meskwaki).

In order to restore the broken covenant, we commit ourselves to turn away from racism and toward inclusion and justice. In our belief that God loves all people, we will honor diversity as a virtue in which God delights. In our conviction that God desires justice, we will learn from others to broaden our understanding of equality. In our humility as sinful people, we will listen openly to diverse voices regarding how racism functions in our society. In our gratitude for God’s grace, we will turn again and again towards the vision of The Beloved Community found in the Word of God.

In our joyous response to God’s love, we, as a community of faith, will love one another and be a safe haven for all.

— approved by the St. Andrew Session, October 2021



Questions about Worship?

- **Welcome!** Whether you are joining us in person or online, we are *delighted* to worship together.
 - St. Andrew is an open, affirming, and inclusive congregation. We welcome saints and sinners, skeptics and believers, families of *all* shapes and sizes, and people from every point along life's journey.
 - If you are here for the first time, we encourage you to stop by our Welcome Table or Information Kiosk near the main entrance in the Atrium.
 - If you can't stop at the Info Kiosk today, you can learn more about St. Andrew by emailing office@saintandrew-ic.org or filling out this short form: <https://tinyurl.com/sapc-guest>.
 - **Nursery care** (up to age 2) is provided in the Lower Level throughout the morning. Programming for children (through Kindergarten age) begins in the Lower Level after the **Time for Young Disciples**.
 - Unless otherwise designated, gifts given to the **weekly offering** support the church budget, including staff salaries, utilities, mission outreach, and all aspects of ministry.
 - To log into the **St. Andrew Connect**, either download the **St. Andrew App** through the **App Store** or visit <https://saintandrew.ccbchurch.com>. (*We are fixing our connection to the Google Play Store.*)
 - There are wheelchairs available for use as needed in the lower level entrance foyer and by the coat racks near the upper level entrance.
 - Permission to livestream the music in this service is from CCLI (#617801) and One License (A-711114).
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| • Next Steps Today | • Food Market Nov. 18 |
| • Iowa City Swedish Club Today | • Alternative Gift Market Nov. 22 |
| • Senior Moments Tuesday | • Hanging of the Greens Nov. 22 |
| • Trunk-or-Treat Next Sunday | • Free Lunch Dec. 2 |
| • Food Market Oct. 28 | • At the Table Dec. 3 |
| • Meetup @ UI Homecoming Parade Oct. 30 | • Lessons & Carols Dec. 6 |
| • All Saints Sunday Nov. 1 | • Children's Christmas Program Dec. 13 |
| • Free Lunch Nov. 4 | • Senior Moments Dec. 15 |
| • At the Table Nov. 5 | • Cocoa & Carols Dec. 20 |
| • Stronghold Fall Retreat Nov. 6-8 | • Christmas Eve (5, 7, & 10 p.m.) Dec. 24 |
| • Minds Matter, Craft Sale & Bake Sale Nov. 7 | • Food Market Dec. 30 |
| • Senior Moments Nov. 17 | • Free Lunch Jan. 6, 2027 |

Bulletin Cover

Image: John August Swanson (1938-2021), *Loaves and Fishes* (2003), from Art in the Christian Tradition, a project of the Vanderbilt University Divinity Library, Nashville, Tennessee. Swanson, whose work draws on the storytelling traditions of his Mexican mother and Swedish father, often explored biblical stories through the colors, patterns, and imagery of cultures around the world:



“For many years I sketched, and tried to work out in my imagination, how the scene of the *Loaves and Fishes*, with its multitude of people, could be painted. I wanted this image to honor native peoples in many parts of the world; those who work the land for their livelihood, and have lived for generations in small communities or villages...My image of *Loaves and Fishes* emphasizes and reminds us of the basic needs of all humanity. We all share the need for food and for providing for our families and communities. If we take the cosmic view, that there currently exists enough of what we need to sustain the world; we urgently need to consider sharing the resources that have been entrusted to us.”

Today's Speaker



T. Christopher Hoklotubbe (*Choctaw*) is the Director of the Indigenous Theological Circle and is Associate Professor of Indigenous Theological Studies at Bexley Seabury and NAIITS: An Indigenous Learning Community. He holds a Th.D. in New Testament and Early Christianity and M.Div. from Harvard University Divinity School. He is the author of *Civilized Piety: The Rhetoric of Pietas in the Pastoral Epistles and the Roman Empire* (Baylor Press, 2017) and the co-author, with H. Daniel Zacharias, of *Reading the Bible on Turtle Island: An Invitation to North American Indigenous Interpretation* (IVP Academic, 2025) — one of the first books on Native American interpretations of the Bible.

He attends and sometimes preaches at Sanctuary Community Church, although he considers himself a Presbyterian at heart and regularly attends the Lake & Prairies Synod School. He lives in Iowa with wife Stephanie and two daughters, Claire and Emily. He enjoys legacy, strategy board games with Iowa dads, hiking in nature, Marvel comics/movies, and worshipping alongside 90's Christian ska.