

**FIFTEENTH SUNDAY AFTER PENTECOST—PROPER 20      SEPTEMBER 18, 2022**

*Masks are available at the entrance to the sanctuary.*

8:00 A.M.	Rite I	323 (red book)
	Collect of the Day	182 (red book)
	Nicene Creed	326 (red book)
	Prayers of the People	328 (red book)
	The Great Thanksgiving—Form II	340 (red book)
	The Lord's Prayer	336 (red book)
	Post-Communion Prayer	339 (red book)

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11:00 A.M.	Rite II	355 (red book)
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*This service is livestreamed to the parish Facebook page*

Prelude

Opening Hymn	<i>Jesus lover of my soul</i>	699 (blue book)
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Opening Acclamation		355 (red book)
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Collect for Purity

Hymn of Praise		S280 (blue book)
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Collect of the Day		234 (red book)
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I reading—Amos 8:4-7

Psalm 113		756 (red book)
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II reading—1 Timothy 2:1-7

Gradual Hymn	<i>In your mercy Lord you called me</i>	706 (blue book)
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Gospel—Luke 16:1-13

Homily		The Rev. Nelson Gaetz
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Nicene Creed		358 (red book)
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Prayers of the People	Intercessor: <i>When we give out of our abundance</i>	
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Response: **There is always more than enough**

Confession		360 (red book)
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The Peace

Preparation of the Table	<i>There's a wideness in God's mercy</i>	470 (blue book)
The Great Thanksgiving—Prayer A		361 (red book)
Sanctus		S129 (blue book)
At the Breaking of the Bread		S154 (blue book)

### **Communion**

*All baptized persons, regardless of denomination, and including children, are welcome to receive Holy Communion. If you wish a blessing instead, please cross your arms across your chest.*

Post Communion Prayer		366 (red book)
Blessing		
Closing Hymn	<i>All people that on earth do dwell</i>	377 (blue book)
Dismissal		366 (red book)
Postlude		

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### **AMOS 8:4-7**

Hear this, you that trample on the needy,  
and bring to ruin the poor of the land,  
saying, 'When will the new moon be over  
so that we may sell grain;  
and the sabbath,  
so that we may offer wheat for sale?  
We will make the ephah small and the shekel great,  
and practise deceit with false balances,  
buying the poor for silver  
and the needy for a pair of sandals,  
and selling the sweepings of the wheat.'

The Lord has sworn by the pride of Jacob:  
Surely I will never forget any of their deeds.

### **PSALM 113**

756 (red book)

## **1 Timothy 2:1-7**

First of all, then, I urge that supplications, prayers, intercessions, and thanksgivings should be made for everyone, for kings and all who are in high positions, so that we may lead a quiet and peaceable life in all godliness and dignity. This is right and is acceptable in the sight of God our Saviour, who desires everyone to be saved and to come to the knowledge of the truth. For there is one God;

there is also one mediator between God and humankind,  
Christ Jesus, himself human,

who gave himself a ransom for all  
—this was attested at the right time. For this I was appointed a herald and an apostle (I am telling the truth, I am not lying), a teacher of the Gentiles in faith and truth.

## **Luke 16:1-13**

Then Jesus said to the disciples, “There was a rich man who had a manager, and charges were brought to him that this man was squandering his property. So he summoned him and said to him, “What is this that I hear about you? Give me an account of your management, because you cannot be my manager any longer.” Then the manager said to himself, “What will I do, now that my master is taking the position away from me? I am not strong enough to dig, and I am ashamed to beg. I have decided what to do so that, when I am dismissed as manager, people may welcome me into their homes.” So, summoning his master’s debtors one by one, he asked the first, “How much do you owe my master?” He answered, “A hundred jugs of olive oil.” He said to him, “Take your bill, sit down quickly, and make it fifty.” Then he asked another, “And how much do you owe?” He replied, “A hundred containers of wheat.” He said to him, “Take your bill and make it eighty.” And his master commended the dishonest manager because he had acted shrewdly; for the children of this age are more shrewd in dealing with their own generation than are the children of light. And I tell you, make friends for yourselves by means of dishonest wealth so that when it is gone, they may welcome you into the eternal homes.

‘Whoever is faithful in a very little is faithful also in much; and whoever is dishonest in a very little is dishonest also in much. If then you have not been faithful with the dishonest wealth, who will entrust to you the true riches? And if you have not been faithful with what belongs to another, who will give you what is your own? No slave can serve two masters; for a slave will either hate the one and love the other, or be devoted to the one and despise the other. You cannot serve God and wealth.’

