



# The Churchman

Sts. Peter and Paul Evangelical Lutheran Church  
250 Woodside Road, Riverside, Illinois 60546 \* (708) 442-5250  
*"Faith Active in Love"*  
[www.stspeterandpaulriverside.org](http://www.stspeterandpaulriverside.org)

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*We are called together by the Holy Spirit around Word and sacraments to glorify God the Father, creator of all things, through our Lord Jesus Christ. We trust God to nurture lives of faith and hope, as we serve and give witness to the Gospel of Jesus Christ for the salvation of the world.*

## Images of the Season: Autumn



A visit to an antique shop or second-hand store reveals the "in between" way in which objects are categorized. An old tattered quilt, an incomplete set of dishes, a refinished chest of drawers, faded paintings and pictures that are too good to throw away—all of these items remind us that times pass, yet has not concluded. Likewise, an item's worth can change: its value increases for some and it decreases for others. An in-between time, betwixt the beginnings and endings, the

feasts and the fasts—this is autumn liturgy.

In a way, autumn is an arbitrary and ambiguous time of the year. With the post-Pentecost season's length extending from early summer to early winter, the church often struggles with a focus at this midpoint. Of course, it is a time for continuing growth in faith, a time for building on the foundations that have been witnessed through the resurrection appearances. Yet the challenge of this time of year often overwhelms. Where is the church headed? It is like waiting for a train that can be heard in the distance, yet seems to take forever to arrive.

The biblical stories are familiar and well-worn. They have tinges of memories associated with them. They have been heard before. Once in a while, there is something new and fresh, vital and surprising about the stories; more usually, though, they are retold with a rehearsed expectation and familiarity. They are, after all, part of the celebrated canon. They are a given.

Yet, at the very same time, it is the richness found in the retelling that offers a breath for new life. That which is well-worn is revitalized through an intimacy in a deep and abiding recollection of what is true and good, honorable and pure. Autumn liturgy is a time for homecoming, a coming home to Christ.

Autumn itself always brings about a number of changes. The seasons are marked by cycles of reversals: the stars shift in the sky; the natural world finds new ways of living. Likewise, school's days begin or end, new calendar years are established, old patterns of living are undertaken. A cabin might be closed for the winter, new windows put up on the house, clothing styles changed—these are marks of a shifting and transitional time.

Even though this change is apparent, it takes different ears and eyes to notice that the changes are not always dramatic or even

recognizable. Conversion is much the same, seldom happening in an earth-shaking way. More often, transformation takes place in the ways that are hidden in the heart.

Perhaps it is the time of year to look for the subtle and simple nuances that contribute to a common faith. Perhaps it is the time of the year to revisit those aspects of faith that are considered understood and agreed upon. That would give an opportunity to interrogate and discover anew the richness of a life lived within the liturgy of the church.

To investigate the pattern of the liturgy might be a good place to start. To see the possibilities within the pattern of gathering, receiving, experiencing, and sending through the word and sacraments affords the chance of liturgical formation. This is not to say that everything ought to be explained in great detail. That kind of didactic teaching can rob the liturgy of its multiple meanings. Rather, to reflect briefly in a homily or in a Sunday bulletin about the pattern that shapes community life—that might be the way to look anew at what is given, to see afresh what is gift. Liturgical formation is reflecting on how an understanding of the liturgy can help to shape the Christian life.

Patterns of formation are abundantly present in the texts for this time of year: teachings and healings, parables and ponderings. This was the reason Jesus gathered people together, to shape both their understanding and their living—to form them as children of God. This is the task of any catechesis: to shape individuals as individuals and to shape them all into one community.

Likewise, to revisit the historic creeds and confessions provides another opportunity to eke out new and profound commitments to the oldest expressions of faith to which the church attests. It might be the right time to look at the Small Catechism. Or work more intentionally with the church year's lesser festivals and commemorations. Working in consultation with ecumenical partners, the lengthy Pentecost season provides ample chances to explore common convictions and unique gifts.

It could also be the time of year to consider exploring hymnody at a greater depth. Telling the stories of composers or poets or bringing a practicing composer or poet to the congregation would add layers of meaning to all of the hymns. Calling upon musicians and artists in the community to share their talents and understandings could be a way to enhance appreciation for the old but new story.

In Christ, what is old can become new. That is why the liturgical year has a lengthy time of reflecting on the saving and redemptive work of the Christ who lives in the daily-ness of existence. Using the ordinary to usher in the extraordinary, drawing attention to the commonplace to bring to light the uncommon truth, pointing beyond the seen to the unseen, these are the tasks during autumn liturgy.

When, for instance, the community gathers around a paten with some bread on it and a chalice with some wine in it, mystery across time speaks. The servers hold the real presence of Christ's body and blood which time itself cannot hold.

Antiques have value not only for how they function, but for how they form a frame of reference for our experience. They have stood the test of time with generations of hands cleaning them faithfully, wiping dust from them. Old beds have been wrapped in blankets of prayers providing rest and refreshment to generations. An antique clock speaks about the confirmation or the wedding that was the occasion of its giving. The sideboard recounts the sustenance that has been prepared by generations. Through the subtle changes that are seen in the common and ordinary, a deepening and abiding faith is nurtured and sustained.

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## Baptisms Celebrated at September Outdoor Worship Gatherings



*Wilhelmina "Lily" Jean Diette, daughter of Clay and Emily, was baptized during the outdoor worship service on September 12<sup>th</sup>.*



*Brayden Thomas Murray, son of Thomas and Kathryn, was baptized on September 18<sup>th</sup>.*



*Family members of the newly baptized.*

## From the Parish Register

### *Passages:*

Steve Podzamsky, 91 year old husband of Beverly for 72 years, passed from this life on August 19<sup>th</sup>. Services for Steve were held on August 23<sup>rd</sup>.

### *Baptisms:*

Wilhelmina "Lily" Jean Diette, daughter of Clay and Emily, was baptized on September 12<sup>th</sup>. Lily's sponsors are Michael and Jessica Ruemmler.

Brayden Thomas Murray, son of Thomas and Kathryn, granddaughter of Scott and Kathie Murray and Philip and Linda Painter, and great-granddaughter of Luddy Kovalsky, was baptized on September 18<sup>th</sup>. Brayden's sponsors are Gregory and Michelle Murray.

# October

Oct. 1	Ekaterina Riha	Oct. 18	Jonathon Meyers
Oct. 2	Jason Skudrna	Oct. 19	Michael Vercimak
Oct. 3	Karen Kubik		Janina Yezo
Oct. 5	William Bute	Oct. 22	Saundra Spilotro
Oct. 8	Janice Hapgood	Oct. 23	Helena Galdun
Oct. 9	Matthew Bute		Tanya Jech
Oct. 11	Charles Langsett	Oct. 24	Kathy Ganschow
	Olivia Lauritsen	Oct. 28	George Pagurko
Oct. 16	Robert Melnyk	Oct. 29	Helen Gaydusek
	Mildred Mendel	Oct. 30	Donald Haase
	Earl Mika, Jr.	Oct. 31	Betty Ann Mocek
Oct. 17	Aidan Altavilla		
	Bryan Galdun		

## Birthdays and Anniversaries

October 1, 1988: Kenneth and Joyce Hurbanis  
October 6, 2001: Janet and John Broussard  
October 6, 1962: Edward and Joanne Sefara  
October 10, 1964: Robert and Julie Barcik  
October 15, 1988: John and Juanita Jakubec

## Happenings

**Fall Fest Rummage and Bake Sale**  
Saturday, October 16<sup>th</sup>, 9 a.m.

**Congregation Council Meeting**  
Thursday, October 21<sup>st</sup>, 7:30 p.m.

## Memorial Flowers

*Aug. 29<sup>th</sup>:* In loving memory of beloved parents, grandparents, and great-grandparents +John+ and +Zuzanna Kubecka+ by remembering son Paul and daughter Ann Borsuk and her family.

*Sept. 12<sup>th</sup>:* In loving memory of husband, father, grandfather, and great-grandfather +Alfred Kovalsky+ on the 97<sup>th</sup> anniversary of his birth on September 3<sup>rd</sup> by remembering wife Luddy, son Bill, daughter Linda, and their families.

*Sept. 19<sup>th</sup>:* In memory of +Katherine Predny+ on the anniversary of her death on September 21<sup>st</sup>.



## News from Riverside Preschool at Sts. Peter and Paul

October will be filled with Fall and Halloween projects as we celebrate the month. Sure to be a ghost of a time!

—Lisa Manganiello, Preschool Director

## How Worship Practices Form Us for Ministry in Daily Life!

### A Life of Faith Initiative Resource

Craig L. Nesson, Wartburg Theological Seminary

*The second in a series.*

**Thanksgiving for Baptism:** An alternative to Confession and Forgiveness at the opening of worship is the rite of Thanksgiving for Baptism. Thanksgiving for Baptism assists us in learning to follow the instruction of Luther that we are called to renew our baptism each new day. Because ministry in daily life in the arenas of family, workplace, school, local community, and globe all derive from the promises and call of Jesus Christ made to us at your baptism, when your life was united to Christ's death and resurrection, the frequent use of Thanksgiving for Baptism can serve to deeply connect you to the lasting significance of baptism for how you live out your baptismal vocation in service to neighbors in daily life.

**Gathering Song:** There are many different themes in the various songs we sing at worship. The lyrics of a particular hymn immerses us in remembering God's saving deeds and connects these with what it means for us to be a community of persons dedicated to following the way of God in Christ. The music of the hymn penetrates our souls, affecting us at a level far deeper than conscious thought. Think about your own favorite hymns and how they have shaped your faith and life as a Christian. Favorite hymns can provide us topics for talking about the promises of God with other people and inspire us to live according to the words we have sung. More than anything else, the very act of singing hymns teaches us that the entirety of our lives is meant to be a song of praise to God each and every day. Everything we do in life is to be offered as a song to glorify the God who creates, loves, and sustains us.

**Kyrie:** "In peace let us pray...Lord, have mercy." This ancient prayer sung at worship teaches us that we worship a God of peace and mercy. We pray peace for the world, for the church, and for the unity of all. As together we sing this song of peace, asking for God's mercy, and as we repeat these petitions week after week, God is forming us into a people of peace and mercy, who are becoming the very peace and mercy of God for which we pray in relation to other people every day of our lives.

**Song of Praise:** We sing: "Glory to God in the highest and peace to God's people on earth" and "This is the feast of victory of our God. Alleluia." Where do we discover courage and hope for the living of our lives, especially in a world filled with struggle and death? These particular songs of praise draw us into communion with Jesus Christ, the Incarnate, Crucified, and Risen Son of God, whose victory over the principalities and powers means God's life finally prevails over all the forces of suffering and death. We are formed through these hymns to be people of peace, courage, mercy, and hope for facing all the struggles and losses we experience in the course of our lives. These songs of praise instruct us that the way of Christ is the way of the cross and resurrection, not only at worship but for living our lives day by day in a world of suffering and distress. We are called by the Incarnate, Crucified, and Risen Christ to take up our cross and follow him into the places of suffering in our local community and world.

**Prayer of the Day:** This prayer asks God in Christ to form us as people in accordance with the times and seasons of the church year and the particular Bible readings assigned for the week. Each prayer makes a unique request, asking God to grant us particular gifts for the living of our lives.

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Sts. Peter and Paul Evangelical Lutheran Church  
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**DATED MATERIAL**

**St. Francis of Assisi, October 4<sup>th</sup>**

*It is no use walking anywhere to preach unless our walking is our preaching. ...As for me, I desire this privilege from the Lord, that never may I have any privilege from man, except to do reverence to all, and to convert the world by obedience to the Holy Rule rather by example than by word. Preach the gospel at all times; when necessary, use words.—St. Francis*



Daylight Savings Time ends on Sunday, November 7<sup>th</sup>. Don't forget to turn your clocks back on Saturday evening.

**IT'S BACK!**



**RUMMAGE AND BAKE SALE**

**Saturday, October 16<sup>th</sup>, 2021**

**9:00 a.m. to 1:00 p.m.**

**(Rummage half-price between noon and 1 p.m.)**

**Sts. Peter and Paul Lutheran Church  
31<sup>st</sup> Street and Desplaines Avenue in Riverside**

**Home Baked Goods and Homemade Salsa,  
Rummage Tables, Used Toys and Books,  
Holiday Decorations**

**No food will be served.**

## OCTOBER WORSHIP SERVERS

### October 3<sup>rd</sup>:

Greeters: Fred Kuzel and Charles Matthies  
Assisting Minister: Brandon Michaels  
Lector: Beverly Tarbox  
Usher: Fred Kuzel

### October 10<sup>th</sup>:

Greeters: Walter and Judith Cudecki  
Assisting Minister: John Broussard  
Lector: Tom Michaels  
Usher: Janet Broussard

### October 17<sup>th</sup>:

Greeters: Larry Crachy and Karen Kubik  
Assisting Minister: Carrie Watkiss  
Lector: Joanne Sefara  
Usher: Edward Sefara

### October 24<sup>th</sup>:

Greeters: Edward and Joanne Sefara  
Assisting Minister: Charles Matthies  
Lector: J. T. Tarbox  
Usher: Walter Cudecki

### October 31<sup>st</sup>:

Greeter: Carole Pollitz  
Assisting Minister: Vicki Michaels  
Lector: John Kostelny  
Usher: John Kostelny

**Sacristan and Altar Care:** Janice Hapgood

## NOVEMBER WORSHIP SERVERS

### November 7<sup>th</sup>:

Greeter: Sandy Garvey  
Assisting Minister: Brandon Michaels  
Lector: Charles Matthies  
Usher: Fred Kuzel

### November 14<sup>th</sup>:

Greeters: John and Shirley Kostelny  
Assisting Minister: Carrie Watkiss  
Lector: Tom Michaels  
Usher: John Kostelny

### November 21<sup>st</sup>:

Greeter: Karyn Bute  
Assisting Minister: Charles Matthies  
Lector: John Broussard  
Usher: Janet Broussard

### Thanksgiving Day, November 25<sup>th</sup>:

Greeter: Fred Kuzel  
Assisting Minister: Brandon Michaels  
Lector: George Valek  
Usher: Fred Kuzel

### November 28<sup>th</sup>:

Greeter: Ann Kmet  
Assisting Minister: Vicki Michaels  
Lector: Fred Kuzel  
Usher: Walter Cudecki

**Sacristan and Altar Care:** TBD

## From Our ELCA Missionaries in Tanzania September 2021

After working as a missionary doctor for over 25 years in the Great Rift Valley, you would think we could anticipate and plan for the common problems. However, in the bush things often become chaotic and we have to revert to crisis management.

Maningo jumped out of a moving car when the brakes failed as the car entered a deep ravine. In a crisis Maasai act instinctively without hesitation. He sustained a closed humerus fracture, shoulder dislocation, 6-inch scalp laceration, and he tore the palm of his hand open. By grinding the gears down, the vehicle was slowed and maneuvered through the ravine. No one else was injured.

We stabilized Maningo at our clinic, washing the dust and sand out of the wounds with 5 gallons of clean water followed by saline. This cleaning is all important.

We sutured his wounds, stabilized his arm, and referred him to a large hospital for x-rays, orthopedic treatment and wound care.

The following day, against medical advice, he instead went home to his boma (kraal) and started gorging himself on daily BBQ and fresh raw goat blood. This was a disaster in the making. I contacted a Maasai elder who persuaded the patient to let our nurse come each day by motorcycle to inject IM antibiotics and to check on his wounds.

He was very fortunate that the wounds healed without infection. Without the antibiotics he may well have died of sepsis. Ten days after the trauma, the massive swelling of his arm had reduced and Maningo agreed to go for x-rays and orthopedic surgery for the fracture/dislocation. All worked out OK for Maningo as he and we tried to bridge two very different cultures, realities, and paradigms.

The main message of Christianity is that Jesus came to bridge our reality with God's reality. Jesus wants the Kingdom of God to impact every aspect of our lives. Humans constantly choose to ignore God and do things their own way.

God is continually redirecting us so that we don't permanently hurt ourselves. It is a privilege to be working as the medical coordinator of ten small health centers of the Evangelical Lutheran Church in Tanzania. We are trying to encourage Tanzanian doctors and nurses working in tough locations with improved technology, medical scholarships, and clinic renovations. This important work is only possible with your ongoing partnership. In God's Kingdom small efforts and resources are blessed and multiplied beyond what we would expect.

—Dr. Steve Friberg

## From *Touchstones*

*It is a terrible, an inexorable law that one cannot deny the humanity of another without diminishing one's own: in the face of one's victim, one sees oneself.*—James Baldwin

Acting totally in our self-interest is shortsighted and foolishly simple. Attacking another person or another nation reflects upon us like a mirror. When any person is undermined, the human race is diminished in some measure. And humanity is our family.

Sometimes we see a reflection of ourselves in someone else and fail to recognize it. What we hate most in another may well be what we are hating in ourselves. Knowing this can be useful. Perhaps our teeth are set on edge when we think about an ex-wife, or father, or former friend, or a religious or racial group. How are we like that person or group? What do they cause us to face within ourselves? When we stop diminishing the other person we may still not like him or her, but we can come to terms with ourselves. We learn to live and let live.

*God, help me engage in the brotherhood of my own family and with all people—and to see my own face, even in my enemy.*

## Memorials and Honorariums

### ❖ For the Church ❖

Mildred Riban, in memory of +Frank Kmet+.  
Piano and Violin Students of Kristine Boike and Jane Lauritsen  
(*Special appeal for concrete replacement at entrances.*)  
Roberta Farley

### ❖ In Memory of Steve Podzamsky ❖

Beverly Podzamsky, in memory of husband.  
Sue Renville, in memory of father.  
Michael Flaino, in memory of uncle.  
Tom and Vicki Michaels  
Ann Head  
Ann Vana  
Mr. and Mrs. Travis Alvey  
Mr. and Mrs. Frederick Zak  
Suzanne Gomez  
Mr. and Mrs. Nghe Mguyen  
Mr. and Mrs. Paul Cushing and Mary  
Mrs. Jackie Jakaitis and Family  
John and Shirley Kostelny  
Paul Slezak and Sons  
Joe and Alice Puglise  
Sue Trychta  
Bob and Kathy Cerullo  
Mr. and Mrs. Marco Incrocci  
Mr. and Mrs. Lois DeMauro  
Mr. and Mrs. Michael Alvey  
Betty Kotor  
Mr. and Mrs. Bill Hammer  
Mr. and Mrs. Bruce Hammer  
Louise Rizzo and Family  
The Stacy Family  
Mr. and Mrs. Todd Petersen and Tyler  
Joanne Gregoire  
Mr. and Mrs. John Zielinski  
Eileen Tierny  
Mr. and Mrs. Kevin Simpson  
Mr. and Mrs. Richard Para  
Mr. and Mrs. Jim O'Connor  
Adolf and Ellen Heimann  
Ron and Rosemary Swanson  
Ruth Hurbanis  
Lois Michaels  
Ann Kmet  
Saundra and Peter Spilotro  
Milan Oklepek  
Martin and Ann Pennino  
Ruth Bakalich  
William Boor  
Edward and Joanne Sefara  
Mildred Mendel  
John and Janet Broussard  
Charles Matthies  
Vera Borysek  
Larry Crachy and Karen Kubik  
Mark and Elizabeth Rouck

### ❖ In Memory of Milina Blahut ❖

Miroslav and Cicilie Lazar  
Rose Tornil  
Ladies Altar Guild  
John and Janet Broussard  
Suzanna Skudrna  
Milan Oklepek  
Saundra and Peter Spilotro  
Edward and Joanne Sefara  
Charles Matthies  
Vera Borysek  
William Boor  
Mark and Elizabeth Rouck  
John and Shirley Kostelny

### ❖ In Memory of Anne Otjepka ❖

Dr. Mike and Susan Cvetkovic  
Ladies Altar Guild  
Ruth Hurbanis  
Milan Oklepek  
Martin and Ann Pennino  
Saundra and Peter Spilotro  
Edward and Joanne Sefara  
Paul and Pat Gavac  
Charles Matthies  
John and Shirley Kostelny  
Vera Borysek  
Suzanna Skudrna  
Ann Head  
William Boor  
Mark and Elizabeth Rouck  
John and Janet Broussard

## On Prayer

by Ole Hallesby

Norwegian Lutheran Theologian and Writer (1879-1961)

*Listen! I am standing at the door, knocking; if you hear my voice and open the door, I will come in to you and eat with you, and you with me (Revelation 3:20).*

To pray is nothing more involved than to let Jesus into our needs. To pray is to give Jesus permission to employ His powers in the alleviation of our distress. To pray is to let Jesus glorify His name in the midst of our needs.

The results of prayers are, therefore, not dependent upon the powers of the one who prays. His intense will, his fervent emotions, or his clear comprehension of what he is praying for are not the reasons why his prayers will be heard and answered. No, God be praised, the results of prayer are not dependent upon these things!

To pray is nothing more involved than to open the door, giving Jesus access to our needs and permitting Him to exercise His own power in dealing with them.

He who gave us the privilege of prayer knows us very well. He knows our frame; He remembers that we are dust.

That is why He designed prayer in such a way that the [weakest] can make use of it. For to pray is to open the door unto Jesus. And that requires no strength. It is only a question of our wills. Will we give Jesus access to our needs? That is the one great and fundamental question in connection with prayer.

