

I love you when you're close



& when you're far away

illustrated by  
Jena Holliday

by  
BENJAMIN LINDQUIST, MD

## **St. Paul United Church of Christ**

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Rev. Becky Senior Pastor

Pastor Dee Associate Pastor

Jeff Quellhorst-Council President

**Welcome to St. Paul UCC today, we are glad you are here!!**

Blessing and greetings to one and all. In the name of Christ, you are welcome today and every day.

**Coronavirus (COVID-19) and the Church-Covid-19** is a respiratory illness that causes flu-like symptoms including fever, vomiting and difficulty breathing. Good hygiene helps prevent the spread not only of coronavirus but also of colds and flu! **Stay home if you are sick.** Sneeze/cough into the crook of your elbow or a tissue, not your hand. **Wash immediately or use hand sanitizer after coughing, sneezing or blowing your nose.** Avoid touching your face, mouth, nose and eyes.

### IN PERSON WORSHIP NOTES:

Masks, Bulletins and Offering Plates are available on round tables.

Please fill out worship cards located in the pews and place in offering plate as you exit. It is very important these cards are filled out by everyone who is here in case we need to contact you. Thank you!!!!

Listening devices are available in the Narthex/front entrance, for those who need them. Please return your device to an Usher following worship. Thank you!

WIFI Connection-connect via "St Paul – Guest"

The \* indicates all who are able may stand

**June 21, 2020**  
**Third Sunday after Pentecost**

**Worship Leaders**

Ministers  
Rev. Becky Erb Strang  
Pastor Dee Schroer  
Cheyenne Olt

The Congregation  
Senior Pastor  
Associate Pastor  
Accompanist/Singer

**GATHERING MUSIC**

**GREETING AND LIGHTING OF CANDLES:** As we light the altar and Christ candles, you are invited to light a candle or candles at home in preparation for worship.

**WELCOME AND ANNOUNCEMENTS:**

**WELCOME SONG**

*No Matter*

No Matter

Musical score for the song "No Matter". The score is written in 4/4 time with a tempo of 120. The key signature has one flat (Bb). The lyrics are: "No mat-ter who, no mat-ter what, no mat-ter where you are on the jour-ney of life; you're wel-come, wel-come in this place. No mat-ter who, no mat-ter what, no mat-ter where you are on the jour-ney of life: ac-cept-ed, wel-comed by God's grace. grace." The score includes chord symbols: F, Dm, Gm7, C, F, F7, Bb, G7, F, Dm, G7, Gm7, C7, F, Dm, Gm7, C, F, F7, Bb, G7, F, Dm, Gm7, C7, C, F, F. The score ends with a double bar line and the instruction "To verses" and "Last time, Fine".

**\*CALL TO WORSHIP** (Copyright 2007 Local Church Ministries, Worship and Education Team, United Church of Christ)

Leader: For the beauty of your creation,

**People: We praise you, O God.**

Leader: For your loving kindness,

**People: We praise you, O God.**

Leader: For the freedom with which you created us,

**People: We praise you, O God.**

Leader: For the opportunity to praise and adore you,

**People: We bless you and give you thanks, O God, today and forever. Amen.**

\*HYMN OF PRAISE

*All Things Bright and Beautiful* verses 1 & 4

GOD OF CREATION

*All Things Bright and Beautiful* 30

*Refrain (Unison)*

G B G D7 G C D7 G G C C D G Am7

All things bright and beau-ti - ful, all crea-tures great and small,

G G F C G D C D7 G G C C D G

all things wise and won-der - ful: the Lord God made them all.

N.C. G G7 C Am D Am D D C G B G

1 Each lit - tle flower that o - pens, each lit - tle bird that sings,  
 2 The pur - ple-head - ed moun-tains, the riv - er run - ning by,  
 3 The cold wind in the win - ter, the pleas-ant sum-mer sun,  
 4 God gave us eyes to see them, and lips that we might tell

N.C. G D F# Em7 D C Am D D C G B C D G *to Refrain* Am7

God made their glow-ing col - ors, and made their ti - ny wings.  
 the sun - set and the morn - ing that bright-ens up the sky.  
 the ripe fruits in the gar - den: God made them ev - ery one.  
 how great is God Al - might - y, who has made all things well.

## \*CALL TO CONFESSION

Leader: God has given us freedom in Christ Jesus, but often we live as if that makes no difference. Let us confess our sin before God and one another.

## \*UNISON PRAYER OF CONFESSION:

(A Confession in a Season of Coronavirus by Maren Tirabassi)

**God, we confess our emotional isolation, and pray for forgiveness for spiritual distance from others. Some of us are desperately lonely and assume what defines quarantine is endless streaming, books, new recipes, FaceTime, and envying those with family in flesh. Some of us long for a half hour alone that is not in the shower and wonder how long till our families forget that really bad burst of temper. Most of us do not pray daily for those unsafe-in-place, locked down with those who endanger their lives. God, our empathy is withered and we do not try enough to walk a mile in another's masks and gloves. Amen.**

## \*SILENT CONFESSION OF SIN

## \*ASSURANCE OF PARDON

Leader: The opening of the heart does not wait for the reopening of schools or economics or social protocol. We are never deserted or trapped. We are never alone. We are forgiven.

**People: Thanks be to God!**

## \*GLORIA PATRI

*Glory Be to the Father*

***Glory be to the Father, and to the Son, and to the Holy Ghost; as it was in the beginning, is now, and ever shall be, world without end. Amen, Amen.***

CHILDREN'S MOMENT: I Love You When You're Close and When You're Far Away by Benjamin Lindquist, MD

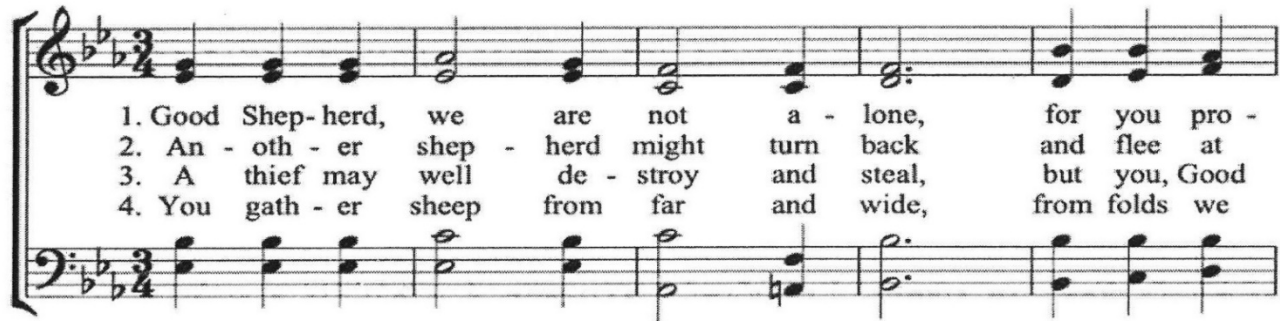
When social distancing is required to save the world, this sweet rhyming children's book teaches children that family members still love them-even if from a distance.

For Kiley ... and for my family who made this book a reality. In honor of all those affected by the COVID-19 pandemic. –BL      Philippians 2:3-4

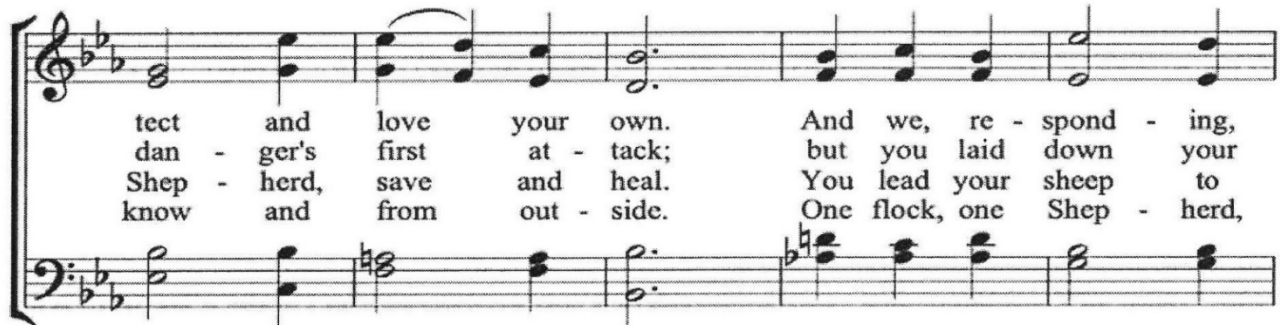
*I love you when you're close  
And when you're far away.  
I love you when we're holding hands  
And when across the street I stay.  
I love you when you kiss my cheek  
And when you kiss the screen.  
I love you when we make a mess  
And when we're extra clean.  
I love you when we share our toys  
And when sharing isn't smart.  
I love you when we dance together  
And when we dance apart.  
I love you when there are less germs  
And when bad germs fly free.  
I love you when we're out to eat  
And when I order just for me.  
I love you when we're at the park  
And when inside all day.  
I love you when you're close  
And when you're far away.*

PRAYER HYMN      *Good Shepherd, We Are Not Alone*      verses 1 & 4


# Good Shepherd, We Are Not Alone



1. Good Shep-herd, we are not a-lone, for you pro-  
2. An-oth-er shep-herd might turn back and flee at  
3. A thief may well de-stroy and steal, but you, Good  
4. You gath-er sheep from far and wide, from folds we



tect and love your own. And we, re-pond-ing,  
dan-ger's first at-tack; but you laid down your  
Shep-herd, save and heal. You lead your sheep to  
know and from out-side. One flock, one Shep-herd,



know your voice; we hear you call-ing and re-joice.  
ver-y life, a lov-ing shep-herd's sac-ri-fice.  
pas-ture land, to life a-bun-dant, by your hand.  
there will be, a lov-ing, blest com-mu-ni-ty.

WORDS: Carolyn Winfrey Gillette, 2012 (John 10)  
MUSIC: H. Percy Smith, 1874

MARYTON  
LM

## PASTORAL JOYS AND CONCERNS OF THE PEOPLE

**Joys:** Baptism

**Concerns:** Those who are hospitalized, recuperating, undergoing cancer treatments, suffering a loss

PASTORAL PRAYER, SILENT PRAYER, AND THE LORD'S PRAYER.  
(Adapted from prayer written by Derek Penwell)

Almighty God, in these restless nights of our uncertainty, we come to you seeking your face among the storm clouds. With anxiety about the future, we kneel before your throne of mercy and grace, asking for strength and courage. Though in easier times, faith can seem easy to come by, it is in the dark times that we need faith most. And so we offer

our prayers: Shore up our flagging spirits that we might see your hand at work among us.

Take from us our fear, our selfishness, and our casual indifference toward your children and your creation. Help us to see in others not threats to our lives and our families, but hearts beloved by you who are also struggling to make sense of the chaos. Grant that we might extend the largest measure of your love to one another so that we might not forget the forgotten, leave behind those who are too easily lost, and look past those whom so many fail to see. Allow our social distance not to be a wall that cuts us off from one another, but a new vantage point from which to honor and celebrate our own uniqueness, as well as our dependence upon community. Challenge our long-held prejudices that we might reach out in love to all your children.

Place your healing hand upon the broken bodies and spirits of our neighbors, upon the broken economic and political systems that fail to take into account those on the margins, and upon those who work in healthcare, in producing and supplying food, in manufacturing much-needed medical equipment, and in trying to provide leadership in these troubled times.

We come to you today, O God, with hearts full. Hear us now as we lift up to you that which is upon our hearts and minds. SILENCE  
Make us brave, O God, in the name of Christ, who lives and reigns with you and the Holy Spirit, one God, forever and ever.

It is Christ's prayer we pray: **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.**

ANTHEM *Holy as the Day is Spent* Carrie Newcomer  
(YouTube.com; search: Carrie Newcomer *holy as the day is spent*  
march 28 2009)

*Holy is the dish and drain*

*The soap and sink, and the cup and plate*

*And the warm wool socks, and the cold white tile*



*Shower heads and good dry towels  
And frying eggs sound like psalms  
With bits of salt measured in my palm  
It's all a part of a sacrament  
As holy as a day is spent*

*Holy is the busy street  
And cars that boom with passion's beat  
And the check-out girl, counting change  
And the hands that shook my hands today  
And hymns of geese fly overhead  
And spread their wings like their parents did  
Blessed be the dog who runs in her sleep  
To chase some wild and elusive thing*

*Holy is the familiar room  
And quiet moments in the afternoon  
And folding sheets like folding hands  
To pray as only laundry can*

*I'm letting go of all my fear  
Like autumn leaves made of earth and air  
For the summer came and the summer went  
As holy as a day is spent*

*Holy is the place I stand  
To give whatever small good I can  
And the empty page, and the open book  
Redemption everywhere I look*

*Unknowingly we slow our pace  
In the shade of unexpected grace  
And with grateful smiles and sad lament  
As holy as a day is spent  
And morning light sings 'providence'  
As holy as a day is spent*

## SERMON AND SCRIPTURES: JOB

Rev. Becky Erb Strang

As part of the narrative lectionary, we are now in a five-week sermon series on the book of Job. It is a book rarely preached, but filled with really good theological fodder. Pastor Dee began our sermon series two weeks ago, and then we took a break from Job last week in order to confirm our young adults. Today, we have to play “catch up” in the story so we don’t lose the essence of the story itself.

Remember two weeks ago we were introduced to Job, whom scriptures describe as a man from the land of Uz who was blameless and upright. He feared/worshiped God and spurned evil. He had a wife, ten children (who, admittedly, like to party A LOT!) and an incredible amount of servants, livestock and land.

One day, the heavenly beings were talking with God/Yahweh/Lord of the Universe when Satan announced that he had been walking around the earth, checking things out. As Satan and the Lord began to discuss Job’s material and spiritual successes, Satan (which really translates to the Accuser) reminds the Lord that much of Job’s success is because the Lord has put a hedge of protection around him, his family and his property. Satan challenges Yahweh, asking permission to create havoc, harm and destruction in Job’s life to see if Job, after all is said and done, will still praise God. The Lord agrees to this as long as Job himself is not killed.

Almost immediately, all Job’s children die. His livestock are stolen and the scriptures tell us Job did not curse God. This is where the sermon ended two weeks ago.

If you were to read chapter two of Job, you would discover that Job is inflicted with sores all over his body—from head to toe. In dismay, Job takes a broken piece of pottery to tear at his sores, placing himself on an ash heap. It is then that Job’s three friends show up: Eliphaz the Temanite, Bildad the Shuhite and Zophar the Naamathite. They came to comfort Job and sat with him in silence for seven days and seven nights—noting how much their friend was suffering. Job 3:1-11 picks up with Job finally speaking to his friends (or possibly God—scholars are not clear on this). Let us hear from him now:

Job 3:1-10 (The Message) *Then Job broke the silence. He spoke up and cursed his fate: “Obliterate the day I was born. Blank out the night I was conceived! Let it be a black hole in space. May God above forget it ever happened. Erase it from the books! May the day of my birth be buried in deep darkness, shrouded by the fog, swallowed by the night. And the night of my conception—the devil take it! Rip the date off the calendar, delete it from the almanac.*

*Oh, turn that night into pure nothingness—no sounds of pleasure from that night, ever! May those who are good at cursing curse that day. Unleash the sea beast, Leviathan, on it.*

*May its morning stars turn to black cinders, waiting for a daylight that never comes, never once seeing the first light of dawn. And why? Because it released me from my mother’s womb into a life with so much trouble.*

The Job we hear from in chapter three is a far cry from the beginning of Job—a man blameless and righteous, with no doubts about how he has been blessed by God. In these few verses, Job regrets not only his birth, but his conception. He wants that day blocked out of existence. He even calls upon the great sea monster of ancient Near East mythology, Leviathan, upon that day of conception. Job’s suffering is such that he calls not upon God, but upon the cosmic beast of mythology to put the cosmos back into place.

My guess is that many of us have experienced this kind of agonizing suffering—suffering born of profound loss and grief and suffering from physical ailments. For many of us, faith in God is easy when life is going swimmingly. But when the rubber meets the road and life gets difficult, if not agonizing, many of us question God’s goodness and grace.

The story now picks up at chapter four with his friend Eliphaz speaking to Job:

Job 4:1-9 (The Message) *Then Eliphaz from Teman spoke up: “Would you mind if I said something to you? Under the circumstances it’s hard to keep quiet. You yourself have done this plenty of times, spoken words that clarify, encouraged those who were about to quit. Your words have put stumbling people on their feet, put fresh hope in*

people about to collapse.

*But now you're the one in trouble—you're hurting! You've been hit hard and you're reeling from the blow. But shouldn't your devout life give you confidence now? Shouldn't your exemplary life give you hope? "Think! Has a truly innocent person ever ended up on the scrap heap? Do genuinely upright people ever lose out in the end? It's my observation that those who plow evil and sow trouble reap evil and trouble. One breath from God and they fall apart, one blast of his anger and there's nothing left of them. The mighty lion, king of the beasts, roars mightily, but when he's toothless he's useless—No teeth, no prey—and the cubs wander off to fend for themselves.*

Eliphaz is the first of Job's friends to speak. At first, his words toward Job are flattering, politely asking if he has Job's permission to speak. He begins by praising Job for Job's wisdom to others during hard times. But, Eliphaz's tone quickly changes. He shifts to accusing Job of giving up hope too quickly and that he must place his trust in God.

Of all our narrative lectionary readings for today, this short passage is the only one in which we hear from Job's friends. In all the rest of today's text, we hear Job speaking back to what might be his friends, but scholars, for the most part, believe Job is speaking to God.

But back to Eliphaz and the other friends. Again, if I were to guess, I'd imagine you have been on both sides of this story in your life. You have probably had well-meaning friends, in times of sickness or death, say things to you that aren't particularly helpful (and, if we are honest, are actually hurtful). Lines such as "God must have needed another angel." OR "God never gives you more than you can handle" OR "This must be God's will for your life." Ouch!!

Our friends aren't trying to hurt or harm us. It's just that, when faced with another's grief, sorrow or despair, our friends often don't know WHAT to say, so they say what comes to the top of their heads. And once it is said, it is said.

And it is the same for each of us. Sometimes we want to provide comfort and love to friends in crisis and we don't know what to say or what to do. So, we spout empty platitudes which probably don't help at all.

But I will say this for Job's friends: those three buddies of his sat with him in silence for seven days and nights. Sometimes just the silent presence of a friend or loved one can be incredibly healing. No words are needed. A silent presence says to someone in distress: I'm here. I love you. I don't have any answers, but I am here for you.

And yet, like Job's friends, we are uncomfortable with silence. We tend to squirm when things get too quiet—even during the silent prayers in worship! Our fast-paced culture has conditioned us against silence. And yet, it is often in silence that we meet God.

In 1 Kings 19:11-13, we hear God instructing the prophet Elijah to go to a certain place in which God will speak to him and pass by. I read this passage to you now: *He said, "Go out and stand on the mountain before the Lord, for the Lord is about to pass by." Now there was a great wind, so strong that it was splitting mountains and breaking rocks in pieces before the Lord, but the Lord was not in the wind; and after the wind an earthquake, but the Lord was not in the earthquake;<sup>12</sup> and after the earthquake a fire, but the Lord was not in the fire; and after the fire a sound of sheer silence.<sup>13</sup> When Elijah heard it, he wrapped his face in his mantle and went out and stood at the entrance of the cave. Then there came a voice to him that said, "What are you doing here, Elijah?"* God came to Elijah NOT in the wind or the earthquake or the fire, but in the sound of sheer silence.

This week, I challenge you to sit in silence until you are uncomfortable: and then sit a little bit more. See what God has to say to you in that silence.

Just beyond the reading in Job from chapter four, we hear Eliphaz chastising Job in chapter 5, telling him he needs to seek God in order to be healed. What we hear in Job 7:11-21 is Job's answer. But interestingly, Job doesn't answer his buddy Eli. He answers and speaks directly to God. This is what he says:

*Job 7:11-21 (The Message) Job answered, "And so I'm not keeping one bit of this quiet, I'm laying it all out on the table; my complaining to high heaven is bitter, but honest.*

*Are you going to put a muzzle on me, the way you quiet the sea and still the storm? If I say, 'I'm going to bed, then I'll feel better. A little nap will lift my spirits,' You come and so scare me with nightmares and*

*frighten me with ghosts that I'd rather strangle in the bedclothes than face this kind of life any longer.*

*I hate this life! Who needs any more of this? Let me alone! There's nothing to my life—it's nothing but smoke. "What are mortals anyway, that you bother with them, that you even give them the time of day? That you check up on them every morning, looking in on them to see how they're doing? Let up on me, will you? Can't you even let me spit in peace? Even suppose I'd sinned—how would that hurt you? You're responsible for every human being. Don't you have better things to do than pick on me? Why make a federal case out of me? Why don't you just forgive my sins and start me off with a clean slate? The way things are going, I'll soon be dead.*

*You'll look high and low, but I won't be around."*

In agony, Job blasted his anger and anguish at God. And what we are skipping in the story is Job's friend Bildad speaking up, saying Job should repent of his sins (which, if you remember, Job was considered righteous and blameless). Again, Job answers Bildad by speaking directly to God. And it is the same with his friend Zophar who speaks up in chapter 11 with Job responding in 12, but speaking instead to God. We pick up Job's cries to God (which, really, should simply be called prayer) at chapter 14, verses 7-15:

*Job 14:7-15 (The Message) Job said, "We're all adrift in the same boat: too few days, too many troubles. We spring up like wildflowers in the desert and then wilt, transient as the shadow of a cloud.*

*Do you occupy your time with such fragile wisps? Why even bother hauling me into court?*

*There's nothing much to us to start with; how do you expect us to amount to anything?*

*Mortals have a limited life span. You've already decided how long we'll live—you set the boundary and no one can cross it. So why not give us a break? Ease up! Even ditchdiggers get occasional days off.*

*For a tree there is always hope. Chop it down and it still has a chance—its roots can put out fresh sprouts. Even if its roots are old and gnarled, its stump long dormant, at the first whiff of water it comes to*

*life, buds and grows like a sapling.*

*But men and women? They die and stay dead. They breathe their last, and that's it. Like lakes and rivers that have dried up, parched reminders of what once was, so mortals lie down and never get up, never wake up again—never.*

*Why don't you just bury me alive, get me out of the way until your anger cools? But don't leave me there! Set a date when you'll see me again.*

*If we humans die, will we live again? That's my question. All through these difficult days I keep hoping, waiting for the final change—for resurrection! Homesick with longing for the creature you made, you'll call—and I'll answer! You'll watch over every step I take, but you won't keep track of my missteps. My sins will be stuffed in a sack and thrown into the sea—sunk in deep ocean.”*

Did you hear Job's bargain with God in this last passage? In Eugene Peterson's rendering of the text, Job asks to be buried alive until God's anger cools. In the New Revised Standard Version of this text, Job asks to be placed in Sheol until God is no longer angry. And what is Sheol? In ancient Hebrew understanding (long before the kingdoms of Israel and Judah), Sheol was a place the dead went—completely without regard to a good or bad life on earth. It was seen as neither a reward nor a punishment. Sheol can be translated to “the pit” and, depending on the Hebrew time frame, Sheol was located at the center of the earth or beneath the sea. In other words, Sheol was seen as far removed from the living here on earth.

So, in this particular passage, as Job prays to God about death, he asks to be sent to Sheol—the place of the dead for a time until God was no longer angry at Job, allowing him to live again. And even in the midst of this bargaining, we hear a subtle change in Job's tone. He reminds God, that despite all that has happened to him, he (Job) will answer whenever God calls to him.

So I ask you today: are you ready to answer when God calls your name? Are you ready to take your life on a whole different direction for the sake of the Lord? Even in the midst of the coronavirus, racism, and

brokenness in our land, are you STILL willing to answer when God calls your name?

Just as I challenged you to find some silence this week and sit with it and sit with it some more, I also challenge you this week to ask yourself, “Am I willing to transform my life into something new if that is what God asks of me?”

Which brings us to the climax of today’s readings: Job 19:23-27. We’ve heard from Eugene Peterson’s version all morning, but for this more traditional passage, I’ve chosen the New Revised Standard Version:

Job 19:23-27 (NRSV—please note the change in translations!) *“O that my words were written down! O that they were inscribed in a book! <sup>24</sup> O that with an iron pen and with lead they were engraved on a rock forever! <sup>25</sup> For I know that my Redeemer lives, and that at the last he will stand upon the earth; <sup>26</sup> and after my skin has been thus destroyed, then in my flesh I shall see God, <sup>7</sup> whom I shall see on my side, and my eyes shall behold, and not another. My heart faints within me!*

For I know that my Redeemer lives! Even as Job wants a record kept of his complaints against God, he hasn’t given up on God. Despite the loss of children, property, and his own health; despite all Jobs complaints and moanings and groanings, he has not given up on God.

And hear me well, my friends. God does not give up on us. Ever. There will be rocky and rough patches in your life—you might even be going through one now. You might be angry with God. You might even question God’s existence. But the good news is this: God is and was and always will be despite our human emotions, human questions, human frailties. In fact, I believe that God loves us BECAUSE we are human not in spite of our human failings.

For I know that my Redeemer lives! Despite a coronavirus that has ravaged entire families and communities, despite the deep-seated racism against our black and brown brothers and sisters, despite our own lack of centeredness/lack of silence/lack of direction, we are loved beyond measure. We are redeemed—purchased by God—to remain with God always.



So, I guess I have three challenges for you this week:

1. Sit in silence and listen to the whispered Voice
2. Ask yourself, "Am I ready to say YES to God's call?"
3. And with every breath you take, breathe/say/sing these words: For I know my Redeemer lives.

May it be so. Amen.

## WE RESPOND WITH OUR GIFTS

OFFERING INVITATION: Jesus draws us from the margins and into a great feast; he draws us out of a crowd, to healing; he draws us from death to new life. Each day, God finds the way that we need to be loved and challenged, and then calls us to minister to others in warm hospitality, healing mercies, and the promise of resurrection and new life. We respond to this marvelous call through our giving for the mission and ministries of St. Paul United Church of Christ. You are invited to give generously and joyfully. Amen.

\*DOXOLOGY

***Praise God from whom all blessings flow; praise him, all creatures here below; praise him above, ye heavenly host: praise Father, Son and Holy Ghost. Amen.***

\*PRAYER OF DEDICATION AND THE LORD'S PRAYER

(unison)

**We thank you, O God, for we return to you what you have given us out of your abundance. We dedicate these offerings and our very lives to you. Accept these gifts that we bring to you and send us out to fulfill your great mission. In Christ's name we pray Amen.**

HYMN OF SENDING *I Know That My Redeemer Lives!* verses 1,3 & 5

FAITH & HOPE

I Know That My Redeemer Lives! 414

D A7 E D F# G A7 E D A E7 A D D F#

1 I know that my Re - deem - er lives! What joy this  
 2 He lives tri - um - phant from the grave; he lives e -  
 3 He lives to bless me with his love; he lives to  
 4 He lives, my kind, wise, heav - enly friend; he lives and  
 5 He lives, all glo - ry to his name! He lives, my

G D F# Em D A D A7 E D F# D D F#

blest as - sur - rance gives! He lives, he lives, who  
 ter - nal - ly to save; he lives ex - alt - ed,  
 plead for me a - bove; he lives my hun - gry  
 loves me to the end; he lives, and while he  
 Sav - ior, still the same; what joy this blest as -

G D F# A7 E D A D F# G A7 E D Em G D A A7 D

once was dead; he lives, my ev - er - liv - ing Head!  
 throned a - bove; he lives to rule his church in love.  
 soul to feed; he lives to help in time of need.  
 lives, I'll sing; he lives, my Proph - et, Priest, and King!  
 sur - rance gives: I know that my Re - deem - er lives!

\*BENEDICTION (A Celtic Blessing by Beth Richardson):

*You walk a holy journey  
You have never walked before,  
Full of tears and gratitude,  
Gentle conversations,  
Silences filled with love.*

*No one knows the way,  
But you meet each twist and turn  
With discernment and courage,  
Hope and faith.*

*You walk this pilgrimage,  
In many ways, by yourself—  
But you are never truly alone.*

*Others walk before you, behind you, beside you,  
Surrounding you with love,  
Wrapping you in hope,  
Touching your spirits in peace.*

*You are loved,  
You are held,  
You are God's. Amen.*

\*BENEDICTION RESPONSE

*Pass the Love*

# Pass the Love

*J=95*

F Gm<sup>7</sup> F Gm<sup>7</sup> F/A F/B<sup>b</sup> Gm<sup>9</sup> C<sup>7</sup>  
Love our God, ev - 'ry day, praise with joy go-ing on your way.

F Gm<sup>7</sup> F Gm<sup>7</sup> F/A F/B<sup>b</sup> Gm<sup>9</sup> G<sup>7</sup> C  
Pass it on, t'all you meet, ev - 'ry day in— ev - 'ry way.

Fmaj<sup>7</sup> Dm F/G F/C  
Love our Ho - ly God. Pray with hope each day.

Am<sup>7</sup> Dm<sup>7</sup> Gm<sup>7</sup> F/C C<sup>7</sup> F  
Bless the Ho - ly Name. Praise our— God.

## \*PASSING THE PEACE OF CHRIST

Let us share in the joy of the Lord by passing the Peace of Christ with one another.

As the ushers are dismissing you, let us pass the peace of Christ with each other, while maintaining our 6 ft physical distance. Direct eye contact, loving words, and a warm smile are as meaningful as a traditional handshake or hug.

## RECESSIONAL

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*"Pass the Love" Words and Music by Doris Ketner Copyright ©2000. All rights reserved.*

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## ANNOUNCEMENTS

**Altar Flowers** are given in loving memory of Mike Bushman by Monica Bushman.

**Blessing Pantry-is open 10am-noon and 1pm-3pm Monday-Friday and 5:30pm-7:30pm Tuesday's. All Donations Welcome-Thank you!**

We have placed a metal can outside the East Educational Building door for donations.

**Building Entrance-St. Paul** is accessible by the East Educational Building door, Monday-Friday 10:00am-Noon and 1:00pm-3:00pm. Please ring the doorbell, wait outside the doors so staff may assist you. We are currently taking everyone's temperature, asking you to sanitize hands and shoes. Thank you!

**Mailbox**-We have installed a mailbox outside of the East Educational Building door for any correspondence you may have for the church and would like to drop off. Please lift the flap and drop through the slot on the top. The box is locked and will be checked often. Thank you!

**Daily Devotions**-Please join Rev Becky or Pastor Dee Monday-Friday at 11:30am, online via Facebook Live. These will be airing on our Facebook page St. Paul United Church of Christ-New Bremen, OH.

**Ushers Needed**-Myra Hanenkratt, our Head Usher, is still seeking ushers for in-person worship. If this is something you are willing to do, please contact her.

**July/August Upper Rooms**-have arrived! They are available on Sunday's in the Sanctuary. Or please call the church office if you would like one and we will gladly mail one to you.

**Thursday Evening Vespers**-One of the most difficult parts of the Covid19 pandemic is our inability to gather as a congregation. Yes, many of us log onto Facebook for weekly worship and daily devotions, but the interactions with each other is limited. Thursday's at 6:30pm, Pastors Dee and Becky will host Thursday Evening Vespers. Vespers are traditionally an evening prayer service. We plan to gather via the online site called Zoom. To join the Zoom meeting, you can click on or log onto this website:

<https://us04web.zoom.us/j/78283243697?pwd=cTFzYVIPWjZRZ0dEQUFDT015TlljUT09> \*If you would like an email version of this to make logging on easier, simply email Pastor Becky: [berbstrang@stpaulnb.org](mailto:berbstrang@stpaulnb.org)  
Once you are logged on, you will need the following:

**Meeting ID: 782 8324 3697 Password: 2mSAg1**

The plan is for us to check in with one another, hear scripture, and pray together each week. Any questions? Contact Pastor Becky

**Coffee with Pastor Becky**-To keep social distancing guidelines, Pastor Becky plans to be at the St. Paul Playground Shelter House on **Mondays June 22, 29, July 13, 20, 27** from 2:00 to 4:00 p.m. Becky will provide coffee, water (and possibly) homemade snacks. All are welcome!

### **Worship Schedule for June**

**June 21.** Worship via Facebook Live **AND in person** in our sanctuary at 10:15.

**June 28.** Worship via Facebook Live **AND in person** in our sanctuary at 10:15.

**Becky's Book Club**-On Sunday, June 28 at 4:00 p.m. Pastor Becky will host a Zoom Book Club, offering us the opportunity to discuss Kim Michele Richardson's The Book Woman of Troublesome Creek. Copies of this book have been ordered. If you live locally and would like a copy, please contact Pastor Becky and she'll get the book to you. If you do not live locally, please contact Pastor Becky and she'll order a copy to be sent to your home.

Zoom login information: Join Zoom Meeting:

<https://us02web.zoom.us/j/88216315511?pwd=TjlUWk95SEZ0bIJvYlhhQ0NPRXpFUT09>

**Meeting ID: 882 1631 5511 Password: 875813**

Contact Pastor Becky if you would like an email version of this invitation to make logging in simpler. All are welcome!

### **Strengthen the Church-June Monthly Mission**

Money donated to Strengthen the Church offering contributes to the continued expansion and revitalization of the United Church of Christ.

Fifty percent of your offering stays with the Heartland Conference. (Ohio Conference is now known as Heartland Conference because our conference consists of members from Ohio, West Virginia and Northern Kentucky.) Fifty percent is sent to the national body of the UCC for grants towards new church starts, inspiring youth and young adults into leadership, and equipping pastors for ministry in the 21<sup>st</sup> century.

Monies received from this mission support seminarians as well as the National Youth Event. 4000 youth ages 14-19 attend this event that centers on faith, leadership, service and social justice. It is held every four years and was to be held at Purdue University this year but alas, because of COVID-19, it has been postponed until the summer of 2021.

Please join us in planting the seeds needed to grow and sustain our denomination by making a gift to the Strengthen the church offering. The Mission Team.

### **E-Giving @ St. Paul** **3 Different Ways to Give**

**Online** – Make a donation on our website: [stpaulnb.org](http://stpaulnb.org)

**Give+ App** – Search “Give Plus Church” in your App store and find St. Paul to Get Started!

**Text** – Make a donation to our Number: 833-308-0048  
St. Paul New “Text to Give” #(# changed as of 10/9/19)

**How To Give by Text (Example - my amount for the example is \$25 (minimum amount is \$5.00))**

- For general fund giving: Send 25 space gl (hit send)
- For building & property fund giving: Send 25 space bp (hit send)
- For project of the year giving: Send 25 space poy (hit send)

**Once a text amount is sent:**

**Registration Link-** Sent via text the first time a donation is made.

Thank you! Please visit (link) to register.

**Donation Confirm-** Sent via text each time a donation is made.

Thank you for donating \$ (amount)! Text repeat to make this recurring or refund to cancel this donation.



A heart-shaped hole is cut into a teal-colored wooden surface. The wood is heavily distressed, with numerous brown spots, scratches, and areas where the teal paint has worn away, revealing the natural wood grain underneath. The heart is positioned in the center of the frame.

The first duty of  
love is to listen.

PAUL TILLICH

THE SIMPLICITY HABIT

