



Jesus and the Disinherited

God's work in our lives, from the perspective of theologian Dr. Howard Thurman (1899-1981)

By PASTOR ERIC O. LEDERMANN

The Rev. Dr. Howard Thurman was the dean emeritus of Marsh Chapel at Boston University and chair of the board of trustees of the Howard Thurman Educational Trust in San Francisco. He was a theologian, pastor, philosopher, author, educator, and civil rights leader. I suggest that each of those passions lead and informed the next.

One of his famous quotes is: "Don't ask what the world needs. Ask what makes you come alive, and go do it. Because what the world needs is people who have come alive."

In 1944, he left his prestigious and tenured position at Howard University to join the work of the Fellowship of Reconciliation and establish the Church for the Fellowship of All Peoples in San Francisco. He served as co-pastor with the Rev. Alfred Fisk, a white pastor.

He wrote twenty books, including his most prolific work, *Jesus and the Disinherited* (1949). It was this book that deeply influenced the practice of non-violence embodied by the Rev. Dr. Martin Luther King, Jr., among others.

Thurman criticized the modern Christian church for having lost its roots. He reminds readers that Jesus was, first, a first century Jew who lived in Palestine under Roman occupation, and, second, a poor Jew. He compares Jesus to the mid-century apostle, Paul of Tarsus, who was a Roman citizen and a Jew who enjoyed a level of privilege and freedom not afford-

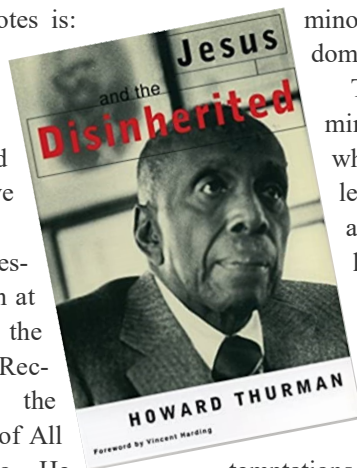
ed to non-Roman citizens like Jesus and those in lower socio-economic classes. Paul wrote from a position of privilege, which puts him at odds with many of the vulnerable and oppressed, including Black Americans. When Paul suggests that slaves should obey their masters (Colossians 3.22), it is a knife in the heart to descendants of American slaves.

The third fact about Jesus Thurman points out is that he was a member of a minority group within a larger dominant group and culture.

Thurman writes that Jesus' ministry was to and for those who were oppressed and silenced under Roman rule and under the Roman collaboration of the ruling Jewish elites (the Sadducees).

However, the structures of the Church quickly gave way to the temptations of power and authority, granting it to some, and therefore disenfranchising others. As the Church grew and gained political power, especially under Emperor Constantine in the early 4th century, it became what Jesus had earlier taught people to defend against: an institution with wealth and power that oppressed and silenced many while empowering and making wealthy some.

Jesus presented to his people an alternative to the "resist or do not resist" options often afforded disenfranchised people. He taught a belief wherein the Kingdom of Heaven is not the oppressive empire, but a way of being—"the Kingdom



Inside this issue...

Annual Backpack Drive	3
The Christian Value of Stewardship.....	4
PC(USA) Calls for End to U.S. Cuban Embargo	5
Baltimore Church Embraces Matthew 25 Initiative.....	6
The First Theology of the American Descendants of Slavery (ADOS)	7
Welcome to 'Phygital' Worship	8
Care Circles: Creative Ways to Care for Others.....	9
Arizona Faith Network Coming Events.....	11
July Worship Volunteers	13
July Birthdays	14
PC(USA) Information	14
Holding Our World in Prayer	14
July-August Calendar	15

This issue of the
UPC NEWS & Current Events
is brought to you by...
the word...

Independent

Adjective from French c. 1600, *in-* ("not, opposite of") + *dependent* ("to rely upon"). In English originally relating to churches and nations. Not in reference to persons until 1660s. By 1670s, it is attested to refer to "one who acts according to their own will." In 1732, it related to being "able to live well without labor." Not until 1790 did it relate to being "unbiased" or "set up so as to be unaffected by outside influence." By 1808, the specific sense of "a person not acting as part of a political party." In Presbyterian governance, it relates to the honoring of individual thought, even if in a minority, so long as it is for the greater good.

GOD IS SPEAKING

Continued from page 1

of Heaven is in us." Thurman acknowledges that such a belief was difficult for a suffering people to accept. It was viewed as the same as not resisting and allowing the enemy to win. But, as Thurman writes, Jesus added so much more to his active and engaged non-violent resistance: "*He recognized with authentic realism that anyone who permits another to determine the quality of his (sic.) inner life gives into the hands of the other the keys to his destiny. If a man (sic.) knows precisely what he can do to you or what epithet he can hurl against you in order to make you lose your temper, your equilibrium, then he can always keep you under subjection.*"

Jesus taught oppressed people to find their voice of freedom even from within oppression. "It is a man's reaction to things that determines their ability to exercise power over him," Thurman writes. His contribution to the Civil Rights Movement was to help people, especially leaders like the Dr. King, to see the value of nonviolence as a disruptor of the systems of power and injustice.

Most of us are more like Paul, speaking from positions of privilege. To say "obey your masters" is easy when one has never been a slave. Our job as followers of Jesus is not to speak in platitudes, but to seek to understand. As allies of the oppressed, our job is to help amplify the voices of those "crying out in the wilder-

ness," not speak for them. The only way to learn is to get involved—go to meetings, meet people who are living the Jesus reality of occupation, learn their stories, and work to undermine and transform the systems of prejudice that make the lives of those with white or light skin better at the expense of the lives of dark-skinned people.

By studying our world through the lens of Jesus' life and teachings, we will begin to tune our hearts and minds to the frequencies of the suffering. We begin to hear differently, and, therefore, act differently. We cannot shed our privilege, but we can expose it and leverage it in order to allow the Spirit of God to transform injustice into equity, even within ourselves.

In the words of Howard Thurman, an often forgotten hero of civil rights, "In so great an undertaking it will become increasingly clear that the contradictions of life are not ultimate. The disinherited will know for themselves that there is a Spirit at work in life and in the hearts of men (sic.) which is committed to overcoming the world. It is universal, knowing no age, no race, no culture, and no condition of men (sic.). For the privileged and underprivileged alike, if the individual puts at the disposal of the Spirit the needful dedication and discipline, he (sic.) can live effectively in the chaos of the present the high destiny of a son (sic.) of God." ■

*Be of good courage
and know that you are loved!*

MONTHLY CANNED FOOD DRIVE

July 11, 2021, 1:00 p.m.-3:00 p.m.

Normally First Sunday of each month! Drop off at church!

Food pantries are often short of money and protein foods. The pantry at Tempe Community Action Agency (TCAA) needs your contributions of:



- tuna
- beans
- canned meats
- ramen noodles
- canned vegetables
- soups

**Drop off food donations
at the church.**

Financial contributions may be sent to the office
(make checks out to "TCAA"
with "Food Pantry" in the memo).



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Requirements:

Announcements: 500 words or less
Articles/Reflections: 1200 words or less
Letters to the Editor: 750 words or less
Submissions may be edited for content, grammar, and space available.

**Send submissions
by the 20th of each month to:
newsletter@upctempe.org**

Annual Backpack Drive!

Board of Deacons Challenges UPC to Beat Last Year's Funds

By NATALIE HORNE
Board of Deacons

It's that time of year again! The Board of Deacons is sponsoring their Annual Backpack Drive benefiting elementary through high school students in the community of Guadalupe.

Last year, thanks to our generous supporters, we were able to raise over \$3,000 to purchase backpacks filled with supplies for the upcoming school year!

This year will be done the same way as last; we will collect monetary donations and the Guadalupe Community Action Center will purchase the backpacks and supplies. The drive helps this community and allows the students to start school with new school supplies that they may not otherwise have.

Can we beat last year's total?

Please make your checks payable to



UPC and write "Backpacks" on the memo line. As an added convenience, you may also donate online: select the "Giving" tab on the UPC main menu, enter the amount you wish to give, then use the drop down "Fund" menu to select "Backpack Drive

(Deacons)." If you have questions, please call Natalie Horne at (480) 294-7490 or Holly Silcox at (480) 290-8918. Please have your donations to the church by Sunday, July 11th.

Thank you! ■

Days for Girls Kits

PW Invites UPC to Once Again Share in Providing for Girls in Need

By HELEN GRIFFIN

The heat is on so a project in the cool indoors might be just the ticket. It's time to ramp up the Days for Girls kit production. Days for Girls provides girls in third world countries with sanitary hygiene kits. The reusable supplies are designed to last three years.

We get to offer our hands and resources to this project. The project is sponsored by Presbyterian Women (PW), but *everyone* is welcome to participate.

I will once again serve as team captain for the process. Any communication can go to me at helen.e.h.griffin@gmail.com or (480) 695-5128.

Last year during the pandemic, when everything was shut down, we created 80 kits using a production line from home to home. We will begin with the remote pro-

duction line until we figure out how to meet in person to cut, measure, sew, serge, chat, and enjoy each other's company.

So far, flannel for 100 kits (800 pads!) has been purchased at a screaming deal. Waterproof PUL fabric for 80 kits has been generously donated. We have cotton fabric, but not much, for shields.

Let's begin! The tasks to get us going involve no sewing. Here's how you can help:

1. Prewash and lightly press flannel, ripped it into 2- and 3-yard lengths. Let me know how many of each you are able to do. Up to 6 lengths can fit one wash load.
2. Trace shield pattern onto cotton and/or waterproof PUL fabric. Cut out the pieces. We need to make 200 shields, so estimate how many you are able to do.
3. Rip prewashed flannel into 9" x 9" and 6" x 9" pieces. A sure way to alleviate stress!

4. Donate! We need fabric that works well culturally, physically, and durably. Here are the requirements:

- 100% cotton
- Appealing medium/dark colors, preferably with patterns to hide stains.
- Botanical, geometric, batik, etc. patterns are best.
- NO:
 - * Light colors
 - * Prints with faces or eyes (animals, fish, people)
 - * Prints with insects or snakes, except butterflies
 - * Camo
 - * Cartoon, TV, pop culture, national symbols, words, glam.

Thank you for your willingness to be part of this worthwhile project. Let me know how you would like to help. ■

The Christian Value of Stewardship Embodied in Many Different Ways

All the little things make ripples of love throughout the world



By **KATIE RANES**

Stewardship Committee Chairperson

When the Stewardship Committee met in May, several members mentioned how they were always discovering the “little things” behind the scenes at UPC. These little things can come together to make a bigger impact. Sometimes it might take some of God’s time to see how this happens. I thought I would share some of the small things that are made possible by your continued support by meeting your pledge.

Here are some of the behind the scenes work that is going forward even as

we are physically apart:

The Christian Education Committee is has been reviewing curriculum and is considering buying new curriculum for our children and youth. Good curriculum makes it easier for our teachers and makes sure the lessons reflect our beliefs.

Paying all of UPC’s utility bills make it possible for UPC to continue to use its facilities for humanitarian purposes. It provides a cool place for those we host through Family Promise and I-Help.

“I alone cannot change the world, but I can cast a stone across the water to create many ripples.”

~Mother Teresa

We pay for ongoing technology subscriptions and licenses so that we can continue to meet together through Zoom and share music from a variety of sources. Have you ever noticed the mention of those licenses in the worship slides? The slides themselves are possible because we have software licenses.

The beautiful plants in the sanctuary remain cared for and healthy. They require watering and trimming. I am looking forward to worshipping again with the backdrop that connects our worship to the natural world.

The grand piano is tuned and conditioned so we can continue to enjoy the music that connects us to the Spirit. We also keep the sanctuary at an even temperature and make sure the humidity is consistent so the piano will last for decades.

The Memorial Garden and Labyrinth are cared for so we can continue to remember past saints and pray in a physical way.

Your faithful stewardship makes ripples and affects hundreds if not thousands of people. ■



We're a
Matthew 25
church

pcusa.org/matthew25

PC(USA) Office of Public Witness Urges End to Cuba Embargo

Washington and UN offices call on senators, Biden administration to oppose 'failed,' 'inhumane' policy

By **RICH COPLEY**
Presbyterian News Service

Prior to a meeting with the U.S. State Department, Catherine Gordon of the Presbyterian Church (U.S.A.) Office of Public Witness was part of a group that met with partners working in Cuba to get a sense of current conditions in the island nation.

"One of our partners just broke down into tears talking about the food shortages, the price of food, the inability to get visas," said Gordon, Associate for International Issues. "Usually, their parishioners will turn to these leaders to get help, and so it's really distressing for the church leaders because they can't do anything to help."

"I've been working on Cuba for 20 years. I've never seen partners this distressed about just the situation on the ground there and the difficulties they're facing."

That distress is why the PC(USA)'s combined advocacy offices — the Office of Public Witness (OPW) on Capitol Hill and Presbyterian Ministry at the United Nations (PMUN) — are both making a big push to end the United States' trade embargo against Cuba, often referred to as a blockade.

On June 23rd, the United Nations General Assembly once again voted on a resolution condemning the embargo. The United States and Israel are routinely the only nations to oppose the resolution.

"The resolution passes each year with almost unanimous support from member states at the United Nations with the exception of the U.S. and one or two others joining to vote no," says Sue Rheem, Presbyterian Representative to the United Nations. "In 2019, then U.S. Ambassador to the UN, Kelly Craft, stated that it was U.S.'s sovereign right and by voting no it was protecting its sovereignty."

A June 6th letter from the Presbyterian Reformed Church of Cuba makes a plea for ending the blockade, calling it "an inhumane law."

"While politics is being played trying to suffocate the Cuban government with coercive measures of an economic nature, the real effects are on the population, which is who suffers the most from the lack of food, medicine, etc.," the letter, signed by the Rev. Dora E. Arce Valentín, Moderator, and Rev. Edelberto Valdés Fleites, General Secretary of the church. "The blockade has been a harmful but failed tool for many years and after several U.S. administrations."

The U.S. continued to oppose or simply abstain from voting on the resolution, even during the administration of President Barack Obama, who made historic moves to open relations with Cuba and allow trade, travel, and communication. In 2014, Obama announced his most sweeping changes, with moves toward normalizing relations including establishing an embassy in Havana with an ambassador. He also called on Congress to enact legislation to end the embargo, calling it a failure.

In 2016, the 222nd General Assembly of the PC(USA) approved new policy on Cuba considering what appeared to be the opening of relations between the countries.

But Congress did not lift the embargo, and during President Donald Trump's administration, the 45th president rolled back the Obama administration's advances in relations with Cuba.

President Joe Biden campaigned on a platform of returning to Obama-era Cuba policies, but Gordon, Rheem, and others say they are not seeing that yet.

"The Biden administration could make the changes if they want to," Gordon said. But in its first months in office, she has noticed that the administration

tends to make moves when it knows it has support from Congress and the public, like when it reversed course on raising caps on immigration to the U.S.

The OPW issued an alert calling on Presbyterians and anyone else who is concerned to let their Congressional representatives and the Biden administration know they support lifting the embargo on Cuba.

The alert says in part, "We are called as Christians to seek right relationship and reconciliation with our neighbors by amplifying the voices of our Christian partners in Cuba calling for an end to the blockade," an Action Alert from the OPW says. "The United States should re-engage with Cuba, a neighbor only 90 miles off our shores, rather than continue to pursue failed strategies that inflict harm on Cubans and do not further the goals of human rights, justice, and freedom. ... Opening diplomatic channels between the U.S. and Cuba will protect religious freedom and human rights and ending the embargo would represent real progress toward reconciliation. ... Encourage your senator to co-sponsor the bipartisan Freedom to Export to Cuba Act and push the Biden administration to lift travel restrictions, remove Cuba from the list of 'State Sponsors of Terrorism,' and rebuild diplomatic relations."

Much of the resistance to change in policies is rooted in politics that go back to the Cold War and mid-20th century and endure in older politicians and first-generation Cuban Americans who favor a hardline approach to Cuba.

While the embargo was started as an attempt to control the spread of communism, there are now additional pressures on the administration to keep it in place, including winning elections in Florida and the strength of the Cuban American vote to determine those election results, Gordon noted. ■

Baltimore Church Embraces the Matthew 25 Vision

Knox Presbyterian Church uses varied programs to serve

By CHARESE JORDAN MOORE

*Ruling elder at Knox Presbyterian Church
Special to Presbyterian News Service*

In 2020, Knox Presbyterian Church in Baltimore faced both the start of the pandemic in March and the loss of its pastor, the Rev. Michael Moore, who accepted a call from the denominational headquarters in September.

Already committed to the Matthew 25 mission and vision, the church knew that it had no other choice but to become a more vital congregation, even as it faced many obstacles. What better time to deepen community engagement than at a time when all members were forced outside the four walls of the church? Although members were shut in and faced with many challenges, the congregation dug deep to stay connected with each other and reached out to the community.

Knox quickly adapted its weekly soup kitchen to a food giveaway to meet the needs of the urban Oliver community. Church members and the community rallied to provide groceries, meats, masks, and sanitation supplies to neighbors in need, including community members who lived in a food desert, worked in an essential job, or lost jobs altogether.

The church organized teams of volunteers to pack and distribute the bags of food and supplies. They passed out flyers and called neighbors. The flyers included the dates of the food distribution as well as information about voter registration and COVID-19 vaccinations.

As the church began to make deliveries to a local senior building, neighbors started to recognize and welcome Kenneth Walker, a ruling elder at Knox Presbyterian Church and co-chair of the “In the Loop” ministry that organized a speaker series on the 1619 Project. On his regular “flyer run,” he also invited neighbors to worship with Knox. Every Sun-



Ruling Elder Karen Garrett of Knox Presbyterian Church in Baltimore greets neighbors at the food giveaway before Easter Sunday. PHOTO BY ADRIENNE KNIGHT

day, the church announcements include the dates of the food giveaway and a request for volunteers.

The author, who co-chairs the Presbytery of Baltimore’s Dismantling Racism Team, says that Knox offers a way for everyone to be involved in the community endeavor, from socially-distanced on-site food distribution to a phone team to make calls from home.

In addition to charitable action, Knox has joined the Baltimore Industrial Areas Foundation (IAF) group Baltimoreans United In Leadership Development (BUILD) [*similar to Arizona’s Valley Interfaith Project (VIP)*] to learn community organizing skills and to help shape policy.

The IAF partners with congregations and civic organizations at the local level to build broad-based organizing projects, which create new capacity in a community for leadership development, citizen-led action and relationships across the lines that often divide our communities.

BUILD is a broad-based, nonpartisan, interfaith and multiracial community power organization rooted in Baltimore’s neighborhoods and congregations. The organization is dedicated to making Baltimore a better place for all residents to live and thrive. For more than 40 years, BUILD has worked to improve housing, increase job opportunities, and rebuild

schools and neighborhoods, among other issues.

Plans are under way to work with other churches and community groups to restore a full-service grocery store in the Oliver community. “Knox knows that the church can help to organize people and money to build power in the community,” according to Moore.

The congregation has also started to focus on dismantling racism. The predominantly African-American church has a history of activism going back to engagement in the civil rights movement. This year, Knox started the Relationships, Action, Communication, and Education (R.A.C.E.) Committee to address racial justice issues.

Knox has initiated partnerships with two larger predominantly white churches in the Presbytery of Baltimore, Govans Presbyterian Church and Catonsville Presbyterian Church, to work on joint racial justice projects. Key to the success of these projects is the relationship stage to build trust and communication. The churches are sharing worship and Bible study and supporting each other’s projects.

In 2021, Knox plans to live more deeply into the Matthew 25 vision as the congregation builds bridges and makes disciples for Christ. ■

NEW BOOK: The First Theology of the American Descendants of Slavery (ADOS) Movement

‘Getting to the Promised Land: Black America and the Unfinished Work of the Civil Rights Movement’ by the Rev. Dr. Kevin Cosby

By WESTMINSTER JOHN KNOX PRESS

Special to Presbyterian News Service

Reparations are necessary for rebuilding Black America, argues the Rev. Dr. Kevin W. Cosby in his new book, *Getting to the Promised Land: Black America and the Unfinished Work of the Civil Rights Movement*, published by Westminster John Knox Press.

Cosby, President of Simmons College of Kentucky and Senior Pastor of St. Stephen Baptist Church, uses the stories of biblical leaders such as Nehemiah to outline the agenda and biblical framework for the American Descendants of Slavery (ADOS) cause. The first theology of its kind, the book calls for all Americans to move from nonengagement with the ADOS movement to one of active support for its efforts to find justice and healing for Black America.

“In virtually every area of racial progress, we have reverted to a much darker period in our nation’s history,” Cosby says.

The book’s introduction demonstrates the economic gap between White and Black America: for White America, the mean wealth is \$120,000. But for African Americans, it sits at \$1,700 when accounting for depreciating family assets such as the family car.

“The question we must consider is how have we arrived at such a point of deep contradiction? How is it that the gesture of the closed, raised fist that signifies Black Power is a fist that has never truly held the economic power for which it is owed?” Cosby asks.

Cosby turns his critical eye to the function of Christian doctrine in relation to Black America’s struggle for progress, wealth, and prosperity. He uses this new theology, building on seminal works such as *Black Theology and Black Power* by James Cone, to reevaluate what it means to be Black in America today when Blackness has become much more diverse than when Cone was writing in the post-civil rights era.

Cosby uses ADOS lineage to define ADOS as a singular group. We must “get very honest about the fact that while the tapestry of Blackness in the United States has grown evermore rich in the twenty-first century, it is the American Descendants of Slavery (ADOS) who, as a group, remain its poorest expression,” Cosby writes. He properly anchors ADOS history in its American context to understand “our condition as a population uniquely excluded” from economic and social gains.

Cosby then establishes ADOS’s specific claims to economic and reparative justice, including the necessity of government reparations. In his biblical analysis, he argues for a reevaluation of Black theology that acknowledges the current condition of ADOS in America. “A Black theology that stubbornly clings to an interpretation of Christian doctrine that is against a conception of liberation as

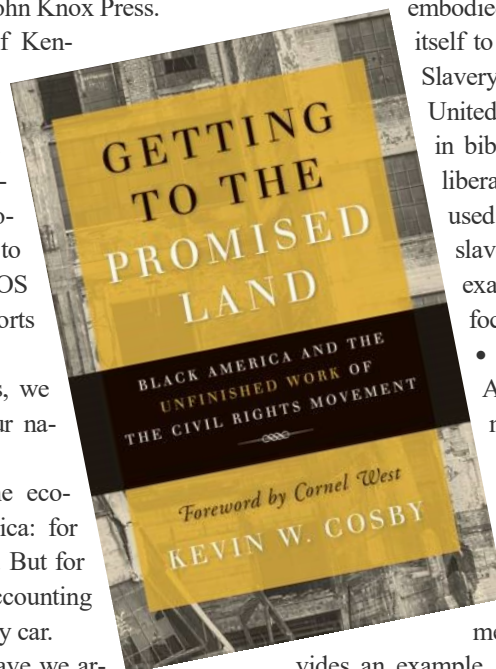
embodied by ADOS is one that necessarily cosigns itself to irrelevance to the American Descendants of Slavery, who today are struggling to survive in the United States,” Cosby says. He looks for inspiration in biblical leaders outside of the traditional Black liberation theology sphere, which has historically used the story of Moses leading escaped Hebrew slaves in Exodus, by analyzing other leadership examples in order to center efforts on sharpening focus and rebuilding, such as:

- *Nehemiah’s example*: As Nehemiah wept, ADOS leaders must weep and speak up to mobilize and advance ADOS interests.
- *The sin of Solomon*: Cosby encourages ADOS to stop making accommodations to other interests and political ambitions and to refocus the movement to a specific course.
- *Daniel in the lion’s den*: In his commitment to preserving Jewish heritage, Daniel provides an example, that ADOS intentionally identify as ADOS before any other aspect of their identity and resist the false comfort that the illusion of inclusivity promises but never delivers.

“We must eschew the trappings of a dominant culture that rewards conformity and silence,” Cosby said.

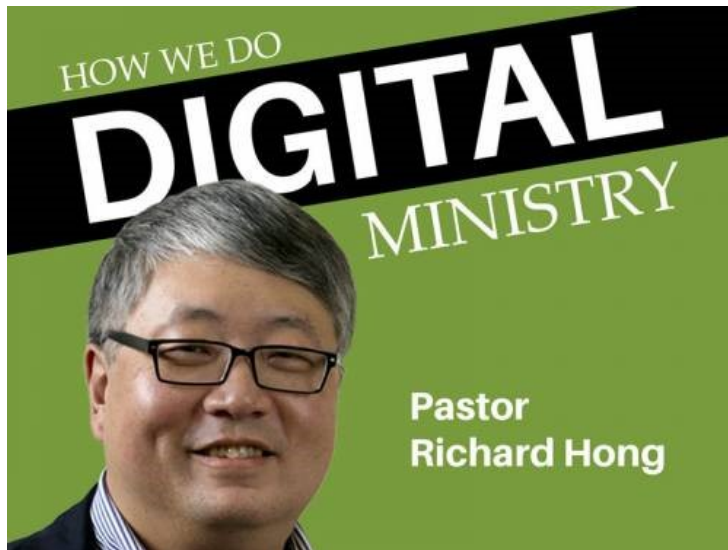
Provocative, controversial, and energizing, Cosby’s analysis is a groundbreaking argument for the case for reparations and is sure to generate powerful and engaging conversation around the ADOS agenda. Black and white seminarians, scholars, and secular persons engaged in this work and in the debate over reparations will find this book necessary and challenging.

About the author: Kevin W. Cosby is President of Simmons College of Kentucky, one of the nation’s 101 historically Black colleges and universities. He has served as Senior Pastor of St. Stephen Baptist Church, the largest African American Church in the state of Kentucky, since 1979. One of Kentucky’s most influential leaders, Cosby holds an Master of Divinity (MDiv) from the Southern Baptist Theological Seminary and a Doctor of Ministry (DMin) from United Theological Seminary. He is currently pursuing a doctorate at Union Institute & University in Cincinnati, Ohio. ■



Welcome to 'Phygital' Worship

The challenge of blending physical and digital worlds is real



By **THE REV. RICHARD HONG**
Presbyterians Today Magazine

As many churches navigate the both/and world of hybrid ministry, where in-person and online worship coexist, there's a word to keep in mind: "phygital." I didn't invent it. It was coined in 2013 to describe creating a seamless experience that is the best of both the digital and physical realms. And there lies the goal — and the challenge — for our churches, that of creating hybrid worship where two intrinsically different environments come together seamlessly.

During the pandemic, many churches changed their order of worship to accommodate the digital venue. For example, at my church we used to have up to five pieces of music at an in-person service. That is too much for an online service, so we have limited the music to just two pieces. Another interesting development over the past year is that online we encourage people to engage with one another using the chat function. We would never encourage people to chat in their seats during in-person worship. While we had been livestreaming our worship since 2017, before the COVID-19 pandemic, our livestream made no provision for church school. During the pandemic,

though, our online church school has been one of our strongest features.

As we return to in-person services, our main question is: How can we provide an optimal experience for both our online and in-person congregants? I believe many churches are placing too much emphasis on

providing simultaneous, identical experiences, rather than tailoring the experiences to their respective environments.

In a hybrid worship experience, a single event is created that is simultaneously provided to both in-person and online attendees. The drawback to the hybrid approach is that it causes churches to include only those things that can be provided in both environments. People have different expectations in the different environments, and we need to try to meet those needs. Educators have told us that hybrid classrooms, where a single teacher tries to teach in-person and online students at the same time, are not working well. But the other extreme of creating separate online and in-person worship services is also unsatisfactory. This presents the risk of creating such divergent experiences that people are unable to move seamlessly between them from week to week.

When thinking through such challenges, I often turn to professional sporting events as one of my "thought models." The in-person and home experiences of a sporting event are simultaneous but different. Announcers and camera angles aid the home experience. The ambience of the in-person experience is wonderful, even if you can barely see the players on the field. We like both options,

yet our expectations of each are different. Some 60 years ago, when sports were first being broadcast, team owners feared that broadcasting games would kill ticket sales. The opposite happened. Broadcasting games enlarged the fan base and ticket sales soared along with viewership. I believe that vibrant online worship will eventually increase in-person attendance.

As we look toward our post-COVID-19 worship, we need to ask: What is the optimal online worship experience? What is the optimal in-person worship experience? Which aspects must be or can be shared, and which must be provided separately? In my ministry context, the most important common aspect of our worship is the Prayers of the People. Right now, people text in their prayer concerns, which are read aloud and prayed for. Our church school probably needs to be offered separately in a context-specific format. The sermon for the online service might be live from the worship space, or it might be prerecorded. We're still working through the complexities of providing quality worship experiences that are accessed in person and online.

It is important to remember that I am not claiming that either online or in-person is a superior experience. I believe that most people will appreciate both. Our ultimate goal is for people to connect with God through worship as often as possible, using the means that works best for them in any given week. I don't think any of us has all the right answers, nor is there one right answer for everyone. But this is an opportunity to rethink our worship services. My encouragement is simply for you to step back, think about the most effective way to reach more people more of the time, and tailor your worship to suit each mode in order to best nurture the relationship of the people with Jesus Christ.

The Rev. Richard Hong is the pastor of First Presbyterian Church of Englewood, New Jersey. ■

It's Time To Reconnect

Creative ways to care for others — Circles of Care

By **DONNA FRISCHKNECT JACKSON**

Presbyterians Today Magazine

Bill Hemme sits in the driver's seat of the rickshaw, pedaling at a leisurely pace. The sky is clear and there's a refreshing breeze blowing through Dunedin, Florida. His passenger, Don, waves joyfully to those who pass by. It's been a while since Don has been able to wave to others, but with COVID-19 safety restrictions lifting, he finds himself rejoining the world by riding in a rickshaw. The ride not only brings joy to Don, but provides his wife, Pat, with a time of much-needed respite. Don has Alzheimer's.

"He found the first ride a bit bumpy," said Hemme, making sure on Don's second ride to veer away from cobblestone paths. Don, though, came prepared with a pillow to cushion any jolts, just in case. The rickshaw rides are part of a new ministry at First Presbyterian Church called "Joy Rides Dunedin." The soft launch of the ministry was at the height of the pandemic as Hemme took only his in-laws out in the rickshaw. It wasn't until the end of March, on Good Friday, that Joy Rides became available to the greater community. Several 45-minute rides were scheduled throughout the day with residents at nearby care facilities.

"There is no cost to the riders or the care facilities," said Hemme. "The rides are a gift freely given from First Presbyterian to the community" — a gift being eagerly embraced. Ride requests have been steadily rising since March.

"COVID-19 opened us to an opportunity to reach out. There have been an awful lot of people who have been shut-in. People are hungering for community," said Hemme.

A dream materializes

For Hemme, the rides have been a long-desired dream of his since hearing about an initiative that started in Denmark called "Cycling Without Age," which would take seniors living in assisted care facilities out in rickshaws. The idea has become an international movement with chapters located worldwide. A few years ago, Hemme sought a local chapter to learn more, but "sought" was as far as it went.

It wasn't until Hemme connected with a Methodist minister in Illinois who had started a "Healing Rides" ministry that his desire to pedal to bring joy to others shifted into high gear. Armed with the pertinent information for starting such a ministry — cost of a rickshaw, insurance issues, maintenance, etc. — Hemme called his pastor, the Rev. David Shelor, and shared his



Bill Hemme takes passengers from an assisted living facility out for a rickshaw ride. The rides, which are free to the community, are part of First Presbyterian's new ministry, "Joy Rides of Dunedin." PHOTO: BILL HEMME

vision with him. "His answer was a resounding 'YES!'" said Hemme.

In 2018, the mission committee and session of First Presbyterian signed off on the Joy Rides of Dunedin proposal. Fundraising to buy a rickshaw, which costs about \$12,000, began in 2019. With First Presbyterian Church located near TD Ballpark, downtown Dunedin can see a lot of traffic when major league spring training games begin.

That's when the idea to park cars on the church property came forward, and with it came close to \$2,000 in just a few hours. Everything was going as planned until COVID-19 shut down major league baseball along with the rest of the country. Private donations, though, continued coming in and First Presbyterian was able to buy a rickshaw in the summer of 2020.

Then it was just a matter of being patient, waiting for the time that Joy Rides would be able to take residents of nursing homes, assisted living facilities, rehabilitation centers and memory care units on rickshaw tours around the Dunedin community and the Pinellas Trail, which connects passengers with the best of Mother Nature.

While the delay was frustrating, it was worth the wait to see passengers' faces light up as they socialized once again. "The rides are very slow, which allows us to chat with people," said Hemme, noting that when looking for volunteers — two are needed: one to drive the rickshaw and a cyclist to accompany the rickshaw — he doesn't recommend recruiting avid cyclists who would not be able to maintain a slow pace. "Someone who loves to cycle and who has experience with the elderly would make perfect drivers for the rickshaw," he said.

CIRCLES OF CARE — PART 2

Continued from page 9

Post-COVID care

Hemme had always wanted to engage the community outside of the church. Joy Rides is now making that happen in more ways than he could imagine. Recently, Hemme took a man scheduled for knee surgery on a ride. When they passed a member of First Presbyterian working on the church garden, a conversation ensued ending with a promise from the man to return when his knee was better to help weed the garden.

“People have been in isolation for too long because of this pandemic. They are eager to reconnect,” said Hemme. “We are reaching out and the community is reaching back.”

For Hemme’s pastor, Joy Rides is an example of what pastoral care can become in an emerging post-pandemic world. “We want to reach both inside and outside the congregation. I love how Joy Rides is not only reconnecting with the seniors in our community, but how it is also connecting with the cycling community around us,” said Shelor.

Perhaps one of the greatest challenges for Shelor during the pandemic was losing the ability to “have scores of pastoral care contact” on a Sunday morning. “When I greeted people after worship and chatted with them, I would hear about how their grandchildren were doing.” But with the livestreaming of services, that ability to connect with many on a Sunday morning was gone. This past year has led Shelor to rethink pastoral care, making it more intentional and something the entire congregation is involved in. One way First Presbyterian is seeking to do this is by putting together teams for what Shelor calls “intentional, relational conversations.”

“We want to hear from everyone — talking one-on-one, hearing what their passions are now and the perspectives they have,” he said, adding that livestreaming the services has been good, but physical contact is better.

If ever there was a lesson to learn from the pandemic it would be that in a year of pandemic isolation, digital ministry cannot replace the importance of being together.

“Zoom has been efficient, as the idle chatter that often takes place in person gets eliminated. But in that idle chatter lies the God moments,” said Shelor. “Going forward, I will be more mindful of that and ask, ‘What is the gift of physical presence?’ as we emerge from this pandemic.”

Caring ministries bloom

“Over these months, we’ve recognized that personal connection is vital, as it has been human connection and relationships that people are missing most,” said the Rev. Susan Carter Wiggins of Germantown Presbyterian Church in Germantown, Tennessee.

Since the very start of the pandemic shutdowns in early



The Rev. Susan Carter Wiggins said Germantown Presbyterian’s flower ministry has been a way of keeping connected with the community. PHOTO: SUSIE WIGGINS

March 2020, Wiggins has been praying about and dreaming up ministries that are intentional in keeping people connected to one another, the church and God. In fact, it was an actual dream that the associate pastor for congregational care and nurture had that gave birth to “Circles of Care Ministry.”

“I was awakened around 3 a.m. and clearly heard, ‘Susie, I have something I need you to do; but don’t worry, I’ve given it a name, and I will show you how to make it happen,’” she said. Within a week, Circles of Care Ministry was launched with about 40 “servants” from Germantown Presbyterian assigned to care for its 150-plus parishioners. “Believe me when I say, ‘With God, anything is possible.’”

Circles of Care Ministry was created, Wiggins says, to help the most senior parishioners not to feel so alone and isolated during the safer-at-home time. “There was no way for any of us to know how long this time of not being together would last, but goodness knows, the ministry has been a lifeline for so many,” she said, noting how the Circles of Care servants write notes, prepare and deliver meals and pick up groceries. Surprisingly, the most important ministry to emerge during the pandemic was that of making phone calls.

“There is more to ministry than figuring out how to do video and livestreaming. We found the greatest need — above all other things — was a phone call,” she said.

Circles of Care Ministries, which is overseen by Germantown’s congregational committee, will continue beyond the pandemic. “We’ve seen its great need and the vitality it brings to the church,” said Wiggins.

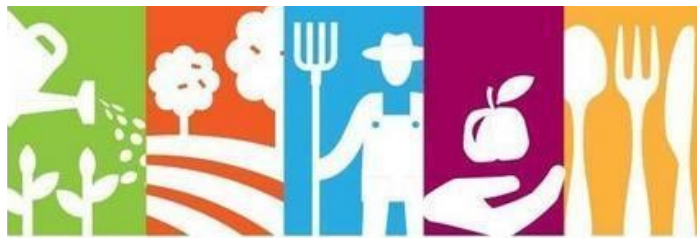
“Circles of Care” is just one of many intentional caring ministries that have come out of the pandemic. Another one has been Germantown’s “Petals and Prayers Flower Ministry.” Blessed with a “wonderful flower ministry” and having a florist



AFN Social Justice Commission

Thu., July 1, 8:30 a.m. - 9:30 a.m.

The Social Justice Commission (SJC) engages in justice and advocacy work. In 2019-2021 our mission focus is Criminal Legal Reform. Other advocacy areas we currently engage in are race and economic equity, migrant justice and relief and environmental justice. The Commission meets the first Thursday of every month from 8:30 am to 9:30 am via zoom. Details sent when you RSVP at: <https://www.arizonafaithnetwork.org/calendar>.



**ARIZONA
FOOD SYSTEMS
NETWORK**

Fri., July 2, 12:00 p.m. - 1:00 p.m.

Join the anti-hunger and food systems advocacy calls with the Arizona Food Bank Network and the Arizona Food System Network, held every other Friday. More information and recordings of past calls are available at: <https://www.azfsn.org>.

AFN Cherishing Creation Collaborative (CCC)

Fri., July 8, 8:30 a.m. - 10:00 a.m.

The Cherishing Creation Collaborative (CCC) is a group of individuals, faith communities, sustainability and justice-oriented organizations collaborating to more effectively cherish our shared earth and all creation. For more info about the CCC, go to: <https://www.arizonafaithnetwork.org/afn-news/2020/5/20/connecting-with-afns-cherishing-creation-collaborative>. Details of meetings sent when you RSVP at: <https://www.arizonafaithnetwork.org/calendar>.

AFN Mission Focus Meeting: Criminal Legal Reform

Fri., July 13, 12:00 p.m. - 1:30 p.m.

Criminal Legal Reform is a fundamental transformation of mindset about the criminal legal system. The focus on Criminal Legal Reform will seek to challenge the public mindset and addressing the persistent inequalities in the system based on race and class. As an AFN Mission Focus topic, this realm will include efforts to:

- Assist faith communities in learning the issues plaguing our criminal legal system
- Amplify the voices of those impacted
- Advocate as allied partners and
- Encourage people of all faiths to remain aware, responsive and connected to people impacted by the issue.

It will emphasize the need for reforms in policies and practices, such as: reevaluation of sentencing inequities, promotion of healing and transformative justice practices; and full reintegration of ex-offenders into the community. Foundational and operational issues will be incorporated into the Mission Focus Topic work going forward. Even though these issues are not the Mission Focus Topic, they will provide the underpinning for the work we do. Details of meetings sent when you RSVP at: <https://www.arizonafaithnetwork.org/calendar>.

AFN Theological Dialogue Commission

Thu., July 13, 1:00 p.m. - 2:00 p.m.

The Vision of the Theological Dialogue Commission (TDC) of AFN is to be a catalyst and create safe spaces for interfaith theological dialogue with our partner faith communities and affiliates of the Arizona Faith Network and the greater community. The members of the TDC currently represent: Baha'i, Christianity across a multi-denominational spectrum, Islam, Judaism, Mormonism, Sufism, and Unitarian-Universalist faith traditions.

The TDC engages in theological dialogue during our monthly meetings, exploring the theological underpinnings of the AFN yearly Focus Topic work, sponsoring introductions to various faiths at their places of worship (Faith 101 events), and Interfaith Dinner and Discussion events.

The TDC meets monthly on the first Thursday from noon to 2:00pm in Central Phoenix. Details sent when you RSVP at: <https://www.arizonafaithnetwork.org/calendar>.

**Learn more about the Arizona Faith Network
by subscribing to the newsletter at:**

www.arizonafaithnetwork.org/subscribe



I-HELP

Until there's a place called HOME

UPC now hosts I-HELP every week, Friday through Sunday. Our faith partners and Tempe Community Action Agency (TCAA) help provide meals. UPC provides meals the third Friday and the following Saturday of each month.

For info on volunteering, contact Jill Russell, Bonnie Henry, or Cathy Richardson



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REGISTER TODAY!**

www.upctempe.org/worship

A confirmation email will be sent with a login link that is unique to you!

Services also live streamed to www.upctempe.org/YouTube.

National Suicide Prevention Lifeline

1-800-273-TALK

(1-800-273-8255)

Talk to someone.

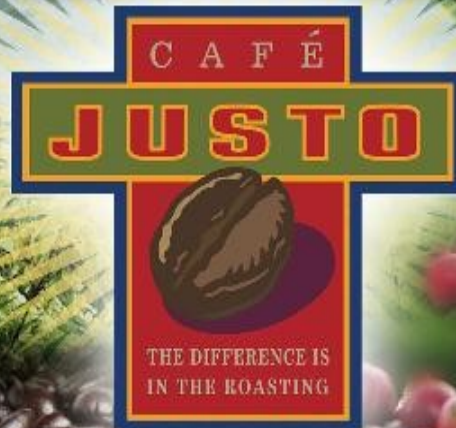
If you're thinking about suicide, are worried about a friend or loved one, or would like emotional support, the Lifeline network is available 24/7 across the United States.

En Español: 1-888-628-9454

Hard of Hearing: 1-800-799-4889

Veterans Crisis Line: 1-800-273-8255

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MEXICO

Worship Volunteer Schedule

Below is the schedule of worship volunteers for the next month. If you are listed and have a conflict, you are asked to please find a replacement and then contact Ruling Elder Sada Reed, co-chair of the Worship Committee.

To volunteer or get on one of the rotations, Sada Reed!
Thank you!

July 2021

Sanctuary Readiness Team.....Larry Seubert

Jul. 4—14th Sunday in Ordinary Time / Proper 9

Liturgist Nan Beams
 Children's Moment Helen Griffin
 Worship Tech Jim Niemann

Jul. 11—15th Sunday in Ordinary Time / Proper 10

Liturgist Katie Ranes
 Children's Moment Katie Ranes
 Worship Tech Jim Niemann

Jul. 18—16th Sunday in Ordinary Time / Proper 11

Liturgist Jeanette Miller
 Children's Moment Vacant
 Worship Tech Jim Niemann

Jul. 25—17th Sunday in Ordinary Time / Proper 12

Liturgist Faye Gardner
 Children's Moment Faye Gardner
 Worship Tech Sada Reed, Chris Trella

CIRCLES OF CARING — PART 3

Continued from page 10

in the congregation as well as a flower room with coolers to keep the flowers fresh, Wiggins wanted to keep having weekly chancel arrangements made even though the congregation was not meeting in the sanctuary. Viewers of the worship videos filmed in the sanctuary could still see the floral arrangements, and, she said, it would add a “sense of normalcy” in a time of upheaval. The church would also be keeping its financial commitment to its floral wholesaler.

In pre-pandemic days, the chancel flowers would be broken into smaller arrangements and then delivered to shut-ins, but during the pandemic such visits were not allowed. After taping the Pentecost 2020 worship service with her colleagues, Wiggins gazed over at the red gladiolas and red roses that were on the chancel. “I thought I had to do something with these flowers,” she said. Wiggins called two assisted living centers and asked if they had flower delivery protocols in place. They did. She told the flower ministry team the good news.

Since Pentecost 2020, Wiggins has delivered more than 270 arrangements. Initially, the flowers were given to residents in nursing homes and assisted living centers, but Wiggins later expanded her deliveries to parishioners of all ages, including families with young children. The deliveries also gave Wiggins the opportunity for porch and doorway visits.

“The goal is to remind our parishioners through this simple act of receiving flowers that they are deeply loved,” she said. Wiggins herself has felt that deep love when she realized some-

thing on one of her deliveries. Her grandmother, Ethel, was a florist in Morrilton, Arkansas, who opened her shop during the Great Depression. She delivered flowers for many years, retiring in 1968. “She delivered flowers herself all over Morrilton; so my flower deliveries are merely an extension of my grandmother’s ministry. I’m channeling my ‘inner Ethel,’” she said.

Be it flowers or a phone call in Germantown, Tennessee or rickshaw rides in Dunedin, Florida, congregations are coming back together with a new sense of what “together” means and what being there for one another can look like in a post-pandemic world. And as Hemme hops onto the driver’s seat of the rickshaw, he pauses and remembers the joy First Presbyterian’s Joy Rides ministry gave Don, the passenger with Alzheimer’s who smiled and waved to passersby. “He showed that Joy Rides can be a part of a well-lived life, right to the very end.” Don passed away in May.

Tips for creating a Circles of Care ministry

The Rev. Susan Carter Wiggins offers these tips for beginning a “Circles of Care Ministry” in your congregation:

- Use the church database to break membership into age categories: 80 and over, 70 to 80 and 60 to 70. Begin with these lists to determine the most vulnerable for experiencing isolation and loneliness.
- Solicit volunteers for the various ministry teams: letter/card writing, grocery shopping, meal preparation, etc. Be specific as each team involves different skill sets. Create the ministry teams based on the desires of the volunteers for service.
- Spend time divvying up people responsible for phone calls, which Wiggins discovered during the time of pandemic to be the most personal way to connect.
- Provide a sample script for the volunteers: “Hello, this is (name) from (church name). I’m part of a new ministry team that is checking in on people to see how you are doing and to see if there is anything you might need, like help with some meals, grocery shopping, prescription pick-ups or help with finding our worship services on our website. If it’s OK with you, I’ll be checking back on you from time to time to see how you are doing.”
- For the church newsletter, write an article about the new ministry and solicit help from the parishioners, asking them to think of those they know who might also be in need of some care and to share those names with the Circles of Care Ministry. This responsibility can be with the pastor or laity.
- After launching the ministry, continue to send out weekly emails to the Circles of Care Ministry members, reminding them to check in on “their people” and ask if anyone has new needs or would like a pastor to call.
- Expand the ministry further by inviting parishioners to think of those who normally sit around them in worship and to call and check on them, letting them know that your church has a new ministry that can attend to their needs. ■



1 Gary Brennan	21 Ron Liska
Andy Niles	22 Bob Whittemore
3 Ruth Ludeman	Steve Sanders
6 Jim Niemann	25 Steve White
8 DeeAnn Hawkins	27 Mike Youngs
10 Dennis Gilliland	29 Jeff Virgin
12 John Herman	
14 Barb Hillyard	
15 Linda Risseuw	
18 Dan Maloney	
20 Lou Starkey	

Prayers of thanks for these beautiful lives!

*If you see a birthday is missing or we have the wrong date,
please let the office know as soon as possible.*

Stay Informed on All-Things-Presby!

PC(USA) News

Available in a daily or weekly digest format. www.pcusa.org/newsupdates

Presbytery of Grand Canyon Weekly E-focus Newsletter

News and views from our presbytery.
pbygrandcanyon.org/subscribe-to-efocus.

PC(USA) Office of Public Witness

Housed across the street from the U.S. Supreme Court in what is referred to as "the God Box," the OPW is the PC (USA)'s advocacy and information center in Washington, D.C. Sign up for OPW Alerts and be an advocate!
www.votervoice.net/pcusa/home. Learn

more about the OPW at:

www.presbyterianmission.org/ministries/compassion-peace-justice/washington.

Presbyterian Historical Society

Organized in 1852, the PHS is the oldest denominational archives in the U.S. and serves as the national archives for the PC (USA) and its predecessor denominations. PHS exists to collect, preserve, and share the story of the American Presbyterian and Reformed experience.
www.history.pcusa.org.

The Presbyterian Outlook

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Remember prayer...

- ✧ **Homebound:** Evelyn Colby, Elaine Murray, Helen Alderson
- ✧ **Black, Indigenous, and People of Color (BIPOC)** in the U.S.
- ✧ **Communities** bearing the weight of violence in their streets and neighborhoods
- ✧ **All affected by COVID-19**, especially those who are hospitalized and their families, and the families of those who have died.
- ✧ **Medical personnel** and first responders who continue to be on the front lines of battling COVID-19
- ✧ **Indigenous People** who are especially suffering under the weight of COVID-19 and hundreds of years of subjugation.
- ✧ **Teachers and students** as they continue online and in-person.
- ✧ **All of creation**, and for the strength to stand up for environmental conservation
- ✧ **Elected & community leaders**, that they can bring peace to our nation and world
- ✧ **Military personnel**, stateside and abroad
- ✧ **Peacemakers/Mission Workers**, particularly the Rev. Leslie Vogel and the Rev. Mark Adams, Jocabed Gallego, and all at Frontera de Cristo.
- ✧ **Our nation and world**—praying for peace
- ✧ **Immigrants**, especially those separated from families
- ✧ **UPC Officers:** elders, deacons, trustees
- ✧ Those who are **suffering and are marginalized**
- ✧ Those struggling with **mental illness**

UPC Calendar

Submit corrections, additions, or deletions to the church office at (480) 966-6267 or upc@upctempe.org.

Check online for updates or to subscribe on your computer or device:

www.upctempe.org/calendar

July 2021

Pastor Eric on Vacation Jun. 24-Jul. 25

Thu, Jul 1
7:00 pm CE Meeting (Zoom-U)

Fri, Jul 2
2:00 pm I-HELP (FH, K)
8:30 pm A. A. Meeting (Rm 7)

Sat, Jul 3
All Day I-HELP (FH, K)

Sun, Jul 4
9:30 am Worship Service (Zoom-U)
12:00 pm I-HELP Guests Depart

Mon, Jul 5
4:30 pm ACE Team (Zoom-P)
8:30 pm A.A. Meeting (Rm 7)

Tue, Jul 6
Office Closed (Independence Day Observed)

Wed, Jul 7
5:15 pm UPC Social Hour (Zoom-U)

Thu, Jul 8
11:30 am PGC Theology Reflection Study (Zoom-U)

Fri, Jul 9
2:00 pm I-HELP (FH, K)
8:30 pm A. A. Meeting (Rm 7)

Sat, Jul 10
All Day I-HELP (FH, K)

Sun, Jul 11
All Day Family Promise (FH, K, L, Rm 2, 4-6)
9:30 am Worship Service (Zoom-U)
12:00 pm I-HELP Guests Depart
1:00 pm TCAA Food Drive (Parking Lot)

Mon, Jul 12
All Day Family Promise (FH, K, L, Rm 2, 4-6)
8:30 pm A.A. Meeting (Rm 7)

Tue, Jul 13
All Day Family Promise (FH, K, L, Rm 2, 4-6)
7:00 pm Worship Committee (Zoom P)
7:00 pm Finance Committee (Zoom-U)

Wed, Jul 14
All Day Family Promise (FH, K, L, Rm 2, 4-6)
5:15 pm UPC Social Hour (Zoom-U)

Thu, Jul 15
All Day Family Promise (FH, K, L, Rm 2, 4-6)

Fri, Jul 16
All Day Family Promise (FH, K, L, Rm 2, 4-6)
2:00 pm I-HELP (FH, K)
8:30 pm A. A. Meeting (Rm 7)

Sat, Jul 17
All Day Family Promise (FH, K, L, Rm 2, 4-6)
All Day I-HELP (FH, K)

Sun, Jul 18
All Day Family Promise (FH, K, L, Rm 2, 4-6)
9:30 am Worship Service (Zoom-U)
12:00 pm I-HELP Guests Depart

Mon, Jul 19
7:00 pm Board of Deacons (Zoom-U)
8:30 pm A.A. Meeting (Rm 7)

Tue, Jul 20
6:30 pm CIO Committee (Zoom-P)

Wed, Jul 21
5:15 pm UPC Social Hour (Zoom-U)

Thu, Jul 22
11:30 am PGC Theology Reflection Study (Zoom-U)

Fri, Jul 23
2:00 pm I-HELP (FH, K)
8:30 pm A. A. Meeting (Rm 7)

Sat, Jul 24
All Day I-HELP (FH, K)

Sun, Jul 25
9:30 am Worship Service (Zoom-U)
12:00 pm I-HELP Guests Depart

Mon, Jul 26
Pastor Eric Returns from Vacation
8:30 pm A.A. Meeting (Rm 7)

Wed, Jul 28
5:15 pm UPC Social Hour (Zoom-U)

Fri, Jul 30
2:00 pm I-HELP (FH, K)
8:30 pm A. A. Meeting (Rm 7)

Sat, Jul 31
1 All Day I-HELP (FH, K)

August 2021

Sun, Aug 1
9:30 am Worship Service (Zoom-U)
12:00 pm I-HELP Guests Depart
1:00 pm TCAA Food Drive (Parking Lot)

Mon, Aug 2
4:30 pm ACE Team (Zoom-P)
8:30 pm A.A. Meeting (Rm 7)

Wed, Aug 4
5:15 pm UPC Social Hour (Zoom-U)

Thu, Aug 5
11:30 am PGC Theology Reflection Study (Zoom-U)
7:00 pm CE Meeting (Zoom-U)

Fri, Aug 6
2:00 pm I-HELP (FH, K)
8:30 pm A. A. Meeting (Rm 7)

Sat, Aug 7
All Day I-HELP (FH, K)

Sun, Aug 8
9:30 am Worship Service (Zoom-U)
12:00 pm I-HELP Guests Depart

Mon, Aug 9
8:30 pm A.A. Meeting (Rm 7)

Tue, Aug 10
7:00 pm Worship Committee (Zoom P)
7:00 pm Finance Committee (Zoom-U)

Wed, Aug 11
5:15 pm UPC Social Hour (Zoom-U)

Fri, Aug 13
2:00 pm I-HELP (FH, K)
8:30 pm A. A. Meeting (Rm 7)

Sat, Aug 14
All Day I-HELP (FH, K)

Sun, Aug 15
9:30 am Worship Service (S, Zoom-U, YouTube)
12:00 pm I-HELP Guests Depart

Mon, Aug 16
7:00 pm Board of Deacons (Zoom-U)
8:30 pm A.A. Meeting (Rm 7)

Tue, Aug 17
6:30 pm CIO Committee (Zoom-P)

See CALENDAR, page 16

Location/Room References:

(CH)-Choir Room (CR)-Conference Room/Office (COR/Rm7)-Community Room (FH)-Fellowship Hall (HSR)-High School Room (MSR)-Middle School Room (K)-Fellowship Hall Kitchen (L)-Lounge (MR)-Meeting Room (N) Nursery (PO)-Pastor's Office (Rm#)-Room Number Indicated (S)-Sanctuary

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CALENDAR

Continued from page 15

Thu, Aug 19

7:00 pm Stewardship Committee
(Zoom-U)

Fri, Aug 20

2:00 pm I-HELP (FH, K)
8:30 pm A. A. Meeting (Rm 7)

Sat, Aug 21

All Day I-HELP (FH, K)

Sun, Aug 22

9:30 am Worship Service (S, Zoom-U,
YouTube)
12:00 pm I-HELP Guests Depart

Mon, Aug 23

8:30 pm A.A. Meeting (Rm 7)

Tue, Aug 24

7:00 pm Session Meeting (S, Zoom-U)

Fri, Aug 27

2:00 pm I-HELP (FH, K)
8:30 pm A. A. Meeting (Rm 7)

Sat, Aug 28

All Day I-HELP (FH, K)

Sun, Aug 29

All Day Family Promise (FH, K, L,

Rm 2, 4-6)
9:30 am Worship Service (S, Zoom-U,
YouTube)
12:00 pm I-HELP Guests Depart

Mon, Aug 30

All Day Family Promise (FH, K, L,
Rm 2, 4-6)
8:30 pm A.A. Meeting (Rm 7)

Tue, Aug 31

All Day Family Promise (FH, K, L,
Rm 2, 4-6)



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UPC News & Current Events

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Quick Links

- **Sunday morning worship** at 9:30 a.m. (to attend via Zoom, register at www.upctempe.org/worship), followed by fellowship breakout rooms! In-person worship to begin Aug. 15th!
- **Get the Weekly Update Email:** Make sure you're in the loop with all the latest info! Sign up at: www.upctempe.org/email.
- **Days for Girls Mission:** For training and lending a hand contact Helen Griffin (helen.e.h.griffin@gmail.com)
- **Deacons:** Contact your neighborhood deacon if you have a particular need or just want to chat.