

# Welcome to Easterday

**DISCLAIMER:** This EBook is not connected with St. John's United Church of Christ, Tiffin, Ohio. However, all audio and video recorded and edited by William Brandes/William Brandes Consulting and all audio on the Worship/Audio page is recorded worship from St. John's United Church of Christ, Tiffin, Ohio. For the new (as of August 31, 2015) St. John's United Church of Christ, Tiffin, Ohio website, see [www.stjohnsucctiffin.com](http://www.stjohnsucctiffin.com). Just so you know. [William Brandes/William Brandes Consulting](#): Website design, Hosting, Domain procurement, Marketing and Online strategy. Tiffin, Ohio.

**NOTE:** This EBook is a simplified rendition of the website of Rev. Pam Easterday. For the website see, [www.pameasterday.com](http://www.pameasterday.com). **More about EBook:** There are two formats that have been created; .mobi and .epub. Both of these options will open with hyperlinks intact. External websites and audio/video hyperlinks are highlighted for a quick connect. The .mobi file will open in the Kindle book reader application. Both Fire and earlier versions including non-tablet readers. So. More information and format downloads? See, [www.williambrandes.com/ebook](http://www.williambrandes.com/ebook).

**What Will You Risk?** Christmas Eve, 2015, homily by Rev. Pam Easterday. Faith Presbyterian Church, findlay. Homily, Carols, Readings. Wonderful piano. Even a dulcimer! Enjoy. [Listen. Full Worship Service.](#)

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A shortened 10 minute edit which includes piano, homily, dulcimer and silent night. Enjoy! [Listen. Wonderful Short Version.](#)

Rev. Pam Easterday. Introduction and Sunday Message. Link and Watch on Youtube [Sunday Message: Steadfast Love.](#)

Often, I have imagined God sets us free, like children barreling through a banging screen door into the green backyard. And God calls us home. We may resist. We may run full-speed. We may meander slowly home, investigating every shrub and frog on the journey. We may be broken by the hazards in the world, wander, swinging blindly at everyone. Or we may long to return home, yet be barred by human-set hurdles between us and the Holy One. Personally, my calling is to knock down the hurdles to allow everyone access to God.

Beyond our smiles, handshakes and yummy cookies, we are called to extravagant welcome, to share the cost and joy of discipleship, to be [God's] servants in service of others, to proclaim the gospel to all the world, and resist the powers of evil, to share in Christ's baptism and eat at his table, to join him in his passion and victory (United Church of Christ Statement of Faith). How shall we worship, learn, grow and serve?

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**What It's About. The Holy Bible: Love, Justice and Peace.** The word love appears in my Bible 586 times. Steadfast love runs through it. In spite of the fact that Joseph's brothers sold him into slavery, God stayed with him and loved him steadfastly. God even used Joseph, in slavery, to feed people through a famine, redeeming his brothers' crime, using it for good.

The ancient prophets were God's messengers, telling the people in poetic and powerful ways that starving the poor to accumulate wealth is a sin. Indulging themselves while harming others is a crime, because God cares about justice, mercy and peace. The Holy One loved them. God loved us enough to risk coming to live among us. Yet even after we killed him, Jesus walked among us, granting us peace, telling us not to be afraid, revealing God's love.

In Matthew 22, Jesus says that the two greatest commandments are love God and love neighbor. ?On these two commandments hang all the law and the prophets.? Loving God and loving neighbor are the guiding principles by which we must judge all other rules and advice. Is it loving? If it does not show love, it is not godly.

# **Jesus. Children. An Invitation**

Rev. Pam Easterday. October 3, 2010 Children's Message. Link and Watch on Youtube [The Open Table](#).

Pastor Pam, Claridon Congregational United Church of Christ, explains Holy Communion. And, the open table. You need not be a member nor an adult. You need not be baptized. You only need to be open to the message and ministry of Jesus Christ.

# Creation Stories. An Invitation

When someone says they believe in the biblical creation story, I say, me too. Which one is your favorite? There are quite a few. If you say you believe in the Genesis creation story, again I might ask, Which one? There is a lot to like in the many loving stories in the Bible. The Genesis 1 story begins with God's Spirit or Breath or Wind sweeping over the surface of watery darkness. Then God spoke each element into being. Our Creator is so powerful as to make something out of nothing with just desire. Land, sky, plants and creatures all grew and developed because God willed them to be so. Awesome. And then, God created humans. Everything else had been good, but these creatures (us), male and female in God's image, the Holy One called very good. What a joy and a promise to be God's crowning achievement!

Or perhaps you prefer the story that begins with Genesis 2:4. Here, humanity is created because the LORD (YHWH) needed farmers to till the fertile garden. Indeed, the first human is called Adam; Adam comes from adamah, dirt. In other words, we are earthlings! This story emphasizes man and woman as workers, side-by-side. Both Genesis stories give us care of creation just as God tends all of us.

Or perhaps your favorite biblical creation story is the beginning of the Gospel of John. In the beginning was the Word (logos), and the Word was with God, and the Word was God. He was in the beginning with God. All things came into being through him and without him not one thing came into being, (NRSV). There are deep riches in the John description of Jesus, the Messiah: all that logos can mean besides word, what this borrows from Wisdom of Proverbs 8, and the fact that the eternal, divine nature called logos pitched a tent among mere humans.

Scholars and believers have spent lifetimes studying these beautifully meaningful stories of creation.

Exploring these writings helps us accept God's steadfast love and care. With the response of the Spirit within us, they help us know our Source's heart and mind. Living in faith communities, studying ancient and modern love stories, we feel the Spirit within, that we might know and love the God of all.

# Faith and Science

In the Holy Bible, you see, the word love appears 586 times because that is what this book of books is about. The word science does not show up at all. And where we think we read biology, geography, astronomy, history, geology or anatomy, those are just part of a love story.

In science class, we use our senses to measure and observe. Our provider created a reliable world that may be dug and parsed and endlessly explored. Indeed, in spite of technological advancements, our universe continues to reveal new secrets in medicine, physics, the ocean depths and distant galaxies. How blessed we are to know God's creativity and love, as well as our Provider's precision, which allows us to develop, heal, travel and create. Our big, human brains can calculate and treasure, write poetry and computer code. We are blessed with ancient love songs and modern faith communities. We are blessed with astrophysicists who can describe our cosmic origins, and we are blessed with medieval nuns who describe the heart of God. No conflict, just blessings.

Remember all the times when God, or angels, or Jesus told people, "Do not be afraid." Science helped us live longer when it discovered bacteria in our water. That all our neighbors might have plenty, that safer, abundant energy might be developed, that disease and disability might be defeated, all of us need to support scientific research, and our best thinking. We must use our God-given brains to love our neighbors. Our children must separate theory from proof. Our teachers must be encouraged to teach science. Because we serve a God who loves us all.

I have preached a sermon on the compatibility of faith, science and evolution for the past ten years. Preached in February, this is in conjunction with Evolution Sunday/Weekend promoted since 2003 by [www.theclergyletterproject.org](http://www.theclergyletterproject.org).

# About. Bio. Passion

Rev. Pam Easterday, acceptance as incoming moderator of the Ohio Conference of the United Church of Christ at the Ohio Conference gathering in June, 2011. [Listen. Doing a New Thing. God is Still speaking.](#) This audio file is recorded in MP3 format and will play in any media player installed.

**Who am I?** I am a servant of God, wherever I go. Whether I am helping a new mother breastfeed as a La Leche League Leader, listening to elementary students read, writing an article for the paper or listening for how a certain scripture speaks to this time and this place, I am called to mercy, justice and extravagant love.

As a single mom, I went to college. My bachelor's in psychology has extra science: organic chemistry, anatomy, physiology and microbiology. I earned that degree summa cum laude. When I switched my undergrad schedule to fit in with my seminary's, I should have lost scholarship dollars, but there were actually more available, and even my books were covered in that last quarter. God is like that. Then, I commuted to the Methodist Theological School in Ohio for a master of divinity. My classmates were the most caring people and I learned from them, as well as: Bible, church history (1 class at the Josephinum), theology (thinking about God), ethics, pastoral care, preaching and more. Ordained in the United Church of Christ, I was solo pastor of two congregations, totaling nine years, and preached in dozens of pulpits.

Serving the wider Church, I counseled camp for years, served on the division of outdoor ministries and took my own kids to camp. Hosting missionaries and promoting all types of mission, I am trained as a Ministries and Mission Interpreter. As a delegate, I participated at association, conference and national levels. Serving six years for the Ohio Conference in the executive committee, I was vice-moderator, moderator, past-moderator and conference-minister, search-committee chair.

My work history includes factory sewing, teaching, retail security, manager and cashier, motel maid, child abuse prevention, six years as a radio disc jockey and years of free lance voice work. As a volunteer, I have coached soccer, helped abuse survivors, promoted and organized the CROP Hunger Walk.

For fun, I grow tomatoes on my roof, rescue dogs, knit hats, install appliances, square dance, read and SCUBA dive.

Most importantly, I am Mom to Kat, Clay and Anna, all college grads, and terrific young people. Who am I? Much more, just ask.

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**On Preaching:** I preach EXTRAVAGANT WELCOME, the Good News about Gods LOVE for EVERYONE ... I have read that love is like water cupped in your hands. You cannot grip it tightly. It escapes, to return to its source. You can scoop water again and again. You can splash it, bathe in it, or drink it. You cannot hold it still for long. Water and love may be enjoyed and shared. Stuffed in a bottle, it grows stale. Set free, water can run clean and fresh. It seeks its source. Rivers rush to the

sea. Evaporating to the clouds, water comes back again and again. We cannot grip love. We may show it to children. We may pour it out and share it. We may drink deeply and bathe in it. It comes from the wellspring of life Drink in love, again and again ...

# The Tiffin CROP Hunger Walk

**What does hunger look like?** by the Rev. Pam Easterday: We may think we know what hunger looks like, an emaciated child in Africa carried by her weary mother. And that is hunger, not enough resources for a healthy life. However, hunger not enough for life also exists beyond our television cameras. Families that live miles from a water source suffer each day. Women and children spend their days walking and carrying. Thus no school, no industry, no culture, barely life.

A South American family owns a small plot of land on a mountainside. They grow corn or beans, as their parents did. When a storm blows down the young plants, or the rain fails to come and fill out the pods, families go hungry; hungry children go quiet.

Hunger in the U.S.A. is hidden as well. The U.S.A. Department of Agriculture ranks Ohio third from the bottom in food security, better than only Arkansas and Missouri. Singles couch-surf or sleep in their cars because part-time jobs may pay enough for lunch meat but not shelter. Mothers and fathers decide which bill to pay, and what is the cheapest, most-filling food in the store.

The Tiffin CROP Hunger Walk is your opportunity to feed all the world. Watch the [Youtube video: Women and Water in Rural Kenya](#) to see the miracle of a sand dam, simple technology that saves lives. On land around the world, our CROP dollars provide the tools and training for varied, sustainable agriculture, dream farms, planned for secure, healthy diets. Where populations may have enough of just one food, such as rice, your CROP donations supplement the bowls for pregnant and nursing women, as well as toddlers, to protect crucial brain and body development. Finally, one fourth of our CROP dollars come home to the hungry in Tiffin, to make life possible among the cleaners and clerks who serve you each day.

Our Walk is a hour with kindhearted, new friends on a Sunday afternoon, the first Sunday in October, gathering at 1 PM at [First Presbyterian Church](#). We touch both university campuses, and the scouts feed us cookies. If you can walk, please walk. Shake hands with Bill Brandes, who has walked for over thirty years. If you can give, please give. Register and donate by finding the Tiffin Walk at [www.crophungerwalk.org](http://www.crophungerwalk.org). Or call me at 419-619-6356. We know what hunger looks like and we have it in our power to change the world. The Rev. Pam Easterday is one of the organizers of the Tiffin CROP Hunger Walk.

**Need more reasons to CROP Walk?** By participating in the Tiffin CROP Hunger Walk, we have the opportunity to provide food aid to those who need it in developing countries, meet others from the community, and get some exercise at the same time.

**Raise funds online for your CROP Walk:** If you have email, you've got a whole new way to raise funds for your CROP Hunger Walk by using online donation tools through Church World Service.

## **Every walker can:**

1. Create a personalized web page to accept donations and invite friends to join your walk.



2. E-mail requests for donations to friends and family everywhere.

3. Receive credit card contributions for your CROP Hunger Walk at the Church World Service secure website.

4. Use the web to raise funds to combat hunger and poverty at home and around the world.

**How can you be an E-Walker?** Go to [www.crophungerwalk.org](http://www.crophungerwalk.org) and follow the simple step-by-step instructions to register. Then tailor your personal web page with photos, quotes, and your fundraising goal and email family and friends to contribute.

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**What are CROP Hunger Walks?** Neighbors from different faiths, cultures, and ages, walking together to take a stand against hunger in our world. Together we raise awareness and funds for international relief and development, as well as local hunger-fighting agencies. Some 2,000 communities across the country take part each year.

**What does CROP mean?** Communities Responding to Overcome Poverty

**Where does the money go?** CROP Hunger Walks help fight hunger and poverty around the world, including the United States. 25% of what the Tiffin CROP Hunger Walk raises assists local food banks and pantries. In the last 20 years, thousands of CROP walks in the United States and Canada have raised over \$264 million to assist those struggling to feed their families.

**What difference does it make?** Funds raised in a CROP Hunger Walk assist people in need around the world. For example:

\$72 can provide emergency food supplies for a family of five's needs for a month.

\$120 can enable three women to attend a literacy class for a year and change their lives forever.

\$200 can provide a struggling farm family with a draft animal to significantly increase their food production, as well as a strong back to carry produce to market.

\$350 can enable the eldest in a child-headed household of AIDS orphans to receive vocational training so they can support their siblings and themselves.

\$1,050 can support community-based health, hygiene, and sanitation training for an entire community.

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Hungry people in developing countries typically walk as much as six miles a day to get food, water, and fuel, and to take their goods to market. We walk to be in solidarity with their struggle for existence. We walk because they walk!

**A Tiffin CROP Hunger Walk exclusive:** Pam hand-knits hats. No two alike. Baby, Toddler, Child, Adult and extra-large sizes. For a \$20 donation to the Tiffin CROP Hunger Walk. Have your choice. All labor and supplies donated. 100% of YOUR \$20 donation goes to CROP! Call Pam for details.

Photos? See [www.pameasterday.com/hats](http://www.pameasterday.com/hats). of

# Sunday Worship/Message Audio

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The following audio files are recorded in MP3 format and will play in any media player installed. Just engage the "Download" link and follow the prompts on your device. Worship Service audio file is an edit of the service which may include when appropriate, music such as prelude, postlude, choir, congregational singing; the children's message; prayers and sermon. All audio service worship at St. John's United Church of Christ, Tiffin, Ohio, unless otherwise specified. Enjoy.

May 3, 2015. [DOWNLOAD](#).

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April 19, 2015. [DOWNLOAD](#).

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April 12, 2015. [DOWNLOAD](#).

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April 5, 2015. Easter Sunday. [DOWNLOAD](#).

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March 29, 2015. Palm Sunday. [DOWNLOAD](#).

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March 22, 2015. [DOWNLOAD](#).

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March 15, 2015. [DOWNLOAD](#).

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March 8, 2015. [DOWNLOAD](#).

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March 1, 2015. Amy Lester: Global Ministries. [DOWNLOAD](#).

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February 22, 2015. [DOWNLOAD](#).

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February 15, 2015. [DOWNLOAD](#).

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February 8, 2015. [DOWNLOAD](#).

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February 1, 2015. Heidelberg University Concert Choir. [DOWNLOAD](#).

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January 25, 2015. [DOWNLOAD.](#)

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January 18, 2015. [DOWNLOAD.](#)

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January 11, 2015. [DOWNLOAD.](#)

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January 4, 2015. [DOWNLOAD.](#)

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December 28, 2014. [DOWNLOAD.](#)

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December 24, 2014. Christmas Eve. [DOWNLOAD.](#)

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December 21, 2014. Children's Christmas Pageant. [DOWNLOAD.](#)

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December 14, 2014. [DOWNLOAD.](#)

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December 7, 2014. [DOWNLOAD.](#)

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November 30, 2014. [DOWNLOAD.](#)

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November 9, 2014. [DOWNLOAD.](#)

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November 2, 2014. [DOWNLOAD.](#)

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October 26, 2014. [DOWNLOAD.](#)

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October 19, 2014. [DOWNLOAD.](#)

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October 12, 2014. Ohio Conference Minister: Rev. Phil Hart. [DOWNLOAD.](#)

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October 5, 2014. [DOWNLOAD.](#)

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September 28, 2014. [DOWNLOAD.](#)

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September 21, 2014. [DOWNLOAD.](#)

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September 14, 2014. [DOWNLOAD.](#)

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August 31, 2014. [DOWNLOAD.](#)

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August 24, 2014. [DOWNLOAD.](#)

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August 10, 2014. [DOWNLOAD](#).

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July 27, 2014. [DOWNLOAD](#).

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July 20, 2014. [DOWNLOAD](#).

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July 13, 2014. [DOWNLOAD](#).

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July 6, 2014. [DOWNLOAD](#).

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June 29, 2014. [DOWNLOAD](#).

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June 15, 2014. [DOWNLOAD](#).

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June 8, 2014. Pentecost. [DOWNLOAD](#).

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June 1, 2014. [DOWNLOAD](#).

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May 25, 2014. [DOWNLOAD](#).

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May 18, 2014. [DOWNLOAD](#).

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May 11, 2014. [DOWNLOAD](#).

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May 4, 2014. [DOWNLOAD](#).

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April 27, 2014. [DOWNLOAD](#).

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April 20, 2014. Easter Sunday. [DOWNLOAD](#).

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April 20, 2014. Palm Sunday. [DOWNLOAD](#).

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April 13, 2014. [DOWNLOAD](#).

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April 6, 2014. [DOWNLOAD](#).

# Sunday Worship/Message Video

The following videos are hosted on Youtube. Each link will go directly to the video. Enjoy!

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Description [Sunday Message: Baptism. God's Love Made Visible.](#)

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Description [Sunday Message: Called into Life.](#)

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Description [Sunday Message: Haircut.](#)

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Description [Sunday Message: Strangers on Earth.](#)

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Description [Sunday Message: New Life.](#)

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Description [Sunday Message: Response.](#)

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Description [Sunday Children's Message: Flexible.](#)

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Description [St. John's UCC: Lawn Chair Drill Team.](#)

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Description [St. John's UCC: Fair Trade Store.](#)

# United Church of Christ. Core Identity

**A history of our core iDENTITY:** by Rev. John H. Thomas, past General Minister and President of the United Church of Christ. June 20, 2004. Scripture: [Galatians 3:23-29](#). From the time of our founding, the United Church of Christ has struggled to articulate its identity. The names of predecessor denominations identify important elements: Evangelical suggests a piety shaped by personal encounter with the Gospel. Congregational reminds us of the centrality of the local church for discipleship and mission. Reformed teaches us that church and society are subject to sin and must therefore be reshaped by the prophetic word. Christian connects us to those who cherish the simplicity of a commitment to Jesus who invites all to the Table.

Since 1957 other phrases have helped us articulate our distinctive vocation: We are a United and Uniting church seeking renewal through the vision of Christ's prayer That They May All Be One That The World Might Believe. We are a Just Peace church committed to overcoming violence and oppression. We are a Multi-Racial, Multi-Cultural Church yearning for the day when our congregations more fully reflect the vision of Pentecost. We are an Open And Affirming church where no one's baptismal identity can be denied because of his or her sexual identity. We are an Accessible church cherishing the gifts of all regardless of physical or mental abilities. More recently we have been thinking about what it means to call ourselves the church of the Still Speaking God, a church that believes God has yet more light and truth to break forth from the Word.

Each of these phrases captures an important dimension of our life together. But Paul also tells that our core identity transcends human categories. In Christ we are all children of God through faith, heirs according to God's promise. In the end Identity is About Belonging, and it is to Christ that we belong before any party or agenda. Let us give thanks for those distinctive gifts that mark our unique contribution to the Christian witness in the world. But even more, we give thanks that through this church we have received our inheritance with all others who are one in Jesus Christ.

# Theological Roots

**Excerpted from "A History of the United Church of Christ" by Margaret Rowland Post:** All Christians are related in faith to Judaism and are faith descendants of the first apostles of Jesus who roamed the world with the good news of God's love. Within five centuries, Christianity dominated the Roman Empire. Until A.D. 1054 when the church split, it remained essentially one. At that point, the Eastern Orthodox Church established its center at Constantinople (Istanbul), the Roman Catholic Church at Rome.

During the 16th century, when Christians found the church corrupt and hopelessly involved in economic and political interests, leaders arose to bring about reform from within. The unintended by-product of their efforts at reform was schism in the Roman Church. Their differences over the authority and practices of Rome became irreconcilable. Protestant reformers such as Martin Luther, Ulrich Zwingli, and John Calvin held that the Bible, not the Pope, was sufficient authority as the word of God. Paramount was the message of Paul that persons are justified by the grace of God through faith alone. Such faith did not lead to rank individualism or moral indifference, but to good works out of love for God.

Protestantism spread throughout Europe. Lutheran churches were planted in Germany and throughout Scandinavia; the Reformed churches, originating in Switzerland, spread into Germany, France, Transylvania, Hungary, Holland, England, and Scotland. The United Church of Christ traces its roots back to those movements to proclaim the good news based on biblical truths led by the Spirit of God. One of the youngest American denominations, its background also makes it one of the oldest in Protestantism.

The United Church of Christ, a united and uniting church, was born on June 25, 1957 out of a combination of four groups. Two of these were the Congregational Churches of the English Reformation with Puritan New England roots in America, and the Christian Church with American frontier beginnings. These two denominations were concerned for freedom of religious expression and local autonomy and united on June 17, 1931 to become the Congregational Christian Churches. The other two denominations were the Evangelical Synod of North America, a 19th-century German-American church of the frontier Mississippi Valley, and the Reformed Church in the United States, initially composed of early 18th-century churches in Pennsylvania and neighboring colonies, unified in a Coetus in 1793 to become a Synod. The parent churches were of German and Swiss heritage, conscientious carriers of the Reformed and Lutheran traditions of the Reformation, and united to form the Evangelical and Reformed Church on June 26, 1934. The Evangelical and Reformed Church and the Congregational Christian Churches shared a strong commitment under Christ to the freedom of religious expression. They combined strong European ties, early colonial roots, and the vitality of the American frontier church. Their union forced accommodation between congregational and presbyterial forms of church government. Both denominations found their authority in the Bible and were more concerned with what unites Christians than with what divides them. In their marriage, a church that valued the free congregational tradition was strengthened by one that remained faithful to the liturgical tradition of Reformed church worship and to catechetical teaching. A tradition that maintained important aspects of European Protestantism was broadened by one that, in mutual

covenant with Christ, embraced diversity and freedom.



# Statement of Faith

## Written as a Doxology

We believe in you, O God, Eternal Spirit, God of our Savior Jesus Christ and our God, and to your deeds we testify:

You call the worlds into being, create persons in your own image, and set before each one the ways of life and death.

You seek in holy love to save all people from aimlessness and sin.

You judge people and nations by your righteous will declared through prophets and apostles.

In Jesus Christ, the man of Nazareth, our crucified and risen Savior, you have come to us and shared our common lot, conquering sin and death and reconciling the world to yourself.

You bestow upon us your Holy Spirit, creating and renewing the church of Jesus Christ, binding in covenant faithful people of all ages, tongues, and races.

You call us into your church to accept the cost and joy of discipleship, to be your servants in the service of others, to proclaim the gospel to all the world and resist the powers of evil, to share in Christ's baptism and eat at his table, to join him in his passion and victory.

You promise to all who trust you forgiveness of sins and fullness of grace, courage in the struggle for justice and peace, your presence in trial and rejoicing, and eternal life in your realm which has no end. Blessing and honor, glory and power be unto you. Amen.

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**About this testimony:** The original (traditional) version of the United Church of Christ Statement of Faith was adopted in 1959 by General Synod and is widely regarded as one of the most significant Christian faith testimonies of the 20th century. The Statement of Faith in the Form of a Doxology was authorized by Executive Council in 1981.

# **A List of Useful Links**

[United Church of Christ](#). [Ohio Conference](#). [Michigan Conference](#). [Indiana-Kentucky Conference](#).  
[Southern Ohio-Northern Kentucky Association](#). [Western Reserve-Eastern Ohio Association](#). [Central  
Southeast Association](#). [Northwest Ohio Association](#). [Outdoor Ministries](#). [UCC Disability Ministries](#).  
[Sermon Seeds](#).

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[Seneca County Habitat for Humanity](#). [Church World Service](#). [CROP Hunger Walk](#). [Partners For Just  
Trade](#). [Bread For The World](#).

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[Tiffin Weather](#). [Text Only](#).

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[Presbyterian Church \(U.S.A.\)](#). [Presbyterian Church \(U.S.A.\)](#). [Presbytery](#). [Ohio Valley](#). [United  
Methodist Church](#). [United Methodist Church](#). [West Ohio Conference](#). [Disciples](#). [Christian Church](#).  
[Disciples](#). [Christian Church](#). [Ohio](#).

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Pam is a La Leche League breastfeeding leader for Seneca county. Meetings? Where? Times? [Learn  
More](#).

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Jesus said, "You ought always to pray and not to faint." Do not pray for easy lives; pray to be stronger women and men. Do not pray for tasks equal to your powers, but for power equal to your tasks. Then, the doing of your work will be no miracle - YOU will be the miracle, and every day you will wonder at yourself and the richness of life that has come to you by the grace of God. Amen. (from The New Century Hymnal)

