

Presbyterian Church of Cadiz  
154 W. Market Street  
Cadiz, OH 43907  
(740) 942-2366

**Office Hours**  
Monday - Thursday: 8:30am to 4:30pm  
Friday: 8:30am to 12:30pm

[www.CadizPresbyterian.org](http://www.CadizPresbyterian.org)

*we're all  
IN THIS  
together*

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**Church Staff**

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**Paul Moore, Organist**

**Renee Peters, Choir Director**

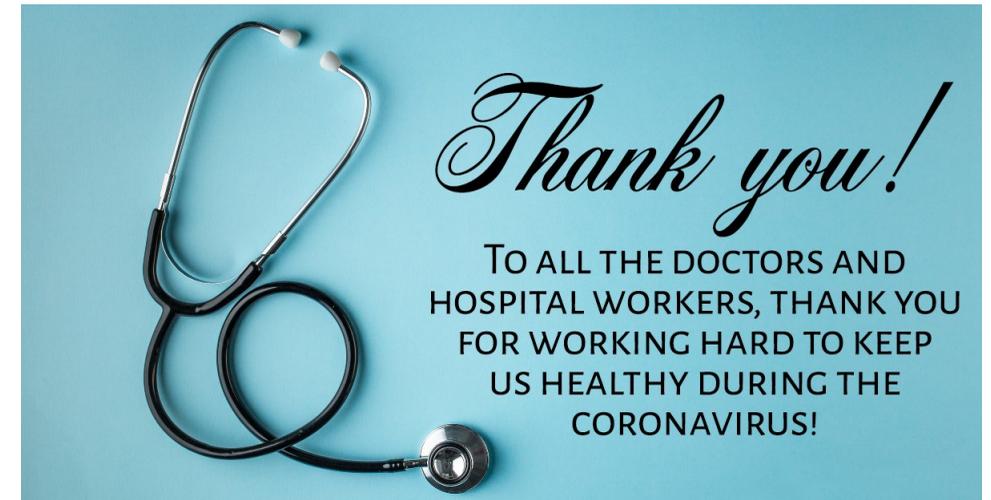
**Heather Mason, Custodian**



IN OUR  
*Thoughts and Prayers*

**Prayer requests of our congregation:** Sharon Andrews; Richard & Nancy Beckert; Ruth Blackburn; Hanna Blake; Jim Burchfield; LeAnn Butler; Jenny Zitko Carothers; Brian Dowdle; Ronald Eberhart, Jr.; Barb Eckley; Louise Frontz; Taryn Graham; Kevin Gundlach (Ft. Wayne, IN); Jane Henwood; Bill Kyle; Jaynelle Mansfield's mom & dad; Mary Markley; Wilma Matusik; Virginia McFarlan; Alison Merkel; Dave Misko; JoAnn Misko; Tom Mizer; George & Becky Newton; Tom Ott; Dean Paolucci; Jay Poillucci; Robin Reynolds; Patty Rice; Dianne Simmons; Kathy Stackhouse; Rick Stackhouse; Collin Tanner; Richard Tanner; Deanna Thompson; Naomi Trotter; Carrie Watson.

*Please notify the church office whenever one of our church family members is in the hospital and/or is released. Thank you very much!*



## Remote Faith Formation...For the Long Haul

A resource for faith formation ministries during the COVID-19 pandemic and beyond

As soon as churches began closing their physical doors and opening to the world on-line, we began seeing the internet and social media channels overflow with resources, links and ideas about how to navigate this new world. We find ourselves in a territory that that we have heard about in other countries but now here it is – a reality. The questions have and are now emerging. How do we practice our Christianity online? What about those who aren't comfortable in the virtual world? How do we connect to those of various age groups? How much is too much with changed work schedules, no work, and having to teach children from home? How are we, The Presbyterian Church of Cadiz supporting our people as well as our community and being responsive to their needs?

Just take a breath and God's grace thrives. This is a time of crisis as we have never seen and anxiety is high. As we observe, the situation changes by day and in some instances by the hour. Each of us, no matter the age, has a set of circumstances to navigate and it is very difficult for your leaders to respond to each and every need. No matter your position in the church, your community, your organizations and most especially your home, we must give ourselves grace and time to redefine a new role we must all be a part of. For most, it may seem the need to have immediate resources for those in our church, community, organization and most especially our homes. But this is a marathon and not a sprint. Time must be taken to determine and keeping in mind that our relationships and our human connections are of the most critical need. We must care for and maintain a simple foundation of keeping our connections open.

Let us not forget that we have always had members of our church that have struggled in various ways to physically join us. Our church for some time has recorded and place our Sunday services on social media so we may reach those that are less fortunate to attend our services. Since the decision to "close" our church, the number of those listening each Sunday has been very rewarding. And when we read the numbers, how do we maintain contact and invite these people in one way or another to our church. In other words, how do we maintain a faith community connection?

We must look in routines and methods of communicating for the long haul. As we reach out to the General Assembly, Synod of the Trinity, and Upper Ohio Valley Presbytery, there are resources available to help us through this pandemic. But we know that our local needs are of paramount consideration. We can't overwhelm our families with resources. We must nurture across the generations of our congregation so that when we come together again, we have built an insoluble chain of affection for one another.

As Winston Churchill was quoted as saying in the midst of WWII, "We are not at the beginning; we are not at the end; we are at the end of the beginning." And the great American poet Robert Frost has been quoted, "In three words, I can sum up everything I've learned about life. It goes on. In all the confusions of today, with all our troubles . . . with politicians and people slinging the word fear around, all of us become discouraged . . . tempted to say this is the end, the finish. But life – it goes on. It always has. It always will. Don't forget that."

*Portions referenced from the Office of Formation, PCUSA, 2020.*

## How the Rural Church Can Help During COVID-19

In rural communities, the local church has a special responsibility as one of the few permanent stakeholders. In communities where there are few anchor institutions, the rural church can serve a pivotal role in the community response to COVID-19.

After talking and listening to members in rural churches, healthcare, education, and other fields, here are a few suggestions for rural churches to help their community during this pandemic.

First and foremost, rural churches should remember that they are trusted institutions. In a pessimistic world, where even national emergencies are debated along partisan lines, the rural church is still generally trusted. Now that COVID-19 is a national emergency, rural churches can be positive examples for cautious behavior and vital sources of information.

Most churches in our immediate area have had activities suspended for some time. Even though our church has a relatively small attendance at our worship service as a rural church we tend to have more high-risk populations in our pews as do most of the churches here in town. By suspending worship, we have been able to model cautious behavior. But now we must communicate clearly the reasons why – to protect high-risk populations, to limit the spread, and because we have an ethical responsibility to prevent harm.

Second, remember that just because we have suspended worship does not mean that our church should stop being the church. As The Presbyterian Church of Cadiz, we should form a team to call the local health department, local hospital or clinic and ask them what they need communicated in the local community. They may emphasize specific needs for your community that are going unnoticed in national reports. Share that information regularly through your phone tree, newsletter or email. This gives key health leaders an additional avenue for communication. And, because your church is a trusted presence, members are more likely to take this information seriously.

Perhaps another team might make regular phone calls (but not visits!) to those who are most susceptible to COVID-19. Some churches in the Upper Ohio Valley Presbytery are checking in on shut-ins, elderly couples and people with underlying conditions. In addition to checking on their health, these practices foster community when people are feeling isolated and lonely. Make sure they have necessary supplies and find ways to safely deliver them if needed. And they even be people who aren't associated with our church.

During pandemics, the isolation of rural communities can be a mixed blessing. It slows the spread of pathogens, but rural communities will more deeply feel the impact of fewer anchor institutions. This is a time for our church to step up in our community.

Even when worship is suspended, Bible studies are canceled and choirs don't practice, the our church should become an anchor institution that can provide meaningful leadership during anxious times.

## FREE PHONE CHECK-INS OFFERED BY THE STATE

The Ohio Department of Aging announced a free, daily check-in by phone service for Ohio's older residents to ensure their well-being amid the ongoing coronavirus public health emergency and beyond.

The "Staying Connected" service is open to Ohio residents age 60 or older who have a valid phone number.

The automated service, which is available 7 a.m. to 6 p.m. seven days a week, contacts participants each day within a one-hour window selected by them during sign-up.

If a participant does not answer after three attempts, a call is placed to an alternate contact. After multiple failed attempts to reach the participant and the alternate contact, a call is placed to the local sheriff's office.

Eligible Ohio residents can learn more, or sign up, by visiting [www.aging.ohio.gov/stayingconnected](http://www.aging.ohio.gov/stayingconnected) or calling 1-833-632-2428.



Greetings in the name of Jesus Christ.

As I have said in my sermons, these are unprecedented and difficult times, and many if not all of us have been affected on some level. But as I also keep saying, God is with us. God knows our fears, struggles, frustrations, and needs, and we can rely on God for strength, comfort, and hope.

However, God also expects us to deal with the situation in reasonable and certainly Christ-like ways. Our nation is so divided right now that we cannot seem to pull together, even on what should be a common uniting purpose: dealing with a global health crisis. But we Christians have a divinely ordained responsibility to one another and to the world. We are meant to be an example of what scripture calls "a better way," which means acting with love and grace and with God's guidance for the greater good and the welfare of others. This is an essential hallmark of our faith.

Eventually decisions will be made on the possible timing and conditions for returning to our beloved sanctuary. For people of faith, being unable to come together for worship has been a sad and challenging experience. We miss the surroundings, the music, the connection with each other. We have had to learn to be the church in very different and limited ways, but we know they are not a replacement for traditional Sunday worship.

I am reminded of the Israelites when they were captured into exile, and also when their nation was destroyed and they were dispersed to other lands. In both cases, without the ability to gather for temple worship, they were forced to learn new ways of being a people of faith. Ultimately these new ways helped them realize that God was still very much with them and that God could be worshiped and experienced in fresh and transformative ways. Their faith was reshaped and reinvigorated. We may be in the midst of a similar situation.

When the time does come to return to our sanctuary, I pray we do so in safe and respectful ways. For example, measures such as physical distancing will be necessary—you may not be able to sit in your favorite pew (unless you come early!). We will also have to modify or do without some elements of our worship, at least temporarily, such as communion and fellowship hour. I will continue to wear a mask during worship. But whatever changes we make, worship is still worship and gives glory to God.

My friends, with God's grace we will persevere and emerge from this experience, perhaps with a new appreciation for things we may have taken for granted or feared have been lost. We trust in God to lead us into whatever the future holds. God bless you all, and in the meantime, take some hope and consolation in these words of scripture.

### **Ezekiel 37:1-14**

<sup>1</sup>The hand of the LORD came upon me, and he brought me out by the spirit of the LORD and set me down in the middle of a valley; it was full of bones. <sup>2</sup>He led me all around them; there were very many lying in the valley, and they were very dry. <sup>3</sup>He said to me, "Mortal, can these bones live?" I answered, "O Lord GOD, you know." <sup>4</sup>Then he said to me, "Prophecy to these bones, and say to them: O dry bones, hear the word of the LORD. <sup>5</sup>Thus says the Lord GOD to these bones: I will cause breath to enter you, and you shall live. <sup>6</sup>I will lay sinews on you, and will cause flesh to come upon you, and cover you with skin, and put breath in you, and you shall live; and you shall know that I am the LORD." <sup>7</sup>So I prophesied as I had been commanded; and as I prophesied, suddenly there was a noise, a rattling, and the bones came together, bone to its bone. <sup>8</sup>I looked, and there were sinews on them, and flesh had come upon them, and skin had covered them; but there was no breath in them. <sup>9</sup>Then he said to me, "Prophecy to the breath, prophesy, mortal, and say to the breath: Thus says the Lord GOD: Come from the four winds, O breath, and breathe upon these slain, that they may live." <sup>10</sup>I prophesied as he commanded me, and the breath came into them, and they lived, and stood on their feet, a vast multitude. <sup>11</sup>Then he said to me, "Mortal, these bones are the whole house of Israel. They say, 'Our bones are dried up, and our hope is lost; we are cut off completely.' <sup>12</sup>Therefore prophesy, and say to them, Thus says the Lord GOD: I am going to open your graves, and bring you up from your graves, O my people; and I will bring you back to the land of Israel. <sup>13</sup>And you shall know that I am the LORD, when I open your graves, and bring you up from your graves, O my people. <sup>14</sup>I will put my spirit within you, and you shall live, and I will place you on your own soil; then you shall know that I, the LORD, have spoken and will act," says the LORD.

(over)