

# ***WE'RE COMING OUT!***

*IN SOLIDARITY.  
IN CELEBRATION.  
IN LOVE.*



**PLYMOUTH**

United Church of Christ

**10:30 AM SUNDAY, JUNE 2, 2024**

# WELCOME!

## PLYMOUTH CONGREGATIONAL CHURCH, UNITED CHURCH OF CHRIST

*“Whether you are a seeker, skeptic, believer  
or somewhere in between on life’s journey, you are welcome here.  
We are grateful for your presence and invite you to participate  
in worship and service of Plymouth Church.*

### PLYMOUTH UCC PURPOSE

Growing people of faith who participate in God’s work in the world.

### PLYMOUTH UCC VISION

Plymouth Church UCC is a Christian Community open to the transforming Spirit of God.



Thank you for worshipping online with us today. Please like and send us a greeting on  
Facebook, Twitter and Instagram.



The church office is open during limited hours.

Contact [Info@PlymouthChurchSeattle.org](mailto:Info@PlymouthChurchSeattle.org).

**All pastoral care will be via telephone or other electronic means.**

If you have personal concerns, you may contact a minister or member of the Pastoral Care Team  
via e-mails below, or call the pastoral care line, **206.639.7739**, checked daily.

[KBrown@PlymouthChurchSeattle.org](mailto:KBrown@PlymouthChurchSeattle.org)

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[DJacobsen@PlymouthChurchSeattle.org](mailto:DJacobsen@PlymouthChurchSeattle.org)

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10:30 AM SUNDAY, JUNE 2, 2024  
SECOND SUNDAY AFTER PENTECOST  
CELEBRATING PARENTS SUNDAY

*When you enter Plymouth Church UCC,  
may you feel the peace, intimacy, belonging,  
acceptance and refuge of Sanctuary.*

Today we acknowledge and honor the special bonds between parental figures and their children. We lift up those who have made us feel important and respected, who have recognized our talents and interests, and who have supported us in our growth.

**PRELUDE**

*Prelude in C* from *The Well Tempered Clavier, Book 1* . . . . . J. S. Bach  
Joe Williams, piano

**CALL TO WORSHIP** . . . . . June Hayakawa-Fung

Leader: Holy One, you have searched and known us.

**People: You know when we sit down and when we  
rise up; you discern our thoughts.**

Leader: You search out our paths and our lying downs  
and are acquainted with all my ways.

**People: Even before a word is on our tongues, O  
Holy One, you know it completely.**

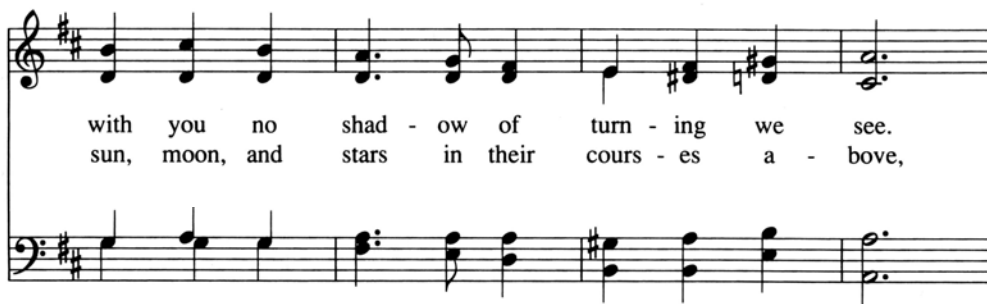
Leader: You hem us in, behind and before, and lay your  
hand upon us.

**People: We praise you, for we are fearfully and  
wonderfully made. Wonderful are your works;  
that we know very well.**

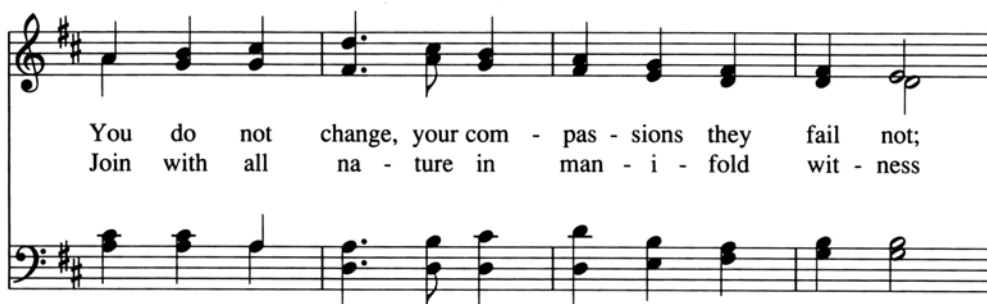
HYMN . . . . . *Great Is Your Faithfulness*, vss. 1, 2 . . . . . FAITHFULNESS



1 Great is your faith - ful - ness, O God, Cre - a - tor,  
2 Sum - mer and win - ter, and spring - time and har - vest,



with you no shad - ow of turn - ing we see.  
sun, moon, and stars in their cours - es a - bove,



You do not change, your com - pas - sions they fail not;  
Join with all na - ture in man - i - fold wit - ness



all of your good - ness for - ev - er will be.  
to your great faith - ful - ness, mer - cy, and love.

*Refrain*

Great is your faith-ful-ness! Great is your faith-ful-ness! Morn-ing by

morn-ing new mer-cies I see; All I have need-ed your

hand has pro-vid-ed, Great is your faith-ful-ness, God, un-to me!

**WELCOME.** . . . . . Rev. Dr. Kelle Brown

*Plymouth Church acknowledges that we occupy the unceded land of its first stewards, the Duwamish of the Coast Salish people. We vow our solidarity with the Duwamish in their honorable quest to become a federally recognized tribe.*

*Plymouth Church also offer a labor acknowledgement for the African American enslaved upon whose backs this country gained much of its wealth, as well as the work and lives of other minoritized peoples who emigrated to this country. In our journey to become more fully the church, we honor our social location of power and privilege, and our position to do justice within our church and in the world, and recognize that such a statement is only the beginning of the work to which we are called.*

**CELEBRATION OF HOLY COMMUNION . . . . .Dr. Brown**  
**Rev. Kevin Bechtold**

*Everyone is welcome at our table to share the bread and the cup, whether you are a believer, a seeker, a skeptic, doubter or somewhere in between.*

**INVITATION**

**COMMUNION PRAYER**

*Afghan Family (Siblings of Plymouth), Michelle J. Bennett (Sister of Dawn Bennett), Ahmed Black (Nephew of Michael & Elizabeth Gordon), Wendy Carpenter (Friend of Jocelyn Coit-Durland), Bruce Chittick & family (Friend of Karen Clark), Mike Correy (Friend of Karen Clark), Sue Ellen Daniel (Friend of Barb Laski), Diane Folkert (Mother-in-law of Ara Lawrence), Sally Galliher (Cousin of Doug Stultz), Marni Good (Friend of Ricky Powell), Elvis Gordon (Brother of Michael and Elizabeth Gordon), Wanda Gordon (Niece of Michael and Elizabeth Gordon.), Floyd Gossett, Carrie Gossett (Mother of Floyd Gossett), Kay Heekin (Mother-in-Law of Kate Forrester), Allie James (Friend of Dawn Bennett), Tom Lemly (Father of Hayden McManus), Concetta Lewis (Sister of Jo-Ann Guthrie), Beta Utu Malae (Sister of Robert Malae), James McDowell (Cousin of Jerry Rice), Chuck Miles, Barbara Miller (Friend of Barb Laski), Dr. Maxine Mimms, Paula Orrego, Jean and Richard Paul (Parents of Beth Paul-Russell), Mary Margaret Pruitt, Jose Robles and Family, Shirley K. Shelley (Aunt of Ricky Powell), Jaime Rubio Sulficio*

*Our hearts are with Mary Ryan on the one-year anniversary of the passing of her brother, Doug Ryan.*



A variety of faithful addresses for God (Creator, Mother, Holy One, Father) are welcome at Plymouth UCC, including in the Lord's Prayer.



**PRAYER OF JESUS**

**Holy One, who art in heaven, hallowed be thy name**

**Thy Kindom come, thy will be done**

**on earth as it is in heaven.**

**Give us this day our daily bread,**

**And forgive us our debts as we forgive our debtors.**

**Lead us not into temptation but deliver us from evil.**

**For thine is the Kindom, the power, and the glory for ever. Amen.**

**WORDS OF INSTITUTION**

**SHARING OF THE BREAD AND CUP**

**COMMUNION HYMN . . . . .** *Let Us Break Bread Together*

Let us break bread together on our knees;  
let us break bread together on our knees.

When I fall on my knees,  
with my face to the rising sun,  
My God, have mercy on me.

Let us drink wine together on our knees;  
let us drink wine together on our knees.

When I fall on my knees,  
with my face to the rising sun,  
My God, have mercy on me.

Let us praise God together on our knees;  
let us praise God together on our knees.

When I fall on my knees,  
with my face to the rising sun,  
My God, have mercy on me.

**PRAYER OF THANKSGIVING. . . . .** Rev. Bechtold

**CALL TO OFFERING & SHARING PEACE . . . . .** Ms. Hayakawa-Fung

We are grateful for the gifts that we receive in our lives. We invite you to participate in this opportunity of generosity to continue the mission of God's Love to the world. We are grateful and thankful.

*To set up a one time or recurring donation to Plymouth Church  
click on the "Give" link on [PlymouthChurchSeattle.org](http://PlymouthChurchSeattle.org) or  
CashApp your donation to \$PlymouthUCCSeattle.  
We give thanks for your generosity.*

## DOXOLOGY

Praise God, from Whom all blessings flow;  
Praise God, all creatures here below;  
Praise God above, ye heavenly host;  
Praise Creator, Christ, and Holy Ghost! Amen!

PRAYER OF DEDICATION . . . . . Ms. Hayakawa-Fung

**O Holy One, with gratefulness we offer and dedicate these  
gifts for the continuation of our work in Christ's Name. Amen.**

CONTEMPORARY VOICE . . . . .*Parable* . . . . . Nickole Brown

Let us not with one stone kill one bird,  
much less two. Let us never put a cat  
in a bag nor skin them, regardless  
of how many ways there are to do so.  
And let us never take the bull, especially  
by his gorgeous horns. What I mean is  
we could watch our tongues or keep  
silent. What I mean is we could scrub  
the violence from our speech. And if we find  
truth in a horse's mouth, let us bless her  
ground-down molars, no matter how  
old she is, especially if she was given  
as a gift. Again, let's open her mouth — that of the horse,  
I mean — let us touch that interdental space where  
no teeth grow, where the cold bit was made to grip.  
Touch her there, gently now, touch that gentle  
empty between her incisors and molars, rub her  
aching, vulnerable gums. Don't worry: doing so calms her.  
Besides, she's old now; she's what we call  
broken; she won't bite. She's lived through  
two thirteen-year emergences of cicadas  
and thought their rising a god infestation,  
thought each insect roiling up an iteration  
of the many names of god, because god to her is  
the grasses so what comes up from grass is  
god. She would not say it that way. Nor would she



*Nickole Brown is a writer  
of poetry and prose.*



say the word cicada — words are hindrances  
to what can be spoken through the body, are  
what she tolerates when straddled,  
giddy-up on one side then whoa on the other. After,  
it's all good girl, Mable, good girl,  
before the saddle sweat is rinsed cool  
with water from the hose and a carrot is offered  
flat from the palm. Yes, words being  
generally useless she listens instead  
to the confused rooster stuttering when the sun  
burns overhead, when it's warm enough  
for those time-keepers to tunnel up from the  
dark and fill their wings to make them  
stiff and capable of flight. To her, it is the sound  
of winter-coming in her mane  
or the sound of winter-leaving in her mane —  
yes, that sound — a liquid shushing  
like the blood-fill of stallion desire she knew once  
but crisper, a dry crinkle of fall  
leaves. Yes, that sound, as they fill their new wings  
then lumber to the canopy to demand  
come here, come here, come  
here, now come.

If this is a parable you don't understand,  
then, dear human, stop listening for words.  
Listen instead for mane, wind, wings,  
wind, mane, wings, wings, wings.  
The lesson here is of the mare  
and of the insects, even of the rooster  
puffed and strutting past. Because now,  
now there is only one thing worth hearing,  
and it is the plea of every living being in that field  
we call ours, is the two-word commandment  
trilling from the trees: let live, let live, let live.  
Can you hear it? Please, they say. Please.  
Let us live.

**READING FROM THE GOSPEL OF MARK . . . . . Mark 4:30-34**

(Dr. Wilda Gafney Translation)

read by Dr. Brown

Jesus also said [to the women and men around him], “With what can we represent the realm of God, or in what parable shall we put it? It is like a mustard seed, which, when sown upon the earth, is smaller than all the other seeds on earth. Yet when it is sown it grows up and becomes bigger than all other shrubs, and produces large branches, so that the birds of the heavens can nest in its shade.” Now with many such parables he spoke the word to them, as they were able to hear. And Jesus did not speak to them except in parables; however, privately, he explained everything to his disciples.

**ANTHEM**

*Nobody Knows* . . . . . Nailah Nombeko and Mahzi Kane

Ibidunni Ojikutu, soprano; Joe Williams, piano

Nobody knows Black girl magic  
acts as cover for the hurt and sadness  
left by unwanted advances  
Nobody knows when we're taken advantage of  
Nobody knows  
Innocence broken and diluted  
too many brown girls share the same secret  
touches  
forced entry  
Nobody knows  
Our anger masks the empty space  
where strong men turn savage  
mismanaged masculinity  
nobody knows  
family friends  
clothed wolves  
slick snakes  
fake love  
enemies  
with camouflaged tendencies  
nobody knows about  
Attacks you know occurred  
but pretend that it did not  
No witness to this crime  
a victim nobody knows  
Shame and open wounds

from overly suggestive words  
aggressive actions I didn't ask for  
responsible for his attraction  
I didn't say yes to ugly darkness  
hidden corners  
where manners  
values  
and morals don't matter  
To move up we are not going down  
in corporate offices  
and campus rooms  
me too connected  
I see you not in Hollywood  
on a director's couch  
but in a back room in your momma's house  
nobody knows  
No media coverage  
no undercover report  
special prosecution  
How we numb the pain in too many men  
sometimes women steal from us too  
nobody knows that we've got competing views  
on the other side of me too beyond the unwanted advance  
we too can still find love  
live dreams  
be a loving wife  
forge new paths  
and take control  
bruised maybe  
but never defeated  
defining how we walk in the world  
even with this thing that happened to me  
and you  
and her  
Our gifts still need and deserve love  
and wonder  
and sunshine  
and honor  
The royalty in us  
me too

**MESSAGE** . . . . . Rev. Bechtold

**HYMN** . . . . . *Great Is Your Faithfulness, vs. 3* . . . . . **FAITHFULNESS**

Pardon for sin and a peace so enduring,  
your own dear presence to cheer and to guide.  
Strength for today and bright hope for tomorrow,  
blessings all mine with ten thousand beside.

*Refrain (x2):*

Great is your faithfulness!  
Great is your faithfulness!  
Morning by morning new mercies I see;  
All I have needed your hand has provided,  
Great is your faithfulness, God, unto me!

**CHARGE AND BENEDICTION** . . . . . Rev. Bechtold

**POSTLUDE**

*Love Let the Wind Cry...How I Adore Thee* . . . . . Undine Smith Moore  
Ibidunni Ojikutu, soprano; Joe Williams, piano

Love let the wind cry  
On the dark mountain,  
Bending the ash trees  
And the tall hemlocks  
With the great voice of  
Thunderous legions,  
How I adore thee.

Let the hoarse torrent  
In the blue canyon,  
Murmuring mightily  
Out of the gray mist  
Of primal chaos  
Cease not proclaiming  
How I adore thee.

Let the long rhythm  
Of crunching rollers,  
Breaking and bursting  
On the white seaboard  
Titan and tireless,  
Tell, while the world stands,  
How I adore thee.

Love, let the clear call  
 Of the tree cricket,  
 Frailest of creatures,  
 Green as the young grass,  
 Mark with his trilling  
 Resonant bell-note,  
 How I adore thee.

Let the glad lark-song  
 Over the meadow,  
 That melting lyric  
 Of molten silver,  
 Be for a signal  
 To listening mortals,  
 How I adore thee.

But, more than all sounds,  
 Surer, serener,  
 Fuller of passion  
 And exultation,  
 Let the hushed whisper  
 In thine own heart say,  
 How I adore thee.



## FREEDOM DREAMS



Join us 2 pm Sunday, June 16, at Plymouth for an unforgettable afternoon celebrating Juneteenth through the powerful lens of Black Women. Curated by the acclaimed soprano Stephanie Ann Ball, this unique concert brings together the rich heritage of Black classical music with the evocative narrative based on the book *As If She Were Free*, edited by Erica L. Ball, Tatiana Seijas, and Terri L. Snyder.

Emcee Kiesha Garrison will guide you through this sensory experience of freedom -- what does it feel, taste, and sound like? Award-winning pianist Jessica Evotia Andrews-Hall joins Stephanie to breathe life and energy into the music. Through their exquisite performance, this trio delves into the joy amongst the pain and the lightness against the dark. This concert is not just a celebration but a profound exploration of Black resilience, creativity, and triumph. RSVP at [bit.ly/juneteenth2024sea](https://bit.ly/juneteenth2024sea).

## ANNOUNCEMENTS

***Join Online Reparations Events*** 4:30–6 pm Tuesday, June 4, and 5 pm Tuesday, June 11. Let's move forward together in understanding reparations and building community with an anti-racist lens. Details and registration links in the news article at [PlymouthChurchSeattle.org](https://PlymouthChurchSeattle.org).

***Music of Resistance and Hope*** Songs of Black Folk returns even bigger, bolder, and grander for its 2024 production 7 pm Sunday, June 16, at the iconic Paramount Theater in Seattle. Read more and get tickets at [SongsOfBlackFolk.org](https://SongsOfBlackFolk.org).

***Walk with Pride*** Plymouth UCC is sponsoring a parade entry on behalf of Pacific Northwest Conference for the Seattle Pride Parade on Sunday June 30. Worship on June 30 will begin at **10 am** to leave time to assemble for the parade. More info on Seattle Pride at [SeattlePride.org](https://SeattlePride.org).

***Crossing the Line*** Author Sarah Towle will discuss her book examining the U.S. immigration crisis, *Crossing the Line: Finding America in the Borderlands*, at Fauntleroy UCC 7 pm Monday, June 10. Questions? Contact Bob Wyss: [bobwyss@gmail.com](mailto:bobwyss@gmail.com).

***Pentecost Special Offering*** Through the month of June, gifts earmarked Pentecost Special Offering will be divided evenly between UCC Strengthen the Church and Plymouth UCC Scholarship Fund.

***Faith Action Network Spring Summit*** 3 pm Sunday, June 9. Your voices matter to us! Read more and register at [Fanwa.org](https://Fanwa.org).

***Prayers for Peace*** Learn about and participate in the People's Prayers for Peace initiative, an open invitation to read — and write — prayers, which will be posted daily on the UCC website. Read more and share your prayers at [UCC.org/Peoples-Prayers-For-Peace](https://UCC.org/Peoples-Prayers-For-Peace).

***Help Lead Worship*** The Plymouth Worship Team welcomes lay leaders to help with worship, both in person and online. If you feel called to serve, please contact Rev. Kevin Bechtold: [KBechtold@PlymouthChurchSeattle.org](mailto:KBechtold@PlymouthChurchSeattle.org).

***Be The Church*** You are invited to volunteer at Plymouth Church! Remember that covenant giving also includes your time and using your gifts. There are many tasks that you can do. Training provided if needed. Contact Toni Arthur: [TArthur@PlymouthChurchSeattle.org](mailto:TArthur@PlymouthChurchSeattle.org).

***Members and Visitors*** can access Plymouth Guest wi-fi network using password: [peaceonearth](https://peaceonearth.org).

***Please Note*** that Plymouth Church UCC now has a PO Box. Please send all postal correspondence to our new mailing address: Plymouth Church UCC / PO Box 21368 / Seattle WA 98111.

***The Plymouth Church Library*** is open before and after worship every Sunday morning.



Believing that God's love transcends all human distinctions,  
Plymouth welcomes people of all races and cultures,  
of varied social and economic conditions  
and regardless of sexual orientation.

We are open and affirming of all people,  
and we call all people to the cost and joy of Christian discipleship.