

It is not good that a person should be alone and apparently, a man named Paul O’Sullivan sensed that this was true. So with the help of the internet he decided to get on Facebook and search for his own name. What popped up was a seemingly endless list of Paul O’Sullivan profiles. Clearly, Paul’s search led him to discover that he was not alone.

As it turned out, there were tons of Paul O’Sullivans living all around the world. So...Paul decided to reach out to three of the strangers who shared his name, and they all responded. Although the other Pauls were skeptical at first, a bond was quickly formed.

Then things got interesting. Beyond their shared names, the four had a common love for music. “We should start a band,” said the first Paul. Surprisingly the others agreed, even though they lived in Pennsylvania, Maryland, England and The Netherlands. Back in 2016, they began to rehearse and make music together virtually. And what did they call themselves? If you guessed “The Paul O’Sullivan Band,” than your answer is correct.

About a year and a half ago, when the pandemic hit, band practice became really important to the four Pauls. Together, they recorded an album called *Internet Famous*, containing six cover songs and one original. The four began to identify themselves by their homes: Baltimore, Pennsylvania, Manchester, and Rotterdam. “We’ve been social distancing since 2016,” said Baltimore Paul to *The Washington Post*. “We perfected the system of remote collaboration before it was even relevant.”

Their music is intended to make you smile and make you dance. “If it does both,” says Pennsylvania Paul, “it’s the Paul O’Sullivan Band. And these four Pauls have discovered a foundational biblical truth found in the very first book of the Bible, “It is not good that the man should be alone.” In the garden of Eden,

God realizes that the first man will not be able to thrive on his own, so God decides to “make him a helper as his partner.”

First, God had created the animals of the field and birds of the air, but none of those creatures was found to be a suitable helper and partner for Adam. Then God eventually causes a deep sleep to fall on the man, removes one of his ribs, and forms a woman to be his helper and partner. The man wakes up and says, “This at last is bone of my bones and flesh of my flesh.” The two are made equally in the image and likeness of God, and this is demonstrated by the use of the term “helper,” which is in no way intended to communicate subservience.

In fact, the Hebrew word for helper, *ezer*, is most often used to describe God as being a helper of human beings. Such a helper is always strong, working to save and to rescue. In the Bible, the word is used twice to describe women, three times in reference to military support, and 16 times to describe God. So, when the woman is created to be a helper and a partner to the man, she is not made to be a second-class citizen. Quite the opposite. God seems to be saying in this verse, “here is your savior and your rescuer!”

According to our First lesson this morning, clearly, God has created us for community, created us to help and support each other, so that we do not have to face the challenges of life alone. Each of us is a creation of God, equally made in the image and likeness of God, with more in common than we think. Which begs the question, What would it mean to make our church and community a kind of “Paul O’Sullivan Band”??

First, we need to understand that as followers of Christ **true helpers, are there to assist, save, and rescue each other.** In the Christian community, we are supposed to be strong and bold, not weak and timid, in our support and care for one another. “Bear one another’s burdens, and in this way you will fulfill the law of Christ,” says the apostle Paul to the Galatians. “So then, whenever we have an

opportunity, let us work for the good of all, and especially for those within the family of faith.”

Next we need to remember that our Lord calls us to bear one another’s burdens. And we can do this this in a number of different ways such as offering up a listening ear ... providing a ride to a medical appointment ... giving an afternoon of child care to someone we know who might need a break, we can pay a month’s rent or a utility bill for a family in need, and we can little acts of random kindness liking paying for the coffee or the meal of the person behind us in a drive thru.

Finally we should do all that we can to Work for the good of all. This means working to expand affordable housing in our communities, paying workers a living wage, supporting community health clinics, standing against racism and fighting other injustices that affect the poor, the disenfranchised, and those considered to be the social outcasts of our society. This is **Especially true for those who belong to our family of faith.** We show this focus when we make sure that children are welcomed fully in worship ... when we create small groups for every member of the congregation, even those with special needs ... when we provide tangible help to church members facing financial difficulties, marital problems, and illnesses of body, mind or spirit.

Each of us is challenged to answer the question posed by James, the brother of Jesus: “If a brother or sister is naked and lacks daily food, and one of you says to them, ‘Go in peace; keep warm and eat your fill,’ and yet you do not supply their bodily needs, what is the good of that?” Great question. The answer, of course, is, “It’s no good.” James concludes by saying, “So faith by itself, if it has no works, is dead.”

We are true helpers when we do the work of saving and rescuing, boldly bearing one another’s burdens and supplying for the bodily needs of our brothers and sisters. Once we engage in this kind of helping, we become *full partners* with

one another. Together, we are so much stronger than we are as isolated individuals. As Paul says to the Corinthians, “we were all baptized into one body — Jews or Greeks, slaves or free — and we were all made to drink of one Spirit.”

In a novel called *City of Peace*, a Methodist pastor named Harley Camden makes a discovery about the power of community after a rock is thrown through the window of a local bakery owned by Muslim immigrants. “Here is what I challenge us to do today,” he said to his congregation in his Sunday sermon. “After worship, let’s walk as a group to the Riverview Bakery. Let’s walk as one body, as the body of Christ, as the physical presence of our Lord in the world today. Let’s line up and support this business as a manifestation of the Spirit, as an act that shows the reality of our love.”

Looking out over the congregation during the closing hymn, Harley felt strongly that he was being led by the Spirit of God, with the support of a large number of his church members. In fact, when he gathered with the congregation in the parking lot after the service, he was shocked by the number of people who were interested in walking to the Riverview Bakery. There had been close to a hundred people in worship, and Harley guessed that about 75 were ready to march.

The members of Harley’s church were partners — full partners — in showing love and support for their immigrant neighbors. Like members of the Paul O’Sullivan Band, they crossed the barriers of country and culture to establish supportive friendships. As people devoted to partnership, we can and should reach beyond the Christian community to work with others for the *common good*. We do this because God has created all of the people of this world in His image and likeness, and because Jesus challenges us to take such action in the world.

In the parable of the good Samaritan, a Jewish man is attacked by robbers, who strip him and beat him. A Jewish priest sees him and passes by on the other side. Then a Levite spots the beaten man and walks around him. But then a

Samaritan comes across this Jewish man, and he is moved with pity — even though the bloody man is not a member of his faith or nationality. The Samaritan bandages the man’s wounds, brings him to an inn, cares for him, and then pays the innkeeper to continue his care.

When the Jewish leaders around Jesus admit that the Samaritan was a true neighbor and helper, one who crossed boundaries to save and rescue others, Jesus gives them a simple command, “Go and do likewise.” That’s the command of Jesus to us as well. He wants us to go and be helpers to people around us, working in partnership with others to advance the common good. Sometimes we will do this within the church, the body of Christ. Other times, we will work with people of other faiths, or with people of no faith, to rescue and save the most vulnerable members of our community.

In every situation, we are challenged to work together in harmony. This means understanding that we are not meant to live alone, but to create partnerships in which we help one another, assist one another, and make time to be with one another. Think about it, The members of the Paul O’Sullivan band come from different areas, from different cultures, and from different generations. “But with us,” says Baltimore Paul, “it never mattered. Music really does bring people together.” And so does helping others and working for the common good. So let us remember that as disciples of Christ we are called to let go of our differences, to come together, and to serve others in the love and forgiveness of God. Amen.