

# THE COLUMNS

January 2019, Volume 57, Issue 1

First Presbyterian Church, Waynesboro, VA

*First Presbyterian Church of Waynesboro is a community-minded congregation living out the love of Christ as we serve one another with humility, gentleness, and patience through God's grace.*

## Sunday Morning Worship Schedule

8:45 AM-Communion Worship Service, Barksdale Room

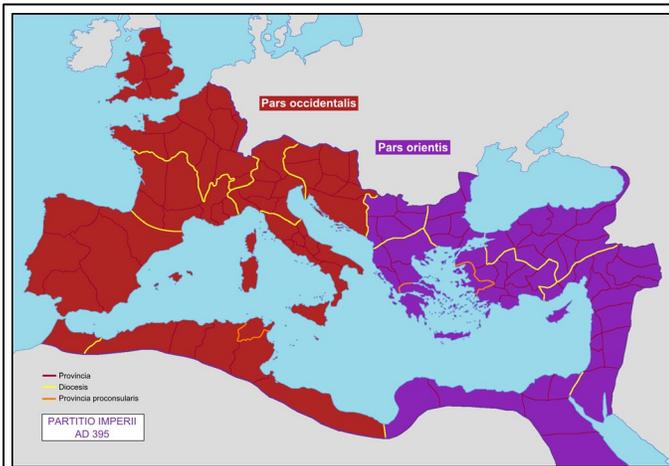
11:00 AM-Worship Service; Sanctuary

## Church Office Hours

Monday - Wednesday - 8:00 - 2:30

Thursday - 8:00 - 4:30

Friday - Closed



The Roman Empire circa 395, with the division of Western Roman Empire (red) and the Eastern Roman, or Byzantine Empire (purple).

In the 4<sup>th</sup> century, while theological debate over the nature(s) of Christ raged in the East, a series of Germanic invasions destabilized the Western half of the **Roman Empire**. The defeat and death of Emperor **Valens** by the Visigoths at the **Battle of Adrianople** in 378 opened up the West to a series of invasions. Many of these Germanic tribes originally arrived in Roman lands, not seeking conquest, but refuge from advancing **Huns** in the east. The dawn of the 5<sup>th</sup> century saw incursions by the Vandals who invaded Roman lands in Spain, eventually crossing into Africa and settling in Carthage, Sicily, Corsica and Sardinia. As Roman armies retreated from the frontier, **Angles, Jutes** and **Saxons** occupied the British Isles. The **Visigoths** soon followed, invading Northern Italy. In 410, the Visigoth King **Alaric** shocked the known world by sacking the city of Rome, something unthinkable at the time. The Visigoths then

turned west and settled in Southern France, eventually extending their conquest into Spain. Simultaneously, the **Franks** moved across the Rhine River into Northern France, while **Burgundians** tribes occupied the area around modern-day Switzerland. Another sacking of Rome in 455 at the hands of the Vandals destroyed much of the city (hence the modern term *vandalism*) and signaled the demise of the Western Roman Empire as a political or military power.

Although they arrived by means of invasion, many of these new Germanic kingdoms envisioned themselves as part of the Roman Empire. (Indeed, the Visigoths had driven the Vandals out of Spain at the behest of the Romans.) Many of these tribes were content to accept superficial Roman Imperial authority, even if in name only. The illusion of this arrangement was short lived, however, as the **Ostrogoth** king **Odoacer** deposed the last Roman Emperor, 16-year-old **Romulus Augustulus**, in 476. Odoacer made entreaties to the Eastern Roman (Byzantine) Emperor **Zeno** to be recognized as Emperor of Rome in the West but was refused. In centuries prior, there had been substantial cross-pollination between the Empire and Germanic peoples, given the long and porous border which they shared. As a result, many of these foreigners had come to adopt Roman beliefs and customs, not least of which was the practice of Christianity.

There was just one problem: Most of these Germanic tribes including the Visigoths, Ostrogoths, Burgundians and Vandals had been converted by **Arian** missionaries the century before. These new kingdoms resisted Nicene

Christianity as it was practiced in the West, reigniting a theological controversy which the church had thought long since settled. This would change after the pagan Frankish king Clovis converted to Catholic Christianity in 496. Clovis would eventually unite Frankish tribes into one nation, inaugurating the **Merovingian Dynasty** and giving Roman Catholicism a new champion. In the decades to follow, the Ostrogoths, Visigoths and Burgundians followed suit, renouncing Arianism and adopting Nicene Christianity.

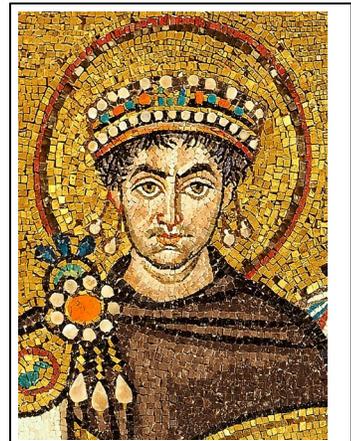
**Arianism:** Christian heresy from the 3<sup>rd</sup> and 4<sup>th</sup> centuries which held that Christ was a created being and should therefore be regarded as subordinate in power and authority to the Father. It was deemed heretical at the **Council of Nicaea** in 325 which upheld the Trinitarian definition where the three persons of Father, Son and Holy Spirit are regarded as “coequal” and “consubstantial”.

During this turbulent time, the papacy in Rome would gain considerable influence as the only consistent authority amid the constantly shifting political landscape. As such, many regional churches in the west were beginning to be pulled by a variety of influences. Fearing that Rome was losing its hold on the church in the west, **Pope Leo I** appealed to the Byzantine Emperor **Valentinian III**, who reaffirmed the ecclesiastical primacy of the Bishop of Rome over all Christian churches. It was hoped that the increased religious authority of the Roman pontiff would translate into increased political authority, so that the pope could intervene diplomatically with invading tribes, as

**Miaphysitism:** A belief common to many eastern Christian churches that the joining of the two natures of Jesus Christ—the human nature and the divine nature—resulted in a new and different nature. This belief was rejected by the **Council of Chalcedon** in 451 which upheld that Christ’s human and divine natures remain distinct and unmingled, unified by a single will, or personality. This would become known as the “**Hypostatic Union**”.

Leo I did with **Attila the Hun**. The role of the church as a stabilizing influence was further bolstered by monastic orders, who preserved a scholastic and educational foundation in Western Europe throughout the geopolitical uncertainty. Still, the Roman pope would often interfere in efforts of the Eastern Church to reconcile with churches and leaders who broke away following the Council of Chalcedon. One incident over communion with **miaphysites** resulted in a brief period of schism between the eastern and western churches beginning in 484 which lasted until 519.

The relationship was further complicated during the “**Reconquista**” of Roman lands by the Byzantine (Eastern Roman) Emperor **Justinian I** in the mid-6<sup>th</sup> century. After crushing the Vandals in North Africa and restoring Carthage to Byzantine rule, Justinian’s greatest general, **Belisarius**, entered Rome in 536. The Roman Pope **Silverius** (appointed by the Ostrogoth king), quickly ran afoul of Belisarius, who deposed him in favor of **Pope Vigilius**, a deacon from Constantinople. In spite of his Eastern background, Vigilius was critical of Justinian’s efforts to reconcile with miaphysite factions in the east. Justinian recalled Vigilius to Constantinople in 544, where he was held in house arrest until 555. Although Justinian largely succeeded in his ambition to reestablish control over Roman lands, his victories were short-lived. Lacking support from native Romans due to the heavy taxes imposed upon them in support of Justinian’s military campaigns, Italy was quickly conquered again by invading **Lombards** just three years after the emperor’s death in 568.



Justinian I

Events in subsequent centuries would further complicate relations between the eastern and western churches. **Charles Martel**’s victory over the Muslims at **Tours** in 732 consolidated the Frankish kingdom in the west, and its subsequent expansion under **Charlemagne** (742-814), reestablished Roman Christianity as a state religion which no longer had to rely upon the support of rulers or bishops in Constantinople. In 800, Pope Leo III declared Charlemagne to be *Imperator Romanorum*, “Emperor of the Romans”. Although the title was largely symbolic, it marked the official break of the Western Roman Church from the patronage of the Eastern Roman Emperor in Constantinople. As a result, the Western Church would become increasingly critical of the Eastern Emperor’s interference in church affairs, most notably with the **Photian Schism** of 867 after the Patriarch of Constantinople

was deposed. Eastern and western religious practices would also continue to diverge over issues such as the veneration of images, the doctrine of original sin, the use of leavened or unleavened bread during the Lord's Supper, belief in purgatory, the authority of the pope in Rome and the celibacy of the priesthood. The two churches found themselves increasingly divided linguistically, culturally, theologically, religiously and politically.

Even though Eastern Christianity found itself boxed in to the south and east by the Muslim Conquest of the 7<sup>th</sup> century, it found fertile ground for expansion to the north. In order to check the growing expansion of the Frankish kingdom to the west, Slavic kings in the Balkan Peninsula invited Eastern missionaries to evangelize local populations. An even greater success was soon to follow when the leader of the **Kievan Rus'**, **Vladimir** (980-1054), and his nobles were baptized into the Eastern Church in 988, founding the **Russian and Ukrainian Orthodox Churches**. The rapid expansion of Orthodox Christianity in Eastern Europe through the 8<sup>th</sup> and 9<sup>th</sup> centuries added fuel to the rivalry between east and west.

**Autocephaly:** Status within a Christian church when the presiding bishop is not answerable to a higher-ranking bishop.

Presently, the bishop of the Ukrainian Orthodox Church remains under the authority of the Russian Orthodox Patriarch in Moscow. Recent political tensions between Russia and Ukraine have prompted a renewed movement within the Ukrainian Orthodox Church for recognized autocephaly.

The critical break between east and west occurred over the only thing which had maintained unity among the churches for the previous seven centuries: **The Nicene Creed**. As the gothic kingdom of Spain was converted from Arian Christianity, the phrase of "the Spirit proceeds from the Father" added "and the Son" so that it read "The Spirit proceeds from the Father and the Son." This came to be known as **the Filioque Clause**. By the end of the sixth century, the phrase was in common use by Christians in the west, which acted as a constant source of friction for the next five centuries. Christians in the east objected to its use, maintaining that alterations were made to the Nicene Creed without the benefit of an ecumenical council. Christians in the west resented this criticism because they believed that it more firmly repudiated Arianism. Various attempts to reconcile use of the Filioque Clause largely met with frustration.



The former *Hagia Sophia* in Istanbul (formerly Constantinople), now a museum.

These differences came to a head in 1054 after the Patriarch of Constantinople, **Michael I Caerularius**, wrote a letter that attacked many practices common to western Christianity. The letter was widely circulated and eventually fell into the hands of **Pope Leo IX**. Leo would send a delegation to Constantinople under Cardinal Humbert to answer the letter's accusations and to reemphasize the primacy of the papacy in Rome, something Caerularius did not accept. Tensions steadily increased as both factions dug in their heels. Pope Leo IX would die later that year, which would have nullified the papal legate's authority; however, word of the pope's passing was slow to reach Constantinople, and **Cardinal Humbert** proceeded to enter the **Hagia Sophia** during worship, placing a **bull of excommunication** on the altar. The symbolism of the act was interpreted to mean that

the Eastern Church, along with all of the bishops who supported Caerularius, had been excommunicated. In response, the Christians of Constantinople rioted and burned the papal bull, which was interpreted as officially rejecting the authority of the pope. This became known as the **Mutual Excommunication of 1054**.

So ended the "**Great Schism**" between Eastern Orthodoxy and Roman Catholicism, which would have a profound effect on the global face of Christianity. In spite of the resulting schism, relations between east and west would continue to be cordial in the centuries to follow. However, the **Sacking of Constantinople** by French and Venetian crusaders in 1204, along with other military conflicts between east and west, greatly hampered efforts to reconcile. Communion between east and west was briefly reestablished at the **Council of Florence** in 1439: however, the



*The Entry of the Crusaders into Constantinople*  
by Eugène Delacroix, 1840, Louvre, Paris

council's ruling was summarily rejected by both churches. Attempts to reconcile all but ended with the **Fall of Constantinople** to Ottoman Turks in 1453. The Patriarch of Constantinople would then become subject to the authority of the Ottoman Empire. Presently, the Patriarch is under the authority of the modern state of Turkey and by law the bishop must be a Turkish citizen to hold the office.

The **Eastern Orthodox Church** is the second-largest Christian denomination in the world (behind Roman Catholicism) with approximately 300 million adherents. The term "orthodox" comes from the Greek words *orthos* ("true") and *doxa* ("belief"). Although united in theology, and still the predominant form of Christianity in the Balkan Peninsula and Russia, Eastern Orthodox Churches are closely associated with the nations in which they reside (i.e. Greek Orthodox, Russian Orthodox, Ukrainian Orthodox, Romanian

Orthodox). Each national church has a presiding bishop to oversee administrative and religious affairs within their bounds. The Patriarch of Constantinople is still regarded as the titular head of Eastern Orthodoxy, articulated as *primus inter pares* ("first among equals"). Each church is autonomous, although there have been periods in history where bishops have gathered at councils, or "Synods of Constantinople", to define Orthodox theological positions. Presently, there are 14 autocephalous (administratively independent) churches within the Orthodox communion.

Decisions in the synod and in individual churches are made democratically, with each bishop receiving one vote.



*Pope Francis and Patriarch of Constantinople*  
*Bartholomew I meet at the Vatican in December.*

In recent developments, the largest of the Orthodox churches, the Russian Orthodox Church, moved to break communion with the Patriarch of Constantinople over disagreements surrounding the autonomy of the church in Ukraine. Many religious leaders in Orthodox Christianity have become increasingly concerned with the Russian Orthodox Church and its close ties to the Russian state government under Vladimir Putin. In a visible show of solidarity, Pope Francis I joined Patriarch of Constantinople Bartholomew I on December 1 to call for increased dialogue aimed at healing the 1000-year rift between Christians in the east and west.

*"When Jesus heard him, he was amazed and said to those who followed him, 'Truly I tell you, in no one in Israel have I found such faith. I tell you, many will come from east and west and will eat with Abraham and Isaac and Jacob in the kingdom of heaven.'" – Matthew 8:10-11*

Grace & Peace,

George

**ANNUAL CONGREGATIONAL MEETING**  
**Sunday, January 27, 2019**  
**after 11:00 worship service**  
**for the purpose of electing a member to the Church Nominating Committee,**  
**receiving reports from Sessional Committees, and**  
**Pastor's Terms of Call**



## Music Notes

We in the music program remain profoundly thankful for the substantial support and encouragement that we have received from the congregation throughout the year. We shall publish in the February *Columns* our annual report, which will detail all of the musical events that occurred during 2018. Most of the programs highlighted the spectacular sound of our 1893 Woodberry and Harris pipe organ, well into its second century leading congregational singing in praise of our Lord! Our report will also include some of the music planned for 2019.

With sincerest wishes for a blessed New Year,

Roger and Kimberlea Daggy

## New Wednesday Bible Study

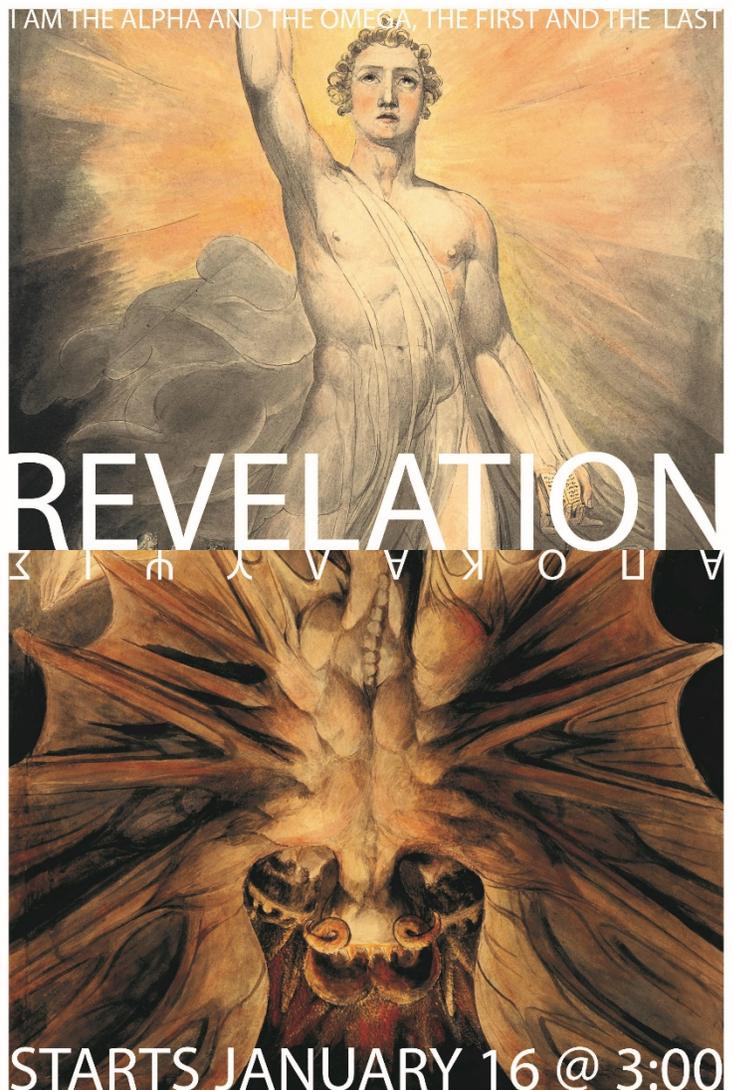
### A QUIET REMINDER:

The Worship Service begins with the Prelude.



## Happy New Year!

Wave a goodbye to the old  
and embrace the new one  
full of hope, dreams and ambition.  
Wishing you a New Year full of happiness!



*\*Please Note Time Change 4:00 PM*

## Billy Graham's Prayer for a New Year

Our Father and our God, as we stand at the beginning of this new year we confess our need of Your presence and Your guidance as we face the future.

We each have our hopes and expectations for the year that is ahead of us—but You alone know what it holds for us, and only You can give us the strength and the wisdom we will need to meet its challenges. So help us to humbly put our hands into Your hand, and to trust You and to seek Your will for our lives during this coming year.

In the midst of life's uncertainties in the days ahead, assure us of the certainty of Your unchanging love.

In the midst of life's inevitable disappointments and heartaches, help us to turn to You for the stability and comfort we will need.

In the midst of life's temptation and the pull of our stubborn self-will, help us not to lose our way but to have the courage to do what is right in Your sight, regardless of the cost.

And in the midst of our daily preoccupations and pursuits, open our eyes to the sorrows and injustices of our hurting world, and help us to respond with compassion and sacrifice to those who are friendless and in need. May our constant prayer be that of the ancient Psalmist: "Teach me, O Lord, to follow your decrees; then I will keep them to the end" (Psalm 119:33).

We pray for our nation and its leaders during these difficult times, and for all those who are seeking to bring peace and justice to our dangerous and troubled world. We pray especially for Your protection on all those who serve in our armed forces, and we thank You for their commitment to defend our freedoms, even at the cost of their own lives. Be with their families also, and assure them of Your love and concern for them.

Bring our divided nation together, and give us a greater vision of what You would have us to be. Your Word reminds us that "Blessed is the nation whose God is the Lord" (Psalm 33:12).

As we look back over the past year we thank You for Your goodness to us—far beyond what we have deserved. May we never presume on Your past goodness or forget all Your mercies to us, but may they instead lead us to repentance, and to a new commitment to make You the foundation and center of our lives.

And so, our Father, we thank you for the promise and hope of this year year, and we look forward to it with expectancy and faith. This I ask in the name of our Lord and Savior, who by His death and resurrection has given us hope both for the world and the world to come. Amen.

2008 Saturday Evening Post Society



**PRESBYTERIAN  
WOMEN**

## PRESBYTERIAN WOMEN

Lesson #5—"God with Us When We're Powerless"

January 8th at Summit Square

Primary Scripture—2 Chronicles 20:1-30; Deuteronomy 20:1-4

Our next lesson reminds us of God's promise to be present even when we feel powerless, while inviting us to lay down our weapons of worry so that we may keep our eyes on God.

Lesson at 10:30 with Rev. George Chapman

Lunch at 11:30 (individuals may choose from the Tavern menu at Summit Square)

We **WELCOME** women of the Church and their friends to join our study and learn more of God's promises for each of us!

## JANUARY MISSION NEWS

Our January Meals on Wheels delivery begins on Wednesday, January 2. Meals are picked up at the Senior Center on Pine Avenue between 10:30 and 10:40 Mondays through Thursdays, and empty containers are returned there usually by noon. There is no Friday delivery and the Center is closed on Monday, January 21.

Thanks to volunteers including Ruth Kelley, Margie Hartley, Jeannie & Richard Curry, Roger & Ann Bryant, Connie Sachlis, Bruce Bosselman, Cary Bennett, Bob Miller, Terry Crickenberger, Beth Crickenberger, Betty Dixon, Earlene Templeman, Jen Jones, Jeanne Hashagen, Beth Tipton and Margaret Newnham. Businesses in Waynesboro are also covering four of the days this month as community service.

For several years First Pres has been financially supporting Scott and Elmarie Parker, PC-USA missionaries to the Middle East, as well as the school that they oversee at the Baghdad Presbyterian Church. On January 20 Elmarie Parker will preach at our 11:00 service and join us for lunch afterwards. Joyce Tipton is acting as Elmarie's hostess. More information about her visit will be forthcoming as her schedule solidifies.

~Betty Dixon



As seen in these photos, the response to the Advent food drive was overwhelming. Our shelves runneth over! Thank you!



## SESSION HIGHLIGHTS

Session held a Stated Meeting on December 11, 2018. The Session:

- Received a report on the Shenandoah Presbytery meeting at Strasburg PC on November 27 was given by Joyce Tipton, Commissioner.
- Approved staff raises for 2019.
- Approved a 28-hour week for Administrative Assistant Colleen Cash who has picked up additional duties from the retirement of the Financial Secretary.
- Approved the contact proposal from Bookkeeping & Management Systems, Inc. for bookkeeping and payroll services.
- Approved missionary Elmarie Parker's preaching at 11:00 (just one service) on January 20.
- The Taizé service, cancelled because of snow on December 9, was rescheduled for Dec. 16 at 3:00 p.m.
- Scheduled Congregational Potlucks will for February 27 and March 27.
- Heard an update in the search to replace our nursery attendant who resigned.
- Approved the 2019 asking pledge to Shenandoah Presbytery (same amount as last year).
- Scheduled Commitment Sunday for January 6.
- Scheduled a Congregational Meeting to be held at the conclusion of the 11:00 service on January 27.
- All Session meetings are opened and closed with prayer.

## FAITH & FICTION BOOK CLUB

No Meeting in January

The Faith & Fiction Book Club does not meet in January. The next meeting will be at 10:00 a.m. in the Parlor on February 21, 2019. Joyce Neufeld will lead the discussion of Paula McClain's *Circling the Sun*. This book, scheduled for November 2018, was postponed because of snow. For information about the Club, contact Anne Johnson (942-3222).

**Editor**—Betsy Ruehl (etruehl@ntelos.net)      **Layout**—Colleen Cash

**Reporters**—Members of the Congregation & Staff

### *COLUMNS* Mailing List

Anyone unable to pick up the monthly *COLUMNS* at the Church the beginning of each month may request that the newsletter be mailed to them. Please remember to give your new address to the Church Office when you move. We do not want you to miss any of the Church news. Just contact the Church Office (949-8366 or [church@firstpresway.com](mailto:church@firstpresway.com))

*Sermons, bulletins and many Columns articles can be found on the church website: [firstpresway.org](http://firstpresway.org)*

**Deadlines: *COLUMNS*: 20<sup>th</sup> of the month      **Bulletin:** Wednesday**



A New Year is like a blank book,  
and the pen is in your hands.  
It is your chance to write a beautiful story for yourself.



- 2 Bill Bare
- 4 Ann Epes
- 4 Michael Griffith
- 8 Bruce Bosselman
- 11 Jeanne Hashagen
- 18 Buddy Bear
- 21 Mark Droughman
- 24 Mary Jane Trimble
- 28 Celia Daggy
- 29 Myra Chapman
- 31 Randy Hypes

### **Prayers for Health and Other Concerns:**

Kings Daughters Nursing & Rehab: Carol Barksdale

Shenandoah Nursing Home: Rubye Schwab

Stuarts Draft Retirement Center: Bertie Hammer, Rosalie Boyd

Summit Square: Anna Carson, Aileen Kennedy, Betty Barksdale, Ray Quillen, Eloise Morris

Home: Anne Johnson, Harold Prettyman, Betty Huff, Nancy Garber, Arlene Moren, Ruth Martin, Mary Ultee, Bobbie Poland, Edie Lawrence, Linda Sandquist, Mary Frost, Warner Sandquist

Friends and Family: Marcy Baker (Jen Jones), Kaiser family (Anne Harris), Andy & Jean Robeson (Cathy Cunningham), Wanda Braden (Cathy Cunningham), Lucy Colbert, Allyson Carr, Charlie Fairchilds (Mike & Cathy Cunningham), Jennifer Eskridge (Sandy Bellamy), Emersyn James (former Preschool student), Brittany Davis (Jen Jones), Danny Smith (Nancy Hypes), Betsy Martin (Jean Hashagen), Leslie Clements (Colleen Cash), David Dax

Military: Jeremiah Henderson

## January Calendar

### Sunday, January 6: Commitment Sunday

9:45 AM Adult Sunday School Barksdale Room  
9:45 AM Children's Sunday School Room 204  
11:00 AM Worship Service Sanctuary

### Tuesday, January 8

10:30 AM Presbyterian Women: Summit Square  
2:30 PM Session Meeting Room 208

### Wednesday, January 9

7:00 PM Choir Rehearsal Choir Room

### Thursday, January 10

2-4 PM Food Bank

### Sunday, January 13

8:45 AM Early Communion Service Barksdale Room  
9:45 AM Adult Sunday School Barksdale Room  
9:45 AM Children's Sunday School Room 204  
10:00AM Choir Rehearsal Sanctuary  
11:00 AM Worship Service Sanctuary

### Wednesday, January 16

4:00 PM Bible Study: Room 212  
7:00 PM Choir Rehearsal Choir Room

### Sunday, January 20: Guest Preacher Elmarie Parker

9:45 AM Adult Sunday School Barksdale Room  
9:45 AM Children's Sunday School Room 204  
10:00AM Choir Rehearsal Sanctuary  
11:00 AM Worship Service Sanctuary  
12:00 PM Potluck Luncheon

### Monday, January 21

Office Closed MLK Day

### Wednesday, January 23

3:00 PM Bible Study  
7:00 PM Choir Rehearsal Choir Room

### Thursday, January 24

2-4 PM Food Bank

### Sunday, January 27: Congregational Meeting

9:45 AM Adult Sunday School Barksdale Room  
9:45 AM Children's Sunday School Room 204  
10:00AM Choir Rehearsal Sanctuary  
11:00 AM Worship Service Sanctuary

#### Mailing Address

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#### Church Office Hours

Monday-Wednesday

8 a.m. – 2:30 p.m.

Thursday

8 a.m. – 4:30 p.m.

#### Pastor

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#### Audio/Visual Technician

Mr. Craig Cavanaugh

#### Maintenance Technician

Mr. Michael Griffith

#### Custodian

Mrs. Caroleia Strandberg