



THE COLUMNS

September 2019, Volume 57, Issue 9



First Presbyterian Church, Waynesboro, VA

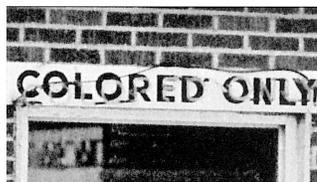
First Presbyterian Church of Waynesboro is a community-minded congregation living out the love of Christ as we serve one another with humility, gentleness, and patience through God's grace.

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

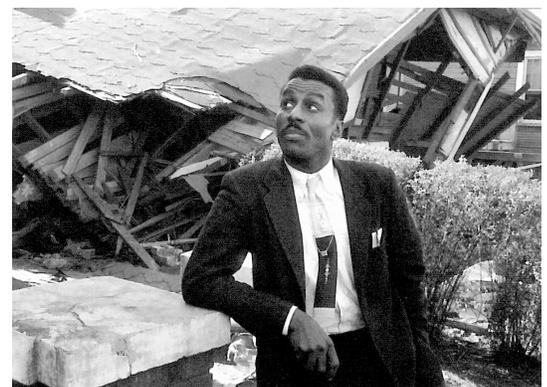


Segregated movie theatre in Birmingham, Alabama, circa 1960.

In the 1960's Birmingham, Alabama, had earned a reputation as the most segregated city in the American South. Although the city was 40% black, there were no black police officers, bus drivers, bank tellers or sales clerks working in the city. Blacks were mostly restricted to manual labor in manufacturing, landscaping or serving as household maids. The unemployment rate for blacks in Birmingham was two and a half times that of whites, while pay was less than half. Only 10% of Birmingham's black population was registered to vote. Racial tensions would increase as the city would lose its manufacturing base in favor of white color jobs. Dozens of racially motivated bombings by the Ku Klux Klan gave the city the nickname "Bombingham". After the NAACP was banned from Alabama by state government in 1956, the co-founder of the Southern Christian Leadership Conference (SCLC), Rev. Fred Shuttlesworth, organized protests and challenged segregation in the courts. After repeated appeals to ease segregation laws were dismissed by city leaders, Shuttlesworth turned to Martin Luther King, Jr. and the SCLC, reportedly saying, "If you win in Birmingham, as Birmingham goes, so goes the nation."

An earlier desegregation campaign by the SCLC in Albany, Georgia, met with failure due to a lack of strategic goals by the organization. For Birmingham,

however, King and the SCLC were highly prepared, focusing their engagement on four key areas: (1) the desegregation of downtown stores, (2) fair hiring practices in businesses and city employment, (3) reopening of the public parks, and (4) the desegregation of public schools. Again, the SCLC would employ non-violent direct-action tactics to pressure the local city government and to draw public attention to the injustices of segregation and the hypocrisies surrounding "separate but equal" institutions.

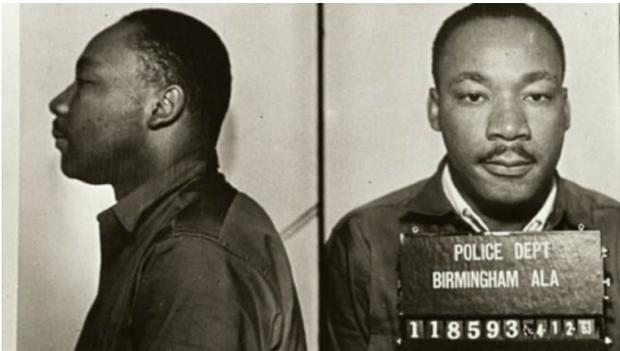


Rev. Fred Shuttlesworth standing outside his bombed-out house

A major obstacle to desegregation was the Commission of Public Safety and staunch segregationist Eugene "Bull" Connor, whose office held authority over Birmingham's police and fire departments. Connor had a reputation for strictly (and violently) enforcing segregation law. He and other public officials routinely looked the other way as bombings, beatings and other forms of intimidation were unleashed upon desegregation leaders and protesters. When a group of "Freedom Riders" arrived in Birmingham in 1961, Connor's police stood by while members of

the KKK severely beat passengers. After the courts overturned segregation of city parks the following year, Connor responded by closing them.

Business leaders and white moderates became increasingly concerned about Connor's use of intimidation and violence, as it made it difficult to attract business and investment into the community. So in an effort to curb negative perceptions of Birmingham by the world at large, a referendum in 1962 succeeded in reorganizing city government so that the mayor worked with nine city councilors instead of three commissioners. In 1963, after losing the race for mayor, Connor sued to keep his job on the grounds that his term and those of his colleagues did not expire for two years. This led to a political crisis in the city as Birmingham now had two competing city governments.



Mugshot of Dr. Martin Luther King, Jr. following his arrest in Birmingham, April 12, 1963

On April 3, the day after Connor lost the mayoral race, the SCLC's Birmingham Campaign began in earnest. Downtown stores were targeted with protests, sit-ins and boycotts, resulting in a 40% profit loss by local retailers ahead of the Easter shopping season. In spite of the initial successes, many local blacks in Birmingham resented King's presence in the city, as they and their businesses would be most directly affected by reprisals. On April 10, a local judge issued an injunction against all forms of public protest. Two days later King, along with Shuttlesworth and Ralph Abernathy, were arrested while protesting in Birmingham. It would be King's 13th arrest. While in prison, King would read an open letter published in the local

paper entitled "A Call to Unity," signed by eight prominent local clergymen. Although King's name was not mentioned, the letter was highly critical of the confrontational methods of "outsiders." "We recognize the natural impatience of people who feel that their hopes are slow in being realized. But we are convinced that these demonstrations are unwise and untimely," the letter read, urging local black citizens to air their grievances through "proper channels."

Using scraps of paper smuggled into the prison by a janitor, King would compose a handwritten response on April 16, now known as "The Letter from Birmingham Jail." In it he defended the rationale behind the direct-action campaign, while chastising local white church leaders for cowardice and their failure to support a just and moral cause. King wrote:

"Moreover, I am cognizant of the interrelatedness of all communities and states. I cannot sit idly by in Atlanta and not be concerned about what happens in Birmingham. Injustice anywhere is a threat to justice everywhere. We are caught in an inescapable network of mutuality, tied in a single garment of destiny. Whatever affects one directly, affects all indirectly. Never again can we afford to live with the narrow, provincial 'outside agitator' idea. Anyone who lives inside the United States can never be considered an outsider anywhere within its bounds."

"One may well ask: 'How can you advocate breaking some laws and obeying others?' The answer lies in the fact that there are two types of laws: just and unjust. I would be the first to advocate obeying just laws. One has not only a legal but a moral responsibility to obey just laws. Conversely, one has a moral responsibility to disobey unjust laws. I would agree with St. Augustine that 'an unjust law is no law at all.'...We should never forget that everything Adolf Hitler did in Germany was 'legal' and everything the Hungarian freedom fighters did in Hungary was 'illegal.'"

"I have almost reached the regrettable conclusion that the Negro's great stumbling block in his stride toward freedom is not the White Citizen's Councillor or the Ku Klux Klanner, but the white moderate, who is more

devoted to 'order' than to justice; who prefers a negative peace which is the absence of tension to a positive peace which is the presence of justice; who constantly says: 'I agree with you in the goal you seek, but I cannot agree with your methods of direct action'; who paternalistically believes he can set the timetable for another man's freedom; who lives by a mythical concept of time and who constantly advises the Negro to wait for a 'more convenient season.' Shallow understanding from people of good will is more frustrating than absolute misunderstanding from people of ill will. Lukewarm acceptance is much more bewildering than outright rejection."

"But though I was initially disappointed at being categorized as an extremist, as I continued to think about the matter, I gradually gained a measure of satisfaction from the label. Was not Jesus an extremist for love: 'Love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you, and persecute you.' Was not Amos an extremist for justice: 'Let justice roll down like waters and righteousness like an ever-flowing stream.' Was not Paul an extremist for the Christian gospel: 'I bear in my body the marks of the Lord Jesus.' Was not Martin Luther an extremist: 'Here I stand; I cannot do otherwise, so help me God.' And John Bunyan: 'I will stay in jail to the end of my days before I make a butchery of my conscience.' And Abraham Lincoln: 'This nation cannot survive half slave and half free.' And Thomas Jefferson: 'We hold these truths to be self-evident, that all men are created equal...' So the question is not whether we will be extremists, but what kind of extremists we will be. Will we be extremists for hate or for love? Will we be extremists for the preservation of injustice or for the extension of justice? ... Perhaps the South, the nation and the world are in dire need of creative extremists."

As King's arrest galvanized national public opinion in favor of the campaign, profits from downtown department stores continued to erode in the wake of the boycott. This would prompt corporate businesses to pressure the Kennedy administration to intervene. King would be released April 20.

Birmingham was the first city to see the widespread mobilization of young people in the protest movement for civil rights. As early as 1960, the SCLC had already begun instructing high school students in non-violent direct action. Many were critical of the decision to involve young people, dubbing it "The Children's Crusade". On May 2, over a thousand young people skipped school and gathered at the 16th Street Baptist Church to begin another round of protests. Teenagers marched from the church into downtown, reintegrating area businesses along the way. Police jailed 1,200 people by the end of the day. The next day, another large group of protesters attempted to walk across Kelly Ingram Park in defiance of Connor's ordinance. Seeing this as a direct challenge to his authority, Connor and the police responded to the largely peaceful crowd by blasting protesters with fire hoses and using police dogs and billy-clubs to disperse the crowd.



Birmingham firefighters turn their hoses against protestors on May 2, 1963. Life Magazine would feature this photo for the cover of their May 17 edition with a caption which read, "They Fight a Fire that Won't Go Out."

Although the day's protest had been checked by the violent response of the police, reaction around the nation was appalled. Television footage and photographs of police beating young students dominated the news cycle. Celebrities, politicians and other religious leaders roundly condemned Connor's violent tactics and rallied national support around King and his allies. Protests would continue as confrontations with police began to escalate and King and other leaders struggled to maintain their non-violent strategy. Prison populations in Birmingham exploded in the wake of the protests, rising to 2,500 by May 7, yet still the movement continued to gather strength. Downtown business had been effectively shut down by protesters while firefighters would refuse to follow Connor's orders to



Local police use dogs in an attempt to disperse protestors on May 2, 1962. Public outcry from television and newspaper coverage of police violence was seen as a turning point in the Birmingham protest movement.



Dr. Martin Luther King, Jr. preaches at a local Birmingham church in the days following his release from prison.



Reverends Anne Apple (right) and Miriam Foltz (left), moderator and vice-moderator of the Theological and Church Growth Issues and Institutions Committee, make their report to the 223rd General Assembly in St. Louis. (Rev. Foltz is one of my former campus ministry students at the College of William & Mary.)

fire-hose protestors. Governor George Wallace sent state troopers in to reinforce Connor while U.S. Attorney General Robert Kennedy took steps to activate the Alabama National Guard to intervene.

With the situation escalating, by May 8 business leaders had largely acquiesced to the protestors' demands, but the City of Birmingham still held out. Protests would continue, and two days later King and Shuttlesworth announced that they had reached an agreement with city officials, whereby downtown stores would be gradually desegregated. Lunch counters, restrooms, drinking fountains and fitting rooms would be integrated within 90 days. Protesters in jail would be released in the days following the agreement.

Bombings and reprisals would intensify in the wake of the agreement, which enraged the local black population. Riots would break out and federal troops were sent into the city to restore order. Soon after, the Alabama Supreme Court would rule against Connor and his colleagues in their lawsuit to retain their posts, and Connor would be forced to step down in late May. As efforts to desegregate the city continued, sporadic violence in Birmingham would persist, culminating in the bombing of the 16th Street Baptist Church on September 15, which resulted in the death of four young African-American girls. Drawing upon the momentum of the protests in Birmingham, the Kennedy administration began drafting what would later become the 1964 Civil Rights Act which would effectively outlaw the practice of discrimination based upon race, religion, gender or national origin.

Unrest would continue in the city after the protests as city leaders would drag their feet in hiring black city employees. Still, the SCLC's Birmingham Campaign was regarded as an unqualified success, solidifying King's leadership of the Civil Rights Movement. He would be recognized as *Time* magazine's "Man of the Year" for 1963. SCLC leaders would be welcomed in other cities in the American South as the influence of the organization continued to expand. Thus, the stage was set that summer for the March on Washington for Jobs and Freedom.

At the 223rd General Assembly of the Presbyterian Church (USA) in St. Louis, the Committee on Theological and Church Growth Issues and Institutions introduced a motion for the Assembly to consider King's "Letter from Birmingham Jail" for inclusion into our *Book of Confessions*. The motion would pass by a vote of 352 to 160. This consideration will be remanded to a commission of fifteen persons, who will be prepared to make a recommendation when the 224th General Assembly gathers next year in Baltimore. By raising the letter to confessional status, not only would this increase our number of confessions in our *Book of Confessions* to

thirteen, but it would establish King's "Letter from Birmingham Jail" as an authoritative interpretation of what scripture leads us to believe. This consideration takes place as the PC(USA) places renewed emphasis on the church's responsibility to embrace diversity and promote racial reconciliation.

There's no denying that the "Letter from Birmingham Jail" is one of the most important documents in the religious and social history of our nation. Indeed, many Christians around the world regard King's letter as a prophetic call to the people of God to seek the justice which God requires. Adding it to our *Book of Confessions*, though, can still be problematic. While some people insist that the letter is a powerful statement of faith which shares particular resonance with issues surrounding racial reconciliation today, others may view its inclusion as cultural appropriation from a religious tradition which is not our own. (One of the signees of the "A Call to Unity" letter which precipitated King's response was the pastor of First Presbyterian Church of Birmingham.) While some see the letter as expressing universal truths about the need for justice and human dignity in our communities, others may see these as themes which are already expressed in other confessional statements, such as the *Confession of 1967* and the recently-added *Belhar Confession*. Regardless, it should make for an interesting conversation in the months leading up to G.A.

What do you think? Please share your thoughts. The full text of the letter may be found at:
https://web.cn.edu/kwheeler/documents/Letter_Birmingham_Jail.pdf

*Therefore the Lord waits to be gracious to you;
he will rise up to show mercy to you.
For the Lord is a God of justice;
blessed are all those who wait for him.*
– Isaiah 30.18

Grace & Peace,

George

NEIGHBORHOOD CHURCH: TRANSFORMING YOUR CONGREGATION INTO A POWER FOR MISSION

A new book study for Presbyterian churches has been selected by the Co-Moderators of the 2018 General Assembly. The Rev. Cindy Kohlmann and Ruling Elder Vilmarie Cintron-Olivieri say that the book focuses on the initiatives that both the Presbyterian Mission Agency and the Office of the General Assembly have lifted up as essential to Presbyterians.

"If our churches follow Jesus as he's called us to do, we will be in our neighborhoods, pursuing justice for our neighbors. That ties directly to our goal to be a Mathew 25 church....Jesus defines our neighbor as anyone whose path we cross."

Cintron-Olivieri says the book is a "good starting point" for people or churches that don't know how to start or are hesitant about working and connecting in their neighborhoods. She was inspired after reading the book because it focuses on what churches have instead of what they don't have.

A copy of this 100+ page paperback by Krin van Tatenhove & Rob Mueller may be checked out in the Church Office.

MUSIC NOTES

We are grateful to those who provided special music for the summer services. We much appreciated the Brahms quartet played by the Augusta String Quartet from the Heifetz Institute in Staunton and the reprise of the Rheinberger Suite from violinist Jake Roege, which we had heard earlier this summer at the *Bach in the Valley* concert.

The rest of this summer's music was provided by many talented members of our congregation: Charles Simpkins played piano pieces by Beethoven and Mozart and Terry Crickenberger and Warner Sandquist joined Roger and Max for their annual barbershop quartet contribution. Terry also sang a fine solo, *The Call*, by Ralph Vaughan Williams. Jean Hashagen left us spellbound with her interpretation of Franck's *Panis Angelicus*. The final Sunday of special music just so happens to kick off the month of September, and we are grateful to Sandy Bellamy and Kathy Brown for joining their mother/daughter voices together in *Children, Pray This Love to Cherish* by Ludwig Spohr.

In this lovely month of September we welcome the choir back to the loft! They will begin the choir year on September 8 with what has become a tradition -- Martin Shaw's *With A Voice of Singing*. This is also Rally Day, so come by the display and see what else the music program will be doing! On September 15 the choir will sing *Jesus, Son of God Most High*, a 19th century text by Thomas Benson Pollock, set in 1986 by Joe Cox and Judy Lindh. On Sunday the 22nd, the choir will praise God with a canon by Luigi Cherubini, one of the most popular composers in Italy and France at the turn of the 19th century. And for the final Sunday of the month, the choir will sing John Gardner's 1964 setting of *Fight the Good Fight*. If you are interested in singing in the choir, please contact Roger at firstpreswaymusic@gmail.com!

This month sees the resumption of the *First Friday* organ concerts. Roger will play the first of the season on Friday the 6th at 12:15. As always, a light luncheon will be provided afterward. We are grateful to Joyce Tipton for always creating a delicious repast!

We are thankful for your support of the music program. It is a blessing to be able to sing God's praises here at First Presbyterian Church!

Roger and Kimberlea Daggy



TUTORING PROGRAM

Below is a letter from Beth Crickenberger soliciting volunteers for the program at William Perry Elementary School. She enjoys working with the enthusiastic participants from FPC and is looking for help again this year. Does this mission opportunity speak to YOU?

Dear Friends,

I am a retired teacher from Waynesboro and spent my last 6 years of teaching at William Perry Elementary School. Two years ago, we started a volunteer program at William Perry. It has been such a success; scores improved, and strong relationships between volunteers and students were evident in such a positive way. We are recruiting volunteers again this year that can work with the students. We need people that will listen to children read, read to them, practice sight words, help them learn their math facts, etc. The children are dear to us all. It would be wonderful for them to connect with a positive adult in the community. The adults will be working one on one with a child, and we will provide the tutoring material. We need volunteers from Oct. 21- Nov. 20 during the day or after school. You can choose to volunteer 1 or more days a week (4 1/2 weeks) in the morning (between 8:30 and 11:30) or after lunch (anytime between 12:30 and 2:30) on a day that you choose, or after school on Monday and Wednesday from 3:00 - 4:00. We have two training sessions scheduled at William Perry: Sept. 9 from 9 - 10 or Sept. 10 from 3:30 - 4:30. You are welcome to attend either one of these sessions. If you are interested in being a volunteer, please contact me at 540-241-4960 or email to bethcrickenberger@gmail.com. Thank you!

Most sincerely,
Beth Crickenberger

FAITH & FICTION BOOK CLUB

10: 30 a.m. September 5

Carol Powers is treating members of the Faith & Fiction Book Club to lunch in her home at the conclusion of the discussion of the September read.

Note the change in date, time and location!

Carol will lead conversation about Elizabeth Berg's *The Story of Arthur Truluv*. This is a story of three people who had each lost the one they loved the most, only to find second chances where they least expected them.

The author's writings are known for "sensitivity to humanity" and this book doesn't disappoint.

June Stork will lead devotions.

Please let Anne Johnson (942-3222) know if you plan to attend. It's a great way to start fall activities!

SESSION HIGHLIGHTS

Session held a Stated Meeting on August 13, 2019.

Colleen Cash is heading up the logistics for Rally Day on September 8.

Food Bank renovations continue.

80 meals, including takeouts, were served at Disciples' Kitchen on July 23.

Ten of the diners were homeless. A great deal of meat and fresh produce were distributed at the August 8 Food Bank.

Jen Jones attended the PC(USA) Big Tent Event in Baltimore August 1-3.

Session approved holding the Small Church Forum at FPC on September 26.

Fall programming will resume in September.

All Session meetings are opened and closed with prayer.

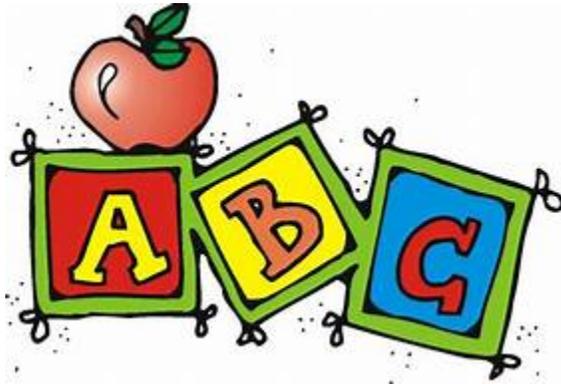
SMALL CHURCH FORUM

The third Small Church Forum, sponsored by Shenandoah Presbytery and the Presbyterian Foundation, will be held at FPC on Thursday, September 26.

Discussion, led by Paul Grier and Olanda Carr, will include re-invention vignettes: case studies of real PC(USA) congregations who have made sometimes bold changes to strengthen their ministries. For each an overview of the work they undertook and factors that led to success or disappointment will be presented.

Sign-ups will be available to attend and/or help. Schedule: Arrival by 11:45; lunch followed by discussion; adjournment by 2:00.

This is a unique opportunity to hear from church leaders on our own turf!



PRESCHOOL SCHOLARSHIP REQUESTS

Student A: 3 yr. old Preschool child, 1 of 4 children. Oldest sibling is disabled, and mother stays home. Single income home.

Request: \$75 per month

Student B: 3 yr. old Preschool child, 1 of 2 children. Single mother living off of one income. No child support. Mother makes roughly \$2,000 a month.

Request: \$75 per month

Student C: 3 yr. old Preschool child, 1 of 2 children. Stay at home mother. One income household bringing in around \$2,000 a month.

Request: \$75 per month

Student D: 4 yr. old Preschool child, only child. Grandfather given custody of child by order of the court without notice. Father may be obtaining custody soon. Father is a single parent with one income.

Request \$75 per month

Student E: 3 yr. old Preschool child, 1 of 2 children. Stay at home mother, single income household.

Request \$75 per month

Student F: 3 yr. old Preschool child, 1 of 2 children. Family just moved to the area and husband is self-employed. Pay is irregular. Mother is a nursing student.

Request \$75 per month

All are set at the max of 50%, but any amount will be helpful. Thank you!



**PRESBYTERIAN
WOMEN**

PRESBYTERIAN WOMEN

PW PURPOSE

Forgiven and freed by God in Jesus Christ,
and empowered by the Holy Spirit, we commit ourselves
to nurture our faith through prayer and Bible study,
to support the mission of the church worldwide,
to work for justice and peace,
to build an inclusive, caring community of women that
strengthens the Presbyterian Church (U.S.A.) and witnesses
to the promise of God's kingdom.

2019-2020 PW Horizons Bible Study

Love Carved in Stone

A Fresh Look at the Ten Commandments

Lesson One Words of Love: I Am Your God; You Shall Have No Others

The First and Second Words

Scripture: Exodus 20:1-6 and Matthew 22:34-37

Purpose: To explore God's self-revelation in the Ten Words
and our call to embrace God as our One and Only

Wednesday, September 11, 2019, at Summit Square
(note change in day from Tuesday to second **Wednesday** each month)

Lesson: 10:30 a.m. with Rev. George Chapman, III
Lunch (optional): 11:30 a.m. - choose from Tavern menu at Summit Square
Not restricted to members of First Presbyterian Church!



Plastic Bags, Personal Care Items



Sunday, September 8

Please join us for Rally Day
Come and See what exciting things are happening in the church
Adult and Children's Education, Missions, Preschool, Events, and more....
Be sure to check out our newly renovated Food Bank
Refreshments Provided

September Mowing Schedule

9/6 Ann & Roger Bryant/ Charles Simpkins
9/13 Bill Pannill/Burnie Powers
9/20 Mark Hammock, Ron Smith, Terry Crickenberger
9/27 Pam & Danny Leech

If anyone is interested in volunteering for mowing,
we are always looking for help.
Please contact Roger Bryant at 942-5025 or contact the church office.
We so appreciate all our volunteers!!!!

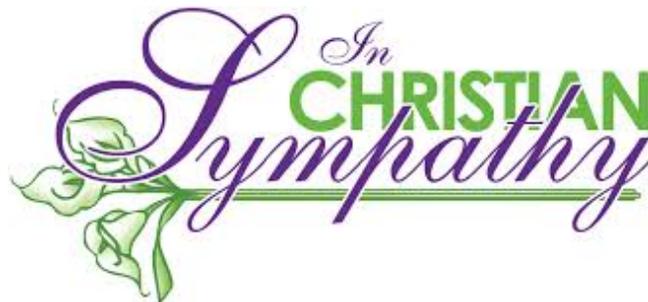




9/1 Mary Frost
9/3 Kathy Brown
9/4 Rubye Schwab
9/9 Joan Berry
9/10 Ruth Kelley
9/11 Danny Leech
9/14 Polly Bare
9/24 Branch Hammock
9/29 Eloise Morris
9/29 Joann Pannill
9/29 Joe Earhart



9/1 Buck & Margie Hartley
9/14 Mike & Cathy Cunningham



Our sympathies to the family and friends of Virginia Quillen who died on August 8, 2019. Memorial service was held on August 24 here at the church.

Prayers for Health and Other Concerns:

Prayers for Health and Other Concerns:

Kings Daughters Nursing & Rehab: Carol Barksdale

The Legacy: Eloise Morris

Baldwin Park: Lily Tichenor

Shenandoah Nursing Home: Rubye Schwab

Stuarts Draft Retirement Center: Rosalie Boyd, Mary & Holly Frost

Summit Square: Aileen Kennedy, Betty Barksdale, Ray Quillen, Lillian Hryshkanych

Home: Dick Huff, Nancy Garber, Mary Ultee, Bobbie Poland,

Edie Lawrence, Mike Cunningham

Friends and Family: Kaiser family (Anne Harris), Andy & Jean Robeson, Wanda Braden, Lucy Colbert, Charlie Fairchilds, Steve Dowdy (Cunninghams), Jennifer Eskridge (Sandy Bellamy), Emersyn James (former Preschool student), Nancy Vilain (Jen Jones), Danny Smith (Nancy Hypes), Carolina Obando (Jen Jones), Josh Scott (Anne Vest), Jennifer & Charlotte Sergeant (Kathy Brown), Emily Bardeen (Sandi Henderson), Sara Verwymeren (Hashagens)

Military: Jeremiah Henderson



Church Office will be closed Monday, September 2

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)

Sermons, bulletins and many Columns articles can be found on the church website: firstpresway.org

Deadlines: COLUMNS: 20th of the month **Bulletin:** Wednesday

September Calendar

Monday, September 2 Office Closed Labor Day

Tuesday September 3 Preschool Starts

Wednesday, September 4

6:00 PM Bible Study Room 212

7:00 PM Choir Rehearsal Choir Room

Friday, September 6

12:15 PM First Friday Concert & Light Lunch

Sunday, September 8

9:45 AM Adult Sunday School Barksdale Room

9:45 AM Children's Sunday School Room 204

10:00 AM Choir Rehearsal Sanctuary

11:00 AM Worship Service Sanctuary

12:00 PM Rally Day

Tuesday, September 10

11:00 AM Staff Meeting Room 208

2:30 PM Session Meeting Room 212

Wednesday, September 11

10:30 AM Presbyterian Women Summit Square

6:00 PM Bible Study Room 212

7:00 PM Choir Rehearsal Choir Room

Thursday, September 12

2-4 Food Bank

Sunday, September 15

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

10:00 AM Choir Rehearsal Sanctuary

11:00 AM Worship Service Sanctuary

Wednesday, September 18

7:00 PM Choir Rehearsal Choir Room

Sunday, September 22

9:45 AM Adult Sunday School Barksdale Room

9:45 AM Children's Sunday School Room 204

10:00 AM Choir Rehearsal Sanctuary

11:00 AM Worship Service Sanctuary

Wednesday, September 25

7:00 PM Choir Rehearsal Choir Room

Thursday, September 26

12-2 PM Small Church Forum with light lunch

2-4 PM Food Bank

Sunday, September 29

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

10:00 AM Choir Rehearsal Sanctuary

11:00 AM Worship Service Sanctuary

Mailing Address

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Website

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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

Rev. George W. Chapman, III
gchapman@firstpresway.com

Administrative Assistant

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ccash@firstpresway.com

Director of Music

Mr. Roger Daggy
firstpreswaymusic@gmail.com

Music Associate

Mrs. Kimberlea Daggy
firstpreswaymusic@gmail.com

Preschool Director

Ms. Leslie Howell
preschool@firstpresway.com

Audio/Visual Technician

Mr. Craig Cavanaugh

Maintenance Technician

Mr. Michael Griffith

Custodian

Mrs. Caroleia Strandberg

Child Care Attendants

Nate Rudin

