

# THE COLUMNS

January 2020, Volume 58, 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

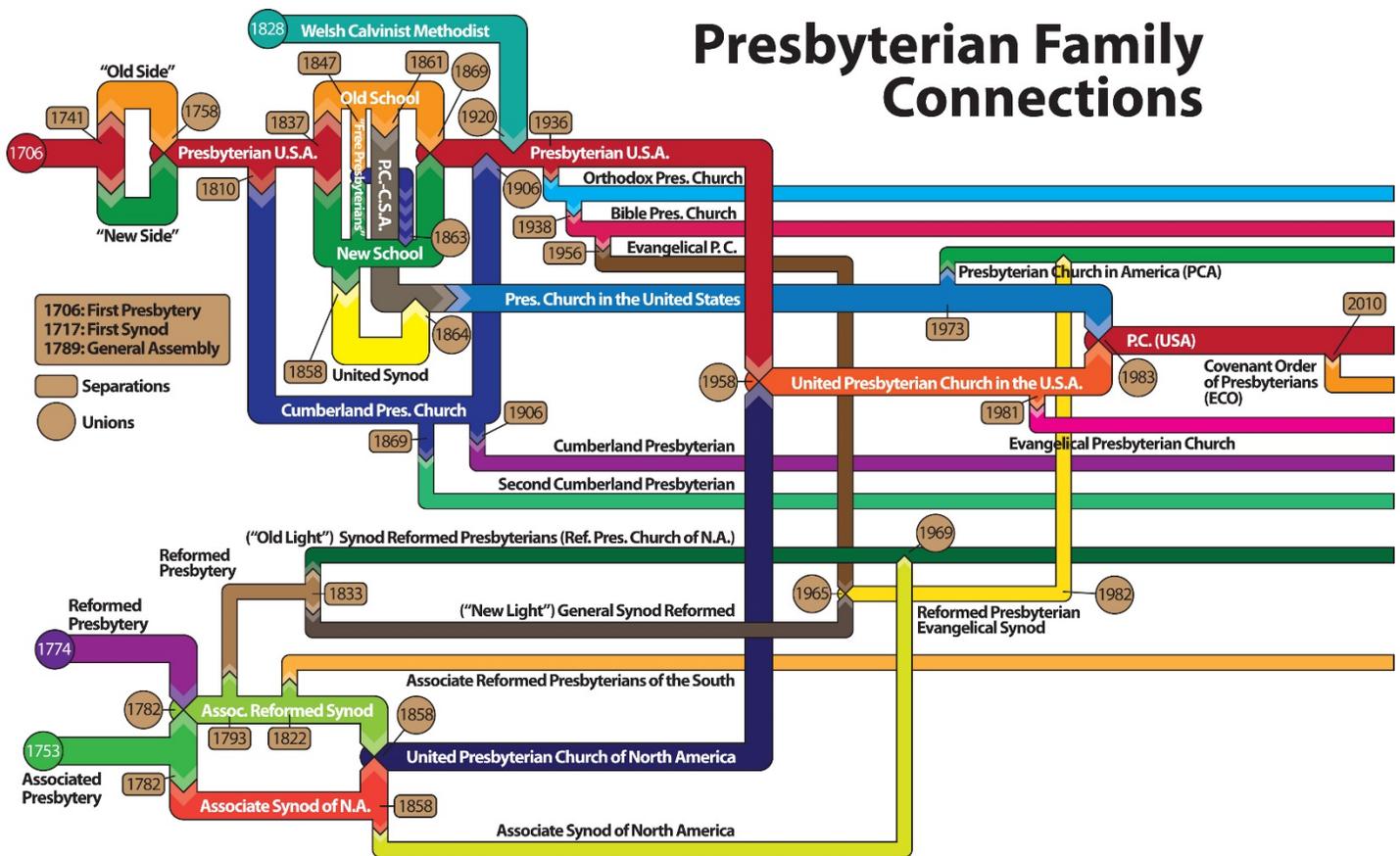
11:00 AM-Worship Service; Sanctuary

## Church Office Hours

Monday - Wednesday - 8:00 - 2:30

Thursday - 8:00 - 4:30

Friday - Closed



Presbyterianism was officially brought to America by an Irish clergyman by the name of Francis Makemie (1658–1708) who established a Presbyterian congregation in the town of Snow Hill, Maryland, in 1683. Fueled by the influx of Scottish and Irish immigrants from Europe, numbers grew rapidly, and by 1706 there were enough Presbyterian congregations to form the first Presbytery in America. Presbyterianism continued its expansion with the First Great Awakening of the early 18<sup>th</sup> century through the charismatic preaching of Presbyterian pastors Johnathan Edwards, Samuel Davies and George Whitefield. Gradually numbers became such that the church established infrastructure for education, evangelism and mission, strengthening its identity as a corporate body of faith. In 1789, under the leadership of John Witherspoon (co-signer of the Declaration of Independence), the new

denomination held its first General Assembly in Philadelphia, forming the Presbyterian Church in the United States of America (PCUSA). It adopted the *Westminster Confession* as the standard confession of faith.

Meanwhile, another Presbyterian denomination was being formed from an assortment of Scottish Presbyterian traditions that had seceded from the Church of Scotland during the American Revolution. These “Associate” Presbyterian churches combined with various other “Reformed” (French-Swiss-Dutch Protestant) congregations to create the Associate Reformed Synod in 1782, largely comprised of churches in the north. Congregations resistant to this union formed their own synod in the south eight years later. Churches in the Carolinas that were granted separate status withdrew from the Southern Synod in 1822 to establish the Associate Reformed Presbyterian Church (ARP). These northern and southern synods would in turn combine in 1858 to form the United Presbyterian Church of North America (UPCNA).

The rapid territorial expanse of the United States would present new challenges for Presbyterians. Tensions would build between the Scots-Irish of the “Old Side” (or “Old Light”) that favored a doctrinal church with a highly-educated ministry, while the largely English “New Side” (or “New Light”) championed the revivalist and charismatic experience typified by the Great Awakening. The first breaches began to form in 1803, after Kentucky pastor Barton W. Stone. Fearful of American Presbyterianism’s trend toward denominationalism, Stone led a group of Congregationalist churches to form an independent presbytery in Springfield. This group would eventually combine with other like-minded Baptist movements to form the Christian Church (Disciples of Christ). Given the challenge of getting qualified, educated pastors to the frontier, pastors in rural areas were required only to nominally affirm the *Westminster Confession*. This led to the ejection of the whole of the Kentucky Synod by the General Assembly in 1810. Congregations in this synod would regroup to form the Cumberland Presbyterian Church later that year.

This struggle between Congregationalists and Denominationalists would continue throughout the early half of the 19<sup>th</sup> century during what would become known as the “Old School-New School Controversy”. Congregations were continuing to expand in newly settled areas of the country, which led to frequent disputes over how these new churches should be governed. Many in the “Old School” favored traditional, denominational forms of government combined with a strict adherence to the *Westminster Confession*, while those in the “New School” preferred greater congregational autonomy and less strict confessional standards. Tensions reached a climax at the General Assembly of 1837 when representatives of the “Old School” refused to recognize delegates coming from many of these newly disputed presbyteries. The rejected delegates withdrew to form their own General Assembly, until the Supreme Court of Pennsylvania intervened in favor of the Old School, recognizing it as the authoritative leadership of the denomination.

Although the denomination was still technically united under the mantle of the PCUSA, the split caused by Old School-New School Controversy continued well into the next decade (as did their respective assemblies). However, this schism quickly became overshadowed by larger divisions as tensions mounted between the Northern and Southern states over the issue of slavery. In 1861, one month after the outbreak of the American Civil War, the General Assembly of the PCUSA passed a resolution condemning secession as an act of treason. In response, Presbyterian churches in the south succeeded to form the Presbyterian Church of the Confederate States. This division persisted after the war as the southern denomination renamed itself The Presbyterian Church in the United States (PCUS). The “New School” and “Old School” rift that existed in the northern church for the previous generation would eventually heal itself, resulting in the official reunification of the Presbyterian Church in the United States of America in 1869.

By then, however, another major controversy was brewing among northern congregations as religious traditionalists squared off with their progressive counterparts in what would become known as the Fundamentalist-Modernist Controversy. As with previous divisions within the church, lines were again drawn between those advocating for a strict Calvinism as expressed in the *Westminster Confession* and elements within the church who favored less stringent

enforcement of confessional standards. This battle largely played itself out in the seminaries, as many professors began to apply the historical-critical model of “Higher Criticism” to the interpretation of scripture, which called many longstanding beliefs into question. The controversy came to a head at Union Presbyterian Seminary of New York, when a professor by the name of Charles Augustus Briggs (1841-1913) suggested during a lecture that Moses never wrote the Pentateuch, David did not write most of the Psalms, and that the Bible was riddled with errors as a consequence of being written by human beings in a lower state of moral development. Whereas Briggs was celebrated in Union Seminary for his progressive scholarship, in the more traditional Princeton Seminary he was reviled for calling into question the inerrancy of scripture. At the General Assembly of 1891 the president of Princeton Seminary, along with many Old School allies, succeeded in its efforts to veto Briggs’ appointment to the faculty of Union. Refusing to bow to pressure from within the denomination on the grounds of scholarly freedom, the faculty voted in 1892 to disassociate itself from the PCUSA. When attempts by traditionalists within the New York Presbytery failed to charge Briggs with heresy, they appealed to the General Assembly, which had Briggs defrocked in 1893. (Briggs would be ordained to the Episcopal Church in 1899.)

Sensing a disturbing trend in the denomination, highly respected writer/professor/clergyman Henry Van Dyke began a movement to maintain unity within the denomination. He and other members of the New School led a movement to revise the *Westminster Confession* which removed many of its more-overtly Calvinist provisions, such as the Christ’s atonement for all humankind (rather than just for the elect), as well as references to the pope as the antichrist. These revisions (which incidentally did not mention the errors/infallibility of scripture) were passed by the General Assembly of 1904, and, as a consequence, the Cumberland Presbyterian Church petitioned to rejoin the larger denomination. The now “northern” church (PCUSA) reconciled with the most of the Cumberland Presbyterian Church in 1906, rewriting parts of *Westminster* to accommodate that denomination’s largely Wesleyan-Arminian influence (although many of its churches maintain their independence as the CPC to this day). This act also brought Welsh Calvinist-Methodist churches into the PCUSA fold later in 1920.

In 1909, theological liberals and conservatives once again squared off, this time over the ordination of three men in the New York Presbytery that refused to affirm the virgin birth of Jesus Christ. The men were ordained at the meeting of the presbytery and the minority complained to the General Assembly. Acting outside of its authority and seeking unity, the General Assembly dismissed the complaint against the candidates and instead passed a statement to govern future ordinations which outlined doctrines deemed “necessary and essential” for ordination in the church. These became known as “The Five Fundamentals” which affirmed: (1) The inspiration of the Bible by the Holy Spirit and the inerrancy of scripture, (2) The virgin birth of Christ, (3) The belief that Christ's death was atonement for sin, (4) The bodily resurrection of Christ, (5) The historical authenticity of Christ's miracles. (Incidentally, this is where the term “Fundamentalist” originates.)

Conformity to the five fundamentals lingered over the next several years, although presbyteries continued to exercise considerable latitude in their enforcement. Nevertheless, relations between theological liberals and conservatives continued to fester in the interim. Tempers boiled over once again when the Baptist pastor of First Presbyterian Church of New York, Harry Emerson Fosdick, preached a sermon entitled “Shall the Fundamentalists Win?” Fosdick chastised traditionalists for being anti-intellectual (particularly as it applied to the teaching of evolution) and decried the larger denomination for assenting to their demands. “*Nothing in all the world is so much worth thinking of as God, Christ, the Bible, sin and salvation, the divine purposes for humankind, life everlasting. But you cannot challenge the dedicated thinking of this generation to these sublime themes upon any such terms as are laid down by an intolerant church.*” The sermon was widely circulated in the denomination and caused a firestorm among those who now moved to have Fosdick removed from his post. This charge was led by Presbyterian elder William Jennings Bryan, who traded barbs with Fosdick in the press over these and other contentious issues. (Bryan was former U.S. Secretary of State and Democratic presidential candidate who would later prosecute what would be known as the “Scopes Monkey Trial” in 1925.) The controversy over Fosdick’s remarks lingered, yet even under intense pressure, the New York Presbytery refused to try Fosdick for heresy. Efforts by Bryan to bring the matter before General Assembly also

failed. (Fosdick would eventually be forced from his pulpit in 1925 on a legal technicality, after he refused to join the Presbyterian Church. Soon after, John D. Rockefeller, Jr., built the Riverside Church in Manhattan which installed Fosdick as their pastor.)

Many within the church became increasingly frustrated with what they perceived as a theological witch-hunt by the Old School that was distracting the church from its mission. Among them were Henry Sloane Coffin of Madison Avenue Presbyterian Church and Auburn Seminary professor Robert Hastings Nichols. When the GA met in 1923, thirty-six clergymen gathered in Syracuse to adopt a statement largely penned by Nichols that would later be known as the *Auburn Affirmation*. This declaration affirmed the *Westminster Confession*, criticizing the General Assembly for overstepping its authority by passing the Five Fundamentals, which they believe violated the principle of individual conscience in matters of faith [6.109]. Robbing presbyteries of their ability to determine their own representation essentially eroded the confession of any practical significance. Therefore, presbyteries should be granted sufficient liberty in the interpretation of both scripture and doctrine.

By the time the GA met again in 1924, the *Auburn Affirmation* had garnered over 1,200 signatories. Although it lacked any political weight, the *Auburn Affirmation* reflected growing dissatisfaction with Old School leaders within churches and seminaries, as moderates continued to gain strength across the denomination in the years to follow. Even Princeton Seminary, the last bastion of Old School thought, was reorganized in 1929 to allow for greater accommodation of moderation and dissent. After a lengthy falling out over the effectiveness of foreign missions, former Princeton Professor of New Testament, John Gresham Machen, led a group of dissenters to form the Orthodox Presbyterian Church in 1936.

In spite of these divisions, American Presbyterianism would ultimately trend towards unity over the next several decades. In 1958, the PCUSA (the “northern” church) would merge with its northern sister UPCNA to form the United Presbyterian Church in the United States of the America (UPCUSA), which, at the time, formed the largest Presbyterian denomination in the nation. The newly reunited denomination then began the process of writing its first confession of faith in over three-hundred years, eventually adopted as the *Confession of 1967*. In the meantime, efforts increased to reunite the northern church with its southern counterpart.

As the church moved into the latter half of the 20<sup>th</sup> century, the southern church (PCUS) became increasingly divided over racial issues that arose as a result of the Civil Rights Movement. In 1954, after the Supreme Court upheld the landmark ruling *Brown vs. Board of Education*, the PCUS endorsed the decision, angering many in more conservative areas of the south. In the 1960’s the PCUS also renewed talks for reunion with the UPCUSA. Although women had been ordained as elders in the former PCUSA since 1930 and as ministers since 1956, there were still many of the “Old School” who resented the denomination’s drift toward inclusivity. Fearing an even greater theological shift as a result of possible union with a Presbyterian denomination that ordained women, and frustrated in their desire to return the church to Old School orthodoxy, representatives of over 260 PCUS churches gathered in 1973 in Birmingham, Alabama, to form what would become the Presbyterian Church in America (PCA). Similarly, in 1981, a similar group in the northern UPCUSA broke away to form the Evangelical Presbyterian Church (EPC—not to be confused with its prior incarnation). Although the loss of church membership and property represented a significant blow to the wider church, at the same time, the separation of Old School elements from the main body cleared any remaining resistance toward the merger of the two major denominations. On June 10, 1983, the UPCUSA and the PCUS officially merged to form the Presbyterian Church (USA).

As with other Christian traditions, the gravitational pull of history has obviously exerted its influence upon the theological orbit of our denomination. Nevertheless, we are blessed by a tradition which constantly anticipates the future, while responding to the needs of the present. This is what it means when we claim to be “*the church reformed, always reforming.*” Creating a welcoming body of faith will not automatically come to us, but it requires the full and active participation of all its members.

*I therefore, the prisoner in the Lord, beg you to lead a life worthy of the calling to which you have been called, with all humility and gentleness, with patience, bearing with one another in love, making every effort to maintain the unity of the Spirit in the bond of peace. There is one body and one Spirit, just as you were called to the one hope of your calling, one Lord, one faith, one baptism, one God and Father of all, who is above all and through all and in all. – Ephesians 4:1-6*

Grace & Peace,

George



## Music Notes

### 2019 IN REVIEW

We are blessed to make music in such a beautiful worship space, lovingly supported by our congregation. In addition to the music we make on Sunday mornings, we are fortunate to share our Sanctuary with the community for a variety of musical offerings.

In January, the choir returned to the loft after their annual break for the New Year, singing beautifully, as always! February saw the return of Roger's popular First Friday Organ Concerts and Light Luncheon. Further installments occurred in March, April and June. The series is regularly attended by numerous residents of Waynesboro, Stuarts Draft and the surrounding area. It is a delight to share FPC's 1893 Woodberry and Harris pipe organ with the community. Additionally, we are grateful to Joyce Tipton for arranging a delicious repast following the programs.

James Madison University Professors of Music Dr. Beth Chandler (flute) and Dr. Paolo Steinberg (piano) have shared their gifts with us during Sunday worship services. On March 22, we welcomed them back to our sanctuary to present a live version of their new CD, entitled *Time, Place, Spirit*.

April brought us a first: Kathy Brown and her daughter, Amber, sang a duet on Palm Sunday. What a blessing it is to hear members of this family make music to the glory of God. Easter Sunday dawned with the choir singing their annual rendition of the "Hallelujah" chorus from Handel's *Messiah*, with members of the congregation joining in! On the Sunday after Easter, Peter Wilson, music director of the Waynesboro Symphony Orchestra, played violin for the 11am service.

As we welcomed the warmer weather of May, musicians from James Madison University were again heard in our Sanctuary. The University's top choral ensemble, the Madison Singers, led by Dr. Jo-Anne van der Vat-Chromy, sang on Sunday, May 26, as part of their tour of the southern United States. It was a pleasure to hear such a fine ensemble sing a variety of pieces. We look forward to hearing them fill our Sanctuary again in the future!

The month of June opened with a First Friday program. The next day, Roger joined members of the Shenandoah Valley Bach Festival for another *Bach in the Valley* concert on June 8. We are in conversation with members of the festival regarding another program this year. On Fathers' Day, Celia Daggy played viola during the 11am service. The month ended with a Hymn Sing – a wonderful way to worship on a fifth Sunday of a month!

The choir took a well-deserved break during July and August and we were blessed to hear from a variety of guest musicians during our worship services, including the FPC barbershop quartet (Terry Crickenberger, Warner Sandquist and Max and Roger Daggy), the Augusta String Quartet from the Heifetz Institute in Staunton, pianist (and FPC choir bass) Charles Simpkins, FPC choir tenor Terry Crickenberger, sopranos (and mother-daughter duet) Sandy Bellamy and Kathy Brown, soprano Jean Hashagen and violinist Jake Roege.

The choir returned in September, as did Roger's First Friday programs which continued each month through the end of the year. Many expressed their joy in at the return of both.

In October, Roger gave a demonstration of the organ to the Preschool. The students were most attentive. Each had an opportunity to play the organ. Some revealed an early aptitude for the king of instruments!

At the end of October, FPC welcomed world-renowned horn soloist Eric Ruske. He is one of the finest horn players in the world and showed his exceptional talent in the variety of music he and Roger played on October 25. His commentary expanded our knowledge of the instrument and the repertoire and his love of music and life jumped out of him!

In December, Christmas carols were sung in the Sanctuary during the hour prior to the Christmas parade. An encouraging number of people came in, sang carols and expressed their appreciation to the church for hosting the holiday singalong.

Our annual Lessons and Carols service was made even more festive by the inclusion of a string quartet and wind trio. These seven musicians constituted a small chamber orchestra, which beautifully complemented our choir's offerings. It is always a pleasure to hear the story of Christ's birth told through readings and underscored by music. Sounds of the season continued during our annual Candlelight service on Christmas Eve and the Hymn Sing on the 29<sup>th</sup>. How delightful to hear familiar carols throughout the season!

We are ever so grateful to make music at First Presbyterian Church and continue to be thankful for the congregation's support. May everyone be blessed in 2020!

Roger and Kimberlea Daggy

## 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!





# PRESBYTERIAN WOMEN

## PRESBYTERIAN WOMEN

2019-2020 PW Horizons Bible Study  
*Love Carved in Stone*

Lesson Five: *Words of Love: Don't Kill Each Other*  
*The Sixth Word*

Scripture: Exodus 20:13 and Matthew 5:21-26

Purpose: To understand the many faces of murder and how the beloved community is to honor life by refusing any and all death-dealing behaviors.

Wednesday, January 8, 2020

Meeting Location: Brunswick Dining Room at Summit Square

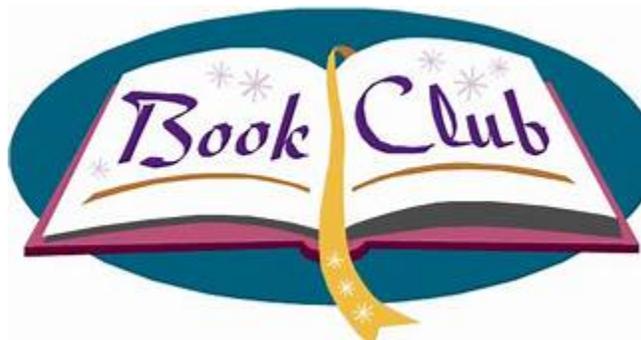
Lesson: 10:30 a.m. with Rev. Chapman

Lunch (optional): 11:30 a.m. - Choose from Tavern Menu

Not restricted to members of First Presbyterian Church.

## FAITH & FICTION BOOK CLUB

The Faith & Fiction Book Club will not meet in January. The Club will meet at its regular date and time in February, 3rd Thursday at 10:00 in the Parlor, to discuss its future. One of the options under consideration is using prepared Book Club selections available at the public library. Contact Anne Johnson (942-3222) with any queries or suggestions.



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.

## NEW YEAR PRAYER

Dear God, thank you that you make all things new. Thank you for all that you've allowed into our lives this past year, the good along with the hard things, which have reminded us how much we need you and rely on your presence filling us every single day.

We pray for your Spirit to lead us each step of this New Year. We ask that you will guide our decisions and turn our hearts to deeply desire you above all else. We ask that you will open doors needing to be opened and close the ones needing to be shut tight. We ask that you would help us release our grip on the things to which you've said "no," "not yet," or "wait." We ask for help to pursue you first, above every dream and desire you've put within our hearts.

We ask for your wisdom, for your strength and power to be constantly present within us. We pray that you would make us strong and courageous for the road ahead. Give us ability beyond what we feel able, let your gifts flow freely through us, so that you would be honored by our lives, and others would be drawn to you. We pray that you'd keep us far from the snares and traps of temptations. That you would whisper in our ear when we need to run, and whisper in our heart when we need to stand our ground....

Help us to be known as great givers, help us to be generous and kind, help us to look to the needs of others and not be consumed by only our own. May we be lovers of truth, may the fruits of your spirit be evident in our lives - your love, joy, peace, patience, kindness, goodness, faithfulness, gentleness, and self-control.

Shine your light in us, through us, over us. May we make a difference in this world, for your glory and purposes. Set your way before us. May all your plans succeed. We may reflect your peace and hope to a world that so desperately needs your presence and healing. To you be glory and honor, in this New Year, and forever, in Jesus' name. Amen

-Debbie McDaniel

## BIBLE VERSES OF RENEWAL AND HOPE FOR THE COMING NEW YEAR

*"The steadfast love of the Lord never ceases; his mercies never come to an end; they are new every morning; great is your faithfulness." Lam. 3:22-23*

*"Therefore, if anyone is in Christ, he is a new creation. The old has passed away; behold, the new has come." 2 Cor. 5:17*

*"Brothers, I do not consider that I have made it my own. But one thing I do: forgetting what lies behind and straining forward to what lies ahead." Phil. 3:13*

*"For I know the plans I have for you, declares the Lord, plans for welfare and not for evil, to give you a future and a hope." Jer. 29:11*

*"But they who wait for the Lord shall renew their strength; they shall mount up with wings like eagles; they shall run and not be weary; they shall walk and not faint." Is. 40:31*

*"Trust in the Lord with all your heart and lean not on your own understanding; in all your ways submit to him, and he will make your paths straight." Prov. 3:5-6*

## MISSION COMMITTEE

As we embark upon a new year that has many new adventures to unveil, we are grateful for all that our faithful friends have helped make possible during 2019.

To do a quick recap of some of the mission activities we participate in and endeavors we support, there is **Disciples' Kitchen** in which we have faithfully helped prepare and serve meals throughout the year. In addition, our congregation was very generous in donating Walmart gift cards, socks and gloves for DK's annual Christmas dinner gifts. Eight members participated in the annual Staunton-Augusta **CROP Walk**, raising the second highest amount of funds that will go to help fight hunger both locally and internationally. Quite a few members were paired with students at William Perry Elementary School as part of the **tutoring program** where we help develop their skills in reading and math, developing relationships at the same time. (And this program is spearheaded by our own marvelous Beth Crickenberger!)

Meals and cheerful hellos are delivered around our community via the **Meals on Wheels** program that we participate in a couple months out of each year. Bellies are also fed through our bimonthly onsite **Food Bank** program. The Food Bank received a wonderful remodel which allows more room and better utilities for food storage as well as a comfortable waiting room for shoppers. Cynthia Hoover does an amazing job organizing volunteers and the receiving and distribution of food.

Lots of folks bring in magazines to distribute to Springdale residents via the **Springdale magazine table**. Betty Dixon and Colleen Cash have been so gracious to make sure the materials are stickered, delivered and the older materials removed.

Many picked up the PCUSA **Alternative Giving** catalogs for the holiday season this year, giving gifts in honor or memory of others that will help those in need around the world. The **church gift of a dairy cow** was not only met - but a matching gift "challenge" was made (see article below). We contribute to the good works of the **Parkers** (PCUSA missionaries in the Middle East), **Ethiopian iCARE**, **Presbyterian Disaster Assistance and more**.

As we turn on the news, there is much devastation, Polarization, Animosity, poverty and degradation. Yet amidst all this, let us not forget that God is at work. And we are the hands and feet of Christ, set here at this place and time to bring God's goodness to fruition. To keep our eyes, ears and hearts open. To act. To help. To love. And this is Good News.

Here's to 2020! A year of unknowns, but a year full of opportunities. And a year ever-blessed by God.

-Jen Jones, Committee Chair

## MISSION OPPORTUNITY

Would you like to buy part of a **COW** to be sent overseas for a worthy cause?

Our goal was to buy a cow for \$450. We raised \$610. SO.....

if we can raise \$290 more, we can send **TWO COWS!**

The Mission Committee challenges you to give a little bit MORE.....

Contact the Church Office (949-8366) by JANUARY 15!!!

**MOO!!!!**

## SESSION HIGHLIGHTS

Session held a Stated Session Meeting on December 10, 2019.

Rev. Chapman announced that he has accepted a call as a pastor for the United Protestant Church of France in the city of Saint-Etienne, Auvergne-Rhone-Alpes starting in March of 2020. His last Sunday at FPC will be February 2, 2020.

Report of Presbytery Meeting on November 19 at Opequon PC in Winchester: There was a discussion by Virginia Interfaith Power and Light on Environmental Justice and a report from the Shenandoah Presbytery Corp. The next Presbytery meeting will be at FPC on February 22.

An offer to a new Preschool Director is imminent.

2020 Budget Proposal was reviewed, final version to be presented to Session for approval at January Session meeting.

PW is going strong with an average attendance of 16.

Fall clean-up of grounds and safety upgrades in parking lot have been completed.

New door keys and fobs are being distributed.

Estimates are being sought to repair and repaint water damaged areas of sanctuary ceiling.

MOTION: Session approved a freewill Christmas Eve offering.

MOTION: Session approved a Covenant Agreement with the Waynesboro Symphony Orchestra, pending amendments, for presentation to WSO for their approval.

Session held a Joint Session-Diaconate Meeting on December 8, 2019, at which the trustees were also present.

Rev. Chapman described the composition of our Session (9) and Diaconate (12) plus 3 trustees. It is time to consider reorganization since the number of potential officers in our congregation is diminishing. Each year we elect 3 elders, 4 deacons and 1 trustee. Officers having served 2 consecutive 3-year terms are not eligible.

In addition, our church needs to incorporate per the Book of Order. After incorporation the Session can become the trustees or trustees may continue in their roll.

Several suggestions were made. Rev. Chapman will send out a questionnaire to solicit attendees' thoughts on reorganization. Session would make any proposal for change, which must be voted upon by the congregation.

All Session meetings are opened and closed with prayer.

## PRESBYTERY MEETING TO BE HELD AT FPC

Saturday, February 22, 2020

Shenandoah Presbytery, composed of churches from Winchester to Lexington, holds four meetings a year. Presbytery accepted our invitation to hold the February meeting on our premises. So what is it all about and what are our obligations?

Registration starts at 8:30 with lite refreshments. We'll need parking attendants and greeters in the sanctuary area about that time as well as folks to sell lunch tickets and others to answer questions. The meeting begins at 9:30 with a worship service in the sanctuary. Lunch will be upstairs in the Fellowship Hall about noon. Glen Kirk, Westminster and Second Presbyterian will be contacted to help with food.

We'll also need help with set-up in advance and clean-up afterwards. 149 ministers, voting elders and guests attended the November meeting held near Winchester. If you can help with this major event, please contact Colleen (949-8366) in the church office, who will be coordinating the meeting.

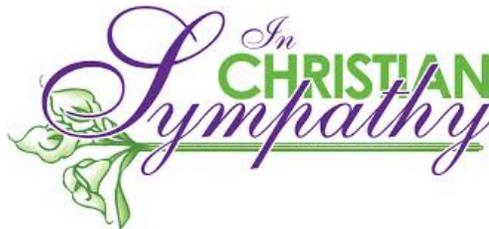
# PRESCHOOL

The Preschool was very busy in the month of December - rehearsals for our big performance and lots of parties and celebrations. Our Christmas program was wonderful under the leadership of Ms. Lynda and her *elves*. We are looking forward to the New Year and having a couple new friends join us.





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



**In Memoriam**  
**Alfred "Al" Berdine Johnson**  
**October 25, 1940 - December 30, 2019**

**Prayers for Health and Other Concerns:**

**Prayers for Health and Other Concerns:**

Kings Daughters Nursing & Rehab: Mary Frost

The Legacy: Eloise Morris

Baldwin Park: Lily Tichenor

Shenandoah Nursing Home: Rubye Schwab

Summit Square: Aileen Kennedy, Ray & Ruth Quillen, Lillian Hryshkanych

Home: Dick Huff, Nancy Garber, Mary Ultee, Edie Lawrence

Friends and Family: Kaiser family (Anne Harris), Andy & Jean Robeson, Wanda Braden, Lucy Colbert, Charlie Fairchilds, Steve Dowdy (Cunninghams), 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), Kathy Doyle (Rodger & Cynthia Doyle), Carroll Grove (Connie Sachlis), Grayson Coleman (Colleen Cash)

Military: Jeremiah Henderson

## January Calendar

### Sunday, January 5

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

### Wednesday, January 8

10:30 AM Presbyterian Women Summit Square  
7:00 PM Choir Rehearsal Choir Room

### Thursday, January 9

2-4 PM Food Bank

### Sunday, January 12

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

### Tuesday, January 14

2:30 PM Session Meeting Room 208

### Wednesday, January 15

7:00 PM Choir Rehearsal Choir Room

### Sunday, January 19

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

### Monday, January 20

Office Closed MLK Day

### Wednesday, January 22

7:00 PM Choir Rehearsal Choir Room

### Thursday, January 23

2-4 PM Food Bank

### Sunday, January 26: Congregational Meeting

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

#### **Mailing Address**

P. O. Box 877  
Waynesboro, VA 22980

#### **Phone**

540.949.8366

#### **Fax**

540.949.5750

#### **E-mail**

church@firstpresway.com

#### **Website**

www.firstpresway.org

#### **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**

Mrs. Colleen Cash  
ccash@firstpresway.com

#### **Preschool Director**

#### **Director of Music**

Mr. Roger Daggy  
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#### **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**

