

“THE MEADOWS MESSENGER”
A Communication of Quaker Meadows Presbyterian Church
November 2018, Issue



November Frost
By Julie Peterson

September and October Financial Reports

We hope that you find this information helpful as you pray for this congregation and evaluate your giving and participation in the worship, work and mission of this part of the Body of Christ. Sincerely, the Session and Pastor.

Tithes and Offerings needed for each week of 2018 = \$1,744.48. This figure is based on a total 2018 budget of \$90,713.00 which was approved by the Session.

SEPTEMBER

Total Tithes and Offerings needed (5 weeks)	\$8,722.40
Actual Tithes and Offerings received (5 weeks)	\$5,523.00
This results in a budget shortage for this month	(\$3,199.40)
Total Expenses (5 weeks) resulting in a shortage for the month	(\$1,178.40)

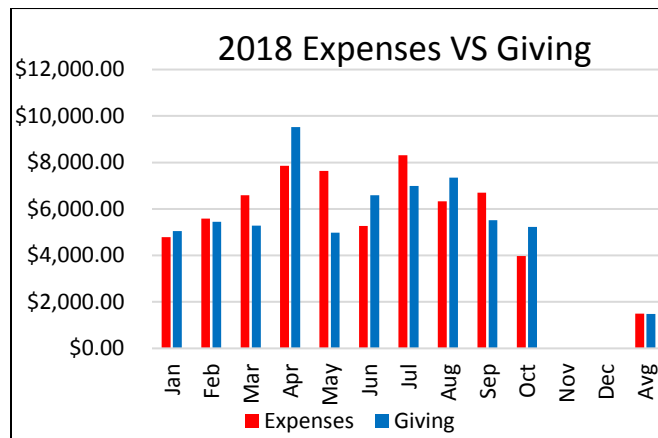
OCTOBER

Total Tithes and Offerings needed (3 weeks)	\$5,233.44
Actual Tithes and Offerings received (3 weeks)	\$5,234.00
This results in a budget overage for this month	\$.56
Total Expenses (3 weeks) resulting in an overage for the month	\$1,261.94

YEAR TO DATE

Total Tithes and Offerings needed (42 weeks)	\$73,268.19
Actual Tithes and Offerings (42 weeks) received	\$61,972.75
This results in a budget shortage to this point	(\$11,295.44)
Total Expenses (42 weeks)	\$63,006.70
This results in a shortage to expenses for the year	(\$1,033.95)

For those of you who understand a chart better than a bunch of numbers, below is the 'picture' of our YTD finances for October 2018 (through week 3 of 4):



Session Highlights

Stated Meeting – September 23rd

The Session:

- Reviewed and approved the financial report for August 2018.
- Received a report of some concerns that markers in the cemetery need cleaning. Lelia Bruder will research how this might be done.
- Approved a request from Kathy Staton to allow the Church Collaborative the use of our fellowship hall on Saturday, December 15th from 1-4 pm for a respite afternoon for grandparents raising their grandchildren.
- Approved a recommendation from the Henry Harney Scholarship Committee to award \$750.00 to Clark Harney.



We currently have \$1,035.00 towards the purchase of new carpet for the sanctuary. That means, we still need \$3,965.00 to reach our goal of \$5,000.00 for this project.

Some Bible Trivia

1. Who came to Peter late at night and released him from prison?
2. Who had a late-night visit from an angel, who assured him that he would be safe aboard a storm-tossed ship?
3. Who led some officers of the chief priests to pay a late-night visit on Jesus?
4. What Pharisee came to Jesus late at night?
5. Who met a man with whom he engaged in an all-night wrestling match?
6. Who came through Egypt on a late-night visit to almost every household?

The Pastor's Ponderings

I recently finished reading a book by Richard Foster: Streams of Living Water: Celebrating the Great Traditions of Christian Faith. The book basically describes Christian spirituality using six traditions of faith. Though I found all of them interesting, only some of them have been a significant part of my spiritual journey.

The tradition I want to focus on for this newsletter is the Incarnational Tradition. This tradition is a part of life for people who participate in a worshipping community because it focuses on experiencing God as present in the visible realm of life. Whenever we participate in the sacraments of the Church, we are giving testimony that we believe our invisible God is at work in our lives.

When we baptize a person, we are expressing our belief that our invisible God has laid claim on us in a real and visible way and we are therefore called to live in obedience to his will for the rest of our lives. When we celebrate the Lord's Supper, we are expressing our belief that our invisible God meets us at the table, in the bread and the cup, to apply salvation and healing to our lives and to give us spiritual nourishment for our continuing journey of life and faith.

One of the key persons which Foster lifts up as an example of the Incarnational Tradition is Susanna

Wesley. He says: "I chose Susanna because of her complete immersion in the details of daily life: finding God in the details and serving God through these same details. Susanna represents the millions of people who have learned to do ordinary things with a perception of their enormous value. Later in her life, Susanna prayed, "Help me Lord, to remember that religion is not to be confined to the church, or closet, nor exercised only in prayer and meditation, but that everywhere I am in Thy presence. So may my every work and action have a moral content ... May all the happenings of my life prove useful and beneficial to me. May all things instruct me and afford me an opportunity of exercising some virtue and daily learning and growing toward Thy likeness ... Amen." p. 237

John Wesley declared that his mother "had been in her measure and degree a preacher of righteousness." Susanna was never ordained or appointed to a parish. Why would John say this of her?

The most obvious reference is to Susanna's famous kitchen services. When [her husband] Samuel was away in London on church matters for an extended period one time, his assistant did a poor job of nurturing the congregation. Consequently, Susanna decided to have Sunday evening services at home for the family, in order to bring some added spiritual influence. They gathered in the kitchen to sing psalms, pray, and read a short sermon selected from Mr. Wesley's library shelves. Soon friends and neighbors asked to join in, and before anyone knew it, two hundred souls were crowding into Susanna's home.

Mr. Inman, the church assistant, was insulted and scandalized, mainly because the Sunday night gatherings were outdrawing Sunday mornings. He contacted Samuel Wesley in London and protested these irregular worship services. Mr. Wesley, in turn, wrote his wife, asking her to [stop]. Her response was a masterful balance of deference and defiance.

Susanna began by responding to his three major objections to the meetings: these were “first, that it will look particular; secondly, my sex; and lastly, your being at present in a public station and character.” She took up each objection with the most careful deference, providing an extended and definitive answer. She then concluded. “If you do after all think fit to dissolve this assembly, do not tell me anymore that you desire me to do it, for that will not satisfy my conscience; but send me your positive command in such full and express terms as may absolve me from all guilt and punishment for neglecting this opportunity of doing good to souls, when you and I shall appear before the great and awful tribunal of our Lord Jesus Christ.”

Need I say that the meetings continued unabated? Interestingly, Susanna referred to her kitchen congregation as “our Society.” John was nine years old at this time, and scholars generally feel that these meetings had a pronounced influence upon his eventual development of the Methodist Societies. Certainly the meetings offer the most obvious explanation for his designation of Susanna as “a preacher of righteousness.”

But there is another reason for that designation, and I think it is equally significant. It is the rich legacy Susanna left in her letters, journals, and catechetical writings. In Susanna Wesley’s letters, she continued her preaching role with family members who had left home. Throughout John’s tenure at Oxford his mother continued as his tutor in “practical divinity.” In one letter she carried on an extended discussion with him about zeal, prudence, and charity. In another she commented on William Sherlock’s book A Discourse Concerning the Divine Providence. In others she functioned as a defacto adviser to the Oxford “Holy Club.” And more.

Some of her writings were intended for an even wider audience. She wrote an essay – at her son John’s request – on her method of educating her family, and John published it. She wrote a commentary on the Apostles’ Creed and an

exposition on the Ten Commandments. She wrote a dialogue called “A Religious Conference” ... that sought to reconcile Christian faith with the emerging new science represented by Isaac Newton. Finally, toward the end of her life, Susanna entered the arena of public disputation in “Some Remarks on a Letter from Mr. Whitfield.” In this essay she waded into the complicated Calvinist-Arminian debate over predestination and showed that she could hold her own against a formidable public figure. All of this indicates that in Susanna Wesley we do indeed find “a preacher of righteousness” who knew how to articulate and defend her faith [in and through the everyday events of her life].

Susanna Wesley lived sacramentally in the most common ventures of life. The details of her living were the arena for her interaction with God and the place where she built a history with God. And what was true of her living was also true of her dying.

Susanna brought from her Puritan heritage the conviction that dying as much as living was holy work – an opportunity to give glory to God and build up others in the faith. Her father, Dr. Annesley, great Puritan divine that he was, died with these words on his lips: “I will die praising thee, and rejoice that others can praise thee better. I shall be satisfied with thy likeness. Satisfied! Satisfied! Oh my dearest Jesus! I come!” pp. 243-246

Do we live incarnationally or do we live such disjointed lives that we only spend time in the presence of God on Sundays or when we are in the presence of other Christian people? In other words, do we live with the awareness that we are in the presence of God 24 hours a day, 7 days a week, or do we designate when and where God is a part of our lives? You and I both know people who seem to only be “Christians” on Sundays, or when they are in a religious setting. The other times of their lives, they are just as worldly as any nonbeliever – and that does not bear a good witness for Christ. So ... think about your daily

life and ask God to help you live more incarnationally – bearing witness to our invisible God in the visible ways you live and move and have your being (Acts 17:28).

Pastor Yvonne

Some Words of Wisdom

1. Prayer is not a “spare wheel” that you pull out when in trouble, but it is a “steering wheel” that directs the right path throughout one’s life.
2. Ever wonder why a car’s windshield is so large and the rearview mirror is so small? It’s because our past is not as important as our future. So, look ahead and move on.
3. Friendship is like a book. It takes a few seconds to burn, but it takes years to write.
4. All things in life are temporary. If going well, enjoy it, they will not last forever. If going wrong, don’t worry, they can’t last long either.
5. Old friends are gold, New friends are like diamonds. If you get a diamond, don’t forget the gold, because to hold a diamond, you always need a base of gold.
6. Often when we lose hope and think this is the end, God smiles from above and says, “Relax, it’s just a bend, not the end!”
7. When God solves your problems, you have faith in his abilities; when God doesn’t solve your problems he has faith in your abilities.
8. A blind person asked St. Anthony: “Can there be anything worse than losing eyesight?” He replied: “Yes, losing your vision!”
9. When you pray for others, God listens to you and blesses them, and sometimes, when you are safe and happy, remember that someone has prayed for you.
10. Worrying does not take away tomorrow’s troubles, it takes away today’s peace.

Some Cartoon Humor



Some Amazing Carved Pumpkins





<http://villafanestudios.com/>



<https://www.catster.com/lifestyle/extreme-pumpkin-carving>

Some Bible Trivia Answers

1. An angel – Acts 12:6-17
2. Paul – Acts 22:23-24
3. Judas – John 18:3 and 12
4. Nicodemus – John 3:1-2
5. Jacob – Genesis 32:22-31
6. The Lord (in the form of the death angel) – Exodus 12:29-31

Doings at Quaker Meadows Presbyterian Church

Elders on Call

October 28th – November 03rd – Doris Whisnant

November 04th – 10th – Lelia Bruder
 November 11th – 17th – Kathy Staton
 November 18th – 24th – James Sanford
 November 25th – December 01st – Anita Woods

Ministry with the Children

November 04th – the children will participate in a communion lesson, Betty Williams (downstairs)
 November 11th – Ruth Pershing (sermon), Gladys Ross or Anita Woods (downstairs)
 November 18th – Gladys Ross or Anita Woods (sermon), Christine Rose (downstairs)
 November 25th – Heather Kramer (sermon), Lelia Bruder (downstairs)

Upcoming Events

Thursday, **November 01st, 08th, 15th and 29th** – Bible study, pastor's home @ 12:30 pm
 Monday, **November 05th** – Circle # 1, Ruth Preston's home @ 10 am
 Wednesday, **November 07th** – packing of the Operation Christmas Child boxes, fellowship hall @ 5:30 pm
 Sunday, **November 25th** – Session meeting following worship
 Tuesday, **November 20th – Saturday, November 24th** – Pastor Yvonne will likely be in GA to celebrate Thanksgiving with family and friends
 Saturday, **November 24th** – decorating the church for the holidays @ 3:00 pm
 Monday, **November 26th** – Circle # 2, fellowship hall @ 6 pm
 Tuesday, **December 04th** – birthday lunch, Timberwoods @ noon -- Everyone is welcome. Be prepared to pay for your own lunch.

Birthdays

Lauryn Reel – Nov 01st
 Todd Pershing – Nov 02nd
 Elly Paul – Nov 03rd
 Ann Dietz – Nov 08th
 Ellen Abernathy – Nov – 18th
 Christine Rose – Nov 27th