

“THE MEADOWS MESSENGER”
A Communication of Quaker Meadows Presbyterian Church
September 2019, Issue



July and August 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 2019 = \$1,709.06. This figure is based on a total 2019 budget of \$88,871.00 which was approved by the Session.

JULY

| | |
|--|--------------|
| Total Tithes and Offerings needed (26 weeks) | \$6,836.23 |
| Actual Tithes and Offerings received (26 weeks) | \$5,870.00 |
| This results in a budget shortage for this month | (\$966.23) |
| Total Expenses (26 weeks) resulting in a shortage for the month | (\$1,120.73) |

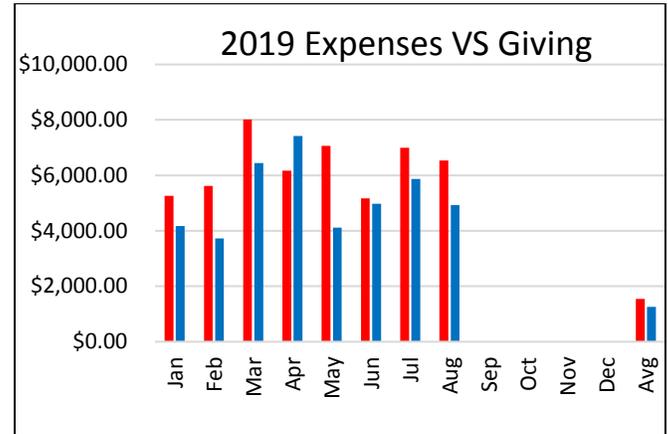
AUGUST

| | |
|--|--------------|
| Total Tithes and Offerings needed (3 of 4 weeks) | \$5,127.17 |
| Actual Tithes and Offerings received (3 of 4 weeks) | \$4,927.00 |
| This results in a budget shortage for this month | (\$200.77) |
| Total Expenses (3 of 4 weeks) resulting in a shortage for the month | (\$1,614.77) |

YEAR TO DATE

| | |
|--|---------------|
| Total Tithes and Offerings needed (33 weeks) | \$56,398.90 |
| Actual Tithes and Offerings (33 weeks) received | \$41,655.00 |
| This results in a budget shortage to this point | (\$14,743.90) |
| Total Expenses (33 weeks) This results in a shortage to expenses for the year | (\$9,180.59) |

For those of you who understand a chart better than a bunch of numbers, below is the 'picture' of our YTD finances for August 2019 (through week 3 of 4):



Expenses VS Income

Session Highlights

Stated Meeting – July 28th

The Session:

- Reviewed and approved the financial reports for June.
- Approved the installation of free wood flooring in the narthex.
- Approved the award of \$750.00 to Brooke Holmes from the Henry Harney Scholarship Fund.
- Heard a suggestion that we purchase and install two security cameras on the front of the sanctuary. Anita Woods to research some options for us to consider at our next meeting.

The Session did not meet in August.

Some Bible Trivia

The theme for this month is: voices

1. What biblical book says that the voice of God sounds like a waterfall?
2. What apostle addressed the Pentecost crowd in a loud voice?

3. At what event did a voice from heaven say: “This is my beloved Son, in whom I am well pleased” (KJV)?
4. What boy was sleeping near the Ark of the Covenant when he heard God’s voice calling to him?
5. Who heard God’s voice after running away from Queen Jezebel?
6. What was the physical ailment of the ten men who called to Jesus in loud voices, begging him for mercy?

The Pastor’s Ponderings

On July 11th I preached a sermon on Isaiah 1:10-20 where I focused on God (in the person of Jesus) standing at the doors of our lives and calling us out into the world to kingdom service with him. And then on July 18th, I preached on Isaiah 5:1-7, where I focused on how God had chosen and blessed the people of Israel and how they had hoarded their blessings for themselves and so had “gone wild”. The point of these two sermons (in case you were not in worship or did not understand my point), is that God has blessed us and God’s blessing comes with a calling – a calling to share our gifts with those outside the four walls of our sanctuary.

Below is an article from the August 31, 2016 issue of The Christian Century which gives a New Testament spin to this theme. I have shortened it and edited it for readability and include female pronouns.

What Mary Saw at Cana:
The Indispensability of Others
Michael J. Buckley

When the wine gave out, the Gospel writer tells us, Jesus’ mother said to him, “They have no wine.” And Jesus said to her, “What is this to me and to you?” (John 2:3-4).

The [teaching] form of the question [uses] a Semitic idiom. It asks: Do we have something in common between us here? It probes: What business is that of ours? Or perhaps: How does

that involve me, and not just you? Or, as in this question: How are we involved? This interrogation calls into question whether there is any common concern here or even a common passion in which we are united, in which [you and I] come together into a “we.” What is here to unite us in a common concern, a single identity in a care that we share? ...

Jesus’ question [back to his mother] looks like a refusal, but that view is deceptive. It is easily noted that no request has been made. Mary simply comments, the way anyone might, that the wine is gone. There is no directive, no command. No request is made of her son. The mother [senses] the shattering embarrassment, the pain of others, and [reports] it to Jesus. But he reads much more than [a report] into her comment. Jesus transforms her remark and takes it as if it were a request. He then meets a request that has not been made with what seems to be its refusal. He refers to Mary, his mother, as “woman” [which has come theologically to be understood as] a symbol of the entire church. ...

Christians have heard this text so many times and in so many ways that it can be dulled by its repetition if it is not searchingly applied. This Gospel is to be insistently proclaimed year after year within the church, so that Christians might come to see what they do not adequately see and to feel what they do not adequately feel, so that the question would touch, even shape, [our] understanding of what God through the Spirit is calling [us] to. The church is summoned by God never to forget, in its array of talents, promises, and temporal successes, the suffering of [those in need]. [Jesus’] question to Mary is essential to this call. The question, in its own haunting way, surmounts the [dullness] of repetition and offers to those who can hear it the meaning of Christian life. That is the reason why the social doctrine of the church can be far more radical than that of either American political party.

[Believers] in and outside the church can be so isolated that they become incapable of hearing

this call in any demanding way, in a way that would cause a revolution in their own [understanding] of reality. Isolated from such insecurity and pain, a [Christian person] can easily find himself [or herself] unconsciously alienated from the lived experience, the searching anxieties, and the poignant needs of the very poor. A closed ... subculture can develop, and has developed, within the church. A [church-goer] can see the migrant workers bent over in the fields in California as he/she drives by on the highway. The [church-goer] can see it ... reflect on it – but it may not impinge upon his/her life or tear at his/her sensibilities; it may not form the stuff of his/her examination of conscience, of what he/she spontaneously represents before God. He/She can become more a spectator than a participant in these lives, in their misery. He/She neither suffers their lot nor experiences their need. He/She may only regret it. And this distance is destroying the church.

What is necessary is lived experience – not [just needs] calculated at a distance. ... The effect of this ignorance and indifference has been the destruction of much of the church as an effective agent within the world. If, unlike Mary, church leaders do not [sense] with some depth of experience and passion the needs of others, they become less and less those who can even hear the question contained within the human situation addressed to them, less and less those who can turn to the Lord with any experienced [sensitivity] and say: “They have no wine.” The statement has become insistently a question about life itself.

One has only to raise one’s eyes to see this poverty and suffering. Those parents who watch their children grow up without education, without much hope for a better life; the migrants who shift with the crops in the Southwest, knowing bitterly that their children are condemned to repeat the lives of their parents – “They have no wine.” The millions of aged, hidden away in our cities or in dreadful convalescent homes, who with very little must eke out lives of threat, worry, and terror on

minimal subsistence – “They have no wine.” The despised or feared or uneducated men and women, especially the poor in the inner cities whose lives are terrorized by the violence on their streets and the hopelessness of ever getting enough education or capital to escape – “They have no wine.” The debtor nations, attempting to pay off their debts by progressively and unconscionably lowering the living standards of the poor – “They have no wine.” Women demeaned and threatened by violence and their disproportionate level of financial insecurity, patronized and discriminated against at the highest levels of decision making even within the church, and by their level of poverty in the world – “They have no wine.”

In all this misery, the question Jesus asks turns Christians back to themselves: “What is this to me and to you?” What is this world of endless sorrow to us? How should it shape our lives?

Christians become more Christian as they realize in themselves the mysterious promise that is the church – and what it means to become church. The church, in its turn, becomes more itself the more it realizes the call of the mother of God in her [calling attention to] the pain and sorrow of others. ... The church becomes more the church as the pain of the human race comes more and more into its consciousness and into its effective action, its experience and understanding and [sensitivity] – as the condition of human beings gets a stronger purchase on the lives of Christians.

For others are absolutely essential to [our] union with God. Without the love of others [and for others], there would be no Christian relationship to God. Here is where one becomes capable of responding to the question of Jesus: “What is this to me and to you?” Wisely Thomas Aquinas insisted that the love of charity in which we love God is the same capacity of charity by which we love other human beings. It is in charity that one becomes capable of [by] responding fully to Jesus.

Jesus is knocking at the door of our Christian lives and saying: “Come out, come out wherever you are. Don’t leave me standing out here alone. Come and join me, out here in the world, as I meet the needs of those in your own community.”

Soon you will be hearing about one or two new ministry opportunities some members of this congregation plan to engage in the community. These will be one way of answering the statement Mary made to Jesus: “They have no wine.” Will you participate in those ministries? Will you look around your neighborhood and find a way to meet a need you see there? I hope so, because I believe the time is now for us to respond to God’s call to leave the four walls of the sanctuary and get to work with him bearing fruit in the world.

Pastor Yvonne

Some Summer Fun



After Vacation Bible School on Thursday, August 01st, we treated the children to a couple of hours of laser tag and arcade games.

Recent Improvements to Our Property

We now have some new (free) wood flooring in our narthex. Todd Anderson obtained this flooring because of his recent work on the filming of a TV series. Todd and Bennett Ross installed the flooring for us. Thanks guys. It looks great!!





My sister sent me this photo. After I laughed, I sent her back the comment that this cat is disguising itself as a statue. Then I noticed that what the cat is really doing is praying. Perhaps this picture is a lesson to us: sometimes the best thing to do when we are being chased by stuff – memories, emotions, temptations, etc. – is to stop and pray.

Some Bible Trivia Answers

1. Revelation 1:15, but several Psalms also compare God's voice to mighty waters
2. Peter – Acts 2:14
3. Jesus' baptism – Matthew 3:17
4. Samuel – 1 Samuel 3:3-14
5. Elijah – 1 Kings 19:12
6. Leprosy – Luke 17:13

I was given a book of poetry for my last birthday, by a friend: Prayers from the Flowers, by Ann Giray. The following is one of her prayer poems.

The Morning Glory

In darkness I spring to life
as the sun moves across the sky
to fall from sight
I bloom! I bloom!
Until fading I am seem to die

Encompassing love
Your harvest Lord
is gathered in for purposes
we know not of

Why question this?

Trusting is filled with grace
and learning this
where shall I lift my eyes
unless it be to Your dear face

Doings at Quaker Meadows Presbyterian Church

Ministry with the Children

- September 01st – Pastor Yvonne (sermon), Rita Whisnant (downstairs)
September 08th – Ruth Pershing (sermon), Christine Rose (downstairs)
September 15th – Heather Kramer (sermon), Rita Whisnant (downstairs)
September 22nd – Kathy Staton (sermon), Lelia Bruder (downstairs)
September 29th Ruth Pershing (sermon), Lelia Bruder (downstairs)

Upcoming Events

- Sunday, September 08th, fellowship hall following worship – Second Sunday Spiritual Practice – Bring a sandwich and a drink and come participate in another prayer experience, in the fellowship hall following worship
Monday, September 09th – Circle # 1, Ruth Preston's home @ 10:00
Tuesday, September 10th and 17th, fellowship hall from 6:30-8:00 – meeting with Russ Rieghley to discuss outreach ministries. All are welcome to participate in discerning how God is calling this congregation to bear fruit in the community.
Saturday, September 14th – possible yard sale
Sunday, September 22nd – Session meeting following worship
Monday, September 23rd – Circle # 2, fellowship hall @ 6:00
Tuesday, September 24th – Finance Committee, fellowship hall @ 6:00
Saturday, September 28th – Chicken Pie/Country Ham Supper from 4:00-7:00
Sunday, September 29th – “Over the Mountain Men” group will join us for worship and lunch

Birthdays

- Marvin Paschall – Sept. 04th
Anthony Burkett – Sept. 17th
Riddle Smith – Sept 18th
Betty Williams – Sept 20th
Rita Whisnant – Sept 22nd
Ruth Pershing – Sept 24th
Elaine Burkett – Sept. 29th
Agnes Shook – Sept 30th

Cover image: <http://www.thecavanproject.com/20-songs-about-september/>