

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



November in the Great Smoky Mountains

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

SEPTEMBER

Total Tithes and Offerings needed (39 weeks)	\$8,545.29
Actual Tithes and Offerings received (39 weeks)	\$6,163.00
This results in a budget shortage for this month	(\$2,382.29)
Total Expenses (39 weeks) resulting in a shortage for the month	\$7,441.58 (\$1,278.58)

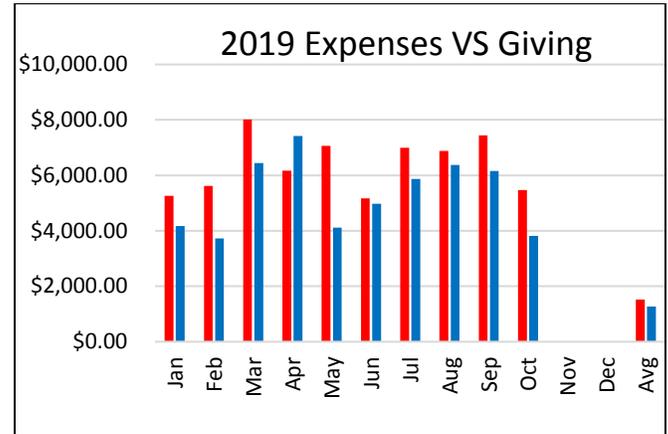
OCTOBER

Total Tithes and Offerings needed (3 of 4 weeks)	\$5,127.17
Actual Tithes and Offerings received (3 of 4 weeks)	\$3,817.00
This results in a budget shortage for this month	(\$1,310.17)
Total Expenses (3 of 4 weeks) resulting in a shortage for the month	\$5,470.06 (\$1,653.06)

YEAR TO DATE

Total Tithes and Offerings needed (42 weeks)	\$71,780.42
Actual Tithes and Offerings (42 weeks) received	\$53,082.00
This results in a budget shortage to this point	(\$18,698.42)
Total Expenses (42 weeks) This results in a shortage to expenses for the year	\$64,081.94 (\$10,999.94)

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



Expenses VS Income

Session Highlights

No Session meeting since the last newsletter.

Some Bible Trivia

The theme for this month is: sleepers and nonsleepers

1. Who had surgery performed on him while he slept?
2. Who slept in the bottom of a ship as it rolled in a storm?
3. Who suggested to Jezebel's priests that Baal was sleeping on duty?
4. Who slept at Bethel and dreamed about angels?
5. Who was visited by an angel of the Lord while sleeping?
6. Who sneaked into Saul's camp while he was asleep?
7. Who did not sleep while Daniel was in the lions' den?

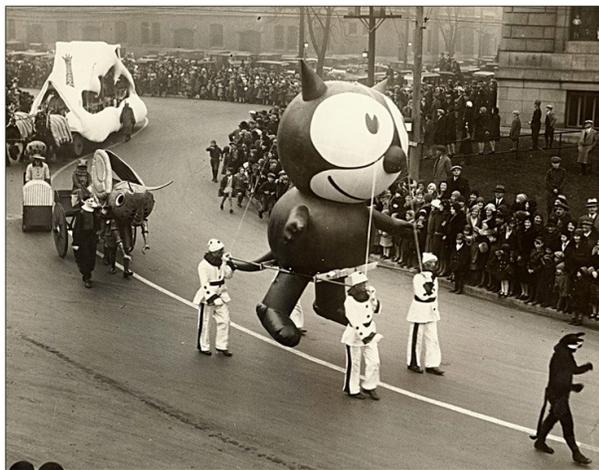
The History of the Macy's Thanksgiving Day Parade

When I was a child my family would gather at my grandparent's home (Thurmond) or my Aunt Annette Milliken's home for Thanksgiving

lunch. We often arrived early so that we could help with the preparations, and I remember that in both homes, the Macy's Thanksgiving Day Parade was showing on the TV. I don't remember anyone actually watching the entire parade, but it was part of the background noise for our holiday gathering. I still like to watch the parade on Thanksgiving Day – or at least have it on the TV as background noise. Do any of you watch the parade?

Here is a brief history of the parade. The first-ever Macy's Day Parade actually took place on Christmas of 1924. Macy's employees dressed as clowns, cowboys, and other fun costumes, and paraded with Central Park zoo animals and creative floats for six miles from Herald Square to Harlem in Manhattan.

The parade was meant to draw attention to the Macy's store in New York City, and the gimmick worked – more than 250,000 people attended the first Macy's Day Parade. It was decided that this parade would become an annual New York event in Manhattan.



In 1927, Felix the Cat became the first giant balloon to ever take part in the Macy's Day Parade. He was filled with hot air. In 1928, Felix was inflated with helium, and without a plan to deflate this massive balloon, NYC parade organizers simply let Felix fly off into the sky. Unfortunately, he popped soon thereafter.



In 1929, this dachshund balloon was released into the sky following the parade.

The Macy's Day Parade continued to let the balloons fly off in subsequent years, but a return address written on them so whoever found the balloons could return them for a prize from Macy's. This experiment was not exactly successful.



The 1934 the Mickey Mouse balloon was the first parade balloon created with the help of Walt Disney.



The Superman balloon, which lead the Macy's Thanksgiving Day Parade in 1940, still holds the record for the largest balloon ever to appear in the parade.



Santa Claus has generally appeared at the end of every Macy's Thanksgiving Day Parade since 1924. His arrival into Herald Square marks the beginning of the Christmas and holiday season. In addition to his live appearances, Santa was

briefly given a balloon likeness (shown above) which debuted in 1939. The balloon made subsequent appearances in 1940 and 1941, and was then retired.



Snoopy, who debuted in the 1968 parade, has shown up as a grand total of seven different balloons. He is the balloon character who has appeared most often, making 39 appearances on and off through 2015. In 2016, he was replaced by Charlie Brown.



A Lesson Learned from Chick-fil-A?

The Pastor's Ponderings

Since we will soon be celebrating Thanksgiving with family and friends, it seems like a good time to reflect upon Psalm 100, which is a psalm of thanksgiving. The following article contains

edited excerpts from my Old Testament exegesis ordination exam. (Exegesis is a Greek word which means an explanation or interpretation of a scripture passage.)

Psalm 100 (New Revised Standard Version)

- ¹ Make a joyful noise to the LORD, all the earth.
- ² Worship the LORD with gladness;
come into his presence with singing.
- ³ Know that the LORD is God. It is he that made us, and we are his;
we are his people, and the sheep of his pasture.
- ⁴ Enter his gates with thanksgiving, and his courts with praise.
Give thanks to him, bless his name.
- ⁵ For the LORD is good;
his steadfast love endures forever,
and his faithfulness to all generations.

The Reason for Praise and Thanksgiving to God

Psalm 100 is a “hymn” (or “hymn of praise”). The elements of a standard hymn psalm are: a call to praise (or summons) in the imperative mood, followed by the reason(s) for praise (the verdict). Psalm 100 includes seven imperative verbs, six of which are summons to actions on the part of worshipers: make, serve (worship), come, enter, give thanks, and bless. The seventh verb is “know” or “acknowledge” which is related to the worshipers’ minds and wills, and may also be a summons to confess and profess allegiance.

Following the pattern of summons and verdict, this psalm might be divided in several ways. First, Brueggemann discusses its structure as organized into two parts, each of which reflects the standard hymn format. In part one, verses 1-2 are the summons and verse 3 is the verdict. Brueggemann suggests that the imperative “know” is a conclusion to the three-fold summons of “make a joyful noise,” “worship the LORD with gladness” and “come into his presence with singing.” To know “means to make a decision about one’s covenant partner” and this knowing is the reason for the praise and worship. The summons of part two is found in verse 4, with the verdict following in verse 5.

There seems, however, to be a better way to understand this psalm as suggested by Mays which revolves around an understanding of the usage of the Hebrew word, כֵּן (pronounced “key”). Grammatically, this word is often used to indicate the cause or reason for actions and/or circumstances. In the hymn formula, “key” is the indicator of the verdict, the reason the people gather for worship.

After the summons of verses 1 and 2, the worshipers would logically be expecting the verdict: “for Yahweh is indeed God.” But what is heard, instead, is a fourth imperative. “The command to “know that God is good” depends upon Yahweh’s initiative: that he has acted in such a way as to call for the appropriate corresponding response of praise, worship and singing. The effect of this unexpected order is that the psalmist reinforces the meaning of the previous three calls by continuing the summons into verses 3 and 4. What is the reason for all of this echoing joy and thanksgiving? Verse 5 provides the answer, the expected “key”: “For the LORD God is good! His steadfast love endures forever, and his faithfulness to all generations.”

A Call to Worship

There are several clues to this psalm’s liturgical use. Psalm 100 as a call to worship is seen in the phrase: “come into [God’s] presence with singing (v. 2). This immediately causes me to think of the musical preludes and the choir intonations of the congregations where I worship, by which we are called to recognize that we are in the presence of our God and by which we are urged to prepare for worship with/in praise and thanksgiving. Another clue is found in verse 4 – “Enter [God’s] gates with thanksgiving, and his courts with praise.” Pointing to this phrase, Tate suggests that this psalm might be further classified as an entry hymn; “the setting is assumed to be that of a company of worshipers in front of the gates to the sanctuary summoned to enter the courts of the sanctuary with shouts and song of praise.” He

does not, however, understand this psalm to be restricted to usage in worship at the Temple because of its more universal language – ‘all the earth’ (v. 1) – and because of the lack of qualifiers like ‘his people, Israel’ or ‘enter the Temple gates with praise.’

Liturgically, this psalm might also have been used in services of covenantal remembrance and celebration. The phrase, “Acknowledge that Yahweh, He is God” (v. 3) is a “recognition formula” linked to the Deuteronomic tradition (i.e. Deuteronomy 4:35 and 1 Kings 18:39) and is a confession of Yahweh’s identity and the people’s relationship to him. This formula would call them back to the full narrative of their heritage as people of Israel and help them to revisit and re-experience the mighty deeds of God across the generations.

A third liturgical use of Psalm 100 might be as a processional hymn. “The superscription says the psalm is for the *todah*, a word which means both the sacrifice of thanksgiving and the act of praising with thanks.” It would be sung as the worshipers move from outside of the Temple/synagogue through the gates (or doors) and into the inner courts of the worship space, where the presence of the LORD is. As the procession moved forward, there would likely be an increase in the “joyful noise” as more and more people joined the call to worship.

Two other liturgical uses for Psalm 100 might be interpreted from its location in the book of Psalms. One is, as a doxology which closes the series of the “Yahweh is King” psalms – Psalms 93-99. And the second, is as a demonstration of contrast between the faithfulness of God as King and the unfaithfulness of the Davidic monarchy. In these ways it would emphasize the people’s reason (the *כִּי*) to gather for worship and participate in praise and thanksgiving: Yahweh is the eternally loving and faithful King of our lives, not David or any other human being or system.

A Repeated Call to Praise and Thank God

Parallelism in Hebrew poetry appears in several forms: 1) synonymous – in which a theme is repeated adding nuances and depth, 2) antithetical – where there is a stark contrast from one line to the other and 3) climactic – using verses which build on each other to present the full meaning of the theme.

If verse 5 of Psalm 100 is an example of synonymous parallelism, then the psalmist is providing us with a full description of what it means to say that God is good. First, there is a reminder that God, from the beginning, is the creator of all good things and that humanity, in proper relationship with God, is good. Second, there is a reminder that God’s goodness is demonstrated in the steadfast covenantal love that God has shown to his people throughout their history. And third, there is a reminder that God’s goodness is revealed in the faithfulness God shows in his guidance and protection of his people, from generation to generation. According to this parallelism: goodness = steadfast love = faithfulness.

But, if verse 5 of this psalm is a climactic parallelism then the psalmist is saying something much more. What does it mean that God is good? What it means is that God’s steadfast love will endure forever; there is no limit; there is no place that humanity can go where the love of God cannot reach! It also means that God’s faithfulness to his covenantal promises is eternal; there is no limit; there is no one on the earth who is beyond the reach of God’s goodness! A climactic parallelism produces a cumulative effect regarding what it means for God to be good (good + steadfast love + faithfulness) and this perfect goodness is unmatched by any other god. Therefore, the summons to praise is imperative and exuberant because there is no other god worthy of such praise as Yahweh, our God!

Just for fun, this version of Psalm 100 comes for The Message, which a translation done by the

Presbyterian pastor and teacher, Eugene Petersen, who died last year at the age of 86.

¹⁻² On your feet now – applaud GOD!

Bring a gift of laughter,
sing yourselves into his presence.

³ Know this: GOD is God, and God, GOD.

He made us; we didn't make him.
We're his people, his well-tended sheep.

⁴ Enter with the password: "Thank you!"

Make yourselves at home, talking praise.
Thank him. Worship him.

⁵ For GOD is sheer beauty,

all-generous in love,
loyal always and ever.

So, as you gather for your Thanksgiving Day celebrations, I hope that you will not forget to thank God for all the food, relationships, possessions and other gifts that you enjoy in your day-to-day life. And, in the spirit of this psalm, I hope you will show up for worship with praise and thanksgiving in your heart and on your lips.

Pastor Yvonne

Some Thanksgiving Humor

It was the Monday before Thanksgiving, Bobby Evans collapsed in a Wal-Mart in Worcester Massachusetts. Other customers gathered around and the first-aider was summoned. It did not look good for Bobby, there was blood coming out of his ear, his face looked white and he was unconscious.

The store manager dialed 911 and when the medical team arrived the first thing they did was take off Bobby's hat, to everyone's amazement inside was a partially frozen turkey. What caused Bobby to collapse was the chill from turkey numbing his brain. The blood came from the giblets which had melted and leaked over his hair and down into his ear.

As it was Thanksgiving the manager took pity, and rather than prosecuting the shop-lifter, gave him the partly thawed bird and sent Bobby on his

way. Two days later the manager got letter from Bobby apologizing for his behavior and thanking the manager for his action. Also inside the envelope was \$15.00, the price of his turkey.

Some Bible Trivia Answers

1. Adam – Genesis 2:21
2. Jonah – 1:5
3. Elijah – 1 Kings 18:27
4. Jacob – Genesis 28:11-15
5. Joseph – Matthew 2:13
6. David and Abishai – 1 Samuel 26:7
7. King Darius – Daniel 6:18

Doings at Quaker Meadows Presbyterian Church

Ministry with the Children

November 03rd – Pastor Yvonne (sermon), Rita Whisnant (downstairs)

November 10th – Heather Kramer (sermon), Christine Rose (downstairs)

November 17th – Kathy Staton (sermon), Lelia Bruder (downstairs)

November 24th – Ruth Pershing (sermon), Lelia Bruder (downstairs)

Upcoming Events

Thursday, November 07th and 14th – Bible study, pastor's home @ 12:30

Monday, November 11th – Circle # 1, Ruth Preston's home @ 10:00

Sunday, November 24th – Session meeting following worship

Monday, November 25th – Circle # 2, fellowship hall @ 6:00

Birthdays

Lauryn Reel – Nov. 01st

Todd Pershing – Nov. 02nd

Elly Paul – Nov. 03rd

Ann Dietz – Nov. 08th

Christine Rose – Nov. 27th

Cover image: <https://smokymountains.com/park/blog/visit-during-thanksgiving/>