



PEQUEA PROCLAIMER

A Newsletter of Pequea Evangelical Congregational Church



VOLUME 1 - ISSUE 2 - NOVEMBER 2014

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Why a Church? What's the Mission? Part II

— Rev. Jonathan Brown

Last month, to understand the calling of the church and of all Christians, we started from the beginning: the creation and fall, as pictured in Genesis 1-3. We found that God created a good world, intending the whole earth to be a holy temple, with the Garden of Eden as the Holy of Holies. Adam and Eve were installed as rulers and priests with several very clear tasks: (1) to exercise loving rule over the whole earth; (2) to guard the holy things from being defiled; (3) to minister in the worship of God; (4) to expand the temple's holiness to cover the whole earth; and (5) to multiply more royal priests who would be devoted to worshipping God their Creator and who would also share this mission. Genesis 3 shows how Adam and Eve failed through pride and envy, but also gave hint of redemption through a promised Seed (Genesis 3:15).

The Book of Genesis can be divided into two halves: the primeval history (Genesis 1-11) and the patriarchal history (Genesis 12-50). The movement from one to the other is a major turning point in the whole story. Through Genesis 4-6, we see the whole earth become more and more defiled by sin, climaxing in a flood to cleanse the land, offering Noah – a new Adam figure – a chance to start fresh. God makes a covenant with him (Genesis 9:8-17) and repeats to him the calling given to Adam and Eve (9:6-7; compare 1:27-28). But Noah's drunkenness and the attempt of his son Ham to assert his own dominance show that the curse still remains (9:18-28). As primeval history unfolds, the Table of Nations in Genesis 10 counts up seventy nations to symbolize the whole (Gentile) world.

So many nations sounds like it would be fulfilling the charge to “be fruitful and multiply” (1:28; 9:7), and having “one tongue” and “one lip” (11:1), i.e., one common faith, sounds like a promising thing! But things aren't nearly so rosy. The Table of Nations introduces us to a menacing figure named Nimrod, a “mighty hunter before the LORD” (10:9). He rules as a tyrant, dominating others. But the people are all unified by their commitment to the Tower of Babel project. The goal is that, through human effort, they can build a tower to reach up to the divine, a monument to their own human greatness (11:4).

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Pequea Evangelical Congregational Church
5482 Old Philadelphia Pike
Gap, PA 17527

Sunday Worship - 9:00 AM
Sunday School - 10:30 AM

(Continued from Page 1)

Instead of purifying the land through love, service, and true worship, the people are united in worshipping their own works. While God called humans to make faithful and humble temple service the heart of their lives, instead humans have become united around the Tower of Babel, an anti-temple. But what they think is so massive and great, the author of Genesis lampoons as being so puny (11:5), in the big picture of things, that God actually has to stoop down to be able to see it – as though he were using a magnifying glass or microscope! Since humans refuse to be united around godliness, God breaks up their false unity, scattering them (11:9).

As the primeval history fades and the patriarchal history opens, a new figure is introduced: Abraham, then just called Abram, a man from Ur. In an act of blessed election, God chooses him as yet another Adam-figure, the start of a new project, the opposite of Babel. The people of Babel wanted to make *for themselves* a great name – prideful human works; but Abram is promised a great name *given by God* – divine grace (12:2). He is promised to be made into a great nation – in short, God will ensure that he will be fruitful and multiply. He will have royal and priestly functions, but instead of using them for his own gain, the goal is for “all peoples on earth” to be “blessed” through him (12:3). His goal is to be a servant of blessing to all nations. And God promises to give him land – so that he'll have somewhere to sanctify for the worship of a holy God. This sounds a lot like the call of the church, doesn't it? And just as the church has its Great Commission, the first word of the LORD to Abram is simply... “Go” (Genesis 12:1; cf. Matthew 28:19).

When it comes to sanctifying the land, Abram is obedient. As he and his family travel through the land of promise, Abram quickly sets up altars to worship God (Genesis 12:7-8). Yet not all is problem-free here, because Abram is weak in one crucial area: faith. Instead of trusting God to protect the integrity of his wife and offspring in Egypt, he lies to Pharaoh (12:11-13), with the result that God brings curses upon Pharaoh (12:17) – hardly Abram being a blessing to the nations! Yet Abram still has the courage and integrity to rescue his steadily compromising nephew Lot (14:14-16) and shows sparks of genuine reliance on God rather than human powers (14:22-24).

Through this faith put into action, God extends a promise and covenant to Abram, and “Abram believed the LORD, and it was credited to him as righteousness” (15:6). Abram's faith sounds strong here! But as soon as God repeats another promise to him, Abram asks God how he can be sure (15:7-8) – as if hearing it from God himself weren't enough! But the two make a covenant, and God puts Abram into a deep sleep and takes all the obligations on himself, making it an unconditional promise (15:17-20), even while warning of dark days before it comes to fruition.

Abram, faithful but not nearly faithful enough, keeps trying to 'help' God along in keeping his promise. Instead of waiting for God to bring Isaac, the son of promise, Abram takes a concubine to produce a merely fleshly son, Ishmael (16:1-16). Yet where Abram is weak in faith, God is ever faithful: he returns to repeat the covenant as everlasting, promising descendants and land so that Abram's clan may fulfill the lost mission of Adam (17:1-8) – though now God imposes circumcision as a symbol of the covenant (17:9-14) and renames Abram and Sarai as Abraham and Sarah (17:5, 15). Yet both of them doubt to the point of laughing in God's face (17:17; 18:12-15).

As the scenes unfold, Abraham lives more closely into his priestly calling: he intercedes on behalf of the wicked Cities of the Plain, including Sodom and Gomorrah, for the sake of his nephew Lot, and he does so with a balance of boldness and humility (18:20-33). But this is only possible because God treats Abraham as a prophet and so invites him as an 'insider' on the divine plans (18:17-19). One would think that, surely by now, Abraham would be ready to live up to his calling of faith – but when faced with Abimelek of Gerar in Genesis 20, Abraham lies to him like he lied to Pharaoh earlier!

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Featured Hymn: “Praise to God, Immortal Praise”

Original Text

1. Praise to God, immortal praise,
For the love that crowns our days;
Bounteous source of every joy,
Let thy praise our tongues employ:
2. For the blessings of the field,
For the stores the gardens yield,
For the vine's exalted juice,
For the generous olive's use;
3. Flocks that whiten all the plain,
Yellow sheaves of ripened grain;
Clouds that drop their fattening dews,
Suns that temperate warmth diffuse:
4. All that Spring with bounteous hand
Scatters o'er the smiling land:
All that liberal Autumn pours
From her rich o'erflowing stores:
5. These to thee, my God, we owe;
Source whence all our blessings flow;
And for these my soul shall raise
Grateful vows and solemn praise.
6. Yet should rising whirlwinds tear
From its stem the ripening ear;
Should the fig-tree's blasted shoot
Drop her green untimely fruit;
7. Should the vine put forth no more,
Nor the olive yield her store;
Though the sickening flocks should fall,
And the herds desert the stall;
8. Should thine altered hand restrain
The early and the latter rain;
Blast each opening bud of joy,
And the rising year destroy:
9. Yet to thee my soul should raise
Grateful vows, and solemn praise;
And, when every blessing's flown,
Love thee – for thyself alone.

Hymn 2 in *The Works of Anna Laetitia Barbauld* (New York: Carvell, et al., 1826), 1:198-199. Appears as Hymn 10 in *The Evangelical Congregational Hymnal* (red), with verses 1-5 (with alternate lyrics for the third and fourth lines of the second verse); but wholly absent from *The Singing Church* (blue).

Comments by Rev. Jonathan Brown

The hymn “Praise to God, Immortal Praise” was written by Anna Laetitia Barbauld (1743-1825), an English teacher and author. Although her husband Rochemont Barbauld served as minister at a Dissenting church – now Rosslyn Hill Unitarian Chapel – this hymn in particular contains nothing repugnant to the orthodox Christian faith.

Overall, the hymn is inspired by, and contains a paraphrase of, Habakkuk 3:17-18: *“Although the fig tree shall not blossom, neither shall fruit be in the vines; the labour of the olive shall fail, and the fields shall yield no meat; the flock shall be cut off from the fold, and there shall be no herd in the stalls: yet I will rejoice in the LORD, I will joy in the God of my salvation.”*

The first verse of the hymn proclaims God's praiseworthy nature as the “bounteous source of every joy”, and verses 2-4 go on to elaborate some of God's many provisions in nature, basic things of the land: crops, vegetables, wine, olive oil, flocks, grain, and the rhythms of nature that, through the bounty of both spring and autumn, God guides and sustains.

In the fifth verse, the hymn returns to a stress on God as the provider, and offers a song of thanksgiving in the form of “grateful vows and solemn praise”, a beautiful phrase.

But the real meaning of the hymn is only clear with the last four verses in place (which is why I've never much cared for abridging hymns from their original versions). In verses 6-8, the hymn paraphrases Habakkuk 3:17-18, going back through God's provisions in verses 2-4 and systematically stripping them away.

The message becomes clear with the ninth and final verse of the hymn. The author, and all those who sing along, are eager to thank God for all of the wonderful blessings that he provides for the time of harvest. But even if all of these were gone, even if God were to destroy every one of them, still the author will praise God.

The grounds for praising God are ultimately not in *what* he does for us, but on *who* he is in himself. Even when every circumstance conspires against us, still God is good, for God is God. Just like St. John of the Cross and his “dark night of the soul”, this hymn beautifully instructs us in learning to love God for God's sake, precisely through hiding anything to which we might use him as a mere means. In plenty and in want, thanks be to God!

Financial Report (September 2014)

– Mary Jane Stoltzfus

<u>September Income</u>		<u>September Expenses</u>	
<u>August Balance</u>	\$4,021.44		
09/02/14 RBC Cemetery Interest	\$49.35	09/03/14 Jonathan Brown (101 mi. @ .56)	\$56.56
09/07/14 Church Offering	\$1,045.00	09/06/14 Yoder Property Main (8/1,8,15,21,29/14)	\$475.00
09/07/14 Sunday School Offering	\$25.00	09/09/14 Frontier (Church)	\$31.52
09/07/14 Pars Toll Call Reimb	\$40.00	09/09/14 Frontier (Parsonage)	\$71.46
09/14/14 Church Offering	\$871.00	09/18/14 PPL (Church)	\$105.22
09/14/14 Sunday School Offering	\$57.00	09/22/14 Wanda Bixler (Bulletin Supplies)	\$157.38
09/21/14 Church Offering	\$778.00	09/23/14 PPL (Parsonage)	\$151.23
09/28/14 Church Offering	\$525.00	09/28/14 Gregory Dimick (Sept. Salary)	\$334.90
09/28/14 Sunday School Offering	\$54.00	09/28/14 Gregory Dimick (Sept. Med. Premium)	\$127.89
		09/28/14 Jonathan Brown (Sept. Salary)	\$760.00
		09/28/14 Living Hope	\$80.00
		09/28/14 Global Ministries Commission	\$210.00
		09/28/14 Salisbury Elementary School	\$25.00
		09/28/14 E C Church (Sept. Ministry Fund)	\$331.91
September Income	\$3,444.35	September Expenses	\$2,918.07
		September 30, 2014 Balance	\$4,547.72
September Building Fund	\$120.00		
Building Fund Balance	\$8,267.07		

Statistical Report (September 2014)

– Rev. Jonathan Brown

	<u>Worship Service Attendance</u>	<u>Sunday School Attendance</u>
09/07/14	21	12
09/14/14	26	8
09/21/14	30	–
<u>09/28/14</u>	<u>18</u>	<u>6</u>
Average:	24 (23.75)	9 (8.67)

November Birthdays

11/8 – Sandy Martin
11/16 – Danielle McQueen
11/22 – Ken Moore

11/9 – Tammy Boley
11/17 – Bobbie Dimick
11/22 – Wilmer Stoltzfus

November Anniversaries

11/17 – John and Debra Sargent
11/21 – Jerry and Ranae Zimmerman

We'd like to start a regular Q&A column in the newsletter soon! Please submit questions to Rev. Jonathan Brown (jonathan.brown@asburyseminary.edu) or leave them in the church office. Please also tell us some of your favorite hymns!

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Many years and eight chapters, and backsliding Abraham is back to his old unfaithful habits! Instead of being a blessing to other nations, Abraham once again enriches himself at their expense.

In spite of it all, God is a God of grace, and so to the not-so-faithful Abraham and Sarah, God fulfills his vow and gives them Isaac, the son of promise (21:1-3), and Abraham reacts obediently (21:4). Now settling into the land, Abraham returns to the task of finding places to “call on the name of the LORD, the Eternal God” (21:33). As the years go by, and as Abraham lives as a witness amidst a pagan world, the time finally comes to call the question: Does Abraham *finally* have mature faith? Does he trust that God knows the best ways to keep his promises, without Abraham's meddling shortcuts and second guesses?

God knows that Abraham does now have that kind of faith – but does *Abraham* know that he does? Not until the test comes: Is Abraham willing to obey God enough to give Isaac back to him, and trust that God will still fulfill the promise? Abraham proves his willingness to sacrifice Isaac (22:1-10), not because God actually wants him to do it (22:11-12), but so that Abraham can display the extent of his faith: he does not idolize his son, but has grown into mature faith in God. And so God himself provides a replacement so that Isaac may live (21:13-14) and reiterates the covenant yet again (21:15-18).

From there, Genesis moves on to the stories of Isaac and then Jacob, showing how they've learned from both Abraham's failings and his faith. Isaac received the same covenant promises from God (26:2-5), but imitated Abraham's deception and so failed to bless other nations (26:6-16). Even so, Isaac built altars and “called on the name of the LORD” (26:25), leading to reconciliation (26:26-31). Jacob also received God's promises (28:13-15) and responded by anointing a pillar to become “God's house”, that is, a temple (28:22).

In due time, Jacob takes the initiative for reconciliation with his estranged brother Esau (32:3-5), and in the midst of it all, he encounters God in solitude, wrestles with him, suffers, and receives a new name: 'Israel'. In spite of further failures along the way, Jacob sets up another altar in the land (35:7), continuing to seek to be a sanctifying presence. When God reveals himself again, he repeats to Jacob – that is, to Israel – the mission of Adam and promise to Abraham, to “be fruitful and multiply” into a great nation to bless all nations (35:11).

By the time Genesis draws to a close, Jacob's family is out of their land, but they have become a missional presence in Egypt. Through the ministry of Joseph, this Abrahamic clan is indeed acting as a blessing to the nations, and thus serving them in a godly way. The mission of the patriarchs was a familiar one: to sanctify the land; to establish God's worship; to multiply more royal priests; to rule by serving others and blessing them; and, now, to be witnesses to what faithful obedience to God really looks like. Like Jacob and Esau, and like Joseph and his brothers, God calls us to be reconciled and to forgive one another, so that we can *together* live out this mission through Jesus Christ, our Lord.

Recipe of the Month

Chicken Rice-a-Roni Casserole

– Barbara Welsh

Ingredients:

- ³⁵/₁₇ 1 box of chicken rice-a-roni
- ³⁵/₁₇ 1 can of cream-of-chicken soup
- ³⁵/₁₇ 1 cup of sour cream
- ³⁵/₁₇ 3 cups of cooked chicken, cut up
- ³⁵/₁₇ 1 cup of grated cheese

- Cook the chicken without added salt.
- Use the broth in the rice-a-roni.
- Combine all the ingredients. If dry, use more broth.

- Bake at 350 degrees for between thirty and forty minutes.

Quotes for Thought

“Our harvest being gotten in, our governor sent four men on fowling, that so we might, after a special manner, rejoice together after we had gathered the fruit of our labors. They four in one day killed as much fowl as, with a little help beside, served the company almost a week. At which time, amongst other recreations, we exercised our arms, many of the Indians coming amongst us, and among the rest their greatest king, Massasoyt, with some ninety men, whom for three days we entertained and feasted; and they went out and killed five deer, which they brought to the plantation, and bestowed on our governor, and upon the captain and others. And although it be not always so plentiful as it was at this time with us, yet by the goodness of God we are so far from want, that we often wish you partakers of our plenty.”

– Edward Winslow

Letter dated 11 December 1621, reprinted in Alexander Young, *Chronicles of the Pilgrim Fathers of the Colony of Plymouth, from 1602 to 1625* (C. Little and J. Brown, 1841), 231-232

“Fall is when we feast. We do it because we can – the food stores are full, if the year's been good. And we do it because, in some way hard to explain, we *must*. To refuse the feast is to refuse the bounty is to refuse the gift is to refuse the giver. Fasting when you should be feasting is sheer ingratitude.”

– Mark Buchanan

Spiritual Rhythms: Being with Jesus Every Season of Your Soul (Zondervan, 2010), 174

“I do not, in my private capacity, believe that a baby gets his best physical food by sucking his thumb; nor that a man gets his best moral food by sucking on his soul, and denying its dependence on God or other good things. I would maintain that thanks are the highest form of thought; and that gratitude is happiness doubled by wonder.”

– G. K. Chesterton

A Short History of England (1917), in *The Collected Works of G. K. Chesterton* (Ignatius Press), 20:463

“He [i.e., Jesus] is a powerful and precious Saviour, and happy are they who put their trust in him. He is the Rose of Sharon, lovely to look upon, having all divine and human excellencies meeting in himself; and yet he is the Lily of the Vallies – meek and lowly in heart, willing to save the vilest. He answers the need of your soul. You are all guilt; he is a fountain to wash you. You are all naked; he has a wedding garment to cover you. You are dead; he is the life. You are all wounds and bruises; he is the Balm of Gilead. His righteousness is broader than your sin; and then he is so free.”

– Robert Murray M'Cheyne

Letter dated November 1842, in *Works of the Late Rev. Robert Murray M'Cheyne* (Robert Carter, 1848), 1:245-246

“While relationship with Jesus is truly personal, it is by no means private, individualistic, and consumerist. It is public and interpersonal or communal. [...] So often, evangelism is reduced to individual proclamation to see that an individual soul is saved, instead of expanded to be an invitation to the individual, and even the individual's community, to enter into God's kingdom community. The community is the place in which our salvation is realized and perfected. In fact, our salvation must be nurtured and realized in community, for our God is communal, and so is our union with God.”

– Brad Harper and Paul Louis Metzger

Exploring Ecclesiology: An Evangelical and Ecumenical Introduction (Brazos Press, 2009), 41, 44

“Follow the Master fully. Give him no divided heart. Serve him wholly. Give him no half-and-half service. Think of yourselves as alive from the dead, as partakers of Christ's baptism, and death, and resurrection, and act accordingly.”

– Horatius Bonar

Family Sermons (Robert Carter, 1863), 223

PRAYER LIST

- ³⁵₁₇ *We praise God* for all the wondrous blessings he has given us, most notably the ministry of his Son (from death through resurrection to priestly intercession at the Father's right hand) and the gift of the indwelling Holy Spirit, and *we pray* that God would glorify his name in the sight of all nations and would bring his kingdom more fully to earth.
- ³⁵₁₇ *We pray for our denomination, our congregation, and the church universal*, that God would bless us at all levels with faithfulness, wisdom, vision, and fortitude to earnestly labor in his vineyard and lovingly minister in his mission.
- ³⁵₁₇ *We pray for our missionary partners*, such as the Ambermans and the Farris, that God would keep them safe and faithful and would concentrate their attentions on the work he has set forth for them to do, and that God would grant success.
- ³⁵₁₇ *We pray for our nation and its government* at all levels, that God would move our leaders to have godly hearts and to repent of ungodly and unjust practices and laws, and would crown them with wisdom, security, and civility.
- ³⁵₁₇ *We pray for all members of our military*, that God would protect them and keep them safe as they serve in just causes to protect the lives and liberties of the vulnerable and resist forces of oppression across the world.
- ³⁵₁₇ *We pray for all those killed or hurt* in any of the calamities that have occurred around our beloved county, state, and nation, that God would bring swift recovery to those who have survived, and would provide peace and comfort for the family and friends of those victims, and would shelter our land with safety.
- ³⁵₁₇ *We pray for all those suffering from cancer* – including Joe's wife **Loretta Lowenthal** (stage-4 cancer, on radiation treatments); a little girl named **Aria Kujawa** (on radiation treatment and chemotherapy); Barb Welsh's cousin-in-law **Arlene Fitzwater** (on chemotherapy); our own **Gene R. McKillips** (prostate cancer, being treated at Johns Hopkins); Wilmer's brother **Kenny Stoltzfus** out in Arizona (terminal cancer); **Rickie McGrane** (on radiation treatment); and Michele Levan's friend **Skip Van Lew** (prostate cancer) – that God would heal them, shield them from pain, restore their bodies, comfort them and their families with his abundant peace and rich love, and would bless their doctors with great wisdom and skill. *We pray* that God would woo their souls to himself, drawing them and their families to deeper intimacy with him through Jesus Christ.
- ³⁵₁₇ *We pray for the family of Amber Lynne Martin*, who passed away on September 1 at the age of seventeen, that God would give them peace and comfort in this time of loss and would allow them to do all their grieving in hope, knowing that Amber's love for the Lord was known to all and glorified Jesus Christ.
- ³⁵₁₇ *We pray for the Sandoes' son-in-law, Sen. Richard Alloway II*, who is recuperating from emergency surgery to his left eye, that God would bring a swift recovery and shield him from pain, and continue to bless him with the wisdom and love to faithfully execute his public office.
- ³⁵₁₇ *We pray for Gerry Huyett's daughter Denise Harnish*, who, though in remission from stage-3 breast cancer, is diabetic and awaiting a knee replacement, that God would heal her and would bless the doctors with wisdom and efficiency.
- ³⁵₁₇ *We pray for Dot Hillard*, who took a bad fall at Zerbe Sisters in mid-September and sustained bad injuries to the face and lost her hearing thereby, that God would heal her and shield her from pain and give her peace and comfort.
- ³⁵₁₇ *We praise God* that **Edie Lowenthal's** pain in her hands has been reduced by the first set of injections she has been receiving, and *we pray* that her pain would continue to decrease, that God would heal her, that God would give her doctors wisdom, and that God would grant her peace amidst the stress of work.
- ³⁵₁₇ *We praise God* that **Rev. Greg Dimick** is doing well after his late-August heart attack and is being treated with medication, and *we pray* that God would continue to strengthen him in body, soul, and mind for daily living in good health and also for a faithful ministry.
- ³⁵₁₇ *We pray for Julie Lawson*, whose beloved husband Ben Lawson passed into the presence of Christ on March 26 of this year, that God would warm her with his peace and comfort, and would fill her memory with thanksgiving for the many good times with which God blessed them, and would magnify her Christian hope to see Ben again in the resurrection.
- ³⁵₁₇ *We praise God* that Bobbie Dimick's mother **Marguerite Kennedy** has made such an excellent recovery, returned to her apartment, and even been able to be present in our midst; and *we pray* that she would adjust well to living at home again.
- ³⁵₁₇ *We pray for Tom McGrane*, who is undergoing physical therapy and decreasing his pain medication during this phase of his recovery from a back injury, that God would bring healing and patience and would shield him from excess pain and give him outlets for his recovering energy supply.

NOVEMBER 2014

Sunday	Monday	Tuesday	Wednesday	Thursday	Friday	Saturday
(Oct. 26) REFORMATION SUNDAY WORSHIP - 8 AM (Jonathan preaching) SUN. SCHOOL - 10:30 AM (Bobbie teaching)	(Oct. 27)	(Oct. 28)	(Oct. 29)	(Oct. 30)	(Oct. 31) REFORMATION DAY ALL SAINTS' EVE	1 ALL SAINTS' DAY
2 ALL SAINTS' SUNDAY WORSHIP - 8 AM (Greg preaching) (Shelby & Deirdre Son) SUN. SCHOOL - 10:30 AM (Cari teaching)	3	4 BOARD MEETING 7:30 PM Church Building	5	6	7 DAY OF PRAYER FOR EC CHURCH	8 WHITE HORSE FIRE C.O. LA DIES AUXILIARY CHRISTMAS BAZAAR 8 AM - 2 PM
9 WORSHIP - 8 AM (Jonathan preaching) SUN. SCHOOL - 10:30 AM (Wilmer teaching)	10	11 VETERANS DAY	12 COTTAGE MEETING 7:00 PM Parsonage	13	14	15
16 HERITAGE SUNDAY WORSHIP - 8 AM (Jonathan preaching) SUN. SCHOOL - 10:30 AM (Bobbie teaching)	17	18	19	20 Presentation by Terry Zeller Salisbury Twp. Historical Society	21	22
23 THANKSGIVING SUNDAY FEAST OF CHRIST THE KING WORSHIP - 8 AM (Greg preaching) SUN. SCHOOL - 10:30 AM (Jonathan teaching)	24	25	26	27 THANKSGIVING DAY	28 CHURCH DECORATION Friday Evening (Contact Joe or Grace) Church Building	29
30 ADVENT SUNDAY WORSHIP - 8 AM (Jonathan preaching) SUN. SCHOOL - 10:30 AM (Tea one & TBD)	(Dec. 1)	(Dec. 2)	(Dec. 3)	(Dec. 4)	(Dec. 5)	(Dec. 6)