

Crossnore Presbyterian Church

"Growing Deeper in Faith, Reaching Out in Love"

P. O. Box 386/200 Chapel Dr., Crossnore, NC 28616
828-733-1939/cpcpcusa@gmail.com.
www.crossnorepresbyterianchurch.org

Announcements and Items of Interest

January 13, 2021

This Sunday, January 17, we are worshipping together virtually; no physical worship in the sanctuary due the rising cases of COVID-19 in Avery County. An email will be sent out by 11:00 am. Sunday morning with Zoom links to the recorded service and sermon, and .pdf files with the announcements, worship service bulletin and sermon as well as music links.

There will be a Zoom Congregational Meeting on Sunday, January 24, at 10 a.m., to nominate and elect the Elders for the Class of 2023. The nominating committee will present their report to the congregation. Active members (full members) are allowed to make nominations from the floor but the person being nominated must give his/her consent. Only Active Members are allowed to vote on the nominated slate of elders.

The Zoom Link is: <https://us02web.zoom.us/j/86885118909> When you click on the link on Sunday, January 24, at 10 a.m., you will be placed in a waiting room and Pastor Kathy will invite you into the meeting. We look forward to electing our new class of Elders. They will be ordained and installed during our Zoom worship

service on Sunday, February 7, at 11 a.m.

Due to the increase in COVID-19 cases in Avery County, we ask that you call the office and make an appointment if you need to come by. Office phone: 828-733-1939. The buildings will be locked even during office hours. When you arrive at church, please call us to let us know you are here. And of course, masks are required. We also have hand sanitizer available. Thank you!

We received many, many donations to our Christmas Eve Offering for heating oil and electricity for our neighbors in need through Volunteer Avery County. We have more than doubled our donations compared to last year and have received over \$6,500. Cindy Lindcamp was in tears when Pastor Kathy called to tell her. Cindy has been overwhelmed with requests for help with heating oil and electric bills. Thank s to all who have given so generously.

Volunteers are needed at Feeding Avery Families, signup at: <https://feedingaveryfamilies.org/volunteer>. There are a variety of roles for volunteers on Thursdays and Fridays. **Truck Unloading and Stocking, Packing Boxes—**

Thursdays 9:30 – 11:30 am.

Distribution and packing boxes—Fridays 9:30—11:30 a.m. and 1-3 pm.

Our Zoom Bible study will continue today, Wednesday, January 13, at 3 p.m., with our study of Acts, Chapter 22.

Volunteers are needed at Reaching Avery Ministires. Please call Michelle at the office.(828-733-5127).

Janet Milsap, Director of Reaching Avery Ministries is back at work. Her daughter Brooke is back at home after a hospitalization of 101 days due to Covid-19. Brooke still requires nursing care but is able to be at home.

Sheri Elderfield has reversable winter masks with adjustable bands; masks are \$8 each. You can pick your mask(s) up at the church office or call (828-733 -1939) and we will mail the mask (s) to you.



January Birthdays

- * JEAN BARRIER—JANUARY 1
- * JOHN HALIFAX—JANUARY 1
- * FRANK DUNCAN, JR.—JANUARY 2
- * SALLY WILHITE—JANUARY 4
- * BOYD BARRIER—JANUARY 5
- * DAVID SHRADER—JANUARY 5
- * SYLVIA GILL—JANUARY 6
- * SHELLIE DUNCAN—JANUARY 17
- * BONNIE VUOLO—JANUARY 20
- * TY PRIOR—JANUARY 24
- * BIRTE HOGAN—JANUARY 29

Prayer Requests

- * BILL AND BOBBIRAE HASSETT
- * JOE JORDAN
- * CONNIE VUOLO, GABE VUOLO'S MOM
- * MARTHA LIND, ERIN LIND
- * CONNIE & RB DANNER
- * FRANK DUNCAN
- * JESSE & BARBARA DOWNING
- * MARILYN GASCHO
- * BONNIE VUOLO
- * JANET WELLS
- * TASHA REID
- * MAGGIE LAUTERER
- * MIKE KILGORE
- * FRANK DUNCAN
- * DAVID FRANCE
- * FRANCES & LARRY BROWN

Arise, shine; for your light has come, and the glory of the LORD has risen upon you. -Isaiah 60:1

A church prayer after violence on Capitol Hill

O Lord, hear our prayer:

Dismay. Shock. Lament. How did it come to this?

Almighty God, we confess the sins of the worst parts of our history.

We ask that your Holy Spirit guide us toward a deep repentance.

We confess that too often we have relied upon temporal promises which come and go with every news cycle. Instead, help us to rely upon Jesus. Jesus who calls us to love. Jesus who offers grace. Jesus who offers mercy.

We remember your promises of restoration and covenant, and we call upon them now.

We pray that the Holy Spirit will bring a newfound peace to our land. A surprising peace, yes. But a deeply needed one. Peace to heal wounds. Peace to end a time more defined by outrageous rhetoric than by acts of kindness.

We remember the warnings of Jesus about violence begetting violence:

Save us from further acts of political and racial violence.

Save us from mistrust, chaos, and injustice.

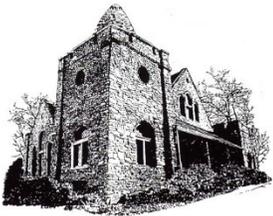
May the coming days be ruled by truth, goodness and integrity.

From sea to shining sea, from small town streets to the halls of power, help each and every one of us to walk in the manner of Jesus Christ.

We offer this prayer in Jesus' name. Amen.

by Christopher Edmonston, pastor at White Memorial Presbyterian Church in Raleigh, North Carolina

Continue on page 2 for Daniel's Den



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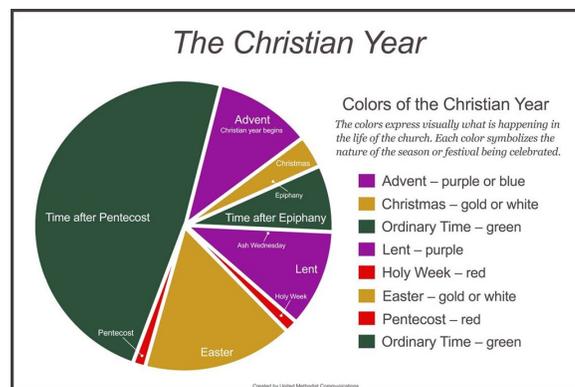
Daniel’s Den The Kalendar

Last week in your “Epiphany Reflection”, you mentioned the “Christian Liturgical Calendar”. What is it, and how do we use it? I do not think I have ever heard of it.

Hello Reader, and thank you for your question! The Christian Liturgical Calendar (also known as the Christian Calendar, Church Calendar, the Ecclesiastical Calendar, or simply “the Kalendar”) is a device that Christians use which helps us order the dates and times of the Great Feasts of the Faith, such as Christmas and Easter. Often, churches use paraments (the decorative cloth hangings such as the pulpit scarf or the communion table runner) which changes color according to the particular Christian season. The Kalendar also sets what color the pastor’s stole will be (the stole is the minister’s decorative scarf that is worn while preaching). You may not have heard of the Church Calendar directly, but you have definitely used it as the Christian Calendar has become very important over the past several decades to many mainline protestants, including the PC (USA).

The history of the Christian Calendar is complex. Since ancient times, different civilizations have used different calendars to track the days, months, and years to understand planting cycles and prepare for celebrations. Jews still use their ancient liturgical Calendar to denote the Jewish Faith’s many festivals. Being a lunar (moon-based) calendar, the Jewish Calendar is centered around the moon’s stages, which set the cycle of Jewish life. Likewise, Christians realized the importance of marking certain feasts and seasons in Christian life, so the first Christian liturgical calendars started appearing in the 3rd and 4th centuries of the faith. It is interesting to note that different Christians do use different calendars. For example, Eastern Orthodox churches follow a different set of cycles and colors than Western or Roman Catholic churches. Churches then started creating lectionaries to go with their calendars. Because Reformed Christianity—and Presbyterianism specifically—grew from the Western Church tradition, this will be the Calendar I analyze. It is good to note here that 95% of all protestants follow this model of the Christian Calendar.

The Calendar is broken up into two cycles governed by the year’s great feasts, the Christmas cycle and the Easter cycle. Within these two cycles, there are three seasons: a preparation season denoted by the color purple, the color of penitence and royalty (for Christmas this is Advent and for Easter this is Lent); a festival season denoted by the color white or gold, the colors of joy (for Christmas this is Christmas proper and for Easter this is Easter proper); and, lastly, there is a season of growth and reflection symbolized by the color green (for Christmas this is the Ordinary Time after Epiphany and for Easter it is the Ordinary Time after Pentecost). These three colors make a cycle, which is why the church sees the colors purple, white, and green—in that exact order—twice a year. To add to the color confusion, some churches use blue for Advent to give distinction between Advent and Lent, and some special feast days which commemorate the acts of the Holy Spirit or the martyrdom of certain saints is represented by the color red, the color of blood and flame. That is why Reformation Sunday, Holy Week, and Pentecost are among the few days the church gets to see red paraments. Within the PC (USA) and most reformed denominations, the minister has historically been granted a special “authority” over the Christian Calendar. A minister can choose which liturgical color goes best with his/her sermon, thereby unilaterally having the color changed accordingly. Of course, most of us protestants do not know the Christian Calendar’s feasts well enough, so even if a minister chooses a different color, I doubt that anyone but the most dedicated researchers of church liturgy would notice.



Have a question on church history, liturgy, sacred tradition, Presbyterianism, or more? Submit it to Daniel’s Den at

Daniel.Coffey@upsem.edu.

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