



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 20, 2021

This Sunday, January 24, 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 this 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.

The 2020 Contribution Statements will be sent out by the end of the month. We will let you know when they are actually mailed.

We are hearing from some of our church family that they have received the first COVID-19 vaccine. This is great news. Avery County and Watauga County are vaccinating people 65 and over. Many, if not most, of the medical personnel in the both counties have been receiving their second shot.

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!

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 20, at 3 p.m., with our study of Acts, Chapter 24.

Volunteers are needed at Reaching Avery Ministries. 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
- * CHERYL KENYON
- * 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

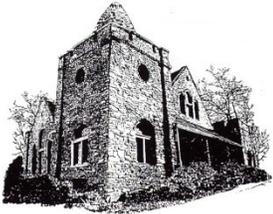
Arise, shine; for your light has come, and the glory of the LORD has risen upon you. -Isaiah 60:1

The 2021 Inauguration Prayer from Father Leo J. O'Donovan

Gracious and merciful God, at this sacred time we come before you in need - indeed on our knees. But we come still more with hope, and with our eyes raised anew to the vision of a "more perfect union" in our land, a union of all our citizens to "promote the general welfare and secure the blessings of liberty to ourselves and our posterity." We are a people of many races, creeds and colors, national backgrounds, cultures and styles - now far more numerous and on land much vaster than when Archbishop John Carol wrote his prayer for the inauguration of George Washington 232 years ago. Archbishop Carol prayed that you, O creator of all, would "assist with your Holy Spirit of counsel and fortitude the President of these United States, that his administration may be conducted in righteousness, and be eminently useful to your people." Today, we confess our past failures to live according to our vision of equality, inclusion and freedom for all. Yet we resolutely commit still now to renewing the vision, to caring for one other in word and deed, especially the least fortunate among us, and so becoming light for the world. There is a power in each and every one of us that lives by turning to every other one of us, a thrust of the spirit to cherish and care and stand by others, and above all those most in need. It is called love, and its path is to give ever more of itself. Today, it is called American patriotism, born not of power and privilege but of care for the common good - "with malice toward none and with charity for all." For our new president, we beg of you the wisdom Solomon sought when he knelt before you and prayed for "an understanding heart so that I can govern your people and know the difference between right and wrong." We trust in the counsel of the Letter of James: "If any of you lacks wisdom, you should ask God, who gives generously to all without finding fault, and it will be given to you." Pope Francis has reminded us "how important it is to dream together... By ourselves," he wrote "we risk seeing mirages, things that are not there. Dreams, on the other hand, are built together." Be with us, Holy Mystery of Love, as we dream together, to reconcile the people of our land, restore our dream, and invest it with peace and justice and the joy that is the overflow of love. To the glory of your name forever. Amen.

Who is Father Leo J. O'Donovan?

Father O'Donovan is a Catholic priest, known as a friend of the Biden family. He was the main celebrant at the funeral Mass for Joe Biden's son Beau who died in 2015 after battling cancer. He was 46 years old. Beau was the eldest son of Joe Biden and his first wife Neilia Hunter Biden, who also passed in a car crash in 1972 with their infant daughter Naomi Biden.



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January 20, 2021

Daniel's Den

Why does the minister wear a robe while others wear suits? What is the difference between the black robe that most Presbyterian ministers wear and the white one that some wear?

Hello reader and thank you for your question. The pastoral garments which a minister wears are called vestments, and you have noted a few differences which may distinguish the minister's personal preference. The black robe that a minister wears during services is called a Geneva gown, while the white robe is called an alb. Interestingly, there is a historical development in the use of vestments that also reveal the tradition to which the minister belongs. One can often tell the minister's denomination by the clothing they wear! Vestments also help the congregation identify the person in the pulpit. For example, if one were to see an individual in a white robe with stole worn over the left shoulder, connected at the hip, that person is immediately identifiable as a deacon. This is opposed to an individual in a white robe with the stole draped over both shoulders, which identifies the person as the service's presiding minister. In some denominations, if there are multiple celebrants at a service, the minister who wears the chasuble (a highly decorated outer robe) is the presiding—or chief—celebrant of the service.

Vestments, or liturgical clothing, first developed out of the common clothing of first and second-century Rome. The common tunic of the day was a pure white robe, which was knee-length, called a Chilton, which was worn both by the general public and even the officials of the Roman State. With time, Christians adopted the Chilton and made it ankle length (as it was immodest to expose so much flesh during church services) and changed its name to an alb, which comes from the Latin "albus," meaning white or pure. Albs are the symbol of the baptized; so, in the first years of Christianity, when a person was baptized, the Christian community would welcome them with a clean new alb at their first communion immediately after the baptism. The alb is the most common liturgical garment in use to this day. It is the main gown worn by Roman Catholics, Episcopalians, Lutherans, Eastern Orthodox, and most Reformed denominations outside of Scotland, Switzerland, and America. The alb has been growing in popularity among United Methodist, Presbyterians, and Baptists in America since the 1960s because it represents the church's unity through our common baptism.

The black robe which most American ministers wear is a Geneva gown. It looks like a doctoral academic gown with velvet panels running down the front and large bell-shaped sleeves. Some ministers who have earned their doctorate often have the three bars on the sleeve to denote their adherence to academic rigor. This gown became popular with the Protestant reformers (such as Luther, Calvin, and Zwingli) because it showed their allegiance to the study of God's Word, and it was the standard European wear of scholasticism of that day. The black gown reveals the pastor's solemn authority to preach and teach the Word of God in a dignified manner. I have even seen some pastors pair their Geneva gown with their academic hood. A less common black robe now gaining popularity is the cassock, a well-fitting gown from the Roman Catholics which has space open on the neck to reveal the clergy shirt (the clergy shirt—also called a clergy collar—being as an invention of Scottish Presbyterians in the 1860s to identify Presbyterian ministers from Anglican ministers).

Of course, among our evangelic siblings, vestments are rare. If one were to walk into 90% of Baptists churches, they would find that the pastor is in a suit of some kind. These denominations often stress that clothing should be simple, noting that the alb and Geneva gown were the typical clothing of their day; and, therefore, ministers should be attired in modern clothing. I often advocate for vestments to be used for several reasons. First, the gowns are often simple and do not detract from worship with congregants wondering where the garment was bought or how much it cost. Secondly, the gown obscures the minister's form and reminds the congregation of the office the pastor fills. This is an issue that my female colleagues in seminary raise, as they are often concerned with being objectified while trying to proclaim the Word of God. As my friend Beth put it to me, "I want them to hear the words coming out my mouth and not focusing on anything else."

Honestly, this question of what to wear often resides with the pastor and how they view the office which they hold. The Bible gives no instructions whatsoever on what a minister is to wear, giving the issue over to Christian conscience. However, there is a beauty and stateliness that vestments give to any worship service. There are also personal reasons why a minister wears what they wear. Next time you see a minister and want to know the story behind their vestments, ask!



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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