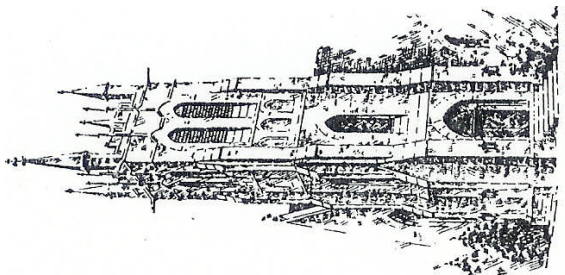


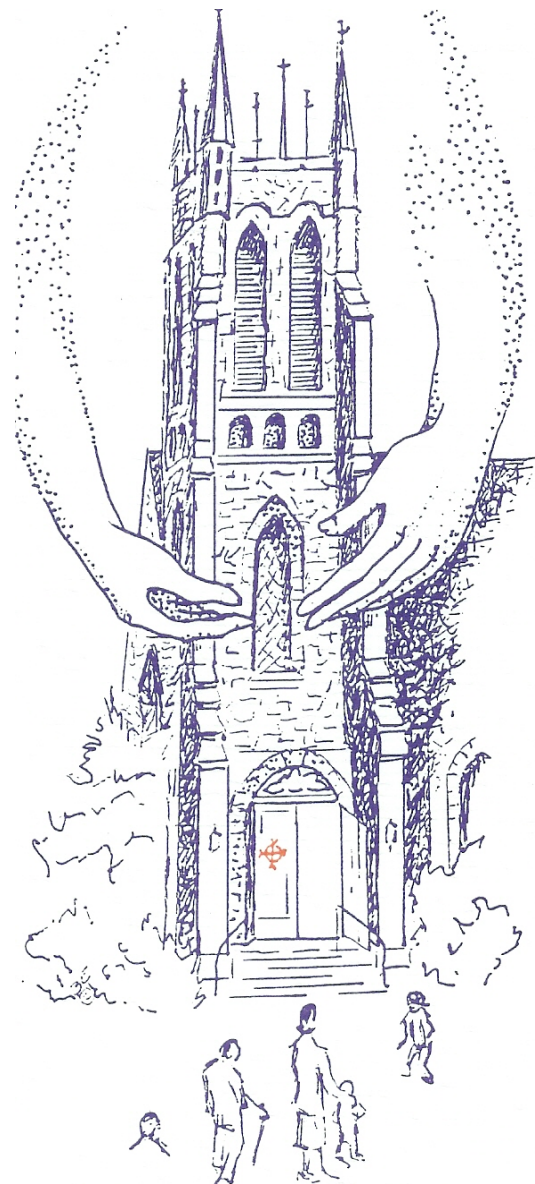
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FIRST PRESBYTERIAN CHURCH
102 East Third Street, Williamsport, PA 17701
Phone: 570-326-3706
E-mail: 1presby@comcast.net
Our Website: <http://1presby.net>

The Chalice

Monthly Newsletter of
THE FIRST PRESBYTERIAN CHURCH



NOVEMBER 2009

SUNDAY SERVICES

Winter Schedule
Sunday School 9:30 A.M.
Divine Worship – 10:45 A.M.

MISSION STATEMENT

Taken from our church information form, 2003
We seek for our congregation, as disciples of Christ, to make God's grace known to all people. We are committed to serving our community spiritually, educationally and financially. We desire to grow in our understanding of his message through scripture. We wish to:

- Provide a peaceful and reassuring place of worship
- Encourage spiritual growth
- Develop a diverse congregation full of love and faith
- Embrace the community as servants of God.

Church Office hours:
Monday-Tuesday-Thursday-Friday
7:30 A.M. – 1:00 P.M.

Reverend Hwang's Office Hours:
Tuesday-Wednesday-Thursday-Friday
9:00 A.M. – 3:00 P.M.

Church Phone: 326-3706
Church Fax: 326-4932
Church E-mail: 1presby@comcast.net

Reverend Hwang's E-mail addresses:
Sam@1presby.net
Or
awunhwang@gmail.com

Chalice Online: <http://1presby.net>

Email items for The Chalice to:
chalice@1presby.net

Email Prayer Requests to:
prayers@1presby.net

First Presbyterian Church

Sam Hwang.....Pastor
Reverend David L. Phillips Pastor Emeritus

Church Staff

Thomas J. Wierbowski Director of Music
Melissa Kurtz.....Sexton
Pat Hipple.....Secretary

Directory

Sam Hwang.....Session Moderator
A. James Bryden Clerk of Session
Ray A. Fisher Treasurer
Frank Moltz Associate Treasurer
Fred Hauser.....Associate Treasurer
Sally Craig Presbyterian Women Vice Moderator

Session

Class of 2010

David Craig*
Fred Hauser
Frank Moltz*

Class of 2011

Ray Fisher*
Margaret Little*
Richard Petts
Robert Coolidge

Class of 2012

John Ertel*
Gil MacPhail*
Tammy Winters

Diaconate

Class of 2010

Judy Kolb*
Dorothy Snyder
Mark Shuman
Carol Wollam*

Class of 2011

Alice Moltz*
Barbara Ertel
Mimi Petts
Larry Coolidge

Class of 2012

Susan Kemnitz*
Melissa Kurtz
Sally Craig

*DENOTES 2nd TERM

WHAT'S HAPPENING AT FIRST PRESBYTERIAN



PRAYER SERVICES

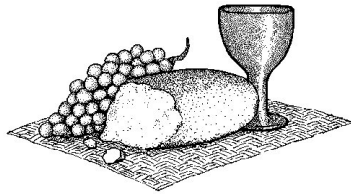
Tuesday's Lunch and Prayers
Noon

Thursday's Breakfast and Prayers
7:00 A.M.



**DEADLINE for
DECEMBER'S NEWSLETTER
Is November 15, 2009.**

**CHALICE EMAIL:
chalice@1presby.net**



Holy Communion
November 29, 2009



Session meeting
Tuesday November 3rd at 7:30 p.m.

Deacon's Meeting
Monday November 9th at 7:30 p.m.

Pastoral Care and Prayer Request

If you want to receive a call, note, or visit from our pastor, or have a prayer need that you would like placed on our prayer list, please fill out as much of this form as needed and send it to us at:
102 E 3rd St, Williamsport, PA 17701 or email the church at
1Presby@comcast.net.

Name: _____

Address: _____

Concern: _____

Action desired:

Visit ___ Note ___ Email ___

Add to Prayer List ___ Remove from Prayer List ___



IN OUR THOUGHTS AND PRAYERS

Reed Austin ✧ Don & Anne Benson ✧ Nancy Boyer ✧ John Bruch
Hugh Bubb ✧ Frankie Capocefalo ✧ The Carpenter Family
Bill Chancellor ✧ Ken Cooper ✧ Thomas Detwiler ✧ Lee DeWald
Michael Doane ✧ Ray Fisher ✧ Alfred and Charlene Frank ✧ Kay Gault
Matthew German ✧ Ken Groff ✧ Sally Hager ✧ Gary Harmon
George Hileman ✧ Robert Isban ✧ Lewis J. Jean, II
Howard & Mary Kellerman ✧ Aaron & Michelle Kemnitz
Alicia Kemnitz ✧ Charles Kemnitz ✧ Gloria Knudsen ✧ Ardice Kolb
Kristen LaCerra ✧ Jessica Lewis ✧ Eileen Lockcuff ✧ Jeffrey Lunt
Joan McKee ✧ Joe Mellish ✧ The Moran Family ✧ Doug & Penny Orbaker
Bill Phillips & Family ✧ Ruth Rich ✧ Donna Richardson
Steven Schromm ✧ Bernie Springman ✧ Ryan Steinbacher ✧ Wally Upham
Donald Visscher ✧ Nancy Winters ✧ Ray Wollam
Please let us know how these loved ones are doing!

Send your prayer requests and updates to:

prayers@1presby.net

Presby Kids



"Jesus told His disciples a parable about wheat and tares."
Matthew 13:24 – 30, 36 – 43

from:

<http://www.higherpraise.com/pdf/New/Curr194/Curr19400002.html>

November 2009 Scriptures Lectionary for Sundays and Festivals Scripture Reference

November 1 (All Saints Day)

Isaiah 25:6-9 Ruth 1:1-8
Psalm 24 Psalm 146
Revelation 21:1-6a Hebrews 9:11-14
John 11:32-44 Mark 12:28-34

November 8

Ruth 3:1-5; 4:13-17
Psalm 127
Hebrews 9:24-28
Mark 12:38-44

November 15

1 Samuel 1:4-20
1 Samuel 2:1-10
Hebrews 10:11-14 (15-18) 19-25
Mark 13:1-8

November 22 (Christ the King or Reign of Christ)

2 Samuel 23:1-7
Psalm 132:1-12 (13-18)
Revelation 1:4b-8
John 18:33-37

November 26 (Thanksgiving)

Joel 2:21-27
Psalm 126
1 Timothy 2:1-7
Matthew 6:25-33

November 29 (First Sunday of Advent)

Jeremiah 23:1-6
Luke 1:68-79
Colossians 1:11-20
Luke 23:33-43



“Be anxious for nothing, but in everything by prayer and supplication with thanksgiving let your requests be made known to God” – Phil 4:6.



Website of the month:

<http://www.churchwomen.org/>

CHURCH WOMEN UNITED

is a national volunteer Christian ecumenical women’s movement initiated and carried out by women in the United States and Puerto Rico.



Women of First Presbyterian Church

All women are invited to the Presbyterian Women's Gathering on November 4 at 3:30 P.M. in the lounge of the church. Devotions, Bible study, and the dedication of a Thank Offering, taken at that meeting, will precede a business meeting. An election of officers will be held.

Looking ahead to December, please mark December 9 on your calendar and come to the Christmas Gathering at Louisa Street Presbyterian Home. The time will be 7:00 p.m. More information will be in the December Chalice.



Table Graces
THANK YOU, LORD

***Lord Jesus, Be our Holy Guest
Our Morning Joy, Our evening rest
And with our daily bread impart
Peace and joy to every heart.***

***~ submitted by: Don Visscher’s family
and Jean Brown***

***God we thank you for this food
For rest and home, and all things good.
For wind and rain and sun above
But most of all for those we love.***

~submitted by: anonymous

We eat while others are hungry. We laugh while others are sad. For what we have, we are thankful. Grant us always to remember what others have not, and where we can, to restore it.

~submitted by: the Kemnitz family. From Morris West’s Harlequin, via a sermon of David Phillips’.

***Be present at our table, Lord;
Be here and everywhere adored.
These mercies bless, and grant that we
May feast in fellowship with thee.***

~submitted by: anonymous

RECIPE OF THE MONTH

Lemon Zucchini Bread

PREP TIME 15 Min, COOK TIME 45 Min, READY IN 1 Hr

INGREDIENTS

- * 1 1/2 cups shredded zucchini
- * 3/4 cup white sugar
- * 1 egg
- * 1/2 cup vegetable oil
- * 1 1/2 cups all-purpose flour
- * 1/2 teaspoon salt
- * 1/2 teaspoon baking soda
- * 1/4 teaspoon baking powder
- * 1 teaspoon ground cinnamon
- * 2 teaspoons lemon zest

DIRECTIONS

Preheat oven to 325 degrees F (165 degrees C). Grease an 8x4 inch loaf pan.

In a bowl, beat together the zucchini, sugar, egg, and oil. In a separate bowl, sift together the flour, salt, baking soda, and baking powder; stir in the cinnamon and lemon zest. Stir the flour mixture into the zucchini mixture just until blended. Pour the batter into the prepared pan.

Bake 45 minutes in the preheated oven, until a knife inserted in the center comes out clean. Remove from heat, and cool about 10 minutes before turning out onto a wire rack to cool completely.

This is so easy and delicious. I add more lemon zest than they say because I'm a lemon freak. It's the kind of recipe where a few days in the fridge makes it better and better and moister. Yummmmm.

Zucchini can be shredded and frozen for future use in recipe sized portions.



The Pastor's Corner:

I (we) believe in the holy “catholic” church, the “communion” of saints...

The faith we profess in the Triune God is never expressed in isolation. We don't contemplate or practice our faith behind closed doors. The Christian faith, as described in the Bible, is a communal faith. It's about struggling *together* to both understand and practice our faith.

Our understanding of God's Word is *guided* by the community of faith, and likewise, our service to God is also *affirmed* by the faith community. Without a meaningful connection to the faith community, as the history of Christianity amply demonstrates, we become prone to apostasy. Our private understanding of God's Word needs to be both confirmed and challenged by the communal wisdom of the church.

In the same vein, when we speak of “the church,” the church is not isolated to our local church. We belong, instead, as we confess each Sunday through the Apostles' Creed, to the holy “catholic” (universal) church; namely, all the churches of the past, present and future.

What is the practical implication of this?

The understanding of “our mission” must be enlarged to include, or should be placed within, the larger mission of the church universal. In order to do this it is important that we make conscious efforts to be in “communion,” not only with “our church members,” but also with all the saints of the past, present and future (our children).

It helps us to know *how*, as a faith community, they had sought to boldly and faithfully express their faith amid difficult challenges. The church is not a perfect institution, as Calvin purports through his distinction of the “invisible” and “visible” church. This, however, does not warrant the diehard claim that the church is irrelevant to one's faith development and practice. To borrow Calvin's expressions, the “unholy separation” between the church and the individual due to the perception that the church is useless would be tantamount to “pestilent errors” and “foulest delusions” (Institutes 4.1.5).

Aside from the numerous ecclesial blunders of shameless compromise and apathy throughout history, the church's relentless efforts toward faithful witness are evident in its collective responses during pivotal moments; for example, during the infancy of Christianity (*Nicene and Apostles' Creed*), the Protestant Reformation during the ecclesial abuse in the 16th century (*Scots Confession, Heidelberg Catechism, Second Helvetic Confession, Westminster Confession*), the unspeakable atrocities perpetrated by the Third Reich during the Second World War (*Theological Declaration of Barmen*), and in modern time where newly surfacing issues and challenges cause us to put forth relevant faith responses (*Confession of 1967, A Brief Statement of Faith*). These were not only *their* confessions, but they are also part of *our* confessions.

Far from being archaic and irrelevant, such confessions and teachings both inform and guide us in our ongoing struggle to be faithful as God's people.

For this reason, I am excited to introduce a new corner in the Chalice: *A Cloud of Witnesses*. In this section, we will heed the wisdom of the past and present saints, in the hopes that our love for God might deepen and our commitment to the liberating truth of the gospel inflamed.

TUESDAY KNITTING GROUP

Our knitting group meets at 11:00 A.M. on Tuesdays, just before Prayer Lunch, in the church basement. Right now we have seven members. If you can knit and purl, you can make a shawl. It is not at all complicated. If you do not knit we would be happy to teach you. If you crochet that is also acceptable. We have one student, Nicole, from Lycoming College who crochets and is learning to knit.

The shawls are sent to people in need of our prayers and the warmth of our shawls. The project is fun and we would love to have you join us.

Greta MacPhail

A Cloud of Witness:

As a product of a fast-paced society, I'm embarrassed to admit that, at times, I expect a sudden surge of spiritual energy and enlightenment based on a fifteen minute Bible reading and 10 minutes of prayer, as if, after a few clicks, I were expecting the words "Transaction Finished" to appear on my computer screen.

It seems that many modern-day Christians suffer from a "deep-spiritual-insight-deficiency," including myself. That is why we should feel indebted to mystics such as Father Thomas Merton for enriching our spiritual lives with his contemplation-tested insights.

The following excerpts come from the fifth chapter, "Things in Their Identity," of his book, *New Seeds of Contemplation*. The chapter begins with the following words: "A tree gives glory to God by being a tree... It is expressing an idea which is in God... The more a tree is like itself, the more it is like Him.

When we hear the phrase, "identity crisis" we usually associate it with teens going through puberty, or with people with hyphenated identity like me (Korean-American). Merton, however, suggests that it is an elementary dilemma inherent in all human beings.

Merton begins by talking about trees and animals, but quickly establishes a major distinction as he compares them to humans. This distinction makes or breaks our ability to comprehend and claim our *true, intended* identity:

Trees and animals have no problem. God makes them what they are without consulting them, and they are perfectly satisfied. With us is different. God leaves us free to be whatever we like. We can be ourselves
or not, as we please. We are at liberty to be *real*, or to be *unreal*. We may be *true* or *false*, the choice is ours (emphasis added).

Merton further points out that our free will is what enables us to actually participate in the creative work of God:

We are even called to share with God the work of *creating* (author's emphasis) the truth of our identity. We can evade this responsibility by playing with masks, and this pleases us because it can appear at times to be a free and creative way of living. It is quite easy, it seems to please everyone. But in the long run the cost and the sorrow come very high.

And as much as we share the responsibility, unless we really "want it, or work at it," realizing and claiming our true, intended identity are as good as a pipe dream. "But unless I desire this identity," Merton writes, "and work to find it with Him and in Him, the work will never be done."

As much as it is a difficult "labor that requires sacrifice and anguish, risk and many tears," since "[it] demands close attention to reality at every moment, and great fidelity to God as He reveals Himself, obscurely, in the mystery of each new situation," it can never be accomplished by taking shortcuts.

It requires, according to Merton, both *faith* and *contemplation*. "There is no way of attaining to the secret without faith. But contemplation is the greater and more precious gift, for it enables [us] to see and understand the work that He wants done."

The consequence of not participating in the creative work of establishing our true, intended identity, which had been initiated by God, is sobering:

If I never become what I am meant to be, but always remain what I am not,
I shall spend eternity contradicting myself by being at once something and nothing,
a life that wants to live and is dead, a death that wants to be dead and cannot quite achieve its own death because it still has to exist.

This, to me, sounds like hell.

Merton calls it something else, but I'm not too far off the mark. "A life devoted to the cult of this shadow," according to Merton, "is what is called a life of sin."



From the Clerk's Gavel

AMERICAN HISTORY TRIVIA
THE STARS AND STRIPES

The United States Flag is the third oldest of the National Standards of the world. Older than the Union Jack of Britain or the Tricolor of France.

The flag was first authorized by Congress on June 14, 1777. This date is now observed as Flag Day throughout America.

The flag was first flown from Fort Stanwix on the site of the present city of Rome, New York, on August 3, 1777. It was first under fire for three days later in the Battle of Oriskany, August 6, 1777.

It was decreed that there should be a star and a stripe for each state, making thirteen of both; for the states at the time had just been erected from the original thirteen colonies.

The colors of the Flag may be thus explained: the red is for valor, zeal and fervency; the white for hope, purity, cleanliness of life, and rectitude of conduct; the blue, the color of heaven, for reverence to God, loyalty, sincerity, justice and truth.

In 1791, Vermont and in 1792, Kentucky were admitted to the Union and the number of stars and stripes was raised to fifteen in correspondence. As other states came into the Union it became evident there would to many stripes. So in 1818 Congress enacted that the number of stripes be reduced and restricted, henceforth to thirteen representing the thirteen original states; while a star should be added for each succeeding state. That law is the law of today.

The United States Flag is unique in the deep and noble significance of its message to the entire world, a message of national independence, of individual liberty, of idealism and of patriotism. It symbolizes national independence and popular sovereignty. It is not the Flag of a reigning family or royal house, but of 205 million free people welded into a Nation, one and inseparable, united not only by community of interest but by vital unity of sentiment and purpose. A Nation distinguished for the clear individual conception of its citizens alike of their duties and their privileges, their obligations and their rights.

The flag first rose over thirteen states along the Atlantic seaboard, with a population of some three million people. Today it flies over fifty states, extending across the continent and over great islands of the two oceans; and two hundred and five million owe it allegiance. It has been brought to this proud position by love and sacrifice. Citizens have advanced it and heroes have died for it. It is the sign made visible of the strong spirit that has brought liberty and prosperity to the people of America. It is the flag of all of us alike. Let us accord it honor and loyalty.

From Our Files:

A reprint "Describing the Organ and Tower Chimes"
Originally dated September 1925 and reprinted August 4 & 11, 1976

The organ installed in the First Presbyterian Church by Mr. James Walton Bowman, in memory of Mrs. Bowman, was built by the Austin Organ Company of Hartford, Connecticut, builders of many of the famous instruments of this country, such as the organs in the Mormon Tabernacle, Salt Lake City, Utah; City Hall, Portland, Maine; the Civic Auditorium, San Francisco, and many other prominent public buildings and churches, and is claimed by the makers to be the finest church organ in service between Philadelphia and Pittsburgh. The instrument is built on the Universal Air Chest System, which gives accessibility to all the mechanism of the instrument from inside the large air chests which can be entered by a person at any time. It is a four manual instrument, there being really five separate parts, name, Great Organ, Swell Organ, Choir Organ, Solo Organ and Pedal Organ. These are all controlled from the various key and pedal boards of the console which is movable and placed at some distance from the instrument.

The action throughout is electric: In other words, the connection between the console and organ consists of a cable containing hundreds of insulated wires.

The console is a very ingenious piece of mechanism containing thousands of electric contacts for the keys, stops, pedals, and various couplers, and it is provided with a large number of adjustable combination pistons which instantly give any desired change in the number of stops the organist wishes to use. Any combination desired can be set or adjusted on any of these pistons so that one touch of a piston may throw in or out of use, any kind of tonal combination.

The very finest quality of all materials and workmanship are furnished throughout the instrument.

The wind is supplied by a large multiple fan blower placed in the basement, driven by a 7 1/2 H.P. motor and the low voltage current for the organ action is supplied by a special generator driven direct from the blower.

The organ screen was designed and installed by Squire and Harrison of New York, who when with Tiffany and Co., were the designers of the changes made in the church interior a year ago.

The set of Deagon Tubular Tower Chimes included in Mr. Bowman's gift consists of twelve tubes weighing three tons, and electrically controlled striking action for each Chime, and electric keyboard and motor generator, the later of which, with all its component parts, relay cabinet, remote control, volt meter and rheostat being located in the tower basement and connected with the Chimes and the keyboard in the organ loft with electric cables. The Chimes are tuned to the pitch of the organ so that Organ and Chimes can be played together. The beautiful hymns of childhood played on the Deagon Tower Chimes stir a flood of memories and overwhelmingly appeal. Like the "gentle rain from Heaven" their glorifying music falls alike on the ears of the "just and unjust". Wherever used it is recognized that the Tower Chimes inspire and arouse a spiritual awakening that is a powerful magnet in drawing people to the Church.

Submitted by Sue German