

March 2024

News From PPC

News from the Interim

News from the Interim:

1 Peter 1:3: "Blessed be the God and father of our Lord Jesus Christ! By his great mercy he has given us a new birth into a living hope through the resurrection of Jesus Christ from the dead."

In his book *The Third Day*, Tom Berlin writes: "The power of the Resurrection is in the new life that it offers. Its power is in what it has overcome." (31) Berlin also says, "The Resurrection is the greatest testimony to God's abundance because it reminds us that we can be restored when we fail." (34) Tom Berlin feels that Christians don't talk enough about the resurrection; instead, they focus too much on the crucifixion and death of Jesus and too little on the actual resurrection and its meaning for Christians today. This is not to demean the crucifixion and the death of Jesus. Of course, these are important events and hold deep meaning for us. Berlin's point is that we don't make enough of a deal about the resurrection and what it means. One of the members of the book study suggested it was like Christmas. There is this major push to get to Christmas (I mean—you start buying and planning for Christmas in July right?); the opening of the presents is rather anti-climactic; we don't take time to truly consider the miracle and the gift. Everything is over and things go back to the way they were. The same happens during Lent and Holy Week and Easter—but should it? After the resurrection, things were NOT the same. Berlin makes a point of saying that because Jesus was resurrected on the third day, we know that God offers new beginnings, no matter what the facts of our present reality seem to tell us. (ix)

In an article in the *Upper Room* written by Rev. Kimberly Orr called, "A Call to Action," she says that:

"Through the Resurrection, God offers us the hope of new life, even in the face of war, the specter of ailing health, and the division that fear and hatred cause between people." (*The Upper Room*-March-April 2024, 4)

She goes on to say that God's love is steadfast, consistent, and powerful enough to overcome even the greatest of obstacles. Because of this, she believes the Resurrection is also a call to action. Tom Berlin says something similar. Berlin points out that redemption and restoration lead to mission. (36) He says:



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“We believe that Jesus saves. But we are not only saved ‘from’ the guilt, shame, and condemnation of our past failures. We are also saved ‘for’ something. Understanding the Resurrection gives us a sense of calling and conviction to continue the journey we have begun and not get sidelined. The resurrected Christ continues to give us a calling to pursue and a mission to fulfill. The Holy Spirit reminds us of the wisdom of Christ and gives us both the authority and the ability to carry out the unique ministry each believer is equipped to fulfill.” (36)

As the resurrected Christ continues to give us a calling to pursue and a mission to fulfill in our individual lives, as Head of the Church, the resurrected Christ continues to give Park Presbyterian Church a calling to pursue and a mission to fulfill. This is what we seek to discern as we faithfully move forward. Recently, I re-shared with elders and deacons during training, and with the session “The Great Ends of the Church.” They are:

The proclamation of the gospel for the salvation of humankind
The shelter, nurture, and spiritual fellowship of the children of God
The maintenance of divine worship
The preservation of the truth
The promotion of social righteousness
The exhibition of the kingdom of heaven to the world

— *Book of Order (2017–19), F-1.0304*

Please ponder the “Great Ends of the Church” and consider the intersection of these truths with our community in Newark, NY. What does it mean for Park to “live” these truths out today? How do we continue the journey and not get side-lined? For this is the power of the Resurrection—that God offers new beginnings no matter what the facts of our present reality seem to tell us. Keep up the good work and remember that the power of the Resurrection is the opportunity it brings to our future!

In Christ,
Susan

MEMBERSHIP CLASSES:

If you are not a member of Park Church and would like to be a member, the first membership class will be **Sunday, March 3, 2024**. All are welcome. I had a longtime member ask if they could come—just for a refresher! I said SURE!

I am planning on (4) sessions:

Being a Presbyterian—the church’s history, polity, and doctrine.

Being a Presbyterian in this Place—the congregation’s history, mission, and service, as well as the expectations of membership.

The intersection of life and faith, including an inventory of gifts and talents.

And, especially for those making a profession of faith, developing a statement of faith that speaks to their trust in God, their reliance upon grace, and evidence of the Spirit moving within them, prompting them to confess Christ as Lord and accept the responsibilities of membership.

The second, third, and fourth classes will be based on the availability of the attendees.



CHURCH SEASONS: PASSION/PALM SUNDAY

Between hosanna and hallelujah (An excerpt from the Companion to the Book of **COMMON WORSHIP** (Geneva Press, 2003, 111-113)

The question is frequently asked, “Why combine the passion and the palms?” First, it is in accord with historical tradition. Since at least the fourth century, the focus on the first day of Holy Week, or Great Week, has been the passion of Christ. After a palm processional, a Gospel passion narrative has been read. Western churches have kept the first day of Holy Week by concentrating on both the glory and the passion of Christ, recalling both the passion and the palms. Pastoral values result from combining the passion and the palms. Many people simply do not attend worship on Good Friday. The result is that, for them, there is a distortion in the story. A story that skips from Jesus’ triumphal entry into Jerusalem to Jesus’ resurrection from the dead evades the question, “What happened in between?” If we leap from Palm Sunday’s “Hosannas” to Easter Day’s “Hallelujahs” we overlook the pivotal event of Christ’s suffering and death on the cross. The journey to Jerusalem has the cross as its goal, and the cross needs to be kept in sight even during the triumphal entry into Jerusalem. Where the long tradition of reading the whole passion narrative on Passion/Palm Sunday is appropriated, congregations have found the value of hearing the entire passion story. The most important reason for combining the passion and the psalms is the relationship between the death and the resurrection of Jesus. To understand the resurrection, we must contemplate the passion of Jesus. Long, careful meditation upon the mystery of the cross must precede the glorious message of Easter. On the one hand, an *oversimplified theology of glory* can undervalue death by implying that it is merely a stepping-stone on the path to resurrection. Therefore, in order to experience resurrection, one simply dies, and on dying will automatically ascend from the grave to glory. On the other hand, an *oversimplified theology of the cross* can overvalue death as a “work,” by implying that resurrection is merely a consequence of the passion; therefore, if one suffers and dies for the faith, one will have earned resurrection. Instead, the cross *and* resurrection must be held together theologically. The extent to which we understand the resurrection of Jesus will be determined by our understanding of his passion.

Thus, the palm procession with ringing Hosannas symbolically foreshadows the Hallelujahs of God’s promised future when the risen Jesus will lead his people into a new Jerusalem. Interwoven with such liturgical experiences are the stories of the passion of Christ. Thus, the eight-day week from Passion/Palm Sunday to Easter Day is framed by resurrection and death on one side, and death and resurrection on the other. The need to affirm, as Holy Week begins, the inseparable relationship between the death and the resurrection of Jesus is precisely the reason the passion of Christ and the palms are linked together as Passion/Palm Sunday.



It’s almost time for Easter Lilies. Order forms can be found in the Lounge or in the office. This year each plant is \$10.00. Please have all orders to Samantha by March 15, 2024!





MAUNDY THURSDAY:

MAUNDY THURSDAY- *Service starts in the lounge at 6:00 PM with soup/bread and the Lord's Supper by Intinction; continues upstairs in the Sanctuary at roughly 6:40PM for the rest of the service and the stripping of the church. ALL are invited to attend!*

An excerpt from the *Companion to the Book of Common Worship* (Geneva Press, 2003, 113-116, 131-132)

The name is taken from the first words sung at the ceremony of the washing of the feet, "I give you a new commandment" (John 13:34); also from the commandment of Christ that we should imitate his loving humility in the washing of the feet (John 13:14-17). The term *mandatum* (maundy), therefore, was applied to the rite of the footwashing on this day.

The opening service of the Triduum is not inherently mournful. The penitential acts of Maundy Thursday have celebratory aspects as well: restoration through the bold declaration of pardon; the act of footwashing connoting humility and intimacy; the celebration of the Lord's Supper embodying the mystery of Christ's enduring redemptive presence. Maundy Thursday's acts provide the paradox of a celebratively somber and solemnly celebrative service.

Footwashing. A powerful symbolic response to the Word, representing the way of humility and servanthood to which we are called by Christ, is the act of footwashing, practiced within the church since at least the fifth century. The practice of footwashing in first-century Palestine may have been as common as when today a host helps guests take off their coats, a waiter seats diners, or a driver holds the taxi door open for passengers. Hospitality underlies all such welcoming gestures. ...

What is startling if not jolting about the footwashing story in John is not the act of footwashing, but the identity of the servant who washed others' feet — Jesus, God-with-us, the least likely person. Following the footwashing, Jesus took on himself the humiliation of the cross, the ultimate symbol of his selfless love for others.

...
In the priesthood of all believers (not hierarchies of power), *all* members of the body of Christ can "kneel" before each other and wash one another's feet as did our Lord and Savior himself — neighbor to neighbor, perhaps even stranger to stranger. More important, as the priesthood of all believers, our corporate kneeling before others for the earthly task of footwashing symbolizes our servanthood within and beyond the body of Christ.

The Lord's Supper. Though on this night we remember and celebrate the final supper Jesus shared with his disciples in the context of Passover, we are neither celebrating a Seder ("order of service"), nor reenacting the Last Supper, but sharing with our risen Lord a foretaste of the heavenly banquet. ...

The term "last supper" suggests that it was only one of many meals shared by Jesus and his disciples, and not *the* meal. The Eucharist is rooted not only in the Last Supper but also in Jesus' eating with sinners, and in his feeding the crowd with the loaves and fishes, and it foreshadows the meals after his resurrection. All together they constitute the multiple meanings of the Lord's Supper. To reduce the Lord's Supper to the Last Supper is to cut off the Sacrament from its eschatological significance (that is, as it relates to the unfolding of God's purpose and in the ultimate destiny of humankind and the world).

Stripping of the Church. The final act of this service is the evocative stripping of the worship space. This is most effectively done in absolute silence, and in an unhurried, orderly fashion. Designate several people to extinguish the candles, strip the Lord's table of all cloths and vessels, and remove all textile hangings, candles and candelabra, flowers, and so forth, carrying all the items out of the room. The stark, bare, unadorned church now reflects Jesus' abandonment during the night in Gethsemane. The visual aspect of the transformed worship space gives people a dramatic depiction of Christ's desolation. The church remains bare until the Easter Vigil when the process is reversed and the worship space is "dressed" again.

Ordinarily, neither a blessing is given nor a postlude played on this night, as the services for Maundy Thursday, Good Friday, and Holy Saturday (the Great Vigil of Easter) are actually one unified ritual. ... The church remains in semidarkness, and all depart in silence, thus making the transition from the eucharistic celebration to Jesus' crucifixion and death. Symbolically, Christ, stripped of his power and glory, is now in the hands of his captors.



Kay S. Groover, 84, passed away on Tuesday, January 30, 2024, at Wayne County Nursing Home.

In memory of Kay, in lieu of flowers, please consider donations to either the American Cancer Society, 1120 S. Goodman Street, Rochester, NY 14620, Alzheimer's Association, 435 E. Henrietta Road, Rochester, NY 14620 or Park Presbyterian Church, 110 Maple Court, Newark, NY 14513.

Kay was born the daughter of the late Clyde and Ophelia (Tebo) Sechrist on Sunday, April 16, 1939, in Roaring Branch, PA, where she was raised, graduating from Canton High School. She furthered her education at a cosmetology school in Williamsport, PA. Kay married Dale, and they had three sons. They made their home in Newark, NY. Kay graced the halls of the Wayne County Board of Supervisors for twenty dedicated years, serving as a deputy clerk. Outside of her professional endeavors, Kay was an avid camper and creative. She immersed herself in sewing. A cherished member of quilt-making clubs, Kay's stitches were a testament to her boundless creativity and passion for craftsmanship. Yet, amidst her myriad interests and pursuits, Kay's heart found its greatest joy in the loving embrace of her family. Devoted to raising her three beloved boys, she poured her boundless love and wisdom into shaping their lives. Her proudest moments were spent in the company of her children and grandchildren, basking in the warmth of their love and laughter. Kay will be lovingly remembered by her husband, Dale Groover; her three sons David Groover, William (Karen) Groover and Douglas (Kim) Groover; her nine grandchildren; eighteen great-grandchildren; a sister-in-law, Betty Sechrist; Kay is predeceased by her brother, Romaine Sechrist; her sister and brother-in-law, Judy (Paul) Landon.



March Lectionary:

March 3, 2024: Psalm 19; I Corinthians 1: 18-25

March 10, 2024: Psalm 107: 1-3, 17-22; Ephesians 2: 1-10

March 17, 2024: Jeremiah 31: 31-34; Psalm 119: 9-16

March 24, 2024: Psalm 118: 1-2, 19-29; Mark 11: 1-11

March 28, 2024: (Maundy Thursday) Mark 14: 1 through 15:47

March 31, 2024: Psalm 118: 1-2, 14-24; John 20: 1-18

Stu's Corner:

March 3, 2024: *The Garden the Curtain and the Cross* by Carl Laferton

March 10, 2024: *His Grace is Enough* by Melissa Kruger

March 17, 2024: *God's Dream* by Archbishop Desmond Tutu

March 24, 2024: *The Topsy Turvy King* by Alison Brewis

March 31, 2024: *God Gave Us Easter* by Lisa Tawn Bergren

Flowers:

March 3, 2024:

March 10, 2024: IMO Loved

Ones by the Robarge Memorial

March 17, 2024: IMO John Taylor by Eileen Taylor

March 24, 2024:

March 31, 2024: Easter Lilies

Minutes for Mission:

March 3, 2024: Sarah Humphrey-
Living on the Brink of Disaster

March 10, 2024: Natalie Lemmon-Leading With a Purpose

March 17, 2024: ET Trunick-We Saw You

***Thank you to Sue Rowe and Deb Compher for Minutes for Mission on February 18 and February 25.**

Newark Community Connections:

Newark Food Pantry:: Food collection for the Newark Food Closet will be on March 3, 2024. Lisa Barrett writes that they need: Hygiene Products - Diapers-ALL sizes - Cat Food

Common Threads: Common Threads is located at 5694 Wood Lane, Newark, NY 14513. It is open 9AM-12:PM every First and Third Saturday of the month. Drop off for clothing is in Park Presbyterian lounge M-W, F from 9AM-4PM. Contact Sarah at shumphrey8008@gmail.com or call 585-409-4667 for more information.

Called to Care: Park Presbyterian Women are supporting Called to Care; when needed they are supplying new and used bedding and household cleaning supplies. Contact Sue Rowe at srowe918@gmail.com or 845-791-0389 if you are interested in being on a list to help supply items when the need arises. Called to Care, Canandaigua, assists refugee families financially in their first few months with rent, utility payments, and other fees as well as helping them find housing, employment, English classes and provide for food and clothing needs; it also works in partnership with World Relief Western NY. Called to Care, Canandaigua, with its mission to promote and facilitate resettlement of refugees in Canandaigua by providing a support network to help them start a new life, invites interested individuals to join in the rewarding work of welcoming and serving some of the world's most vulnerable. For more information, contact Linda Werts at 315-447-0276.

Family Promise: In the United States, one child out of five lives in poverty. Families with children make up 35% of the people in this country who experience homelessness. Poverty in Wayne County is a persistent and continuing foundation of homelessness. From data provided by school districts in Wayne County, there has been a consistent number of over 600 homeless children, both pre-school and school-age each year since the 2014-2015 school year. Contact Anne Rogers at 315-879-5478 for more information.

Laurel House: Laurel House is a not-for-profit volunteer community organization in Newark, NY, formed with its first meeting on November 7, 2014, and incorporated in May 2015. The idea of Laurel House, a volunteer-driven home providing free end-of-life care for Wayne County residents and their families, originated decades ago with Jean Cass, a nurse who watched one of her dear friends succumb to a difficult death from breast cancer. Jean's passion for a better way to care for the dying brought about the comfort care home, the House of John in Clifton Springs and was the impetus for doing the same in Newark. While Laurel House Comfort Care provides end-of-life care free of charge, it costs over \$200,000 to operate the home. Donations are greatly appreciated! To contact them call 315-573-7028.

Survivor Advocacy Center of the Finger Lakes: The Survivor Advocacy Center of the Finger Lakes' programs for survivors of domestic violence provides shelter and appropriate services for all victims. Their safe dwelling program provides housing for a maximum of 14 residents. Their programs provide appropriate service for survivors of domestic violence, sexual abuse, stalking, dating violence, bullying, and child abuse regardless of race, creed, color, national origin, secular orientation, gender identity or expression, military status, gender, marital status, or disability. To contact them, call the office at 315-331-1171.

LENTEN BOOK STUDY:

The Lenten Book Study based on Tom Berlin's book *The Third Day* continues throughout March on Wednesdays-Mar. 6, 13, 20, and 27th. There are two sessions. Anyone is welcome at either the 1:00 PM or the 4:00 PM session. It's not too late! All are invited!

FAMILY PROMISE: Newark Support Group

The following dates are scheduled for the Newark Support Group to provide the fellowship dinner for Family Promise as well as groceries if needed by the families for that week. Preparations start at 4:30pm for the dinner with the hope of serving at 5:30pm.

March 11, 2024
 April 15, 2024
 September 9, 2024
 October 21, 2024

There will be an organizational meeting in advance of the dinners at the Newark Library.

The organizational meeting for the March 11th dinner and grocery week will be on February 21, 2024, from 10:00am-11:30am in the Renner Room at the Library.

All are welcome to come to the organizational meetings. Linda Masciolia, from St. Marks, is co-chairing with me this year for which I am grateful. Please contact Anne Rogers at

315-879-5478 or anne.j.rogers@gmail.com or Linda Masciolia at masciolilinda@yahoo.com. for dates and times.

MISSION—MARCH:

WARMING TREE: Park will continue to collect hats and mittens/gloves and scarves through the first half of the month of March. We will bless these on March 17th; they will be delivered to Lincoln Elementary School.

FAMILY PROMISE: Evonne Pomerantz let us know that they could use:

Blankets
 Sheets
 Sleeping Bags
 Diapers-sizes 3-5
 Baby Wipes
 Hygiene items
 Cleaning products
 Gently used Furniture

Pots/pans
 Eating utensils
 Bed frames
 Kitchen table sets
 Shelves
 Stands
 Toasters
 Kettles/coffee makers

CHRISTIAN FELLOWSHIP



Wednesday March 27– 2:15PM-3:45PM

COFFEE AND SNACKS PROVIDED!

We will have some games—or you can bring your own. If you don't want to play games, you can just come to socialize and talk!



Time to clean out your closets! Our Rummage Sale will start on April 18th. You may bring your items to the Church basement starting April 1, 2024!

75 Years: ONE GREAT HOUR OF SHARING COLLECTION: March 24, 2024

Around the world, millions of people lack access to sustainable food sources, clean water, sanitation, education, and opportunity. The three programs supported by One Great Hour of Sharing (OGHS)-Presbyterian Disaster Assistance, the Presbyterian Hunger Program, and Self-Development of People—all work in different ways to serve individuals and communities in need. From initial disaster response to ongoing community development, their work, fits together to provide people with safety, sustenance, and hope.

Received during the season of Lent (February 14-March 31) each gift to OGHS helps to improve the lives of people in these challenging situations. The offering provides us a way to share God's love with our neighbors in need. In fact, OGHS is the single, largest way that Presbyterians come together every year to work for a better world.

Presbyterian Disaster Assistance (PDA)-receives 32% of funds.

Presbyterian Hunger Program (PHP) receives 36% of funds.

Self-Development of People (SDOP) receives 32% of funds.

Park Presbyterian Church will be receiving/blessing your One Great Hour of Sharing Donations on Palm Sunday-March 24th during the worship service. Fish banks are also available.



RESURRECTION SUNDAY (EASTER):

(Taken from the PCUSA-Presbyterian Mission site):

The festival of the Resurrection of the Lord (or Easter Sunday) is the center of the Christian year. On this occasion the church joyfully proclaims the good news that is at the very heart of the gospel: that Jesus Christ is risen from the dead.

It is sometimes said that every Sunday is a little Easter; liturgical theologian Laurence Stookey suggests that it might be more appropriate to say that every Easter is a great Sunday (*Calendar: Christ's Time for the Church*, Abingdon Press, 1996, 158-161). Easter Sunday is the Lord's Day writ large: a great annual celebration of Christ's resurrection on the first day of the week. As such, the service should be centered around the typical and fundamental elements of Christian worship on the Lord's Day: the proclamation of the Word and the celebration of the Lord's Supper. Easter Sunday is also an especially appropriate time for the sacrament of Baptism, if not celebrated during the Easter Vigil of the previous night.

Easter Sunday is something like the keystone of an arch — the top and center stone upon which all the other stones lean and depend — both in terms of its theological significance and its relation to other events in the Christian year. Theologically speaking, the faith we claim and the life we live depend on the affirmation, celebration and proclamation of Christ's resurrection. In a chronological sense — since Easter is a “moveable feast,” taking place on a different date each year — all the other events of the Christian year (from the Transfiguration of the Lord and Ash Wednesday through Pentecost and Trinity Sunday) pivot around the date of Easter Sunday, shifting accordingly.

For Western Christians (Catholics and Protestants) the date of Easter is the first Sunday that comes after the first full moon that occurs on or after March 21 (the Spring Equinox) — occasionally shifted to the following Sunday, when the original date happens to coincide with the Jewish Passover. This computation means that Easter always occurs sometime between March 22 and April 25, inclusive. The Eastern Churches (Greek and Russian Orthodox, e.g.) use a different set of astronomical tables based on the Julian Calendar (instead of the Gregorian), which means that Orthodox Easter generally follows the Western date by one, four, or five weeks (sometimes occurring in early May).

Resurrection faith

An excerpt from the *Companion to the Book of Common Worship* (Geneva Press, 2003, 107-108)

Pascha [or Easter] is the central event, the time of transformation, of becoming a resurrected people, God's new people. On this Sunday of all Sundays, Pascha, we celebrate our transformation as a new people. When Christ rose from the grave, death and all other "principalities and powers" that seek to entomb God's will were forever defeated.

Easter is not simply the miracle of a dead person raised from the grave, but a celebration of power that can shatter death in order that people can freely serve the God of life. In the resurrection of Christ, God's awesome purposes were on display, revealing a radically new world of peace and harmony and equality and mutuality, about which we can only dream. The Lord of the future has been disclosed to us. Both the incarnation at Christmas and the resurrection at Easter testify to the lordship of Christ. ...

On Easter we glimpse a new landscape — the age to come — and experience a sense of holy awe at the significance of the resurrection for human life. The shape of the age to come reveals a new people of God, a new humanity.

When Christ was crucified, humanity died with him on Calvary. But on Easter morning, a new world was born — raised up with the crucified and risen Christ. Bursting the bonds of death, the first human being of a new human race, Jesus Christ, appeared among those who crucified him. In the midst of the old sin-struck world, God gave the world a new beginning, a new humanity. By faith the old guilt-ridden humanity was born again into the new forgiven humanity of Jesus Christ. Ever since, here and there, clusters of the new people of God live according to the new social order of the new age.

Therefore, Easter faith recalls the past, especially the awesome act of God in raising the crucified Christ from the grave. Easter hope looks to the promised future, to that which awaits us. Easter love celebrates the presence of the crucified and risen Christ who is now among us, reconciling us as one people. Resurrection faith asserts that by grace we are born again into the new humanity of Jesus Christ. We are called to new life for God and for neighbors. As representatives of the new humanity, we walk in newness of life.



2nd Alyson Holloway
 6th Eugenia Mullie
 6th Gil Burgess
 7th Karen Watson
 10th Bill Doeblor
 12th Eileen Taylor
 13th Sharon Anderson
 15th Holly Burgess
 15th Sue Rowe
 24th Seth Burgess
 30 Jeanne Salisbury



Sun	Mon	Tue	Wed	Thu	Fri	Sat
					1 <i>1PM Garden Club</i>	2 <i>9AM Soup Sale 6PM AA Meeting</i>
3 Communion <i>9AM Choir Rehearsal 10 Worship Service New Member class 5PM Finger Lakes Bells</i>	4 <i>Pastor out of the office 430PM Chancel Bells 6PM Back 2 Basics</i>	5 <i>Office Closed 1-3PM 6PM Webelos Meeting</i>	6 <i>1030AM Quilters 1PM & 4PM Book Study 3PM Christian Fellowship</i>	7	8 <i>6PM Wayne Gem</i>	9 <i>6PM AA Meeting</i>
10 <i>9AM Choir Rehearsal 10 Worship Service 1115AM Worship & Music 5PM Finger Lakes Bells</i>	11 <i>10AM Deacons Meeting 12PM PW Meeting 3PM Finance Meeting 430PM Chancel Bells 6PM Back 2 Basics</i>	12 <i>4PM Mission Team 6PM Webelos Meeting</i>	13 <i>1030AM Quilters 1PM & 4PM Book Study 6PM 138 Pack Meeting</i>	14	15 <i>1PM Big House Committee</i>	16 <i>The Methodist Church (FMCN) is having a soup cookoff from 5-7PM with Bingo 6PM AA Meeting</i>
17 <i>9AM Choir Rehearsal 10 Worship Service/ Palm Cross Making PW Bake Sale 5PM Finger Lakes Bells</i>	18 <i>430PM Chancel Bells 6PM Back 2 Basics</i>	19 <i>430PM TIC Meeting 6PM Webelos Meeting</i>	20 <i>10AM DAR Meeting 1030AM Quilters 1PM & 4PM Book Study 6PM 138 Pack Meeting 6PM Session</i>	21	22	23 <i>10AM NA Planning 6PM AA Meeting</i>
24 <i>9AM Choir Rehearsal 10 Worship Service/ Palm Sunday 5PM Finger Lakes Bells</i>	25 <i>430PM Chancel Bells 6PM Back 2 Basics</i>	26 <i>6PM Webelos Meeting</i>	27 <i>1030AM Quilters 1PM & 4PM Book Study 6PM 138 Pack Meeting</i>	28 <i>5PM Maundy Thursday</i>	29	30 <i>6PM AA Meeting</i>
31 <i>9AM Choir Rehearsal 10 Worship Service / Resurrection Sunday 5PM Finger Lakes Bells</i>			2	0	2	4

We pray for ongoing healing, wholeness, and God's shalom for:

Mark Booth

Deb Compher

Roxanna Rowe

Sue Rowe

Lila Serapilio (sister of Natalie Lemmon)

Sheldon Hayes (cousin of Steve Frost)

John Hooper and Mike Hopkins (relations of Marilyn Wilson)

James (friend of Scott B)

Chris Agletti and Rachel Ide (daughter and son-in-law of Sue Rowe)

Deborah Monahan Burleson

Jay Brooks (friend of Scott Blondell)

Dale Groover

Rev. Debbie Grohman

Krystel Harling (former student of Marilyn Wilson)

Charlie Matias

Eleanor and Roger Brennessel

Deanna Side

Jack (Grandson to Amy)

Artemis (7-year-old with cancer)

Rowan McCrossen (4-month-old grandson of Debbie and Josh McCrossen)

Aaliyah Matias

David Wilck

Kert Werts



We continue our prayers for caregivers and to those needing care: Jeanne and Paul Salisbury, Kay and Dale Groover, Thelma Vermeulen, Barb Chappell, Bonnie and Thurlow Hammond, Ed and Cheryl Lotz, Barbara Brunner, Eileen Burm, Marian Maxwell, Jim and Anne Peck, Lynn Blodgett, and Susan Chaffee.

We continue our prayers for all those who grieve, including the friends and family of Bethany Comella, Kay Groover, John Hooper and Shirley Withey (Bodine Family)

In your mercy, O God, hear the prayers of your people. **Amen.**

PRAYER

Easter Children's Prayer

God made you and God made me,

He made the world for us to see.

God loves you and long ago,

He sent his Son to tell us so.

Jesus showed us many things,

To love and share and dance and sing.

To learn and pray, to help and care,

He promised he'd always be there.

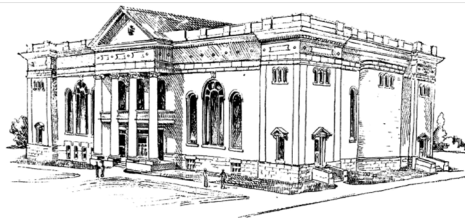
He died but then came back to life,

Let's celebrate for he's alive!

Amen.

— *Author Unknown*

Park Presbyterian Church
110 Maple Court
Newark, NY 14513



***“Our mission is to make
Christ visible
by believing, living and
sharing the word of God.”***

***“Our vision is to be God’s
light – a beacon of love, in-
teraction, and guidance in
Faith and comfort. “***



Be sure to check out our Facebook page for a way to see the Sunday Services.

Facebook is at: www.facebook.com/parkchurch110

(Be sure to like and follow to get notifications when we go live.)

Find us on YouTube at <https://www.youtube.com/channel/UC-PmjX998CQTaJ3EEkSpl6w>

Be sure to subscribe and click the notification bell to be told when we upload videos.

