

March 2025

NEWS FROM PPC

A Lifetime Struggle

Feb 9, 2025, Sixth Week after Epiphany, Steve Mitchell



Psalm 1

¹ Blessed is the one who does not walk in step with the wicked or stand in the way that sinners take or sit in the company of mockers, ² but whose delight is in the law of the Lord, and who meditates on his law day and night. ³ That person is like a tree planted by streams of water, which yields its fruit in season and whose leaf does not wither— whatever they do prospers. ⁴ Not so the wicked! They are like chaff that the wind blows away. ⁵ Therefore the wicked will not stand in the judgment, nor sinners in the assembly of the righteous. ⁶ For the Lord watches over the way of the righteous, but the way of the wicked leads to destruction.

Luke 6:17-26

¹⁷ He went down with them and stood on a level place. A large crowd of his disciples was there and a great number of people from all over Judea, from Jerusalem, and from the coastal region around Tyre and Sidon, ¹⁸ who had come to hear him and to be healed of their diseases. Those troubled by impure spirits were cured, ¹⁹ and the people all tried to touch him, because power was coming from him and healing them all. ²⁰ Looking at his disciples, he said: “Blessed are you who are poor, for yours is the kingdom of God. ²¹ Blessed are you who hunger now, for you will be satisfied. Blessed are you who weep now, for you will laugh. ²² Blessed are you when people hate you, when they exclude you and insult you and reject your name as evil, because of the Son of Man. ²³ “Rejoice in that day and leap for joy, because great is your reward in heaven. For that is how their ancestors treated the prophets. ²⁴ “But woe to you who are rich, for you have already received your comfort. ²⁵ Woe to you who are well fed now, for you will go hungry. Woe to you who laugh now, for you will mourn and weep. ²⁶ Woe to you when everyone speaks well of you, for that is how their ancestors treated the false prophets.

Introduction

The very observant among you will notice that while it is officially the Fifth Sunday after Epiphany, the scripture readings and the sermon today are for the Sixth Sunday after Epiphany. We are not time travelling. There was a miscommunication when I agreed to do the sermon when no one was available from the Pulpit Supply List for this Sunday. Rather than try to craft a new sermon on short notice, Karen agreed to let me do the sermon I had prepared for the Sixth Sunday. Thank you to Karen and all of you for this indulgence.

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I titled today's sermon, "A Lifetime Struggle". The bible passages used on the Sixth Sunday after Epiphany both present a set of dualities: righteousness versus wickedness in Psalm 1, and blessings versus woes in Luke. In essence, they both say there are two ways of life open to us: one means blessedness, happiness, and fruitfulness, but the other means cursedness, unhappiness, and judgment. While they are presented as a choice, be one or the other, in fact we are both, and the struggle is between what will guide our thought and behavior at any given moment: the Word of God or the ways of the world. This struggle is present throughout our lives. The sermon will consider this in more detail.

Scripture Readings

Let's start with the Old Testament reading. The first Psalm presents two ways of life: the way of the righteous and the way of the wicked.

The righteous or blessed man does *not* do certain things. There is a way he will *not* walk, a path he will *not* stand in, and a seat he will *not* sit in. "Walk" metaphorically means, "to go along with, follow a course of action," or "to live, follow a way of life." "Stand" in the Hebrew means "to stop, to be firm." From merely walking, one becomes more confirmed, more involved and influenced. It connotes movement toward the formation of habits or patterns. "Path" in the Hebrew means, "a way, course of action, journey, manner, work." It refers to one's conduct, behavior patterns, habits and responses. Here we see patterns forming and becoming entrenched. "Sit" in the Hebrew means "to sit, dwell, remain, abide." It emphasizes a thoroughly settled state or condition—settled down, comfortable, content with the world and with its patterns entrenched in our lives. Together, we can say these refer to *thinking, behaving, and belonging*. The righteous man and the ungodly man are different in how they *think*, how they *behave*, and to whom they *belong*.

The principle is that certain things corrupt, tear down, and destroy. Other things build, develop, make fruitful, and give the capacity and means for happiness. The man of blessedness is one who has determined to walk by the whole counsel of the Word, through trust and fellowship with God, while the wicked man is guided by his emotions, experience, tradition, popular opinion, or by what is politically correct.

Now to the New Testament. The full "sermon on a level place" (Luke 6:17-49) from which today's New Testament reading is taken is one of the longest teaching discourses in the Gospel of Luke and the Book of Acts. Here for the first time the actual content of Jesus' teaching to the crowds is presented. Also, for the first time teachings are addressed directly to Jesus' disciples.

It is worth noting the geographical significance of Luke's sermon on the plain versus Matthew's similar presentation captured in his sermon on the mount. Talking from the mount implies a word from on high and a spirit of authority. The issue for Luke was not authority, but the implications of the Kingdom in everyday life. In Luke, the message of the Kingdom and the arena for Jesus' work is the "level place" where the crowds are milling. A central part of the message of Luke is that the proclamation of the word of God must also be accompanied by faithful response worked out in real life.

Luke has carefully paired four blessings with four woes or curses. He draws the contrast in the pairs between groups of people: (1) poor-rich, (2) hungry-full, (3) those who weep-those who laugh, and (4) those who are hated-those of whom people speak well.

In these pairings, Jesus was not saying there is something inherently evil about being wealthy, full, happy, or having a good reputation. We are in trouble, however, if we allow our comfort to make us think we are better than those we perceive as struggling or less than ourselves. Our physical wealth and well-being can mask our spiritual poverty.

Nor should these verses be taken as glorification of poverty or suffering. They are promises to those who are suffering in this world that God still sees them, loves them, and is intent on their thriving. Jesus' words are also warning calls to his audience that they are called to live with attention and generosity toward their neighbors, even as God is attentive and generous.

Luke presents a definition of the Kingdom of God in terms of a contrast between outward appearances defined by social or economic status, and the reality of membership in the Kingdom that cannot be defined by such external criteria. These verses emphasize that the poor, hungry, weeping, and the poorly regarded are in a bet-

ter position to receive and respond to the Kingdom than those who have security in riches, a stable environment, and personal well-being. It is out of physical want and social rejection that people are open to the Kingdom. They can be open to spiritual matters because they are not hindered by material prosperity, self-sufficiency, or the opinions of others. God's truth, in whatever form it is presented, is not welcome in a world that is governed by self-interest, and whose values are decided by the rich and satisfied who have need of nothing.

Mother Teresa is quoted as saying, "One day there springs up the desire for money and for all that money can provide — the superfluous, luxury in eating, luxury in dressing, trifles. Needs increase because one thing calls for another. The result is uncontrollable dissatisfaction. Let us remain as empty as possible so that God can fill us up."

Spiritual Aging

Although Psalm 1 and Luke's Jesus do not directly urge listeners to make a choice between righteousness and wickedness or between the ways of blessing and woe, the presentation of these two possibilities implies such a choice. The authors want readers to choose the ways of righteousness or blessing.

The factors that we consider in our choices change over the course of our lives. In his book, *Falling Upward*, Father Richard Rohr argues that there are two primary life stages. In the first half of life, individuals focus on establishing their identity, building relationships, and forging a career. In this stage, we build ego, seek security, success, and external validation. It's a time of learning, making mistakes, and accumulating knowledge and experience. In this stage, we are often consumed by choices of material wealth, a choice accentuated and strengthened by a culture of materialism and the power of advertising, which fuel what sociologist Rene Girard called "mimetic desire" – to want what we see others have. Rohr notes that in this stage, men tend to compete, and women tend to compare, but it is the same ego game. And unfortunately, comparing and competing soon justify condemning, and then even crucifying, the other or even our self if we fail to measure up. The second half of life, meanwhile, is about seeking deeper meanings and connections with the divine. It is marked by a quest for deeper truths, self-understanding, and a more intimate relationship with the sacred. This period offers an opportunity to reevaluate priorities, seek meaning beyond material success, and deepen one's connection with the divine and with others.

Rohr suggests that often a form of 'falling', such as a personal crisis, is what propels us into this important stage of spiritual maturity. He uses the metaphor of "falling upward" to suggest that it is through mistakes, failures, and losses that individuals eventually rise to a higher level of spiritual awareness. Personal crises act as catalysts, forcing introspection and often leading to spiritual growth, a similar message to the blessings of poverty, hunger, sorrow, and social disapproval in Luke. This means that the losses that come about with advancing age—which so many of us dread—can turn out to be the very means of progress in finding God.

The Nature of Prayer

Look around you. Most of the members of this congregation are in the second half of their lives. How do we best navigate the shift toward spiritual and emotional growth in the second half of life, to make choices that will allow us to be among the righteous and the blessed? I believe that one answer is prayer.

Theologians Richard Rohr and Matthew Fox concur that effective prayer has two components: contemplation and action.

Contemplation requires a pause, a time of reflection in which to not take reality for granted, but rather to see it as it is in all its clarity, radiance, and truth.

What should we contemplate? One focus of contemplation is non-judgmental awareness of our thoughts and actions in the present moment. To step outside of our habituated responses and try to gain a big picture awareness and objectivity about what we are thinking and what is driving our thoughts.

Carla Goldstein, president and CEO of the Omega Institute, notes that people marvel at the way children live in the moment. Yet from the time we are very young, we are taught to abandon our direct experience and move lock, stock, and barrel into the abstract land of the reasoning mind. A reasoning mind helps us analyze,

classify, learn, and plan; it is a key to success in the first stage of life. Yet, in life's second stage, we are in danger of becoming lost in thought. We recall the past, we dream about the future, we worry, we anticipate, and we fantasize about our lives. Our minds become filled with an endless stream of chatter.

Chip Conley, entrepreneur and co-founder of the Modern Elder Academy, argues that our well-being in the second half of life depends upon our psycho-hygiene, how we cleanse ourselves of mindsets and belief systems that rob us of joy, discovery, and possibility. As Confucius said, "He who conquers himself is the mightiest warrior." Here, the charge is to confront and then clear away the character flaws as well as the debris of regret, victimhood, blame, self-doubt, and all manner of misunderstanding that have accumulated over time. It is also to discern the past and current sources of influence on your thoughts and action, and to cleanse yourself of what the Psalms call "ungodly influences".

Second, contemplation of nature is a good way to be open to the wonders of all of God's creation, of which we are just a small part. It enables us to experience God through awe, ecstasy, joy, wonder, delight, and gratitude. As Rabbi Heschel notes, praise precedes faith.

Third, reading and contemplating the Scripture is a proven way to become closer to God.

Let's also consider three ways of expressing the action component of prayer. The first form of action is acts of creativity and co-creation. According to Celtic writer John O'Donohue, soul is the place where imagination lives. Let go of the rational and set your imagination free. This may be expressed in art, music, poetry, writing, dance, or any other creative form.

The second form of action is through our struggle for justice, healing, compassion, and celebration. It is expressed in acts of love and efforts to change the world for the better. Jesus calls us to love, but there can be no love without justice. According to Rabbi Heschel, the major activity of the prophet is interference. We are all called to be prophets by interfering with injustice.

Finally, returning to the Psalm's notion of what the righteous man does not do, and in keeping with Lao Tsu's advocacy in the Tao Te Ching for non-action, some of the most impactful ways to be closer to God are the things we *don't* do. For example, American author and blogger Mark Manson advocates for these non-actions as steps toward well-being: distractions you don't indulge, toxic people you don't engage, opportunities you turn down, bad relationships you leave, and fights you walk away from.

Prayer, in some combination of these forms of contemplation and action, will support the spiritual and emotional growth we yearn for in the second half of life.

Let Us Pray

Dear Lord, in life's second stage, where the cockiness of youth has faded, enable us to find and welcome the acceptance of self, reality, and divine mystery. Help us to embrace change, let go of control, be open to new experiences, cultivate gratitude, seek support and connection, and prioritize what truly matters. May we realize, as David Bowie said before he passed away, "Aging is an extraordinary process whereby you become the person you always should have been."



Special Announcements :

- There will be a brief Congregational Meeting following service on March 9th. The purpose is to re-elect Debbie McCrossen as an Elder and elect Marilyn Wilson as a Deacon.
- There will be a 200th Anniversary meeting on Sunday, March 2, following service at 11:15.

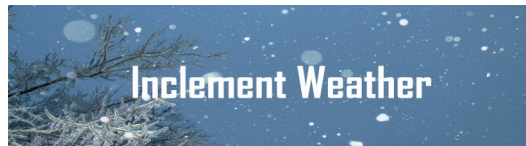
Church Life Events

Dish to Pass, Sunday, March 16th after the Church Service:

Please join us relax and enjoy a meal. If it isn't convenient to bring something to share, come anyway! We always have more than enough food.



Game Day, Wednesday, March 26th from 2-4:00 in the Lounge: Bring your friends to socialize and/or play cards or games. As always, having a few people provide snacks or desserts is appreciated.



Please contact the office with your preference on how to be contacted should services be cancelled. At this time we are putting out a notice on Facebook, but you can also request to receive a text or an e-mail. You can reach Samantha at 315.331.2255 Monday, Tuesday, Wednesday and Friday 9AM to 2PM or by e-mail at ParkChurch110@gmail.com



PPC Mission Team is asking for canned soup donations! Each can helps!
These donations during the months of January and February will be sent to the Food Pantry here in town!



The **Newark Drama Club** will be presenting the musical "Mamma Mia". Addison Burgess will be playing the part of Ali and Bella Humphrey is cast as Lisa. Anna Eckert is in the ensemble and Anthony Humphrey is part of the crew. The show will be presented in the NHS Auditorium February 28th and March 1st at 7 p.m. and on Sunday, March 2nd. At 2 p.m.

Tickets at the door will be \$5 for students and senior citizens and \$7 for adults.

2025 Presbyterian Women



Thursday & Friday, April 10 & 11 8:00 AM—4:00 PM
 "Bag Day" Saturday, April 12 8:00 AM—Noon

Park Presbyterian Church
 110 Maple Court
 Newark, NY 14513
 (315) 331-2255

Please use the Church Street entrance!



SATURDAY
 \$1 / BAG!

*Proceeds to benefit
 the PPC Presbyterian Women*

www.parkpresbyterian.org

The rummage sale was approved by PW to have it on April 10,11,12th.

We are suggesting that people can start bringing in items to the downstairs area starting on March 3rd.

Sorting will begin on March 17th.

All are welcome to help.

Upcoming Events:

200th Celebration and Home Coming

SAVE THE DATES

Saturday April 26—Sunday April 27

4/26 -10:00AM-10:30AM Artifacts Viewing

10:30AM Celebration Program

Music

Historical Speaker

Stuart Buisch– Youth Activities

Other speakers

Refreshments following program

4/27– 10:AM Celebration Service

More to follow

200

200

Flowers:

February 23: In Memory of Edith Coon by Gwen Mix

March 9: In Memory of Jack Hart by Pat Hart and Family

March 16: In Honor of Ellen Bald by the Bald Family

March 30: In Memory of Loved Ones by the Robarge Memorial



Liturgists:

February 23: Dale Groover

March 2: Cari Taylor

March 9: Holly Burgess

March 16: Scott Blondell

March 23: Sarah Humphrey

March 30: Natalie Lemmon

Greeters:

Marilyn Wilson & Karen Vanderbrook



Deacon's Coffee Hour Schedule:

February: Natalie Lemmon

March : Holly & Gil Burgess

April : Ginny Bodine

Pulpit Supply for PPC:

March 2nd: Josh McCrossen and Anne Rogers (Communion)

March 9th: Rev. Val Fowler

March 16th: Rev. Cara Milne

March 23rd: Rev. Todd Haines

March 30th: Rev. Dr. Cynthia Huling-Hummel

April 6th: Josh McCrossen and Anne Rogers (Communion)

April 13th: Rev. Betsey Crimmins

April 17th : Rev. Val Fowler

April 20th: Rev. Cara Milne



March Birthdays

March 6- Gil Burgess

March 6- Eugenia Mullie

March 7- Karen Watson

March 10- Bill Doebler

March 12- Eileen Taylor

March 15-Holly Burgess

March 15- Sue Rowe

March 18- Wayne Smith

March 24- Seth Burgess

March 30- Jeanne Salisbury

7 Reasons Repentance Is Worth It : by Nikki Holcombe

What comes to mind when you think of the word repentance? I'm not sure about you, but my relationship with this word hasn't always felt exciting — mostly because of how I have experienced others using it. If you've spent any time in or around the church, I'm sure you can relate. Perhaps you've seen those signs on the side of the road that scream in your face '*REPENT FROM YOUR SINS OR GO TO HELL.*' Or maybe you've encountered the people that yell into microphones at the downtown city square telling you to "repent now!" It used to make me feel like I was going to get in trouble. But repentance doesn't have to be a dirty word. The reality of true repentance is that it releases personal freedom in your life. Because of the blood of Jesus Christ, we are invited into a daily life of repentance on this side of eternity for our good. If you look at the New Testament, the key term for repentance is metanoia. Metanoia can be defined as a transformative change of heart. This is why the practice of repentance has been a powerful tool in my Christian walk.

Simply stated: Repentance is changing your mind about something.

***"Do not be conformed to this world, but be transformed by the renewal of your mind, that by testing you may discern what is the will of God, what is good and acceptable and perfect."* - Romans 12:2**

God wants you to see your neighbor the way that He does. This happens through repentance. He wants you to love your spouse the way He does. This happens through repentance. The list goes on. It's an invitation from God to see how God sees. It leads to freedom!

1. *Repentance allows you access to think the way Jesus thinks*
2. *Repentance deepens your intimacy with God*
3. *Repentance creates a tender heart within you*
4. *Repentance releases personal freedom in your life*
5. *Repentance allows you to see people the way Jesus does*
6. *Repentance bears healthy fruit in your life*
7. *Repentance helps you keep short accounts*

Until Jesus comes back, we will be continuously formed by something. It is our choice whether that is Jesus Himself, culture, or something else. Personally, I want to do my best to let God conform me into the image of Christ. For me, repentance is a daily practice. As we let God conform us into the image of Christ, there is an ongoing process of learning to think like God thinks. While repentance can be difficult, it is also worth it.

"This is what the Sovereign LORD, the Holy One of Israel, says: 'In repentance and rest is your salvation, in quietness and trust is your strength.'" - Isaiah 30:15

Repentance Prayer -Heavenly Father,

I come before You today with a repentant heart. I have sinned against You in thought, word, and deed. I have fallen short of Your glorious standards and violated Your holy commands. Please forgive me for all my transgressions. Lord, I am truly sorry for my sins and I turn away from them completely. Cleanse me from all unrighteousness and create in me a pure heart. Renew a steadfast spirit within me. Help me to hate sin as You hate sin, and to cling to Your truth. I repent of my pride, my selfishness, my lust, my greed, my envy, my anger, my bitterness, and every sinful attitude and action. Purify my mind, guard my eyes and mouth, and make me an instrument of Your righteousness. Thank You for Your amazing grace that allows me to come before Your throne of grace. Thank You for the precious blood of Jesus Christ that washes away my sin. I am eternally grateful that His sacrifice on the cross makes forgiveness and restoration possible.

From this day forward, I surrender my life completely to You. Fill me with Your Holy Spirit and empower me to walk in obedience and holiness. May the light of Christ shine through me. Use me for Your Kingdom purposes, for Your glory alone.

In the mighty name of Jesus, I pray,
Amen.



Newark Food Pantry: The Newark Food Pantry is located at 301 East Miller Street, Newark, NY 14513. There are many ways to volunteer your time at the Newark Food Closet. All Donations go to support the Newark Food Closet. We do not have paid staff; we are run solely by volunteers. If interested, please contact Lisa Barrett at (315) 332-8582 or (315) 351-6474.

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 six hundred 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 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 fourteen 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.

Let Us Pray

Lord Jesus Christ, thank you that you are faithful to fulfill all your promises. The Bible says that you have taken my pain, you have borne my suffering, you were pierced for my transgressions, you were crushed for my iniquities, your punishment brings me peace and by your wounds, I am healed. Let me be restored through your healing power. May the grace of the Lord Jesus Christ, and the love of God and the fellowship of the Holy Spirit be with me always. Thank you that you are the source of all true joy in life. You have said that I have nothing to fear when you are with me. With you alongside me I will not be dismayed, you will strengthen and heal me, you will uphold me with your righteous right hand. Please restore me to health Lord. You are the God of hope. Fill me with all joy and peace in believing, so that by the power of the Holy Spirit I may abound in hope. Through Jesus Christ, our Lord. Amen.



We continue to pray for those in our midst—family, friends, and acquaintances—in need of healing, understanding, compassion, direction, safety, and safe keeping—for your shalom upon their lives—your wholeness.

To this end, we continue to lift the following in prayer to you: Deb Compher, Roxanna Roe, Sue Rowe, Lila Serapilio, Mike Hopkins, James, Chris Agletti and Rachel Ide, Rev. Debbie Grohman, Krystal Harling, Artemis, Kurt Werts, Cara, James Cavallero, Karen, Debbie O-Sullivan, Daniel Allerton, Lisa Praino Babineau, Jan Smith, Orville VanDuser, Laura Ehle, Aya Gilad-Muth, Kelly Shay Velte, Dan Patsos, Connie Winsor, Roger and Victor Cox, Bill Mitchell, Mark Booth, Michael Bauer, Jonathan and Jeremy Burns, Moshe and Avital Gilad, Eleanor Brennessel, Susie Earl, Barbara Watson, Mary Jean, Jackie, Marilyn Bender, Jim Praino, Tobin Ide, and Jonathan Oosterling.

We continue our prayers for caregivers and to those needing care: Jeanne and Paul Salisbury, Bonnie and Thurlow Hammond, Ed and Cheryl Lotz, Barbara Brunner, Eileen Burm, Marian Maxwell, Jim and Anne Peck, Lynn Blodgett, Susan Chaffee, Mark Booth, Debbie and Pat O'Sullivan, Joan Boerman, and Sally and Jim Praino.

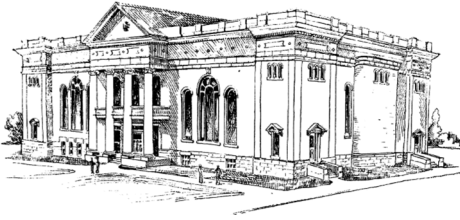
We continue our prayers for all those who grieve, including the friends and family of Ron Serapilio, David Wilck, Natalie Craig and Bob Bowser.

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



Sun	Mon	Tue	Wed	Thu	Fri	Sat
						1 <i>Pinewood Derby 6PM AA Meeting</i>
2 <i>9AM Choir 10AM Worship Service/ Communion 1115AM 200th Anniver- sary Meeting</i>	3 <i>430PM Chancel Bells 6PM Back 2 Basics</i>	4 <i>1030AM Quilters 6PM Webelos Meeting</i>	5 <i>6PM 138 Pack Meeting</i>	6 <i>4PM Kiwanis Cooking</i>	7 <i>1PM Garden Club</i>	8 <i>6PM AA Meeting</i>
9 <i>9AM Choir 10 Worship Service -Congregational Meeting following service</i>	10 <i>3PM Finance Meeting 430PM Chancel Bells 6PM Back 2 Basics</i>	11 <i>1030AM Quilters 6PM Webelos Meeting</i>	12 <i>6PM 138 Pack Meeting</i>	13	14 <i>6PM Wayne Gem</i>	15 <i>6PM AA Meeting</i>
16 <i>9AM Choir 10 Worship Service 1115AM Dish to Pass</i>	17 <i>430PM Chancel Bells 6PM Back 2 Basics</i>	18 <i>1030AM Quilters 6PM Webelos Meeting</i>	19 <i>6PM 138 Pack Meeting 6PM Session Meeting</i>	20	21	22 <i>10AM NA Planning 6PM AA Meeting</i>
23 <i>9AM Choir 10 Worship Service</i>	24 <i>430PM Chancel Bells 6PM Back 2 Basics</i> <i>Parkview Submissions Due</i>	25 <i>1030AM Quilters 6PM Webelos Meeting</i>	26 <i>2PM Game Day 6PM 138 Pack Meeting</i>	27	28	29 <i>6PM AA Meeting</i>
30 <i>9AM Choir 10 Worship Service</i>	31 <i>430PM Chancel Bells 6PM Back 2 Basics</i>		2	0	2	5

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.

