

Eastminster Eagle

Volume 37, Issue 9

September, 2020

SERVICE ORDER FOR THE LORD'S DAY

Eastminster Presbyterian Church

The worship of God is the heart of the Christian faith and the center of our life together as disciples and a faith community. The Westminster Shorter Catechism affirms that our chief end in life is “to glorify God and enjoy Him forever.” This places the worship of God at the very center of what it means to be God’s people and makes worship the highest expression we can give to our God-given humanity. Christian worship is a corporate act of the people of God where we gather to realize God’s presence and respond with praise to God’s gift of love to us in Jesus Christ. Worship is the activity we share; the liturgy is the form of structure of that activity.

Through a series of actions, we express what we believe and who we are. The sequence of the service was developed in the Church based on ancient Hebraic worship, shaped by early Christians, and confirmed by Christian congregations throughout our Church’s history. Our service of worship has four major parts. The separate acts within these major sections are described here in the confidence that our experience of worship can be enhanced by greater understanding of what we do in Christian worship and why we do it.

GATHERING AROUND GOD’S WORD

The Greeting and Opening Prayer are opportunities to welcome visitors, make necessary announcements, and bring to the attention of the membership timely events in the life of our church, and then center ourselves as we prepare to worship God.

The Voluntary marks the beginning of the service of worship. How we prepare for worship can determine the quality of the experience. In silent prayer and with a meditative spirit, we are invited to prepare ourselves for worship.

The Processional Hymn reflects the fundamental purpose of Christian worship. Praise is the people’s joyful response to God’s gift in Jesus Christ.

The Opening Sentences draw our attention from our many concerns to the primary concern of the moment. Through words drawn from scripture, we are led toward God, and invited to “come and worship.”

The Call to Prayer and the Prayer of Confession invite us, as both individuals and as a corporate body, to acknowledge the need for forgiveness in order to hear and receive the Word and Sacrament. To come into the presence of God dramatizes how far we fall short of God’s intended glory; so together we openly acknowledge our need for repentance, forgiveness and grace.

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The Assurance of God's Forgiveness reminds us of God's promise that forgiveness follows the sincere confession of and repentance for our sins. The Assurance declares the amazing grace God in Christ offers to each of us who truly are sorry for our sins and desire to live a more faithful life.

The Response varies from week to week, but is a sung or spoken thanksgiving to God in response to the good news that we, in Jesus Christ, stand forgiven.

PROCLAIMING GOD'S WORD

The Prayer for Illumination invites the presence of the Holy Spirit to bless us with the understanding of God's Word in scripture.

The Scripture Readings are central to this section of the service, which is drawn from the ancient synagogue service concerned primarily with the reading and preaching of God's Word. While the synagogue service consisted of readings from the Old Testament, readings from the New Testament were added as Christians began to develop their own scriptures. Most weeks at Eastminster Presbyterian Church will include a reading from each testament reflecting the biblical center of our worship.

The Anthem is the worship of the congregation sung through the voice of the choir. The Sanctuary Choir offers praise to God on our behalf.

The Sermon Hymn offers a time for all to hear the words and meaning of scripture through the medium of music.

The Sermon is the proclamation of the Word of God as set forth in scripture. Drawn from the scripture readings, as a foundation, the sermon seeks to make the messages of these texts come alive in the faith and life of the

hearers. The sermon provides a bridge between the ancient, unchanging truths of scripture and our contemporary experience. The faithful proclamation of the Word has been a central concern and strength of Presbyterian and Reformed worship.

RESPONDING TO GOD'S WORD

The Affirmation of Faith is recited as a corporate affirmation of what we believe and serves to place the contemporary Church in the tradition of Christendom which has endured through the centuries. *The Apostles' Creed*, the oldest creed, is found on page 14 of the Presbyterian Hymnal. (The phrase "holy catholic church" printed in the Apostles' Creed means the universal church, not the Roman Catholic Church.)

The Prayers of the Church are a vital part of our response to God. Prayer is indeed a lifting up of our hearts to the Lord, who invites us to ask, seek and knock. In prayer we approach God in openness of mind and heart to experience God's power and presence. The prayer of intercession asks for God's guidance and blessing on all God's people. It seeks to express the spiritual needs, the longings, and the thanksgiving of the whole body of Christ.

The Lord's Prayer concludes our series of prayers. This prayer, taught by Jesus to his disciples, is the prayer which binds all Christians together in service and devotion.

The Offertory Sentence is the invitation to return to God the gifts of our time, talent and treasures in thanksgiving for all of God's blessings and goodness.

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The Presentation of Tithes and Offerings is our response to God's Word by giving and is a significant act within the liturgy. As we dedicate our gifts to God, we also dedicate our lives and acknowledge once more that we are God's and what we have is but a gift to be held in trust.

The Offertory is a time of musical offerings of thanksgiving. The offerings come by way of song and instrument.

The Response, generally known as a "doxology" is a Trinitarian song of the praise we sing as our gifts are brought forward. "Doxology" is Greek for "words of praise."

The Prayer of Thanksgiving is a prayer that thanks God for being who God is: generous and eternal provider and self-giver of love, grace and mercy to us all.

The Hymn of Faith is an affirmation that what we do in response to hearing God's word is crucial. This hymn is usually more reflective and meditative, and often is tied to the theme of the morning's scripture and sermon.

GOING INTO THE WORLD WITH GOD'S WORD

The Benediction is the blessing spoken by the pastor that sends all gathered into the world to enact the Christian faith we have confessed.

The Recessional Hymn moves us from our worship into the world with renewed commitment to our faith and service in God's world.

An update from the ADA Task Force

On Wednesday, August 12th, the ADA Task Force met with Young Chung, the architect working on plans for improving the church facilities for our worshipers who have physical challenges. For many years it has become more and more evident that we needed to upgrade to make it easier for everyone to get around. We have been working for more than a year to get plans on paper and get closer to realizing this goal. Young presented a full set of drawings to the task force for consideration, discussion and recommended changes. We met for a couple of hours - masked and socially distanced - and reviewed, discussed and laughed out loud. The task force members include Vicki Cook, Talat Robert, Tim Kreger, David Anderson and Bruce Turner with Pastor Sherry included in our discussions on the way forward. Some of the proposed improvements to the building include:

- ◆ A wheelchair ramp in the cloister that will allow for transport up and down from landing to landing and the removal of about 1/3 of the steps on the east side to accommodate the lift
- ◆ An L-shaped ramp on the right side of the steps leading up to the sanctuary landing
- ◆ A covering for the walkway leading to the cloister entrance on the east side of the building that will allow for protection from the elements
- ◆ A covering leading from the east parking lot to the entrance between the parlor and the chapel
- ◆ A full remodel of the large mens' and womens' restrooms
- ◆ The combination of the mens' and womens' restrooms by the fellowship hall into one larger womens' restroom
- ◆ Expansion of the small restroom across from the chapel to create a large mens' room
- ◆ Automatic door openers

There are other changes proposed that will enhance the worship experience for many. Mr. Chung is back at the drawing board with what we think will be even better enhancements to the plan. There are drawings in the large conference rooms to look at if anyone wants to take a look. Of course, please feel free to ask one of the task force members for more information. God is showing us the way and leading us on.



The following is from a speech I gave about 21 years ago at a worship committee and others meeting for one of our cluster congregations. Its resources

are from many sources starting with John Wesley's "Rules For Congregational Singing," to my Hymnology teacher at Perkins/SMU Carlton Young, to heavily from several articles on contemporary and traditional worship and blends thereof. We are not together at this time, but I hope that as you view the worship service online, that you still sing the hymns and responses. The following is to remind us why. Hymns and songs as much as possible should be sung from the hymnals and song books, there is something about using them that enhances the experience. Of course we have used inserts for those we use that aren't in our hymnal or songbook as the use of all our music is as much as possible selected to enhance understanding of the liturgy and the emphasis of the day.

Reasons why every Christian should sing hymns and songs.

1. *Hymns teach theology.* This must be the first reason. It's been said that we are what we sing. And if that's true, we should be horrified at the sorts of things we've let ourselves get away with singing. Hymn-singing continues the teaching function of corporate worship. If the songs we sing don't inform, enrich, or edify our faith, they simply aren't worth singing. If we are what we sing, shouldn't we choose well?
2. *Hymns allow for a more authentic response of emotional expression.* There is a real dearth of emotional expression in the contemporary church, save for overly intimate descriptions of how Jesus makes us feel something vaguely positive. So much of what is seen from contemporary worship simply seems inauthentic, flippant, and a bit dismissive, especially in response to the ugly, horrific

realities we find in this world. But the best hymns of the past and present allow for a more honest, more natural, more human response to the stark terror happening around us at home and abroad. And during the darkest (and happiest) times of my life, I feel my faith is all the better for having the great hymns of faith in my head, heart, and mouth, because they gave me a heightened language for articulating the good news of Christ's gospel in response to what I saw happening in my life.

3. *Hymns display a social consciousness.*

An awareness of others is conspicuously missing from the self-aggrandizing penchant of modern corporate worship. But the idea that our faith should radically impact the way we relate to the world around us has long been a part of the hymn tradition through the likes of Isaac Watts, Charles Wesley, and Fanny Crosby. Through the pens of recent hymn-writers, such as Fred Pratt Green, Brian Wren, and Ruth Duck, we've seen a renewed focus on singing this important part of our faith.

4. *Hymns were written for congregational singing.* Here's where it tends to get especially sticky. As I've written before, contemporary commercial worship songs are written in a style borrowed from the recorded tradition. Thus, they are written for individuals and small groups to perform, not for a congregation to sing together. This presents a bunch of issues that are prohibitive of unified congregational singing. The congregation is forced to try to follow the performer's ad-libbing whims in all aspects of melody, rhythm, and tempo. Often, they are singing in a range that might fit the performer's but is too large or extreme for the general Population. Hymns, on the other hand, are

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self-contained pieces that begin and end with the poetry. The harmony is dictated by the four-part vocal arrangement, making the songs ideal for hearty and robust large-group participation. And since the music is notated, the melody and rhythm are standardized for unified singing free from the self-indulgence of the vocal performers.

The hymn tradition readily accepts new contributions. The advent of the contemporary service has, in the past and still does in some congregations, polarized old versus new, but that shouldn't be the case. The single most toxic thing to traditional worship is the tendency to become a self-indulgent celebration of sentimentality, an old-time gospel hour for those of a certain age. But hymnody is a diverse and unbiased collection, adopting the best offerings of every generation into its ranks, as long as they are written for congregational singing.

6. *Hymns naturally lend themselves to liturgical use.* Contemporary songs are often used in “worship sets,” extended periods of music featuring songs melded together, perhaps topically linked, but often without any eye toward theology or liturgical function. Hymns more easily fit into the pattern of historical Christian worship, giving the congregation the chance to gather together, proclaim the Word of the Lord, give thanks for God's mighty acts in Jesus Christ, and to be sent out into Christian service. In this way, hymns become the worship and work of the people, instead of the people's entertainment.

7. *Hymns remind us that we don't worship to attract unbelievers.* Hymns don't mimic popular style in word or music. They are distinctively different songs for a distinctively different covenant people. We are here to worship God and through that worship story and our lives, God works on the unbeliever.

8. *Hymns unite generations of Christian people.* With all the technological connections at our fingertips, it's ironic that we live in a society in which we are horribly disconnected from basic human interaction. Even more so with the Corona virus situation. When we sing hymns in our churches, we are uniting with those around us in a fantastically corporate, sensory experience. When we sing hymns of the past, we are sharing in faith with those who have gone before us.

The modern church tends to behave as if the crucifixion happened sometime in the mid-90s, as if Tom Brokaw interrupted a first-season *Friends* episode to break the news. In reality, we're part of a long drama of creation and redemption that will carry on until the day of resurrection, when all will be set aright. Until then, we come together as God's people, singing, speaking, preaching, and praying the old, old story, so that we might be remade further into Christ's likeness. Hymn-singing auto-corrects the blind spots in our modern faith understandings. By allowing the witness of previous generations into our worship, we are presented with a more complete picture of what it means to be a person of faith in our own time. And along with new hymns of our own creation, we pass on the faith of the saints who've gone before to our children and children's children.

For too long now, hymn-singing has been left as just another cold dessert choice in the worship cafeteria. Just for those of “a certain age.” Just for those who “desire more tradition in their worship experience.” It's time those days were over. It's time to teach our churches how to sing hymns once again. Before it's too late, and the rich tradition is gone for good. We pray for and long for the day our congregation is singing together in worship and other settings.

God's surprises

Don't assume that God will always work in your life the way he always has. A sunset is proof that God colors outside the lines. He has no status quo. Even the laws of nature are his to interrupt. As many times as you've prayed before, today may be the day when God sends the answer so swiftly — so divinely — that you're wind burned.

—Beth Moore

Optimism grounded in hope

"I am fundamentally an optimist," said anti-apartheid leader Nelson Mandela. "Part of being optimistic is keeping one's head pointed toward the sun, one's feet moving forward. There were many dark moments when my faith in humanity was sorely tested, but I would not and could not give myself up to despair."

Some say optimism is naïve, "a generic good idea about the future" (Walter Brueggemann, *Reverberations of Faith*), and distinguish it from hope. But Mandela's 27 years in prison and other sufferings would indicate that, in his case, optimism is anchored in deep hope.

Our hope is grounded in God's power to bring life from death, primarily in Jesus' resurrection, and in other acts of deliverance. God brings joy from sorrow, healing from brokenness, love from hate. We can't fathom what goodness awaits us down the road (Could Mandela, in prison, imagine becoming South Africa's first black president?!), so we keep looking up and moving forward. Such optimism is rooted in profound hope — and is a gift of God.



An investment in the future!

The nursery remodel is coming along. The future of the church and of the world belongs to the young and the Holy Spirit is leading a dedicated group of Eastminster members toward providing an improved space for the littlest ones to gather in God's house. We at Eastminster want to provide a safe, comfortable and engaging place for infants and toddlers to gather, one where their parents feel good about leaving their precious ones during times of worship and fellowship. Along with new LED lighting throughout there is now crown moulding, new wall texture and paint, board and batten wall treatment, and new light switches and electrical outlets. Still to come are a new toddler toilet, vanity top and faucet, floor and wall tile in the restroom, wood flooring, windows, furniture, toys and books. The task force, which includes Betty Crabtree, Katie Karlen, Brittney Bennett, Sean Turner and Bruce Turner along with help from Evelyn Parker and Sherry and Gary Holloman, has been working hard to create a loving environment because "Jesus loves me, this I know."

Puzzle!

Using the code, fill in the blanks to discover what we should do each day.

CODE

A	1	B
D		E

F	2	G
H		I

K	3	L
M		N

O	4	R
S		T

U	5	V
W		Y

T

4	1	3	3	4	4	2	4	1
---	---	---	---	---	---	---	---	---

1	3	1	3	2	4	4	1	3
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2	4	4	2	4	1
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“

1	1	4	4	2	3	3	1	3	1
---	---	---	---	---	---	---	---	---	---

3	3	4	5	4	2	1	4
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2	1	3	2	4	1
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”

Answer: Talk to God and listen for God. "Be still, and know that I am God." (Psalm 46:10)

Which of these was not one of the 10 plagues God brought against Egypt to persuade Pharaoh to let the Hebrew people go?

- A. an abundance of frogs
- B. the Nile River turned to blood
- C. the collapse of the pyramids
- D. thick darkness



Answer: C (See Exodus 7:14-12:32).

Dear GOD,

It rained for our whole vacation and is my father mad! He said some things about You that people are not supposed to say, but I hope You will not hurt him anyway.

Your friend, (But I am not going to tell You who I am)

Dear GOD,

Why is Sunday school on Sunday? I thought it was supposed to be a day of rest.

-Tom L.

Dear GOD,

Please send me a pony. I never asked for anything before You can look it up.

-Bruce



Scripture Readings for September

1 Acts 12:1-17	11 Acts 15:12-21	22 Acts 18:12-28
2 Acts 12:18-25	12 Acts 15:22-35	23 Acts 19:1-10
3 Acts 13:1-12	13 Rev. 18:1-8	24 Acts 19:11-20
4 Acts 13:13-25	14 Acts 15:36-16:5	25 Acts 19:21-41
5 Acts 13:26-43	15 Acts 16:6-15	26 Acts 20:1-16
6 Rev. 14:1-7, 13	16 Acts 16:16-24	27 James 3:1-13
7 Acts 13:44-52	17 Acts 16:25-40	28 Acts 20:17-38
8 Acts 14:1-18	18 Acts 17:1-15	29 Acts 21:1-14
9 Acts 14:19-28	19 Acts 17:16-34	30 Acts 21:15-26
10 Acts 15:1-11	20 James 1:19-27	
	21 Acts 18:1-11	

Eastminster's Mailing Address Has Changed

Please start using
Eastminster's new mailing
address:

**P.O. Box 571188
Dallas, TX 75357**



Always within reach

As I grow older, I appreciate help getting up from the couch. Often, my husband extends his arm to boost me up. This act of kindness reminds me how the Lord reaches out to me each morning. He is the strength to lift me up so I needn't depend on myself.

Looking back through the years, I can see how the Lord endlessly extended his arm to me. Isaiah 33:2 says, "O LORD, be gracious to us; we wait for you. Be our arm every morning, our salvation in the time of trouble." Too often I haven't waited for the Lord, and my impatience resulted in no-good results. Waiting for — and accepting — God's guidance isn't always easy, but he always comes through, and we're never out of his reach.

I'm so thankful my heavenly Father graciously extends his arm to help me up, get me "unstuck" and keep me from trouble.
—MaryAnn Sundby

One all-important word

Sometimes one word makes all the difference. In John 14:16, when Jesus promises the disciples that God will send the Holy Spirit, he doesn't say "the" Helper or "a" Helper but "another" Helper. For there to be "another" of something, we must already be familiar with a first of that thing. Jesus has been, for the disciples, their first Helper. They already "know him for he dwells with [them]" (verse 17, ESV).

When my infant son was to start full-time daycare, the transition went quite smoothly. That's because his "new" caregiver wasn't new at all: She was Grandma! The sense that my son would be in the hands of another family member he already knew eased the handoff for Mama and baby alike.

Not all parents have access to that type of situation, but the caregiving arrangement Jesus provided his disciples is available to all. Even when Jesus is no longer physically with us, another who loves us just as much — another we already know and whose truth we've seen in Jesus — is here. We're in good hands.

—Heidi Mann



Many Parts, One Body

Through the teaching, support, sacrifice, worship and commitment of the church,

utterly ordinary people are enabled to do some rather extraordinary, even heroic acts, not on the basis of their own gifts and abilities, but rather by having a community capable of sustaining Christian virtue. The church enables us to be better people than we could have been if left to our own devices.

—Stanley Hauerwas and William Willimon, Resident Aliens



SEPTEMBER Birthdays

Tammy Crouse	9/3
Shirley Dry	9/3
Jace Blair	9/7
Frank Karlen, Jr.	9/11
Bettye Clark	9/12
Harvey Beatty	9/14
Alex Pappas	9/17
Casey Uche	9/20
Lana Jones	9/22
Michele Pappas	9/22
Alek Veloz	9/23
Linda Stamport	9/26
Charlene Pietsch	9/27
Henry Owen	9/28

SEPTEMBER Anniversaries

Susan & Bob Barraza	9/1
Allison & Craig Blair	9/5
Rhonda & Kevin Kraft	9/5
Jan & David Anderson	9/10
Lorna & Javed Almas	9/28
Chandra & Frank Karlen, Sr.	9/17
Shirley & Harry Karlen	9/18



“Every tomorrow has two handles. We can take hold of it with the handle of anxiety or the handle of faith.”

—Henry Ward Beecher

“When we long for life without difficulties, remind us that oaks grow strong in contrary winds and diamonds are made under pressure.”

—Peter Marshall

“Youth is the gift of nature, but age is a work of art.”

—Stanislaw Jerzy Lec

“Develop a passion for learning. If you do, you will never cease to grow.”

—Anthony J. D’Angelo

Time for a pop quiz!

Tests don’t end once you finish school. Churchgoers of all ages can regularly conduct these quick assessments:

- The worship test: Do I faithfully attend worship services and Bible studies?
- The weather test: Am I a “fair weather” Christian? Do conditions that wouldn’t keep me from work keep me from church?
- The work test: Am I willing to put my talents to use for my church? Can the congregation count on me to help however possible, or am I too busy elsewhere?
- The wallet test: Do I regularly contribute or tithe? Am I giving my “first fruits” to God so the church can conduct his work?



Eastminster Session

Janice Bell

Denise Bennett

Tony Bennett

Kayla Dixon

Ronnie Dixon

Kathy Kreger

Paul McLin

Janet Muller

Michele Pappas

Helen Randolph

Vicki Thiebaud

Bruce Turner



Pastor

Director of Music

Organist

Administrative Assistant

Hostess/Housekeeper

Child Care Provider

Sherry Holloman

Fred P. Watkins

Melody S. Davis

Chandra Anderson

Minerva Hernandez

Betty Crabtree

HIGHLIGHTS from the CALLED SESSION MEETING

July 20, 2020

The meeting was called for the dual purposes of receiving recommendations from the House & Property Committee to replace windows on the east side of the building in the classrooms, chapel, and parlor with monies from the capital maintenance fund. Also, the moderator asked for permission to do a second drive-through communion in August.

- ♦ ***Discussion of the replacement windows:*** Window World would provide new double-hung windows, which in addition to improving the look of the building, will have a life-time broken glass warranty, argon gas, foam insulation wrap, half screens, and colonial-style contoured grids. The installation will include current window removal, disposal of these windows and all clean-up.
- ♦ Motion made, seconded and approved to replace the 12 existing outward facing windows in the education building with the vinyl window product described in the Window World bid. This motion widened the scope of the original proposal presented by including replacement of the west-facing classroom windows at the north end of the building, thus bringing the count from 10 to 12 windows to be replaced.
- ♦ ***Drive-through Communion:*** Motion made, seconded and approved to serve communion via a drive-through process to members and visitors on the first Sunday of each month until the threat of the Covid-19 Pandemic has ended and EPC returns to in-person worship. The success of the first drive-through communion in July gives support to this program.
- ♦ Discussion of other topics regarding Zoom Church School for adults and children came spontaneously. Suggestions for education activities were noted by Vicki Thiebaud, co-chair of the Christian Education Committee.



Special dates

- Labor Day, September 7, 2020
- Patriot Day, September 11, 2020
- National Grandparents Day, Sept 13, 2020
- Hispanic Heritage Month, Sept. 15–Oct. 15, 2020
- First day of autumn, September 22, 2020