



# The Falling Waters Messenger

Issue Ten

October 2015

Volume XXXI



I have used this forum to invite you to think with me what it means to be the church and to think about what we are called to be in this world here and now. As we approach the end of the year and the Nominating Committee is doing its work of asking people to stand for election as Ruling Elders and Trustees, I thought it might be helpful to talk with you some about the Role and Responsibilities of The Session.

The New Form of Government that the PCUSA adopted says this about Session: *“As it seeks to lead and guide the congregation, the session is to keep before it the Marks of the Church, the Notes of the Reformed Church, and the Great Ends of the Church. The session’s main responsibilities and powers fall within three broad categories tied to the Notes of the Church: 1) Providing the word of God may be truly preached and heard; 2) Providing the Sacraments be rightly administered and received; and 3) Nurturing the covenant community of Christ’s disciples.”*

It goes on: *“The session is responsible for governing the congregation and guiding its witness to the sovereign activity of God in the world so that the congregation is and becomes a community of faith, hope, love and witness. In seeking to help the congregation be and become this community, the session has an important role as it engages in prayerful discernment and attends to how God’s Spirit may be at work in the congregation and in the broader community.”*

Notice that not once has either of these descriptions of the work of Session said anything about committees or doing the work for the congregation. When we get into the day to day work of the church it is easy to lose our focus on what the purpose behind what we do and what needs doing.

I believe it is important to allow Session the time to reflect on these things: how is this decision contributing to the community becoming more loving and more faithful?

How does it carry out our witness to the world? It would be interesting if every motion that was made and every decision of the Session had attached to it a statement of how this furthered the work of the church and how it might reflect the way the Spirit is at work.

Too often, like so much of life, we get involved with the nitty gritty and details and forget what we are about. So this is an invitation to stop and reflect on what you are called to as Ruling Elders or what you might be being called to through the call of the Nominating Committee.

The responsibilities that are laid out in the Book of Order to carry out the purposes stated above are the: 1.) record keeping of the Session, 2.) relating to other councils of the church, (presbytery, synod and General Assembly) 3.) finances of the church and the reporting of them to the congregation and 4.) setting policies that determine how the congregation will operate together.

In no way should any of this scare anyone from the calling of Ruling Elder. It is my belief that as we understand the underlying purpose and work, we might actually be more energized for the work. I think it is also important for the congregation to understand what you are calling someone to. Your responsibility as a member does not end with your vote. The Ruling Elders are taking on the responsibilities of building up the church and providing for your nurture. So you are called on to pray for them, support them and trust that the Holy Spirit is working through the Session for the betterment of the church and the work of God’s Kingdom.

If you would like to see a document that spells out some of how the New Form of Government envisioned the work of Session, here is a link. It includes the references to the appropriate Book of Order or you can just go to the Book of Order (G-3.0201 and following)  
<http://www.pcusa.org/resource/session-and-new-form-government/>

Pastor Rose

## Pray Without Ceasing

Bill and Billy Berg  
Waneda Bowers  
Deborah Chambers  
Joan Chambers  
Jimmy Cloud Kenny  
Cushwa Jimmy  
Dunham Jack Fleagle  
Mary Hodges  
Irvin Horst  
Ted Largent  
Pete Mekkelson  
Mary Catherine Payne  
Virginia Snyder  
Paula Tobin  
Carolyn Weidman  
Bill Zombro



## World Communion Sunday

World Communion Sunday is an ecumenical celebration started by Presbyterians in the 1930's. It affirms the power of the Lord's Supper to unite the churches of Jesus Christ. Join us on October 5th as we join Presbyterians and other denominations all over the world to celebrate communion.



On World Communion Sunday, Presbyterians are challenged to support the annual **Peacemaking Offering**. This offering is used in various ways to promote peacemaking in innovative ways to alleviate violence whether it is domestic or otherwise. This offering is one of the four offerings of national and international scope that we at Falling Waters Presbyterian church support. **It will be collected on October 11th.**

The offering is divided so that the local church keeps 25%, another 25% is directed to the presbytery and synod. Checks may be made payable to FWPC and marked "Peacemaking" on the memo line.

## Happy Birthday -October

October

1	Bill Berg, Jr.
2	Crystal Mason
8	Tina Sloan
13	Naithan Lamb
15	Ayden Collins
15	Lauren Ruble
26	Trey Arvon
26	Chad Cushwa
29	Andrew Ruble



## Greeters for October

(John MacDonald- Head Elder)

4	John, Pete and Sue Mekkelson
11	John, Adam and Anna Collis
18	John, Elizabeth Kaetzel, Diana McKinley
25	John, Becky and Larry Brown

## It's Time for the BGB!

The Men's Big Greasy Breakfast is scheduled for October 24 at 9:00 a.m. Fellowship and food - can't get any better than that! If you are interested in volunteering to help, please let John McDonald know, 304-274-2372.



## Pastor's Continuing Education

Pastor Rose will be on study leave October 16-21. Rev. Carl Howard will be our guest speaker on October 18 and provide pastoral care in her absence.

## How Can I Help?

Are you a new member or a new regular attendee of our congregation and looking for a way to volunteer your time and get more involved in the life of the church? Are you a long time member looking for a new way to serve? Here are just a few ways you can help:

### Host a coffee hour.

Our church enjoys a spirited coffee hour after worship on Sunday mornings. It is a fun time to connect with our church family, catching up with established friends and getting to know our new members. Traditionally, coffee hour consists of a hot beverage in the winter and a cool one in the summer along with a cookie or donut. Some in our congregation, however, enjoy using this time to make favorite recipes or to experiment with new ones. Please remember that if you sign up, all that is expected of you is a simple treat to accompany the beverage. Those volunteering are responsible for set up and clean up. If you have any questions please call Kathy Goodell at 754-3607.



### Become a Nursery Attendant:

Do you have a heart for toddlers? - volunteer once a quarter to watch the cutie patooties in the nursery during worship. There are always two attendants per Sunday. Parents usually bring their own diapers, wipes, etc. but there are also diapers in the downstairs women's restroom. If you would like to be included on the nursery attendant list, see Fawn, 754-8211.

## Teach Children's Church

You and a helper can minister to our youth, ages 5-8 by leading a time of worship geared especially for young children. Children sit with their parents in the sanctuary for the Call to Worship through the Children's Message and then move downstairs to the Rainbow Room for a Bible story. They return to the sanctuary during the hymn following the sermon. The curriculum is provided and is very user friendly. If you would like to help, contact Fawn Fleagle at the church office.

### Fix something.

Are you handy? The Maintenance Committee is always looking for willing hands to maintain our beautiful historic church, grounds and pavilion. Jobs currently needing attention are posted on the bulletin board in Fellowship Hall. See Steve Aulabaugh to volunteer your services.

### Help with the order of worship on Sunday mornings.

Pastor Rose is always looking for ways to get the laity (translation: the nonclergy - you and me) involved in the worship service. Are you willing to read scripture, collect the offering, sing in the choir, or be a greeter? Call the church office - 754-8211 - if you would like to assist with worship.



### Make a visitor feel welcome.

We have all been newcomers at one time or another and know how it feels. Welcome our visitors with a smile and give them a Visitor's Bag located in the vestibule. Show them where the bathrooms are located. If they have small children, accompany them to the nursery if they so desire. Invite them to stay for coffee hour.



We have 9 Sessional Committees dedicated to overseeing the work and ministry of the church. Many hands make for light work. Assess where your talents can best be of use and get involved.

**Christian Education** oversees anything to do with the education of our members, i.e. children and adult Sunday School, the Sardines (teen youth group), Vacation Bible School, the church library, Confirmation or new member classes.



**Congregational Nurture** responds to members in crisis, coordinates visitation, and keeps the pastor informed of the congregation's needs through the Shepherd Program and the Prayer Chain.

**Outreach** concentrates its efforts on serving in the community, seeking ways to reach out to the unchurched in our community, and church growth.

**Fellowship and Recreation** strives to keep our congregation connected through hospitality - covered-dish meals, picnics, after worship coffee hours and other special occasions.

**Finance and Stewardship** advise Session on budgetary and financial matters. Formulate the church budget.



**Maintenance** is responsible for the church building and property, the pavilion and the manse. (excluding the cemetery) It recruits volunteers for snow removal, and grounds maintenance.

**Mission** coordinates the participation of our congregation with mission projects of the Presbytery, Synod and General



Assembly, by promoting special offerings, and seeking opportunities to participate in overseas and local mission programs.

**Personnel** serves as a liaison between the Session and church employees, reviews employment responsibilities and policies annually and conducts yearly reviews of all paid employees.



**Worship Committee**

**Worship** assists the pastor in the planning, evaluating, and enhancement of the worship service, prepares and sets up the elements for communion, coordinates greeters and ushers, supports the work of the church organist and choir director and makes arrangements for sanctuary decoration for special occasions and holidays.

These are just a few of the many ways you can make a difference. Our church has remained vibrant and alive for 260+ years because the enthusiastic ministry of all who enter its doors. Help us continue to keep it that way.

## OperationChristmasChild

Is our heart broken by the desperate plight of millions of children around the world? Whether they are refugees of civil war, survivors of a natural disaster or victims of extreme poverty, these little ones need to know that they are precious to God. That's the motivation behind **Operation Christmas Child**, the unique project of Samaritan's Purse that enables caring people to share God's love with hurting girls and boys in the far corners of the globe.

Plastic boxes will be provided with content guidelines inside. Fill it with toys and other presents, and you have an extraordinary gift for a child in need of joy and hope.



FWPC will again this year participate in OCC. Content guidelines are small toys, school supplies, hygiene items, hard candy, T-shirts, socks, ball caps, sunglasses, hair clips, toy jewelry, and watches. Do not include used or damaged items, war-related items such as toy guns, knives or military figures, chocolate or food, liquids or lotions, medications or vitamins, breakable items such as snowglobes or glass containers or aerosol cans.

Shoe boxes will be collected on November 16. Watch your bulletin for further information.

## NurseryAttendants

October 4	Laura and Paul Peach
October 11	Fawn and John Fleagle
October 18	Pamela Fleagle, Marge Chamblin
October 25	Kathy Goodell, Ellie Sloan

## October Movie Night



Please join us for **Movie Night** on October 24. We will eat dinner at 5:00 p.m. at the Serrano Grill in Inwood. At 7:00 p.m. our feature will be "the Hundred Foot Journey" starring Helen Mirren. We will have refreshments and door prizes.

## Flock Notes

Congratulations to **Tiffany Henry** who made the Spring Mills High School girls volleyball team. Tiffany is in the 8<sup>th</sup> grade at Spring Mills Middle.

In September **Rob Sloan** participated in the National Police Shooting Championship in Albuquerque, NM.

He won 1<sup>st</sup> place County Officer Over All. Rob's team won 1<sup>st</sup> and 3<sup>rd</sup> in the tactical police competition and took 2 firsts and 1 second in the standard shooting events.

## Ladies Tea Scheduled

All women of the church are invited to a tea at "The Tea Cart" in Berryville, VA, on October 21 at noon. Cost is \$30.00 and includes tax and gratuity.



Carpooling is available. Space is limited so if you would like to attend please see Patty Runkles as soon as possible. 304-260-8845.

## Outreach = Evangelism

### Potomak Intermediate School

I met with the principal of the school on Wednesday, September 16, 2015. Principal Billmeyer is very enthusiastic about having volunteers from our church help at the school. She is giving my contact information to the teacher who heads up the Garden Club and when that person gets in touch with me, I'll find out how we can help the club. Candy Hurst, a member of FWPC, is the head of the parents group at the school and I'm hoping to speak with her soon about how we might assist that group.

### 20/50 Young Adult Group

This group will meet on the second Saturday of each month. The first get-together of the group will be held on Saturday, October 10, 2015 at 5:00 p.m. Every adult ages 20-50, singles or couples, are welcome; if you are older than 50 but have a child in elementary, intermediate, and/or middle school, you are also welcome in this group. The first get-together will be a potluck supper for adults and children of attendees, followed by games for adults. Child care will be provided in the nursery at no charge to the parents. Please call Heather Locke about what food to bring. We encourage you to invite neighbors, friends, and co-workers to attend.

Any adults who would be interested in providing child care for any of the get-togethers - you will be paid - please let me know (304-754-5039).

### Kidz Power Pacs

I want to thank the people who have turned out to pack food for children in the schools who otherwise might go hungry over the weekend. Potomak Intermediate School has the largest number of children receiving food from the Kidz Power Pacs program of all the schools they serve. In August the following people packed food: Renee Campbell, Tammy Hylton, Nat Hylton, Jake Hylton, Bea Taynton, Becky Hawthorne, Diana McKinley, Pamela Fleagle, Branden Fleagle, and Alex Fleagle. On September 19, Diana McKinley, Becky Hawthorne, and I helped with the packing.

On October 24, we will need as many volunteers as possible to help pack because, in addition to the regular packing, we will be packing in advance for the Thanksgiving Break. Many hands make the packing go faster!

### Concerts in the Community

As you likely know by now, we had to postpone the Berkeley County Has Talent! concert. Hopefully we'll be able to hold the concert in April. I want to thank all of the people who helped to publicize the concert, including those who took placemats to restaurants. Our next concert will present the Shepherd University Jazz Ensemble on Sunday, November 9, 2015.

Kate Lewis Brown

## Looking Back with Ron Hansen

[This letter was recently donated to our church from Harlan McMurray. His parents, Armistad and Jean McMurray, were long-time missionaries in the Congo. Harlan was born and spent his early years in the Congo. He now resides near Richmond, VA

Dr. Leyburn's observations in 1944 of the Congo tribe people is still a lesson we can learn from today. When we see people as different we should not immediately conclude they are wrong. We should simply see them as different.]

### Falling Waters Church - 27 August, 1944

It would be presumptuous for me to attempt a judgement on the significance of the religious work of missionaries or to advance an opinion about the value of missions in general. While I was stationed in South Africa doing work for the American government, I paid a visit of ten days to my cousins, Jean and Armistead McMurray, in the Belgian Congo. During those ten days I saw much and inferred more; but ten days, and a visit to only two mission stations, do not provide sufficient background for generalizations. What I say here, therefore, is an expression of my personal and quite fallible opinions.

In order that the record be clear, I must remark what while I am a member of a religious and even missionary family, I am also a sociologist. As a Presbyterian I have been taught to believe in the divine institution of missionary work, and in the conversion of heathen as one of the prime duties of the Christian. On the other hand, as a student of human societies I have come to realize that the religion of any people is so intertwined with their economic, political, moral and social life, that the sudden elimination of the age-old religious belief and practices may produce chaos in tribal life. Moreover, I have long since ceased to think of primitive tribes as inferior, degraded, or backward, but only as different. While naturally I prefer American ways and American civilization to any other,

I do not regard them either as perfect or as absolutely "better" than any other. If we were not too smug, and too lazy, we could learn much about economic and political good sense, fundamental honesty and beauty of life, from people who we slightly refer to as primitive and as heathen.

Holding such views as these, I went to the Congo with certain preconceptions, of which at least three are worth mentioning. First, I thought of missionaries as being Americans in exile - men and women who has given up home, family, friends, and all they held dear, for the sake of an ideal. My notion of their life was probably shaped by what I had read of the work of early missionaries like Livingstone, Moffat and Morrison. At any rate, I rather expected to see my relatives and their fellow missionaries practically camping out, enduring all manner of physical hardship and tropical disease, and living strained and tense lives a people do who are worried or harassed. My second preconception was that in their preaching of Christianity and their endeavor to eradicate "heathen" belief and practice, they must inevitably be disrupting the economic and civil life of the native simply by changing his age-old ways. My reason for this notion I have already mentioned. My third preconception was that, since the missionaries wished to change the religion of the people, whom they called "natives", their attitude of mind must be one of superiority, patronage, and paternalism, approximating that of the benevolent employer who speaks of "his" workers and wishes to help them and do what is best for them, according to his conception of "best", instead of letting the workers stand on their own feet and decide for themselves.

Even though I cannot make pronouncements about missions in general, ten days in the Congo were sufficient to make me modify my opinions on these matters. It is my hope that, in describing my personal re-education, I can give you a fair picture of life on a mission station and of the work the missionaries do.

First, then, let me say emphatically that the missionaries are not exiles and do not regard themselves as such. True, they have left home, family and friends. But they are not the first to have done this. Thousands of young married couples do so when they start life for themselves. For the McMurrays and their colleagues, Mutoto is home - their newer, but very exciting home. Each missionary family has its own house which husband and wife convert into a haven of beauty and kindliness and comfort as they have the imagination and ingenuity to do so. The McMurrays are no more camping out in Mutoto than you and I are camping out in Berkeley County. If they have given up momentarily their American families and friends, they have come back, and will come back again, to renew old ties and meanwhile they have made new friendships to whose rewarding richness I can wholeheartedly attest. I do not envy their hardships nor the grimness of some of the diseases which threaten them (particularly sleeping sickness and malaria). Yet where in all the world is there not hardship of a special kind? And who cannot cite cases of grim disease at home? Hardship never deterred our pioneering ancestors in their great work, and the progress of medical science is slowly but surely conquering the diseases.

If you think of Mutoto, or the Congo, as being in exile, you should have arrived at Luluabourg Station with me at nine o'clock on a night in March. There I was met by Jean and Armistead, their lovely children, two of their friendly servants, and a family of townspeople. We have a thirty-five mile ride from the railway station through the starry African night to Mutoto, where I was given a most hospitable welcome by the other missionaries. After a warm bath in a real bathtub, I went immediately to sleep in a soft bed (a four-poster). This is hardly camping out. Nor were there three excellent meals a day, prayers around the breakfast table, the children playing and reading, or the friendly intercourse of families.

I kept being reminded of our pioneer forefathers as I observed the life at Mutoto. First there is the isolation from the people "back home" and the eagerness for old contacts. Just as the first settlers in Ohio and Kentucky welcomed visitors from Old Virginia and the East, so the missionaries welcomed a visitor from America. If I had been the President himself, I could not have had a more generously hospitable reception. I was a link with the happy past. Then, just as pioneers had to cultivate ingenuity and become expert jacks-of-all-trades, so do the missionaries. It is an admirable trait some of us modern Americans in our dependence on local shops tend to lose. Mr. Miller at Mutoto thinks nothing of installing a whole bathroom with materials of his own manufacture. I could not even begin to describe the innumerable triumphs he and others have achieved, making something useful out of very little, and all very good. They have built their houses, made their furniture, designed their own clothes, and achieved other minor miracles with implements and materials we should cast aside as impossible. I had known Armistead McMurray chiefly as a quiet scholar, a man of books. You should have seen him calmly disemboweling a Ford car and putting it back together again - while I stood by in helpless bewilderment, not knowing one gadget from another.

You can see that theirs is by no means a life of luxury; but it is one of comfort created by their own skill, imagination and wit. It is, I think, the very best kind of life, for it is of their own choosing and making. They are self-reliant people. Every mother has to educate her own children until they are nine or ten; and after hours in the schoolroom she does her full day's work as a missionary. I do not more feel sorry for the missionary family in their isolation than I sympathize with any young couple who have started out for themselves in a career which of all others makes a tremendous appeal to them.

My second preconception was that their missionary activity might disrupt the integration of native tribal life. During my first days at Mutoto, Jean took me to visit the girl's school of which she is the director. What I saw was no disruption of native life, but rather an intensification of it. The girls, after their lessons, went out with their machetes and hoes to cultivate cassava, their staple food crop; others walked the half mile to the stream to carry back water in cans on their heads; they prepared their meal out of doors after having beat the casava root, with a wooden mortar and pestle, into a meal; and at night they slept on mats of their own making on the bare floor. This is the life everyone of those girls will live, as her ancestresses have lived it, when she marries and goes back to her tribe. They were not being made over into Americans, they were 100% Baluba. There is not even any interference with their dress - or the lack of it - unless an old native woman ridicules the slovenly attire of a girl until she is shamed into cleanliness and neatness.

So with the men. They are being trained as Christians, of course, but there is no suggestion of interference with the authority of the tribal chiefs or the fathers of the families. These Baluba men are first of all citizens of their tribe, and then subjects of the Belgian state. Missionaries show great respect for these family, tribal and political ties, knowing full well the importance of stability in all of them as a background for decency and security. The success of the missionaries can be measured by the trust shown them by neighboring chieftains, on the one hand, and by Belgian officials, on the other. I arrived in the Congo just at the end of a native insurrection caused, in the opinion of the native leaders, by injustice on the part of certain Belgian martinets. The life, property, and honor of the missionaries were never in any danger; on the contrary, both natives and Belgians turned to the missionaries to bring order out of chaos.

Only in their insistence upon monogamy rather than polygamy, and in their teaching of Christianity, do the missionaries set themselves against the elements of native life.

If I was wrong in my first two preconceptions, I was most in error in my supposition that the missionaries patronized the natives. It was by a series of personal experiences that I learned my mistake. When I arrived on the rain, as soon as I had greeted the McMurrays, I was introduced to their two native servants, and we shook hands on terms of complete cordiality and equality. When Jean took me to her school, all the girls came out to welcome me, and I shook hands with all 150 of them, with no suggestion that this was anything by normal civility. The relationship between missionary and native is not one of superior to inferior; it is one of genuine affection between friends. One of the missionaries described to me the reception given Jean and Armistead upon their return from their last furlough. Jean was kissed and hugged, Armistead embraced, and the children admired - all with such genuine love and heartfelt rejoicing that there was hardly a dry eye in the assemblage and certainly not one among the missionaries.

One has only to hear the endearing terms applied to the missionaries, to see a native nurse correcting or training a missionary child, to witness the confident hope with which the ill and hurt come to the mission station for healing, putting their very lives in the hands of the missionaries, to know that there is no patronizing relationship.

The only English spoken at the mission is among the Americans in their intercourse with each other. They pay the natives the compliment of learning their language and speaking it. They teach school in the native languages and their education is the best the missionaries can give. If you are inclined to scoff at the mental ability of the Negro, you should have seen the results of Armistead's music teaching. His students can sight-read music notes as I have never heard university students do; and they sang Bach and Handel for me, in

strict time and practically note-perfect. Even in religious work, the ideal is to make the natives stand on their own feet - to train ministers who can take charge of religious work in their own villages, with no supervision and direction from the missionaries.

As I said, I cannot make any valid generalizations. But I can certainly testify to the fact that I have seen the true beauty of Christian living among the natives of the Congo - the beauty which is marked by devotion, kindness, gentleness, generosity and consecration. I have seen it shine in the eyes of the people. Common sense tells one that there are probably as many superficial Christians in Mutoto as there are in Berkeley County, as many fair-weather Christians, and many follow-the-crowd ones. What lingers in my mind as one of my memorable experiences, however, is the singing of the Lord's Prayer by the natives one afternoon at the close of the service. If ever there was moving sincerity in an expression of faith it was in this song.

In a world in which people often tend to become bored with the daily routine of life, to wonder whether what they are doing has any significance in the world, to feel that no one really appreciates them, I recommend one brief glimpse at a region of the world like the Belgian Congo. There, even a person of one talent, will discover that he can put it to amazing uses. No two days are the same, and each one demands ingenuity and self-reliance. Best of all, one will realize that everything he does is of benefit to hundreds of people who are not so over-civilized that they have forgotten how to express their deep gratitude.

James G. Leyburn

[Hard copies of this letter will be in the vestibule for those wishing one.]