



Holly Presbyterian Church

September 2020

Newsletter

Volume 20 Issue 8

NEXT WORSHIP IN THE PARK SERVICE IS SEPT 13TH AT 11:00AM

- o We will be having another Worship in the Park on Sunday, September 13 at 11:00 a.m. (NOT 10:00 a.m.). Alli Muenzer will be officiating again. As before, we ask you to bring your own lawn chairs, face masks, and your own lunches and beverages.
- o If we have bad weather, then we will postpone the service one week to Sunday, September 20 at 11 a.m. You will be contacted if this should be necessary.
- o If you have not already mailed your filled-out congregational surveys to the church, you can bring them with you to the worship service and turn them in there.
- o We will have a basket with “Our Daily Bread” and “These Days” devotionals.
- o We will have a box available for the Traverse Place items.



From our Clerk, Jim Lyles

Immediately after the worship service on either September 13 or September 20, we will hold a short congregational meeting. This is an important meeting; please stay for it if you can. The purpose of the meeting is to:

1. Elect elders for next year’s session. The Nominating Committee presents the following members for three-year terms starting next year: Jan Bradshaw (Care Team), Donna DeNise (Outreach), Cathie Killewald (Fellowship), and Jim Lyles (Clerk).
2. Elect at-large members to serve on next year’s Nominating Committee.
3. Elect a Pastor Nominating Committee (PNC) to work on finding a new pastor for our church. The Nominating Committee presents the following members to serve on the PNC: Jan Bradshaw, Bob Killewald, Jim Lyles, Laura Parker, and Tom Schettling.
4. Vote on some proposed changes (listed in the next section) to the church’s Bylaws to allow meetings by telephone and/or internet when it is not advisable to meet in person.

Proposed Bylaws Changes:

- o A change in Section B (The Congregation), Item 2 (Annual Meeting):
Current language: The congregation shall hold an annual meeting in the winter, after New Year’s Day.
Proposed change: The congregation shall generally hold an annual meeting in the winter, after New Year’s Day; though if special circumstances make it necessary the meeting can be held later in the year.
- o New in Section B (The Congregation): Item 10 (Meeting Remotely):
Proposed addition: If special circumstances make it impossible or inadvisable to meet in person, then a congregational meeting can be held by electronic means if all members are given sufficient notice and adequate instructions on how to participate in the meeting. Members should be allowed to participate via a telephone call and/or through the internet.

- New in Section C (The Session): Item 9 (Meeting Remotely):

Proposed addition: If special circumstances make it impossible or inadvisable to meet in-person, then a session meeting can be held by electronic means if all session members are given sufficient notice and adequate instructions on how to participate in the meeting. Session members should be allowed to participate via a telephone call and/or through the internet.

From the Lion's Den



August 20th article

So let us not grow weary in doing what is right, for we will reap at harvest time, if we do not give up. - Galatians 6:9 (NRSV)

It has been over five months since the great COVID-19 pandemic of 2020 gripped our nations and closed our church doors. But, as has been often pointed out in the weeks and months since, there is a difference between closing our church doors and closing our churches. As my colleague Ted McCulloch stated out so eloquently last week, we need to practice a theology of faith, not a theology of building.

Most of our churches have found ways to continue to worship in new and creative ways: online via Zoom, Facebook, and YouTube; in person on church lawns and church parking lots; "hybrid" worship including a small, masked, socially distanced sanctuary fellowship and a larger online presence. I am impressed with the creativity and resilience of our congregations and leaders.

It appears that the pandemic will persist and continue to pose health threats in church gatherings well into the fall and winter. For some, this is too much to bear. They fear that if the church doesn't resume its normal routines then there will be a permanent loss of members and money. So, they pressure the pastor or session to resume large indoor gatherings, to sing hymns, and to hold face-to-face meetings despite the clear medical danger this poses.

Some, influenced by misinformation, dismiss the virus as a political hoax or an overhyped threat. I cannot stress enough the importance of obtaining sound, impartially researched, medical and scientific advice. We are beginning to find that the residual damage caused by this virus is severe, even in young and otherwise healthy persons. International databases show that for every COVID-19 death there are 19 hospitalizations, 18 cases of long-term or permanent heart damage, 10 cases of long-term or permanent lung damage, two cases of long-term or permanent neurological damage and two additional cases of cognitive impairment. Other research suggests that even these figures may be low.

What are we to do then? Let me offer some suggestions:

1. *Seek out and share reliable scientific data.* The scientists researching this disease have dedicated their lives to saving lives. They rely on peer-reviewed research to obtain the most accurate and reliable data. To clear up misinformation, we held an interactive panel discussion on *Covid-19 and Congregations: What You Need to Know*. The panel discussion was recorded; you can find a link to it at our Presbytery's COVID-19 website: <http://www.presbylh.org/covid-19/>

2. *Embrace the challenge as an opportunity.* The pandemic is forcing the church to adapt in directions that the wider culture has already been moving: increasing our online and digital profile; discovering 21st century methods of stewardship; moving out of our buildings and into the community; rediscovering the power of partnership among congregations and with the presbytery. We might long for "the way we were," but if we are serious about reaching new members and younger generations, going back is going backwards.

3. *Live into the freedom of mission without walls.* For the past three and a half years I have been writing and speaking about the 21st century church that is "inside-out, upside-down, and sticky." Now is the time to live it. How better to become "inside-out" when all you can be is outside? Like the disciples on the mountaintop in Matthew 28, we have no building, just a commandment and a promise: "Go therefore and make disciples of all nations... and remember I am with you always" (Mt. 28:19-20). How better to discover the joy of serving "upside-down," like Jesus, than by tending and caring for the most vulnerable of your members and neighbors? What better opportunity to form new "sticky mission" relationships than when *all* our relationships have had to be reframed?

Some of our churches are already discovering this freedom and stretching their faith in new adventures of mission. It may well be that the pandemic, for all its destructiveness, has blessed the church with an opportunity to be reborn for a new generation. Our buildings, as meaningful, sacred, and beautiful as they may be to us are just tools of God's reign, not the reign itself. They are the pretty boxes in which we have received our gifts for ministry. Let us not confuse the gift wrap with the gift itself.

The coronavirus may have burst the wineskins of the old order. Now is the time to find the new wineskins for the wine of the Spirit as we serve Christ in the new day.

Faithfully,

Dan Saperstein, Executive Presbyter
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September 2nd Article

“Jesus Christ, as he is attested for us in Holy Scripture, is the one Word of God which we have to hear and which we have to trust and obey in life and in death.” – *Theological Declaration of Barmen (Book of Confessions 8.11)*

One of the rich resources of our Presbyterian tradition is our history of proclaiming our faith publicly through confessions of faith. There are many such confessions in our history, but the Presbyterian Church (U.S.A.) has identified twelve that we recognize as having special significance for the church.

These twelve form our ***Book of Confessions***, which is part of our church Constitution. They range from the Nicene and Apostles Creeds of the early church to modern confessions such as the Confession of 1967, A Brief Statement of Faith (1991), and the most recently adopted, the Confession of Belhar.

As our *Book of Order* states, “In these statements the church declares to its members and to the world who and what it is, what it believes, and what it resolves to do. [They] identify the church as a community of people known by its convictions as well as by its actions. They guide the church in its study and interpretation of the Scriptures; they summarize the essence of Reformed Christian tradition; they direct the church in maintaining sound doctrines; they equip the church for its work of proclamation. They serve to strengthen personal commitment and the life and witness of the community of believers.” (F-2.01)

These confessions are both historical and contemporary – that is, though they were written in particular circumstances and for particular reasons, they trace a trajectory of faith that has present-day relevance. One such confession is the Theological Declaration of Barmen.

Written in Barmen, Germany in May 1934 – only 15 months after Hitler’s rise to power – the declaration was a call to resistance against the theological claims of the Nazi state. As Robert McAfee Brown explains, “Almost immediately after Hitler’s seizure of power in 1933, Protestant Christians faced pressure to ‘aryanize’ the Church, expel Jewish Christians from the ordained ministry and adopt the Nazi ‘Führer Principle’ as the organizing principle of church government. In general, the churches succumbed to these pressures, and some Christians embraced them willingly. The pro-Nazi ‘German Christian’ movement became a force in the church. They glorified Adolf Hitler as a ‘German prophet’ and preached that racial consciousness was a source of revelation alongside the Bible. But many Christians in Germany—including Lutheran and Reformed, liberal and neo-orthodox—opposed the encroachment of Nazi ideology on the Church’s proclamation. At Barmen, this emerging ‘Confessing Church’ adopted a declaration... which expressly repudiated the claim that other powers apart from Christ could be sources of God’s revelation. Not all Christians courageously resisted the regime, but many who did... were arrested and executed in concentration camps.” (*Kairos: Three Prophetic Challenges to the Church*, 1990, Wm. B. Eerdmans’s)

Barmen is a biblical judgment against our tendencies to identify the gospel with secular ideologies, nationalism, or “civil religion”; to subordinate the church’s witness to the state or to political figures or movements; and to privatize or compartmentalize faith so as to permit social injustice to flourish. It professes our rejection of tyranny and authoritarianism and affirms the church’s responsibility to speak truth to power.

These are important lessons in every age, including our own. To confess Christ as Lord is to reject the claims of all lesser powers and figures to our allegiance in any way that is contrary to the one Word of God.

Faithfully,

Dan Saperstein, Executive Presbyter
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Rev. Glenn Grant

Rev. Glenn Grant is from Kirkridge Presbyterian, Grand Blanc. Rev. Glenn Grant’s worship service can be viewed online. Join in at 10:00 am live or when you are available.



Rev. Dawn Russell

Rev. Dawn Russell is from Linden Presbyterian Church, Linden. (She is the moderator for our session.) Rev. Dawn Russell’s worship service can be viewed online. You can view her services at:





<https://www.facebook.com/kirkridgepc/>

Just scroll down to the appropriate Sunday.



<https://www.facebook.com/LindenPres>

Just scroll down to the appropriate Sunday.

Below are the Newsletters for our mission families.



lobst family



Keefer family

Catch up with everyone - Live Chat

Join our virtual coffee hour at 11:30 am each Sunday. We will not be having it on September 14th as we will be in Worship in the Park. You'll get to talk with some of your church friends and more importantly see them. If you don't have a speaker and microphone on your computer don't worry you can call in from any telephone to talk and listen. We are continuing to have the meeting every Sunday at 11:30 am. If you have any questions, please contact Gerry Jackson at 248-820-9804. On Sunday at 11:25 am, please either click on the link below or call into the number provided. This is just a chance for everyone to say hello and chat.



- Topic: Holly Presbyterian Church Coffee Hour Zoom Meeting
- Time: 12:30 pm Eastern Time this Sunday and every Sunday.
- Join the Zoom meeting by clicking below:

<https://us02web.zoom.us/j/89778783372?pwd=L1hwS2YwcVdyQUxHTWFXR3pESU45QT09>

Meeting ID: 897 7878 3372 Password: 104655
OR

By phone call:1-312-626-6799 meeting,1#,104655# Meeting ID: 897 7878 3372 Password:104655



Linda Burns Sept. 2nd
Carlee Ramirez Sept 8th
Bob Killewald Sept 12th
Alli Muenzer Sept 12th
Anderson Muenzer Sept 12th
Loretta Weiss Sept 20th
Bronwyn Cook Sept 25th
Lori Goldsmith Sept 25th



Jim & Vicki Lyles Sept.15th 41 years

Josh & Mandie Banks Sept.25th 10 years

Tim & Sherry McLaughlin Sept. 28th 35 years

Prayers & Concerns

- For all those sickened and threatened by the coronavirus here in the United States and around the world;

- For healing, strength, and peace for: Charlotte Tinker-Bryant, Vicki Lyles, Kay VanderKuy, Norm and Char Clement, Sue Polack (Sherry McLaughlin's sister-in-law), Gary (friend of Karen Haneline), Bob Gibson, Jen (Scott Studer's wife and Judy Studer's daughter-in-law), Kim Watkins (Laura Parker's sister in-law), Fran Olson, Rick Bugryski (Margaret Perry's bother-in-law) and his wife Susan, Beth Dryer, Margaret House, Shar Hecht, Stan lobst (Allan's dad), Jim Killewald (Bob & Cathie's son), Hadleigh Banks, Peter Kici, Helen Timko (friend of Penny Schettling), Jake Vedeer (Kenzie Nash's friend), Jim Pelton, Linda Burns, Jan Owens (Rev. Sharlyn's sister), and William Woodard (Rev. Fred Gates' grandson).
- For our members who are home bound, or in care facilities;
- For those who are suffering from natural and man-made disasters;
- For those serving, or who have served, in our military;
- For our country, its leaders and for world peace in a troubled time;
- For all the churches in our Presbytery that are in transition;
- And for our church, and our future pastor who is coming to lead us.

Outreach Team

We will be sponsoring the Holly Athletic Association with our name on t-shirts that is shot out of a t-shirt gun. This will be at the Winter Sports Games at Holly High School. Date to be announced.

Please note that these numbers are for the regular budget accounts only, and do not include special accounts. In July, we had electrical work done at the front of the building (including the sign) and replaced part of the roof. The total cost for these two projects was \$17,062.18. These funds came from special accounts, including the Building fund and Pennies from Heaven contributions.

Finance Team

Income July \$9,872.42
122222YTD \$55,718.55

Expenses July \$4,264.47
Expenses YTD \$41,767.17

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Holly Presbyterian Church

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