



OCEAN VIEW PRESBYTERIAN CHURCH APRIL 2019



From the Pastor Terry Dougherty

*Hope is the thing with feathers,
that perches in the soul
and sings the tune without the words-
and never stops at all.
Emily Dickinson*

Friends in Christ, at the time of writing, I am still absorbing the horror of the attack on two mosques in Christchurch, New Zealand; I'm sure you are, too. I, like you, am asking why. I am also praying to our God, whose heart breaks this time, and every time, the worst of what it means to be a fallen humanity shatters our complacency. In the words of Arland Hultgren, "God's grace is greater than God's judgment. How could it be otherwise? Divine patience is simply another expression of God's love and grace. But God's grace is not to be understood as casual indulgence or indifference."

Now, Hultgren's use of "judgment" there means God's decisive action in human affairs, an action usually of disapprobation, disapproval or even destruction; he doesn't imply that God is just an old softy! A time of judgment does come; God's patience is explicitly for us to gain a chance to reconsider our ways, and to change. That is to say, God offers us the medicine for the soul called repentance. I have no way of knowing whether the N.Z. attacker is capable of remorse, repentance or reconciliation; I do know that God created even him, as all of us, for higher things. Behind righteous anger, and grief for all who suffered at his hands, God also holds a grief we at times like this cannot comprehend - a grief that another of His creatures has chosen death over life, non-existence over eternity, broken glass over a verdant garden. God's version, God's picture, of even him was so much higher, so much more glorious; God meant him to be fully human.

Part of our take-away from this has to be that a failure and a horror this great has not happened in isolation. We can, of course, blame demons, or mental illness, or society. But it's also

uncomfortably true that this person's language and choices reflect a dark undercurrent of our, and other, societies: not just white supremacy, but weaponized white supremacy fed by an internet culture of the margins that glamorizes violence. This culture reckons "race war" to be inevitable, even as it seeks to create it. This culture dehumanizes blacks, Hispanic and indigenous cultures, women, muslims, jews, and a wide variety of other "other"s. It makes claims about world history that are wildly inaccurate, and always self-serving. This culture also seeks attention, approbation, and to be "mainstream"; to which ends it manipulates media attention (especially in soft, social media, but not to the exclusion of attention, and clicks, in broader media).

Part of my attention in the past month has been on the history of South Africa (and not for the first time), a history which offers us a microcosm of the full course of white supremacist action within one society. The hopeful part of that history is that white supremacy can fail; the dreadful part is that it does not simply go away. Like all hatreds, it is not "natural", but must be taught; and its teachers just go underground, not away. Being forced into the light of day - God's light - drives it off, and allows society to flourish in harmony, but vigilance is required.

Friends, I know I've gone a bit out of my "lane", but I do so as a minister of God's Word, a word that encourages embrace of the stranger, and introspection before anger - especially in this season of Lent. In Lent of 2013, Melissa Bane Sevier wrote: "The longings we have for depth of meaning, for companionship, for truth, for relief from things that burden us, for help when we feel helpless - all these longings find a home in us at some point or other. During the season of Lent we're encouraged to pay attention to them. To allow them to come to the surface. To let our inner needs see the daylight of our own contemplation. To recognize how they influence us, help us, harm us. To remember they are a part of who we are."

Jesus' society did not understand the distinction of the individual from the family and society the way ours does; there was little or no radical "individualism". Instead, a person was the sum of family influences and social expectations, realized. That is not untrue today, either. So, to quote D. Mark Davis, Jesus " offers an alternative to the kind of quid pro quo justice of revenge that many people ascribe to either God, or some kind of universal force. We might call it "karma" (don't, please) when someone driving obnoxiously gets a flat tire, or think it's God's doing (don't, please) if a bad person meets a bad end. As an alternative, Jesus offers a

Ocean View Presbyterian Church

67 Central Avenue
Ocean View, DE
19970

Service
Sunday, 9:30 A.M.

Pastor
Terry Dougherty

Church Office
302-539-3455

Website
ovpc.org

Session
Don Bailey
Cathy Yantz
Bob Clark
Ellen Neumann
Marti Sommer
Bob Wolf
Karen Colwill
(Clerk of Session)

Deacons
Earlene DeFazio
Sandy White
Eric Neumann
Cindy Benjamin
Ollie Robling
Sue Baer

Newsletter Editors
Lorie and Jim Hartsig

parable that invites digging, cultivating, dunging and doing everything one can to give a fig tree a chance to bloom. It is a plan of action to assist the one who is failing, not a passive hope that they get what's coming to them." Sunlight not only on ourselves, this season, but on ourselves in society, is well worth the contemplation.

Repentance - conversion of the heart - does not mean being filled and tormented by guilt. Instead, it means being ready to admit our responsibility for our actions and our need for forgiveness, and having a firm desire to change our life: to turn away from ourselves in prayer and in love. Repentance means, above all, a constant, patient, growing in love. It means our willingness to open ourselves to the work of the Spirit in us, and to embrace fully the gift of our salvation. Irma Zaleski; in The Way of Repentance

Crop Walk Results - Update

Bob Doherty



The S.E. Sussex Ministerium recently received a check from Church World Services {C.W.S.} in the amount of \$4,438 which is 25% of the grand total of last year's crop walk. The Ministerium also received another \$1,450 from the sale of crop walk tee shirts. For a total of \$5,888 which will be shared equally with five member churches that have food pantries. Each will receive \$1,175. The churches are St. Ann Catholic, Mariner Methodist, Union Wesley U.M., Community Lutheran and O.V. Church Of Christ.

On a personal note I want to thank everyone who helped to make the walk a success to give a helping hand to people around the world and here in Sussex Co. Thank You, Bob

C= Communities R=Responding O=Overcome P=Poverty

Session Report
Karen Colwill, Clerk of Session

OVPC Minute from Session - March 11, 2019

The **Session of OVPC** met on Monday, March 11, 2019, in Fellowship Center.

Rev. Terry Dougherty, Moderator, opened with prayer and devotions at 7:10 P.M.

Orders of the Day:

The **'New Sign Group'** presented a proposal for a new church sign to be constructed at the southwest corner of the property facing Central Avenue and Atlantic Avenue (RT26). They presented a picture of the proposed sign, the plot map with sign location, layout with letters and the PCUSA logo, and estimated costs. **MOTION** approved to proceed with the project.

The **'New Sign Group'** will work with the Town of Ocean View to obtain all approvals (including variances), obtain firm quotes, and present the project to the congregation for support. If the congregational pledge support is not at least half of the total cost, the project will not proceed. The full cost is currently estimated at \$11,800. The **'New Sign Group'** is part of the Welcome Group formed back in 2015.

The **Worship Committee - Pastor Terry, Chair and Cathy Yantz, Liaison**, presented the March 2019 Annual Worship Committee Report to Session. We reviewed the actions of 2018 and discussed the planned actions and proposed changes for 2019. Session thanked all members of the Worship Committee for their dedication to OVPC and our worship services.

MOTION passed to approve the February 2019 Financial Reports.

MOTION passed to approve Session Minutes of February 4, 2019.

The **Monthly Committee Reports** were received.

MOTION approved for Rob Moore (Director of Youth Ministry and Mission at the 1st Presbyterian Church, Kirkland, Missouri), 40 youth and advisors to spend the night in Memorial Hall on Saturday, July 13th. The group will be taking a 'beach break' from doing mission work and need a place to spend the night. Rob is a friend of Bev and Don Bailey's.

MOTION approved to replace the front sanctuary doors and add a crash-bar lock to the side sanctuary door. Total cost, \$9,600.00, from Capital Improvements.

MOTION approved for IAC Industrial Appraisal Company to appraise OVPC properties. The cost, \$1,240.00, will be paid from general funds (insurance) and we will register for the annual evaluation and maintenance service of \$100.00. This appraisal will support our Property and Liability insurance coverage.

Rev. Terry Dougherty adjourned the meeting and closed with prayer at 10:13 P.M.

Pastor Terry's Theology of Communion from the Back



One of the important junctures in 1 Corinthians is Paul's outrage at how the corinthians are conducting themselves in the agape meal; the failure to share, the fact some partake before others, the fact that the quality and quantity of food for each varies so much. This is the earliest evidence we have of the meal in common that would become eucharist, or communion. It may have been the case that here & in other early house churches (or tent churches), it looked a lot like a potluck. It also may have resembled 3 contemporary Greek and Roman meals in common: the convivium (private,

extended family meal), the union or academy meal (for those with a trade or private club in common), or the saturnalia (which invited all levels of society to celebrate a holiday or event in common). Aspects of how the Corinthians were behaving might be blamed on conduct at any of these meals. To add to the confusion, when Paul began to describe the solemnity of the last supper, his hearers might have thought of the memoria, a Roman funerary meal, which was not meant by Paul and is not meant by the church in any age! But to Paul, the failure to share, and the failure to enact a greater togetherness, and the egregious gluttony - which were all fine by Roman standards - made clear these folks were holding on to class distinctions. The ideal early church did not celebrate class distinctions; just remember Luke's description of the church in Acts. Nor should we. But the road to the Presbyterian "open table" has been a long and rocky one.

Even in the early church, communion developed quickly into an "insiders only" custom. The first manual we have of church procedures is the *Didache*, from the mid 2nd century. Here, it was held one must not eat meat dedicated to idols, upending Paul's instructions, and their sense. More importantly, the *Didache* insisted "you must not let anyone eat or drink of your eucharist except those baptized in the Lord's name. For in reference to this the Lord said 'do not give what is sacred to the dogs'." Not only is that not so, but that negative characterization would have numerous sequels in church history.

Somewhere about 150 CE, Justin Martyr, in his *Apology*, attests to the use of bread, wine and water, as well as home communion — which was served by....Deacons. 75 years later, Hippolytus, in the *Apostolic Tradition*, wrote of the celebration of 3 cups: Wine and water (the blood of Christ on the cross); Milk and honey (the promise, realized); Water alone (the gift of baptism).

About the turn of the 3rd century, Tertullian wrote of the deliberate exclusion of Jews, based on the first "blood libel"; that they had "blood on their hands". This is also about the time the full agape meal is fully separate from the eucharist. Within about 25 more years, we encounter the language of the celebrant of the eucharist "sacrificing with" Christ - language which by the early medieval period had become accepted as the idea that priests offered ritual sacrifices every time they celebrated the eucharist (with the implication Jesus Himself was repeatedly, endlessly sacrificed). Further, the eucharist was regarded as the fulfillment of the gift of the Spirit, taking the sacrament to the extreme of an "insiders only" action. Tertullian

Pastor Terry's Theology of Communion from the Back

insisted the elements must be taken before daybreak, and only from the hands of the celebrant. Cyprian insisted "the priest acts truly in Christ's room, when he imitates what Christ did, offering a true and complete sacrifice (that is, in Hebrew Biblical language, a holocaust).

From the 7th to the 9th centuries, the doctrine of transsubstantiation made its way from the East into the West (it was known sooner; we know that Augustine did not accept it. He held, in strikingly modern language, that Christ's presence was spiritual, not physical; "a sign of a sacred reality". When Berengar of Tours held the same opinion in the 11th Century, he was labelled a heretic and forced to recant.). From Lombard to Aquinas, the language became more technical, as the second flowering of Greek science took hold. Aquinas applied Aristotelian physics, to separate the substance of the bread and wine from their accidents. That is to say, they change, but their appearance does not. The giving of only the bread to the laity became a commonplace, as it seemed safe in their hands, while the wine did not. Any spillage or wastage came to seem sacrilegious, as the true body and blood must not be abused. Genuflection became a commonplace at every touch or passage of the host; out of fear many would not partake of it, either. The rite became a sacerdotal rite, foreign not only in its language – Latin – but also in its participation. Priests acquired the right to celebrate masses with eucharist for the benefit of others; even, then especially, those not present. It also became normative to hold private celebrations of the rite, especially for the influential in society. By the time of the high middle ages, there were many priests who simply and repetitively celebrated mass after mass, all day long.

Then came the Reformation, when we can again begin to recognize the ground under our feet. All the major reformers had these things in common:

1. Reject transsubstantiation
2. Restore the giving of the cup to the laity
3. Vernacular language
4. Reading and preaching, not the eucharist, become the central actions of worship
5. NO private masses, or sacraments.
6. Regular, and frequent, communion

These all remain tenets of reformed faith; the is why our home communion must be from elements blessed within the congregation and reserved, and why baptisms are celebrated in the context of worship. There remained, and often remain, problems to be worked through; mostly the various "fencings" of the table (which is no longer an "altar", a furnishing appropriate to the action of sacrifice), beginning with men only and carrying through to a wide variety of arbitrary exclusions such as formality, worthiness, respectability, education, race and , of course, membership.

Soo.... some things to bear in mind.

In 1 Kings 17: 8-16, it is the widow's hospitality to Elijah that sets the stage for the miracle to occur.

Pastor Terry's Theology of Communion from the Back

In Luke 12: 12-14, the host is encouraged to invite those who cannot repay him to dinner. [There, in the way of the world; for us, in the way of the spirit].

In Luke 19: 1-10, Jesus has dinner with Zaccheus, who is a tax collector.

In every version of the feeding of the 4 or 5000, Jesus feeds people whom He does not differentiate in any way.

On the night of His arrest, Jesus shared the sacrament He initiated with a person He knew would betray Him, a person He knew would deny Him, and at least one person He knew would doubt His resurrection when faced with the fact. Jesus did not impose any test of their faith; instead He offered His own faith, "for them".

Book of Order (BoO, henceforth) W-3.0409: The Lords supper enacts and seals what the Word proclaims: God's sustaining grace offered to all people... The opportunity to eat and drink with Christ is not a right bestowed on the worthy, but a privilege given to the undeserving who come in faith, repentance and love. All who come to the table are offered the bread and cup, regardless of their age or understanding. If some of those who come have not yet been baptized, an invitation to baptismal preparation and Baptism should be graciously extended.

BoO G-2.0201 (for the Deacons): The ministry of deacon is one of... sharing in the redeeming love of Jesus Christ for the poor, the hungry, the sick, the lost, the friendless, the oppressed, those burdened by unjust policies or structures, or anyone in distress.

As Martha Moore-Keish wrote, "our whole selves and Christ's whole self meet one another at the communion table". [cp. Ps. 85]

Friends, to be Reformed is to recognize, whether we like it or not, the equality of all people before God. So, my theology of Communion from the back:

Our service is as far from private, as far from insiderism, as we can make it; responding to the call to "Go to the world", at every service of communion we go as close as we can to doing so, by going to the back door, where the least likely person(s) might be, standing inside or out. ALL those who have been historically excluded, whether by race, sex, class, denomination, etc., will be served without distinction by order of any kind. There is no fence; nor is any variety of "approach" necessary. The only requirement is conscience, the call or whisper of God that now is the time. The celebrant (usually myself) will face the congregation at all times, speak plainly, and state clearly while enacting visibly the simple actions of Jesus. There will be no appearance or assumption of rank or importance. Indeed, the variety of officers in the church will all serve equally, handling and serving any of the elements to all who are present, "the least of these" having full equality with "the saints".

I know this is "only" symbolism, but we are well served to always remember that in all our attempts to describe or offer the Spirit of God, the person of Christ, or the fullness of our Creator, we suffer the poverty and insufficiency of words, and must rely on actions of welcome and love.



Peter Maurer	April 3rd
Susan Baer	April 4th
Jim Dietsch	April 6th
Sandy White	April 10th
Cindy Benjamin	April 15th
Pam Dougherty	April 20th
Bill Colwill	April 23rd
Jim Ellis	April 26th
Dick Regester	April 26th
George Price	April 27th



Marge and Jerry Egger	April 10th
Ellen and Eric Neumann	April 30th



YARN...You Are Ready to Needle...

.Knit or crochet or just watch and learn.

Join us in Fellowship Center
the first Monday of the month from 10 am-2 pm...
bring your lunch.

See you on April 1st.

Deacons' Mission of the Month

PCUSA Mission Co-Worker - Karla Ann Koll

Our Deacon's mission for April is the continued support of PCUSA Mission Co-Worker - Rev. Dr. Karla Ann Koll - a mission leader for 26 years in Central America. Her extensive time of mission experience provides her with a deep perspective on social and religious change in the region that informs her teaching, preaching and praying. This steady presence and relationships built over many years have allowed her to accompany, in various ways, Nicaraguans who have sought refuge in Costa Rica in recent months. Karla and her husband, Javier, opened their small home to Evelin and Arturo and their 3 children, Nicaraguan refugees fleeing for asylum to Costa Rica after the paramilitaries burned down their house in July.

Our gifts make it possible for Karla to continue her teaching at the Latin American Biblical University (UBL) in San Jose, Costa Rica, training religious leaders to discover how they can more faithfully and effectively serve Christ's church. She, along with Central American mission partners, witness towards greater justice when political events dash people's hope.

As she pursues her work, Karla is inspired by 2 Corinthians 5:17-21, which describes our calling as Christians to be engaged in reconciliation. Karla states, "As followers of Christ, we are called to be ambassadors for the new creation God is bringing about. That call to work for reconciliation has been central to my ministry." She is grateful for the prayers and gifts that make it possible for her to be here at this time. Evelin and Arturo and family express thanks to OVPC for supporting Karla and her ministry.

The Hamiltons and Colwills shared a meal with Karla, Javier, and two congregants from Tres Rios Presbyterian Church in February. We delivered the Spark Grant monies to Tres Rios in support of their mission to feed the children in their community. Also, Karla expressed thanks for the Spark Grant monies that provided 3 solar panels for UBL. The solar panels are being installed.

Karla is preparing to spend this fall in the United States on mission interpretation. She will share details and looks forward to scheduling a time to visit with us.

Your gifts to support Karla will be collected in April. Thank you for your generosity.

**Awake, thou wintry earth -
Fling off thy sadness!
Fair vernal flowers, laugh forth
Your ancient gladness!**

Thomas Blackburn, *An Easter Hymn*

New Castle Presbytery Report

Mike Quinn

PRESBYTERY COMMISSIONER

On March 2, 2019 the 845th meeting of New Castle Presbytery was held at the Hyatt Regency in Cambridge Maryland.

We opened with worship including the Lord's Supper. Following worship the meeting was opened with prayer by our moderator the Rev. Dianne Deming.

Opening business included:

- Quorum call

- Introduction of first time commissioners

- Move to approve the docket

- The stated clerk moved the approval of the minutes of the 844th stated meeting.

This was followed by a Massanetta Springs Conference Center update by Clayton Rascoe.

Next the Ignite team presented:

- 2019 application process which is on the web page

- The unglued Church

- Book study Launch

- Presentation to Synod of the Mid Atlantic and Presbyterian Mission Agency.

Next was an update by the board of Pensions representative Martha Reisner.

Next was a report from the Committee on Ministers and Congregations:

- Recognition of the Ministry of the Rev. Sara Holben in her retirement from Chestertown congregation.

- Welcome to New Castle Presbytery of retired Rev. James Kay from the Presbytery of New York City.

- COMC approves the call as co pastors to Lower Brandywine church the Rev. Emma Horn and David Lovelace.

Next was a presentation on world vision moment for mission (a 6k run/walk) to earn money to bring fresh water to all areas that don't have fresh water.

Next was a report by the Committee on Leadership after which we adjourned with prayer.



Elaine and Dale Smith

WHAT KIND OF WOMAN WOULD SEEK OUT THE CARE OF A STEPHEN MINISTER?

A woman like **Sarah**, who faced a major change in life at an advanced age and needed someone to listen to both her joy and apprehension.

A woman like **Hagar**, who was abandoned along with her child and needed someone to offer her hope and remind her of God's presence.

A woman like **Hanna**, who struggled with her inability to bear a child and needed someone with whom to share her sadness and pain.

A woman like **Naomi**, who had lost her loved ones and needed someone to hear her sorrow and pain.

A woman like **Ruth**, who left everything that was familiar to her and needed someone to journey with her in her new life.

A woman like **Esther**, who was faced with a major decision and needed someone who could listen to her concerns and offer encouragement.

A woman like **Mary of Nazareth**, who lived with both the joys and struggles of having an exceptional child and needed someone to help her sort out the ponderings of her heart.

A woman like **Martha**, who was burdened by the demands of daily life and needed someone to help her regain sight of what was most important.

A woman like **Mary Magdalene**, who received healing from inner turmoil and needed someone to walk with her as she built a new life.

A woman like **you!**

To find out more about Stephen Ministry for you or someone you know, speak with Pastor Terry or Elaine Smith (the Referrals Coordinator). Elaine can be reached at 908.859.2901 (home) or 908.319.4858 (cell).

Christian Education

Karen Rubin-Hamilton

Please join us after worship in Memorial Hall for this educational and inspiring presentation!_

April 7th: Travel to the Land of Eternal Spring and see God's work in action!

Join us as we journey to the Western Highlands of Guatemala to learn about the successful and meaningful partnership between New Castle Presbytery and The Association of Mam Christian Women for Development.

For nearly two decades, the Association has been serving women of the Mam indigenous group - who are among the most vulnerable and marginalized in Guatemalan society. The Association's mission is to elevate these women through socio-productive, educational, and agricultural projects so they can, in turn, support the growth of their families and communities. All programs are self-directed and self-sustaining. We believe in offering a hand-up, not a hand-out.

Through its holistic approach, the Association helps women develop in four main areas:

- Health - clean water, improved sanitation, family gardens, health screenings, clinics
- Education - schools, scholarships, leadership development
- Spiritual Ties - prayer partnerships, bible studies, emotional health training
- Income-Earning Power - interest-free microloans to launch self-sustaining businesses

Each program is important, but alone, insufficient. Together, they lead to true and invaluable development—the powerful realization of each woman's God-given gifts and potential.

Pastor Terry will be joined by Cathy Higgins and Carrie Saathoff (members of Westminster Presbyterian Church), to share details about the Association's ongoing development projects and highlight opportunities for Ocean View Presbyterian Church to become involved.

May 5: Stephen Covey Meets St. Francis

Come to Christian Education and let's discuss the two perspectives below.

*O Divine Master,
grant that I may not so much seek to be consoled, as to console;
to be understood, as to understand;
to be loved, as to love.*

*For it is in giving that we receive.
It is in pardoning that we are pardoned,
and it is in dying that we are born to Eternal Life.
Amen.*

Francis of Assisi 1220

Seek First to Understand, Then to Be Understood

The essence of this perspective is a temperament that favors curiosity, open-mindedness, empathy, and patience—all rolled into one. In order to really seek to understand, you cannot have already judged a person or situation. You need to develop a desire to understand—meaning a desire to see things from others' point of view, to see their reasons, and feel what they feel.

Stephen Covey 1989

HOLY WEEK TIMES OF PRAYER

Join us in our Sanctuary for prayer and meditation Monday, Tuesday, and Wednesday of Holy Week at 8:00 am, 12:00 noon, and 5:50 pm



**Fellowship Center at
Ocean View Presbyterian
6 p.m.**



**Sanctuary at
Ocean View Presbyterian
7 p.m.**



Celebrate the Resurrection of the LORD

**Annual Easter Sunrise Service hosted by
the Christian Community of Churches
Bethany Beach Boardwalk 6 a.m.
OVPC Sanctuary 9:30 a.m.**

Kairos Prison Ministry

Dale Smith

Following a several year hiatus, Kairos Prison Ministry is planning a Kairos Weekend event at the Sussex Correctional Institute in Georgetown. The event takes place over several evenings and then Saturday and Sunday (6/13-16). They are looking for Christian men to serve as "table leads" (mentors/coaches) for the event. Kairos follows a well-proscribed structure for the weekend and conducts several team formation training sessions about the process. These training sessions will be held on four Saturdays (4/20, 5/4, 5/18, and 6/01).

I have spoken with the organizers and prior participants who speak very highly of this ministry as being very meaningful to all who attend. I am seeing this as yet another avenue to give back to "the least of these" (Matt 25:36).

If you would like general information about this ministry, see KairosPrisonMinistry.org and KairosofDE.org. If you would like to participate, please see me for an application.

DO YOU WANT TO FAST THIS LENT?

In the words of Pope Francis

- Fast from hurting words and say kind words.
- Fast from sadness and be filled with gratitude.
- Fast from anger and be filled with patience.
- Fast from pessimism and be filled with hope.
- Fast from worries and have trust in God.
- Fast from complaints and contemplate simplicity.
- Fast from pressures and be prayerful.
- Fast from bitterness and fill your hearts with joy.
- Fast from selfishness and be compassionate to others.
- Fast from grudges and be reconciled.
- Fast from words and be silent so you can listen.

pietrafitness.com





Save The Date Global 6K for Water May 4th

At the recent New Castle Presbytery Beach Retreat, Javy Diaz of World Vision (.org) invited the churches of NCP to participate in an annual event, the Global 6K for Water.

World Vision is the largest nongovernmental provider of clean water in the developing world and is committed to reaching everyone, everywhere they work by 2030.

Why 6K? That's the distance (approx 3.7 miles) that the average person in the developing world -- usually women and children -- walks each day to get water for their families. Often the walk is dangerous, children miss school, and the water is dirty.

Pastor Terry brought this ministry opportunity to Session, and they approved our being a host location for the Ocean View community for this event. OVPC will be the starting and end points for a walking loop in the town by the Assawoman Canal.

Besides walking in the event, there will be opportunities to support onsite signup, route guides, and post-race support. And, one could donate to the cause as well.

More information will be coming soon.

**When the time is ripe for certain things,
these things appear in different places in the manner
of violets coming to light in the early spring.**

Farkas Bolyai

Friday Night At The Movies



Join us Friday April 5th at 5:30 at Bob & Elaine Wolf's home to share a potluck and enjoy a movie together.

This month we will be showing the 2004 film 'The Terminal' starring Tom Hanks and Catherine Zeta-Jones and directed by Steven Spielberg. What would you do if you arrived for a visit in the U.S. only to find your own government has been overthrown

and you no longer have a country to call your own and cannot pass through Customs? Well, you would take up residence in the airport of course! This is a light-hearted look at one honest man's wait to visit New York City and the friendships he makes along the way.

(Rated PG-13 for brief language and drug references)

If you are interested in hosting movie night, or have a special movie request, please contact Bob Wolf. Remember that you can be a host without having the movie at your home ---

