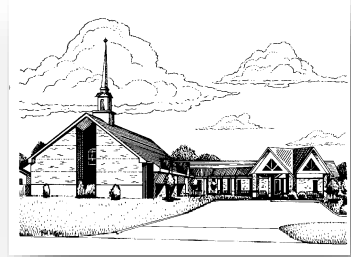


Central Scene

Central Presbyterian Church



Church Mission Statement

To celebrate God's love, nurture growth, share our faith, and serve the needs of others

Church Membership

Membership in Central Presbyterian Church is open to all who profess faith in Jesus Christ as Lord and Savior. New members will be received upon baptism and profession of faith, reaffirmation of faith, or by letter of transfer.

Shrove Tuesday

March 5th, is the Annual Shrove Tue. Pancake Supper at 5:30 pm. The Men of the Church will be cooking Bacon, Sausage, and of course, Pancakes. It will be \$8.00 per person. We hope to see you there!

Shrove Tuesday gets its name from the ritual of shriving, when the faithful confessed their sins to the local priest and received forgiveness before the Lenten season began. As far back as 1000 AD, "to shrive" meant to hear confessions. Historically, Shrove Tuesday marks the beginning of the 40-day Lenten fasting period.

Ash Wednesday Services

On March 6th, Ash Wednesday Services will be held at 6 p.m. All are invited to attend.

Ash Wednesday begins the day after Shrove Tuesday and is the first day of Lent as celebrated by Western Churches. For 14 centuries the season of Lent has been a time for self-examination and penitence in preparation for Easter. The name comes from the Saxon lengten-tide, referring to the lengthening of the days and the coming of spring. This 40-day period of abstinence recalls the fasts of Moses, Elijah, and Jesus, all of which—according to scripture—lasted 40 days.

Upcoming Events

Our Annual Shrove Tuesday Pancake Supper will be March 5th at 5:30pm. All you can eat pancakes will be \$8 per person! Proceeds will help fund our men's group functions.

Our Ash Wednesday service will be March 6th at 6pm.

Presbyterian Women will meet Monday, March 11th at 6:30 p.m.

If you see something that needs to be addressed around the building please add it to the CPC Men's Job Jar on the bulletin board in McElyea Hall.

The Worship and Music Committee is looking for Volunteers to be Lay Readers and Ushers for 2019. Please sign up on the Bulletin Board in McElyea Hall.

If you have a favorite hymn that you would like to see included in the Worship Service, please tell Laura Cosner.

Sunday School 9:45 am

Young Adults Sunday School 9:45 am



Annual Valentine Banquet



History of Hymns

"Beneath the Cross of Jesus"

by Elizabeth C. Clephane

Elizabeth Cecilia Douglas Clephane was born in Scotland in 1830 and died in 1869. The daughter of a county sheriff, she lived most of her brief life near Edinburgh.

Though in frail health most of her life, Elizabeth found the strength to help the poor and sick in her town. She and her sister gave all that they could spare to charity including, it is said, selling their horse and carriage for the benefit of the needy. The townspeople of Melrose referred to Elizabeth as "the Sunbeam."

"Beneath the cross of Jesus," focusing on the shelter of the cross, was first published three years after the author's death in 1872 under the title "Breathings on the Border," perhaps a double entendre referring to a geographical location near Melrose, the Scottish Borders, and a reference to the border between life and death. This poem and others of hers appeared in the Scottish Presbyterian magazine *The Family Treasury*, submitted by an anonymous source, perhaps a family member or friend. One source suggests that this hymn was written within one year of her death in 1868. British hymnologist J.R. Watson mentions that an editorial emendation attached to the poem by the anonymous source submitting the poems said, these lines "express the experiences, the hopes and the longings of a young Christian lately released."

Contained in the same collection was her famous narrative poem, "There were ninety and nine that safely lay." Both of these hymns were promoted by the well-known American musical evangelist and songwriter Ira D. Sankey (1840-1908), who published them in his *Sacred Songs and Solos* (1873). Though Sankey composed a tune for the song entitled CLEPHANE, the almost universal pairing is with ST. CHRISTOPHER, composed by Bristol, England, musician, Frederick C. Maker (1844-1927).

The hymn is full of comforting, and perhaps paradoxical language, about the cross, after all, an instrument of the cruelest torture. These include in stanza two "the shadow of a mighty rock," "a home within the wilderness," "a rest upon the way." An omitted third stanza provides additional images of consolation: a "happy shelter," "refuge tried and sweet," a "trysting place," and "a ladder up to heaven," a reference to Jacob's ladder.

*O safe and happy shelter,
O refuge tried and sweet,
O trysting place where heaven's love
and heaven's justice meet!
As to the exiled patriarch
that wondrous dream was given,
so seems my Savior's Cross to me -
a ladder up to heaven.*

"Beneath the Cross of Jesus"

by Elizabeth C. Clephane

1 Beneath the cross of Jesus
I fain would take my stand,
the shadow of a mighty Rock
within a weary land;
a home within the wilderness,
a rest upon the way,
from the burning of the noon-tide heat
and the burden of the day.

2 Upon the cross of Jesus
mine eye at times can see
the very dying form of One
who suffered there for me:
and from my stricken heart with tears
two wonders I confess,
the wonders of redeeming love
and my unworthiness.

3 I take, O cross, thy shadow
for my abiding place:
I ask no other sunshine than
the sunshine of his face;
content to let the world go by,
to know no gain nor loss;
my sinful self my only shame,
my glory all the cross.

Originally five stanzas, an omitted stanza, perhaps autobiographical, provides further insight into the comfort that the writer found in the shadow of the cross and the inspiration that the cross gave her as she anticipated her own death:

*There lies beneath its shadow,
but on the further side,
the darkness of an open grave
that gapes both deep and wide;
and there between us stands the cross,
two arms outstretched to save,
like watchman set to guard the way
from that eternal grave.*

Such explicit anticipation of and longing for death may seem somewhat morbid today, but echoes the Romantic literary sentiment of her time. Though appropriately sung during Lent and Holy Week today, this hymn is more of a personal meditation on the cross and one's own mortality than a hymn written for a specific time of the Christian Year.

The contrast between this nineteenth-century Romantic perspective of the cross and the early seventeenth-century understanding expressed in the famous hymn by Isaac Watts (1674-1748), "When I survey the wondrous cross" (1707) is significant. Only the salient differences can be mentioned here. While Clephane's cross is one of shelter and comfort, Watts' cross is one of redemption. Clephane scarcely mentions the One who hung on the cross, while Watts focuses our attention to the dying Christ in stark detail in the first line of the following stanza (UMH 298):

*See from his head, his hands, his feet,
sorrow and love flow mingled down.
Did e'er such love and sorrow meet,
or thorns compose so rich a crown?*

Clephane's hymn incorporates an extensive list of comforting images, many biblical, while Watts interprets the scene of a dying Christ theologically. Following the first line of the stanza cited above, Watts, through the use of metaphor, transforms blood and water into "love and sorrow" and thorns into a regal crown. He concludes his hymn with a rhetorical question that cannot be answered except to say, "No! Nothing like this has ever happened in the history of the human race."

Finally, Clephane places her encounter with the sheltering cross as an act of personal solace. She wants to remain spiritually in the shelter of the cross:

I take, O cross, thy shadow
for my abiding place;

Her final stanza states, she is "content to let the world go by,/to know no gain or loss. . .". Watts, on the other hand, shifts our gaze from the crucified Christ to the "whole realm of nature" and calls for our total commitment:

Love so amazing, so divine,
demands my soul, my life, my all.

The purpose of this comparison is not to ascribe a higher quality to one hymn over another, for both bear faithful witness to an encounter with the crucified Christ. The purpose is to demonstrate the difference between the early eighteenth century theological perspective of Isaac Watts and the spiritual encounter of a woman during the Romantic era of literature 160 years later.

Elizabeth Clephane's reflection assumes a spiritual posture of meditation. Unlike what she states in her final stanza, "Content to let the world go by. . ."; this was not her ethical posture as she was not only aware of others' plight, but also shared all she could spare to meet the needs of the poor and infirmed within the limitations of her frail health and resources. Given the rich symbolism that is part of the cross in Christian experience, we need to sing both of these hymns as well as many others on this theme.

C. Michael Hawn is University Distinguished Professor of Church Music, Perkins School of Theology, SMU.



In Loving Memory of
Mary Lou Lawson
(Ann Woolley's
Sister)

Jemmie Moseley

In Loving Memory of
Edith May Kelley
(Mike Kelley's
Mother)

Jemmie Moseley
Suzu VonTungeln

Central Presbyterian Church

6300 Trinity Drive
P.O. Box 1105
Pine Bluff, AR 71613
...a congregation of the
Presbyterian Church (U.S.A.)
through Synod of the Sun and the
Presbytery of Arkansas.

Directory

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Justine Anton

Nursery Attendants:

Laura & Zac Cosner

Presbyterian Women Moderator:

Kay Cromwell

Session

Class of 2019

Zac Cosner

George Mosley

Brad VonTungeln

Logan Mosley

Class of 2020

Laura Cosner

Suzu VonTungeln

Denise Mosley

Jemmie Moseley

Standing Committee Moderators:

Zac Cosner

Suzu VonTungeln

Jemmie Moseley

George Mosley

Denise Mosley

Laura Cosner

Budget & Finance

Fellowship & Nurture

Missions & Outreach

Building & Grounds

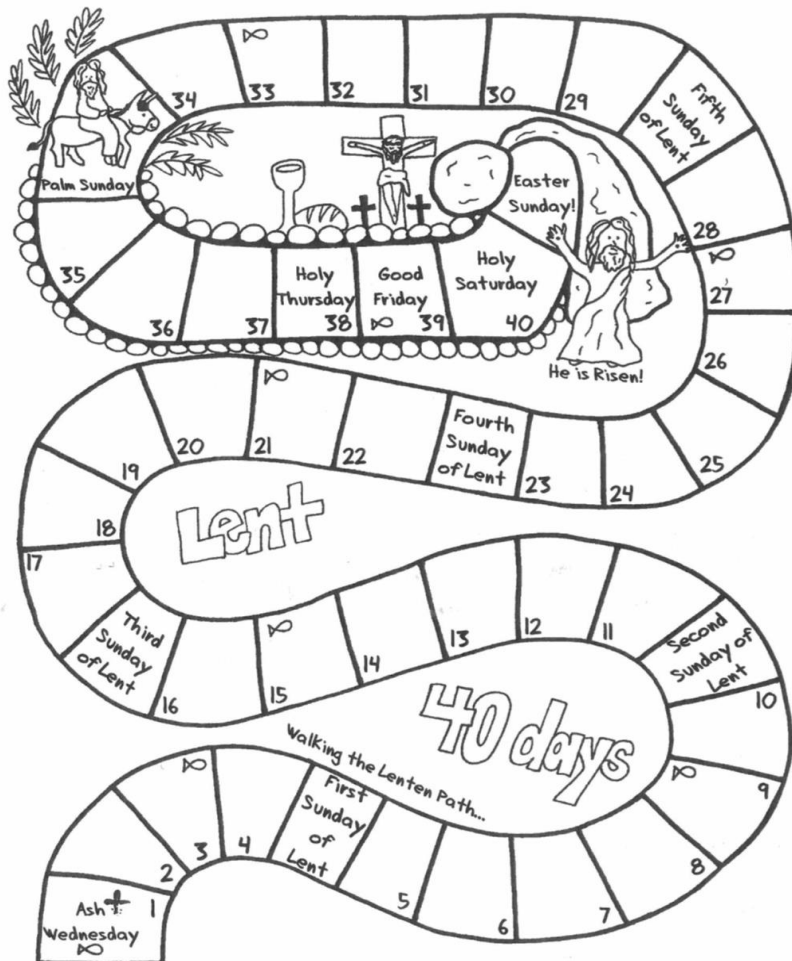
Education

Worship & Music

Newsletter Deadline

The deadline for the April issue of Central Scene is March 17. Please let us know if you would like to continue your subscription by emailing us at office@centralprespb.com.

Lenten Road Map



Lectionary Readings for March 2019

Transfiguration of the Lord March 3	First Sunday in Lent March 10	Second Sunday in Lent March 17	Third Sunday in Lent March 24	Fourth Sunday in Lent—March 31
Exodus 34:29–35	Deuteronomy 26:1–11	Genesis 15:1–12, 17–18	Isaiah 55:1–9	Joshua 5:9–12
Psalm 99	Psalm 91:1–2, 9–16	Psalm 27	Psalm 63:1–8	Psalm 32
2 Corinthians 3:12–4:2	Romans 10:8b–13	Philippians 3:17–4:1	1 Corinthians 10:1–13	2 Corinthians 5:16–21
Luke 9:28–36 [37–43]	Luke 4:1–13	Luke 13:31–35 or Luke 9:28–36	Luke 13:1–9	Luke 15:1–3, 11b–32

Luke 13:1-9

Repent or Perish

13 There were some present at that very time who told him of the Galileans whose blood Pilate had mingled with their sacrifices. ² And he answered them, “Do you think that these Galileans were worse sinners than all the other Galileans, because they suffered thus? ³ I tell you, No; but unless you repent you will all likewise perish. ⁴ Or those eighteen upon whom the tower in Silo’am fell and killed them, do you think that they were worse offenders than all the others who dwelt in Jerusalem? ⁵ I tell you, No; but unless you repent you will all likewise perish.”

The Parable of the Barren Fig Tree

⁶ And he told this parable: “A man had a fig tree planted in his vineyard; and he came seeking fruit on it and found none. ⁷ And he said to the vinedresser, ‘Lo, these three years I have come seeking fruit on this fig tree, and I find none. Cut it down; why should it use up the ground?’ ⁸ And he answered him, ‘Let it alone, sir, this year also, till I dig about it and put on manure. ⁹ And if it bears fruit next year, well and good; but if not, you can cut it down.’”

March 2019

Sunday	Monday	Tuesday	Wednesday	Thursday	Friday	Saturday
					1	2
3	4	5 Annual Shrove Tuesday Pancake Supper 5:30 pm	6 Ash Wednesday Service 6:00 pm	7	8	9
10	11 Women's Circle 6:30 pm	12	13 Choir Practice 6:30 pm	14	15	16
17 Fellowship Luncheon Session Meeting	18	19	20 Choir Practice 6:30 pm	21	22	23
24	25	26	27 Choir Practice 6:30 pm	28	29	30

Events:

March 5th

Annual Shrove
Tuesday Pancake
Supper 5:30 pm

March 6th

Ash Wednesday service
6:00 pm

March 11th

Women's Circle 6:30 pm

March 17th

Fellowship Luncheon
Session Meeting

Sunday School 9:30 AM

Young Adults Sunday
School 9:30 AM

Choir Practice
Wednesdays at 6:30pm

Central Presbyterian Church

P.O Box 1105

Pine Bluff, AR 71603

Happy Birthday



06	<i>Dana Neal</i>
16	<i>Emma Massey</i>
18	<i>Nina Reeves</i>
23	<i>Bea Magee</i>
25	<i>Mary Shannon Fikes</i>
26	<i>Sydney Hayes</i>
28	<i>Carol Brown</i>



If you or a family member has been omitted or would like to be added to the Birthday and Anniversary list, please contact the church office.