



From the Rafters

Our Mission

We are a people rooted in worship, branching out into the world.

Vol. VII
Issue 4
April
2021

Dear Church of the Resurrection Family,

Spring is here and that means Easter! Alleluia! He is Risen!!! I am grateful for the Great 50 days of Easter to bask in the realization that Jesus died for us and rose again to everlasting life. Thanks be to God!



I want to share with you a few updates. Denise Brown is back from her surgery and is feeling strong! We are thankful she is back in the office and she is healed. For the past year, church phone calls automatically were directed to my cell phone. I made the decision to do this because of the pandemic, and we did not want to miss any calls. Beginning April 6th, the calls will revert back to the church. You are always welcome to reach out to me directly by email, cell phone or text: 615-900-6191, marybalfour@episcopalgreenwood.org.

The church will be closed on Easter Monday, April 5th. Beginning April 6th, the church will be open weekly, Monday-Thursday, 10 a.m.-3 p.m. The church office will be closed on Fridays, which is also my day off. I hope this information is helpful to you and that you will feel free to come by during those hours. If you come to the church and you are not fully vaccinated, please wear a mask.

From April 11th through September 5th our service times on Sundays will be 8:30 a.m. and 10:00 a.m. As of now, 46 people are allowed indoors at the 8:30 a.m. service. We will continue to be outside at the 10:00 a.m. service in the parking lot or prayer garden in order to have as

many people as possible in attendance. For both services, please continue to sit 6 feet apart and wear a mask. This may change over time. I will continue to update you as changes occurs. As always, we will continue to stream the 10:00 a.m. service on Facebook.

I continue to bask in the joy that we can gather and worship God!!! I am here for you, reach out, always! I love each and every one of you!

~ Mary Balfour+

Committee on Racial Reconciliation: Becoming Beloved Community

It is my pleasure to introduce you to the *Committee on Racial Reconciliation: Becoming Beloved Community*, a new parish committee. This committee is an outgrowth of the summer 2020 Antiracism Working Group; a video on our parish website (“Reconciliation at Resurrection”) provides more details on the recent history of racial reconciliation work in our parish. Tangible outcomes of this group’s work include the following:



Establishment of the parish’s Antiracism Library

(recently blessed by Rector Mary Balfour Dunlap in a February 28, 2021 worship service). The library is a robust collection

of books for children, youth, and adults on a variety of antiracism topics. The library includes books that celebrate Black history and identity, those that illuminate the history of racist policies, practices, and behaviors in institutions (e.g., the church, schools, and the criminal justice system), and those that guide individuals to engage in self-examination of their own racial identity, understanding of race and racism, and biases. The library's swift establishment was possible thanks to the generous gifts of a number of parishioners who are honored with placards in the inside covers of the library's books, and the books will soon be housed on a bookshelf handcrafted by Albert Merrill. You can visit the library before and after worship services to check out books. The growing library is curated by Benjamin Dobbs and Elizabeth Floyd.

Opportunities for service in this area: purchase one or more books to grow the library, or make a book suggestion. The library's catalog is viewable on the parish website; you are welcome to select a specific book to purchase, or you can make a general gift to the library and the curators will select books for purchase.

Prayer Partnership with our neighbors at Macedonia Missionary Baptist Church. You may have noticed during worship services in the past several months that the prayers of the people have included our prayers for specific individuals and families at our neighbor church, Macedonia. This is evidence of a specific prayer partnership with Macedonia, shepherded by Joanne Hochheimer. We pray for Macedonia members, and they do the same for us in their worship services and individual prayer practice.

Opportunities for service in this area: pray for our Macedonia neighbors regularly in your individual prayer practice. Keep the prayer list from our weekly worship bulletins and pray for each of our Macedonia neighbors by name.

Future plans: This committee is just getting

started, and we need your input to shape the direction of our future work. What opportunities for racial justice-oriented education, dialogue, and community connection would you like to experience in the coming year? Book studies? Dialogue sessions? Learning through a structured curriculum? Dedicated racial reconciliation education or support for your specific group within the parish? Please share your suggestions with us!

Invitation to service: We are actively seeking parishioners to join this new committee! Contact me or Joanne Hochheimer to discuss how you can share your gifts in this holy work.

~ Shana Southard-Dobbs

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Formation Moment: Creation

I have had the privilege of participating in two years of Education for Ministry, or EfM, as you may know it.¹ One of the very first assignments in my first year of EfM was to read Genesis 1-11. These chapters of Genesis include the creation stories that we all know so well. The week that we read this part of Genesis, though, we were also asked to read a supplemental article expanding on the first creation story found in Genesis 1:2-4a. I call it the "first" creation story because there are two versions of creation provided in the Christian bible. The first version may be the



¹ EfM is a continuing education seminar provided by the Beekken Center at the School of Theology at Sewanee.

Chuck McDonnell is the mentor for our local EfM. All are welcome to participate in this program!

more familiar as it gives us the reference for the seven days.² The supplemental reading broke that story down verse by verse and provided its historical, cultural and linguistic context. There is far too much in the EfM exposition to cover in a newsletter article, so I share here just what impressed me the most.

Genesis 1:1-2: "In the beginning when God created the heavens and the earth, the earth was a formless void and darkness covered the face of the deep, while a wind from God swept over the face of the waters."

In its original Hebrew, the first creation story begins mid-sentence, and that it is not an accident. It is to make the point that we have no idea what was happening at the beginning of time before God created the world. The origin is unknowable. There are different ways to translate the Hebrew words, but they do not require the reader to believe that God created the world out of nothing, *ex nihilo*. It is just as plausible that God breathed the world into existence out of a primordial, chaotic body of water. For me, these very first verses of the bible present a beautiful intersection of science and religion. For science too offers a creation story involving primordial soup that yields a natural order which sustains life. Our faith tells us why that natural order emerged – a loving, creator God willed it.

In verse 2, the word "deep" is our translation of the Hebrew word "tehom," and it refers to the primordial chaotic waters of the first verse. That chaos is covered by darkness. Chaos and darkness engender fear. But God is there. God's "wind," which is translated from the word "ruach" meaning also breath or spirit, is imminently hovering over the darkened chaos. At God's command, the chaos is subdued.

Genesis 1:3: "Then God said, 'Let there be light'; and there was light."

God subdues darkness, bringing order out of the chaos, and God does so by creating light. God is the source of light. God and light are not the same thing. God creates light by simply speaking to creation; thus God is transcendent, separate from creation, and yet imminently present with creation.

Genesis 1:11-13: "Then God said, 'Let the earth put forth vegetation: plants yielding seed, and fruit trees of every kind on earth that bear fruit with the seed in it.' And it was so. The earth brought forth vegetation: plants yielding seed of every kind, and trees of every kind bearing fruit with the seed in it. And God saw that it was good. And there was evening and there was morning, the third day."

In previous stages of creation, God's word alone brings about a creation. Yet when it comes to vegetation, the earth is the provider. God commands the earth to "put forth" the creation. In these verses, the authors are acknowledging an observable truth, that the earth is the source of the vegetation that sustains life. The earth yields plants that produce their own seed, leaving a seasonal cycle of death and rebirth. It is at God's command that the earth puts forth vegetation, however. The authors show that the fertility of the earth is God's gift.

The fertility of the earth was and is of paramount concern to humanity. At the time Genesis was written, many cultural practices were performed to ensure the earth's fertility; gods were given sacrifices to ensure it. By these verses, the authors of Genesis are showing that the fertility of the earth is God's gift, and no human action or sacrifice is needed for it. God alone supplies all that humanity requires and does so as an act of love, not of reciprocation for devotion.

² There is scholarly disagreement about the timing and authorship, but I believe the least controversial conclusion is that Genesis 1-2:4a came into its present form around the 5th century BCE. This was the time period of the Restoration, following the exile of the Jews. Its author is believed to be a priest or group of priests, so it is referred to as the Priestly

Creation story. It was written within the context of all that the Israelites had experienced while living among the Canaanites and all that they suffered at the hands of the Babylonians, including the worship of fertility gods and various other creation myths.

Many of the creation myths that existed when Genesis was written tell of the birth of gods who play out their own drama and create humans to be slaves or toys for manipulation. Humans are rewarded at the whim of the gods. The biblical creation story tells of one God already in existence who creates all things for the purpose of humanity. Human creation is the climax of the story. God's relationship with humanity is the point of the story. Our story of creation, although written without an understanding of advanced science, may bear some similarities with the creation myths of other cultures, but it tells of a very different God whose relationship with humanity is built upon love and human dignity.

Genesis 1:26-29: "Then God said, 'Let us make humankind in our image, according to our likeness; and let them have dominion over the fish of the sea, and over the birds of the air, and over the cattle, and over all the wild animals of the earth, and over every creeping thing that creeps upon the earth.' So God created humankind in his image, in the image of God he created them; male and female he created them. God blessed them, and God said to them, 'Be fruitful and multiply, and fill the earth and subdue it; and have dominion over the fish of the sea and over the birds of the air and over every living thing that moves upon the earth.'"

God creates humankind – male and female – not just a man who later is given a companion. The Hebrew word used in these verses is "adam," which later turns into the name Adam. But the Hebrew word "adam" means *human*.³ The authors tell of the simultaneous creation of both genders, both standing in the likeness of God.

Though created in the likeness of God, the authors use of the word "adam" reminds us that we are not equal with God. The Hebrew "adam" is related to "adamah," which means earth or ground. These linguistic choices and other aspects of the creation story make the point that

³ The Hebrew word referring to a male human is "ish."

humans, though above animals, are connected to the earth, and we have responsibility for the earth and all of God's creation. God grants humanity dominion over God's creation and commands humanity to be fruitful and multiply. Humans are to continue the creation as God's likeness on earth.

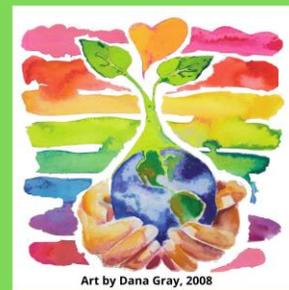
How do we continue that creation? We are just a couple weeks from Earth Day, April 22. Perhaps we should take some time now to examine the impact we have upon the vegetation that God provided to sustain us. How well (or poorly) are we exercising our dominion over God's magnificent creation? Do our actions now, as God's did at creation, honor the value of all life?

Genesis 1:31: "God saw everything that he had made, and indeed, it was very good."

If God sanctified the whole of creation, who are we to exploit God's creation for the sake of convenience or economic progress? Our world exists in a delicate balance between the sanctity of human life and the sanctity of what God created to sustain human life. May God grant us the wisdom and will to preserve that delicate balance.

~ Elizabeth Floyd

Take a little walk with us!!



In honor of Earth Day 2021, Resurrection's EYC is leading an easy clean-up hike on Sunday afternoon, April 18 from 1:30 to 3:30 pm. Location soon TBD! Wear comfortable shoes and bring your pick-up stick. We'll provide trash bags. Our walk will conclude with a brief creation care liturgy and Holy Communion.



Second
Sunday

April 11, 2021

COMMUNITY
INITIATIVES, INC.



Pens - blue ink Sharpened pencils	Copy Paper Kleenex Toilet Paper Paper Towels Anti-bacterial Wipes	Gallon-size Refill <u>Containers of:</u> Dawn Dish Soap Anti-bac. Hand Soap Mr. Clean Multi- surface Clorox Cleaner
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Altar Arrangements:

April 4 – Easter Day – The many generous donations are listed in the bulletin for Easter Sunday.

April 11 – To the glory of God and in loving memory of Geraldine and Domer Ridings, Jr., and Joe and Virginia Robinson by Domer and Jackie Ridings.

April 18 – To the glory of God and in loving memory of Jim Jefferies by Mrs. Cynthia Jefferies.

April 25 – In thanksgiving for her grandchildren: Ginger Nance, Kate DiZio, Jennifer Peterson, Stephanie, Christine, Nathan and Adam Himes; and great-grandchildren: Andrew Navarro and Elijah and Gillam Ham by Christine Jayne.

The Presence Candle in the sanctuary burns in memory of Anna Woodiwiss by Ashley and Mary Woodiwiss and her family.

Parish Connections...

Music	Donna Brooks 992-3738 dbrooks@nctv.com
Altar Guild	Beverly Wilson 374-3507 bhallwilson@gmail.com
Acolytes	Norm and Roxy Fawcett 227-3421 fawcett@nctv.com
Christian Formation	Elizabeth Floyd 223-5426 elizabeth@episcopalgreenwood.org
Daughters of the King	Marty Cobb 992-6306 martycobb@hotmail.com
Episcopal Church Women	Susu Wallace 229-5690 swbwallace@gmail.com =
Readers/ EMs/Ushers	Denise Brown 223-5426 denise@episcopalgreenwood.org
Giving Records	Lindsey Farver 223-5426 finance@episcopalgreenwood.org
Columbarium	Joe Fennell & Dean Faden jdfennell@nctv.com dfaden@hotmail.com
CO3R Tutoring	Elizabeth Floyd 223-5426 elizabeth@episcopalgreenwood.org
Online Directory	Jo Ann Brewer 941-7199 joannbrewersc@gmail.com

April 2021 Ministry Schedule

If you cannot fill the position assigned, please make arrangements for your replacement,
and let the Parish Office know of the change. Thank you!

	April 4: Easter Sunday	April 11: The Second Sunday of Easter	April 18: The Third Sunday of Easter	April 25: The Fourth Sunday of Easter
Vestry of the Month	Dean Faden and Jo Ann Brewer			
Altar Guild	Noonie Fennell (Chair), Marilyn Gobble, Sandra Lewis, Anne Magruder, Cathy Robertson, Karen Whitfield			
Readings	Isaiah 25: 6-9 Psalm 118: 1-2, 14-24 Acts 10:34-32 Mark 16: 1-8	Acts 4:32-35 Psalm 133 1 John 1:1 – 2:2 John 20:19-31	Acts 3:12-19 Psalm 4 1 John 3:1-7 Luke 24:36b-48	Acts 4:5-12 Psalm 23 1 John 10:11-18 John 10:11-18
8:30 Holy Eucharist, Rite I				
1st Lesson and Psalm		Mary Bright	Chuck McDonnell	Deryl McGuire
2nd Lesson and Prayers of the People		Chuck McDonnell	Deryl McGuire	Mary Bright
Usher		John Scurry	Paul Criswell	John Scurry
10:00 Holy Eucharist, Rite II				
1st Lesson and Psalm	Ashley Woodiwiss	Beverly Wilson	Jane Merrill	Lucas McMillan
2nd Lesson and Prayers of the People	Eddie Barber	Connie Hammett	Gerald Brooks	Norm Fawcett
Ushers	Eddie Barber Tom Cobb	Allen Hughes Patrick Kinney	Al Merrill Rebecca Merrill	John Cobb Abney Wallace

Friday, April 2: Good Friday

Isaiah 52:13 – 53:12, Psalm 22, Hebrews 10:16-25, John 18:1 – 19:42

12 Noon

1st Lesson: Chuck McDonnell

2nd Lesson: Frank Wideman

Usher: Walker Moore

6 PM

1st Lesson: Beverly Wilson

2nd Lesson: Connie Hammett

Usher: Tom Cobb

RESURRECTION CELEBRATES WITH YOU

Birthdays

04 – Sandra Daffin	18 – Robin Lanford	07 – Kenneth and Robert Headley Downs
06 – Connie Hammett	21 – Sandy Singletary	20 – St. Claire and Glenn Donaghy
06 – Cecily Hughes	22 – Lainey Davis	21 – Lori and Whitfield Brooks
08 – Sandra Lewis	22 – Shannon Jones	26 – Anne and Aaron Crowe
09 – Marty Cobb	25 – Domer Ridings	27 – Cathy and Mike Robertson
11 – Owen Willis	27 – Anne Crowe	30 – Taylor and Stephen Tucker
12 – Jerry Kent	27 – Catie Robertson	
13 – St. Claire Donaghy	30 – Mary Woodiwiss	
15 – Archie Booker		
18 – Lander Adams		
18 – Robert Headley Downs		

Anniversaries

02 – Donna and Gerald Brooks

Your prayers are asked for these members of our parish and members of our immediate families: Evan Clay, Bruce Craven, Carol Dean, Bobby Ellerbe, Joe Fennell, Charlie and Mary Joe Ferguson, Nan Hines, Chris Jayne, Joe, Joanne, Nicholas Kent, Rebecca Long, Nancy Miller, Erich Normandía, Teedie Radford, Domer Ridings, Eddie Sanders, Bridge Simpkins, Carol Wynne, Terry Wynne (Lou Wynne's brother), Linda Criswell (Paul Criswell's sister), Olive Daggett (Beth Wood's nephew), Carolyn Devore (Dyan Webb's sister), Pat DeYoung, Taylor Grist (Robert Headley Downs' cousin), Hazel Hammett (Connie Hammett's mother), Jeanette Little (Adrian Little's mom), Jennifer Love (Renee Love's sister), Linda Love (Renee Love's mother), Elliot Norton (Karen and Bill Bright's nephew), Kurt Penney (Bacon family member), Wallace Pouncey (John Maschoff's uncle), Mason Shirley, Lee Van Zandt (Mary Balfour's cousin), Anne Cheshire Wideman (Frank Wideman's sister) and Jack McGinn (Marilyn Bennett's brother in law).

And for these persons: Carol Cauthen (Laura Shealy's friend), Vicki Hart (friend of the Brewers). Craig Loner (friend of George Rush) and Julie McCord (Jeanne Brown's cousin).

Please send additions/deletions to the prayer list or family news and prayer concerns to Denise at denise@episcopalgreenwood.org or call 223-5426.

We give thanks for your giving, which makes the ministry of Resurrection possible!

	Pledges (Actual)	Pledges (Budgeted)	Unpledged/Plate (Actual)	Unpledged/Plate (Budgeted)	Expenses (Actual)	Expenses (Budgeted)
Last Month	\$38,824	\$31,000	\$1,256	\$1,458	\$34,375	\$32,902
Year to Date	\$130,785	\$93,000	\$4,869	\$4,325	\$108,779	\$110,826



From the Rafters

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Church of the Resurrection

Vestry Members

Summer Booker, Senior Warden
Bill McCabe, Junior Warden
Jo Ann Brewer
Gerald Brooks
Reva Long Davis
David Dougherty
Dean Faden
Rick Green
Albert Merrill
Shana Southard-Dobbs
Susu Wallace
Karen Whitfield

Adrian Little, Vestry Clerk
John Scurry, Treasurer
Abney Wallace, Assistant Treasurer

Clergy and Staff

Mary Balfour Dunlap, Rector
Donna Brooks, Director of Music Ministry
Denise Brown, Administrative Assistant
Elizabeth Floyd, Associate Lay Minister for Families
and Outreach
Lindsey Farver, Financial Contractor