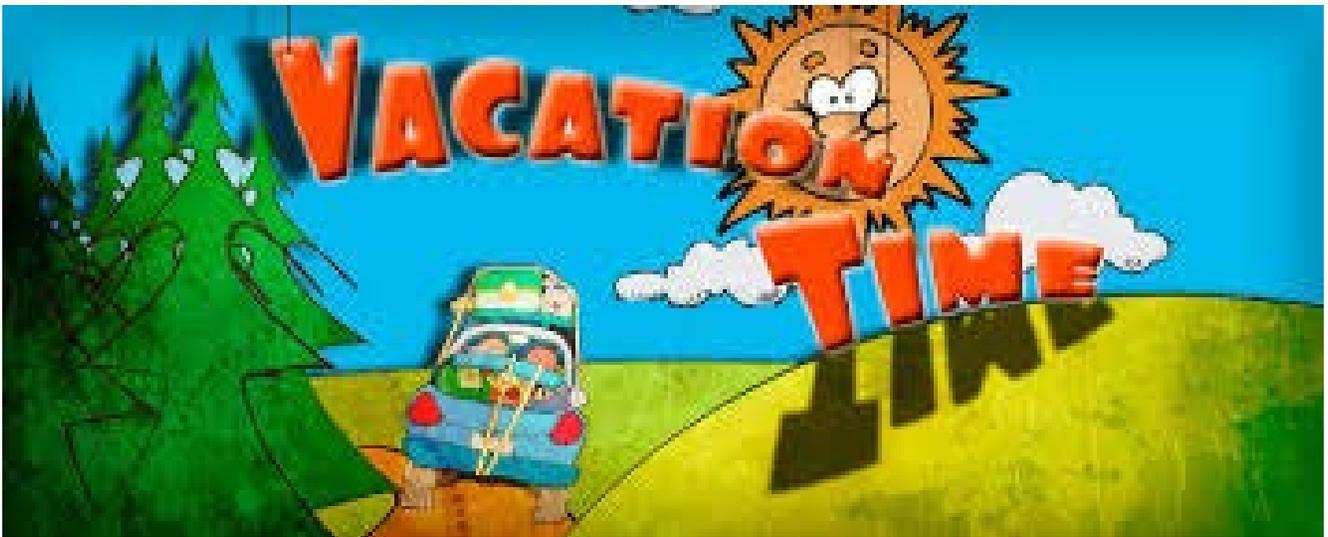


“THE MEADOWS MESSENGER”
A Communication of Quaker Meadows Presbyterian Church
June 2018, Issue



April and May Financial Reports

We hope that you find this information helpful as you pray for this congregation and evaluate your giving and participation in the worship, work and mission of this part of the Body of Christ. Sincerely, the Session and Pastor.

Tithes and Offerings needed for each week of 2018 = \$1,744.48. This figure is based on a total 2018 budget of \$90,713.00 which was approved by the Session.

APRIL

Total Tithes and Offerings needed (4 weeks)	\$8,722.40
Actual Tithes and Offerings received (4 weeks)	\$9,496.51
This results in a budget overage for this month	\$774.11
Total Expenses (4 weeks) resulting in an overage for the month	\$1,794.88

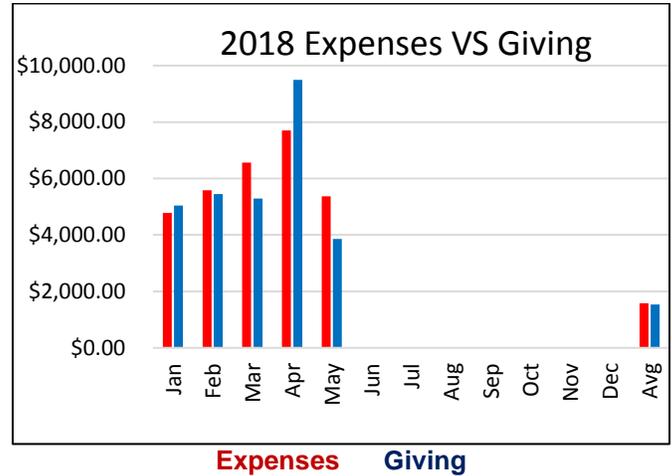
MAY

Total Tithes and Offerings needed (3 weeks)	\$5,233.44
Actual Tithes and Offerings received (3 weeks)	\$3,855.00
This results in a budget shortage for this month	(\$1,378.44)
Total Expenses (3 weeks) resulting in a shortage for the month	(\$1,514.03)

YEAR TO DATE

Total Tithes and Offerings needed (20 weeks)	\$34,889.62
Actual Tithes and Offerings (20 weeks) received	\$29,130.51
This results in a budget shortage to this point	(\$5,759.11)
Total Expenses (20 weeks) This results in a shortage to expenses for the year	(\$866.73)

For those of you who understand a chart better than a bunch of numbers, below is the 'picture' of our YTD finances for May 2018 (through week 3 of 4):



Session Highlights

April 29th Stated Meeting

The Session:

- Reviewed and approved the March 2018 financial report.
- Approved the revisions to the cemetery and memorial garden policy.
- Received the financial report from Circle # 1.
- Heard a report from Kathy Staton regarding preparations for the May 12th yard sale.
- Discussed the estimate from Southern Steeple Jacks for repair and repainting of our steeple. Approved the expenditure of \$4,000.00 from the Million Pennies Fund and \$1,300.00 from the Contingency Fund to pay for this work. The repair date is yet to be determined.
- Discussed the estimate for some additional sound equipment in the new fellowship hall. As of today, we have received \$3,000.00 from the Brandon family, \$415.00 in gifts in honor of Edith Brandon and \$631.13 from the yard sale for this project.
- A recommendation was made to do some maintenance on the swing sets in the manse yard, specifically to remove rust and repaint.

Hearing Assistance Equipment

If you would like to purchase a hearing assistance device for yourself or would like to donate money to the purchase of a device for use in the church, please let Pastor Yvonne know and she will add your donation to the equipment order. The cost for the individual components is below.

- Williams Sound personal receivers with ear bud and batteries, tuned to match existing system – \$105.00 each
- Williams Sound Neck loops for use with hearing aids – \$45.00 each
- Williams Surround earphone (fits over the ear) – \$15.00 each
- Over the ear, Hook earphone Wide-range Earphone. Better sound quality – \$15.00 each



Some Bible Trivia

1. What prophet was a very hairy man?
2. Who is the only man mentioned in the Bible as being naturally bald?
3. What grief-stricken Old Testament man shaved his head after learning his children had been destroyed?
4. What king of Babylon, driven from his palace, lived in the wilderness and let his hair grow long and shaggy?

¹ Deborah Thompson Prince is assistant professor of theology at Bellarmine University in Louisville, has worked as a

5. Who was the first person in the Bible who was hairy?

The Pastor's Ponderings

Since we just celebrated Pentecost, I thought this article might be a good one to help us think more about the impact of the Holy Spirit on our lives. It comes from the May 09, 2016 issue of The Presbyterian Outlook. I have included most of the article.

The Visionary Spirit of Pentecost
By Deborah Thompson Price¹



The Vision of Pentecost

Biblical scholars have noted that the quotation from Joel in Peter's Pentecost speech (Acts 2:17-21) explains the disciples' experience [of Pentecost] as a revitalization of communication between God and God's people. "In the last days it will be," God declares, "that I will pour out my Spirit upon all flesh, and your sons and your daughters shall prophesy, and your young men shall see visions, and you old men shall dream dreams." With the coming of the Holy Spirit, communication lines with God are open again.

But full communication with God is not only a verbal experience; it is a visual one as well. The

Christian educator and is a ruling elder at St. John Presbyterian Church in New Albany, Indiana.

prophets of ancient Israel frequently describe visual as well as verbal encounters with God. And the reader of Acts does not have to struggle to find many manifestations of communication with God through visions. Acts begins with an account of Jesus' ascension, which was also narrated at the end of the Gospel of Luke. Here the apostles see Jesus taken up into heaven and immediately receive a vision of two angels (Acts 1:9-11). In the span of these three verses, there are five references to what the apostles see. The Pentecost vision follows soon afterwards and visionary communication across the boundary between the human and the divine is evident again as soon as chapter 5, when the angel of the Lord releases the apostles from prison and tells them to "Go, stand in the temple and tell the people the whole message about this life."

Encounters with divine figures, (whether angels or the risen Jesus), are particularly frequent in Acts chapters 7-12. In chapter 7, after a long speech recounting the history of Israel, Stephen has a vision of the heavenly court as he sees "the glory of God and Jesus standing at the right hand of God." Soon afterward, Philip is visited by an angel of the Lord and is told to head south along the desert path where he comes across an Ethiopian eunuch, whom Philip will baptize. In chapters 9-10, four different men of various religious and cultural identities (Paul, Ananias, Cornelius and Peter) will see and hear the risen Jesus or an angel of God and together come to understand God's open invitation to all people, Jew and Gentile, to believe in Jesus, to be baptized and to be welcomed into God's community. Paul himself is said to experience multiple visions and dreams in Acts, and his vision on the road to Damascus is shared three times throughout the narrative.

Why are there so many visions and dreams in Acts? Words are important, as seen in the prevalence of speeches in Acts. But so [also] are visions. Revelation is the only New Testament book that exceeds Acts in terms of its visionary material. From the very opening of the book of

Acts, it is clear that one must see before one can speak. Religious experience must precede religious thought or speech. For what have disciples to say if they have not "seen" the Lord? The claim that the apostles are themselves "witnesses" to Jesus, emphasizes the first step for all who would speak and act in Jesus' name – they must have seen the Lord. Furthermore, when a disciple must be chosen to replace Judas, it was determined that he must have been an eyewitness of Jesus' ministry, post-resurrection appearances and ascension. Even during the Pentecost event itself, the apostles see the power of the God in the flames of the Spirit before they are gifted with ecstatic speech (2:3-4). And Paul can only speak boldly about Jesus after he first sees him on the road to Damascus (9:1-9, 27). One must first encounter the divine before it is possible to share that experience and discern its meaning. Visions are spread throughout the story of the early church because the risen Jesus continues to communicate with his followers even after his resurrection. Jesus' ministry is carried on within the Jesus community, the church. But to persist in this mission, the church must continue to see the path that God, through Christ, has laid before it. The Pentecost story reveals that it is by the power of the Holy Spirit that believers are invited to see what God would show them.

How is [God] encountered in the visions in Acts? Paul sees a blinding light on the road to Damascus and hears Jesus speak to him. The extent to which Paul's vision is perceptible by the physical senses is not completely clear. His companions are said to either see the light or hear the voice, depending on which account of the experience is read, but not both. Peter is on the roof at noon praying, his hunger growing as he awaits the meal being prepared, when he sees the heavens opened and something like a sheet being lowered down with all sorts of animals in it, both clean and unclean. This vision seems to be an imaginative experience that has no connection to what Peter can physically sense beyond the hunger that may have triggered it. Cornelius sees clearly an angel of the Lord in his vision and hears him speak, but there

is no indication that the angel had a physical presence that could be seen by others. Ananias hears the voice of the Lord but sees nothing. Although each encounter is different, [and different Greek words are used for them], each one is called a “vision.” The diversity of the nature of perception described in these visions illustrates the wide range of experiences that the biblical text considers to be visionary.... Although sight is often proclaimed to be the most significant of the senses for gaining understanding ..., hearing is always intricately involved in the process. However, [the] first step toward proclamation, is vision.

Seeing Anew at Pentecost

Reading the Pentecost experience as visionary and high-lighting the role of the Holy Spirit in the experiences of visions and dreams may feel foreign. Some are uncomfortable with the idea of mystical experience. It may sound too individualistic, unreformed or perhaps New Age. To others, who long for more personal ways to experience God’s presence, such a reading may be more than welcome. In either case, now is the time, as we celebrate the coming of the Holy Spirit, to encourage the church to explore its own spiritual life more deeply. Seeing Pentecost anew challenges Christians, as Howard Rice has written, to let go of the need “to screen out or repress our own experiences when they do not fit our rational explanations of the way the universe operates,” so that “we may be startled into new awareness of God’s nearness.”

The stories of the apostles in Acts tell us that what we see and experience is as vital to God’s revelation as what we hear declared in the Word. Moreover, the declaration of God’s Word is only possible because we have first seen the Lord. As it was for the visionaries in Acts, visions may take many forms for us today. What they have in common is an experience that offers us the opportunity to see our reality as more than we can perceive on our own. A vision brings before our eyes the divine reality that is known through Christ and that guides us on the path by which we

can make Christ known in the world. Through the working of the Holy Spirit, believers are invited to see beyond the common objects of our world, which we perceive through ordinary physical senses.... Christians today may be more comfortable with what our eyes see and our ears hear through our ordinary sense perception. Certainly the biblical story has shown that God works through, and is revealed through, the everyday realities around us. God’s glory is evident in the wonder of nature.

Perhaps it is only with a sight that breaks the boundaries of heaven and earth, if indeed there is such a clear boundary, that we can see beyond the ordinary. Augustine calls this spiritual sight. If the Holy Spirit provides us with the gift to see one thing in the face of another, that is a vision! Not all visions involve ecstatic experience, although they may. Neither is all ecstatic experience hallucinatory.

On Pentecost the power of the Holy Spirit inaugurated a new wave of spiritual sight, of vision. That same Spirit continues to flow within the Christian community today. Margaret Miles states that for Augustine “the first prerequisite to spiritual vision is faith, the faith that there is something to see and that it can be seen by human beings.” Has God indeed poured out the Spirit on all flesh, as the story of Pentecost tells us? If so, then be ready to see visions and dream dreams.

I hope all of you have had an experience with God which was real enough that it has given you something to share with others. Since Pentecost, God has empowered us by his Holy Spirit to be witnesses to his presence and power in our lives and in the world. So go out into the world and spread the Good News.

Pastor Yvonne

Some Bible Trivia Answers

1. Elijah – 2 Kings 1:8
2. Elisha – 2 Kings 2:23

3. Job – 1:20
4. Nebuchadnezzar – Daniel 4:33
5. Esau – Genesis 27:11-23

Tick Removal

Summer is here and ticks might become part of your outdoor activities. So, here is a good way to get them off you, your children or your pets. Give it a try.

This method works in those places where it is sometimes difficult to get to with tweezers: between toes, in the middle of a head full of dark hair, etc.

Apply a glob of liquid soap to a cotton ball. Cover the tick with the soap-soaked cotton ball and swab it for 15-20 seconds. The tick will come out on its own and be stuck to the cotton ball when you lift it away.

Unless someone is allergic to soap, this trick should not harm anyone.

Thanks to Grace Glenn for sharing this information.

We Will Miss You

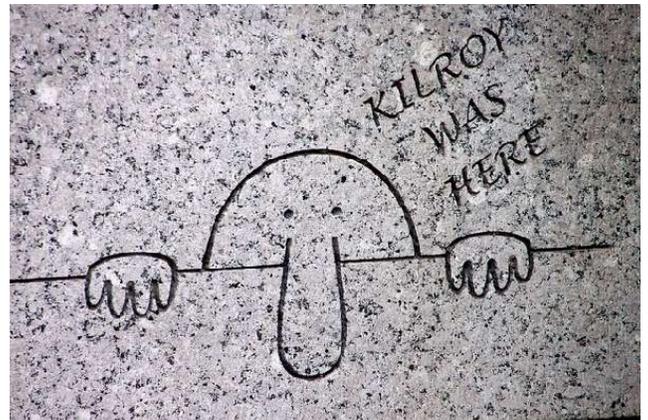


Since no obituary appeared in the local paper for Daisy Clement, I have included it here for your information.

Daisy Clement, age 91, of Bloomington, IL, passed away peacefully on May 13. She is survived by her daughters, Reverend Jackie Clement of Normal, IL and Pam Mrozek of Pittsburgh, PA. Her husband, Harry, passed away in 2001. Daisy was a long-time member of Quaker Meadows Presbyterian Church in Morganton, NC. Daisy's favorite things were 1940's Big Band music and Puerto Rican food.

There will be a graveside service in honor of Daisy in the cemetery of Quaker Meadows Presbyterian Church on Friday, June 29th at 11:30.

Who Was Kilroy?



Kilroy is engraved in stone in the National War Memorial in Washington, DC – back in a small alcove where very few people have seen it. For the World War II generation, this will bring back memories. For you younger folks, it is a bit of trivia that is a part of our American history. Anyone born from 1913 to about 1950, is familiar with Kilroy. So who was he?

In 1946 the American Transit Association, through its radio program, "Speak to America", sponsored a nationwide contest to find the real Kilroy, offering a prize of a real trolley car to the person who could prove himself to be the genuine article. Almost 40 men stepped forward to make

that claim, but only James Kilroy from Halifax, Massachusetts had evidence of his identity.

'Kilroy' was a 46-year old shipyard worker during the war who worked as a checker at the Fore River Shipyard in Quincy. His job was to go around and check on the number of rivets completed. Riveters were paid by the rivet. Kilroy would count a block of rivets and put a check mark in semi-waxed lumber chalk, so the rivets would not be counted twice. But when he went off duty, the riveters would erase the mark.

Later on, an off-shift inspector would come through and count the rivets a second time, resulting in double pay for the riveters.

One day Kilroy's boss called him into his office. The foreman was upset about all the wages being paid to riveters, and asked him to investigate. It was then Kilroy realized what had been going on. The tight spaces he had to crawl in to check the rivets did not lend themselves to lugging around a paint can and brush, so he decided to stick with the waxy chalk. He continued to put his check mark on each job he inspected, but added 'KILROY WAS HERE' in king-sized letters next to the check, and eventually added the sketch of the guy with the long nose peering over the fence.

Once he did that, the riveters stopped trying to wipe away his marks. Ordinarily the rivets and chalk marks would have been covered up with paint. With the war on, however, ships were leaving the Quincy Yard so fast that there was not time to paint them. As a result, Kilroy's inspection "trademark" was seen by thousands of servicemen who boarded the troopships the yard produced.

His message apparently rang a bell with the servicemen, because they picked it up and spread it all over Europe and the South Pacific.

As the war went on, the legend grew. Underwater demolition teams routinely sneaked ashore on Japanese-held islands in the Pacific to map the terrain for coming invasions by U.S. troops (and thus, presumably, were the first GI's there). On

one occasion, however, they reported seeing enemy troops painting over the Kilroy logo!

By the end of WWII, "Kilroy" had been here, there, and everywhere on the long hauls to Berlin and Tokyo. To the troops outbound in the Quincy ships, however, he was a complete mystery; all they knew for sure was that someone named Kilroy had "been there first."



Kilroy became the U.S. super-GI who had always "already been" wherever GIs went. It became a challenge to place the logo in the most unlikely places imaginable – it is said to be atop Mt. Everest, the Statue of Liberty, the underside of the Arc de Triomphe (in Paris France) and even scrawled in the dust on the moon.

In 1945, an outhouse was built for the exclusive use of Roosevelt, Stalin, and Churchill at the Potsdam conference. Its first occupant was Stalin, who emerged and asked his aide (in Russian), "Who is Kilroy?"

To help prove his authenticity in 1946, James Kilroy brought along officials from the shipyard and some of the riveters. He won the trolley car, which he gave to his nine children as a Christmas gift and set it up as a playhouse in the Kilroy yard in Halifax, Massachusetts.



<https://www.gettyimages.com/photos/james-j.-kilroy?sort=most-popular&mediatype=photography&phrase=james%20j.%20kilroy>

Doings at Quaker Meadows Presbyterian Church

Elders on Call

June 03 – June 09 – Doris Whisnant
 June 10 – June 16 – Lelia Bruder
 June 17 – June 23 – Kathy Staton
 June 24 – June 30 – James Sanford

Ministry with the Children

June 03rd – the children will participate in a communion lesson, Christine Rose (downstairs)
 June 10th – Gladys Ross (sermon), Betty Williams (downstairs)
 June 17th – Heather Kramer (sermon), Gladys Ross (downstairs)
 June 24th – Ruth Pershing (sermon), Lelia Bruder (downstairs)

Upcoming Events

Monday, **June 04th** – Circle # 1, Ruth Preston's home @ 10
 Wednesday, **June 06th** – birthday lunch, China King @ 11:30 – Everyone is welcome to join us; be prepared to pay for your own lunch. (\$7.25 per person for the buffet.)
Saturday, June 09th – Saturday, June 23rd
Pastor Yvonne will be out of town for two weeks of Doctor of Ministry study in Pittsburgh, PA
 Sunday, **June 10th** – Edyth Pruitt (former pastor of Fairview Presbyterian in Lenoir) will be preaching
 Sunday, **June 17th** – Father's Day, Michael Costner (chaplain for Burke Hospice and Palliative Care) will be preaching
 Sunday, **June 24th** – Session meeting following worship
 Monday, **June 25th** – Circle # 2, fellowship hall @ 6

Birthdays

Ruth Preston – June 10th
 Bennett Ross – June 26th
 Rich Bruder – June 27th



To all who have filled the role of father in someone's life. Thank you and we love you.

Image above: <https://www.sermoncentral.com/church-media-preaching-sermons/powerpoint-template-backgrounds/father-s-day-tools-897-detail>

Cover Image: https://youngfoundations.org/articles/20094910_ItsVacationTime