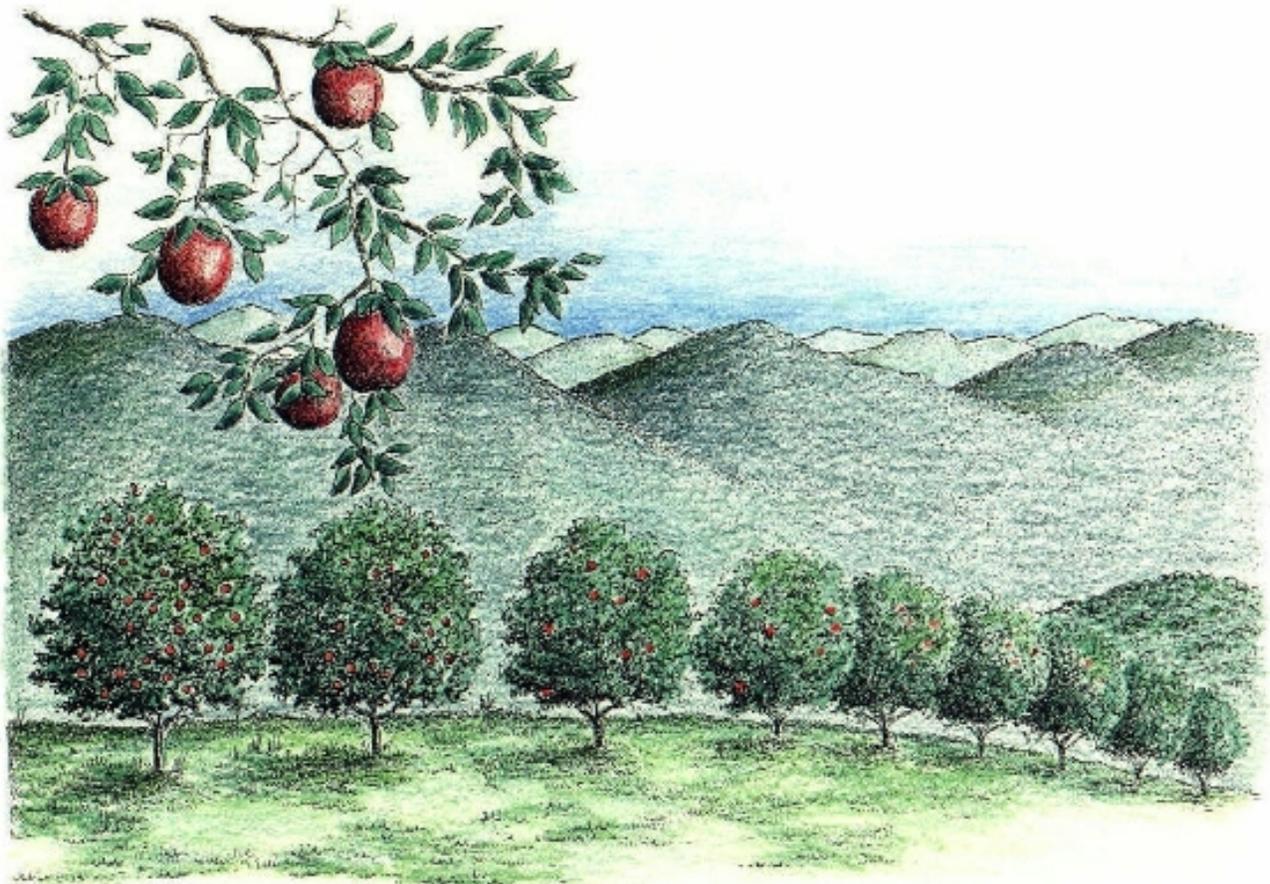


“THE MEADOWS MESSENGER”
A Communication of Quaker Meadows Presbyterian Church
September 2018, Issue



LEE THOMAS PRINCE 1941

Apple Country

Apple Orchards in Henderson County

July and August 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.

JULY

Total Tithes and Offerings needed (5 weeks)	\$8,772.40
Actual Tithes and Offerings received (5 weeks)	\$6,985.00
This results in a budget shortage for this month	(\$1,737.40)
Total Expenses (5 weeks) resulting in a shortage for the month	(\$1,343.53)

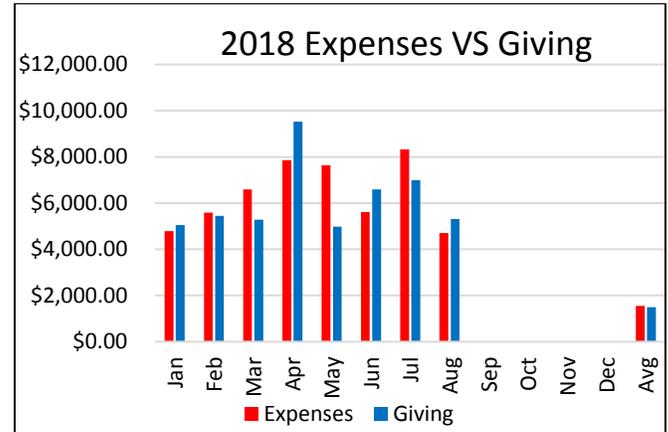
AUGUST

Total Tithes and Offerings needed (3 weeks)	\$5,233.44
Actual Tithes and Offerings received (3 weeks)	\$5,314.00
This results in a budget overage for this month	\$80.56
Total Expenses (3 weeks) resulting in an overage for the month	\$608.67

YEAR TO DATE

Total Tithes and Offerings needed (33 weeks)	\$57,567.87
Actual Tithes and Offerings (33 weeks) received	\$49,180.75
This results in a budget shortage to this point	(\$8,387.12)
Total Expenses (33 weeks)	\$51,077.98
This results in a shortage to expenses for the year	(\$1,897.23)

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



Session Highlights

August 19th Stated Meeting

The Session:

- Reviewed and approved the July 2018 financial report.
- Received the July financial report of Circle # 2.
- Received an update on the installation of new sound equipment in the fellowship hall.
- Was reminded of the two upcoming events sponsored by the Oak Hill Church Collaborate.

Some Bible Trivia

1. In Nebuchadnezzar's dream of the statue, what four metals are mentioned as composing the statue?
2. When God came to the young Solomon in a dream and asked him what he desired, what did Solomon ask for?
3. Who slept on a stone pillow at Bethel and had a dream of a stairway to heaven?
4. What boy ran into the Philistine camp to confront their best warrior?
5. Who was the only female judge in Israel?

The Pastor's Ponderings

Okay, put on your thinking caps ... Do you remember where you were and what you were doing the afternoon of August 21, 2017? If you are like me – fascinated by the wonders of the universe – then you were watching the solar eclipse which was visible in our area. Yes, that was a little over a year ago!

For this month's newsletter I have selected an article by William P. Brown which appeared in the October 09, 2017 issue of The Presbyterian Outlook. Dr. Brown was one of my professors when I was in seminary and is the William Marcellus McPheeters Professor of Old Testament at Columbia Theological Seminary in Decatur, Georgia. He is the author of "Sacred Sense: Discovering the Wonder of God's Word and World" and "The Seven Pillars of Creation: The Bible, Science, and the Ecology of Wonder."

Science, Faith and the Wonder of It All

On August 21, millions of Americans jammed highways, crowded campgrounds and booked up hotels along a narrow corridor stretching from Oregon to South Carolina – all to see the sun vanish for just a few minutes. The total solar eclipse was a disruption of cosmic (if not biblical) proportions as the moon cast its shadow from sea to darkened sea. Rather than an omen sent by angry gods, this spectacular event was accurately predicted and explained by science. Such eclipses have taught us a lot. The one on May 29, 1919, vindicated Einstein's Theory of General Relativity, proving once and for all that gravity bends light. By exposing the sun's faint corona and "chromosphere," such eclipses helped scientists discover the element helium in 1868.

Solar eclipses have also helped to more accurately date events in ancient history, such as Persia's preparation to invade Greece as described by Herodotus, during which a solar eclipse occurred (Feb. 17, 478 B.C.).

Moreover, we are indebted to the moon not only for solar eclipses and high tides, but also for

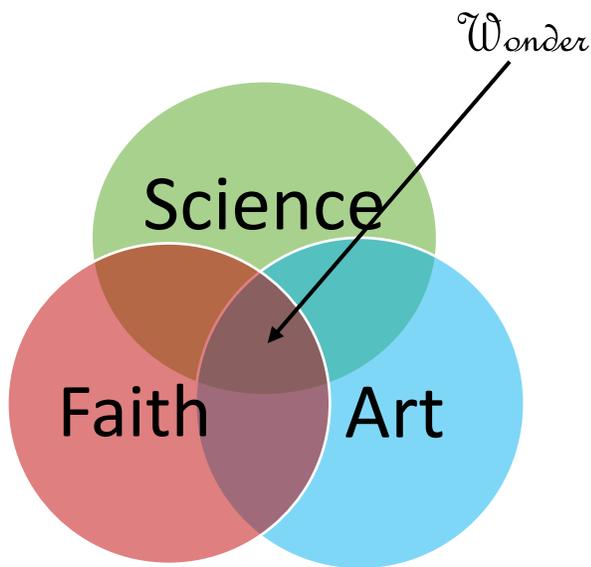
stabilizing the rotation of Earth, which spun much faster and wobbled more severely in its pre-lunar days. Thanks to the sun, Earth receives 1.74×10^{17} watts of energy at any given moment (barring, of course, an eclipse). This constant flow helped direct the evolution of life, beginning with the miracle of photosynthesis in cyanobacteria, which began to oxygenate the atmosphere.

The point of all this? Ask anyone who saw the eclipse whether knowing the science behind it diminished their sense of wonder, and you'll receive a resounding "No!" Quite the contrary.

The Overlap of Science, Art and Faith

There is an iconic Venn diagram that has one circle representing science and another representing art, and their overlap is labeled "wonder." While it's easy to see wonder as a motivating factor in artistic expression, it may be difficult to imagine science, with its methodological rigor, driven by a sense of wonder. But ask any scientist, and she will tell you that wonder is the spark behind her research, the kind of wonder that wedds curiosity and awe of the natural world, from the cosmic to the quantum, with the mystery of life nested somewhere in between.

If science is a journey of wonder (and wondering) as much as art can be an expression of wonder, what then about faith? I'd like to see a more complete Venn diagram that features not two but three intersecting circles: science, art and faith – each distinct, but all sharing the overlap of wonder. Wonder, I believe, lies at the core of the Christian faith. Some have gone so far to say that the church has mistakenly placed belief ahead of wonder, dogma above mystery. In any case, I would say that belief without a sense of wonder is as good as dead. It is no coincidence that Paul called himself and his co-workers "stewards of God's mysteries" (1 Corinthians 4:1). He did not call himself a doctrinal theologian, much less a master of divinity.



The so-called “conflict” between science and faith is a [misunderstanding] of tragic proportion. In 2012, the Barna Group surveyed young adults regarding their reasons for leaving the church. The report (titled “You lost me”) identified the perception that the church is anti-science as a key reason for dropping out. Today, fundamentalists, both religious and scientific, continue to monopolize the conversation, casting [ridiculous and wrong] caricatures at each other. But there is much, I’m happy to say, going on amid the crossfire. Churches, conferences and educational institutions are modeling ways of holding mutually edifying dialogue rather than winner-takes-all debates, and all for good reason.

Science in the Light of the Incarnation

Christian faith demands a deep appreciation of science. The evolutionary biologist and Russian Orthodox Christian Theodosius Dobzhansky famously observed, “Nothing in biology makes sense except in the light of evolution.” Christians can say something parallel about faith: “Nothing in the Christian faith makes sense except in the light of the incarnation.” Here, in fact, lies common ground: Faith in the incarnate Word calls us to know and honor the physical world in all its remarkable intelligibility and bewildering

mysteries, including our bodies, each one “fearfully and wonderfully made” (Psalm 139:14), from the neurons in our brains to the microbes in our guts. Such is the world made flesh. And faith in the Word made flesh acknowledges that God not only deemed the world “very good” (Genesis 1:31), but saw fit to inhabit it (John 1:14). In Christ, the God in whom “we live and move and have our being” (Acts 17:28) has all to do with the world in which we live and move and have our being. Through the lens of science, we find ourselves more connected to creation than we could ever imagine, countering once and for all the misguided (and sinful) tendency to see ourselves entirely separate from nature. We are connected to a creation that is incomprehensibly large and marvelously complex, strangely diverse and ever in flux. We are part of a creation that at its most fundamental (i.e., quantum) level is fuzzy and indeterminate. At creation’s cosmic level, things we once thought were stable and steady turn out to be dramatically dynamic, both catastrophically (supernovas and black holes) and [pro-creatively] (the birth of new stars and planets), with every bit of it interconnected, including time and space itself.

Science in the Seminary

As for my place in the universe, I confess I am a card-carrying member of the American Association for the Advancement of Science (AAAS), the largest multi-disciplinary scientific guild in the world, as well as an active member of the Society of Biblical Literature, the largest guild of biblical scholars. My dual identity as a biblical scholar and a lover of science, however, is far from dualistic. Columbia Theological Seminary, where I teach, participated in a three-year AAAS grant project¹ aimed at incorporating the best of science into the classroom. (We were one of 10 seminaries across the country to receive this grant, and the only Presbyterian school.) As project leader, I was tasked with bringing

¹ scienceforseminaries.org

scientists into the classroom to talk about their work with students called to ministry. Not only were students awe-struck, so were the scientists, many of whom never had the opportunity to share their work in such a context. Bridges were built, and mutual understanding quickly followed.

Case in point: In our introductory Old Testament course we brought together the unfolding drama of the Bible and the cosmic story of creation, sometimes described as God's "two books," a metaphorical framework that has deep roots in Christian tradition, beginning at least with John Chrysostom (ca. 347-407) and Augustine (354-430). As we studied the creation accounts in Genesis and Job, for example, we also learned from astrophysicists and biologists regarding the origins of life and the universe. The conversations were rich and instructive.

Of course, we weren't the only ones to discover this "double" way of reading. Augustine (in his "Sermon 68") referred to creation as God's "great big book," about which he said, "Look carefully at it from top to bottom, observe it, read it. ... Observe heaven and earth in a religious spirit." That "religious spirit," however, does not mean rejecting the findings of science in favor of the [ancient] three-tiered model of the universe as depicted in Genesis. To the contrary, Augustine found it shameful for Christians to make empirical claims about creation by spouting Scripture (See Augustine's "Literal Meaning of Genesis"). It is, thus, a matter of duty and delight that God's "two books" be read together, for God is the author of both. As for biblical backing, one need look no further than Psalm 19, which binds together God's world and word into a seamless whole: as "the heavens are telling the glory of God," so "the precepts of the LORD" gladden "the heart ... enlightening the eyes." It takes enlightened eyes, the eyes of wonder, to read God's word and world together.

To dismiss what science reveals about the natural world is tantamount to tearing out the first pages of the Bible. The biblical story need not have

commenced with creation; it could have begun with the exodus event or with the family history of Abraham and Sarah. But it didn't. The Bible begins with creation, and it ends with creation. Is it coincidental that creation constitutes the Bible's bookends? Is it merely accidental that in between these bookends the psalmists, sages and prophets often inquired of the natural world in their testimonies to God's providence? "When I look at your heavens, the work of your fingers ..." (Psalm 8:3). "I turned my mind to know and to search out and to seek wisdom and the sum of things" (Ecclesiastes 7:25). "It is the glory of God to conceal things, but the glory of kings is to search things out" (Proverbs 25:2; cf. Jeremiah 31:3-7). The first sentence of Darwin's "On the Origin of Species" aptly begins with these words: "When we look"

Looking and searching, observing and studying – the psalmists, sages and scientists are cohorts of wonder. They are practitioners of inquisitive awe. Together they validate the human desire to explore, "to search things out," to observe and learn about the world that God has created in wisdom (Proverbs 3:19-20). Job implores his friends, who have sold their souls to tradition, to "ask the animals, and they will teach you; the birds of the air, and they will tell you; ask the plants of the earth, and they will teach you" (12:7-8). Creation is its own revelation, the great biblical scholar Gerhard von Rad observed [this] in his study of biblical wisdom: "Wisdom in Israel." To [consider] biblical faith as anti-scientific is, frankly, anti-biblical. For the biblical sages, creation was their classroom; this was also true for Solomon (1 Kings 4:33-34). If theology is "faith seeking understanding" (a la Anselm), and science is a form of understanding seeking further understanding, then theology has nothing to fear and everything to gain by engaging the sciences. Science is no hoax. If the task of theology is to relate the entire world to [belief in] God but does not take into account the world as disclosed by science, then theology fails.

We concluded our Old Testament class with a trip to the Georgia Aquarium. I invited students to reflect on their experience. Here's what two of them said:

“What amazed me most? The sheer volume of different types of creatures. If we ever for a moment doubt that we need to embrace diversity, all we have to do is look at nature (and Psalm 104). This experience changed my perception of God into a Creator who delights in diversity and expects us to take care of what is around us.”

- Rebekah Carpenter

“What a great way to end our deep (no pun intended!) involvement with the Old Testament! This trip combined with the three science lectures helped me enormously with my wisdom of creation. This really enhances my pastoral care with those asking at the end of life, ‘Why are we all here?’ and ‘What was it all about, anyway?’ No answers to those questions, but definitely an expansion of my small knowledge of cosmology and our beginnings. It was not frightening at all that I am such a small speck in the grand scheme of things, as when I was young, but faith and some scientific knowledge have made me feel not apart from the world but a part of God’s universe.”

- Jeane Torrence

To which I can only say, “Amen!” (This is the end of the article.)

We are so blessed to live in the foothills of the mountains instead of a vast city like Atlanta or Raleigh. In our neighborhood we can experience the wonders of creation in ways that people in other parts of the country cannot. One thing that a friend of my commented on when she visited me a few years ago is how many trees we have on our mountains. That does not seem to be so unusual for us but for her it was astonishing. The reason is because she lives in the Rocky Mountains of Colorado, where there are not a lot of trees on the mountainside. (That's why they call them the 'Rocky Mountains', she said).

We have wildlife right outside our doors. I regularly see deer and rabbits in the manse yard, along with the usual assortment of birds, butterflies, lizards and insects. But, one Sunday morning, Bennett Ross and I saw an unusual insect which caused me to go to the internet for some information. This is what we saw:



It's a Wheel Bug. It gets its common name from the appearance of a cog-like wheel emerging from the top of its upper back. It belongs to a group of bugs called assassin bugs because they are predators which feed on caterpillars, moths, and other soft bodied insects.

I have also seen three wild turkey hens walking around the manse and am told that there is a bear cub (and certainly his/her mother) in our neighborhood. The wonders of creation and the inspiration to do some research to learn more about God's creation around us are as close to us as stepping outside our homes. So ... enjoy some time outdoors and don't forget to thank God for all the beauty you see and all the wonder that it might stir up in you.

Pastor Yvonne

In last month's newsletter I included some wisdom from Bob Hope. This month, we have some wisdom from Will Rogers, who died in a 1935 plane crash. He was one of the greatest political sages this country has ever known. We could really use some more like him.

Some of his sayings:

1. Never slap a man who's chewing tobacco.
2. Never kick a cow chip on a hot day.

3. There are two theories to arguing with a woman. Neither works.
4. Never miss a good chance to shut up.
5. Always drink upstream from the herd.
6. If you find yourself in a hole, stop digging.
7. The quickest way to double your money is to fold it and put it back into your pocket.
8. There are three kinds of men:
 - The ones that learn by reading.
 - The few who learn by observation.
 - The rest of them have to pee on the electric fence and find out for themselves.
9. Good judgment comes from experience, and a lot of that comes from bad judgment.
10. If you're riding' ahead of the herd, take a look back every now and then to make sure it's still there.
11. Lettin' the cat outta the bag is a whole lot easier'n puttin' it back.
12. After eating an entire bull, a mountain lion felt so good he started roaring. He kept it up until a hunter came along and shot him. The moral: *When you're full of bull, keep your mouth shut.*

Some wisdom about growing older:

First ~ Eventually, you will reach a point when you stop lying about your age and start bragging about it.

Second ~ The older we get, the fewer things seem worth waiting in line for.

Third ~ Some people try to turn back their odometers. Not me; I want people to know 'why' I look this way. I've traveled a long way, and some of the roads weren't paved.

Fourth ~ When you are dissatisfied and would like to go back to youth, think of algebra.

Fifth ~ You know you are getting old when everything either dries up or leaks.

Sixth ~ I don't know how I got over the hill [since I don't remember] getting to the top.

Seventh ~ One of the many things no one tells you about aging is that it's such a nice change from being young.

Eighth ~ One must wait until evening to see how splendid the day has been.

Ninth ~ Being young is beautiful, but being old is comfortable.

Tenth ~ Long ago, when men cursed and beat the ground with sticks, it was called witchcraft. Today it's called golf.

And, finally ~ If you don't learn to laugh at trouble, you won't have anything to laugh at when you're old.

Some Bible Trivia Answers

1. Gold, silver, brass and iron – Daniel 2:31-35
2. An understanding heart and good judgment (wisdom) – 1 Kings3:5-10
3. Jacob – Genesis 28:10-15
4. David – 1 Samuel17:48-49
5. Deborah – Judges, chapters 4 and 5



We have a new lawnmower!

Even though we raises \$4,833.16 towards the purchase of this mower (which totaled \$5,481.78) we are still \$290.00 short of covering the cost without needing to take the money from the budget. So ... if you would like to make a donation towards this fund, please write

'lawnmower fund' on your check or cash envelope.



Also, we are raising funds for some new carpet in the sanctuary. The current carpet is over 20 years old and is becoming dangerous for those with mobility problems. The ripples are a tripping hazard and they also make using a walker of wheelchair more challenging. Our fundraising goal is \$5,000.00. We have \$575.00 already in the fund.

So ... if you would like to make a donation to that project, please write 'new carpet fund' on your check or cash envelope.

Doings at Quaker Meadows Presbyterian Church

Elders on Call

- September 02nd – 08th – Riddle Smith
- September 09th – 15th – Doris Whisnant
- September 16th – 22nd – Lelia Bruder
- September 23rd – 29th – Kathy Staton

Ministry with the Children

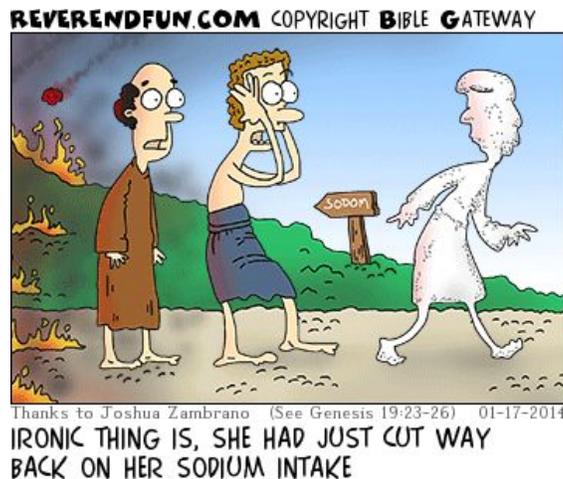
- September 02nd – the children will participate in a communion lesson, Christine Rose (downstairs)
- September 09th – Heather Kramer (sermon), Betty Williams (downstairs)
- September 16th – Ruth Pershing (sermon), Anita Woods (downstairs)
- September 23rd – Anita Woods (sermon), Christine Rose (downstairs)
- September 30th – Heather Kramer (sermon), Lelia Bruder (downstairs)

Upcoming Events

- Sunday, September 23rd – Session Meeting
- Saturday, September 29th – Chicken Pie/Country Ham Supper from 4-7 pm

Birthdays

- Marvin Paschall – September 04th
- Anthony Burkett – September 17th
- Riddle Smith – September 18th
- Betty Williams – September 20th
- Rita Whisnant – September 22nd
- Ruth Pershing – September 24th
- Elaine Burkett – September 29th
- Agnes Shook – September 30th



LOT'S WIFE ...

Cover Image: <http://getdrawings.com/orchard-drawing>