



From the Rafters

Vol. XI
Issue 11
November
2024

Our Mission

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

Dear Church of the Resurrection Family,

November is an exciting time for us as a parish family! We will have four baptisms, two on All Saints Day and two on Christ the King Sunday.



Receiving new brothers and sisters in Christ to the household of God is something to celebrate! November 10th will be our UTO In Gathering during both services. That evening we will gather again at 6:00 p.m. for a special meeting of parents with youth with Elise Collins, Director of Christian Education at First Presbyterian Church.

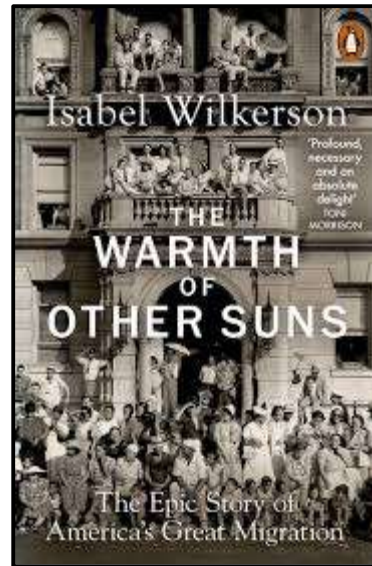
Your Finance Committee, Nominating Committee and Vestry are working hard to prepare for the annual meeting on December 8th. Please mark your calendars. In accordance with our by-laws, twenty percent of our congregation must be present.

In the coming weeks you will receive proposed updates to our by-laws, the names of four nominees to serve on the Vestry and a draft budget for 2025. Please review all these documents before the annual meeting. This will help expedite the meeting, and we will answer any questions or concerns you may have.

As we enjoy these last couple weeks of the season after Pentecost, prepare ourselves for Advent, enjoy time with family and friends around the Thanksgiving table, remember that your church family loves you dearly. God's love for you knows no bounds!

Love, Mary Balfour+

Becoming Beloved Community Book of the Month:



“In this beautifully written masterwork, Pulitzer Prize–winning author Isabel Wilkerson presents a definitive and dramatic account of one of the great untold stories of American history: the Great Migration of six million Black citizens who fled the South

for the North and West in search of a better life, from World War I to 1970.

“Wilkerson tells this interwoven story through the lives of three unforgettable protagonists: Ida Mae Gladney, a sharecropper’s wife, who in 1937 fled Mississippi for Chicago; sharp and quick-tempered George Starling, who in 1945 fled Florida for Harlem, and Robert Foster, a surgeon who left Louisiana in 1953 in hopes of making it in California. Wilkerson brilliantly captures their first treacherous cross-country journeys by car and train and their new lives in colonies in the New World. ... Through the breadth of its narrative, the beauty of the writing, the depth of its research, and the fullness of the people and lives portrayed herein, this book is a modern classic.”

The Warmth of Other Suns is available for borrowing, along with many other titles, from our Becoming Beloved Community Library in the Gathering Space!

Spelling for a Cause!



The Resurrection Rabble Rousers competed in fine fashion in the Tenth Annual Healthy Learners' Spelling Bee on September 24. The English language provides a lot of challenges for spellers. First, there are a lot of words borrowed from the French. "Vinaigrette, reconnaissance, and debonair" were three from this year's bee. Luckily we had Thomas McDonnell and Emily Wallace on our team who did a lot of the heavy lifting in this area. Then there is always the "double letter" question. How many "l's" or "t's" are in "dilettante"? Not to speak of words that are homophones so that you have to know whether the definition is "sleight of hand" or "of slight build."

Shana Southard-Dobbs was our scribe this year. She was adept at helping the team come to a consensus when our initial spellings didn't agree. We made it to the fourth and final round, but the second word, in that round, "profligacy", did us in. The next word was the winning word: "vicissitude".

Our team came in somewhere around fourth place. Resurrection has fielded a team every year since 2017. We're always looking for folks to spell, so think about next year.

Our Resurrection family raised \$380 for Healthy Learners through this fun activity. Many thanks to all who contributed.

--Jan Puzar, team captain



Ghosts of the Jesus Movement

It's that time of year. Ghosts are everywhere, sipping their pumpkin spice lattes while rattling their ominous chains. The Adult Forum has gotten to know some ghosts on Sunday mornings these past several weeks, and we'd like to introduce them to you.

Beyond the disciples and a handful of their immediate successors, we don't know the names

of these ghosts. They didn't name themselves. They didn't call themselves "Christians," and they didn't coordinate their activities as one cohesive group. But the book we've been studying, *After Jesus Before Christianity*, provides a great deal of insight into who they were. They were diverse groups of people living in the Ancient Near East during the 1st and 2nd centuries who were awestruck by the life and teaching of Jesus. For purposes of this article, let's call them "Jesus groups."

For many years, our understanding of these early Jesus groups came from a biblical narrative that was presented through the lens of the Christian church. Quite recently (2021), religious scholars have endeavored to study the writings of the Jesus groups, along with other historical and archaeological records, and present a fresh perspective unhampered by a desire to affirm a particular doctrine. Their research yielded many interesting insights from which we can surmise that the diversity of the Jesus groups certainly topped their commonality.

The emergence of Jesus groups began in a time and place of fear and disrupted identity. They abided in the shadow of a brutal, violent empire. All nations and peoples conquered by Rome suffered imperial oppression, and our religious ancestors were no different. Jesus groups were not a particular target of the empire but nor were they immune to it. "Roman officials were always on the lookout for potential rebellion ... [they] were known for practicing widespread torture and random crucifixions." (p. 37) Conquest also brought mass enslavement, slaves who built the impressive structures at which tourists marvel today. Those not enslaved were subjected to merciless taxation that funded the construction of Rome's architectural feats.

Tack on to these hardships the displacement of conquered peoples to other parts of the Roman empire. The people of the conquered nation of Israel became an Israel in diaspora. The same was true of non-Judean nations that Rome conquered. Many conquered peoples were scattered throughout the empire and had to build a new identity that wasn't connected with geography. The Jesus groups' response to

Rome's violence and oppression shaped their new identity, not as a political state or an ethnic group, but as a people, the people of Israel.

With the evangelism of Paul and the disciples, even people of non-Judean ancestry were invited into the Jesus groups so that the groups became a "greater Israel." (p. 138) They shared a sense of belonging with the people of Israel, even when they did not live geographically in Israel. Their belonging was established by their choice to honor the God of Israel. This is Paul's point where he writes, "There is no longer Jew or Greek; there is no longer slave or free; there is no longer male and female, for all of you are one in Christ Jesus." (Galatians 3:28) Although we see in Christian interpretations of their writings a linguistic distinction between Gentile and Jew, which later connoted the distinction between Christian and Jew, no such distinction existed during the 1st and 2nd centuries. The many Jesus groups had varying interpretations of who Jesus was and what he meant to their faith, but they were all the people of Israel.

Jesus groups were not the only source of belonging offered in the Mediterranean world of the Roman empire. Other group identities formed around the worship of Egyptian and Greek gods, and their appeal came, at least in part, from the historical military might and political power of those two nations. Israel had no such history, so displaced peoples were drawn to the Jesus groups for different reasons: their one God, a God of goodness that rules the entire world, welcomes all peoples and upholds high standards of ethical behavior. Belonging meant refuge from Rome's violence and support from a welcoming, chosen family. The terms the Jesus groups used to refer to one another often were the terms of family: father, mother, brother, sister. The groups were not referring to biological connections, but to membership in the household of Israel's God.

Something the Jesus groups lacked was a central leadership. Each group operated relatively independently of the others. There was no political or religious institution to tell them what

was a "right belief" (orthodoxy) or what was a "right practice" (orthopraxis). But their shared identity as people of Israel was marked by two shared practices, practices that we keep even today: feasting and bathing.

"The one thing that unified all the groups of this movement was that they regularly dined with each other." (p. 180) Their communal meals were vibrant, festive and innovative. A few lines from a prayer of one of the groups reads: "The thanksgiving of the human who reaches you is this alone: that we know you. We have known you, O light of mind. O light of life, we have known you." (p. 187) Bathing was not practiced as regularly but still was part of the membership practices of Jesus groups. Don't think of this bathing as an initiation ritual similar to our baptisms. Instead, the bathing was a communal, public act that reflected a desire for cleansing of body, mind and soul. Public baths were a common aspect of life in the ancient Mediterranean world that the Jesus groups likewise practiced. Over time, the bathing practices took on a greater symbolism of loyalty to Israel's God, but the transition to a sacramental act of Christian adoption came later.

Relatively recent (20th century) archaeological discoveries have chronicled the diversity of belief among the Jesus groups. But to them this diversity was simply a difference; early on, there was no separation of right belief from wrong belief. The authors of *After Jesus* provide the etymology of words commonly used in Christian tradition, and perhaps the most interesting is that of the word "heresy." It is "a transliteration of the Greek *haeresis*, whose basic meaning is 'choice,' particularly intellectual choice." (p. 201) The differing beliefs among the Jesus groups, then, were little more than different schools of thought in the 1st and 2nd centuries. There were many schools of thought in the Roman empire and long prior to it. The Jesus groups were no different. New schools formed as students sought to become teachers. Initially, the interschool differences were not centered on theology but rather practices. It was later in the 2nd century that a shift toward differences in teachings occurred and the orthodoxy vs. heresy

dichotomy took root. As the book puts it, “Heresy is a Christian invention.” (p. 214) Some accusations of heresy within the early Christian church is directed at a particular school of thought we refer to as gnosticism. The authors of *After Jesus* assert that this negative view of gnosticism is grounded in myth. “The writings [of the Gnostics] do not seem to be all that different from other writings of the time period. ... the more [they] are examined, the more they seem to reflect commonly shared values and concerns.” (p. 220) But historians of the later centuries used the term “gnostic” to refer to schools of thought that were not chosen by the emerging institution of Christianity. In their own time, these differing ideas were not considered wrong at all, just different. The gnostic writings, once the negative connotation is removed, can now be reintegrated into our study of the Jesus groups and their effort to form an identity as the people of Israel.

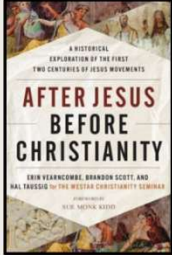
This is the point at which our introduction of the ghosts of the Jesus movement must end, for we have not finished our study of *After Jesus, Before Christianity*. I hope that you find interesting the root of our religion, and that you notice what I think is a most important point: we are not so different today. In 21st century Western Europe, Christians share a common loyalty to one big God that rules all and invites all into a life of high moral and ethical standards and abundant generosity and hospitality. Beyond this loyalty, Christians do not agree on a single “right belief” as the many denominations of Christian tradition coexist in relative harmony. We still gather regularly for our sacred meal; we still seek cleansing through sacramental observances. What is different for the modern Christian today is a history tainted by violence, oppression and injustice of our own making. Not long into the 4th century, Christianity became the imperial force responsible for some of the worst forms of cruelty. We can, however, learn from the horrors of our past and move forward more enlightened by the writings and practices of our oldest religious ancestors. And if you find yourself curious about these Jesus peoples, please join the Adult Forum and participate in our exploration of the ghosts of the Jesus

movement. Our meetings will continue in November at 9:30 on Sunday mornings in the Gathering Space!

~ Elizabeth Floyd

Adult Forum Book Study

JOIN US IN THE EMMAUS HALL



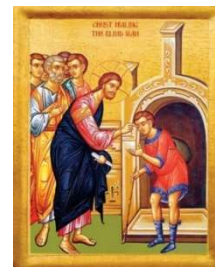
Sundays at 9:30

“Exciting and revolutionary, *After Jesus Before Christianity* provides fresh insights into the real history behind how the Jesus movement became Christianity.”

Please join us!

Upcoming Events and Opportunities for Ministry

Our monthly service of Holy Eucharist and



Healing will be held on Wednesday, November 6, at 12 noon.

Our monthly service of Holy Eucharist at Wesley Commons will be on Tuesday, November 12, at

11:00 am. You are welcome to attend even if you don't live there!



Second Sunday

Supporting ...



Race to be Thankful and Disaster Relief

Please bring pre/post-race nourishment for the Race to be Thankful:

Granola Bars	Bottled Water
Bananas	Gatorade
Muffins	

Please place your race donations in the kitchen, and wait to bring the fruit and muffins until the Sunday of race week.

We will continue to accept donations for disaster relief. Please refer to our weekly email and bring only the requested items. You may also use this QR Code to visit the diocese's disaster relief page:



PLEASE JOIN US!

YOUTH SUNDAY SCHOOL

**SUNDAY
MORNINGS AT
9:30 IN THE
YOUTH ROOM**




**Thanksgiving Day
Race to be Thankful
5K Run / Walk**

Organized by the Episcopal
Church of the Resurrection

November 28, 2024 at 8:00 AM
Gatewood Subdivision
Race starts at the clubhouse:
114 Club Drive, 29646

Cost to participate is \$25.00 if you
sign up by 11/24 at 6 PM; \$30 on race day - cash or check

Register now using this QR code:



**100 % of the proceeds
are donated to local
charities!**

and in thanksgiving for the people of the Church of the Resurrection and the ministry of Mary Balfour and Murray Dunlap.

The Presence Candle for the month of November is given to the glory of God and in memory of Ron Little, beloved father, and in thanksgiving for parents everywhere by Jennifer and Adrian Little.

Parish Connections:

Music	Donna Brooks 992-3738 dbrooksgwd@gmail.com
Altar Guild	Beverly Wilson 374-3507 bhallwilson@gmail.com
Acolytes	Mary Balfour Dunlap 615-900-6191 marybalfour@episcopalgreenwood.org
Christian Formation	Elizabeth Floyd 223-5426 elizabeth@episcopalgreenwood.org
Daughters of the King	Sandy Gresham (843) 344-1429 chichi5870@wctel.net
Readers/ EMs/Ushers	Denise Brown 223-5426 denise@episcopalgreenwood.org
Giving Records	Miranda Godfrey 223-5426 finance@episcopalgreenwood.org
Columbarium	Dean Faden dfaden@hotmail.com
CO3R Tutoring	Elizabeth Floyd 223-5426 elizabeth@episcopalgreenwood.org
Online Directory	Jo Ann Brewer 941-7199 joannbrewersc@gmail.com
Youth Group	Mary Balfour Dunlap 615-900-6191

Altar Arrangements:

November 3 – The altar arrangements are given to the glory of God and in memory Ernest S. and Mollie R. Hinkel, Ruth M. Hinkel, Carl G. and Margaret A. Pry and their children by Susie and John Hinkel.

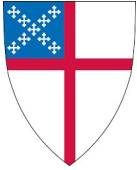
November 10 – The altar arrangements are given to the glory of God and in memory Janet McCabe and Baby Yochum, Mr. and Mrs. Roy E. McCabe, Sr., and Mr. and Mrs. Legare Kizer by The McCabe and Yochum families.

November 17 – The altar arrangements are given to the glory of God and in memory of Thomas Barry Brooks, Shirley Mims Brooks, and Roland Alfred Snelling, Sr. by Laura Beth Brooks.

November 24 – The Thanksgiving Altar is given to the glory of God by the members of the Altar Guild

November 2024 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!

	November 3 All Saints' Sunday	November 10 The Twenty-fifth Sunday after Pentecost Proper 27	November 17 The Twenty-sixth Sunday after Pentecost Proper 28	November 24 The Last Sunday after Pentecost Proper 29
Vestry of the Month	Charlie Long and Beverly Wilson			
Altar Guild	Beverly Wilson (Chair), Anne Magruder, Julia Ball, Sarah McKinney			
Readings	Isaiah 25: 6-9 Psalm 24 Revelation 21: 1-6a John 11: 32-44	Ruth 3: 1-5; 4: 13-17 Psalm 127 Hebrews 9: 24-28 Mark 12: 38-44	1 Samuel 1: 4-20 Psalm 16 Hebrews 10: 11-25 Mark 13: 1-8	2 Samuel 23: 1-7 Psalm 132: 1-19 Revelation 1: 4b-8 John 18: 33-37
8:30 Holy Eucharist, Rite I				
1st Lesson and Psalm	Chuck McDonnell	Dean Faden	Stephen Tucker	Chuck McDonnell
2nd Lesson and Prayers	Chuck McDonnell	Dick Daffin	Deryl McGuire	Mary Bright
Eucharistic Minister	Mary Bright	Dick Daffin	Deryl McGuire	Tom Rohrer
Usher	Deryl McGuire	Stephen Tucker	Walker Moore	Dean Faden
10:30 Holy Eucharist, Rite II				
1st Lesson	Catie Robertson	Lucas McMillan	Helen Nazarro	Andrew Hodges
2nd Lesson and Prayers	Dawn Puderbaugh Hodges	Ashley Woodiwiss	Shana Southard-Dobbs	Summer Booker
Eucharistic Ministers	Laura Beth Brooks Trisha Craven	Richard & Salley Cathcart	Allen Hughes Dan Hobbs	Michael Whitfield Ross Ann Steifle
Crucifer	Samantha Hasting	TBA	Samantha Hasting	TBA
Book Bearer	Carolyn Hasting	TBA	Carolyn Hasting	TBA
Torchbearers	Margaret Ann Hasting TBA	Riley Floyd Michael Floyd	Margaret Ann Hasting TBA	TBA
Acolyte Leader	Sarah Hasting	Adrian Little	Sarah Hasting	Jennifer Little
Ushers	Salley & Richard Cathcart	Larry Carson David Dougherty	John Cobb Abney Wallace	Dan Hobbs Michal Whitfield
Nursery	Mary Bright Delaney Floyd	Mary Bright Delaney Floyd	Mary Bright Marty Cobb	Delaney Floyd Sarah Contakos
Hospitality	Floyd Family	Adele Moreau	Adele Moreau	TBA
Blessing Box	Ben Dobbs and Shana Southard-Dobbs	Ben Dobbs and Shana Southard-Dobbs	Ben Dobbs and Shana Southard-Dobbs	Ben Dobbs and Shana Southard-Dobbs
Flower Guild	TBA	TBA	Ginger Long	None
Flower Delivery	Cecily Hughes	Salley Cathcart	Ross Ann Steifle	None
Laundry Love	Celie Mescall	Carla Hobbs	Paul Criswell	Mary Bright

RESURRECTION CELEBRATES WITH YOU

BIRTHDAYS	ANNIVERSARIES	
3 - Catherine Sexton	19 – Eliza Cathcart	22 – Mary Van & Phil Ellenberg
3 – Nancy Van Waldick	19 – Catherine Howell	22 – Catherine & Joshua Howell
8 – Diana Carver	20 – Barry Wilson	24 – Nancy & Jon Newlon
8 – Mary Jane Mobley	21 – Stephen Davis	
15 – Mary Van Ellenberg	21 – Dorothy Anna Russell	
16 – Laura Thompson	27 – Marion Mescall	
17 – Donna Holtzclaw	27 Susu Wallace	
18 – Susie Snipes-Rochester		
18 – Cannon A. Wooten		

Your prayers are asked for these members of our parish and members of our immediate families: Bill Arnold, Dan Bacon, Julia Ball, Jo Ann Brewer, Libby and Larry Carson, Bruce Craven, Paul Criswell, David Dougherty, Steve Driskell, Phil Ellenberg, Joe Ferguson, Anne Marie Glawe, Jim Gobble, Nan Hines, Bev and David Joosten, Diane Lawson, Bill Lewis, Mirta Lindsey, Rebecca Long, Rita Marshall, Marion Mescall, Mary Jane Mobley, Helen Nazzaro, Erich Normandía, Bette and Burl Ricker, Domer Ridings, Eddie Sanders, Mary Jo Tolbert, Shirley Walker, Jimmy Arthur (Shannon Jones’ father), Bryan Biggart (Karen Whitfield’s son), Linda Criswell (Paul Criswell’s sister), Chris Eaddy (Karen Bright’s nephew), David Hammett (Connie Hammett’s brother), Vanita Hunt (Dawn Puderbaugh-Hodges’ mother), Cheri Hutchison (Jo Ann and Bob Brewer’s daughter), Tammy Kelly (Michael Whitfield’s niece), Jeanette Little (Adrian Little’s mom), Tommy Morgan (Robin Lanford’s brother), JoAnn Lindsey Myers (Mirta Lindsey’s daughter), Carol Ann Pry (Susie Hinkel’s niece), Jerry Ross (Ross Ann Steifle’s uncle), Mason Shirley, Stacey Spillum (Jo Ann Brewer’s niece), Cathy Strong (Lorah Perry’s stepdaughter), David Walker (Hope Scurry’s brother) and Faith Wheeler (sister of Sarah McKinney and Steve Brodie).

And for these persons: Durst Confer, Nannette Earnest (Karen Bright’s cousin), Sam Livingston (Karen and Michael Whitfield’s friend), Nancy May (Cindy Hughes’ friend), Desmond Melville (Dean Faden’s friend) and Jenny Perkey (Cindy Hughes’ friend).

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

	Pledges (Actual)	Pledges (Budgeted)	Unpledged/Plate (Actual)	Unpledged/Plate (Budgeted)	Expenses (Actual)	Expenses (Budgeted)
Month as of 10/18/24	\$18,532	\$36,188	\$288	\$1,458	\$4,524	\$37,081
Year as of 10/18/24	\$347,254	\$361,876	\$20,125	\$14,430	\$339,336	\$373,999



From the Rafters

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Church of the Resurrection

Vestry Members

Jim Nazzaro, Senior Warden
Charlie Long, Junior Warden
Eddie Barber
Diana Carver
Salley Cathcart
Mary Charles Haigler
Deb Maschoff
Dawn Puderbaugh Hodges
Jean E. Shirley
Stephen Tucker
Kelly Wiseman
Beverly Wilson
Adrian Little, Vestry Clerk
Archie Booker, Treasurer

Clergy and Staff

Mary Balfour Dunlap, Rector
Al Hipp, Deacon
Donna Brooks, Director of Music Ministry
Denise A. Brown, Administrative Assistant
Elizabeth Floyd, Associate Lay
Minister for Families and Outreach
Cox Accounting, Financial Contractor
Mary Bright, Nursery Attendant
Catherine Brooks Sexton, RN, Parish Nurse