



The Relay

We welcome all to the community of Jesus: to connect, to learn, to worship, to serve.

We are an ecumenical congregation in a Presbyterian Church (USA) form.

Alamance Presbyterian Church • 4000 Presbyterian Road • Greensboro, North Carolina, 27406 • 336.697.0488 • www.alamancechurch.org

A New Look for an Old Congregation

A congregation met regularly on this hill well before 1762. In 1764, it united with Buffalo Presbyterian Church to petition the Presbytery of New Brunswick at Philadelphia to present a combined call for the services of David Caldwell. The call was made and approved in 1765. A petition was then made in 1767 to Hanover Presbytery in Virginia, for his installation. The Reverend Mr. David Caldwell was installed as pastor of both churches in 1768.

Rev. Caldwell was a circuit rider preacher. In sparsely populated areas of the colonies, it was common for clergy to serve more than one congregation at a time, a form of church organization called a "preaching circuit."

The preacher so tasked acted as a transmitter to relay information received from elsewhere: thus the title of our church newsletter.

The two churches — Buffalo and Alamance — were each named after creeks that ran nearby. Each congregation held extreme views about the question of revivals. Buffalo was an "Old Side" church, that staunchly guarded an ancient worship style. Alamance was on the "New Side," and willingly embraced what were then new worship styles.

As we live into the times in which God has set us, APC continues the pioneering spirit of the New Siders. We sing congregational hymns. We play musical instruments in church. Our worship style is exuberant and

loud and sometimes messy. We love to hear the piping voices of little children in worship.

To express this modern outlook, the Session of Alamance Presbyterian Church, our governing body, has adopted a fresh new logo. Look for the new branding on our website, in our newsletter, and in the bulletin.

The main emblem is a design of abstracted individuals with arms open wide, to represent community. The group lines up to create a cross in the center, the way the body of Christ comes together to represent him. Without one of the individuals, you wouldn't see the cross.



Secondary images represent the four parts of the second half of our mission statement: "We welcome all to the community of Jesus: to connect, to learn, to worship, to serve."

The Connect, Learn, Worship, and Serve symbols are derived from the

last verses of **Matthew 28**, often titled *The Great Commission*. The disciples were gathered with Jesus, worshipping with him. Jesus commanded them to go out to all nations in the world; making disciples of them, baptizing, and teaching them to obey what Jesus had spent his life teaching.



CONNECT



LEARN



WORSHIP



SERVE

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On the Session's Agenda:

We intend to keep the congregation up-to-date on the work of our Session. In the Presbyterian Church (U.S.A.), the Session is a board of elected officers called elders ("Ruling Elders") who, together with pastors ("Teaching Elders"), are vested with authority to make decisions for the church. Our APC Session meets 10 times a year, usually every month on the fourth Sunday; with a break in the summer and for holidays.

In addition to these stated meetings, Session holds called meetings, to address specific issues as they arise.

The Session discussed the following at its September 26 Stated Meeting:

It began the meeting with a conversation with the Rev. Wes Pitts from First Presbyterian Church in Reidsville, NC.

First Presbyterian owns a home in Montreat. Rev. Pitts shared some of the joys, challenges, and management logistics of renting that home. Our Session is exploring ways to use Coble House rentals for similar opportunities for outreach.

Session then received a report on new branding and logos for the church, an essential part of an ongoing effort to rebuild the church website. The new logo and branding standards were approved enthusiastically and will be adopted in October (including in this newsletter).

Session received the financial report for August. In terms of revenues, we are right on track for the yearly projection. In terms of offerings, our year-to-date actuals are tracking only \$656.93 behind after the month of August — which is well within acceptable margins. Our total revenues (including investment earnings, fundraisers, reimbursements, and special offerings) actually put us \$29,749.65 over the budget through August. Most of this overage relates to increased giving to

special offerings and projects, like our mobility van and monthly mission offerings. Our net total for year is \$15,352.17 ahead of budget.

However, we budgeted a significant deficit for the year. We still have a deficit of \$19,663.41 to make up, to avoid drawing on our financial reserves. The Stewardship Team will challenge the church to raise contributions for 2022 so that we might not in this deficit position again. Stewardship season begins the first of **October**.

Session heard reports of moisture problems in our buildings' lower floors; and approved a HVAC ductwork cleaning project in Brown Fellowship Hall.

Session heard reports from the Christian Education Team, on the mum fundraiser and plans for our Trunk or Treat event on **October 24**.

The Mission Ministry Team updated Session on an attempt to clarify the meaning behind the **Matthew 25** Church designation for our church. Session and the Mission Team will search out projects that are consistent with the values of our congregation to support.

Session approved the Worship & Arts Team's request to hold outdoor services (weather permitting) on **October 17** and **November 14**.

Session held a lengthy conversation about the language we are using in worship for the *Lord's Prayer* and the doxology. The pastors resolved to explore and clarify the topic with the congregation as a whole.

October Birthdays

- 1 Bill Hodgins
- 2 Olivia Brooks, Jonah Thomas
- 3 Jan Hobbs, Carolyn Torbett
- 4 Tim Hobbs
- 5 Landon Ledford, Mary Beth Padgett
- 6 Jerry Marsh
- 7 J.D. Benton, Mason Benton
- 10 Todd Frazier
- 11 Axton Carraway
- 12 Isabella Hackett
- 13 Catherine Church
- 14 Lauren Skerlak
- 16 Carol Dail, Ginny Hanner, Ed Schubert
- 17 Celyn Holt
- 18 Margie Causey
- 19 Eddy Oliver
- 22 Linda Aydelette, Pierson Fields, Barbara Keeler
- 23 Tom Barnes
- 24 Paul Dyson, James Penrod
- 26 Anya Dawson, Sherri Frazier, David Michaels, Bobby Wyrick
- 27 Tom Cimino, Bob Forbis
- 29 Emma Forbis, Dodie Miller, Ada Nelson, Kendra Trull
- 31 Lucinda Gonzalez



We welcome all to the community of Jesus:
to connect, to learn, to worship, to serve.

Missions Update:

Submitted by Jesse, Erin and Samuel Atkinson
Wycliffe Translators,
Oaxaca (wah-HAH-kah), Mexico

A Translator's Quandary:

A colleague working in a Mixtec language somewhat similar to the one that Erin previously worked in recently shared this tidbit. They have completed their language learning and are just beginning to start translating Scripture!

“The Mixtec we’re learning has a masculine ending -(a)r, meaning ‘he,’ and a deity ending -a ‘He (God, spirit).’ In one text we have, a speaker is basically sharing the Gospel, and when he says Jesus was born to become a human, he uses the masculine ending; but when he says that Jesus died on the cross, he uses the deity ending! This is one of many translation challenges we will no doubt face (moving forward).”

Which ending should our colleagues use? Which best communicates that Jesus is fully human and fully divine? Should we use both? Are there other factors at play that we haven’t considered? As translators, we will have to work with our local translation team members to figure out all sorts of questions like this!

God Is Faithful!

God has been answering our prayers this past month! Thank you so much for your partnership in prayer. **We**

successfully got our Mexican driver’s licenses and are **getting close to purchasing a vehicle!** Thankfully, some colleagues have been helping us with our car search.

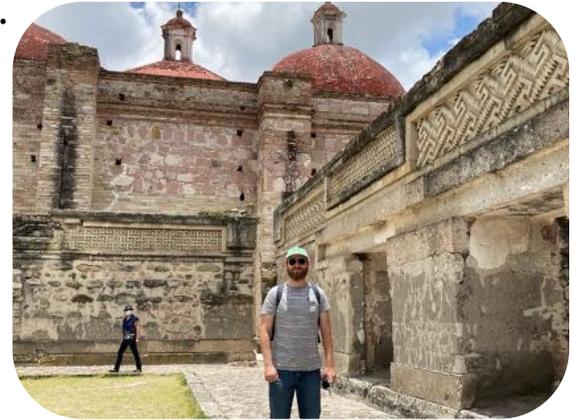
We’ve also begun our final training course, which will continue until the middle of October. **Please continue to pray for God’s grace and strength, especially as we attend these long days of sessions with Samuel in tow!**

Finally, we’ve been exploring which language community God is calling us to serve in translation. There are many areas still waiting for the fullness of his Word, but **we can see God beginning to clarify where he wants us to be.** Please continue to pray for wisdom and discernment in this allocation process.

Thank you for sharing in this journey with us! Praise God for his faithfulness!

Wycliffe[®] Bible Translators

Oaxaca (wah-HAH-kah), Mexico



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Our Wycliffe page/Giving: wycliffe.org/partner/JEAtkinson

Facebook Group: facebook.com/groups/AtkinsonAdventuresInOaxaca

Sign up for newsletters: jotform.com/form/92304614403144

Jesse’s e-mail: jesse_atkinson@wycliffe.org

Erin’s e-mail: erin_atkinson@wycliffe.org

Some Good News

A Word about the *Lord's Prayer* and the Doxology

At Session meeting on September 26, several Elders brought to the attention of your pastoral staff concerns expressed to them about changes to language in our worship bulletin for the doxology and the *Lord's Prayer*.

Other than some conversations at choir rehearsal related to the doxology, we were not aware of these concerns until they were brought up at a previous Session meeting.

We were asked when and why the words for these two worship elements were changed. To be honest, we had to go back and research when that happened. I think it fair to say they evolved organically. That said, we failed to address them with the congregation when they happened — certainly a mistake on our part.

Prior to the COVID-19 pandemic, we frequently alternated the songs we used for a doxology after the offering. We did not always use the traditional words and tune known as “The Old One Hundredth.” We rotated different pieces from service music included in the ***Glory to God*** hymnal.

During the pandemic, we stopped singing a doxology altogether. It did not make sense to sing a corporate song without the congregation.

When we returned to worshipping together in the sanctuary, we resumed singing a doxology. We did so using the arrangement that included the language “Creator, Christ, and Holy Ghost” instead of “Father, Son, and Holy Ghost.” We chose it because it was the most contemporary arrangement: It has

been used in our denomination since the 1980s.

The *Lord's Prayer* language changed in the bulletin just before the start of the pandemic, in February, 2020. Your pastoral staff was accustomed to praying the words “Our God in Heaven,” from the ecumenical version in the PC(USA)’s ***Book of Common Worship***. The change reflects what has been said from the pulpit.

Both of us are accustomed to the ecumenical version from our days in seminary. For Jess, that was three years ago; for me, it was 17. These words are the most familiar to both of us.

The *Lord's Prayer* has a complicated history. Both Matthew’s and Luke’s gospels record a version, but they are not identical. Neither version includes the doxological phrase “the kingdom, the power, and the glory are yours” that Protestants use at the end. Early English versions of the prayer use “trespasses” and “those who trespass against us.”

Presbyterians, who favor a more direct translation from ***Matthew***, traditionally said “debts and debtors.” More recent versions have “sins” and “those who sin against us.” Members of our congregation have grown up with each version.

Using gendered language for God also has a complicated history. God is frequently referred to as “Father” in both the Old and New Testaments; but there are feminine images for God. ***Genesis 1*** says that both male and female were created in the image of God.

Western art has a long history of depicting the first person of the Trinity as a stern old man with a long white beard, as Michelangelo did on the Sistine Chapel ceiling. Jesus himself says that God is spirit (***John 4:23***). In the 20th and 21st centuries,

many theologians pointed out that human beings have a tendency to place human limitations on the transcendence of God. In other words, God is bigger than our limited understanding.

There are those for whom masculine language for God is a barrier rather than a bridge. That may not be the majority opinion, yet scripture repeatedly reminds us not to be a stumbling block to one another. That does not necessarily mean we need to change our language. It does mean we need to be open to hearing the language of another.

The words each of us uses for the *Lord's Prayer* should speak to us individually.

Some say that addressing God as Father is important to them. I would never want to discourage anyone from praying the prayer with the words that hold such meaning for them.

At the same time, others have expressed their appreciation for language that is more expansive and inclusive. We should honor that too.

Some have said that Alamance is a traditional congregation accustomed to traditional words. Others have said that we should be a congregation committed to reaching out to people different from us. I believe that both things can be true. Being an inclusive and welcoming community involves being true to who we are, while making room for those who see things differently than us. When we make such room, even if it might make us a little uncomfortable, we more closely follow our mission statement to welcome all.

So, going forward, we encourage everyone to pray the *Lord's Prayer* in the way that holds the most meaning for them. We will return to exploring the wonderful breadth of service music available to us for a doxology. We will also plan opportunities for you

to ask questions, engage in discussions, and deepen your understanding of God, the ineffable mystery yet revealed to us in Christ Jesus. We can never fully comprehend all that God is, in this fallen and finite world. As Paul says in **1 Corinthians 13**: “For now we see in a mirror, dimly, but then we will see face to face. Now I know only in part; then I will know fully, even as I have been fully known.” The best we can ever do is to have faith seeking understanding, to be humble and open even as we are faithful and committed.

If you would like to talk to us more about this, our doors are open. We are safe, and we are good listeners. We would love to explore this with you more deeply.

Yours in Christ,
Kyle

Ministry Musings

Greetings Family,

When I was in my senior year of college, an amazing and life-changing event happened to me: I fell in love. Hard. Unfortunately, the gentleman I fell in love with had been dead for nearly 400 years. John Donne, a metaphysical poet and priest in the Church of England, bewitched me with his words and my life has never been the same. As an English major I knew that language mattered, and I believed in the power of words, but never before had they affected me on such a raw and emotional level. Especially when it came to the way Donne spoke about his faith and relationship with the Divine.

In my favorite of his poems, *A Valediction: Forbidding Mourning*,

Donne describes a separation of two lovers; but, as the title implies, this separation is not cause for woe. Donne writes: “Our two souls therefore, which are one/ Though I must go, endure not yet/ A breach, but an expansion,/Like gold to airy thinness beat.” The idea that change *expands* relationships rather than detracting from them is one that has remained an important — albeit challenging — learning for me.

At our most recent Session meeting in September, Kyle and I learned that a number of you felt confused and perhaps even angry about the manner in which our print bulletins refer to God — utilizing the word “God” instead of “Father” in the *Lord’s Prayer*, and “Creator, Christ, and Holy Ghost” instead of “Father, Son, and Holy Ghost” in the doxology. Having heard very little feedback from anyone about this directly, Kyle and I were bewildered, to say the least.

The shift in language evolved naturally, in line with our Presbyterian liturgies, hymnals, and policies. The PC(USA) has been going out of its way to use increasingly expansive language for God since 1971; and we believe that encouraging folks to grow their relationship with the Divine through exploring additional Scriptural terms for God is an important part of faith development. It is not meant to be a breach, but an expansion.

The language of the heart is different for everyone; and I believe that to reach more hearts, and to truly provide hospitality and welcome for all, our words are as important as our actions. Praying in Spanish or Arabic or English or Twi; using the words of the King James Bible or *The Message* or The New Revised Standard Version; referring to God as Yahweh, El Shaddai, Friend, Comforter — all these are touch-points that grow our understanding and relationship with the One who self identifies as only “I

Am.” We delight in the power of language as a tool, and we mourn when its natural limitations cause division and tension. And we hope, moving forward, that you will pray with us and sing with us using the language of *your heart*, whatever that may be.

Until next month, in love and light,

Pastor Jess



From the APC Food Pantry Team: “Feed my sheep.”

The Food Pantry seeks to serve up to 30 families a week. **They seek a volunteer to make reminder calls to clients, on Fridays.** Contact Amy Yow (336-706-3550) to apply.

Please pick up extras when you grocery shop. Always needed: cereal, dry milk, pop tarts, spaghetti sauce, instant mashed potatoes, mac-and-cheese, and other such items.

A blue bin at the door to Brown Fellowship Hall is the best place to leave donations of shelf-stable foods. Entry there is not permitted on weekdays, since the Child Development Center uses the space to hold classes.

Contact the Food Pantry to arrange for donations of fresh produce. The Food Pantry always needs clean, empty, egg cartons to re-pack a weekly bulk donation of eggs. They always need clean, empty, plastic grocery bags, to pack food items for our hungry guests’ convenience.

Contact Amy Yow (336-706-3550) with any Food Pantry questions. To volunteer, we ask that you sign up on www.alamancechurch.org.

Saturday mornings at the APC Food Pantry

APC’s Food Pantry pre-packs food and delivers it to recipients in a car line. This is the most efficient and convenient method for clients to receive food.

When clients arrive on a Saturday morning for food pick-up, they stay in their cars and provide their name to a volunteer. Once verified, other volunteers load up the car.

The Food Pantry can always use more Saturday morning volunteers to

help with distribution (**9-11:30 a.m.**). Visit <http://signup.com/go/h2b6xy> to sign up to help. *Please* sign up rather than just showing up. Kris Levine, Volunteer Coordinator, needs to know ahead of time how many volunteers are expected, to make this a good experience for volunteers as well as clients! Questions? Please call Kris Levine at (336)-558-6759.

Special Collections

The APC Food Pantry has designated specific food items to be donated each month. Here’s a list of the specific items for each month:

- **October:** Canned meats
- **November:** Dry pasta, sauce
- **December:** Soups
- **January:** Canned beans
- **February:** Canned pasta
- **March:** Peanut butter, jelly
- **April:** Canned fruits
- **May:** Canned vegetables
- **June:** Macaroni-and-cheese
- **July:** Crackers
- **August:** Canned pasta
- **September:** Cereal, oatmeal

Potter’s House

APC has served supper to hungry guests at the Greensboro Urban Ministry Potter’s House since 2004; on the **third Saturday of odd-numbered months**. Remaining 2021 date: **Nov. 20**. The work is intense, but not long. Arrive at **6 p.m.** to set up for the meal. Serve food from **7-7:45 p.m.** Clean up and nip out the door by **8:15 p.m.** most usually.

We serve breakfast there on the **first Saturday of each even month**. Next times: **Oct. 2** and **Dec. 4**.

Let Darren Hadley know that you or your group want to help at Potter’s House. (darren.hadley@triad.rr.com).

Good Logo News

I am excited to share the outcome of several months’ work on new branding standards for our church. It began with a workshop last spring, with the media consulting firm Digital Congregations. They work with churches on website design and branding standards.

I was very impressed with the content of the presentation. We decided to work with the firm to redevelop our logo.

The current logo — our name written in a cursive font, with a golden cross forming part of the “A”—has served us well for over a decade. It was designed to give a more contemporary look than the building sketch and gothic fonts of the past.

However, that logo does have shortcomings. It can be hard to read, particularly for younger people, who are unfamiliar with the word “Alamance,” and who are increasingly unfamiliar with cursive script. We wanted something new, that was faithful to this design but also reflective of our church’s mission statement: **We welcome all to the community of Jesus: to connect, to learn, to worship, to serve.**

This is what we have developed:



In the new logo, four figures extend their arms in welcome and praise. The space between them forms a cross. At Alamance, we see Christ most clearly in the context of community. The four figures reach out in every direction,

symbolizing the welcome we are called to share will all people.

The four figures also represent the four verbs in the second part of our mission statement: connect, learn, worship, serve.

The color palate is warm, bright, and inviting. Yellow is a nod to the cross in the old logo. Orange is an important color to Southeast Guilford. The type fonts are modern and clearly legible. We will use them in all our print media (you're reading them in this newsletter).

We will phase in our new logo gradually. It will appear immediately in print and online — but don't look for it to change on the side of the bus anytime soon!

The logo, fonts, and colors will be featured in a brand-new design for our church website, which we intend to debut before the end of the year. Eventually, we will use the logo on everything from stickers to tee-shirts to coffee mugs.

I am excited about this new look, and for the commitment to our mission that it represents. Let us know what you think!

In Christ's Love and Light,

Kyle

Blast from the Past

(from *The Workbasket*,
October, 1958; p. 38)

Pizza Pie: An Italian open-faced pie whose basic ingredients consist of paste, cheese, tomatoes, and olive oil. Meat (sausage) and fish (anchovy) may be added if desired.

Seldom does any one dish make the sweep of this country like pizza pie has done. It has out numbered our all-American hamburger in some

respects. On both the East coast and the West coast the pizzerias out number hamburger stands. In the more inland areas the pizzerias are constantly increasing in number. The "take home" and delivery business is often a vital part of these establishments. Pick up a pizza pie wrapped in heavy foil and hurry home to a big green salad for Sunday supper. The pizza pie is a native of Italy and it is pronounced *peet-zah*. It is served all over Italy and you just don't go there without having pizza. It is so easy to prepare and so inexpensive that anyone can have it.

There are probably two reasons this pie has made such an "epidemic" here in America. The ingredients are all available at most grocery stores and even a bride can make a successful pizza. It has a crust made usually of flour, water, yeast, shortening and salt. There are no milk, eggs or sugar in pizza; these are all commodities that only the very rich can afford in Italy. The topping is a well-seasoned combination of olive oil, oregano, tomatoes, garlic and cheese (usually Mozzarella or Parmesan) and almost anything else you care to add. From these basic topping ingredients you add sausage, mushrooms, anchovies, ground beef, ground ham, chicken or veal or make up your own favorite special ingredient for the topping.

In true American fashion our food companies have come out with mixes and frozen packages to make pizza making even easier and less time consuming. Whether you start from the sifted flour or use prepared foods for your pizza you will find that pizza pie supper will become an important meal in your family too. Serve a big green salad and ice cream or fresh fruit for dessert.

There are only two special suggestions in making a pizza. Brush

the dough with a very thin coat of olive oil to prevent a soggy crust; if you use either sausage or ground beef, be sure to brown it slightly before adding it to the topping. Both sausage and ground beef have too much fat with out cooking. baked pizza may be frozen after it is cooled. Wrap in foil. Reheat for serving in the foil. Pizza may also be refrigerated if it is to be used within a few days. Wrap in waxed paper. To reheat, remove waxed paper and place pizza on baking sheet. warm in a pre-heated 350 F oven 10 to 15 minutes.

Among the "variety of recipes to get you started" is this one:

American Pizza Pie

- 2 cups prepared biscuit mix
- 1/2 cup water
- 10 1/2-ounce can condensed tomato soup
- 1 cup American cheese, cubed
- 2 TBSPs finely diced green pepper
- 2 TBSPs grated onion
- 1 clove garlic, minced

Heat oven to 400 F. Mix biscuit mix and water. Knead about 1 minute on floured surface. Spread dough in bottom of greased shallow baking dish, 12x8 inches or on a greased baking sheet making a 1/2-inch rim on all sides. Combine remaining ingredients and put over dough. Bake 20 to 25 minutes. Serves 6.

Huh? No in-home microwave ovens to reheat cold pizza? No plastic wrap to cover uneaten pizza? Those things had indeed already been invented, but were not yet commonly in household use in 1958.



What Is a “Qualified Charitable Distribution”?

- submitted by Dana Adams,
Financial Coordinator

Do you know what a “qualified charitable distribution” is?

A *Qualified Charitable Distribution (QCD)* is the withdrawal of funds from an IRA with the intention of donating the funds directly to a qualified charity, such as your church. There are tax benefits that go along with this strategy. You can use QCDs when you’re taking Required Minimum Distributions (RMDs) in retirement.

Donating your IRA distributions to a charity

Individuals can donate up to \$100,000 per year directly from a Traditional or Roth IRA to qualifying charities. This is attractive to some investors because QCDs can be used to satisfy Required Minimum Distributions (RMDs) from an IRA, without having the distribution included in your income.

Eligibility

A Qualified Charitable Distribution may be made:

- When the IRA holder is age 70½ or older
- Directly from the IRA to a qualified charity
- From a Traditional or Roth IRA

Qualified Charities

Generally, a qualified charity includes most public charities that are eligible to receive tax deductible contributions — including religious institutions, certain veterans’ organizations, fraternal societies, and community foundations that provide scholarships.

Limitations On Distributions:

- \$100,000 maximum per person, per year.
- Distributions transferred to the charity no later than December 31 of the current tax year.
- Must be a direct IRA distribution from the IRA custodian or trustee to a qualified charity.
- Not all charitable organizations qualify.
- Applicable only for Traditional and Roth IRA distributions (excludes SEP and SIMPLE IRAs).

Making a QCD provides an opportunity to make a charitable contribution that you might otherwise not have been able to make; and/or receive potential tax benefits for charitable contributions that you are already making. For more information about Qualified Charitable Distributions, please consult your tax advisor and estate planning attorney about your situation.

Thank you so much!

Your recent amazing response to pleas for specific items for the Children’s and Youth ministries is greatly, greatly appreciated.

Packages poured in — and pens, pencils, crayons, markers, notebooks, snacks, face masks, and furniture poured out of the boxes.

All of the requested items would have had to come from program budgets — which that means that far less would have been available to spend on curriculum, meals, summer camps, trips, and Bibles.

Your gifts have given great celebration and jubilation to Joy Thomas, Andrew Long, and Jess Rigel as they plan for, and implement, fellowship and Christian education for the younger members of our congregation. Thank you.

Stewardship Season Starts

The 2021 Stewardship campaign is *The Giving Church*. The campaign launches on **Sunday, October 10**. Get ready to hear more from team members, as they introduce this year’s challenge budget in creative ways.

Pledge cards will be returned and dedicated on **Sunday, November 21** — which is also the day we will celebrate Thanksgiving with a big church luncheon on the grounds.



MEETS Meets!

- submitted by Kathy Fay



MEETS has restarted in-person gatherings! The Fellowship Team provides oversight for MEETS, and plans the gatherings.

MEETS stands for “Meet, Eat, Entertain, Travel, Socialize.” MEETS is a fellowship group focused on the interests of individuals in the empty-nester age group. Most of our members have completed their child-rearing years but have not reached the Seniors & Friends era yet. However, **any** adult age 21 and up is welcome at all MEETS functions — including friends, neighbors and family members. **Individuals as well as couples** are encouraged to attend MEETS functions — but no children.

News of upcoming MEETS events is posted on the MEETS Facebook page. When timing works out, we post in *The Relay*. We send invites to those whose email addresses we have. MEETS plans are often included in Sunday morning announcements.

If you would like to be added to the invite list, please send your email address to kathyefay@gmail.com. Questions? Ask a member of the Fellowship Team or contact Kathy Fay at her email address. Next event is at MEETS meets **Sun., Nov. 7, 1p** at Piccione Vineyard in Ronda, NC. See <http://evite.me/WfBTrqzu7Q> for details, and to R.S.V.P.

Special Mission for October

Freedom House is a long-term, residential, addiction-recovery program that allows mothers and children to stay together in a Christ-centered, family environment.

For up to one year, Freedom House provides women and their children with high quality therapeutic and holistic care. Continued counseling, group support, and optional continued residency follow a resident’s graduation.

Freedom House seeks \$2,000 towards custom shelving for a home library for the residents and their children. The Mission Ministry Team hopes you'll give generously to support these brave women as they continue their journeys beyond substance abuse.

More information about Freedom House can be found on their website, <https://helpfreedomhouse.org>.



FreedomHouse

Rescuing mothers. Redeeming lives.

Low Country Boil

Save room on your busy autumnal calendars for an annual treat: a Low Country Boil supper. On **Saturday, October 30, from 5-7 p.m.** you can drive your matched pair of mules behind the church to pick up a succulent supper of boiled shrimp, corn-on-the-cob, sausage, and all else that goes with such regional delights.

The Culinary Arts Team is proud to cook and serve the meal.

Cub Scout Pack 368 Haunted Trail Friday, October 22 and Saturday, October 23

at the Alamance Presbyterian Church nature trail

Admission is **\$5 per person.**

Food, marshmallow roast, and more available at the Swamp Witch Cafe.

Must sign a waiver to enter the trail!

6-7 p.m.: Milder Scares

7-8 p.m.: Jump Scares!

text 336.213.0326

email deecasey61805@aol.com

October Oddments

- “Being Presbyterian” classes led by Pastor Goodman start **immediately after worship**. 15-minute instruction sessions are followed by time for Q&A. No need to pre-register: your presence indicates your interest.
- Confirmation class 2021-22, for 7th-8th graders, starts with a **Saturday, October 2** half-day retreat. Contact class leader Laverne Vance with your questions (336-601-9724).
- World Communion Sunday is on **October 3**.
- Outside worship services were approved for **October 17** and **November 14**, weather permitting.
- Cub Scout Pack 368 sponsors a Haunted Trail on **Friday, Oct. 22** and **Saturday, Oct. 23**.
- Trunk-or-Treat 2021 is a drive-through event on **Sunday, October 24, 4-5:30 p.m.**
- APC Book Club: Rev. Jess Rigel leads the study. Meets at **7 p.m. on the fourth Tuesday of each month**, to discuss that month’s book. Contact Jess to join the club (jess@alamancechurch.org). Next meeting: **Tues., October 26**.
- Low Country Boil is **Saturday, October 30, 5-7 p.m.** This year, it’s a drive-through event. Drive your wagons around behind the church and pick up a heaping helping of deliciousity. Annual fundraiser for the church.

Halloween Is Coming! Daylight Saving Ends! Thanksgiving Day Is Coming! Christmas Is Coming!

Trunk or Treat at Alamance will be celebrated as a drive-through event on **Sunday, October 24**, from **4-5:30 p.m.** Let Director of Children’s Ministries Joy Thomas know that you want to decorate your car and park along the way. She’ll also happily accept donations of treats and candy for distribution.

Daylight Saving Time 2021 ends at **2 a.m. on Sunday, November 7**. Set your clocks back one hour to mark the return of Eastern Standard Time.

Thanksgiving Day is **Thursday, November 25**.

Special musical worship service is **Sunday, December 12**. Choir, soloists, handbells are featured.

Youth Group’s Christmas play is during worship on **Sunday, December 19**.

Christmas Eve worship service will be at **7 p.m. on Friday, December 24**. Christmas Day is on a **Saturday** this year.

Thank You Notes

Thank you to everyone who helped move and sort 975 mums for the Christian Education Team fundraiser. Thanks to our volunteers and scouts who worked, too. And thanks to everyone who bought and sold them.

A great big thank you to Boy Scout Troop 368 is due, for letting us store the mums in the new Scout Hut (the old fire station) overnight.

- *Michelle Goodman*
and the CE Team

Dear church family,

Thank you for the beautiful dish garden, calls, texts, and cards during this difficult time. I am so grateful for all the love and support that has helped me through the last few weeks.

Love,
Joy Thomas

Dear Church Family,

Somehow, just saying “thank you” doesn’t seem like enough. But I hope you know how much your kindness has meant to us.

Just wanted to say thank you so much for the beautiful cards you sent to Jay during his illness and transplant. Each one of them was very special to him. We truly appreciate all the love and support you’ve surrounded us with during this time.

In addition, we believe your prayers are working, because Jay is doing better and gaining strength back every day. Hopefully, he will be out of quarantine soon and we can get back to church.

In the meantime, we appreciate your continued prayers!

Love you all!
Jay, Terri, and Miranda Busby

Knit, Pray, Love Ministry

- submitted by Linda Aydelette

We received the following heart-wrenching thank you letter for the gift of prayer shawls:

“Ladies of Knitting Ministry,

My granddaughter and I were blessed to receive a beautiful shawl for each of us.

Thank you, thank you ... I need for you to understand just how grateful we are to have received this beautiful work. We recently lost my son, 29 years old, her father; unfortunately to a very serious illness.

For 10 years my son battle the opioid world. I prayed a lot, asking God to fix him or take him. Sounds cold until you've walked the walk. Like any mother, you love them unconditionally.

All the love in the world couldn't fix my son.

Because of his illness, he had so very little at the end. He was 600 miles away; no job, no car, and he lived in the woods in a tent. A family member did try to collect what little there was: a jacket, a t-shirt, and a few bandanas. Very little to hold, for either of us.

But your beautiful shawls give us something to hold, to hold us. At least, that's what I told my nine-year-old granddaughter. “They were made by lady angels, who mean for the shawls to wrap around us as if we were being hugged by that loved one (her dad, my son).”

My granddaughter has slept with it every night and every other chance she has to wrap it around her.

May God continue to bless you all. Pray it forward. Thank you, again.”

What an extreme honor and blessing it has been for our ministry in the last 16 years. We have created and donated almost 1,400 prayer shawls, 1,000 chemo caps, 1,500 baby hats, countless baby blankets, prayer squares, blessing hearts, scarves for the homeless ... the list goes on and on. God has blessed our hands that we might be God's hands. Thank you to all who continue to support our little KPL team. We surely appreciate it, from the bottoms of our hearts!

Memorials and Honoraria

To the Current Expense Fund: In memory of Dick Royal by the Floyd Fogleman family. In memory of Catherine Fagg by the Floyd Fogleman family. In memory of Linda Wyrick by the Robert Forbis family. In memory of Ted Huie by Carol Burd. In memory of Becky Hall by Jackie Fogleman.

To the Todd Luke Cistern Ministry: In memory of Becky Hall by Clint & Linda Aydelette.

To the Lift Van Fund: In memory of Dick Royal by Jackie Fogleman. In memory of Ted Huie by the Bible Seekers Sunday school class. In memory of Jackie Chandler by Thelma Greeson. In memory of Becky Hall by Fay Haralson, Thelma Greeson. In honor of Bob Dagenhart by the Sherlie Andrew's Sunday school class.

To the Cemetery Care Fund: In memory of Becky Hall by Virginia Hanner, Patty Staley.

To the Children's Fund: In memory of Joyce Maness by Thelma Greeson.

To Trunk-or-Treat: In memory of Joyce Maness by Harold & Barbara Alexander.

To the Youth Fund: In memory of Joyce Maness by Joe & Dodie Miller, David & Nancy Michaels. In honor of Nathan and Ryan Garrett by Albert & Jan Smith.

To the September special missions offering: In memory of Joyce Maness by Clint & Linda Aydelette. In memory of Linda Wright by Clint & Linda Aydelette.



Trunk or Treat

Drive-through event on
Sunday, October 24, 4-5:30 p.m.

Facemasks **STRONGLY** recommended.

Enjoy an evening of little spooks and kooks! Enter from Foust Road, above the playground. Drive around and through the festive array of decorated vehicles, as you stretch your paw out the car window to accept treats from costumed servers.

This church participates in the Teal Bucket Project, for children with food allergies.

**ALAMANCE
PRESBYTERIAN CHURCH
IS INCLUSIVE, ECLECTIC,
AND REFORMED.**

We are an ecumenical congregation in a Presbyterian Church (USA) form.
We are a **Matthew 25** church.
We are a Stephen Ministry church.
We are a Hunger Action congregation.

CHURCH STAFF

Rev. Dr. Kyle Goodman, Lead Pastor
Rev. Jessica Rigel, Discipleship Pastor
Andrew Long, Dir., Youth Ministries
Katie Long, Director of Music
Rebecca Oden, Pianist
Joy Thomas, Dir., Children’s Ministries
Dana Adams, Financial Coordinator
Lynn Barnes, Administrative Assistant
Mary Ellen Shores, Director,
Child Development Center
Jane Preston, Asst. Director, CDC

Missionaries: Jesse & Erin Atkinson,
Linguists, Wycliffe Bible Translators

Alamance Presbyterian Church
4000 Presbyterian Road
Greensboro, NC 27406
(336)-697-0488



Live-streaming Worship Services

Look and listen to Sunday morning worship at Alamance live, on-line.

1. Go to our website, www.alamancechurch.org. Scroll down the homepage for the *Live Sunday Worship & Info* box. Choose that option, to go to the *Worship* page. (Or, get to *Worship* from the *Connect* drop down list.)
2. On the *Worship* page, the box for *Worship Live Streaming* is on the **top right** of your screen. It sends you to the Livestream page for Alamance Presbyterian Church (www.livestream.com).
3. **Before you can access the live streaming service**, you must open an account with Livestream, either with your e-mail or your Facebook account. The Livestream site will send you an e-mail that will instruct you how to enter a password of your own choosing.
4. On www.alamancechurch.org, the *Worship Live Streaming* page has all the recorded services still available — and options for not-yet-happened services so you can log in on *those* Sundays at **10 a.m.**, in real time.

**Once Reformed,
Always Reforming**

Stay tuned for announcements about our updated website, as it evolves. We strive to provide you with a user-friendly place to easily find out what you want to know about the life of the congregation.
www.alamancechurch.org



**Connect with Us
Electronically**

“Like us” on Facebook We maintain several pages on the social media site Facebook. “Like” the pages to receive automatic notice on your own Facebook wall.

... and check our website!
www.alamancechurch.org.

Current Officers

The Session is the governing body of our congregation. Officers are called Elders. Each “class” serves a three-year term. Stated meeting is on the **fourth Sunday of each month, at 6 p.m.** in Brown Fellowship Hall unless otherwise noted.

Class of 2023:

Connie Fish
Darren Hadley
Tim Hobbs
Judy Uniatowski

Class of 2021:

Pam Dixon
Randy Maness
Wendy Mills
Keith Morris
Gary Trull

Class of 2022:

Barbara Alexander
Tom Cimino
Scott Mendenhall
Steve Starr
David White

Youth Elder:

Nathan Garrett

Clerk of Session:

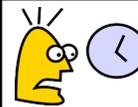
Graham Dail

QR stands for "Quick Response." QR codes store lots of data. Scan with the camera function on a smart phone to access information instantly.

APC now has a QR code to connect you quickly to our website



and one that will take you directly to the Serve page, for info about how to volunteer.



**Newsletter
Deadline**

Deadline for the **November, 2021** issue of *The Relay* is **Monday, October 25**. Post your articles by “snail mail,” by e-mail (lynn@alamancechurch.org), or phone the office (697-0488 x 121) to deliver your news.

We are a **Matthew 25** Church.

We are a Hunger Action congregation.

We have a Stephen Ministry.