

# Journeys

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WHEREVER YOU ARE ON LIFE'S JOURNEY WE WELCOME YOU HERE.

FROM THE  
*Pastor's Pen*



## **Easter – What About It?**

The apostle Paul wrote to the early Christians in Corinth, “When I was a child, I used to speak like a child, reason like a child, think like a child. But now that I have become a man, I’ve put an end to childish things.”

I frequently ponder Paul’s observation as I reflect on what I learned as a child about being a Christian and what today is important in my faith life. This is especially true when considering the stories that many people consider are core to Christianity: Christmas and Easter.

Since we observe Easter in April, Easter will receive attention in this month’s column.

In hindsight, much of what I learned about Easter as a child had more to do with resuscitation than resurrection. The history of art in the church has done a lot to perpetuate that image of the Easter story.

The fact that a resurrection story appears in all four gospels, scholars point out, strongly supports the importance of the story to early Christians— notwithstanding that the details differ in each of the versions.

The details provided in each story relate something of what was important to the original readers of each gospel—however many decades after Jesus’ crucifixion each gospel was written. (The earliest, Mark, was written 65-75 CE; John, the latest, some 35-50 years later.

What the gospels have in common, however, is that each version describes how Jesus’ earliest disciples experienced him after his death.

That common experience was an intense kind of human love that bonded people together in a new way: the disciples responding to Jesus' love for them, and the recipients of Jesus' love who experienced a new kind of love as told in the healing and other miracle stories.

This love was so intense that, after his death, the disciples felt Jesus to be alive in their midst as they continued the community he had created with them. This presence was a mystery they didn't understand, but was none-the-less real.

In addition, the disciples and others experienced a God of love that existed apart from the rigid constraints of temple religion. This God offered a new way to live—and not just survive, as was the case being subject to a calcified religious hierarchy and a cruel Roman rule.

Theologian Carl Krieg observes, “The disciples were re-born while they lived with Jesus. His death neither deterred nor discouraged them. Instead, they turned to one another and embraced, fully aware in their hearts that he was not only still with them, but also that the newness he embodied embraced the universe. This was the bedrock of their faith and forms the foundation for the day we call Easter.”

An underlying theme in this perspective is that Easter is less a matter of what we believe than a question of how we live.

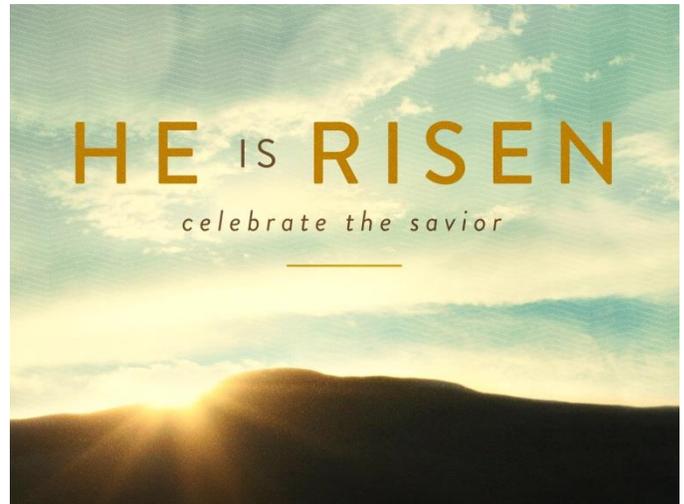
The miracle is how Jesus' followers recognized that they could continue to proclaim the message of God's Reign on earth even after Jesus had been crucified.

The disciples realized they were the resurrection. They discovered that whenever they continued his ministry, Jesus lived on through them.

Easter reminds us that we are the light of Jesus in our world today. We who follow the life path and teachings of Jesus are blessed with his humble example. Jesus found oneness with God and saw God within all.

The miracle of Easter continues within our hearts and our daily actions. When we who follow Jesus can see this today, it changes everything!

— Pastor Fogal



## **HOLY WEEK**

Please join our congregation as we travel through Holy Week. On Palm Sunday at our 10 a.m. service, we journey with Jesus as he enters Jerusalem on the back of a donkey. We are in the crowds lining the streets welcoming him as we wave our palm branches.

On Maundy Thursday at 7 p.m. we celebrate the Last Supper as Christ did with his disciples.

We will not be holding a Good Friday service.

On Easter Sunday the joyful service of the Resurrection will be held. The sanctuary will be beautifully decorated with spring flowers. Dr. Fogal will celebrate the sacrament of Holy Communion.

We are not back in the sanctuary for worship yet, but feel free to join us at 10 a.m. at our live stream service, or after noon time on YouTube. It is a

service with communion. We invite you to have your bread/cracker and juice/wine ready so you may partake at the appropriate time in the service. May you have a blessed Easter!



### A HEARTFELT VOTE

At a special congregational meeting on March 14, with great joy and “hearts held high,” the congregation unanimously voted to call Pastor Fogal to be our pastor. He recently completed requirements for ordination as a minister in the United Church of Christ. This changed his status as an authorized minister and we needed to renew our call to him to continue as our pastor. The official ordination service will be held at Carversville UCC sometime in May. Arrangements for the ordination service are pending right now, updates to follow. Congratulations, Pastor Fogal!



### FORGET THE EASTER EGGS- DONATE A CAN from Sue Wulf

The conference room is empty. I delivered all the food that had been living in there for a few months- 204 pounds of food to be exact! Amazing! The surplus the Food Pantry had been enjoying is gone so they’re asking for donations again. Items they are requesting include: canned tomato products (sauce, diced tomatoes), salad dressing, condiments (mustard, mayo and ketchup), cereal, rice, cooking oil, sugar and coffee. Items can be left outside the church office on Sundays from 9:30-11:30 am, or during office hours on Tuesdays and Thursdays (9-11am).

Let’s make lots of hungry people “HOPPY” this Easter season, and instead of Easter eggs donate a can, bag or bottle to reduce hunger in our community. Many thanks!



### FOOD FOR THOUGHT from Barb Burger and Sue Wulf

In 2020, one of our Mission projects was supporting Rolling Harvest Food Rescue. Rolling Harvest’s goal is to “increase access to donated fresh produce and other healthy foods to area hunger-relief sites that serve the at-risk, food-insecure population by providing local farmers and food producers with free, effective delivery and distribution of their surplus.” In information they recently provided to the church, they tell us that they rescued and distributed 911,731 pounds of food, which translated into 4.1 million healthy food servings in 2020. **This was a 222 % INCREASE OVER 2019!**

In 2020, we donated a total of \$ 1,740.00 to Rolling Harvest Food Rescue. In their note of appreciation they wrote, “Your financial support serves as an example to us and to the rest of our community of what it means to give back and inspires hope for the future.” When you combine the monetary donation to Rolling Harvest with the \$ 500 we contributed to Barclay Elementary’s weekly food market and the 2,000 pounds of food (almost a TON) we donated to the Doylestown Food Pantry, our little church put food in a lot of tummies. Well done little church with a big heart!! Your donations have made a BIG difference in our community.

# Moderator's Minute



## *SOUTH CANADIAN RIVER SONG*

*“There is a saint in every snake,  
There is a lady in every lake,  
There can be hell in a waterfall,  
I believe there's heaven after all.”*  
– Michael Martin Murphey.



During the early sixties, on a boat ride to Severn Falls, Ontario I saw for the first time the 8<sup>th</sup> wonder of the world. It was a small turquoise convertible, tooling up the river at a sedate speed. I had never heard of such a vehicle, but my mind was immediately preoccupied by several implications.

This means cars can now drive directly from Toronto to the Cottage! No more unloading the car and schlepping luggage and groceries down the hill and across the river by canoe! We can get straight to swimming!

The Amphicar was powered by a 4-cylinder, 1200 cc Triumph Herald motor, producing 43HP. They were all convertibles and equipped with a custom 4 speed transmission built by Hermes (makers of Porsche transmissions). Twin screws in the back propelled it. The transmission allowed the wheels and propellers to operate independently or simultaneously. The propellers also had a reverse.

The front tires acted like rudders to turn the vehicle in the water the same as on the road.

About 4,000 Amphicars were built in Germany from 1961-1968. It is the only amphibious passenger automobile ever to be mass produced. Three quarters of them were imported into North America between 1961 and 1967, selling for \$2,800 to \$3,050 while a Corvette cost \$3,400.

But before I could convince my father that he needed an Amphicar, sparks flared from the train tracks above the Cayuga River, near Cleveland, Ohio. They ignited industrial debris floating on the surface of the water. Flames spread across the river, in some places reaching five stories high.

While the fire took only about 20 minutes to extinguish, it fueled an environmental revolution – the creation of the US Environmental Protection Agency. At the time Cleveland sourced its drinking water from Lake Erie and used the river (which drained into Lake Erie) as a sewer. Flash forward 50 years to March 2019, when the Ohio EPA announced that the Cayuga's fish was safe to eat.

While my dreams of convenience died with the Amphicar Corporation, the silver lining is that the beautiful Severn River remains blue and potable.

**Catherine Halper**



APR ☞ 2021



*THE ENKINDLED SPRING*

*I am amazed at this spring,  
this conflagration  
Of green fires lit on the soil of the earth,  
this blaze  
Of growing, and sparks that puff  
in wild gyration,  
Faces of people streaming across my gaze.  
by D. H. Lawrence - 1885 - 1930*

Briarleaf continues to remain closed to all visitors. In the meantime, we plan to continue to send 30 notes to cheer the residents each month, such as the 30 cards sent in March.

If you would like to write a short note to a Briarleaf resident on behalf of Carversville UCC, contact Catherine Halper [chalper@aol.com](mailto:chalper@aol.com). We target completing them by the 15<sup>th</sup> of each month. The recipient of your card will get a burst of joy!



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## MEN'S CLOTHING DRIVE

The response to the men's clothing drive, sponsored by our congregation, was an overwhelming success. Considering the number of donations placed in the collection tent, it appears snowstorms and Covid-19 precautions found many members of the community staying home and cleaning out closets during the month of February.

Originally donations were directed only to the Allentown Rescue Mission and were later shared during the last week of our collection, with the Between Friends Outreach of Doylestown. Deep appreciation has been extended from both organizations as donations were distributed to those in need-veterans, homeless, low income, and impoverished.

Many thanks to Boy Scout Troop 64 for loaning the collection tent that stood strong through two snowstorms, to Bob Shaw Signs of Doylestown who generously provided signage, and to everyone who added to the 640 articles of clothing to the Allentown Rescue Mission as well 11 bags of clothing to Between Friends Outreach.

Barbara Burger  
Missions Coordinator

## Treasurer's Trove

Submitted by Cheryl Costella

As many of you know last year, we qualified for a payroll protection payment of \$14,900 that will be forgiven. At the annual meeting I mentioned there was a second payroll protection payment available. I initially had reservations about applying for this loan given the amount of money we have in the bank. However, I did further research and one of the proofs of needing the money is to provide evidence that revenue/donations in any quarter of 2020 compared to the same quarter in 2019 was down at least 25%. Well, if I compared Q4 2020 to Q4 2019, the church was down a little over 37% because our two largest events are in Q4, the Oyster Pork Supper and the Food Festival.

I applied for and received a second payroll protection payment of \$14,775. This one as well would be forgiven because it is calculated based on actual payroll expense and utilities and provided proof of the calculation as part of the loan documents.



## Lights, Camera, Action!

Submitted by The Pastor's Cabinet

The church received a request from Nina McKissock. Some of you may remember Nina who chaired the Oyster Pork Supper in the 1990s and sold jam at the Food Festival. Nina is a hospice nurse and wrote a memoir on her experiences and what she has learned caring for her wonderful patients. She is working with a production company on a TV series called "The End". She hopes to fund the project through a non-profit crowdsourcing platform that supports new creators of film and TV and through donations is hoping to share the life lessons she has learned. If you are interested in learning more and/or making a donation please visit <https://fundmyfilm.org/tv-web-series/the-end/>

**OF FAVORITISM, LIFTING UP AND BEARING**

*“Then Peter began to speak to them:*

*‘I truly understand that God shows no partiality, but in every nation anyone who fears him and does what is right is acceptable to him.’ ”*

*Acts 10:34 – 35*

The Acts of the Apostles was written in Greek, presumably by Luke. In at least one modern translation, the books we call Luke and Acts are published as one continuous Greek narrative – more than a quarter of the New Testament writings. Acts itself focuses on Peter in the first half and on Paul in the second.

The word in Acts 10:34 used to quote Peter describing God’s view of mankind was

**‘prosōpolepsia.’** It meant “being a respecter of persons, influenced by ‘outward’ rather than intrinsic values – being class conscious.” It is commonly translated as **“partial.”**

We generally read a translation of a 2000-year-old idea as if it had the modern shades of meaning that we are used to.

In a modern sense, we would use **‘partiality’** to describe “*an attitude that always favors one way of feeling or acting especially without considering any other possibilities.*” (Merriam Webster.)

Partiality wandered on its way from the Latin root **‘pars’** “*a part, piece, a share, a division*” through the Mediaeval Latin **‘partilis’** meaning “*solitary, divisible; partial*” through the late 14<sup>th</sup> Century use of the Old French word **‘parcialite’** as “*not whole or total, incomplete;*” that by the early 15<sup>th</sup> century was altered to “*pertaining to a selfish interest rather than to a common or larger good,*”

All these shades of meaning add depth to the point that Peter was making. If God were to consider that a particular person had qualities that were superior or that he preferred, it would create a division within humanity that would result in mankind as a whole being divided and incomplete. Peter is unequivocal in asserting that this is not his understanding of God’s point of view.

If we were to go backward in time to the context that Peter himself lives within, we would find another journey that Peter’s idea traveled to reach him.

In Biblical Hebrew, the idea of partiality is voiced with the root **‘tak·ki·ru’** to regard, recognize. In Deuteronomy 1:17, the same concept Peter is teaching was included in sermons delivered to the Israelites by Moses on the plains of Moab “*You shall not show partiality in judgment, you shall hear the great and the small alike.*” Scholars have concluded that Luke was either a Hellenized Jew or an educated Gentile. His writings certainly show that he was conversant with the scriptural (Torah) roots of the gentile mission.

Hebrew is an economical language with fewer words than English has collected over the centuries. It uses root words in combination to express complex ideas. The idea of partiality in the oldest writings uses the root word **‘naw-saw’** This same root is used there to describe the actions **‘to lift, bear up, to carry, and to take.’**

In Genesis 4:13 it is this Hebrew root that Cain uses when he cries out to God that his punishment is more than he **‘can bear’** and God modifies his judgment by decreeing that Cain may not be killed by anyone seeing the mark God placed on him.

In Genesis 7:17 it is this Hebrew root used to describe the rising flood waters that **‘bore up’** the Ark.

In Genesis 22:13 It is this Hebrew root used describe Abraham **lifting up** his eyes to see the goat that he can sacrifice in place of his beloved son.

In Genesis 24: 63-64, it is this Hebrew root used when Isaac first **‘lifted up’** his eyes and saw Rebecca and again when Rebecca first **‘lifted up’** her eyes and saw Isaac.

In Genesis 36:7 it is this Hebrew root that is used to describe that the land could not **‘sustain’** both Esau and Jacob because their wealth (cattle) had grown to be so numerous.

In testifying to his understanding of God’s view of mankind, Peter draws on rich imagery captured over centuries to describe God’s long view of mankind and His nurturing of mankind’s – our – journey to wholeness.

**Catherine Halper**

*Note: Faith Formation Readings Next Page*

| FAITH FORMATION STORIES & READINGS |   |
|------------------------------------|---|
| DATE                               | EASTER                                    |
| 04/04/21                           | Acts 10:34 <i>God Shows No Partiality</i> |
| 04/11/21                           | Psalms 133 <i>Living in Unity</i>         |
| 04/18/21                           | 1 John 3:1-7 <i>God's Children</i>        |
| 04/25/21                           | 1 John 4:7-21 <i>Love is From God</i>     |
| 05/02/21                           | John 15:9-17 <i>Abide in My Love</i>      |

