

ST. MARY'S EPISCOPAL CHURCH

N · E · W · S · L · E · T · T · E · R

October 2009  
*The Season after Pentecost*

## Full Parish Participation to Ring the Bells of St. Mary's



*“Honoring the Gift.” On Sunday, September 20, the St. Mary's Stewardship Committee opened the 2010 Annual Campaign with presentations by Chairman Bob Gorrell (right) and committee member and past Chair Cathy Keiger (left). Also depicted are committee members Drew Gallalee and Tracey Ragsdale. Not pictured are members Clyde Toms, Mary Moore, and Senior Warden Hugh White.*

# St. Mary's Episcopal Church

**Dover Parish in the Diocese of Virginia**  
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## Episcopal Leadership

### The Archbishop of Canterbury

The Most Rev. and Rt. Honorable Rowan Williams

### The Presiding Bishop of the Episcopal Church

The Most Rev. Katherine Jefferts Schori

### The Bishop of Virginia

The Right Rev. Shannon Sherwood Johnston

### The Bishop Suffragan

The Right Rev. David Colin Jones

## The Parish Staff

Rector	The Rev. Dr. John E. Miller
Associate Rector	The Rev. Eleanor L. Wellford
Organist & Choirmaster	W. Dwight Graham
Asst. Choral Director	Beth P. Stephens
Parish Administrator	Gina M. Alexander
Parish Secretary	Lori R. Smiley
Parish Sexton	Paul E. Pace
Assistant Sexton	Gersain Agudelo

## The Parish Vestry

<b>Senior Warden</b>	Hugh V. White, Jr.
<b>Junior Warden</b>	Helen H. Horsley
<b>Treasurer</b>	Bill Judkins
<b>Register</b>	Susan Q. Bass

### Class of 2011

John Cunningham, III  
 Samuel Bennett Harper  
 Helen H. Horsley  
 Joy P. Massie  
 Thomas Winston Price  
 Hugh V. White, Jr.

### Class of 2010

Susan Q. Bass  
 Joseph D. Cheely  
 Mary S. D. Moore  
 Joan D. Wilkins

### Class of 2012

Marshall Bowden  
 Bill Judkins  
 Martha Rhodes  
 Sarah Richardson

# From the Parish Register:

## Transfers In:

18 August 2009 Christopher Larkum from  
 Grace Episcopal Church, Kilmarnock, VA  
 18 August 2009 Randolph N. Reynolds, Jr. from  
 First Presbyterian Church, Richmond, VA  
 27 August 2009 Richard Lundvall from  
 St. James's Episcopal Church, Richmond, VA  
 27 August 2009 Margaret Lundvall from  
 St. James's Episcopal Church, Richmond, VA  
 27 August 2009 Kathryn Lundvall from  
 St. James's Episcopal Church, Richmond, VA  
 27 August 2009 Edward Lundvall from  
 St. James's Episcopal Church, Richmond, VA  
 27 August 2009 Kenneth Alcott from  
 St. James's Episcopal Church, Richmond, VA  
 27 August 2009 Jean Alcott from  
 St. James's Episcopal Church, Richmond, VA  
 27 August 2009 Elizabeth Alcott from  
 St. James's Episcopal Church, Richmond, VA  
 27 August 2009 John Alcott, III from  
 St. James's Episcopal Church, Richmond, VA  
 28 August 2009 Bruce Mathern from  
 Christ Church Episcopal, Richmond, VA  
 28 August 2009 Kelly Mathern from  
 Christ Church Episcopal, Richmond, VA  
 28 August 2009 Megan Crosby from  
 Christ Church Episcopal, Richmond, VA  
 28 August 2009 Kelsey Mathern from  
 Christ Church Episcopal, Richmond, VA  
 08 September 2009 Deborah Orr from  
 St. Paul's Episcopal Church, Richmond, VA

## Transfers Out:

04 September 2009 William Archer Royall, Jr.

## Baptisms:

23 August 2009 Eleanor Dabney McCoy  
 13 September 2009 Alexander Winston Reed

## Weddings:

22 August 2009 Jennifer Elyse Daughdrille and  
 Daniel Burrows Whitlock  
 12 September 2009 Ellen Gordon Williams and  
 David Demaree Kympton

# Recovery

## *A Sermon for the 15th Sunday after Pentecost*

*Year B - Proper 19 - 13 September 2009*

John Edward Miller

Rector

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*I love the LORD, because he has heard the voice  
of my supplication,*

*Because he has inclined his ear to me whenever  
I called upon him.*

*The cords of death entangled me;  
The grip of the grave took hold of me;  
I came to grief and sorrow*

*Then I called upon the Name of the LORD:  
"O LORD, I pray you, save my life."*

*Gracious is the LORD and righteous;  
Our God is full of compassion.*

*The LORD watches over the innocent;  
I was brought very low, and he helped me.*

*Turn again to your rest, O my soul,  
For the LORD has treated you well.*

*For you have rescued my life from death,  
My eyes from tears, and my feet from stumbling.*

*I will walk in the presence of the LORD  
In the land of the living.*

*- Psalm 116:1-8 (BCP)*

### **The Collect**

O God, because without you we are not able to please you, mercifully grant that your Holy Spirit may in all things direct and rule our hearts; through Jesus Christ our Lord, who lives and reigns with you and the Holy Spirit, one God, now and for ever. Amen.

On a Sunday morning, as you pull into a parking spot at St. Mary's, have you ever found yourself asking, "Why am I doing this?" I wouldn't be surprised if you did; in fact, if you haven't, I'd advise you to do so. It's not that I'm trying to sow seeds of doubt or discontent by bringing this up. My intention is entirely positive. I think that it's a good thing to be self-aware, to have a basic understanding of what you're doing and why you're doing it. Otherwise, your actions and needs may be on widely divergent tracks. And, as the gap between them increases, you may reach a point at which the feeling of being lost, or of having no purpose, takes over. Then, things tend to get confusing, and get more than a little scary.

So, I'm encouraging all of us to ask the question, "Why am I doing this?" As we probe the point of worship, we are deliberately reversing the Socratic adage about the unexamined life.<sup>1</sup> In our version, we are emphasizing that the *examined* life is the one worth living. This applies to the spiritual life as well as to the philosophical life. We need to know what we're up to, and where we're going, in the realm of the sacred. To proceed blindly is to risk veering away from your destination.

In today's appointed psalm, the speaker knows precisely why he loves the LORD and worships in his temple. This is a thanksgiving for healing, and the psalmist makes clear his reasoning in the opening line of his poem of praise and gratitude:

*I love the LORD, because he has heard the voice of my  
supplication,*

*Because he has inclined his ear to me whenever I called upon  
him.*

This is the cause of his faithful devotion. He is convinced that God has heard his prayers, that his cries have called God's attention to his distress. For him this is not an abstract idea. This is personal. The psalmist is testifying to his own experience of God's care. That is why his words are so compelling.

It must have been a terrible situation. The psalmist recalls being tied up by the cords of death. He felt the grasp of the grave pulling him under the earth; it was dragging him downward to the dust. Grief and sorrow had hold of him. The bleakness of his peril nearly consumed him. Even after all these years since the psalm was composed, and after translating the text from his original vocabulary, the psalm vibrates with emotion. We can all feel his remembrance of pain and panic. And if you have been in the situation he describes, you know fully what he means. Death's gravity is

*(Continued on Page 4)*

(Continued from Page 3)

discernable; the person in its grasp often has a physical sensation of sinking. If there is a lifeline at hand, this is the time to grab it and hold tight. Otherwise, one has only to let go, and be received by "that good night."<sup>2</sup>

However, that submission was not to be. Death did not claim him – at that point, anyway. For the plaintive soul called out, "O LORD, I pray you, save my life," and he received the help that he asked for. The healing power of God touched him, and he was made whole again. We do not know whether he was cured; all we know is that he was healed. That was his experience. It was so real to him, and so intense, that the psalmist extolled the virtues of God. For him, it was abundantly clear: God was at his side, full of righteousness, compassion, and goodness. With his vision bleared by tears, he had staggered very near the ditch of destruction, but God's care pulled him back from the edge.

Afterward, the poet understood that he had not just survived; he had been rescued from death. So strong was his realization that he soothed himself with the memory that God had treated him well. However, that it not where his psalm concludes. The grateful soul feels the urge to respond in thanksgiving to God, not only by writing this paean of praise, but also by pledging henceforth to "walk in the LORD's presence in the land of the living."

Here is a man who knows why he worships God. His story is straightforward and honest. And it is loaded with affirmation.

I think that I'm safe in saying that each of us has a personal version of this psalm. A large percentage of us are here because we have had a significant experience of God. Perhaps it was a healing, such as the psalmist described. Maybe it was the reviving air of forgiveness that brought new life. Could it have been the door of opportunity, or the second chance, or the unexpected fresh start that you received? Some may remember a word of encouragement at just the right moment, while others may recall the gift of unconditional love that propelled them forward. Or was it a hand upon your shoulder, and the voice that said, "You're going to be all right"? The number of examples we could cite is legion. The sense of God's presence is palpable to those who are willing to trust their insight. The healing effect of God's attentive care transcends even that of the skilled physicians and nurses and therapists through whom it comes to us. For these reasons most of us could compose a psalm of thanksgiving. That is why we're worshipping God and extending his love to our neighbors.

Now I'm aware that there are other reasons why a person would come, and continue to come, to church – things like social convention, a promise made and kept, or a sense of civic duty. But those reasons fade over time; it is hard to keep a tradition going on should and oughts. There needs to be an infusion of positive, even transformative, experience to maintain the movement's momentum. I can attest that such an infusion exists. It is strong and steady and sacred. And it is intensely personal. From my position as a pastor, I am privy to inside stories – stories of why people worship God, support the church, and promote its mission. They are plentiful and persuasive. Together they comprise the history of St. Mary's Church – a community of faith founded on the positive experience of God's abundant care. We are not operating on tradition for tradition's sake. Rather, we are based on love received and love shared.

Martin Luther's initial reason for entering the religious life was based on fear. During a thunderstorm on July 5, 1505, Luther was on horseback when a bolt of lightning struck nearby. In desperation he cried out, "Saint Anne, save me, and I'll become a monk."

Luther survived the storm, and he took his vow seriously. Indeed, he felt as though it were a promise that must be fulfilled. So, he left his studies in law school and entered the Augustinian order to remain true to his word.

But Luther was miserable. He was estranged from his father, who was furious that his promising son had renounced a lucrative way of life to become a monk. He was separated from his friends and family. And he grew increasingly afraid that he would never be acceptable to God.

Luther's faith was tottering on the edge of destruction. Although he was deeply engaged in prayer, introspection, sacramental worship, and acts of special devotion, Luther believed that he could never satisfy God's demands for holiness. As a consequence, he sank into a pit of futility and despair. Nothing appeared to help him, not even obsessive confession of his faults and his mounting anger at God. It seemed as though his faith commitment, blurted out to ward off impending death, was on the verge of crashing.

Then a directive from his confessor led Luther to a pivotal encounter with God in Scripture. This work would release the bitter young monk from his bondage to fear and self-recrimination. And his personal transformation would change the course of Christian understanding.

Luther was sent to graduate school, where his theological study focused on engagement in biblical interpretation and commentary. In that setting he rediscovered a truth that overhauled and reoriented his entire life. From Paul's letters, particularly Romans and Galatians, he gleaned the key teaching that sparked the Protestant Reformation – namely, that we are saved by God's grace and not by our works. This affirmation – that God's mercy saves us despite our failures, that our salvation depends on God's goodness and not our qualifications – was the positive power that gave him the reason to trust God and to continue in the way of faith.

Suddenly, Martin Luther felt the shackles of endless rule-following fall from his limbs. For the first time in his life, he was truly free; for the first time ever, he basked in God's acceptance. Henceforth, Luther loved God not because he had to, but because he knew that God loved him. The rest, as they say, is history.

What, then, is your story? Why are you doing this?

I believe that the psalmist's purpose goes beyond his praise of God. He is also challenging us to look carefully at our own experience, and to focus on those places where God's power has touched us. Those reflections reinforce our faith that God is with us, and that God gives us grace to address every point of need. The memories of prayers expressed, and help received, are the material for our psalm of thanksgiving.

A few years ago – on March 20, 2003 to be precise, the first day of the war in Iraq – two young persons interviewed theologian Frederick Buechner, who was then in his 83<sup>rd</sup> year. Their conversation with Buechner is rich with his reflections on faith, doubt, and the miracle of life in God's creation. The video shows Buechner in a very relaxed setting, his home on the Atlantic seacoast. He is seated in a director's chair, and he is dressed casually in a polo shirt and Bermuda shorts. His face is weathered and tanned, showing wrinkles of decades of experience. But his blue eyes shine with the same light that I remember seeing thirty years ago.

At one critical juncture, his interviewer asked a question that got to the heart of the matter, and Buechner's enthusiasm flashed as he answered. She posed her query in this way: "If someone came to you and asked you, 'I'm trying to find God. What should I do?'"

What sort of advice would you give him?"

At that, Buechner leaned forward in his chair, and he exclaimed with passion, "Pay attention! *Pay* attention. Pay *attention*. Or to use another phrase that I've said ad nauseam, 'Listen to you life!' Pay attention to what happens to you, to what brings tears to your eyes – especially what brings tears to your eyes. . . Keep your eyes open; keep your ears open; keep your life open."<sup>3</sup>

Are you here because you have paid attention? Were you healed, saved, unloosed from the cords of death? Were you given a new lease on life? By listening to your life, can you trace your healing's path to its source? Or is that which put you back in the land of the living still a benevolent mystery – something you cannot understand in the world's terms? On the basis of faith, you suspect that God was involved, or that God was the cause of your recovery. Go with that insight, explore it, pray for more light upon it, and you may see the Giver of life.

I for one would not be standing here if my own recovery from

grief had been dependent on me alone. Many hearts and many hands led me to wholeness. Through them God embraced me, and picked me up, and set me on the right path. All that was required of me was trust. And when I did, my life changed.

But that miraculous turnaround left me with a question. It is the same one that our psalmist himself asked, namely, "What shall I render to the LORD for all his bounty to me?" That is the question of questions. How can I repay him for my life? My answer is still being formed and lived out. And yet, I can say this: my reply to God's grace must honor what he has given me. I am deeply grateful for his gift, and my prayer is that I may show it forever. With God's help, I know that I can. Amen.

<sup>1</sup> "The unexamined life is not worth living." Socrates, in Plato's *Dialogues, Apology*, as cited online by "The Quotations Page," <http://www.quotationspage.com/quote/24198.html>.

<sup>2</sup> This is a reference to Dylan Thomas' poem, "Do not go gentle into that good night."

<sup>3</sup> "Buechner," a film on DVD. See <http://buechnerfilm.com>.



## An Appreciation of Bishop Lee

By Ed Jones, Editor of  
the *Fredericksburg Free Lance-Star*

For a quarter of a century, his voice has been strong and sonorous, his choice of words precise and inspiring. But perhaps the greatest gift Peter James Lee has given the Diocese of Virginia and the larger church has been his steadfast commitment to unity amid diversity.

We have learned through his leadership and example how ambiguity and division can become opportunities for growth in our spiritual lives. We have learned how mutual submission to one another, grounded in the centrality of the Risen Christ, can be far more powerful than the unilateral tendencies of our secular culture. We have learned how much stronger the foundational beliefs we share can be than the issues that divide us.

Bishop Lee's vision of wholeness has been sorely tested in recent years. But he has remained constant in calling on our Diocese to be a community that embraces differences while focusing on mission.

The power of that message can be measured in the quality of our clergy, the health of our church schools and retirement communities, the passions of our parishes for good works, and the pivotal role our Diocese plays as part of the vital center of our Church.

With quiet dignity, Bishop Lee has been unafraid to follow his conscience boldly. But he also has shown sensitivity in dealing pastorally with damaged relationships within the Church.

These are the actions of a leader who understands the humility of those who stand at the foot of the cross. Bishop Lee has taught us that a vibrant Church, with all its colorful mosaics, can be a model to the world for healing and reconciliation.

# On the Inside

## *A Sermon for the 14th Sunday after Pentecost*

*Year B - Proper 18 - 06 September 2009*

EleanorLee Wellford  
Associate Rector

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*My brothers and sisters, do you with your acts of favoritism really believe in our glorious Lord Jesus Christ? For if a person with gold rings and in fine clothes comes into your assembly, and if a poor person in dirty clothes also comes in, and if you take notice of the one wearing the fine clothes and say, "Have a seat here, please," while to the one who is poor you say, "Stand there," or, "Sit at my feet," have you not made distinctions among yourselves, and become judges with evil thoughts? Listen, my beloved brothers and sisters. Has not God chosen the poor in the world to be rich in faith and to be heirs of the kingdom that he has promised to those who love him? But you have dishonored the poor. Is it not the rich who oppress you? Is it not they who drag you into court? Is it not they who blaspheme the excellent name that was invoked over you?*

*You do well if you really fulfill the royal law according to the scripture, "You shall love your neighbor as yourself." But if you show partiality, you commit sin and are convicted by the law as transgressors. For whoever keeps the whole law but fails in one point has become accountable for all of it. [For the one who said, "You shall not commit adultery," also said, "You shall not murder." Now if you do not commit adultery but if you murder, you have become a transgressor of the law. So speak and so act as those who are to be judged by the law of liberty. For judgment will be without mercy to anyone who has shown no mercy; mercy triumphs over judgment.]*

*What good is it, my brothers and sisters, if you say you have faith but do not have works? Can faith save you? If a brother or sister is naked and lacks daily food, and one of you says to them, "Go in peace; keep warm and eat your fill," and yet you do not supply their bodily needs, what is the good of that? So faith by itself, if it has no works, is dead.*

*-James 2:1-10, [11-13], 14-17*

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It wasn't long after I arrived at St. Andrew's Church on Oregon Hill in the Spring of 2005 that a man wandered into my office. In fact, it was my first day there as an intern and I was settling into my new space when he walked in. I thought he was a homeless person judging by the way he was dressed and by the state of his

personal hygiene. His smile didn't help matters either because of all the gaps from his missing teeth.

I figured he had come in off the street and was looking for some money or food - which made me feel anxious because I didn't yet know what the church's policy was on ministering to the local homeless. I know I must have been taken aback when he walked into my office and I shudder to think what the expression was on my face. Needless to say, I did not invite him in.

In looking back on it, I realize that it was strange that the man didn't introduce himself, as if I was supposed to know who he was. He was cordial enough and quiet spoken and I was truly thankful that he didn't stay long or ask anything of me. He left by the same door he entered - shuffling slightly on his way out.

The rector came by soon after that and asked me how things were going. I told him about the man who had just wandered in off the street and that I wasn't sure what he wanted or what he might do to me or how I could have helped him. The rector then asked me to describe the man. After I did, he began to grin. The person I was describing was Eddie or as the rector called him out of great respect, Edwin. He was a local - so I got that part right. He lived just two blocks from the church. But what I didn't know about Eddie, was that he was the sexton of St. Andrew's Church.

It didn't take long before Eddie became one of my favorite people there. He was a man of few words, but his words always surprised me with their wisdom. And there was nothing Eddie wouldn't do for me or anyone else who asked. He was physically limited by chronic back problems and by arthritis, but he rarely complained. Besides being a graduate of St. Andrew's School and a full-time employee of St. Andrew's Church, he had been a lifelong member of St. Andrew's Church. So, he had more of a right to be there than I did. I often think back on my first encounter with Eddie - how I was so quick to judge him based purely on his appearance.

James wrote about this in his letter: "For if a person with gold rings and in fine clothes comes into your assembly, and if a poor person in dirty clothes also comes in, and if you take notice of the one wearing the fine clothes...have you not made distinctions among yourselves and become judges with evil thoughts?" If Eddie had been scrubbed and clean-shaven and had walked into my office wearing khakis and a polo shirt, I would have certainly invited him in. Yet, would those clothes have indicated in any way his character or integrity or whether he was even safe to be

around? Of course not, but it's human nature to judge on appearance and show preference to the finely dressed among us and this tendency was not lost on James.

This Sunday is the second of five Sundays in a row that we have and will hear from James. Who was he and what was his purpose in writing his letter? To whom was he writing? Although no one knows for sure who James was, he is thought by many biblical scholars to have been Jesus' brother, and he wrote in the style and outlook of the apostle, Paul. He was most likely addressing a first century Jewish Christian community and was most concerned with right behavior specifically as it related to treatment of one's neighbor.

In his letter, he wrote about the "law of the kingdom" or "royal law" which was not a set of ritual obligations, but rather the law of love. He warned against pride, oppression, fraud and violence which resulted from living by wisdom from below, or earthly wisdom, and favored instead living by wisdom from above which, he wrote, leads to cooperation and peace. (The New Interpreter's Bible, Volume XII, pp. 177-183).

In the passage from today's lectionary, James wrote specifically against the sin of favoritism when it's based on judgment of personal appearance. Apparently the early Christians were judging people according to how they were dressed and then behaving toward them according to how they judged them. If they were worthy, they were treated in a favorable way. If they were judged to be unworthy, they were treated less favorably.

James, a self-proclaimed "servant of God and of the Lord Jesus Christ" (James 2:1) found this behavior to be unacceptable especially when it affected who got to sit where in the synagogue. Jesus would never have given preferential treatment to the rich and powerful over the poor and defenseless. That was in violation of his commandment of love - to love your neighbor as yourself.

Why is it that young children and adults live out this commandment so differently? As you know, young children are concrete thinkers. If we put a large brightly wrapped box in front of them along side of a small box wrapped in plain brown paper, they will most likely choose the large brightly wrapped box every time. They somehow believe that the wrapping is a reflection of what's inside that box. And certainly size makes a difference, too. The bigger the box, the more exciting the contents must be! Adults, however, have the power of abstract thinking as well as experience to help them understand that the size of a box or the way that it's

wrapped has no bearing whatsoever on its contents.

That all changes, though, when we replace boxes with people. As much as young children have trouble visualizing what's inside of a box, they have no trouble seeing what's inside of a person. If you've ever watched children playing with each other on the playground, you've noticed how openly accepting they are of each other. There's no evidence of favoritism among them. What one looks like or how one's dressed means very little to them. It does to us adults, though. We have the hardest time getting beyond the wrapping in order to see people for who they are. And the longer it takes for us to get beyond the wrapping, the easier it is for us to become the judge which, it turn, affects our behavior towards them and our ability to love them as neighbors.

When and why do we lose that child-like insight about people and begin to judge and react to them based on appearance? Maybe it happens when we start to feel insecure about ourselves and use judging as a way to build ourselves up by putting others down. Maybe showing favoritism or giving preferential treatment to some and not others gives us a sense of control over our lives. James would have no sympathy for either case and would say that our actions are based on socially acceptable standards set entirely by worldly wisdom instead of heavenly wisdom or wisdom from above. And he'd be right.

Wisdom from below is what comes naturally to us as human beings. Yet through the life, death and resurrection of Jesus Christ we know there's another way. It's a hard way and one that sometimes assaults our sensibilities - as Eddie did mine. I was lucky to be around him long enough to be able to see his inner beauty and goodness. Not all of us have that opportunity, though, and not all of us take advantage of it when we have it.

But what if we did? What would have to change? I think the change would have to come from within. We'd have to be able to look in the mirror and see ourselves for who we are and be happy with that. We'd have to be able to see our own inner beauty instead of all of our flaws, and we'd have to know for sure and accept the fact that we are beloved children of God. Then maybe we'd be able to see beyond whatever polished or unpolished appearance is presented to us and stop judging based on that alone. If we were willing to do that, then with God's help from above, we may be surprised by what we discover on the inside and by our ability to love what we find there.

**The St. Mary's NEWSLETTER** is published monthly from September through May, with one summer edition, as a ministry to the members and friends of Dover Parish in the Episcopal Diocese of Virginia. The views and information expressed herein are guided by the mission statement of our parish:

*The mission of St. Mary's Episcopal Church is to love, worship, and spread the Good News of Jesus Christ in the St. Mary's tradition. Through simplicity, challenge, affirmation, service, education and fellowship, we seek to remain open while growing closer to God and one another.*

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The Lay Leadership and Professional Staff of Dover Parish

*The regular deadline for submission of articles for publication is the fifteenth day of each month.*

# Children's Ministries

Eleanor L. Wellford

Associate Rector

## ROCK SOLID SUNDAY SCHOOL Curriculum for 3 year olds through 3<sup>rd</sup> graders

**October:** After learning about Joseph and his family, our Sunday school students will be learning about the life and adventures of Moses starting in October. The stories of Moses will show how God used an imperfect and reluctant man to help create God's holy nation of Israel. Our children will learn that God cares for us and calls us to do important things.

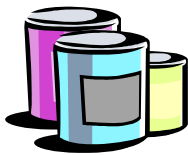


## "WALK WITH ME" Curriculum for 4<sup>th</sup> and 5<sup>th</sup> Graders

Our older Sunday school children will begin unit 2 during October and will learn about Covenants through stories of Abraham and Sarah, and Isaac, Jacob and Joseph. They will learn how Abraham trusted God's promises and how those promises are still relevant to us today and they will learn what it means to be a keeper of a covenant.

## OFFERING for Special 2<sup>nd</sup> Sundays

On the 2<sup>nd</sup> Sunday of the month, our children will be going to Wee Worship, or Children's Chapel or will be participating in an Outreach project. For the offering on those Sundays, we would love it if our children would bring in canned goods for the benefit of the Goochland Food Pantry. Parents, please help make this a habit for our children. Thank you!!



## OCTOBER SUNDAY SCHOOL DATES

\*\*\*Nursery for infants through  
2-year-olds is available each Sunday\*\*\*

- |                                    |   |
|------------------------------------|---|
| Sunday, October 4 <sup>th</sup> :  | Sunday school begins at 11:00!! Our youngest children through Kindergarten class will start in their classrooms at 11:00 while children in 1 <sup>st</sup> through 5 <sup>th</sup> grades will start in church with their families.       |
| Sunday, October 11 <sup>th</sup> : | <i>Special 2<sup>nd</sup> Sundays:</i> Wee Worship for children in the 3-4 year old class and in the JK/K class; Children's chapel in Little St. Mary's for grades 1 through 3. Outreach projects for grades 4 and 5 in their classrooms. |
| Sunday, October 18 <sup>th</sup> : | Regular Sunday school schedule  |
| Sunday, October 25 <sup>th</sup> : | Regular Sunday school schedule  |

# Youth Ministries

## MIDDLE SCHOOL YOUTH GROUP Grades 6-8

**Fellowship, Cookout and  
Outdoor Games**

**at Dover Lake  
Manakin-Sabot**

**Sunday, October 25  
1:00 - 3:00 p.m.**

RSVP: [youth@stmarysgoochland.org](mailto:youth@stmarysgoochland.org)  
Directions and further information will be  
furnished following your reply.

## NINTH GRADE CONFIRMATION

*Classes:*

**October 4  
October 18  
November 1  
4:30 - 6:00 p.m.  
Youth Assembly Room.**

*Service:*

**Sunday, November 8  
at 10:00 a.m.  
New St. Mary's  
Reception in  
New Parish Hall**

## SENIOR HIGH YOUTH GROUP Grades 9-12

**Sunday, October 25  
6:30 p.m.  
New Parish Hall**

**Supper and Program  
"Now and Then"**

A discussion of high school youth fellowship hopes and goals. Rector John Miller will lead the conversation. All students are invited to share thoughts, observations, and expectations for this year's fellowship program

RSVP: [jmiller@stmarysgoochland.org](mailto:jmiller@stmarysgoochland.org)



## ST. MARY'S MIDDLE SCHOOLER RAISES FUNDS FOR OUTREACH by John E. Miller, Rector

Since her eleventh year, Hannah Powell has been on a mission. In a moment of inspiration three years ago, Hannah decided to combine her commitment to humanitarian outreach with her enthusiasm for mountain climbing. She and her parents, Lisa and Lewis Powell, along with her siblings, Luke and Emily, have long enjoyed the majestic mountains in Telluride and Aspen, Colorado. So, Hannah's choice was to set a lofty goal in those mountainous settings. She proposed to summit thirteen thirteen-thousand-foot peaks before the end of her thirteenth year.

It was a bold quest for a youth to pursue. However, anyone who knows Hannah is aware of her focus, courage, and compassion. For us it was a foregone conclusion that she would complete her tasks. And she did – with a smile and a sense of fulfillment.

To provide stimulus to achieve this high mark, Hannah had sent a letter to a number of friends asking that they consider making a donation to one of four charitable institutions. These programs included St. Catherine's School (scholarship fund), St. Christopher's School (missionary society), the Powell-Cochrane Endowment for Economic Education (at Collegiate School), and St. Mary's Episcopal Church (outreach fund). Her gracious offer to the donors was that she would return their contributions if she was unable to attain her goal. Fortunately, that did not happen, and the four outreach causes received the funds that Hannah raised by her challenging climbs and sensitive care.

Hannah presented the donations earmarked for St. Mary's to me on Sunday, September 13. The total gift was \$1265.00. Our outreach efforts have been blessed by a young student who believes that faith can move mountains. That was Hannah's gift to all of us.



# P A R I S H • N E W S • I N • B R I E F

## RECTOR'S WEDNESDAY BIBLE STUDY: *THE MIGHTY ACTS OF GOD*

St. Mary's Rector, Dr. John E. Miller, will reconvene the weekly survey of Holy Scripture. The class meets every Wednesday at 10:00 a.m. in the Assembly Room of the Adult & Youth Education Building. Participants will continue to use a text entitled, *The Mighty Acts of God* by Arnold B. Rhodes, Dr. Miller will guide class members through an introductory survey of the Bible. The current focus of the class is the New Testament, especially the Letters of Paul, John, and James.

Members and friends interested in this year-long study of the Bible are asked to call the Parish Office, 784-5678, or to contact Dr. Miller by email: [jmiller@stmarysgoochland.org](mailto:jmiller@stmarysgoochland.org). Participants are encouraged to furnish their own choice of study Bible. Texts are available for loan or purchase.



## ADULT INQUIRERS' CLASS TO MEET ON WEDNESDAY EVENINGS

Adults and older youth who wish to be confirmed, received, or reaffirmed members of the Episcopal Church will meet on Wednesday evenings in October to learn about the Anglican tradition of the Episcopal Church, to explore the Book of Common Prayer, and to discuss the essentials of our faith. If you are transferring from another denomination or want to join with others in this exploration of our church, please call the church office to enroll: by telephone, 784-5678; or by email, [jmiller@stmarysgoochland.org](mailto:jmiller@stmarysgoochland.org).

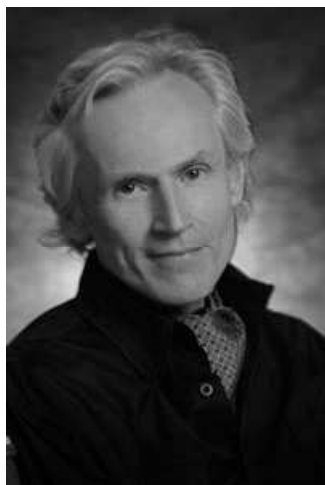
The class will be taught by Rector John Miller, and will meet in the Old Parish Hall from 7:30-8:30 p.m. on the following Wednesdays: October 14, 21, 28 & November 4. Confirmation with Bishop Jones will be on Sunday, November 8, at 10:00 a.m.

## FRIDAY FELLOWSHIP BOOK DISCUSSION:

*The Good Heart*  
by the Dalai Lama

On November 6, 2009 from 9:30 a.m.-11:00 a.m. come join us in the Library of the Education Building for fellowship and for what will surely be a lively discussion of *The Good Heart*.

As the Dalai Lama meditates on New Testament selections, we will be able to see familiar passages from the perspective of Tibetan Buddhist spiritual knowledge and understanding. Reviewers of this book see the Dalai Lama as an authentic presence respectful of Christian traditions.



## St. Mary's Seniors present Author Alan Pell Crawford

The St. Mary's Seniors' Fall season begins on Wednesday, October 14th. Our speaker will be Alan Pell Crawford, author of "Twilight at Monticello: The final Years of Thomas Jefferson". Mr. Crawford's writings have appeared in AMERICAN HISTORY, THE WASHINGTON POST, and THE NEW YORK TIMES, along with his regular book reviews for the WALL STREET JOURNAL. Mr. Crawford's book will be available at the luncheon for purchase and author signing.

We welcome all newcomers to St. Mary's, all seniors, and all those young in heart to join us for an excellent luncheon, an interesting program and the opportunity to meet and make new friends.

As usual, there will be a service of Morning Prayer at 11:30 A.M. in Little St. Mary's and luncheon will follow at 12:00 in the Parish Hall. The program will begin at 1:00 P.M.

The cost for lunch is \$4.00. Those not receiving a call for a lunch reservation should make one with the Church Office at 784-5678.

**FROM THE OFFICE OF THE  
ADMINISTRATOR  
Gina Alexander**

The Stewardship Campaign for the 2010 calendar year is well underway. Our theme for next year is *“Honoring the Gift: 100% Participation.”* It is an ambitious goal, but no gift is too small or too large to help reach it. Many thanks to those of you who have already returned your pledge cards. We have a long way to go, so please pray about what St. Mary’s means to you when you submit your pledge. Remember, God’s grace is so abundant, and giving to the church is a reflection of our gratitude.

The cost of operating a facility of this size continues to grow. In 2009 our costs for grounds maintenance will be \$15,000, printing the newsletter \$7,500\*, liability insurance \$10,000, and electricity \$45,000. Every year we spend approximately \$20,000 to maintain the interior and exterior of this beautiful church.

We are many families, yet we are one family. This is your spiritual home. We have no other means of support for maintaining it, or for supporting our ministries and missions. Please reflect on your participation for 2010, and make your pledge accordingly.

Remember that you may make your pledge on-line at our web site, [www.stmarysgoochland.org](http://www.stmarysgoochland.org). Pledging early saves us a tremendous amount of time, energy and resources by reducing the amount of follow up we have to do. Thanks you for your generosity and faithfulness to St. Mary’s Church.

*\*You can further help us cut costs by receiving your newsletter on-line. Call or e-mail us to have us remove your name from the “snail mail” list. As an added bonus, you get the newsletter 3-5 days earlier!*



**GFC & FS FOOD DRIVE**

We will be collecting canned & dried food for the Goochland Free Clinic & Family Services in both churches on the **second Sundays** of the month. Our next collection will be on **Sunday, October 11th**. There will be bins in the narthexes of both Churches clearly marked. Come and share with others!



**LOOK OUT FOR  
LITTLE BLUE BOXES!**

The United Thank Offering’s familiar blue boxes and envelopes will be appearing in the Narthex of both churches, as well as in the Sunday School classrooms at the end of October. During November, St. Mary’s families set aside special time together to drop coins in the little blue boxes in thanksgiving for small and great blessings. St. Mary’s UTO Ingathering will be celebrated on the Sunday preceding Thanksgiving.



**PRAYER SHAWL MINISTRY**

The Prayer Shawl Ministry will continue to meet on **Thursday, October 15, at 10:00 a.m.** in the Library room of the Adult and Youth Education Building. Its purpose is to knit, weave, or crochet shawls as the ministry’s participants pray for God’s blessing on those in need of pastoral care. We encourage all who enjoy knitting to take part in this prayerful ministry. Inquiries about the Prayer Shawl ministry should be directed to Rector John Miller, 784-5678, or email him at [jmiller@smarysgoochland.org](mailto:jmiller@smarysgoochland.org).

**YOGA  
ENTHUSIASTS**



Three classes remain of the first session of Hatha Yoga at St. Mary’s, so it’s not too late to give it a try!

Mary Anne Hagglund, known to many from Yoga Source and the Deep Run Hunt Club, will start the second session on Monday, October 26<sup>th</sup>. That series will run through December 7<sup>th</sup>, with no class on November 2<sup>nd</sup>. Cost of the 6-week session is \$72.\*

Mary Anne will hold a free class on December 14<sup>th</sup>.

The new year schedule will begin January 4<sup>th</sup>.

*\* A portion of the cost goes to St. Mary’s*

**SCHEDULE:**

Monday, September 28, 8:30 a.m.  
Monday, October 5, 8:30 a.m.  
Monday, October 12, 8:30 a.m.

Monday, October 26, 8:30 a.m.  
Monday, November 2, 8:30 a.m. No Class  
Monday, November 9, 8:30 a.m.  
Monday, November 16, 8:30 a.m.  
Monday, November 23, 8:30 a.m.  
Monday, November 30, 8:30 a.m.  
Monday, December 7, 8:30 a.m.

Monday, December 14, 8:30 a.m. Free Class

Monday, January 4, 8:30 a.m.

Please call or email Liz Rider with questions:  
784-4388 or 347-8267 Or [lizrider56@gmail.com](mailto:lizrider56@gmail.com)

St. Mary's Fellowship Committee  
cordially invites you to

~A HOMECOMING  
PARISH SUPPER~

Wednesday, October 21  
5:30-7:00 p.m.  
New Parish Hall

*Please call 784-5678 for reservations,  
or sign up in the Parish Hall.*

Please make plans to join us in the New Parish Hall for a delicious dinner and fine fellowship. **Dinner**, which promises to be family friendly, **will be served continually from 5:30 until 7:00** to accommodate as many busy people as possible. Come and stay for as short or long a time as you like and reconnect with your St. Mary's friends!

*Requested Donation: \$7.00 per Adult,  
\$4.00 per child under 14, Family Maximum \$22*

PARISH  
BREAKFAST

Sunday  
October 11

10:00 a.m.

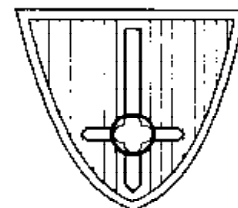
New Parish Hall

**Requested Donation**  
**\$4.00 per adult**  
**\$2.00 per Child**

*If you would like to help, please  
contact Sarah & Bruin Richardson,  
740-9060, [sarahbruin1@comcast.net](mailto:sarahbruin1@comcast.net)*

12291 River Road Richmond, Virginia 23238

ST. MARY'S EPISCOPAL CHURCH



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