

ST. MARY'S EPISCOPAL CHURCH
N · E · W · S · L · E · T · T · E · R

*The Season of Easter
April 2012*

Holy Week and Easter Schedule of Services

**Sunday of the Passion:
Palm Sunday, April 1**

Holy Eucharist I
9:00 a.m. New St. Mary's

Holy Eucharist I
11:00 a.m. New St. Mary's

Evening Prayer II/Holy Communion
5:00 p.m. Little St. Mary's

Maundy Thursday, April 5

Holy Eucharist I
5:30 p.m. Little St. Mary's

Good Friday, April 6

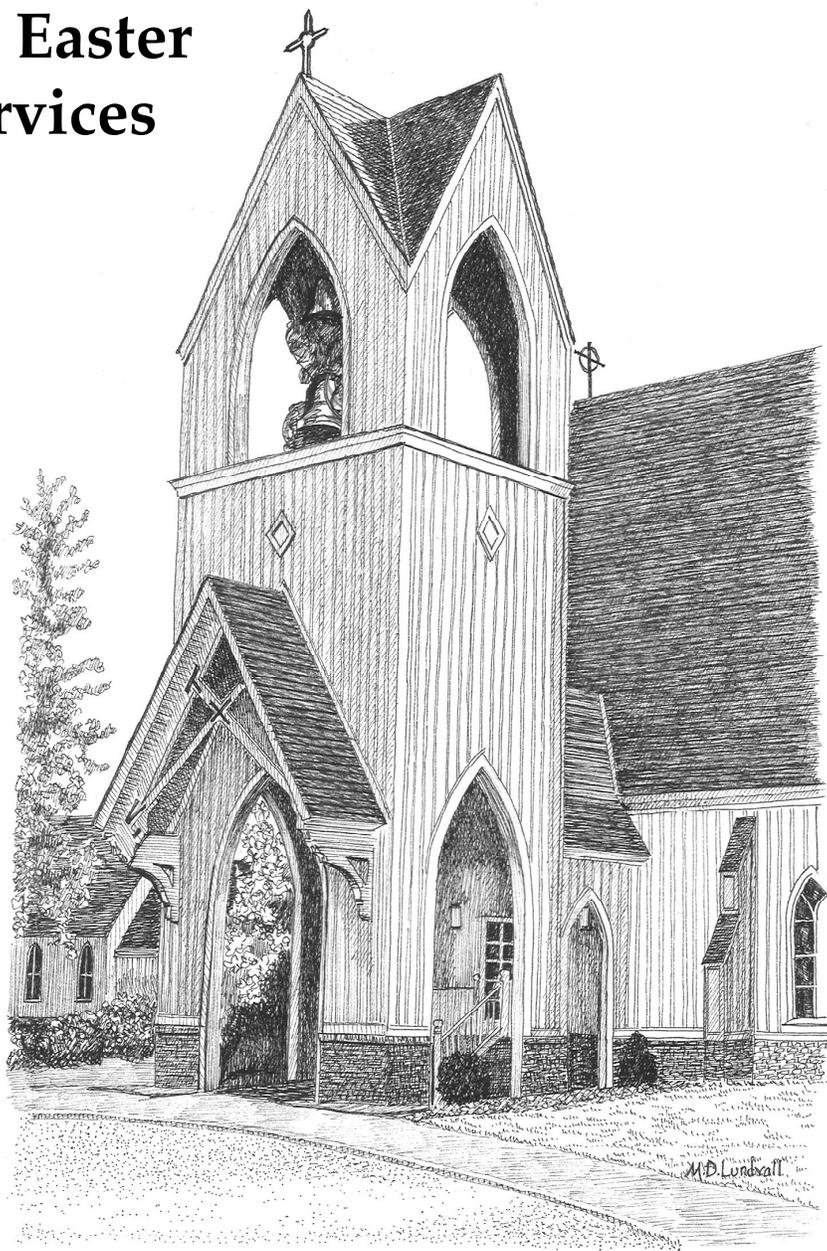
Liturgy for Good Friday
5:30 p.m. Little St. Mary's

**Sunday of the Resurrection:
Easter Day, April 8**

Holy Eucharist I
9:00 a.m. New St. Mary's

Holy Eucharist II
11:00 a.m. New St. Mary's

Evening Prayer II/Holy Communion
5:00 p.m. Little St. Mary's



St. Mary's Episcopal Church

Dover Parish in the Diocese of Virginia
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Richmond, Virginia 23238

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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. Katharine Jefferts Schori

The Bishop of Virginia

The Right Rev. Shannon Sherwood Johnston

Assistant Bishop

The Right Rev. Edwin F. Gulick, Jr.

The Parish Staff

Rector	The Rev. Dr. John E. Miller
Associate Rector	The Rev. Eleanor L. Wellford
Priest Associate	The Rev. David H. Knight
Minister to Youth	Sara M. Grattan
Minister to Children	Anna T. Johnson
Organist & Choirmaster	W. Dwight Graham
Assistant Choir 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

Senior Warden	W. Edward Goode, Jr.
Junior Warden	Molly Mitchell Snow
Treasurer	Howard E. Cobb
Register	Margaret M. Mickel

Class of 2013

Margaret M. Mickel
Allen B. Rider, III
W. Edward Goode, Jr.
Catherine C. Keiger

Class of 2014

Jeffrey A. Allende
Ruth A. Hill
Molly Mitchell Snow
Christopher C. Spencer

Class of 2015

Dede Andrews
Constance R. Bowden
Peggy Talman
C. Kemper Wharton

From the Parish Register:

Transfers In:

05 March 2012	Jurgen Venitz from Christ Church Episcopal, Glen Allen, VA
05 March 2012	Pam Venitz from Christ Church Episcopal, Glen Allen, VA
05 March 2012	Wilhelm Venitz from Christ Church Episcopal, Glen Allen, VA

Transfers Out:

17 February 2012 Constance Cardoza Costas to
St. James's Episcopal, Richmond, VA

Baptisms:

19 February 2012 Emerson Gabrey Croft

Burials:

23 February 2012 Lindsay Bowers Wise



Easter Celebration of Flowers

Please bring your clippers and
Every Blooming Thing
from your garden and join us as we
Flower the Church for Easter

Please Condition Everything!

Saturday, April 7, 9:00 a.m.

New St. Mary's Parish Hall
Refreshments will be provided.

Questions? Call Sue Thompson - 784-3493
Joanie Robins - 741-6393
or Betty Rinehardt - 282-8374

Please help us clean up on
Tuesday, April 10, at 9:00 am. Thanks!

The Gift of Trust

*A Sermon for the 2nd Sunday in Lent
The Baptism of our Lord*

Year B - 4 March 2012

John Edward Miller
Rector

The promise that he would inherit the world did not come to Abraham or to his descendants through the law but through the righteousness of faith. If it is the adherents of the law who are to be the heirs, faith is null and the promise is void. For the law brings wrath; but where there is no law, neither is there violation.

For this reason it depends on faith, in order that the promise may rest on grace and be guaranteed to all his descendants, not only to the adherents of the law but also to those who share the faith of Abraham (for he is the father of all of us, as it is written, "I have made you the father of many nations")— in the presence of the God in whom he believed, who gives life to the dead and calls into existence the things that do not exist. Hoping against hope, he believed that he would become "the father of many nations," according to what was said, "So numerous shall your descendants be." He did not weaken in faith when he considered his own body, which was already as good as dead (for he was about a hundred years old), or when he considered the barrenness of Sarah's womb. No distrust made him waver concerning the promise of God, but he grew strong in his faith as he gave glory to God, being fully convinced that God was able to do what he had promised. Therefore his faith "was reckoned to him as righteousness." Now the words, "it was reckoned to him," were written not for his sake alone, but for ours also. It will be reckoned to us who believe in him who raised Jesus our Lord from the dead, who was handed over to death for our trespasses and was raised for our justification.

- Romans 4:13-25

The Collect

O God, whose glory it is always to have mercy: Be gracious to all who have gone astray from your ways, and bring them again with penitent hearts and steadfast faith to embrace and hold fast the unchangeable truth of your Word, Jesus Christ your Son; who with you and the Holy Spirit lives and reigns, one God, for ever and ever. *Amen.*

The film, *Chariots of Fire*, premiered in 1981 when I was serving as a deacon. I remember that well because one of my fellow deacons kept pounding out the movie theme every time we met in a church with an available piano. He played it over and over, and always had a beatific smile on his face when he stood at the keyboard. His message to the twelve of us was that his faith reflected the film's main point, according to his interpretation, of course. I suppose he expected us to admire and emulate his confidence that he was on the beam, faith-wise.

But I should explain what my colleague had in mind. Otherwise his point, and mine, will be missed.

The film was a docu-drama about the British team that competed in the 1924 Olympic games in Paris. Two figures of note stand out on that team, namely Eric Liddell and Harold Abrahams. Liddell was born in China of Scottish Presbyterian missionaries, and returned to Scotland at five years of age. As a student athlete at the University of Edinburgh he was known as a great runner, specializing in the 100-meter race. He was a favorite going into that event in Paris. Harold Abrahams was a student at Gaius College, Cambridge, and was also lightning-fast in the 100-meter dash. His father Isaac had emigrated from Russian Poland and had become a successful financier in Britain, enabling his son to attend Cambridge. Abrahams' religious roots were Jewish, although later in life he would convert to Catholicism. Unlike his teammate, Eric Liddell, Harold Abrahams trained with a professional coach, who sharpened his skills, but raised the eyebrows of the amateur athletics association.

Chariots of Fire recognizes the greatness of both runners, but it does so while seeking to contrast their personalities and values. Religious difference also comes into play, albeit unfairly in my opinion. While Liddell is portrayed as a righteous man of faith, Abrahams is seen as tainted by ambition and ego. A confrontation between the two appears inevitable, but that is not to be. When the team learns that the finals of the 100-meter event will be held on a Sunday, Liddell surprises his teammates by withdrawing from the event, citing religious reasons. He could not in good conscience run on the Sabbath, he said.

Abrahams went on to win the gold medal in the 100 meters. Liddell would run on another day, winning the gold in the 400 meters, which was not his strong suit.

(Continued on Page 4)

(Continued from Page 3)

My deacon friend, like a host of sincere Christians, and seemingly the filmmakers as well, saw Liddell's decision as a triumph of faith. He had placed God first, they professed, and God had rewarded him with the gold in the unlikely event. Even in victory, Abrahams was eclipsed by the devout faith of a Christian man. Liddell was the hero who had his priorities in order.

I mention this memory, not to question this perspective on the Olympian achievements of Abrahams and Liddell, but to encourage us all to examine the genesis of trust that gets us through life crises. That is to say, I'm all for triumphs of faith; however, it's always important to ask, "Whose faith are we touting here?"

Our text from *Romans* shows us Paul's answer to that question. His take on the story of Abraham and Sarah focused on faith—their faith in the God who had called them to serve as the first family of Israel. In Paul's opinion, which he stated so elegantly in his letter, it is their trust in the promise of God that enables them to receive the gift.

Theologically speaking, Paul makes the point that they are justified by faith. That is, they are put right with God by their acceptance of God's offer to bless them with a child. They did not, and could not, conjure up this blessing by themselves. A late life pregnancy was beyond their means. For that to happen it would require pure grace—a gift from God. And their access to God's grace, according to Paul, is faith—nothing more, nothing less.

In the *Letter to the Hebrews*, we hear another emphasis on the importance of the believer's faith. There faith is famously defined as "the assurance of things hoped for, the conviction of things not seen."¹ The text stresses that by faith "men-of-old received divine approval," to the extent that they responded affirmatively to the challenge God put before them. As a case in point the author, like Paul, sings the praises of Abraham's and Sarah's faith, saying:

By faith Abraham obeyed when he was called to go out to a place he was to receive as an inheritance; and he went out, not knowing where he was to go. By faith he sojourned in the land of promise, as in a foreign land, living in tents with Isaac and Jacob, heirs with him of the same promise. For he looked forward to the city which has foundations, whose builder and maker is God. By faith Sarah herself received power to conceive, even when she was past the age, since she considered him faithful who had promised. Therefore from one man, and him as good as dead, were born descendants as many as the stars of heaven and as the innumerable grains of sand by the seashore.²

These are powerful arguments—the kind that makes people stand up straight and pay attention. As motivational speeches they are superb. When we hear them, we respond by examining ourselves, and girding up our resolve to have a faith such as the texts applaud.

But, lest the faithful achievements of our forebears carry us away, it is important to recall that the Abraham story, which of course is *our* story, is about God's grace, not human heroics. It's natural, I think, for us to be impressed by the level of commitment and trust displayed by our ancestors. However, we should never forget that there is faith of another sort in play here. I'm referring to *God's* faith in Abraham and his wife Sarah, which a casual observer might view as misplaced.

The biblical accounts all emphasize the unsuitability of Abraham and Sarah to serve as the parents of anyone, much less the parents of a people. The accounts stress that he was nearly one hundred

years of age, and would presumably be well beyond the pale with respect to fatherhood. Sarah was superannuated as well, and presumed barren. However, God did not consider any of these conditions to be an insurmountable problem. After all, salvation is based on grace, not merit; it comes from God, not from us.

In Genesis we hear God speak to Abram, identifying himself as "God Almighty." The divine name itself foreshadows God's capacity to do what is seemingly impossible. This entrusting of the sacred name to the old man is significant, too. Despite Abram's unworthiness, God has given him an edge; Abram now knows God's identity, and that empowers him for his calling. Then God makes a series of sweeping, unconditional promises that are meant explicitly for Abram and his wife, saying:

"... I will make my covenant between me and you, and will multiply you exceedingly." Then Abram fell on his face; and God said to him, "Behold, my covenant is with you, and you shall be the father of a multitude of nations. No longer shall your name be Abram, but your name shall be Abraham; for I have made you the father of a multitude of nations. I will make you exceedingly fruitful; and I will make nations of you, and kings shall come forth from you. And I will establish my covenant between me and you and your descendants after you throughout their generations for an everlasting covenant, to be God to you and to your descendants after you. And I will give to you, and to your descendants after you, the land of your sojournings, all the land of Canaan, for an everlasting possession; and I will be their God."³

In short, despite all the evidence weighing against that ancient, Aramean couple, God believes in them. Neither age, nor lack of fertility, nor dearth of status would stand in the way of a God determined to give them what they couldn't produce on their own. When the old man heard God's promise, is it any wonder that he fell on his face? We don't know whether Abram's reaction was fainting out of sheer joy, or if it was out of terror that he'd forgotten how to become a father! Nevertheless, God's word of promise was spoken, and that ensured that it would be a reality. He who was about to die without an heir to carry his name, or a piece of earth to bequeath or be buried in, was about to be blessed with both. He would be dubbed "Abraham," because he was destined to be a father to a multitude, including kings of God's people. Further, he and his descendants would be stewards of a land that God had promised them.

Talk about a reversal of fortune! God was making something out of nothing, or at least, God was creating order out of chaos. And it all hinged on God's trust in a fragile semi-nomad who was about to become extinct. This gift of trust is sufficient to make the promise come true, if only the man will honor it by grasping God's extended hand.

Grace is mediated through faith—God's faith in us, and our faith in God's promise. Thus as Paul stresses, our faith is instrumental to our receiving what God offers. Yet our faith is not something that we muster on our own behalf. It too is part of God's grace—a gift that enables us to embrace all else that God gives.

Walter Cronkite would sign off from every evening newscast by saying, "And that's the way it is." His words assured us that we had heard and seen the truth on that broadcast. The biblical narrator put it another way in Genesis. He has us hear the last word from God Almighty, who declares that his promise to Abraham will be an everlasting covenant. The relationship of grace will remain

true between God and all generations that would proceed from the promise.

That's not only the way it is, more importantly that's also who God is. The One who called Abraham, who made him an eternal promise, and who helped him and Sarah become the parents of a people (our people) is with us, and is for us. The good news is that we are not on probation. Even if we cease to believe in him, he believes in us, and will not abandon us. How do we know this? Well, God keeps telling us the truth in the story of Israel. But his Word finally became flesh and dwelt among us. The God of grace gave us his Son, the child of the promise, born to two other unlikely parents. "We have beheld his glory, full of grace and truth,"⁴ and we bear the sign of the promise on our forehead. God's faith in us

is proclaimed in every baptism. Each child is the child of his covenant of grace, sealed by the Holy Spirit and "marked as Christ's own forever."

Is there a better way to say, "I love you," than that? I believe it's enough to base a faith on – a faith that enables us to become a people who love as God loves us, grateful that God believes in us even when we doubt ourselves.

In the Name of the Father, and of the Son, and of the Holy Spirit, Amen.

1 Hebrews 11:1.
 2 Hebrews 11:8-12.
 3 Genesis 17: 2-8.
 4 John 1:14.

New Wardens Visit Hollywood to Connect with Mary

On March 16, our newly-elected Junior Warden Molly Snow and Senior Warden Eddie Goode made a pilgrimage to Hollywood Cemetery to pay homage to Mary Mitchell Allen. Rector John Miller accompanied the vestry leaders to little Mary's gravesite, which is located on a hill overlooking Richmond and the James River.

Mary Allen was the infant daughter of Virginia and Richard Allen of Tuckahoe Plantation. Born on December 24, 1864, Mary lived only seven months. Her death on August 14, 1865 led her parents to deal with their grief by raising funds to build a mission church on River Road to memorialize their daughter. "Little St. Mary's" was consecrated in April, 1878.

Mary's legacy is thriving as our parish continues to grow in service, education, and worship life. The story of Mary Allen makes it clear that every life is important in God's eyes and that faith, hope, and love prevail even in the face of loss.



Standing on holy ground. Junior Warden Molly Snow and Senior Warden Eddie Goode pause at the grave of Mary Allen to reflect on the beginnings of our parish mission. Mary's stone marker lies at the foot of her parent's tombstone. Our Rector John Miller brought daffodils from St. Mary's to honor the child whose memory inspired the origin of our church.

And God Relented

A Sermon for the 4th Sunday in Lent

Year B - 18 March 2012

Eleanor Lee Wellford
Associate Rector

From Mount Hor the Israelites set out by the way to the Red Sea, to go around the land of Edom; but the people became impatient on the way. The people spoke against God and against Moses, "Why have you brought us up out of Egypt to die in the wilderness? For there is no food and no water, and we detest this miserable food." Then the LORD sent poisonous serpents among the people, and they bit the people, so that many Israelites died. The people came to Moses and said, "We have sinned by speaking against the LORD and against you; pray to the LORD to take away the serpents from us." So Moses prayed for the people. And the LORD said to Moses, "Make a poisonous serpent, and set it on a pole; and everyone who is bitten shall look at it and live." So Moses made a serpent of bronze, and put it upon a pole; and whenever a serpent bit someone, that person would look at the serpent of bronze and live

-Numbers 21:4-9

Jesus said to Nicodemus, "Just as Moses lifted up the serpent in the wilderness, so must the Son of Man be lifted up, that whoever believes in him may have eternal life.

"For God so loved the world that he gave his only Son, so that everyone who believes in him may not perish but may have eternal life.

"Indeed, God did not send the Son into the world to condemn the world, but in order that the world might be saved through him. Those who believe in him are not condemned; but those who do not believe are condemned already, because they have not believed in the name of the only Son of God. And this is the judgment, that the light has come into the world, and people loved darkness rather than light because their deeds were evil. For all who do evil hate the light and do not come to the light, so that their deeds may not be exposed. But those who do what is true come to the light, so that it may be clearly seen that their deeds have been done in God."

-John 3:14-21

Does anyone hear anything inconsistent in those two readings? In the first reading, God specifically commanded Moses and the Israelites not to make anything that could be used as an object of worship. Yet in the reading from Numbers, God suggested that Moses make a serpent of bronze and raise it up on a pole so that any person who had been bitten by a poisonous snake, could look up at that sculpture and be saved.

In my mind, gazing upon an object, especially one that is lifted up, in hopes of something mystical happening, seems like a form of idol worship. But as is true with any story, there is always a context in which to understand what is going on.

The context of both stories involved the way God and God's chosen people, the Israelites, interacted with each other. Basically, the Israelites had a history of complaining and of having short memories. No sooner had they been freed from slavery in Egypt, than they began grumbling about wanting to go back there because life in the middle of the Sinai desert had become too hard for them. "If only we had died by the hand of the Lord in the land of Egypt, when we (could eat) our fill of bread" they said (Exodus 16:3). And then they turned on their leader Moses and blamed him for their misfortunes. Hearing their complaints, God responded by giving them water to drink and "manna" or bread from heaven to eat.

Then, when they arrived at the mountain of God, Moses climbed up to receive the gift of God's commandments. When he didn't return as soon as expected, the Israelites began to complain that Moses was taking too long with God. They said: "This Moses, the man who brought us up out of the land of Egypt, we do not know what has become of him" (Exodus 32:1). So, in defiance of God's commandment, Moses' brother, Aaron, helped the people melt down their gold and mold it into the shape of a calf to which they presented burnt offerings and sacrifices. As angry as God seemed to be about this, Moses interceded on behalf of the Israelites and God relented by restoring His covenant with them.

When the Israelites finally came to the land that God had promised to them, they sent spies to scope it out before marching in to claim the land of Canaan as their own. The spies became frightened by the strength of the people already living there and complained to Moses about it. Soon after that they encountered fiery, deadly serpents and blamed God for it. Once again, Moses interceded on their behalf and once again, God relented by endowing a bronze sculpture with healing powers.

Without knowing the context of that serpent story, I was sure that the Israelites had offended God by worshiping that sculpture. Put into its proper context, I realized that it was all part of a pattern

of behavior that characterized the relationship between God and God's people – one of complaint, anger, intercession, relenting and repenting.

And of course that pattern of behavior didn't begin or end with the Israelites. It is ingrained in the nature of all human beings which is why there is plenty for us to learn from these ancient stories.

And Jesus thought there was plenty to learn from them, too, which is why we heard a reference to that bronze serpent in this morning's reading from John's gospel. The context of this reference also involved complaining. This time it was the Pharisees and they were complaining about Jesus. Nicodemus, who was a Pharisee, came to visit Jesus but he came at night because he didn't want the other Pharisees to know what he was doing. He was probably tired of hearing the complaining and maybe wanted to learn something about who Jesus was and what he was doing.

The answers Jesus gave to Nicodemus were framed in terms of the Kingdom of heaven. And his mention of how no one can see it "without being born from above" (John 3:3) was at best, confusing to Nicodemus. And then we heard how Jesus predicted his own death by mentioning how the Son of Man, who comes from heaven, "must be lifted up (just as Moses lifted up the serpent in the wilderness) so that everyone who believes in him may not perish but have eternal life" (John 3:14-15). That too may have been confusing to him.

Hearing the reference to Moses, however, would have connected the past to the present in Nicodemus' mind. He was a teacher of the scriptures and by hearing the phrase "lifted up", he would have remembered how the Israelites had been saved. We hear the phrase "lifted up" and immediately connect it to Jesus being lifted up on a cross – which brings to mind that same connection of being saved.

In the Old Testament, the Israelites who looked up at the serpent were saved from the death of a serpent's bite; and in John's gospel, all those who "believe" in Jesus will be saved from the "sting of death." The difference is that it's not enough to simply gaze up at heaven and wish for something mystical to happen. We have to live a life as Jesus did in which he never doubted or forgot God's involvement in it.

The Israelites knew that God was involved in their lives but began to complain when they thought God was taking too long to intervene, or was intervening in the wrong way, or had simply forgotten about them for awhile. It made them lose sight of what they were doing and where they were headed and the same thing happens to us. The Israelites were looking forward to the land

God has promised them, yet lost sight of it when things didn't go their way. The Jews were looking forward to the coming of the Messiah yet lost sight of who that was when Jesus didn't act the way they expected a Messiah to act.

It's important to see the connections and to understand the context of the stories told in the Bible so that we don't lose sight of how God is involved in our lives. How do we actually recognize God's involvement? Is it direct or subtle? Is it proactive or reactive? Is it constant or intermittent? Did God actually send those fiery serpents to the Israelites as a way of punishing them for their complaining or did it just seem that way? Or did it simply make for a good story to help them explain and understand their relationship with God?

These basic theological questions are appropriate to ponder anytime, but especially during Lent. The Israelites saw a direct correlation between God and what was happening to them. When things were going their way or they were victorious, they thought that God was rewarding them; when they were suffering or defeated, they thought God was punishing them. The prophets, whom God raised up, tried to add another dimension to their thinking by

holding up a mirror to Israel's collective face so they could see who was really to blame for what was happening to them and to be accountable for it. I'm not so sure we don't need the same thing.

The good news is that Jesus is that mirror to us, but he's more than that. He not only allows us to see who we really are but is always the means to our salvation for the sin we see in that mirror. It's the same old pattern of behavior that has always marked the relationship between God and us, and it is what sent Jesus to his death. Yet even from the cross, Jesus interceded on our behalf, asking God to forgive us. And once again, God relented. But this time it was different. Through Jesus, God restored us to Himself; and not just one more time, but once and for all.



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:

We are a community of faith that worships and learns together, welcomes all people, and serves the needs of others in gratefulness for God's love and grace revealed in Christ Jesus our Lord.

Editor-in-Chief

Managing Editor

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The Reverend John Edward Miller, Ph.D., Rector

Mrs. Lori Remington Smiley, Parish Secretary

The Parish Staff

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

Anna T. Johnson
Minister to Children



GET READY FOR EASTER & THE EASTER EGG HUNT! (for ages 3 through 5th grade)

When: Easter morning, April 8th at 10:30 a.m. between the 9 and 11 o'clock services

Time: Gather at 10:20 a.m. outside of New St. Mary's and the hunt will start at 10:30

Where: In the church yard

Parents: Please bring in two dozen plastic, candy-filled eggs for hiding for every child in your family who will be participating in the hunt. That way, we'll be sure to have enough eggs for everyone! Please deliver the eggs to the Sunday school reception area by Friday, April 6th. Thank you!



Easter Egg Hunt: begins at 10:30 a.m. in the church yard for children ages 3 through 5th grade.

Processional Preparation: Children (ages 3 through 5th grade) who would like to be in the processional will leave their egg-filled baskets outside of their classrooms and then go to the new Parish Hall to process into the church at 11 a.m.

Classroom Time: Our youngest children (3-4 year-olds and 5-6 year-olds) will be led to their classrooms right after the processional and will hear a special Wee Worship service and work on crafts until the church service is over. The older children will attend a special Children's Chapel service and join teachers for crafts and activities in the Parish Hall.

Flowering of the Cross: Children are invited to bring fresh flowers to place at the base of the cross on Easter Sunday at the 11 a.m. service. Join us for this memorable event as we celebrate Easter.



April Sunday School Dates

- April 1, 11 a.m.** Palm Sunday/ 11 a.m. Sunday school (People Rejoice as Jesus Enters Jerusalem)
- April 8, 10:30 a.m.** Easter Egg Hunt/ **10:45** Children line-up for flowering of the cross/ **11 a.m.** Processional followed by Wee Worship, Children's Chapel and Special Sunday school activities.
- April 15, 11 a.m.** Sunday School (Jesus Appears to His Disciples)
- April 22, 11 a.m.** Wee Worship/Children's Chapel/Outreach (Paul Teaches About Spiritual Gifts)
- April 29, 11 a.m.** Sunday School (Peter Tells the Sanhedrin About Jesus)



MEMORIZATION CHALLENGE REMINDER

Dear Parents,

We wanted to remind all of you of the Memorization Challenge we initiated at the start of Sunday School in September. Our 1st-5th graders have been challenged to memorize and share with their classes the following verses:

- 1st and 2nd graders: The Lord's Prayer
- 3rd and 4th graders: Psalm 23
- 5th graders: The Apostles' Creed

Once they have shared this with their classes, they will earn a special reward!

1st and 2nd graders: Prize from a prize box

3rd, 4th, and 5th graders: Miniature golf outing in the spring

Anna Johnson e-mailed copies out so that you can practice at home. We will have one more date to share with the class : April 22. If your child has already shared the Lord's Prayer, please encourage him or her to try to learn Psalm 23, and challenge those who have already learned Psalm 23 to learn the Apostles' Creed. We will also be practicing during Sunday School.

Please let Anna or me know if you have any questions!
Thank you, Molly Snow



St. Mary's children and youth enjoy fellowship and song with Merlik.



St. Mary's 2nd Grade students and teachers welcomed Merlik with open arms to their class on March 18th. They enjoyed learning a little bit about one another.

Youth Ministries

Sara Grattan
Minister to Youth

SERVICE OPPORTUNITIES AVAILABLE FOR YOUTH

**Rhythms of Grace:
A Worship Service for
Children with Special Needs**

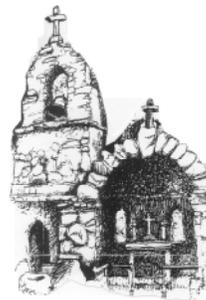
**April 29
12:30 - 2 p.m.**

**Training Session April 22
12:30 p.m.**

On April 29th, St. Mary's will offer a worship service for children with Special Needs. The program developed by a church in Connecticut is called "Rhythms of Grace." We are looking for adults and High School Youth to help with the service. Each young worshiper will be paired with a buddy. Rhythms of Grace will meet once a month on Sunday afternoons from 12:30-2:30 pm. We need the following: at least 10 High School Youth to be a buddy, a keyboardist, a person willing to help sign the songs and prayers, and anyone willing to help work at the different stations. Please contact Sara Grattan if you are interested in participating in this meaningful and needed outreach. Each youth mentor will receive 2 hours of community service hours per month. Catherine Hughes, a special education teacher, will provide training for our youth and adults interested in participating. The training session will be on April 22nd at 12:30 pm.

Vacation Bible School

Vacation Bible School will be July 9-13 in the mornings from 9-11:30 a.m. Please mark your calendars now for an exciting week of fun and service. We will plan some fun youth oriented activities for several afternoons.



SHRINE MONT WEEKEND

Save the Date!

**April 13-15
for High School
Youth**

High School Weekend for Shrine Mont is April 13th-15th. Please mark your calendar for this extremely fun weekend where you get to share faith and fellowship and dancing and just good times with other youth throughout the Diocese of Virginia. Forms for the weekend will be available online at <http://dioyouth.wordpress.com/pym-101/>. Please let Sara Grattan know if you are planning to attend so that arrangements can be made for chaperones and transportation.



Touring Richmond with the Grattans. Merlik and his mother Rosemary enjoyed a visit to Maymont, where they saw bears and bald eagles as well as many other fascinating exhibits. His favorite sighting was a squirrel scrambling around a trash can.

World Pediatric Project Update

by Sara Desvernine Reed



Merlik is doing beautifully since his cardiac catheterization on Tuesday, March 20th, and is full of energy just as the doctors predicted! He celebrated his birthday two days later at the Hospital Hospitality House with fellow World Pediatric Project patients and his new St. Mary's friends. Merlik also had an initial visit with Dr. Donna Brown of the Virginia Eye Institute and pending his follow up appointment with the cardiac team on Tuesday, he hopes to have his eye surgery late next week.

Merlik and Rosemary have been overwhelmed by all of the warmth and love they have received from the St. Mary's community. Many parishioners have taken them to local attractions including Maymont, the Science Museum of Virginia, bowling and much more! And, they both loved attending the 11am service on Sunday, March 18th and meeting so

many more members! If you have not had an opportunity to meet them, they look forward to returning to the 11am service on March 25th. In addition, Monday, March 26th and Wednesday, March 28th and Friday, March 30th are open days if you would like to spend additional time with Merlik and Rosemary. Please email Sara Reed (s.desvernine@att.net) or call 651-8115 to make arrangements.

We hope that you have found this to be a rewarding experience! The World Pediatric Project website reads "YOUR life will change when you help a child who would otherwise suffer or die." I know that Rosemary and Merlik are forever grateful for our gift of life, but we are equally grateful to them for enriching our own lives.

Many thanks,
Sara Reed and Molly Snow

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

2012 ANNUAL STEWARDSHIP CAMPAIGN

Goal:	\$870,000
Cards Sent	575
Cards Returned	351
Pledge to Date	\$774,650

Please return your pledge card today. Early pledging saves time and money on making phone calls and sending reminder letters. Make your pledge on-line via our web site: www.stmarysgoochland.org.



Outreach Opportunity for Goochland Food Pantry

DON'T FORGET...to pick up your **BLUE BAGS** for packaged foods for the Goochland Food Pantry. You can pick up a bag the **First Sunday of EVERY MONTH** and **Return them the Following Week!** Announcements will be made the First Sunday of the month to suggest which foods are reaching critical supplies at the Food Pantry, in addition to other standard fare which appears on the foods list on the bags tag.



Presentation on *Raising Resilient Children*

by Dr. Megan Limburg

**APRIL 22 AND 29
NEW PARISH HALL**

10:10 A.M.

April 22nd and April 29th in the New Parish Hall at 10:10 a.m. Dr. Megan Limburg, Lower School Chaplain and Counselor at St. Christopher's School, will offer a presentation on "Raising Resilient Children", based on the books by Drs. Robert Brooks and Sam Goldstein.

This presentation will explore how parents can nurture resilience in their children, defined as "the inner strength to deal competently and successfully, day after day, with the challenges and demands they encounter." Brooks and Goldman identify ten qualities of a resilient child, and we will explore several of them in this program, including nurturing your child's islands of competence and seeing mistakes as learning opportunities.

Adult Ministry Offerings

Inquirer's Class

The Rev. Dr. John E. Miller, Rector of St. Mary's, will be leading an Inquirers' Class for new members of the Episcopal Church. The four-session program meets in the Old Parish Hall of Little St. Mary's on Wednesdays at 7:00 p.m. April 18 through May 9.

The purpose of the class is to provide newcomers, seekers, and current members with an introduction to the faith and spirituality of the Episcopal Church. The Inquirers will receive a copy of Jenifer Gamber's book, *Your Faith, Your Life: An Invitation to the Episcopal Church* (2009) as a resource guide. In addition, Dr. Miller will present a history of the faith tradition, as well as familiarize participants with the *Book of Common Prayer*.

On Sunday, November 11, the Diocese of Virginia's new Bishop Suffragan will visit St. Mary's for a 10:00 a.m. service of Confirmation, Reception and Reaffirmation of our communicants. The Bishop will also preach and celebrate the Holy Eucharist. Those members of the Inquirers' Class desiring to be received at that service will be prepared for the occasion by our Rector.

Please direct questions and requests for registration in the class to Dr. Miller at jmiller@stmarysgoochland.org, or telephone the parish office at 804.784.5678.

Rector's Weekly Bible Study

The Bible Study meets every Wednesday in the Library from 10:00 a.m. to 11:30 a.m. Led by Rector John E. Miller, each Bible study session focuses on the Lectionary readings assigned for the succeeding Sunday. Members are encouraged to bring a Bible in a translation or version that they enjoy reading. All members and friends are cordially invited to attend and participate. While no prior biblical training is required of group members, an open mind and readiness to learn and share insights are always welcome!

St. Mary's Seniors Program

The Seniors have an impressive line up of events planned for the coming months. On March 14th, Mr. Al Broaddus, past President of the Federal Reserve Bank of Richmond will be the guest speaker while on April 11th, Mr. Tom Farrell, President and CEO of Dominion Resources will address the group. Morning Prayer precedes each meeting and is offered in Little St. Mary's at 11:30. The luncheon part of the program begins in the New Parish Hall at noon.

Prayer Shawl Ministry

This group of spirited knitters meets in the Library of the Education Building every 3rd Thursday of the month at 10:00 a.m. 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. The end product is not only a lovely source of warmth, but it is also a tangible means of comfort. Each shawl represents the loving witness of prayer offered by a community knit together by the Spirit of God.

Education for Ministry (EfM)

This is a small group program consisting of between 6 to 12 participants who commit to a course of study, reflection and worship. The group, facilitated by Associate Rector, Eleanor Wellford who is a trained EfM mentor, meets on Tuesdays from 3:30-6:00 p.m. for a 9-month "academic year." Each participant signs up for one academic year at a time. The complete course of study takes 4 years. No prior theological study or training is necessary. The group spends its time in theological reflection and review of the reading assignments. The participants learn from each other and the mentor is there to facilitate that learning, not to direct it. The group will open up to new members beginning the first week in March. Contact Eleanor with any questions ewellford@stmarysgoochland.org.

Joseph Campbell: The Power of Myth (Book and DVD series)

Considered one of the greatest interviews ever recorded, the encounter between mythologist Joseph Campbell and journalist Bill Moyers covers a galaxy of topics related to Campbell's writings on mythology. The quintessential storyteller, Campbell describes a wide spectrum of myths from throughout history (Japanese, Native American, Egyptian, Mayan, and many more) to illustrate humankind's eternal quest to grasp the mysteries of creation.

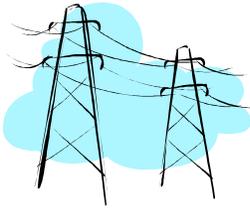
An astute interviewer, Moyers finds the perfect hook for a global audience, examining Campbell's admiration of George Lucas's *Star Wars* saga as a popular tapestry of ancient myths, and Lucas himself is interviewed in the video series. Campbell's seemingly endless well of knowledge reaches a simple conclusion: we need myths to survive like we need oxygen to breathe, as a life force with which to understand our existence—past, present, and future.

Class will meet on Wednesdays, April 4, April 18, May 2, May 16 and May 30 from 11:00 to 12:30. You will need a copy of the book *The Power of Myth* which we will read in conjunction with watching the video series of Bill Moyers interviewing Campbell.



Tour St. Mary's Sunday, April 1 10:10 a.m.

Join Senior Warden Eddie Goode and Rector John Miller on a tour of the St. Mary's Churchyard. The tour will gather at 10:10 a.m. near the sculpture of Little Mary Allen in the Sunday School Courtyard of New St. Mary's. Newcomers and long-time members are invited to participate in this introduction to the history and lore connected with the St. Mary's story. Questions may be directed to Dr. Miller, 784-5678 or jmiller@stmarysgoochland.org.



MR. THOMAS FARRELL TO ENLIGHTEN SENIORS GROUP ON NEED FOR COHERENT NATIONAL ENERGY POLICY

by Fred Clark

On Wednesday April 11, the Seniors Group will be highly honored to welcome Mr. Thomas Farrell in a continuation of its St. Mary's Parishioner Mutual Honor Series. Mr. Farrell is board chairman, president and chief executive officer of Richmond-based Dominion Resources, one of the nation's leading and largest energy companies. Among many things, he is credited with a major and highly successful refocusing of his company.

Mr. Farrell's topic will be one of the more important matters of our day, namely, the necessity, production and provision of power for modern living and working. He will describe the nature of source options, and the scope and extent of Dominion's activities in this picture. He will discuss the need for and the problems in establishing a meaningfully coherent national energy policy (including technological availability, realistic development time and costs, environmental policies, necessary government understanding and cooperation, and consumer costs). The complex material will be made understandable and usefully informative.

After receiving an undergraduate degree in economics from UVA in 1976, Tom earned a juris doctor degree from UVA Law in 1979. He practiced law in Richmond with Hunton & Williams and with McGuire Woods, before joining Dominion

in 1995 as general counsel and a steady rise to his commanding positions.

In addition to earning widely recognized stature in his professional fields, Mr. Farrell has been a model in guiding his company and its employees to an envied high-standing as willing participants in a variety of community, government, educational and cultural activities. The Farrells (including wife Anne Garland and sons Peter and Stuart) have been active members of St. Mary's since 1995.

Our meeting will commence at 12:00 noon in the New Parish Hall with a 15 minute gathering time, followed by a fine lunch; our program will begin by 1:00 with adjournment by 2:00.

Attendance is not limited by age or affiliation or prior Seniors connections. Requested lunch donation is \$4. Please call (784-5678) or email (lsmiley@stmarysgoochland.org) the Church office by noon Monday April 09 to reserve your place (unless you have received and responded to a prior reminding phone call). Many attend the regular Wednesday Morning Prayer Service at 11:30 in Little St. Mary's beforehand.

Re: Future Meeting

May 09: Docented bus tour of Downtown Richmond: The Old and The New

DOWNTOWN RICHMOND HISTORIC TOUR
SPONSORED BY ST. MARY'S SENIORS
WEDNESDAY MAY 9, 2012

Please join us on this pleasant day to review all that is past and to view all that is going on in Downtown Richmond. On Wednesday May 9, we will board the 47-seat Pax Deluxe Motorcoach of "Let's Get Frank" Tours at 12:45 in the front St. Mary's parking lot. At 1:00 p.m. sharp, we will depart for an enjoyable and informative tour of the old and the new Richmond, returning to St. Mary's at 4:00.

This tour will mirror (and update) a highly successful one taken 6 years ago, and again our docent will be Frank Williamson, a congenial, enthusiastic, history-oriented, expert-in-his-craft. Frank is a certified guide for the Historic Richmond Foundation, a certified welcome host for Richmond Metro Convention and Visitors Bureau, and a member of Richmond Motorcoach Network, as well as a certified guide for Williamsburg-Yorktown-Jamestown. He will begin his participation shortly after we get underway and will distribute materials to supplement the narrative.

The fee will be \$23 per person which will cover the motorcoach, the docent, a modest tip, bottled water and some mid-afternoon "cheese and crackers". Walking will be very minimal; the coach is equipped with a restroom. We will not be providing lunch. We hope you will be with us. Please complete and submit the request form with check ASAP. There is no restriction on age or affiliation. We desire to fill the bus! If your request will not arrive before April 25, we suggest that you call Gina (784-5678) to make sure that seats are available.

*****CUT HERE*****

YOUR NAME _____ DATE OF REQUEST _____

YOUR ADDRESS _____ PHONE _____

TOTAL PAYMENT: \$ _____ NAMES OF TRAVELERS COVERED:

Make check payable to St. Mary's Episcopal Church; put "Seniors Bus Trip" on memo line. Send your request to St. Mary's Church, 12291 River Road, Richmond ,VA.23238, ATT: Gina Alexander

April 2012

Sunday	Monday	Tuesday	Wednesday	Thursday	Friday	Saturday
<p>1</p> <p>9:00 AM Holy Eucharist I 10:10 AM St. Mary's Tour 11:00 AM Holy Eucharist I 5:00 PM Evening Prayer II - Holy Communion Palm Sunday</p>	<p>2</p>	<p>3</p> <p>9:00 AM Newcomers Committee 1:00 PM Seeking the Saint 3:30 PM EIM</p>	<p>4</p> <p>9:00 AM Fellowship Committee 10:00 AM Bible Study 11:00 AM Power of Myth 5:00 PM Exploring Prayer</p>	<p>5</p> <p>5:30 PM Holy Eucharist I 7:30 PM Adult Choir</p>	<p>6</p> <p>5:30 PM Good Friday Liturgy Preschool Closed</p>	<p>7</p> <p>9:00 AM Altar Guild 10:00 AM A.A.</p>
<p>8</p> <p>9:00 AM Holy Eucharist I 10:30 AM Easter Egg Hunt 11:00 AM Holy Eucharist II 5:00 PM Evening Prayer II - Holy Communion Easter Day</p>	<p>9</p> <p>Office Closed</p>	<p>10</p> <p>9:00 AM Altar Guild Clean Up 1:00 PM Seeking the Saint</p>	<p>11</p> <p>9:00 AM Outreach Committee 10:00 AM Bible Study 11:30 AM Morning Prayer 12:00 PM Seniors</p>	<p>12</p> <p>7:30 PM Adult Choir</p>	<p>13</p> <p>High School to ShrineMont</p>	<p>14</p> <p>10:00 AM A.A.</p>
<p>15</p> <p>9:00 AM Holy Eucharist I 10:00 AM Parish Breakfast 11:00 AM Holy Baptism 5:00 PM Evening Prayer II - Holy Communion</p> <p>High School to ShrineMont</p>	<p>16</p>	<p>17</p> <p>3:30 PM EIM</p>	<p>18</p> <p>10:00 AM Bible Study 11:00 AM Power of Myth 4:00 PM Finance Committee 5:30 PM Parish Supper 7:00 PM Inquirer's Class</p>	<p>19</p> <p>10:00 AM Prayer Shawl Ministry 7:30 PM Adult Choir</p>	<p>20</p>	<p>21</p> <p>10:00 AM A.A.</p>
<p>22</p> <p>9:00 AM Holy Eucharist I 10:10 AM Resilient Child Class 11:00 AM Holy Eucharist I 5:00 PM 8th Grade Youth Group 5:00 PM Evening Prayer II - Holy Communion</p>	<p>23</p>	<p>24</p> <p>3:30 PM EIM 5:00 PM Vestry</p>	<p>25</p> <p>10:00 AM Bible Study 7:00 PM Inquirer's Class</p>	<p>26</p> <p>7:30 PM Adult Choir School Family Night</p>	<p>27</p>	<p>28</p> <p>10:00 AM A.A.</p>
<p>29</p> <p>9:00 AM Holy Eucharist I 10:10 AM Resilient Child Class 11:00 AM Morning Prayer I 12:30 PM Rhythms of Grace 5:00 PM Evening Prayer II - Holy Communion</p>	<p>30</p>					

PARISH SUPPER

Wednesday, April 18
5:30-6:45 p.m.
New Parish Hall

Menu:

Wild Arugula, Cantaloupe,
Prosciutto with White Wine Vinaigrette
Linguine with Sun Dried Tomatoes,
Olives, and Lemon
Mashed Potato Soufflé
Chicken with Balsamic Butter Sauce
Fresh Berry Napoleon

*Please call 784-5678 for reservations,
or email info@stmarysgoochland.org*

Requested Donation: \$7.00 per Adult,
\$4.00 per child age 9 to 14, Family Maximum \$22

If you would like to help, please contact Dede
Andrews at aalden7@gmail.com or 741-6606

PARISH BREAKFAST

Sunday, April 15
10:00 a.m.

New Parish Hall

Menu:

Blueberry Pancakes
With Warm Maple Syrup
Sliced Ham
Corned Beef Hash
Scrambled Eggs
Biscuits
Cinnamon Rolls
Fresh Fruit
Smoothies

*Requested Donation: \$5.00 per person
Family maximum of \$20.00*

*If you would like to help, please contact
Sarah & Bruin Richardson at 740-9060 or
srichardson@stmarysgoochland.org*

