

ST. MARY'S EPISCOPAL CHURCH

N · E · W · S · L · E · T · T · E · R

The Season after Pentecost
November 2012



Bishop Suffragan Susan E. Goff to Visit St. Mary's on November 11

The Right Reverend Susan E. Goff, Bishop Suffragan of the Diocese of Virginia, will make her first pastoral visit to St. Mary's Church on Sunday, November 11. She will preach and celebrate the Holy Eucharist, Rite I, at 9:00 a.m. in Little St. Mary's. At 11:00 a.m. in New St. Mary's, Bishop Goff will preside at the service of Confirmation, as well as preach and celebrate the Holy Eucharist, Rite II. Following that service the fellowship committee will serve Brunch with the Bishop in the New Parish Hall. All members and friends are cordially invited.

St. Mary's Episcopal Church

Dover Parish in the Diocese of Virginia
12291 River Road
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
The Bishop Suffragan
The Right Rev. Susan E. Goff
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
Nursery Director	Meg Zehmer
Organist & Choirmaster	W. Dwight Graham
Parish Administrator	Gina M. Alexander
Parish Secretary	Lori R. Smiley
Parish Sexton	Paul E. Pace
Assistant Sexton	Gersain Aguadelo

The Parish Vestry

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

Class of 2014

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

Class of 2013

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

Class of 2015

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

From the Parish Register:

Transfers In:

05 October 2012	Herbert Short, Jr. from River Road Church Baptist, Richmond, VA
18 October 2012	Douglas Monroe from Second Baptist Church, Richmond, VA

Baptisms:

20 October 2012	Jacob Owen Spears
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Weddings:

15 October 2012	Yvonne Steenstra Wellford & John Adrian Gibney, Jr.
20 October 2012	Claiborne Stovall Buckingham Gian Michele Colombo

Burials:

04 October 2012	William Daniel Deep
09 October 2012	David Nathan Martin

TO DO GOOD AND TO DISTRIBUTE

2013 ANNUAL GIVING CAMPAIGN

Cards Sent	549
Cards Returned	251

46% Cards Returned

Goal	\$960,000
Pledges to Date	\$573,651

FORGET NOT

Where are You?

A Sermon for the 20th Sunday after Pentecost

Proper 23 - Year B - 14 October 2012

John Edward Miller
Rector

Then Job answered:

*"Today also my complaint is bitter;
his hand is heavy despite my groaning.
Oh, that I knew where I might find him,
that I might come even to his dwelling!
I would lay my case before him,
and fill my mouth with arguments.
I would learn what he would answer me,
and understand what he would say to me.
Would he contend with me in the greatness of his power?
No; but he would give heed to me.
There an upright person could reason with him,
and I should be acquitted forever by my judge.*

*"If I go forward, he is not there;
or backward, I cannot perceive him;
on the left he hides, and I cannot behold him;
I turn to the right, but I cannot see him.
God has made my heart faint;
the Almighty has terrified me;
If only I could vanish in darkness,
and thick darkness would cover my face!"*

-Job 23:1-9, 16-17

The Collect

Lord, we pray that your grace may always precede and follow us, that we may continually be given to good works; through Jesus Christ our Lord, who lives and reigns with you and the Holy Spirit, one God, now and for ever. Amen.

A recent Peanuts comic strip featured a classic response to the problem of pain. Linus has gotten a splinter while climbing over rail fencing with Charlie Brown. When Lucy approaches and notices Linus' problem, she begins to pontificate. "Ah ha!" she cries, "That means you're being punished for something!" Then

she questions the suffering Linus, saying, "What have you done wrong lately?" Linus, who is surprised at her callous question, replies vigorously. "I haven't done ANYTHING wrong!" he shouts. Not being one who likes having her opinions challenged, Lucy bears down on the evidence. She states, "You have a sliver, haven't you? That's a misfortune, isn't it? You're being punished with misfortune because you've been bad!"

Charlie Brown tries to come to Linus' defense, but is quickly cut off at the knees. Lucy bellows at him, "What do you know about it, Charlie Brown? This is a sign! This is a direct sign of punishment! Linus has done something very wrong, and now he has to suffer misfortune!" Then she berates them both, shouting, "I know all about these things! I know that a . . ." Just then, Linus holds up his finger and proclaims, "It's out! It just popped right out." Annoyed, Lucy wheels around and begins to walk away from the scene. Linus smirks a little as he follows her with the words: "Thus endeth the theological lesson for today!"¹

It may have ended for Linus and Charlie Brown, but the "lesson" Lucy sought to drive home has been difficult to remove from our thinking. For at least the last 3000 years, the idea of just deserts has been growing like kudzu in our collective consciousness. When pain and suffering strike, the knee jerk reflex is to ask, "What have I done to deserve this?" The assumption that we get what we deserve is ancient, and it is persistent. The reason is that we humans have always hoped that our experience is not random or accidental, but that that there is a logical mind or just principle governing our existence. As Rabbi Kushner is fond of saying, "People like to think that someone's driving the bus."

In the biblical context, that someone is the LORD of hosts, the Maker of heaven and earth. Through the ministry of Moses, the God of Israel has revealed and given his people the Law as the guide to a righteous and holy life. The Law is set forth in commandments that are often introduced by the words, "thou shalt" and "thou shalt not." These rules are not suggestions; they are imperatives. The God who creates us and calls us to community requires moral responsibility in return. The Book of Deuteronomy describes what happens when we heed, or ignore, the Law. It sets up a cause and effect principle of justice that is directly correlated with our behavior. The Deuteronomic principle states that obeying the Law brings blessing, and disobedience brings disaster – the curse of retribution. It's that simple. Like the law of karma, it says, "you reap what you sow."

(Continued on Page 4)

(Continued from Page 3)

But what if you've tried hard to live a decent life, and you've obeyed all the rules, kept your permanent record clean, and find out that you're fatally ill? Or lose the most precious person in your life? Or discover that something beyond your control causes the demise of everything that you've worked for? The Deuteronomic principle says that these things were not accidents – i.e., that they just "happened," but that they were the just reward for something bad that you did.

Job is the story of someone in that very situation. His was the biblical voice of everyone who suffers but refuses to accept that he has caused his own tragedy. Given the endurance of Deuteronomy's view, which offers a simplistic formula that blames the victim, it is a miracle that the Book of Job – with its push back against insensitive legalism – is in the same Bible as the Book of Deuteronomy. And yet, there they are, in the same Old Testament by the grace of God. Perhaps that it is a witness to divine inspiration of the Scriptures. Balance is a good thing; it enables us to take a more comprehensive look at complex issues, rather than to grasp the easier view, and hold fast, sacrificing people to support an unbending principle.

Job knew himself; he was not blinded by denial. He had done no wrong, and deserved no punishment. He had suffered the loss of virtually everyone and everything important to him. Further, he had been afflicted with a loathsome skin ailment that made his misery visible for all to see and scoff at. In keeping with his core beliefs, Job attributed his suffering to God's will. To his mind that would have been the only cause of pain to consider. God was the LORD of creation, and no other power could have done this. Still, Job refrained from blaming God, saying, "Though he slay me yet will I trust in him."² His patience became a legendary virtue typifying longsuffering faith.

However, a group of "friends" would not allow Job to cope silently with his pain. Their visits to the grieving Job had little to do with care and much to do with torture. Each friend was certain of himself, never doubting that the Deuteronomic principle was accurate and airtight. The point of coming to Job was to convince him that he had done something to deserve his afflictions, and then to persuade him to repent of the evil. In other words, the friends were like Lucy in the Peanuts comic. Only Job's condition, unlike Linus', did not improve. And the friends nearly destroyed him with their relentless battering. Nevertheless, Job never caved. He was innocent, and his protest courageously maintained that position.

Job was confused about God's part in his suffering. He refused to reject God, despite the injustice of his fate. Instead, his reaction to his friends' analysis was to seek an audience with God. In this morning's text we hear Job's insistence that he needs to go to God's house to find him. The language is very down to earth. Job's longing is to go up to God's door and knock until God opens up and stands there face-to-face with his plaintive servant. It's clear that Job expects God to be there, to hear him out, and to answer his questions. What is more, it's obvious that Job expects God to be just and righteous, as well as attentive and receptive to his needs.

But the problem is that Job doesn't know where God lives. And he is so worn out from having insult after insult piled onto his horrific injuries that he's reached the breaking point. He says that his "complaint is bitter," because search as he may, he could not locate God's whereabouts and there argue his case. His frustration has tumbled into disappointment; his spirit has sunk into despair. Job can't find God, the one with the answer to his perplexity. He feels mistreated, isolated, and angry. All he wants now is to

disappear into the darkness that has descended upon his life. At that moment for him, all was lost.

"Where is God?"

Elie Wiesel heard that question at an execution. He was a prisoner of the Nazis, interned at a concentration camp. And yet he had committed no crime; he was an innocent teenage boy. The only reason for his being in that death camp was that he is Jewish.

The scene where the question arose was awful. It took the rigors of concentration camp subsistence to a new depth of horror. Three men had been accused of stealing, and they were swiftly and coldly condemned to death by hanging. Two of the accused were fully grown; the other was a frail youth. The whole camp was ordered to watch the execution. It was supposed to teach everyone an object lesson about stealing.

When the platform dropped beneath the feet of the three hapless individuals, the two heavier men died quickly; their fall made their agony brief. However, the youth was not so lucky. His slim frame worked against him. When the rope tightened, he simply choked; his neck was not broken. Slow suffocation prolonged his suffering.

Meanwhile the other prisoners watched. It was a maddening spectacle, and the injustice of it, combined with the prisoners' helplessness to stop the boy's pain, made the experience excruciating to witness.

Elie Wiesel was haunted by the memory of that horrifying scene. It was etched on his memory with an iron pen. He recalled hearing the complaint of someone in the crowd on that awful day. The voice kept on asking, "Where is God? Where is God? Where is God now?" And he also remembers a voice rising up within him – a voice that took the complainer's cry to the heart of darkness. His inner voice grimly shouted, "He is there on the gallows."³

Elie Wiesel's judgment told him that, based on the evidence available, God was dead. Or, it may have meant that there was no God at all. His pronouncement was made in the midst of fear, and loss, and death. During that time in Elie Wiesel's youth, it was perpetually night. There was no light, only darkness; he could not see. And locating God's whereabouts in that context seemed to be futile and absurd.

Elie Wiesel was Job when he considered that question. But he when he answered it, he and Job parted company, at least for a while. As bad as it got for Job, with all of the loss and torment, he never gave up on God. In fact, he implored God to come down, and explain what in the name of all that is holy was going on.

And, you know, the most amazing thing happened: God came, and spoke to Job. That part of the story is hugely significant. Beyond all of the hurt and disappointment that Job absorbed, there was a spiritual threat to his existence. Job's faith was under attack. He was a victim of evil; his very being, which was characterized by patient trust in his LORD, had been subjected to withering fire. Not only was he barraged by the opinions of unhelpful interpreters, but he was also wounded by the contradiction between religious doctrine and his experience. Job believed that the innocent do not suffer; but he was innocent, and he was suffering. That fundamental disconnect compounded the tragedies that had shaken his foundations. The temptation to throw in the towel loomed. His vision was clouded, his outlook darkened, but Job did not give up. Even though he could not reach out and grab God as he reeled from the hits he was taking, Job lifted up his weary head and prayed. He shouted out his plea for God to come, and brighten his gloom.

And the LORD showed up. In response to Job's prayer God

appeared. His presence was light enough to pierce the darkness. It gave Job assurance that he was not alone in his suffering. It showed him that God was *with* him, rather than against him. It revealed that God is a pain-sharer, not an unfeeling dispenser of cruel punishment. Those indispensable disclosures from God shone through the gloom, and helped Job to heal. His losses were real; they hurt him mightily. But God's radiant being, which was there all along, enabled Job to put his awful memories in a safe place where the pain would not destroy him.

As they walked along a Judean road, Jesus and his disciples came upon a blind beggar. The poor man had never had sight, and that prompted the disciples to ask, "Rabbi, who sinned, this man or his parents, that he was born blind?"⁴ Jesus replied, "Neither this man nor his parents sinned; he was born blind so that God's works might be revealed in him."

With that kind of teaching Jesus took the Job story to a very personal conclusion. Job pushed back against the prevailing doctrine that people get what they deserve in this life. Jesus demolished it. But he did so not simply with words, as a philosopher or theologian might have. Jesus was the answer that the disciples were looking for. In him the Word became flesh; his being was full of grace and truth. He was God's full disclosure of light

– a light that is sufficient to dispel the deepest darkness.

The disciples looked at the man born blind and saw only sin. Jesus looked at the man and saw a person, a precious child of God. And he regarded him as a sufferer rather than an outcast. That's why he stopped when the man called out to him for help. That's why he touched the man, and prayed for light to shine in his darkness. The Word that became flesh is God's gift of himself. It is God's "compassion," his "suffering with" the experiences we encounter daily. That godly presence, that gracious act of "being there," does not deny pain. It affirms it, comforts it, and helps to heal it.

Where is God when we need him? He is with us, feeling what we feel, thinking what we think, enduring what we endure. His compassion is not just a thought, or a quaint sentiment. It is personal. It is real. It is there on the cross.

That is something to ponder, and to savor, because it is the way, the truth, and the life. Amen.

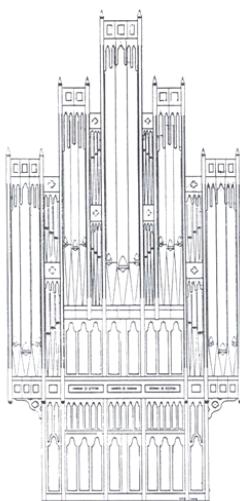
¹ Schulz, "Classic Peanuts," *Richmond Times-Dispatch*, Sunday, September 30, 2012.

² Job 1:4-5.

³ Elie Wiesel described this unforgettable scene in his book, *Night*.

⁴ John 9:1-12ff.

A Day of Remembrance



THE HOLY EUCHARIST IN COMMEMORATION OF
ALL FAITHFUL DEPARTED
11 o'clock in the Morning
All Saints Sunday
November 4, 2012

On Sunday, November 4, we will celebrate **A Day Of Remembrance** in a service of Choral Eucharist. The Adult Choir will sing the **Requiem Mass** by Gabriel Fauré in the context of the service of Holy Eucharist, Rite I. Soloists from within the choir are Adam Bailey, Julie Campbell, and Nate Miller. The guest organist will be Bruce Stevens.

Music News

We look forward to a visit by the William & Mary Choir in the spring. They will provide a concert in New St. Mary's on Friday evening, March 15, as the first stop on their spring tour. The church will provide a dinner for the group prior to the concert and then we will be calling on parish members to house members of the choir overnight and provide breakfast for them before returning them to church on Saturday morning. If you are an alumnus or alumna of the College of William & Mary, or just a friend of the choir, and would be interested in helping to house two or more students that night, please contact Dwight Graham (dwight_graham@hotmail.com) or Beth Stephens (bethpstephens@gmail.com).



The High Bar

A Sermon for the 19th Sunday after Pentecost

Proper 22 - Year B - 07 October 2012

Eleanor Lee Wellford
Associate Rector

Some Pharisees came, and to test Jesus they asked, "Is it lawful for a man to divorce his wife?" He answered them, "What did Moses command you?" They said, "Moses allowed a man to write a certificate of dismissal and to divorce her." But Jesus said to them, "Because of your hardness of heart he wrote this commandment for you. But from the beginning of creation, 'God made them male and female.' 'For this reason a man shall leave his father and mother and be joined to his wife, and the two shall become one flesh.' So they are no longer two, but one flesh. Therefore what God has joined together, let no one separate."

Then in the house the disciples asked him again about this matter. He said to them, "Whoever divorces his wife and marries another commits adultery against her; and if she divorces her husband and marries another, she commits adultery."

People were bringing little children to him in order that he might touch them; and the disciples spoke sternly to them. But when Jesus saw this, he was indignant and said to them, "Let the little children come to me; do not stop them; for it is to such as these that the kingdom of God belongs. Truly I tell you, whoever does not receive the kingdom of God as a little child will never enter it." And he took them up in his arms, laid his hands on them, and blessed them.

-Mark 10:2-16

Have you ever been asked a question that is just a set-up for a trap? Until I caught on to her, my daughter used to love doing that to me, especially when she wanted me to buy something for her. She would ask: "Don't you want to make me happy?"

And of course I'm not above setting my own traps, especially for my husband. One of my favorites involves my cooking. Thankfully, Tenny will eat just about any uncreative dish that I set in front of him. But every now and then I try out a new recipe and I'll ask him: "How'd you like it?" The real trap is in how long it takes him to answer that question. If he hesitates, then I know he didn't like it, which will upset me. If he answers too quickly then I know he's just telling me what I want to hear, and that upsets me, too!

No win questions are those that are going to convict us no matter how we answer them! They are also known as double binds and they are packed full of judgment. And usually the balance of power is in favor of the one setting the trap. So, if you find yourself

about to become trapped, the best thing to do is to take a deep breath and try not to take the bait because that's what usually hooks into something inside of us that causes us to become angry or defensive which plays right into the hands of the trapper.

But if we know that about ourselves we can, as wise Dr. Seuss said: "Be who (we) are and say what (we) feel, because those who mind don't matter and those who matter don't mind." In other words, be true to ourselves.

In this morning's reading from Mark, Jesus was confronted by the Pharisees who were looking to trap him. It's not the first time they tried to trap him nor was it the last. The issue was divorce, which during the 1st century, was politically and socially sensitive.

The Pharisees knew that Jesus agreed with John the Baptist on the issue of divorce - an unpopular belief that had landed John in prison. So, these experts of the law were hoping that Jesus would fall for their trap and give an answer that would do the same for him or at least destroy his credibility. So they asked him: "Is it lawful for a man to divorce his wife?" As much as they expected Jesus to say "No", he turned the trap back onto them with a question of his own. "What did Moses command you?" he asked. And they dutifully answered that Moses had indeed made a provision for divorce, thus making it lawful for a man to divorce a woman.

Jesus could have said: "Well, then, you have your answer" but he didn't say that. He made sure that they and anyone listening knew that they were all missing the whole point about marriage by just focusing on divorce. So Jesus said: "When two people marry, they become one flesh and therefore what God has joined together no one should separate" (Mark 10:8-9).

Jesus had successfully disarmed the Pharisees' trap but his disciples wanted further explanation. It was at this point that Jesus left no room for interpretation when he said: "Whoever divorces his wife and marries another commits adultery against her; and if she divorces her husband and marries another, she commits adultery" (Mark 10:11-12).

Whoa! That stings because even in our day and time, divorce is still a sensitive issue. It's a rare family who has not been affected by divorce. In fact, statistics show that half of all marriages today end that way.

So what are we to make of Jesus' words? They weren't unique to Mark's gospel. Matthew and Luke recorded Jesus saying something similar in their writings. And apparently the apostle Paul discouraged divorce, urging women not to separate from their husbands, or, if separated, to remain unmarried (1Corinthians 7:10-11).

C.S. Lewis wrote about divorce with the same conviction as Jesus had spoken about it. In his book *Mere Christianity*, he argues that Christian marriage is for life and that anyone who marries a divorced person commits adultery. He was unmarried at the time and probably believed he would remain that way. But as fate would have it, he created a double bind for himself. Little did Lewis know that he would meet and fall deeply in love with a divorced woman.

This was captured in the movie called *Shadowlands*. There's a scene in that movie in which Lewis asks his close friend, who was also an Anglican priest, to officiate at their marriage. The priest assured him that the bishop would never consent to it. In defiance of that answer, Lewis searched and searched until he finally found someone to perform the ceremony which took place in a hospital room where Lewis and his fiancée, Joy, who was there because of cancer, responded to the same words we know so well in the Celebration and Blessing of a Marriage in the *Book of Common Prayer*.

So, how can such a reversal of a deep-seated conviction be explained? Did Lewis simply disregard what Jesus had taught in scripture about divorce when it ran counter to what he wanted to do with his whole heart? Some biographers write that Lewis rationalized that since Joy married a divorced man the first time she was married that the marriage had never been recognized by the church. If she wasn't really married, then she wasn't really divorced.

Whenever I am asked to officiate at a wedding in which the man or woman has been divorced, I must ask the Bishop for permission to do so since priests stand in for Bishops in solemnizing unions. The real issue in granting permission isn't about adultery, though, as Jesus said it should be. It's about practical matters such as making sure all issues surrounding the divorce have been put to rest to avoid bringing them into the new marriage.

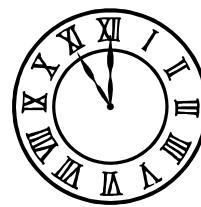
On one hand, marriages are meant to last for better or for worse until death separates the couple. The Prayer Book is very specific about that. On the other hand, the Prayer Book is very specific about the fact that marriage "is intended by God for the mutual joy" of that couple. So what happens when, as Jesus said, our hearts become hardened and abuse and anger and irreconcilable differences and unmet needs and miscommunication and things beyond our control all tear at the fabric of a marriage to the point that it becomes joyless? What then?

I haven't yet encountered any couples who enter into marriage with the idea that it isn't going to work. Otherwise, that would make a mockery of the sacred institution. And Jesus was too adamant about divorce to simply ignore what he said. Jesus was a perfect

person who knew himself well and who always set a high bar in what he said or did because he didn't worry about whom he might offend or what other people were thinking about him. If Jesus put divorce in the context of marriage, then I'll risk putting marriage in the context of being human and admit that we all fall short of the high bar that Jesus sets for us. And isn't that when we are most in need of compassion rather than judgment?

All we have to do is read just a little bit farther in today's text to witness Jesus as the picture of compassion, taking small children into his arms and blessing them. Doesn't that compassion also extend to divorced people? Maybe I'm no better than the Pharisees in posing such a question. It sounds too much like my daughter asking me "Don't you want to make me happy?"

Jesus isn't about making us happy nor is he about choosing who gets compassion and who doesn't. He's about restoring relationships, mostly our broken relationship with God. So, it's no wonder he would favor marriage lasting a lifetime; and in a perfect world, it would. But nothing is perfect about our world. The best we can do is to know ourselves well, and be true to ourselves, and when it comes to ourselves and to others, to choose compassion over judgment and keep reaching for the high bar.



Reminder:
Daylight Savings Time
ends on November 4.
Please set your clocks
back one hour.

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

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

Managing Editor

Mrs. Lori Remington Smiley, Parish Secretary

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The Parish Staff

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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

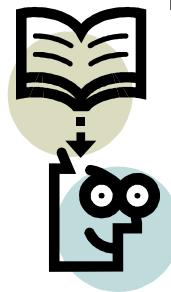
Anna T. Johnson
Minister to Children

ST. MARY'S FAMILY PASTORAL CARE TEAM

St. Mary's Children's Committee is forming a Family Pastoral Care Team to assist families with children ranging from newborn to those currently in grade 5, with an emphasis on welcoming new babies or helping families suffering an illness or loss. Committee Member Armpie Ramsey has generously offered to be the point person on this wonderful initiative. If you would like to join the Family Pastoral Care Team, please contact Armpie at ramsayat@yahoo.com or Anna Johnson, Minister to Children at ajohnson@stmarysgoochland.org.

PARISH SUPPER OUTREACH PROJECTS

Thanks so much to Children's Committee Member Brantley Holmes, who is currently leading outreach projects for children during our monthly Parish Suppers. Children may eat from 5:30-6:00 and then participate in an activity that is centered on helping others. Last month children created beautiful woven St. Mary's placemats which will be donated to an organization serving Thanksgiving dinner to the homeless and those in need. If you would like to become involved in this project, please contact Brantley Holmes at holmesby@comcast.net or Anna Johnson, Minister to Children at ajohnson@stmarysgoochland.org.



MEMORIZATION CHALLENGE DATES SET

Our Memorization Challenge program last year was so successful that we are continuing this year. Children in our 5-6 year old class, 1st and 2nd grades will learn and memorize The Lord's Prayer, 3rd and 4th graders will learn Psalm 23 and our 5th graders will learn the Nicene Creed. For children willing to take on an extra challenge, we invite all students to memorize The Ten Commandments. Children may recite for their teachers on any Sunday and place their names on the bulletin board list upon completion. We will award prizes on two dates this year: January 27th and on May 5th. Younger children may select a prize out of our prize box and children in grades 4-5 will receive a Sweet Frog Gift Certificate!

Children's Ministries Schedule

Sunday, November 4: 11 a.m. Sunday School

Sunday, November 11: Church at 10 a.m. ALL CHILDREN through Grade 5 REPORT IMMEDIATELY TO SUNDAY SCHOOL. Special Wee Worship and Children's Chapel

Wednesday, Nov. 14: 5:30-7 Parish Supper with Special Outreach Project for Children

Sunday, November 18: 9:45 a.m. Children's Committee Meeting
 11:00 a.m. Sunday School

Sunday, November 24: Giving Tree Set-up

Sunday, November 25: 11 a.m. Sunday School



Minister to Children Anna S. Johnson Resigns Position at St. Mary's Church

Anna Senechal Johnson, Minister to Children at St. Mary's Church since 2009, has announced her decision to resign her part-time staff position as of December 31. In a letter to Rector John Miller, Anna explained

that family considerations have led her to seek full-time work elsewhere in the Richmond community. At the same time, however, she praised the St. Mary's community, as well as Dr. Miller, our clergy, and the parish professional staff for support and encouragement during these three years of work with our children, parents, and the Children's Ministry committee of the Vestry.

Anna Johnson offered able leadership for the growing ministry that promotes Christian education, fellowship, outreach missions, and parental support in the large population of children from nursery through grade 5. Her organizational efficiency helped St. Mary's staff build a more complete data base for our children's records. Anna's gift for permission-giving leadership developed a strong group of lay volunteers for the work of this ministry. Her considerable skills and experience as an actress and theatrical director also provided creative guidance for our Vacation Bible School and the Children's Service of Lessons and Carols at Christmas. In addition, Anna has brought theater to St. Mary's through her involvement with Acts of Faith in the Richmond area.

We wish Anna well as she pursues new professional opportunities. The Children's Ministry committee, the vestry leadership, and the rector have commenced a search process to find a new Minister to Children for St. Mary's.

NOVEMBER 4TH ALL SAINTS DAY CELEBRATION RETURNS!

Due to a special service in St. Mary's Church on November 4th, St. Mary's Sunday school students in the 3-4 years old class, 5-6 years old class, 1st grade, 2nd grade and 3rd grade will celebrate All Saints Day with a mini parade around the church grounds which will conclude in the Parish Hall with a special lesson and treat. Children may then return to classrooms for snack and free play. The parade will begin at 11:10, right after the kids have gotten dressed in their classrooms.

This special program will be offered in place of our normal Sunday school curriculum. 4th and 5th graders will be invited to watch a special film on Saint Peter. Children in our 3-4 years old class will be **St. Margaret** and **St. Luke** (girls can bring a special baby doll for parade).

5-6 years old class and 1st grade: **St. Joan** and **John Donne**

2nd and 3rd grade: **Mother Teresa** and **St. Martin** (girls may bring special baby doll for the parade).

We have the remainder of the costumes for children!

THE GIVING TREE Making Christmas Special for Others



During Thanksgiving weekend we will mount The Giving Tree in the Parish Hall receiving area. Parishioners will be invited to select an ornament from the tree which includes gift suggestions for our Christmas families and items needed by Goochland Free Clinic and Family Services.

For our Christmas families, simply purchase the gift, wrap it, attach the ornament on the top of the gift and place under the tree by Sunday, December 16th. We ask that all items purchased for Goochland Free Clinic and Family Services be placed in gift bags so that the contents are easily recognizable and may be removed. If you would like to become involved with this project, please contact Anna Johnson, Minister to Children at ajohnson@stmarysgoochland.org.



CHILDREN'S GIVING PROGRAM

Our Children's Giving Program is going strong this year! Thank you, Molly Snow, for leading this amazing initiative! During our last Children's Chapel we all spoke about the value of giving time, talents and tithing. Many children are choosing to give in the collection plate every Sunday. Thank you all for your participation!!! If your child hasn't received a box of stewardship envelopes, please see Anna Johnson or visit the Children's Ministries Welcome Table. Just a reminder....children and youth may drop the envelopes in the collection plate as they are dismissed for Sunday school. For those who miss the opportunity, Kerri White has graciously offered to create offertory baskets which shall be placed in every room. Thanks, Kerri and Molly!

Youth Ministries

Sara Grattan
Minister to Youth

SUNDAY EVENING YOUTH GROUP NOVEMBER 18

The 6th-8th grades will meet with Ashton Guza and Jeff Allende.

High School will meet with Sara Grattan in the Loft of the youth building.

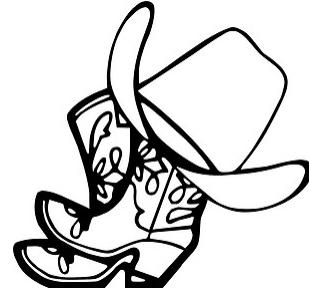
After youth group, we will have a short Worship service and then go to the Parish Hall for dinner. Parents are needed to help provide dinner and work in kitchen.

WORKCAMP 2013: JULY 21-27

We will have an informational meeting about Workcamp on Sunday, November 4th at 10:15 am in the 8th grade classroom of the youth building. Please come and find out more about this awesome experience. Workcamp is open to 8th grade through 12th grade students.

EPIPHANY CAMP

January 3rd and 4th from 9-11:30 am: The St. Mary's youth will host a camp for children ages 3 year old through 4th grade. It will be a mini VBS. Parents and youth are needed to volunteer. If interested in participating as a volunteer or if interested in signing up your child, please contact Sara Grattan at sgrattan@stmarysgoochland.com

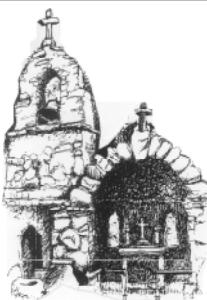


*St. Mary's Episcopal Church
9th Grade Confirmation Class
invites the 8th, 9th, and 10th grades
from St. Mary's, St. James's, and
St. Stephens for their
Confirmation Dance at Farview*

12671 River Road

Saturday, November 10, 2012

7:30 to 10:00 pm



SHRINE MONT WEEKEND

**Grades 6 & 7
November 9-11**

Join your friends from St. Mary's and other Parishes around Virginia for a fun filled weekend in the mountains. Enjoy great food, fellowship, and fun activities. Cost of trip is \$150 to Diocese and \$50 to St. Mary's Episcopal Church. We will need parents to chaperone both weekends since our Minister to Youth Sara Grattan will not be able to attend.

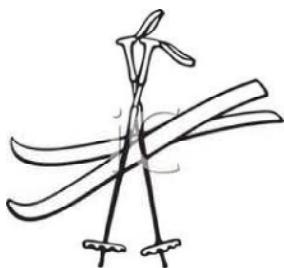


RHYTHMS OF GRACE

Rhythms of Grace is a Worship Service/Sunday School for children with special needs. We meet once a month in the youth building for fellowship, fun activities, and Holy Eucharist. Volunteers are needed. We meet the 3rd Sunday of every month from 1-2 pm. Our next Sunday is November 18th. If interested in participating, please email Sara Grattan at sgrattan@stmarysgoochland.org.



Twelve 8th grade youth and 4 adults headed to Shrine Mont for the Diocese's PYM weekend for 8th grade students. Everyone had a fabulous time, in particular developing new friendships. A special thanks to our parent/chaperones Ben and Fongsanith Harper and Kelly McDonald.



HIGH SCHOOL SKI TRIP JANUARY 19-21

St. Mary's, St. James's and St. Stephens' High School youth are going skiing together. The weekend of January 19-21 we are heading to Watermark Camps for a weekend of skiing and fellowship. Cost of trip will be around \$150. If interested in participating, please email Sara Grattan at sgrattan@stmarysgoochland.org

SUNDAY SCHOOL INFORMATION

Sunday School for Grades 6 - 12 meets during the 11 am Worship Service. Youth go with their parents to church and then are dismissed to the Youth and Education Building for Sunday School. We will meet on the following days in November:

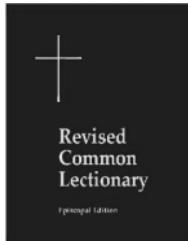
November 4th: Sunday School during 11 am service

November 11th: No Sunday School during 11 am service. It is Confirmation Sunday for 9th grade. All youth will stay in church with parents

November 18th: No Sunday School; Youth stay in church with parents

November 25th: Sunday School during 11 am service

ADULT MINISTRIES



WEDNESDAY BIBLE STUDY FOCUSES ON WEEKLY LECTORY

The Wednesday Bible Study has begun its Fall season, meeting every Wednesday in the Library at 10:00 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. Annotated study Bibles in the New Revised Standard Version, the New International Version, the New English Bible, and other versions are available online at Amazon.com, at Barnes and Noble, at Cokesbury Bookstores, and other retail dealers.

All members and friends are cordially invited to attend and participate. Discussions are always enriching, and every point of view is appreciated. While no prior biblical training is required of group members, an open mind and readiness to learn and share insights are always welcome!

EDUCATION FOR MINISTRY

This small group facilitated by Associate Rector Eleanor Wellford meets **every Tuesday afternoon** from 3:30-6:00 in Eleanor's Office. The group spends its time in theological reflection and review of specific reading assignments.

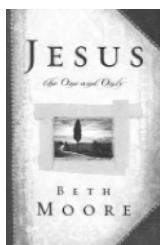


ROB BELL'S NOOMA SERIES
First and Third Wednesdays of each Month
11:00 a.m. - Education Building Loft

Every 1st and 3rd Wednesday of the month beginning at 11:00 a.m., parishioner **Laurie Rogers** will lead a small group in a discussion of Rob Bell's Nooma series which are 10-15 minute videos exploring such topics of faith as forgiveness, compassion, mercy, justice, anger and sin. Used in churches of all denominations, they are sure to spark plenty of discussion.

PRAYER SHAWL MINISTRY

The Prayer Shawl Ministry will meet on **Thursday, November 15 at 10:00 a.m.** in the Library 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. 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. We encourage all who enjoy knitting to take part in this prayerful ministry. Inquiries about the Prayer Shawl ministry should be directed to Associate Rector Eleanor Wellford, 784-5678, or e-mail her at ewellford@stmarysgoochland.org.



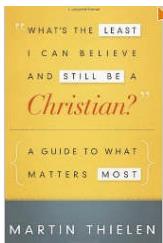
BETH MOORE STUDY JESUS THE ONE AND ONLY

by Eazy Milligan

St. Mary's Adult Ministries and Eazy Milligan are continuing a Beth Moore Women's Bible Study entitled "Jesus the One and Only." This is a ten-session course that studies the life of Jesus, primarily relying on the Gospel of Luke. At each session, participants will enjoy fellowship, watch a 60-minute video presented by Beth Moore, and engage in group discussion of the previous week's home study assignments. The study group meets every other Thursday at 7:00 PM in the Adult Education Building. It will not meet on Thanksgiving Day, Christmas Week, or Valentine's Day. Depending on private and county schools spring break schedules, we may skip those weeks as well, but the class should be finished by Easter, March 31.

If you are interested in joining the class, please purchase *Jesus the One and Only* Book (\$14.95) available at Lifeway or Amazon. You will also need a Bible; any Bible is fine although the NIV (New International Version) Study Bible is recommended. Finally, the cost of the \$199 DVD purchase price will be divided equally among those attending.

Please let Eazy know by email eliz64.milligan@gmail.com or by phone at 314-7686 if you are interested. The class meets in the Education building.



WHAT'S THE LEAST I CAN BELIEVE AND STILL BE A CHRISTIAN?

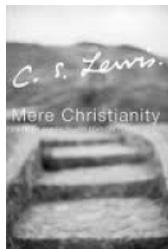
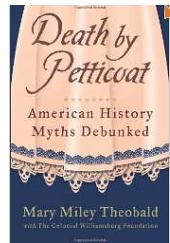
Wednesdays, November 7, 14, 28, and December 5, 12
7:00 p.m. Education Building

Parishioners Kim and Charles Glenn, along with Rector John Miller, will lead a spirited discussion using as a reference the book entitled *What's the Least I Can Believe and Still be a Christian?* Author and Pastor Martin Thielen has honed in on the ten things Christians need to believe—and ten things they don't—to "qualify" as Christians. This book will help bring comfort to all of us who may find ourselves questioning some of the assumptions with which we grew up.

DEATH BY PETTICOAT: AMERICAN MYTHS DEBUNKED

Wednesday, November 14
7:00 p.m. Education Building

Parishioner and free lance writer, **Mary Miley Theobald**, will be on hand to give us a glimpse into her latest book called *Death By Petticoat: American Myths Debunked* which is a collaboration with The Colonial Williamsburg Foundation and which uncovers the truth behind popular myths from history that are held as true, but are not.



C.S. LEWIS'S MERE CHRISTIANITY STUDY GROUP

Parishioner **Laurie Rogers** will continue leading a study group based on C.S. Lewis' *Mere Christianity* on November 7 and 14 on Wednesday evenings in the Eighth Grade Classroom of the Education Building. Come and see how the enduring legacy of this beloved writer continues to nurture and guide our spiritual journeys. Discussion will also include the following articles: "Finding Peace in Time of War," "Does Conversion Change Your Personality" and "How Literature Leads Us to God."

Exploring Prayer

"Be still and aware of the presence of God within and all around"

-Phillip Newell

*Come and experience the Silence
A quiet morning-
alternating contemplative meditations
with images and metaphors
from poetry, writings. and nature.
Led by Ellen Williams Kympton*

*November 3, 2012
Old Parish Hall*

*10:00am-1:00pm
mid-morning refreshments provided.
No previous experience required
sign up Streetsyd@gmail.com
suggested contribution \$10.00*

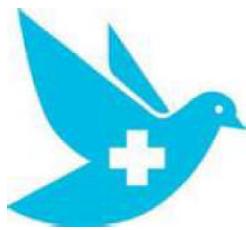
BE STILL continues to meet
Wednesdays 6:00-6:30pm
Little St. Mary's



**IT'S COMING BACK!!
CLEAN OUT YOUR ATTICS
AND GARAGES**

**THE CARITAS "POD"
WILL BE BACK
NOVEMBER 9-19, 2012**

As you may know, CARITAS distributes "Home Starter Packages" to its homeless and at risk individuals and families as they exit local shelters and get back on their feet. These packages consist of basic furniture items, linens, dishes and other household items. This is where we come in. They also need mattresses, towels, any furniture, pots & pans, dishes/flatware, lamps, rugs, fans and microwaves. They cannot accept clothing, toys, books, or built in appliances. For more information please contact Molly Tashjian 741-5114 or by email to tash1008@aol.com.

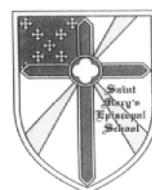


WORLD PEDIATRIC PROJECT

Sara Desvergne Reed and Dr. Kinloch Nelson will be sharing their experiences as volunteers with the World Pediatric Project on Sunday, November 4th between services in the New Parish Hall. Dr. Nelson is a founding board member of World Pediatric Project and has been a volunteer physician with the organization since its inception over a decade ago. WPP is a local non-profit that reaches critically ill children in developing countries in the Caribbean and Central America. Dr. Nelson has made innumerable trips to Belize to perform life-changing surgeries, and his church, Grace and Holy Trinity Episcopal Church, has hosted many visiting WPP children through the years, just as St. Mary's did last year with Merlik Cobbe. Sara Reed is a current board member and president of the Junior Board. Both look forward to sharing firsthand experiences about this phenomenal organization.

St. Mary's Episcopal School

by Susan Rawls, Director



St. Mary's school is having a Christmas fundraiser. We are selling wreaths, roping and poinsettias. Our distributor is the same nursery used by Great Big Greenhouse. Orders must be in by November 14 for delivery and pick up the week after Thanksgiving. Order forms may be found in the Narthex of the church, church office and Sunday School table. Please support this important ministry of St. Mary's Episcopal School.

The St. Mary's children in Mrs. Anders' class enjoy a visit from the Goochland County fire department during Fire Prevention Month.

Mr. Ross MacKenzie, St. Maryian and Widely-Known Retired Richmond Newspaper Editor to address Seniors Group

by Fred Clark

On Wednesday, November 14, the Seniors Group will welcome Mr. Ross MacKenzie, retired record-setting Editor of the Richmond Times Dispatch Editorial Page, socio-political pundit, nationally syndicated writer, award-winning author, and fellow St. Maryian. He is planning a Q&A style situation report on the nation and the world following the decision to be made at the November 6 national election. Ross looks forward to the "toughest questions his audience can ask" and thus to broad participation.

Mr. MacKenzie was schooled at Exeter Academy, Yale and the University of Chicago. Not long after moving with new bride Ginni to Goochland County in 1966, they joined St. Mary's. After raising two sons and retiring from a high-profile career, the MacKenzies continue to reside now as Sabot empty-nesters.

Professionally, Ross was named Editor of the Editorial Pages for the Richmond News Leader in 1969. He continued in that role for the combination daily after the merger into the Richmond Times Dispatch in 1992, until retiring in 2007. From 1981 to 2011, he authored a nationally syndicated column, working in many subject areas, but predominantly in politics, American culture and international affairs. His wide reputation was as a highly respected "fierce" conservative writer.

Attendees will meet at 12:00 noon in the New Parish Hall for a 15 minute 'gathering time', followed by a delicious lunch (donation \$4). Our program will commence by 1:00 and we will adjourn by 2:00. Guests are always welcome at Senior fellowship events, regardless of age or affiliation. Please contact the church office (784-5678) by noon on November 12 to reserve your place, unless you have responded to a prior reminding phone call. Many also attend the regular Wednesday Morning Prayer at 11:30 in Little St. Mary's immediately preceding the Seniors Meeting.

Future Meetings

- At our **December 12** Meeting, we will honor both the St. Mary's Super-Seniors and the newly-named St. Mary's Golden Pioneers, and will conclude the celebratory tone with some selected readings and carols in anticipation of the upcoming Christmas Season.
- On **January 16** (note this is 3rd Wednesday of month), Dr. Ed Ayers, President of the University of Richmond, will speak on the unique challenges and opportunities for UR in the early Twenty First Century.



Thanksgiving Day Worship

Holy Eucharist,
Rite I
Little St. Mary's

9:00 a.m. Thursday
November 22, 2012



PARISH SUPPER

Wednesday, November 14
5:30-6:45 p.m.
New Parish Hall

Menu

Roasted pork loin
Butternut squash gratin
Sautéed seasonal greens
Baked apples
Dessert

*Followed by Adult Ministries Offerings
(See page 13)*

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

BRUNCH WITH BISHOP GOFF

Sunday, November 11

Holy Eucharist I
9:00 a.m.

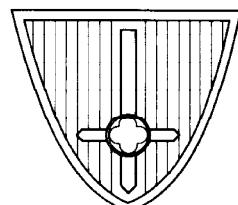
Confirmation &
Holy Eucharist II
11:00 a.m.

Brunch with the Bishop
12:00 p.m.
New Parish Hall



12291 River Road Richmond, Virginia 23238

ST. MARY'S EPISCOPAL CHURCH



November 2012

Sunday	Monday	Tuesday	Wednesday	Thursday	Friday	Saturday
				1 7:30 PM Adult Choir	2	3 10:00 AM A.A. 10:00 AM Exploring Prayer - Old Parish Hall
4 9:00 AM Holy Eucharist I 10:15 AM World Pediatric Project 11:00 AM Choral Eucharist - A Day of Remembrance 11:10 AM All Saint's Childrens Parade during Sunday School Daylight Savings Time Ends	5	6 3:30 PM EMM	7 9:00 AM Fellowship Committee 10:00 AM Bible Study 11:00 AM Nooma Series 6:00 PM Be Still 7:00 PM "What's the Least" Class 7:00 PM C.B. Lewis Class	8 7:00 PM "Jesus The One & Only"	9 CARITAS Pod Arrives	10 10:00 AM A.A. 7:30 PM Confirmation Dance Grades 6-7 Shrine Mont
11 9:00 AM Holy Eucharist I 11:00 AM Confirmation & Holy Eucharist II 12:00 PM Brunch with the Bishop Bishop's Visit Grades 6-7 Shrine Mont	12	13 3:30 PM EMM 7:30 PM Adult Choir	14 9:00 AM Outreach Committee 10:00 AM Bible Study 11:30 AM Morning Prayer 12:00 PM Seniors 6:00 PM Be Still 7:00 PM "What's the Least" Class 7:00 PM C.B. Lewis Class 7:00 PM Death by Petticoat	15 10:00 AM Prayer Shawl Ministry	16	17 10:00 AM A.A.
18 9:00 AM Holy Eucharist I 9:45 AM Children's Committee Meeting 11:00 AM Morning Prayer I 12:00 PM Adult Ministries Meeting 1:00 PM Rhythms of Grace 5:00 PM Sunday Evening Youth Groups	19 11:00 AM Calendar Meeting 4:00 PM Finance Committee Pod Pick Up	20 3:30 PM EMM 7:30 PM Adult Choir	21 10:00 AM Bible Study 11:00 AM Nooma Series 6:00 PM Be Still	22 9:00 AM Holy Eucharist I - Little St. Mary's Thanks- giving Day Office Closed	23	24 10:00 AM A.A. Giving Tree Set-up
25 9:00 AM Holy Eucharist I 11:00 AM Holy Eucharist I	26	27 3:30 PM EMM 5:00 PM Vestry	28 10:00 AM Bible Study 6:00 PM Be Still 7:00 PM "What's the Least" Class	29 7:00 PM "Jesus The One & Only" 7:30 PM Adult Choir	30	

HOLIDAY GREENERY SALE

TO BENEFIT ST. MARY'S SCHOOL



Name: _____

Home Number: _____ Cell Number: _____

E-mail: _____

Product	Quantity	Price	Subtotal
Poinsettias:			
7" pot, 2 plants, 8-10 blooms	<input type="checkbox"/> red <input type="checkbox"/> white <input type="checkbox"/> pink	\$10.00	
Roping:			
White Pine, 60'		\$20.00	
Fraser Fir, 75'		\$38.00	
Wreaths:			
Boxwood, 16"		\$18.00	
Boxwood, 24"		\$22.00	
Boxwood, 36"		\$35.00	
Fraser Fir, 16"		\$15.00	
Fraser Fir, 24"		\$20.00	
Fraser Fir, 36"		\$30.00	
Total # of items:		Total Cost:	

- ORDERS ARE DUE BY WEDNESDAY, NOVEMBER 14
- MAKE CHECKS PAYABLE TO ST. MARY'S EPISCOPAL SCHOOL
- ORDERS MAY BE PICKED UP AT THE SCHOOL ON NOVEMBER 29 & 30