

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

*The Season of Epiphany
January 2013*

Evening Prayer in Little St. Mary's Resumes on Sunday, January 6



St. Mary's will again offer a regular Sunday Service of Evening Prayer at 5:00 p.m., beginning on the Feast of the Epiphany, January 6. Meeting in Little St. Mary's, the service will feature the Evening Prayer, Rite I worship order, with periods of silence and meditation along with the readings and prayers. On first Sundays of the month and on holy days such as Epiphany we will offer Holy Communion. Both Clergy and Lay Ministers will read the service. The Worship Committee and Clergy hope that Evening Prayer in Little St. Mary's will become a significant addition to Sunday Liturgies in our Parish. Individuals and families are encouraged to experience this service as a comfortable, quiet, and reflective way to prepare for Sunday Evening.

St. Mary's Episcopal Church

Dover Parish in the Diocese of Virginia
12291 River Road
Richmond, Virginia 23238

Telephone: (804) 784-5678 Facsimile: (804) 784-1940
E-Mail Address: info@stmarysgoochland.org
Website: stmarysgoochland.org
St. Mary's School Telephone: (804) 784-2049

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 Children	Anna T. Johnson
Minister to Youth	Sara M. Grattan
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 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 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:

Baptisms:

15 December 2012 Charles Bryce Williams
16 December 2012 Katherine Marguerite Jacob

Burials:

30 November 2012 Patricia Gaddy Pons
15 December 2012 Judith Mellor Reynolds



Snow Policy

When winter storms of snow and ice occur on Sunday, St. Mary's will be open for worship unless conditions prevent all safe travel. In that case, we will post cancellations on the website, www.stmarysgoochland.org, and on voice mail (784-5678), at the "schedule of services" option # 12.

At all other times, when icy or snowy weather strikes on Sunday, we will consolidate the worship at St. Mary's to one service at 11:00 a.m. in New St. Mary's.

Our grounds crew will make every effort to clear walkways and the parking lot to enable members to have safe access to the buildings.

In every instance of winter precipitation please use your own discretion concerning safety and travel conditions.

To the Manger Born

A Sermon for Christmas

Year C - RCL - 25 December 2012

John Edward Miller
Rector

In those days a decree went out from Emperor Augustus that all the world should be registered. This was the first registration and was taken while Quirinius was governor of Syria. All went to their own towns to be registered. Joseph also went from the town of Nazareth in Galilee to Judea, to the city of David called Bethlehem, because he was descended from the house and family of David. He went to be registered with Mary, to whom he was engaged and who was expecting a child. While they were there, the time came for her to deliver her child. And she gave birth to her firstborn son and wrapped him in bands of cloth, and laid him in a manger, because there was no place for them in the inn.

In that region there were shepherds living in the fields, keeping watch over their flock by night. Then an angel of the Lord stood before them, and the glory of the Lord shone around them, and they were terrified. But the angel said to them, "Do not be afraid; for see—I am bringing you good news of great joy for all the people: to you is born this day in the city of David a Savior, who is the Messiah, the Lord. This will be a sign for you: you will find a child wrapped in bands of cloth and lying in a manger." And suddenly there was with the angel a multitude of the heavenly host, praising God and saying, "Glory to God in the highest heaven, and on earth peace among those whom he favors!"

When the angels had left them and gone into heaven, the shepherds said to one another, "Let us go now to Bethlehem and see this thing that has taken place, which the Lord has made known to us." So they went with haste and found Mary and Joseph, and the child lying in the manger. When they saw this, they made known what had been told them about this child; and all who heard it were amazed at what the shepherds told them. But Mary treasured all these words and pondered them in her heart. The shepherds returned, glorifying and praising God for all they had heard and seen, as it had been told them.

- Luke 2:1-20

The Collect

O God, you make us glad by the yearly festival of the birth of your only Son Jesus Christ: Grant that we, who joyfully receive him as our Redeemer, may with sure confidence behold him when he comes to be our Judge; who lives and reigns with you and the Holy Spirit, one God, now and for ever. Amen.

"Therefore the LORD himself will give you a sign. Behold, a young woman shall conceive and bear a son, and shall call his name Immanuel."

-Isaiah 7:14

"And this shall be a sign for you: you will find the babe wrapped in swaddling cloths lying in a manger."

-Luke 2:12

Our children's Christmas Eve service is always a major event in our parish life, and it is always beautiful. It draws an Easter-size congregation composed of parents, grandparents, and hundreds of others who simply want to see children celebrate the Nativity of Jesus in their inimitable way. The complications attending this event are legion. Herding in and managing a cast of mini angels, shepherds, sheep, wise men, and the holy family is quite a feat. But I tell the anxious adult directors not to worry, because the service is a guaranteed success. No matter what happens, the story gets told in ways that we cherish. Children get rambunctious; some are cranky, bored, or so geared up about Christmas that they can't wait for the gift giving to commence. That can lead to disagreements (like two little angels who duked it out in front of their horrified parents), and of course, there are crying children who just want to go home. Still it is wonderful to behold, and it warms our heart year after year.

My favorite image every year is that of Mary and Joseph peering into the rough-cut wooden manger to see a doll all bundled up atop a bed of straw. Their young faces reflect light and shed light; it is a moment of pure goodness. Young Mary and Joseph help us imagine the original couple, standing in a stable, awestruck by the baby they had been given. The little infant, whom they would name Jesus, was not only precious, he was (and is) God's miraculous message of love. Through him all mankind receives the greatest good news imaginable: God loves us so completely that he gives himself to us that we might fully live. The word portrait of the Messiah's birth delivers the message in a language that all of us can understand. That is why we have gathered at St. Mary's on this Christmas Day.

Heirlooms tell stories too. One that I treasure is a belt buckle that comes from the Miller side of my family. My grandfather Edward

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was the son of a first generation immigrant from Germany. His parents spoke German even as they became citizens of the United States. However, like most Richmonders, their children blended right into the southern culture, speaking English as their basic tongue. Still, there were vestiges of their German legacy, such as food choices, preference for dark beer, ethnic friendships, and artifacts from the old country. The buckle was one of those items. It was part of an army uniform – likely from the Franco-Prussian War era. I don't know which of my ancestors served in the Kaiser's military, but one certainly did, because the buckle is one of several pieces of military paraphernalia. On the buckle is an imperial crown surrounded by a motto confidently proclaiming, "*Gott mit uns.*"

"God with us" is the English translation. That was quite a statement of status and privilege. Whoever wore that buckle must have thought that his cause was just. And I'll bet he felt a little safer than the troops opposing him. Perhaps he sensed an edge in battle, such as Constantine's army, which had the Chi-Rho monogram (short for "Christ") emblazoned on their shields. To claim, as the Kaiser's emblem did, that "God [is] with us" is to impute righteousness to the war aims, as well as a standing of entitlement to the combatants.

They were not the only soldiers or rulers that made this claim. Some were quick to flex their military muscles after a triumph, making common cause with the Almighty. Others, however, lost their campaigns and suffered the defeat of their supposed divine right. And that inevitably begged the question, "If we failed to achieve victory, in what sense was God with us?"

Many who have lost loved ones to tragedy ask that very question. So do those whose life is being depleted by illness, or whose livelihood has vanished, or whose relationships have broken apart, or whose control over their circumstances has ebbed away.

The implication of "with us" is advantage. But what if there is no advantage? What if there is failure and loss? Does that mean that God is absent? Not there? Irrelevant? The ramifications of loss can be devastating. Outcomes depend on our basic assumptions. If we expect that God's presence with us is leverage, that it entitles us to special favors, then losing can be catastrophic. On the other hand, the story we celebrate at Christmas shows us another way (a subtler way) of seeing God's presence, and understanding God's power, in our life.

Early Christians viewed Jesus as the fulfillment of prophecy – especially Isaiah's proclamation of Immanuel, the sign that "God [is] with us." That is Matthew's interpretation;¹ Luke's view of the nativity of Jesus culminates in the appearance of the Angel Gabriel, who together with the heavenly host, exclaimed, "Be not afraid; for behold, I bring you good news of a great joy which will come to all the people; for unto you is born this day in the city of David a Savior, who is Christ the Lord. And this will be a sign for you: you will find a babe wrapped in swaddling cloths and lying in a manger."² In Luke the sign is a reinterpretation of Immanuel.

God with us takes three-dimensional, animate form – a baby swaddled with bands of cloth lying in a manger.

God chose to invest himself in the being of a helpless infant, wrapped up tightly so that he would feel secure instead of anxious, snug instead of chilled in the night air of Judea. This momentous choice – God's choice to become human – strikes us as counterintuitive. His form is at loggerheads with notions of heroic strength. He arrives as a newborn who has enjoyed the safety and warmth of his mother's womb, only to be expelled by birth into an alien world that provides no protection against the elements. Besides his mother's beating heart, swaddling offers the baby Jesus his only comfort.

Is it odd that God would need comforting? Well, no, it isn't, because this baby is God's physical presence, God's sensing, feeling, thinking, emoting, vulnerable presence in a world that does not support infants automatically. In this world, human babies need help, and lots of it, to survive. I think that the Christ child's powerlessness, his weakness, is the sign. Unlike the way

the world measures power, God reveals his power by pouring himself out, by emptying himself, and taking the form of the lowly, rather than the proud. This is preposterous to propose, but it is the deepest of all truths.

But what is even more remarkable is the repository of this Immanuel child. He is lying in a manger, said the angel to those awestruck shepherds. A manger is not a cradle, or an isolette, or a fancy crib. It is a feeding trough – a rough-hewn, straw-filled, saliva-soaked container of feed. A manger, from the French, *manger*, meaning "to eat," is in the opinion of one of our preschoolers, "just yucky." It's

not something you'd order from Laura Ashley or Babies Are Us.

What's up with all of this earthiness? All this lowliness? All this lack of advantage, privilege, status, or power to bend reality to one's will?

Maybe that's the point. God's way of being "with us" is like that – earthy, involved, simple, humble, unpretentious, willing and able to get his hands dirty in the soil of life. Jesus' genealogy can be traced through King David's royal lineage, but he was not to the manor born. He was both the Son of God and the son of man. He is extraordinary, yet ordinary. As my late teacher Donald Dawe used to say, "God is most like himself when he becomes one of us." Jesus shares with us a common life – one that is human, not extraterrestrial. The circumstances of his birth make it clear that his godliness is gracefully down to earth.

What could be earthier, and less high and mighty, than beginning life in a manger? Mary's child, born in lowly estate, is nevertheless the Savior of us all. Christ the Lord is not distant, but close at hand; he is not removed from us, but is within our reach. In him God is with us bodily; in him God is literally in touch with us. He experiences our feelings – the sorrows as well as the joys, the disappointments as well as the satisfactions. That is amazingly good news, because the one who sees life through our eyes is the one who can redeem life as we live it.

The one to a manger born came among us not to be served, but



to serve. Jesus, our Lord, is no ordinary king, but he is just the one we need – a king who would stand shoulder-to-shoulder with his people, and whose sovereign rule would be the law of love. His ministry will be marked with humility rather than hubris, compassion rather than coercion, giving rather than receiving. Mary, I believe, saw God's presence in him, and pondered in her heart the godliness, as well as the cost, of the way he would live his magnificent life.

God's manger-cradled Messiah would grow to his full stature and beckon us to set aside our agenda and to follow him. Those who would become his disciples joined the ministry of the humble servant, doing deeds of kindness for the sake of love. Together with him, they have done the work of redemption, and have touched us with God's presence.

One of his disciples died recently. She was quiet, hard working, and extraordinarily kind, and she left this world more benevolent for her presence. Her acts of service were unheralded and seemingly small, but in reality they were remarkably effective. At her memorial service, her two daughters followed their mother's example and gave a highly organized, yet soft-spoken account of a life dedicated to love of God and love of neighbor – every neighbor.

For example, this modest mother expressed her maternal care not only to her own children but also to everyone she met. During hot months of summer, she made sure that when the garbage man made his weekly visit to her house, he would find a cool bottle of water and a refreshing snack resting on the lid of the garbage can. She couldn't bear the idea that he might suffer through that

heat and humidity unappreciated.

On a lengthy drive on a turnpike interrupted by tollbooths, this same thoughtful soul handed to every toll attendant a bag containing candy hearts and other confections. She thought that if the turnpike employees had to work on Valentine's Day, someone should treat them with a kind remembrance.

Seeking and serving Christ in all persons, loving your neighbor as yourself, as well as respecting the dignity of every human being, is a manger-based ministry. It is born in Bethlehem, nurtured in Nazareth, and fulfilled in Jerusalem. We who gather around Christ's manger are his family. He is our brother, our dearest companion. Because we share his life, we too can grow in grace until we become more and more like him in our thoughts, our words, and our deeds. Christmas reminds us of that, and it gives us an annual re-start on the journey. Christ's life sheds light on our path. And even if we are only capable of taking baby steps, they are still steps. We would do well to trust him, and to take them. He will be there to catch us when we fall.

May the joy, peace, hope, and love of Christmas be with you this day, and forever more.

In the Name of God: Father, Son, and Holy Spirit, let us open our hearts to receive him, our Lord Immanuel. Amen.

1 Matthew quotes Isaiah 7:14 in his interpretation of the significance of Jesus' birth, viz., "All this took place to fulfil what the LORD had spoken by the prophet: 'Behold, a virgin shall conceive and bear a son, and his name shall be called Emmanuel' (which means, God with us)" – Matthew 2:22-23.
2 Luke 2:10b-13.



A rendering of the Nativity through the eyes and artistry of a St. Mary's child.

Tarnished Faces of Faith

A Sermon for the 2nd Sunday of Advent

Year C - 9 December 2012

Eleanor Lee Wellford
Associate Rector

See, I am sending my messenger to prepare the way before me, and the Lord whom you seek will suddenly come to his temple. The messenger of the covenant in whom you delight—indeed, he is coming, says the LORD of hosts. But who can endure the day of his coming, and who can stand when he appears?

For he is like a refiner's fire and like fullers' soap; he will sit as a refiner and purifier of silver, and he will purify the descendants of Levi and refine them like gold and silver, until they present offerings to the LORD in righteousness. Then the offering of Judah and Jerusalem will be pleasing to the LORD as in the days of old and as in former years

.-Malachi 3:1-4

Is there any job more tedious than polishing silver? It requires a type of patience that I don't seem to have! As much as I dread it and put it off as long as possible, I do get a little bit of satisfaction in taking a piece of tarnished silver and rubbing a gleaming mirror-like finish onto it. If only it would stay that way!

I also like being able to see the fruits of my labor so quickly. That doesn't always happen in life. Sometimes it takes a lot of time and patience to be able to see the benefits of our hard work. I think that's particularly true when it comes to raising children, but then all relationships require work.

When it comes right down to it, the work of the prophets is the work of relationships and sadly enough, some prophets don't live to see the fruits of their labors. Malachi was such a prophet. He may have been one of the so-called "minor" prophets, but his message was anything but minor when it came to relationships.

Not a lot is known about Malachi other than that he probably lived in the first half of the 5th century BCE which would have been after the Israelites had come back to Jerusalem from their Babylonian exile and after the Temple had been rebuilt.

His name, translated from Hebrew, means "my messenger" which is such a fitting name for a prophet that some scholars wonder whether that was his real name or a name attributed to him later on. The relationship with which Malachi was concerned was between God, or Yahweh and the Israelites, or by extension, God and us.

Malachi's style of writing includes a lot of rhetorical questions and authoritative answers which challenge listeners to think. One of Malachi's assertions was that the Israelites had wearied God - that they'd worn Him out with their complaints. And what they were complaining about was God's judgment in letting the unjust go unpunished. Or at least that's what it seemed like to them.

That is not an uncommon complaint either in the Bible or in today's world. We tend to have our own sense of justice that can often be based on our inability to see the big picture or to put a situation in the right context. Children, especially, have a hard time doing that.

My two older children are 2 1/2 years apart which meant that when they were young, what I did for one I also did for the other. It just seemed to make life easier that way. I even tried to dress them alike, but that didn't last long!

As it turned out, they were very different and I realized that when I noticed that one type of reprimanding worked for one but not for the other. No matter what the punishment, my daughter was never quite convinced that she had done anything wrong which is why she was always being sent to her room to think about it; whereas if I just looked at my son the "wrong" way, he would dissolve into tears and that would always be punishment enough.

It really irritated my daughter that she and her brother would be treated so differently especially when they had both been caught in the same punishable act. She would say, "But Mom - that's not fair!". And to her way of thinking it wasn't. She didn't have the maturity or experience that a parent has in being able to see the big picture nor did she have faith in me to know what worked best of each of my children.

In the same way that my daughter did, the Israelites complained that God wasn't being fair. They said things like "All who do evil are good in the sight of The Lord, and he delights in them" and asking questions such as: "Where is the God of justice?" (Malachi 2:17).

To Malachi's way of thinking, this was not the way a faithful people should be acting. Had they forgotten that it wasn't too long ago that they were exiled in Babylon? Yet by God's care of and love for them, they were back in Jerusalem. Had they forgotten what it was like to have their Temple destroyed? Yet here they were back in a newly rebuilt structure. What did they really have to complain about?

And Malachi noticed that the Temple priests seemed to be too complacent in how they were providing leadership to the Israelites. By doing things like offering sick or otherwise inferior

animals for sacrifice, Malachi thought that they were just going through the motions of worship (*Theology of the Prophetic Books*, Donald E. Gowan, Louisville: Westminster John Knox Press, 1998, p. 178).

As prophets are often able to do, Malachi put together the big picture of what had happened historically with what might happen in the future. And what he saw for the future was an unfaithful people putting their covenantal relationship with God in jeopardy.

So Malachi wanted to make them think about what they were doing by giving them a wake up call and warning them that a messenger was coming, but not just any messenger. This one would be like a "refiner's fire and like fuller's soap; he will sit as a refiner and purifier of silver, and he will purify the descendants of Levi (which were the priests) and refine them like gold and silver, until they present offerings to the Lord in righteousness" (Malachi 3:3-4).

Old Testament scholars tend to believe that Malachi was pointing toward Jesus as that messenger (*Obadiah through Malachi*, William P Brown, Louisville: Westminster John Knox Press, 1996, p. 192) which is why we are hearing from this prophet during the second Sunday of Advent.

But it doesn't sound like the messenger we're expecting this time of year, does it? Aren't we looking forward to an adorable infant lying in a manger this Christmas? Aren't our hearts overflowing with good tidings of great joy? So what's Malachi telling us this morning? Could it be that his message about the coming of one who cleanses with acid and purifies with fire and who holds up a mirror and shows us how we fall short of being

God's faithful people, is a wake up call to us, too?

Are we wearying God with our complaints? Are we, too, being an unfaithful people? I think it has to mean having faith that God knows what God is doing; that God sees the big picture that as the apostle Paul put it, we can only see dimly. It has to mean that we are, have been and always will be God's beloved. It has to mean that patience is essential in realizing that God's time is not always our time nor is God's will always our will and we may not always see the fruits of our labor or know how God uses them. And God knows that living out any of those components of faith is never easy which is why, like silver, we tarnish quickly and easily.

And isn't that why God judged us and found us in need of a messenger who would live among us and put us in the right relationship with God; who would be the purifier of silver so that we can behold our image in its shiny surface and see something of God in our reflection there?

In his book called *Listening to your Life*, Frederich Buechner said this about God's judgment: "The New Testament proclaims that at some unforeseeable time in the future God will ring down the final curtain on history and there will come a Day on which all our days and all the judgments upon us and all our judgments upon each other will themselves be judged. The...one who judges us most finally will be the one who loves us most fully. ...The justice and mercy of the judge are ultimately one" (San Francisco: Harper Collins Publishers, 1992, p.58).

Malachi calls that God's judgment. Buechner calls that God's love. We call it Jesus.

St. Mary's Episcopal Church invites you

to a Fun French Cooking Class with

Chef-in-Residence Lanette Walker

Thursday, January 24, 6:00 pm

Prepare a delicious French meal while enjoying Fellowship, Food and Wine!

*Grilled Vegetable Antipasto with Herbed Chevre and Crostini ~ Thyme Gougeres
Chicken with Morels ~ Warm lentil Salad with Mustard Vinaigrette~
Green Beans and Zucchini with Sauce Verte ~ Rustic Apricot and Almond Tart*

16 guests maximum - \$45 per guest

To register please call St. Mary's at 784-5678 by January 17th

Children's Ministries

Anna T. Johnson
Minister to Children

Children's Ministries January Calendar

- January 6** 11 a.m. Sunday School
- January 13** 9:45 Children's Committee Meeting
11:00 a.m. Wee Worship and Children's Chapel
- January 20** 11 a.m. Sunday School
- January 27** 11 a.m. Sunday School

JANUARY PARISH SUPPER OUTREACH ACTIVITY

During the January 16th Parish Supper we will be inviting children and youth to join us for a placemat making activity in preparation for our CARITAS guests who will be arriving in March. Our kids are able to bring so much joy and light to our guests as they enjoy delicious and nutritious meals at St. Mary's! Dinner is served at 5:30 p.m., with our outreach project happening in the 3-5th grade classrooms from 6-6:45. If you are interested in attending the dinner please RSVP to Lori at info@stmarysgoochland.org
Thank you so much!



CHRISTMAS EVE THANKS

We wish to thank all of our children, youth and parent volunteers for making this Christmas Eve's Children's Service of Lessons and Carols such a memorable and cherished celebration! We especially thank Eazy Milligan for leading music and Molly Snow, Jennifer Waldbauer and Susanna Payne for leading Pageant preparations. The children and youth had a ball!



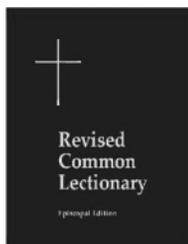
All the gifts stuffed into Carrie Schaeffer's Car.

UPDATE ON THE GIVING TREE by Carrie Schaeffer

The Giving Tree was a great success again this year! We were able to make Christmas a little more joyful for a young family of four in Goochland County as well as an 88-year-old woman who lives alone. Everything on the families' wish lists was given to them and more, and we also brought groceries to each household. In addition, we made an enormous donation to the Goochland Family Services Clothes Closet that included clothing for children of all ages and adults; school supplies, books and toys; baby diapers, wipes and bottles; and even a vacuum cleaner. The Children's Ministry Committee is so grateful for the kindness and generosity of all who participated.



ADULT MINISTRIES



WEDNESDAY BIBLE STUDY FOCUSES ON WEEKLY LECTIONARY

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



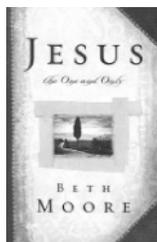
Every 1st and 3rd Wednesday of the month beginning at 11:00 a.m., parishioner Laurie Rogers will lead a small group in a discussion of Rob Bell's Nooma series which are 10-15 minute videos exploring such topics of faith as forgiveness, compassion, mercy, justice, anger and sin. Used in churches of all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

PRAYER SHAWL MINISTRY

The Prayer Shawl Ministry will meet on Thursday, January 17 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 during Christmas Week, or on 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.



The Prophets: A Study on Amos

Meeting on January 6 and 20
10:00 a.m. New Parish Hall

Led by **Dr. Frank E. Eakin, Jr.**, Weinstein-Rosenthal Professor of Jewish and Christian Studies at the University of Richmond and **Dr. John E. Miller**, Rector, St. Mary's Church, this series will be exploring the Old Testament prophet Amos.

The prophet Amos was an advocate of social justice. We will focus on Amos' context as an eighth-century Judean prophet (a brief introduction to the prophetic fraternity), the encounters which precipitated the initiation of his ministry (Amos 7-9), his call for social justice among the nations (Amos 1-2), and an addition to the Book of Amos which helps us to understand better both Amos and the prophetic literature (Amos 9:11-15).

We will seek to answer questions such as:

1. What does it mean to be a prophet?
2. Was Amos a prophet?
3. Was Amos a Jew?
4. Was Amos a monotheist?
5. What does social justice mean in a Judean context?
6. Does every word in the Book of Amos represent a word directly spoken by Amos?

St. Mary's Seniors to Hear Renowned Educator Dr. Edward Ayers, *President of The University of Richmond*

by Fred Clark



At the Senior's Meeting of January 16, 2013 (note this is the 3rd Wednesday), Dr. Ed Ayers, President of the University of Richmond, will speak on "The Future of Private College Education." We are honored and pleased to have this distinguished gentleman with us. We believe that his remarks will be of interest not only to current and potential students and their parental supporters, but to all who have broad concerns about present education in America.

Dr. Ayers earned his BA degree in American Studies from the University of Tennessee and his MA and PhD degrees in American Studies from Yale. From 1980 to 2007, he served on the faculty of the University of Virginia, most recently as Dean of the college and Graduate School of Arts and Sciences. In 2007, he became President of the University of Richmond, where he has led the creation of Richmond Promise, an ambitious strategic plan that has helped foster progress across the institution.

Dr. Ayers is an accomplished and recognized teacher. In 2003, he was awarded the National Professor of the Year Award from the Carnegie Foundation. He has received a Presidential appointment to the Council on the Humanities, has served as a Fulbright Professor in the Netherlands and on the American Council of Education, and is a member of many organizations in and around

Richmond. As a noted historian, Dr. Ayers has authored 10 books on the American South, and is the recipient of many awards and prizes for his distinguished writings in American History and the American Civil War.

As usual, we will meet in the New Parish Hall at 12:00 noon, for lunch at 12:15 (donation \$4), program beginning at 12:50 and adjournment by 2:00. Regardless of age or affiliation, all are welcome to Seniors fellowship events. Please make your lunch reservation by noon Monday, January 14 (call the Church Office 784-5678) unless you have responded to a prior reminder call.

Upcoming Meetings

•The next Seniors Meeting will be **Wednesday, February 13**, when Mary Theobald, author, St. Maryian and choir member, will speak on Decorative Evolution at the Virginia Executive Mansion.

•**The March 13 Meeting** will be a docented bus tour of Old and New Downtown Richmond, with a stop at St. Paul's Church for a Lenten Lunch: request forms will be available at the January Meeting, to be returned prior to February 1.

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

OFFICIAL NOTICE

**The Annual Congregational Meeting
of St. Mary's Church, Dover Parish,
will convene at 11:00 a.m.
on Sunday, January 27, 2013**

At that time, the people of St. Mary's Church will elect four new members of the Vestry and hear reports from the Treasurer, Finance Committee, the Rector and other leaders of the congregation. The eligibility requirement for election to the Vestry is as follows:

Canon 11, Section 4.

Only lay persons, who are confirmed adult communicants in good standing of the church, as defined in General Convention Canon 1.17, shall be eligible for election as Vestry members of such church. However, regardless of eligibility of a person for election, no person shall be elected at duly convened congregational meetings to consecutive full terms on a congregation's Vestry or Vestry Committee.

FROM THE PARISH ADMINISTRATOR Gina Alexander

How would you like to make life easier and take one thing off of your to-do list? How would you like it if that one thing helped St. Mary's as well? Enclosed in your newsletter and on our web site (www.stmarysgoochland.org) is an Automatic Draft Form. Simply fill it out, attach a blank voided check, and send it to Gina Alexander in the Parish Office. The bank will initiate a draft to St. Mary's on the 20th of each month. It is that simple!

How does this one thing help St. Mary's? Giving decreases in the summer months, often making it difficult for us to meet our financial responsibilities. Many members are at summer homes or on extended vacations. With automatic draft, you know that your offering is arriving on a timely basis every month, even if you are not here.

Why not take just a moment to complete this form, and drop it off at the church office or mail it to us at 12291 River Road, Richmond, VA 23238.

Should you have any questions about this convenient process, just contact Gina Alexander at 804-784-5678, or e-mail to galexander@stmarysgoochland.org. As always, thank you for your continued generosity to your church family.

ADVENT/WINTER EXPLORING PRAYER

- During the winter ***BE STILL*** will meet **once a month** at 5:15 p.m. before the Parish Supper in Little St Mary's for Lectio Divina and Centering Prayer. The schedule will change for Lent.
- On January 19th please join **Mary Lou Bean, RYT**, for a morning of gentle Yoga: "**Settling the Body - Stilling the Mind**" from 9:30-Noon in the New Parish Hall. For Reservations, email Sydna Street at: Streetsyd@gmail.com

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
Staff Photographers
Contributors

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.



St. Mary's Episcopal Church Altar Guild Poinsettia Memorials-2012

*In memory of L. Marie Gray and Constance D. Gray
given by Dr. & Mrs. Edmund E. Mullins, Jr. and Mr. R. Seward Gray*

In loving memory of Belle Bryan Hayes from the Hamilton Family

*In memory of Arthur E. Lundvall, Jr. and
Mr. And Mrs. William E. Duke, Jr. from their family*

*In Memory of Millicent Purcell Chambliss
from Mr. & Mrs. Onnik Tashjian, Jr*

In memory of Russell and Vivian Berkness from Karen Berkness

In memory of Harry & Grace McCarthy from the McCarthy family

In memory of Allan S. Wagner, Jr. by Elizabeth Baskin

In memory of Mr. & Mrs. G. W. Macon, Jr. by George Macon

*In loving memory of Mr. & Mrs. Walter A. Samsonoff
given by their children and grandchildren*

Given in loving memory of our parents from Annette and Doug Chapman

In memory of Robert Wren Powers Martin from Gilbert and Eva Bryson

In memory of our loved ones from Audrey and Morton Eggleston

*In memory of Bobbie Camp Ayers and Addison Lea Ayers
from Lea, Dave and Ayers Gilman*

In Honor of Mac & Barbara McCarthy from Anne & Karl Gunther

In memory of A. Spotswood Robins from Randy and Joanie Robins

*In Memory of Dr. & Mrs. W.T. Thompson, Jr.
and Mr. & Mrs. W.C. Cunningham from Sue and Tad Thompson*

In remembrance of Bob and Lee Tavenner from the Bill Tavenner family

PARISH SUPPER

Wednesday, January 16
5:30-6:45 p.m.
New Parish Hall

Menu

Chicken Dumplings in Lemon grass
and Ginger Broth
Vietnamese Fresh Vegetarian Roll
with Peanut Dipping Sauce
Sesame Noodles
Thai Basil Chicken with Cashew Nuts
Coconut Almond Macaroon

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

*Please call 784-5678 for reservations,
Requested Donation: \$7.00 per Adult,
\$4.00 per child age 9 to 14, Family Maximum \$22*

PARISH BREAKFAST

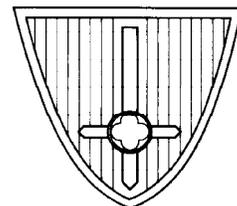
Sunday, January 13
10:00 a.m.
New Parish Hall

Menu

Eggs
Bacon
Scrapple
Cream Chipped Beef
and Biscuits
Homemade Cinnamon
and Orange Rolls
Fresh Fruit

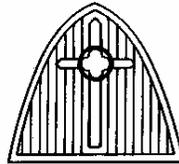
*Requested Donation: \$5.00 per person
Family maximum of \$20.00*

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



January 2013

Sunday	Monday	Tuesday	Wednesday	Thursday	Friday	Saturday
		<i>1</i>	<i>2</i>	<i>3</i> 7:00 PM "Jesus The One & Only" 7:30 PM Adult Choir 9:00 AM Epiphany Camp	<i>4</i> 1:00 PM Altar Guild Clean Up	<i>5</i> 10:00 AM A.A.
<i>6</i> 9:00 AM Holy Eucharist I 10:00 AM Amos Study 11:00 AM Holy Eucharist I 5:00 PM Evening Prayer	<i>7</i>	<i>8</i> 3:30 PM EFM	<i>9</i> 9:00 AM Fellowship Committee 10:00 AM Bible Study	<i>10</i> 9:00 AM Outreach Committee 7:30 PM Adult Choir	<i>11</i>	<i>12</i> 10:00 AM A.A. 1:00 PM Memorial Service New St. Mary's
<i>13</i> 9:00 AM Holy Eucharist I 9:45 AM Children's Committee Meeting 10:00 AM Parish Breakfast 11:00 AM Holy Baptism 12:00 PM Adult Ed. Committee 5:00 PM Evening Prayer	<i>14</i> 11:00 AM Staff Calendar Meeting	<i>15</i> 3:30 PM EFM	<i>16</i> 10:00 AM Bible Study 11:00 AM Nooma Series 11:30 AM Morning Prayer 12:00 PM Seniors 5:15 PM Be Still 5:30 PM Parish Supper	<i>17</i> 10:00 AM Prayer Shawl Ministry 7:00 PM "Jesus The One & Only" 7:30 PM Adult Choir	<i>18</i>	<i>19</i> 9:30 AM Be Still - Yoga 10:00 AM A.A.
<i>20</i> 9:00 AM Holy Eucharist I 10:00 AM Amos Study 11:00 AM Holy Eucharist II 12:45 PM Holy Baptism 5:00 PM Evening Prayer	<i>21</i> Office Closed	<i>22</i> 3:30 PM EFM 5:00 PM Vestry	<i>23</i> 10:00 AM Bible Study	<i>24</i> 6:00 PM French Cooking Class 7:30 PM Adult Choir	<i>25</i>	<i>26</i> 10:00 AM A.A. Annual Council
<i>27</i> 9:00 AM Holy Eucharist I 11:00 AM Morning Prayer & Annual Meeting 5:00 PM Evening Prayer	<i>28</i>	<i>29</i> 3:30 PM EFM	<i>30</i> 10:00 AM Bible Study	<i>31</i> 7:00 PM "Jesus The One & Only" 7:30 PM Adult Choir		



ST. MARY'S EPISCOPAL CHURCH

AUTOMATIC DRAFT AUTHORIZATION

To initiate an automatic draft for your pledge, complete the information below and attach a voided check.

- Full Name: _____
- _____
- Address: _____
- City: _____ State: _____ Zip: _____
- Phone: _____ Home Phone: _____ Cell Phone: _____
- E-mail: _____
- Gift Amount: _____ Start Date: _____
- Withdrawal date will be the 20th of each month.

I hereby authorize an automatic draft on the day(s) of each month and in the dollar amount specified above, starting on the date shown above, from the account designated below. I may discontinue the use of this automatic draft at any time by giving notice at least 5 days before the next scheduled processing date. I also understand that drafts returned for insufficient funds (NSF) will be presented a second time unless I notify St. Mary's Episcopal Church not to present them again.

Signature Date

Name(s) on Account

- Bank Name: _____
- Bank Routing # 9 digits): _____
- Account #: _____

NOTE: If you bank at a Credit Union, you must verify with your institution the correct routing and account numbers to use with pre-authorized drafts on your account.

Return this completed form along with your voided blank check to:

**St. Mary's Episcopal Church
Attention Administrator
12291 River Road
Richmond, VA 23238**

Should you have any questions, please contact Gina Alexander at 804-784-5678.