



Ring in the **Good News**

ST. PETER'S EPISCOPAL CHURCH

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Purcellville, Virginia

Lent Season

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By Fr. Tom Simmons

I can think of MANY conversations in which I've wished I was speaking with a better listener (often one of my kids). How about you? Do you wish the people in your life listened better?

I wonder if they think the same about us...

They probably do. That's because listening doesn't come naturally to us. Though God made us with twice as many ears than mouths, most of us use our mouths a good deal more than our ears. Or our minds are wrapped up in things other than the person talking to us. Because we are self-centered creatures, hearers are not born.

They're made.

That's what we'll be working in Lent: "Building listeners for service."

I think it'd be great if we could each become better listeners. I think it'd be fantastic if we could become "The Church That Listens."

We will be learning to listen to God and to others.

To guide us to that goal, I'll present some of the research I've been doing over the last three years for my doctorate. I've been studying how the discipline of asking and listening (called "coaching") helps people change their lives.

Asking good questions and caring enough to really listen draws forth from people their God-given desires and sense of destiny. We will be learning to take what I call an "inquiring approach" to our relationship with God and the people around us so we can be wise and serve people in ways that stimulate growth.

Listening bears fruit – really good fruit - in all of our relationships.

Would you like to experience that with God and your spouse, your kids and your co-workers, your friends and partners in ministry? **Come to *Learning to Listen* on Wednesday nights in Lent. We will gather for a dinner at 6:30 and be headed home at 8.**

Jihad and Crusade

By Fr. Tom Simmons

President Obama spoke at the National Prayer Breakfast on the atrocities *de jour* committed by Muslims: the brutal murder of school children in Pakistan, publishers in Paris and a captive Jordanian pilot. And there have been many more in the weeks since. Without using the words 'militant Islam' he described the Islamic State as "a brutal vicious death cult that, in the name of religion, carries out unspeakable acts of barbarism."

But our president quickly shifted his focus from un-named "religion" to speak quite explicitly of Christianity. "And lest we get on our high horse and think this is unique to some other place, remember that during the Crusades and the Inquisition, people committed terrible deeds in the name of Christ."

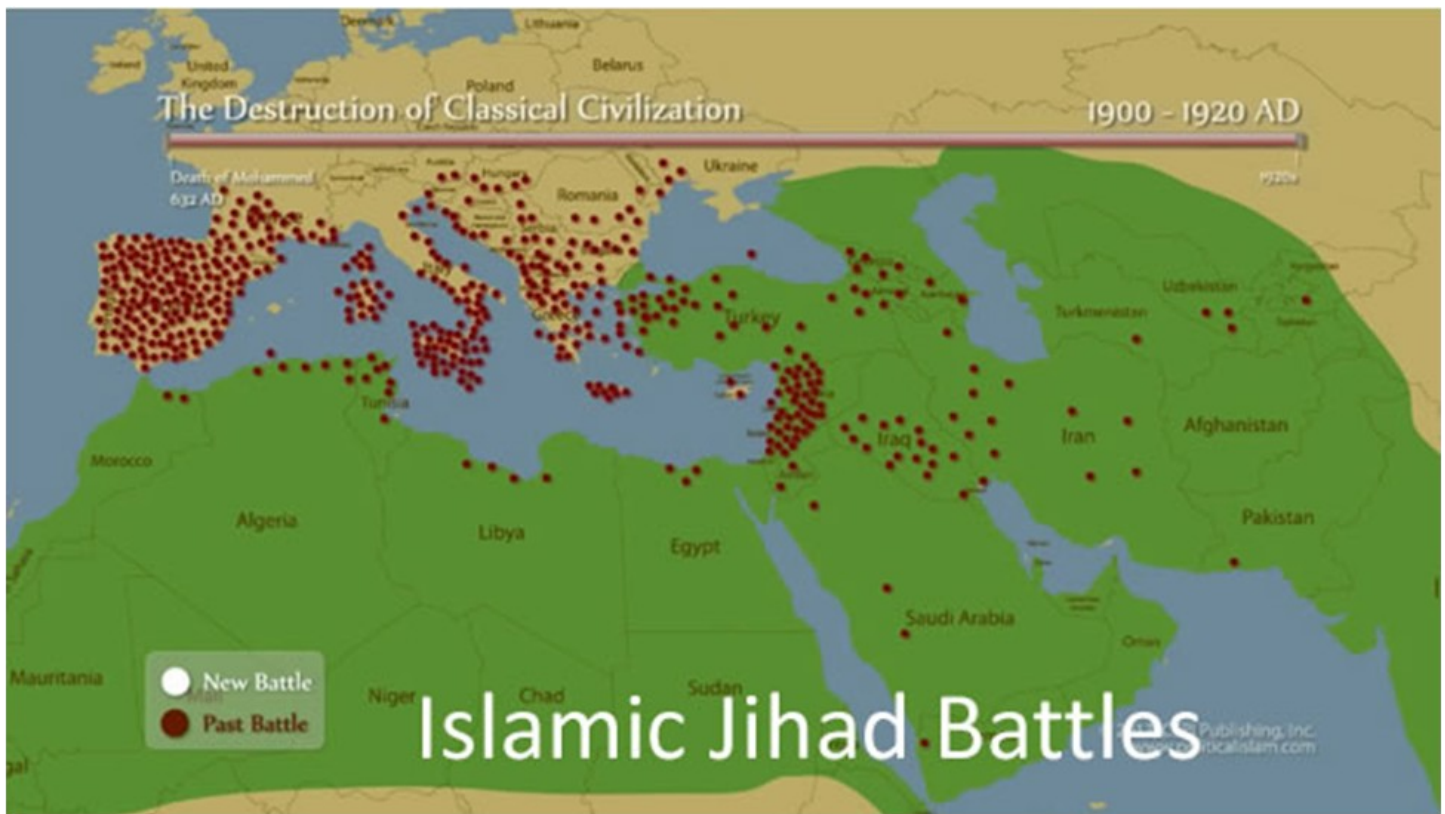
I thought Franklin Graham's response was apt. "Many people in history have used the name of Jesus Christ to accomplish evil things for their own desires," said Rev. Graham. "But Jesus taught peace, love and forgiveness. He came to give His life for the sins of mankind, not to take life. Mohammad on the contrary was a warrior and

killed many innocent people. True followers of Christ emulate Christ—true followers of Mohammed emulate Mohammed."

Before his death, Mohammad told his followers, "I was ordered to fight all men until they say 'There is no god but Allah.'" He wrote in the Koran (Sura 9:5) "Slay the idolaters wherever you find them, and take them captive, and besiege them and prepare for them each ambush." In this spirit Mohammad's followers set out in the mid-600s to conquer the world. For centuries they enjoyed remarkable success in bloody conquest, sweeping through the Middle East and central Asia, Egypt and North Africa, the Mediterranean and Southern and Eastern Europe. The map below marks in red the battle fields of Islamic imperialism, which didn't reach its high water mark until 1683 with the Ottoman siege of Vienna, Austria. After that, the progress and power of Christendom proved overwhelming.

The tide began to turn in the 8th century as superior culture and technology made it possible for European knights to begin winning on the battlefield, eventually reclaiming France and Spain. Beginning in 1095, and lasting nearly two centuries, the crusades were the first attempt by European nations to organize a concerted counterattack, sparked by a series of especially grisly massacres of Christian pilgrims in the Holy Land.

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Eminent expert in Islamic history, Princeton University's Bernard Lewis, described the crusades succinctly. "The Crusade was a delayed response to the jihad, the holy war for Islam, and its purpose was to recover by war what had been lost by war—to free the holy places of Christendom and open them once again, without impediment, to Christian pilgrimage."

There are remarkable similarities between 1095 and 2015.

Pope Urban II initiated the first crusade in response to a desperate plea for help from the Byzantine Emperor, in the face of widespread slaughter of non-combatant Christians in lands conquered by Islamic armies. Last month, Archbishop Bashar Warda of Irbil, issued a similar appeal, warning the Synod of the Church of England that Christians in Iraq "do not have much time left." He said air strikes were "not enough" to defeat Islamic State militants and "begged" for Western troops to be deployed lest Christian communities in Syria and Iraq, founded hundreds of years before Islamic conquest, are exterminated. Frank Wolf said much the same in the February 19 edition of Leesburg Today.

Though separated by a millennium, these calls for aid are starkly reminiscent, as is their presenting cause: mass murder perpetrated by Muslim militants. The crusades were animated by the same impulse Western nations feel today to protect the innocent and, by force of arms, "to degrade and destroy" as President Obama has said, terrorist groups bent on slaughter.

Leaving aside the moral equivalence some seek to draw between militant Islam and Christianity, the fact that "people committed terrible deeds in the name of Christ" is unremarkable. People have committed atrocities under many pretexts. Witness the hundred-plus million people murdered in the 20th century in the name of "equality" under Socialist regimes, or the 55 million unborn killed in the USA in the name of "choice" since 1973. Atrocities committed during the crusades were no exception.

The pertinent question is, are such atrocities consistent with the stated faith of the perpetrators?

Christians may confidently say, "No, such atrocities cannot be justified in the teaching of Jesus." Some have tried, but in every case they ended up losing the argument and their legitimacy. In the case of Islam, however, there is clear warrant in the Koran and the life of Mohammad for the systematic use of

violence to advance Muslim faith. Muslims throughout history have done so, in every generation, with explicit sanction from Islamic scholars.

As we witness the daily depredations of Boko Haram and Islamic State, and dozens of other such groups across the Islamic world, we can see how drearily consistent they are with the millennium-long jihad waged after Mohammad's death. And today, despite our President's quixotic protestations to the contrary, majorities in Muslim countries have told Pew Research pollsters they agree with the use of violence to enforce Islam. Some of the more radical among them seek to revive the global jihad, picking up where the Caliphs left off: at the gates of Vienna.

Thankfully many Muslims do not embrace such violence and some resist it. The President of Egypt has recently spoken and acted strongly in favor of a more peaceful Islamic presence in the world. Looking to the future, and the potential it holds for long-term conflict, perhaps hope for peace down-the-road rests in their hands. Let us pray for and encourage our Muslims friends.

In 1990, Pope John Paul described how we might do that. "Among the great changes taking place in the contemporary world, migration has produced a new phenomenon: non-Christians are becoming very numerous in traditionally Christian countries, creating fresh opportunities for contacts and cultural exchanges, and calling the Church to hospitality, dialogue, assistance and, in a world, fraternity." Perhaps such Christian care can help turn our future path away from war.



Rector's FAQ

Fr Tom, you preached recently about Jesus casting out the unclean spirit in the synagogue in Capernaum. You said, "The reign of Messiah means the end of demons... Jesus' victory is the turning point of history." But if Jesus won, why is Satan still so evident in the world?



CHRIST
THE
VICTORIOUS

That's a great question. The assertion that Jesus has won certainly does seem at odds with the empirical facts that evil often has the upper hand. So what gives? I think Revelation 12, the chapter we included in the readings on 4 Epiphany, gives us an answer. The author was trying to address the very same question in the first century: if Jesus won, why are we still losing?

I find his answer satisfying. Maybe you will too.

John's visions tell the big story of the great rebellion against God. They portray the dragon sweeping up one third of all the angels in a scheme to unseat the Creator (v3-4). With the coming of the Son of Man, rising to the throne in heaven, however, the dragon was hurled to the earth in defeat (v5-11). Here's how John sums up the result in v 12:

Therefore rejoice, you heavens
and you who dwell in them!
But woe to the earth and the sea,
because the devil has gone down to you!
He is filled with fury,
because he knows that his time is short.

The dragon, who convinced himself he could topple God's throne, doesn't seem to know when he's been beaten. In defeat he's still dangerous. It is an imperfect analogy, but that ancient defeat reminds me of a more recent one: when Saddam Hussein was beaten in 2003. His Republican Guards divisions were vanquished and Saddam and his vile sons were cast from their palaces, but they fought on in a dangerous insurgency.

The Revelation says much the same of Satan. John makes sense of the fierce persecution those 1st century Christians experienced, saying in v 17, "Then the dragon was enraged at the woman and went off to wage war against the rest of her offspring—those who keep God's commands and hold fast their testimony about Jesus." He's defeated but still dangerous.

We need to remember that though dangerous he is STILL DEFEATED.

And that makes all the difference for Jesus' followers. "They triumphed over him by the blood of the Lamb and by the word of their testimony; they did not love their lives so much as to shrink from death." Jesus' victory becomes ours, but not without an ongoing fight.

Indeed Christians ever since have continued to triumph generation after generation. The "word of their testimony," often declared in martyrdom, has spread around the globe, converting the Roman empire, the barbarian tribes of northern and eastern Europe and to the far-flung corners of the earth. Almost everywhere the gospel has gone it has grown deep indigenous roots and flourished to near indestructibility.

Notice what John says of the Dragon in v 9: He "leads the whole world astray." He once had universal sway, presiding over the darkness of a pagan world. Since his defeat, though, the dragon has been fighting a rear-guard action, falling back on multiple fronts before the gospel of Jesus and his faithful followers. Today, one-third of the human population names Jesus as Lord...and counting. Their testimony results in more conversions every year, world-wide, than all the other religions combined. As we discovered in last year's Lenten Series, in the last decade the Gospel has spread with unprecedented speed and breadth in Muslim majority countries.

It's the greatest story never told.

Fr. Tom

Looking for a Few Good Fellows

By Fr. Tom Simmons

A lot of Christians are hungry. They are hungry for more study, community, thoughtful engagement with important issues, probing insight, and practical application than their congregation's Sunday School and small group offerings can deliver on a regular basis. They want to learn to LIVE their faith in a more challenging and effective way.

I think this search for "more" might end for many people when the C.S. Lewis Institute comes to our county in 2015.

I'm pleased to officially offer the C.S. Lewis Institute's *Fellows Program*, a year-long discipleship course designed for Christians ready to be intentional about spiritual growth, and who seek to be "more" useful for God's kingdom in our world.

The *Fellows Program's* unique approach focuses on the integration of the heart and mind in an interdenominational setting, and is designed to dramatically alter participants' trajectory of spiritual growth.

The program runs for one academic year, September through June, with summer readings beforehand and a retreat in September to formally initiate the year. Each month examines a different biblical theme, with an overall focus on spiritual formation, apologetics, evangelism and calling to serve others.

A combination of dynamic teachers and writers, experienced mentors, effective small groups and active engagement with Scripture produces mature believers who can articulate, defend and joyfully live out their faith in every aspect of their life. It is a true feast for hungry souls seeking "more."

And it works.

A survey of our Fellows found that 76% would be willing to lead a discipleship group in their home; 100% experienced an increase in their involvement in ministry to their family and neighborhood; 88% increase in their involvement in workplace ministry; and 84% said the program has "transformed or significantly impacted their life."

Those results have been noticed by others, too.

Churches far and wide have asked the Institute to help them develop the Fellows Program in their own cities. The Fellows Program started in Falls Church in 1999, as a partnership between Columbia Bap-

tist, Falls Church Anglican, McLean Presbyterian, and Cornerstone Evangelical Free Church. Since 2005 it has spread to other cities like Atlanta, Annapolis, Seattle, Cincinnati, London, Chicago, Youngstown, Harrisburg, Virginia Beach, and Belfast.

Now the C.S. Lewis Institute's Fellows Program is coming to Leesburg.

We seek to gather a group of Fellows in the months ahead to take advantage of this tremendous opportunity. We will be accepting applications in February and March, and will select participants by the end of April.

There are some Admission Requirements to be aware of.

Completion of an application, an interview with Institute staff, and two recommendations, one of which must be from the applicant's pastor.

1. The applicant's strong desire to know and love God more deeply and to live out the gospel more faithfully and to share it with others.
2. The applicant's strong desire to actively serve Christ upon completion of the program, evidenced by a commitment and tentative plan of action.
3. The applicant's commitment to engage with the program in terms of attendance, reading, group participation, and being mentored in discipleship.
4. The applicant's willingness to be open about his or her intellectual, spiritual, and personal life along with a desire to receive insight and guidance from a spiritual mentor.
5. Support of the applicant's spouse, if married.

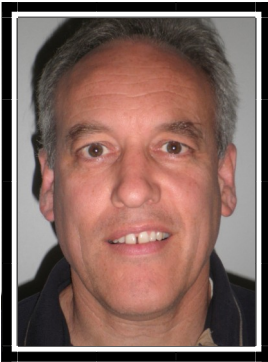
Each month's routine includes Scripture reading and assignments associated with the topic that month, meeting with a mentor, gathering in a group of three or four Fellows for prayer, fellowship, discussion, and/or to watch a monthly movie, and the Saturday morning Gathering for teaching and discussion.

Cost of the Program -- \$3,500 per Fellow -- but due to generous support of the program, each Fellow is only responsible for their books, materials and the cost of the retreat. For more information about the CS Lewis Institute and the Fellows Program, please go to www.cslewisinstitute.org -- applications are now available.



Portraits of St. Pete's—Daniel LaPre

We are delighted to feature Vestry Leader of The Communion Area of Ministry, Dan LaPre, this month!



I was born to Alfred and Mary LaPre in July of 1961 as the third of four children. I have two older brothers and a younger sister.

My childhood was spent in the small town of Killingly, Connecticut (CT). Killingly is located in the northeastern section of CT and is about the only rural area between Boston and New York City. And we

were Boston oriented rather than New York City oriented. New England oriented. And that was a world of its own. It molded our tendencies in television, radio, literature, architectural tastes, home designs, colleges, food, and sports. Just about everything.

The sports part was significant for me as a young boy who played football, baseball and hockey each in their season. Thus the Boston Redsox baseball team clearly represented all that was good and pure in baseball and conversely, the New York Yankees were just as clearly the locus of evil in the baseball world! How could anyone ever like that team? I never could understand it.

We were a bit parochial in our time and place. We did just about everything in our local town. My dad did work in Putnam for several years enduring the interminable 15 minute commute with his natural good humor. But not many dads had to put up with such a long drive to work. (And it was overwhelmingly the dads who went off to work. The moms stayed home and ran the house – and I mean ran it!) Most dads worked within 6 or 8 minutes of home so they could be home for lunch. And, sure enough, when my dad got a job in Killingly, it was about two hundred yards from our house so he walked home every day for lunch! And there would be many a day when I would walk on over to the store he managed just to say hi and talk to the other workers and dream about one day, maybe, being able to afford that nice 10 speed bicycle that was on display. But it cost \$80 and how was I going to be able to afford that on my \$5 a week paperboy job?

Our family was unusual among our neighbors for the fact that every week we did drive all the way down to Norwich, CT – a whopping 30 minute drive to the south of Killingly! Norwich is where my parents grew up, went to school, met and were married. We went down to help my one grandmother clean her house, as well as, visit the rest of the family – grandparents, aunts, uncles and cousins. I remember thinking what a strange place Norwich was – so many buildings and it had 30,000 people!! But it couldn't

be too bad a place because my parents grew up there and all my cousins lived there. But then, on the other hand, Norwich had the effrontery to have a minor league baseball team affiliated with the Yankees! No, nothing good came from Norwich – my family excepted of course!

There was one real disruption in our family life when I was young. It came when I was 9 years old. My parents stopped being Roman Catholic and became Episcopalians. My grandparents were devout Catholics – especially my mom's parents. And some of my aunts and uncles were as well. And this change in our family religion caused great stress and anxiety in our larger family. I was too young to really know the details but I remember many earnest conversations between my parents, grandparents and Godparents. I think my mom's parents were really hurt and saddened at first. But as the months went by it seemed that some understanding was reached and things returned to normal.

So Episcopalians we now were. I was soon an acolyte. I had my first communion at age 11 and was confirmed at age 12. Our church was St. Albans. It was a bit like St Peter's in that it was High Church (almost Anglo-Catholic) with a strong Evangelical outlook as well, and there was a good bit of involvement with the charismatic renewal. It truly nurtured me right into the Christian faith. When I was in college my parents transferred to Trinity Episcopal Church in Brooklyn, CT, when a very good friend became the priest there.

I attended the local public schools with the same kids from 1st grade to graduating high school. We literally grew up together. At a fairly young age my friends and I could range all over town as we played. And we did. If we started to get into mischief the local parents would set us straight. And they did. I graduated Killingly High School in 1979 with about 250 other students. And those I did not know, I knew of.

Then the changes started coming – some rather stark. After high school I attended a Pentecostal Bible College called Elim Bible Institute. Obviously this was quite a change from the Episcopal Church, yet it was a good and prosperous time for me spiritually. It was only years later that I came to realize that there was something almost monastic in Elim's strict rule for life and study. It truly stimulated my spiritual formation.

But what makes Elim especially near and dear to my heart is that it was there that I met a beautiful young woman who became my beloved wife, **Una**. Her gentleness, kindness and humility moved me deeply. She has a way of making any one feel welcome and loved. She was the best part of my college experience. I graduated from Elim and went on to get a History degree from Roberts Wesleyan College in Rochester, NY. After

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graduation, we were married at Trinity Episcopal Church in Brooklyn, CT in 1984.

We moved to Virginia Beach, VA, in 1985 so that I might attend Regent University. Una worked as dental assistant while I went to graduate school full time for 5 years! I received an M.A. degree in Public Policy and a Juris Doctorate. I am not sure what Una received at the close of those five years other than my undying gratitude for her hard work that basically paid for graduate school. It may have been the beginning of her training in sainthood! Few men deserve such women. I know I don't.

From there it was off to Washington DC and work on the staff on Senator Dan Coats of Indiana (1991-1994), Representative David Drier of California (1994) and Representative Charlie Norwood of Augusta, Georgia (1995-2003). I left Capitol Hill to become a lobbyist for a group of manufacturing companies. At this time we lived in Fairfax County, and then in March, 1998 moved into a house we built in Leesburg.

March 1998 was also when we adopted our beloved son **Jonathan**. It took several years of prayer, work, interviews and heartbreaks before it all ended with a beautiful baby boy in our arms. Jonathan was and is the delight of our lives. While we lived in Leesburg his bright, cheerful and constant presence among the shopkeepers caused them to dub him the mayor of Leesburg. He is truly a wonderful son. And as many of you know, he has a true servant heart, as well as a boisterous personality.

During this time we were members of a wonderful Presbyterian church in Leesburg. I was an elder and ran the men's breakfast, as well as taught Sunday School and Una was quite involved in various ministries of the church.

Then in January 2011 I retired from working in DC and in November, right around the beginning of Advent, we began attending St Peter's.

Retiring from work in the political arena was centered on a desire to lead a more settled and focused life economically and spiritually. It was and is an attempt to begin to find some regular economic and spiritual respite from the ever increasing turmoil, transience and "creative destruction" of modern American life.

I had spent years of hours per day commuting, of being gone from the home for 12 or 13 hours per day, of spending little time with my wife and son, of building the kingdoms of the companies I lobbied for when I began to realize that I had not built anything lasting for my own family or the Kingdom of God. This led to a desire to build something that my son and wife could be a part of – that would provide some measure of economic stability for future generations of our family. And also a great desire to focus our family's life on working for the expansion of the God's kingdom. Not my kingdom, not a political party's kingdom and not

the nation for that matter.

I had come to realize that my priorities were wrong. I was trying to change the world and America through the political process. I was trying to restore the "Christian" principles that were part of America's founding through the political process. But it gradually dawned on me that what I was giving my life to was not the Kingdom of our Lord and His Christ, but the kingdom of the United States - the glory and greatness of America. I realized that truly working redemptive change in a country was a work of culture and most especially religion, not politics. God had not called me and my family to change the world or the nation. He had called me to change myself and hopefully my family, friends and maybe my community. He had called me to live and work for His kingdom, not a kingdom of this world. As we worked for His kingdom hopefully that would make things in our community and world better. But regardless of the result, we are called to work for and witness to the City of God not the city of man.

While these thoughts and desires were being worked into my soul I also had a growing desire to return to the church of my youth. As an elder in the Presbyterian Church I had engaged in an intensive study of the doctrines of that church. The more I studied the more I came to realize that my beliefs were more Anglican than Reformed.

This was especially so in terms of worship, tradition and the Episcopacy (bishops). I understood more fully what the Eucharistic Liturgy was and how I (and much of Protestantism) had missed one of the greatest sources of the Holy Spirit's power and grace for living by disregarding and abandoning frequent Eucharist. To spite the Papacy and the "idolatry" of the Mass we were cutting ourselves off from communing with our Lord and all His saints and angels! I also began to see how in our desire to ensure that we did not fall into any "dead" or "superstitious" tradition we were really abandoning all good, proper, and helpful traditions of the church in violation of the Apostle's command in Thessalonians.

God, in His great mercy, made a way for our family to graciously and with no bitterness, leave the Presbyterian Church and join with His body here at St Peter's. We love and appreciate those who we left in the Presbyterian Church.

And we have come to love and appreciate those we have joined here at St Peter's. You have been used by God to deepen our faith and help us to begin to fulfill what we believe is our family's calling to further God's Kingdom. You have helped us redouble our resolve to try to proclaim and live the Gospel of Christ and maintain the unchanging, orthodox "faith which was once delivered unto the saints."

May we all continue to grow up together in the love of Christ and be filled with all the fullness of God.

Missions Update

Our friend, Rev. Michael Sie, has been appointed The Rector of St. Augustine Episcopal Church, Barnersville Road, Gardnersville, Liberia. The church school, Canterbury Episcopal High School, provides for approximately 600 students, pre-primary through secondary education. An appeal has been made by Rev. Sie requesting financial support for the construction and equipment for a science laboratory and a library. The estimated construction costs are \$15,519.56 for the science lab and \$11,667.00 for the library, plus books and materials. Our Mission Committee has selected to provide support for the construction of the library project with **Laurraine Landolt and Paul Miller** coordinating the support efforts.



Desks built for St. Peter's School, Liberia!

This is not a project the Mission Committee is accepting on behalf of St. Peter's for which congregational fundraising will occur. Instead, the library project is one that will be supported by St. Peter's Episcopal Church but financed through grants, gifts, and in-kind donations.

If you feel called to make a monetary contribution, please do so by making a check to *St. Peter's Episcopal Church* with *Canterbury Library* on the memo line.

From Rev. Michael Sie,

I appreciate every one of you trying to give the children of Canterbury High School quality education through the construction of a Library. May God multiply your pockets and purses.

This afternoon I met with the principal, Vice for Administration, and the contractor to see how best we can commence this worthy project. They were all amazed by this news. The initial start will cost US \$4000 and deadline will be given to the contractor. I will update you on a regular basis on every phase of the project. As I indicated to you that I prefer the funds coming on an installment basis.

The vice principal for instruction and the coordinator for the primary education are going to compile a list of books which I am going to mail to you.

I can't wait to see all of you this year by His Grace. Cheers and shalom!

Michael+

As progress occurs on the Canterbury Library project, you will be kept informed. This past week, some of the schools in Liberia opened for the first time this school year. Needless to say, children and the parents are delighted to have the opportunity to return to a healthy routine.



Mission Trip to Bogota, Colombia

In early February, **Bob Loker** spent a week in Bogota, Colombia, on a mission trip sponsored by St. Peter's Church, seeJesus Ministries, and the Christian Literature Crusade (Centro de Literatura Cristiana, CLC). A three person seeJesus team conducted a series of seminars for the CLC, a major distributor of Christian books in Latin America and Spain. Bob's focus was presenting a Bible study called *Bethesda*.

Bethesda is an interactive study designed to help disciple adults and young adults affected by disabilities. SeeJesus has also adapted the course for children and oral learners and during the week Bob taught children and spent time with their teachers instructing them on interactive instructional techniques. Thank you, St. Peter's, for supporting this trip.

Creator of the earth and skies

By Barbara Bulger Verdile

This time of year around St. Peter's thoughts of Lenten disciplines abound. And in the music corner it's no different. Mimicking our silencing of the celebratory "alleluias" and the singing of the "Gloria in excelsis", the organ is toned down by not using the bright and festive reed stops. But that doesn't mean there aren't interesting plans afoot. Have you listened closely and heard the new hymn introduced in a variety of ways this Lenten season? Well, it was the organ prelude for Ash Wednesday, the first communion hymn (usually sung by the choir) on Lent 1, the choir anthem the following Sunday, and before Lent ends we will all sing it as the gradual hymn a few times.

In fact, the choir members helped choose this hymn, #148, *Creator of the earth and skies*. The tune was composed by Jeremiah Clarke. Many couples married within the last 25 years might recognize this name as that of the composer of the "Trumpet Tune in D" and "Trumpet Voluntary," two very well known wedding marches. However, if you were wed more than 25 years ago, you might associate these titles with the composer Henry Purcell. The piece we now correctly attribute to Clarke, the "Trumpet Tune in D," was taken from the opera *The Island Princess*, which was a joint musical production of Clarke and Daniel Purcell, Henry Purcell's younger brother. Could this be the source of the confusion? Who can say. What is known today as Clarke's "Trumpet Voluntary" originated as a favorite keyboard piece: the "Prince of Denmark's March", which Clarke wrote about 1700. But in 1878 it was published as *Trumpet Voluntary by Henry Purcell* in William Sparkes's *Short Pieces for the Organ, Book VII, No. 1* (London, Ashdown and Parry) and many years later orchestral recordings of this piece continued to cement the erroneous notion that the piece was by Purcell. Oh well, we can rest easy knowing these errors have been rectified and certainly never interfered with the pieces' popularity.

Thought to have been born in London around 1674, Jeremiah Clarke was a pupil of John Blow who was organist of St. Paul's Cathedral and Westminster Abbey. Clarke himself later became organist at the Chapel Royal. He composed a good deal of church music, at least one popular anthem, "Praise the Lord", and also wrote some operas and a cantata as well as the tune of our new hymn. At the turn of the 18th century, a high-church movement in England stimulated a new desire to improve artistic standards in worship. This led to the composition of interesting new hymn tunes by well-known composers of the day, such as Clarke, who incorporated the melodic and harmonic innovations of the Baroque in their melodies. This tune, named Uffingham, is currently found in 26 hymnals, set to a number of different texts that all have in common a theme of confession and repentance.

Give God the space to be with you

So, Let's Talk.....Spiritual Disciplines without the Mystery

Join the conversation of the book *Celebration of Discipline* by Richard Foster, starting the week after Easter, April 12 through the end of May.

Have you ever sat in church and wondered, "Okay, what next?" Have you ever thought that you were not committed enough to move your faith to the next level? Have you ever wanted more from church and scripture than you are getting? I certainly have and have struggled with my next steps. When I read Richard Foster's book, *Celebration of Discipline*, I realized that I had found the means to step up a notch in my spiritual journey.

Dallas Willard talks about the VIM model for spiritual growth. You start spiritual formation with a Vision of what your life could look like. Then you need to have the Intention of doing whatever it takes to make your vision a reality. Finally, there are the Means, the tools that you use to turn vision into reality.

The Celebration of Discipline will give you tools, the how-tos you can use to grow spiritually.

Now, a disclaimer.....spiritual discipline does not involve cultic practices, starvation exercises, or levitation of any sort. There are no mysterious and nefarious activities involved. These practices of meditation, reflection, solitude, study, fasting, confession, and service among others have been a part of the church starting with Christ himself. Foster brings them all into the modern consciousness and reveals these treasures for us today.

"Discipline" is something we all know about. Learn a language, play a sport, become a lawyer or a plumber, live and eat healthily – all of these things take the vision, the intention, and the means to learn to do something we start out not being able to do.

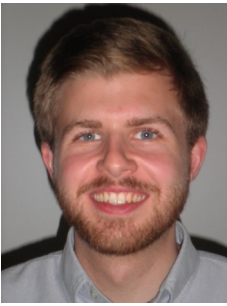
Spiritual Disciplines affect personal renewal from the inside that moves our thoughts, our feelings and our very character in a better direction. We are like a sailboat. The disciplines are our sails. So, we put up our sails, and we are completely reliant on the wind of the Holy Spirit to fill the sails and move us along our journey.

Please join me as we read and discuss Richard Foster's book. He turns the mystical world of the spiritual disciplines into doable, achievable goals that will improve your life as well as the lives of those around you.

There will be a **sign up sheet in McCray Hall, to order books** for the **first meeting on April 12**. I am looking forward to a lively discussion!

Jaqueline Whalen

Report on the 2015 Annual Council of the Diocese of Virginia



By Peter Schellhase

Thank you for appointing me as St. Peters' delegate to this year's Annual Council of the diocese, on January 22-24, 2015. I want to let you know about a few things discussed at Council which may be relevant to our life as a church.

Stories of ministry

As part of his address to Council, Bishop Shannon called on people throughout the diocese who have been engaged in exemplary or innovative ministry to share their stories. Three stories I found especially inspiring and wish to share with you.

- The first was a presentation from Fr. Alonzo Pruitt, a chaplain for the Virginia state prisons. The gist of his presentation was that prison does nothing to rehabilitate offenders, and if we wait to help them until they are discharged, they are likely to return to jail within 3 years. Fr. Pruitt shared about the work of Grace Inside, the Virginia prison chaplaincy, which brings spiritual support and hope to prisoners in the spirit of Christ.
- Another inspiring story was from our own region. Three congregations (Leeds and two others) joined to collaboratively host events reaching out to young adults. At first they tried to start a "Theology on Tap" event at the Hunter's Head tavern, but nobody came. They did some demographic research and found out that many of the 20-30-something adults in their geographical area were married with children and didn't have either the money or the time to participate. So instead they started hosting fellowship dinners oriented toward young families, offering free childcare. This has been much more successful, and it's a good example of finding out what the needs in your parish are and learning from mistakes. The three churches have also been doing youth ministry events together.
- The third presentation I found inspiring was a lay initiative by Amanda Kotval, a 30-something mother and homemaker I met on a discernment retreat in 2013. She had the idea of bringing Morning Prayer to senior centers in her area. With some clergy support, she gathered a corps of volunteers who were trained and now hold services 5 times a month at several locations. This is the sort of inexpensive lay-led initiative which makes a huge difference.

Budget discussion

Good news: the Diocese is no longer spending money on litigation. They made their final payment to the

litigation firm of Troutman and Sanders last year. The bishops were at pains to emphasize that no parish pledge funds were used to fund the litigation over church properties.

In more sobering news, we also learned that an unidentified major donor to the Diocese, who has sponsored the "Dayspring" initiative to the tune of about \$80,000 annually for the past several years, has decided not to renew this support in 2015.

Like our Vestry, the Diocese must present a balanced budget for approval every year. This year, anticipated pledge income was unexpectedly \$80,798 less than initially expected. This made it necessary for the budget committee to reduce budget items in various areas, which included \$31,575 of cuts in the area of Mission & Outreach. One of these was a \$12,000 cut in the appropriation to Grace Inside, the prison ministry I mentioned above.

The chair of the budget committee suggested that if every congregation pledged \$500 over its additional pledge, none of these cuts would be necessary. (*More about this below, in "Recommendations."*)

These cuts provoked a near-mutiny on the floor of Council, especially because prison ministry was one of the most severely cut items, and everyone had just heard an inspiring story about that ministry. Several parish representatives suggested that their parishes would be increasing their pledges, and asked for additional pledge giving to be directed toward specific mission and outreach priorities. The budget chair frowned on this suggestion, since, like a Vestry, the diocese's standing committee is the body responsible for overseeing budget execution and making necessary adjustments.

Resolutions

Several resolutions were passed this year. All of the resolutions passed with near-unanimous support. St. Peters' representatives, including myself, Mary Coate (as president of Region 13), and Fr. Tom Simmons, were some of the few voices raised in opposition to certain of these resolutions.

- There was a resolution regarding climate change, which seemed to me to have the intention of inhibiting access to fossil fuels in developing countries, and also had the usual boilerplate about overpopulation. I voted against the resolution.
- There was a resolution to change the name of Council to "Convention" as before the Civil War, "in the spirit of reconciliation." Although I have no strong opinion about the change and doubt that it will accomplish any kind of racial reconciliation, I

(Continued on page 11)

(Continued from page 10)

voted in favor of the resolution because of testimony from several African-American members of Council that the change would be personally significant to them. The passing of this resolution did not effect the change, as there is a subsequent canonical process that must be endorsed by a companion resolution at next year's Council in order for the change to take effect.

- There was a resolution urging "vestries and parishioners to encourage parish BSA [Boy Scouts of America] units to avoid discrimination against any qualified LGBT applicants for leadership positions," e.g., as scoutmasters. The resolution also asked churches to inform the diocese as to what BSA units they sponsor, and the approximate population of those units. I voted against the resolution, as St. Peter's sponsors at least one Boy Scout troop, and I know both the parish and our sponsored troop to be completely opposed to the appointment of LGBT scoutmasters. (More about this below in "Recommendations.")
- Finally, I also voted in favor of a resolution commemorating the centennial of the Armenian genocide (of Christian Armenians by the Ottoman Turks) and recognizing the continuance of religious persecution in "several parts" of the world today.

Recommendations

Diocesan pledge. It was suggested that if every parish contributed \$500 above its initial pledge, the

budget shortfall would be eliminated. However, they cannot guarantee that the additional revenue would go to restore the budget items which were cut—this would be at the discretion of the diocesan standing committee.

I recommend that the Vestry consider whether or not to increase its Diocesan pledge by \$500—or whether to recommend that the St. Peter's Mission Committee designate funds in that amount to directly support the work of Grace Inside.

Boy Scouts resolution. St. Peter's is being asked by this resolution to report to the Diocese on what BSA troops it sponsors and how many members and leaders exist in those troops. In my judgment, this information may be used by the Diocese to lobby for a change in the BSA's longstanding policy on adult leaders, which forbids participation as leaders by persons who are "open and avowed homosexuals or engage in behavior that would become a distraction to the mission of the BSA." The reason for the BSA policy is that the BSA regards homosexual conduct—as well as any sexual activity among those of Scouting age—to be incompatible with Scouting ethics. (It does not have anything to do with homophobia or a belief that LGBT persons are more likely to be sexual predators.) As a congregation, St. Peter's also regards homosexual conduct, like all sexual activity outside of the covenant of marriage, to be contrary to Christian sexual ethics, so we share the BSA's view of the matter and are not able to support the resolution of Council.

I recommend that the Vestry consider whether to draft a letter to our sponsored Scouting troops, explaining our continuing view on the matter in light of the Diocesan resolution, and our continuing support of the policies established by the BSA.

Dear Ladies,

Doukenie Winery in Purcellville is hosting a "Whimsical Tree" art class on **Thursday, April 9 at 7:00 pm - 10:00 pm**. It looks like a fun evening of wine, painting and music. It is \$35 per person for supplies. We all paint the same picture of a Whimsical tree (or as we might see it: "The Tree of Life"). Please contact **Cherie Nikosey or Tamara Tyler** if you would you like to join in the fun.

Save the date

for St. Peter's **thirteenth Annual Tea** sponsored by the Mt. Calvary Guild.
April 25th McCray Hall from 2-4PM.

Look for a detailed invitation
in the April *Good News*.

Redemptive Suffering

But when you fast, put oil on your head and wash your face, so that your fasting may be seen not by others but by your Father who is in secret; and your Father who sees in secret will reward you.

Matthew 6:17-18

Fasting is a different experience from missing your dinner by accident or through poverty. Fasting asserts the will against the appetite – the reward being self-mastery and the danger pride: Involuntary hunger subjects appetites and will together to the Divine will, furnishing on occasion for submission and exposing us to the danger of rebellion. But the redemptive effect of suffering lies chiefly in its tendency to reduce the rebel will. Ascetic practices, which in themselves strengthen the will, are only useful insofar as they enable the will to put its own house (the passions) in order, as a preparation for offering the whole man to God. (CS Lewis)

*God, help me to remember your commands
to love you with all my heart,
all my mind and all my soul.*

PRAYER REMINDER



Use this fun family activity to remember to pray for other people.

What you need:

- White index cards (at least six)
- Markers or colored pencils (red, orange, yellow, green, blue and brown)
- M&M's candies

What you do:

1. On each card, write a group of people to pray for (family members, friends, teachers, sick people, etc.). Use a different color of writing utensil for each card.
2. While sitting at a table, divide the M&M's among family members.
3. Spread out the cards and explain that each color represents a group of people to pray for. Have each family member choose one candy and consider who they'll pray for.
4. Designate one person to start praying aloud. Go around the circle, and have the last person close.
5. At the end of that round, eat those M&M's.
6. Continue until you've prayed for all the cards. (Make more, if you'd like!)



POWER OF PRAYER

When life gets crazy, worry creeps in. But God tells us exactly what to do — any time and anywhere.

Directions: Circle the word in each group that doesn't belong. Then write those words on the numbered lines below.

1 apple anxious artichoke	2 every eagle emu	3 purple pink prayer	4 Paul petition Peter	5 taste touch thanksgiving
6 rest requests relax	7 God George Greg	8 puddle peace pond	9 transcends train truck	10 unusual unique understanding
11 guard giraffe gorilla	12 hearts hold held	13 many minds more	14 Philadelphia Pennsylvania Philippians	

"Do not be _____ about anything, but in
_____ situation, by _____ and
_____, with _____,
present your _____ to _____. And
the _____ of God, which _____
all _____, will _____
your _____ and your _____
in Christ Jesus." _____ 4:6-7, NIV

Answers: 1. anxious, 2. every, 3. prayer, 4. petition, 5. thanksgiving, 6. requests, 7. God, 8. peace, 9. transcends, 10. understanding, 11. guard, 12. hearts, 13. minds, 14. Philippians

St. Pete's Shout Outs!

★ ★ ★ ★ ★ ★ ★ ★ ★ ★ ★ ★ ★ ★ ★ ★
★ ★ ★ ★ ★ ★ ★ ★ ★ ★ ★ ★ ★ ★ ★ ★
★ Congratulations to Shea Voss for ★
★ receiving the Mountain View ES ★
★ Outstanding Achievement Award ★
★ for the 2nd grading period! ★
★ ★ ★ ★ ★ ★ ★ ★ ★ ★ ★ ★ ★ ★ ★ ★

I was so excited to see our little church so well represented at the Drama Camp both in the counselors and campers. I may have missed some but saw **Charlie Trochil** and **Aubrey Winger** among the counselors.

Campers were **Maddie Voss, Sophie Brzozowsky, and Ella Coffey!** Again, I may have missed a few but what a bunch of thespians are coming out of our VBS and Christmas Pageant productions. :-)

Regina Brzozowsky



St. Peter's MARCH ROSTER 2015

		March 1	March 8	March 15	March 22	March 29
		2 Lent	3 Lent Confirmation	4 Lent	5 Lent	Palm Sunday
LECTORS	Early	Corinne Hegener	Dell Nunaley	Drew Lavan	Mark Baker	Gail & Paul Donohue, Dell & Sophiann Nunaley, Paul Miller, Kelly Cockrill,
	Late	Patti Flowers	Linda Stoutenburgh	Liz Tuohy	Shane Ayers	Traci Eddinger, Randy & Linda Stoutenburgh, Bill Geiger, Rick Tyler, Ben Curtis, Steve Schultz, Chris Hunt
EUCCHARISTIC MINISTERS	Early	Paul Donohue, Gail Donohue	Terry Duhring, Judy Hall	Buddy Andrews, John Burden	Tim Hall, Sophiann Nunaley	Paul Donohue, Gail Donohue
	Late	Linda & Randy Stoutenburgh	Lauren Hunt	Linda & Randy Stoutenburgh	Dave Grommons, Dave Hunt	Linda & Randy Stoutenburgh
SUB DEACON	Early	Mark Riley	NA	Mark Riley	Mark Riley	Mark Riley
	Late	Mark Riley	NA	Mark Riley	Mark Riley	Mark Riley
INTERCESSOR	Early	Kelly Cockrill	Peter Schellhase	Peter Schellhase	HL	Dell Nunaley
	Late	Traci Eddinger	Tom Coate	Patti Flowers	HL	Bill Geiger
CHILDREN'S CHAPEL	Late	Cindy Coffey & Volunteer Needed	NA	Regina & Keith Brzozowsky	Mark & Katie McKinley	Nora Young & Volunteer Needed
ACOLYTES	Early	Ciara, Kimberly & Colin Donohue, Isabella Tucker	Adam Gibson, Mark Matthews, Hayes Baker	Aubrey & Addie Winger, John Matthews	Joshua & Megan Smith, Eric Gibson	Ciara, Kimberly & Colin Donohue, Isabella Tucker
	Late	Katya Clavelli, Jonathan LaPre, Henry Psaltos	Chris Hunt, George & Henry Simmons	Dan LaPre, Shane Ayers, Lauren Hunt, Peter Forbes	Katya Clavelli, Jonathan LaPre, Henry Psaltos	Chris Hunt, George & Henry Simmons
COFFEE HOUR HOSTS	Early	Sonny & Mary Hoeltzel, Colleen Duffy, Chris Lafferty	Jim & Wynell Schatz, Drew Lavan & Nancy Wise	Eckard & Keri Holdorf, John & Debby Caulfield	Todd & Pam Johnston, Paul Miller & Lauraine Landolt	Tim & Judy Hall, Bill & Beth Gibson
	Late	Eamon & Jenn Coy, Kurt & Melissa Nordstrom	POTLUCK LUNCHEON RECEPTION	Shane & Teresa Ayers, Steve & Patti Flowers	Jimmy & Traci Eddinger, Marty & Erica Thompson	Ben & Anna Curtis, Rick & Tamara Tyler
USHERS	Early	John Sleeter, Mark Novak, Bill & Beth Gibson	Rick & Kelly Cockrill, Paul Miller & Lauraine Landolt	Mark & Nancy Baker, Todd & Pam Johnston	Zan Shah, Dick Wilhelm, Bill & Beth Gibson	Rick & Kelly Cockrill, Paul Miller & Lauraine Landolt
	Late	Mark & Katie McKinley, Marty & Erica Thompson,	Eamon & Jenn Coy, Susan Collins, Sandy Wehr	Nick Psaltos, Tred Parry, Billy Dillon, Jimmy Eddinger	Steve & Anne Schultz, Steve & Patti Flowers	The Clavelli Family
GREETERS	Early	Mark Baker	Volunteer Needed	Tim Hall	Corinne & Hank Hegener	Rebecca Smoot
	Late	Nissa Clavelli	John Israel	Jae & Andrea Lee	Dan LaPre	Steve Schultz
TELLERS		Pat Long & Sven Johnson	Howard & Linda Evans	Joe Clavelli, Rick Tyler	Pat Long & Sven Johnson	Carl & Nancy Sheys
ALTAR GUILD		Nancy Dillon, Judy Hall, Sandy Wehr, Una LaPre	Nancy Dillon, Judy Hall, Sandy Wehr, Una LaPre	Nancy Dillon, Judy Hall, Sandy Wehr, Una LaPre	Bobbie Wilhelm, Jean Kuhns, Chris Lafferty, Ruth Ensor, Anna Curtis	Bobbie Wilhelm, Jean Kuhns, Chris Lafferty, Ruth Ensor, Anna Curtis

If you are unable to fulfill your ministry on a day you are assigned, please (1) find your replacement and (2) notify the church office of the change in schedule. Thank you for serving!

MARCH Anniversaries and Birthdays

ANNIVERSARIES:

3-11 Hank & Corrine Hegener
 3-13 Eamon & Jennifer Coy
 3-21 David & Amy Smith



BIRTHDAYS:

3-1 Nate Vencil
 3-5 Dave Grommons
 Anne Schultz
 3-7 Jenn Coy
 3-9 Betsy North
 3-12 Diane Banton
 3-15 Evan Ceier
 3-16 Debi Parry
 3-20 Linda Stoutenburgh
 3-21 David Smith
 3-22 Erin Schellhase
 Amy Smith
 Rebecca Smoot
 Dick Wilhelm

3-23 Jonathan LaPre
 3-25 Eamon Coy
 3-26 Anna Curtis
 3-27 Linda Evans
 Adam Gibson
 3-28 Anastasia Ayers
 Roman Clavelli
 Charlie Collins
 Billy Dillon
 3-29 Jack Bocek

Mark Your Calendar!

Mar. 1 Lay Committee Mtg. 12:30pm
 Mar. 3 Hedgehog Mtg. 7pm
 Mar. 4 Mission Team Mtg. 5:30pm
 Lenten Lesson Supper 6:30pm
 Mar. 7 Men's Breakfast 7am
 Mar. 8 Daylight Savings Time Starts
 Bishop Visitation 8:00am
 Confirmation/Bishop Visitation 10:30am
 Luncheon Reception 12pm
 Mar. 10 Vestry Exec Mtg. 7pm
 Mar. 11 Lenten Lesson Supper 6:30pm

Mar. 17 Vestry Mtg. 7pm
 Mar. 18 Lenten Lesson Supper 6:30pm
 Mar. 19 TOL Dinner 5:00pm
 Mar. 21 Men's Leadership Mtg. 7am
 Literary Guild 5pm
 Mar. 22 Newsletter Deadline
 Healing Liturgy
 Guatemala Mission Prep Mtg. 5pm
 Mar. 24 Pastoral Care Team 5pm
 Mar. 25 Friends Being Friends 6pm
 Lenten Lesson Series 6:30pm
 Mar. 29 Palm Sunday

CONFIRMATION SUNDAY – March 8

**St. Pete's in honored to have Bishop Ted Gulick joining us to
 celebrate Holy Eucharist at 8am and Confirmation at 10:30am.**

We will celebrate with a Potluck Luncheon Reception at 12:00 noon in McCray Hall.

For planning purposes, please sign up in McCray Hall indicating what dish you will bring and if you can help with set up or clean up. (For those attending the coffee hour after the 8am service, you can bring a dish to share then.)

Revised Common Lectionary Readings for MARCH

Date	Sunday	First Lesson	Psalm	Second Lesson	Gospel
1	2 Lent	Genesis 17:1-7, 15-16	22:22-30	Romans 4:13-25	Mark 8:31-38
8	3 Lent	Exodus 20:1-17	19	1 Corinthians 1:18-25	John 2:13-22
15	4 Lent	Numbers 21: 4-9	107:1-3, 17-22	Ephesians 2:1-10	John 3:14-21
22	5 Lent	Jeremiah 31:31-34	51:1-13	Hebrews 5:5-10	John 12:20-33
29	Palm Sunday	Isaiah 50:4-9a	31:9-16	Philippians 2:5-11	Mark 14:32-15:47

MARCH 2015



Sun	Mon	Tue	Wed	Thu	Fri	Sat
1 HOLY EUCHARIST SS/SF Choristers/CS Lay Committee Mt Bible Study	2	3 Hedgehog Mtg	4 HOLY EUCHARIST Mission Team Mtg LLSS MSSG Bible Study	5 Choir	6	7 Men's Prayer Breakfast HOLY EUCHARIST
8 DST Starts HOLY EUCHARIST & CONFIRMATION SS/SF Potluck Luncheon Choristers/CS Bible Study	9	10 Vestry Exec Mtg	11 HOLY EUCHARIST LLSS MSSG Bible Study	12 Choir	13	14 HOLY EUCHARIST
15 HOLY EUCHARIST SS/SF Choristers/CS Bible Study	16 Mt. Calvary Guild	17 Vestry Mtg	18 HOLY EUCHARIST LLSS MSSG Bible Study	19 TOL Dinner Choir	20	21 Men's Leadership Mtg Literary Guild HOLY EUCHARIST
22 Newsletter HOLY EUCHARIST & Healing Liturgy SS/SF Choristers/CS Bible Study Mission Prep Mtg	23	24 PC Team Mtg	25 HOLY EUCHARIST FBF Bowling LLSS MSSG Bible Study	26 Choir	27	28 HOLY EUCHARIST
29 Palm Sunday HOLY EUCHARIST SS/SF Choristers/CS Bible Study	30	31	<div> HOLY WEEK SCHEDULE Wednesday—April 1—Tenebrae 7pm Maundy Thursday—April 2—Christ in the Passover—7pm Good Friday—April 3—Services at 7am, 12pm, 7pm Great Vigil of Easter—April 4—8pm </div>			

KEY: CS=Choral Scholars; FBF=Friends Being Friends; LLSS=Lenten Lesson Supper Series; MSSG=Men's Spiritual Support Group; PC=Pastoral Care; SF=Spiritual Formation Classes; SS=Sunday School; TOL=Tree of Life



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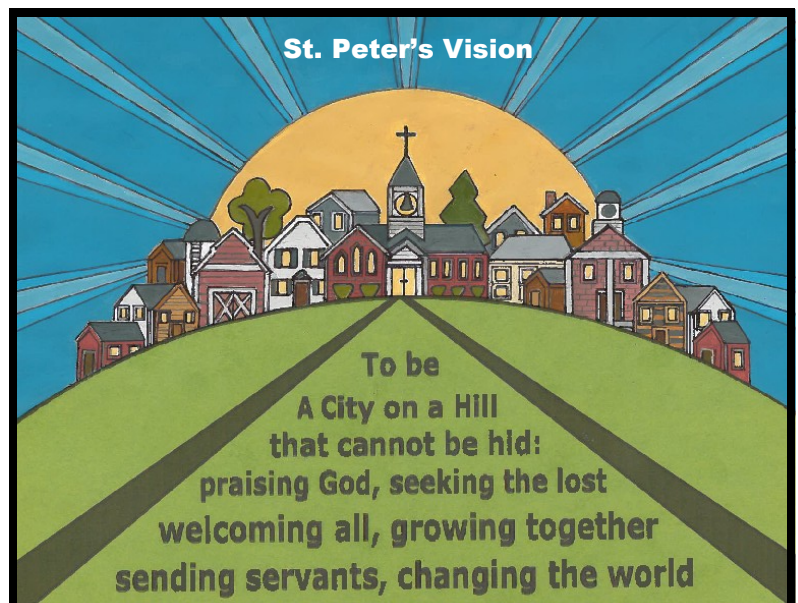
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— frtom@stpetes.net

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Barbara Bulger Verdile — musicd@stpetes.net

Director of Youth & Children's Ministries:
Kathleen Voss — dcm@stpetes.net

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