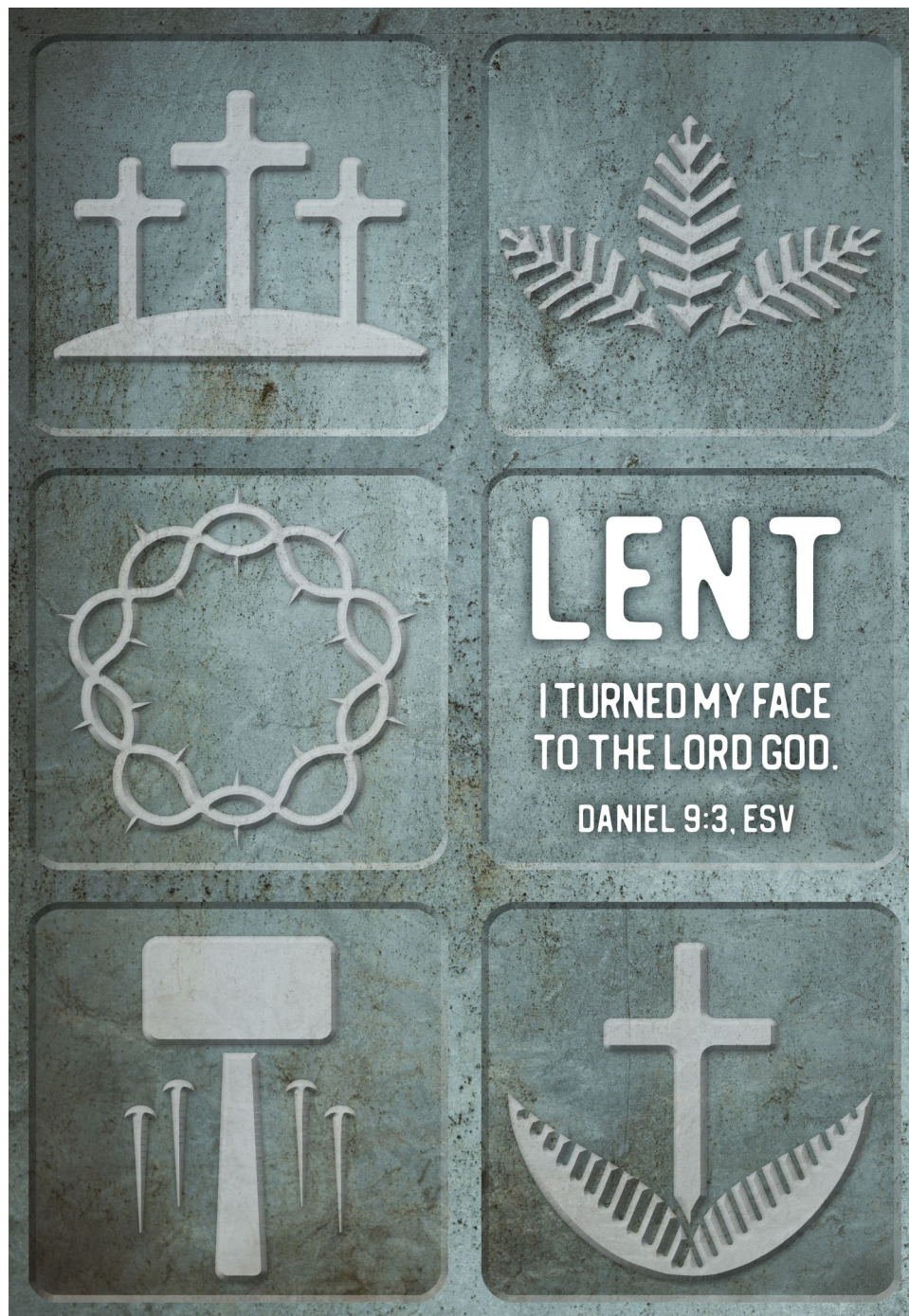




**AQUIA**  
EPISCOPAL CHURCH

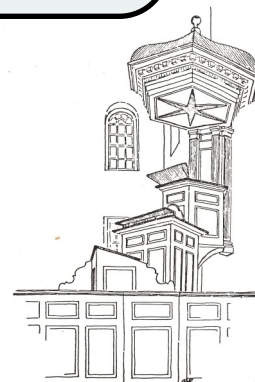
# Cross Section

*All of you are Christ's body, and each one is a part of it. 1 Corinthians 12:27*



## INSIDE . .

- Lent is Really Refreshing!
- Dependence on God
- ECW: Prayerful & Loving Service
- Outreach Announces Spring Craft Fair
- Join Sts. Mary & Martha "Just for Lent"
- Aquia's Pantry Celebrates Growth
- Vestry Highlights
- DOK: the hyssop plant in the Bible
- Origin of Great Thanksgiving prayer
- Celebrate St. David!
- Pancake Breakfast
- Order Lilies for Easter
- Prayer List





## CROSS SECTION

### Aquia Episcopal Church

2938 Richmond Hwy.  
Stafford, Va.

*Mailing address:*  
P.O. Box 275  
Stafford, VA 22555

#### Contact us:

(540) 659-4007  
office@aquiachurch.org  
www.aquiachurch.org

#### Office hours:

8 a.m.– 4 p.m.  
Tuesday– Friday,

#### Rector

**The Rev. Jay Morris**

#### Assistant Rector

**The Rev. James Rickenbaker**

#### Treasurer

**Chris Arey**

#### Assistant Treasurer

**Charlie Bingay**

#### Music Director

**Trystan Bennett**

#### Dir. Christian Education

**Kristen Morgan**

#### Parish Administrator

**Sue Selz**

#### Bookkeeper

**Gloria Reyes**

#### Nursery Supervisor

**Dawna Spaulding**

## FROM THE RECTOR

### Why Lent Is Really Refreshing

Some folks dread Lent, and that fact is easy to understand. Often we assume that Lent simply means giving up meat and dairy, chocolate and desserts, and thus Lent seems like a time for bland and boring menus. But is that what God really wants from us? Is that even what we want from Lent? Perhaps we need to make certain sacrifices at Lent as at other times of the year, but there are more important ones to make than this. Passing up on favorite foods for Lent might be a step toward a momentary victory, yet more needs to be said and done in order for that offering to become truly meaningful. And without further discussion, this sounds more like a diet strategy for fitting into bathing suits for spring and summer than a genuine spiritual discipline.

Lent is more properly a period for God to draw us closer to himself, with special focus on loving God in gratitude for what he has done for us in the death and resurrection of Jesus Christ. God does the work by his grace, we receive it thankfully, and his grace restores what has been missing.

Surely there are things we do—or more accurately: there are bad things we do and good things we fail or refuse to do—that become barriers in our relationship with God, much like the obstacles we create in our relationships with friends and neighbors. Words spoken in anger, hostility demonstrated, commitments broken, forgiveness refused, compassion withheld, eyes and ears closed toward others: these are some of the harmful things done and the beneficial things left undone that complicate our relationships with each other no less than our relationship with God. Lent seeks to change all that by removing obstacles and thereby repairing relationships.

You know already what makes human friendships suffer: not keeping in contact, kindnesses not reciprocated, lack of time together. The same things are true with God. The Lord asks us to worship him, but do we accept his invitation and come into his house? (Do we come with joy and eager anticipation, or reluctantly, even grudgingly?)

The Lord provides for us, but do we bother to offer him our thanks? The Lord calls us to follow him, but do we devote our lives to him and seek his guidance for our journey? The Lord saves us, but does his salvation make any difference in our lives that other people can see or that the Lord himself can see?

Lent is our annual opportunity to repent and return to the Lord: to remember that even though we do not deserve God's love for us and do not always recognize our need for it, he offers it anyway. Our unworthiness is exceeded by his abundant and extravagant love shown to us especially in the death and resurrection of Jesus Christ. That love is available for us in God's holy Word, in his holy Sacraments, in his holy Church, and in his holy ways. Lent reminds us just how readily available that love is.

Lent helps us repent from what we've done wrong and what good we've left undone. Lent helps us return to the Lord when we have wandered afar or stayed away. Lent does not require bland and boring menus, even if we might do well to simplify some aspects of our complicated, hassled lives during this season. Instead, we should think of Lent more as an oasis: a place and time for refreshing us when we are weary, wiped out, panting, or parched. When we pause at this oasis, God can revive us.

*Jay Morris*





## FROM THE ASSISTANT RECTOR

### Dependence on God

Dear Family in Christ,  
Grace to you and peace from God our Father and the Lord Jesus Christ! I thank our God for you, especially for your diligence in observing the liturgical calendar of the church. As such, you have noticed that Lent is upon us! Ash Wednesday is March 2 this year (a later-than-usual start for us). Lent brings with it the normal penitence, fasting, and discipline. This year, though, I'd like to offer a reframing of why we do what we do during Lent. I'd also like to offer some thoughts about how to engage with Lent this year and moving forward.

The tendency for Lenten observance is to undertake a discipline, either subtracting something from your life or adding something to it. Let me be clear: this is a good practice and should be encouraged! But what often happens with Lenten disciplines is that they don't do what is intended.

I'll give you an example from my life. When I was a child, I would tend to give up sweets for Lent. I had a bit of a sweet tooth, so that wasn't the easiest of all possible options. The discipline of not eating sweets during Lent didn't lead me to depend on God, which is the good motivation for any discipline. Instead, it made me feel particularly good about myself. I'd think to myself, "You did it! You made it through Lent without eating a single Reese's cup!" It felt good. I would even talk about how I didn't do the typical thing of breaking the fast on Sundays. In retrospect, I can say with all honesty that it made me a bit self-righteous. That is by no means what a Lenten discipline is supposed to do! But if we're honest with ourselves, that is exactly what happens quite often. We tend to pick Lenten disciplines that are attainable so that we can feel that we achieved something. But Lenten disciplines are for something entirely different.

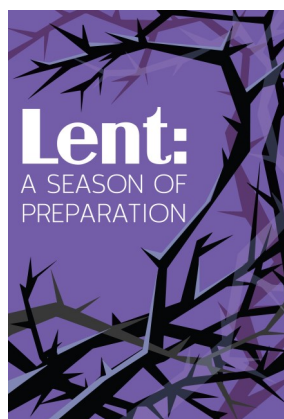
What are your idols? That is the question that we should ask ourselves before beginning a discipline. Maybe your idol is your political proclivities. Or social media. Maybe it's something you tend to hide

from others. Whatever that idol may be, find it. There's your discipline. It's not a discipline if it's easy. Giving those idols up can be life-giving in its truest sense. Odds are this will be harder to maintain. You will likely fail at it. Those failures should always lead you to depend on God even more. That is precisely the point of a Lenten discipline!

As a baptized believer, you have been saved by Jesus Christ through no work of your own. You belong to him. He keeps those whom he has claimed as his own. Lent is not about earning anything in God's eyes. God has already made you righteous through the accomplishment of his Son Jesus. You are wrapped in his righteousness because of his redeeming work. Instead, Lent is an offering of ourselves as a living sacrifice to God in gratitude for what he has already done for us. That offering will be flawed. It will be imperfect. On this side of the resurrection, we will remain at the same time both sinner and saint. But as we make our way toward Easter, our Lenten disciplines can remind us of how much we need God and how thankful we are for the death and resurrection of his Son our Savior Jesus Christ.

The grace of our Lord Jesus Christ, the love of God, and the fellowship of the Holy Spirit be with you all.

*In Christ+,  
Fr. James*



### AQUIA CHURCH VESTRY

**Charlie Bingay**  
*Senior Warden  
Assistant Treasurer*

**Dickie Boes**  
*Finance Committee Chairperson  
Building & Grounds Committee*

**Chris Bowie**  
*Administration Committee*

**Bob Brandon**  
*Junior Warden  
Building & Grounds Committee  
Chairperson*

**Carrol Frederick**  
*Administration Committee  
Chairperson*

**Michael Golasz**  
*Building & Grounds Committee*

**Carolyn Hendrickson**  
*Administration Committee*

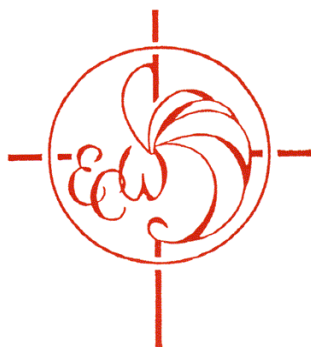
**Sarah Kirby**  
*Administration Committee*

**Anna Rall**  
*Register  
Finance Committee*

**Lisa Schwartz**  
*Administration Committee*

**Penny Stevens**  
*Building & Grounds Committee*





---

## EPISCOPAL CHURCH WOMEN

---

Service to God, service to church, service to community: you hear these terms often in an ECW newsletter article. Prayerful and loving service are other terms often said, sharing the love of God. It doesn't matter how you switch the words in a sentence, but it matters that we take the time to act on the meaning of these words.

When we are comfortable in our faith and ourselves, we are able to serve God and love one another. One such entity working to change lives, with love, education, and support is Empower House, a community non-profit organization that the ECW supports annually. The mission of Empower House is to support survivors of domestic violence. They help to empower a new generation by providing additional resources to build self-esteem, achieve better self-care, and realize skills for healthy relationships. Our gift enables Empower House to deliver sanctuary, safety, and crucial services for survivors of domestic violence and for the children of survivors. As Empower House serves our

community, we are able to serve and support them.

As we begin Lent this year, I pray that you will take this time to add Empower House and all their good deeds to your prayers. COVID has been stressful for many families, adults, and children, and the work is ongoing.

I have lots of work to do personally during this Lenten season. It shouldn't take a newsletter article or the season of Lent to remind me. I am thankful that I know God's love, and he will help me and forgive me when I slip back into old habits.

Here are a few of our partner ministries: Aquia's Care Team, Take Them a Meal, Fall Fest, and Aquia's Table. If one piques your interest and you would like to hear more, please e-mail me ([bkwings\\_n\\_things@yahoo.com](mailto:bkwings_n_things@yahoo.com)) or consult the new parish directory for my phone number.

*Yours In Christ,  
Briget Kane  
President, Aquia ECW*

---

## OUTREACH

---



The outreach ministry group closed out 2021 after overwhelming responses to our Shoe Box and Adopt-A-Family campaigns. We ended with a total of 42 shoe boxes (most purchased online), and we were able to provide gifts and food for six families and four senior adults. We are grateful for your generosity.

We are now working on our craft fair, which will be held on Saturday, May 21. This craft fair will be held outdoors, and we will utilize parking spaces instead of taping off spaces inside. We need more crafters as some of our regulars no longer do craft shows. Please

spread the word about our fair to any crafters you know. We will also be asking for help as we get closer to the event.

We are also thinking about other fundraisers. We still want to do the chili cook-off we had planned before the pandemic curtailed that type of activity.

We are always looking for new members. Please consider joining this rewarding ministry.

*Johanna Jones*



---

## STS. MARY AND MARTHA

---

### Just For Lent

Once again, the new year is flying by. We pray either that we can catch our breath to slow down a bit for Lent, or that we can add a small new discipline, just for Lent. If you are a lady of the parish and are thinking of trying something new this holy season, please consider joining us, just for Lent. Perhaps you would prefer coming only for Morning Prayer and a small study, or perhaps you would like to stay for the snack and craft. During Lent, the Sts. Mary and Martha Guild is meeting on March 3, March 17, and April 7.

You may ask:

#### What are our interests?

Learning more about our Lord, worshipping and serving Him.

#### What are our goals?

Supporting each other through fellowship and friendship, and supporting our parish through service.

#### How do we strive to reach our goals?

- Through worship: each meeting begins with Morning Prayer led by a member of the clergy.
- Through study: together we read a chapter from a simple Christian book and discuss it.
- Through service: we help with hands-on projects as needed for the parish, and together we make crafts for the Fall Fest craft room.
- Through fellowship: we share our prayers, our thoughts, and our hearts with each other.



We meet in the downstairs parish hall from 9:30 a.m. until noon. It is a large room. We have extra books, lots of chairs, great snacks, happy goals, heartfelt discussions, and plenty of room for all the ladies of the parish. Please join us for Lent 2022.

**Mary Jane Cole**

([maryjane@cfsw.biz](mailto:maryjane@cfsw.biz))

and **Carolyn Hendrickson**

([cvhendrickson35@gmail.com](mailto:cvhendrickson35@gmail.com))

**Co-Chairs**

---

## AQUIA'S PANTRY

---

### Aquia's Pantry Grows by Leaps and Bounds

(Maybe that headline should read "by Peeps and Pounds"!)

Hello, fellow Aquians! Here is a little insight about how your pantry continues to serve our community, and how the need for assistance continues to escalate.

In its inaugural year (September 2017 to September 2018) the pantry served an estimated 1,700 people. 2019 records begin to show significant increases in the amount of groceries given away. 16,353 pounds seemed enormous at the time.

But what was about to befall us in 2020 was truly unexpected by all. The pandemic era brought in so much demand, that we didn't know what hit us. The 7,014 people who assisted and 108,887 pounds of groceries seemed

phenomenal. More growth was expected in 2021; but yet again, it was much more than guessed. 13,186 of God's children came for relief. That is an increase of 40%. The amount of groceries distributed skyrocketed by 46% to a total of 180,887 pounds. That's over 90 tons—more than the weight of 200 grand pianos!

Thankfully our Lord provided us with the resources that enabled the pantry to keep up with the demand. He also touched many hearts, which in turn led to more volunteers to help with all the time and labor that is necessary to keep this ever-expanding ministry up and running.

Of course no one can predict what lies ahead of us in the coming year, but one can safely assume that this trend

will continue. So perhaps you might want to consider prayerfully participating in some manner, and to share in the joy that comes from helping our neighbors in need.

Finally, to all of our volunteers and benefactors who have been a blessing: thank you for your dedication to this ministry, with a special thank you to Mary Jane Cole.

**Your brother in Christ,**

**Michael Golasz**

**Co-Director, Aquia's Pantry**

P.S.: Thanks to all for your prayers for my recent surgery and ongoing recovery.



---

## VESTRY HIGHLIGHTS

---

**Jan. 18, 2022, via Zoom**

In Attendance: Fr. Jay Morris, Rector; Fr. James Rickenbaker, Assistant Rector; Seminarian Stephen Pecot; Treasurer Chris Arey; Carrol Frederick; Penny Stevens; Chris Bowie; Bob Brandon; Carolyn Hendrickson; Dickie Boes; Michael Golasz; Anna Rall; Lisa Schwartz; Sarah Kirby

### Business Session

Opening Prayer and Lord's Prayer

Appointment of Acting Register: Fr. James Rickenbaker was appointed to be acting register for the meeting.

**Treasurer's Report:** Treasurer Chris Arey introduced the new vestry members to the treasurer's report. He broke down the end-of-year actuals for the budget. We came in roughly \$60,000 under budget for 2021, pending the final reconciliation of expenses.

### Minutes from Previous Meeting

- **R-2021-27:** Designation of Parsonage Allowance for the Rector (approved 12/21)
- **R-2021-28:** Designation of Parsonage Allowance for the Assistant Rector (approved 12/21)
- Candidates for Election to Vestry (Carolyn Hendrickson, Sarah Kirby, Anna Rall, Penny Stevens) (approved 12/21)
- **R-2021-29:** Adoption of 2022 Budget (approved 12/21)
- **R-2021-30:** Sale of Clifton Chapel Property (approved 12/21)

Minutes were adopted unanimously as submitted.

**New Business:** Organizing the New Vestry

*Vestry Officers:* Election of Senior Warden, Junior Warden, and Register

Fr. Jay welcomed the new vestry members. The vestry unanimously elected two new wardens: Charlie Bingay as senior warden and Bob Brandon as junior warden. The vestry unanimously elected Anna Rall to be the register.

**Vestry Committees:** *Administration, Finance, and Buildings & Grounds*

Fr. Jay introduced the new vestry members to the various vestry committees. Carolyn Hendrickson and Sarah Kirby will serve on the administration committee. Anna Rall will serve on the finance committee. Penny Stevens will serve on the buildings and grounds committee.

**Vestry Retreat:** Mutual Ministry Review for vestry and rector, setting goals for 2022, etc.

Fr. Jay discussed what typically takes place at the vestry retreat. He also gave an overview of the normal committee goals. The committees will have their goals submitted to the vestry by the February vestry meeting, which will also be a time for setting goals for the whole vestry. Fr. Jay tentatively scheduled the retreat for Sunday, Jan. 30 at 1 p.m. over Zoom. He also informed the new vestry members that they will need to take the diocesan sexual misconduct prevention training.

*[On 8 February 2022, the Rector announced that the vestry had unanimously approved **R-2022-01 Cemetery Tree Removal** by electronic vote conducted during 4-7 February.]*

### Reports from Committees

Fr. Jay reported on the recent meeting of the administration committee, during which they formulated their 2022 goals. Also, two congregations have engaged Aquia about renting the 1960 parish house.



*Vestry Highlights*

Dickie Boes reported on the finance committee. They worked on formulating their 2022 goals as well. Bill Hoffman has offered to be a non-vestry member of the finance committee for this year.

The buildings and grounds committee also has worked on formulating their 2022 goals.

### Report from Rector

Annual Pledge Campaign for 2022: 92 adult pledge cards for \$451,177.92 and 6 child/youth pledge cards for \$428.00 (as of 1/13)

Fr. Jay submitted the clergy report for the vestry's perusal. He added to that written report that the proposed sale of Clifton Chapel was approved at the annual meeting this past Sunday.

### Upcoming Dates

2/15: Vestry meeting  
3/15: Vestry meeting

**Good of the Order, Closing Prayer, and Adjournment:** Michael Golasz informed the vestry that Aquia's Pantry distributed over 84 tons of food in 2021. Fr. James closed out the meeting with prayer.

**Respectfully submitted,**  
*(The Rev.) James Rickenbaker*  
**Acting Register for this meeting**





---

## TREASURER'S NOTE

---

At the parish's annual meeting in January, not all financial information about 2021 was available. One major item of interest was the balance of the mortgage on the CFFB. As of the end of 2021, our mortgage balance was \$765,485.32, a figure which represents a reduction of about \$300,000 from the prior year. Well done!

Parishioners are asked to review their 2021 financial contribution statements for accuracy. In the event your statement is in error, please contact Sue Selz, the parish administrator.

There is a notice on your statement pertaining to non-cash gifts, as follows: *"\*Non-cash gifts amounts are an estimate of the fair market value. This is not an official estimate and cannot be used for tax purposes."* This notice is inserted automatically by our REALM software and cannot be adjusted by Aquia Church. You are responsible for

documentation for non-cash gifts, including receipts if required.

Finally, for tax year 2021, individual tax filers using the standard deduction, including married individuals filing separate returns, can claim a deduction of **up to \$300** for cash contributions made to qualifying charities during 2021. If you have particular questions about your situation, please contact your tax advisor.

*Chris Arey*



---

## DAUGHTERS OF THE KING (DOK)

---

The hyssop plant, pictured on the front cover of the *Forward Day by Day* booklet for February—April 2022, happens to be one of the plants mentioned in the Bible. It is interesting to read from the Scriptures and see how it has such meaning and usefulness. For instance:

- ◇ Hyssop was used for sprinkling for purifications (Leviticus 14:4, 14:6, and 14:51-52, and Hebrews 9:19)
- ◇ Hyssop was used for giving Jesus sour wine on the cross (John 19:29)
- ◇ Hyssop was used by Israelites at Passover
- ◇ Hyssop was used for spiritual cleansing (Psalm 51:7)
- ◇ Hyssop was used for sacrifices of separation (Numbers 19:6)

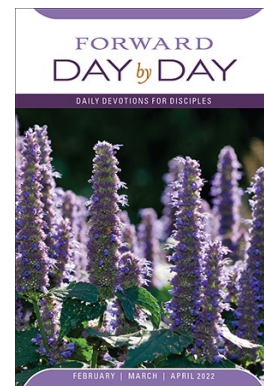
◇ Hyssop is also mentioned in 1 Kings 4:33

The *Merriam-Webster Dictionary* regards hyssop as "a plant used in purificatory sprinkling rites by the ancient Hebrews," and also as "a European mint (*Hyssopus officinalis*) that has highly aromatic and pungent leaves and is sometimes used as a potherb."

In the language of flowers, hyssop is traditionally a symbol of humility, repentance, health, and sacrifice. The aromatic upright branch stems can grow up to 23.62" (60 cm) with fine hairs at the tip. Hyssop is a perennial plant.

How beautiful to see God's perfection and how it flows into his awesome plan for creation reflected in the hyssop plant.

*FHS [For His Sake]  
Patricia Springer*



---

## The General Thanksgiving



When I was attending confirmation classes in the early 1960s, one of the most intimidating aspects was the necessity to memorize several passages from the Book of Common Prayer. Actually, I was fairly proficient in memorization; nevertheless, having to recite a passage in person in order to be confirmed was rather daunting. In retrospect, the rigor of knowing canticles and prayers by heart has been an unqualified blessing.

One of the most challenging passages to commit to memory was the General Thanksgiving. It used words like ‘inestimable’ and ‘unfeignedly,’ which were foreign to my teenage vernacular. As a youth, it never occurred to me to wonder about the origin of this prayer, which had eloquence and honesty that were virtually equivalent to Scripture. The background of this prayer and its author reveals the impact of human affairs on the language of the church.

The author of this prayer was Edward Reynolds (1599-1676), a conformist Puritan clergyman prior to the tumultuous years of the English Civil War. A conformist Puritan was a loyal churchman who accepted the legitimacy of the Church of England and its Prayer Book. (By contrast, those Puritans who sailed aboard the *Mayflower* were non-conformist or Separatist Puritans.) After ordination, Reynolds succeeded John Donne (author of such poems as “For Whom the Bell Tolls” and “Death, Be Not Proud”) as preacher at Lincoln’s Inn and served in the Church of England until 1642, when the English Civil War broke out. Then he sided with the Roundheads (who favored Presbyterianism) but was a moderating influence in church affairs during the Protectorate of Oliver Cromwell. After Cromwell’s death, he was among those who sought to reconcile the English church with itself.

The 1662 Prayer Book, which to this day remains the official Prayer Book of the Church of England, was

authorized two years after the restoration of the monarchy. It updated previous Elizabethan-era versions of the Prayer Book. Reynolds was part of a delegation that appealed to King Charles II to be moderate in religious affairs. Reynolds was a chaplain to the king and eventually became the bishop of Norwich. He composed the General Thanksgiving at the request of Puritans who felt that the liturgy needed more prayers of thanksgiving.

Although in the 1979 Book of Common Prayer we were given a version of the General Thanksgiving that replaced ‘inestimable’ with ‘immeasurable’ and ‘unfeignedly’ with ‘truly’ (BCP 101/125), the timeless elegance of his words resonates today, 360 years after they first graced the pages of the Prayer Book. Here is the General Thanksgiving in its original and complete wording:

*Almighty God, Father of all mercies, we  
thine unworthy servants do give thee most  
humble and hearty thanks for all thy good-  
ness and loving-kindness to us, and to all men:  
[‘particularly to those who desire now to offer  
up their praises and thanksgivings for thy late  
mercies vouchsafed unto them.’] We bless thee  
for our creation, preservation, and all the  
blessings of this life; but above all, for thine  
inestimable love in the redemption of the world  
by our Lord Jesus Christ; for the means of  
grace, and for the hope of glory. And we  
beseech thee, give us that due sense of all thy  
mercies, that our hearts may be unfeignedly  
thankful; and that we may shew forth thy  
praise, not only with our lips, but in our lives;  
by giving up ourselves to thy service, and by  
walking before thee in holiness and righteous-  
ness all our days, through Jesus Christ our  
Lord, to whom with thee and the Holy Ghost,  
be all honour and glory, world without end.  
Amen.*

**Chris Arey**





## Who Is Saint David?

In 2019 my daughter and I travelled to Wales to walk a portion of the Wales Coast Path, the Gower Peninsula, which was about a sixty-mile journey. As we rambled along, we came upon ancient churches, several named after saints we had never heard of. It turns out that there are whole fleet of Welsh saints, most identified in late antiquity, with names like Cadoc, Illtyd, and Rhuddlad.

In modern times, only St. David is formally recognized by the Episcopal Church. He is the patron saint of Wales, who is remembered by the church annually on March 1, the day of his death.

St. David was the Bishop of Menevia (Mynyw) who founded churches, schools, and monastic communities, helped suppress the Pelagian heresy, and moved the ecclesiastical seat of the church to Mynyw, now St. David's, where the cathedral remains.

In the Diocese of Virginia there are three churches named for this Welsh saint (whose name in Welsh is 'Dewi'). St. David's symbol, and the national symbol of Wales is the leek. Shakespeare refers to the custom of wearing a leek as an "ancient tradition" in Henry V. In the play, Henry tells the Welsh officer Fluellen that he, too, is wearing a

leek "for I am Welsh, you know, good countryman."

St. David is also remembered annually by the U.S. Marine Corps. During the Boxer Rebellion in 1900, Marines and the Royal Welch Fusiliers were allied in defending the Foreign Legation in Peking (dramatized in the 1963 movie '55 Days in Peking'). In recognition of this heritage, annually on March 1, cables are exchanged between the Marines and the Royal Welch Fusiliers, stating simply 'And St. David,' the traditional Welsh password.

*Chris Arey*



Sunday, Feb. 27, 2022



---

## FROM THE CHURCH OFFICE

---

### SPECIAL RECOGNITIONS AT AQUIA CHURCH

*New Babies:* Thanksgiving for the birth of a child will be offered as part of a worship service and will be scheduled as needed. Please call the church office the week prior if your family would like to be included. Also, please call the church office after a birth so that a red rose can be placed on the altar in thanksgiving.



*Those being deployed:* Please call the church office so that we can offer special prayers at a service prior to your departure. Also, we would like to put you on our prayer list for all those who are deployed in the service of our country.

### FUTURE BAPTISMS

The next scheduled date for a baptism is April 17, 2022. If you would like to have a baptism on this date, or if this date doesn't work for you and you would like to request another date, please contact the church office so that counseling with the clergy can be scheduled.

### **Aquia Church Prayer List**

**March 2022**

Kevin Beezhold, Nicole Bingay, Rhett Blythe and Family, Debbie Byers, Paula Davis, Robert & JoAnn Feldman, Rachel Hofford, Ken Luehrs, Lori, Pat Moncure, Rebecca Poole, Arnie Schwartz, Scott Smith, Marc Stanford, O.D. Taylor, John & Pam Tompkins, Gayle Tompkins, Kenneth Tompkins, Tom Tremper, Patrick Weber, Walt & Elizabeth Yager



### **How to reach us:**



[www.aquiachurch.org](http://www.aquiachurch.org)

[office@aquiachurch.org](mailto:office@aquiachurch.org)

(540) 659-4007

<https://www.facebook.com/AquiaEpiscopalChurch>



**We, as Aquia Church, joyfully respond to the grace, love and fellowship  
of God the Father, Son and Holy Spirit at work in our midst  
by celebrating His presence, sharing His abundance,  
and proclaiming His word throughout the world.**





## EASTER LILY ORDER FORM

Enclosed is my donation of \$20 for Easter Lilies to adorn the church on Easter Day.

I would like my donation to the flower guild to be:

In Thanksgiving for \_\_\_\_\_

In Memory of \_\_\_\_\_

I would like to tak my Easter lily home after Easter, April 17.

(Circle one)      YES                      NO

Please enclose a check for \$20 made out to: "Aquia Episcopal Church"  
and note on the memo line: "Easter Lilies."

Name \_\_\_\_\_

Phone number \_\_\_\_\_







**AQUIA**  
EPISCOPAL CHURCH

Aquia Episcopal Church  
Post Office Box 275  
Stafford, VA  
22555

RETURN SERVICE REQUESTED



*Lent*

## March 2022 **READING ROOM** by Jay Morris

As our seminarian Stephen Pecot has been explaining in his Morning Call series on the book of the prophet Jeremiah, this remarkable portion of the Old Testament is difficult to approach for several obvious reasons. First there is the sheer length of verbiage: the book has 52 chapters, none of them with simple content. Its complexity includes a variety of literary genres, such as (auto)biography, historical prose, and poetry, with much of the material focusing on the stresses and sadness of the prophet's life and times that understandably gave rise to the notion that Jeremiah is aptly called "the weeping prophet." His lifetime saw the faithful (if insufficient) reforms of good king Josiah, a fateful return to idolatry and wickedness throughout the land of Judah, political-economic subjugation under the Egyptians then under the Babylonians, and revolts that led to the Babylonian siege against Jerusalem and the destruction of its Temple and enforced exile afterward, with Jeremiah fleeing into Egypt, where presumably he died. Much of that era is simply unfamiliar territory to many readers of the Bible. The book of Jeremiah has a complicated history of composition, where the Greek version of the text is one-eighth shorter than the Hebrew version and yet is likely based on a now-lost Hebrew source that is even older than the present Hebrew, and where the text indicates that Jeremiah and his scribe Baruch kept adding material to the scroll over at least twenty years' time from some four decades' worth of prophetic ministry. Furthermore, the book's striking similarities with biblical literature tied to Deuteronomy and its questionable relationship with the book of Lamentations (whose authorship is traditionally but probably inaccurately attributed to the prophet) raise more questions than we can answer. And then of course there are the passages in Jeremiah that narrate strange prophetic actions, if not boldly bizarre behavior—passages like these: the LORD tells Jeremiah to buy a loincloth, wear it, hide it or bury it, then retrieve it only to find it ruined (13:1-11); the LORD tells Jeremiah to offer plenty of wine for the Rechabites to drink, even though they are well-known for being teetotalers (35:1-19); the LORD tells Jeremiah (against Hebrew custom) not to marry, not to have children, not to bury the dead nor grieve their loss nor even comfort their survivors, and not to celebrate the typical joys of life (16:1-9). Yet for all these difficulties, we know far more about Jeremiah's life and personality than we know of any other biblical prophet except for Moses, to whom he is often compared. Like the Old Testament's Joseph, Jeremiah was thrown into a pit and nearly left to die; like the New Testament's Jesus and Paul, Jeremiah was persecuted and arrested by religious and civil authorities alike. Despite the doom and gloom for which the book of Jeremiah is famous, his prophecy about the new covenant that the LORD will inscribe in our hearts (31:31-34) has offered profound hope to the people of God that was finally fulfilled for us in the life, death, and resurrection of Jesus Christ. With apologies to the rock band Three Dog Night, Jeremiah was far more than a bullfrog. (By the way: their lyrics originally proclaimed that "Jeremiah was a prophet," but the singers suggested that that notion might not attract people's attention.)

During Stephen's preparations for this series, he has been guided by a book that is hot off the press: ***The Theology of Jeremiah: The Book, the Man, the Message*** (IVP Academic, 2021) by John Goldingay. I surely wish this little volume had been available to me when I first started studying about this prophet! Even before you begin perusing the biblical book itself, *The Theology of Jeremiah* is well worth reading as a guide for what to expect; with 140 pages of text, its length and scope are entirely manageable. After two introductory chapters—one on the prophet, another on the biblical book bearing his name—Goldingay lays out step-by-step what transpires in the first half and then in the second half of the scroll (as Goldingay refers to the biblical text). Those core portions of Goldingay's book constitute roughly its first half, and there he provides a clear overview of the forest. Next he offers several brief chapters on various themes for a close look at the important trees in this forest: what kind of God is dealing with Jeremiah, how the people of God have acted in relationship with him and his prophet, what these people have done to deserve such criticism and wrath, what kind of life Jeremiah has been expected to suffer (if the so-called and perhaps self-appointed prophets of our own day ever grasped from Jeremiah what a real prophet of the LORD must be prepared to face, then they might not have volunteered for the position nor claimed the title for themselves!), and what the future holds for this God, these people, and this prophet.

If you want to go even deeper into the Scriptures themselves, you might explore Goldingay's technical commentary, ***The Book of Jeremiah*** (New International Commentary on the Old Testament/Eerdmans, 2021); even hotter off the press, at just over 1000 pages, there is little in Jeremiah about which Goldingay has not thought carefully—as readers can see even from his briefer book. Goldingay's sequel, ***The Book of Lamentations*** (NICOT/Eerdmans, 2022) is due to be available later this very month. Goldingay taught Old Testament for over two decades at Fuller Theological Seminary in California while serving simultaneously for much of his tenure there as a priest at a nearby Episcopal parish, having been ordained in the Church of England earlier in life; he has subsequently retired to England. I particularly admire his semi-technical commentary on Daniel (Word Biblical Commentary, 1989); and what he has done for the book of Jeremiah in the volume featured above, he has also done for the book of Isaiah (***The Theology of the Book of Isaiah*** [IVP Academic, 2014]).