



AQUIA
EPISCOPAL CHURCH

Cross Section

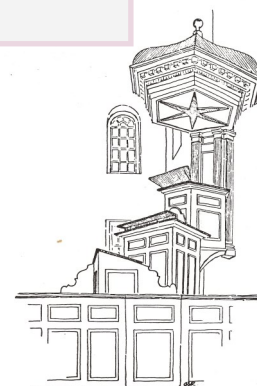
All of you are Christ's body, and each one is a part of it. 1 Corinthians 12:27



Pentecost

INSIDE:

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CROSS SECTION

Aquia Episcopal Church

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Stafford, Va.

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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

The Power of Pentecost

When we hear the word ‘power,’ a few things come naturally to mind, such as a ‘power outage’ or a politician’s ‘abuse of power.’ A nation or an empire might aspire to be a ‘superpower,’ just as a cartoon hero might enjoy a ‘super power’ such as X-ray vision. Some connotations about the word ‘power’ are typically negative, whereas others are more positive; some seem hifalutin and fanciful (including Spiderman’s wall-crawling), but others are quite understandable and even desirable.

While the Bible is not exactly concerned with electrical power grids or ridiculous exhibitions of purported powers, it is often concerned with some key ideas about power. For instance, consider God’s power to create the world in the opening chapters of Genesis, God’s power to guide leaders like Moses and David, and God’s power to heal and cure. Think also of God’s power to give vision and voice to his prophets, God’s power to transform human lives and human history, and God’s power to forgive. What else cannot be ignored: God’s power to judge, to bless, and to make all things new.

After Jesus was raised from the dead on the first Easter Sunday, he remained on earth for forty days until he returned to his heavenly home; soon afterward, he kept his promise to give the Holy Spirit to his followers. We celebrate that occasion on Pentecost, a day commemorating the time when the Holy Spirit came down to us in bold and remarkable ways that have made Christians different ever since. Jesus’ disciples talked variously about God’s deeds of great power, about the power that defeated death (because death lacked the power to keep Jesus in the grave), and about the power that gave strength to the early Christians (see all of Acts 2 and Luke 24:49).

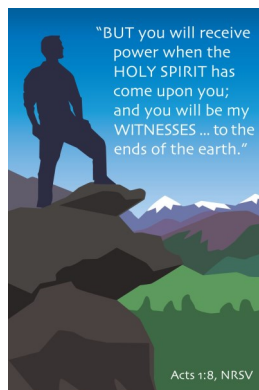
This divine power that was coming into the life of the Church was not confined to the first few years after Jesus’ death and resurrection. On the contrary: Jesus’ gift of the Holy Spirit’s power re-

mains present with the Church—in his Word and Sacraments, in our ministry, in the good use of spiritual gifts. Reflecting Jesus’ life and led by his Holy Spirit, his apostles and their companions and subsequent Christians became empowered for lives of faithful witness to our crucified and risen Lord, who calls us to continue his mission and to advance his Gospel. We cannot do those

things or be those people on our own or by ourselves; but God’s power working in us can do infinitely more than we can ask or imagine (Ephesians 3:20). We hear and read about this kind of life throughout the Bible, of course, but its presentation of this way becomes concentrated at the Feast of Pentecost and in the time afterward.

Christians are not called to “leap tall buildings in a single bound” like Superman or to perform magic shows; we are certainly not asked to abuse power or to dominate the world through aggression or self-aggrandizement. But we are supposed to have confidence in God, who by giving us faith in Jesus also gives us the Holy Spirit’s power to extend his work in our world. We need not fear ridicule or persecution by others—nor must we worry about what lies ahead for us—as we accomplish this work for Christ. Instead, we are to trust in the profound power of Pentecost that God has given us and (more importantly) to trust in the Source of that gift. Come to Aquia Church this summer, and experience for yourself what the power of Pentecost can do in you and in our world.

Jay Morris



FROM THE ASSISTANT RECTOR

Summer Morning Call

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 how you hold fast to “the faith once and for all handed down to the saints” (Jude 3). As inheritors of that faith, we as Episcopalians/Anglicans express that faith in particular ways. We live in a time when Episcopalianism has been treated as a blank slate onto which dissidents from other denominations can impose their beliefs and assertions. However, Anglicanism is its own tradition with its own assertions. In an attempt to clarify some of this, Fr. Jay and I will lead a Morning Call series this summer on Anglicanism. The following is a preview of some of the content that we will cover.

At the heart of Anglicanism is the conviction that people are justified by grace alone, through faith alone, in Christ alone. This is the fundamental contention of the Protestant Reformation, and it is what Anglicans have expressed throughout the centuries as the heart of the faith. Holy Scripture determines what we believe. Any doctrine or assertion must be weighed against the Biblical witness to determine whether or not it is true. If Scripture opposes the assertion, Anglicans hold that it is not to be believed. There are some today within Anglicanism who would assail against this position. But they will find a paucity of Anglican sources from before the late twentieth century to back up any other position than the above.

As for Anglicanism’s particularity, the primary exposition of Anglican theology is the document called the 39 Articles. Origin-

nally written by Thomas Cranmer, the main Anglican reformer, the 39 Articles form the core of Anglican doctrine. The form of the Articles that we have is the one received by the General Convention of the Episcopal Church in 1801. The Articles comprise three parts. Articles 1-8 are the catholic articles, in the sense that they are things that the church has taught throughout time. Articles 9-34 represent the Protestant face of Anglicanism and our distinction from Roman Catholicism. Articles 35-39 further attenuate the focus to Anglicanism in particular, showing what distinguishes Anglicanism from other Protestant movements. Some of the Articles—for instance, Article 29 on the Eucharist—have been sources of contention in Anglican history. We will address those concerns (and more!) in this series.

Alongside the 39 Articles, the Book of Common Prayer (BCP) forms the way that we pray. The BCP has gone through a number of editions from England to the US: 1549, 1552, 1559, 1662, 1789, 1892, 1928, and 1979. The differences between the BCPs could fill a series in and of itself. The edition that we use at Aquia is the most recent of these (1979). The 1979 BCP is formed around two foci of prayer: the Daily Office (Morning and Evening Prayer) and the Sacraments (Holy Baptism and Holy Eucharist). These two major foci help to form the way in which we understand God’s gift of grace to his people, i.e. Word and Sacrament.

If you find yourself scratching your head, clapping your hands, or angrily shaking your fist, this series is for you! If you want to learn why the three-legged stool’s legs are not equal in length or strength (Is that cryptic enough?), then we would love for you to join us on Sunday mornings starting June 5 at 9:30 a.m. and learn about our particular expression of the Christian faith. 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

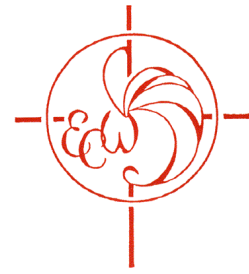
I'm not sure how many parish members feel as I do, but for me June marks a definitive time on my annual calendar: a seasonal change, summer solstice, life-changing events for families and youth, and much more. This June seems somewhat different from June in the past couple of years. The ladies of the ECW hope to bring back many of our activities which were altered or on hold for COVID.

My calendar is marked for Pentecost on June 5. I am not sure how many calendars are marked that way. I am sure Easter and Christmas are noted, even as other religious celebrations may be noted. For many people, our annual calendars are marked by important events and are filled in as our year



evolves. I have learned with guidance and education, from Aquia's clergy, the meaning of Pentecost. The Holy Spirit is God's presence in our lives as believers. His spiritual gifts to believers are evident in our lives as we go about doing deeds, both in our daily lives and in the ministry of our ECW. As we join to celebrate the Holy Spirit in our lives on June 5, may we continue to know he intercedes in our hearts and minds with the will of God.

As the rains in May seem finally to slow down or stop, we feel the sun's warmth. Nature and time take us to June's longest day (summer solstice), and we begin slowly to turn our thoughts towards fall, with our spring of glorious colors a bit behind us. The heat of summer, while warm and welcomed, seems to linger. Graduations



are over, and families pursue their plans for the future. Similarly, in Aquia's ECW, we are already working on our fall calendars, as we begin planning and making preparations for Fall Fest 2022.

Briget Kane
President

The Episcopal Church Women of the Diocese of Virginia, with the grace of the Holy Spirit, share the love of God by making Christ known in the world through prayer, education, concern for others, and joyful service.

AQUIA'S TABLE

Aquia Table's ministry is searching for bakers one week a month. Each week we serve a dessert with a full meal to our patrons (usually cookies or brownies). We need to add bakers to help with our schedules. Summer is here with family vacations and other commitments. If you love to bake and can help, please contact Cheri Cuff (cuffmail@aol.com), who sets the schedule for our bakers, or core team leaders Dina Stanford (jjanddina@comcast.net) or Briget Kane (bkwings_n_wings@yahoo.com).

Our 2022 Bob Jones Memorial Annual Golf Tournament is in the bag! The members of the core team want to thank everyone who supported our fundraising event by sponsoring a hole of Golf, donating an item for the silent auction, or playing a round of golf (even with a bit of rain)! We appreciate our silver, gold and platinum sponsors and the time and laughter we shared

with everyone at lunch and during the presentation of awards. Congratulations to Thompson Gerke, a new winner of the 50/50 raffle. See you in 2023!



Briget Kane

CHRISTIAN EDUCATION

Vacation Bible School is taking an "Island Adventure" June 20-24, from 9 a.m. until noon. Children ages 3 through those entering fifth grade can register on the church website (www.aquiachurch.org); simply scroll down to the VBS icon. The deadline to register is June 10, so that we can make

sure we have enough craft supplies.

Sunday school for children in pre-school through twelfth grades will resume on Aug. 14 and meet most Sundays during the school year (9:30 – 10:15 a.m.). We will take a break for the Labor Day weekend holiday.



For more information about any of our children's programs, please contact Kristen Morgan at (christianed@aquiachurch.org).

Kristen Morgan



STS. MARY AND MARTHA

Worship, Service, and Fellowship

The Sts. Mary and Martha Guild is looking forward to a busy summer working together on crafts for Fall Fest. Plus, we are beginning a new study book, *Liturgy of the Ordinary* by the Rev. Tish Harrison Warren. The words of this Anglican priest will help us become more aware of God's wonderful presence in so many overlooked moments and routines of our everyday lives.

Crafts are only a small part of what we do as a guild, but we certainly enjoy working together and visiting while our hands are busy. These three scarecrows will be waiting for you at our table at Fall Fest 2022.

Please do consider joining Sts. Mary and Martha Guild for Morning Prayer (led by a member of our clergy),

followed by our new study and wonderful fellowship. Our meetings, which are scheduled for the first, third, and fifth Thursday mornings of the month (June 2, 16, and 30), begin at 9:30 a.m. and end by noon. We have plenty of room around our table for you and a friend.



Mary Jane Cole
(maryjane@cfsw.biz) and
Carolyn Hendrickson
(cvhendrickson35@gmail.com)
Co-chairs,
Sts. Mary and Martha Guild

Fall Fest Auction Action

We are excited to announce that there will be a live auction at Fall Fest 2022! The date is set for October 1, and preparations are well underway.

What is needed to make the 2022 auction a success? Your gifts are needed! Do you have a talent to teach or a service to offer? Do you have an antique in your attic, a drum set in your garage, or an extra week of your time-share? Perhaps you could donate a pair of tickets to a Caps game or a Washington Commanders game. Unused, unexpired gift cards are always welcome, as are moose heads, cigar humidors and cedar chests. How about an evening of baby-sitting, or an afternoon of rak-

ing and bagging leaves? Could you build a gift basket with a friend or your ministry, or contribute an item to a theme basket such as It's a Guy Thing, Pamper Her, or The Gardener's Basket? If so, please let us know.

There is also an urgent need for help with soliciting. With a letter of introduction in hand from our clergy, would you be willing to approach local merchants for contributions? We could certainly use your help.

How can you help? Let us know!

Mary Jane Cole
(maryjane@cfsw.biz)



Aquia Church Celebrates Heritage Sunday

On Sunday, May 22, Aquia Church celebrated both 300+ years as a Parish and 265 years in our current church building. Morning services were taken from the 1662 Book of Common Prayer, which is the BCP used when the church was founded and built. A display of pieces from our history were on display in the great hall of the Christian Formation and Fellowship Building. We welcomed members of the Peyton family to worship with us on this Heritage Sunday. John Peyton (1691-1760) was a member of the Vestry when the current brick church building was finished in 1757.

Early Parish History

In 1664, Stafford County was established out of Westmoreland County and divided into two parishes, Overwharton and Chotank. One of three churches established in the new county in 1667, Aquia Church, named after the

nearby creek, was built “at the southwest side of Aquia.”^[1] Sometime before 1700, Aquia Church burned down and “was replaced with a small wooden chapel.”^[2] In 1711, The Reverend Alexander Scott (1686-1738) became rector of Overwharton parish. The Reverend John Moncure (1710-1764) returned to America after becoming ordained to become a curate under Scott, eventually marrying Scott’s sister-in-law, Frances Brown (1713-1770). Rev. Scott died in 1738; both he and his wife Sarah are now buried in the church cemetery. In his will, he directed that a communion set be made for Aquia Church. The set includes a silver pottle, flagon, patton, and a pint chalice with cover engraved with ‘Given by the Revd. Alexander Scott A:M, late Minister of this Parish,



Photo courtesy of Dina Stanford

Aquia Church’s communion set engraved with “Given by the Revd. Alexander Scott A:M, late Minister of the Parish, 1738.” On Sunday, May 22, 2022, the congregation was treated to a rare display of this historical set.

1738.”^[3] The communion set was buried during the Revolutionary War, War of 1812, and the Civil War.

[1] Eby, Jerrilynn Aquia Church: A Survivor Mar 31, 2001, [The Free Lance Star](#)

[2] Ibid.

[3] Moncure, Thomas M., Jr. Pynn, Molly A. The Story of Aquia Church. Fredericksburg, VA: Cardinal Press, 2000.

1662 Invitation to Attend Church Still Meaningful in 2022

The Eucharistic service in the 1662 Book of Common Prayer, which we used at our morning worship services on Heritage Sunday in May, offers the following Exhortation to be read by the priest as an invitation for people to consider the importance of attending church and partaking in the Eucharist. Its truth and wise counsel still ring true today—more than 350 years later.

Dearly beloved brethren, on Sunday next, I intend, by God’s grace, to celebrate the Lord’s Supper: unto which, in God’s behalf, I bid you all that are here present; and beseech you, for the Lord Jesus Christ’s sake, that ye will not refuse to come thereto, being so lovingly called and bidden by God himself. Ye know how grievous and unkind a thing it is, when a man hath prepared a rich feast, decked his table with all kind of provision, so that there lacketh nothing but the guests to sit down; and yet they who are called (without any cause) most unthankfully refuse to come. Which of you in such a case would not be moved? Who would not think a great injury and wrong done unto him? Wherefore, most dearly beloved in Christ, take ye good heed, lest ye withdrawing yourselves from this holy Supper, provoke God’s indignation against

you. It is an easy matter for a man to say, I will not communicate, because I am otherwise hindered with worldly business. But such excuses are not so easily accepted and allowed before God. If any man say, I am a grievous sinner, and therefore am afraid to come: wherefore then do ye not repent and amend? When God calleth you, are ye not ashamed to say ye will not come? When ye should return to God, will ye excuse yourselves, and say, ye are not ready? Consider earnestly with yourselves how little such feigned excuses will avail before God. They that refused the feast in the Gospel, because they had bought a farm, or would try their yokes of oxen, or because they were married, were not so excused, but counted unworthy of the heavenly feast. I, for my part, shall be ready; and, according to mine office, I bid you in the Name of God, I

call you in Christ’s behalf, I exhort you, as ye love your own salvation, that ye will be partakers of this holy Communion. And as the Son of God did vouchsafe to yield up his soul by death upon the Cross for your salvation; so it is your duty to receive the Communion in remembrance of the sacrifice of his death, as he himself hath commanded: which if ye shall neglect to do, consider with yourselves, how great injury ye do unto God, and how sore punishment hangeth over your heads for the same; when ye willfully abstain from the Lord’s Table, and separate from your brethren, who come to feed on the banquet of that most heavenly food. These things if ye earnestly consider, ye will by God’s grace return to a better mind: for the obtaining whereof we shall not cease to make our humble petitions unto Almighty God our heavenly Father.



Heritage Sunday Flowers



In honor of Heritage Sunday, Penny Stevens chose to select flowers from her garden, just as church members would have done in the past. Along with Margaret Hedger, Penny artfully arranged several lovely floral displays, using rhododendrons, peonies, Siberian irises, red knock-out roses, white, yellow and pink drift roses, spirea, silver bells, false Queen Ann's lace and two unidentified wildflowers. Penny noted that she discovered some of the greenery along the roadside while walking her dog! Our florists have an eye for beauty that graces our altar every week.



The flowers appear on the earth; the time of singing has come ... [Song of Solomon 2:12]

G. K. Chesterton

On June 13 the Episcopal Church recognizes the British author Gilbert Keith Chesterton, generally known as G. K. Chesterton. Born in 1874, Chesterton was an intellectual tour-de-force, whose contributions to fiction, satire, fantasy, Christian apologetics, and literary criticism were influential and distinctive. He converted from Anglicanism to Catholicism in 1922 and died in 1936. Today, more quoted than read, he is known for his authorship of the Father Brown mystery novels, now reprised in a British television series popular in the UK and abroad, though cast in the 1950s rather than the original setting of the 1920s.

In his book *What's Wrong with the World*, discussing the history of the church, he famously wrote:

And it is actually true that the Reformation began to tear Europe apart before the Catholic

Church had had time to pull it together. The Prussians, for instance, were not converted to Christianity at all until quite close to the Reformation. The poor creatures hardly had time to become Catholics before they were told to become Protestants. This explains a great deal of their subsequent conduct. But I have only taken this as the first and most evident case of the general truth: that the great ideals of the past failed not by being outlived (which must mean over-lived), but by not being lived enough. Mankind has not passed through the Middle Ages. Rather mankind has retreated from the Middle Ages in reaction and rout. The Christian ideal has not been tried and found wanting. It has been found difficult; and left untried.

The last sentence, often quoted, challenges the church to persevere. Had the early Christians of the first century embraced their faith with less vigor, where would we be? Hard truths are nonetheless truths, and ignoring or rejecting the truth as a matter of convenience is feckless, and regrettably not uncommon today.

Chesterton was not an academic, philosopher, or theologian; he did not have a graduate degree, and initially he attended art school. Yet he was able to capture and convey with wit, wisdom, and elegant language the essence of Christian faith. He often used paradox as a way to illustrate truths that, at first blush, seem unfounded or absurd. In this, he was following Jesus, who stated: "For whosoever will save his life shall lose it: but whosoever will lose his life for my sake, the same shall save it." Indeed, in his apologetic work *Orthodoxy*, Chesterton wrote of the Incarnation and the Crucifixion as sublime examples of paradoxical truths. On another level, he paradoxically states, "The Bible tells us to love our neighbors, and also to love our enemies; probably because generally they are the same people." Likewise, he held that "To love means loving the unlovable. To forgive means pardoning the unpardonable. Faith means believing the unbelievable. Hope means hoping when everything seems hopeless." So, if you find yourself intrigued, you have succumbed to the appeal of G.K. Chesterton. He remains relevant, worthy of discovery, and a resourceful advocate for Christian faith and life.

Chris Arey



FROM THE CHURCH OFFICE

FROM THE PARISH REGISTER

Baptisms: "sealed by the Holy Spirit in Baptism and marked as Christ's own for ever" (BCP 308)

Avery Bosch and Abigail Rickenbaker

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 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 Nov. 13, 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.

Sue Selz

Aquia Church Prayer List

June 2022

Kevin Beezhold, Nicole Bingay, Jean Bittner, Rhett Blythe and family, Debbie Byers, Paula Davis, Robert & JoAnn Feldman, David Hebert, Lori Hendon, Rachael Hofford, Ken Luehrs, Lori, Pat Moncure, Rebecca Poole, Arnie Schwartz, Scott Smith, Carolyn Stringer, O.D. Taylor, John & Pam Tompkins, Gayle Tompkins, Kenneth Tompkins, Tom Tremper, Jen Wassmer, Arlene Weagraff, Patrick Weber, & Elizabeth Yager.

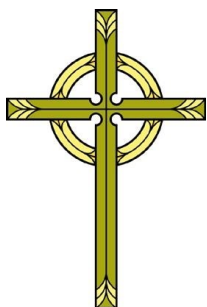


How to reach us:



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(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.**



VESTRY HIGHLIGHTS

April 26, 2022 (via Zoom)

Business Session

Opening Prayer and Lord's Prayer

In Attendance: Fr. Jay Morris, Rector; Fr. James Rickenbaker, Assistant Rector; Seminarian Stephen Pecot; Treasurer, Chris Arey; Senior Warden, Charlie Bingay; Junior Warden, Bob Brandon; Penny Stevens; Chris Bowie; Carolyn Hendrickson; Dickie Boes; Michael Golasz; Anna Rall; Lisa Schwartz.

Treasurer's Report

- Matching challenge grant fund money will be moved to line #4062
- The treasurer (Chris Arey) and the assistant treasurer (Charlie Bingay) will review the amortization schedule of our mortgage and report during May Vestry meeting
- Will have an upcoming fuel order, currently at 75 gallons and should be at 200 gallons to be safe

Minutes from Previous Meeting

- R-2022-04: Designation of Donations (approved 3/22)
- Offer of Matching Challenge Grant
- [Cemetery mowing contract (approved by electronic vote 4/18)]
- March 2022 minutes were approved unanimously

New Business

- R-2022-05: Replace 1960 Parish House Roof (B&G committee)
 - * Solicited multiple bids, with bid from Performance Home Improvement recommended by B&G committee
 - * General fund checking account can cover repairs
 - ◇ Expect Clifton Chapel sale to be completed by end of

2022 with an estimated \$22,000 incoming funds

- * Will make payment out of the general fund, and then once funds are available from the sale of Clifton Chapel we can use those funds to replenish the general fund
- * Resolution will be sent out for an electronic vote by COB 04/29/22 [approved by electronic vote 5/2]
- Reflections on Having a Contextual Ministry Seminarian during 2021-2022 Parish Picnic?
 - * Suggested date is 06/05/22

Reports from Committees

- Finance committee has had one parishioner agree to serve on the audit committee
- B&G committee
 - * HVAC system at Clifton Chapel will need to be replaced eventually
 - * Rectory: upstairs bathroom shower needs renovation/tile work
 - * Upcoming project to review/organize storage space that is available in the CFFB

Reports from Wardens

- Junior Warden's report by Bob Brandon was covered under B&G committee update
- No further comments from Senior Warden, Charlie Bingay

*We always thank
God for all of you
and continually
mention you in
our prayers.*

I Thessalonians 1:2, NIV



Vestry Highlights

Report from Rector

- Chris Arey recently found legal documents that constitute official documentation from Stafford County stating that trustees of Aquia are also the trustees of Clifton Chapel
 - * Trustees are able to act in accordance to sell the property
 - * There is currently no written title for Clifton Chapel
 - ◇ Our attorney has suggested Aquia complete a "suit to quiet title"
 - ◇ Attorneys are confident there is no written ownership out in the community and that this is the best course of action

Upcoming Dates

- 5/22 Heritage Sunday (luncheon hosted by ECW immediately after the 10:30 a.m. service ends)
- 5/23 Vestry meeting (7 p.m. via Zoom—Monday, special day of week)
- 5/24 Diocesan Meet-and-Greet Event for introducing candidates for election as bishop diocesan (Trinity Church, Fredericksburg, 7-9 p.m.)
- Michael Golasz, Sarah Kirby, Bill Hoffman, Fr. Jay, and Fr. James will attend

Good of the Order, Closing Prayer, and Adjournment

Anna Rall





Aquia Episcopal Church
Post Office Box 275
Stafford, VA
22555

RETURN SERVICE REQUESTED



See What's Going on at Aquia Church in June!

June 4: Representatives of Aquia Church will attend a special diocesan convention in Alexandria to elect our next diocesan bishop. Please keep this election process in your prayers.

Fellowship continues Sundays after the 7:30 am service, followed by Morning Call.

Sunday (beginning June 5): Morning Call (Sundays from 9:30-10:15 in the great hall), our clergy will begin a new summer series titled "Anglicanism 101," which will address some important themes in Anglicanism.

Bible Studies will continue online on Wednesday mornings (10:30 a.m.) and evenings (7 p.m.).

Morning prayer is offered online on weekdays at 8 a.m. For all of these sessions, you may participate live or visit previous sessions via <https://www.facebook.com/AquiaEpiscopalChurch/live/>.

June 11: Monthly Men's Breakfast at 8 a.m.

June 19: Happy Father's Day!

June 20-24: Vacation Bible School, 9 a.m. to noon



June 2022 **READING ROOM** by Jay Morris

As indicated in last month's column featuring several helpful, introductory-level books about the Book of Revelation, there appears to be no end to the writing of books about the Revelation to John. That is true not only for works aimed at a wide and general audience, but also for books that provide more in-depth or more focused discussion about the Apocalypse. For those who wish to probe deeper into this fascinating book, here are some recommendations here that might interest you.

Besides one book mentioned last month—*Revelation and the End of All Things*, 2nd edition (Eerdmans, 2018)—author Craig R. Koester has a massive, exhaustively researched commentary on the Book of Revelation in the Anchor Yale Bible series: *Revelation: A New Translation with Introduction and Commentary* (Yale University Press, 2015). Like many other scholarly commentaries, it could easily serve as a doorstop at over 900 pages (counting approximately 20 pages worth of Koester's own, fresh translation of the Greek text, presented in full at the outset and in relevant sections throughout the book, around 120 pages of general introduction, and over 50 pages of bibliographic material). In this volume, he typically exercises good judgment with his interpretations and (more than many commentators) usually provides sound reasoning for favoring one approach over another on any given issue. Koester holds the Nasby chair of New Testament at Luther Seminary in Minnesota and is an ordained Lutheran.

Likewise, New Testament scholar Grant R. Osborne has written his own comparably long, comparably detailed commentary on *Revelation* for the Baker Exegetical Commentary on the New Testament series (Baker Academic, 2002). It is decidedly premillennial and respectably traditional in its interpretation, but (much like Koester) he provides a wealth of information about the historical situation, the cultural worlds, and the theological perspective from which the Apocalypse emerged. What readers in this parish might find more engaging yet at roughly half the length—while still chock full of helpful guidance—is Osborne's *Revelation Verse by Verse* (Lexham Press, 2016). This is the first book in a multi-volume series titled Osborne New Testament Commentaries, and part of what makes this work so handy is precisely its verse-by-verse approach in discussing the New Testament text. Osborne taught New Testament for many years at Trinity Evangelical Divinity School in Illinois and was a Protestant pastor at several churches.

Tremper Longman III's *Revelation through Old Testament Eyes* (Kregel Academic, 2022) is almost literally hot off the press. Experts in biblical studies generally tend to concentrate in their own areas of expertise and do not often veer into other lanes of academic work (or to borrow a phrase from seminarian Stephen Pecot's wife: they usually try to stay inside their own hula hoops). But occasionally the crossover work happens—fruitfully so—and this case is a sterling example. Longman is a veteran Old Testament commentator and scholar who ventures in this guidebook to draw out the large themes and key details of Old Testament backgrounds and influences for understanding this book of New Testament prophecy and apocalyptic. If anything, Longman's extensive expertise with the Hebrew sources of those images, thought-patterns, and perspectives is what makes this volume immediately plausible. Longman works more comprehensively than similar books through which I have glanced in the past to display subtle nuances and allusions in the biblical text that other writers might miss, and he is always a clear writer. While I have not read any other volumes in this series, there are additional volumes already available about the Gospels according to Mark and John, with other volumes planned. I cannot think of any Old Testament scholar better suited for writing about on a New Testament text than Longman, nor of a New Testament scholar better prepared for handling the Hebrew sources behind Revelation, than Longman. With a Ph.D. from Yale, this layperson taught biblical studies at Westmont College in California for several decades before retiring to Virginia, where he remains active in research and occasional teaching.

In the category of recent classics, Richard Bauckham has written *The Theology of the Book of Revelation* (Cambridge University Press, 1993) in Cambridge's New Testament Theology series. This is some of the most straightforward discussion about many key topics: who God and Jesus are as emphasized in the Book of Revelation, the victory won by the Lamb and shared with his disciples, the role of the Holy Spirit in prophetic activity, the place of the New Jerusalem in John's understanding about the new heaven and the new earth that are to come, and how we can make sense of the Apocalypse in our fanatic-filled time—all in about 160 pages of well-written and insightful prose. For even more depth, Bauckham has also written a collection of major essays—*The Climax of Prophecy: Studies on the Book of Revelation* (T. & T. Clark International, 1998)—that approach the level of a complete commentary. Rest assured that *The Theology of the Book of Revelation* is a truly beneficial work for an array of laypeople and clergy alike. An English Anglican priest, Bauckham has taught at several universities and seminaries in the United Kingdom and has distinguished himself for his work not only in New Testament but also in the early Church.