



# Hickory Neck Nuggets

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Hickory Neck Parish Episcopal Church

January 2007

## Occasional Questions

The Reverend Michael L. Delk

From time to time, people ask Ann or me questions, usually about fairly pedestrian matters, but occasionally many different people ask us the same question, and then it occurs to us that there might be a broader interest about a given topic throughout the entire parish. So here's a partial compilation of the questions we've been fielding lately, along with a brief response.

*How's the restoration of the historic chapel coming?*

So far, so good. We received a comprehensive architectural historian's report a few months ago, packed with revealing information about the condition of our colonial chapel. As expected, there are plenty of structural and aesthetic issues that need work. A few years ago, we committed to restoration work on the historic chapel as soon as the new chapel was occupied, and \$10,000 was set aside to launch that effort. Already, an unstable section of brickwork on the north wall has been repaired by attaching the exterior brick onto a concealed stainless steel lattice for

stronger support. Areas where the grout has deteriorated are gradually being restored, and repairs done several years ago with Portland cement (which isn't optimal for practical or historical purposes) are being replaced by sturdier and more authentic materials. Recently, we received an anonymous gift of \$20,000 toward the restoration of the historic chapel,



which will radically accelerate the pace of our work.

*Is the Episcopal Church about to collapse? I've heard that many parishes and even entire dioceses are leaving.*

What you're reading and watching in the media has a basis in fact, but may not be entirely true. It is accurate that several dioceses want to leave, and in most dioceses including our own there are parishes that want to exit the

Episcopal Church. However, the media is drastically overestimating the impact these defections will have on the Episcopal Church.

For instance, the *Associated Press* estimated that the Diocese of Virginia (our northern neighbor) will lose 10% of its membership. *The Washington Post* had the figure at 3%. The truth is, at this point, people are just guessing. Even if we accepted the AP's higher figure of 10%, this does not spell the end of the Episcopal Church.

Certainly, it would be preferable for these individuals and congregations to remain within the Episcopal Church, but the defection of 10% cannot be described as devastating. The word "schism" hardly applies here. The departure of a splinter group might be a more appropriate way to describe what's happening.

For instance, if 10% of Hickory Neck's families suddenly decided to leave, that would mean 22 families, or about 50

people. Naturally, we wouldn't want that to happen under any circumstances. But would it destroy Hickory Neck? No. Fortunately, by God's grace, we've found a way to stay together and stay focused on our mission at Hickory Neck, despite the controversies that sometimes threaten to divide us.

Much has also been made about the fact that a large number of people have left the Episcopal Church over the past three years. The figures cited vary, but the Episcopal Church tracks its membership and attendance quite closely. (Trust me, I help fill out the paperwork, and the information they demand is extensive.) The Church believes approximately 150,000 have left over the past three years, although only about one-third of that number, or 50,000, appear to have left over the controversies that beset the Church. That's 50,000 out of 2.2 million. Not exactly a mass movement. The rate of departure from the Episcopal Church, while regrettable, is not a threat to our long-term mission and ministry.

What happened to the other 100,000 people? They marry into other faiths. They move from one place to another and get a house closer to the Lutheran Church, or their kids get involved in the awesome youth group at the non-denominational mega-church. Sometimes, Episcopalians lose their faith and leave the Church altogether.

Just as the exciting growth happening at Hickory Neck can be

rightly attributed to multiple causes, what's happening with the membership of the Episcopal Church is too complex to attribute to a single cause.

*I hear there are going to be long court battles about who gets to keep the property occupied by the congregations that are leaving. What will be the outcome of that conflict?*

Both canon law and the legal precedent in the secular courts are clear. According to canon law, the property and facilities of Episcopal congregations and dioceses are held in common by the Episcopal Church. Just because a parish or diocese says it isn't Episcopalian anymore doesn't mean that the property doesn't belong to the Episcopal Church. Civil courts have been reluctant to rule against canon law for two primary reasons: 1. in most jurisdictions there are no secular laws to contravene canon law on this proprietary matter; 2. secular courts tend to be reluctant (and rightly so, I think) to meddle in the internal affairs of religious bodies.

So the buildings and the property, albeit after lengthy and costly legal battles, will almost certainly remain within the Episcopal Church. Though it's a shame that resources must be devoted to such quarrels, the Episcopal Church has assets well into the tens-of-billions of dollars, and is perfectly capable of representing itself. Those properties abandoned by their previous congregations will be used in the future as mission sites, or could be occupied by the remaining members of congregations that have left. And that's an important point to keep in mind, by the way.

The impression given by the media

recently is that entire congregations or dioceses are peeling away, and that they are united unanimously as a body in doing so. That's rarely the case. In most congregations that have split away or are seriously considering it, there are considerable numbers of people who don't want to leave the Episcopal Church.

My sister's parish, Christ Church in Elizabethtown, Kentucky, is a case in point. Their former Rector wanted to lead Christ Church out of the Episcopal Church, and he had significant support among his parishioners. However, there was a sizeable minority of about 40% who wanted to remain with the Episcopal Church, despite the current difficulties. These people were pastorally neglected, publicly ostracized, and edged out of parish leadership, until many of them fled the parish, making it appear at one point that everybody at Christ Church agreed with the Rector that it was time to leave.

Of course, you don't know my sister, and evidently, neither did her Rector. She rallied those who had left in disgust and encouraged them to return and lay a claim on *their* parish. They did, and their resistance led to intervention by their Bishop, which preserved historic Christ Church, Elizabethtown, for the Episcopal Church.

What my sister did is much harder to accomplish in a large parish, like Truro or Falls Church in northern Virginia, or in a diocese. Therefore, the appearance of unanimity can be easier to achieve. For example, the media reported that 90% of Truro Parish voted to leave the Episcopal Church, but only one-third of the membership claimed by Truro three years ago actually voted.

(continued on page 8)



## Spotlight on “Outreachers”

Carol Goff

Each week as I take my seat for the 9:00 a.m. service, I wait expectantly for the row to my left to fill up with the large and loving family of Robin and Don Seeterlin. Once they are all assembled, I know I am seated next to a family who is dedicated both to one another and to Hickory Neck.

Usually the first to be seated is son DJ with his family, wife Sara, two year old Jamie, and baby Gracie, born last September. Next Nanny and Papa (Robin's and Don's special grandparent names) arrive with daughter Kathryn, who comes home from college each weekend to attend church with her family. Not long after, daughter Shannon and her husband Ron Houser, and their two daughters

Allyson, age 5 and Lyndsey, age 2 find their places. Son Mark, age 19, still attends the family's former church regularly, but he often joins the family at Hickory Neck. That makes twelve!!

It's not long before Allyson or Lyndsey or Jamie is snuggling up to Papa or Nanny or that Gracie is transferred to Nanny's willing

arms. The spirit of sharing and attending to one another is evident. The Seeterlins are a family who believes in putting family first in both their spiritual life and their work life, as well.

Don runs his own construction busi-

ness, building new homes and repairing and remodeling older ones, and his daughter Shannon and daughter-in-law Sara are his office managers. As Robin puts it, "That way, there is always someone close by to see to the needs of the children. It gets a bit hectic sometimes, but we wouldn't have it any other way."

Robin, a New Kent native, has five generations of her family living in New Kent and she herself is a busy lady who manages two businesses of her own. With her sister, she runs a cut-flower farm named Bloomers which supplies flowers to twenty florists from Richmond to the Williamsburg Farmer's Market. Some of Hickory Neck's most spectacular altar arrangements contain flowers from Bloomers. Since Robin's family nickname is "Bird", her second company, a landscape design firm is aptly named Bird's Eye View. Robin pursued her love of horticulture by first becoming a Master Gardener and then earned her horticultural

degree by attending a satellite program from George Washington University sponsored at Lewis Ginter Botanical Institute in Richmond. Attending classes and keeping up with the demanding reading assignments were a challenge, but with family support and encouragement, Robin fulfilled her goal.



The Seeterlin family (from the left): Don and Robin; daughter Kathryn; granddaughter Allyson Houser, daughter Shannon and her husband Ron Houser, granddaughter Lyndsey Houser; daughter-in-law Sara, granddaughter Gracie, grandson Jamie and son DJ Seeterlin. Not present when the picture was taken: son Mark Seeterlin.

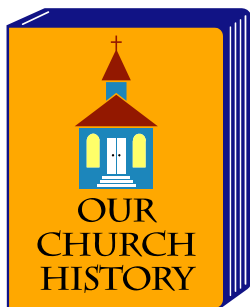
Don, who was recently elected to serve on Hickory Neck's Vestry, is a native of Michigan who came to this area by way of a military assignment at Fort Eustis. His background in church service covers 27 years as parish administrator for Our Lady of the Blessed Sacraments Catholic church in West Point where his experience ranged from teaching Sunday School to training acolytes, just to mention a couple of his many responsibilities there. His introduction to Hickory Neck came when he met Mayes Mathews at an Ultreya dinner. Mayes invited Don to Hickory Neck and like so many others, Don and Robin responded immediately to the welcoming atmosphere they encountered. Mayes invited Don to become "Second Tub" in the Hickory Neck Praise Band and before long Don was adding those important bass tones to enrich the guitars and woodwinds. With his long experience in church administration, Don will bring vital talents and ideas to our Vestry.

In talking with Don and Robin, I was warmed by their pride in their family and their enthusiasm for Hickory Neck. They are dedicated parents and grandparents who gather their family regularly to worship, share meals, earn a living, and interact in loving ways with a Family First philosophy as a top priority. They are also devoted Hickory Neck supporters who believe that regular church attendance is one of the keys to increasing their faith and recharging the batteries that power their very busy lives. The larger Hickory Neck fam-

ily salutes and give thanks for one of its very special families!

## The Virginia Colonists' First Recorded Christmas

Martha W. McCartney



Although nothing is known about the Virginia colonists' very first Christmas, commemorated on January 6, 1608 ("Old

Christmas"), it is likely that the cold and hungry settlers huddled together in the fort at Jamestown marked the occasion with a religious service. But sickness and the lingering presence of death left the colonists little cause for merriment or stamina for celebration. The very next day, the fort burned.

Thanks to Captain John Smith's narrative, we have a fleeting glimpse of the colonists' second Christmas in the New World. On December 29, 1608, Smith (then president of the colony) and a dozen gentlemen and soldiers set sail from Jamestown in the *Discovery*, catching the outbound tide. Close behind was another small boat that carried 25 men. The blustery winter wind tugged at the vessels' sails, propelling them downstream toward the mouth of the James. Smith and his companions were bound for the York River village of the native emperor Powhatan, who ruled the Indians of Virginia's coastal plain. Powhatan knew that the Jamestown settlers

were famished and offered to exchange a shipload of corn for some weapons, trinkets, a hen and a rooster, and an English-style house. Smith willingly accepted the offer, for the colonists were in desperate need of food. However, he was prepared to take it by force, if necessary.

Some twenty miles below Jamestown, Captain Smith and his companions paused overnight at the village of the Warraskoyack Indians. They availed themselves of the natives' hospitality and then set out at dawn, despite gathering storm clouds. Soon, frigid gusts hurled sleet and snow into their faces and glazed their sailing vessels with ice. They turned toward shore to wait out the storm and came to land near the mouth of the James.

Smith and his group sought refuge with the Kecoughtan Indians, whose village lay upon a large open plain near Old Point Comfort. The natives welcomed their unexpected guests with special gifts in their hour of need: food, shelter, and the warmth of human kindness. The Englishmen spent Christmas at Kecoughtan, partaking freely of the Indians' generosity. Smith later wrote that "the extreme wind, raine, frost and snow caused us to keep Christmas among the Salvages." He added that "wee were never more merrie nor fedd on more plentie of good oysters, fish, flesh [meat], wild foule and good bread." He also said that he and his companions had "never had better fires in England then [sic] in the drie warm smoaky houses of Kecoughtan." *Thus united by the bond of human kinship, the first English colonists and Virginia's natives shared their Creator's bounty.*

## Meet Georgia Irby-Massie

Doug Smith



Professor Georgia Irby-Massie is in a class all by herself. Georgia, who has been attending Hickory Neck Church for three and a half years, teaches five Greek and Latin classes at the College of William and Mary. She exudes compassion, confidence and charm as she goes about her chosen work.

Born in Falls Church, Virginia, she moved to Athens, Georgia when she was seven, spent a year in Panama with her parents, and went to high school in Athens. She received a Bachelor of Arts and Masters of Arts in Latin from the University of Georgia and her doctorate in classical philology from the University of Colorado in Boulder, Colorado. Georgia was an adjunct professor at the University of Colorado for a few years, and then spent four years at Louisiana State University in Baton Rouge, Louisiana, and a year at Baylor University before moving to Williamsburg. Among the five courses she teaches at William & Mary are Latin and Greek at all levels, small seminars, literature, aged epic and survey courses, Greek Mythology which has 135 students, Roman Civilization and

History of Greek Science.

She has an interesting story about how she came to attend Hickory Neck. She decided to go to the three Episcopal churches in Williamsburg before making a decision. Hickory Neck was the second one and she never made it to the third. She says that “the parishioners were so warm and welcoming; Michael is one of the smartest men I’ve ever met; Ann is a fantastic person; as is Ed, the music director.” Georgia challenges, is a lay reader and a member of the altar guild. She sees more growth for Hickory Neck and believes “Michael has a lot to do with it.”

Her hobbies include walking every day, doing yoga since the age of nine, dancing and playing the classical guitar. Georgia loves to read and two of her favorite authoresses are Jane Austen and Amy Tan. On vacation she enjoys doing different things that she is not able to do every day, such as visiting art museums and zoos. She is a great animal lover and has three cats.

Her husband Keith works with computers, is a World War II buff and has aspirations to write fantasy and alternative history. They will be married 19 years in June, 2007. Keith and Georgia love living in this area because of its climate, proximity to Washington, D.C., the Outer Banks, Virginia Beach and Yorktown. She also enjoys visiting ocean lighthouses. We are so glad you found Hickory Neck, Georgia, and want you to know you are a keen inspiration to us all.

## January Celebrations



### Birthdays

- 1 - Allyson Houser
- 3 - Quinn Casheros
- 4 - Nicoleen Dodd
- 4 - Buddy Matthews
- 4 - Marilyn Hughes
- 4 - Joy Marie Wade
- 5 - Marta Zoellner
- 6 - Larry Arcement
- 6 - Katrina Buckley
- 6 - Chris Smack
- 7 - Kathryn Parsons
- 8 - Tom Martin
- 12 - Gayle Bangert
- 12 - Wanda Adsit
- 14 - Kimberly Carr
- 15 - Marie Wilkinson
- 16 - Kathryn Bridewell
- 18 - Lauren Bridewell
- 18 - Rebecca Zoellner
- 19 - Frank Somloi
- 19 - Rylie Baum
- 20 - James Deal
- 22 - Anne Marie Carr
- 22 - Robin Seeterlin
- 24 - Chris Casheros
- 27 - Thomas Guntherberg

### Anniversaries

- 2 - Liz & Joe Hagy
- 4 - Shirley & Woody Lake
- 4 - Penny & Joe Orth
- 31 - Phyllis & Don Faas

If your birthday or anniversary is this month and you are not listed above, please send the appropriate information to [nansteve13@cox.net](mailto:nansteve13@cox.net) or call us at (804) 557-3175.

## Church Dispute Gets In The Way of God's Love

**The Reverend Lauren R. Stanley**

For the last year and a half, I have lived in South Sudan, seeing first-hand what it means to be a Christian in that divided land where death is a daily occurrence. I have served with faithful Episcopalians, trying to help the Church there move from the survival mode it endured during twenty one years of civil war to self-reliance and care for its people in this time of uneasy peace.

It has not been easy for Episcopalians in Sudan for many, many years. The Church has been clinging by its very fingertips to its existence. War, famine, drought, disease, oppression – none of those could stop the Church from proclaiming the core of the Gospel: that God loves us, now and forever.

So it has been with a heavy heart that having returned recently to the United States, I see my own Church, the one that has nurtured and nourished me for the last fifteen years, the one that sent me forth as a missionary to Sudan, torn apart by arguments over sexuality and so-called biblical inerrancy.

In the week, nine parishes in the Diocese of Virginia alone have decided to leave the Episcopal Church. The leaders of those congregations claim that the national Church has erred and strayed too far from what they claim is the unvarnished and clear truth. After periods of

"discernment," these congregations, totaling only seven percent of the Diocese of Virginia, and a minute number of Episcopalians nationwide, have made big splashes in the media for leaving. Most are claiming to align themselves with African bishops, whom they believe are better, more faithful leaders.

To complicate matters, the parishes that are leaving also want to take all their property with them, some of it quite valuable. It is theirs, they claim, because they are the only ones who are being true to the Scriptures. Church law says otherwise, meaning that long, brutal legal battles in civil courts are in the offing.

Not only do their arguments not make sense, they also miss the core of the Gospel of Jesus Christ that they are supposed to be preaching. The departing parishes never talk about God's inclusive love, only their own exclusion of those who disagree with them.

In Sudan, as in much of Africa, we argue over Scriptures with as much vehemence as any American. But those arguments are not the ones that dominate our lives; in Sudan, we worry more – much more – about the survival of our people. How are we going to feed them? Educate them? Provide health care? Bring peace to a war-torn land that seems poised on the edge of yet another war? In Sudan, we are fighting for our very lives.

In the United States, we are fighting over how to interpret words written

by mere mortals centuries ago.

In Sudan, people battle hunger, disease, land mines left over from the war, militias and bandits who pull people off buses and shoot them dead in broad daylight.

In the United States, people battle over who knows the mind of Christ the best.

In Sudan, the Church leads the way in breaking down the barriers of tribalism and ethnic hatred.

In the United States, the departing parishes lead the way in throwing up barriers of hatred and homophobia-ism.

To be clear: I know very well what it means to be in disagreement with my Church. I was born and bred to the Roman Catholic faith; even after deciding I would have to leave the Church of my birth, it took years before I had the courage to actually do so. But when I left, I did so cleanly and without attempting to take anything with me. I could not change what Rome promulgated as the faith, so I did the only thing I could to maintain my own integrity: I left behind all I knew and had been taught, even though schism is one of the worst heresies to commit in the Roman Catholic Church.

If the Episcopalians who have voted to leave feel they must do so, I honor their commitment. I know their pain, and pray that they can find holiness in another setting.

But I cannot for the life of me understand why these parishes think they can take everything with them. I cannot understand why these parishes feel it is fine to call into question the salvation of those who remain in the Church. I cannot find any integrity in filing lawsuits. I cannot understand why those leaving have not heeded the advice of Nigerian Archbishop Peter Akinola, with whom many are aligning and who told them last year that if they were to leave, they were to do so cleanly, forsaking their pay, their pensions and their buildings.

Most of all, I cannot understand how anyone can ignore the truth of what Virginia Bishop Peter James Lee has said all along in this dispute: We could *all* be wrong.

Even the Episcopal Church in Sudan, which disagrees with actions taken in the American Church in the last three years, understands this last part. In January, the Sudanese Church said that although it condemned some actions of the American Church, it wanted both churches to continue to walk together, because we are all sinners. More important to the Sudanese was the fact that the American Church had walked with it throughout the long, deadly national civil war. Now, in its time of need, the Sudanese said, they would walk with us through our own small version of a church civil war – because there is a chance that indeed, we could all be wrong.

Those leaving the Episcopal Church claim they must do so to survive. They seem to forget that in many parts of the world, the Church is concerned with *real* survival. And in those areas where *real* survival is at stake, the Gospel that is preached

is one of inclusiveness and love, because only inclusiveness and love can overcome the hatred that has left millions of Sudanese dead in the last 50 years.

Hatred has no place in the Sudanese Church. It has no place in the American Church either. God's love – and how that is lived out – is the *only* thing that counts.

X X X

(The Rev. Lauren R. Stanley is an appointed missionary serving in the Diocese of Renk in the Episcopal Church of Sudan. She is temporarily serving in the United States.)



## Nugget Notes

At Hickory Neck, we welcome everyone to participate in everything freely, member or non-member. However, if you would like to become an official member of Hickory Neck, we want to make that happen for you. Simply call our office, 566-0276, or speak to Father Michael or Pastor Ann. There are several ways to join. If you have not yet been baptized, we would be overjoyed to speak with you about receiving the Sacrament of Baptism. If you are already baptized, we can transfer you in as a baptized member, and if your letter of membership resides in another congregation, we can write them and affect the transfer. Official membership entitles a person to vote and stand as a candidate in parish elections, but making the commitment of membership is also a good way to affirm your commitment to the mission of Jesus Christ in this place.

It's time to sign up for a new Foyer Group. See the display and sign-up sheet in the Narthex of our new Chapel. Foyer Group is a great way to meet new people. Because of increased growth in our congregation, we hope to set up new groups every six months. If you're interested in Family Foyer, contact **Susie Blanchard** at 561-4101; for Day Foyer contact **Louanne Martin** at 564-1271 and for Night Foyer contact **Shirley Forde** at 229-1448, **Betty Somloi** at 565-2420 or **Mary Jo Smith** at 564-1232. A new Singles Foyer group is being added this year. The group will gather at a chosen restaurant to dine out and enjoy each others' company. The contacts are **Pastor Ann Dieterle** at 455-0276 and **Sue Dugan** at 221-7091.

There will be a Men's Breakfast on Saturday, January 20<sup>th</sup>, at 8:30 a.m. The speaker will be our own **George Loving**. George is a retired three star General with service in both World War II and the Korean Conflict. He was an ace fighter pilot in WWII, serving in the Mediterranean theater of combat, and has written a book about his experiences in that conflict entitled "Woodbine Red Leader."

The sign-up sheet for the 2007 Flower Calendar is posted in the Parish House. Please stop by and sign up for a Sunday.

At this time, the Ultreya organization is lacking a coordinator. Until this situation is resolved, the regular third Saturday night of the month Ultreya meetings will not be held.

## Outreach Program

### Bill Teale and Chuck Jundt

As we look back on 2006, we see that progress was made in Hickory Neck Church's outreach efforts. We built upon the excellent work of the past and were able to help more people and organizations than ever before.

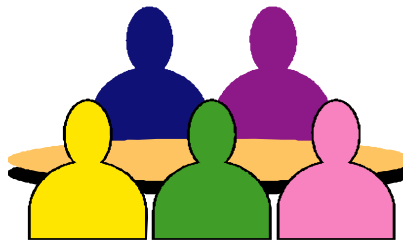
The young people were as active as ever and raised even more money than in previous years to help fight cancer and to help efforts in the Sudan. They also volunteered many hours of their time at St. Paul's, Newport News, and the Fall Festival. Hickory Neck also gave a small donation to the Chaplains' Fund at Eastern State Hospital for construction of its new chapel.

The Fall Festival raised \$5,000 more than 2005 thanks to the efforts of dozens of Hickory Neck Church members. The bottom line is that in addition to the help we gave to Angels of Mercy, the Sudan, and the fight against cancer; the church provided volunteers and financial support to: Williamsburg-area Faith in Action which provides home-based non-medical support services for elderly, disabled and chronically ill persons through volunteers; Vibrant Life Ministries, a non profit organization that helps the homeless in Williamsburg and the counties of James City, Charles City and Upper York; and Grove Christian Outreach Center, which helps to address the spiritual and physical

needs of the poor and disadvantaged in the community.

Thank you again for all of your help in 2006. We have been able to make a difference to many people in our area and have strengthened Hickory Neck Church as well.

*Editor's note: Bill Teale and Chuck Jundt served as Liaisons for Vestry Outreach during 2006.*



## Vestry Highlights

### Nancy Geddes

The Vestry of Hickory Neck Church was assembled in regular session on Tuesday, December 12, 2006, in the Parish House. Sixteen persons were in attendance representing incoming and departing Vestry members. De Ferenbach led the opening meditation and prayer in an observance of The Light.

The minutes of the November, 2006 Vestry Meeting were approved. There were no parishioner comments or initiatives. The Treasurer's Report was also approved and adopted. The Junior Warden's Report included results of a recent insurance inspection. Recommendations included additions of fire extinguishers and first aid kits. Vestry efforts will now include formulation of a disaster plan for both internal church and external community communications. The Senior Warden's Report acknowledged and thanked the Vestry for its

ministries. The Associate Rector's report included the many upcoming Christian formation seminars and learning experiences. Father Michael gave the Year End Rector's report. Both Building/Grounds and Christian Formation gave team ministry reports.

Retiring Vestry Members were released, new Vestry Members were commissioned. Fred Boelt was nominated, voted and commissioned as incoming Senior Warden and Bill Teale as Junior Warden. Strategic Planning for 2007 was discussed in preparation of the January, 2007 Vestry Retreat. The next regular meeting of the Vestry of Hickory Neck Church will take place on Tuesday, January 9, 2007 at 7:00 p.m. in the Parish House.

Please note that the official minutes of the December Vestry Meeting will be approved at the January meeting and published on the church web page following that meeting.

## 2007 Fundraisers

### Bill Teale Junior Warden

"Is Hickory Neck holding too many fundraisers?" The Vestry is concerned that the answer to this question is "yes". On some occasions there are two on the same Sunday. After consideration the Vestry voted the following: A fundraiser is considered to be any request for funds from the members of Hickory Neck Church for a specific cause, whether it is for one of the church designated outreach programs or for a project in the community. Fundraising efforts in the first half of the year will be in the hands of our youth through the Lenten suppers, spaghetti dinners, a car wash, and other events to benefit Relay For

Life, Mother Lauren’s work in the Sudan, and mission trips for the youth. The major fundraiser in the second half of the year will be the Fall Festival, which raises money for organizations in need in the community as chosen by the Outreach Committee. All other fundraisers, no matter how large or small, will require the approval of the Outreach Council.

This decision is not designed to discourage the fine efforts of our members to raise money for good causes but merely to make certain that we do not have competing efforts for requests for funds beyond our church designated outreach recipients. We do not want to have our generous parishioners subjected to constant pleas for more money.

The Outreach Committee meets on the second Monday of each month. If a member of the congregation has a fundraising effort to propose, please contact Chuck Jundt, the Vestry Liaison for Outreach in enough time to allow the committee to review and decide upon the request.

**Christian Formation  
January - February**

**The Reverend Ann  
Dieterle**

*Sunday Morning Adult Formation*

*Hermeneutics*

The Reverend Michael Delk  
Sunday January 7<sup>th</sup>, 14<sup>th</sup>, 21<sup>st</sup>, and  
28<sup>th</sup> at 10:15 a.m. in the Parish  
House.

Reading the Bible is an essential discipline of the Christian faith, but it is also a demanding task. In order to understand how a text is speak-

ing to us today, we first have to know how it was speaking to its first hearers. This class will provide us with the tools to discover the original context of a text and how it fits with the whole of the Bible.

*The Order of the Anglican Communion*

The Reverend Ann Dieterle  
Sunday February 4<sup>th</sup>, 11<sup>th</sup> and 18<sup>th</sup>  
at 10:15 a.m. in the Parish House.

Ever wonder what the difference is between a Presiding Bishop or an Archbishop? Have you ever asked why the Archbishop of Canterbury has such a prominent position in the Anglican Communion? Or what a Diocese is and how it relates to the local congregation? Or what a Bishop’s vocation is, besides doing confirmations and wearing funny hats? Come get the answers to these questions and many more about the order of the Episcopal Church and the worldwide Anglican Communion.

*Mid-Week Opportunities*

*Episcopal-ese 101*

The Reverend Ann Dieterle  
Wednesday, January 31<sup>st</sup> and Feb-  
ruary 7<sup>th</sup>, 6:00 to 8:00 p.m. in the  
Parish House.

This two-week session will offer a review and refresher of Episcopal terminology. We’ll take a tour of the chapel and label the furniture and the Eucharistic vessels, and

and the Eucharistic vessels, and we’ll give definitions to the other terms you may hear uttered around Hickory Neck’s campus. There will also be ample time for questions and answers. This is for persons new to the Episcopal Church, seasoned veterans, or anyone in between who would like to join us for fellowship and formation. We’ll begin with a potluck supper and fellowship at 6:00 p.m., and begin formal discussions at 6:45 p.m.

*Lenten Suppers*

Wednesday February 28<sup>th</sup>,  
March 7<sup>th</sup>, 14<sup>th</sup> and 28<sup>th</sup>

The Lenten Suppers have become a tradition at Hickory Neck Church. A worship service is followed by a Lenten themed formation program and a simple supper prepared by the youth of Hickory Neck (via YES! - Youth Empowered to Serve) and benefiting Mother Lauren Stanley’s mission work in the Sudan.

*Coming Soon*

*Catechism and Confirmation*

Mr. Bob Gay  
Sunday evenings from 7:00  
p.m. to 8:00 p.m.

*We will be adding a morning mid-week class in early February.*



Treasurer's  
Report

(as of 11/30/2006)

YTD Budget Income	\$290,744.99
YTD Actual Income	\$265,567.57
YTD Budget Expenses	\$290,775.32
YTD Actual Expenses	\$273,142.43
Loan Balances	\$697,735.00
(as of 12-1-06)	



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*"Rooted in history and embracing the future, through Christ"*

### **Occasional Questions**

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Efforts are being made to help those who are being left behind by congregations and dioceses leaving the Episcopal Church. Province III, which includes the eastern seaboard states, is already working with thousands of Episcopalians in Pittsburgh who disagree with their Bishop and who want to continue their mission as part of the Episcopal Church.

*What will happen to people who leave the Episcopal Church? Are they going to form a new denomination?*

Most of those who want to leave are applying for something called "alternative primatial oversight." In other words, they will submit themselves to the leadership of a foreign Archbishop. The Archbishop of Canterbury, the spiritual leader of the Anglican Communion, has condemned this idea as entirely illegitimate. It's happening nonetheless.

Right now, Nigeria, Bolivia, and Uganda seem to be the most popular Archbishops to whom people swear their new allegiance. It seems a bit unpatriotic to me. The Episcopal Church, after all, is an American Church, one that was highly influential in the formation of our nation. It also seems a bit ridiculous. When one considers the enormous cultural and geo-

graphical distance between the American applicants and their patron archdioceses, how can these bodies have mutually beneficial ties? I hope that over time, those who have left the Episcopal Church will form their own national body, under the jurisdiction of an American Archbishop. This already happened in the 1970's, when a body disaffected by women's ordination and the 1979 Prayer Book split off to form the Reformed Episcopal Church.

*What's happening in the Diocese of Southern Virginia? When might we elect a new bishop?*

A lot of hard work and healing has been going on throughout the diocese. The clergy gatherings I have attended exude an entirely new spirit than what was present before. There's a deep sense of reconciliation and a willingness to move beyond the past and into a more constructive future that will help the diocese better advance its common mission.

There is still hope for an election sometime in 2008, but there can be no guarantees. Our diocese has suffered through an extended period of disruption. It takes as long as it takes to make ready for new leadership.

In the meantime, we are blessed by the interim leadership of the Right Reverend John Buchanan, retired Bishop of West Missouri. I have met with Bishop Buchanan personally, and I respect his strength, his deep spirituality, and his clear sense of purpose. Bishop Buchanan plans to stay for the remainder of our interim period, providing consistency through a vital stage in our healing process.

I hope these reflections prove helpful to you. As always, Ann and I are happy to field your questions, respond to your concerns, and discuss these and other issues with you. It's truly a joy to engage with such a curious and articulate group of people.

## **NUGGETS STAFF**

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**February Deadline - January 15th**