



Hickory Neck Nuggets

Hickory Neck Parish Episcopal Church

June 2006

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A General Convention Primer

The Reverend Michael L. Delk



Three years ago, The Episcopal Church created a controversy when The General Convention confirmed the election of an openly gay man, The Rev. Canon Gene Robinson, as bishop of New Hampshire. Ever since then, the Church has dealt with defections, criticism from other provinces in the global Anglican Communion (mainly from Africa), and the threat of schism by a sizeable minority of people within the Episcopal Church.

In a few weeks, The General Convention will convene again, and the interest level will likely be high, as the media gather in hopes of another juicy story about a Church at war with itself. In

order to prepare our parish, I offer this primer. To some, it may be simplistic and boring; to others, much too complicated to read. But I hope that overall, it will help us better understand what the General Convention is and what it does and what we might expect from this year's gathering.

What is the General Convention?

The General Convention is the legislative body of the Episcopal Church. Like the Congress of the United States, The General Convention is divided into two houses: The House of Deputies, and the House of Bishops. The House of Deputies contains deputations from every diocese in the Episcopal Church, each consisting of four clergy and four laity. Every diocese gets the same size of deputation, regardless of how large a diocese is geographically or numeri-

cally. These deputations are elected by delegates to Diocesan Councils, who themselves were elected by their home congregations.

It's important to remember, when thinking about the House of Deputies, that a deputy differs from a delegate. It's a delegate's job to represent the home parish in the councils of the diocese. But a deputy receives authority to act according to conscience, and is not required to reflect the opinions of the diocese from which he or she was elected. Nearly 1,000 people will be certified deputies to the General Convention – that's one deputy for every 2,500 Episcopalians. Their meetings are led by a President, who was elected by the deputations of the previous General Convention.

The House of Bishops includes every Bishop of the Episcopal Church, both active and retired, a total that varies from the low 200's to almost 300 members. They

are led by the Presiding Bishop, The Most Reverend Frank Griswold. His nine-year term ends this year, and another bishop will be elected by The House of Bishops during The General Convention to take his place.

Who's representing the Diocese of Southern Virginia?

The four clergy are: The Very Reverend John Baldwin, who is also serving as the chair of our deputation; The Reverend Robert G. Partlow; The Reverend David H. Teschner, and The Reverend Connie M. Jones. The four lay deputies are: Mrs. Toni Hogg; The Honorable James E. Bradberry; Ms. Virginia DiStanislaio; and Dr. William M. (Mack) Todd. We also send four alternates in each order, in case of illness. The alternate clergy deputies are: The Reverend Dr. Harold J. Cobb, Jr.; The Reverend D. Donald Dunn III; The Reverend John M. Eidam; and The Reverend David L. Booher. The alternate lay deputies are: Ms. Edith DiTommaso; Mrs. Janet W. Neale; Ms. Sandra Keeney; and Mrs. Olivia V. Osei-Sarfo.

Who runs the Episcopal Church between Conventions?

The Executive Council bears the authority and the responsibility for enacting the legislation passed by The General Convention. The Executive Board consists of one bishop, one priest, and one lay person from each of the nine provinces of the Episcopal Church. These persons are elected to

six-year terms by their peers in a provincial caucus. We are in Province III, which contains 13 dioceses in Virginia, West Virginia, Washington, D.C., Maryland, Delaware, and Pennsylvania. The day to day activities of the Episcopal Church as a national institution are carried out by the headquarters staff, located in Manhattan.

What are the big issues facing The General Convention this summer?

The major item of business is the election of a new Presiding Bishop to a nine-year term. There are seven candidates: The Right Reverend J. Neil Alexander, Bishop of Atlanta; The Right Reverend Francisco Duque-Gomez, Bishop of Colombia; The Right Reverend Charles Edward Jenkins III, Bishop of Louisiana; The Right Reverend Edwin F. Gulick, Jr., Bishop of Kentucky; The Right Reverend Henry N. Parsley, Jr., Bishop of Alabama; The Right Reverend Stacy F. Sauls, Bishop of Lexington; and The Right Reverend Katharine Jefferts Schori, Bishop of Nevada.

The election will be held by secret ballot of the House of Bishops. They will be cloistered together until one of the candidates receives a simple majority of votes. The Presiding Bishop-elect will then be presented to the House of Deputies for confirmation, and will be elevated to the primacy of the Episcopal Church in November at Washington National Cathedral.

The Presiding Bishop serves as the spokesperson for the Episcopal Church in the councils of the Anglican Communion, but unlike an Archbishop, does not possess authority over his or her fellow bish-

ops. Instead, the Presiding Bishop is considered a *prima inter pares*, first among equals, and must lead by persuasion alone.

Are there any resolutions dealing with controversial issues?

Yes, and not all of them deal with sexuality. The General Convention considers hundreds of resolutions throughout its eight-day meeting, including a variety of internal and financial matters pertaining to issues, such as clergy retirement, clergy recruitment, the Church's publishing arm, evangelism, stewardship, youth ministry, the eradication of racism in the Church, you name it. The Convention also addresses a number of public policy issues, such as the rising crisis of personal debt in the U.S., how to best address global poverty, and appeals for resolution of conflict between Israel and Palestine. There are also a series of resolutions dealing with human sexuality, and its appropriate expression, as well as a series of resolutions about our relationship with the Anglican Communion, and how we might be reconciled, despite our disagreements. To read more, log-on to <http://gc2006.org/legislation>.

If something "big" happens at this year's General Convention, what will Hickory Neck do?

We'll do what we do best: sit down together and compassionately talk about it. We plan to have a series of discussions at Sunday morning during the 10:15 a.m. hour to consider the outcomes of General Convention and their impact on our local parish. Ann and I are both available for anyone who wishes to talk about The General Convention one on one.

I hope that this short primer has provided you with some helpful information about The General Convention, who goes there, how they get to go there, and what happens while they're there. It happens every three years, and a great deal of good comes from this gathering of more than 1,000 Episcopal bishops, priests, deacons, and lay people. Let's keep all of them in our prayers as they gather to seek the Spirit's wisdom and lead our Church.

Chapel Consecration Reminders

The Reverend Michael L. Delk

What do I bring? Please bring yourself, your family, your friends, strangers on the street, anybody you like. I also encourage you to bring a bell to ring if you have one, and a batch of your best cookies to share at the reception afterwards.

How should I dress for this? Dress the same way you would for any other worship service at Hickory Neck. If you like wearing a suit and tie or a dress, wear that. If you usually dress in jeans and a polo shirt, wear that. The building is different, but that doesn't mean we can't be ourselves.

Where do I go? After you've parked your car, please drop off your cookies in the Parish House and go to the historic chapel. Please do not linger in the Parish House, because that is where we plan to have the clergy of the diocese vest. We will begin our wor-

ship outside in front of the historic chapel, unless it's raining cats and dogs. If the weather is nasty (and let's all pray for a beautiful sunny day), then we will gather in the new chapel, and begin our worship there. If you are physically unable to walk from the historic chapel to the new chapel, please take a seat inside the new chapel. Do realize, however, that the walkways from the historic chapel to the new will work for wheelchairs and walkers. If you want to place your child in the nursery, it will be staffed prior to the service, or you can drop your child off on your way into the chapel during the Grand Procession of the Parish.

How do I prepare myself? Be aware that our new chapel will be bigger than the old one. It will look, smell, and feel a lot different. The floor is tile, instead of wood. The seats are chairs, not pews. The kneelers are hassocks, not benches. The organ will be large and loud. The best way to prepare yourself to worship in a new space is to pray in it, so we hope you can drop by earlier in the day to participate in a special prayer vigil inside the new chapel. The vigil starts at 5:30 a.m., and will run until 1:30 p.m., (when the Parish Choir starts its first rehearsal in the new chapel). A sign-up sheet will be in the Parish House, but you don't need to sign up in order to show up. Prayer guides will be available at the door of the new chapel. During the vigil, preparations for the consecration may be going on. Don't let that distract or disturb you.



Nugget Notes

The *Hickory Neck Nuggets* would like to appeal to the congregation for help in finding a volunteer for an additional "Spotlight on Outreachers" Reporter. The position would require interviewing members of the congregation and writing "Spotlight" articles. Carol Goff, our excellent "Spotlight on Outreachers" Reporter would alternate "duty" every other month. If interested, contact **Nancy Snyder** at (804) 557-3175 or nanstev13@cox.net.

The nursery is in need of extra volunteers for the summer months. If you would be willing to work one or two Sundays, please call **De Fehrenbach** at 564-6420.

You're invited to join a lively group of parishioners and friends from all over the diocese on Saturday, June 17, 2006. Meet us at 6:30 p.m. in the Parish House for *Ultreya*. This event with the funny name is sponsored by the Cursillo Community. The name *Ultreya* comes from the Spanish word meaning "onward," or "keep on going." We gather for fun and fellowship to encourage each other on our journeys with Christ. We'll start with a covered-dish supper, followed by music, group reunions, and a brief lay witness talk, concluding at 8:30 p.m. Questions?

(continued on page 4)

New Interim Bishop Named

On behalf of the Standing Committee, I am happy to announce that the Right Reverend John Buchanan, retired Bishop of West Missouri, will become the next Assisting Bishop of Southern Virginia. Bishop Buchanan, succeeding Bishop Robert Johnson, will begin his official responsibilities with us on September 17. More information will appear in the forthcoming Jamestown Cross.

Because of the nature of this interim period and the lengthy time and process required to finalize this call to an Assisting Bishop, the matter was finally concluded only last week. We apologize for any preliminary release of this information ahead of this official notification. It is our intention as the Standing Committee to be clear, honest and transparent in what we do, and it is our commitment to continue to operate for you and all our diocese in this way.

All the blessings of the Easter season to you.

Faithfully yours in Christ,

Charles Austin Joy
For the Standing Committee



Thank you all for the birthday card 'shower.' Every card that I opened gave me reason to smile, and I smiled a lot that day! Blessings and love, Ann+

Nugget Notes

(continued from page 3)

Contact Laurie Brown: 564-9442 or ultreya@hickoryneck.org.

We are in need of volunteers for coffee hour (for both the expanded Celebration Sundays and the regular coffee hours). The regular Sunday coffee hours involve preparing and cleaning up coffee and hot water between the 9:00 a.m. and 11:15 a.m. services. All supplies are provided. If you are willing to provide food for the Celebration Sundays (first Sunday of month) you will share the responsibility with other families. We are hoping for lots of volunteers for this ministry so the same folks aren't doing it so often. Please sign up for coffee hour in the Parish House. Questions? Please contact **Lynn Geddy** at 566-0234 or lynn0234@cox.net.

Vacation Bible School is Coming!

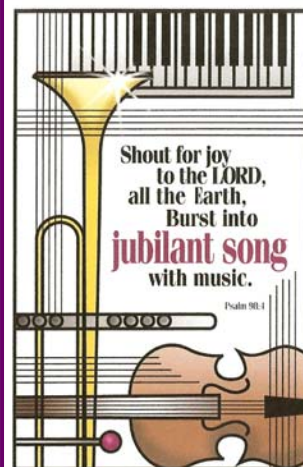
Hickory Neck, St. Martin's and Bruton traditionally join together for Vacation Bible School in the summer. Hickory Neck is hosting this year, and it will be held on August 7 - 11, 2006 from 9:00 a.m. to 12:00 Noon. Save the Date! Registration information will be in the mail shortly. This year our theme is SonTreasure Is-

land! Children and youth ages 3 through 5th grade are invited to attend. If you are interested in helping in any way, please speak with the co-chairs **Denise Deal or Linda Becker**. There will be a general informational meeting on Monday, June 5th at 7:00 p.m.

Sunday, June 4th, there will be a combined youth group at Saint Martin's for some Popcorn Theology (also known as a Movie and Discussion). As always, we will begin with a meal; so Saint Martin's youth group needs to know how many to plan for. It will be held from 6:00 p.m. to 8:00 p.m. Please contact **Ann Dieterle or Karen Dutro** if you are planning to attend.

Bruton Parish hosts a young women's book club and they are inviting Hickory Neck and Saint Martin's to join them. The next meeting of the young women's under-the-hill book club will be on Tuesday, June 27, 2006 at 7:00 p.m. The meeting will be in the Bruton Parish scholar's rectory to discuss *Peace Like a River* by Leif Enger. Please bring a snack or beverage to share. Newcomers are always welcome. Contact Carrie Willard at 229-8959 if you have any questions.

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Chapel Consecration
Saturday, June 24, 2006
3:00 p.m.

Celebrant
The Right Reverend Charles Vache
Bishop (Retired) of Southern Virginia

Hickory Neck's "New" Antique Woodberry Tracker Organ

Ed Godshall
Organist-Choir Master

The organ which Ron Tindall and his associates began assembling in our new church the week of May 8th (assembly will be completed in time for the consecration on June 24th) was given to Hickory Neck two years ago by Old Dominion Episcopal Church in Virginia Beach. It was taken apart and has been in climate controlled storage for over a year. The main portion of this organ was built in 1901 by Jesse Woodberry for a Roman Catholic Church in New England. Born in England, Jesse Woodberry (1841-1922) was a pipe organ builder of some reknown in the New England area. For a time he built organs with his brother James Woodberry, also born in England. Jesse finally retired from organ building in 1910.

Old Donation had the organ for over a decade. Its original home, the Roman Catholic Church in New England, apparently banished the organ to the church basement when they decided they no longer needed it. What could be salvaged was eventually obtained by the Organ Clearing House, a national organization which saves important historical pipe organs from buildings which are going to be torn down or from churches which don't want them anymore. The Organ Clearing House stored the remains of the Woodberry organ in Boston for ten years.

When the organ was acquired by Old Donation in 1983, it required extensive rebuilding and repair. This work was carried out by Lawrence Trupiano and Henry Mann, organ builders of New York City, who have done much restoration for the Organ Clearing House and others. The cost in 1983 was \$15,000. Many of the original pipes (over 600) had been lost or destroyed. Mann and Trupiano used pipes from other unrestorable old organs and had new ones built in order to meet the acoustical specifications of a well built pipe organ today. The present organ consists of 12 ranks



of pipes with 13 stop knobs. There are two manuals (keyboards) and a flat (German style) pedal board (a set of notes to be played by the feet). The keyboards have the usual number of keys for pipe organs today, namely 62. The pedal board is called short compass because it only has 29 notes. Most organs built in America today have 32 note pedal boards that are concave and radiating. A compact German electric blower was installed in order to provide wind, since the original bellows and pumping handle were no longer extant.

A new case had to be built for the instrument because the original was lost somewhere along the way. Mann and Trupiano built one of poplar wood based on a case designed for the Presbyterian Church in Sag Harbor, Long Island, New York, in 1845 by the noted architect Minard Lafever (1798-1854). This wooden case is painted white and contains over twenty metal façade pipes which are displayed across the front of the instrument. These are similar to the ones in the historic Lafever case and they are purely decorative, that is, they do not make any sound. The pipes which make the sound are inside the case behind these facade pipes.

The remaining parts of the original instrument contain pieces of many different kinds of wood: ebony, cherry, walnut, oak, maple, and mahogany. The natural keys on the keyboards are ivory from African elephant tusks; this ivory is over 150 years old.

Many people whose names are well-known in organ building circles worked on the acquisition and installation of this instrument, among them are Alan Laufman, John K. Ogasapian, and William van Pelt.

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Vestry Highlights

Phyllis Faas Recorder

The Hickory Neck Vestry met on Tuesday, May 9, 2006. All members of the vestry were present. Aaron Small briefed the vestry on progress of the new chapel and reported that work is going smoothly and on schedule to be ready for the consecration on June 24, 2006. Father Michael and vestry members expressed appreciation for all of the work that Aaron has done on the project.

Fred Boelt reported that budget-wise, we're in good shape. He then donned his Junior Warden's hat and gave a report on our cemetery. Randy Tanner reported on future renovation of the Parish House. Ann Dieterle is working with Sue Dugan on a Single's Ministry. Also, a Grief Support Group will be implemented. Wednesday evening "Popcorn Theology" classes are going well and on the 11th of June, Sunday school teachers will be recognized. Father Michael informed the vestry that on June 4th from 4:00 p.m. until 6:00 p.m., Bishop Johnson will be at Bruton Parish Church for an informative lecture on the upcoming General Convention. Vestry members were encouraged to attend. Brian Manning presented the vestry with the Buildings and Grounds report and Bill Teale and Chuck Jundt

gave a report on Outreach activities.

Father Michael concluded the meeting with the service of Compline.

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

Nugget Notes (continued from page 4)

If you are interested in serving on Sunday mornings as a Lector or Lay Chalice Bearer, please contact the church office at 566-0276.

Special Deliveries is a ministry in which Hickory Neck families receive meals after the arrival of a new baby. If you are willing to provide meals for this ministry, please sign up in the Parish House or contact **Paula Simmons** at 564-7998 or p.m.c.simmons@verizon.net.



New Members

Tracy Molnar

Burials

Martha Page Sherman

June Celebrations



Birthdays

- 3 - Melissa Casheros
- 3 - Sandy Harvey
- 4 - Joe Orth
- 5 - Georgia Irby-Massie
- 7 - David Baum
- 7 - Montana Baum
- 10 - Linda Matthews
- 10 - Bob Williams
- 12 - Janet Blair
- 14 - Ginny Daughtrey
- 16 - Jesse Hodges
- 18 - Shirley Forde
- 18 - Terri Keffert
- 22 - Vlad Casanave
- 22 - Michael Delk
- 24 - Evan Casheros
- 24 - Paula Simmons
- 25 - Joe Hagy, Jr.
- 25 - Stuart Hughes
- 26 - Kelli Dugan
- 23 - Chris Ellmers
- 26 - Bill Forloine
- 30 - Daniel Wyatt

Anniversaries

- 6 - Kim & Preston Claytor
- 6 - Stephanie & Michael Delk
- 13 - Nancy & Steve Snyder
- 16 - Rebecca & Alan Zoellner
- 17 - Betty & Bill Harrison
- 24 - Donna & Paul Casanave

What is it all about?

Bill Forloine
Stewardship Committee

Have you ever wondered why we are on this earth – what is God’s master plan for us? It seems to have been the question that prompted so many people to read the best seller book, *The Purpose Driven Life*, by Rick Warren. Is it possible that many of us feel that our reason for being will be some obvious and profound event or a series of special encounters? Something unique and unusual.

Instead of what we do with others, maybe our mission in life is focused more on what we do with ourselves. In other words, “How can I become the very best person, the very best Christian, that I can become?”

One of the things that Jesus spoke of most often was the giving of our selves – time, talent and treasure. I recently read something that was very meaningful to me.

“Christian giving is not a natural act, but a supernatural act of God in your life. It is God’s grace and love that will give you the ability to give and share according to what He’s given you. Your Christian giving is to be more delight than drudgery, more privilege than pressure, and more anticipation than anxiety.”

If stewardship is a meaningful and joyous part of your spiritual journey, I feel certain that you feel the presence of Jesus in your life. What an exciting opportunity that has been afforded all of us. May we all live in peace.



Youth Corner

Relay for Life

Thanks to everyone who supported the Relay for Life Spaghetti-to-Go Dinner. We hope you enjoyed it! As of May 15th, we have raised a total of \$1,240.00.



The Relay for Life is Friday and Saturday, June 2-3. Come out and join us as we walk for the fight against cancer and for cancer research. Prayers for good weather would also be appreciated!

Mission Trip

There is less than a month until the high school youth group leaves for the first mission trip in the Hickory Neck history. We will be traveling to Onancock, Virginia for six days, where we will work half the week with at-risk children and the other half of the week helping to repair homes for shut-ins and elderly people.

Thanks to everyone who supported our Missions for Miles fundraiser. We look forward to sharing our trip with you and we hope you will keep us in your prayers as we build this piece of Hickory Neck History.

Upcoming Events

June 2-3 - Relay for Life, Jamestown High School

June 11 - End of Year Party - Details to be announced.

June 18-23 - Mission Trip, Onancock, Virginia

Tracker Organ (continued from page 5)

The current specification of the organ is:

Great: 8’ Stopped Diapason, 4’ Principal (metal pipes), and Mixture III (metal)

Swell (original off-center swell shoe): 8’ Stopped Diapason (stopped wooden pipes), 4’ Pyramid Flute (metal gemshorn pipes), Fifteenth (2’ Principal - metal pipes), and a double draw stop for a 17th and a 19th

Tremulant (adjustable)

Pedal

16’ Bourdon (stopped wooden pipes - original to Woodberry instrument)

Couplers: Sw/Grt, Sw/Ped, Grt/Ped

Bellows Signal (unused stop knob)



Lafayette High School

Claudia DeChristoforo

University of Richmond

Sarah DeChristoforo

Virginia Tech

Jason Aschiero

Robin Garfield

This Is What I Do

The Reverend Lauren R. Stanley

I teach Christian Theology. I work with students who have had little training; most have never been to college and have not been able to study for any great lengths of time. My job is to figure out what I am supposed to teach them. The course is called "Introduction to Theology," and I have good texts with which to work (albeit, only one copy each). But what, exactly, am I supposed to teach them? Which information do they need so that they can be better trained, better informed, more theologically inclined?

This has been a great conundrum for me here at the Renk Bible College in South Sudan. Many of our students lived in war zones during the recent, 21-year civil war. Many were ordained without going to bible colleges or seminaries. Most have been preaching and teaching and evangelizing for years, some for decades, helping the Episcopal Church grow in astonishing numbers, with astonishing speed. But they haven't had formal training. Which is where I come in. I am supposed to help them understand the history of the Church, the theology and doctrines that have been formed over the last two millennia.

But what is essential? As I stand in front of the students and point out the connections between the great "I am" statements of Jesus in John's Gos-

pel and the great "I AM" statement of God to Moses in the burning bush on Mount Sinai; as I point out that Jesus said, "I am the way and the truth and the life" on the eve of the Passover; as I teach that Jesus is the NEW Exodus for a people who had been formed by the Exodus story; that he leads us from death to life, from slavery to freedom, from oppression to the promised land; as I tell them that we must always pay attention to the Hebrew Bible or we will never understand the New Testament, I wonder: Am I doing the right thing?

To explain a lot of theology, I have to teach history that for many of these students seems irrelevant: They are war veterans, each and every one – they have lived with war in this country for the past 21 years, and for 36 of the country's 50 years of independence. War, not peace, has formed their lives, and it has formed their faith. The Episcopal Church in Sudan has spent the last two decades struggling to survive. Sometimes, when I am talking about Augustine or Anselm or Aquinas or Luther or Barth – or anyone in the Christian Church in the last 2,000 years, I wonder: Am I doing the right thing?

Is this what they *need* to know? Or am I being some sort of dreaded neo-colonialist, imposing Western values on an African society where Christianity is relatively recent? Many of the students I teach – the majority, in fact – all converted to Christianity at some point in their adult lives. They were traditionalists before that, following the faith of their fathers that

was intricately linked with their tribes. They know the passion of evangelism, and that moment of transformation and conversion in their own lives. What they don't know is the history of this thing called Christianity. They don't know the history of the Bible. Or the disputes that nearly sundered the church throughout the last 2,000 years. They don't know who the famous theologians are, and some days I wonder if they care (my students are quite gracious and sop up anything I teach – I simply don't know where graciousness ends and true curiosity begins). The questions I have about what to teach, and how to teach it, all come to a head whenever one of the students asks a question about salvation.

Who is saved, one will want to know. Just Christians? What about Muslims? This is not an idle theological question here. Sudan is a divided country, with a predominantly Arab Muslim North and a predominantly black, Christian and traditionalist South. The last civil war, which ended only 15 months ago, was racial and religious. The North tried to impose Islam on the South, along with the Arabic language. So this question is not asked lightly. Here, it is quite serious. Here, the answer could have dire consequences. So I tread carefully. And I tell them: I don't know. I know – I'm a priest of the Church. I declared in my ordination vows that I believe that the Holy Scriptures contain all things necessary for salvation. I am teaching Christian Theology, for God's sake! And still, I tell the students: I don't know. I

only know what I *believe*. And I believe that Jesus is the Way and the Truth and the Life. I believe that for ME, I need Jesus.

But I also tell them this: No one truly knows how God handles salvation. Salvation is God's business, not mine. Yes, this is a rather universalist approach to salvation – I know this very well. And that is the conundrum for me: Do I tell the students what I truly believe, or do I teach some sort of “party line,” without interpretation, without reference to other religions, without cautions about inclusivity and logic and graciousness? The question hangs heavy for me because I fear that if I opt for the former, I will be imposing my beliefs on the students. But ... if I say the latter – that salvation is *only* for Christians, and that all others are lost, which is a literal interpretation of the New Testament – I fear I will help ignite new tensions, new fires in this land where Christianity and Islam butt up against each other daily, where religious tensions remain high, and where war has been the way of life for so long. I am afraid that if I give the universalist answer – which is where I tend to stand, although not classically universalist – I am imposing Western liberal, progressive thought on conservative Africans. I am afraid that if I quote strictly from the Bible without any attempt at interpretation, I will, in a small way, contribute to more hatred, more despising of the “other,” more intolerance. I have no answer to my own questions. I still don't know what is essential for me to teach and them to learn. And on the burning question of salvation, I have taken the middle road: This is what some people, including myself, believe: We can't tell God what to do. We only know what God has told *us*. And I know that, as a Christian (never mind as a priest), I need Jesus, and I need to follow Jesus.

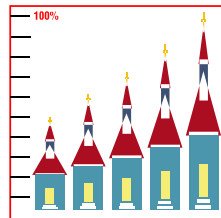
As for my students? I tell them to pray, read, think and talk about it, then pray some more, then make up their own minds. I don't think this is the essential information they were seeking. But it's the best that I, their teacher, have to offer.

X X X

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

Rounding Second Base

Mayes Mathews Capital Campaign



CAPITAL CAMPAIGN

When I was a kid, there was something special about rounding second base. You knew that you had safely made it to first base; you were on your way, and still in the game; however, when you rounded second base it was super. You could see the situation in the outfield and could then turn towards home plate. The goal was in sight. It was time to get serious about your part in changing the score.

That is where we are with our Capital Campaign - rounding second. Things have gone very well. Our pledges now total almost \$1.3 million against the projected cost of \$1,589,936 or 78% of the anticipated need. Even better, we actually have \$ 838,936 or about 65% of our cash need in hand.

As we enter our new chapel, it

could be very easy to relax. After all, the work is done. But, just like passing second base, there is still a distance to go. We cannot let up. We still have a job to do.

And it isn't just about the money. When we started this Journey of Faith, we didn't expect equal pledge amounts. What we said was that we all could make equal sacrifices. And that idea still remains at the heart of this campaign. It is about more than a building. It is about building a Church - and we make up that Church.

So what should we be doing now? If you are actively meeting your commitment, please continue. It is so important for all of us to stay the course for the rest of the run to home. If, by some misfortune, you are falling behind in your commitment to us and the Church, you could either get back up and head for the goal again – or just let us know that you cannot make it. We need to work with realistic hopes. Only you know what that is. If you are new to the game, don't feel left out. Join in. You can still pledge your support. Contact Mayes (566-0928) or Gini (566-0276) and either will get a pledge card to you. But what if the sweet winds of fortune have blessed you better than you had expected? After all, one of the tenets of our journey was that we should all pray for each other's success. If success has come your way, consider increasing your pledge. After all, you didn't get there all by yourself – did you? As I recall, it takes a team to win the game.



Hickory Neck Parish Episcopal Church
8300 Richmond Road
Toano, VA 23168

Tel (757) 566-0276 Fax (757) 566-0081

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

JAMES CITTIE'S SECOND CHURCH

Martha W. McCartney



As most history buffs know, the Jamestown colonists' struggle to survive the winter of 1609-1610 was so arduous that it became known as the "Starving Time." Perhaps as many as 80 percent of the settlers died and the rigors of the "Starving Time" nearly led to the colony's extinction. The first colonists were ill-prepared for life in a wilderness environment. But they also were unaware that they had arrived in a period of severe drought that lasted from 1606 to 1612. Thus, even the Natives, if inclined to share their food, would have had relatively little to give.

When Sir Thomas Gates and a hundred or so new colonists arrived at Jamestown around May 23, 1610, after being shipwrecked in Bermuda, they found that only a small percentage of the early settlers had survived. After a stay of less than three weeks, Gates decided to evacuate the survivors to Newfoundland, where they could seek

passage back to England.

Only the arrival of Lord Delaware's fleet on June 9, 1609, forestalled the Virginia colony's abandonment, for when the vessels sailed into the mouth of the James River, they met Sir Thomas Gates' departing ships. On Sunday, June 10, 1609, the colonists returned to Jamestown, undoubtedly with heavy hearts. Lord Delaware hastened to the ruinous church, where he thanked God for his safe arrival. Afterward, he quickly restored order and compelled the colonists to work toward their own support. They repaired Jamestown's fortifications and buildings, planted crops that would serve as a food supply, and set a number of other projects afoot.

Lord Delaware also had the church repaired. According to William

Strachey, who chronicled his stay in the colony, at the center of the fort was a church. In accord with Anglican tradition, it was oriented on an east-west axis and measured 60 feet long and 24 feet wide. The church's chancel and pews were made of cedar, but the communion table and pulpit were fashioned from black walnut. There were "fair, broad windows" that could be opened or closed, "as the weather shall occasion." The baptismal font was fabricated from a piece of wood that had been hewn hollow, "like a canoe." At the west end of the church were two bells that were used to summon the colonists to worship. Lord Delaware's frame church had been replaced by the one built by Deputy Governor Samuel Argall in 1617-1618. It was the third in a series of churches built at Jamestown.

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