

POHICK POST

Pohick Episcopal Church

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Let your light so shine (Matt. 5:16)

JANUARY 2012



From The Rector
The Reverend
Donald D. Binder, PhD

I preached a sermon last fall that recalled an episode from the life of the late Steve Jobs. The co-founder of Apple Computers was upset with how long it took to boot the Macintosh operating system - that is, how long it took for the computer to be usable after you first turned it on.

And so he complained about this to his head engineer. The engineer started to launch into the various reasons why it was so hard for the software to load any faster. But Jobs cut him off.

“If you could save a person’s life,” he asked, “would you find a way to shave ten seconds off the boot time?”

“If you could save a person’s life . . .” In the emergency situations for which computers are often used, this was no exaggeration. Ten seconds could spell the difference between life and death.

A few weeks later, the engineer came into Jobs’ office. The computer now booted twenty-eight seconds faster.

My point in recounting that story was that the question posed by Jobs is an important one for us Christians to ponder. Much more than a computer company, the church is in the business of saving lives. At Pohick Church, we do it every day. That is why we are here.

In assessing our work together this past year, it seems to me that many of us have increasingly recognized the life-saving urgency of our ministry at Pohick

Church. That recognition has clearly motivated many of us to “up our game” - to rededicate ourselves to our mission to share the Good News of Jesus Christ both inside and beyond our church walls.

I do not want to pre-empt the rich descriptions of our ministry together this past year that are contained within our Annual Report - a document that I hope you will read cover-to-cover. I do want to highlight a few of them, however, as a means of looking forward to a challenge of the coming new year.

In the Sermon on the Mount, Christ proclaimed that we are to let our “light so shine so that others may see your good works and glorify your Father in heaven” (Matt 5:16). He said that not to provoke within us a spirit of self-promotion; rather, he sought for our good deeds to inspire others to join us in the larger mission effort.

This past year, Pohick has made great strides in raising the visibility of our ministries. The thousands of passers-by each day on Richmond Highway can no longer claim ignorance that there is a church behind the trees lining the road: our beautiful new sign now proclaims it in letters big enough to read from a speeding vehicle. Likewise, even the casual viewer cannot now visit our website without being impressed at the vibrancy of our ministries here: dozens of new photographs and videos proclaim that message vividly.

In a similar vein, many of our current members were initially attracted to worship here because of Pohick’s rich historical heritage. I predict we will attract scores more in the coming years thanks to the recent

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From the Rector: continued from page 1

reinvigoration of our Docents ministry, whose leaders plan to aggressively invite school children, scout troops, and other community groups to tour our historic building and grounds.

We have continued to welcome members of the community into our parish home in many other ways. Under the loving guidance of the Rev. Lyn Youll Marshall, our Alpha ministry has expanded this past year into the Marriage course, which will soon be joined by two parenting programs as well. We have maintained our outreach partnerships with LCAC, New Hope Housing, the Fairfax and Gunston Elementary even as the leadership within the first of those institutions is in transition.

Most importantly, we have continued to attract new members of our community to our weekly worship services, services in which stirring music, provocative preaching and inspiring liturgy unite us to God as a congregation. There is a warmth and an enthusiasm there that our visitors have found irresistible.

That sense has then carried over to our Sunday school classes and Coffee Hour fellowship, where newcomers often feel as children in a candy shop, forced to choose from a vast array of classes, programs, and service opportunities. Indeed, we now need a computer at our new Welcome Center to help make sense of it all! And as all the various ministries flash up on that screen, I am sure many of them have been left wondering, "Where do we begin?"

This leads me to address what I think will be a key challenge in the coming year. Here, one of my canonical responsibilities as Rector is to review and potentially approve the use of our facilities for activities by groups both inside and outside the congregation. Over the past year or two, this task has become akin to solving a Sudoku puzzle: the number of Bible studies, group meetings and events has multiplied to the point where it has become very difficult to make the rows and columns line-up.

Over the past two years, our Renovations Committee has been doing a fantastic job of making our current meeting spaces more welcoming and usable. The Sunday school rooms were painted over the summer, the kitchen rewired. We can now hear each other speak in the Common Room and Annex, which both have never looked better.

The work of that Committee continues, and we

will be hearing more about their further plans in the coming weeks. Yet as important as these improvements have been, they are only the first phase of our Master Plan. The next phases involve more expensive site work and new construction that will expand the education wing down the hill behind the parish house. Because of the lingering Recession, we decided two years ago to extend the time horizon of those plans.

We are reaching the point now, however, where we will begin to limit our ministries because of our lack of meeting spaces. This is particularly the case because of our Sunday school classes. For more than two decades, we have depended on a pair of trailers to accommodate our teens and pre-teens.

Seeing that our expansion plans were delayed, earlier this year Rusty Booth, with the help of several parish groups, created a wonderful Youth Room in the lower trailer for our EYC. Even though this was conceived as an interim solution, his work has revitalized that space.

The older, upper trailer, however, is falling apart. Held together with caulk and bailing wire, it cannot last much longer. In that both trailers were originally purchased and permitted as temporary structures, we are now at the point where we must step out in faith and begin to address these facility problems more substantively.

And so, in the coming year I would challenge the incoming Vestry with the congregation to take concrete measures to implement the next phases of our Master Building Plan.

Yes, it will take time, it will take effort, it will take money. I believe we are up to the challenge. Over the past few years, enough of us have realized the urgency of our mission and how the church is about saving lives - whether that be giving food and shelter to the poor and needy, or extending the hope and peace of Christ to the downtrodden and brokenhearted; whether it be offering God's forgiveness to the sinful or guilt-ridden, or teaching the lessons of salvation to our children.

For in pursuing this mission, we have discovered that, by the grace of God, not only are we extending the gift of life to others, but we are receiving that very gift ourselves. In the coming year, I look forward to our continued work together as we seek to address the challenges before us and minister in the name of our Lord Jesus Christ.



From The Assistant Rector
The Reverend
Lyn Youll Marshall

In his book *Lament for a Son*, Nicholas Wolterstorff laments the death of his son, killed in a climbing accident. The book is a deeply moving account of a father's grief in the first year of his son's death. Wolterstorff wrote it, he said, in the hope that those mourning children would find his words giving voice to their own honoring and grieving.

In a preface written over twelve years later, he says that he has learned to his surprise that in the particularity of his experience he has found a universality. Many who have lost children have written to him, but also many who have lost loved ones along with many who have experienced loss in forms other than death of relatives or friends.

Wolterstorff is very clear in his book that each person's suffering is unique. He writes: "Death is a great leveler, so our writers have always told us...But they have neglected to mention the uniqueness of each death - and the solitude of suffering which accompanies that uniqueness. We say, I know how you are feeling." But we don't.

Our losses, and the wounds left by them are unique to us and are part of who we are. The risen Lord said to Thomas, put your hands into my wounds, and you

will know who I am. Wolterstorff writes "I bear the wounds of [my son's] death. If you want to know who I am, put your hand in."

Towards the end of his short book, he writes: "we are in it together, God and we. The history of the world is the history of our suffering together...But also the history of our world is the history of our deliverance together." He does not get there quickly, he knew it, but he knows it more with time.

As we step over the threshold into the New Year, we do not know what this year will bring. Some of us step into the year celebrating, some mourning.

At Christmas, we are reminded that God stepped onto what C. S Lewis called this enemy occupied territory. He humbled himself to fulfill his promise to bring light and everlasting life to His creation. It is a promise that goes beyond the grave. It is the promise that we must accept with faith.

I do not understand the particulars. But I do know that in some mysterious way Christ is born into each of us and lives in us through our lives, our losses and our deaths until the time when we will all rise and rejoice with him.

As we step into this New Year, we do so with that promise, not knowing what the year holds for us, it is a good time to ask, how then Lord would you have me live?

(Adapted from the Blue Christmas homily)

Everyone Is Cordially Invited To The

EYC COFFEEHOUSE



Saturday, January 28 • 6:00 pm - 8:30 pm

Come for an evening of entertainment, coffee, hot chocolate, and snacks.

Adult and teen acts are needed for the evening!

The event is free but donations are encouraged!

All proceeds benefit the summer Senior High Mission Trip to Rushville, Indiana.
Contact Rusty Booth for more information, 703-339-6572 or email rusty@pohick.org.



UPDATE ON ISSUES IN THE ANGLICAN COMMUNION

Don Brownlee

This monthly report is part of the Vestry's ongoing effort to inform and update the Parish about the ongoing controversies within The Episcopal Church (TEC) and the Anglican Communion. These controversies largely involve the blessing of same-gender unions, ordination of non-celibate homosexuals, interpretation of Scripture, and breakdown of traditional boundary lines between Provinces.

A special church disciplinary panel declined to pursue charges that the Rt. Rev. Mark Lawrence, bishop of South Carolina, had abandoned the "doctrine and discipline" of The Episcopal Church. But this decision was made before he sent every parish in his diocese a "Quit Claim" Deed, legally abandoning any claim the Diocese has or might have to the parish property. His fellow bishops in the southeast US asked for a follow-up meeting to discuss that action.

In late October, the "Disciplinary Board for Bishops" - a special board of bishops, priests and lay people set up under Title IV of the Church's Canons - announced it was investigating the charges of abandonment, brought by one or more priests and lay people from his diocese. Bp. Lawrence and his supporters denounced the investigation, claiming Presiding Bishop Katharine Jefferts Schori was behind it. The board's president denied that, and said in a fact sheet outlining the charges that they came from "communicants within the Diocese of South Carolina."

The term "abandoned the doctrine and discipline" of the church is an important one in church law, and carefully defined in the Canons. Abandonment is among the most serious charges that can be brought against a priest or bishop. It is somewhat akin to a charge of treason under U.S. law, likewise carefully defined in the U.S. Constitution. The canons say a bishop abandons the Church by: "(i) an open renunciation of the Doctrine, Discipline or Worship of the Church; or (ii) formal admission into any religious body not in communion with the same; or (iii) by exercising Episcopal acts in and for a religious body other than the Church or another church in communion with the Church..."

If the Board finds that a bishop has abandoned The Episcopal Church, it certifies that conclusion to the Presiding Bishop, who in turns restricts the bishop from further exercise of his/her ministry. Then, the House of Bishops conducts a further investigation, and potentially removes the bishop from ministry and from his/her position with the diocese.

Late in November, the Disciplinary Board met and decided that although Bp. Lawrence had taken a number of steps to distance himself and his diocese from the national church, those actions did not meet the strict and

high standard of "abandonment" under the Canons. The board's president, the Rt. Rev. Dorsey Henderson, said that although those actions "seem - I repeat, seem - to be pointing toward abandonment of the church and its discipline...a majority of the members of the board was unable to conclude that they (actually) do (meet the standard of abandonment)."

In announcing the decision, Bp. Henderson, the retired bishop the neighboring diocese of Upper South Carolina, noted it is "significant that Bishop Lawrence has repeatedly stated that he does not intend to lead the diocese out of the Episcopal Church - that he only seeks a safe place within the church to live the Christian faith as that diocese perceives it."

"I speak for myself only at this point, that I presently take the bishop at his word, and hope that the safety he seeks for the apparent majority in his diocese within the larger church will become the model for safety - a 'safe place' - for those under his episcopal care who do not agree with the actions of South Carolina's convention and/or his position on some of the issues of the church."

In other words, Bp. Henderson was in effect telling Bp. Lawrence that his argument about making a "safe place" for those who disagree with the majority cuts both ways. The original complaint was in all likelihood brought by those within South Carolina who disagree with the direction Bp. Lawrence is taking the diocese, and are more inclined to want to fully include gays and lesbians in the life of the church.

Bp. Lawrence told his diocese in reaction that the board's announcement "leaves many questions unanswered," and added that "it appears to read like a complex statement of a complex decision in a complex time within a complex church."

"Nevertheless," he added, "I believe it is best to take it at face value."

He also pointed out that he and his diocese had never accepted changes made to the disciplinary canon by the 2009 General Convention, believing they unconstitutionally infringed on the diocese's sovereignty.

All of this took place just before Bp. Lawrence took another step that many perceived as provocative: He sent each parish in his diocese a "Quit Claim" Deed, legally abandoning any claim the Diocese has or might have to the parish property. This prompted the other bishops in his province to ask for a meeting to discuss the matter. They said they did so "in order to better understand your action,"

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Update on Issues in the Anglican Communion, continued from page 4

and stressed that they made the request “in a spirit of collegiality and fellowship as well as out of concern for the people of the Diocese of South Carolina and concern for the well-being of The Episcopal Church.”

Despite those gentle words, the Diocese of South Carolina did not take the request gently. The Standing Committee fired back that it had grown “weary of the constant interference in its internal affairs that continues to disrupt our mission...let us be clear. We will not use the coercive force of threatened litigation over property to impose a false and destructive unity upon this Diocese. We cannot sanction the compromise of a full gospel proclamation that is undermined by actions such as the communion of the un-baptized. We cannot sanction the undermining of Christian marriage by the practice of same sex marriage or blessings.”

The meeting did take place. A statement from the bishops afterwards did not disclose much about what transpired: “Gracious hospitality and collegiality characterized the gathering during which we prayed and participated in open, honest, and forthright conversation. Probing questions were asked by all, and it is fair to say that we did not agree on all matters discussed. For the visiting bishops, the gathering particularly helped to clarify the context of the Diocese of South Carolina’s quitclaims decision. Where we go in the future is a matter of prayer and ongoing engagement of concerns before us, an engagement we embrace out of our love for Christ and his Church.”

The Archbishop of Canterbury has issued what has become a traditional Advent Letter to the Primates of the Anglican Communion. In it, he reviewed his visits this year to a number of churches in Africa, which he described as “an enormous gift and privilege.” He highlighted other “exceptionally good” progress on development, relief and advocacy efforts the churches of the Communion have accomplished together. Then, he turned to another push for ratification of the proposed Anglican Covenant. “In spite of many assurances,” he said, “some Anglicans evidently still think that the Covenant changes the structure of our Communion or that it gives some sort of absolute power of ‘excommunication’ to some undemocratic and unrepresentative body. With all due respect to those who have raised these concerns, I must repeat that I do not see the Covenant in this light at all.”

Many, of course, do see the Covenant as doing exactly that, while others see any “power of ‘excommunication’” as being too weak. This fall the Executive Council of The Episcopal Church recommended that the General Con-

vention not adopt it.

Elsewhere:

- A judge in Wisconsin ordered a breakaway parish in the Milwaukee area to immediately return all parish property control of the Diocese of Milwaukee. St. Edmund’s Anglican church had broken from the diocese and 2008 affiliated with the Congregation of Anglicans in North America. Groups supporting the parish said they were stunned the judge would order an immediate eviction the week before Christmas.

- A mission parish in Ft. Worth which had joined others in leaving The Episcopal Church to affiliate with the Province of the Southern Cone now has asked to join the Roman Catholic Church, as part of the Anglican Ordinate being established by Pope Benedict XVI. That left both groups claiming to be the Episcopal Diocese of Ft. Worth - the one which had broken away, and the one which remains part of The Episcopal Church - issuing statements and counter-statements as to who had the right to discuss the matter with the congregation of St. Timothy’s. The breakaway diocese said if St. Timothy’s joined the Ordinate it could not continue to use the property; the Episcopal diocese said it remained open to discussing that prospect. A judge has ordered the breakaway diocese not to take any actions with regard to property while litigation is pending. So far the Roman Catholic church has not shown any interest in entering the property dispute.

- The former primate of the Province of Nigeria has reiterated his support for a bill which prohibits same-sex marriages in that country (they already are illegal), and criminalizes both “direct and indirect” demonstrations of same-sex affection, and support for the “registration, operation and sustenance of gay clubs, societies, organisations, processions or meetings” in the country.” In an interview with the Guardian newspaper of Nigeria, Archbishop Peter Akinola said the proposed legislation represented “a new orientation towards transformation and reformation of Nigeria from its moral decadence into a new platform of sound morality.” Many nations and international organizations, including the United States, have condemned the proposed legislation, and threatened to withhold aid if it is enacted. Akinola urged Nigeria’s president to ignore that pressure, and said he “would be going against God’s will for Nigeria” if he refused to sign it into law.

It is important to remember that despite all these controversies, the work of the Church - globally, nationally, and locally - goes on.

Pobick contributed 884 pounds of food and more than 50 gift cards to LCAC’s Thanksgiving food drive, and an additional 350 pounds of food in December. The annual New Hope Housing/Shelter Christmas Party brought the spirit of Christ to more than 150 people, followed by Breakfast with Santa for LCAC children.



JUNIOR WARDEN'S REPORT

Mike Elston, *Junior Warden*

Happy New Year! Thanks for all the support during this past year and for the opportunity to serve as Junior Warden. It has been a privilege, and a great deal has been learned. There is still much work to be done, and it could not be in better hands than those of the new Junior Warden, Stew Remaly.

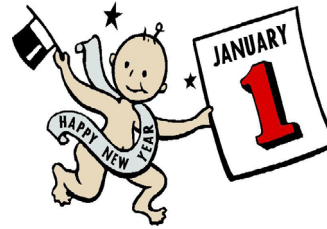
The lower parking lot expansion is underway. The additional parking came in handy for the well-attended Christmas Eve services.

Thanks to a grant from the Historic Pohick Church Foundation, a firm was retained to assess the historic church's structural integrity following the August earthquake. The architect's report was received just before the December Vestry meeting. The good news is that no earthquake damage was identified. The bad news is that the architect identified a number of other issues that require follow-up work. In 2012, the Building & Grounds Committee will work with the Foundation to address those issues.

At the December meeting, the Vestry took action on two Property Commission items. First, the Vestry re-chartered the Renovations Committee as a standing committee of the Property Commission. Under its new charter, the committee will be looking for ways to build on its successes and make the parish house more pleasant and welcoming. Second, the Vestry appointed three members of the parish to serve on the new board of managers for the cemetery's perpetual care fund: Ken Evans, Roberta Fede, and Vern McHargue. Together with the Treasurer and the Wardens, these parishioners will help keep the cemetery on a firm financial footing. Thanks to those that agreed to serve.

Again, thank you for the opportunity to serve as Junior Warden. As I take on my new assignment, I will do my best to fill the big shoes left by my two immediate predecessors, Neil Sunderland and Stew Remaly. Fortunately, Stew will be right there with me, and I have no doubt that he will keep me on task. Stew and I, along with the rest of the 2012 Vestry, are counting on your continued support as we all work together to serve Christ and carry out his Great Commission in this wonderful place.

AULD LANG SYNE



Auld Lang Syne is played and sung at the stroke of midnight in almost every English speaking country worldwide to usher in the New Year. At least partially written by Robert Burns in the 1700's, it was first published in 1796 after Burns' death. An old Scotch tune, *Auld Lang Syne* literally means "old long ago," or simply, "the good old days."

*Should auld acquaintance be forgot
and never brought to mind?*

*Should auld acquaintance be forgot
and days of auld lang syne?*

*For auld lang syne, my dear,
for auld lang syne,
we'll take a cup of kindness yet,
for auld lang syne.*

*Should auld acquaintance be forgot
and never brought to mind?*

*Should auld acquaintance be forgot
and days of auld lang syne?*

*And here's a hand, my trusty friend
And gie's a hand o' thine
We'll take a cup of kindness yet
For auld lang syne.*

SEND NEWS!

Articles for the February 2012 *Pohick Post* are due no later than January 15! Forward input by email in Word compatible format to
Lori Buckius, raebuck@aol.com.



Design concerns and items for the Sunday Service Volunteers page should be addressed to Carmel Hodge, cchodge@aol.com.



OUTREACH

Pohick Church is a wonderful and generous part of the greater community. During the last month or so, as a congregation, significant impacts have been made. Although there are food collections throughout the year, the participation during the holidays is definitely ramped up and appreciated. On November 28, Pohick Church Parishioners made Thanksgiving contributions to the Lorton Community Action Center (LCAC) consisting of 884 pounds of food, fifty-five \$20 gift cards, and a check of \$500 for a total amount of \$3,050. In addition, 350 pounds of food was donated on December 12.



Food Collection

On December 12, 2011, the New Hope Housing Christmas Party was a great success with over 150 participants. The much-appreciated success was due to the dedication, commitment, and hard work of many Pohick Church volunteers. A traditional feast was provided with ham, turkey, dressing, all the fixings, and dessert. Christmas gifts were given to the children, who were excited to see Santa Claus. This event is a large undertaking and could not be done

without the participation of so many in the parish. Thanks to all those who contributed gifts, prepared food, played music, and provided helping hands.

On December 17, the LCAC Childrens' Christmas Breakfast with Santa took place with 55 families and 75 children. Again, this could not take place without the energy and support of volunteers. A wonderful breakfast was served, provided in part, by American Barbecue. The families were able to enjoy an excellent breakfast followed by a visit from Saint Nick. The children and some adults too were able to have their pictures taken with Santa Claus, and then participated in cookie decorating.

Also on December 17, volunteers from Pohick transported carloads and truckloads of gifts to LCAC for holiday distribution. Without this generous effort, many children in the community would wake up Christmas morning without a gift. The profound joy of knowing that a holiday memory has been created for a child and for their family makes this annual effort a pleasure to support. From the Interim Director of LCAC, Linda Patterson, "Pohick has gone above and beyond to help out with the Christmas outreach. Thanks seems like it isn't enough!"

Over the past month, the Pohick docents continued to give tours to visitors and new worshipers after the 9:00 am and 11:15 am church services. Efforts included tours during the Christmas Mart, a weekday tour for 40 students and four adults from a Catholic school. This is an excellent opportunity to learn more about the church, and to share it with others.

HOSPICE VOLUNTEERS NEEDED

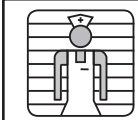
VITAS Innovative Hospice Care of Northern Virginia is now recruiting volunteers in northern Virginia for "friendly visits" to patients at the end of their life. Visits made by volunteers help patients and touch families. HELP by visiting patients or working in the office. Orientation and assignments are made according to individual preference. Please contact the Volunteer Services Manager at 703-270-4300 or VolMgrNoVA@vitas.com.



MARTHA GUILD

The Martha Guild will not meet in January. The next meeting will be on Wednesday, February 1, 2012 beginning at 7:30 pm in Classroom B. All Women of the Church are invited to come to the meeting. Direct any questions to Connie Myers at 703-455-4652 or jetskiing@hotmail.com.





HEALTH NEWS

Carol Heddleston, *Parish Nurse*

BLOOD DONATIONS

Blood is traditionally in short supply during the winter months due to the holidays, travel schedules, inclement weather, and illness. A reduction in donors can put the community's blood inventory at a critical low. Recent studies show that only 37 percent of people in the United States are eligible to donate blood. Of those, fewer than five percent donate on a regular basis.

Blood Basics

Red blood cells contain hemoglobin, transport oxygen and nutrients to all parts of the body, and remove carbon dioxide and waste. Red blood cells are used for more than 70 percent of all transfusions and can be stored out of the body for up to 42 days.

White blood cells protect the body against disease and infection. They move through the blood stream to attack and absorb bacteria.

Platelets are small cells in the blood that induce clotting and control bleeding. They can be stored out of the body for up to five days.

Plasma is a pale yellow mixture of water, proteins, and salts that act as a carrier for blood cells, nutrients, enzymes, and hormones. It can be kept in a frozen state for up to a year.

Blood donation criteria:

- Minimum age of 16 years old with permission of parent or legal guardian. Minimum weight is 110 pounds.
- A picture ID such as driver's license, employee ID, or credit card is needed to donate blood.
- Donator should feel well and healthy on the day of donation and have no history of hepatitis after age 11.
- Donators may donate while on most medications with the exception of an antibiotic, including blood pressure and cholesterol medications.
- One week waiting period after receiving a tattoo or body piercing, when procedure is performed in a professional setting with sterile, single-use equipment.
- 24 hour wait after routine procedures such as cleaning or fillings; 72-hour wait after a root canal or oral surgery.

- Blood may be donated after trips to most destinations.

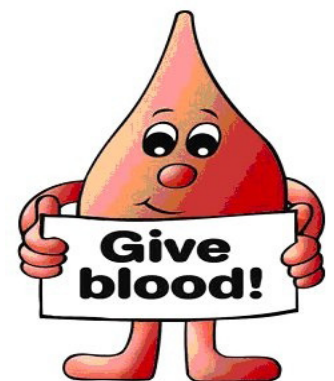
When most people give blood, they give a pint of "whole blood" which means a donation containing all four blood components. Each donation of whole blood is taken to the testing lab where the white cells are removed. The unit is then separated into the remaining components: platelets, plasma, and red blood cells. Whole blood donors are eligible to give blood every 56 days.

ABC (automated blood collection)

Donation means that a particular blood component or set of components such as red blood cells, plasma and/or platelets is donated. This technology enables the collection of specific components, and return the uncollected components safely back to the donor via the automated process. Each blood component is unique and important:

- Platelets. One platelet donation yields as many platelets as normally present in six whole blood donations. Platelets are given to help stop bleeding in patients recovering from cancer, leukemia, open-heart surgery, and transplant surgery. A platelet donation typically takes 90 minutes. Platelets can be donated every 14 days.
- Plasma. One plasma donation yields as much plasma as three whole blood donations. Plasma carries clotting factors and nutrients. It is often given to trauma patients, organ transplant recipients, newborns, and patients with clotting disorders.
- Red blood cells. One red cell donation yields as many red blood cells as two whole blood donations. Red blood cells carry oxygen and are often given to surgery and trauma patients and those with blood disorders such as anemia and sickle cell anemia. A double red blood cell donation typically takes 20-30 minutes. Double red cells can be donated every 112 days. All blood types are needed for components. Component donations are safe for donors and make transfusions even more efficient and safe for patients.

Be sure to participate in local blood donation events.





THE PERSECUTION CORNER

Bob Munson

“Blessed are those who are persecuted because of righteousness,
for theirs is the kingdom of heaven.” (Matthew 5:10)

For eight Sundays in October and November, Paul Marshall and Reverend Don Binder led an adult Sunday school course titled *The Persecuted Church in History and the New Millennium*. These classes spanned history and the globe - from an introductory lesson on persecution in the early church to recent examples stretching from the Middle East to China. It is sure that the attendees of this enjoyable class will have a better, more realistic perspective on persecution faced by many Christians in the world today.

Coming from this course, the message will be continued in the monthly *Pohick Post*. A good place to start is to look a little deeper at the prayer list from a recent Sunday. During the *Prayers of the People*, the congregation prayed for Youcef Nadarkhani and the Egyptian Coptic Christians.

Youcef is a Christian pastor in a network of house churches in Iran. On October 12, 1999, he was arrested by Iranian authorities when he protested that his sons should not be taught Islam in schools; he claimed he had this right as the Iranian constitution allows for freedom to practice religion. Later the charge for protesting was changed to apostasy and evangelism to Muslims.

In September 2010, Youcef was put on trial and verbally given the sentence of death; the crime of apostasy calls for hanging. He appealed to the Iranian Supreme Court, but his conviction was upheld. A lower court then re-examined the case and gave him the opportunity to recant his beliefs. He has had three opportunities to recant, but he refuses to give up Christianity. Currently, he remains condemned to death, and the sentence could take place at any time. In Iran, executions are carried out in secret without advance notice. And so, he waits.

Further west in Egypt, the ancient Coptic Christian minority is suffering increased persecution. Egypt, the land where Mary and Joseph fled to save Jesus from Herod's wrath, has one of the oldest Christian communities in the world. In the 7th century, however, the rapid spread of Islam subsumed Egypt and the Christian community became a small minority of about 12%. These Coptic Christians have faced an up-

surge of attacks over the last 10 years due to the spread of Islamism. However, since the successful “Arab Spring” revolt forced President Mubarak from power, this Christian minority has faced more violence due to the slackening of official government repression. Certainly the “Arab Spring” opened the door to democracy, freedom of expression and the possibility of a more pluralistic society. It did, however, also allow the “freedom to hate” to be openly expressed by extreme members of society. Like Youcef in Iran, this ancient Coptic community faces a future of uncertainty.

During a weekly military Bible Study in Iraq, one of the Iraqi interpreters was known as “Senior.” He had told of his conversion to Christianity as he had been Sunni, and he was seen as an enthusiastic living example! However, due to his conversion he had effectively lost most of his family, except his son who was also an interpreter with the U.S. Army. There were several Iraqi-American interpreters for the US Army. They were members of the ancient, indigenous Iraqi Christian communities but had emigrated from Iraq in the 1990s. This had happened due to the increasing persecution by Saddam Hussein's regime, which had begun to use Islam as a tool.

In upcoming services, please remember these Christians in prayers - Youcef, the Coptic people in Egypt and others suffering throughout the world due to their beliefs. To make a difference, please contact a Congressmen and encourage American support of Youcef and religious freedom and moderation in the political evolution in Egypt. The persecuted may be blessed because they have the kingdom of heaven, as Jesus said, but perhaps they can be helped during their life in this world.



***Pohick Church Activities • January 2012***

Sunday	Monday	Tuesday	Wednesday	Thursday	Friday	Saturday
JAN 1	2	3	4	5	6	7
<i>New Year's Day</i> Christmas 2b 8a HE I 10a HE II, Blessing of the Toys	<i>Office Closed</i>	9:30a Staff Mtg 2:30p HE, The Fairfax 7p Tutoring 7:30p Vestry Orientation	6p St. Francis Choir 7p Marriage Course 7:30p HE II & Healing	6:15p Bell Choir 7p EFM 7:30p Choir of Pohick 8:30p AA	6p Wedding Rehearsal	8a Brotherhood of St. Andrew 9:15a Property Committee Mtg 10a Baptism Rehearsal 3p Lynn/Garber Wedding
8	9	10	11	12	13	14
Epiphany 1b 7:45a HE I 9a HE II, Holy Baptism 10:15a Christian Ed 11:15a HE II 12:30p St. Cecelia St. Alban Choir 6p EYC Dinner Night (all groups)	6p COH Training	9:30a Staff Mtg 9:30a Ann Ma- son Guild Mtg 2:30p HE, The Fairfax 6p Vestry Dinner 7p Tutoring 7:30p Vestry	6p St. Francis Choir 7p Marriage Course 7:30p HE II & Healing	6:15p Bell Choir 7p EFM 7:30p Choir of Pohick 8:30p AA	<i>Vestry Retreat</i>	<i>Vestry Retreat</i> 8a Brotherhood of St. Andrew 2p Docent Training
15	16	17	18	19	20	21
Epiphany 2b 7:45a HE I 9a HE II 10:15a Christian Ed 11:15a HE I 12:30p St. Cecelia St. Alban Choir 6:30p EYC (Jr&Sr) <i>Deadline for Pohick Post</i>	<i>Martin Luther King Day Office Closed</i> 6p COH Training	9:30a Staff Mtg 2:30p HE, The Fairfax 7p Tutoring	6p St. Francis Choir 7p Marriage Course 7:30p HE II & Healing	6:15p Bell Choir 7p EFM 7:30p Choir of Pohick 8:30p AA		8a Brotherhood of St. Andrew 9:15a Renovation Committee Mtg
22	23	24	25	26	27	28
Epiphany 3b 7:45a HE I 9a HE II 10:15a Christian Ed 11:15a HE II 12:30p St. Cecelia St. Alban Choir 6:30p EYC (all groups)	6p COH Training	9:30a Staff Mtg 2:30p HE, The Fairfax 7p Tutoring	6p St. Francis Choir 7p Marriage Course 7:30p HE II & Healing	6:15p Bell Choir 7p EFM 7:30p Choir of Pohick 8:30p AA		8a Brotherhood of St. Andrew 9:15a HPCF 6p EYC Coffee- house
29	30	31	FEB 1	2	3	4
Epiphany 4b 7:45a HE I 9a HE II 10:15a Christian Ed 11:15a HE I 12:30p St. Cecelia St. Alban Choir 6:30p EYC (all groups)	6p COH Training	9:30a Staff Mtg 2:30p HE, The Fairfax 7p Tutoring	6p St. Francis Choir 7p Marriage Course 7p Prayer Shawl Ministry 7:30p HE II & Healing	6:15p Bell Choir 7p EFM 7:30p Choir of Pohick 8:30p AA		8a Brotherhood of St. Andrew

Contact the Parish Secretary, Vonne Troknya, troknya@pohick.org, to list group meetings or events on the calendar.



SUNDAY SERVICE VOLUNTEERS

	1 JANUARY	8 JANUARY	15 JANUARY	22 JANUARY	29 JANUARY
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USHERS

7:45	8a John Springer Mike Vaughn	Tony Marsico Becky Wagner	Bob Davies Dan Muir	Lane Phillips Mike Zane	Rodger Jones Ken Evans
9:00	10a Angela Edgemon Steve Edgemon	Matt Gurrola Sean Hartig Susan Homar Rita Smith	John Godley Santos Garcia Grant Hodges Wes Speer	Dru Hodges Terry Mullins Dennis Myers John Pasour	Tom Bland Jim Foster Jan Hoffheins Jim Heller
11:15	None	Rick Nelson Mike Wooten	Bill Hosp Don Homar	Bill Bland Tom Mayberry	Kathy Kirkland Sandra Caesar

OPEN - UP

7:00	S. Remaly	T. Buckner	M. Elston	K. Myers	T. Rivenbark
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LOCK - UP

1:00	F. Ayorinde	J. Bartholomew	A. Gurrola	R. Jones	L. Schwoppe
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TELLERS

12:15	M/M Brown	M/M Myers	Pasour/Remaly	Kirkland/Hoffheins	Heintze/Jacobus
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ALTAR GUILD

AM	BJ McPherson J. Holm A. Powell J. Schmid E. Pitcock A. Marsico S. Caesar	BJ McPherson J. Holm A. Powell J. Schmid E. Pitcock A. Marsico S. Caesar	J. Sunderland N. Bireley A. Cannon J. MacDonald M. Merriam R. Teale B. Wagner	J. Sunderland N. Bireley A. Cannon J. MacDonald M. Merriam R. Teale B. Wagner	J. Wells N. Sage H. Parker J. Buckley C. Foster R. Stankwitz
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FLOWER GUILD

AM	Flower Guild	A. Stribling	BJ/K McPherson	TBD	S. Homar
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COFFEE HOUR

7:45	TBD	TBD	TBD	TBD	TBD
9:00	10a M/M Bland	M/M Yarwood	Schmid/Pitcock	M/M Ayorinde	M/M Bartholomew
11:15	None	K. Kirkland	M/M Heintze	M/M Thurston	M. Yezek

NURSERY

AM	TBD	TBD	TBD	TBD	TBD
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GREETERS

7:45	8a M/M Paul Peterson	Stew Remaly	Eddie Bartlett	M/M Ken Evans	Bill Wrench
9:00	10a Stephen Garcia	M/M Gerry Gray	Pam Orel	Anne & Dan Derbes	Dick & Debbie Leggitt
11:15	None	M/M Don Homar	Jodi & Randy Haufe	C. Hodge	Anne Cannon

LAY READERS

7:45	8a Springer (R) Marsico (P)	Wagner (R) Sunderland (P)	Springer (R) Muir (P)	Wagner (P) Marsico (R)	Sunderland (R) Springer (P)
9:00	10a Homar (R) Heddleston (P)	M. Harding (R) S. Harding (P)	Hayes (R) Pasour (P)	Heddleston (R) Homar (P)	M. Harding (P) S. Harding (R)
11:15	None	Elston (R) Sassin (P)	Ayorinde (R) Nelson (P)	Hayes (P) Gastrell (R)	Muir (R) Sassin (P)

