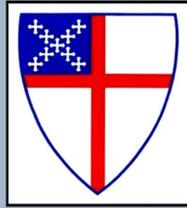


# The Builder

## Making Disciples for Jesus Christ

St. Thomas's Episcopal Church  
(540) 672-3761  
Rector: The Rev. Dr. Lin Hutton



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### *From the Pastor*

A few weeks ago, we heard story of the Gerasene Demoniac. Luke tells us that the man was so tormented that even chains could not hold him. His torment was so all-consuming that he could not live within the confines of normal society. His despair literally drove him into the isolation and decay of the tombs, the ultimate void of death itself. [Luke 8:26-29]

And yet, this man's story also forms a type of parable for many people. If anyone has known the soul-shattering impact of the death of a best friend, the absolute void that follows the loss of a spouse, or, God forbid, the death of a child. If any have tasted the bitter betrayal of their marriage, felt the caustic corrosion of a failed business partnership, or known the isolation and fear of systematic harassment and bullying, then the Gerasene man's story is your story too.

Every one of these events can leave us feeling disoriented, off-balanced, empty, alone, angry, lost, wounded, and weary. Pain can so immobilize us; that our own thoughts can "*chain*" us with fear, sorrow, or despair. We can literally writhe in torment as we ask unanswerable questions like: "Why; why me?" "What did I do to deserve this?" "What could I have done to prevent this?" "How can I make this crippling pain go away?" "How can I fill the hole in my heart, this aching emptiness, this loneliness that threatens to consume me?" And we know that no "explanation" can provide the healing we so desperately need. For those who have walked that lonely road, even remembering the pain of those emotional chains and the isolation and endless void of all those tombs forever inscribed with the names of loss or betrayal can bring tears to the eyes.

People often hear the story of that torment man and have no idea that that man's story is as real as the person sitting next to them in church. The story of the Man from Gerasene is the story of anyone who has known the searing pain of betrayal or loss. Those who have walked in his shoes know that part of you dies. Over time, scars can form over the broken places, but the fear of returning to those isolating tombs of pain and despair is ever present.

But there *is* hope; there is "Good News," there is true healing for all the broken-hearted. Each week we will hear stories of Faith, stories of Healing. The gospels tell us that faith is where the hurt and Jesus, the healer, meet. Healing stories are Faith stories: the Centurion's Servant, the Widow's Son of Nain, the Sinful Woman, the Gerasene Demoniac. Each week, whenever those who are hurting intersect with Jesus in faith, we see pattern of healing, wholeness, and renewal. In every case, Jesus meets each individual with arms wide open. Jesus understands the pain, the fear, the loss, the scars. His mercy and grace flow forth as his "*glory meets the suffering*" of those around him. Jesus literally breathes life back into broken hearts and empty souls. The need for all those unanswerable "questions" and vacuous explanations fade away as Jesus tenderly holds broken hearts and says, "*It's over now,* clothe yourself in my care."

In other words, faith is what happens when we quit wrestling with the chains of our own humanity. When we finally allow the majesty of Jesus, the Redeemer, the anointed healer of God, to reach out and take our pain. When we allow the Healer to touch our hurt, he then draws us out from the tombs of isolation and brings us back to life. If you are in a hurting place right now, turn to Jesus. He is there waiting for you with arms wide open. He does not want you to suffer or feel alone. He wants you to know the wholeness and renewal of his loving arms. You see, faith is that healing place of wholeness where all Christians can come and reside. Sometimes contemporary Christian music gets it exactly right. I have used some elements of this song in this

writing. Here is that song in its entirety.

**The Hurt and The Healer** by MercyMe:

Why? The question that is never far away. The healing doesn't come from the explained  
Jesus please don't let this go in vain; You're all I have; All that remains  
So here I am; What's left of me; Where glory meets my suffering  
I'm alive; Even though a part of me has died. You take my heart and breathe it back to life;  
I've fallen into Your arms open wide; When the hurt and the healer collide  
Breathe! Sometimes I feel it's all that I can do. Pain so deep that I can hardly move.  
Just keep my eyes completely fixed on You; Lord take hold and pull me through.  
It's the moment when humanity; Is overcome by majesty;  
When grace is ushered in for good; And all our scars are understood;  
When mercy takes its rightful place, And all these questions fade away  
When out of the weakness we must bow; And hear You say, "It's over now."  
Jesus come and break my fear; Awake my heart and take my tears;  
Find Your glory even here; When the hurt and the healer collide.

*Pastor Lin+*

<sup>i</sup> Phrase and quotations from the song: "the Hurt and the Healer" by MercyMe

<sup>ii</sup> Ibid, verse 4



*For All the Saints...*

**William White, Bishop of Pennsylvania, 1836 ~ July 17**



William White was born in Philadelphia, in 1747 and graduated from the colonial Philadelphia College in 1765. Having a call to holy orders in the Church of England, he went to England to study for ordination. At that time, the Bishop of London served as the "Bishop for the American Colonies." Lacking any bishops in the colonies, all ordinands from the colonies were required to travel to England for their ordination. William White was ordained a priest in England in 1772 and then returned to colonial Pennsylvania where he served as the assistant minister of Christ and St. Peter's from 1772-1779. He served as chaplain of the Continental Congress from 1777 to 1789, and then of the United States Senate until 1800.

In 1786, White was elected unanimously as the first Bishop of Pennsylvania. However, unlike ordination to the priesthood, which requires the laying-on-of-hands by a bishop, the consecration of a bishop requires the laying-on-of-hands by at least three bishops.

The problem was that there were no Anglican bishops in the new United States and no way to ordain priests unless bishops were consecrated. Samuel Seabury was the first new "American" bishop consecrated. He received a chilly reception in England, because as a new American citizen he would not swear allegiance to the crown. He was consecrated a year later, in 1784, by bishops of the Episcopal Church in Scotland who were willing to forgo the requirement. Although Samuel Seabury could subsequently ordain priests, he still lacked the required two fellow bishops to consecrate other bishops.

Three years later, William White and Samuel Provoost, Bishop-elect of New York traveled to England where they received a now warmer welcome and were consecrated in 1787 by the Archbishops of Canterbury and York and the Bishops of Wells and Peterborough.

Bishop White was a theologian of considerable note, and among his proteges, in whose formation he had a large hand, were such leaders of a new generation as John Henry Hobart, Jackson Kemper, and William Augustus Muhlenberg. White's gifts of statesmanship and reconciling moderation steered the American Church through the first decades of its independent life. His influence in his native city made him its "first citizen." To few men has the epithet "venerable" been more aptly applied.

### **Bernard, Abbot of Clairvaux, 1153 ~ August 20**



Bernard, fiery defender of the Church in the twelfth century, was famed for the ardor with which he preached love for God "without measure." He was completely absorbed, even to the neglect of his own health, in support of the purity, doctrine, and prerogatives of the Church. He fulfilled his own definition of a holy man: "seen to be good and charitable, holding back nothing for himself, but using his every gift for the common good."

Bernard was the son of a knight and landowner who lived near Dijon, France. He was born in 1090 and given a secular education, but in 1113 he entered the Benedictine Abbey of Citeaux. His family was not pleased with his choice of a monastic life, but he nevertheless persuaded four of his brothers and about twenty-six of his friends to join him in establishing a monastery at Clairvaux in 1115.

During the following ten years, Bernard denied himself sleep that he might have time to write letters and sermons. He preached so persuasively that sixty new Cistercian abbeys were founded, all affiliated with Clairvaux. By 1140, his writings had made him one of the most influential figures in Christendom. He participated actively in every controversy that threatened the Church. He was an ardent critic of Peter Abelard's attempt to reconcile inconsistencies of doctrine by reason, because he felt that such an approach was a downgrading of the mysteries.

When a former monk of Clairvaux was elected Pope, as Eugenius III, Bernard became his troubleshooter. He preached the Crusade against the Albigensians, and the Second Crusade to liberate Jerusalem, winning much support for the latter in France and Germany. When that Crusade ended in disaster, Bernard was roundly attacked for having supported it. He died soon after in 1153. He was canonized in 1174.

In his text *On Loving God*, St. Bernard surveys the four types of love that Christians experience as they grow in their relationship with God: loving one's self; selfish love; loving God as God; and loving one's self in God. St. Bernard reminds us that not only did God give us life, but He gave us Himself.

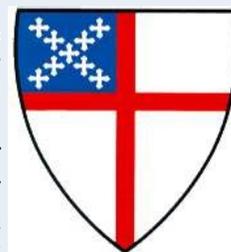
Among our well known hymns, he is credited with having written: "O sacred head sore wounded," "Jesus, the very thought of thee," and "O, Jesus thou joy of loving hearts."



#### **MORE, "101 Reasons to be an Episcopalian"—**

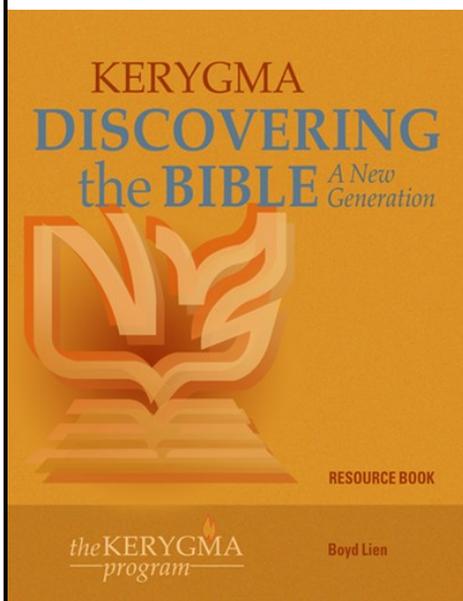
Reason # 14: "My four-year-old son has attended the Episcopal Church since birth. He sings the Alleluia from the fraction anthem as easily as the theme from 'Blues Clues.'" *The Rev. Rachel Endicott, Diocese of Olympia*

Reason # 95: "I'm comforted by the fact that I am part of a church that allows for differing viewpoints and open debate. While many label our church as 'wishy-washy' or divided on the issues, I think that my faith is stronger for my being an active participant in trying to understand God's will. When I hear or read the spirited opinions of my fellow Episcopalians, I find that I am grateful to them, whether I agree with their viewpoints or not. They are contributing to the vitality of our church and keeping us all honest." *Jennifer Hanshaw Hackett, Diocese of Bethlehem*



## ***Want to Know More about the Bible?***

Have you ever wanted to learn more than just each biblical book and its contents? Are you interested in seeing the inter-connections among the many parts of the entire Bible as it speaks to us of God and Faith and People? **Do you want to know Jesus and why we believe?**



Then join our intensive Evening Bible Study:

*“Discovering the Bible”*

**Mondays: 6-8 pm, starting August 22<sup>nd</sup>**

The Workbook costs \$45

**Please call or email the Church Office to sign-up!**

**Note: We will meet in the Parish Hall. “Repeat Students Welcome & Desired!”**

\*\*\*

### **Our Sunday Forum**

**begins on Sunday, September 11<sup>th</sup> at 9:00 a.m. in the Parish Hall**

**ALL Ages Welcome**

**Whether you are:**

**‘8’ or ‘80’**

**Cradle-Episcopalian or Agnostic Searcher**

**or**

**Looking to be “Confirmed” in the Episcopal Church**

**THIS COURSE IS FOR YOU!**

**Who is God? Why do we need a Savior? What is Sin? How did the Episcopal Church come to be? What is the meaning behind the Structure of the Church? Why do we do Worship the way we do? What do the Elements of the Eucharist represent? Why do some Churches have ‘red doors?’ What’s the deal with dipping, pouring, or immersing in Baptism?**

**All this and so much more!!!**

**If you have ever asked yourself these questions, then JOIN US each Sunday after Labor Day at 9 a.m.**



## BACKPACK Drive for Orange County School Children K through 12!

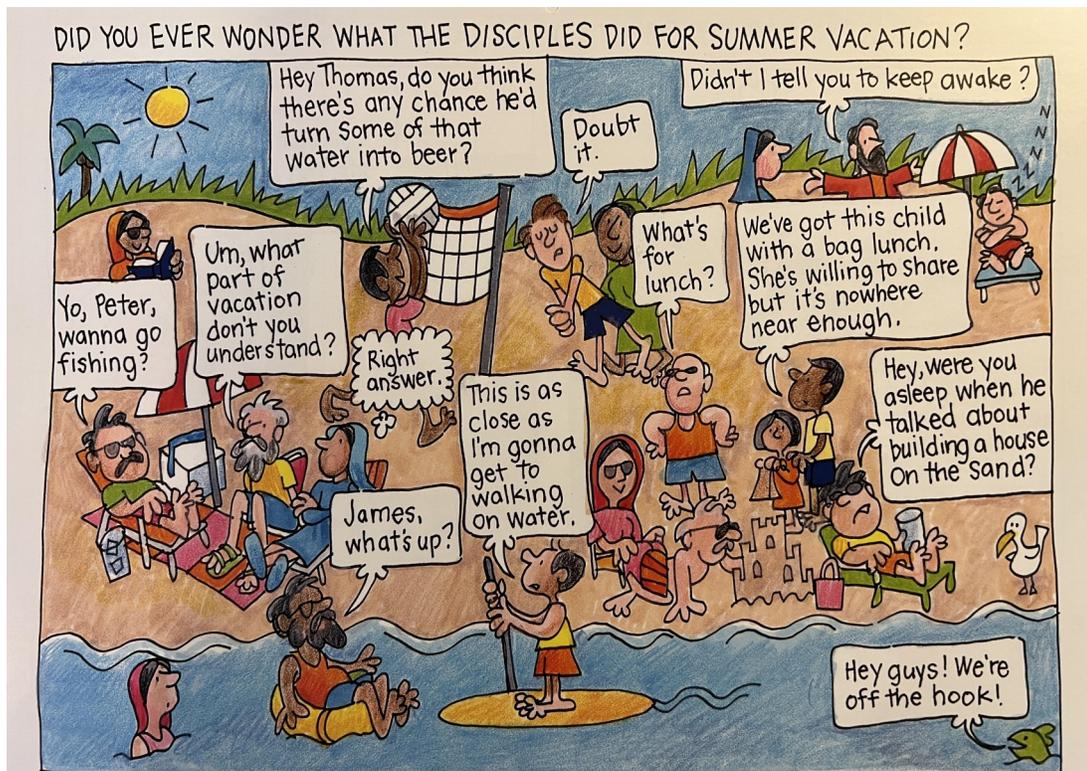


Please help us support our local children in need with New or clean and gently used backpacks for **Boys and Girls ages 5 through 17**. Participation from the parish is crucial to make this a success!

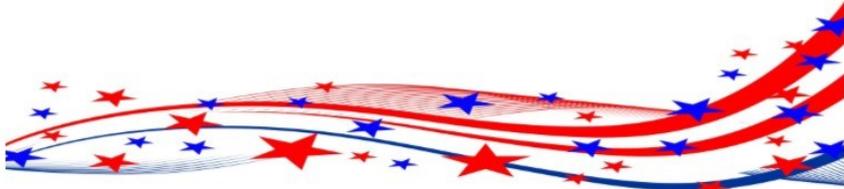
**We would also love donations of pencils, pens, notebook paper, composition books, rulers, glue sticks, binders, etc.**

*Monetary donations to our in/out fund are needed to address needs at OES and OCHS for snacks, emergency clothes, and hygiene items when school begins again are also greatly*

## Summer Cartoon

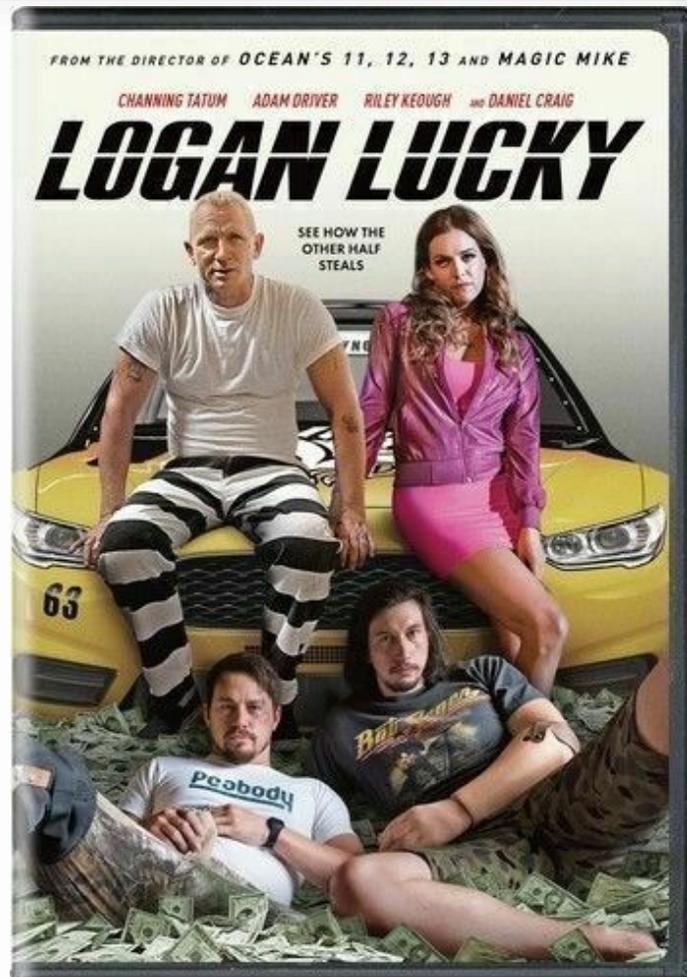


# July 2022 ~ St. Thomas Church

Sun	Mon	Tue	Wed	Thu	Fri	Sat
					1	2
<b>3</b> <i>The Fourth Sunday after Pentecost</i>	<b>4</b> <i>Independence Day</i> <i>Office closed</i>	5	6	7	8	9
<b>10</b> <i>The Fifth Sunday after Pentecost</i>	11	12	13	14	15	16
<b>17</b> <i>The Sixth Sunday after Pentecost</i>	18	19	20	21	<b>22</b> Movie night Logan Lucky 7 p. m.	23
<b>24</b> <i>The Seventh Sunday after Pentecost</i>	25	26	27	28	29	30
<b>31</b> <i>The Eighth Sunday after Pentecost</i>						

# NOW SHOWING

When Jimmy Logan (Channing Tatum) gets fired, he convinces his brother Clyde (Adam Driver) and sister Mellie (Riley Keough) to help him rob the Charlotte Motor Speedway during a NASCAR Race. But they will need the help of Joe Bang (Daniel Craig), a convicted safe-cracker who is currently doing time. All they have to do is break Joe out, blow the racetrack vault, get away with the cash, return Joe to prison, and get Jimmy to his daughter's beauty pageant on time. What could possibly go wrong? Well, there is the Logan family curse . ~ *IMDB*



Friday, July 22nd at 7pm in Robertson Hall

~ cost of admission is one non-perishable food item ~

# August 2022

## St. Thomas Church



Key: Chapel (C); Conference Room (CR); Holy Eucharist (HE); Rector's Study (RS); Robertson Hall (RH); Youth Room (YR)

Sun	Mon	Tue	Wed	Thu	Fri	Sat
	1	2	3	4	5	6
<b>7 The Ninth Sunday after Pentecost</b>	8	9	10	11	12	13
<b>14 The Tenth Sunday after Pentecost</b>	15	16	17	18	19	20
<b>21 The Eleventh Sunday after Pentecost</b>	22 Bible Study 6-8 p.m.	23	24	25	26 Movie night Little Miss Sunshine 7 p.m.	27
<b>28 The Twelfth Sunday after Pentecost</b>	29 Bible Study 6-8 p.m.	30	31			

# NOW SHOWING



The Hoover family -- a man (Greg Kinnear), his wife (Toni Collette), an uncle (Steve Carell), a brother (Paul Dano) and a grandfather (Alan Arkin) -- puts the fun back in dysfunctional by piling into a VW bus and heading to California to support a daughter (Abigail Breslin) in her bid to win the Little Miss Sunshine Contest. The sanity of everyone involved is stretched to the limit as the group's quirks cause epic problems as they travel along their interstate route. ~ *IMDB*

Friday, August 26th at 7pm in Robertson Hall

~ cost of admission is one non-perishable food item ~

# *Summer Anniversaries*



Doug & Cynthia Arnold  
Brandon & Katie Barfield  
Terrell & Elaine Baskerville  
Grayson & Jeremy Butterfield  
Diane Line & Christina Cheshire  
Chris & Ginny Dulin  
Doc & Barbara Garnett  
Eric & Emily Hohman  
Randy & Caroline Merrick  
Jack & Linda Miller  
Bucky & Adrianna Waddy

# Birthdays



## ~July~

7/03 Rhys Hohman  
7/04 Mack Cowan  
7/07 Zan Thomas  
7/08 Mary Queitzsch  
7/09 George Colby  
7/11 Chip Queitzsch Jr.  
7/13 Betty Thomas  
7/16 Duff Green  
7/18 Sonja Scott  
7/26 Vera Barfield

## ~August~

8/01 Christine Cheshire  
8/02 Nora Butterfield  
8/03 Kristen Brockman  
8/04 Cate Gray  
8/04 Matthew Keating  
8/05 Suzanne Bresee  
8/05 Bobbi Jo Phillips  
8/06 Malaika Rogers  
8/08 Gerry Dulin  
8/10 Chuck Mason  
8/10 Erich Uhlmann  
8/14 Gary Barrett  
8/19 Joseph Wagner  
8/26 Beth Yowell  
8/29 Mary Green

## Food Pantry



Special requests for July are canned fruit, canned meat, and canned vegetables. Special requests for August are toilet paper, shampoo, and soap. All food items and cash gifts are always welcome and appreciated. You can drop off donations at the Love Outreach Food Pantry each Tuesday from 9:00-10:30 and on Wednesday from 8:30-12:00. Their mailing address is: Love Outreach Food Pantry, Inc., P.O. Box 788, Orange, 22960. You may also bring any donations to the church to be delivered.

## Prayer List

### We pray especially for our church's leadership:

Justin, Archbishop of Canterbury; Michael, Presiding Bishop; Susan, & Jennifer, bishops for this diocese; and Mark, Diocesan Bishop Elect

Our country: President Joe, Vice President Kamala & Governor Glenn

For the men and women in our armed forces serving our nation around the world.

For the special needs and concerns of this congregation:

**FOR:** Terrell, Margaret, Harriet, Barbara, Ellen, Liz, Susie, William, Susan, Earlene, Casey, Mary, Cliff, Bev, Aubrey, Keith, Kevin, and Elaine

*Please feel free to submit your prayer requests via phone (540-672-3761) or email ([stthomas3@verizon.net](mailto:stthomas3@verizon.net)) for inclusion in the morning prayer bulletin.*

*The Lord bless you and keep you; the Lord make his face shine upon you and be gracious to you; the Lord turn his face toward you and give you peace.*

*Numbers 6: 22-26*

Please submit entries for the September issue of *The Builder* by August 22nd to [annwood304@gmail.com](mailto:annwood304@gmail.com) or to the church office.

**St. Thomas Episcopal Church**  
**119 Caroline Street**  
**Orange, VA 22960**

**July/August 2022**

