

## From Father Nik

After the clear failure of the *Proposed Book of 1786*, William White based his 2<sup>nd</sup> attempt on the traditional 1662 Book of Common Prayer used by the Church of England with only minor changes to reflect the new situation of the Episcopal Church. The first official Book of Common Prayer for the Episcopal Church in the United States was adopted at the 1789 General Convention, along with the Constitution & Canons of the Church. But these successes & accomplishments were small consolation for Episcopalians who were finding themselves increasingly marginalized in the new nation. This was especially true in Virginia.

Like New York & her southern neighbors, Virginia disestablished the Episcopal Church in the wake of American independence. During the colonial era, the Episcopal Church was the Established Church of VA, which meant that Virginian taxes went to the upkeep of church property & the maintenance of clergy salaries. Clergy of other denominations, like the Baptists & Presbyterians, faced legal roadblocks in their attempts to preach & plant churches; however, Episcopal clergy were provided housing & glebes—that is, small farms of about 200 acres or so—to support them in their ministries. That all began to change in 1777, when the General Assembly of VA determined to no longer use taxes to fund the salaries of Episcopal clergy. Then, in 1784, they passed a bill incorporating the Episcopal Church in the Commonwealth & relinquished all oversight of church government. Finally, in 1786, Thomas Jefferson's Statute for Religious Freedom was enacted.

Jefferson had picked up from the Baptists the notion & expression that there should be a “wall of separation” between Church & State. For Jefferson, this meant that the State should not only avoid Establishing a particular Church or religion, but it should also refrain from establishing or supporting religion in general (as Patrick Henry would have it). Jefferson's Statute accomplished this by establishing “religious freedom.” In other words, when the VA General Assembly enacted Jefferson's Statute, they made Religious Freedom the Established “Church” of the Commonwealth. But the animosity toward the Episcopal Church was not appeased by its disestablishment, and in 1802 the Glebe Act was passed. According to this act, any glebe purchased before 1777 would become public property upon the death of the clergyman of the parish, as would any Episcopal church built before that year the moment it could no longer sustain weekly services. In the words of church historian, David Holmes: “Throughout the newly independent Commonwealth there were spoons and bullets made out of pewter communion sets, chalices taken from deserted parish churches and used on family tables, baptismal fonts employed as flower bowls and horse troughs, and colonial churches crumbling into ruin. . . . The former established church had fallen in a post-Revolutionary atmosphere of anti-Episcopalianism and anti-establishmentarianism . . .” (*Brief History* 26-27).

MICHAEL CURRY



## **Presiding Bishop-Elect Michael Curry**

The Rt. Rev. Michael Bruce Curry, Bishop of the Episcopal Diocese of North Carolina, was elected the 27<sup>th</sup> Presiding Bishop of The Episcopal Church on the first ballot on June 27 at the 78<sup>th</sup> General Convention.

“God came among us in the person of Jesus of Nazareth to change the world, to change it from the nightmare it often can be into the dream that God intends. He came to change the world, and we have been baptized into the Triune God and summoned to be disciples and followers of this Jesus and to participate in God’s work, God’s mission of changing and transforming this world. We are the Jesus Movement now.”

### **Lemonade on the Lawn**

Thanks to the Stiles family for this morning’s refreshments!

### **Bishop Spong Discussion Group**

Ruth Syman-May & Janet Taylor will be meeting to listen to and discuss the 2015 Lenten Series presented by Bishop Jack Spong.

All are welcome!

Please contact Ruth at 804-240-8511 with any questions.

### **Eucharistic Ministers, Visitors, & Acolytes**

If you’re interested in being a Lay Eucharistic minister, Pastoral Visitor, or Acolyte, please let Fr. Nik know – [KnicholasForti@gmail.com](mailto:KnicholasForti@gmail.com)

# **Christian Education**

*... is Taking a Break for the Summer.*

## **Godly Play needs volunteers this summer for:**

- sorting & cleaning Nursery toys & equipment;
- helping with special summer events during the first part of church on Sundays from June 14 until August 16;
- reorganizing the Godly Play stories & the supply closet.

Please call Boo Smythe at 804-357-3319 if you can help.

**J2A Youth Group** will meet again in September, **but stay tuned for occasional summer events.**

**The Adult Forum** will meet again on Sunday, September 13.

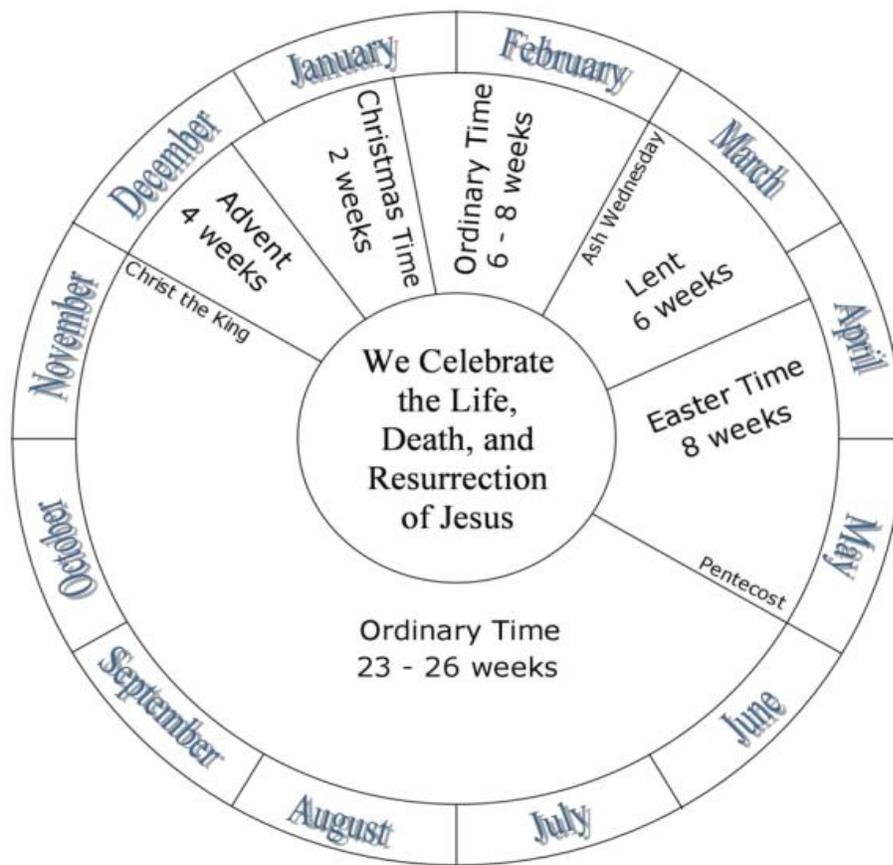
## **Small Groups**

**The Women's Book Group** will meet again in September. They are reading *A Wrinkle in Time* by Madeleine L'Engle over the summer. Please contact Kathy for directions or more info: [boysthree@embarqmail.com](mailto:boysthree@embarqmail.com)

**The Men's Book Group** will meet Thursday, July 23 at 7:30am at Ashland Coffee & Tea to discuss Book 2, chapters 9 thru 11 (pages 134-178) of *Killing Jesus: A History* by Bill O'Reilly & Martin Dugard.

## **Christian Formation**

If you're interested in being Baptized or would like to become a member of this Church, please contact Fr Nik – [KNicholasForti@gmail.com](mailto:KNicholasForti@gmail.com)



## Nik's Calendar

Thursday, July 16 – Meeting with Fr Brian Turner in Fredericksburg, noon-2:30  
 Friday, July 17 – Young Rectors Group, Culpeper, 10am-12:30pm  
 – Pastoral Meeting, 5-6pm  
 Saturday, July 18 – Marriage Prep with Couple, 10am-noon

## Looking Ahead

Tuesday, July 21 – Vestry Meeting, 7-9pm  
 Thursday, July 23 – Men's Book Group, 7:30-8:30am

**Office hours:** Jacquie Alleva, our parish secretary, works Tuesday & Wednesday mornings and Thursday afternoons. If you would like to submit an announcement, please do so by noon on Thursday.