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INTERCHANGE

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news from the Episcopal Diocese of Southern Ohio

'This is my body'



Photo by Mike Simons

Children of St. Mary Magdalene, Maineville, hold out their hands to receive the host during the ordination service of the Rev. Jeffrey Queen as a priest. Bishop Herbert Thompson Jr. named the newly ordained priest as the vicar of St. Mary Magdalene, which began services in May, 2003. From left, Charlie Fonner, Joey Craig, Steven Whittenburg and Dominick Nenna, are members of the congregation's children's choir, The Lord's Choir. **For more photos, see page 7.**

Committee presents nominees

BY RICHELLE THOMPSON
INTERCHANGE EDITOR

The process of nominating the ninth bishop of Southern Ohio had lots of numbers: 53 weeks of work by the 17-member Nominating Committee; nearly 1,200 people participating in focus groups; 400 recommendations of candidates; 96 responses; 30 people "screened-in;" Hundreds of hours of interviews; and ultimately, three nominees.

One set of numbers never entered into the process: a vote.

The Nominating Committee reached its decisions by consensus, never once taking a vote. And so it was with unanimity and excitement that the Nominating Committee presented to the Standing Committee, Bishop Herbert Thompson Jr., and Bishop Ken Price Jr., the names of their three nominees for the ninth bishop of Southern Ohio.

The nominees are:

- The Very Rev. Stephen H. Bancroft, dean of the Cathedral Church of St. Paul, Detroit, Mich.
- The Rev. Anne B. Bonnyman, rector of Trinity Episcopal Parish, Wilmington, Delaware
- The Rev. Stephen Hoff Wendfeldt, rector of St. Peter's Church, Del Mar, Calif.

Learn more about the nominees, the process and what's next. **Pages 8-9.**

PLEASE SEE NOMINEES, PAGE 8

Hundreds respond to Windsor Report

BY RICHELLE THOMPSON
INTERCHANGE EDITOR

Hundreds of e-mails poured in. Bound reports as long as 100 pages. One-page responses and impassioned pleas.

The Rt. Rev. Kenneth L. Price Jr. and the 10-member Windsor Report Reception Reference Group pored over more than 450 responses from around the world. Every person read nearly every response to the Windsor Report, a document released last November exploring questions about the future of the Anglican Communion particularly in the face of radical disagreements over homosexuality and the church.

Appointed by the Archbishop of Canterbury, the Reception Reference Group was charged with receiving responses to the Windsor Report and distilling them into a comprehensive summary for the Primates to consider at their meeting in Northern Ireland in late February.

The group did not make recommendations, considering that the role of the Primates, Bishop Price said. Instead, the committee worked "to present the tone of the comments ... in an accurate and unbiased manner," said Bishop Price, bishop suffragan of the Diocese of Southern Ohio and the only representative from the Episcopal Church (USA) at the Feb. 10-11 gathering in London.

The content of the work remained confidential until the Most Rev. Bruce Cameron, Archbishop of Scotland, reported to the Primates. The Most Rev. Peter Kwong, Archbishop of Hong Kong Sheng Kung Hui, was originally appointed chair but fell ill shortly before the meeting. Archbishop Cameron stepped in as chair.

"I have a lot of hope for the Anglican Communion," Bishop Price said. "After reading all of the responses, the overwhelming sentiment is that people want us to keep the Communion

PLEASE SEE REPORT, PAGE 15

Communion is not our idea; It is God's

The Windsor Report issued in November, 2004, was occasioned by the decision of the 74th General Convention to consent to the election of Gene Robinson as bishop of New Hampshire. It was also prompted by the action of the bishop of the Diocese of New Westminster in Canada authorizing public rites for same-sex blessings and the involvement in other provinces, dioceses and parishes by bishops without the consent or approval of the incumbent bishop, such as in the Diocese of Ohio and the Diocese of Los Angeles. In the Diocese of Ohio last March, six bishops came from various parts of the Communion to confirm about 110 people who disagreed with the decisions of General Convention. These bishops came without notifying then-Bishop J. Clark Grew as required by the canons. In the Diocese of Los Angeles, three parishes were taken under the jurisdiction of a bishop of Uganda.

The Windsor Report, as you know, is the product of the Lambeth Commission appointed by the Archbishop of Canterbury and headed by Archbishop Eames, primate of Ireland. The 60-page report is, in my view, thorough, balanced in its assessments and recommendations and gracious "with malice toward none and charity toward all." It is a Christian document that evokes for me Paul's letters to the church in Corinth in which Paul expresses his concern for divisions over such matters as eating food offered to idols and where some regarded themselves as spiritually superior and some did not even believe in the resurrection. These letters contain Paul's great hymn to love, Corinthians 13: "If I speak in the tongues of mortals and of angels, but do not have love, I am a noisy gong or a clanging cymbal."

I believe that the Windsor Report is a gift from God that has come at a critical time in the life of our church and our Communion. It opens with the question: "What do we believe is the will of God for the Anglican Communion?" The foreword states, "This Report is not a judgment. It is part of a process. It is part of pilgrimage towards healing and reconciliation." I believe there has been a genuine search for the will of almighty God for the Anglican Communion.

As many of you know, I am not a cradle Episcopalian. I grew up Baptist, then Presbyterian, and was drawn to the Episcopal Church on the college campus of Lincoln University. There, I encountered Anglican Christian young men from all over the world. They were some of the finest Christians I have ever known.

I said to myself, "If this church turns out people

THE RT. REV.
HERBERT
THOMPSON JR.



To read more about the Windsor Report and the House of Bishop's responses, go to www.episcopal-dso.org, under News/Events, Windsor.

like that, I want to be a part of it."

The Windsor Report speaks eloquently about the purposes and benefits of Communion.

"...God's people are to be, through the work of the Spirit, an anticipatory sign of God's healing and restorative future for the world. Those who, despite their own sinfulness, are saved by grace through their faith in God's gospel ought to live as a united family across traditional ethnic and other boundaries....[The unity of the church is designed not for its own sake] but to serve and signify God's mission to the world, that mission whereby God brings to men and women, to human societies and to the whole world, real signs and foretastes of that healing love which will one day put all things to rights."

Now we find ourselves in this setting of crisis where some bishops and others are speaking of impaired communion, broken communion or even schism, and saying

that the bonds of mutual affection have been broken. That unity and diversity, a hallmark of Anglicanism, has been severely threatened.

It is, I think, appropriate and fortuitous that we are considering this during the season of Lent, with its call to discipline and repentance. The heart of the Windsor Report is centered on these matters. It reads, for example, "Mindful of the hurt and offense that have resulted from recent events, and yet also the imperatives of communion – the repentance, forgiveness and reconciliation enjoined on us by Christ ... the Episcopal Church (USA) is invited to express its regret that the proper constraints of the bounds of affection were breached in the events surrounding the election and consecration of a bishop for the See of New Hampshire [Gene Robinson]...." The Report also calls for a moratorium on the formation of any public rites of blessing same-sex unions because, as

the Archbishop of Canterbury said, "it is through liturgy that we express what we believe." And again, the report invites bishops in Canada and the United States who have authorized such rites to express regret that the bounds of affection were breached by such authorization. Notice the word "invite." Not require or demand or insist, but invite. That one word of invite expresses the tone of the entire document. It goes on to say that any demonizing or ill treatment of homosexual persons is totally against Christian charity and the principles of pastoral care. The report also calls upon bishops who have intervened in provinces, dioceses and parishes other than their own, to express regret for the consequences of their actions.

The Windsor Report concludes with a sobering warning to us all. The last paragraph reads, "There remains a very real danger that we will not choose to walk together. Should the call to halt and find ways of continuing in our present communion not be heeded, then we shall have to learn to walk apart.... Our aim throughout has been to work not for division but for healing and restoration. The real challenge of the Gospel is whether we live deeply enough in the love of Christ, and care sufficiently for our joint work to bring that love to the world, that we will 'make every effort to maintain the unity of the Spirit in the bond of peace.' As the primates stated in 2000, 'To turn from one another would be to turn away from the Cross,' and indeed from serving the world which God loves and for which Jesus Christ died."

I am hopeful, more than hopeful – I am optimistic. Communion is not our idea; It is God's. And what I perceived about Anglican Christians in my encounter with them as a college student 43 years ago is abundantly true today: that these people, now my people, are some of the finest Christians I have ever known. This ministry over the years has taken me to Nigeria, South Africa, Zimbabwe, the Province of the West Indies, New Zealand, Japan (The Nippon Sei Ko Kai) and all over America. Wherever I have gone, I have been welcomed and embraced as a member of the Anglican family. I cannot imagine not being a part of this wonderful worldwide Communion.

Jesus, on the night before he was crucified, prayed for the church. He prayed that we all might be one as he and the father are one. He didn't pray that we might be right or even good but that they might be one -- for our unity. I am reminded of the great hymn:

"In Christ there is no East or West,
in him no South or North,
but one great fellowship of love
throughout the whole wide earth."

On Dec. 16, 1994, in heavy, cold rain, more than 150 Cincinnatians – including an estimated 50 Episcopal laity and clergy – pledged to continue the fight against racism.

The "Racial Harmony Day" culminated nearly two years of work led by Bishop Thompson. The bishop called for a Summit on Racism in an editorial in *The Cincinnati Enquirer* in response to the KKK erecting a cross on Fountain Square in downtown Cincinnati. More than 300 people participated in the Summit on Racism. Ten task forces focused on topics such as housing, law and justice, education, youth, arts and religion. A month after the Racial Harmony Day, Bishop Thompson was honored with the 1995 Martin Luther King Jr. "Dreamkeeper Award" for his work on the Summit on Racism.

"This award really is not mine," the bishop told 1,200 people gathered for the Dreamkeeper ceremony, according to the February, 1995, edition of *Interchange*. "This goes to the many people who have worked for many years to address this issue in this city and beyond."

a firm
foundation

Editor's Note: Bishop Thompson will retire as bishop of Southern Ohio at the end of 2005. As part of our salute to his leadership, ministry and vision, Interchange is running a column each month highlighting different moments from his episcopate. Bishop Thompson reminds us often that the transition from his episcopate to that of the ninth bishop of Southern Ohio is about continuity of leadership in the apostolic succession. Rather than fond nostalgia for the past, these columns will lift up the firm foundation Bishop Thompson has built for the promise and the future of this diocese, and indeed, God's church.

The Episcopal Church



In the Anglican Communion
A global community of 70 million Anglicans in more than 160 countries

The Most Rev. and Rt. Hon. Rowan Williams
Archbishop of Canterbury



In the United States
A community of more than 2.4 million Episcopalians in 114 dioceses in the Americas and abroad.

The Most Rev. Frank T. Griswold III
Presiding Bishop



In the Diocese of Southern Ohio
A community of nearly 30,000 Episcopalians in 40 counties.

The Rt. Rev. Herbert Thompson Jr.
Bishop

The Rt. Rev. Kenneth L. Price Jr.
Bishop Suffragan

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Deadline: March 1

Priest launches national animal-rights network

BY RICHELLE THOMPSON
INTERCHANGE EDITOR

When trappers killed Franz, a beloved tiger cat, the Rev. Rebecca Deinsen looked for help.

That's when she discovered that there was little recourse against the trappers, and frankly, that few people were interested in the issue.

"I started contacting animal rights' organizations, and they were the only ones who cared," said Deinsen, associate priest at St. John's, Worthington. "In the midst of all that, I discovered that there was a need here. There was no spiritual outlet for grieving the loss of pets even though all of creation is a spiritual issue."

Deinsen began researching the issue of animal rights in the church and became involved with the Anglican Society for the Welfare of Animals, based in England. Through online chats and blogs, she found other people in the United States interested in the issue. Together, they decided to launch a network of people in the U.S. concerned about animal rights and welfare.

"We prayed about it," Deinsen said. "And we e-mailed it."

Since the launch of The Episcopal Network for Animal Welfare in the fall, "it's really caught on. We thought we'd be lucky to get 12 members, but we're up to more than 50 now," she said.

Three churches in New York have pledged to be "animal-friendly," which requires a promise to support and uphold members engaged in animal welfare ministries; hold an "Animal Blessing" service annually; provide pastoral care and prayer for members grieving the loss or illness of a pet; serve vegetarian fare during Lent and provide vegetarian options at community meals; and agree not to hold fundrais-



The Rev. Rebecca Deinsen and her dog, Sydney.

ers that center upon the killing of animals, such as pig roasts, sport hunting and lobster boils.

For a long time, Deinsen admitted, she believed there were more pressing concerns in the world than animal welfare.

But being committed to animal rights doesn't exclude a commitment to other justice issues.

"It's an additional ministry. The fact that there are so few people who care about animals in creation makes the people who feel called really want to stand up and be a voice," Deinsen said. "Our goal is to raise awareness, to help people make more ethical choices and to provide ministries for people who have lost pets and are grieving. We want to be a place of support for people who feel alienated because they are vegetarian or because they're passionate about animal rights."

To learn more, go to www.enaw.org

National leader to lead local conference

BY FRAN STANTON
INTERCHANGE CONTRIBUTOR

Stewardship is defined in many ways, but Terry Parsons, a national leader on the topic, believes it is best defined as, "using the gifts God has given us to do the work God is calling us to do."

Parsons, staff officer for stewardship in the congregational development unit of the national church, is the keynote speaker at the Diocesan Stewardship Conference to be held at the Procter Camp & Conference Center April 2 from 9 a.m. to 2:30 p.m.

She believes it is more important to study the Bible than budgets, to pray than to beg. She also believes the greatest challenge facing congregations today is overcoming our tendency to seek refuge in scarcity rather than risk claiming the abundance that God offers.

Parson's presentations will include such topics as:

- Seven secrets to amazing stewardship
- Why Episcopalians act that way (especially about money)
- Will our children be stewards?

In addition to her current position with the national church, Parsons also has been a magazine editor, marketing consultant to small businesses, director of development for a not-for-profit agency, and developer of training for women executives.

She became a stewardship consultant to the Episcopal Church in 1993. Since that time, she has worked with scores



Terry Parsons

of congregations of every size across the country. That work has included annual giving, planned giving and capital campaigns. She has led diocesan conferences and served as a keynote speaker in diocesan conventions. In addition to her work in the Episcopal Church, she has led workshops for the Presbyterian Church of Canada, served as the theological leader for the annual retreat of the General Cabinet of the Christian Church, Disciples of

Christ, and served as a presenter for the North American Conference on Christian Philanthropy held in the United States, and the North American Stewardship Conference in Canada.

Though her address is now New York City, Terry still thinks of her native Kentucky as home. She is a communicant at the Church of the Resurrection in Jessamine County, Ky., and she worships there as often as her schedule permits.

Watch for fliers being mailed to your church containing registration information. You can also download a flyer or register online, www.episcopal-dso.org, under Ministry Resources, then Stewardship. If you have questions or your church does not receive registration information, please call or e-mail Fran Stanton at 513.542.4908 or staninfo@eos.net.

Council adopts more transparent budget

BY ARIEL MILLER
INTERCHANGE CONTRIBUTOR

At its Feb. 5 meeting, Diocesan Council adopted a revised 2005 operating budget that shows a more complete picture of the ministry commitments of this diocese. The revisions show the allocation of \$677,425 from the Procter Fund – money crucial to the ongoing work of the diocese in several key areas. For example, the line item for the Commission on Congregational Life was almost doubled from \$250,000 to \$490,000 to show the full amount the commission can use to aid local churches this year. The line item for youth ministries went from 0 to \$153,000, and allocations for ecumenical initiatives more than doubled –

from \$80,000 to \$165,000. In addition, the Procter Fund will cover the \$79,540 budgeted for the election and transition to the next episcopate, which was not reflected in the original operating budget.

The revisions make clear how the Procter Fund augments congregations' assessments. None of this will require a higher outlay by congregations. In fact, the mission share of several churches was reduced by council this winter in response to local challenges, such as a split at St. Paul's, Chillicothe.

Council also discussed upcoming projects, such as the systemic review of all programs, which is canonically required every five years. A subcommittee of council will draft a plan for the review, which will be submitted to

the next bishop in October. Anyone interested in serving on this committee should contact the Rev. Vicki Smith at 614.486.9452 or Chips Lanier at 937.258.0141.

The Rev. Rob Baldwin reported that the Diocesan Summit will be restructured to provide a chance for committees and commissions to meet in groups with the new bishop, probably over a period of two or more days. Originally designed to offer training as well as networking, this event will primarily focus on the latter, since the Mini-Versity has proved a popular format to offer a variety of workshops for both laity and clergy.

The Resolutions Oversight Committee will collect information on Christian formation courses and com-

munications plans developed by local churches. Watch the diocesan e-Connections for tips on how to share these with council.

The council met just five days after the release of the names of the three finalists selected by the Nominating Committee for the next bishop. Smith, the Nominating Committee co-chair, explained the process for nominating additional candidates by petition, with statements by all nominees to be published simultaneously in the May issue of *Interchange*. After a vigorous discussion, council members concurred that this provided fair and equal disclosure about all candidates' views.

Ariel Miller is a member of Diocesan Council.

PROVINCE V RETREAT

Young adults to gather

BY BRAD TURNER
INTERCHANGE CONTRIBUTOR

For more than 30 years, Province V of the Episcopal Church has offered a retreat for young adults in the province—which includes both Ohio dioceses and dioceses in Illinois, Indiana, Michigan, Missouri and Wisconsin. This year's retreat takes place April 1-3 at the relaxing Turkey Run State Park Retreat Center in Marshall, Ind.

Started in the 1960s by the province's young adult coordinator and colleagues in higher education ministry, the retreat was originally more of a symposium for chaplains, clergy and graduate students, where important issues of the day were discussed, such as the ordination of women in the 70s. It was hosted in a hotel in Evanston, Ill. Some time later, it was moved to a retreat center, and the emphasis shifted to a student gathering—the majority of whom tend to be undergraduates—though all students and young adults (18-30) are invited to participate.

"The Young Adult Retreat is pretty much just that—a chance for young adults in Province V to come together in a relaxing setting to retreat with each other and with God," said Brian Turner, the diocese's representative to the retreat planning committee and student peer minister at St. Stephen's, Columbus.

"After attending last year, I enjoyed getting to know students from other parts of the province. Often, we get all caught up in doing our own little ministries in our churches and dioceses and forget that the church is bigger than just our town and state," Turner said. "This retreat gives students and

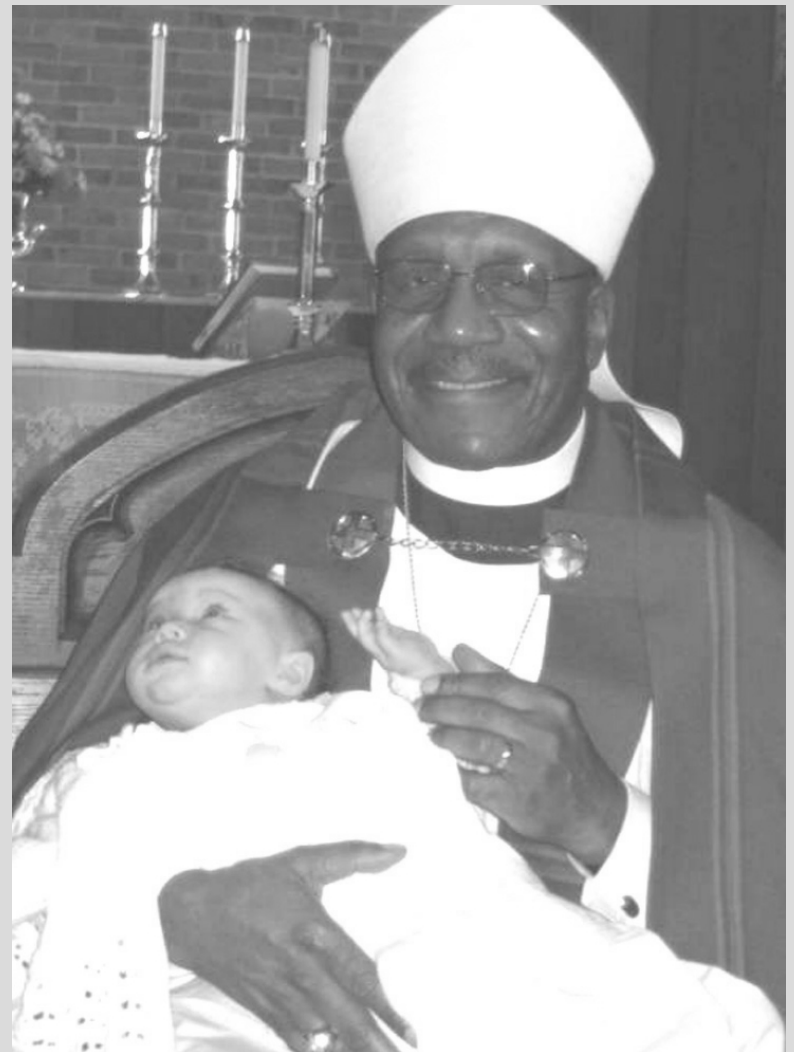
young adults a chance to see how our ministries and relationships can extend outside of our own little part of the national church."

Participants can expect a weekend split between large groups, small groups and free time. The large group time will be spent in worship and listening to keynote speaker, Alex Montes, a Texas native with experience in youth ministry and a student at Virginia Theological Seminary. As small groups, attendees will reflect on the speaker's talks and form discussion groups on issues of their choosing. The remainder of the time is open to whatever one wants to do; some of the many activities available at the park include swimming, hiking, horseback riding, and outdoor sports. On Saturday evening, there will also be an EpiscoDisco with karaoke and dancing.

"I really enjoyed talking with the other students and hearing the same questions that I wrestle with about faith and the Church," said Turner. "And worshipping in a group of over a hundred young adults my own age helped me to really see the presence of God at work and see how much our age group really has to offer the future and especially the present of our Church."

For those interested, there are currently plans to rent a large van to carpool to the event together. Also scholarship assistance may be available from local campus ministries or parishes if needed. For more information about the cost and schedule, or to sign-up for the weekend, see the website at http://www.angelfire.com/pro2/prov_v_2005/ or contact Brian Turner by e-mail at turner.452@osu.edu.

One Lord, One Faith, One Baptism



Bishop Thompson joined the people of St. Mark's, Dayton, for worship in January. Pictured here, the bishop presided at the baptism of St. Mark's newest member, Caroline Addie Darnell. He also confirmed 12 young adults. Before the reception, a member of St. Mark's Prayer Shawl Ministry presented a special shawl to Bishop Thompson (purple, of course!). At the bottom of the shawl is a small pin with a picture of a lion: the symbol of St. Mark.

Youth ministry in Southern Ohio and beyond

BY ROGER SPEER
INTERCHANGE CONTRIBUTOR

January was a very busy month! Between a week in Colorado, a weekend on the new Exodus weekend, and a weekend in Chicago working on some exciting new events, I've been busy!

That is why I'm writing this column so that you may know what's happening at these different National Church Youth networks.

In mid-January, I spent time in Estes Park, Col., with diocesan youth coordinators from all over the country and beyond. I learned what other dioceses were doing, what they were not doing, and what they hoped to do in the future in youth ministry. Our new camp curriculum and the Genesis and Exodus weekends all got some pretty rave reviews and even some requests to forward them on to other dioceses.

But networking wasn't the focus of the weekend, as I soon found out while walking in 50% less oxygen than normal, in blistering winds and the most beautiful country I've seen in a while. Our focus was to learn the principals and practices of Sabbath. You see, at the last General Convention, \$1 million dollars was allot-



Roger Speer

ted over the next three years to underwrite leadership training in children, youth and young adult ministries, and this weekend was a first step to offering training to youth ministers in the Episcopal Church.

We discussed the results of the Youth Ministry and Spirituality Project on how young people see their interaction with God on a daily basis. We practiced ancient Christian disciplines related to Sabbath: quiet contemplation, reading the Holy Scriptures (lectio divina), centering prayer, journaling, meditation and more. Our job now is to bring those principles and teachings back to our dioceses to share them, and I have worked very hard to incorporate them into the new programs Southern Ohio is holding in the next year. I also have opened the doors of these programs (even camp) to youth ministers who would like to come and see what we do and collect

resources.

That brings me to the next exciting piece of news: in July, youth from all over Province V (think Ohio to Missouri, and Indiana through Wisconsin) will come together in Southern Ohio on their way to the National Episcopal Youth Event (EYE) in Berea, Ky. We will meet at St. George's, Washington Twp., in Dayton, and spend about 24 hours in intense worship and prayer to prepare as a group before we go on to Kentucky. I have been honored to be a major part in that planning process. I will be taking 12 students yet to be named and two other adults with me to this event. Information and applications are online at www.dsoyouth.org

It is indeed a great start to a new year, and I promise to continue to do my best to bring only the finest support to our students, youth ministers and churches doing ministry in Southern Ohio by and with young people.

Roger Speer is the director of youth ministries for the diocese. For more information on staffing or witnessing a diocesan retreat or the summer camping program, please contact roger_speer@episcopal-dso.org or call 614.330.6797.

A MISSION MINUTE

Drs. Michael and Anita Dohn and their four daughters represent all of us as front-line missionaries in the Dominican Republic. Judy Mofield represents us by working with the staff of South American Missionary Society, (SAMS) Box 399, in Ambridge, PA. 15003. They are working full-time to bring the Gospel to others who may never have heard it. Support our missionary representatives by prayer, by letters of encouragement and thanks, and by contributions to their work. Use the address above and become a hometown partner in their mission.

NEWS NOTES

St. Luke's donates to tsunami relief

St. Luke's, Marietta, and its members recently donated more than \$4,800 to tsunami relief efforts in south Asia.

In mid-January, the lay leadership and the Rev. Jack Nielson, interim rector, challenged the congregation to contribute to tsunami relief. They offered to match every dollar given with funds set aside for outreach from a bequest received in 2004.

In mid-February, a donation totaling \$4,818 was sent to the South Asia Relief Fund of Episcopal Relief and Development (ERD).

"The people of St. Luke's gave from their hearts," said Dick Tuttle, a member of St. Luke's and associate coordinator for ERD in the Diocese of Southern Ohio. "This was a truly touching and impressive gift for a smaller church such as ours."

ERD is the worldwide charity of the national Episcopal Church. Working through local churches and dioceses of the worldwide Anglican Communion, ERD provides not only immediate relief, such as food and shelter, but also development funds and expertise for long-term recovery. In those areas where there are no Anglican churches, ERD partners with other faith-based organizations to provide relief.

For more information, visit www.er-d.org.

Composer wins international award

Cincinnati composer Richard Arnest was awarded first place in the 2004 International Epicmusic Composition Competition. Chosen from 90 entries worldwide, his new work "Liquescence" for flute and strings will be premiered in Italy this summer. Italian flutist Enzo Caroli will perform with the Orchestra Sinfonica Adriatica, under the baton of conductor Paolo Pessina. A CD release will follow in the spring of 2006.

Arnest sings with the choir of St. Barnabas,

Montgomery, and with the Cincinnati May Festival Chorus. He holds a Master's degree in Music Composition from the University of Cincinnati College Conservatory of Music. An accomplished performer on flute, recorder and Renaissance winds, he recently performed as soloist with the Blue Ash Symphony under the direction of Michael Chertock.

In the past two years, he has written more than 20 new works and arrangements for use in church services. These include works for choir as well as pieces for organ, vocal soloists, instrumental groups and handbells.

His "Carol Fantasia" for choir and chamber ensemble was premiered locally by the Cincinnati Camerata last December after a first performance at St. John's, Wytheville, Virginia, in 2003. Several of his recent pieces have been performed at St. Barnabas and elsewhere by Michael Chertock, organist at St. Barnabas and pianist of the Cincinnati Symphony Orchestra, as well as Marna Street, principal violist of the CSO.

At their December Lessons and Carols service, the St. Barnabas choir, directed by Charlotte Kirkendall, premiered "Est Ein Ros" (Lo how a rose) for choir with flute and organ. This arrangement will soon be published by Amber Waves Music of Kansas City.

Standing Committee reports

The Standing Committee met Jan. 20 at Christ Church, Glendale.

The committee gave its consent to the election of the Rev. Canon James Robert Mathes as the fourth bishop of the Diocese of San Diego. They endorsed the Rev. Deacon Jeffrey Queen for ordination to the priesthood and appointed Gerard Dulemba as the second church attorney for the diocese. The committee confirmed results of an e-mail request for consent for Calvary, Clifton, to sell a parcel of land in Naples, Florida, and to use the \$125,000 proceeds "for their own capital improvement projects on the church building."

The committee reviewed the timeline for Episcopal transition activities and related communication, following receipt of the names of the "three to five" nominees from the Nominating Committee on Jan. 31, through the Nominee Forums in May and the Election Session of the 130th Annual Convention at Christ Church Cathedral on Saturday, June 11. The committee reviewed progress of the Consecration Subcommittee's work with emphasis on coordination details with Cincinnati's Music Hall for the Saturday, Nov. 12, event. At the request of the Nominating Committee, the committee reviewed and confirmed the earlier decision that spouses of the nominees be encouraged to be present during the forums.

Jon B. Boss, President
The Rev. S. Rebecca "Becky" Michelfelder, Vice President
The Rev. Richard A. Burnett
Mrs. Patricia "Pat" Ellertson
Mrs. Lisa R. Hughes
The Rev. Charlotte C. Reed, Secretary

New group hosts conference

A new group, Worship, Art, Liturgy and Preaching, is hosting a conference April 18-21 at Asbury Theological Seminary in Wilmore, Ky. On its web site, www.walp-ec.com, the group invites people to "join us as we begin an ongoing, generative conversation about worship, art, liturgy and preaching among Roman Catholic, Orthodox, Mainline Protestant, Anabaptist, and Evangelical/Charismatic leaders, thinkers, and resourcers that will lead to more vital worship in local congregations throughout North America."

Lilly Lewin, former Christian education director at Christ Church, Glendale, is giving one of the workshops, "Celtic Christianity for the Emerging Church."

The group is sponsored by the Calvin Institute and funded by a grant from the Lilly Endowment.

ECSF awards grants to 29 congregations

BY ARIEL MILLER
INTERCHANGE CONTRIBUTOR

From October to January, volunteers fanned out across the diocese to visit the bumper crop of churches who applied for grants from the Episcopal Community Services Foundation for 2005. They brought back abundant news of lives being transformed by Christian love and commitment. In a marathon meeting Jan. 14-15, ECSF trustees allocated \$60,000 in grants to 32 ministries sponsored by 29 different congregations. The full number of churches involved is significantly higher, because some sponsoring congregations represent a coalition of local Episcopal churches. The funded programs respond to myriad needs, from filling emergency prescriptions to helping adults earn their GEDs.

The statistics - thousands of meals worth of free groceries, hundreds of homeless families sheltered - tell only part of the story. At the heart of these ministries are quiet acts of love that bring dignity and joy to people in distress.

- In Zanesville, St. James' members delight in preparing a sit-down dinner for people in need, with parishioners waiting on guests at tables adorned with fresh linens and handmade decorations. Arriving late one evening, a newlywed couple was treated to an intimate meal. "This meal has been wonderful," whispered the bride to the parishioner refilling her glass. "I have never eaten by candlelight before."

- From Logan, ECSF program committee chair Francie Morrison brought back a merry photo of a lonely, elderly man beaming at the Christmas tree that a volunteer from Meals on Wheels set up and decorated in his apartment. Several members of St. Paul's enthusiastically serve in this program.

- Volunteers from Trinity, McArthur, work tirelessly behind the scenes to make sure that the county's elderly and disabled can continue to live in their own



A back-to-school gift from one of the ECSF grant recipient programs.

homes in safety and dignity. They persuade snowplow drivers to drop by; they find telephones with large, illuminated numbers; and they advocate with the Community Action Agency to get a wheelchair ramp installed. Determined to obey the biblical injunction against boasting of good deeds, these quiet Christians declined to tell ECSF visitor Jean Carson their names.

Mobilizing communities

Site visits also introduced ECSF program committee members to creative ideas that other churches can use. Particularly exciting are examples of churches

getting entire communities mobilized to solve local problems.

- St. Andrew's, Washington Court House, works with county government, civic groups, businesses, and other churches to ensure that cash-strapped families in Fayette County are able to choose Christmas gifts their children would enjoy. In a related ministry, the church has persuaded several dry cleaners to serve as drop-off sites for donated winter coats and to clean the coats as an in-kind donation. St. Andrew's collected almost 700 coats this winter, distributing 530 locally. Then they filled a small car to the roof with more than 100 coats destined for Allison Elementary School, where members of All Saints, Pleasant Ridge, tutor children and assist low-income parents.

- Dan McGregor of Christ Church, Springfield, briefed me on a new initiative he hopes to spearhead at Jobs & More: a transitional employment service to provide a positive job history for ex-convicts so that they can earn the trust of conventional employers. This is one of a number of excellent initiatives that ECSF hopes to share in a conference on prison ministry this coming fall.

- Neighborhood Services Inc, an ecumenical program supported by St. Stephen's Columbus, has successfully introduced a choice pantry. ECSF trustees have asked NSI director Cheryl Carter to offer a workshop on choice pantries at the upcoming Columbus deanery Jubilee Conference, which will include representatives from churches eager to enhance the utility of their food pantries.

Growing churches

ECSF site visitors reported many examples of parishes growing dramatically in vitality and fellowship as a direct result of community ministry.

PLEASE SEE PAGE 7

Donors key to miracle math

BY ARIEL MILLER
INTERCHANGE CONTRIBUTOR

Episcopal Community Services Foundation trustees took a leap of faith in approving a grants budget of \$60,000 for 2005, up almost 20% from last year. ECSF's ability to fulfill these promises depends on a healthy growth in voluntary gifts to this diocesan outreach fund. Funded in its start-up phase by the diocesan operating budget, the Procter Fund and Vision Covenant Campaign, ECSF is now a self-supporting charitable organization. Some of its grantmaking dollars come from interest on its fledgling endowment, but most are now coming from annual contributions.

Individuals and congregations are beginning to see the possibilities of sharing resources through ECSF. The number of contributing churches went from five in 2003 to more than 40 in 2004, including several tiny churches whose combined gifts help fuel a mighty impact on homelessness and hunger. The major current donor to the annual fund is Christ Church Cathedral. Giving by other congregations went up 785% in value from 2003 to 2004. The number of individual donors went from 51 to 200 people last year, with a 160% increase in dollars.

Even more exciting is the evidence of compassion, thought and prayer that accompanies these gifts. Most grantee congregations are not only deeply involved in local ministry, but they build other churches' capacity by taking collections for ECSF.



Members of St. Timothy's examine the goods at a Christmas cookie swap to benefit ECSF.

(We call this holy money laundering). We're beginning to hear from individual donors who feel a strong personal connection to the ministries here. *Interchange* subscriber Jeanne LaFountaine of Minnesota has sent two contributions to ECSF because she knows firsthand what it's like to struggle: "I wish I had more to help everyone! I'm a practicing Catholic but I don't think God really cares as long as we try to do what is right," she writes. "I'm a single mother, a nurse, trying to do the best I can. I grew up on welfare on a reservation so I know the pain and embarrassment of being hungry and not having a thing to wear. I hope I can continue to help your organization along with others. To think of someone being hungry or not having basic necessi-

ties is just heartbreaking."

In January, St. Barnabas parishioner Judith Plfaumer kept vigil with her 92-year-old father Paul Grove, holding his hand as he died. She honors the great value he put on education - all the more because of his personal sacrifices. When the Depression hit, he had to leave school in 10th grade to help support his family. A printer by profession, he did the typesetting for an entire newspaper every day. Judith asked friends and family to contribute in his memory to ECSF because ECSF helps fund literacy tutoring around the diocese. These gifts will enable three GED students to benefit from a month's full-time instruction.

In early December, parishioners at St. Timothy's, Anderson Township, spread good news and good cheer through a Christmas cookie swap to benefit Episcopal Community Services. The \$267 they raised will be transformed by Epiphany, Nelsonville, into 1,668 meals worth of free groceries for families in need in a four-county area of Eastern Ohio.

You too can make a difference!
Please donate during Lent. Every penny counts. Please mail your contribution to ECSF at Diocesan House, 412 Sycamore Street, Cincinnati, Ohio, 45202. If you have questions or would like to schedule a visit by one of the ECSF trustees or staff, please call or e-mail Ariel Miller at 513.221.0547 or ECSF@eos.net.

The list of donors can be found at www.episcopal-dso.org. Ministry Resources, ECSF.

“Make him a priest in your church”



Jeffrey Queen kneels before Bishop Herbert Thompson Jr. during the ordination service.

On Feb. 5, a day when spring weather offered a respite from winter, the Rt. Rev. Herbert Thompson Jr. ordained Jeffrey Queen as a priest. The service was held at St. Barnabas, Montgomery, where the Rev. Canon George Hill, rector, and the congregation have supported the ministry and planting of St. Mary Magdalene, Maineville. Queen, 32 and a father of two, is the church planter for St. Mary Magdalene, first as a lay leader and now as vicar. The congregation began services in May, 2003, and has 120 members. They will dedicate their first building this spring.



The Rev. Jeffrey Queen holds his daughter, Madeline, 3, as he blesses the people.

The feast day for the ordination was the Martyrs of Japan. The Rev. Canon Jim Hanisian, former archdeacon of the diocese, took the opportunity in the sermon to remind Queen of his call to martyrdom, to die to self and to rise to new life in Christ. Hanisian then presented Queen with an authentic samurai sword to “be a sign to you throughout your ministry always to ask ‘where is my cross?’ ”

FROM PAGE 6

A third of the members of St. James, Piqua, help collect and organize food distribution through the parish’s pantry and “Lunch with God” on the last Sunday of the month. Several parishioners who had been previously unchurched report that they joined St. James because of this ministry.

St. Paul’s, Martin’s Ferry, is a tiny, predominantly elderly congregation. When the church joined the Mid-Ohio Food Bank and began giving away bushels of fresh produce twice a month, a whole cadre of younger people from the community started volunteering to unpack and sort the food. When I visited in mid-December, I found the church packed with pantry guests and volunteers, everyone in high spirits. It felt like a giant community party.

Breaking down the numbers

ECSF is a responsive funder: the grant recipient programs represent the current priorities of local churches. There are three simple criteria for grants: that the program responds to a well-documented need, that it use scarce resources effectively, and that the sponsoring congregation be directly involved through a significant commitment of parishioners’ talents, time and resources.

Most proposals were for emergency assistance programs providing food, rent, and utility assistance. Half of the grant dollars are going for such programs, like



A woman earns her GED at one of the programs funded by ECSF.

the Loaves and Fishes program at St. Peter’s, Gallipolis.

About 11 percent of the grant dollars are helping churches fill gaps in health care, such as covering emergency prescription costs for cash-strapped people. One of the new grantees is St. George’s, Dayton, which is drawing on the medical and social service expertise of parishioners to launch a free pediatric clinic for Hispanic children.

Tutoring, latchkey care and cultural enrichment for children accounts for about 15 percent of the grants. These programs take place in many settings, from

large cities to small towns. For example, St. Mark’s, Dayton, has a growing number of volunteers tutoring in a nearby school. In the two years since they began, the proportion of children passing reading proficiency has gone from 10% to 38%; in writing from 46% to 80%.

Programs fostering self-sufficiency are tremendously important, though these account for only a small share of the funds requested from ECSF this year. Ten percent of the grants are going to adult education and career coaching, such as the coalition of grassroots GED programs sponsored by Our Saviour, Mount Auburn. Another 14 percent is going to shelter and transitional housing programs like the Interfaith Hospitality Networks in Cincinnati, Springfield and Xenia, where social workers help families resolve the challenges that drove them into homelessness. The newest project is the GreenHouse being remodeled by St. Patrick, Lebanon, to provide transitional housing and mentoring toward self-sufficiency for large families.

The full list of ECSF’s 2005 grantees - with a short profile of each program - is available at www.episcopal-dso.org. On the home page, scroll down to “Ministry Resources,” then click on “ECSF.” You can also read about ECSF’s upcoming workshops and conferences in Columbus (March 11-12), Cincinnati (late April), and the Mini-Versity May 10-14.

What's next

■ The petition process ran from Feb. 1-28. Nominees by petition were required to submit forms with the signatures of at least 24 members (registered delegates) of the 130th Annual Convention, at least 16 lay and at least eight clergy. The 24 names must represent no fewer than five deaneries.

If the Nomination Forms are in order and meet the requirements, any petition nominees will undergo an extensive background check, which is expected to take six to eight weeks. Upon completion of the background check, the name(s) of petition nominees will be announced by the Standing Committee. At press time, the number of petition nominees was unknown.

■ The May *Interchange* will feature a special pull-out section with information about all of the nominees (both the three recommended by the Nominating Committee and any petition nominees). This information will be mailed to all delegates and clergy. It also will be available online at www.episcopal-dso.org. Bishop Search. For regular updates, subscribe to the diocese's online newsletter, e-Connections, by clicking a link on the homepage.

■ **May 24 - May 28:** The Transition Committee, which is comprised of Standing Committee members and appointees, hosts nominee forums around the diocese. Forums are an opportunity for clergy and lay to meet the nominees, hear their presentations and ask questions. The forums are open to everyone in the diocese, although questions will be limited to delegates. The dates, locations and times are online under the Calendar and also will be printed in the April and May issues and are available at www.episcopal-dso.org. Bishop Search.

■ **June 11, 2005:** The Electing Convention when 2004 convention delegates are called back into session for the purpose of electing the ninth bishop. The convention will be held at Christ Church Cathedral.

Questions: Jon Boss, president of the Standing Committee, 513.761.2630 or jboss@fuse.net

FOR THE ELECTION OF A BISHOP: *Almighty God, giver of every good gift: Look graciously on your Church, and so guide the minds of those who shall choose a bishop for this Diocese that we may receive a faithful pastor, who will care for your people and equip us for our ministries; through Jesus Christ our Lord. Amen.* **Book of Common Prayer, p. 818**

COMMITTEE SHARES 53-WEEK PROCESS, MILESTONES

BY MIKE KRUG
INTERCHANGE CONTRIBUTOR

The Nominating Committee of the Diocese was diverse in about every way one could imagine: race, gender, lay/clergy, urban/suburban/rural, and 18 years old to 70-something. Early on we decided we would adopt the Episcopal Church's national canonical requirements for bishop. Our only "litmus" test was that nominees must be at least 35 years of age and in good standing in their diocese. We determined we would not base any decision on other specifics such as: gender, race, sexual orientation, age, whether the person was from inside or outside the diocese, urban or rural ministry, seminary attended, conservative or liberal. The 96 people who accepted our original invitation to be in our process were likewise diverse in all ways. From then on, decisions were

January 23, 2004: The first meeting of the Nominating Committee.

March-April: Nearly 1,200 people from throughout the diocese participated in focus groups and 1,600 in surveys. They gave their views on four questions: What's working in our diocese? What's not working so well? What should our diocese focus on in the future? What gifts and experiences must our ninth bishop have to lead us into our future? We summarized these gifts and experiences in seven criteria: Nurturing &

Empowering Others for Ministry, Discerning Visionary, Dealing with Conflict & Change, Teaching, Evangelism & Church Growth, Spiritual Growth & Development, and Pastoral Care. The first three emerged as the top priorities for the diocese.

Summer: Responses to these questions, plus information about our diocese, were crafted into our profile, "The Call." We mailed the profile to 13,500 households in the diocese, plus 1,500 lay and clergy

made solely on the gifts and experiences related to our seven criteria.

How do you get at gifts and experiences in an interview? We used none of the demographic details above. We asked no hypothetical questions, "How would you handle a major dispute in the congregation?" We never asked an issue question, "What is your stand on 'X'?" Instead our mantra was, "The best indicator of what a person will do is what that person has done." So we asked for stories: "Tell me about a time when you taught in a way that strengthened faith and expanded ministry and what was the impact."

The committee was committed to being spiritually grounded in our work. Our youngest member was our chaplain. He planned or recruited one of our priests to plan services at every meeting of the committee. At one, he invited us to write our intercessions on his bare arms with a Sharpie marker. He told us that he would not wash them off until after school Monday, so that many

leaders around the country. Enclosed was our invitation to submit recommendations for the ninth bishop. We also phoned some 50 people nationwide who have unusually wide acquaintance with clergy. The result was 400 recommendations, 284 unduplicated.

Fall: We invited all 284 into our process. Ninety-six responded with resumes and written stories illustrating their gifts and experiences in three of the seven criteria. The 96 responses are believed to be a

national record in Episcopal bishop searches. Why were we so blessed? The Rev. Canon Gay Jennings, consultant to the Nominating Committee, said it's because Southern Ohio is known as a healthy diocese; Bishop Thompson is much loved around the church; Bishop Price is highly visible in national work; the profile was unique, engaging and candid; and our proactive phoning of good sources often resulted in on-the-spot recommendations. Every member of the committee read the files

would see the initials of people we were praying for. Every meeting, every interview – on the phone or in person – began with prayer, keeping us ever mindful of our larger purpose. At our June Eucharist, the published profile was offered as the gift of our labors.

These decisions, and in fact, every decision, was made by consensus. We never voted on anything. We felt we owed the diocese our unqualified support of the people we nominated. We knew which members were introverts and which were extroverts. But despite that, no one person dominated or pressed a particular viewpoint. Our consultant, the Rev. Canon Gay Jennings, helped us find the fine line between getting issues on the table and going on and on without adding new value to the discussion. We listened much to each other, whether we spoke much or not.

Ultimately, we nominated three people, all unique and all with great gifts and experiences in the areas important to us. We reported to the Standing

– some thicker than six inches – and in 20 hours of discussion over three days in mid-September, the team "screened-in" 30 people. We trained ourselves through videotaped role-plays to interview by phone in teams of three. We did a 2-hour conference call with each person, focusing on the remaining four criteria, and followed with individual 1/2-hour interviews with four to six references. In late October, we screened-in 12 people.

November-December: Teams of two spent

a long weekend with each person at his or her church. We did another two to three hours of direct interviewing on our criteria, had 1/2-hour, one-on-one interviews with another dozen references, attended two church services and a teaching hour, met the families and shared meals with the nominees.

January, 2005: We screened-in six people. During the last week of January, these nominees came to Cincinnati, and since this is a family discernment, spouses joined them.

Committee that we nominate these three people with absolutely no reservations. Each of the 17 of us on the Nominating Committee affirms that any of the three nominees would be a great ninth bishop of Southern Ohio. In fact, many of us have a difficult time recommending just one.

For the homily in our concluding Eucharist, following this final consensus decision, our chaplain stood beside the altar, shot his arms into the air, and shouted, "Amen! Alleluia!" and sat down. There was nothing more he needed to say. After a stunned silence, the whole team shouted out the same.

Mike Krug was chair of the Nominating Committee. Members of the Nominating Committee are available to attend deanery meetings or other gatherings to share the experience and process. Please contact Mike Krug at mkrug@fuse.net to arrange for a meeting.

The visit was built around individual 2 1/2-hour interviews, the first time the whole committee met and listened to each person. In addition, a professional touring company led the nominees on a three-hour tour of the city of Cincinnati, including entertainment and cultural sites. Nominees met with the Rt. Rev. Kenneth L. Price Jr., bishop suffragan; Jon Boss, chair of the Standing Committee; and the Very Rev. Jim Diamond, dean of Christ Church Cathedral. Nominees also had a tour of Cincinnati-area neighbor-

hoods and schools, tailored to the needs of each. Local church members personally transferred our guests to and from the airport, and another volunteer was on all-day duty at the hotel to see that things moved smoothly. On Jan. 28, the committee unanimously screened-in three people.

Jan. 31: The Nominating Committee presented the three nominees for the ninth bishop of Southern Ohio to the Standing Committee, Bishop Thompson and Bishop Price.

The Very Rev. Stephen H. Bancroft

PROFESSIONAL HISTORY

1995-present Dean, Cathedral Church of St. Paul, Detroit, Michigan

1987-1995 Rector and Headmaster, Trinity Episcopal Church and School, Houston, Texas

1978-1987 Rector and Headmaster, St. Cyprian's Church and School, Lufkin, Texas

1975-1978 Assistant Rector, St. John the Divine, Houston, Texas

1972-1975 University Chaplain, Stephen F. Austin State College, Nacogdoches, Texas

2002 Continuing education: Harvard School of Theology/Harvard Business School Institute on Faith-Based Economic Development

1972 Master of Divinity, Virginia Theological Seminary, Alexandria, Virginia

1969 Bachelor of Arts, Texas A & M University, College Station, Texas

WIDER CHURCH INVOLVEMENT

Chair, Detroit Neighborhood and Family Initiative

Chair, Cathedral Foundation (senior citizens' high-rise apartments)

Chair, Cathedral Investment Fund

Vice-President, University Cultural Center

Member, Board of Directors of the Metropolitan Growth and Development Corporation

Director, Diocesan Summer Camp (Diocese of Texas)

Chair, Camp Allen Construction Committee (Diocese of Texas)

Founding President, Christian Information and Service Center (Diocese of Texas)

Founding President, Hospice of East Texas (Diocese of Texas)

PERSONAL

Wife, Margaret, retired risk manager for construction and development company; three children: Nathan Paul, 29; Aaron Stephen, 26; Jessica Margaret, 23

Other interests: whitewater rafting, hiking, walking



THE NOMINEES

The Rev. Anne B. Bonnyman

PROFESSIONAL HISTORY

1995-present Rector, Trinity Episcopal Parish, Wilmington, Delaware

1994-1995 Interim Rector, Church of the Ascension, Knoxville, Tennessee

1988-1993 Associate Rector, Church of the Good Samaritan, Knoxville, Tennessee

1985-1988 Vicar, St. Elizabeth's Episcopal Church, Farragut, Tennessee

1982-1984 Assistant, Church of the Ascension, Knoxville, Tennessee

EDUCATION

1982 Master of Divinity, Virginia Theological Seminary, Alexandria, Virginia

1976 Master of Arts in Religious Studies, Villanova University, Villanova, Pennsylvania

1971 Bachelor of Arts, University of Tennessee (Major: Art History, Minor: French)

Continuing Education Highlights

2004, 2003 College of Preachers, Washington D.C.

2002 Visiting Fellow, Episcopal Seminary of the Southwest

1999 St. George's College, Jerusalem: Pilgrimage and Spirituality

1997 Seminario St. Andre, Mexico City, Hispanic culture for USA Clergy

WIDER CHURCH INVOLVEMENT

Personnel and Compensation Committee, Diocese of Delaware

Leader in Latino ministry development, Diocese of Delaware

Leader in statewide interfaith 9/11 commemoration in Delaware

Episcopate Committee, Diocese of East Tennessee

Commission on Ministry and Regional Interviewer, Diocese of East Tennessee

PERSONAL

Three sons: Gordon Lippincott, 19 (college student); John Lippincott, 16; Alex Lippincott, 15

Other interests: Drawing, painting



The Rev. Stephen Hoff Wendfeldt

PROFESSIONAL HISTORY

2001-present Rector, St. Peter's Church, Del Mar, California

1998-2001 Director of New Congregation Development, Diocese of North Carolina

1994-1998 Rector, St. Stephen's Church, Longview, Washington

1988-1994 Rector, St. Paul's, Church, Bremerton, Washington

1987-1988 Interim Pastor, St. Joseph-St. John, Tacoma, Washington

1985-1986 Priest-in-Charge, St. Anthony of Egypt, Silverdale, Washington

OTHER PROFESSIONAL EXPERIENCE

1987-1991 Independent Marketing consultant

1985-87 Director of marketing for a division of US West

1969-1979 IBM--Development, Marketing and Sales Education

1982 Master of Divinity, CDSB Berkeley, CA

1969 Bachelor of Arts, Animal Science, University of Minnesota Duluth

WIDER CHURCH INVOLVEMENT

Creator, On Becoming a Welcoming Church seminar, conducted throughout country

Co-developer of Canterbury Manor, housing for senior citizens

Co-leader, Congregational Development Institute for Diocese of North Carolina

Chair, Vision Task Force, Stewardship Committee, Evaluation Committee

Congregational development consultant

PERSONAL

Wife, Kate; two married daughters

Other interests: grandchildren, golf, fishing, small cars, reading, long walks, driving.



EXPERIENCE PRIORITY OVER OPINION

BY THE REV. STEPHEN CUFF
INTERCHANGE CONTRIBUTOR

The beatitudes found in Matthew are not attitudes. They are behaviors. Patterns of choices, behaviors and experiences are of profoundly more value in discovering a person's heart than are idea or opinion.

Jesus never said, "I want you to think that peace is a great idea." Jesus said, "When you work for peace, you are blessed."

Jesus never said, "I want you to have wonderful intentions to be meek, to be humble." Jesus said, "When you are meek, you are in fortunate circumstances with God."

The best indicator of what a person will do is what they have already done.

As the Nominating Committee spoke with every one of the people who opened themselves to this amazing process, we were

always, always focused on the indicator that if you want to know what a person will do, look at what they have already done.

Not once in the past year did we ask: "What's your opinion about any of the conflicts that could tear the church apart?" We said, "Tell us about a time when you led proactively through a significant conflict within a group of people, and what was the outcome of that effort."

Not once did we ask, "What hot, fresh ideas do you have for evangelism and church growth?" We said, "Tell us a story of how your ministry led someone to Christ and what happened."

We never asked, "What do you think about delegating responsibility and authority to others?" We said, "Tell us of an experience when you called, nurtured and equipped the right people to lead a

significant ministry, and what was the result of that."

This strategy of interviewing the nominees was based on our belief that the best indicator of what someone will do as our bishop is what they have done as a pastor and priest of the church. Patterns of choices, behaviors and experiences are of profoundly more value in discovering a person's heart than are idea or opinion.

After engaging the answers of 96 people to questions like that, we ultimately landed on three people, any of whom we believe would be able to effectively lead the Diocese of Southern Ohio into the future that is God's.

The Rev. Stephen Cuff was a member of the Nominating Committee and is vicar of St. Andrew's, Washington Court House.

COMMITTEE PRESENTS THREE NOMINEES

FROM PAGE 1

"Our nominating committee is excited to present these three outstanding nominees. Their gifts and experiences for ministry are breathtaking," said Mike Krug, chair of the Nominating Committee. "Our work was spiritually grounded, and all our decisions made by consensus. So we can say, absolutely, that all 17 of us believe

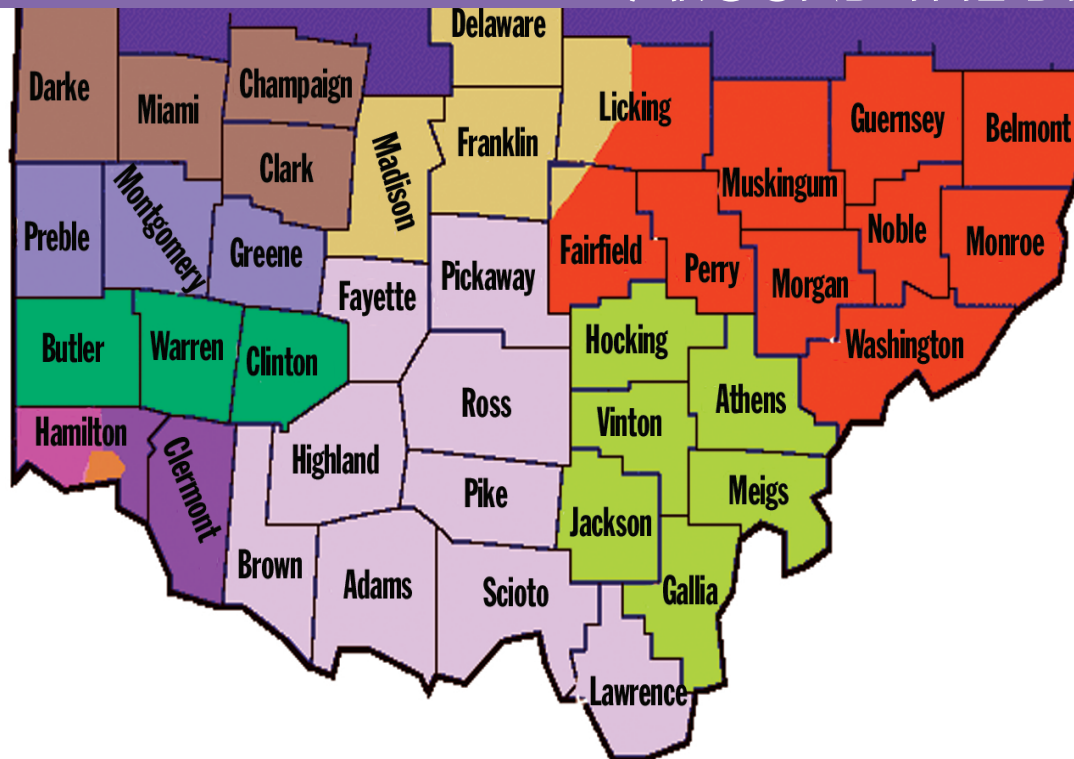
each of these three would make an outstanding ninth bishop for Southern Ohio." Jon Boss, president of the Standing Committee praised the Nominating Committee for their dedication and prayerful deliberation.

"It is apparent from the experience and ministries each of the nominees could bring to us as the ninth bishop of our diocese that such prayerful discernment truly has guided the Nominating Committee's selection

of the three nominees," Boss said.

Clergy and lay delegates will gather June 11 at Christ Church Cathedral in Cincinnati to elect a bishop to succeed Bishop Herbert Thompson Jr., who will retire at the end of 2005. He was elected bishop coadjutor of the Diocese of Southern Ohio on June 11, 1988, and installed as the eighth bishop of Southern Ohio in January, 1992.

AROUND THE DIOCESE



NOTABLE

Cincinnati West

Ascension & Holy Trinity, Wyoming, has launched a project to build a patio in front of their education building. The outdoor gathering place is being built in celebration of the 23-year ministry of the Rev. H. Wiley Ralph and his wife Becky to the church and the Wyoming community. The dedication is scheduled for May 21.

A couples-only group focused on strengthening the relationship with your spouse has been formed at **Christ Church**, Glendale. The format for the group is modeled after National Marriage Encounter. A lead couple chooses a topic and models it by sharing their feelings on the topic in an open, honest way. Partner discussion and individual journaling follows. Couples take turns being the leader. The group is a part of the ongoing Programs of the People.

Columbus

In response to the prayer's plea, "Dear Lord, be good to me. The sea is so wide and my boat is so small," many Columbus deanery churches reached out and helped the people of **St. John**, Columbus, help those around them. Filling a lifeboat in the St. John's meeting room with food, clothing, hats, mittens, underwear, socks, toys, games, books, money, blankets and coupons for food and gasoline, the donations came from the people of **St. Matthew**, Westerville; **St. Alban**, Bexley; **St. Patrick**, Dublin; **St. Mark**, Upper Arlington; **St. John**, Worthington; **St. James**, Clintonville; and the **First Unitarian Universalist Church** of Clintonville.

Members of **Trinity**, Columbus, and **St. Philip**, Columbus will travel together April 9 on a day trip to visit the National Underground Railroad Freedom Center in Cincinnati. After a four-hour self-guided tour of the museum, the day-trippers will hop back on the bus and head for an early dinner at the Golden Lamb in Lebanon.

Trinity, London, is marking Wednesdays in Lent with "Grub and Grace." Holy Eucharist is followed by a simple supper and a series of discussions, with such topics as creation, the Great Flood, Abraham's sacrifice of Isaac, Israel's deliverance at the Red Sea, the Valley of the Dry Bones and the Passion.

Parishioners at **St. Andrew**, Pickerington, created a Lenten journal for use in daily Lenten discipline. For each day of Lent, several parishioners wrote a short reflection on either the Old Testament or Gospel reading for the day. A book was compiled of the readings and reflections, and distributed to the parish on the last Sunday of Epiphany. In their 20th

anniversary year, **St. Andrew's** is trying to get people to show others their gifts. In January, they held an art show showcasing several parishioners' artwork, and the Lenten journal was a way for people to share their writing talents.

The outreach commission at **St. Mark's**, Upper Arlington, sponsored a Valentine project to cover the community with hugs by taking up a collection of bears and blankets. The blankets were given to the Open Shelter Ministry at Trinity, Columbus. The bears were donated to the Empty Cradle ministry at OSU hospitals, where bears are given to patients who might not have a baby to hug.

Bird lovers at **St. John's**, Worthington, have begun gathering each month for an outing to share their hobby. One Saturday each month, birders travel to specific sites or to areas where interesting birds have been spotted. If you are interested in joining them, call the church at 614.846.5180.

Ever hear of Take Your Rector to Work Day? Well, it exists at **St. Peter**, Delaware. The Rev. Tom Van Brunt, rector of St. Peter's, wants to go to work with his parishioners, getting to know them a little better, seeing them in action and learning how they minister in their "real life."

Dayton

St. Paul, Dayton, held its first Quiet Day retreat. Various areas were offered around the building as spaces for quiet, meditative reflection, including silence in the sanctuary, soft music in the chapel, contemplative reading materials in the library and candlelight in the columbarium. Participants were encouraged to bring items that helped them make a prayerful space, such as knitting, books, meditation cushions or prayer beads. The day also included guided meditation, a spiritual exploration of the windows at St. Paul's and a short course in praying with icons.

Miami River

Ascension, Middletown, held an advanced inner healing seminar, a continuation of a basic inner healing seminar held in the fall. Rita Bennett, an author and widow of the Rev. Canon Dennis Bennett, prepares the materials used in the seminar, which is based on scripture and uses a combination of worship, teaching, singing, small group discussion and prayer. The purpose of the seminar is to offer preparation for those wishing to pray with others facing fear, anger, losses in life or other traumas.

Fifty-seven articles of clothing such as mittens, hats, socks and underwear were donated to the children's school project at **St. Mary**,

Matthew Kenta Inoue, St. Mark, Upper Arlington, earned the rank of Eagle Scout. A member of Troop 555, Inoue lead a project to label and inventory text books for the Emerson World Languages and Cultures Elementary Magnet School to earn his prestigious honor.

Judith de Luce, parishioner at Holy Trinity, Oxford, and instructor at Miami University, received the 2004 American Philological Association Award for Excellence in Teaching at their annual meeting in Boston.

Caldwell Reed, Christ Church, Springfield, has an original piano composition which can be heard on the diocesan youth website. Look for the link to "Caldwell Reed's Song on the summer camp page on www.dsoyouth.org.

Donations by several parishioners helped **Wilda Hoyt**, Ascension, Middletown, to provide 49 calendars to the residents of Canterbury Retirement Center just in time for the New Year.

The **St. Mark's, Upper Arlington, choir** has been invited to sing the half-hour choral prelude to the 11 a.m. Holy Eucharist at Washington National Cathedral on October 23. This is their fifth invitation to the National Cathedral.

Waynesville. The project, sponsored by the Wellness Committee, provides these articles to younger school children who need them through the school day.

Holy Trinity, Oxford, is using their traditional Wednesday Lenten study time to come together for the final stage of Strategic Planning. Each week, after a simple supper, discussion is guided by a facilitator from each of the four strategic planning areas; community life, worship, adult education and social justice.

Northwest

The junior high Sunday School class at **St. James**, Piqua, has begun a curriculum based on the book *The Gospel According to the Simpsons*. The book examines religious themes in certain episodes of the animated television show, *The Simpsons*. The show frequently tackles issues of religion and theology. A bit of trivia offered by the Rev. Rob Baldwin, rector of St. James: *The Simpsons* is the only television show featured on the covers of *Christianity Today* and *The Christian Century* in the same month.

Christ Church, Springfield, buried the alleluias with pizzazz on the last Sunday of Epiphany, celebrating with a chocolate extravaganza. Everyone indulged in some decadent confections before the fast of Lent began. During Sunday evening Lenten studies, preschool and kindergarten youth at Christ Church are learning about and creating representations of the Stations of the Cross. The stations created by the children will be used at the Good Friday service at noon.

Ohio River

The adult spiritual formation series, "My Faith, Your Faith" at **Redeemer**, Hyde Park, has hit the road for some field trips to contrast the three Abrahamic faiths. Included are a tour of the Islamic Center of Cincinnati and a viewing of the exhibit, "From Haven to Home: 350 Years of Jewish Life in America," at the Cincinnati Museum Center.

Scioto River

The youth of **St. Andrew**, Washington Court House, presented an instructional program for the congregation titled, "Advent: Presents for Jesus," written by Shirley Snyder. The program tells how youth of a given church might celebrate and learn about Advent.

A truly warming story: the knitters at **St. Paul**, Chillicothe, have produced 228 sweaters for needy children!


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Last Anglican church in Baghdad offers thanks

Continued support needed

BY MICHAEL CRASKE
ANGLICAN COMMUNION NEWS SERVICE

The last remaining Anglican church in Iraq has praised the level of support it has received from the Anglican Communion and wider faith communities and has appealed for further assistance to meet its immediate needs and future goals.

St George's Memorial Church in Baghdad, part of the Anglican Congregation of the American Embassy Chapel, is an important center for the Iraqi Christian community - with some 300 regular worshippers - and has become a focus for the work of the wider church in meeting the humanitarian needs of the parish. In a letter to the Anglican Communion Office, the church staff has reported that their initial appeal, started in November, has greatly enhanced the church, which was founded in 1936 but forcibly closed for 10 years under Saddam Hussein.

Since the appeal, the church has been able to buy a power generator - to enable the use of air-conditioning units - and has put up 75 perimeter security barriers around the church, as parishioners had been concerned about safety. In addition, deliveries of relief goods have now started to arrive via the U.S. Army Chaplain's Office and are being distributed to the community, both Christian and Muslim. Also, one parishioner, a young boy named Yousef, has been able to get medical treatment in Amman and return to Baghdad with medical supplies through the church's work.

Before re-opening, St George's was looted in 2003, with all its furniture, including the church organ, stolen. It was also badly damaged by rocket fire and still currently lacks plumbing, pews, a constant budget, and a full-time rector.

"Without you, St George's would not have been able to meet any of those critical needs," said the letter to those who had

donated. "But as you can imagine, there is much more to be done...the most critical requirements are those which address the needs of the parish (security and medical care), the habitability of the church building (heaters) and other recurring costs..."

The ongoing project has been overseen by the Most Rev. Clive Handford, the primate of Jerusalem and the Middle East and bishop of Cyprus and the Gulf, in whose province St George's is located. The Rev. Canon Andrew White, the director of the International Centre for Reconciliation at Coventry Cathedral in England, has played a leading role in the project and in raising the church's vital profile in Iraq and beyond.

"For our brothers and sisters in Christ, regardless of denomination, we appeal to you to come to the aid of an embattled congregation," the letter continued. "Our shared mission is to spread and sustain Christ's message of love and reconciliation, in showing our brothers and sisters that we acknowledge their suffering and want them to succeed.

"For all who seek to work for peace and harmony amongst people of all faiths...the seeds of hope can be planted here."

To send financial assistance to St. George's, checks made payable to Coventry Cathedral ICR (IRAQ), can be sent to St. George's Baghdad Relief Fund, c/o The International Centre for Reconciliation, Coventry Cathedral, England CV1 5AB, UK.

For those wishing to donate via the US, checks should be made payable to St. John's Church, and sent to St. George's Baghdad Relief Fund, c/o St. John's Episcopal Church, Lafayette Square, 1525 H Street, NW, Washington DC 20005, USA

All donations are being processed and sent to St George's without overhead.

For more information please contact either Canon White at andrew.white@coventrycathedral.org.uk or Betsy Heine at betsy.heine@stjohns-dc.org

SCHOLAR'S CORNER

***The Da Vinci Code* quotes an ancient book, *The Gospel of Mary*, that says Mary Magdalene was especially close to Jesus, even physically intimate. Does this mean the New Testament Gospels and the whole Christian religion have hidden the idea of Jesus having been sexually active?**

The Gospel of Mary does present a different picture of Mary Magdalene's and Jesus' relationship, but that picture is not necessarily more historical than that of the canonical Gospels. Just because something is written in an ancient book does not mean that it really happened. After all, there are many gospels that contradict each other and cannot all be correct. The conclusion must be that many people made up stories about Jesus.

For instance, The Second Treatise of the Great Seth (one of the Gnostic books found at Nag Hammadi) says that Jesus escaped crucifixion, with Simon of Cyrene being crucified in his place: "I did not succumb to them as they had planned. But I was not afflicted at all. Those who were there punished me. And I did not die in reality but in appearance...I suffered according to their sight and thought...For my death which they think happened, (hap-

pened) to them in their error and blindness, since they nailed their man unto their death....It was another...who drank the gall and vinegar, it was not I...it was another, Simon, who bore the cross on his shoulder....But I was rejoicing in the height....And I was laughing at their ignorance."

Interestingly, this is the account also in the Qur'an: "They said, 'We killed the Messiah, Jesus son of Mary, the Messenger of God.' But they did not kill him nor crucify him, for only a likeness of him was shown to them....It is certain they did not kill him. No, God raised him up to Himself." (Qur'an 4:157-158).

Non-Muslim scholars conjecture that Muhammad met and discussed religion with Gnostic Christians for this story to end up in the Qur'an.

Obviously, Jesus cannot both have been crucified and resurrected (as in the canonical Gospels)

THE REV.
WILLIAM G.
GARTIG



Briefly, Gnostic Christians believed they were the superior, "spiritual" Christians who knew the secret "inner" Christianity that Jesus did not reveal publicly or even to all his disciples, but only to a select few (for example, Thomas and Mary Magdalene). Gnostic Christians believe the canonical gospels contain the public teaching, but the Gnostic gospels give the secret teachings of Jesus.

These secret teachings, they believe, include: the structure of spiritual realm; how it happened that the physical universe got created in the first place by an emanation of God who wrongly thinks he

and not crucified but raised to heaven without dying (as in this Gnostic book and in other Gnostic literature).

I realize I've been using the word "Gnostic" as if everyone knows what Gnostic Christianity was.

is the highest god and how it happened that "sparks" or "shards" of divinity got trapped in matter and especially in human beings.

Only some Gnostic Christians had a "spark of the divine" and were therefore one with God and part of God and were God. In Gnostic Christianity, Jesus is the revealer of the truth of our divinity and not the Savior from sin. The problem with mankind is not sin but ignorance of its divine nature.

The fact is that many people made up stories about Jesus that fit their theology. Gnostic Christians had their gospels that presented the Gnostic Jesus. *The Gospel of Mary* is one of those.

Stories about Jesus have to be evaluated for historical plausibility and the theological perspective of each gospel considered. Just because something is said in an ancient book doesn't mean it is correct.

The Rev. William G. Gartig will answer your questions about the Bible, Episcopal life and other religious subjects. Send questions to 2146 Cameron Ave. Apt. 5, Cincinnati, OH 45212-3631 or at gartig-wg@episcopal-dso.zzn.com.

REST IN PEACE

Mary Ainslie Morrison, the mother of the Rev. John Morrison, priest associate at Calvary, Clifton, died Jan. 31. She was 90. Mrs. Morrison attended Calvary almost all of her life. In addition to her son, she is survived by a daughter, Anne; four grandchildren; and four great-grandchildren. A memorial service was held Feb. 19 at 11 a.m. at Calvary. Memorials to Calvary, 3766 Clifton Ave., Cincinnati, 45220.

CALENDAR

March

1 – Parochial reports due.

4-6 – A new retreat program for students in grades 6-9 that focuses on building community, raising young leaders and answering the question, "Who are you?" St. Thomas, Terrace Park. Cost is \$30. Ends with St. Thomas' 9:30 a.m. worship March 6. Information: the youth website or Roger Speer at 614.330.6797.

5 - Eucharistic Visitor Training: This is the official diocesan training to prepare lay people to take the sacraments to those who are ill or infirm. Information: Kay Sturm at the Anglican Academy at 614.461.8429 or 800.461.8424, ext. 11.

12 - Sexual Misconduct and Child Abuse Prevention (SMCAP) Training will be held at Christ Episcopal Church, 965 Forest Avenue, Glendale 45246. Pre-registration and pre-payment is required. Contact Mary Williams or Geri McDaniel at the diocesan office at 513.421.0311 or 800.582.1712. You can also register and pay online (click on Ministry Resources, Misconduct Prevention). The cost of training is \$15, which includes materials and lunch. Payment should be mailed to: Mary Williams, Diocese of Southern Ohio, 412 Sycamore Street, Cincinnati 45202. Make checks payable to Diocese of Southern Ohio.

23 – Renewal of Vows, Blessing of Oils at Procter Camp & Conference Center. 11 a.m. Information: 513.421.0311.

April

1-3 -- The Province V Young Adult retreat at Turkey Run State Park in Marshall, Ind. This year's theme is "Come and See With Us". Information: <http://memberstripod.com/province5cyam/ID20.htm>. See page 4.

2 – Diocesan Stewardship Conference, Procter Camp & Conference Center, 9 a.m. to 2:30 p.m. Information: Fran Stanton, Stewardship Committee chair, at 513.542.4908 or staninfo@eos.net. See page 3.

9 -- Diocesan Council meeting at Procter Camp & Conference Center. Information: Vice President Chips Lanier at 937.258.0141.

16 – SMCAP Training will be held at St. George Episcopal Church, 5520 Far Hills Avenue, Dayton 45429. Pre-registration and pre-payment is required. See March 12 for more information on registration.

21-22 – Commission on Ministry retreat at Procter Camp & Conference Center. Information: the Rev. Canon Walt Mycoff, 513.421.0311.

23 – Presbyters and Deacons at Procter Camp & Conference Center. 9:30 a.m. to 3:30 p.m. Contact: 513.421.0311.

27 – Legislative Advocacy Day, 9:30 a.m. to 2 p.m., at Trinity, Columbus. Registration or information: Jeffrey Price, 614.461.8429, 800.461.8424, or jeffrey_price@episcopal-dso.org.

POSTINGS

Registered nurses: The Diocese of Southern Ohio's Summer Camping program seeks interested, registered nurses for the 2005 Summer Camping Program. Every summer, the camping program offers to hundreds of students the opportunity to spend a week in close Christian community and receive education on Christian practices and becoming a minister in the Episcopal Church. A very important part of this ministry is health and wholeness, as offered by the position of camp nurse. This very special and vital position is one beloved by the staff and campers and requires the following duties: approval of medical information prior to each camp session for each camper and informing the camp staff of special needs and concerns; distribution of approved medicines; first aid decisions and treatment; and being a comforting presence and support to both the camp staff and campers.

This position offers a stipend, plus room and board for the duration of the camp season. To learn more about the summer camping program, please visit www.dsoyouth.org. Any interested persons may contact the Office of Youth Ministries, or Roger Speer, director of youth ministries, at Roger_Speer@episcopal-dso.org or 614.330.6797. We hope you might prayerfully consider being a part of this important ministry to God's sons and daughters.

Organist: St. Andrew's, Evanston, is searching for a long-term supply organist. Duties involve playing one service of hymns and service music at 10:30 a.m. on the first three Sundays of the month with a faithful choir. During Holy Week, the candidate is needed for the Maundy Thursday service at 7 p.m. and Good Friday service, noon to 3 p.m. A competitive salary is offered. If you are interested, please contact the church at 513.531.4337 or 513.671.1106.

Part-time secretary: St. James, Westwood, is looking for a part-time parish secretary to provide daily secretarial and administrative services, coordination of correspondence; supervision of volunteers; serve as liaison for parish outreach; and manage church records. Good communication and computer skills are a must. Twenty hours per week. Send resume to: St. James Episcopal Church, P.O. Box 112024, Cincinnati, Ohio 45211. Attn: Human Resources.

Part-time organist/choir director: The Church of the Good Samaritan, Clermont County, seeks a part-time organist/choir director to lead the music ministry, which includes both alternative music and traditional music. There is an opportunity to develop an extensive music program as they move into a new building and the congregation grows. They are currently worshipping Sunday evenings at 5 p.m., with choir rehearsals at 3:30 p.m. before the service. When they move into our new building in Amelia this spring, they will worship on Sunday mornings. Choir rehearsals may eventually change to a weekday evening. In addition to Sundays, responsibilities include Christmas Eve, Ash Wednesday, Maundy Thursday and Good Friday. Also occasional weddings and funerals. Allen digital organ, two manuals and pedals. For more information, call Robert Funk, Music Search Committee, 513-943-9880. Or write to The Church of the Good Samaritan, P.O. Box 146, Amelia OH 45102.

Part-time secretary: St. Christopher's, Fairborn, is seeking a parish secretary for about 12 hours per week, with reasonably flexible hours. The pay is about \$8 per hour (negotiable). Looking for a self-starter who is comfortable working with little supervision. Contact Senior Warden Debbie Snavelly at dbsnavelly@earthlink.net

CONGREGATIONS & CLERGY

Clergy

The Rev. David McCoy has been called to serve as acting director of the Anglican Academy. He will oversee the SOLLI and Deacon's School programs. This is a familiar position for McCoy, who started the Anglican Academy in 1994. McCoy also has served as rector and assistant of St. Stephen's, Columbus; Christ Church, Xenia; and priest associate of St. Andrew's, Pickerington.

The Rev. David Halt has been named as the assistant secretary to convention. Halt is the priest-in-charge of Holy Spirit, Forest Park, and Holy Family, Harrison.

The Rev. Grant Barber, rector of Holy Trinity, Oxford, has accepted a call to serve as rector of St. Luke's, Scituate, Mass. Barber's last day is April 3.

The Rev. Gretchen Wood has been called to serve as long-term supply for Ascension, Middletown. She begins in March.

The Rev. Gerald Collins and the congregation of St. Andrew's, Evanston, have dissolved the pastoral relationship. Collins' last day is Feb. 28.

The Rev. David Ruppe has been placed under suspension by Bishop Thompson. He is not allowed to serve as a priest until he has completed his court-ordered probation, and the bishop determines that Ruppe may return to ministry. Ruppe was found guilty of public indecency in November in Delaware County and placed on two years of probation.

Congregations in the search process

Starting search: St. Christopher's, Fairborn; Ascension, Middletown

Editing profile: Good Shepherd, Athens; St. Luke's, Marietta; Good Samaritan, Clermont County

Receiving names: All Saints, Portsmouth; St. Thomas, Terrace Park; Trinity, Newark;

Interviewing: Christ Church Cathedral (Canon Vicar, Canon for Christian Formation); St. Simon, Lincoln Heights

For more information, contact the Canon Vicki Zust, Canon to the Ordinary, the Diocese of Southern Ohio, 412 Sycamore St., Cincinnati, Ohio 45202. Phone: 800.582.1712. E-mail: vicki_zust@episcopal-dso.org.

VISITATIONS

March

6	Bishop Thompson	Church of the Redeemer, Hyde Park
	Bishop Price	All Saints, New Albany
	Canon Zust	St. John, Columbus
13	Bishop Thompson	House of Bishops
	Bishop Price	House of Bishops
	Canon Zust	St. James, Westwood
	Canon Mycoff	Our Savior, Mechanicsburg
20	Bishop Thompson	Christ Church, Dayton
	Bishop Price	Our Saviour, Mount Auburn
	Canon Zust	St. Anthony, Wilmington
26	<i>Easter Eve Vigil</i>	
	Bishop Price	Trinity, Columbus
27	<i>Easter Day</i>	
	Bishop Thompson	Christ Church Cathedral
	Bishop Price	Trinity Church, Columbus
	Canon Zust	St. Mary, Hillsboro

ALBRICIAS

Nuestro mundo fue sacudido durante Navidad por las noticias del trágico tsunami en el océano Índico. Después, como comúnmente sucede en estos momentos, lo mejor de nosotros mismos salió a relucir cuando gente alrededor del mundo se unió con oraciones y cooperaciones financieras, y enviaron voluntarios para ayudar en todas las formas posibles. La iglesia nos enseña que, frente a tal desastre, Dios está con nosotros. Como discípulos de Jesús, confiamos en que Dios tiene una imagen más amplia del mundo que nosotros, una visión que esta más allá de nuestros límites y entendimiento.

La confianza es la base de las comunidades, desde la más básica –el matrimonio– hasta las grandes comunidades en que adoramos a Dios. Confiamos en la imagen más amplia que tiene Dios para nosotros, y confiamos en que otros nos ayuden a sacar lo mejor de nosotros mismos. En nuestros estudios bíblicos latinos semanales, en St. Edwards an Whitehall, reflexionamos justamente sobre este factor de confianza como algo básico para los primeros discípulos descritos en Mateo 4. Jesús vino, y con unas pocas palabras de invitación, construyó confianza entre la gente que apenas lo conocía. La confianza que El les tenía sacó lo mejor de ellos, llevándolos a que confiaran tanto en El que se unieron en su nuevo grupo.

Mientras construimos una nueva comunidad de discípulos en Whitehall, oímos la misma invitación para que confiemos en Jesús, en la más amplia imagen que tiene Dios de nosotros, y entre nosotros mismos. Nuestro nuevo grupo, más pequeño que el de los primeros discípulos de Jesús, sabe que nosotros también somos llamados a ser pescadores, o en

un lenguaje más común “sembradores de iglesia”. Cuando nos preguntamos sobre nuestro papel –exactamente qué debemos hacer para atraer a la gente sin iglesia de la ciudad– podemos mirar a los necesitados a nuestro alrededor, más cercanos que aquellos que sufrieron en el tsunami; aquellos que sufren pequeños terremotos y grandes olas a diario. Dios tiene una manera de guiarnos a través de estos desastres cercanos en maneras que sacan lo mejor de nosotros mismos y que nos enseñan a confiar más los unos en los otros.

Aquí hay un ejemplo de nuestra pequeña comunidad de latinos en la iglesia de St. Edwards. Un miembro de una familia latina sufrió un accidente y no tenía la facilidad de recibir atención médica adecuada. Enviamos una petición a la parroquia, y los parroquianos respondieron tan generosamente que el tratamiento médico fue posible. Sin embargo, ellos no sólo ponían dinero ante una necesidad, ni trataban de dar su mejor cara, sino que ellos estaban construyendo una relación. A pesar de algunos malentendidos culturales y poca frustración por la comunicación y procedimientos, la emergencia de esta familia ha resultado en una confianza más profunda entre nosotros.

Un nuevo paso se ha dado en las relaciones en St. Edwards. La familia de la víctima del accidente se ha apuntado para proveer uno de los platos principales para la cena anual de la iglesia. Demos gracias a Dios.

Albricias es una contribucion ocasional que ofrecera noticias del Ministerio Latino en la Diocesis del Sur de Ohio.

Para mas informaciones, llame al Centro de Ministerio Episcopal Latino en 614-291-8720 o mande correo electronico al simbolico@aol.com.

DICK
KORN



At Christmas, our world was shaken to its roots by the news of the tragic tsunami in the Indian Ocean. Then, as commonly happens at such moments, the best in us rose to the occasion, when people around the world reached out with prayers and financial aid and sent volunteers to help in every way possible. The church teaches us that, in the face of such disaster, God is with us. As disciples of Jesus, we trust in God as having the bigger picture and a vision for us beyond our current limitations and understandings.

Trust is the bedrock of communities, from a basic unit of marriage to the larger communities in which we worship. We trust God's bigger picture for us, and we trust others to help bring out the best in us. In our weekly Latino Bible studies at St. Edward's, Whitehall, we reflected on this trust factor as basic to the first disciples described in Matthew 4. Jesus came along, and with a few words of invitation, built trust among people who barely knew him. His confidence in them brought out their best, leading them to trust him enough that they joined this new group.

As we build a new community of disciples in Whitehall, we hear the same invitation to trust Jesus, to trust God's bigger picture, and to trust each other. Our new group, smaller than the group of Jesus' first disciples, knows that we too are called to be fishers, or in current

language, “church planters.” When we wonder about our role and exactly what we can do to attract the many unchurched in the city, we can look for the needy around and among us, closer than those who suffered the tsunami, who suffer small earthquakes and tidal waves every day. God has a way of leading us through these nearby disasters in ways that also bring out the best in us and teach us to trust each other more.

Here is an example from our tiny Latino community at the Church of St. Edward: A Latino family member suffered an accident and had no ability to provide adequate medical care. A request went out to the parish, and parishioners responded generously so that the medical treatment was possible. They were not, however, just throwing money at a need or trying to put forward their best face. They were building a relationship. Despite cultural misunderstandings and a little frustration over communication and procedures, this family emergency has resulted in a deeper trust among us.

There is now a new step in relationship at St. Edward's. The family of the accident victim has signed up to provide a main dish for the church's annual meeting potluck dinner. Thanks be to God.

Albricias is an occasional column sharing and discussing Latino ministry in the Diocese of Southern Ohio. For more information, contact the Episcopal Latino Ministry office at 614.291.8720 or by e-mail: simbolico@aol.com

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Public Policy Notes

This is the time of year that our legislators, both federal and state, are working on budget issues. At the last ecumenical legislative day, sponsored by my office and the Ohio Council of Churches, it was pointed out to us what a critical part constituents play in the budget process. Legislators listen to reasoned voices, and it helps shape their decisions.

At a recent gathering at the Center for American Progress in Washington, D.C., Presiding Bishop Frank T. Griswold said the federal budget is “a moral document.” Anticipating President Bush's 2006 budget, he pointed out how the budget reveals the truth of our commitments, particularly with regard to the moral imperative of health care access in the United States.

There has been much talk recently about the role of Scripture in the human sexuality debate. Such is the case in health care as well. Jesus tells us to be compassionate. Griswold pointed out that this seems to be a clear mandate for us to be concerned for “the widow, the poor, and the marginalized.”

JEFFREY S.
PRICE



This being the case, supporting legislation aimed at providing adequate health care must be a major priority, both nationally and locally. Maureen Shea, the director of the Episcopal Church's Office of Government Relations, puts this in concrete terms when she reminds us that we must look at the budget “through the moral lens of health care, looking to see if there are adequate funds to help insure those of low-income, the working poor and their children, to help fight AIDS both at home and abroad, to protect against malaria, and to do the research necessary to understand why one racial or ethnic group, or one gender, suffers more than another from particular diseases.”

From the beginning, the church has been involved

in the direct delivery of healthcare. Our own missionaries, Drs. Michael and Anita Doan, are good examples. Bishop Griswold underscores this commitment when he says, “We will do our part as churches and other non-profit institutions.” However, he is also right when he adds, “but we can't do it alone.”

Working with our Washington office and with Tom Smith of the Ohio Council of Churches, I will be happy to help identify areas in both the national and state budgets that pertain to health care. Should your congregation wish to have a presentation on these issues, call me, and we can schedule a workshop. Or more immediately, call me, and I'll direct you to ways you can interface with your congressional representative or legislators expressing your support of particular budget matters. Your voice counts!

Jeffrey S. Price is director of public policy for the diocese. Contact him at 614.461.8429 or 800.461.8424 or jeffrey_price@episcopal-dso.org.

Love song: All aboard

Planes are okay for trips, but if you want to make a journey, board a train.

My father worked for a tobacco processing company, and the job took him to plants in Maryland, North Carolina and Kentucky, as each area had its harvesting season. Once a year, my mother and I watched him board the Southern Railway's Carolina Special, bound from Cincinnati to Goldsboro, N.C. It was summer, and he wouldn't be home until November. I was a little kid, and I tried bravely to say goodbye "like a man." I usually failed.

Most years, until I was a teenager, my mother and I went to Goldsboro for a couple of weeks. It was great to see Pop, and I was fascinated with a small city where people gathered around a loud speaker outside a news stand on Saturday nights to listen to country music, where a mule sales yard fronted the main street not far from a modern department store, and after a heavy rain, trucks loaded with sand passed by on their way to fill holes in unpaved streets.

The Carolinians' accents! Southern, but with a difference in the way they pronounced their o's. We stayed in a big, airy house where Mrs. Edith Jones, like several Goldsboro widows, rented

THE REV.
BOB
HORINE



have two kinds of beans?"), and East Carolina barbecue, of which there is none better.

At the time, I was bored with Goldsboro. In years to come, I would look back with fascination at the sun-stunned, quirky little city. Back then, only seeing Pop made Goldsboro bearable.

We made the long journey once by bus. That was enough. Thereafter we took trains. Once we rode the Carolina Special. Two or three times, we took the Chesapeake & Ohio's George Washington to Richmond, Va., and changed to another railroad—Atlantic Coastline or the oddly named Seaboard Airline—for the second

a few rooms. south to Goldsboro.

She was, in my kid's view, both gracious and scary.

I discovered sweet tea, grits ("Mom, what's this on my plate?"), black-eyed peas ("Mom, how come we

leg, south to Goldsboro.

On the return trip, we arrived in Richmond at night. Once we shared a cab with a man as we changed stations. When he got out at an imposing building, I got out with him, thinking we had arrived. My mother had to retrieve me, explaining this was not the station but the Virginia Capitol.

Taking the George Washington from Lexington was an overnighter. We arrived in Richmond already tired. One year, at the station across town, we were given the choice of waiting some hours for an express train, or taking the local, which stopped a lot. We decided we'd rather ride than sit.

But sitting is what you do on a local. Move a few miles, stop and sit. Repeat. Nothing to eat but thin, unadorned cheese sandwiches—on the George we had dined—washed down with coffee that tasted of cardboard.

Far south of Richmond, we stopped in Emporia, near the Carolina border. Looking out at the town we found we were having a new traveling experience. The train crew was leaving us, walking into town to have a leisurely lunch while we baked in the hot summer weather of southern Virginia, in cars without air-conditioning.

Despite that experience and others—once the George picked up a skunk in the air-conditioning—I loved riding trains and still do. I talked my long-suffering wife into flying to Chicago to take the City of New Orleans train down to its namesake. For me, the joy of traveling by train is mainly in the going, but it's also in the sound, the motion, the sights. I like sitting up late at night looking out at the towns we pass through.

And there is the anticipation. The journey to Goldsboro, even when we arrived exhausted, was wonderful because my father would be there to meet us.

Sort of like life.

Life is like a mountain railroad with an engineer that's brave;

We must make the run successful from the cradle to the grave;

Watch the curves, the fills, the tunnels; never falter, never quail;

Keep your hand upon the throttle, and your eye upon the rail.

M.E. Abbey, circa 1890

The Rev. Bob Horine is a retired priest in the Diocese of Lexington and a former senior editor of Forward Movement Publications.

John the Baptist and the call to repentance

John the Baptist has fascinated me since I was a kid. I imagined him as a clothed Gerasene demoniac, possessed by the Holy Spirit rather than demons. He lived in the wilderness and ate locusts and wild honey. He openly criticized King Herod for taking his brother's wife. I figured he could break free from iron chains and leap hypocrites with a single bound. He was a righteous adolescent's very picture of heroic nonconformity.

I was taught as a child that my Baptist denomination went back to John rather than to the Catholics. Like John, we taught a baptism of repentance, and except for Christmas Day and Easter Sunday, it was always time to repent. John announced the coming Messiah. We expected the Second Coming. It was time to turn our hearts to God.

In each of the synoptic gospels, John calls the people to repent. In Matthew, John singles out the Pharisees and Sadducees from the crowd and calls them a "brood of vipers." "Who has warned you to flee from the wrath to come?" But in Luke's gospel, John shouts at the whole crowd that came out to be baptized, "You brood of vipers!" (Luke 3:7-8). John was not exactly overcome by a desire to fit in.

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been prophesied by Isaiah as the one who would cry out in the wilderness.

Luke narrates the circumstances of John's birth, and he leaves nothing to chance about whether we will get the point about the Holy Spirit. John's father, Zechariah, his mother, Elizabeth, and he himself, three months before he is born, are filled with the Holy Spirit.

Luke also takes no chances that we will miss the point about repentance. Gabriel tells Zechariah that the child will grow and turn many of the people of Israel to God. With the spirit and power of Elijah, he will turn the hearts of parents to their children and the disobedient to the wisdom of the righteous.

John's call to repentance, from the

As an adolescent, I saw John willing to stand against the crowd for righteousness sake. He was the latest in a long line of Hebrew prophets—indeed, a prophet who had himself

Holy Spirit, is a call to turn our hearts back to God. Repentance is not especially about guilt or even regret, though these may be signs of turning. Repentance is about redirecting our fidelity.

In my worst "recovering Baptist" nightmare, John singles me out from the crowd. He says, "Examine yourself! Look at how you've spent your time and energy during the past month. What are the real ruling powers in your life? Why isn't God your only sovereign?!" I respond with a combination of denial and rationalization. "But I go to church. I pledge. I try to be a good person. I'm a sinner. I need a plan, a prescription, a program to help me repent!" John is unsympathetic.

Luke reports that the crowds asked John, "What then should we do?" John replied, "Whoever has two coats must share with anyone who has none; and whoever has food must do likewise" (Luke 3:10-11). He told the tax collectors and soldiers who came to him to take only what was their due. If anyone has too little, no one must hold onto more than they need.

John shocks us with our own infidelity and sets the bar very high. I have to love someone who will stand against

the crowd like that. But the change of heart he called for requires a lot. How do we get started? The Catechism defines grace as "God's favor towards us, unearned and undeserved; by grace God forgives our sins, enlightens our minds, stirs our hearts, and strengthens our wills." It describes the sacraments as signs of God's grace and means by which we receive grace (Book of Common Prayer pp. 857-858).

The sacraments are God's prescription for repentance. They mediate grace, and grace helps us begin to turn our hearts. But this poses a problem. How can we practice the sacraments if we cannot maintain communion?

I still love John. He confronts us with our infidelity and draws us for the altar call. But maybe we can follow the Baptist only so far. He came before, and his task was not our current task, to build communion.

John says, "You brood of vipers!" Jesus says, "This is my body...."

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Use education as tool to expand ministry

A couple of months ago, I wrote of my experience with adult education that I found when I visited the Seventh Day Baptist Church.

Hoping to experience this in our own church as well, my assistant Jane Dupke Curry asks if I can sit in on the adult education as well as preside at the worship services when she arranges my visitations. You may remember that during his convention address, Bishop Thompson challenged us all to live into Strategic Choice #3, which calls on our congregations to provide for education of our laity for ministries of peace and justice. We then passed a resolution calling on clergy to offer these opportunities and for members to attend those classes.

On a recent visitation, I found a sterling example of one of our congregations that is living into this challenge in a positive way. On a snowy Sunday morning in January, I traveled from Columbus to Trinity, Troy. They had combined their 8 and 10:30 a.m. services, so I had only one service that day, but when Jane called the priest, the Rev. Bridget Tierney, she shared that their adult class began at 9:30 a.m.

When I arrived, I found 30 adults seated in a circle in the parish hall and thus began a full hour of lively discussion on the subject of the justice and ethics of

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war and peace. The leaders, two lay persons, interspersed a brief lecture with a role play and encouraged lots of give and take. Opposing positions and opinions were shared in a safe and respectful atmosphere. I reluctantly left the group to prepare for the service, but I later learned that every so often, the class gathers at times other than Sunday for field excursions and social gatherings. The list of upcoming topics covers the gamut of social issues facing our church today.

Another instance of a congregation living into this challenge can be found at Holy Trinity, Oxford. Although I have not been there since convention, our public policy officer, Jeff Price, has been invited there twice to help them explore social justice issues that are key to the church today. He reports a dedicated group of people committed to wrestling with ways to educate their members and be responsive to the

needs of the world.

I recently received a call from the Rev. Carol Hull, rector of St. George's, Dayton, and we set up a time to meet with a group from that parish and others in the Dayton area to examine how the church can respond to issues of the Windsor Report and issues of human sexuality. At first, we discussed having this class when I go for my episcopal visitation in April, but thankfully we are now holding it mid-week. That should allow us all to be fresher since a typical weekend visit to St. George's means four services, one using innovative, contemporary worship methods. After four sermons, I always come back from visits to that church invigorated – but very tired.

Christ Church Cathedral is another congregation that offers a rich menu of stimulating adult educational experiences. Most of their classes are open to people from other congregations. Many are advertised in the diocesan e-mail newsletter, e-Connections and in *Interchange* or you may call the cathedral.

As I read newsletters, I find an encouragingly large number of our churches offering unique educational experiences as part of their congregational life. With Lent now upon us, I

would hope all of our churches are offering at least one such experience.

Certainly a chief value of coming together to struggle and study with one another is the sheer exchange of knowledge. It is always good to discover the breadth of diverse opinions and points of view that exist in our church. I always come away from such a time with a multitude of new learning and an ability to see people with whom I have a relationship in a new light.

But beyond that, the greatest joy for me is the renewed discovery that even in the midst of sometimes diametrically opposite points of view that there is a unity that exists in the shared life in the Body of Christ we call the Church. In each of those encounters, I always come to know Jesus more fully and my own view of life becomes broadened and expanded.

My e-mail address is at the end of the article. Please share with me some of your own experiences in this area so that I may share them with others. Have a blessed – and mind-stretching – Lent.

Bishop Price serves as bishop suffragan of the diocese. Contact him at 614.461.8429 or 800.461.8424 or bishop_price@episcopal-dso.org.

Report: Bishop Price, others summarize responses

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together. There were very divergent views represented on the committee, but we all came to the same conclusion from the responses. What shape the Communion will take, I have no idea. But there is an overwhelming desire that the Anglican Communion remain together."

Bishop Price said responses included reports from most of the 38 provinces of the Anglican Communion, including some from individual primates, dioceses, organizations, ecumenical partners and more than 250 individuals. He was impressed, he said, that most of the responses focused on the question, "What is the Anglican Communion? In the minority were vitriolic responses on both sides of the issue of homosexuality, Bishop Price said.

The Reception Reference Group

For more news about the Windsor Report and the Primate's meeting, watch Anglican Communion News Service at www.acns.com or go to www.episcopal-dso.org, News/Events, then Windsor.

divided into four working groups, each with two topics on which to compile comments. Bishop Price worked with the Rev. Sarah Rowland Jones, consultant to the Archbishop of South Africa, on episcopal elections and moratoriums on same-sex blessings.

Bishop Price acknowledged he was anxious about the Reception Reference Group meeting.

"I was concerned about the enormity of the task," Bishop Price said. "But I also wondered if I would be placed in a defensive position for the Episcopal Church. Instead, people were very respectful of me and the Episcopal Church, and we were able to lay aside our differences in opinion and work

together."

The Primates were expected to receive the summary in late February and issue recommendations to the Church. Each province then decides how it will receive the report, Bishop Price said. In some areas, an Archbishop may receive the report and make policy decisions based on the recommendations. In the Episcopal Church, the House of Bishops will receive the expected report from the Primates at their March meeting and may make recommendations to the broader U.S. church. Ultimately, any recommendations and proposed resolutions would go to General Convention for both the

House of Bishops and the House of Deputies to consider.

In his report to the Presiding Bishop, Bishop Price wrote: "While there are some forces within the Communion that seem intent on taking a win/lose position, (even if that leads to the break-up of the Communion as we know it today), my observation of the documents presented to us leads me to believe that most people desire the leaders of our provinces to take a reasonable approach and hope our primates and other provincial leaders are willing to do the hard work that will be needed to reshape and keep us together. This will necessitate some give and take and a lot of patience, but after my experience in this tiny taste of the global arena provided by my work with the Reception Reference Committee, I am convinced more than ever that it is worth the effort."

EXODUS:



a movement of the people in a new, exciting direction

BY ROGER SPEER
INTERCHANGE CONTRIBUTOR

Who would have thought that nearly 50 students would come from all over the diocese to try something new? Who would have thought that one weekend could change an entire community's idea of ministry? Who would have thought that so many teens literally would take their baptismal vows to the streets?

In the weeks since the Exodus weekend in late January, I have witnessed a change in focus for the diocesan youth ministry program that is exciting and humbling. Exodus took place at St. Philip's, Northside, in Cincinnati, a place that is very far from where most of the participants call home, both physically and spiritually. We discussed the "Will You?" statements of the baptismal covenant and participated in various activities, some that showed how we live into the covenants and some that ministered to us and let us rest in God's presence for a weekend. We also participated in activ-



ities that allowed us to minister to others, like completing more service projects for St. Philip's than thought possible in just a few short hours!

But unlike other diocesan retreats, Exodus has not yet ended! I am not kidding. If you go down to St. Philip's on any given Friday between 4 and 6 p.m., you will see high school students who attended Exodus still there! And I'm not talking parishioners of St. Philip's, either. These students are helping with a fantastic ministry of St. Philip's called Phil's Place, a ministry that allows neighborhood kids to come, eat a good meal and have a few hours on Friday night to play in a safe place. Exodus teens are there to play with these children, help clean up and help cook, if

need be. The program is an outreach under the Rev. Debbie Gamble, and run by a wonderful mother and minister, Kim Zloba. Her boys have been a constant presence at Procter, summer camps and events, and the eldest, Zach, will soon take on a project that reaches beyond Northside to all of Cincinnati. Zach hopes to create a rotation of Cincinnati Episcopal churches to come to Phil's Place on Fridays to cook and play, to bring muscle and help with the physical space, and to help nurture and sustain Phil's Place as a safe place for these kids to grow and strengthen.

If you are willing to participate in the Exodus movement and especially in Phil's place, please email roger_speer@episcopal-dso.org or Zach and Kim Zloba at kzloba@hotmail.com. For pictures from the weekend and the Exodus message board, visit www.dsoyouth.org and look for the Exodus logo on the right of the page. We thank you for your support of this new ministry and ask for your continued prayers as we continue to build a program of disciples and willing ministers here in Southern Ohio.

MARK IT DOWN!

We're taking another trip to Washington, D.C. in May! Two buses will leave Southern Ohio on May 20 from Cincinnati and Columbus to spend a weekend in Washington, D.C. See the monuments, walk through the Smithsonian and spend some time at Ohio's State Day at Washington National Cathedral. Acolytes greatly encouraged to attend. Bring church banners and robes. Cost is \$150 for youth, \$200 for adults. For registration information or questions, keep your eye on www.dsoyouth.org

Interested in exploring your call?

Trinity Lutheran Seminary in Columbus invites Episcopal youth to apply to the Summer Seminary Sampler, a three-week residential program June 12-July 2 or July 10-30. The program is designed for high school sophomores, juniors and seniors interested in exploring theological education and vocational choices.

Mornings are spent serving in social service agencies and meeting people passionate about their callings. Afternoons find the youth in classes with seminary professors or "shadowing" a variety of professionals in the course of their day. Each day begins and ends with devotions; friendships form; worship is experienced in several denominations; seminarian counselors become friends and mentors; and recreational times are enjoyed.

Congregations are encouraged to assist the

youth in raising a \$500 sponsor fee to show support to youth desiring to explore ministry possibilities. At the completion of the program, a youth receives money raised, plus \$100 to acknowledge that their ministry is valuable and to give them support as they raise money for college.

Past participants have agreed that the time in Sampler changed their lives, their goals, their motivation for study, their activities during college, and their vocational choices.

Please invite youth with gifts for ministry to apply for this unique, life-changing experience.

For more information contact the Rev. Ruth C. Fortis, Sampler director, at 614.234.4136, ext. 4117 or check out the article on Sampler at www.trinitylutheranseminary.edu or e-mail rfortis@trinitylutheranseminary.edu. A DVD or video is available upon request.