

Whitney, Doemland will lead music at Annual Council



Edward L. Doemland and Rae E. Whitney

Music for Annual Council in Gering Nov. 7-9 at the Gering Convention Center will be led by Rae E. Whitney, renowned hymnist, and Edward L. Doemland, composer.

Anyone who would enjoy participating in a combined choir to help support the Friday evening and Sunday morning worship services should contact Whitney at raewhit@allophone.com as soon as possible so appropriate advance arrangements may be made.

Whitney lives in Scottsbluff. Born in England, she came to the United States following her December 1960 marriage to the Rev. Clyde E. Whitney, Rector, St. Andrew's, Scottsbluff. They had met in Italy that summer. The Rev. Whitney died April 22, 1992.

A nationally known hymnist, Whitney has produced more than 500 hymns, while Doemland has written tunes for many of them.

At least 20 other composers have written tunes to her hymns, and these are published in "Fear Not Little Flock, Volumes I & II" (Selah Publishing Co.). Selah has also published two collections of her texts in "With Joy our Spirits Sing" and "Under the Fig Tree."

Doemland, a Chicago native, taught school in Illinois following college graduation. He moved to West Allis, Wisc., in 1963 to be a chemistry teacher at the town's Central High School. He began playing the organ at St. Peter's Episcopal Church in West Allis that same year and has continued as parish organist since.

Though chemistry is his first love, Doemland has had a varied career as a composer, arranger and performer. He is a

St. Mary's installs Eucharistic Ministers



Newly installed as Eucharistic Ministers at St. Mary's, Bassett, are Linda Baugher, left, Mike Skulavik and Sandy Sawyer. (Photo Courtesy Tom Sawyer)

Dominican Church Groundbreaking



A Mission Team from St. Matthew's, Alliance, participated in a groundbreaking for a new Episcopal church in the Dominican Republic.

A story and more photos on Page D

percussionist in the Festival City Symphony and plays jazz piano in area restaurants.

Whitney and Doemland met at a Hymn Writers' Workshop at St. Olaf College in 1993. They have since presented programs, festivals and workshops throughout the nation.

Anyone attending Annual Council who would like to sing in the Council Choir at the 7:30 p.m. Jazz Vespers on Friday, Nov. 7, please e-mail Rae Whitney at raewhit@allophone.com. A 6 p.m. rehearsal is planned.

A Day in the Life: Bishop's Journal August 2008

August 1-6. See my Lambeth Journal in previous edition for these days.

August 7. Unpacking and recuperating from return trip from England.

August 8-9. Preparation for sermon and adult forum presentation on the Lambeth Conference this coming Sunday at the Trinity Cathedral.

August 10. Preached at 8:30 a.m. and 10:30 a.m. Eucharists at Trinity, and led very well-attended adult forum on my recent experience at the Lambeth Conference. Marty and I enjoyed delightful lunch and visit with Dean Hurley and Diane at their home this afternoon.

August 11-31. Vacation.

E-mail Scam Afoot: Presiding Bishop is NOT the sender

Since her return from the Lambeth Conference, a great many people have received an e-mail claiming to be from the Presiding Bishop, the Rt. Rev. Katharine Jefferts Schori.

The e-mail is called "Hello and thanks for your prayers."

If you have received such an e-mail, please be aware that it contains false information and is a scam.

Suspect e-mails may come (or appear to come) from any number of addresses, such as kjefferts@aol.com, pbksjefferts@aol.com, or xjefferts@aol.com. These are false addresses.

These scam e-mails are being investigated. If you have any questions or wish to report an e-mail you have received, contact abuserreport@episcopal-church.org.

Voices on Lambeth: Three Perspectives on the Recent Lambeth Conference

No "Uprooting"

Excerpt from the sermon preached by the Rt. Rev. Duleep de Chickera, Bishop of Columbo, Sri Lanka, at the Opening Eucharist of the Lambeth Conference, Sunday, July 20, in Christ Church Cathedral, Canterbury.

I would like to draw your attention to the parable that was read as the Gospel: the words of the master were wise words: "Let them grow together." There can and there must be no uprooting, simply because if we attempt this game of uprooting the unrighteous then, my dear sisters and brothers, none of us will remain. We are all a mix of the wheat and the weeds. The wisdom of these words suggest that we stay together because we draw from a common soil, a common tradition, a common heritage. We are what we are regardless of our differences, because of our common life together and our origins. Transformation comes in this interaction, and transformation must come from within.

The second challenge that I'd like to leave with you, is one that we need to resuscitate and declare again and again, and that is the challenge of unity in diversity. As I look around and see you, I see this wonderful unity in diversity. Shortly, when the sacrament is administered, lips from numerous countries, numerous nationalities, numerous cultures will touch the same cup. We are united in spite of the fact that we are different, because in Christ we are equal. There's enough to go around if none will be greedy.

Here my dear sisters and brothers is an insight of what the Church is called to be: an inclusive communion, where there is space equally for everyone and anyone, regardless of colour, gender, ability, sexual orientation. Unity in diversity is a cherished Anglican tradition—a spirituality if you like—which we must reinforce in all humility for the sake of Christ and Christ's Gospel.

The Lambeth Conference itself has divided Anglicanism

From the Rev. Dr. Nigel Scotland, Charlton Kings, Gloucestershire, in an Aug. 6 letter to the London Daily Telegraph.

Sir – As the Church tries to assess the impact of this year's Lambeth Conference, could it be that the most divisive factor in Anglicanism in recent years has been the conference itself?

Before calling the first conference in 1867, Archbishop Longley was categorical in his statement to the Upper House of Convocation: "It should be distinctly understood that at this meeting no declaration of faith shall be made, and no decision come to which shall affect generally the interests of the Church, but that we shall meet together for brotherly counsel and encouragement."

Longley's successor, Archbishop Tait, reiterated the same terms in calling the second conference of 1878, and stated that "our discipline is exercised by ourselves and by the constituted courts of the Church at home, and the discipline of the various colonial and more independent churches is exercised by these Churches according to fixed rules which have been established by themselves."

If Lambeth had kept to this vision of its founders, we might not be in the present state of fragmentation.

From his Letter on Lambeth to his Diocese

The Rt. Rev. James Jelinek, Bishop of Minnesota

I suppose some will argue that we did not do anything at the Lambeth Conference, but then, that is really the point. Many of us came to do something, whether to restate norms strongly, to break new ground, to create new forms and structures for the Anglican Communion, to force others to their knees in repentance and contrition, to make someone come to our way of seeing things, or to win over those we consider the others. Yet that is what happened at the last Lambeth Conference in 1998, and we walked away with a document that all of us have wanted to use as a club on the head of someone else, or a theological strait-jacket to confine another's thinking. We left that conference with seething anger or smug self-righteousness... In 1998, we set up rules with the expectation of obedience, but we did not deepen what we have come to call "the bonds of affection" with the hope of commitment to God and to each other by the grace of the Holy Spirit.

In preparation for this Lambeth Conference, the Archbishop of Canterbury reminded us repeatedly that we were not going to be doing any legislation, building any structures, voting anything into or out of existence. Archbishop Rowan invited us to come together to pray, to

(Continued on Page C)

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The Episcopal Diocese of Nebraska
109 North 18th Street, Omaha, NE 68102
www.episcopal-ne.org

The Rt. Rev. Joe Goodwin Burnett
Tenth Bishop of Nebraska
Editor: Don Rabbe

We welcome your contributions and digital photographs. Please e-mail submissions to therabbes@inebraska.com or mail to:
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The Pastoral Staff



Will the Real Lambeth Conference Please Stand Up?

The Rt. Rev. Joe G. Burnett

The “once per decade” meeting of the Lambeth Conference of bishops from around the Anglican Communion is now history. Held at the invitation of the Archbishop of Canterbury, this year’s conference drew 670 bishops from 37 of the 38 Anglican provinces, and about 135 bishops of the Episcopal Church registered to attend.

This year’s conference was structured differently than others. In the past, most of the time has been taken up with resolutions, labored over in large working groups of bishops—and sometimes in the midst of controversy. This was certainly the case in 1998, when the hard line resolution on human sexuality (Lambeth 1.10) was substituted and voted in at the eleventh hour after a working group had produced a more moderate document with wide support.

This year, to his credit, the Archbishop of Canterbury sought to provide a forum for listening and sharing and building relationships. Starting with a pre-Lambeth retreat, framed in daily worship, and marked by daily Bible study in groups of 8, as well as daily “Indaba” discussion groups of 40, we were exposed in depth to the rich diversity of our global fellowship in a way that potentially opens the way for transformed connections, at least with many.

When I presented a program on Lambeth at Trinity Cathedral shortly after returning from the conference, I gave it the title, “Will the Real Lambeth Conference Please Stand Up.” This was to give expression to the mixed feelings I had about different aspects of my experience there, which I would like to summarize briefly here—and then continue to explore in more depth in future articles and presentations in the diocese.

On the one hand:

- The Lambeth Conference was truly focused on the building and renewing of relationships. This happened in a variety of ways, but primarily in the worship, the Bible studies, the Indaba groups, and the social time we enjoyed with

one another. The sermon at the opening Eucharist at Canterbury’s Christ Church Cathedral seemed in many ways to set the tone for our very diverse global community of Anglicans to “get on with” the mission and ministry of the Church (see excerpt from this sermon elsewhere in this issue). The most memorable line for me was when Bishop Duleep de Chickera, Bishop of the Diocese of Colombo in Sri Lanka, drew from that Sunday’s gospel parable of the wheat and the tares. He said: “I would like to draw your attention to the parable that was read as the Gospel: the words of the master were wise words: ‘Let them grow together’...There can and there must be no uprooting, simply because if we attempt this game of uprooting the unrighteous then, my dear sisters and brothers, none of us will remain. We are all a mix of the wheat and the weeds. The wisdom of these words suggests that we stay together because we draw from a common soil, a common tradition, a common heritage. We are what we are regardless of our differences, because of our common life together and our origins. Transformation comes in this interaction, and transformation must come from within.”

- We were reminded again and again as we worshiped, prayed, studied the Bible, and met with one another that our “mission field,” which is the whole world, is marked by vast differences in cultural, political, and social contexts. For the first time during these recent years of controversy, I felt a genuine sense of hope and optimism that we might really bridge difficult divides, and find ways to recommit to stay in relationship with one another. Indeed, I believe we did this in many different ways as the days passed.

- We were also blessed by the presence of interfaith guests and ecumenical visitors representing diverse Christian, Jewish, and Muslim contexts, and their participation was an enriching element of the whole experience (but note my later comment below).

- In many respects we seemed to recover our focus on

the gospel essentials to bring good news to the poor, the oppressed, the downtrodden, the marginalized, and the outcasts. The “Walk of Witness” in London on behalf of the Millennium Development Goals, and the stirring address by British Prime Minister Gordon Brown, were high points.

On the other hand, at times I felt as if there were two parallel conferences going on. One focused on all the good things outlined above, and the other one geared up and ran on a separate, agenda-driven track, involving hearings, contentious (though honest and heart-felt) debates, and the pointing of fingers at those deemed “responsible” for our present distress.

For example:

- The so-called “Windsor Continuation Group” was led by a retired English Bishop who repeatedly named The Episcopal Church and the Anglican Church of Canada as places of strife and conflict, and as perpetrators of de-stabilizing actions and decisions. All the while, those who have violated ancient traditions of provincial and diocesan authority and boundaries were only referred to generally and in passing, and in a way that continually minimized and rationalized their incursions and plundering. Even though the Episcopal Church has been living in a “season of gracious restraint” in these matters for some time, this was only noted after persistent pressure to do so. It now appears certain to many of us that, no matter what is done or said or ultimately adopted as a method of ending the violations and incursions of certain bishops into other provinces, these actions are not likely to cease.

- The Covenant Process and the Covenant Design representatives present also made presentations and sought information and feedback, even as it became ever clearer that some form of an Anglican “Covenant” will in fact be produced and sent to the Anglican Consultative Council for possible future endorsement by member provinces. In this regard, the commitment to and enthusiasm for such a document by the Archbishop was unmistakable.

- Some of those ecumenical visitors whose presence I noted earlier were less than charitable in their addresses and concluding observations, calling upon the Anglican Communion to “condemn” those practices that are found objectionable, both in terms of issues of human sexuality and the ordination of women.

- And finally, there is the overarching issue of ecclesiology (theology and polity of the church). The Archbishop’s addresses

presented a picture of a future communion more along the lines of a Roman Catholic model with a global structure and governance than a traditional Anglican federation of autonomous but interdependent dioceses. This is a highly nuanced position he espouses, but it leaves many concerned about whether the reformed and peculiar and liberating notion of “catholicity” long exemplified in Anglicanism might give way to an international structure that would lose something of its creativity and brilliance and practicality. In my estimation, the Archbishop (and others) continue to outline a theology of episcopate that doesn’t take into full account the centrality of baptism, the community of the baptized that is thereby created, the equality of ministries that is thereby signified, and the baptismal ecclesiology which has over the last four or more decades transformed the Episcopal Church.

Your prayers and continuing presence in this ongoing discussion are requested. More to come!

Voices on Lambeth

(Continued from Page B)

listen to scripture and to each other and to the movement of the Holy Spirit among us.

Each day we met in bible study for an hour and a quarter, focusing on the great I AM passages in the gospel of St. John... In our sharing, we talked about our personal lives and ministries, the different dimensions of our faith, the things we hold dear.

We were being called into deeper dimensions of communion by Jesus in the text and by the Archbishop who kept on asking us, after naming our differences and framing our situation, to walk toward each other rather than to walk apart. We were already fractured, as some 200+ bishops chose or were forced not to attend, and while we did not want to let their absence dictate a response from this gathering, we also did not want to ignore them or write them off. We began looking for ways to stay in relationship rather than damage our Communion further. I believe our intimate conversations and the daily prayer and Eucharists in which we were participating, gave God the opportunity to nurture us, to challenge us, and to make us whole.

St. Matthew's Mission Team works in the Dominican Republic



John Adam and Wayne Zoble repaired pews with directions from Anne Adam and suggestions from a group of youthful parishioners.



Ellen Snow, standing right, Diocese of Nebraska missionary to the Dominican Republic, welcomed the mission team and coordinated their stay.



Annie Dietrich, a college freshman, gives impromptu ballet lessons to some girls of the parish.

(Photos Courtesy of the Rev. Cheryl Harris)

St. Matthew's, Alliance, Mission Team has returned from the Dominican Republic. The team painted the inside and outside of Iglesia Episcopal San Felipe Apostol, and built kneelers for the churches pews.

Team members included The Rev. John Adam, Deacon at St. Matthew's, and his wife, Anne; Annie Dietrich; Kathy Graham; The Rev. Cheryl Harris, Deacon at St. Matthew's; and Wayne and Pat Zobel. The benefit of being a small team, according to Harris, was that they could be placed in a church to work and not be overwhelming.

Harris provided this trip report during a parish brunch the team held to thank parishioners for their support and prayers throughout the planning, trip and return home.

"John and I had been on a work team a few years ago, so we knew that we needed to take our own paint brushes, rollers, etc. We had sent money ahead for the paint and lumber. What we didn't realize was that the church was three stories high. Ellen Snow had told the pastor that we couldn't paint the top two stories outside and that she would arrange for someone else to do that painting. What we learned upon arrival was she evidently didn't consider the two-story wall and ceiling inside the church to be too high.

"We painted their parish hall, a hallway to the kitchen area and two Sunday School rooms. Then, we painted the tall walls and ceiling in the hallway that led to the rooftop. Luckily, we had extensions for the rollers and Pat did a little ladder work. Part of the mission plan was for parish members to work along with us. It's interesting to paint with people who had never painted before.

"The people of Santo Domingo are very warm and welcoming. We had a Spanish/English dictionary with us. Our limited Spanish and their limited English, with the help of the dictionary, allowed us to communicate amaz-

ingly well. The pastor spoke some English and four of the young people in the parish spoke English fairly well. Anne Adam added to both the communication and the entertainment with her charade-type questions and answers. There was lots of gesturing.

"There was quite a lot of rain and the electricity was usually out for the day by 9:30 a.m., so John and Wayne had to work fast with the power tools.

"We were well fed and had fun trying to learn how different dishes were made. One of the men who came to visit us every day brought us fresh pineapple, mangos and coconuts. What a treat!

"Most afternoons before we left, we held Compline in Spanish. Three of the parish youth had been to an Episcopal Youth Event in Kentucky in 2007 and knew a few songs. After the boys learned that Annie was a dancer, they wanted a demonstration. She made two little girls very happy by giving them a mini ballet lesson.

"The Sunday before we left, the readings and Gospel were read in Spanish, then we read them in English. As special music, we and the youth who knew the songs sang "Lord I Lift Your Name On High" and "Alleluia, Alleluia, Give Thanks to the Risen Lord," in English. This was also the Sunday that the pastor told the congregation she was being transferred to another church. They were all sad, but Ellen told us the priest who would take her place was a wonderful man.

"Instead of touring and shopping, we chose to attend a ground-breaking for a new church in the town of Azua, about two hours from Santo Domingo. It was a very moving experience. During the service, a group of people was called forward. These were people who had lost their homes in last fall's hurricanes. Episcopal Relief and Development Fund was financing the replacement of 20 homes. There were lots of tears.

"We were also reminded

of the story of loaves and fishes when this very poor community fed the more than 250 people attending. Not one person went hungry.

"Deacon Bob and Ellen Snow have done an amazing job in the Dominican Republic. There are many more new churches, clinics, schools and clergy trained to serve the Dominican people. They have prayed about something that they feel God is calling them to do. They shared with us their dream of starting a street ministry.

"There are so many street people because of the widespread poverty. They would like to buy some property in an area with a lot of street people. They would erect a shelter there to allow street people to come in, get a meal, clean up and rest for a while.

"The Outreach Committee at St. Matthew's will help give the Snows a start. Since many street people earn what little they have by selling all kinds of things on the streets, we will be selling flowers. Aug. 31 we held a Farmer's Market in the Parish Hall and the last Sunday in September we held a Silent Auction. Money received will go to the Snows.

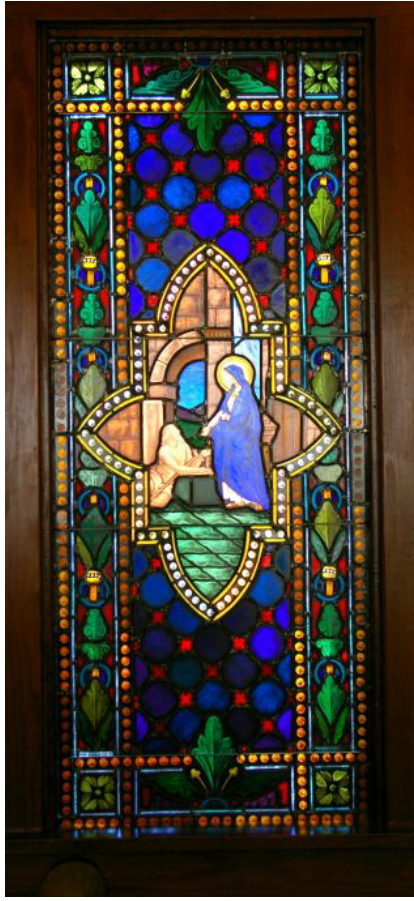
"If we, who have so much, can share what we have then all will be able to share in the abundance that God has blessed us with."

Doane College students help spruce up "Little White Church with the Red Door"



Twenty-three Doane students, most of them freshmen; two members of Iglesia de JesuChristo; and five members of Trinity Memorial, Crete, worked on the church grounds and building Aug. 24, "doing the Lord's work," according to Vestry member Jody Kerksenbrock. Rick Blessen led the scraping and painting crew. Junior Warden Anne Holling, Claire Holling and Kerksenbrock worked with students on the grounds and garden cleanup, as well as inside the church. The two Arturos Ornelases, father and son, mowed and weedwhacked, raked and pulled weeds. The whole Trinity Memorial congregation helped in one way or another, Kerksenbrock said. (Photo Courtesy Jody Kerksenbrock)

Stained Glass Windows Dedicated at St. Mary's, Bassett



(Photos Courtesy Tom Sawyer)

Four new stained glass windows were dedicated Aug. 10 at the Church of Saint Mary in Bassett.

Each of the four contain a detailed painted medallion giving expression to the Song of Mary as in the Magnificat Luke 1:46-55 and on page 91 of the Book of Common Prayer.

"In designing these beautiful windows which replace drafty, cracked plain glass windows, the Vestry and I found the Song of Mary a natural point of focus as Mary, the Mother of our Lord, is the congregation's patron," said the Rev. Randy Goeke, Rector, St. Mary's.

Funds for the project came from memorials, gifts from members and friends of the parish, rummage sales and pancake feeds.

The stained glass project continues with prayers and fund raisers with hopes of soon replacing the four cracked plain windows on the

other side of the nave. The point of focus in designing the next four is the Lord's Prayer.

At the dedication, Goeke reminded the congregation they were participating in a once-in-a-lifetime moment.

"The windows proclaim the Gospel of the Lord in ways much deeper and richer than words," he said. "Prayerful art like this touches the heart and is timeless. These windows will be touching hearts with the Gospel long after all of us are gone."

The windows were crafted and installed by Associated Craftsmen, Gilbert, Ariz., working with Joy Stained Glass Studio of Oak Grove, Mo. The church on Main Street is always open.

"Come and enjoy the windows for yourselves," Goeke said.

Journey to Adulthood training conducted at St. Martha's

Diocesan Journey to Adulthood training was held at St. Martha's, Papillion, in September. Facilitated by The Rev. Ruth Jaynes, she was assisted by The Rev. Randy Goeke from St. Mary's, Bassett; Kristi Smith and Jan Sinram from Church of the Holy Spirit, Bellevue; Mere Bradley, St. Luke's, Plattsmouth; and Nicole Baxley from St. Martha's. The Rev. Catherine Scott, interim rector at Holy Trinity, Lincoln, added her expertise in the program that she helped facilitate while she was priest at St. Luke's, Plattsmouth.

Participants included leaders from Lincoln churches: Anne and Russ Gasper, Holy Trinity; Sarah Grubb, St. David's; and Janet Squires and Susan Kriz from St. Matthew's.

The Rev. Jami Anderson, St. Elizabeth's, Holdrege and St. Paul's, Arapahoe; Eleanor Ubiera, St. Martha's; Sandi Tuttle, Holy Spirit; and the Rev. Tom Jones, St. Andrew's, Omaha, also partici-

pated in the training.

Rite 13 participant, Abby Culp, and J2A participant Ian Tuttle, both from Holy Spirit, gave a presentation telling of their experiences with the program during the past year.

Journey to Adulthood is a program of Spiritual Formation through LeaderResources for youth in grades 6-12. The guiding principles of the program are that manhood and womanhood are free gifts from God and that adulthood must be earned. The curriculum is full of ideas that can be adapted in many ways for working with youth.

The Diocese of Nebraska has a license to use Journey to Adulthood in all of its parishes. For more information on how to access this curriculum, contact Jaynes at rjaynes@episcopal-ne.org.

Also, if you would like your name added to the list of those who use Journey to Adulthood and are interested in sharing ideas, please contact Jaynes.



Participants in the J2A training in September. (Photo Courtesy the Rev. Randy Goeke)

Prize-winning Float Built inside church



First Place in the religious category of the Rock County Fair Parade was the float from St. Mary's, Bassett. Parishioners preceded it carrying a banner with the float's theme: "Quit Your Dragon. Get Your Tail To Church." (Photo Courtesy Tom Sawyer)

Planning for the End of Life

Are you among the 70 percent of Americans who do not have a will?

That's right, up to 70 percent of Americans die without a will. Without a will, the state decides how your assets and property will be distributed, and they are likely to be the greatest beneficiary. Writing a Will is just good stewardship!

What about a Medical Directive?

A Medical Directive appoints a Healthcare Proxy and gives instructions for how you would like to be treated if you are incapacitated.

Finally, have you planned your funeral service?

I often tell folks one of the greatest gifts you can give your family is to have your funeral arrangements made so they do not have to be about that work in the midst of their grief at the loss of a loved one. The Funeral can be a reflection of your life, a message to loved ones about your values and what was important to you.

With permission of the Episcopal Church Foundation, the Diocese of Nebraska and the Bishop Clarkson Episcopal Foundation now offer you an all-in-one booklet that includes valuable information and easy to fill out forms for Medical Directives, Funeral Services, and a detailed description of the materials that you need to provide your attorney to prepare a Will that reflects your values and sets forth your desires for the disposition of your estate.

There is even a Christian Pre-Amble for your Will that gives you one last opportunity to share your faith with family and friends.

This booklet, "Planning For The End Of Life," is available through the Diocesan Office. Or, you can ask your Rector or Wardens to provide this valuable resource for you and the members of your congregation.

For more information concerning this booklet or other resources on Planned Giving go online to www.episcopal-ne.org or please contact: The Rev. Canon Tim Anderson, Executive Director, The Bishop Clarkson Episcopal Foundation, e-mail tanderson@episcopa-ne.org or call, toll free, 866-341-5373.

Brightening Creation, Illuminating Our Souls

by the Rev. Betsy Blake Bennett,
Deacon, St. Stephen's, Grand Island

Nebraskans now have a good resource, Nebraska Interfaith Power and Light, for parishes that want to be better stewards of the environment. IPL advocates for clean energy, conservation, and the responsible stewardship of God's creation. The Nebraska IPL chapter got its official start this summer, and our diocese has joined this initiative with most of the other major Protestant bodies in the state. There are already links to resources on the Web site www.NebraskaInterfaithPowerandLight.org, and other resources are becoming available.

Worldwide, several faith communities, Christians and others, are calling attention to the moral dimensions of climate change, and religious environmentalism has grown into a significant spiritual movement. Ecumenical cooperation on the vital issues of climate change and pollution that affect all of us and everything in our world has given people of faith an opportunity to find considerable common ground.

Why religious environmentalism, though? Environmental issues intersect with traditional religious concerns in three inter-related areas: spirit, justice, and stewardship. Different religious

environmental groups emphasize different areas, depending on local needs and the general orientation of the group.

An emphasis on spirit calls us to awareness of God's self-revelation in creation. This awareness is expressed simply and spontaneously whenever our hearts are filled with gratitude and joy by the beauty of something in nature. Attention to the dimension of spirit teaches us to intentionally cultivate gratitude for creation, and increases our awareness of the presence of God in nature. Liturgical celebration of the gift of creation and of how we find God in nature is an outgrowth of this area.

Environmental justice issues center on the way things like climate change and pollution affect different groups of people, especially people with little economic or political power. The poorest people in the world suffer the most from the negative impacts of global climate change. Poorer neighborhoods in the United States often have poor air quality that results in higher asthma rates; poorer areas, both urban and rural, often contain toxic waste sites or ground and water pollution from industry or mining that result in other health hazards. The dimension of environmental justice links

Bishop's Calendar & Diocesan Events

October 2008

- Oct. 5** Bishop's Visitation, Oregon Trail Trinity Cluster, Ogallala, Oshkosh, Bridgeport
Oct. 12 Bishop's Visitation, Holy Apostles, Mitchell, and Calvary, Hyannis
Oct. 19 Bishop's Visitation, St. Luke's, Plattsmouth
Oct. 26 Bishop's Visitation, St. Luke's, Kearney

November 2008

- Nov. 2** Bishop's Visitation, Grace Church, Chadron
Nov. 7-9 Annual Council, Gering Convention Center, Gering
Nov. 16 Bishop's Visitation, St. Matthew's, Lincoln
Nov. 23 Bishop's Visitation, Our Savior, North Platte
Nov. 30 Bishop's Visitation, St. Martin's, Omaha

December 2008

- Dec. 2** Bishop and Trustees, Clarkson Center
Dec. 7 Bishop's Visitation, Holy Trinity, Lincoln
Dec. 8-10 House of Bishops' Theology Committee, Washington National Cathedral
Dec. 14 Bishop's Visitation, St. Augustine's, DeWitt
Dec. 21 Bishop's Visitation, St. James, Fremont
Dec. 24 Bishop in Residence, Trinity Cathedral, Omaha

the Church's traditional concern for people who are poor or oppressed with environmental issues.

Stewardship is the area that many people think of first when they think of religious environmentalism. Stewardship looks at how well we are caring for God's creation. As parishes and dioceses, this means looking at things like the energy efficiency of our buildings, our water use, how much trash we create, what sorts of light bulbs we use, whether we recycle trash, and our transportation choices. These are all part of caring for creation. Learning how to take better care of the environment through the choices we make in our own homes is another piece of this, as is educating others about caring for creation.

Depending on community concerns and the degree of interest and knowledge of environmental issues, parishes that are ready to be more intentional about caring for creation can begin working in any one of these areas. Check out the resources available through Nebraska Interfaith Power and Light, or look at the Episcopal Ecological Network Web site (www.eenonline.org) for resources from other dioceses.

As we develop environmental ministry in our diocese, we will be mindful of all these dimensions of religious environmentalism along with our particular geography and way of life, being creative in the way we practice good care for creation in Nebraska. We welcome the gifts and energy of all who feel called to help

develop environmental ministry in our diocese. Whether you want to be part of a diocesan environmental task force or need ideas about what you might do as a parish, please contact me or visit with me at Annual Council. E-mail deacon-betsy@windstream.net or phone her at: 402-461-3933; or phone St. Stephen's at 308-382-4961.

Explore Christmas in Matthew and Luke

"The Stories of Jesus' Birth: Then and Now" will be the timely theme for Kanuga's Nov. 15-17 Lansing Lee Conference, with keynoters Marcus Borg and John Dominic Crossan, best-selling authors and lecturers.

Their talks will explore the ancient and contemporary meaning of the Christmas stories in Matthew and Luke, and their relevance for then and now. They will draw on research for their latest book, "The First Christmas: What the Gospels Really Teach About Jesus's Birth."

Their first address will be "Phos Hilaron: O Resplendent Light," referencing one of the earliest surviving Christian hymns and offering a message of Christ's emerging light in the darkness. The presentation will include the premiere of a mixed media performance arts piece, also titled "Phos Hilaron," produced and directed by Randall Robertson. It features the

(Continued on Page G)

Episcopal Academy is Oct. 17-18

The Episcopal Academy, scheduled for Oct. 17 in Omaha and Oct. 18 in Kearney, is designed to help lay and ordained church leaders effectively develop financial and leadership resources that will enable them to do the work of the Gospel. The Academy offers training in four major areas:

- Capital Campaigns: You will learn how to prayerfully plan, structure and implement a capital campaign. The workshop will describe a proven three-phase methodology – discernment, feasibility study, and gifting – to successfully raise funds to address your parish’s capital needs.

- Planned Giving: You will study ways to build and manage a year-round planned giving program, including how to create a parish Legacy Society to encourage gifts at the end of life. It will include a brief review about the different types of life-income gifts; i.e. charitable gift annuities, charitable remainder trusts, pooled income funds, etc., and technical resources available to help you implement a program at your parish.

- Vestries: Their Role from A to Z. This workshop is based on “The Vestry Resource Guide” from the Episcopal Church Foundatoin. It is designed for new vestry members, or for wardens and clergy who are responsible for orienting new members. Explore what it means to lead and manage a community of faith; how to share spiritual leadership; working to embrace differences; vestries and stewardship; managing transitions, etc. Share your insights about how to shape vestry service to be meaningful and effective.

- Promoting Effective Leadership for Congregations: Provides an introduction to insights about effective leadership gathered from research within and beyond the Episcopal Church and informs participants of a range of tools and resources available for leadership development, ministry enhancement and progress assessment. We will explore questions such as: Are effective leaders born or made? What are their traits? What leadership self-assessment tools exist? What is mutual ministry review? How can you become the leader you hope to be?

The schedule for each day and location is identical.

Friday’s academy will be at St. Andrew’s, Omaha, at the corner of 84th and Pacific. Saturday, participants will gather at St. Luke’s, Kearney. Activities will begin each day at 9 a.m. with registration and refreshments.

A welcome, opening prayer and overview of the academy begins at 9:30 a.m.. Session 1 from 10 a.m. to 12:30 p.m. will give participants their choice of training in Capital Campaigns or Vestries: Their Role from A to Z.

Returning from lunch break, Session 2 begins at 1:30 p.m. with training in Planned Giving or Promoting Effective Leadership for Congregations. At 4:30 p.m., a question and answer session will wrap up the academy.

The academy registration fee is \$10 and includes lunch and refreshments. To register, complete the attached form and return to the Diocesan Office by mail, fax or e-mail before the Oct. 8 registration deadline. For additional information, contact the Rev. Canon Tim Anderson, Canon for Development.

Stories of Jesus’ Birth

(Continued from Page F)

32-voice Georgia Tech Chamber Choir, video, still photography and narration, with commentary by Crossan and Borg.

Borg’s 16 books include “Meeting Jesus Again for the First Time,” the single best-selling book by a contemporary Jesus scholar. Crossan has authored 23 books, including “The Historical Jesus,” “The Birth of Christianity,” and “In Search of Paul.” Their individual books have been translated into 10 languages.

Conference Chaplain will be the Very Rev. Harry Pritchett, pastoral associate at the Cathedral of St. Philip in Atlanta and former dean of the Cathedral of St. John the Divine in New York City. Kristen Lensch, an award-winning organist from the Church of the Holy Communion in Memphis, Tenn., will be the musician.

The Lansing Lee Conference was made possible by an endowment established in his memory by his wife, Natalie, of Augusta, Ga. He was active in many aspects of Kanuga’s program and governance. Affiliated with the Episcopal Church since 1928, Kanuga is a 1,400-acre camp and conference center in the Blue Ridge Mountains near Hendersonville, N.C. For rates and registration, visit www.kanuga.org or call 828-692-9136.

The Episcopal Academy Registration Form

Name _____

Address _____

City/State/Zip Code _____

Telephone _____

E-Mail _____

Church/City/State _____

Which event will you attend? (circle one)

Friday in Omaha or Saturday in Kearney

Which workshops do you prefer? (circle one in each session)

Session 1: Capital Campaigns or

Vestries: Their Role from A-Z

Session 2: Planned Giving or

Promoting Effective Leadership
for Congregations

If paying by check, make check payable to: The Diocese of Nebraska and mail to 109 N 18th Street, Omaha NE 68102

If paying by credit card, please complete the following:

Card type: Visa ____ American Express ____

Mastercard ____ Discover ____

Card Number _____

Expiration Date _____

Name as it appears on card _____

Billing Address _____

Signature _____

Church Organist Training Program

Instructors for the 2008-2009 Church Organist Training Program presented by the University of Nebraska-Lincoln School of Music will be John Friesen, Diana Johnson and Marilynn Theis.

Friesen is organist at St. Paul United Methodist Church in Lincoln. He holds Doctor of Musical Arts in organ performance from UNL. He will teach in Lincoln.

Johnson is organist at Calvary Lutheran Church, Stombsburg. She has her Master of Music degree in organ performance and will lead classes in Stombsburg.

Theis, organist at Mt. Michael Abbey, Elkhorn, holds a Master of Music degree in organ performance from UNL. She will teach in Elkhorn(Omaha).

The Church Organist Training Program is designed for church organists. It is a noncredit program of private organ lessons which can lead to a certificate of achievement.

Individuals may register for second semester and the summer session 2009. The fee of \$310 for spring semester includes 15 half-hour lessons. Summer session features eight half-hour lessons. These lessons are usually scheduled weekly, but other arrangements may be negotiated with the instructor.

To register, or for more information, contact Michele Deaton, School of Music, University of Nebraska-Lincoln, 11th & R Streets, Lincoln, NE 68588-0100.

St. Stephen's creates "Jerusalem Marketplace" for Vacation Bible School

A team of nearly 40 parishioners of St. Stephen's, Grand Island, presented "Jerusalem Marketplace" to nearly 40 youngsters during its Vacation Bible School in August. Kathy Stoddard served as director.

On each of five evenings, tribes of participants gathered in Synagogue School, played games in the village, visited shops, and made crafts. Roving players presented the story of Jesus as it unfolded in Jerusalem. Jesus, portrayed by Bob Borgheiinck, appeared among the participants on the last evening.

St. Stephens plans its VBS for August to get a boost for its "back to school" Christian Education program. The annual program has a long history, including bussing children to VBS who had been displaced by the 1980 tornado.



Justice Hatfield helps visitors to his shop make things out of clay.



A tribe gathers for a lesson around Noelle Ptomey while song leader Leslie Lewis and "Rabbi" Dave Stoddard look on in the background.



Mary Kvetensky and Cindy Jepson observe while the players act out a scene as Jesus' followers.

The You in Youth Ministries

(This writing of "The You in Youth Ministries," by Noelle Ptomey, was written in August but did not appear in the September issue of "The Nebraska Episcopalian" due to extended coverage of the Lambeth Conference.)

I just returned home tonight from Camp Comeca. I am bone tired and desperately need a shower. But I wanted to write this article before I settled back into my comfortable life. I've already told you what I think the churches role is in youth ministry. And I shared why I think adult leaders are an integral part of youth ministry. Now I want to tell you why I know why this ministry isn't just important. It's imperative.

My husband is a high school principal. He recently attended a conference on Peer Counseling. This is a program where high school students learn to mentor their peers.

At this conference, the facilitator asked the youth in the training to do an activity called "cross the line." It goes like this: Students line up and the facilitator reads from a list of statements. If the statement applied to them or to someone they cared about at school, they were supposed to "cross the line."

The facilitator asked the students to "cross the line" if they

or someone they love at school has: Come to school, drunk, had a divorce in the family, been abused, contemplated suicide, is afraid to go home, has cheated at school, or does drugs. There were more statements along this bent, but the profound part of this activity is that 8 out of 10 students crossed the line on every statement.

These are shocking statistics to me and make me think we don't have any idea what challenges our youth are facing. They also tell me that the church must not only make a place for our youth or provide adults to minister to these kids. Most importantly, it tells me that we as the Body of Christ need to reach these kids.

Youth ministry, at its very core, is about making Christ present in the lives of our children. In the back of the "Book of Common Prayer," is a prayer for young persons. Read it. Pray for our youth, pray for a strong and meaningful program in your parishes and our diocese. And when God presents you with opportunities to minister to our youth, do not hesitate to do so.

Noelle Ptomey, Central Deanery Youth Coordinator, is a cradle Episcopalian, a product of the Diocese of Nebraska Youth Ministries Program, and most recently a Camp counselor survivor and Vacation Bible School Tribe leader.



Participants gather for a "shalom" parting of action songs at the end of each evening.

EYE includes Nebraska Delegation



The Episcopal Youth Event held in San Antonio presented a Cultural Fair. "Fiesta," provided an opportunity to deepen understanding and fellowship among the hundreds of participants. Diocese of Nebraska contingent included Travis Blinkerd, left, Daniel Schaefer, Royce Olander, Renee Mandock and Amanda Scarbrough. (Photo Courtesy Janet Squires)