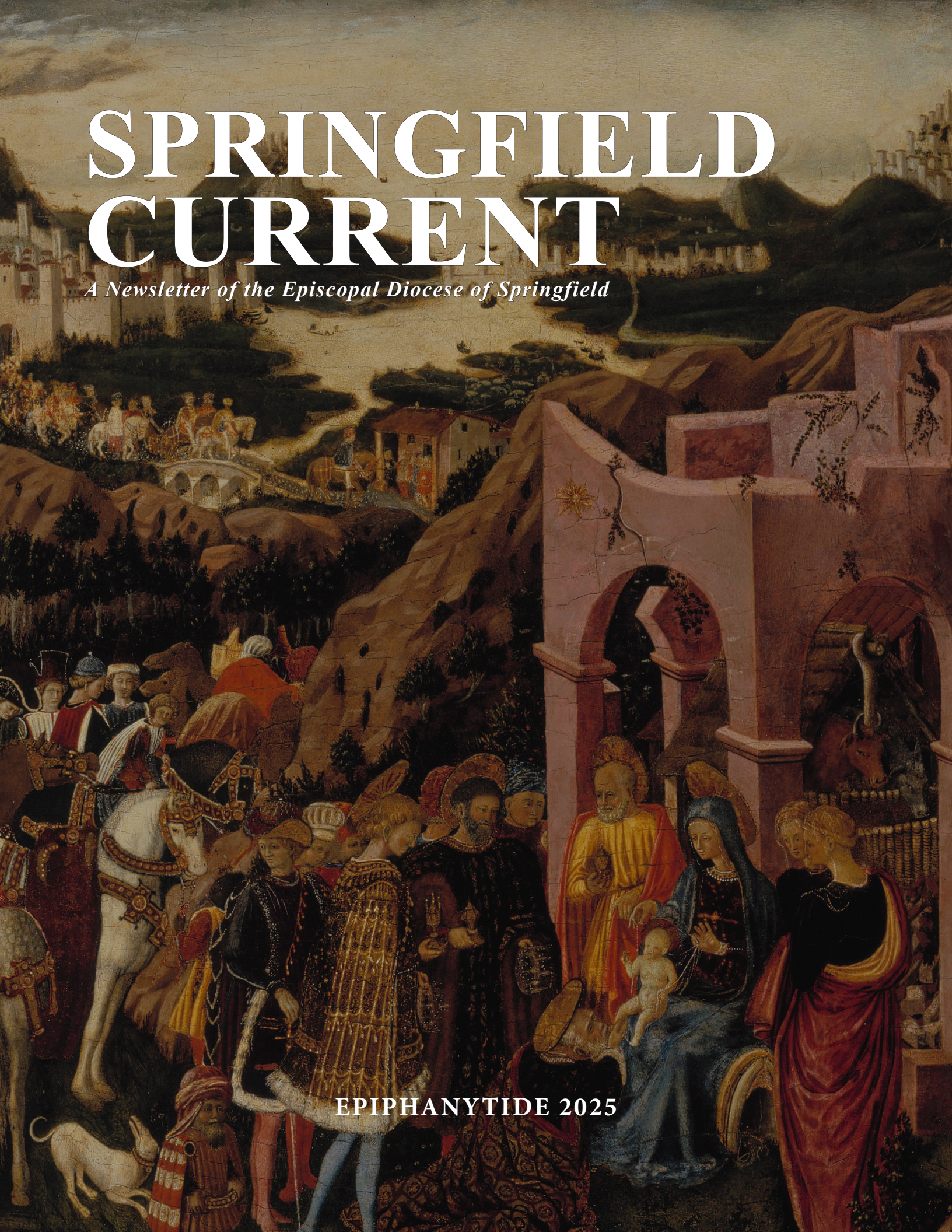


SPRINGFIELD CURRENT

A Newsletter of the Episcopal Diocese of Springfield

EPIPHANYTIDE 2025





from the Bishop

Dear Beloved of Christ:

When driving to church on Sunday as a family in the early 1970s, we would pass McGregor Baptist Church on McGregor Boulevard, a two-lane road running from Downtown Fort Myers to Punta Rassa. Known as the "Avenue of Palms," the first two mile stretch of Royal palms were planted by Thomas Alva Edison in 1901 which created a beautiful lined canopy along both sides of this road. These magnificent Royal Palms soar past 75 feet tall, giving Fort Myers its nickname as "The City of Palms."

Getting to church was never a problem because as Episcopalians, we all had ministries in which to report early, including Choir, altar guild, and at times, the Building Committee. However, the ride home always took longer unless you knew a pretty complicated detour through the surrounding neighborhoods, subdivisions, and a business or two. That is because an auxiliary deputy sheriff who worshiped at McGregor Baptist Church took great pleasure in directing traffic at the intersection of McGregor Boulevard and their small parking lot. Largely not needed, he would position his emblemed vehicle along the center turn lane with his emergency response lights flashing (this was long before agencies went with emergency response strobe lights). He would stand in the middle of the Boulevard in full uniform, stopping north and south traffic to allow cars from their church parking lot to enter, often only two or three at a time. Even in the 1970s, traffic was not thick at that hour on a Sunday. It was his offering. And what was one to do in the face of a duly authorized law enforcement officer, but wait your directed turn.

We all knew that McGregor Baptist Church relied on that offering to communicate a sense of "come and see." Come and see where people worship in such a dynamic setting that we need our own law enforcement officer to regulate the flow of traffic once we dismiss worshipers into the mission field. Although the downtown Roman Church and parochial school maintained a parking lot for over 150 cars, the Episcopal Church up to 75 cars, the Baptists needed traffic control for their 30 cars. They knew that the cars that had to wait in traffic were those of other traditions heading home by the expected way. To many of us being held up in traffic with a smile, it was a pretty bold jab of evangelism. One that, if you asked anyone sitting in traffic, we wish we would have thought of first. McGregor Baptist Church is now located on Colonial Boulevard because they needed a church that seats 500. They also (as far as I know) maintain the traffic control on Sunday mornings.

SPRINGFIELD CURRENT

THE NEWSLETTER OF THE
EPISCOPAL DIOCESE OF SPRINGFIELD

The Episcopal Diocese of Springfield
821 S. 2nd Street, Springfield, IL
62704 Phone: (217) 525-1876
Fax: (217) 525-1877

Publisher:
The Rt. Rev. Brian K. Burgess
XII Bishop of Springfield

Editor and Art Director:
Bethany Buscher

Monthly Diocesan E-Newsletter
Stay up to date with the diocesan
email newsletter. To sign up for the
E-Newsletter or to receive The Cur-
rent, please visit the website at epis-
copalspringfield.org/news/signupand
fill out the form on the webpage.

Address changes can be submitted
by email to [communicator@episcopal-
springfield.org](mailto:communicator@episcopal-springfield.org). Please include the old
address in your email.

Subscription requests, changes, and
cancellations may also be sent by
mail to: The Episcopal Diocese of
Springfield 821 S 2nd St., Spring-
field, IL 62704

We accept submissions for The
Current on the 15th of the months
of December, March, June, and
September. Articles, photos, and
news can be submitted to [com-
municator@episcopalspringfield.
org](mailto:communicator@episcopalspringfield.org). Contributions to the monthly
e-newsletter may be also be sent to
that email and are accepted on an
ongoing basis.

Cover art: The Adoration of the Magi,
Giovanni Boccatti (1448), public domain,
Wikimedia Commons

CONTRIBUTING

Communication serves a crucial function in every ministry. Sharing information among congregations, committees, and individual members is no small task. Welcoming new members to our diocesan family also requires unique communication efforts at all levels.

Your contribution to this ministry of communication helps spread the word about what God is doing in our lives, in our congregations, in our diocese, and in the Episcopal Church at large. Please consider making a gift today.

We are committed to sending our diocesan publication to all members and friends of the Episcopal Diocese of Springfield. It is not necessary to contribute in order to receive *The Springfield Current*. Nevertheless, if you choose to support The Springfield Current, your contribution will be of great assistance in this ministry and is tax deductible. Thank you for your support!



DIOCESE OF SPRINGFIELD

DONORS

The Diocese of Springfield would like to thank and acknowledge the following sponsors who have made possible this issue of The Current:

Catherine Nelson – Trinity, Jacksonville

Bob & Sue Vaughn – St. George's, Belleville

Karen Steigmann – Emmanuel Memorial,
Champaign

The Rev. Beth Maynard and Mr. Mark
Dirksen – Beverly, MA

Bruce Bonds – Emmanuel Memorial,
Champaign



CONTENTS

- 2 From the Bishop
- 3 Newsletter information
- 4 Donors
- 5 From the Bishop, Cont.
- 8 The Conversion of St. Paul
- 9 We Who Know You By Faith
- 12 Photos from Synod 2024
- 16 A Day at Episcopal Church Camp
- 18 Pre-Lenten Clergy Retreat



Charles Dickens in his study at Gashill, Samuel Hollyer c.1875, Pieryl

FROM THE BISHOP

Continued

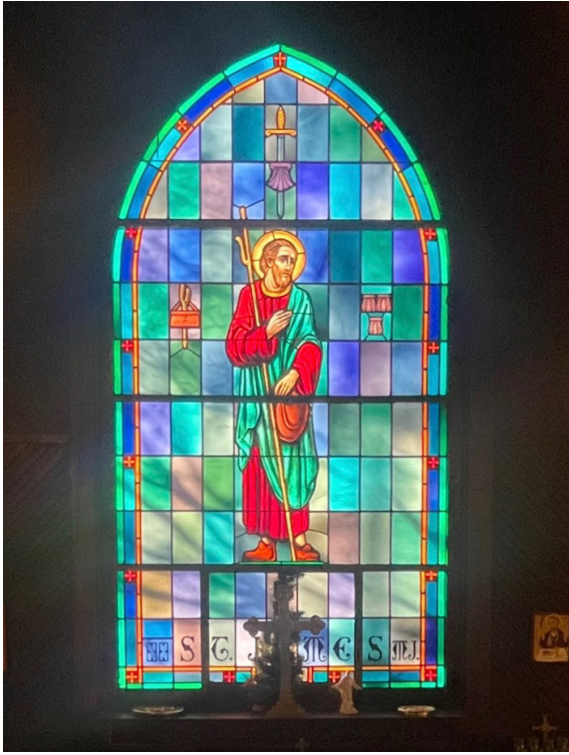
It is time that we make bold statements of evangelism outwardly, without hesitation and without reservation, right here in Springfield. The faith that is in us is intended to be commended to others liberally and regularly (BCP pg. 268). That can be done in soft and often unrecognizable ways such as being nice to those who are nice to us, reflecting a spirituality that is neither aggressive nor is it particularly ingenious. When I talk to priests and deacons about taking calculated risks, I compare their leadership efforts to walking a tightrope, but with the net positioned securely underneath their high-wire efforts. It has always been this way with those who assume leadership within our tradition. Anglicanism brought us bishops in gaiters, missionaries drinking quinine water in pith helmets, and clergy affixing hard-won military campaign ribbons to their tippets. Every bit of what we are is intended for public scrutiny and public consumption, and

under this priority the Diocese of Springfield once again extended its financial resources towards sponsoring the rebroadcast of A Ceremony of Lessons and Carols on Christmas Eve by National Public Radio from Kings College in Cambridge, England. This exclusive sponsorship includes various invitations to locate one of our many altars throughout central and southern Illinois on Christmas Eve and Christmas Day.

Most of what we know of Christmas and the Epiphany came from the Church of England. Charles Dickens (1812-1870) was a Victorian era churchman from Portsmouth, England. A quick Wikipedia search reveals that Portsmouth was founded c.1180 by an Anglo-Norman merchant in the south-west area of Portsea Island, a location now known as Old Portsmouth. Around this time, that same merchant ordered the construction of a chapel dedicated to St. Thomas a' Becket. Dickens

wrote about what he knew and what he had experienced. This is why we can say with confidence that everyone is Anglican at Christmas. What is our individual and collective reach during a time when most carols and even the evergreen wreaths come from our expression of sanctifying life, time and space? I'm willing to secede the Advent wreath to Scandinavian Lutherans and the crèche to French Catholics, but all else came from our tradition.

The Book of Common Prayer may hold the expectation that we shield our joy (BCP pg. 124), but nowhere are we expected as Anglicans to shield our God-given glory. Have we thought about candy canes, warm cinnamon donuts, and hot cider on the front steps of (name your congregation) following a carol sing? What outreach needs to be planned for communities who are engaged in so much unbridled social media while living isolated existences? It is now largely up to the Church to teach a very suspicious world how we are to be hospitable to one another and to an entire community. The local, state, and federal agencies fail miserably at this. Even the public school systems have now regaled



us each to our own screens. If our scriptural tradition holds to any expectation whatsoever, it is to not fear, to be bold, and to bring others to the knowledge and love of Christ.

Along with our Presiding Bishop Sean Rowe, I, too, believe that our standing in the world as the Body of Christ is a matter of life and death. Our trying to win the day for Christ by partisan means is over. The Church is the only encounter with heaven having come down to earth and it is the only expression of Emmanuel, or God with us, that brings life to the world. What we do in prayer and through the power of the Holy Spirit really matters. Not to do all that we are divinely commissioned to do invites the darkness of the world to take over. I am not willing to cede any of this over to those who have no concept of keeping holy day. The Church has a divinely commissioned mission which depends upon a well-planned and aggressive execution of that mission.

All this to say how it is we have a church to open in Marion. The Chapel of St. James has stood just four blocks from the county square since

1930. Largely a gift from a generous matron, this sacred space stands out as a gem of our Diocese. It is beautiful, well-appointed, and in need of attention. Marion is located within the fastest growing county in the State of Illinois, its population now surpassing that of Carbondale. They ice skate in the winter in the town square! Shops are open, lights are on, and people traverse the community with pride for who they have been, who they are, and who they are becoming. The chapel seats 50 (with a shoehorn). Do not tell me that we cannot resurrect an Episcopal Church congregation here.

If we don't take this step forward boldly, someone else will, and they will succeed as soon as they put Christ in the Center of their thoughts, words, and deeds. To be clear: We own this church outright. No one is talking about a start-up in a movie theatre or a middle school gymnasium; no folding chairs or placing annoying flyers under the windshield wipers of those parked in the Walmart parking lot. What I propose is repopulating an entire congregation in a church that we already own and of which we hold responsibility. I invite the Diocese of Springfield to show the rest of the Episcopal Church how church growth and development is done and how we commit our time, talent, and treasure to what will complete us. When the Episcopal Church parish, mission, or chapel across the county line becomes strong, it strengthens all of us.



Your Standing Committee, Diocesan Council, and those congregations that would most directly be impacted (Harrisburg and Carbondale) are in conversation over any and all possibilities. A trusted contractor who also stands out as a dedicated churchman is providing us with cost estimates and a list of what needs to be done. To do nothing would be criminal as this is the Body of Christ in that place. No, we do not have a priest or deacon to send into this location; not without an opportunity for compensation and housing. I believe that day will come. Today, we begin at the structural. The Standing Committee has concluded that the vicarage needs to be torn down as its foundational repair would cost more than the wood frame house is worth. The good news is that this lot immediately adjacent to the church opens possibilities for other priorities, including an outdoor gathering area with accessible bathrooms and off-street parking.

My ask at this time is for your prayers and that you consider entering the discussion at the appropriate level with the appropriate people. I envision three or four different funding sources coming together to make this dream of God possible, one of which being a financial and a sweat equity ask of all of us. When in the southern tip of our Diocese, please make it a point to visit St. James Chapel in Marion with the possibility of making your Holy Communion before her altar. Building spiritual muscle as well as theological resolve right where you are located will be needed as well. We separate ourselves from Holy Mother Church and frustrate the activity of the Holy Spirit when we fail to continue in the apostles' teaching and fellowship, in the breaking of bread, and in the prayers (BCP pg. 304).

Thank you for allowing me to share the meditation of my heart. I believe this is what St. Matthew had in mind when he penned how it was the Wise Men from the East, having peered into the face of the Prince of Peace, went home by another way.

Now, go out there and stop traffic.

“*We separate ourselves from Holy Mother Church and frustrate the activity of the Holy Spirit when we fail to continue in the apostles' teaching and fellowship, in the breaking of bread, and in the prayers.*”

- BCP pg. 304

In the peace of God, which passeth all understanding;

Bishop Brian K. Burgess
XII Springfield

+ 3-15-21



Three Magi. Basilica of San Apollinare Nuovo, Ravenna, Wikimedia Commons

THE CONVERSION OF ST. PAUL

By The Reverend Fr. Garron Daniels

The Episcopal Parish of Alton



Growing up in a more non-denominational tradition, there was always a deep love and appreciation for St. Paul and his conversion, life, and eventual martyrdom. In the time in my life where I fell away from the faith, St. Paul and his letters helped guide me to a deeper understanding of Christ and the work of preaching and teaching the Word. It was to my surprise in coming to the Episcopal Church that many have a complicated relationship with the Apostle. Some put him on a high pedestal

as a god-like figure while others would rather not hear from the Apostle or any of his letters. This has been bewildering, but maybe it gets to something deeper that the Conversion can help restore.

Like most people, saints and sinners alike, we have a tendency as a community to paint a person as something they are not. Unfortunately, this is what we have done to Paul not only in the Episcopal Church but in many denominations. Yet when we examine his conversion, we return to the core of it all—the very basics of Paul. Paul was violent and wicked towards Christianity, known throughout cities for his persecutions towards Christians. He adamantly refused Christ as the Messiah and wanted to stop those who were following Him. Of course, his beliefs changed radically when Christ himself appeared to Paul and told him to not only stop the persecutions, but to give his life to the mission and work of Christ. Here we have a man who murdered and abused so many, but is radically changed in the presence of Christ. From this moment on, his entire life would be devoted to the love and mission of Christ, especially amongst the Gentiles.

In his Conversion, we should come to recognize the sweeping

power of Christ and his presence. Christ can take anyone, even someone as wicked as Paul, and completely change their life. The hardness of the heart softens before the Lord. How can we not see the beauty of this conversion and not see a part of us or the possibility that exists for all of humanity? No matter who you are, where you came from, or what you've done, it's never too late to accept Christ and let Him completely and utterly change your life. It's never too late for any of us to take the love and mission of the Gospels and run with it full speed out into the world, proclaiming the Word and doing the work Christ has set out for us to do.

Taking Paul and putting him on a pedestal as a god-like figure



The Conversion of St. Paul, Laurent de La Hyre, c. 1637, Picryl



depicts him as something he is not and neglects his humanity. He wanted his conversion and life to focus on Christ, not himself. “For I am the least of the apostles, unworthy to be called an apostle, because I persecuted the church of God” (1 Corinthians 15:9). While we don’t want to make Paul an idol, ignoring him or villainizing him also neglects his humanity. We are in need of a clear reminder that we are sinful beings in need of salvation. We need to remember Jesus Christ and his power to radically

transform anyone’s life. When we come to this understanding, we are filled with hope and joy at the mention of Paul’s Conversion—hope that it’s not too late for us, the person next to us, or someone we pass on the street. Joy for each and every soul that comes to know Christ as the King of Kings and the Lord of Lords, the Savior of all humankind. May saints like Paul help us to see the transformation of the Christian life and how we too can be followers of the Savior of all.

WE WHO KNOW YOU BY FAITH

By Bethany Buscher

This week, we followers of the Christ-child find ourselves at the dawning of another season of Epiphanytide. We’ve watched and waited for His arrival, welcomed Him at His Nativity, and now with full hearts and stomachs we say goodbye to Christmastide. It is now the season for searching as the Magi did, and one small parish deep in southern Illinois has seen a light in the distance that they hope might lead them further into the presence of their Lord.

Since accepting his holy orders nearly two years ago, Fr. Parker Asplin and Trinity Mt. Vernon have discerned an opportunity for new life to be poured into the parish’s children’s ministry. Having spent several of his college years serving in youth ministry and church camps, and after getting involved as a spiritual director at this past summer’s

Episcopal Church Camp of Illinois, Fr. Asplin has seen how kids intuitively respond to the Gospel message. And while the children of Trinity Mt. Vernon participate in worship by altar serving and acolyting and are ministered to with hospitality, play, and the occasional children’s Sunday school, limitations in resources, staff, and available time on the part of their newly-ordained priest have made it difficult to begin any formal youth ministry program. As Fr. Asplin remarked, “I felt from the parish, very early on, a sincere care for its children and young families, and it felt both like an area in need of greater investment, and like an untapped resource. That’s where Catechesis of the Good Shepherd came in.”

In recent months, Fr. Asplin and Jen Emery, a mother of four and a member





of both the vestry and the altar guild at Trinity, have been discussing how the work of altar guilds has always possessed an incredible ability for turning the simple tasks of linen care, dishwashing, and table setting into highly devotional and ascetic practices, and how effective altar guilds could be at adapting and sharing this with children. “Jen’s two oldest daughters, Catie and Annie, had started acolyting a while ago, and Jen mentioned how well-suited altar guild and serving could be for ministering to children, as there was always something to do and plenty of jobs suitable for different ages. That’s when she mentioned the similarities to Catechesis of the Good Shepherd,” recalled Fr. Asplin. Catechesis of the Good Shepherd is an educational curriculum in which Jen is trained and her children have participated for years. Born out of a need to educate kids in the faith without an excess of resources, this program is a blend between the educational model of Maria Montessori and the liturgical practices and sacramental theology of the church. Catechesis of the Good Shepherd allows children to learn about the liturgy and faith using play and their own hands, with child-sized liturgical materials. In

Fr. Asplin’s experience, those kids that have done the program have an unparalleled attention and devotion during the mass. “They have a devotion and desire to participate in the divine mystery of God and in His grace through the sacraments. They want to bring Him their best, not out of obligation or fear, but from an obedient love.” With the nearest chapter, or atrium, being an hour away, it became clear that they might have stumbled upon an area of opportunity.

October brought about Bishop Burgess and Denise’s visit to Trinity Mt. Vernon in order to celebrate All Saints’ Day and to baptize the newest addition to the Asplin family, little Asaph. As many know, it is customary that the offering collected on the Sunday of his visit should be given to the Bishop’s discretionary fund. However, Bishop Burgess insisted that Trinity keep the funds and designate them toward something that was outside of the usual budgetary spending. After further chats with the Bishop, discussions with the Vestry, and prayerful consideration, it became clear that the rejuvenation of the children’s ministry by way of establishing a Catechesis of the Good Shepherd atrium could conceivably be

possible. “In his sermon and by his actions, the Bishop communicated that while he is charging us to prayerfully take holy risks and to enter into uncertainty, he will go with us and be there to catch us. To have that kind of support meant a lot to us as a parish,” said Fr. Asplin.

Following a very informative presentation by Jen Emery at the following vestry meeting, it became clear that a very real opportunity had been found. Fr. Asplin felt a sense of “Easter air” as the vote unanimously passed to use the All Saints’ offering toward



the planting of a Catechesis of the Good Shepherd atrium at Trinity Mt. Vernon, along with room renovations to make the space fit for such a task. From here, the executive committee is charged with taking the next steps. A fresh coat of paint, a purge of storage space, possibly a new window, and the addition of holy art and iconography are among the parish's dreams for the room. Under the leadership of Jen and of future trained instructors, there is hope that the program may minister well to Trinity's children and bring in families from around Mt. Vernon and nearby communities. Those interested in the Catechesis of the Good Shepherd program can find more information at www.cgsusa.org.

"With shrinking memberships and a secular culture full of pessimism and self-interest, it is too easy to adopt a mindset of

self-preservation and to think we don't have enough to accomplish what God is calling us to do," considered Fr. Asplin, "but as our Bishop often reminds us, God has given us everything we need. Perhaps in smaller parishes we don't have the space to establish a food bank, the numbers to restart a choir, or the financing to start a non-profit; Perhaps that's not what God is calling us to right now. But what has He given us? We have warm homes. We have open tables. I've been in enough parishes throughout our diocese to know that we have some of the best home cooking in the country! Most importantly, we have Word, Altar, and Sacrament. We might not have the resources that the big churches down the street have, but we have everything we need to open our homes to our neighbors, to host parish events, to step out on faith, and open up our parish doors to the families

and children of our communities. More and more, I am convinced that what God is asking of us is not more money, more people, or better buildings, but the offering of our fears, our preferences, and our comfort zones. What would God do with your parish if you laid these things on the altar? At Trinity, we hope to find out. Please pray for us, and we'll let you know how it goes."

In light of this season of hope that the saints of Trinity, Mt. Vernon have been kind enough to share with us all, it is good for us to remember to search for those signs in our own corners of the world; signs of hope and the arrival of Our Lord. Let us proclaim with our lives that we are a people who know Him by faith, and a people who have seen the light that has come for our salvation.

"O God, by the leading of a star you manifested your only Son to the peoples of the earth: Lead us, who know you now by faith, to your presence, where we may see your glory face to face; through Jesus Christ our Lord, who lives and reigns with you and the Holy Spirit, one God, now and for ever. Amen."

BCP pg. 214

The Star of Bethlehem, Etching c. 1885, Flickr

PHOTOS FROM SYNOD 2024

The 147th Synod of the Diocese of Springfield - Effingham, Illinois

Photos by Zachary Buscher











A DAY AT EPISCOPAL CHURCH CAMP

by Carol McCrary

Last year brought about many wonderful times of worship in the life of the Episcopal Springfield of Diocese, and the wildly successful week of Episcopal Church Camp was by no means the least of these. While many parents already had the privilege of hearing the tales of their child's adventures at camp this last year, the rest of us may be curious to know what it is that has the children of our Diocese begging to return next year.

A typical week at the Episcopal

Church Camp of Illinois begins on a Sunday afternoon. Campers are checked in and counselors help them put away their belongings. Those that are first to arrive typically play games outside as they wait for their fellow registrants to trickle in. Once all of the campers have arrived, everyone gets to know one another's name and the counselors explain the rules necessary to keeping the group together and safe. Later in the afternoon, the group walks to the worship room and has a gathering

service to commission the staff in their promise to dedicate their week of camp to the wellbeing of the campers. Following the service, all gather in the dining hall for fun and food with more getting-to-know-each-other activities. Supper concludes with more organized games before campers and counselors alike head back to the cabins for showers, cabin meeting, and Compline.

Monday through Friday are very similar in schedule but the daily activities vary. The day begins at 7 AM as campers and counselors dress and have their morning meeting to discuss the activities of the day, followed by devotions. All walk to the dining hall for breakfast and then begin the first scheduled activity of the day; archery, rock wall climbing, pond study, an exploring hike, or crafts like tie dying shirts. By 10:45, the group is gathered together again in worship for music and Holy Eucharist. Lunch and a time of rest gives all a chance to restore, read, write, or color quietly until it is time to get on swimsuits for swimming,



a creek walk, or field water games (depending upon the weather and staffing). Mid-afternoon brings a light snack and time to return to cabins to get dressed in dry clothes for dinner, which is either in the usual dining hall or at the outdoor picnic pavilion. After dinner is either a conversational time or more planned games like Guard the Eagles' Nest, Scavenger Hunt, Gaga Ball, or campfire with music and s'mores. At this point, campers and counselors are off to their cabins once more for showers, Compline, and sleep.

Saturday morning brings a time for packing and cleaning up the cabins before breakfast. All then join in a closing Holy Eucharist together where campers are reunited with their families as they are able to arrive. Goodbyes are often emotional, but the hope of keeping in touch with new friends is enough to keep spirits high until next year.

Although it is still the dead of January, now is an excellent time to consider signing your child up for another year of camp, or perhaps registering them for the first time. Episcopal Church Camp 2025 will be held at Camp Wartburg in Waterloo, IL from June 22nd through the 28th. First-time campers receive a 50% discount off of their registration fees and those that sign up soon will also receive an early-bird discount of \$10. Information on registration can be found at episcopalspringfield.org/ministries/episcopal-church-camp.



PRE-LENTEN CLERGY RETREAT

Our Lady of Snows National Shrine

King's House Retreat & Renewal Center

Bishop Burgess extends his invitation to all Diocesan clergy to join him for the 2025 Pre-Lenten Clergy Retreat at King's House Retreat & Renewal Center on the campus of Our Lady of Snows National Shrine in Belleville. This two-day/two-night residential retreat is scheduled for Monday, February 24th (late afternoon) through Wednesday, February 26th (lunch), one week ahead of Ash Wednesday and the observance of a holy Lent (BCP pg. 265). This intentional time away together will offer opportunity for rest, worship, the sacrament of Confession, collegial fellowship, and spiritual reflections.

Based on the recommendation of Diocesan clergy, Bishop Burgess has asked Dr. Ryan Burge to prepare and offer three spiritual reflections addressing our location and an ever-changing Christian landscape. The reflections have been titled:

- How the Episcopal Church Fits into the Shift of the Larger American Religious Landscape

- The Survey of Non-Religious America: Four Types of "Nones" and How Non-Religious People Find Purpose and Meaning (based on recent research funded by a Templeton Foundation grant)

- Now the Green Blade Riseth From the Buried Grain: Good News About Religion in America

Dr. Ryan Burge is an associate professor of political science at Eastern Illinois University. He is the



author or co-author of four books including *The Nones*, *20 Myths about Religion and Politics in America*, and *The Great Dechurching*. He has written for the New York Times, the Wall Street Journal, and POLITICO. He has also appeared on 60 Minutes, where Anderson Cooper called him "one of the leading data analysts of religion and politics in the United States." He was a pastor of an American Baptist Church for over seventeen years in Mount Vernon, Illinois.

Licensed and canonically resident clergy (active and retired) will receive registration information immediately after the start of the new year. Parishes and missions are asked to support this time of spiritual growth and renewal by allowing the time and funding necessary for their resident clergy to participate. Partial scholarships are available based on communicated need. If canonically resident priests or deacons find they cannot attend, the

courtesy of requesting dispensation from Bishop Burgess is expected by Friday, February 7th.

Thank you for your faithful stewardship at the parish.

and mission level. Your faithfulness allows us to have expectations of our clergy that strengthen us as a Diocese and benefits each congregation where they serve.



Epiphanytide | 19

CONTRIBUTE TO THE CURRENT

To make a contribution to The Current, please visit our online giving page on our website, or fill out the form below. Then mail to the address indicated. All contributions will be acknowledged in a future issue.

MAIL TO:

Episcopal Diocese of Springfield
821 South Second Street
Springfield, Illinois 62704

I WANT TO CONTRIBUTE TOWARD THE MINISTRY OF THE SPRINGFIELD CURRENT

Please make your check payable to "Diocese of Springfield"

☐ \$10 ☐ \$50

☐ \$25 ☐ \$100

☐ Other _____

NAME _____

ADDRESS _____

CITY _____

STATE _____

ZIP _____

PARISH: _____

The Springfield Current
c/o Diocese of Springfield
821 S. 2nd Street
Springfield, IL 62704

Nonprofit Org.
US Postage Paid
Permit No. 309
Washington, MO