



The Adventure

We bring you good news that what God promised our forebears he is fulfilling in us Acts 13:32

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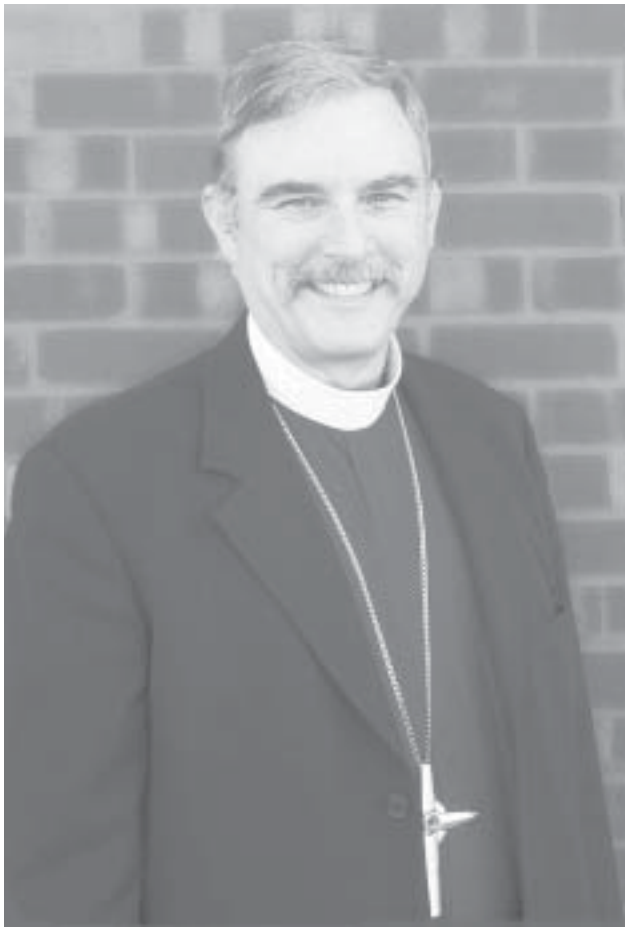
Photo by Rodney Goebel

Clergy of the Diocese of Northwest Texas - 2002

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MISSION AND MINISTRY

Over the past several years, we as a diocese have been focusing on being a missionary or mission-minded diocese. Our Vision Statement says that we are “a community of mission outposts.” In an address to convention some years ago I suggested that we call all congregations by the same title, mission, instead of a hierarchy of congregational titles. That raised a storm among some of the parishes that surprised even me. Although no one who objected ever had a conversation with me about the topic, it was reported to me that the objection was raised that these larger congregations had fought and bled to become parishes, and they were not about to give up that title. Matthew 23 has a lot to say about titles and places of honor, none of which is very flattering. The real problem is that so much of the focus of the Church has become “us centered” that we lose sight of the calling of the Lord to look beyond ourselves constantly. Mission and ministry are the remedy to the self-focus that grips our American culture, and unfortunately the Church as well.

From the Bishop's Desk

After the resurrection, Jesus met with His disciples for forty days, reiterating His teaching and laying the groundwork for His followers for what was to come. It was not the first time He had challenged them to rethink their understanding of God's redeeming work—read any of the Gospels from start to finish. But in the light of His death and resurrection, these individuals were now ready to hear Jesus' words and were molded into a community and given a charge to move out. They were not taken to the top of the hill and told, “Now, boys. I want you to take care of one another and guard against any of *those* people ever getting into your club.” Quite the contrary. Both Matthew and Luke report Jesus calling His disciples to become apostles, ones sent out, to carry the good news to the whole world, not just Judea and Galilee.

The second chapter of Acts reports the coming of the Holy Spirit and the birth of what was to become the Church. The Greek word for church is *ekklesia* from which we get such words as ecclesiastic, ecclesia, and ecclesiology. The exact translation of ecclesia is “the called out people”. We the Church are called out of complacency, called out of self-centeredness, called out of sin, called out of fear, called out of death and called to go out to proclaim the good news of God in Christ. Does that mean that we all have to be door-to-door evangelists? Or must we stand on street corners passing out tracts and asking passers-by “Are you saved?” Absolutely not! Some may be called to do just that but for the most part, we are called to share our life in Christ in other ways.

In recent years, I have begun to hear about “Anglican evangelism.” The best I can describe it is that this particular mode is more concerned with inviting and welcoming, in short with hospitality, than with strong-arm tactics. Most

of us Episcopalians would run away if we thought we had to take up the methods of some of our brothers and sisters in Christ. But the fact is we do not. Our problem more often than not is an overly cautious politeness, which keeps us from taking the first step of inviting a friend or acquaintance to come to worship with us. I do not mean, “Why don't you meet me at church some time?” We all know “sometime” never arrives. In addition, asking someone to come into a setting that is strange to them may be very frightening for them. Better to say, “Why don't I pick you up and bring you with me to church this Sunday.” You might even offer to take them to lunch later to process their experience and answer questions.

Mission and ministry call us out of our places of security and challenge us to meet Christ in the world around us. Our baptismal covenant asks us to proclaim the good news by word and example. We promise to seek and serve Christ in all persons, loving our neighbor as ourselves. None of this is to be taken for granted. For many of us it is scary. But we are those called out by God to be his hands to bring comfort to the afflicted. We are the lips of God to speak God's love and reconciling grace to a broken and hungry world. We are the only ones God has to build up the Body of Christ. This is what it is to be a mission-minded diocese, a community of mission outposts, who are called to seek and welcome, to equip and train members for ministry, and to send us all out to be Christ in the world.

Loaves and Fishes Fund Grant Application Information

Grant Guidelines

The Loaves and Fishes Fund welcomes proposals and applications from any of our mission outposts and diocesan committees. The Fund will consider assisting with financing for new mission and ministry initiatives in the Diocese of Northwest Texas. Our requirements for funding are:

1. Funding is for new projects and initiatives not to continue on-going projects. Existing ministries may apply for funds for a new project.
2. Projects must be in line with diocesan vision and mission.
3. Funds granted may be used only for the specified project.
4. A follow-up report will be required with a report of expenditures and a narrative account of project status and results.

Grant Restrictions

The Loaves and Fishes Fund will only make grants for new projects and initiatives brought forward by mission outposts and diocesan committees of the Diocese of Northwest Texas. Since we have limited funds we must restrict grants from those that fund:

1. Normal operating and maintenance expenses.
2. Capital debt reduction
3. Individual projects
4. Political projects
5. Projects that are not supported by the leadership of the mission outpost or the Executive council of the diocese in the case of diocesan committees.

Application Timeline

The Loaves and Fishes Committee will meet twice in the next 12 months to consider applications for funding. Applications must be received at the Hulsey Episcopal Center no later than noon of the deadline date.

App. Deadline Meeting Date

Winter 2003	February 24	March 15
Summer 2003	August 4	August 23



Loaves & Fishes Grants Funds

At its meeting on November 2, the Loaves & Fishes Board was pleased to grant the following funds for new initiatives in mission & ministry.

\$5,400 to St. Cyprian's, Amarillo

St. Cyprian's is a worshipping community of immigrants from several different African countries. They currently worship on Sunday evenings at St. Peter's. St. Cyprian's was granted this money for Evangelism (advertising to reach immigrants), Vestments & Altar Supplies, Canterbury at Amarillo College, Christian Education, and Music.

\$3,750 to St. Nicholas', Midland

Grant will assist with funding a part-time Youth Minister. The board feels St. Nicholas' is in a prime location & time for major growth in youth.

St. Nicholas' will fund the entire position after one year.

Serving on the Loaves & Fishes Board are The Rt. Rev. Wallis Ohl, Mr. Bill Gilmore of Midland, Mr. Bill Russell of Lubbock, Mr. Dick Davis of Amarillo, and Deacon Carole Ricketts of Abilene.

Thank you to those attending Diocesan Convention for a donation of \$3,500. The balance of the Loaves & Fishes fund is now \$23,750.

Transitions

Amber Sturgess, postulant sponsored by St. Stephen's, Lubbock, began studies at Church Divinity School of the Pacific in Berkeley, California this fall.

Bishop Ohl will ordain **Josie Rose** to the transitional diaconate on Saturday, November 30 at 11 AM at St. John's Church, Odessa. Josie will complete her studies at Seminary of the Southwest this spring.

The Rev. Canon J. Michael Ehmer now serves as Canon to the Ordinary at the Hulsey Episcopal Center. He also continues as Vicar of the Llano Estacado Missions at Good Shepherd, Brownfield and St. Luke's, Levelland.

It is with deep sadness, many prayers, tears, and struggles and great personal heartache that the Board of **St. Mary's School**, Big Spring, announced the closure of St. Mary's school. "Financial necessity—caused by present economic conditions and the local decline in enrollments—and financial necessity alone, has made this move necessary. The school has strong leadership, talented and dedicated teachers and staff, and wonderful students; and we all grieve together at this loss," said the Rev. James Liggett, Rector of St. Mary's Church. "We deeply regret this decision, but find ourselves without any viable options."

The Rev. Clifton Gardner has accepted a call to St. James', Dallas.



Anglican Reflections

АНГЛИКАН РЕФЛЕКЦИИ

The Reverend John H. Loving
Rector, Emmanuel Church - San Angelo

Experiencing the Anglican Communion in Russia

Over the past year, this column has focused primarily on various seasons and feast days of the Christian year. With this issue, I would like to move in a different direction. Having recently returned from three and a half weeks in Russia, I would like to discuss some ways in which the Anglican Church worships and serves in a society quite different from our own.

Invitation & Preparations

Last spring I received an invitation from the priest at St Andrew's Anglican Church in Moscow to serve as supply priest for three Sundays in September. Though September is not the best month to try to be away, I will have to say that the Bishop and the parish responded positively and arrangements were made to enable me to take advantage of this wonderful opportunity. My wife Nancy and I had made two earlier trips to Russia, but there had never been the opportunity to spend any extended time in Moscow or to become familiar with the Anglican Church there.

Soon application papers began to arrive. It was as if I were going to be serving for a year instead of a month! Copies of ordination certifi-

cates (diaconate and priesthood), certification from Bishop Ohl that I was in good standing in this Diocese, and a police report verifying that I was free of a criminal record were all required. Eventually, permissions were received from "Geoffrey Gibraltar" (the Anglican Bishop in Europe) as well as the Archbishop of Canterbury.

St. Andrew's Community

The Reverend Canon Simon Stephens, from whom the invitation came, actually wears two hats: he is both priest at St Andrew's as well as Chaplain of the British Embassy in Moscow. In addition, he also oversees any other Anglican work in Russia. (There are occasional Services in St Petersburg and in other locations throughout the country.) Canon Stephens is also the founder of "Compassionate Friends" (the organization supporting grieving parents who have lost children). The reason for his absence in September was that he had been asked to give keynote addresses to the international conference of "Compassionate Friends" in Sydney, Australia during this time. Canon Stephens was a very gracious host. He met me at the airport in Moscow and spent the next three days getting

me oriented to the parish and community. I arrived on Wednesday afternoon (September the 4th), and he departed on Saturday the 7th, so on Sunday morning I was on my own!

The church and rectory (or "parsonage" as it is called there) are on adjoining lots behind a wrought-iron fence just ten minutes from the Kremlin and Red Square. The handsome red brick church was built in 1882-84 and served primarily the British diplomatic community in the days prior to the Russian Revolution in 1917. The three-storey parsonage is of the same vintage and today houses the chaplain on the first floor, guests to the church on the second floor, and three tenants (also with connections to the parish) on the third. There is also a full basement, most of which is finished. The church is in need of major repairs as very little maintenance was done during the years of the Soviet regime. A capital funds campaign is now underway in conjunction with Queen Elizabeth's jubilee celebration. Her Majesty's visit to St Andrew's back in 1994 will long be remembered!

The church was seized by the Bolsheviks when they entered Moscow. A machine gun nest was set up in the Gothic bell tower, and according to local tradition, anything that moved

in the surrounding neighborhood was shot! The British priest at St Andrew's hid in the basement of the parsonage for several days before escaping under cover of darkness. In 1920, the communists officially confiscated the entire property. All the church furnishings, the stained glass, and vestments were seized and destroyed. The parsonage was used as a girls' hostel as well as offices for foreign delegations. In the 1960's the "Melodia" recording studio was set up in the church building with the blessing of the communist government.

With the reforms of *perestroika*, the property was returned to the Anglican Church, and Sunday worship was restored in July of 1991. Today, St Andrew's congregation is made up of some two hundred diplomatic personnel, business people, and tourists from throughout the English-speaking world. Though British accents predominate in the worship, there are actually more people from the United States officially enrolled as members than from the United Kingdom! There are also a number of Russians who have business or family ties with the English-speaking community, and others who are simply attracted to Anglican worship. Expatriates from Germany, Holland, and other European countries are also often present on Sunday morning. One of the most interesting groups are students and their families from Africa. Many of these students are in their twenties or thirties and some are unable to return home because of civil war or unrest in their native lands.

St Andrew's has a special fund to assist some of the Sudanese students with scholarship aid, and I was privileged to sit in on one of the meetings of the committee that handles these funds. The students themselves sat in on the meeting I attended and were part of the discussion and decision-making.

A Spiritual Home and a Cultural & Ecumenical Hub

There are celebrations of the Eucharist each Sunday at 8:30 and 11:00. The early Service is

from the 1662 Book of Common Prayer, and the later Service is roughly equivalent to our Rite I liturgy. This comes from the Book of Common Worship, and there are just enough differences to assure the visiting priest that he or she will surely lose the place if eyes are lifted from the altar missal for one second only! The altar is a Table set up in the apse, and the congregation is seated in chairs. There is no organ, and the music is led by piano and choir. On two of my three Sundays, there were also string players who performed solo works and joined in the accompaniment of the congregational music. The congregational responses and singing are strong and enthusiastic.



St Andrew's Anglican Church in Moscow.

As in Episcopal and other Anglican churches around the globe, there is a well-attended coffee hour in the large narthex at the back of the church following the later Service. Here you get to meet individuals and families from around the world. There were many

questions about the Episcopal Church in Texas as well as more general questions about life in the United States. Nancy and I even met one gentleman who had lived many years in Virginia and recognized my "Richmond accent"! Other social activities at the church include an annual picnic and a gardening day when borders are cleaned up and spring bulbs are planted.

Other ministries operating through the church or in cooperation with the parish include an English-speaking chapter of Alcoholics Anonymous, the Russian Orphan Opportunity Fund, the Moscow International Choir, and a chamber orchestra. A drama group uses the back of the church for their rehearsals, and fine acoustics also make the church attractive as a cultural center for classical and sacred music concerts and for lectures.

Just this year the parish joined with the Oxford-based Fellowship of St Alban and St Sergius to found the Anglican-Orthodox Centre. Fr Simons is one of the few non-Orthodox pastors in good standing with Patriarch Alexei of the Russian Orthodox Church and meets with him on a regular basis to discuss matters of mutual concern. The Anglican priest has also organized an ecumenical "ministerial association" to provide mutual support among clergy of many denominations.

In some ways Anglican churches throughout the world are very similar. Yet each one seems to have distinctive ministries as well. We were warmly welcomed at St Andrew's and felt very much at home there. This parish provides a spiritual home for many and at the same time is a hub of cultural, educational, and ecumenical activity. What a wonderful Christian witness St Andrew's makes in the ancient capital city of Russia!

Meet the New Canon to the Ordinary

Following his appointment during Evensong on Friday night of convention, The Adventure asked the Reverend Canon J. Michael Ehmer about his new position.

Congratulations on your new position. But what exactly is your position? Can you tell us the meaning of your new title, Canon to the Ordinary?

Thank you. It's an honor to serve in this new capacity. The term Canon to the Ordinary, like so many church titles, is an elaborate term for a rather straightforward position. Although the term canon means many things in our church, in this case it means "assistant." And the term ordinary in this case means "the bishop." So the fancy title really means "assistant to the bishop."

How will you assist the bishop?

The short answer to that is that I will assist him in any way he desires. Although many dioceses (and cathedrals as well) have canons on their staff, probably no two function in exactly the same way. The bishop (or dean in the case of a cathedral) designates what functions the canon or canons will perform. As Article X of our Diocesan Constitution says, "The Bishop may appoint one or more Canons or other assistants, by whatever title, whose duties shall be designated and published by the Bishop." Of course, those duties can and usually do change over time. The main thrust of my initial duties

involves finances. When our previous canon, David Veal, retired in June of 2001 the diocese could not financially afford to replace him. So his many duties were disbursed around the diocese for other people to pick up the slack. While this worked okay in many places, financial oversight was one area that seemed to be lacking. Our business manager, Edna Chambers was asked to take on more work than was physically possible. She already had a full-time job and we asked her to take on even more. A major portion of my new responsibilities is to take back some of the financial planning and decision making that Canon Veal used to do, like budget preparation, reviewing financial statements, and generally overseeing the day-to-day finances of the diocese. Of course, I'll work closely with both Edna and our Diocesan Treasurer, Carroll Holley, in this regard. I'll also take on the task of overseeing parochial reports and audits. Over time I'm sure I'll pick up additional responsibilities. But for now that's quite enough, especially considering that I still have two congregations to look out for as well.

In other words, you're not a full-time canon?

That's true. I've been on the diocesan payroll for three years now as the Llano Estacado Regional Vicar, serving Good Shepherd, Brownfield, St. Luke's, Levelland, and until they closed last year, St. John's, Lamesa. Additionally, I was assisting at St. Christopher's once a week. In my new position I'll still serve



Brownfield and Levelland on Sundays and tend to their pastoral-care needs, but most of my weekdays will be spent in the Hulsey Episcopal Center, where I now have an office.

Can you tell us why you were chosen for this position at this time? Does it have anything to do with Bishop Ohl's upcoming sabbatical?

First of all, it has nothing to do with the Bishop's sabbatical. As an assistant, I will in no way take over for him while he is gone. The Standing Committee has that responsibility. Rather, my selection was based upon several things. First of all, as I've said, it was clear that more day-to-day attention was needed in the area of finances. Secondly, I have a Bachelor's and Master's Degree in Business Administration. And as many people know, I served 21 years as

a career Air Force Officer before retiring from the military and going to seminary a little over six years ago. During that time I served in numerous staff positions doing similar things to what I will be doing as the canon. Finally, I was already on the diocesan payroll, and I live in Brownfield, which is relatively close by – about 40 miles away. Besides, as a diocesan employee, I felt it was my duty to be involved with as many diocesan activities as possible, so I was already a member of numerous committees and councils around the diocese. One of Bishop Ohl's major concerns, however, was that we did not leave the people in Brownfield and Levelland hanging in the wind without a priest. So, on the whole, I think this was a good solution for us all. Good Shepherd and St. Luke's still have a priest, the diocese has a canon (though both are part time) and I get to employ some of the skills I have that were going unutilized.

How will you manage your time, and how can people contact you?

That's a good question. I'm sure my schedule, like my responsibilities, will change over time, but for now I'm staying pretty busy trying to get through a very hectic fall season on the congregational front, while learning a new job on the diocese scene. Obviously my Sunday time is already set. On the weekdays, at least three to four of them a week, I can be found in my new office in the Hulsey Episcopal Center. The phone number is the same as for other HEC offices: 806-763-1370. My new email address is: mehmer@nwt.org.

Is there anything else you'd like to tell our readers?

I'm very flattered to be offered this position. It's one that encompasses the best of two worlds for me. While I know I'll be quite busy trying to hold down two jobs, I look forward to working more closely with Bishop Ohl and with so many others around our diocese.

Companion Diocese Sends Representative to Diocesan Convention

by Harry Hall, Chair
Companion Diocese Committee

At our recently concluded diocesan conference, we received as our guest Mr. Jose Americo Quesado Blanco from Oviedo, Spain. Jose represented Bishop Carlos Lopez Lozano and the Episcopal Diocese of Spain and came by invitation from our Companion Diocese committee.

Jose has a very interesting background: married to Maria and with two children, Jose is a manager at an automotive repair facility. At age 16, he left the Roman Catholic seminary and remained unchurched until age 44 when he once again discovered Christianity through the Episcopal Church. He is a Lay Reader who started a Parish in Oviedo by himself as part of the Latin American Mission in that city. Each Sunday Mr. Blanco leads Morning Prayer for between 80-100 worshipers, only five of whom are actually Episcopalians. Most are transient workers from Latin America.

Jose arrived at 10:00pm on Tuesday 22 October at the Midland airport and was met by Fr. Bernardo Martinez and Neal Allen. Fr. Bernardo and Lyllyam very graciously hosted Jose for the entire 7-day visit.

Jose spent time with Fr. Malcolm Slayter at "Casa de Amigos," and on Friday Marilyn and Neal Allen hosted an afternoon lunch also attended by Dorothy and Harry Hall from San Angelo. That evening Jose attended Evening Prayer at St. John's Odessa.

At the Convention on Saturday, he spoke to the delegates bringing greetings from Bishop Lopez Lozano, visited with fellow delegates and purchased gifts for his family from convention vendors.

Jose met with Liz Jones and Haley Hilliard, the two charming young ladies from our Diocese who had recently visited the Diocese in Spain. Saturday afternoon he was invited to an hour of



Jose Americo Quesado Blanco.

cocktails by the Emmanuel, San Angelo delegation. On Sunday, he attended the convention Eucharist and then Sunday evening services at Santa Maria Virgen in Midland.

Jose departed the following Tuesday with his suitcases full. Fr. Bernardo gave Jose 5 prayer books in Spanish and our Companion Diocese provided five additional copies of *The Book of Common Prayer*. Additionally, the committee paid for his first ever liturgical vestments - cassock and surplice. Haley and Liz presented him with a lovely book of Texas and gave him a second book for Bishop Carlos.

The Companion Diocese committee is grateful for everyone who made Jose most welcome here in West Texas and especially Fr. Bernardo, his wife and son who hosted our visitor during his stay.

Introducing Sr. Brigit-Carol, SD

We asked Sr. Brigit-Carol to write this article introducing herself and her vocation, a vocation new to many of us. Thank you Sr. Brigit-Carol for taking on this challenging task! As she wrote, “it is not easy for me to write about myself, but I pray God will direct my hand in this endeavor.” Sr. Brigit-Carol’s web site is www.solitariesofdekoven.org.

Many times when in public, **someone will ask if I belong to a Religious Order.** I do not belong to a Religious Order—I am a Solitary Religious, which I liken to a nun without a convent. I began on this path about eleven year ago. Bishop Folts of the Diocese of West Texas received my life vows six years ago, and in May Bishop. Ohl invited me to come and be the Solitary in Residence in the Diocese of Northwest Texas; so I live my vocation directly under his Episcopal authority and oversight.

Whenever I am in a group and introduce myself as a Solitary Religious or hermit — I use the terms interchangeably — invariably someone will ask, **“And Sister, what is it you do— what is your ministry?”** A typical response I give is, “I don’t do, I be.” On the surface that may sound like a flip statement, but it really is at the very heart and essence of the vocation to the Solitary life. As a hermit, I live a life of solitary prayer in, for, and on behalf of the Church and the world. My ministry really is that of solitude. But that solitude is far from solitary in any real sense. As I have been invited into the hermitage to commune with God, I invite in the world and the Church and all the hurt and pain and confusion that comes along with that. My job, if you will, is to take those hurts and offer them with my own failings and faults to God for healing. This work of intercession is something we all do as Christians. For most of you, it is a sideline

along with the other ministries you are involved in. For me, it is my primary vocation. I do occasionally preach or teach and lead Quiet Days, but those times are rare—the majority of my time is spent in the hermitage.

The next question is usually, **“What do you do all day?”** I live an intentional rhythm of corporate prayer in the context of the Daily Office of the Church, of prayer and praise, contemplative prayer, and intercession. This is balanced by manual labor. I make **Anglican Prayer Beads** both as a part of intercession, and also as a way of partially earning my own keep. I stay balanced by reading and studying, especially the Scriptures and Early Church Fathers; by recreation that is really re-creation — for me

that is gardening. I raise as much of my own food as possible, as well as flowers and herbs that help keep me connected with the Holy — with life and growth and beauty. This daily and weekly cycle becomes the vehicle by which, in time, I am told I will be in prayer constantly. That prayerful union with God and with all that is, is the aim and focus of this vocation — the more single-minded I become in loving and accepting God’s love, the more effective my prayers for the Church will become. But I have a ways to go before that is a reality.

The **vocation to solitude and silence**, even though strange in today’s frenetically busy world, has its roots deep in the history of the Church—back to the time of the Apostles. The early Church set widows and later virgins aside specifically to be persons of prayer. It is a ministry that intersects with other more active ministries—my way of living out the Baptismal covenant. We are all in this together—following the Lord’s command to love with our whole heart, soul, strength and mind. We support and uphold each other.

I am known as a **Solitary of DeKoven** because I took Blessed James DeKoven, one of our American Saints as my patron, and I make a pilgrimage each year to his Shrine at the DeKoven Center in Racine, WI. But my life and ministry is lived out here — in this Diocese. I named my hermitage **“Vigean Radix”**, a Latin term meaning “Let the Root Thrive.” It was the motto that Blessed James DeKoven coined for Racine College, and for me it has many layers of meaning, not the least being rooted into God and into the vocation to which I am called. Bp. Ohl has appointed the Rev. Roz Thomas, Church of the Heavenly Rest, Abilene as chaplain for the Vigean Radix Hermitage.

Shortly after I made my initial Profession in 1993 and upon the advice of my Diocesan



Sr. Brigit-Carol, SD.

Bishop, I formed a non-profit organization, The Solitaries of DeKoven, with an initial Board of three persons. This way I would have a group of folks that would walk alongside me and who could assist me with the practical aspects of the vocation. The Solitaries of DeKoven was also to be an umbrella group to form a laura (colony) of hermits in ECUSA. This has been a long-standing dream of mine, and I truly believe it will come about. As a step in this direction, one of the early decisions of the Board was to form a group of associates called **Companions to the Solitaries of DeKoven**. This latter organization currently has 38 members in 5 countries. They indeed have been a blessing to me over the past several years.

The paradox of this vocation is that it cannot be lived in isolation — it has to be lived out in the context of community. The Solitary is dependent on the local community in many ways, and in turn upholds that community in prayer. My community is far-reaching and includes the Companions, other hermits, but especially the Diocese of Northwest Texas and on a local level, St. Mark's, Coleman. Although my ministry in your midst will not be overly visible, I hope you will in time see me as a part of the ministry of the Diocese and will not hesitate to contact me should you have prayer requests to share.



Vigeat Radix Hermitage.



Sr. Brigit-Carol introduces Blessed James DeKoven

Blessed James DeKoven (1831-1879) is the patron of The Solitaries of DeKoven, and Sr. Brigit-Carol in particular. Fr. DeKoven lived his life very much within the active branch of the Church both as Warden of Racine College in Racine WI (now the DeKoven Center, a place of spiritual refreshment and education), and in the larger Church by speaking out for the expression of devotion to the Eucharist, especially upholding the belief in the objective Real Presence of Christ in the Eucharist. He is commemorated in the Church Calendar on March 22nd.

Fr. DeKoven paid a dear price for his beliefs and for being a voice of reason in the Church of his day, and he came under intense criticism and persecution. But he stayed firm, both in his convictions and in his love and devotion to the Episcopal Church.

As one reads his sermons and journals, his interior solitude and “aloneness” becomes readily apparent. In spite of a busy active life, this holy man knew a measure of internal solitude and deep prayer that was the wellspring of his courage and determination.

It is his spirit of fierce dedication to a life of vocation and devotion that one who lives under vows as a Solitary of DeKoven chooses to emulate. Along with Fr. DeKoven, we too believe that we are called to a life of vocation and devotion, and that we are directed and guided by God's Providence and Love.

Sewanee D. Min. Program Begins 29th Year

The Doctor of Ministry Program of the University of the South begins its 29th year this summer.

The Doctor of Ministry program is one of the few in the US, which operates only during the summer months. This means that clergy can participate in the program without a major interruption in their parish responsibilities. It affords an opportunity for students to study in an Episcopal seminary in a university setting.

The program stresses the relationship between the practice of ministry, and biblical, historical, and theological knowledge. A Master of Sacred Theology program focusing on research skills is also available. The program usually takes three or four summers to complete.

The D.Min. program consists of 30 semester hours. Students are required to complete a major project, which is a study of some dimension of one's ministry or the ministry of the church. Financial aid is available.

Anglican Heritage Tour course will be offered May 28-June 10, 2003. Instructors will be Dean Guy F. Lytle et al. Inquiries about the Anglican Tour course should be addressed to the Programs Center, School of Theology, 335 Tennessee Ave, Sewanee, TX 37383-0001.

The dates for the Advanced Degree summer courses of 2003 are June 25 - July 16. Courses offered this summer in the Advanced Degree program will be “Ministry Seminar” by Dr. Donald Armentrout; “Teaching and Preaching the Gospel According to Saint Luke: A Preparation for Year C” by Dr. Christopher Bryan; “School for the Faithful”: The Parish as a Learning Community” by Dr. Joe Burnett; and “Moral Decision Making in a Pastoral Context: by Dr. Joseph Monti.

Inquiries about the Advanced Degrees summer courses should be addressed to Don S. Armentrout, Advanced Degrees Program, School of Theology, 335 Tennessee Ave., Sewanee, TN 37383-0001.

Telephone 800-722-1974 for all of the above courses. Email advdeg@sewanee.edu and web site: <http://theology.sewanee.edu>

Convention

Election Results

Trustee to 2007

John Caldwell. Emmanuel, San Angelo

Standing Committee - Clergy to 2005

The Rev. Scott Mayer. Church of the Heavenly Rest,
Abilene

Standing Committee - Lay to 2005

Patricia Griffith Russell. St. Paul's, Lubbock

Ecclesiastical Trial Court - Clergy to 2004

The Rev. William D. Nix, Jr. Panhandle Regional
Missioner

Ecclesiastical Trial Court - Lay to 2007

Harris Kerr. Holy Trinity, Midland

University of the South Trustee - Clergy to 2005

The Rev. David L. Veal. St. Barnabas' Church, Odessa

University of the South Trustee - Lay to 2005 (2)

Ken Baxter. St. Michael and All Angel's, Shamrock

Charmazel Dudd. St. Andrew's, Amarillo



Reception entertainment.



Jane and Mel Barnes and Shari Timberlake.



Bishop Ohl presents the newest Deacons - Jessie Vaughn, John Marshall, Connie Fowler, Janice Byrd, and Tom Burns.

Highlights



Bishop Ohl and Eric Law prepare for Evensong.



Sheila Ohl and Sister Brigit-Carol.

Photos by Rodney Goebel



St. Andrew's representatives invite the Diocese to Amarillo for the 45th Annual Convention.

Hosted by the Permian Basin Deanery, the 44th Annual Convention of the Diocese of Northwest Texas began with Registration on Friday afternoon. Credentials sign-in and name tag pick-up went smoothly because most of the delegates had pre-registered.

Evensong was at St. John's Church in Odessa. The Rev. Eric H. F. Law was the preacher. The combined choirs of the three Odessa churches were lead by John T. Sessing. Dr. Kathryn Hoppe was the organist and Gloria Steelman was the violinist and flutist. The music was beautiful. A gala reception followed in the Recreation Center.

The opening session of Convention began Saturday morning at the Holiday Inn Hotel and Suites. The Convention special guest was Jose Blanco from Ovideo, Spain, representing our companion diocese.

Elections for Northwest Texas Episcopal Board of Trustees, Standing Committee, Ecclesiastical Trial Court and University of the South Trustee went very efficiently. However, three ballots were needed.

The Rev. Eric Law led the morning workshops with his observations of "Mary and Martha" Episcopalians. Noonday prayers were in Spanish.

Bishop Ohl gave his annual charge to the Convention on Saturday afternoon. The 2003 budget and apportionments were approved during the business meeting.

A lovely seated dinner preceded an evening at the Globe Theater. *Shadowlands* was excellent and was rated at least a "three hankie" performance.

The Sunday Eucharist closed out the convention. Bishop Ohl ordained five persons to the diaconate. They were Janice Lovinggood Byrd, Connetta Bertrand Fowler, and John Marshall, all of St. Mary the Virgin, Big Spring, Thomas D. Burns, Holy Trinity, Midland, and Jessie H. Vaughn, Grace, Vernon. The annual United Thank Offering Ingathering was also a part of the service.

The Rev. Laura Deaderick, committee members, and the congregations from the Permian Basin Deanery are to be congratulated for creating a very successful convention.

St. Andrew's, Amarillo will host the 45th convention on November 7-9th in 2003.

LEARNING ABOUT ABSOLUTE FAITH IN GOD:

MY TRIP TO COLOMBIA AND BRAZIL

by Jackie Batjer

As many of you know, I serve on the Standing Commission on Anglican and International Peace with Justice Concerns. It is an interim body of the General Convention. This Commission is an advisory commission to the General Convention, the Executive Committee and the Presiding Bishop. Our commission divided into three sub-committees with different concerns. The sub-committee on which I serve is the South American sub-committee. The end of July and the first of August our committee spent four days in Colombia and four days in Brazil.

Our committee consisted of me, Fred Ellis from Dallas, The Rev. Theodora Brooks from New York, and The Rt. Rev. Gary Gloster from North Carolina. Also traveling with us in Colombia were The Rev. Paul Block, a Lutheran Pastor and husband of Theodora, Judy Gloster, The Rev. Bob Sessum of Lexington, Kentucky representing the Executive Council and Richard Parkins, head of Migration Ministries for the Episcopal Church.



Displaced indigenous persons.

Our trip began on Saturday, July 27 with a daylong journey to Bogota. The Rt. Rev. Francisco Duque, Bishop of Colombia, met us at the airport, retrieved our luggage, ushered us through customs and loaded us into cars for the ride to the hotel.

Sunday morning we went to the Cathedral for worship. All of our clergy including Paul were vested and participated in the service. It was wonderful to have our clergy participating and to know what was going on in the service although we did not speak the language. As usual, there was coffee in the parish hall after the service. We met the husband and wife who were part of the group that started the church in 1964. We were met with great enthusiasm and hospitality. We are the first commission or committee from the Church to visit Colombia, which is a part of Province IX. I believe the most important part of our trip was to say to the church in Colombia that we care about them and what is happening in their country. They were excited to see us and eager for us to learn about their country and what the church is doing in Colombia.

This was our only day to do any sightseeing. After church, we went back to the hotel to change clothes, and we loaded into the cars for a trip out of the city to see the Salt Cathedral. On the way, we stopped at a wonderful restaurant for lunch. The Salt Cathedral is in the mineshaft of a salt mine. Walking down into the mine we passed the Stations of the Cross and the Baptismal Font and then into the Cathedral. It was an awesome experience, one that cannot be described. We all agreed it should be one of the wonders of the world, and we had never heard of it.

On Monday morning, the Bishop and the bus arrived at 7:30 to take us to our first appointment of the day, a Non-Governmental Agency (NGO). We then proceeded to visit

with government agencies, District Attorney's office, Defender of the People Office, and Office of the Attorney General of the Nation, the second highest office of Colombia. Our next visits were to the United Nations High Commission on Human Rights and the United States Embassy. There was an extremely long line of people at the U.S. Embassy interested in acquiring a visa. At our meetings with government agencies and NGO's we realized how very complicated the issues are in Colombia.

The next day we were gathered up at 5:30 a.m. to fly to Quibdo, a town in the Choco District in the northwestern region of Colombia, to visit with internally displaced people. As we met in the lobby of our hotel, the Bishop's party passed out vests and hats for us to wear on our day trip. The vests had the shield of the Episcopal Church on the back and the hats had the seal of the diocese. We were certainly visible everywhere we went. We soon realized the Bishop's various groups wear these distinctive clothes on trips to the District so they can be identified as representing the church.

When we reached Quibdo, we boarded a small bus with people from the local church including some clergy. It was awhile before we realized that a couple of the men were armed guards with their guns in their belts under their shirts. We traveled on some very narrow, winding dirt roads to visit a group of indigenous people who were a long way from their homes. They were living on some land provided to them by the government. They had houses with only sleeping mats in them and a dirt floor and did their cooking outside under a covered area. The story we heard from the leader of the group was they had been caught between the guerillas, the para-military, and the FARC. They feared for their lives and left their homes to try to find a safe place. This was a story we heard over and over again with different groups.

We climbed back on our bus and traveled on to visit with another group of displaced people who were farmers. They also told the same story of leaving their homes because of being caught in the middle of the various rebel groups. None of these people planned to return to their homes. They did not believe their area would ever be free of the drug trade and the different warring factions. The guerillas would come into a community, stay overnight or for a couple of days and leave. Then the para-military would come in after the guerillas and accuse the people of harboring the guerillas. Many of their neighbors had been killed. It had taken them days to come by boat up the river to Quibdo. The living conditions were very primitive. However, they were building a school for their children. The building was nearly complete, and they were extremely proud of the two bathrooms in the school. We were really out in the countryside climbing up and down hills and getting caught in little rain showers.

We traveled back into Quibdo to a place called the coliseum. It was comparable to a high school gym. Bishop Duque told us there were 47 families living in the coliseum. I guess I dreaded going into that building more than

anything I have ever done. The people were amazing. They lived in cubicles about 8 by 6 ft. and cooked over small charcoal fires on the concrete stands of the coliseum. Somehow they managed to keep that building clean. Some of the people managed to get day work and would provide food for all the people. Churches and people in the community would bring food. These people felt it was not safe to return to their homes. They had no idea what they were going to do since they were constantly worrying about where their next meal was coming from and how they were going to feed their children.

We boarded our bus again and visited another place very similar. Most of the people in the second coliseum were from a community in the Choco District where a bomb had exploded in a church. Frightened, they had gathered what belongings they could carry and traveled to Quibdo. Bishop Duque had received funds from the Episcopal Relief and Development Fund for food for these people.

After our visit with the people in the second coliseum, we were invited for lunch at the home of one of the priests. Churchwomen had of course prepared a wonderful meal for us of a typical stew made with chicken and vegetables.

After lunch, we traveled down the street to see the church that is in a room of a home. Bishop Duque told us on Sundays the room is overflowing into the street. He needs money to build a church building. This ended our visit to Quibdo and we once again boarded our bus and returned to the airport for our flight back to Bogotá. We arrived at our hotel about 6 p.m., took about an hour to clean up and met in the restaurant for dinner and to talk about our day. Our day had been long and difficult.

Our last day in Bogotá started a little later than usual. We had breakfast, packed our bags, checked out of the hotel and were on the road again by 8 a.m. We made several visits to NGO's. At noon, we took about an hour to see the Gold Museum, a national treasure and a must in Bogotá according to Bishop Duque. We went back to the hotel for a late lunch and a presentation about the church in Colombia. One of the things they mentioned was they have not been able to find a companion diocese and they are now looking for companion parishes. After their presentation, we collected our bags, did a little shopping and arrived at the airport about 7 p.m. for our flight to Brazil at 9:25 p.m. We quickly discovered we had to have yellow fever shots in order to leave Colombia for Brazil. We all had to go to the nurse's station for the shot in order to get a boarding pass for our flight to Brazil.

It was cold when we arrived in Porte Alegre, Brazil the next afternoon. Our first visit was at 4 p.m. at the Palacio Piratini to meet Olivio Dutra, Governor of the state of Rio Grande do Sul. After our meeting with Governor Dutra, we met with Bishop Luiz Prado for an overview of our visit and then on to dinner. By the time we got to our hotel rooms that night we had been up for about 38 hours.

After a good night's sleep, we were picked up at the hotel and taken to the Provincial Office of the Church of Brazil. We were introduced to Congressman Dr. Marcos Rolim, the President of the Brazilian Federal Commission for Justice and Peace. Dr. Rolim discussed the political and economic situation in Brazil at great length. He said Brazil is a very rich country; the problem is the wealth is concentrated in about five families. Recent studies indicate 32 million people live on



Bishop Duque and members of the committee and their spouses.

less than \$1 a day. It is the result of many generations of the political situation. The election in October is very important for a new direction.

Again, we visited internally displaced persons, although the people in Brazil are displaced for a different reason than those in Colombia. We drove out of Porte Alegre to a new settlement of Indian people. Their home had been in the north of Brazil with another Indian tribe. Not being of the same tribe finally caused them to move. The government gave them some land and slowly they are building a new community. Some are able to find work in the area, which provides some income for the community. The women do many different crafts and try to take them to market in Porte Alegre on Saturdays. They send two women by bus to the city with all the items made by the community. Life is very difficult for these people and yet they are enthusiastic and energetic about building a new life.

Our next visit was to the Urban-Landless Settlement. These are people who lost their jobs in the city for one reason or another - usually because of the economy. Again, the government has acquired land and given it to a group of people to form a new community. This community is entirely different from the Indian community. These people are learning to live in the

country and farm for the first time. The idea of starting these communities is new, and it will be interesting to see how they progress.

On Sunday morning, we worshiped at Trinity Cathedral where Bishop Gloster preached and Bishop Prado interpreted the sermon. After the service we enjoyed coffee and visiting with some of the people. We took lots of pictures, said good-bye to Bishop Prado and then went to lunch with Bishop Oliveira, his wife and the three young men who work for the Province and who had been our guides. After lunch, we shopped a little before we had to board our van for the drive to the airport and the first leg of our trip home. We left Porte Alegre, Brazil about 6 p.m. on Sunday evening and I arrived in Dallas the next morning at 7 a.m.

Our trip was physically exhausting, emotionally draining and spiritually stimulating. I have told only a little of what we experienced. The people we met were absolutely wonderful. We learned about hospitality, compassion, determination, organization and absolute faith in God. We learned how much we have in common although our cultures are very different. The cultures in Brazil and Colombia are very different. We knew the liturgy even though we did not know the language. We knew what smiles, hugs, and tears meant, and we knew where to find the coffee after church.



High School gym in Colombia serves as home for 47 families.

The ETSS Offers Online Courses in the Spring

Ranging from Anglo-Saxon spirituality to Hispanic ministry to Celtic prayer in song and poetry, each six-week Lay School course in the seminary's distance education program is offered through your computer. There are no educational prerequisites and tuition is \$65.

Thirty-one persons are taking the premier online course offered by the seminary this fall. Their home states range from California to Massachusetts and Mississippi to Nevada. The Rev. Dr. Alan Gregory, church history professor at the seminary, is teaching the course, "Six Weeks with the Wandering Saints."

Specific start times have yet to be determined but the courses will begin between March and May. An overview of each course, a registration link, and the basic hardware and software requirements for your computer are on the seminary's distance learning webpage, www.etss.edu/online_courses.shtml.

Professor Gregory will again offer "**Six Weeks with the Wandering Saints.**" This course in Anglo-Saxon spirituality and mission focuses on the kingdom of Northumbria from its conversion to Christianity in 628 to the Danes' plundering of Lindisfarne in 793. Distinctive themes in the theology, preaching and spiritual guidance of Northumbrian Christianity will be explored, as well as the wisdom of the saints from that era. Dr. Gregory, a native of England, is associate professor of church history at the seminary.

The Rev. Dr. Paul Barton will lead the course in "**Historical and Cultural Contexts for Hispanic Ministry.**" The course emphasizes that Hispanic ministry does not occur in a social and cultural vacuum. Ministry in the Hispanic community is most effective when persons take into account the historical and cultural contexts of particular communities and congregations. Dr. Barton is assistant professor of Hispanic Studies at the Seminary of the Southwest.

"**We Give You Greeting: Prayer and Praise from the Celtic Tradition**" is the course taught by the Rev. Mary Earle, adjunct professor of pastoral ministry. We receive prayer in song and poetry from the ongoing traditions of Wales, Ireland and Scotland. Students will experience the variety of prayers from centuries past to the modern day and be encouraged to write their own prayers in the patterns of these traditions.

Happening!

The Happening (Christian renewal weekend for High School youth) will be Feb. 7-9, 2003 at Bishop Quarterman Conference Center. Applications for Team are available at the address/es following. Any former Happener is eligible for the Team. If you have been to Happening and are now in college, or the real world, you may apply to be on the team as a "Mom or Dad", or a Geritol group leader. Deadline for Team applications is November 26, 2002.

Candidate brochures with registration forms will be sent out to each parish in the Diocese the first week in December. Youth Leaders /Parents may apply as candidates (called Geritols) and will experience their own Happening along with the kids.

Contact:

Jeness Gilles-Diocesan Lay Coordinator for Happening
divness@aol.com
1910 College
Midland, TX 79701
915-684-7736
or
Rev. Mark Eldregde at St. Nicholas Church in Midland
915-694-8856

Quiet Day during Advent

St. Stephen's Church, Sweetwater will host a **Quiet Day** on **December 7th** for Associates of the Community of the Holy Spirit and anyone else who would like to attend. There will be a time to gather between 9 AM and 10 AM. The 'quiet' will begin at 10 AM and continue through 2 PM. Drinks will be provided. Bring a sack lunch.

St. Stephen's is located at the corner of 5th and Locust in Sweetwater, three blocks north of Broadway. It would be helpful if those planning to attend would contact the church office by **December 4th**. The phone is 915-235-8408. The email address is church@camalott.com

2002 Apportionments Paid Thru October 31, 2002

(83 Percent through the year)

Church	Apportionment	Paid Thru	Balance	% Paid
Abilene, Heavenly Rest	115,224.68	86,418.54	28,806.14	75%
Abilene, St Mark's	12,903.12	10,816.36	2,086.76	84%
Albany, Trinity *	178.05	356.10	(178.05)	200%
Amarillo, St Andrew's	112,380.93	93,651.70	18,729.23	83%
Amarillo, St Peter's	46,188.66	38,490.60	7,698.06	83%
Andrews, St. Matthias	1,840.44	2,183.00	(342.56)	119%
Big Spring, St. Mary's	38,521.14	32,110.00	6,411.14	83%
Borger, St Peter's	17,841.00	14,867.50	2,973.50	83%
Brownfield, Good Shepherd	5,018.79	5,019.79	(1.00)	100%
Canyon, St. George's	9,030.43	6,019.62	3,010.81	67%
Childress, St. Luke's *	683.75	683.24	0.51	100%
Clarendon, St John's	3,327.13	3,327.13	-	100%
Coleman, St. Mark's	7,473.20	6,723.00	750.20	90%
Colorado City, All Saints'	4,333.82	2,168.00	2,165.82	50%
Dalhart, St. James'	26,467.14	19,850.31	6,616.83	75%
Dumas, St. Paul's	1,914.19	1,600.00	314.19	84%
Hereford, St. Thomas	11,421.97	3,000.00	8,421.97	26%
Kermit, St. Peter's*	1,223.00	-	1,223.00	0%
Lamesa, St. John's*	930.40	930.40	-	100%
Levelland, St. Luke's	2,674.35	2,674.35	-	100%
Lubbock, St. Christopher's	39,381.72	32,818.30	6,563.42	83%
Lubbock, St. Paul's	98,374.29	81,978.71	16,395.58	83%
Lubbock, St. Stephen's	54,759.60	45,631.06	9,128.54	83%
Midland, Holy Trinity	179,689.86	149,741.70	29,948.16	83%
Midland St. Nicholas	91,537.82	76,281.50	15,256.32	83%
Monahans, St. James'	5,141.01	4,290.00	851.01	83%
Odessa, St. Barnabas	49,872.69	41,560.80	8,311.89	83%
Odessa, St. John's	40,321.26	33,601.10	6,720.16	83%
Odessa, San Miguel	1,638.00	1,638.00	-	100%
Pampa, St. Matthew's	40,231.18	33,525.81	6,705.37	83%
Perryton, All Saints'*	370.86	309.70	61.16	84%
Plainview, St. Mark's	15,376.31	12,813.34	2,562.97	83%
Quanah, Trinity	1,417.50	1,416.00	1.50	100%
San Angelo, Emmanuel	70,146.43	52,609.97	17,536.46	75%
San Angelo, Good Shepherd	49,412.79	40,968.25	8,444.54	83%
Shamrock, St Michael's *	247.13	-	247.13	0%
Sweetwater, St Stephens (1)	16,755.00	13,962.50	2,792.50	83%
Vernon, Grace	2,352.57	2,352.56	0.01	100%
TOTALS	1,176,602.21	956,388.94	220,213.27	81%

(1) St Stephen's Corrected Parochial Report

By The Rev. Canon J. Michael Ehmer

In the last installment we looked at the history and general purpose of the Articles of Religion, located on pages 867-876 of our Book of Common Prayer. Let's now look at their content. But as we do so, we must remember to keep them in their historical context. The Articles were written in the mid-sixteenth century to help secure a restored catholic faith and an ordered life in the Church of England. On most issues the Articles are purposefully broad in nature, seeking to provide as much freedom as possible in their interpretation. Not surprisingly, history has proven them successful in this regard, as there have been, and still are, many renderings of what the Articles mean. Likewise, there are numerous ways to group the individual articles. The divisions and their titles below reflect my interpretation.

The Holy Trinity - Articles 1-5

These first five articles give a succinct summary of the belief in the Trinity. The first defines the Trinity as three persons, but one unique substance. The next three define Christ as the Son of God who, upon his human death, went into Hell, and was then bodily resurrected. The fifth article defines the Holy Ghost as proceeding from the Father and the Son. Basically, these five articles reiterate what was already stated in the historic creeds, therefore, they raised little dispute at the time. However, lately these foundational beliefs are coming under continued scrutiny by many people, both inside and outside the Church.

The Authority of Scripture and Creeds Articles 6-8

The sixth article is squarely in the corner of the Protestant Reformation. It says Holy Scripture contains all things required for salvation. If scripture can't prove it, it isn't necessary. Indeed, the question of what constitutes authority has always been one of the main differences between



According to the article, the laws of the Old Testament concerning Ceremonies and Rites are no longer binding upon humanity, and should not be required by any civil government, the Old Testament Commandments still contain moral code which should be obeyed. The last article of this section, number eight, affirms the validity of the traditional Nicene and Apostles' Creeds. The original 1571 version of the Articles listed the Athanasian Creed as well, but the American Church chose to leave it out. The Athanasian Creed, however, can also be found in the Historical Documents section of the Prayer Book, on page 864.

Individual Salvation - Articles 9-18

This section revolves around the important 11th article, "Of the Justification of Man." Here, the Anglican Church adopted the Lutheran understanding of justification by faith alone. Articles 9 and 10 lead up to this statement by saying that all human beings are sinful by nature and do not have the will, by themselves, to return to the goodness that God desires. Articles 12-14 confirm the doctrine of justification by faith alone. Number 12 states that good works are actually the result of faith, while the 13th and 14th articles, in opposition with Roman beliefs, basically say that a person cannot earn God's favor through good works. Next, the 15th article confirms the sinlessness of Christ, and, in contrast with it, the 16th article confirms that human beings can indeed sin even after we are baptized, but "by the grace of God we may arise again and amend our lives."

The 17th article, "Of Predestination and Election," is the longest of the Thirty-nine Articles. It is also one of the most ambiguous. Certainly it was a popular subject in the 16th century, and needed to be addressed. But, based on its ambiguity, it was probably not thought to be of crucial importance by the framers of the Articles. They left lots of wiggle room, which has definitely been put to good use over the centuries. For example,

the Romans and Anglicans. While the Romans felt that both scripture and tradition (i.e. the decisions of the councils and popes) were required for salvation, the Anglicans went with the Protestant reformers in stating the sufficiency of the Scriptures alone. Notice, however, that the article doesn't say all of Scripture is required for salvation. Nor does it say that things other than Scripture are not important, just that they are not required for salvation. The sixth article goes on to give a partial list of the approved Canonical Books of the Bible. It lists the Old Testament first, followed by the Apocrypha. These books are listed because at the time the Articles were written there was considerable debate about what constituted the official Canon with regard to the Old Testament and Apocrypha. Since there was no debate about the New Testament Canon, they were not listed.

Article seven concerns the authority of the Old Testament. It says, "The Old Testament is not contrary to the New," and emphasizes that Christ speaks through both sets of Scripture. While, ac-

the article talks of the “Predestination to Life,” and addresses its positive aspects, but it never discusses the consequences of God’s disapproval. It does say that some are called “by Christ to everlasting salvation,” but it never explicitly says anything about those who are not called. Lastly, in the 18th article we find the only anathema of the Thirty-nine Articles, which curses those who think they can be saved via a method other than Jesus Christ. This article serves to back up both the 11th and 17th articles.

Authority of the Church Articles 19-21

Of these three articles, the first defines the Church as a congregation attempting to live according to Scripture while also maintaining the Sacraments, but at the same time, realizing the Church is not infallible. The next article confirms God as the head of the Church, and admonishes the Church to do nothing contrary to Scripture. The American Church deleted the last of these articles, “Of the Authority of General Councils,” since the original article basically dealt with the role of the monarch in the Church’s general councils. So in reality, we only have 38 articles.

Purgatory - Article 22

Again siding with the Protestants, this article condemns “the Romish Doctrine” dealing with Purgatory, Pardons, Worshipping and Adoration, Images and Relics, and the Invocation of Saints as “repugnant to the Word of God.”

Ministering - Articles 23-24

Both of these articles deal with the ordained ministers of the Church. The first requires proper ordination to carry out “the office of public preaching, or ministering the Sacraments in the Congre-

gation.” The second article, directed against the Roman use of Latin, requires the minister to use the language of the people in public prayer and administering the Sacraments.

Sacraments - Articles 25-31

This important section begins by defining “Sacraments.” Of course, it’s written in 16th century language, but it essentially says the same thing our Catechism does: “The sacraments are outward and visible signs of inward and spiritual grace, given by Christ as sure and certain means by which we receive that grace.” Article 25 also names Baptism and “the Supper of the Lord” as the only two proper sacraments. While the Roman Church also considered Confirmation, Penance, Ordination Orders, Matrimony, and Extreme Unction as sacraments, the Church of England said “they have not any visible sign or ceremony ordained of God,” and did not recognize them as such. Today, as you can see in the Catechism on page 860 of our Prayer Book, our Church refers to these five rituals as “other sacramental rites,” which evolved in the Church. Although they were not ordained by Christ, and are not necessary for all persons, they are, nevertheless, also means of grace. Article 26 confirmed that the unworthiness of ministers does not take away the validity of the sacraments they administer, because the sacraments (the grace) are really from God, not the minister. “Evil ministers” however, once found guilty, should be deposed. Thus, since 1571 the Anglican Church has had provisions for removing clergy guilty of “evil” offenses.

The next article, number 27, deals with Baptism, and states that by this sacrament a person is grafted into the Church, forgiven their sins, and adopted as a child of God by the Holy Ghost. It also affirms the appropriateness of infant baptism. Article 28 was extremely important when the Articles were written. Entitled “Of the Lord’s Sup-

per,” it strongly repudiated the Roman doctrine: “Transubstantiation (or the change of the substance of Bread and Wine) in the Supper of the Lord, cannot be proved by Holy Writ; but is repugnant to the plain words of Scripture, overthroweth the nature of a Sacrament, and hath given occasion to many superstitions.” Instead, the article says the body and blood of Christ is to be taken in a “heavenly and spiritual manner.” Neither, according to the article, did Christ ordain the reserving, carrying about, lifting up, or the worshipping of this sacrament.

The 29th article, originally deleted by Queen Elizabeth in 1563 for fear of upsetting the Roman Catholics, basically says it is the faith of the communicant that makes the Eucharist a sacrament. “The Wicked, and such as be void of lively faith ... in no wise are they partakers of Christ.” Article 30 insists that all communicants are entitled to receive both the bread and wine at communion, something the Roman Church had stopped doing for superstitious reasons. Lastly, Article 31, also against Roman doctrine, states that the Eucharist is not an actual physical sacrifice. The sacrifice of Christ on the cross was the one and only sacrifice necessary for our salvation.

Church Discipline, Tradition and Practice - Articles 32-36

Out of all Thirty-nine Articles, there is only one that is primarily disciplinary, number 33. It requires that the whole congregation ostracize a person who is excommunicated for open denunciation of the Church until the sinner openly repents. Article 32 authorizes the clergy to marry, while article 34 allows for diversity and changes in traditions and ceremonies among different national Churches, as long as they don’t conflict with scripture. At the same time, the article condemns those who “openly break the Traditions and Ceremonies of the Church.” The next article (35) is

by the Rev. Mark R. Eldredge

entitled "Of the Homilies," and states the appropriateness of reading the homilies contained in two books of the Church of England. While the article is printed in full, the American note attached to it praises the general contents of the homilies, but advises that references to the English constitution and laws should be ignored, as should the directive that the homilies must be read in Churches. The last article of this section, number 36, upholds the validity of the Church's ordination rites, which was extremely important in the sixteen century. The American version was altered to fit the political and historical situations of the Episcopal Church.

Church and State - Articles 37-39

The last three articles all deal with the state's role in the Church. Article 37 is an American version of a rather lengthy English article. It basically reaffirms the concept of the separation of Church and State, and the appropriateness of civil obedience to legally constituted authorities. The original English version, printed below the American one in our Prayer Book, was extremely important when it was written. It goes into detail on the monarch's role in both ecclesiastical and civil matters, and the fact that no other person or organization, especially the Bishop of Rome, has jurisdiction in England. The 38th article is targeted against the Anabaptist's idea that the possessions of Christians are common goods. It affirms the right of private property, while encouraging the giving of alms to the poor. The last article simply allows Christians to take an oath in a court of law.

This brings to a close our look at the Articles of Religion. We've seen that they played a pivotal role in defining the doctrine during the founding of the Anglican Church. We've also seen that many of them allow a great deal of room for interpretation, while others are quite specific. The question remains, though, how valid are these Articles in defining the theology of the Church today?

Having been born and raised as an Episcopalian, I love the Episcopal Church. And as a life-long Episcopalian, I've sat in a lot of meetings where we discussed a lot of ideas about a lot of stuff that amounted to a lot of nothing! If any of you have been an Episcopalian for any length of time you may be able to relate to that.

I read recently this amusing story that Dr. J.B. Gambrel tells from General Stonewall Jackson's famous valley campaign. Jackson's army found itself on one side of a river when it needed to be on the other side. After telling his engineers to plan and build a bridge so the army could cross, he called his wagon master in to tell him that it was urgent the wagon train cross the river as soon as possible. The wagon master started gathering all the logs, rocks and fence rails he could find and built a bridge. Long before daylight General Jackson was told by his wagon master all the wagons and artillery had crossed the river. General Jackson asked where are the engineers and what are they doing? The wagon master's only reply was that they were in their tent drawing up plans for a bridge (*Pulpit Helps*, May, 1991).

Now I determined some time ago that as a priest I wanted to be more like the wagon master in this story and less like the engineers. I've realized that, as Christians, what we need is less meetings so instead we can meet more needs. So in this series of two articles, I would like to share with you some practical suggestions that I've picked up along the way that might help you and your church family actually, like the wagon master, gather up "the logs, rocks and fence rails" and build a bridge to the community in which you are planted.

I'd like to break these practical suggestions into four main categories based on our Diocesan Vision Statement. These categories are to 1) Invite In, 2) Welcome, 3) Train, and 4) Send. In this article I will address the first two categories, and the latter two categories in the next.

WE ARE TO INVITE PEOPLE IN

The idea of inviting people in deals with our responsibility as Christians to do evangelism. I heard someone say recently that there is at least one thing both Christians and non-Christians can agree on: they both HATE evangelism! Evangelism is tuff. It's awkward to tell people about

our faith in Jesus. But one thing that I have learned is that people are far more ready to hear about Jesus than we are to tell them. So here are some suggestions that I learned mostly from Rick Warren that might help you be more comfortable inviting people to come to Christ and His church.

The first suggestion is to follow the model Jesus gave to His disciples in the Great Commission as it is given in Acts. Jesus told them, "*you will be my witnesses in Jerusalem, in all Judea and Samaria, and to the ends of the earth*" (Acts 1:8). In other words, start where you are and move out. There are people who are close to you to whom you may be the only person they have that will invite them to church and into a relationship with Jesus. These people might be your family, friends, or co-workers. Start with the people close to you. I suggest you write down on a piece of paper just five people you know who don't know Christ and do not have a church family to be a part of. Then begin praying for them to be open to your invitation and look for opportunities to invite them.

Next, you'll want to identify those people's *readiness* to be invited. People are all different and some are more ready for church than others. Depending on where a person is in terms of their readiness, will determine your actions. If a person is resistant, then praying for them and establishing a better friendship is a great first step. Find something that they enjoy to do together to establish a trusting relationship with them. At some point you may just mention how much God has meant to you in your life and leave it at that. If you know of some hardship the person has you might ask if they would mind if you prayed about that for them. Most people won't turn down prayer - even if they claim they don't believe in God!

I had a neighbor once who had a bad experience being raised as a Jehovah's Witness and was very turned off to God and religion in general. After about one year of talking with him about nothing but cars and NASCAR in the front yard (two things I'm not much interested in) he lost his job and needed work. I asked if I could pray about that for him. He agreed. He then very quickly got a job. Shortly after that his son began having what seemed to be panic attacks in the night. My neighbor came and asked if I would pray for and with his son. I did,

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and his son began sleeping through the night again. The next step was to begin inviting him to a small group or to Alpha or maybe even to church but unfortunately he and his family moved right after this. I trust God is still revealing Himself to my new friend and perhaps He'll use someone else who is willing to step out in faith to invite him to church!

Once someone is ready to hear about Christ and/or to be invited in to the church I suggest you have a program or two at the church that is designed for people who are seeking. A program like Alpha is a wonderful tool for inviting people in. It is designed just for this reason. Leading a small group in your home that is informal and which studies some basics of Christianity can be a very effective first step for someone. Small group studies are available at any Christian Bookstore and/or on the Internet.

One last suggestion is for you to carry a card with a brief explanation of the Gospel, with a prayer on it that someone could pray to invite Jesus into his or her life. When a person is ready, it is a very natural process for them to come into a relationship with Christ, and you must be ready to pray with that person at that time. The Bible tells us to "*Preach the word of God. Be persistent whether the time is favorable or not.*" (2 Tim. 4:2, NLT). Be prepared all the time.

My wife had been praying for and talking with a friend of ours in Florida who was not a Christian and who had many troubles. One day I was home paying bills and the phone rang. It was our friend. My wife brought me the phone and said, "Here, John wants to ask Jesus into his life!" Pleased but surprised, I took the phone, talked with him a bit, made sure he understood what he was doing and then took my card out of my wallet and led him in the prayer. Now I know there are many who don't believe salvation is as simple as one prayer, but I promise you, John is a transformed person, a new creation in Christ, living for God and active in church! This simple card is a great tool to use. Invite people in, you'll love it!

WE ARE TO WELCOME PEOPLE

Welcoming deals with incorporating people into the church family. The problem though is that sometimes it's hard for outsiders to break into our close family. Those of you who are married might relate to this if you married into a close-knit family. You didn't know all of the inside jokes, the ways things worked, who had the power, etc. Unless that family made efforts to incorporate you into their family it was very awkward and uncomfortable at first. Unless we are intentional about making people feel welcome and have a clearly communicated plan of incorporating them in, we will likely see a lot of people come once or twice and never again.

Here are a few suggestions on how to be welcoming. First, if your church does not already have a "Greeters" ministry, start one! You be the first greeter. This doesn't have to be overly organized. You don't have to form a committee, make an organizational chart, vote on a greeter president and generally talk it to death. Just simply start being on the look out on Sunday mornings for visitors. When they come in, say "hello," open the door for them, ask them their name and where they are from - basic courtesy. You might show them into the nave and ask them if they are familiar with the Episcopal liturgy. If not, offer to sit by them and guide them through the service. Help visitors feel welcome by clearly explaining your local church's ways.

Another suggestion is to have a "Welcome Table" near the front door with someone standing there to greet visitors. This table can serve as a gathering point for asking questions, getting information about your church, signing up for an inquirer's class or just asking where the bathrooms are! This has proved to be an extremely effective tool at St. Nicholas'. Also bring visitors a loaf of bread or another simple gift after the service. Later, call to confirm they received the gift. This provides a fantastic opportunity to begin a relationship with them.

This next simple suggestion can be one of the most important things you can do in welcoming people. Here it is: LEARN PEOPLE'S

NAMES! Easier said than done though. If you're like me, there are times when I'll ask someone their name, they'll tell me, and I immediately have forgotten it. I've learned to just admit it and ask them again because I'd rather be embarrassed and learn their name than pretend I'm something I'm not. People want to know you're *real* not impressive, and besides, they know when you don't know their name. We had one couple visit our church, neither one having any Episcopal connection, who have since joined the church and become active members. When asked later why they kept coming back they said one of the main reasons is that people remembered their first names the second time they came!

One last thing to remember. I've learned that the number one emotion people feel the first time they go to a church, is FEAR. They are afraid of what will be expected of them, or whether or not they will have to say anything. Remember the first time you went to a new church? You probably felt fear. Now imagine someone who has been resistant to church, and someone else has done the hard work of inviting them in. They then show up feeling afraid, and then they get a cold welcome at the door, they are confused during the service and then heaven forbid they are asked to stand and introduce themselves to strangers. How terrible! I wouldn't come back. Now imagine instead that the same person is warmly greeted at the door, walked through the liturgy, not singled out, talked to after the service and invited back next week. How wonderful! That possibly is a life that will be changed for eternity just by simple niceness.

Finally, once someone has been invited in and warmly welcomed, it is important to have a clear strategy for them to become members and then grow in their faith. In other words, to be trained and sent out. But we'll save that for next time!

For questions/comments or more information on these or other suggestions on *Living The Vision* you can contact Fr. Mark Eldredge at (915) 694-8856 or frmark@saintnicholaschurch.org.

Brownfield Celebrates 50th Anniversary

On the evening of Saturday, October 19, 2002, the congregation of the Episcopal Church of the Good Shepherd in Brownfield celebrated an anniversary. It had been 50 years to the day that the first Episcopal service took place in Brownfield.

In the summer of 1952, Mrs. Glynn Turner requested a list of Episcopalians living in Brownfield from St. Paul's Episcopal Church in Lubbock and started a Sunday school in her home for the children of those families. By the fall, an organizational meeting was held in her home and shortly thereafter the first Episcopal service took place in the Brownfield Boy Scout Hut. In 1955 Bishop Quarterman offered to move a small mission church building from its location in Hereford to Brownfield, where it has been ever since.

The quaint church building had its beginning in 1910 as the chapel on the Spur Ranch in Dickens County, east of Lubbock, with the name of Trinity Mission. The general manager of the ranch at the time, Clifford B. Jones, was active in the life of the mission church. He later became the president of Texas Technological College, which grew to become Texas Tech University. When Trinity Mission became inactive in the 1940's, the building was moved to Hereford. And when St. Thomas' congregation outgrew it, the building was moved to Brownfield.

The 50th Anniversary celebration was highlighted by several events. It marked the only occasion in memory that two bishops visited the small



Deacon Les Jackson, Bishop Hulsey, Brett Gauger, Bishop Ohl, and Canon Ehmer.

congregation at the same time. While Bishop Wallis Ohl was the celebrant for the evening, our former Diocesan Bishop, Sam Hulsey, was the preacher.

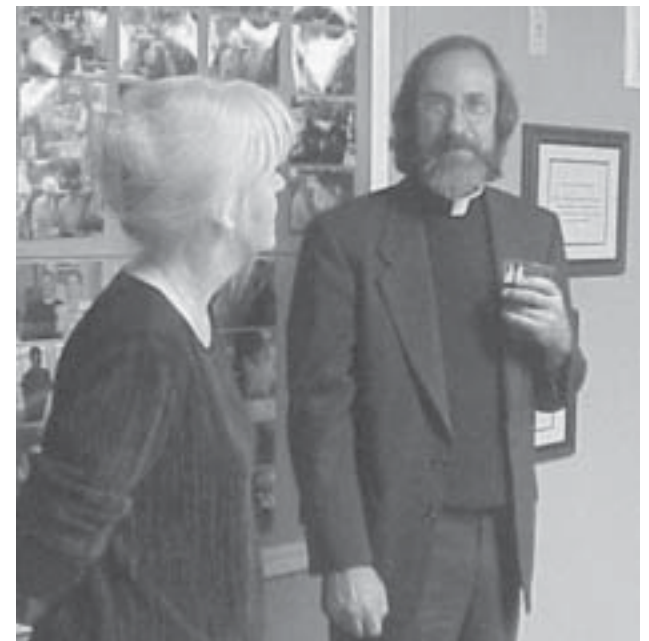
The Good Shepherd community was also very pleased to honor Mrs. Glynn Turner – truly the founder of the congregation – for all she has done over the last fifty years. Additionally, the congregation was delighted to welcome back Glynn's son, the Reverend Scott Turner, who grew up in Brownfield and Good Shepherd. Scott later went to seminary and served for a while as the Vicar of St. John the Baptist in Clarendon before moving on to Colorado.

Topping off the evening's celebrations was the baptism of Brett Gauger, son of Keil and Ann Gauger. Ann, the daughter of long-time members Sid and Carol McIlveen, also grew up at Good Shepherd, and is looking forward to having Brett, along with his older brother, Zachary, do the same.

All in all, it was a splendid evening. And the Church of the Good Shepherd looks forward to many happy years ahead.



Mrs. Glynn Turner and Brett Gauger - Good Shepherd's first and newest member.



Mrs. Claudia Furlow and the Rev. Scott Turner.