



The *Adventure*

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

Volume LXXXVI

Advent, Christmas, Epiphany 2003

No. 4



Sunday Morning Eucharist at Diocesan Convention



From the Bishop's Desk

“Prepare ye the way” calls John the Baptist to all who would hear. Following the prophecy of Isaiah he exhorts his listeners to make the pathway straight, saying that God will fill in the valleys and lower the mountains, and that the rough ways shall be made smooth. But most important of all is the promise that, “all flesh shall see the salvation of God.”

Every Advent we hear these words that challenge us to “clean up our act” and get our hearts in shape for the coming of the Lord. Some years, these words strike my heart in a particularly poignant manner, while other years, the busyness of preparing for all of the celebrations drowns out the Baptist’s words. The Church’s centuries old practice of setting aside this Advent time of reflection and preparation for the celebration of the Incarnation of the Godhead in Jesus, continues to call to us, whether we are willing to listen, hear, and heed or not. It is God who promises that all flesh shall see salvation; God’s promise does not depend on how I feel, or even how I react at any given time. To which I add “Halleluia” and “Thanks be to God.”

Of course, the purpose of Advent is to prepare our lives for the celebration of the Nativity of

Jesus, the complete incarnation of God in human flesh. The birth of the Christ child offers us the opportunity to realize in our own time, place and life situation the reality of the love of God made manifest in human history, and even in our own story of God’s saving grace. We are able to see the depth which the loving God has for creation by coming to us as one of us.

Too often we forget that God is present with us and constantly calls us to be the manifestation for those around us of God the Son. That is precisely what it means to be the Body of Christ, that wonderful image that St. Paul gives us in his writings. We are to be the hands of Christ bringing healing, comfort, and mercy to those in need. We are to be the lips of Christ which proclaim that the Kingdom of God is upon us, that the mercy and love of God is here, and that we are to love one another as Christ loves us. We are to be the feet of Christ to take the Good News to every corner of creation, to bear the burdens of our brothers and sisters that for them are unbearable, and to lead those trapped in darkness into the light of the Christ who welcomes all.

In this season of Advent and the beginning of this new Christian year, I want to challenge every

member of this diocese to reflect on the miraculous life that we have together. As we move into the Seasons of Christmas and Epiphany, I want to encourage you to join me in reading reflectively the Gospel of Luke, the primary Gospel for this year. Take some time each day and read a chapter or so of Luke, and meditate on the Word Incarnate as Luke proclaims Him. Seek the Lord in the beauty of the Liturgy, both the Daily Offices and the Eucharistic celebration. Look for Christ in the day to day interactions you have with all who come to you. Pray for the guidance of the Holy Spirit to lead you and us together as the Body of Christ to be the manifest presence of the One who comes that “all flesh shall see the salvation of God.”

May this season of preparation be a fruitful and blessed time for us all.

In Christ,

Apportionment Resolution Procedures and Request

At our diocesan convention in November, a resolution was passed which allows individuals to designate that the portion of their pledge which funds the parish apportionment, and which would normally fund the budget of the Episcopal Church may be designated to remain with the Diocese of Northwest Texas instead of being forwarded to the Domestic and Foreign Missionary Society (DFMS), the corporate entity of the Episcopal Church.

To elect this option, you must notify your individual congregation in writing on or before January 15, 2004. Each congregation must in turn notify the diocese of the percentage of their total pledge amount representing those who have chosen to exercise this option. (A simple form will be sent to each congregation to report this information to the diocese.) Once all the inputs are tabulated, the diocese will send each congregation a summation of the overall impact on the diocese, with each congregation listed.

Apportionments will be collected as usual throughout the year. Payments of our DFMS asking, however, will be different. Each month when the diocesan business manager cuts a check to DFMS there will be a separate check cut to the Surplus and Deferred Expenditure (SADE) account. The two checks will total the normal

monthly DFMS amount. All expenditures of redirected funds will then be paid from the SADE account.

At this time there is no way to know the amount of the fund which will be established by the Diocese. However, it was the intention of the original drafters of the resolution that those funds be used for mission and ministry projects, not merely to make up any budgetary shortfall.

At the special convention session on March 6th, 2004 at St. Paul's on the Plains in Lubbock, the budget committee will present budget amendments as needed. In addition, they will present a proposal for the expenditure of the funds not sent to the Episcopal Church. Recently, a letter went to all clergy, wardens, and treasurers requesting suggestions for the expenditures of these funds. A form for offering specific use of these dollars was included. Any individual, group, or congregation may submit a proposal. It is requested that the proposal include as complete a description of the project as possible, complete with financial costs and how and when the funds would be used. Forms can be found in your church office or by calling the Episcopal Center (806-763-1370). Please forward your suggestions to the Hulsey Episcopal Center, 1802 Broadway, Lubbock, TX 79401 before January 30th.

Changes at the Hulsey Episcopal Center

Beginning with the new church year, on November 30, 2003, Holy Eucharist will be celebrated weekly at the Hulsey Episcopal Center. The service will start at 8:30 every Wednesday morning. Morning Prayer will continue to be said at the same time on other workdays. Both services are open to all. Please join us!

Beginning with the new secular year, on January 1, 2004, the Hulsey Episcopal Center will be closed on Fridays. This decision was made to more effectively utilize diocesan resources. Exceptions to this policy will be made when necessary, such as for the Commission on Ministry which traditionally meets on Fridays. The normal office hours in the new year will be 8:30 a.m. until 5:00 p.m., Monday through Thursday.

Changes Coming to *The Adventure*

This is the last issue of *The Adventure* in newspaper format. Future issues can be found on the internet at www.nwt.org. If you are not on the internet and would like a printed copy, a very limited number will be available from the Hulsey Center.

Originally, each family in the diocese was mailed a copy of *The Adventure*. In an attempt to reduce mailing costs three years ago, paid subscriptions were introduced. Only a small percentage of communicants participated. After a year, it was decided to mail enough copies to each congregation so that each family could pick-up a copy when they attended church. This method has not been very successful.

As a test, *The Adventure* has been available on the Diocesan website for the past year. We have been able to use color photos and graphics. Beginning in the spring, *The Adventure* will use a letter-size layout, so that you can print a full-size copy on your printer, including color.

Look for the February, 2004 Lent/Easter issue of *The Adventure* on the Diocesan website at www.nwt.org.



Anglican Reflections

ANGLICAN REFLECTIONS

The Rev. John H. Loving

Rector, Emmanuel Church - San Angelo

All Saints' Day

The primary feast day in the Anglican Kalendar between Pentecost and Advent is the celebration of All Saints' Day on the first of November. On this day (and often on the Sunday following) we bring out our festal hangings and vestments, and the church resounds with Alleluias and hymns of praise.

In the hymns and liturgical texts for this day we find a triple strain of thanksgiving and intercession. First, there is the expression of gratitude to God for the life and witness of the heroes of the faith—the apostles, patriarchs, and martyrs, whose names we know and whose memory we revere. Then, there is the commemoration of all who have persevered in the faith, and, finally, prayers for the departed that God will grant them mercy, light, peace, and growth in the nearer presence of our Lord and Savior.

The word *saint* comes to us by way of the Hebrew and Greek. It means holy or set apart and is generally used in the Old Testament to refer to those who are consecrated to the service of God. The nation of Israel was considered by the prophets a “holy people”—not by virtue of her goodness, but rather by virtue of her calling. In the words of Deuteronomy, “You are a people holy to the Lord your God; the Lord your God has chosen

you out of all the peoples on earth to be his people, his treasured possession.”

The early Christians, likewise, saw themselves as a Body who had inherited a particular relationship to God. The First Epistle of St Peter underscores this calling in the words to the Christians in Asia Minor: “You are a chosen race, a royal priesthood, a holy nation, God’s own people; in order that you may proclaim the mighty acts of him who called you out of darkness into his marvelous light.” In this light the Church is the heir to God’s promise to Abraham.

There are no first- and second-class Christians in the New Testament. All are called to be saints by virtue of being “in Christ.” Indeed, the word soon comes to be a synonym for *believer* or for *Christian*. St Paul’s letters are addressed to the “saints at Philippi” or “those called to be saints” in Corinth or Rome. Yet, even in this general usage, the overtones of moral imperative and a particular destiny are carried over. We read, e.g., in Ephesians, “But fornication and impurity of any kind, or greed, must not even be mentioned among you, as is proper among saints.” The call is to become in faith and practice what we already are by virtue of our baptism and membership in Christ’s Body, the Church.

Age of Persecution

By the end of the first Christian century, when the Book of Revelation was written, as the sword of persecution began to claim more and more victims, the word *saint* often took on the meaning of *martyr*. We read, for example, in Revelation a prophecy of the destruction of Babylonia, a not too cryptic reference to Rome: “With such violence Babylon the great city will be thrown down, and will be found no more. . . . And in her was found the blood of prophets and of saints, and of all who have been slaughtered on earth.”

It was the memory of the faith and courage of the victims of the persecution that gave rise to the cult of the martyrs in the second and third centuries of the Church’s life. This was in origin a local matter, for there were in all the great Christian centers many who had given their lives for their allegiance to the risen Lord. It was often the anniversaries of their deaths that were celebrated by that particular community.

By the fourth century when the Church officially came out of hiding, liturgical commemoration of the Christian martyrs and saints were already developed, particularly in the East. The deacon St Ephraem of Syria includes references to

many of the saints, particularly the Blessed Virgin Mary, in his fourth-century hymns and devotions. St John Chrysostom, one of the great Fathers of the Church, refers in the early year of the fifth century to an “All Saints’ Day” celebrated on the Sunday after Pentecost. The Eastern Orthodox Church continues to observe the Feast on this day. The *troparia*, or anthem in rhythmical prose that sets forth the significance of the day, reads as follows: “Throughout the world, thy Church, O Christ our God, is adorned with the blood of thy martyrs as with purple and fine linen. Through them she cries to thee: Send down thy pity upon thy people, to thy community give peace, and shed on our souls thy great mercy.”

Western Europe

The history of the observances of All Saints’ Day in Western Christendom is harder to trace. In some places the Eastern custom was followed. Generally, local custom seems to have prevailed. Then on the 13th of May, in the year 609 or 610, the Bishop of Rome, with permission of the Emperor, consecrated the great pagan temple, the Pantheon, as a Christian church dedicated to St Mary and all Martyrs.

It is not hard to imagine the symbolic value and impact of this ceremony of consecration. In the heart of the city that had once sacrificed Christians to the lions, the temple of all the gods became a temple of the One. An annual remembrance of this dedication was established in Rome and duplicated in other Christian centers throughout the western world. Some historians believe that the bones of many of the martyrs were moved from the catacombs to the new church in the former Pantheon. About a century later a chapel in the basilica at the old St Peter’s in Rome was likewise dedicated to All the Saints. This second consecration probably occurred on November the first, and since that time the feast has been celebrated of that day in western Christendom.

Medieval Distortions

In the course of the Middle Ages a great deal of superstition and misunderstanding grew up around popular devotion to the saints. Extravagant legends of the saints were allowed to overshadow

the Christian gospel, and the calendar of saints’ days all but obliterated the seasonal character of the Christian year as well as the sequential readings of Holy Scripture that had formerly been the rule for the Daily Offices.

Parallel to this confusion over the role of the saints in the life of the Church, there grew up many abuses in regard to prayer for the departed. The ancient custom of the celebration of the Eucharist as a commemoration of the dead was distorted into a “traffic in masses,” and the so called “chantry priests” made their living by offering requiem masses for the departed of particular families. Furthermore, the business of indulgences made worse an already scandalous abuse of piety. One of the most notorious offenders was the Dominican monk Johann Tetzel, the adversary of Martin Luther. Tetzel is reported to have taught:

When the penny in the coffer rings,
The soul from purgatory’s fire springs!

It is little wonder that in the religious ferment that swept Western Europe in the 16th century, there was a strong reaction to these abuses, so foreign to the gospel and the faith of the early Church. Both in Lutheran Germany and in Calvin’s Geneva the calendar of Saints’ Days and the practice of prayer for the dead were cast aside.

The English Reformation

The English reform here, as in many other aspects, was more conservative. Certain practices were definitely discontinued—at least officially, e.g., the sale of indulgences, the multiplication of masses for the dead, and the invocation of saints. Yet the break with tradition was nowhere near as radical as that on the Continent. Proper collects and lessons were provided for the Eucharist to be celebrated in conjunction with the Burial Office, commemoration of many New Testament saints continued; and All Saints’ Day was retained in the Kalendar. In the first English Prayer Book of 1549, we find the following paragraph at the conclusion of Prayer for the Whole State of Christ’s Church:

And here we do give unto thee most high praise, and hearty thanks, for the wonderful grace and virtue, declared in all thy saints, from the beginning of the world: And chiefly in the glorious and most blessed Virgin Mary, mother thy son Jesus Christ our Lord and God, and in the holy Patriarchs, Prophets, Apostles and Martyrs, whose example, O Lord, and steadfastness in thy faith, and keeping thy holy commandments, grant us to follow. We commend unto thy mercy, O Lord, all other thy servants, which are departed hence from us, with the sign of faith, and now do rest in the sleep of peace: Grant unto them, we beseech thee, thy mercy and everlasting peace. . . .

With the growing militancy of the more Protestant element in the cabinet of young Edward VI, however, this prayer along with other intercessions for the dead were omitted in the next edition of the Prayer Book. A more generalized thanksgiving for the faithful departed was restored in the 1662 edition of the Book of Common Prayer, and this 17th century Book is still one of the official liturgies of the Church of England. The wording found in the Rite I Service of the Eucharist in our present Book is brought over from the American revision of 1928:

And we also bless thy holy Name for all thy servants departed this life in thy faith and fear; beseeching thee to grant them continual growth in thy love and service, and to give us grace so to follow their good examples, that with them we may be partakers of thy heavenly kingdom.

Similar petitions are found in the various forms of the Prayers of the People used in conjunction with the Rite II Service.

To say that we “bless God’s name” is to give thanks, to praise God for all those departed this life in God’s faith and fear. Here we sense the unity of the whole Body of Christ from generation to generation. We give thanks for those we remember vividly, for those who are only names, and for

those whose names have been forgotten. The communion of saints includes the whole Christian family. We pray that we may be given grace to follow the good examples of our forebears in the faith, that with them we may come to those unspeakable joys that God has prepared for all who love him.

In many of our churches on All Saints' Day (or the Sunday following) the names of the departed are included not necessarily in the Prayer of Intercession, but more particularly in the Great Thanksgiving itself. Using Eucharistic Prayer D, which is based on the Eastern Orthodox Liturgy of St Basil, we read the names of those parishioners who have died during the past year as well as names that have come from members of the congregation. Following that list of names, the prayer ends as follows:

Remember all those who have died in the peace of Christ, and those whose faith is known to you alone; bring them into the place of eternal joy and light. And grant that we may find our inheritance with the Blessed Virgin Mary, with patriarchs, prophets, apostles, and martyrs, and all the saints who have found favor with you in ages past. We praise you in union with them and give you glory through your Son Jesus Christ our Lord.

Notes from the columnist:

Biblical quotations have been taken from the *New Revised Standard Version*, 1989.

Other source material includes Marion Hatchett's *Commentary on the American Prayer Book* (1980), Massey Shepherd's *Oxford American Prayer Book Commentary* (1950), and *A Manual of Eastern Orthodox Prayers* published by The Fellowship of Saint Alban and Saint Sergius (1962).

The use of the word *Kalendar* (with a K) is more than a quaint anachronism; it refers to the ecclesiastical or liturgical calendar.

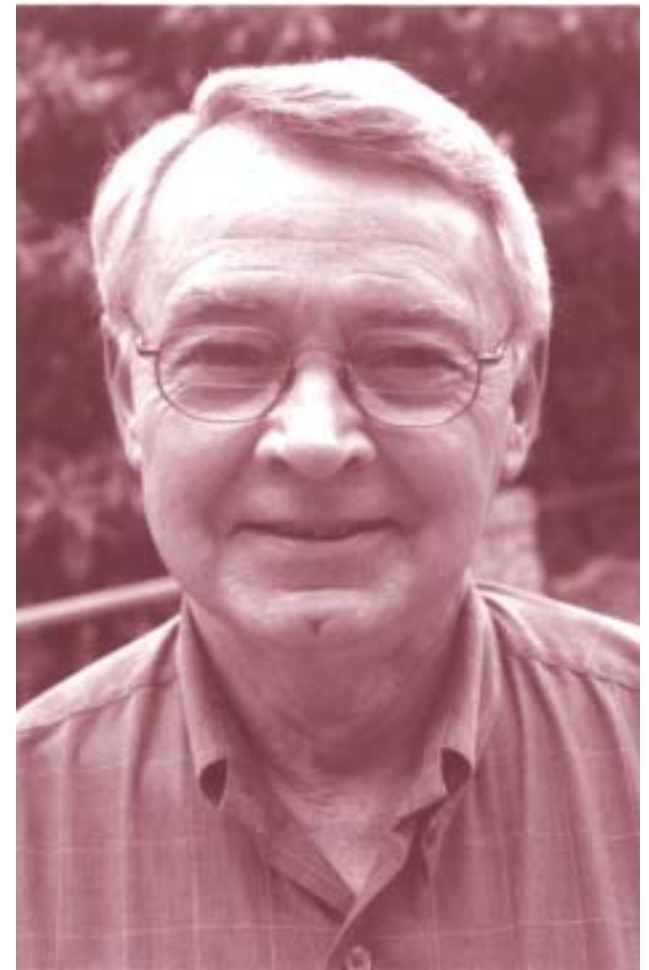
It has been my privilege to submit articles for this *Anglican Reflections* column over the last two years. I will be retiring as rector of Emmanuel Church at the end of December and moving to Austin shortly thereafter. I look forward to keeping up with news from the Diocese of Northwest Texas by way of the *Adventure* as well as the monthly newsletters.

JHL

Transitions

Jim Smart of St. Mark's, Abilene has been made a Candidate for Holy Orders. Jim is in the canonical process to become a non-stipendiary priest serving St. Mark's through the diocese's Community Ministry initiative.

Celia Ellery and **Amber Sturgess** have also been made Candidates for Holy Orders. Celia is studying at Seminary of the Southwest in Austin, and she is doing her field-work at Emmanuel, San Angelo. Amber continues her studies at Church Divinity School of the Pacific in Berkeley, California.



Phil Ray



Jane Dawson

Jane Dawson from Holy Trinity, Midland and **Phil Ray** of Emmanuel, San Angelo have both begun studies at Episcopal Seminaries.

Jane is living on campus at General Seminary in New York, and taking courses in Old & New Testament, Church Music and a tutorial. Jane is the only person in her M.Div. class of thirty-two who wants to remain in non-ordained ministry.

Phil commutes to Austin for weekend classes at Seminary of the Southwest. Phil is in the Master of Arts in Pastoral Ministry program, specializing in Spiritual Formation, and he is enrolled in "Biblical Foundations for Contemporary Spirituality" and "Patterns of Christian Life and Leadership."

The Canon's Comments....

*The Reverend Canon J. Michael Ehmer
Canon to the Ordinary*

“Hanging Cabinets”

We almost had a disaster in the Ehmer house a couple of weeks ago. The cupboard in our utility room came close to falling off the wall. Had that happened the cabinet would have been damaged, the wall where it hung would have been damaged, and the washer and dryer located beneath the cabinet would have been damaged, but most important of all, the contents of the cabinet would have been damaged. That cabinet, you see, holds most of the material I use in one of my few hobbies—beer making! The twenty-six plastic bottles, full of beer in the process of fermenting and carbonating, could have been broken and spilled all over the room. Like I said, it could have been a real *disaster*!

Fortunately, I had noticed light coming in from the top, back part of the cabinet. Upon further investigation, I could see that the back of the cabinet was separating from the frame (the top, bottom and sides), and that the back itself was coming away from the wall. But while the top was leaning forward, the bottom part of the cabinet appeared secure. I became even more leery of the situation, however, when I noticed that the bottom was secured with only two screws, one on each side, while the top had three screws on each side.

After removing the cabinet from the wall I laid it on its face and re-connected the back to the frame in a more secure fashion. Then I turned my attention to the wall. It didn't take long to discover that while the bottom two screws had been securely anchored into studs in the wall, none of the six top screws were even in mollies, much less anchored into studs. No wonder the cabinet was falling off!

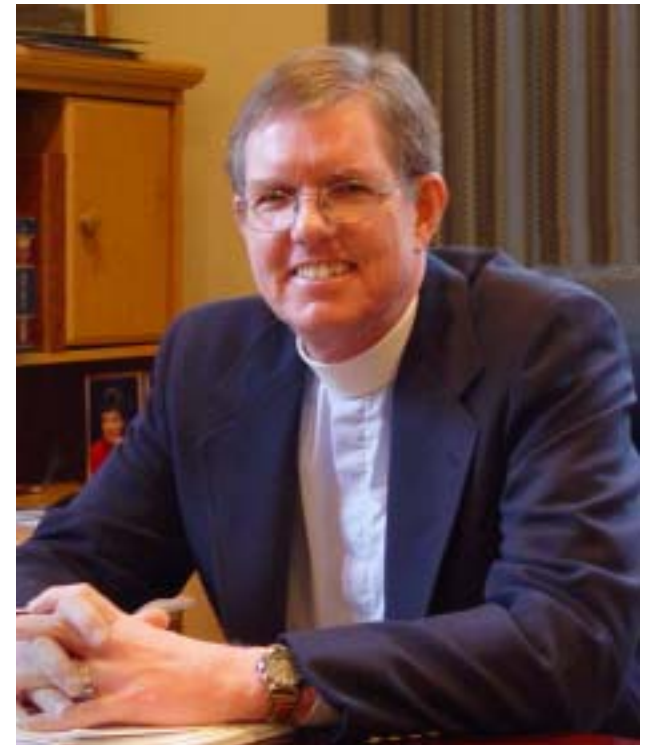
Wondering how many other cabinets in our two-year old house might not be secure; I conducted an immediate inspection and found all to be in order. Then I returned to the utility room, located the studs in the wall, and put the cupboard back up. Now there are eight good-sized screws holding up the cabinet—two in each corner, and all anchored into studs.

When the carpenter put up that cabinet (I'm actually hoping it was a carpenter's assistant) he or she failed to do the job properly. Rather than ensuring the cupboard was secured into studs, the person gave it a few tries (judging from the three holes on each side of the top part of the cabinet) and then just went on. In other words, he or she failed to properly “hang” the cabinet.

Reflecting on this, I began to think about how we “hang” our theological cabinets. When we come across problem areas, like the carpenter came across in the top part of my cabinet, do we give it a few tries, hoping for the best, and then move on regardless of the results, like the carpenter apparently did? Or do we really put forth the effort to properly “hang” our theological cabinets?

But to what, you might ask, do we anchor our religious beliefs? In Matthew's Gospel we read,

When the Pharisees heard that he had silenced the Sadducees, they gathered together, and one of them, a lawyer, asked him a question to test him. “Teacher, which commandment in the law is the greatest?” He said to him, “‘You shall love the Lord your God with all your heart, and with all your soul, and with all your mind.’ This is the greatest and first commandment. And a



second is like it: ‘You shall love your neighbor as yourself.’ On these two commandments *hang* all the law and the prophets” (Mat 22:34-40 NRSV).

In this passage, when Jesus says the second commandment is “like” the first he isn't saying they're merely similar. Rather, the Greek word he uses (*homoia*) means the two commandments are basically one. They cannot be separated. We cannot love God without also loving our neighbor and vice versa. Furthermore, he says that every revelation we receive from other sacred writings of the time (the Law and the Prophets) should be seen in light of these two great commandments. In other words, these two commandments are the studs upon which everything else in life should be anchored.

In Mark's version of the passage, where the setting is a little different, a scribe confirms that Jesus had indeed answered the question correctly. The scribe goes on to say that these two commandments are “‘much more important than all whole burnt offerings and sacrifices.’ When Jesus saw that he answered wisely, he said to him, ‘You are not far from the kingdom of God’” (Mk 12:33-34 NRSV).

Hanging cabinets can be difficult—for professionals as well as amateurs—for physical cupboards as well as theological beliefs and understanding. But it's essential that we take the time and effort to hang them properly.

“Lives Change Here”

During 2003, the Bishop Quarterman Conference Center has been blessed in many different ways. The biggest blessing is the opportunity to serve those we see each year and get to know those we hope to serve. Each year we strive to uphold our mission:

The Bishop Quarterman Conference Center is a mission outpost of the Episcopal Church in the Diocese of Northwest Texas, providing Christian hospitality to people of all ages, faiths, and backgrounds. We serve as a center for education, spiritual growth, personal enrichment, and the training of leaders in both church and society.

In September we had two updates to the Conference Center: a new Labyrinth Cross and the Bivins Dining Hall was redecorated. The Labyrinth Cross was a gift from the Rev. David and Julie Krause of Lubbock. It was designed by Linda Cullen of Lubbock and is now housed at the center of the Labyrinth. Bishop Ohl will dedicate it sometime in 2004. It stands fourteen feet tall and has a brushed aluminum dove descending in the middle. It is a beautiful addition to the Conference Center and, we thank Julie and David for their generosity and support.

The Dining Hall was redecorated to give it a more welcoming look. The walls were painted a soft taupe and new paintings and artwork were added. A new buffet line with a salad bar was introduced at Diocesan Clergy Conference to rave reviews. This project was funded through money that was set aside for upgrades to the facilities.

In this Adventure you will find an envelope for the Conference Center. We would like very much to keep upgrading our facilities to make them more attractive and inviting. We rely heavily on donations from individuals in our Diocese to exceed the standard of excellence we have worked hard to achieve. Please help us continue to make a difference in the lives of all those we encounter by giving a gift to the Conference Center this year. We use donations in many different areas and would like to focus on those in need of the most attention: maintenance, hospitality, improvements and supplies. Every dollar counts and is used to create a spiritual experience for everyone who visits.

And lastly, thank you to all in our Diocese who support the Conference Center each year either financially, physically or in spirit. We invite you to come visit us if you haven't been in a while, we welcome visitors to come and spend some time here, or schedule your next retreat, reunion or business meeting here with us.

We are blessed to be a part of God's community in this Diocese. Please keep us in your prayers as we embark on another year. We hope to see many of you in 2004!


In Him,

Brant and Courteney Gill

The Bishop Quarterman Conference Center
(806) 383-6878 office
bqcctx@aol.com email
www.bqcc.org website



We appreciate all the churches, businesses, non-profits and individuals who continue to support us each year. Through utilizing our facility, we hope being able to come together at our Conference Center for their gathering changes their lives somehow.



Amarillo College
 Camp Cactus (Sponsored by Junior League of Amarillo for kids affected by AIDS/HIV)
 Christ Covenant Orthodox Presbyterian Church, Amarillo
 Diocese of NWTX Clergy spouses (Sheila Ohl)
 Corporate Systems of Amarillo
 Diocese of NWTX Deacons Retreat (the Venerable Dana Wilson)
 Diocese of NWTX Clergy Conference (Bishop Ohl)
 Diocese of NWTX Youth Events (the Rev. John Watson)
 Diocese of NWTX Episcopal Church Women (Terry Jolliffe)
 Diocese of NWTX Happening (Jeness Gilles)
 Diocese of NWTX Happy Camp (the Venerable Dana Wilson)
 Diocese of NWTX Camp Quarterman
 Hugh O'Brien Leadership Foundation
 Panhandle Zone of Lutheran Women, Texas Panhandle
 Valleyview Church of the Nazarene, Amarillo
 Orthodox Presbyterian Presbytery of the Southwest Church Camp
 Puckett Elementary, Amarillo
 St. Andrew's Episcopal School, Amarillo
 St. Paul's on the Plains, Lubbock Vestry Retreat
 St. Peter's, Amarillo Annual Picnic
 Southwest Church of Christ, Amarillo
 Thomas Reunion
 Thursday Bible Study, Texas Panhandle
 Wilson Family Reunion

We also would like to thank those we served for the first time and hope we are able to serve them again through the coming years:

Affiliated Foods, Amarillo
 CareNet Crisis Pregnancy Center, Amarillo
 Dickerson/Muncy Reunion
 Hill Reunion
 San Jacinto Christian Academy, Amarillo
 Panhandle Aids Support Organization/TX Dept. of Health, Amarillo
 Plum Creek Fellowship, Amarillo
 Beam Family Reunion

Convention

by Carolyn Hearn, Executive Secretary, Diocesan Office

The 45th Annual Diocesan Convention in Amarillo began with a sacred music concert under the direction of Margaret Lacy in the beautiful new nave of St. Andrew's Church. The concert and Evensong, the organ, soloists, choir, St. Andrew's ringers, and string quartet combined to begin the convention on a note of peace, joy, grace and beauty. A lively and delicious reception followed. The music was again a highlight at the Sunday Eucharist, Ordination and UTO Ingathering. The nave was filled to overflowing with worshipers accompanied by handbells, bagpipes, a

brass quartet and percussionists, a beautiful Dove kite, and St. Andrew's choirs.

St. Cyprian's Admitted to Convention

The Rev. Bill Nix, Panhandle Regional Missioner and Chair of the Mission Committee, petitioned on behalf of the committee for St. Cyprian's Church, Amarillo, to be admitted as a congregation. St. Cyprian's warden and delegate were seated on the floor of convention during a standing ovation by convention members. The

congregation meets at St. Peter's Church in Amarillo.

Election Results

Mr. Dick Davis of St. Peter's, Amarillo, was elected to a five year term on the Board of Trustees; Mrs. Liza Philpy of Holy Trinity, Midland, and the Rev. Jim Liggett of St. Mary's, Big Spring, were elected to three year terms on the Standing Committee; and the Rev. Clifton Mann of St. Andrew's, Amarillo, was elected to a five year term on the Ecclesiastical Trial Court.

Executive Council members elected earlier at deanery convocations are: Eagle Cove - Mr. Rod Wetsel of St. Stephen's, Sweetwater (07); Llano Estacado - Deacon Melissa Wafer-Cross of St. Christopher's, Lubbock (04); the Rev. Margaret Austin, St. Stephen's, Lubbock (07); Panhandle - Deacon Tami Logsdon, St. Andrew's, Amarillo (05); the Rev. John Watson, St. Peter's, Amarillo (06); Mr. Jack Curtis, St. Matthew's, Pampa (07); and Permian Basin - Mr. Charles Chambers of St. John's, Odessa (07). The Executive Council will meet January 9-10, 2004, at the Bishop Quarterman Conference Center to build community and begin planning for 2004.

DFMS Funding Resolution Adopted

The convention voted to let each individual member decide how much if any of their pledge will go toward funding the ministry of the "national church," formally known as the Domestic and Foreign Missionary Society of the Episcopal Church in the United States. After lengthy and heartfelt debate, the convention adopted the following resolution:

Resolved: That for the calendar year 2004 any member of a Parish, Mission or



Bishop Ohl asperging the people during the Sunday morning Eucharist.

Highlights

Congregation may elect in writing not to have any portion of his or her pledge paid to the Diocese for the benefit of the Domestic and Foreign Missionary Society (DFMS). Notice of such election shall be made in writing on or before January 15th, 2004, to the Parish, Mission or Congregation.

On or before January 30, 2004, the Parish, Mission or Congregation shall notify the Diocese of the percentage which represents the amount of such total elections in relation to the total pledge amount of such Parish, Mission or Congregation. The amount of any such reduction shall accordingly decrease in the same amount the payment by the Diocese to the DFMS.

Bishop's Appointments

Bishop Ohl appointed and the Convention confirmed Mr. Ted A. Liggett of St. Paul's, Lubbock, as Chancellor for a term through 2006. The Rev. Jim Liggett was appointed and confirmed as Chair of the Commission on Ministry as were thirteen members. The Rev. Larry Spannagel of St. Peter's, Borger, will serve as Panhandle Regional Missioner beginning in January. Bishop



Pat and Anne Northcutt, Convention Co-Chairs.

Ohl also appointed deans of each convocation: Eagle Cove: The Rev. Dennis Bosley, Sweetwater and Colorado City. Llano Estacado: The Rev. Canon Mike Ehmer. Panhandle: The Rev. Jo Roberts Mann, St. Andrew's, Amarillo. Permian Basin: The Rev. David Mossbarger, St. Barnabas', Odessa. A complete list of the bishop's appointments, deanery and ECW elections is available online at NWT.ORG or contact the diocesan office.

Chris Wrampelmeier Ordained Deacon

Congratulations and best wishes to Christopher Kent Wrampelmeier of St. Andrew's, Amarillo, who was ordained to the Sacred Order of Deacons by Bishop Wallis Ohl at the Convention Eucharist, November 9.

Special Convention Scheduled March 6

In his Charge to Convention, Bishop Ohl called for a special convention on March 6, 2004, at St. Paul's, Lubbock, to deal primarily with possible amendments to the 2004 budget.

Other Convention Highlights

Twenty-three exhibitors, featuring everything from massages to beautiful vestments, jewelry, carvings, woven garments and accessories, and books and recordings, greeted delegates upon their arrival at the convention area.

Bishop Ohl, suffering from laryngitis, turned his duties as chair over to Standing Committee President Patricia Russell of St. Paul's, Lubbock, who graciously presided over the convention. The Rev. Titus Presler, Dean of the Episcopal Theological Seminary of the Southwest, addressed the Convention on Mission in the 21st Century which



Bishop Ohl introduces Deacon Christopher Wrampelmeier and his family.

led to table group discussions. General Convention deputies presented a report and video on the 2003 General Convention. The Rev. Canon Mike Ehmer read the Bishop's Charge to the Convention and the Sunday sermon. The 2004 Budget and Apportionments were adopted as presented.

A report from Mrs. Barbara Davis, Chair of the Quarterman Conference Center Board, was accompanied by a video of the "present and future" members and leaders of the Church who build their ministry and community at the BQCC.

Many of the beautiful photos of BQCC campers, youth event attendees and staff were taken by Courtney Gill, Operations Manger of the BQCC. A presentation was made by Mr. Mark Waters on how to be a Jubilee Ministry Center. Claire Cowden thanked members of the Diocese who have responded to the bishop's call for community ministries and outlined the Fresh Start program which begins Nov. 15.

The Saturday evening social hour and dinner dance were a delightful break from "business." Members of the Amarillo churches, convention delegates and guests feasted, visited, and danced into the night to music from a talented band. Handsome men in kilts were a delightful vision at the dance and at the Sunday Eucharist. On Sunday morning the Convention bid a tearful but joyful farewell to the Rev. Jake Clemmens, the Rev. John Loving and the Rev. Bill Nix who will retire December 31. Convention offerings will go to Episcopal Relief and Development Fund, St. Cyprian's Congregation and Deacon Wrampelmeier's discretionary fund. Resolutions and reports are available online at NWT.ORG or from the diocesan office.



Leading the processional are The Rev. Clifton Mann, Rector, St. Andrews and The Rev. Jo Roberts Mann, Associate Rector, St. Andrews.



Retirees - The Rev. Jake Clemmens, The Rev. John Loving and The Rev. Bill Nix.

The Reverend Jacob Stephen Clemmens

Whereas a rare blessing wafted our way from the Southern Baptists on the plains of Oklahoma when Jacob Stephen Clemmens received holy orders in this Church and accepted a call to this Diocese, and

Whereas he has served the Episcopal Church faithfully, skillfully, honorably and lovingly as the rector of Saint Matthew's Church, Pampa; as Dean of the Panhandle Deanery, as a member of the Standing Committee of this diocese, as chairman of the Conference Center Governing Board, and as a deputy to the General Convention, and

Whereas his devotion to Jesus Christ and to the people of his church as a shepherd, scholar, preacher, priest, and friend has been unexcelled in this diocese, and

Whereas his lovely wife, Laura, has been an inspiration to us all of thoughtfulness, duty, and patience, and

Whereas Jake's melodious voice has charmed the clergy conference year after year when he has

led in the singing of those beloved old Gospel songs that pluck our heart strings and, indeed, bring tears to many eyes;

Therefore be it resolved that we, the Annual Convention of the Episcopal Church in the Diocese of Northwest Texas, wish Jake and Laura many years of happiness and prosperity as they retire into the Oklahoma vineyard from which they sprang and say, "God bless and keep you, and know that you will be a part of us forever."

The Reverend John Harnish Loving

Whereas Northwest Texas has received many wonderful gifts from the Old Dominion, none has been more beloved than the gift of John Harnish Loving, a Richmond native who came our way via Oklahoma in 1990, and

Whereas John has served faithfully, skillfully, and may we say "lovingly," as rector of Emmanuel Parish, San Angelo, and

Whereas his lovely wife, Nancy, has been an effective and valuable leader in the San Angelo

Convention Resolutions Honoring our Retiring Priests

by The Rev. Canon David Veal

community as well as in the Parish and Diocese, enriching our lives with art and beauty of many sorts, and

Whereas John has served the Episcopal Church in sundry ways, as chairman of the diocesan Commission on Ministry, Education for Ministry Coordinator, Dean of the Eagle Cove Deanery, member of the General Board of Examining Chaplains, Trustee of the General Theological Seminary, and deputy to two General Conventions, and

Whereas he has delighted and edified us with his music and liturgical knowledge, and

Whereas John has been an integral and valuable member of this diocesan family, a paragon of good taste and godly deportment, an interesting and reliable author, teacher, and preacher, and a model family man and friend of all,

Therefore be it resolved that we, the Annual Convention of the Episcopal Church in the Diocese of Northwest Texas, say to John, as he retires from the leisurely life of a rector and moves into the fast lane of Austin society, we wish you

Godspeed, a fond adieu, a life of joy and grace, and every time you receive that pension cheque, remember that you are a part of us and we of you.

The Reverend William Dale Nix, Jr.

Whereas, in a time of need in the Diocese of Northwest Texas, no one was surprised that the good Lord provided us with a handsome, erudite, and princely young priest, William Dale Nix, Jr., but that he would be an Aggie did surprise some, and

Whereas this graduate of the Seminary of the Southwest, was tutored and counseled by sage and wizened fathers of the church: George Quarterman, Sam Hulsey, Don Hungerford, and Hugh Magers, and one mother: Patricia Masterman, and grew in wisdom and stature on the oil soaked plains of Odessa, and

Whereas he raised up Saint Stephen's, Lubbock into a sparkling, singing, indeed tinkling and aromatic, parish and

Whereas he, as Canon to the Ordinary, did us services that would benefit us for many years to

come when he organized our finances and investments and prepared a diocesan liturgical customary which guided us through the difficult time of adjusting to the '79 revision of the Prayer Book, and

Whereas he was a pillar of All Saints' School and from then on has been a trusted friend of Episcopal Schools in Texas and the Nation, and although, in 1986 he left us for a few years to do missionary service in Fort Worth, and

Whereas Father Nix returned and lovingly pastored Saint Andrew's, Amarillo, through the trauma and grief of the loss of its treasured old building, and

Whereas he has skillfully put together a viable network of missions in the Panhandle, and

Whereas his "partner," Puddin, has been a model to us all of faithful and patient motherhood and marital grace, and

Whereas through the years Bill has served the whole Episcopal Church in many ways: as a General Convention deputy, as a member of the Joint Committee on Program, Budget, and Finance, as a Trustee of the Seminary of the Southwest, and a member of the Governing Board of the National Association of Episcopal Schools,

Therefore be it resolved that, now as he puts on his spurs and sanctus bells that jingle, jangle, jingle, and prepares to ride off, trailing incense clouds of glory, we say "Adios, Padre Bill", thank you and may God bless you.

WHY SEEK THE JUBILEE DESIGNATION?

Second Article in a Series on Jubilee Ministry



by Dr. Mark Waters
Diocesan Jubilee Officer, Episcopal Diocese of
Northwest Texas

The previous article in this series explained the nature of Jubilee Ministry, including the types of organizations that can be designated as Jubilee Ministry Centers. This article focuses on reasons for becoming a Jubilee Ministry Center and how to apply.

Jubilee Ministry Centers serve the poor and oppressed through empowerment and advocacy. Why would an Episcopal parish, an ecumenical cluster with an Episcopal presence, or an agency with connections to the Episcopal Church - already involved in ministry to the poor and oppressed - want to become a Jubilee Ministry Center? In other words, if a church or organization is already serving the poor, what is the advantage of gaining the Jubilee designation? Several reasons present themselves.

Ministry Resources and Networking

Jubilee Ministry Centers have access to over 600 other Jubilee Centers in the United States and in Puerto Rico, the Virgin Islands, Honduras, Haiti, Dominican Republic, Mexico, Spain, and Brazil. Networking with centers that provide similar services can supply priceless feedback, ideas, and tools for ministry. Similarly, staff members with parallel positions can seek mutual input that enriches their foundation of service. Why “reinvent the wheel” or find one’s way alone when others have traveled similar paths?

The Jubilee web page, www.episcopalchurch.org/jubilee, offers a center directory with contact information for Jubilee

Center Directors and Diocesan Jubilee Officers, a list of upcoming events, a roster of members of the Advisory Committee for Jubilee Ministry and many other valuable resources.

Training

In addition to ministry enrichment that can result from the resources and networking that are available, annual training events are provided for Jubilee Center Directors and for Diocesan Jubilee Officers (DJO’s). Each DJO, in turn, can provide training opportunities in his/her local diocese.

Advocacy

Jubilee Ministry is a part of Peace and Justice Ministries of the Episcopal Church, USA. Jubilee Centers receive regular updates from the Episcopal Public Policy Network, a grassroots network of Episcopalians who communicate with Congress and the Administration about public policy issues. Some Jubilee Centers focus primarily on human rights advocacy. Advocacy is one way to be involved in serving Jesus “in the least of these” (Matthew 25:30ff).

Potential Funding

Finally, the Jubilee designation can open doors for funding from Episcopal Relief and Development or from other sources. The application process leading to becoming a designated center is

thorough. Consequently, some funders will recognize such a designation as a mark of trust.

How does a parish or agency apply for designation as a Jubilee Ministry Center?

The first step in the application process is to make sure that a particular ministry meets the appropriate criteria. As noted in the previous article in this series, these criteria are as follows:

1. Must be an Episcopal Congregation, ecumenical cluster with an Episcopal presence, and/or an agency with connections to the Episcopal Church.
2. Must be engaged in programs among and with poor and oppressed people wherever they are located.
3. Must include at least one or more of the following:
 - a. human rights advocacy
 - b. human service programs
 - c. lay leadership/empowerment programs
4. Must be willing to:
 - a. reflect theologically upon its learnings in ministry
 - b. demonstrate the operation of its programs to others as models
 - c. act as a resource center for other Jubilee Ministry Centers

2003 APPORTIONMENTS PAID Thru October 31, 2003 (83% of the year)

Church	Apportionment	Paid	Balance Due	% Paid
Abilene, Heavenly Rest	117,826.83	88,370.10	29,456.73	75%
Abilene, St Mark's	11,676.63	12,000.00	(323.37)	103%
Albany, Trinity	1,232.54	1,232.54		100%
Amarillo, St Andrew's	110,536.71	92,114.10	18,422.61	83%
Amarillo, St Peter's	52,082.10	32,756.90	19,325.20	63%
Andrews, St. Matthias	1,840.00	1,840.00		100%
Big Spring, St. Mary's	38,806.32	32,328.61	6,477.71	83%
Borger, St Peter's	16,721.73	13,935.00	2,786.73	83%
Brownfield, Good Shepherd	5,348.91	5,348.90	0.01	100%
Canyon, St. George's	10,192.21	8,491.40	1,700.81	83%
Childress, St. Luke's	930.74	930.74		100%
Clarendon, St John's	2,221.80	2,221.80		100%
Coleman, St. Mark's	8,201.76	8,199.00	2.76	100%
Colorado City, All Saints'	3,376.20	2,644.00	732.20	78%
Dalhart, St. James'	24,862.53	20,718.70	4,143.83	83%
Dumas, St. Paul's	3,072.27	2,588.00	484.27	84%
Hereford, St. Thomas	10,985.91	4,678.03	6,307.88	43%
Kermit, St. Peter's	1,223.00	1,223.00		100%
Levelland, St. Luke's	3,283.35	2,730.00	553.35	83%
Lubbock, St. Christopher's	40,398.12	30,298.50	10,099.62	75%
Lubbock, St. Paul's	76,436.43	63,697.00	12,739.43	83%
Lubbock, St. Stephen's	58,035.60	48,363.00	9,672.60	83%
Midland, Holy Trinity	178,462.20	148,718.38	29,743.82	83%
Midland St. Nicholas	91,123.38	75,936.20	15,187.18	83%
Monahans, St. James'	4,388.16	3,660.00	728.16	83%
Odessa, St. Barnabas	51,585.87	42,988.30	8,597.57	83%
Odessa, St. John's	39,335.94	32,802.50	6,533.44	83%
Odessa, San Miguel	756.00	756.00		100%
Pampa, St. Matthew's	37,048.79	30,874.20	6,174.59	83%
Perryton, All Saints'	653.28	654.48	(1.20)	100%
Plainview, St. Mark's	12,172.41	10,143.34	2,029.07	83%
Quanah, Trinity	880.14	1,416.00	(535.86)	161%
San Angelo, Emmanuel	79,798.95	52,609.77	27,189.18	66%
San Angelo, Good Shepherd	49,856.94	37,392.75	12,464.19	75%
Shamrock, St Michael's	229.42	230.00	(0.58)	100%
Sweetwater, St Stephens#	24,542.07	20,451.80	4,090.27	83%
Vernon, Grace	2,494.88	2,494.80	0.08	100%
TOTALS	1,172,620.12	937,837.84	234,782.28	80%

If these criteria are met, the following process is to be followed for application:

1. Acquire an application from the Diocesan Jubilee Officer (DJO). If a Diocese does not have such an officer, then an application is made directly to the National Jubilee Officer.

2. Completed applications are returned to the DJO and to the Bishop, who must endorse all applications.

3. The application is then sent to the National Jubilee Office and a site visitor is assigned to visit the program.

4. The site visitor makes a recommendation and submits it to the National Jubilee Officer

5. The National Jubilee Officer writes a report on all submitted paperwork and presents it to the Executive Council of the Episcopal Church. After reviewing the application, the Executive Council votes to affirm programs which meet the established criteria.

Contact Mark Waters at 325-672-2118 or mwaters@justpeopleabilene.org for further information about Jubilee Ministry. The third article in this series will focus on key components of Jubilee Ministry: Advocacy, Empowerment, Evangelism, and Outreach.

Information for this article was gleaned from various Jubilee publications and the Jubilee website, <http://www.episcopalchurch.org/>



Ministry at Vigeat Radix Hermitage

by Ann E. Steele, member of St. Luke's Church in Cypress Mill, Texas and Secretary-Treasurer of the Solitaries of DeKoven

The Vigeat Radix Hermitage near Santa Anna is a place of prayer and tranquility amid the sounds of nature and an occasional passing train. The hermitage is comprised of a large WWII army barracks and a small cabin surrounded by 28 acres of woods and pasture. Nature trails meander through the property and there are several "prayer stations" where one can sit and meditate.

As resident hermit, she spends her day in a monastic round of prayer, study and work. She provides hospitality for folks wishing to pull apart for a few days of retreat, and a few times a year she will preach or lead a quiet day in a congregation in our diocese. She supports herself and the hermitage by making and selling Anglican Prayer Beads, also called Anglican Rosaries. This is a relatively new prayer form which is a blending of the Marian (Roman Catholic) Rosary and the Orthodox Jesus Prayer Rope. As she crafts the

Prayer Beads she prays for those who will be using them.

One of the challenges of being a hermit in today's fast paced world is that the vocation is often misunderstood even in the Church. We are so used to judging one's value on what one does that to a great extent we don't know what to think of someone whose vocation is to be rather than to do. In the early centuries of the Church, hermits were a central part of the fabric of the Church. Living on the outskirts of society, they were symbols of God's presence and love. There are stories of towns and villages vying with one another to attract hermits, and even stories of one town kidnapping another's resident hermit. It was even believed at one time that the Nile's annual flooding that irrigated the crops was due to the prayers of the Christian hermits who lived in the area.

Today the vocation of a hermit is often seen as anachronistic, and yet there is definitely a resurgence of the vocation within the Church, especially the Roman Catholic and Anglican. It has been said that the hermit witnesses to a countercultural view. Life is measured not by doing but by being. The work of prayer demands a discipline comparable to any other endeavor. This work of prayer is not one of life's extracurricular activities, done in spare time, but is the very foundation of any other work a Christian may undertake. Prayer is action.

There are currently about 15 hermits in the Episcopal Church, so the Diocese of Northwest Texas is only one of a few that has a resident hermit. You can help support and encourage solitaries in their vocation in several ways. The first is to pray for vocations to the Religious life in

the Church, both communities and solitaries. Closer to home, you might consider making a "working retreat" at the Vigeat Radix Hermitage, offering your time and talents to help with upkeep tasks. And of course, purchasing the Anglican Prayer Beads helps not only support the hermitage but those who use the Beads.

Contact Sr. Brigit-Carol by writing the Vigeat Radix Hermitage, 1101 CR 204, Santa Anna, TX 76878. 325/348-9309 E-mail: vigeat.radix@web-access.net





by Leslie Boykin

In my job as Diocesan Coordinator for Episcopal Relief and Development (ERD) I have become increasingly aware of the incredible work done by this arm of our Church. Through monthly newsletters sent by the New York office of ERD, we are told of disasters and needs occurring around the world and at home and the immediate response provided by ERD.

This assistance is possible only because of the generosity of individuals (you and me!) and the deliberate efforts of the Parish Representatives to inform their Parishes of the importance of supporting these efforts. If your Parish has not designated a Sunday for ERD ingathering, please do so now. The needs have never been greater, but together we can make a difference in the lives of millions of needy people.

ERD has prepared a very fine educational tool called **Every Day Counts**. Who could possibly read some of the following and not be moved to respond to these needs!

More than 10,000 people are killed every year from hurricanes, earthquakes and floods. ERD responds to disasters anytime they strike, anywhere in the world. Most recently fires in Montana and California have elicited response from ERD.

Every 8 seconds a child dies from drinking dirty water. ERD helps communities develop sources of clean water, builds water treatment, storage and supply systems.

840 million people worldwide go to bed hungry every night. ERD helps families and communities grow more food, supplies drought-resistant seeds, provides goats and cows for milk to improve their nutrition.

Three billion people live on less than \$2.00 per day. ERD addresses the critical issues in poor communities by providing housing, health care, and education for adults and children as well as helping people start small businesses.

These are just a few of the many needs in our world today. Please keep the work of ERD in your prayers and continue to give generously to its work. For more information, you may visit their website at www.er-d.org or Contact Leslie Boykin at lboykin@swbell.net or 325-692-6633

Doctor of Ministry Program begins its 30th Year at Sewanee

The Doctor of Ministry Program of the University of the South begins its 30th year this summer.

The Doctor of Ministry (D.Min.) program is one of the few in the U.S. 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 26-June 8, 2004. Instructor will be Dr. Susanna Metz. Inquiries about the Anglican Tour course should be addressed to the Programs Center, School of Theology, 335 Tennessee Ave., Sewanee, TN 37383-0001.

The dates for the Advanced Degree summer courses of 2004 are June 23- July 14.

Courses offered this summer in the Advanced Degrees program will be "Issues in Recent American Church History" by Dr. Donald Armentrout; "Introduction to Spiritual Direction" by Dr. Robert Hughes; "Orthodoxy and *The Wound of Knowledge: The Theology of Rowan Williams*" by Dr. Joseph Monti; and "Christian Initiation" by Dr. James Turrell.

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 the web site is www.sewanee.edu



by Claire Cowden,
Diocesan Ministries Coordinator

“Grace: with God there really is a free lunch.” This is the motto for Emmanuel Church’s exceptional ministry with local High School students. The Undercroft Café feeds 200-280 students lunch on Tuesdays & Thursdays in a safe, welcoming environment. Students can eat at small café tables, lounge in bean-bag chairs & on soft furniture, or sit at more traditional long tables. The final meal of the school year is a celebratory cook-out, with decorations in the school’s colors blue & orange. Word-of-mouth has always been the only advertising. The youth who participate represent a broad cross-section of the High School. The students clearly appreciate the hospitality and nourishing meals.

How did this ministry begin?

The roots of the Undercroft Café lie in a youth program shared between Emmanuel & Good Shepherd churches. In 1997 this group of four to five students acquired an espresso machine for participants to enjoy coffee & visiting during their meetings.

Soon afterwards, Emmanuel’s undercroft area was renovated with proceeds from a financial settlement. The 5,000 square-foot space became



the Kreps Youth Center, with a small kitchen & large meeting area.

Youth group members began coming to Emmanuel for lunch, and the Tuesday Ladies’ Group made sandwiches for them. Student attendance gradually increased over the years. Kate Wiseheart, a student active in the drama department, began inviting as many students as she could to come over to church for lunch, and the program really began taking off at this point.

What accounts for this ministry’s success?

Located downtown, Emmanuel church is a brief two minute drive from Central High School. Lunch is free. And, as the Rev. Mike Smith says, “the environment is purely hospitable. There is no attempt to recruit church or youth group members for Emmanuel. This is important for keeping the trust of other pastors in San Angelo.”

What kind of support does such a ministry require?

Lots of volunteer labor supports this ministry. Jan Ulrich & Susan Garvin, Emmanuel’s Parish Secretary, are mainstays of the program. Jan does most of the meal planning, shopping and cooking, and she supervises lunch time. As they are able, additional volunteers help set-up and serve meals.

Emmanuel has a large Wednesday evening program, and the Wednesday cooks know to prepare extra food to serve as the basis for Thursday lunch. For example, Wednesday’s brisket became Thursday’s chopped Bar-B-Que sandwiches.

Emmanuel’s operating budget supports the Undercroft Café with \$5,000 per year for expenses.

Various persons & groups also make donations. When Jan expressed the need for a knife that would cut warm butter, she received a set of knives for the Café’s kitchen.

What is the impact of this ministry?

School counselors know about the program, and they send students with financial difficulties. Mike Smith has heard from therapists that for some at-risk students lunch at Emmanuel is the only time during the school day they feel safe and welcome. One student told a volunteer “This is the safest I feel all week.”

Jan Ulrich says, “The meal is the blessing,” both for the students and for the volunteers who share Christ’s hospitality to make it happen. One



Emmanuel parishioners prepare to serve lunch. From left to right, Sr. Warden Jess Stanford, Billy & Susan Garvin, Cafe alum Brooks Wehner and Jan Ulrich.

POISONED IN THE PULPIT: A Father Jarvis Hedlam Mystery

By Allen Whitman (Trafford Publishing, \$18.75)

Review by Peggy Nash
Holy Trinity, Midland

When fiction is so timely that it reads like the daily newspaper, a good writer is at work.

Mystery novelist Allen Whitman highlights the controversial Episcopal Church issue of sexual orientation—along with other problems of drugs, pensions, church politics and investments—in his latest mystery, the second novel in the Father Jarvis Hedlam series.

Father Jarvis Hedlam, like Chesterton's Father Brown, is a parish priest who lives in the continual hurricane's eye of church leadership. An unassuming, introspective individual, Jarvis exemplifies the basic tension of the story, the same tension Achilles brooded over in his tent on the plains of Troy: the discrepancy between desire and achievement, between what parishioners seek and what God dispenses. Bridging the chasm between the two is Jarvis's job description—and the novel's theme.

Whitman begins with a processional into the cathedral at Diocesan Convention. Bishop Hantwell enters the pulpit, drinks from a cup, prays, and collapses over the podium. The story question established, elaboration begins.

Jarvis sorts out the clues, aided by his new wife Alex, whom we met in Whitman's *The Death of the Minister's Wife*, and by Kelly Cartwright, the Bishop's secretary. (One can see that Jarvis likes practical women rather than the "old family silver" type.) Investigation gets tricky because several persons close to the Bishop have motives. One might think the church is immune to power struggles, but the reader who does so is too naïve to enjoy mystery novels.

Whitman's strong points as a novelist are structure and narrative drive. His prose is lean and spare, right to the point in describing character traits or explaining canon law. He tells a story that will keep the reader turning

pages to a surprising resolution. Thus he succeeds at using fiction in its truest sense, to explain the facts of existence in figurative terms.

An overarching dimension of the mystery of Bishop Hantwell's poisoning is the greater mystery of God's grace, and how it operates in our lives.

Allen Whitman, World War II combat veteran and rector emeritus of Holy Trinity Episcopal Church in Midland, deals with the human muddle from experience.



Allen Whitman and Freddie

student says she keeps coming back because "It's free. And people are so nice and say thank you."

Another benefit is shared mission with local churches. First Baptist and Sierra Vista United Methodist churches each prepare & serve one meal a month.

What obstacles come with this ministry and how are they handled?

The beginning of the school year is typically when students tend to be rowdy. The Senior students quickly let the Juniors know the rules of etiquette for the café. Jan and other volunteers set the tone by making behavior expectations very clear. If a group is getting rowdy, Jan claps her hands, all 100+ students immediately become silent, Jan reminds them of proper behavior while at the café, and it immediately settles down.

The most significant challenge recently was the first incident of theft. One of the volunteers had her cell phone stolen. Students were told that if this kind of thing happened again, the café would close. This incident was a rare disappointment in an otherwise very smooth ministry.

Time is another challenge. This year Central High School moved from a 50-minute to a 35-minute lunch. Café volunteers were concerned this would adversely affect student participation, but due to Central's close proximity to Emmanuel this has not happened. The volunteers are also dedicated to serving the food as quickly and efficiently as possible. They make sure they are ready to go when the first students begin arriving.

Special thanks to Brooks Wehner – one of the "original" students, the Rev. Mike Smith, Jan Ulrich and Susan Garvin for information.

The editors are pleased to begin Outreach Corner. Many thanks to Loretta Fulton of St. Mark's, Abilene for the idea and format. We hope soon to make Outreach Corner available on our diocesan web site in a simple format suggested by Loretta and with the capability to allow churches to post their own outreach information to inspire others.



CAMP GOOD NEWS: “God Loves You!”

and belief in the forces of good over evil can make a difference in one’s life. David, Rehab, Gideon, Paul and Jesus were portrayed as losers by the standards of the world, but by the will of God changed both the world in which they lived and our world today.

Learning to share and take responsibility was another factor of the program. Each child belonged to a group responsible for cleaning their sleeping area, as well as the bathroom. Each morning the rooms were judged, and the winning group was awarded the opportunity to be first in line for meals the following day.

Beyond the typical camp activities of swimming, horseback riding, three good meals a day, the Thursday night dance, and shaving cream wars, the campers had to work together to achieve success in their activities such as canoeing, blobbing (a water sport), high and low ropes course, and scaling a 30 foot vertical wall. During the week they studied birds of prey that were kept in a protective area, touched and studied real live snakes, watched “Monk” the wonder dog, heard a presentation of the effects of addiction by a member of AA, listened to a storyteller using folk lore to illustrate choosing the right course, and gazed at the stars.

We must not forget the varied art activities that took place in relationship to the purpose or theme of the program. The younger group designed stage sets & costumes and worked on paper mache animals for the production of the Ark. The older group painted and collaged crosses, made Anglican Prayer Beads and stencil painted Bible verses onto canvas.

What did they walk away with other than a summer camp tee shirt? Each child had a moment of time when they had an opportunity to explore, dream, be in nature’s glory and realize they were not alone with their hurt and pain. They could survive! They found out that through unbearable odds, like those people in the bible, they could also follow the same steps. Love God. Trust in the Lord. Know that Jesus died to give them true life. The spirit of Jesus is with them always.

There was a young man called Anthony that gave a testimony during our Instructed Eucharist. Anthony was one of the counselors, but Anthony was more than that. Anthony, too, went through the pain that the children were going through. During his young life, both parents were placed in prison and he had to live with his grandmother until she was too old to care for him. Anthony was placed in school in another state and then had to return because his guardian had lost his financial holdings in the Enron disaster. Still, Anthony kept working and looking for the good in the world. He said he felt that God wanted him to experience and work through these difficulties so that he could encourage more children like him to do the same. He was a modern age “Job”! He never gave up his trust in the Lord! He told the children, “If there is one thing that I want you to remember from this camp experience it is that God loves you!”



We hope in the future to offer a similar program at Camp Quarterman called “Promise Camp” for children who have parents in prison. It is hoped that we too can tell and illustrate with our love that God loves them as well. How can you help in the creation and development of this program? You may volunteer to be a counselor or present a program during their stay at camp. You may financially support a child for this summer experience. If nothing more, pray for our success in developing a moment of time in which the love of God may be shared.

by Deacon Roland Rose, Chair of the Diocesan Committee on Prison Ministry who attended Camp Good News this summer at Camp Allen near Navasota.

The Diocese of Texas and Restoration Justice Ministry under the direction of Coordinator Dr. Ed Davis of Huntsville have implemented a program for children whose parents are currently in prison. Dr. Davis pointed out that this program has the possibilities of encouraging participants with positive alternatives in the negative world in which they live. Many of these children live either in a single parent home, with grandparents, or in foster homes. The loss of one or both parents to the prison system is devastating to their self-concept and well-being. This program is financed by love offerings from the people of the Diocese of Texas. Through their support, two camps are designed for ages 10-12 and 13-15 where they experience age appropriate spiritual activities.

The theme of the six-day program was “Winners and Losers.” Five biblical characters were chosen to illustrate how the power of God