

In this issue

Clergy pipeline not being filledA, C

Russ' reflectionsB
'Radically respond' by giving thanks

Around the Diocese

ClergyC
Ordination anniversaries

From the editorD
Our future clergy must be nurtured early

YouthE-F
Diocesan youth invited E
to 're:mix' conference
College age reunion set E
Youth calendar E
Happening #57 F
and registration form

Diocesan ministriesG-H
ECW fall meeting G
Cursillo: Fourth Day H
comes first

ParochialI
Trinity celebrates 150th year

LaityJ
Confirmations, baptisms,
weddings, deaths
People, briefly

ResourcesK
Prayer has the power
to change us
Book review: Give Us Grace:
An Anthology of Anglican Prayers

You're invitedL
Events, celebrations, seminars
Bishop's calendar

Clergy pipeline not being filled

By Dave Natzke

A recent report, ("The State of the Clergy, 2003," authored by Matthew J. Price, Ph.D., director of analytic research, Strategy and Service Development, Church Pension Group) notes that while the Episcopal Church is not facing the same crisis in clergy shortages as that faced by the Catholic Church, there are some red flags on the horizon. The report cites seven core findings related to Episcopal Church clergy at large, three of which address clergy supply. (Four other core findings relate to clergy wellness, and may be addressed in a future issue of *The Clarion*.)

As Price states in his report, "While we cannot predict the future, we can ascertain current trends relating to the ordination of clergy ..."

While the Episcopal Church need not run around like Chicken Little screaming "the sky is falling," the long-term trends do not bode well. According to Price, those trends include:

1) **There is currently no large-scale absolute shortage of priests.** That's the good news. As of the report's release in July 2003, there were approximately 9,500 priests under 65 years of age for the 7,500 congregations in the United States.

But of those 9,500 priests, only about 6,100

were stipendiary clergy working in congregations. Of the remaining 3,400 priests, approximately 1,000 worked in nonparochial Episcopal organizations such as dioceses, schools, hospitals and social services agencies. The remainder (2,400) may serve as priests in some capacity, but make a living from a variety of different occupations.

Many nonparochial clergy work as priest associates or supply priests in churches and are vital to the life of the Church. It is uncertain, however, what proportion of these would prefer to be stipendiary parish priests. Many probably don't, so we can't call all of these 3,400 the "reserve army" of parish priests waiting for leadership positions among congregations, Price said.

2) **While there are enough ordained priests to fill the current positions, there is a structural mismatch between where clergy are available and where they are needed.** This disparity is frequently caused by mobility/economic restrictions created by family obligations. In other words, either due to spousal careers or other family or personal reasons, clergy families can't pick up and move to every parish/mission where there is a clergy shortage. In addition, some congrega-

See Clergy, page C

Clergy age profile

Age profile of all ordained Episcopal clergy (total 12,026)

Age	Total	% of total
55-70	6,660	55.4%
40-55	4,644	38.5%
25-40	722	6.0%

Age profile among active Episcopal parish priests (total 6,063)

Age	Total	% of total
55-70	2,809	46.3%
40-55	2,794	46.1%
25-40	460	7.6%

Source: The State of the Clergy: 2003, by Matthew Price

Current age profile of all ordained Episcopal clergy in Diocese of Fond du Lac

Age	Total	% of total
55-70	49	60%
40-55	27	33%
25-40	5	7%

Current age profile among active parish priests in the Diocese of Fond du Lac

Age	Total	% of total
55-70	12	39%
40-55	16	52%
25-40	3	10%

Source: Diocese of Fond du Lac Office using clergy records, includes all clergy canonically resident in the diocese (active or retired), although not necessarily living in the diocese. Does not include clergy licensed to officiate. Some birthdates were not immediately available, so best guess was made.

*A community of
disciples enthusiastically
leading all people to
transformation in Jesus.*

'Radically respond' by giving thanks

Beloved in the Lord,

At the end of this month we in the United States observe Thanksgiving Day. We recall the story of the Pilgrims and how they had a banquet with the Native people of this land, thanking God for the bounty that He had provided. This was an observance in the midst of a difficult life for most.



Sometimes, in the midst of our own difficulties, we forget that God has blessed us. Often the struggles in life distract us from the realization there is so much that we need to offer thanks for to God. For most, our life, our family, our friends, our health and peace at home are just a few of those things for which we need to be thankful.

Several weeks ago, in the Gospel for the 19th Sunday after Pentecost, was the story of the curing of the 10 lepers. I'm sure you all recall the story, and hopefully heard an exegetical interpretation of it in a sermon.

What amazes me in the story is all 10 followed the direction of Jesus to go show themselves to the priest, who would verify their "cleanness" so they could begin a new life. They would now be able to touch and hug and even kiss another person. Prior to this, it was forbidden. Their faith was powerful enough to allow them to believe and seek out the priest.

We were told that on their way, they were healed from their illness. We are then told only one returned to praise Jesus for what he had done and to give thanks.

I personally can't imagine the feeling of exclusion that a leper must have felt; and I have difficulty appreciating the joy they must have experienced knowing the new life now available to them. What I also can't comprehend is why only one gave thanks.

No matter what struggles or challenges we face, Christ brings us God's grace of peace and joy and comfort and healing among many other blessings. The question for each of us is, "Are we the one, or are we one of the nine?" In response to the blessings of God, will we just follow Jesus' direction, or will we also give God thanks and praise?

This is the time of year that most congregations will be undertaking some sort of stewardship campaign. We call it stewardship because it reminds us we are only stewards of the blessings

that God has bestowed upon us. We are the temporary caretakers of the riches of God's creation. And, like the one leper who returned thanks for the blessings God had bestowed upon him, we too are called to return to God some of that bounty in thanksgiving.

The Diocesan Convention passed a 2005 budget which is based on the scriptural concept of the tithe. The 10-10-10 stewardship philosophy – which we will be striving to reach over the next few years – asks the individual parishioner to pledge 10% of their income to good works, the majority going to their local congregation. The congregation will then be asked to pledge 10% of its income to the Diocese. (We need to work

"No matter what our struggles or the challenges we face, Christ brings us God's grace of peace and joy and comfort and healing, among many other blessings. In response to the blessings of God, will we just follow Jesus' direction, or will we also give God thanks and praise?"

toward this, and have cut askings from congregations from the maximum of 20% to a maximum of 15% for 2005.) Then, the Diocese will pledge 10% to the work of the national church.

The main result I see in this scriptural stewardship practice is it allow for more funds to remain in the local

congregation so that programs can be developed that will lead to growth. This will be a challenge for each congregation, to look at how they might continue to move from maintenance to mission, being a community of disciples enthusiastically leading all people to transformation in Jesus.

So in this month of Thanksgiving, and in the midst of the congregation's stewardship campaigns, let us remember the one leper. I pray that each of you will come to the realization, as he did, that all of our blessings come from God. We need to do more than just obey, we need to radically respond by falling at Jesus feet, praising and thanking God for all He has done for us, and by returning to God from His bounty.

Yours in Christ Jesus,
+Russ

Please send all materials for publication in *the Clarion* to the Diocesan office, P.O. Box 149, Fond du Lac, WI 54936-0149 or send a plain text file to clarion@episcopalfonddulac.org

To change subscription information call (800) 374-9510 or email elife@pubinfocenter.com

Episcopal Life/The Fond du Lac Clarion 39 North Sophia Street, Fond du Lac, WI 54935-3343
Published 11 times per year in conjunction with *Episcopal Life*, the national newspaper of the Episcopal Church, by the Rt. Rev. Russell E. Jacobus, Bishop of Fond du Lac. Dave Natzke, Editor / Printed by AFL Web Printing, Voorhees, NJ. Periodicals postage paid at New York, NY and additional mailing offices.

POSTMASTER: Send address changes to: EPISCOPAL LIFE PO Box 1337 Bellmawr, NJ 08099-1337
ISSN 1050-0057 USPS 177-940

The Clarion

Our ministry

The Clarion reviews and previews news, activities and events in and affecting the congregations and people of the Episcopal Diocese of Fond du Lac. It also serves as a means to create written dialogue on issues affecting the whole Church.

Our mission

The Clarion is written to, for and about the people of the Episcopal Diocese of Fond du Lac. It is designed as a means for members of the diocese to communicate with each other; for the diocesan staff to communicate with members of the diocese; and to introduce new members and friends to the people of the diocese.

Editor Dave Natzke

Clarion committee

Bishop Russell Jacobus, ex-officio
Matthew Payne, ex-officio, assistant editor
Dave Natzke, editor
Ray Dodge, Carol Gottard,
The Rev. Malcolm Hughes and
Beverly Schellhaass, resource assistants

Submissions

The Clarion welcomes submissions from congregations and individuals from throughout the diocese. Mail to:

The Clarion, P.O. Box 149
Fond du Lac, WI 54936-0149
or e-mail files to

clarion@episcopalfonddulac.org

December deadline is November 1
January deadline is December 1

Diocesan office

Episcopal Diocese of Fond du Lac
P.O. Box 149

Fond du Lac, WI 54936-049

Office phone(920) 921-8866

Office FAX(920) 921-8761

The Rt. Rev. Russell Jacobus, Bishop
bishop@episcopalfonddulac.org

Lay Canon Matthew Payne, Diocesan Administrator
mpayne@episcopalfonddulac.org

Ross Doebler, Diocesan Youth Ministries Coordinator
ross@diofdl.org

Marge Goelz, Secretary
mgoelz@diofdl.org

Diocesan Web Site
www.episcopalfonddulac.org
or diofdl.org

Diocesan listservice
Send an e-mail with "Subscribe" in the subject line to
diofdl-subscribe@yahoogroups.com

Diocese of Fond du Lac clergy slightly younger than national average

Based on the current age distribution of active parish priests, the Diocese of Fond du Lac relies only slightly less heavily on those in the oldest age group when compared to the national church. About 39% of active diocesan parish priests are aged 55-70, compared to about 46% nationally. More than half (52%) in the Diocese of Fond du Lac are aged 40-55, compared to the

national total of about 46%. And, 10% are in the youngest category, compared to about 7.6% nationally.

The age profile of all ordained clergy in the Diocese of Fond du Lac shows similar trends to the national average. Clergy in the two eldest age groups represent 93% in the Diocese of Fond du Lac; about 94% nationally.

Defining the 'ages'

Generation X

Born between 1960-1975

Baby Boomer

Born between 1945-1960

The 'Silent Generation'

Born between 1930-1945

Episcopal clergy retirements will spike between 2006 -2012

Clergy, from page A

tions cannot sustain a priest and his/her family economically. This has resulted in locally acute shortages.

3) There will be an absolute shortage of priests in the future if ordinations maintain their current level and age pattern. In other words, the number of priests retiring or nearing retirement is not being matched by the number of new ordinations.

Departures, defections and retirements as a result of last year's General Convention notwithstanding, the number of projected annual retirements could surge in about 2006, and then escalate sharply between 2008 and 2012. Based on current age profiles, the report estimates there will be approximately 275 retirements per year by 2007, with retirements expected to peak at well over 300 per year by 2012.

Ordinations by age

At the same time retirements are on the increase, the number of ordinations each year has been declining. Total ordinations hit 400 per year in the early 1960s and peaked again in the latter half of the 1980s. By 2000, annual total ordinations had fallen to below 200, a historically low level in the post World War II period. There was a slight increase in the number of people requesting to take the General Ordination Exam in 2001 and 2002, but the report's author said a continuation of that trend is not likely.

The rising age of ordination

Perhaps more worrisome, the drop in ordinations of people under 35 years of age has been even steeper than the drop in overall ordinations.

The average age at ordination has risen from about 32 years in 1970 to about 45 years in 2000. In the past 40 years, the ordination rate for those under 35 years of age has fallen steadily, from about 300 per year in the early 1960s to about 50 in 2000.

Older ordinands translates into fewer years of service. The current age at ordination of 47 indicates an average working span of 15 to 18 years, meaning twice as many people must be ordained each year than if the average age were 30 to 35.

Where retirement/ordination numbers meet

The number of clergy expected to retire in each of the next 10 years is driven by "Baby Boomers" coming to the end of life-long service, and mid-life ordinands reaching retirement after 10 to 15 years of service.

There is a significant "clustering" in the age range of clergy. As you can see by the profile (Clergy age profile, page A), there are relatively few "Gen X" clergy, those born between 1960-1975.

The "Baby Boomer" group enjoys a larger number, thanks in part to midlife ordinations. That pattern of mid-life ordinations grew significantly with the entry of women into the priesthood.

However, it's unknown whether the trend of mid-life ordinations for either men or women will continue at the current rate. Just as first career ordinations turned sharply lower with the arrival of "Gen X," so might second career ordinations as this group reaches midlife.

These trends point to one potential conclusion: the shortage of clergy currently driven by a structural mismatch could evolve into an absolute shortage.

One other concern

Price lists one other concern that is separate, but related to this ordination clustering by age: An increasing rate of retirement by priests in the "Silent Generation" (aged 55-70), combined with fewer "Gen X" (aged 25-40), will leave a disproportionate share of remaining clergy falling in the current "Baby Boomer" 40-55 age category. That will leave the Church leadership largely monogenerational. Such a scenario would be unhealthy for the church, not simply because the retirement of the "Baby Boomers" would create an acute clergy shortage, but because the Church will lack the variety of perspectives on the world created by a multi-generational clergy, he said.

What's being done?

The Episcopal Church is already taking action on many of these issues, both on the diocesan and national level. And in the past two years, the Diocese of Fond du Lac has sent three "Gen Xers" to seminaries, including two that are under 35 years of age.

Bishop Jacobus has established a task force to review and revise the Discernment Process within the Diocese of Fond du Lac. Although not specifically designed to attract younger potential clergy, the task force will target programs for those early in the discernment process.

In many dioceses, there are ambitious programs to programs under way to recruit younger persons to the ordained ministry. The Fund for Theological Education's Pastoral Leadership Search Effort (PLSE) of which the Episcopal Church is a partner, seeks to mentor young people with gifts of leadership so that when they make vocational decisions, the ordained ministry might be perceived as an option.

Ordination anniversaries

Kenneth Guy
Priest
Nov. 1, 1988

Edmund Webster
Priest
Nov. 1, 1950

John Biggs
Priest
Nov. 8, 1962

David Kluttermann
Priest
Nov. 15, 1980

Stanley Gregory
Priest
Nov. 18, 1959

Nancy Behm
Deacon
Nov. 29, 2003

Our future clergy must be nurtured early

By Dave Natzke

I grew up in a Christian denomination where young, potential clergy were seemingly on an education/formation track from a very early age. That track frequently took young people through parochial elementary school and high school, directly to seminary.

As an outside observer, to me it was somewhat of a sheltered route, providing the spiritual "academic" teachings, but not the "real life" training where potential clergy could learn under the laboratory microscope of the trials and temptations faced by people in more "normal" day-to-day life.

Sure, some soon-to-be clergy went on mission trips of sorts, but those were only snapshots taken on short, often choreographed journeys. The practical application of academic and spiritual training could only be appropriately supplied (and will frequently only be accepted by many of us), when flowing through the filter of empathy. In other words, the pastor or spiritual guide must have "walked a mile in my shoes" through the valleys, not just sitting on the hillside observing, before telling me how to run or fix my life.

It was refreshing then, when I met my future wife, Vicki, and began attending an Episcopal church with her. I found churches staffed with clergy who had experienced "life" as normal people before answering their calls. Here were spiritual leaders who had spent 40 days in the wilderness with the rest of us, having been through the wars of job and career changes (or losses) and real family personal and financial struggles. Those second-career clergy had lived through, suffered and survived the life experiences faced by the people out in the pews and those outside the church, and were able to incorporate those experiences into their ministries.

Vicki took that path herself, entering seminary after 21 years as a public school teacher and more than 13 years as a parent.

Having now survived seminary where I saw some young people come through with little "real life" training or empathy, my view has not markedly changed. And, as a member of the Diocese of Fond du Lac Commission on Ministry, I frequently evalu-

ate potential priests and deacons who come before us, in part based on their ability to empathize with the rest of us.

However, inadvertently, or perhaps even consciously, my preference – and frequently demand – for life experiences may be doing a disservice to many young people who feel they are called to become spiritual leaders, but are afraid to follow that call because all their models are second-career priests.

As the "The State of the Clergy: 2003," by Matthew Price (summarized on pages A, C) describes, ordination numbers are not keeping pace with the current and future clergy retirement rate. Especially critical, the number of young people – the future spiritual leaders of the church – are not stepping in to fill a large void left by retiring clergy.

Numerous people who come before the Commission on Ministry say they first heard "the call" in their youth, but for whatever reason did not respond to it. We must ask why. And for some, we must nurture that call so they can act on it sooner.

Nurturing doesn't mean directing young people to ministry who otherwise would or should not. Nurturing is encouraging and helping reduce the barriers – social, emotional, vocational and economic – that may prevent young people who believe they have heard such a call to answer it.

As one of its roles, the Commission on Ministry must continue to serve as an evaluator of potential clergy. But while some must evaluate, all must nurture it in the younger people among us who feel they have a call to be spiritual leaders in the church. If we don't, then within a decade or so, we have the potential to put the Episcopal church in a crisis of leadership.

What can we do? Become part of your local congregation's discernment committee to help people – especially young people – identify their spiritual gifts and determine whether they are called to professional parish ministry. Encourage and pray they heed the call. Consider establishing scholarship programs to help finance further education and seminary training.

If we don't become more proactive, from where will our future spiritual leaders come?

8 things God won't ask on 'that day'

1) God won't ask what kind of car you drove. He'll ask how many people you drove who didn't have transportation.

2) God won't ask the square footage of your house. He'll ask how many people you welcomed into your home.

3) God won't ask about the clothes you had in your closet. He'll ask how many you helped to clothe.

4) God won't ask what your highest salary was. He'll ask if you compromised your character to obtain it.

5) God won't ask what your job title was. He'll ask if you performed your job to the best of our ability.

6) God won't ask how many friends you had. He'll ask how many people to whom you were a friend.

7) God won't ask in what neighborhood you lived. He'll ask how you treated your neighbors.

8) God won't ask about the color of your skin. He'll ask about the content of your character. -- Author unknown

The Clarion welcomes letters, opinions

Letters to the Clarion may be submitted via mail, fax or e-mail. All letters must include the name, address and telephone number of the writer.

Send letters to: *The Clarion*, 217 Mandella Ct., Neenah, WI 54956; fax 920-721-9255; or e-mail dnatzke@new.rr.com.

As part of its ministry statement states, *The Clarion* seeks "to create written dialogue on issues affecting the whole Church." To that end, we welcome letters and opinions from readers.

The editor will make every effort to publish all of those that:

- 1) raise or respond to issues that are important to the Episcopal Church and especially the Diocese of Fond du Lac;
- 2) are respectful of others in the discussion;
- 3) in most cases are less than 350 words.

The editor is responsible for final decisions regarding publication of letters, and reserves the right to edit letters for length.

Diocesan youth invited to 're:mix' conference

The Diocese of Fond du Lac is planning a trip to "re:mix student missions conference," Nov. 19-21, 2004, at Hidden Valley Resort, about 1 hour east of Pittsburgh, Pa. Plans are to gather at the Cathedral in Fond du Lac on Thursday night, Nov. 18, for community building, food and worship, before heading out on the

bus at about 1 a.m. on Friday morning. Participants will return to the Cathedral at about midnight on Sunday, Nov. 21.

re:mix featured speaker will be **Floyd McClung**, author of a dozen books including the best-seller "The Father Heart of God." He spent 30 years traveling the world with Youth With A Mission

YWAM) and has done extensive outreach in Afghanistan and Amsterdam. He is currently serving as the senior pastor of Metro Christian Fellowship, Kansas City.

Participants will also have the opportunity to learn from national and international ministry leaders in one-hour workshops. Topics include: Hearing God's Call; Unreached Peoples; Ministry to Muslims; Short-term Training; Worship & Spiritual Warfare; Change Your World; Jesus' Heart for The Poor; and Postmodern Missions.

At re:mix, you'll have the opportunity to glorify God through kaleidoscopic worship - that's worship from many angles - through music, dance, song, art, and prayer. The worship team will include members of the Diocese of Fond du Lac.

Questions? Concerns? Need to talk? Feel free to contact either: **Ross Doebler**, Diocesan Youth Ministries coordinator, e-mail: ross@diofdl.org or call (715) 212-3340; or **Aran Walter**, re:mix leadership team member, e-mail: aran@athenet.net or call (920) 725-5601.

For more general information about the re:mix conference, visit www.rocktheworld.org/remix.

Please pray for re:mix and all those who will participate and lead during this event.

Youth Calendar

NOVEMBER

13 Power of One Leader Trainings, Concert, Resch Center, Green Bay (For all Christians, focused on youth. Not an "official" diocesan event.) Presented by Life Promotions, <http://powerofoneonline.com>.

13 Child Abuse Prevention Workshop, 9 a.m.- 1 p.m., St. Anne's, DePere. (No cost, open to those who work with children and youth who have not previously attended.)

18-21 re:mix 2004 Student Missions Conference, Hidden Valley Resort & Conference Center, Pennsylvania. (Cost is \$150. Open to youth grades 9-12, college, and adults who work with youth). Sponsored by "Rock the World." www.rocktheworld.org

DECEMBER

5 Happening #57-Staff Training, 1-7 p.m., All Saints, Appleton.

10-12 Happening #57, All Saints, Appleton. A high school retreat experience. (Cost is \$35. Open to youth grades 10-12, adults who work with youth). Log on to: <http://happening.episcopalfonddulac.org>.

27-28 College Age Reunion, Camp Webb, Wautoma. No cost. E-mail with your name and mailing address to collegeage@diofdl.org or call the diocesan office at (920) 921-8866.

JANUARY

13-16 Youth Quake 2005, Ridgecrest Conference Center, Ridgecrest, N.C. (Cost is \$100, open to youth grades 7-12, adults who work with youth). Log on to www.a29generation.com.

For information on youth activities in the Diocese of Fond du Lac, contact Ross Doebler at (920) 921-8866 or e-mail ross@diofdl.org.

re:mix registration information

Cost

The re:mix conference fee is \$150 and includes lodging, all meals Saturday, breakfast Sunday, snacks and re:mix t-shirt.

The bus cost is \$75 per person. This cost will be subsidized by the youth ministries budget of the Diocese of Fond du Lac. However, if you wish to and are able to cover this expense, please do.

Meals while traveling will be paid for by the participant. On the trip down they will include breakfast, lunch and dinner. On the way back they will include lunch and dinner. We recommend you bring about \$30 for meals while traveling.

To register

1) Sign up with Rock the World. Go to the website: www.rocktheworld.org/remix/register and complete the form. If you don't have Internet access, call Matthew Payne at (920) 921-8866 and give him the informa-

tion. If you get the voice mail, leave the information on the voice mail.

2) Send your payment to the Diocese of Fond du Lac. Figure out the fee you are able to pay:

\$150.00 (re:mix fee. Everyone needs to pay.)

\$75.00 (transportation fee. Pay only if you are able.)

???.?? (gift to help cover scholarships and other expenses)

Make a check payable to the "Diocese of Fond du Lac" and mail it to:

re:mix
P.O. Box 149
Fond du Lac, WI 54936-0149

3) Look for confirmation mail or e-mail. Once your registration is processed and your fee is received, you'll get a letter or e-mail confirming that all is well and telling you what to bring for the trip.

College Age Reunion set at Camp Webb

All college age young adults (18-25) are invited to attend a College Age Reunion, Dec. 27-28 at Camp Webb in Wautoma.

There is no cost, and no set agenda. But there will be time for hanging out, playing games, worship, skiing (if there's snow), fires or whatever else the group might want to do.

The focus is to get together with friends from year's past who may or may not have been involved in diocesan youth ministry.

To make sure you get the information for this reunion, send an email with your name and mailing address to collegeage@diofdl.org or call the Diocesan Office at (920) 921-8866.

Young Adult Mission and Service Internship Opportunities

For the internships, log on to: www.episcopalchurch.org/3702_5425_ENG_HTML.htm?menu=menu5424

For the Josiah project, log on to: www.rocktheworld.org/programs/jp



Happening #57 is Dec. 10-12

"Happening believes Jesus Christ has made and continues to make a difference in a person's life and in the world we all live in. Happening does not impose any new type of spirituality, it provides a method through which a young person's spirituality can be nourished and shared in fellowship with other Christians."



WHO: Young people who have completed their first semester of 9th grade through 12th grade

WHAT: Happening #57

WHEN: Dec. 10-12, 2004

WHERE: All Saints, Appleton

HOW MUCH: Cost is \$35.00 includes meals Saturday and Sunday, snacks, T-shirt and other program costs. Money should not prevent you from attending, so check with your congregation for assistance.

REGISTRATION DEADLINE: Monday, Nov. 29

FOR MORE INFORMATION: (or to discuss financial assistance) contact Ross Doeblar at (715) 212-3340 or (920) 921-8866; or e-mail: ross@diofdl.org. Log on to www.episcopalfonddulac.org/orgs.asp and click on "Youth Ministry: Happening"

Are you in high school? Looking for a weekend of meeting new friends, fun and fellowship? **Happening #57** will take place Dec. 10-12, 2004 at **All Saints, Appleton**.

Happening is not a retreat, but is a one-time experience for young people who have completed their first semester of 9th grade through 12th grade. It is an encounter with Jesus Christ, a real meeting with the living Lord. Happening helps to understand better what church is.

Happening looks at the person of Jesus Christ, examines faith in an atmosphere of love and helps a young person see Christ as meaningful in everyday life. It can transform life at home, school and in the world. Happening shows how Christianity can keep pace with changing times, including the ever-changing world we live in today. Jesus Christ continues to make a difference in life and in the world we live in.

The weekend is led by a group of young people. There are adults who also serve. One young person is chosen as rector for the weekend.

Happening candidates hear talks on a variety of subjects relevant to their lives as students. Candidates respond to talks in small groups. The weekend is full of singing, fellowship, surprises, fun and friendship. Individuals are given opportunities to discover more about themselves, their Lord Jesus Christ, their families and their world.

Many young people say their Happening was the best time of their life and a turning point. The focus is to gently move closer to God during the weekend and continue to grow in the Christian way of life after the weekend. Happening encourages participation in the local congregation and sparks a desire to understand and serve the church and the world.

How do you register? Fill out the attached form, or download a form at www.episcopalfonddulac.org/orgs.asp and click on "Youth Ministry: Happening" and then "Application Form." Send a completed application form, by Nov. 29, along with \$35.00 (make check payable to "Diocese of FDL Happening") to: Happening, P.O. Box 149, Fond du Lac, WI 54936-0149. A confirmation letter will be sent on receipt of your application.

Happening #57 Application

Registration deadline is Nov. 29, 2004

Name _____

Address _____

City, State, ZIP _____

Phone (____) _____ E-mail _____

T-shirt Size (circle) S M L XL XXL

Grade in School 9 10 11 12 Adult Gender Female Male

Birthday ____/____/____ Episcopal? Yes No

Parish/City _____

Parent(s) Name _____

Other Emergency Contact Name and Phone Number _____

Insurance Company _____

Insurance Co. Phone # _____

Policy # _____

To the Parent or Legal Guardian:

- I give permission to this minor to participate in activities sponsored by the Episcopal Diocese of Fond du Lac, 39 N Sophia St, Fond du Lac, WI 54935, (920) 921-8866.
- I authorize an adult, in whose care the minor has been entrusted, to consent to X-ray examination, anesthetic, medical, surgery or dental diagnosis and treatment or hospital care, to be rendered to the minor under the general or specific supervision and on the advice of any physician or dentist licensed under the provisions of the Medical Practice Act of the State of Wisconsin if there is insufficient time or inability to contact me. I will be liable and agree to pay all costs and expenses incurred in connection with such medical and dental services rendered to the above named minor pursuant to this authorization.
- I give permission for this minor to ride in any vehicle designated by the adult in whose care the minor has been entrusted while participating in sponsored events.
- I understand the general guidelines of behavior: the participant must respect and obey instructions of the adult(s) in charge and that no smoking, alcohol, illegal drugs, possession of weapons or sexual misconduct is tolerated. I will assume all transportation costs for this minor if problems occur during any event or activity.
- I will take no civil action against the Episcopal Diocese of Fond du Lac, any associated agencies, or persons in whose care the minor has been entrusted, for normal care of the minor in their charge.

Parent/Legal Guardian Signature _____

To Parish Priest, Adult Youth Minister or Senior Warden:

- I support this person in attending this Happening weekend.

Signature _____

To Candidate:

- I agree to participate fully on the Happening weekend.

Signature _____

ECW fall meeting: laughter is good medicine

Do you know how many times a child laughs every day? More than 100 times. Why is it that when we become adults we can only laugh about 10 times per day?

Participants at the Sept. 18 meeting of the Episcopal Church Women (ECW) learned and laughed with their guest speaker, **Mary Fran Crist**, a family nurse practitioner at a Chicago community health clinic. Crist, who also serves as Province V representative for National Episcopal Health

Ministries, described how smiling and laughter is healing and has been known to cure migraine headaches. The health secret: when you laugh you release endorphins into your system and they help block out pain.

Laughter is something we share with each other, and smiling helps us to become a light in the world of darkness.

Crist also discussed the National Episcopal Health Ministries, introducing Diocese of Fond du Lac health minister,

Dolores Wiseman, All Saints', Appleton.

Health ministry in a local congregation is an intentional ministry focusing on both healing and health, combining the ancient traditions of the Christian community and the knowledge and tools of modern health care.

Health ministry is a living witness of the healing activity of God through the local congregation, encouraging whole-person health through:

- integration of body, mind and spirit
- increased self-knowledge
- personal responsibility and
- interdependence among God's people.

Health ministry and parish nursing in a congregation do not replicate services that already exist in the community, because health ministry addresses health more than illness. The health care system and the church offer plenty of space for health professionals and laity to work together to keep people well, to empower them, to educate them, to advocate for them, to teach them and to care for them.

Wiseman is seeking women in the diocese to take on Women's Health Ministries in their own churches. If you are interested, call Wiseman at (920) 734-0642 or e-mail: deewiseman@aol.com.

Other activities at the Sept. 18 meeting included a presentation by **Betty Patterson**, the Province V ECW representative to the National ECW Board; and **Joan Bemis**, chairwoman for Episcopal Relief and Development (ERD), who discussed some of the ongoing craft projects of women of the diocese.

Upcoming event: The 110th ECW Annual Conference Meeting will be held in the Diocese of Los Angeles, Feb. 25-26, 2005.

WHO: Health Ministry Task Force of the Diocese of Fond du Lac

WHAT: Formed in the summer of 2004 to raise awareness of health ministries in the congregations of the diocese.

FOR MORE INFORMATION: Call Dolores Wiseman at 920-734-0642, e-mail deewiseman@aol.com or log on to www.episcopalfonddulac.org/orgs.asp and click on "Health Ministries."

- Other task force members are:
- Nancy Conradt, St. Paul's Suamico, e-mail mustardseed01@juno.com
 - Nancy Kuhn, St. Peter's, Ripon, e-mail nckuhn@charter.net
 - Wayne Winistorfer, Trinity, Oshkosh, e-mail oshfinn@aol.com

You may also want to check out the website of the National Episcopal Health Ministries at www.episcopalhealthministries.org

Spring Province V ECW meeting set in Waukesha; register by Dec. 15


The Province V meeting of the Episcopal Church Women (ECW) will be held March 11-13, 2005, at the Marriot West, Waukesha. The meeting will replace the regular Diocese of Fond du Lac ECW spring meeting.

Mary M. MacGregor is the keynote speaker, and all women of the diocese are encouraged to attend.

Registration deadline is Dec. 15, 2004. Cost is \$250.00 per person, including food and lodging for the entire conference.

For additional details, call Barbara Drewry-Zimmerman at 920-893-5189 or e-mail bzimmy@excel.net.

Episcopal Church Women
Diocese of Milwaukee, Wisconsin
Province V 2005 Annual Meeting
Friday, March 11-Sunday, March 13
At the Marriott Hotel-Hwy 164 @ I-94
Come for the weekend or stay for a day



Our Theme is:
Women's Ministries

- *Wonderful Speakers
- *Creative Workshops
- *Great Food
- *Fellowship

Registration Forms are available from your E.C.W. representative or Your Diocesan Office.

Also at:
www.stmatthiasecw.net
Or roprov5@charter.net

Return by: December 15, 2004

episcopal church women
diocese of milwaukee
"Let Your Light Shine..." Matthew 5:16

UTO chair needed

The Diocese of Fond du Lac needs a United Thank Offering (UTO) chairperson. If you're interested, contact **Barbara Drewry-Zimmerman** at 920-893-5189 or e-mail at bzimmy@excel.net.

The 'Fourth Day' comes first

By Tina Ellingson

The mission of our diocese is: "A community of disciples enthusiastically leading all people to transformation in Jesus." As members of the Cursillo community we must also accept this mission as our goal.

About 25 members of the Cursillo movement (called the Monarch Episcopal Cursillo Movement in the Diocese of Fond du Lac) met recently at a day-long "Rekindling the Spirit" program. The program provided not only an opportunity to bless our achievements and goals, but also to assess what we do; build up what is helpful but needs adjusting; and bury what does not achieve Cursillo's goals.

Just as the Cursillo leadership is assessing, building, adjusting (and burying) things to help reach its goals, each of us – as individual members of the Cursillo community – must do the same.

Cursillo has been described as a train, with a locomotive, a caboose and a freight car.

The locomotive is "The Fourth Day." It provides the



drive, which sets the train in motion, and leads the train in the right direction.

The freight car is "The Pre-Cursillo." Without freight, the train would serve no useful purpose. Freight must be planned for. And freight pays the bills.

The caboose is the "Three-Day Weekend." This is where the crew gets together for their working orders and for refreshment.

The three components – Fourth Day, Pre-Cursillo and the Three-Day Weekends – comprise the whole Cursillo. With all three, we are in business, like the train, ready to get someplace. With one of the components missing, we are in trouble. Clearly, without the locomotive, we will get nowhere.

It is apparent that the Fourth Day community is in need of serious attention. The Fourth Day must come first.

So, what do we mean when we say the Fourth Day comes first?

The Cursillo movement does not exist to hold Three-Day Weekends. We have Cursillo weekends to: make group reunions and to grow Christian leaders; empower servant leadership to the world; raise up new leaders for the Cursillo movement.

"It is apparent that the Fourth Day community is in need of serious attention. The Fourth Day must come first."

The point of the Fourth Day is to underscore and support apostolic action. Therefore, the Fourth Day involves:

- 1) **A rule of life** – in which individuals are encouraged and stimulated to continue to deepen their spiritual life by means of the sacraments, prayer, individual study, spiritual direction and intentional action.
- 2) **Group Reunion** – where committed individuals gather on a regular basis to review their spiritual progress.
- 3) **Ultreya** – coming together as friends to encourage each other through active witness of how Jesus has empowered us to do what we could not have done without Him.
- 4) **Spiritual Direction** – one of several ways to confront and meet obstacles to our spiritual growth.

With these methods, the emphasis of the Fourth Day message is not just meeting together. God knows we have enough meetings already. Instead, the emphasis is on meeting in order to share the grace of God with one another in order to plan ways to share that grace with lost, lonely, sick, struggling, outcast and downcast; and to hold each other accountable for carrying out those things.

What Cursillo contributes is a method for being a committed Christian, based on a linkage with other committed Christians. Though the method is simple, it is intended to undergird active witness, which is apostolic action.

The strategy of the Fourth Day is to transform environments by Christianizing leaders, and to link Christians in a network of praying, studying and acting as witnesses to the love and power of Jesus, whenever and wherever opportunities arise.

Putting the Fourth Day first requires putting other parts of Cursillo in their proper places. Devoting prayers and effort to make Pre-Cursillo (freight) and Three-Day Weekends (caboose) successful are important, but most important is building ministers in the Fourth Day (locomotive).

What's the "Fourth Day?"

Those unfamiliar with Cursillo may be scratching their heads and asking "what's the "Fourth Day?" (Or worse, they're turning the page to read the next article.)

First, let's start with a brief description of Cursillo.

Cursillo is a movement of the church, designed to help people understand their individual callings to be Christian leaders. The leadership may be exercised in work situations, in the family and social life, in leisure activities and within the Church environment.

The goal of Cursillo is the goal of the Church and the Diocese of Fond du Lac: to bring all people to Christ. This is done when informed, trained leaders set out with the support of others having a similar commitment.

One important component of Cursillo is a Three-Day Weekend, often called a "Short Course in Christianity." The weekend is not intended to be a conversion experience, but rather one that transforms maturing Christians into leaders.

The Three-Day Weekend is not an end to itself. An important time for all who participate in Cursillo starts the day after the weekend, and lasts the rest of your life. Thus, it's called "the Fourth Day."

It's important to note that we're all living in the Fourth Day, and that attending a Three-Day Weekend is not a prerequisite. However, the Three-Day Weekend does provide sound training and direction as you live in your own Fourth Day.

The Fourth Day is composed of three major elements:

- 1) Weekly "Group Reunions," whereby small groups of friends (3-5 people) meet to support each other, report on their piety, study and apostolic action, and hold each other accountable for their spiritual journey.
- 2) "Ultreyas," which are "reunions of the Group Reunions." Held monthly – either within congregations, deaneries or the diocese – Ultreyas provide support and build community by allowing the sharing of communal experiences.
- 3) "Spiritual Direction" is the ongoing commitment to seek out skilled lay persons or clergy for spiritual direction, to provide help in deepening a union with Christ.



Cursillo Calendar

Monarch Episcopal Cursillo Men's Weekend #58
Oct. 28-31, 2004
St. Anne's DePere

Monarch Episcopal Cursillo Women's Weekend #59
Nov. 4-7, 2004
St. Anne's DePere

Monarch Episcopal Cursillo Follow-Up Ultreya
Dec. 5, 3 p.m.
St. Anne's DePere

About the author:

Tina Ellingson is a member of St. Mark's, Waupaca. She is lay director of the Monarch Episcopal Cursillo Movement in the Diocese of Fond du Lac.

FOR MORE INFORMATION:
Call Tina Ellingson at (715) 258-7278 or e-mail kaewi@charter.net.
Log on to www.monarchcursillo.org.

Trinity

celebrates 150
years in Oshkosh

By Sandy Muinde

Oshkosh Episcopalians first worshiped together in 1850, when Bishop Jackson Kemper sent a young missionary, the Rev. Franklin Reeve Haff, to lead a service held in a building used as the court house. There was no lighting in the building, and the meager gathering held candles during the evening worship.

Subsequent services were held in different places in the city, conducted either by missionaries or ministers who were located in Oshkosh for short periods of time.

By 1853, the little group of worshippers became a congregation, taking the name **St. Peter's Church**. That same year, Oshkosh was chartered as a city, and the increase of Episcopal congregations in Wisconsin called for the formation of a diocese.

In 1854, the **Episcopal Diocese of Wisconsin** was formed, and when the vestry incorporated the church in accordance with the laws of the State of Wisconsin, a new name was chosen: **Trinity**.

In 1855, land was purchased for the building of Trinity's first church. The cornerstone was laid on June 30, 1856, and in October, 1857, the church was consecrated.

During the next 30 years the congregation continued to grow. By 1887, the old frame church was too small. On May 1, 1887, old Trinity was torn down to make way for the present stone church. The cornerstone was laid on July 31, 1887. Services were held in the basement until the nave was completed in 1889. By 1889, the church was entirely finished at a cost of



Dean, Natasha and Jacob Quast lead a procession during the Eucharist to celebrate the 150th year of ministry for Trinity Church, Oshkosh.

\$38,000; the debt was paid and the building was consecrated on May 28, 1893 - Trinity Sunday.

The church was designed by **William Waters**, a prominent Oshkosh architect. The style is Richardsonian Romanesque, and the exterior is of Trenton limestone. Its stained glass windows represent more than 100 years of artists and styles. The most impressive window is the Tiffany angel (1892) at the back of the nave, over the balcony.

In 1892, a vested choir of 60 men and boys was formed. Besides singing for weekly services, they gave concerts throughout the area until 1953, when they disbanded.

A century ago, six guilds involving 300 men and women, flourished in support of church activities and raised funds for special projects.

In 1896, there were 530 communicant members, said to be the largest number in any Episcopal church in the state. The Sunday School had more than 400 members in 1900, the state's largest Episcopal church school.

The year 1917 was a banner year for Trinity, despite the strains of World War I. It was recorded that "unfailing harmony and confidence" prevailed among the people. Two women each gave the church a monumental gift: a two-story brick Guild Hall was constructed on the back lot for the use of Trinity's women, and a chime of 11 cast bells was added to Trinity's tower. Parish music was greatly enhanced by the purchase and installation of an organ built in New York City by **George S. Hutchings** and modified by **Ernest Skinner**. (The organ has since been rebuilt and restored in 1990 and contains 50 ranks and 2,840 pipes.)

Over the years there have been several changes and additions to the church interior. In 1948, a baptistery, furnished with a font of green Italian marble and a small altar, was constructed at one end of the narthex, near the front door. In 1984, with its furnishings left intact, the baptistery was

converted to a columbarium.

Throughout its first 100 years, Trinity was still very much a Morning Prayer parish, holding tightly to the legacy of conservatism introduced by the first rectors and upheld by their successors.

The first step out of this tradition was taken by the parish in 1942, when the use of candles on the altar was adopted, and boys took their places as servers at the altar.

During the 1950s, the focus of the Rector's spirituality was a compelling devotion to the Eucharist. For several years he taught and preached to help the congregation understand the sense of completeness of the Eucharist and the Liturgical Revival to which he was dedicated. In 1960, the church interior was completely remodeled to reflect the Eucharistic focus, and Trinity's time as a Morning Prayer parish was over. The original Victorian furniture was removed to make way for a free-standing altar in an uncluttered chancel. The organ and choir were moved to the balcony, dossal curtains cov-

See **Trinity**, page J



Sandy Muinde (left) and Betty Paterson share a lighter moment during a special Harvest Dinner to help celebrate Trinity's 150th year.

Trinity Episcopal Church

The Rev. Steven Powers, Rector
Mrs. Nancy Behm, Deacon & Youth Director
Mrs. Tami Goodwin, Parish Administrator
311 Division Street
(Corner of Algoma & Division Streets)
Oshkosh, WI 54901
Phone: (920) 231-2420
Fax: (920) 231-5720
E-mail: trinityosh@yahoo.com

Our Mission

The people of Trinity Episcopal Church are members of a Christian family, worshipping God with reverence, love and joy, bringing lives closer to Christ through education, fellowship and service.



St. John's confirmations

Bishop Jacobus conducted his visitation to St. John's, Wisconsin Rapids, on Sept. 19, confirming three young men. Pictured are (front row, l-r): Christopher Cleworth, Mike St. Clair and Shaun Bender; along with the Rev. Vicki Natzke and Bishop Jacobus. The Bishop also used the opportunity to bless St. John's new Godly Play room, and discussed the importance of the youth ministry with the parish.



St. Mary's receives Knuth

At the Bishop's visitation to St. Mary's, Wautoma, Beth Knuth was received into the Church. Also pictured with Bishop Jacobus are the Rev. Ken Guy and Ed Knuth, Beth's husband.



St. Augustine visitation

At the Bishop's visitation to St. Augustine's Rhinelander, on Sept. 12, Michael Scheibe and Judy Reissmann (front row) were formally received; and (second row, l to r) Meredyth Albright, Linda Bettinga and Barbara Scheeler were confirmed. Also pictured are Bishop Jacobus the Rev. Dean Einerson. Following mass, a luncheon and question/answer period, the Bishop met with the Vestry to discuss ideas and suggestions on how Saint Augustine's can continue to grow in size and in service to the community.

People, briefly

Alyssa Tielens, a member of Blessed Sacrament, Green Bay, was commissioned and sent forth from that congregation to work for six months in a missionary/discipleship program in Belize and elsewhere through "Youth with a Mission" (www.ywam.org). Prayers are asked from the diocesan family for guidance and direction as she spends this time in education, ministry and discernment. Stephanie Rogers has accepted the position of Sunday School director at Trinity, Oshkosh.

Confirmations

Meredyth Albright, Linda Bettinga & Barbara Scheeler
September 12, 2004
St. Augustine,
Rhinelander

Christopher Cleworth, Mike St. Clair & Shaun Bender
September 19, 2004
St. John the Evangelist,
Wisconsin Rapids

The Clarion publishes baptisms, marriages and deaths from congregations throughout the diocese. E-mail information to: clarion@episcopalfonddulac.org.

For baptisms, provide name, date and parents' names. For marriages provide bride's name (maiden), groom's name and date of wedding. For deaths provide name and date of death.

Trinity, from page I

ered the chancel windows, and dark wood was replaced with light. From the new pews in the nave, worshippers had an unrestricted and direct view of the altar. Some parishioners were not at all accepting of the changes. Nevertheless, the changes reshaped Trinity's worship practices and brought the congregation into a new era.

Since 1970, Trinity has worked hard to maintain the heritage of the physical plant. In wor-

ship, men, women, boys and girls serve as lectors, chalice bearers, acolytes, crucifers and ushers. Lay ministries have been inaugurated for hospital visitations and Eucharistic Ministers serve the homebound and sick.

In 1987 - the centennial of the church building, - the original cornerstone was removed and opened. Much to everyone's dismay, the paper contents had completely disintegrated, and all that remained were a few coins, which had come originally from the cornerstone of Old Trinity in 1857. Later in 1987, the 1887 stone was replaced and a new one containing current memorabilia was set in on top of it.

The year 1990 brought major remodeling to the church building, taking great care to remain true to the concept of design emphasizing the Eucharist. The choir and restored organ were returned to the chancel area. Red oak hardwood floors and custom paneling, in keeping with the architectural style, were installed. Other improvements included the

addition of a new upper sacristy, new chandelier lighting and new chancel furniture. The altar rail was moved forward and relocated on the floor of the nave, and kneelers for the rail were made in needlepoint by Trinity's members.

In September of 1998, Trinity became accessible to the disabled with a new entrance and a small parking area next to the addition which contains an elevator and a stairway leading to the back of the nave. A storage area and two new restrooms were added in the basement. At the same time the 50-year-old boiler was replaced by two smaller and more efficient ones.

Drawing on our rich heritage which began in a candlelight worship service held in a courthouse, the people of Trinity Church now face the challenges of the future secure and confident in the grace of our Lord Jesus Christ, the love of God and the fellowship of the Holy Spirit.

Organ recital planned, Nov. 7

Trinity's final event in its 150th year celebration will be an organ recital by organist/choir director Marianne Chaudoir. The solo recital will be held Nov. 7, 4 p.m. at the church, with a reception to follow.

Marianne, Trinity's organist since 1984, played Carnegie Hall in 1998.

Prayer has the power to change us

By the Rev. Dave Drebert

One of the things all world religions have in common is prayer. Oh, some might suggest that the real common denominator of religion is candles, and there may be some truth in that, but prayer is essential to a religious life.

To live a religious life is to live in an intimate relationship with God, and it is hard to think of any relationship without some kind of communication. Prayer is our communication with God. I suppose there are people who say they believe in God and never pray, but their idea of God must be distant and abstract.

There are many ways to pray, and many kinds and forms of prayer. We have the formalized prayer of church liturgy as well as the extemporaneous prayer in which we express what is in our hearts. Probably nothing is more heartfelt than the foxhole prayer, when life appears to be falling apart, we are no longer in control, and all we can do is throw ourselves on the mercy of God. There is contemplative prayer, the practice of trying to empty ourselves of our own thoughts and agendas in order to listen to God. This is a practice that has emerged from a monastic discipline into the lives of many people.

Prayer also has a variety of purposes. We may pray as we dedicate ourselves to God's business: a prayer of oblation. Or we may simply want to pray in praise and thanksgiving for the good

things that God has given us, or to simply express our awe and wonderment at God's majesty and power. Then there is the prayer of penitence when we humbly come before God to confess our sins and seek forgiveness.

Probably the prayer we pray most and understand least is intercessory or petitionary prayer, in which we ask for something for others or for ourselves. Jesus tells us that it is quite right for us to ask God to fulfill our needs and desires, and he assures us that our prayer will be answered. "Ask and it will be given you, search and you will find; Knock and the door will be opened for you" (Luke 11:9-10).

But so often, prayer does not seem to work that way for us in our experience. What we ask for does not seem to happen, despite our most fervent prayer. People may not be healed, we may not get that job we wanted so badly. Such disappointment can lead to disillusionment with God; some even leave the church. Not getting what we want might cause us to question our own faith or worthiness in asking.

But prayer is not a magical incantation in which we say the right words and we get what we want. Perhaps you have seen the bumper sticker that says "Prayer changes things." I would never say that anything is beyond God's power to influence things, but it might be more accurate to say "Prayer changes us." When we pray, our minds and our hearts can be transformed, to become aligned with God's will and purpose.

We may even become inspired to act as God's hands and feet by visiting the sick, or offering some service that influences the situation.

But the question remains – does prayer work? In my own experience, it seems that my prayers are rarely answered in just the way I requested, but they are almost always answered in a way that is good for me in the long run. I may need to experience some pain in order to grow, or God may be calling me to pay attention to some part of my life that I have ignored.

We often do not recognize that prayer has been answered simply because the answer does not correspond to our wishes. Sometimes we do not have the patience to see prayer working in God's time, rather than our time. It takes an awareness of God working in all aspects of our lives to recognize that God has answered, and how that answer benefits us. It may be helpful to talk it over with a minister or a spiritually wise friend.

When we pray and prayer changes us, we are able to be God's hands and feet in the world. In the words of Alfred Lord Tennyson, "More things are wrought by prayer, than this world dreams of."

About the author:

The Rev. Dave Drebert is Vicar of the Church of Christ the King, Holy Nativity, Sturgeon Bay and Jacksonport.

Prayer anthology reflects diversity, communion

By Poebel Pettingell

When our feelings are too much in turmoil to formulate what we want to say to God, uniting ourselves with the prayers in Scripture or of other men and women help us to find our own words and to hear that still small voice of calm that is Christ speaking to us.

Give Us Grace: An Anthology of Anglican Prayers, edited by Christopher L. Webber (Morehouse) is a collection that will enrich anyone's spiritual life. Beginning with Thomas Cranmer's contribution to the first Book of Common Prayer (1549), it follows the prayers of members of the Anglican

Communion through the present day, including both corporate

and private forms by all sorts and conditions of people.

Here one hears supplications and thanksgivings from housewives and novelists to bishops and monarchs, from African martyrs and an imprisoned Japanese bishop to Wisconsin's James De Koven. The writers of the early Books of Common Prayer are here, along with those who have worked on 20th century Anglican worship. Many prayers for private devotion from every period are included as well, ending with a generous selection of contemporary examples from around the Anglican Communion.

Give Us Grace provides bountiful evidence that, from its inception, Anglicanism has been made up of diverse voices, often in disagreement with one another, yet still in the same communion. In their respective times, the High Church party of the early 17th century opposed and were opposed by the Puritans; in the Age of Enlightenment, "Church" and "Chapel" preached against one another; by the 19th, Anglo Catholics and Evangelicals warred in pulpit and press, sometimes even in the streets.

From a contemporary vantage point, however, the prayers of these adversaries fighting bitterly over the issues of the day now seem to express the fullness of devotion in their period, sounding like aspects of a whole rather than different sides. Their voices blend in prayer—they seem like mem-

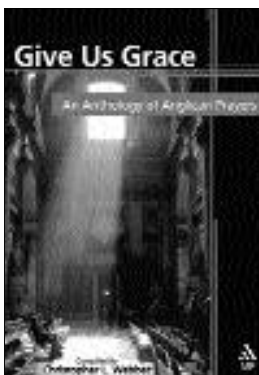
bers of the same family.

Similarly, Webber's collection reminds us of the immense diversity of the Anglican Communion: of the number of cultures and languages that make up the mosaic of our Church. They are individual when seen up close, yet form a much larger picture regarded from a distance.

We might all join our voices with the words of a recent Nigerian prayer: "We praise and thank you, O God, for calling us out of our individual tribal and traditional backgrounds and bringing us into a living dynamic relationship with yourself and with one another. Help us, as your people, whom you have called out of darkness into your wonderful light, to declare your praises always, and may we bring honor and glory by the lives we live in you. Amen."

About the reviewer:

Phoebe Pettingell is a member of St. Augustine's, Rhinelander. A literary critic of note, she has reviewed books for almost 40 years. She wrote the forward to "The Poems of Rowan Williams" and was co-editor of "Gleanings: Essays on Expansive Language With Prayers for Various Occasions" with Professor Ruth A. Meyers of Seabury-Western Seminary. She has also served on the Standing Commission on Liturgy and Music of the Episcopal Church.



Book Review

Give Us Grace: An Anthology of Anglican Prayers (ISBN: 0819219622)

Nashotah House Convocation lectures to examine Islam, Nov. 12

“Worldwide Christianity and the Encounter with Islam” will be the theme of Nashotah House's annual Academic Convocation, Friday, Nov. 12, 2004.

Featured speakers will be **Baroness Caroline Cox**, deputy speaker of the British House of Lords and international leader in providing humanitarian aid to religious minorities; the **Rt. Rev. Benjamin Kwashi**; Bishop of Jos, Nigeria; and the **Rev. Canon Patrick Sookhdeo**, director of the Barnabas Fund (UK) and author and lecturer on Islam, multiculturalism and race.

Baroness Cox, Bishop Kwashi, and Canon Sookhdeo will be receiving honorary doctorates from Nashotah House, along with **Daniel R. Jones**, organist and choirmaster at St. Michael and All Angels' Church, Denver, Colorado. The degree of Master of Sacred Theology will be conferred upon the **Rev. John Alexander** and the **Rev. Bryce McProud**.

The Nashotah House Convocation will begin with the conferral of degrees at 10 a.m.

at Noble Victory Memorial Chapel of St. John's Northwestern Military Academy, Delafield, Wis. Baroness Cox will give the convocation address.

Following lunch, Baroness Cox, Bishop Kwashi and Canon Sookhdeo will give lectures and multimedia presentations on the Christian encounter with Islam around the globe.

For more information and for luncheon reservations, call Sandy Mills at (262) 646-6508.

Nashotah House prepares men and women for parish ministry and for other forms of lay and ordained ministry. Located in Waukesha County, about half way between Milwaukee and Madison, the seminary was founded in 1842 as a mission to the American Frontier and was incorporated in 1847 as a “college of learning and piety.” Nashotah House is the oldest institution of higher learning in Wisconsin. More information is available at www.nashotah.edu.

‘Postmodern Parish’ workshop scheduled

A workshop titled “The Postmodern Parish, Ministry in a Shifting Cultural Context” will be held at two locations within the Diocese of Fond du Lac in November.

The workshop will be held Nov. 15 at **St. John's Episcopal Church**, Wisconsin Rapids; and on Nov. 16 at **First Baptist Church**, Green Bay. Check-in is at 9 a.m., with the program starting at 9:30 a.m. and concluding at 3 p.m.

Sessions are also offered on Nov. 17 at Our Savior's Lutheran Church, Milwaukee; and Nov. 18 at Parkside Presbyterian, Madison.

Featured speaker is the **Rev. Jim Kitchens**,

pastor of Second Presbyterian Church in Nashville, Tennessee, and author of the book “The Postmodern Parish: New Ministry for a New Era.”

The workshop is designed for clergy and church leaders who are interested in examining how to be the body of Christ in ways that will be faithful to the Gospel and responsive to newly-emerging cultural context.

A registration form and online registration with credit card payment is available at www.wichurches.org. Click on “Upcoming WCC Events.” Cost for the program and lunch is \$50 per person.

Reminders: Upcoming events

Upcoming events detailed in previous issues of the *Clarion*.

Couples Retreat

St. John's Church and Center for Inner Peace, New London, will host a weekend retreat for couples. “Your Past Is Your Present” **Couples Retreat** will be held Nov. 5-7. It is designed for couples who wish to enhance their relationships by better understanding themselves.

For more information, contact **Madilene Stark** at 920-867-4770; or **Julie Feider** at (920) 538-2286; or write to St. John's Church, 1513 Pinewood Lane, New London, WI 54961.

Child abuse prevention workshop

A “Child Abuse Prevention in Church Settings” workshop will be offered Nov. 13, 9 a.m.-1 p.m. at **St. Anne's, DePere**. The workshop is required for all church workers who supervise children's and youth activities in church settings (whether clergy or lay, paid or volunteer). Individuals involved in leadership in the Diocese are encouraged to attend.

There is no fee. To provide enough materials for participants, please RSVP with your name and congregation to the Diocesan Office at (920) 921-8866 or diofd@diofd.org.

Next month in The Clarion

The much anticipated **Lambeth Commission report** is scheduled to be released Oct. 18, after this month's issue of *The Clarion* went to press.

Watch for coverage of the **130th annual convention of the Diocese of Fond du Lac**, held Oct. 22-23 in Sturgeon Bay.

The Bishop's Calendar

Listed on the “Bishop's Calendar” are Parish visitations, Diocesan functions (which the Bishop may or may not be involved in personally), and other events at which the Bishop is a participant. Personal appointments with individuals will never be listed publicly in this calendar.

NOVEMBER

1	2	3	4	5	6
7	8	9	10	11	12
14	15	16	17	18	19
21	22	23	24	25	26
28	29	30			

NOVEMBER

- 1 All Saints Day
- 2 Bishop's Green Bay Office Day, 10 a.m.-2 p.m., Christ Centre, Green Bay
- 2-4 Province V Diocesan Youth Coordinators Meeting/Retreat, Michigan
- 4 Judicatory Leader's Luncheon, ELCA Office in Appleton
- 4-7 Monarch Cursillo 59, Women, St. Anne's, DePere
- 6 Clarion Committee Meeting; 9 a.m., All Saints', Appleton
- 7 Visitation, All Saints, Appleton
- 9 Clergy Day, Deanery Gatherings
- 13 Child Abuse Prevention In Church Settings Workshop, 9 a.m.-1 p.m., St. Anne's, DePere

- 13 Follow-up for Transitional Congregations from Kevin Martin consultations, 10 a.m.-noon, Menasha
- 14 Visitation, Holy Trinity, Waupun
- 17 Wisconsin Council of Churches Executive Board, Sun Prairie
- 18 Executive Council Meeting, 11a.m.-3 p.m., Trinity, Oshkosh
- 18-21 re:mix 2 Youth Missions Conference, Pennsylvania
- 19-20 Deacon's School, Wausau
- 25 Happy Thanksgiving
- 22 Province V Bishops, Chicago
- 26 Diocesan Office closed
- 28 Visitation, St. Paul's, Plymouth
- 29-30 Bishop's Meeting, Houston

DECEMBER

		1	2	3	4
5	6	7	8	9	10
12	13	14	15	16	17
19	20	21	22	23	24
26	27	28	29	30	31

DECEMBER

- 2 Clergy Day, 10 a.m.-2 p.m., Trinity, Oshkosh
- 5 Visitation, St. Boniface, Chilton
- 5 Happening Staff Training, 1-7 p.m., All Saints, Appleton
- 6-9 Bishop's of Small Diocese Meeting, Memphis, TN
- 10-12 Happening #57, All Saints, Appleton
- 12 Visitation, St. James, Mosinee