



# CROSSROADS

VIRTUAL

*Supporting Small Church Ministries*

## Total Ministry is a State of Mind

by The Rev. John Harris

I've found it difficult to describe Total Ministry to others. It's not really a system or a process, although there are guidelines for getting it started and there are canonical hoops to jump through at places along the way. What I've finally concluded is that it's a state of mind, and it's a great antidote for the congregational "We Can't."

"We Can't" is a virus that passes back and forth from individual parishioners who have the "I Can'ts" and then back to other individuals who may spread the virus. It is a slow-acting virus, but it can be deadly. Even worse, it's been known to spread from congregation to congregation—sometimes infecting an entire diocese! Its side effects can be financial problems, irritable rector syndrome, complaints about what the clergy does and doesn't do, and spontaneous outbreaks of toxic parking-lot conversations.

How do we convert the "we can'ts" to the "we cans?" It takes a positive attitude of the congregational leadership (lay and clergy) combined with an intentional, on-going effort to promote the understanding that our Baptismal Covenant offers us not only duties and obligations, but opportunities and permission. Involve the congregation in the congregation (more about that later), add a liberal dose of Education for Ministry or similar lay education, promote involvement of the lay leadership in diocesan, deanery and regional activities, and have a willingness to try something new. Voila! You have a congregation that begins to say, "we can, so why not?" Total Ministry is not clusters; it is not "sharing a priest." It is a state of mind, an attitude. It is a way of approaching ministry that doesn't leave anybody out. Each congregation is unique, but there is no congregation that could not benefit from a healthy dose of the Total Ministry Attitude.

**Total Ministry**

St. Timothy's, in Gridley, California, 60 miles north of Sacramento (Diocese of Northern California), is probably a typical "small-church" congregation. Established in the late 1950s, when "everyone" went to church, there were expectations that the multi-purpose

**TOTAL MINISTRY continues on page 5**

## A Great Cloud of Witnesses—4

For this edition of Great Cloud of Witnesses, here's one priest's response to God's call to small church ministry ...  
*Netha Brada*

### My Ministry: How I Got Here

by The Rev. Michael B. Ferguson

My earliest experience with rural, small church ministry was as a child, although I didn't recognize it at the time. I grew up in the Diocese of Eastern Oregon, then as now a geographically large diocese with a small number of churches. The closest towns of substantial size were over 100 miles away, although some of the smaller ones had small(er) Episcopal Churches, which I didn't realize at the time.

The town in which I was raised had a population of fewer than 10,000, and all of the churches in the town were relatively small. When all congregations are small, the town is relatively small, and when, even as a child, I felt as though I knew everyone in the congregation and was accepted for my various gifts, being small and relatively rural didn't mean anything.

After college I joined the Navy by way of Officer Candidate School, and from then on my family (we grew to number 5) lived in large cities or suburban areas including Long Beach and San Diego CA, and Norfolk and Fairfax County VA, and attended larger

**GREAT CLOUD continues on page 3**

Susanna Metz lives here.  
*(See next page for details)*

## Greetings from the Mother Country

Many of you may not know I've moved from Tennessee to North Devon, England ... all the way across the "pond" to the very southwest of England, one of the most beautiful places in the world. After many years teaching about rural small churches and being an advocate for agriculture and rural culture, I left seminary teaching and took a position as a rural vicar. I work with a wonderful team vicar, Martin, and we have another woman priest and several lay readers to help with our 9 parishes.

Yes, really...nine parishes to look after in one of the most rural areas of England. I live at the Rectory in a wonderful, tiny village, Petrockstowe, surrounded by fields with sheep, cows, and horses, or vegetables (more on them later). The only public places in our village are the church and the pub: no shops of any kind, no post office, but we like it that way. The plusses far outweigh the need to drive to the next little town for food shopping and the PO. The pub is run by a woman who is a fabulous cook. It's very family oriented as most pubs in England are—a community gathering-place where the local vicar is readily welcome and treated royally—I rarely have to buy my own pint!

God, we affirm that you are still speaking. May we still listen. Amen.

**Crossroads** is the quarterly Journal of the Rural Ministries Network (formerly Rural Workers Fellowship, Inc.), a community of small-church leaders: clergy and laity within the Episcopal Church and the Anglican Church of Canada.

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Last July, Susanna Metz relocated to England. Here's some of her recent Christmas message to us all. Ed

This part of England is sort of like Kentucky—rolling hills, beautiful valleys, lots of green. I can get to the beach in about 25 minutes and the beaches are amazing. Many are at the bottom of gorgeous cliffs full of wild flowers and interesting rock formations. Agriculture is still the main business here, and all the fields are still surrounded by hedgerows ... a unique English way of bounding the fields and by law they can't be taken out so our farms remain manageable by the families that own or rent them. Most of the lanes I drive down are single lanes so it gets interesting when you meet another car or tractor coming in the opposite direction. You get very adept at backing up into the cutouts in the hedge to let the other person by. We all wave at each other. I'm loving the life and taking in all the beauty I can.

I do services in all 9 of the team churches, usually 2 or 3 a Sunday. The size of the congregations ranges from 3 to 20 and all in between. Most of the folks are farmers of some kind and many are retired. My work is mainly with young families and kids to see if we can make church relevant to them again. Since the 1662 prayer book is still used in a few of the parishes, it's hard to engage the young folks who didn't grow up with it ... or who didn't grow up going to church at all. So, I'm hoping to do some liturgies for and with the children. I also go into the local parish school 3 afternoons a week to play ... uh ... work with the kids. I'm loving it. All the fun of teaching and none of the paperwork.

We had our Christmas play last night. It was absolutely precious! Now we start our many services of

See **GREETINGS** on page 3

## Officers of the Rural Ministries Network

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My new neighbors!! Taken from my car as I wait for them to cross the road.

## Notes from (not so) nearby

*continuation of GREETINGS from page 2*

lessons and carols. Every place does it differently and often the vicar is in charge of putting the liturgy together. I'm having fun being wildly creative. The folks here seem really to enjoy having an American vicar. They all love my 'accent.' And the kids love it when I use the wrong word for thing, like pants when they say trousers. Pants for them are underwear! And for some reason, the kids also think it's a riot when I can their 'bin' a trash can.

I also work part-time on an organic vegetable farm to make gas money, a really huge part of my budget. I spent the fall pulling up several tons of white and red onions, hauling in several hundred pumpkins, cutting another couple tons of red cabbage, and digging up garlic ... all by hand. Yes, indeed, my body was crying the first couple weeks! I'd stagger home covered with mud. I'd soak in the tub, then I'd go to bed, aching all over, sometimes at 5 p.m.! However, 27 lbs less and lots of bending and carrying later, I'm in pretty good shape and rather pleased with myself. The farmer hasn't had anything for me to do for the last 2 weeks, so I think I'll look around for maybe an evening relief milking job. I miss working with the large animals. With it all, I love working outside rain or shine, and it's usually blessedly cool over here. Normal summer highs run in the 60s. My kind of weather.

I haven't yet found an orchestra to play in. I do miss the Sewanee Symphony quite a lot. I'll play my violin probably for Christmas services, but I need to find an orchestra. I'm not doing any choral work either yet. I'd love to find a group that does Gilbert and Sullivan. I figured I needed to get my dissertation finished before I start filling up my evenings. No, I haven't finished it yet, but I'm close

The one sadness of moving so far away has been that I couldn't bring my two boys. The expense of bringing even one dog across the pond is so exorbitant, it wasn't sensible to try. In May I found a wonderful new home for Angus the Golden Retriever, with one of my graduating seniors and his family. It was a wonderful move for Angus. It seems he really responds well to a male figure. Wayne had that bad boy trained not to surf the kitchen table for food or jump on people in a week! Is that the same dog? Friends are working on finding a new home for Charlie, my Weimaraner, who'll always be my boy and I'll miss him something fierce.

So, right now, my days are full of church and school. I hope you're doing well and are enjoying the Christmas season.

*Susanna Metz, Petrockstowe, Devon UK*

## **GREAT CLOUD, from page 1**

churches. At that point I began to realize how important it was that my early formation had taken place in St. Paul's, The Dalles OR. In this relatively small congregation with a warmly welcoming Rector to influence the attitudes of the congregation, I learned to carry out many ministries at an earlier age than might have been possible in a large urban or suburban congregation.

During a 30-year Navy career serving in a variety of ships and shore stations, most of my ministry experiences included choir and some solo work when I was in port or ashore, various church committees, lector, Eucharistic Minister and Vestry. I served a couple of stints as Senior Warden. The smallest "congregation" was in the Protestant Chapel in the Headquarters of the Military Advisor Command, Vietnam, in the closing days of the active U.S. involvement there. I became the principal assistant to the only (by that time) Protestant chaplain on the staff, serving variously as musician, lector, and, on those few occasions when Communion was offered, Eucharistic Minister. The congregation often numbered fewer than 30, though was much larger on Christmas Eve of 1972.

That variety of experiences, both in larger and smaller congregations weighed on my mind and heart in ways that led me to understand that my post-retirement ministry would somehow be related to serving God more directly than had been possible while I was on active duty. I had had one experience, about two-thirds of the way through my career that, on reflection, was even then an invitation to consider ordination. For a variety of reasons, not the least of which can be characterized as "Who, me? You must mean someone else," I did not accept the invitation.

I truly believed that my post-retirement ministry would be as a layperson, most probably a lay professional with appropriate postgraduate seminary study. It was only in the process of extended prayer and contemplation that I recognized that previous invitation for what it was, being called to seek ordination.

Through prayer and contemplation I also recalled my experience as a young person in a small church in a relatively rural area, and came to understand that God was calling me to a ministry that could, and should, be carried out in a setting that encompassed one or both of these characteristics. I learned, through God's grace, how to articulate that call to the Commission on Ministry in another diocese, in a way that would enable the COM to see how a 50-something with an adult lifetime in large, urban and suburban churches could feel comfortable in a small and/or rural setting.

I graduated from Virginia Theological Seminary in 1993 at the age of 54, and accepted a call to serve a very small mission church in Hawaii (25 or so on most Sundays, but over 50 every Christmas and Easter).

**GREAT CLOUD continues on page 4**

## Notes for Banner Making

from Laura Parks, Batesville AR

**W**hy have a church banner? The banner can be carried in a festive procession; it identifies a congregation; it adds color and is an adornment when hanging in the church; and the banner binds together the people who work on it.

What an exciting occasion it is to be at a church convention and to see the banners of various congregations standing like sentinels in their stands ready for the processional to begin. And then to see the banners being carried high by members of the various congregations is spine-tingling.

**I**dentify makers—who may be either volunteer or commissioned: Artists, Quilters, Seamstresses—hand and/or machine, Needlepointers, Applique artists, as kits, custom, or ready-made in Church supply catalogs

### Design elements

- Name of church
- Name of town/ city or community
- Graphic elements to depict church
- Nature symbols



### Where to find designs

Book *Saints, Sign, and Symbols* by W. Ellwood Post depicts saints, crosses, stars, vegetation, the church year, etc. as well as short histories or descriptions of the items.

The designs, for the most part, are simple: they depict your church architecture, symbol(s) of your patron saint, stained glass, nature symbols.

Words are clear and easily read, not hard to make when you use a computer for suitable font for lettering.

Other tools and supplies for designing include a camera for pictures, computer with composition software, light box to enable tracing designs to fabrics, printer/copier with reduce/enlarge capabilities, and paper for full-size designs like news-print (sometimes local newspaper publishers have ends of rolls available) or one-inch grid paper from office supply stores.

For the construction, select fabrics that are suited to the planned method of construction. You may need a sewing machine. Add sewing notions—threads, needles, pins, scissors, rotary cutter and mats, yarn, and, if necessary, needlepoint canvas and frame

*Submitted by Laura Parks  
St. Paul's Episcopal Church, Batesville, Arkansas*

Order Episcopal Books and  
Supplies from  
[www.episcopalbookstore.org](http://www.episcopalbookstore.org)  
or call 800-903-5544

### **GREAT CLOUD**, from page 3

There I learned about the then-Rural Ministry Fellowship from a clergy colleague who had been a member for some time. His pointing me to RWF, as it was then known, was a gift that I still treasure. The sharing of ideas through the newsletter has been very valuable.

In that small church setting I had the opportunity to encourage our parishioners to be open and welcoming to the few visitors who were willing to chance worshiping in a standard neighborhood bungalow that the diocese had purchased for start-up ministry. I was reminded how tied Episcopalians can be to “churches with steeples,” and how important it is for the congregation to “be” the church. We weren’t always as successful as we might have been, but the lesson was not lost on me.

After three years in “paradise,” and anticipating the birth of our first grandchild on the mainland, I entered the search process in the hope of moving closer to family in Virginia. I accepted a call to St. Anne’s, Appomattox in the Diocese of Southern Virginia. At that time St. Anne’s membership was about 100, with, on most Sundays, some 50-60 in church. Appomattox is a small county (about 13,000) and St. Anne’s is in the northwest corner of the diocese, at least 30 miles from neighboring Episcopal Churches in any direction.

Appomattox County is heavily churched for such a small population (about 60 phone book entries when I began there), with most being on the more Evangelical side of the spectrum: Southern Baptist, National Baptist, Assembly of God, and a variety of small independent Baptist-oriented congregations. St. Anne’s and the local Roman Catholic congregation (also small) were the truly ‘liturgical’ churches in the county, although the local Presbyterian Church (1) and United Methodist Churches (5) might be included.

One of the important reminders for me that, on reflection, took me back to my early days in eastern Oregon, was the importance of ecumenical work. The local ministerial association, in which all pastors were invited to participate (although few did because most were bi- or even tri-vocational clergy), already had a practice of shared worship. One of the great surprises and gifts was the existence of noonday Holy Week services in which all of the ‘larger’ churches participated. There was also regular sharing of Thanksgiving worship, usually in three or four locations because the county is fairly large and many participants are older folk who prefer shorter distances to drive in the dark.

We later added a regular mid-week noonday service during Lent. Although it never drew large crowds (the Holy Week services were often full to overflowing), these provided an opportunity for quiet reflection. For the clergy—the usual participants—these were an important reminder that more preparation for Easter,

**GREAT CLOUD** continues on page 10

## **TOTAL MINISTRY, from page 1**

building would be followed by a “real” church structure. That did not happen. The 60s came along, and attendance began to drop off. By 1970, the congregation fell to 10-15 on a Sunday, with a mortgage intended for 40 or 50!

For the next twenty or so years the congregation labored on, always with the hopeful expectation that the next vicar would lead the congregation into the promised land of a growing congregation, a balanced budget, and a Sunday school over-flowing with children! As you might imagine, that did not happen. There were a few times when some of that almost happened. But it never quite got there.

Then, in the early 1990s, the vicar and lay leadership of the mission took an honest look at things, and decided to go in a new direction. For the time-being, it was agreed to enter into what looked like the traditional “yoking” arrangement with another congregation which was in similar circumstances. That served to put aside some of the financial stress for the time-being; but on the horizon was a “new” way of looking at ministry. What if we could engage the entire congregation in “doing” ministry? What if we could shake them loose from saying, “Why doesn’t Father do that?” to saying, “Why don’t we do that.” It was about this time that Bishop Lamb began introducing the concept of “Shared Ministry.” We call the concept “Total Ministry” now, but it is grounded in the concept of sharing ministry within the congregation to achieve a congregation totally involved in ministry to one another and to the world.

Involving the congregation in the congregation means that we educate the congregation about the baptismal covenant, help the individual parishioner to find his or her ministry and then give that individual permission to actually engage in it. It is changing the state

of mind of the congregation and its leadership from focusing on the clergy’s role to focusing on everyone’s role. Sometimes it only means affirming someone’s current ministry. In other cases, it’s helping someone find a ministry. In many cases, people are prepared to undertake a ministry, but they are waiting for “permission.”

Here is where we are today: We are in a cluster of three churches, who share a three-fourths time missionary, the Rev. Delia Fay. We are self-supporting. Ten of the current parishioners have taken or are taking EFM. In addition to Mother Delia, we are “staffed” by a bivocational non-stipendiary priest, four licensed preachers (in addition to the clergy), a Ministry Team of seven members, a Circle of Care, an organist, a bulletin editor, newsletter editor, an audio/visual team who produce the Sunday PowerPoint of the worship service, and a Sunday School teacher or two. Of course, there is a Mission Committee and the usual officers, lectors, Eucharistic ministers, prayer chains, acolytes, coffee hour hosts, etc. We provide an on-going Education for Ministry program in cooperation with our cluster partners, and cooperate in other cluster events. We’ve developed a Total Ministry Attitude. Our congregation is made up of People with Permission.

Our Total Ministry Attitude seems to foster spontaneous outreach. A chance mention of our Missioner’s experience in Liberia as a missionary child led a young woman in the congregation to visit Liberia and share some of her gifts with the schools in Bong County. Her testimony to the congregation on her return led to a drive to send books to the schools. A church yard-sale was the mustard seed that grew into community donations and labor to gather books and pay for a container

**TOTAL MINISTRY concludes on page 6**

### **WEBSITES ForAll**

The Episcopal Church: [www.episcopalchurch.org](http://www.episcopalchurch.org)

Evangelism and Congregational Life Center:  
<http://www.episcopalchurch.org/evangelism.htm>

#### **Youth Formation:**

[http://www.episcopalchurch.org/50071\\_ENG\\_HTM.htm](http://www.episcopalchurch.org/50071_ENG_HTM.htm)

IamEpiscopalian: <http://www.iamepiscopalian.org/>

Sermons: [www.episcopalchurch.org/sermons\\_that\\_work.htm](http://www.episcopalchurch.org/sermons_that_work.htm)

Sermon Prep. help, free: Readings, Exegesis, Sermon Starters, and much more, at <http://textweek.com/>

Free Music resource for small congregations: Visit <http://www.smallchurchmusic.com>

Ministry for People Living with Disabilities:

<http://www.episcopalchurch.org/disabilities.htm>

Recovery Ministries of the Episcopal Church:  
[www.episcopalrecovery.org/](http://www.episcopalrecovery.org/)

What approaches have helped your congregation to fulfill its vision of remaining a vital source of assistance to the community and to the world?

CHECK OUT the newly re-designed episcopal Church website! LINK to “Sermons That Work” to see that site’s new look and added features!

**? Who Are the Heroes ?**  
**TOWN and COUNTRY HEROES**  
**First Quarter 2012**

**What is ERD Doing?**

Visit the Episcopal Relief & Development web-site  
for the latest on MDG opportunities:  
<http://www.er-d.org/donate-select.php>

**TOTAL MINISTRY, from page 5**

to send the books and other school supplies to Liberia. That container has been followed by a tractor, a portable rice mill, and three trucks, in an effort to raise the farming economy in Bong County from subsistence to supporting families and schools of the Liberian Children's Schooling Project. The tractor, mill, and trucks were financed in major part by Rotary International matching funds, but the initial funds have come from St. Timothy's, cluster partners, individuals, and local Rotary Clubs.

There have been other projects promoted by people with permission. One was the "Super Cupboard" which was done in cooperation with the local Presbyterian Church and the assistance of a grant from Episcopal Community Services. This program helped educate low-income persons in the preparation of wholesome foods from low cost commodities. Perhaps the most significant sign of congregational vitality has been the response of parishioners when the needs of the congregation and the community are called to their attention. Our small congregation has three individuals who are in various stages of cancer recovery. Networks responded to these needs by addressing food preparation, driving children to school, and other support activities. Instances of spontaneous individual outreach grew out of these activities. There's something about Total Ministry that seems to enable the Holy Spirit to do her work more effectively!

None of us knows where the future will lead us. We are still small, with 20-30 on an average Sunday, but we've stopped waiting to do ministry until we're "big enough" to be a "real" church. We're doing it now! We are currently beginning to address the next generation of our Ministry Team. How will we discern new members of that team? Is it time to identify someone for the priestly ministry to share the load with our current team? Can we discern a vocational deacon to support our diaconal ministries? We can't know the future, but we're not turning back!

*The Rev. John Harris, Associate,  
St. Timothy's Episcopal Church, Gridley*

**Prayer for heroes**

**W**e bless you, merciful Lord, for all those who have served your Church in small congregations and places throughout the land, remembering especially on this day your servant(s) *name(s)*. Grant that, inspired by this ministry, our work, prayer, and witness may share your love with all who hunger and thirst for your coming; who live and reign with the Father and Holy Spirit, one God, now and forever. AMEN.

**I**n our prayer cycle this quarter, we remember these outstanding individuals whose ministries were in small church work:

**January 4—Rt Rev William J Gordon**

**January 13—Rt Rev Fred Goodwin**

**January 13—Rev L Maxwell Brown**

**January 29—Rev Charles N Lathrop**

**January 30—Rev Raymond Cunningham**

**February 13—Rev John Peacock**

**February 14—Rt Rev Goodrich Fenner**

**February 14—Rev A Rufus Morgan**

**February 15—Andrew Good Thunder**

**March 22—Most Rev Walter H Jones**

**M**ore Town and Country Heroes are available on the RMN website at [ruralministriesnetwork.org](http://ruralministriesnetwork.org)

**W**eekly Bulletin inserts are informational and teaching tools. EpiscopalLife Online offers weekly bulletin inserts for congregations. Downloads are in more than one printer-friendly format, and bring to your congregation news, timely remembrances, and more about the Episcopal Church, its mission and ministry. See bulletin inserts at [http://www.episcopalchurch.org/95270\\_11765\\_ENG\\_HTM.htm](http://www.episcopalchurch.org/95270_11765_ENG_HTM.htm)

*Note concerning Prayer Cycle:* Street addresses are omitted in accordance with Board policy respecting personal privacy on website.

+ + RMN PRAYER CYCLE + + +  
First Quarter, 2012

**Bold type indicates Town and Country Heroes**  
\* indicates new address

**January 1—Holy Name**

The Rev Paul E Baker Eagle Bridge NY

January 2

Charles H Bardenwerper DDS Fort Atkinson WI

January 3

The Rev Patsy G Barham Henderson TX

January 4

**Rt Rev William Gordon (d 1/4/1994) As Bishop of Alaska 1948-74, he pioneered ministry model after Roland Allen's teachings.**

January 5

The Rev Joseph A Bordelon Ball LA

January 6—The Epiphany

The Rev Netha N Brada Iowa Falls IA

**January 7—First Sun after Epiphany/Baptism of our Lord**

Dr. Francis M Bradley Melbourne FL

January 8

The Rev Martha Byer Columbia MO

January 9

The Rev David Caffery Joshua Tree CA

January 10—William Laud

The Rev Kathryn S Campbell Charles City IA

January 11

The Rev Larry Carver Hutchinson KS

January 12

Steve Christy Sundance WY

January 13

**Rt Rev Fred Goodwin (d 1/13/1968) Appointed in 1924 as Episcopal Church's first Ex Secy for Rural Work.**

**Rev L Maxwell Brown (d 1/13/2003) Remember Max, beloved friend and colleague, who died on his way to RWF Board meeting.**

January 14

The Ven Frank N Cohoon Topeka KS

**January 15—Second Sunday after Epiphany**

The Rev. Letitia C Croom Boise ID

January 16

Sarah Cummings Green River WY

January 17

The Rev John Drymon Batesville AR

January 18—The Confession of St. Peter

Patricia P Dickerson Amelia OH

January 19

The Rt Rev Dan Edwards Las Vegas NV

January 20

The Ven C Russell Elliott Wolfville NS CA

January 21

The Rev William M Fay Berkeley CA

**January 22—Third Sunday after Epiphany**

The Rev Michael B Ferguson Virginia Beach VA

January 23

The Rev Leslie C Ferguson Suffolk VA

January 24

The Rev Warren Frelund Mason City IA

**Prayer for members/friends**

**A**lmighty God, bless we pray you, the work and witness of the Rural Ministries Network, and of each member, especially your servant(s) *name(s)*, whom we remember before you this day. Grant that by our work, prayers and witness, your Church's ministry in towns, country and small cities may be strengthened and extended to your praise and glory. **AMEN**

January 25—The Conversion of St. Paul

The Rt Rev Sanford Z Hampton Anacortes WA

January 26

The Rev Inez Hannett Olds AB CA

January 27

The Rev John Harris Gridley CA

January 28—Thomas Aquinas

Ms Mary Hassell St Paul MN

**January 29—Fourth Sunday after Epiphany**

**Rev Charles N Lathrop (d 1/29/1931) Identified need for full time national Episcopal Secy for Rural Work**

January 30

**Rev Raymond Cunningham (d 1/30/2003) Taught and trained clergy and lay people to work in and enjoy small church ministries.**

January 31

The Rev Dr. Frderick Haworth Greenville PA

February 1

Jim & Betty Heathcote Georgetown OH

February 2—The Presentation

The Rev J Robert Hector Mineral Point WI

February 3

The Rev Ben & Jane Helmer Holiday Island AR

February 4

The Rev Richard E Helmer Corte Madera CA

**February 5—Fifth Sunday after Epiphany**

The Rev Robert Honeychurch New York NY

February 6

The Revs Richard & Sarah Lewis New Hartford NY

February 7—Cornelius the Centurion

LTC Sarah D Lopez Hawkeye IA

February 8

The Rt Rev Mark MacDonald Toronto ON CA

February 9

Donald & Carolyn Maddux Shelton WA

February 10

The Rev Irene Martin Skamokawa WA

February 11

Jimmy Martin Christoval TX

**February 12—Sixth Sunday after Epiphany**

The Rev John E Matheson Regina SK CA

February 13

**Rev John Peacock (d 2/13/1993) Devoted Canadian priest, a charter member of Anglican Fellowship for Social Action**

February 14

**Rt Rev Goodrich Fenner (d 2/14/1966) Ex Secy for Rural Work 1931-34; Bishop of Kansas 1939-59; author of the Eipsopal Church in Town & Counry 1935.**

**Rev A Rufus Morgan (d 2/14/1983) Beloved priest served in the mountains of the Carolinas. His ideal for Christian life was St Francis of Assisi whose prayer he used to close every service.**

February 15

**Andrew Good Thunder (d 2/15/1901) First Episcopal Dakota, he protected and care from many through 1862 Dalota Conflict, exile and return to Minnesota, demonstrated both Christian love and the traditional Dakota value that all are related and are to share with those in need.**

February 16

The Rev Susanna E Metz Petrockstowe Devon UK

February 17

The Rt Rev Steven A Miller Milwaukee WI

February 18

Janet & Richard Moriarty Cheneyville LA

**February 19—Last Sunday after Epiphany**

Sue Norton Edinboro PA

February 20

The Rev Herman Page Topeka KS

February 21—John Henry Newman

The Ven William Parnell New York NY

**February 22—Ash Wednesday**

Laura Parks Batesville AR

February 23

The Most Rev Michael Peers Toronto ON CA

February 24—St. Matthias

The Rev Gordon & Ruth Price Dayton OH

February 25

The Rev Canon Holladay Sanderson Boise ID

**February 26—First Sunday in Lent**

The Most Rev Katherine Jefferts-Schori New York NY

February 27

The Rev Stephen H Sschaitberger Brainerd MN

February 28

The Rev Frederick Smyithe Bemidji MI

February 29—Ember Wednesday

The Rev Francis C Tatem Harrisonburg VA

March 1—David

The Rev Doyle Turner Waubun MN

March 2—Ember Friday

Mrs. Nancy Viggers Prairie City OR

March 3—Ember Saturday

The Rev Roy C Walworth Evanston WY

**March 4—Second Sunday in Lent**

The Rev D Delos Wampler Schenectady NY

March 5

Ms LaDonna Wind Louisville KY

March 6

The Rev James B Wilson Louisville KY

March 7

The Rev Paul E Baker Eagle Bridge NY

March 8

Charles H Bardenwerper DDS Fort Atkinson WI

March 9

The Rev Patsy G Barham Henderson TX

March 10

The Rev Joseph A Bordelon Ball LA

**March 12—Third Sunday in Lent**

The Rev Netha N Brada Iowa Falls IA

March 13

Dr Francis M Bradley Melbourne FL

March 14

The Rev Martha Byer Columbia MO

March 15

The Rev David Caffery Joshua Tree CA

March 16

The Rev Kathryn Campbell Charles City IA

March 17

The Rev Larry Carver Hutchinson KS

**March 18—Fourth Sunday in Lent**

Steve Christy Sundance WY

March 19—St. Joseph

The Ven Frank N Cohoon Topeka KS

March 20

The Rev Letitia C Croom Boise ID

March 21—Thomas Cranmer

Sarah Cummings Green River WY

March 22

**Most Rev Walter H Jones (d 3/22/1903) Retired Bishop of South Dakota (US) and Rupert's Land (Canada); died in skiing accident**

March 23

The Rev John Drymon Batesville AR

March 24

Patricia P Dickerson Amelia OH

**March 25—Fifth Sunday in Lent**

The Rt Rev Dan Edwards Las Vegas NV

March 26—The Annunciation (Tr)

The Ven C Russell Elliott Wofville NS CA

March 27

The Rev William M Fay Berkeley CA

March 28

The Rev Michael B Ferguson Virginia Beach VA

March 29

The Rev Leslie C Ferguson Suffolk VA

March 30

The Rev Warren Frelund Mason City IA

March 31—John Donne

The Rt Rev Sanford Z Hampton Anacortes WA

The Second Quarter prayer cycle,, April 1 thru June 30, is printed on pages 11 and 12 of this issue.

**SANDRA ANN MAJORS ELLEDGE**

Sandra Elledge died at the age of 70 on Friday, October 14, 2011, at Winchester Virginia Medical Center from complications of a medical procedure she had the previous week. Sandy was born in 1941 in Beaumont, TX, the daughter of the late Auvy Royce and Beulah Majors.

From 1983 until she retired in 2007, Sandy served in Appalachia as Executive Coordinator of Episcopal Appalachian Ministries (EAM). In that work she became known throughout the Episcopal Church as a stalwart advocate for the people of that region. She had also been a pillar of the Commission on Religion in Appalachia (CORA) and represented the Episcopal Church in that ecumenical organization for many years.



In her work for EAM and CORA she worked tirelessly to support community development and service ministries in many remote sections of the mountains. She traveled all over the region and got to know many of the project leaders and was much loved wherever she went. As editor of the EAM newsletter she helped publicize the work of local ministries. She served on the board of Grace House on the Mountain in Southwestern Virginia. She provided staff support for the Working Class Ministry and “synagogy” movements within the Episcopal Church and became an expert on small congregations and their ministries. In Christian witness, Sandy worked tirelessly for the people of the Appalachian region; her mantra was “we’re all teachers, we’re all learners”

From 2004 through 2010, Sandy served as Treasurer for the Rural Ministries Network, and before that, as member of the Board. She was a faithful participant in Board meetings, and encouraged RMN evolution through the years.

Sandy had always been at the forefront of activism and advocacy. In a recent interview with the Southern Oral History Project (SOHP) Sandy said, “...I come by my activism very honestly because Mother was one of the ones who fought so hard to be sure that wells

were capped in Texas, because I can remember when I grew up at least once a summer some kid fell in a well and drowned. She was also one that while she was director of nursing education at the University of Texas tried to work with the local school systems and got the Austin, Texas school system to agree that all of the Mexican kids could have the breakfast under the federal lunch program that was much more of their ethnic liking, so that they could actually be served beans and rice and tortillas, which are much healthier for them than bacon and eggs, and the kids like it better.”

Sandy had a true heart for getting to know people, especially Appalachian people living in poverty. She also said in the interview with SOHP, “My board of governors (for EAM) used to call me an Episcopal tour guide. I’m a great believer that if you tell people of the need they will respond, and to me a picture is worth a thousand words, so I was always organizing tours of this group of women or that group of women, Episcopal Church Women or a diocesan group, any sort of ministry team to come and visit some of the ministry sites in Appalachia, and to see and to talk with people, not the kind of tour that you drive by six little shacks and say, oh, ain’t it awful, because to me that’s exploitation and I will not countenance [that], but really getting to know people.”

Sandy was best known for helping start and overseeing the EAM sponsored work camps at Grace House each summer in the Diocese of Southwest Virginia. Sandy said of the work camps in her SOHP interview, “...our work camps are kind of where the rubber meets the road, where the advocacy and the education actually become ministry...” Sandy went on to say, “the major focus of our work camps is the community that is formed between the work campers themselves and the work campers and our host families...(the work camps) renewed my faith, particularly in young people, and it gave me some wonderful stories to tell about the work camp.” Sandy had a passion for the people and ministry of the work camps. Sandy was a true voice for the people of Appalachia.

Sandy is survived by her daughter, Jennifer Dillon and husband Barry of Winchester, VA; a son, John H. Elledge III and wife Iris of Harrisonburg, VA; three grandchildren, and six great grandchildren.

A memorial service was conducted on Saturday, October 29, 2011, at 3:00 PM, at Emmanuel Episcopal Church in, Harrisonburg, Virginia. Memorial contributions in her honor may be made to Episcopal Appalachian Ministries, 161 E. Ravine Road, Kingsport, TN 37660.

*Visit the EAM website: [www.visit-EAM.org](http://www.visit-EAM.org) to donate online and also listen to or read the full interview with Sandy by the Southern Oral History Project.  
From Mountain Echoes, Fall/Winter 2011*

## ? Who Are the Heroes ?

### TOWN and COUNTRY HEROES

Second Quarter 2012

#### *Prayer for heroes*

We bless you, merciful Lord, for all those who have served your Church in small congregations and places throughout the land, remembering especially on this day your servant(s) *name(s)*. Grant that, inspired by this ministry, our work, prayer, and witness may share your love with all who hunger and thirst for your coming; who live and reign with the Father and Holy Spirit, one God, now and forever. AMEN.

Details of Town and Country Heroes are available on the RMN website at [ruralministriesnetwork.org](http://ruralministriesnetwork.org)

#### **GREAT CLOUD**, from *page 4*

than for Palm Sunday, Holy Week and Good Friday, is appropriate. I count this as one of the gifts the liturgical traditions can offer to churches not liturgically oriented, if we are articulate in explaining “why” and not insisting on doing things “our way.”

An important ministry for St. Anne’s and for Appomattox County began as a result of an emergency in a county family not associated with St. Anne’s. I did not start, or even think of this, but I soon encouraged and enabled the ministry. The family was burned out of their home with the complete loss of clothing and household goods. A member of the congregation asked the other members to respond to meet these needs, with either new or well-loved items. As often happens in these instances, the congregation responded with more than could be used, either because there were duplicates (pots and pans, etc.) or inappropriate sizes in the case of clothing.

That left St. Anne’s with a substantial quantity of useable items and no ready means of disposal. The closest charitable organization at the time was 30 miles away and not readily accessible to county residents who might need such items in the future. The same parishioner who had suggested the emergency collection proposed to the vestry that St. Anne’s establish a ministry that was first known as St. Anne’s Needs Exchange (SANE). The ministry encouraged but not require the exchange of one good item that the owner didn’t need for a good item in SANE’s possession.

For the first several years, SANE’s inventory resided first in the Rectory’s double garage, requiring set-up and tear-down each time the Exchange was open (generally once a month). Then, for several years, it operated in a former women’s and children’s clothing

Here’s a superb example of an ecumenical ministry in a small, rural setting ... those carrying out the ministry don’t care who gets the credit.

In our prayer cycle this quarter, we remember these outstanding individuals whose ministries were in small church work:

**April 2—Rt Rev Steven Tsosie Plummer**

**April 3—William S Paddock**

**April 4—The Rev Martin Luther King** (d 4/4/1968)  
*Not listed in RMN Prayer Cycle\**

**April 11—Rev Clifford Samuelson**

**April 16—Rev W Francis Allison**

**April 23—Rt Rev James H Otey**

**May 1—Wilber & Caroline Cochel**

**May 8—Rt Rev William Davidson**

**May 12—Rt Rev Norman L Foote**

**May 17—Rt Rev Wesley Frensdorff**

**May 27—Rt Rev William W. Horstick**

**June 2—Ven Harrison Foreman**

**June 5—Rev Canon H Boone Porter**

**June 9—Rev Roland Allen**

**June 12—The Rev John Johnson Enmegahbowh**

(d 6/12/1902) First recognized Native American Priest in the Episcopal Church. *Not listed in RMN Prayer Cycle\**

**June 13—Edna Eastwood**

**June 14—Rt Rev Leonidas Polk**

**June 14—Rev E Dargan Butt**

**June 24—Rev Val Sessions**

*\* see Lesser Feasts & Fasts or Holy Women, Holy Men: Celebrating the Saints*

manufacturing building where the inventory was permanently displayed. This space was without heat (except two electric space heaters) or cooling.

The volunteers truly served out of love for their clients, closing only when the temperature in the building exceeded about 90° or fell below 50°F.

In an effort to turn the ministry into an ecumenical one, the name was changed to Good Samaritan Clothing Exchange (GSCE). That change was ultimately successful; the ministry is now 13 years old, is truly ecumenical, and a board provides guidance. It is now located in a secure place that is both heated and cooled and is always dry and hospitable. The “Exchange” aspect of the ministry is still observed more in name than in practice. Here is a superb example of an ecumenical ministry that can be carried out in a small, rural setting, especially when those carrying out the ministry don’t care who gets the credit.

One other aspect of my ministry in Appomattox is worth mentioning because it speaks to the range of options available to clergy in small, rural settings if

**GREAT CLOUD** concludes on *page 13*

# + + RMN PRAYER CYCLE + + +

Second Quarter, 2012

**Bold type indicates Town and Country Heroes**

\* indicates new address

## **April 1—Sunday of the Passion: Palm Sunday**

The Rev Inez Hannett Olds AB CA

## **April 2—Monday in Holy Week**

**Rt Rev Steven Tsosie Plummer (d 4/2/2005) First Navajo Bishop in Episcopal Church, first elected Bishop of Navajoland Area Mission; worked toward greater incorporation of Navajo traditions into Episcopal Church worship; encouraged indigenous leadership and a more self-reliant Navajo Episcopal Church.**

## **April 3—Tuesday in Holy Week**

**William S Paddock, Captain in Church Army. Served at Roanridge and in Southern Ohio as Director of Wayside Cathedral program and Procter Conference Center.**

## **April 4—Wednesday in Holy Week**

The Rev John Harris Gridley CA

## **April 5—Maundy Thursday**

Ms Mary Hassell St Paul MN

## **April 6—Good Friday**

The Rev Dr Frederick Haworth Greenville PA

## **April 7—Holy Saturday**

Jim & Betty Heathcote Georgetown OH

## **April 8—Easter Sunday**

The Rev J Robert Hector Mineral Point WI

## **April 9—Monday in Easter Week**

The Rev Ben & Jane Helmer Holiday Island AR

## **April 10—Tuesday in Easter Week**

The Rev Richard Helmer Corte Madera CA

## **April 11—Wednesday in Easter Week**

The Rev Robert Honeychurch New York NY

## **April 12—Thursday in Easter Week**

The Revs Richard & Sarah Lewis New Hartford NY

## **April 13—Friday in Easter Week**

LTC Sarah D Lopez Hawkeye IA

## **April 14—Saturday in Easter Week**

The Rt Rev Mark MacDonald Toronto ON CA

## **April 15—Second Sunday of Easter**

Donald J & Carolyn Maddux Shelton WA

## **April 16**

**Rev W Francis Allison (d4/16/1969) Allison was director of Roanridge and a close friend of the Cochels and Samuelson.**

## **April 17**

The Rev Irene Maliaman Saipan MP

## **April 18**

Michael Maloney Cincinnati OH

## **April 19**

The Rev Irene Martin Skamokawa WA

## **April 20**

Jimmy Martin Christoval TX

## **April 21**

The Rev John E Matheson Regina SK CA

## **April 22—Third Sunday of Easter**

**Rev Clifford Samuelson (d 4/22/1994) The leading light in the Town and Country movement from 1941-70.**

## **April 23**

**Rt Rev James H Otey (d4/23/1863) First Bishop of Tennessee; served a wide area of the South including Arkansas.**

## **April 24/11**

The Rev Susanne E Metz Petrockstowe Devon UK

## **April 25—St. Mark**

The Rt Rev Steven A Miller Milwaukee WI

## **April 26**

Janet & Richard Moriarty Cheneyville LA

## **April 27**

Sue Norton Edinboro PA

## **April 28**

The Rev Herman Page Topeka KS

## **April 29—Fourth Sunday of Easter**

The Ven William Parnell New York NY

## **April 30**

Laura Parks Batesville AR

## **May 1—St. Phillip & St. James**

**Wilbur (d 5/1/1955) & Caroline (d 5/ 27/1950) Cochel. Gave their farm, Roanridge in west Missouri, as the site for the National Town and Country Church Institute.**

## **May 2—Athanasius**

The Most Rev Michael Peers Toronto ON CA

## **May 3**

The Rev Gordon & Ruth Price Dayton OH

## **May 4**

The Rev Canon Holladay Sanderson Boise ID

## **May 5**

The Most Rev Katharine Jefferts-Schori New York NY

## **May 6—Fifth Sunday of Easter**

The Rev Stephen H Schaitberger Brainerd MN

## **May 7**

The Rev Frederick Smyithe Bemidji MN

## **May 8—Julian of Norwich**

**Rt Rev William Davidson (d 5/8/2006) Served congregations in Montana, N Dak, Bishop of Western Kansas. National Secy for Town & Country work; Hon President of Rural Workers Fellowship (now Rural Ministries Network).**

## **May 9**

The Rev Francis C Tatem Harrisonburg VA

## **May 10**

The Rev Doyle Turner Waubun MN

## **May 11**

Mrs Nancy Viggers Prairie City OR

## **May 12**

**Rt Rev Norman L Foote (d 5/1/1978) Director of Roanridge 1950-56 and Bishop of Idaho 1957-72.**

## **May 13—Sixth Sunday of Easter**

The Rev Roy C Walworth Evanston WY

### ***Prayer for members/friends***

**A**lmighty God, bless we pray you, the work and witness of the Rural Ministries Network, and of each member, especially your servant(s) *name(s)*, whom we remember before you this day. Grant that by our work, prayers and witness, your Church's ministry in towns, country and small cities may be strengthened and extended to your praise and glory. AMEN

## RMN PRAYER CYCLE (4)

May 12 thru June 30

### May 14—Rogation Monday

The Rev D Delos Wampler Schenectady NY

### May 15—Rogation Tuesday

Ms LaDonna Wind Louisville KY

### May 16—Rogation Wednesday

The Rev James B Wilson Louisville KY

### **May 17—Ascension Day**

**Rt Rev Wesley Frensdorff (d 5/17/1988) Bishop of Nevada  
1972-78 and advocate of Roland Allen's vision of ministry.**

### May 18

The Rev Paul E Baker Eagle Bridge NY

### May 19

Charles H Bardenwerper DDS Fort Atkinson WI

### **May 20—Seventh Sunday of Easter**

The Rev Patsy G Barham Henderson TX

### May 21

The Rev Joseph A Bordelon Ball LA

### May 22

The Rev Netha N Brada Iowa Falls IA

### May 23

Dr Francis M Bradley Melbourne FL

### May 24—Jackson Kemper

The Rev Martha Byer Columbia MO

### May 25—Bede the Venerable

The Rev David Caffery Joshua Tree CA

### May 26—Augustine of Canterbury

The Rev Kathryn Campbell Charles City IA

### **May 27—Day of Pentecost; Whitsunday**

**Rt Rev William W Horstick (d 5/27/1973) Bishop of Eau Claire  
WI, advocate and leader in various positions in Town and  
Country work in the Episcopal Church.**

### May 28—John Calvin

The Rev Larry Carver Hutchinson KS

### May 29—The First Book of Common Prayer

Steve Christy Sundance WY

### May 30—Ember Wednesday

The Ven Frank N Cohoon Topeka KS

### May 31—Visitation of the Blessed Virgin Mary

The Rev Letitia C Croom Boise ID

### June 1—Ember Friday

Sarah Cummings Green River WY

### June 2—Ember Saturday

The Rev John Drymon Batesville AR

### **June 3—First Sunday after Pentecost; Trinity Sunday**

Patricia P Dickerson Amelia OH

### June 4

The Rt Rev Dan Edwards Las Vegas NV

### June 5

**Rev Canon H Boone Porter (d 6/5/1999) Director of Roanridge  
1970-77, then editor of The Living Church, advocate of  
Roland Allen's missionary philosophy.**

### June 6

The Ven C Russell Elliott Wolfville NS CA

### June 7—Pioneers of Episcopal/Anglican Church of Brazil

The Rev William M Fay Berkeley CA

### June 8

**Roland Allen - Rev Roland Allen (d 6/9/1947) Stated that mis-  
sion of Church is work of the Spirit [in Missionary  
Methods; St. Paul's or Ours?]**

### June 9—Columba

The Rev Michael B Ferguson Virginia Beach VA

### **June 10—Second Sunday after Pentecost**

The Rev Leslie C Ferguson Suffolk VA

### June 11—St Barnabas the Apostle

The Rev Warren Frelund Mason City IA

### June 12—Enmegahbowh

The Rev Inez Hannett Olds AB CA

### June 13

**Edna Eastwood (d 6/13/1989) Served as Secretary for Home  
Study among the isolated from 1929 until the 1950's.**

### June 14

**Rt Rev Leonidas Polk (d 6/14/1864) Missionary Bishop of  
Arkansas and the Indian territory; provisional Bishop of  
Louisiana, with Episcopal oversight of Mississippi,  
Alabama, and the Republic of Texas. A founder of the  
University of the South at Sewanee. Became a Lt. General  
in Confederate Army; died in battle.**

**Rev E Dargan Butt (d 6/14/1979) Founder of Valle Crucis  
Southern Rural Church Institute; lecturer at Seabury  
Western.**

### June 15

The Rt Rev Sanford Z Hampton Anacortes WA

### June 16

The Rev John Harris Gridley CA

### **June 17—Third Sunday after Pentecost**

Ms Mary Hassell St Paul MN

### June 18

The Rev Dr Frederick Haworth Greenville PA

### June 19

Jim & Betty Heathcote Georgetown OH

### June 20

The Rev J Robert Hector Mineral Point WI

### June 21

The Rev Ben & Jane Helmer Holiday Island AR

### June 22

The Rev Richard Helmer Corte Madera CA

### June 23

The Rev Robert Honeychurch New York NY

### **June 24—Fourth Sunday after Pentecost**

**Rev Val Sessions (d 6/24/1948) Served over 30 years in rural  
Mississippi; a founder of RWF, first editor of Crossroads.**

### June 25—Nativity of St. John the Baptist (Tr)

The Revs Richard & Sarah Lewis New Hartford NY

### June 26

LTC Sarah D Lopez Hawkeye IA

### June 27

The Rt Rev Mark MacDonald Toronto ON CA

### June 28

Donald J & Carolyn Maddux Shelton WA

### June 29—St. Peter and St. Paul

The Rev Irene Maliaman Saipan MP

### June 30

Michael Maloney Cincinnati OH

**GREAT CLOUD, from page 10**

they are willing to empower the lay people in the congregation (and be willing to travel). In the course of the 12 years I served at St. Anne's, I served on the diocesan Standing Committee, Executive Board, Judicial Court, Commission on Ministry, Commission of Small Congregations (most of the time as chair), and on several Cursillo teams. A small church Rector doesn't necessarily have a "small" impact on diocesan-level ministry.

I retired from St. Anne's at the end of 2008, prepared to move to Virginia Beach, and expected to do a little supply and perhaps interim work. Before we moved I was asked to consider a call to serve as Episcopal Co-pastor at the Church of the Holy Apostles, America's (and, we believe, the world's) only fully shared Episcopal-Roman Catholic congregation.

All aspects of ministry, except the sharing of Communion at a common table, are integrated. Holy Apostles governing board is a "Vestry Council" (Vestry plus Parish Council) with an equal number of Episcopal and Roman Catholic members. All committees and commissions have both Roman Catholic and Episcopal members. My Roman Catholic counterpart and I fully share decision making about all aspects of the ministry and work together in service planning to ensure that the requirements and needs of both traditions are observed.

**H**oly Apostles is a relatively small congregation by Virginia Beach Roman Catholic and Episcopal standards. Between 120 and 150 attend our single Sunday Eucharist. Because recent clergy, including both my Roman Catholic counterpart and me, have part-time letters of agreement (2 days a week plus Sundays in my case), the congregation is very self-sufficient. Weekday and most Sunday adult Christian Formation is lay organized and led; Eucharistic visitors for both traditions are in place, and a well-trained cadre of lectors and Eucharistic Ministers serve on a regular basis. All youth Christian Formation classes are organized and led by lay persons from both traditions.

This represents 18 years of ordained ministry so far, all in either small or rural settings, with the longest in both. I expect to serve Holy Apostles longer; how much so is in God's hands (I am now 72). It has been and continues to be rewarding and exciting, and I continue to believe it has been what God called me to do when I finally understood God's invitation to seek ordination.

*The Rev. Michael B. Ferguson,  
Holy Apostles, Virginia Beach VA*

*Support RMN: Renew membership; Give memberships to others in small congregations; Become a New Patron.*

**The Virtual Editor's Desk**

is in the process of being cleared to make way for the rest of my life. We moved here two and a half years ago and I'd like to unpack already!

NEW EDITOR NEEDED is my chief message, and if you or someone you know is interested in taking on the task, please contact me or Netha Brada.

This issue is later than I'd like, and I trust your new editor will do better than this.

Wishing you and yours well for the New Year.

God's peace,

*Jane*

**RURAL MINISTRIES NETWORK**

prayer ~ fellowship ~ resources ~ advocacy

Sign me up, please!

**Membership application/renewal**

Yes! Add me as a new member of the Rural Ministries Network, which includes the quarterly Crossroads and the RMN Website at [www.ruralministriesnetwork.org](http://www.ruralministriesnetwork.org)

Please RENEW my RMN membership

Name \_\_\_\_\_

Address \_\_\_\_\_

\_\_\_\_\_

\_\_\_\_\_

e-mail \_\_\_\_\_

Phone \_\_\_\_\_

*(RMN will not publish your Street address, E-mail, or Phone #)*

Enclosed is  Annual Membership \$40

Annual Patronship \$100

*Canadian residents: send US or Canadian Funds*

**ALL new & renewing members:** mail form and dues to  
**RMN Membership Chairperson Netha Brada**  
345 Lincoln Avenue, Iowa Falls, IA 50126-1936

