

*A Profile***ADAM THOMAS**

The day before I returned to VTS for my senior year, I went searching for something in the cupboard under the stairs. The light flickered and hiccupped, casting faint shadows on the cramped, box-strewn floor. The winter coats and old military uniforms brushed me heavily like a gas station carwash. I pulled and pushed boxes of books and elementary school projects out of the way. With a dozen or so boxes disgorged from the closet, I found what I was looking for. Three plastic tubs. Three dusty plastic tubs, each nearly two decades old.

I carried them into the living room and lined them up. I slit the packing tape off the first one, opened it, and was met with piles of my childhood.

I began sifting through the legos, pulling out flat black and grey pieces and every human figurine I could lay my hands on. After several hours of collecting, lego pieces littered my living room floor like an abstract mosaic. I fitted the black and grey pieces into a grid and sorted the figurines into groups—knights and pirates, naval personnel and more knights. Another hour and my creation was finished: a lego chess set, complete with knights on horseback and kings in mail and helm.

I spent every rainy day of my childhood and some of the sunny ones building with legos. For many years, I followed the instructions meticulously: each piece went in its place, and when I was finished, I had



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duplicate the image on the box in three dimensions. At some unidentified point after I had hit double-digits in age, I began straying from the directions. Eventually, the sets I kept prison-like in their own boxes began to mingle. Soon, I had three plastic tubs (they were neither old nor dusty yet) piled high with anachronistic castle legos and futuristic space legos and realistic city legos, all together, all competing for spots in my imagination. I put the directions away and just began to build, to create.

Until the day before returning to seminary, I had not created anything with legos in nearly a decade. But the act of creating infused me with joy. I created videos in high school. I created music in college. And as I began to contemplate God's movement in my life, I accepted God's invitation to enter more fully into God's creation.

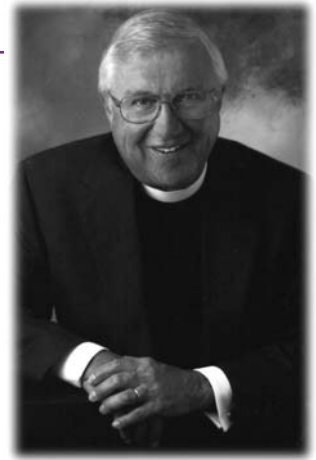
Thinking about the call to serve God might prompt one to ask the question: why was I created? But I think this is a faulty question. To reach a better understanding of call, the question should be asked in the present tense: for what am I being created? God's call in my life is a continuously present reality, always pushing my self-defined limits of possibility. The very act of calling assumes an act of creation, for accepting a call is simply

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From the Executive Director's Desk

Dear Friends in Christ,

On Tuesday, October 2nd, 150 former grant recipients, supporters and friends of the Society for the Increase of the Ministry gathered for a Festal Evensong at the Trinity College Chapel in Hartford, Connecticut, as we began our celebration of the 150th Anniversary of the founding of SIM. The choir from Trinity Parish Hartford provided magnificent music and the challenging homily was preached by Bishop Kirk Smith of Arizona. As the first two presidents of the Society also served as presidents of the College, it was most appropriate that we gathered in that quite wonderful space to celebrate our sesquicentennial. It was also appropriate to have the choir from Trinity Church with us as Trinity hosted the office of the Society from about 1950 until 2002, over fifty years. The late rector of Trinity, Kingsland "Rip" VanWinkle, served as General Secretary of SIM for over 30 years.

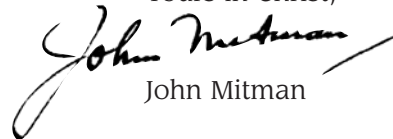


Following a reception in Mather Hall, with the portraits of our founders Samuel Elliott and David Goodwin peering down upon the gathered assembly, we all came together for a splendid meal in Trinity's Washington Room. Greetings were brought by the Rt. Rev. Andrew D. Smith, Bishop of Connecticut, we were welcomed by the Society's President, Dr. Marnie Mueller, the 1857 Society (those who have committed to include SIM in their wills or other estate plans) was formally inaugurated by the Rev. Salin M. Low, the Chair of SIM's Development Committee, and a report on the State of the Society was delivered by our Executive Director. The featured speaker for the evening was the Very Rev. Martha J. Horne, President and Dean Emeritus of the Virginia Theological Seminary. The text of her excellent and, again, challenging remarks is printed in this edition of *The Call*. A copy of the new and quite excellent history of the Society, written by our former President and President Emeritus of Trinity College, the Rev. Dr. Borden W. Painter, Jr., was provided to each of those attending.

A group of donors (see below) graciously and generously underwrote the cost of the evening's festivities, enabling the Society to raise over \$28,000 in special gifts to establish the Sesquicentennial Fund. This fund will be used to underwrite scholarships for a very special group of seminarians in the years to come. (It is not too late to contribute to this effort! Send your gifts to our office and mark them, "Sesquicentennial Fund".) Our thanks also to the Sesquicentennial Planning Committee chaired by Judith Radasch: Rachael Desmond, Katie Metcalf, Borden Painter, Lillian Kezerian, Bert Landman, Mary Stoughton, Richard Mansfield and Jerry Zimmerman.

Perhaps most importantly, there was great spirit about the evening. We were able to give thanks to our founders and those who have supported the Society over these 150 years and to celebrate our present ministry to seminarians in need, all the while facing together the challenges of the future in this work and ministry. Our most sincere thanks to all those who attended, those who sent regrets, those who contributed as underwriters, as donors to the Sesquicentennial Fund and all those whom we welcomed as charter members of the 1857 Society. It was a splendid evening!

Yours in Christ,



John Mitman

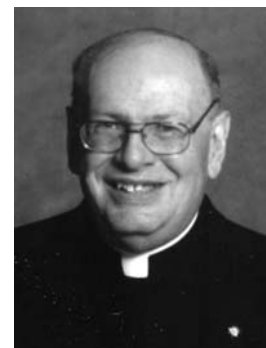
Underwriters of the Sesquicentennial

The Reverend Canon Robert G. Carroon
Marge Cunningham
Win Goodwin
Scotland King
Julie and Marshall Linn
The Reverends Salin and William Low

The Very Reverend Richard H. Mansfield
and Sharon Kelley
Ruth A. McElraevy
Dr. Ruth H. and Canon John L.C. Mitman
Robert and Marnie Mueller
Judith C. Radasch
The Reverend Karin E. Wade

ON THE ROAD AGAIN

WITH THE SCHOLARSHIP DIRECTOR



Dear Friends in Christ,

Trips to visit our seminarians began a bit earlier this year with visits in September to Virginia Theological Seminary and Bexley Hall. By the time this reaches you I will have visited all but one of our seminaries (Episcopal Seminary of the Southwest) and that visit will be completed by November 17.

The increasing practice of early ordinations in a number of our dioceses sometimes results in giving me a bit of a surprise as I walk into an interview room and am greeted by a student in a clerical collar, now the Rev. —. It is a reminder that our work of support for these seminarians, whom we first came to know as rising middlers, soon moves from graduation to ordination and then to their first cure. But, as I remind them, their relationship with SIM is not for a brief period when they are students, but is ongoing even if the financial portion comes to an end. My college fraternity has a motto “Not for four years but for a lifetime” and that is really what SIM continues to represent—that is, part of our name “Increase of the Ministry” refers to our ordinand’s entire and ongoing ministry as wisdom and experience enable them to increase in value as priests and bishops in our Church.

Early ordination is not the only change that is occurring in our seminaries. More and more students are reporting on their study in seminaries abroad and on performing missionary work in “foreign” countries. Seminarians from almost every seminary are doing summer intern work in Africa and Latin America or spending semesters abroad in the United Kingdom or elsewhere. Part of the reason for this education is to assist them in learning Spanish or another language which is part of the requirement of their bishop or commission on ministry as a pre-requisite for ordination. They are equipping themselves for international work if they are called to respond to such a vocation or for service in Latino, Haitian, Chinese or Sudanese (just to mention a few) congregations.

What this should tell us, is that our funding of seminary education assists our young men and women to expand their horizons by gaining

experience in aspects of international ministry. This has led some to contemplate serving the Church in other lands as missionaries and many have done so. At the same time these international experiences have broadened their seminary experience and brought exciting new life following ordination and placement to their congregations at home. We all know of the frequent trips many clergy and congregations are taking to companion dioceses and parishes around the globe. All of this expands our understanding of Christ’s mission to all of his people wherever they may be and SIM seminarians are very much involved.

Even before SIM was founded 150 years ago, the same persons who were the founders of the Society were also involved in education for ministry in such organizations as The African Mission School Society, training African Americans to work as missionaries in Liberia and Sierra Leone and several of these candidates were ordained by Bishop Thomas Church Brownell in Christ Church, Hartford. This missionary aspect of SIM’s heritage should make us increasingly aware of the importance of supporting our seminarians who are carrying this work forward to the benefit of all in God’s Church.

One of the benefits to me, and I hope the Society, comes from meeting seminarians and students from other countries who are studying here in our seminaries. They are present on virtually every one of our campuses and their presence can only benefit our seminarians among whom they live and study. It is this kind of experience that, like the missionaries of the New Testament, makes me eager to be, on your behalf “On the road again.”

Faithfully yours in Christ,

A handwritten signature in cursive script that reads "Robert G. Carroon".

The Rev. Canon Robert G. Carroon
Director of Scholarship Programs

THE EXECUTIVE DIRECTOR'S REPORT

For those who were unable to join us for the Sesquicentennial Celebration, Canon Mitman reported the following:

1. With heartfelt thanks to all the many hundreds of donors whose generosity, concern and care have made this report possible, I am pleased to say that the Society for the Increase of the Ministry is making good progress in our mission and ministry:
 - a. Our Annual Fund (Fiscal Year September 1, 2006 through August 31, 2007) was up 85.9% over the previous year, to \$263, 839;
 - b. Our average scholarship grant increased 23% this academic year;
 - c. The SIM Endowment Fund now stands at \$4,455,000 from a low of \$3,100,000 in 2003, an increase of 44%;
 - d. We have commitments of Planned Gifts to our Endowment Fund of about \$6 million;
 - e. Since 2001, it was necessary for SIM to borrow from the principle of our endowment to kick start our fund raising activities and we have paid back with interest all but \$62,000;
 - f. We have managed and carried out a restructuring of the Society to better meet the challenges of the 21st Century;
 - g. We have developed a comprehensive, 3-Phase Program to confront the problem of Seminarian Debt, to better support seminarians in need;
 - h. Canon Carroon and I have now met with representatives, lay and ordained leaders, of 83 out of 101 dioceses in our church in the hope of getting this 3-Phase Plan in place across the whole church. The bad news remains: You have to tell people the story three to six times before they hear the message, internalize it and act upon it;
 - i. We have forged productive working relationships with many committees, organizations and bodies throughout the Episcopal Church. Principal among them are the Church Pension Group, the Episcopal Church Foundation and many appropriate offices at the Episcopal Church Center in New York.
- j. Our fund raising initiative, **Funding Future Leaders: a National Endowment for Episcopal Seminarians** is in place and is working.

Therefore, progress has been made!
2. Sadly, the challenge of Seminarian Debt continues to increase at an alarming rate:
 - a. SIM's survey of the Middler (Second Year) Class at all eleven of our Episcopal seminaries over the last three years reveals:
 - i. The Class of 2006, of those students with debt, average indebtedness = \$39,085;
 - ii. The Class of 2007, of those students with debt, average indebtedness = \$42, 874; and
 - iii. The Class of 2008, of those students with debt, average indebtedness = \$48,978.

As the survey was conducted in February of the second of three seminary years, these figures represent accumulated debt only half way through their three years of seminary!

- b. We did the numbers (See page 10) and now project that the average seminarian in the class of 2008 at ordination will have debt service and debt payments of **in excess of \$12,500 per year** against an average compensation of \$45,500. That equals 27.5% of their compensation, just in debt service for ten years or more! That level of debt is debilitating, crushing and destructive of both priestly vocations and family life.

Conclusion? The size of our grants continue to fall behind the dramatic increases in accumulated debt among our seminarians. We have a *very* long way to go.

"I write with deep gratitude for your generous scholarship. As you know from our application, we live on a narrow and marginal budget. As if uprooting our lives, moving to seminary, and re-entering academic life weren't stressful enough, the stress and distraction of losing our primary source of income and accumulating debt would make this otherwise amazing and formative time in seminary unbearable. Your scholarship will give me the elbow room I need to rest more easily and focus on my coursework, formation, and prayer life. Thank you.

Thank you also for your prayers. Being lifted up so often by so many is perhaps the greater blessing. I look forward to meeting you."

— M.C., School of Theology, Sewanee

SOCIETY GRANTS 2007-2008 GRANT YEAR

Traditional Scholarship Program

(Full-time postulants and candidates attending Episcopal Seminaries)

Amount granted	\$192,400
Minimum Individual Grant	\$ 1,800
Maximum Individual Grant	\$ 4,300
Total Number of Grants	68
Average Grant	\$ 2,829

The Alternative Scholarship Program

(The Alternative Program supports postulants who, for whatever reason, and with the approval of their diocese, are attending accredited, alternative educational programs of study.)

Number of Grants (to date)	3
Amount Granted	\$ 8,000

Dioceses whose postulants have received Alternative Program Grants:

Atlanta, North Dakota, Connecticut

Overall Statistics, Traditional and Alternative Programs

36 women

Average Age 37.7
11 under age 30
Youngest woman 26
Oldest woman 55
25 single women
11 married women
9 women with dependent Children

35 Men

Average Age 33.1
13 under age 30
Youngest man 24
Oldest man 52
11 single men
24 married men
16 men with dependent Children

Overall age of men and women = 35.5 years

71 students

43 Dioceses represented

"I want to once again thank SIM for being such a significant source of support for my seminary education. The generous amount was such an amazing surprise. It will be a significant help during my final year at ETSS. I also want to thank you for the level of pastoral care and concern your ministry shows toward students. The generosity of your financial support and your time – the personal visits, the dinners, etc., are truly a model for those of us entering ordained ministry. I believe this caring attention to detail is reflected in the increasing success of SIM during this new campaign. Please know that I fully intend on supporting SIM throughout my career and if possible, beyond. What you do is vitally important to seminarians, and ever more so, is a true witness to Christ."

— K.D., The Episcopal Theological Seminary of the Southwest

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the acknowledgment that God is already at work molding me into a better servant, a better giver, a better lover. I think this is why Paul says that whoever is in Christ is a new creation—new creations that are ever new because of constant and continual creating.

I believe that God has barely begun to create me. This thought comforts me when I realize how much I still have to learn and chastens me when I think I have everything figured out. I have perceived enough of the edge of the expanse that is the life with which God has challenged and blessed me to know that only with God's help can I respond to God's call. This call in me is nascent; I am still being formed, still being created. But God has known me since I was in my

mother's womb. Christ is with me until the end of the age. And the Holy Spirit moves my life, always pushing those limits of possibility. I hope that through God's love and grace, the work God has begun in me is a good one. I hope I can respond to God with a reflection of that love and grace. I hope I continue to catch glimpses of God's creating movement in my life.

God has invited me to participate in God's creation. I can comprehend nothing so joyful, nothing so humbling as this. Those three old dusty plastic tubs are back in the cupboard under the stairs. The flickering light is off and the winter coats hang undisturbed. But I am still creating because God is creating me.

— Adam Thomas



Griner Family Provides SIM's First "Annual Scholarship"

Last spring, the Society began offering our donors the opportunity to make gifts to underwrite Annual Scholarships. With a gift of \$3,000 or more, a donor (an individual, a family or a congregation) is matched with a worthy and appropriate seminarian chosen by the Scholarship Committee and our staff. The donor is provided with a profile of the recipient who, in turn, would correspond with the donor.

We ask that donors commit to making such a gift for at least two consecutive years in the hope that a more meaningful relationship between the donors and their recipients might follow.

Annual scholarships may be given in memory of a loved one, in thanksgiving for God's many and varied gifts, or to commemorate a significant event in the life of a person, a family or a congregation or simply as a gift.

The first Annual Scholarship was given this past summer by the Margaret and John Griner Family Foundation. Residents of Connecticut, the Griners are terribly concerned about the funding of our seminarians and are great supporters of the Society.

Our heartfelt thanks to the Griners for helping us inaugurate our Annual Scholarship Program.

SIM'S SESQUICENTENNIAL CELEBRATION

A talk given at the Sesquicentennial Celebration of the Society for the Increase of the Ministry at Trinity College, Hartford, CT on October 2, 2007 by Martha J. Horne, Dean and President Emerita of the Virginia Theological Seminary.

Good evening: it is a privilege and joy to be here for this Sesquicentennial celebration of the Society for the Increase of the Ministry. I come as one who has spent the past twenty-one years working in one of the seminaries of the Episcopal Church and in that capacity I have witnessed firsthand the importance of SIM's ministry to our Church. Each year I watched as Executive Directors and other SIM representatives faithfully visited candidates for ordination at all eleven Episcopal seminaries – and came not just once a year, but twice!

They came not only to deliver scholarship checks to students, but also to spend time with them: to listen to their stories and to encourage them in their journey towards ordination. I have heard directly from many of those students, now priests in our Church, about how much the Society's financial and personal support has meant to them. So I want to begin with a word of deep gratitude to all of you who support the work of SIM, and to thank you for your role in the formation of these leaders in our Church.

Visionary leaders of our Church have long understood the importance of recruiting, educating, and supporting promising candidates for the ordained ministry. Their efforts have been especially strong during those times when the future of the Church looked uncertain or when new opportunities for missionary work presented themselves – in times just like the one in which we now find ourselves.

In 1818 a group of dedicated clergy and laity in Virginia and Maryland, deeply concerned about the state of the Church in the mid-Atlantic and Carolinas, founded the Society for the Education of Pious Young Men for the Ministry of the Protestant Episcopal Church. The Education Society, as it came to be known, was concerned not only about the shortage of clergy, but also about the state of the Church. An article published in a theological review known as "The Theological Repertory" noted the dramatic decrease in the number of clergymen in Maryland, Virginia, and the Carolinas during the twenty years since 1799 (a decline of more than 50% in Virginia and more in the Carolinas) – a decline happening while the US population nearly doubled. "In 1799 the whole number of clergymen reported to the General Convention was 220 and in 1817, 263, giving an increase of only 43." At the same time, concern was growing

over the state of the Church itself, which was understood to be directly related to the shortage of clergy: "In consequence of this state of things, many of our once flourishing churches are disorganized, decayed, and fast hastening towards dissolution and extinction. Churches that once resounded with the voice of prayer and thanksgiving uttered by a numerous concourse of worshippers, are now literally deserted and desolate, and either actually fallen or fast sinking into ruins. Infidelity and godlessness abound" 1

(That rhetoric has a familiar ring to us now, doesn't it?)

Concerns about the mission of the Church and the need for clergy were not confined to the South; indeed, the need for more clergy was felt throughout our country. On October 2, 1857, a group of seven local clergy and one lay leader met here in Hartford to consider ways of supporting candidates for the ordained ministry. The Industrial Revolution was rapidly changing the nature of cities in New England, with the arrival of immigrants seeking jobs and a better life in America. As the Reverend Dr. Borden Painter, Jr. noted in his history of SIM, this influx of immigrants, combined with the expanding western frontiers of our

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nation presented new missionary challenges and demanded an increase in the number of clergy needed to respond to the growing population.²

But the forward-thinking founders of SIM did not confine their efforts to New England; instead, the founders moved quickly to create a structure that would support a national effort rather than a regional one, with a network of secretaries throughout the various dioceses of the Church.³

That generous and forward-thinking decision has made SIM a leading force in the preparation of clergy for the Episcopal Church for 150 years: a record that very few other organizations or institutions can claim.

The founders of SIM recognized a clear connection between the mission of the Church and the support and education of its clergy. They took for granted the importance of a learned clergy, a deeply-held value of Anglicans and other continental Reformers. Those values found concrete expression in some of the earliest actions of General Convention, as noted by John Booty: "the 1789 General Convention enacted a canon requiring knowledge of the New Testament in Greek and the ability to give an account in Latin for the candidate's faith. A 1792 canon required a 'competent knowledge of moral philosophy, Church History, and the belles lettres.' In 1801 the General Convention suggested the necessity of a theological curriculum, which was produced in 1804⁴ It outlined a comprehensive and rigorous course of study of all the traditional theological disciplines as well as a knowledge of Hebrew and Greek.

John Mitman recently reminded me that when these early canons on theological education were taken back to local dioceses, there was a revolt, "thereby establishing forever the battle between those who value classical academic education and those who demand practical skills."⁵ As you know, that battle continues in our Church today, as some bishops and Commissions on Ministry are abandoning traditional, residential, three year- M.Div. degrees in favor of new forms of alternative training programs for clergy being developed locally; programs that shorten or eliminate altogether time spent in formal academic study.

Several factors are involved in the shift from residential theological seminaries offering graduate degrees to non-residential, non-degree locally-based programs. Certainly finances play a major role. Data collected by the Church Pension Fund indicate that nearly half of all Episcopal congregations in the US have an average Sunday attendance of 75 or fewer worshippers, making it impossible for most to pay salary and benefits for a full-time priest. As fewer congregations can support a full-time priest, new patterns of ministry have emerged, often linking several congregations in clusters served by a team of ministers, with one ordained priest serving as a theological resource and performing sacramental ministries. Many argue that these changing patterns of ministry require a different set of skills and, therefore, require different kinds of training programs. With no guarantee of a full-time paid position in the Church, and with no diocesan funds to support students in full-time study, many bishops find it financially prudent to allow persons preparing for ordination to remain employed their sponsoring diocese and to attend classes part-time in a nearby seminary of another denomination or to participate in an alternative training program offered on weekends or in the evenings.

Advocates for these alternative training programs maintain that they reflect theological as well as financial concerns, citing a shift from a theology of ministry that gives authority to the ordained leader for ministry within a community to a more inclusive theology of ministry that recognizes both the gifts and the authority of all members of the baptized, who together share the work of ministry. Meanwhile, critics of such programs suspect that they are driven not only by economic factors but also by a climate of anti-intellectualism in our culture that places little or no value on rigorous academic study.

Debate between the two groups is often intense. But the issue has become more than a conflict between the value of a classical academic curriculum versus the acquisition of practical ministerial skills. Other forces are at work, as well, and pose a major new challenge for the preparation of clergy.

I find it helpful to remember that the Episcopal Church is not the only denomination experiencing challenges to traditional ways of educating clergy. The Association of Theological Schools in the United States and Canada consists of more than 250 diverse theological schools, including mainline Protestants, Roman Catholics, Unitarian Universalist, non-denominational evangelical, Orthodox, and Southern Baptist schools. Daniel Aleshire, Executive Director of the ATS, reports that he frequently hears a new question in discussions of theological education across this wide spectrum of denominations throughout our country: "What is the value of an educated clergy?" He observes that this question is very different from questions previously asked, when there was a common assumption that the education of clergy was necessary and important. The question then was "How can ministerial education be improved?" rather than "what is the value of an educated clergy?"⁶

The questions have changed, as Aleshire and others note, because there has been a fundamental shift in the relationship of the Church to culture in the United States. Religion, in general, is experiencing a continuing loss of social prestige, both in the US and Canada. From its earliest days, this nation was formed with a particular pattern of Protestant theology established in American society. Aleshire uses the example of *McGuffie's Readers*, textbooks that drew heavily on Christian moral teaching. In the public elementary school I attended as a child we memorized psalms along with other poetry and sang hymns in music classes. In many parts of the country, children could be excused early from school for religious education and catechism classes and there were certainly no soccer or baseball practices or games scheduled for Sunday mornings. The Church was firmly established in the American culture of the nineteenth century and the first half of the twentieth century.

The past few decades have seen a major shift in attitudes about religion in this country. Aleshire cites polls that indicate that most Americans still tend to place a high priority on religious participation and activity as being desirable, but

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tend to regard it as a personal choice and not necessarily something that is desirable or good for society. Aleshire and others note that we have moved from being an established church to a missionary church and with that shift have come many of our disagreements about what constitutes the most effective and best training for clergy.⁷

I began by observing that two concerns fueled our Church's early efforts to provide education and support for future clergy: one was a concern about the current state of the Church and its clergy; the second was the recognition of new missionary challenges being presented by changing circumstances and demographics. Both factors were at work at the time of SIM's founding and both are very much alive and with us today. Even as many concerns are raised about the state of the Church and the future of our denomination, many new missionary challenges are presenting themselves. Once again new immigration populations are filling our cities and towns, and growing numbers of Americans describe themselves as being on a spiritual quest, in search of values and meaning that transcend those of our secular culture. The mission field has shifted from Africa and Asia to our own backyards. Christianity is no longer the dominant religious expression in the US, but exists alongside the voices of many other religions and those who oppose religion, as well.

As I have suggested, many factors contribute to different opinions about how clergy should be trained. Having said that, it seems clear to me that in our current circumstances two things are indisputable: the first is that economic factors are having a huge impact on our current thinking about ministerial preparation; the second is that the Church will always need clergy who are deeply immersed in the study of scripture, who are knowledgeable about the history of the Church and the particular characteristics of Anglicanism, clergy who can preach and teach and spread the good news of the gospel, caring for souls entrusted to their care: men and women conversant with the issues of the day and the needs of their parishioners and the communi-

ties in which they live and work.

Such clergy are not born, but are developed over time, through an intense and intentional process of spiritual and intellectual formation for ministry. Experience has shown that this is something that traditional residential theological schools have tended to do very well.

In closing, I want to think briefly with you about the role I believe the Society for the Increase of the Ministry can play in the life of the Episcopal Church at this critical time in our life. By virtue of your historical commitments and your 150 years of dedicated service, SIM has demonstrated its commitment to the well-being of the Episcopal Church and its clergy. SIM is one of just a few organizations in our Church that is able to transcend the partisan, political battles that threaten to splinter our denomination. Year after year you have done your work with fidelity and integrity, supporting candidates for ministry from the north and the south, from Anglo-Catholic or low church or charismatic renewal congregations, from dioceses perceived to be conservative or liberal (however one chooses to define those terms). You have remained above the fray, keeping your attention fixed on the goal of strengthening the ministry of the Episcopal church. SIM's long history not only gives you credibility, but has earned you a seat at the table as decisions are made about the future of theological education in our Church.

SIM has already made a significant response to the economic stresses on theological education by bringing to the Church's attention the growing crisis of seminarian debt and by launching the **Funding for Future Leaders Campaign**. Raising \$200 million in the next ten years is an ambitious goal, but one that would make it possible for candidates to attend seminary with full tuition support and to graduate without incurring additional educational debt. A new priest with no seminary debt has the freedom to go where the need for clergy is greatest, freed from the burden of monthly debt service that extends over many years. That in itself begins to address the

reality of a missionary Church in which strong, effective, visionary leaders are needed to communicate the gospel in new ways to new populations who may look very different from the people now sitting in our pews. A successful **FFL** campaign will give SIM the right to put strings on the kind of formation programs your funds support, whether in traditional theological schools or in alternative programs.

SIM has also developed relationships not only with the eleven accredited seminaries of the Episcopal Church, but also with other institutions, bishops, and Church leaders who share a concern about the formation and support of future clergy. Those relationships will provide SIM access to individuals and institutions as they consider the future shape of theological education.

So what will the future shape of theological education look like in the Episcopal Church? I don't have a clear vision of that – and given the rate of change in our world I'm not sure that anyone can answer that question with certainty.

What is needed now is a concentrated effort on the part of all who care deeply about our Church and its mission: a collegial and collaborative effort to think carefully about the ways to preserve the best qualities of traditional patterns of theological education while also recognizing that they may need to be adapted regionally to address new challenges. I think, for instance, of the rapidly growing Hispani/Latino populations in which candidates raised up for ordination often lack an undergraduate, baccalaureate degree. As Bp. Smith said in his excellent sermon, we need to develop new "fluencies" to engage new populations.

With scholarship assistance available from the **FFL**, I would personally argue for at least one year of intensive residential study for all candidates for ordination, no matter where they live or intend to work, supplemented by a period of supervised immersion into the ministry of a worshipping community, a place for "hands-on" experience in which practical ministerial skills

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can be developed that are suitable and necessary for the particular context in which the ordinand is planning to work. (If that person later moves to a place where the context and the needs are significantly different, the bishop might require additional supervised ministry or formal study in that locale.) I would also argue for a church-wide adoption of clear expectations for the regular ongoing education of clergy, both to assist in the development of new skills, but also to continue practices of thoughtful reflection on the biblical and theological insights that inform and undergird those practices. Seminaries, along with Episcopal conference centers and retreat houses, might pool their resources to assist with ongoing, lifelong intellectual and spiritual formation.

Matthew's gospel contains a saying of Jesus that I think is particularly pertinent to this conversation: "therefore every scribe who has been trained for the Kingdom of Heaven is like the master of a household who brings out of his

treasure what is new and what is old." (Mt. 12.51-52). Equipping effective clergy for a changing church will require that we draw from our treasure both things that are old: those practices of rigorous intellectual and spiritual formation, while also reaching for newer things: skills or tools that will allow nimble movement in a rapidly-changing missionary environment.

As SIM looks forward to its next 150 years, it has the potential to be a major voice in shaping a vision for the education and support of faithful and effective clergy. SIM has proven its commitment to our Church and its clergy. With increased dollars raised through the **Fund for Future Leaders**, SIM can influence the content, form, and quality of diverse patterns of theological education.

So, congratulations on 150 years of faithful and dedicated service to our Church. May God continue to bless and prosper your ministry as you continue working to serve the mission of the Church.

¹ Goodwin, pp. 123-124

² Borden Painter, Jr., *History of the Society for the Increase of the Ministry*, 1857-2007, p. 5

³ *Ibid*, p. 2

⁴ John Booty, *Mission and Ministry: A History of the Virginia Theological Seminary* (Harrisburg PA: Morehouse Publishing, 1995), p. 7.

⁵ John Mitman, in a letter to Martha Horne, August 21, 2007

⁶ Daniel Aleshire, in "Theological Education in the Twenty-first Century", a paper delivered at the Montreal School of Theology, October 19, 2005, p. 1

⁷ Daniel Aleshire, in remarks made at a meeting of In-Trust Governance Mentors in Baltimore, MD, September 19, 2007; from a manuscript entitled *The Case for Theological Schools*, to be published in 2008

"Please accept my sincerest thanks for the SIM scholarship awarded to me for the coming academic year. I am very impressed with the work SIM does in supporting Episcopal seminarians and grateful to be a beneficiary. I was moved to read in your letter that you and the Executive Director pray for the students you support and that you visit the seminaries. It seems to me to be a special calling in itself, your commitment to enabling those called by God to ministry to pursue the necessary preparation."

— A.A., Bexley Hall Seminary

"It was a pleasure to meet you today on the campus of Virginia Theological Seminary. Thank you for your visit, and for your care and prayerful support of my education. The funds provided by the Society for the Increase of the Ministry will help me focus more clearly on my tasks at-hand, and will help me look for new ways to promote the Good News of Jesus Christ in my local community, in my diocese, and also in the world."

After we met, I reviewed your website and noticed that SIM offers not only financial support, but also pastoral and advocacy support. I am so thankful to have SIM include me in daily prayer, and I want you to know that I will personally do my best to be a quality representative of the benefits your organization provides."

— T.D.M., Virginia Theological Seminary

Computation of Average Debt Payments for the Class of 2008 at all Eleven Episcopal Seminaries

With the financial help and statistical expertise of the Church Pension Group, in February of each year the Society for the Increase of the Ministry conducts a survey of all second year ("Middler") candidates for the Master of Divinity degree who are attending the eleven Episcopal seminaries. The point of the survey is to learn how much debt our seminarians are carrying in order to have an idea of how much debt they will have at graduation and ordination. The rate of return for the survey has ranged from 40% to 47%. For the Class of 2008, the average indebtedness carried by these students only half way through their seminary years is \$48,978. Note that this is the average indebtedness of those with debt (over the three years of the survey, between 33% and 42% have no debt). This includes student loans, auto loans and consumer (credit card) debt. Mortgage loans are excluded. Hypothetically, were these students to graduate just after filling out the survey, using the data they provided, the chart below shows the amounts of each kind of debt, the monthly payments required upon graduation and the average annual amount of debt service for each student. In fact, these students will accumulate considerably more debt as they have a year and a half of room, board and tuition, a summer program yet to finance as well as the cost of the transition from seminary to their first postings.

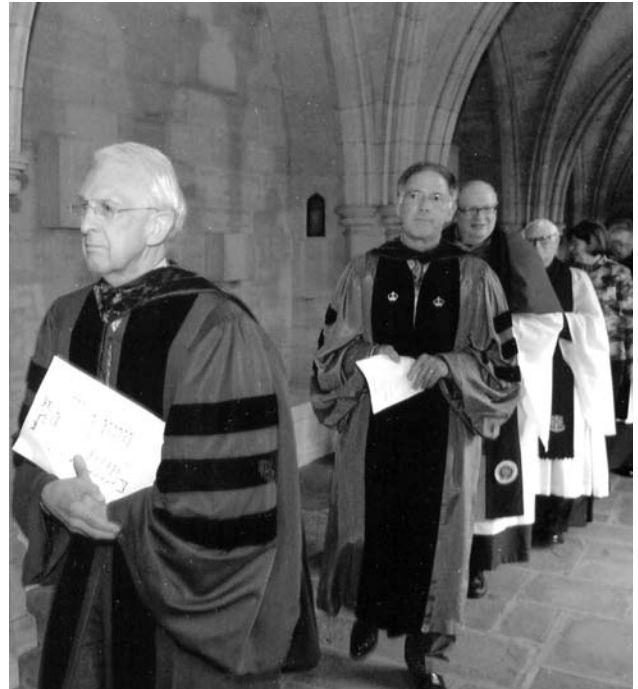
Educational Debt		Monthly	Annual
Aggregate	\$1,736,946		
Averaged among Borrowers	35,448		
Interest Rate (Federal Stafford Loans)	6.8%		
Term of Loan	10 Years		
Average Monthly Payment		\$407.94	
Average Annual Payment			\$ 4,895.28
Auto Loan Debt			
Aggregate	\$254,510		
Averaged among Borrowers	11,569		
Interest Rate (GMC Rate as of 6.12.07)	7.9%		
Term of Loan	4 Years		
Average Monthly Payment		\$281.89	
Average Annual Payment			\$ 3,382.68
Consumer/Credit Card Debt			
Aggregate	\$429,330		
Averaged among Borrowers	10,733		
Interest Rate	18%		
Term of Loan	10 Years		
Average Monthly Payment		\$193.39	
Average Annual Payment			\$ 2,320.68
Average Total Monthly Payment		\$883.22	
Average Total Annual Payment			\$10,598.64

10/30/07

SIM — A Celebration of 150 Years



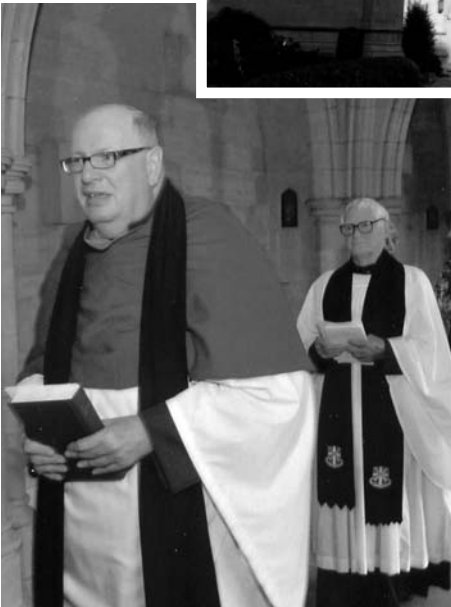
Marnie Mueller, President of SIM Board, with Diocesan Bishop Andrew Smith, Suffragan Bishops Laura Ahrens and Jim Curry, and retired Bishop Arthur Walmsley.



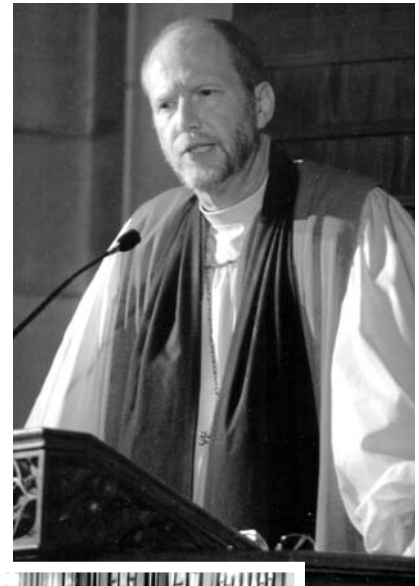
The Rev. Dr. Borden W. Painter, Jr., former President of Trinity College and SIM, and President Jimmy Jones of Trinity College, in procession.



Trinity College Chapel



The Rev. Canon Robert G. Carroon, Director of Scholarship Programs, with Dr. William Penfield in procession.



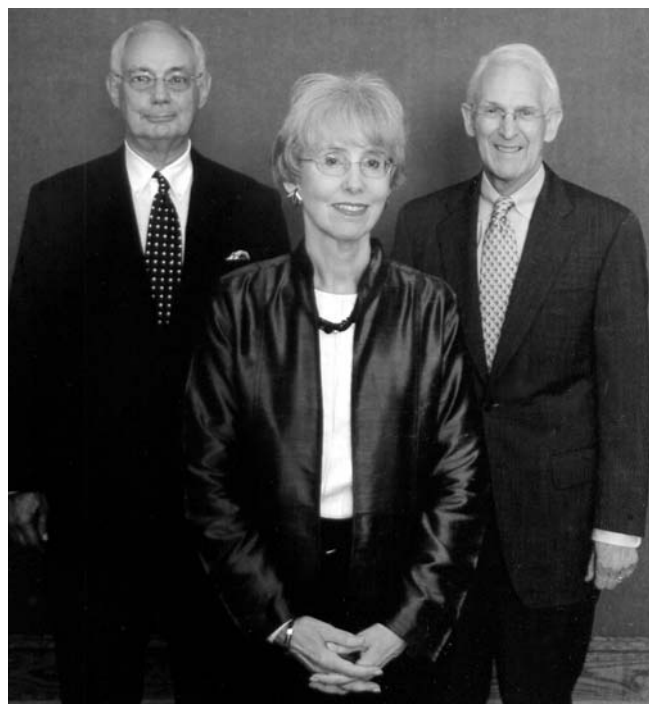
Bishop Kirk Smith of Arizona, Homilist at Evensong.



The Choir of Trinity Episcopal Church, Hartford, directed by Bert Landman



*"A Friar, a Bishop, and a Dean go into a bar..."
 Brother Robert, SSF, Bishop Kirk Smith, and Joseph Britton,
 Dean of Berkeley Divinity School at Yale.*



*Former SIM Presidents Max Smith and Borden Painter
 with current President Marnie Mueller.*



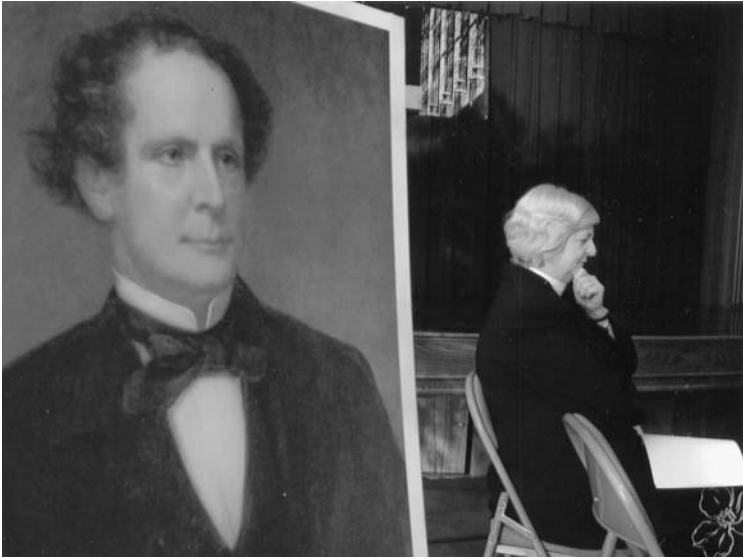
*New Finance Committee Member Jack Barnes, his wife,
 Eleanor, and Ruth Cobb of New Haven.*



*Sesquicentennial Chair and Treasurer
 of SIM, Judith Radasch.*



*Jerry Zimmerman, Executive
 Director from 1983-1990, makes a
 very good point.*



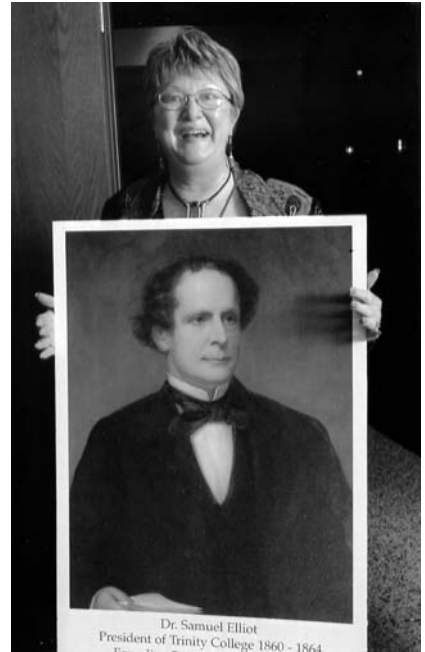
Martha J. Horne, Dean Emerita of Virginia Theological Seminary, our featured speaker, with a portrait of SIM founding President Samuel Elliott.



*SIM Executive Director
Canon John L.C. Mitman*



*Former Executive Director
Bill Penfield (right), his wife
Meredith, with Professor
William Doubleday (Bexley).*



*SIM Administrative Assistant
Ruth McElraevy carrying the
portrait of SIM's founding President
Samuel Elliott.*



*The Rev. Salin Low, Chair of SIM's
Development Committee, inaugurates
the 1857 Society.*



*The Rev. Joseph Pace, Vice President
of the SIM Board.*

NAMED SCHOLARSHIP AND PENFIELD GRANT RECIPIENTS ANNOUNCED

Five years ago, the Society established the Named Scholarship Program which provides donors to the Society the opportunity to establish endowed scholarships within the Society's overall endowment. These scholarships bear the name of the donor. The minimum gift for the establishment of such scholarships is \$100,000. The Society is pleased to announce the named scholarship awards for the current academic year.

Chosen to receive the Charles H. Kaman Scholarship for the second year is Adam Parsons Thomas, a senior at The Virginia Theological Seminary. Adam is a candidate from the Diocese of West Virginia and graduated from the University of the South Summa Cum Laude with a BA in Music (Honors) and Political Science. He is an artist and composer of considerable ability.

The William Andersen Scholar for 2007-2008 is David Stone Dill, a senior at Yale/Berkeley Divinity School and a candidate from the Diocese of Washington D.C. David is a graduate of Birmingham Southern College and has worked in non-profit television and film production prior to entering seminary.

This year two recipients were named to receive the Emmett Gaylord Jones Scholarship. Fr. Jones served for many years as a military

chaplain and both of the recipients are interested in entering the chaplain's corps upon graduation and the fulfilling of other requirements. Michael David Scott Demmon is a senior at the Trinity Episcopal School for Ministry and a candidate from the Diocese of Colorado. Mike has already completed the ROTC chaplain's program at the University of Colorado and in the army's summer chaplains program. The other recipient is Aristotle Castro Rivera, a senior at Yale/Berkeley Divinity School, Aris is a candidate from the Diocese of Albany and a graduate of the U.S. Military Academy at West Point.

The Edward R. Cunningham Scholar for this academic year is Christopher D.L. Miller, a senior at the Episcopal Theological Seminary of the Southwest. This is the second year that Chris has received the Cunningham Scholarship. Chris is a candidate from the Diocese of Atlanta with a BA Summa Cum Laude in Religious Studies and Philosophy from Georgia State University and a Diploma in Nursing from Montclair State College. He read theology for a year at Oxford University.

The Vance Family Scholarship was awarded for the second year to Lauren M. McDonald, a senior at the Seabury-Western Theological

Seminary. Lauren is a candidate from the Diocese of Southern Virginia. She received her BA, Cum Laude, from the University of the South where she majored in theatre with a concentration in direction and stage management.

This year the Penfield Grant is awarded to Troy Douglas Mendez, a middler at the Virginia Theological Seminary. Troy is a postulant from the Diocese of Los Angeles. He is very interested in aspects of stewardship in the church and especially in fund raising.

The Griner Annual Scholarship is new this year and is being awarded to two students, Melissa Langdell, a middler at the Church Divinity School of the Pacific. Melissa is a postulant from the Diocese of Los Angeles and a graduate of Vassar and the Universidad de Chile. Melissa is fluent in Spanish, and she has worked with children and families in various agencies in southern California. The other recipient is Kristofer Lindh-Payne a middler at the Seabury-Western Theological Seminary and a candidate from the Diocese of Maryland. Kris is a graduate of St. Mary's College and has an MA in Spiritual and Pastoral Care from Loyola University, and is the former director of the St. Mary's Outreach Center, a ministry of the Diocese of Maryland.

"I was overjoyed to learn I was again to be a recipient of your generous work. It is difficult to think of how we could have continued without your financial assistance. This time has been one of tremendous learning about our faith in God and God's over-abundance. I pray for the good work you are doing and am thankful that you have been able to help so many. I look forward to the time when I will be able to give as I have received."

– L.P., The Episcopal Theological Seminary of the Southwest

2007 SCHOLARSHIP RECIPIENTS ATTENDING A RESIDENTIAL SEMINARY

Licia Affer	Arizona	Michelle Hanes	NW Pennsylvania
Stephanie L. Allen	New York	Miranda Hassett	North Carolina
Danae Ashley	Spokane	David W. Kendall-Sperry	Southern Ohio
Antoinette Azar	Southern Ohio	Shell Kimble	Washington
Brett P. Backus	East Tennessee	Melissa Langdell	Los Angeles
Johanna Baker	NW Pennsylvania	Douglas Lasiter	Texas
Elizabeth A. Baumgarten	Minnesota	Chad Lawrence	San Joaquin
Debra Bennett	Long Island	Kristofer Lindh-Payne	Maryland
Madelyn Betz	New Hampshire	Lindsay S. Lunnum	New York
Sheryl Black	Springfield	Daniel MacDonald	Massachusetts
Jennifer Brown-Lanier	New York	Sr. Deborah Magdalene	Georgia
Michael Caldwell	Texas	Lauren M. McDonald	Southern Virginia
Alene Campbell	Oklahoma	Troy Mendez	Los Angeles
Giulianna M. Cappelletti	Louisiana	Christopher D.L. Miller	Atlanta
Diana E. Carroll	Ohio	Beverly Patterson	Dallas
Bridget Coffey	Easton	Steven D. Paulikas	Southern Ohio
Michael Courtney	Louisiana	Heather L. Payton	Colorado
Annie Cumberland	Mississippi	Lance V. Peeler	Oregon
Teresa W. Daily	Arkansas	Susan B. Pinkerton	Oklahoma
Derek Darves	Oregon	Joel Prather	Quincy
Holly A. Davis	Lexington	Kathryn L. Reinhard	New York
Karen Davis	Long Island	Aristotle Rivera	Albany
Ronald Davis	Southeast Florida	Micah W. Snell	Los Angeles
Kevin A. Dellaria	Northwest Texas	Adam P. Thomas	West Virginia
Michael Demmon	Colorado	Joel L. Turmo	Fond du Lac
David Dill	Washington	Norman K. Turbeville	Virginia
Christopher Duncan	Texas	Benjamin Waddill	Quincy
Gates Elliott	Texas	Susan G. Waldron	Albany
James Erwin	North Carolina	Jered Weber-Johnson	Olympia
Phillip J.A. Fackler	Chicago	Robert Wetherington	Atlanta
Peter Floyd	Tennessee	Kristin White	Oregon
Christopher Girata	Atlanta		
Edward C. Gleason	Louisiana		
Robin K. Gulick	Washington		
Lauren Hague	Georgia		
Leigh Hall	Georgia		
		Alternative Scholarship Program Grants	
		Esmail Dezhbod	Connecticut
		Jordan Hylden	North Dakota
		Elizabeth Schellingerhoudt	Atlanta

Canon Mitman Announces His Retirement As Executive Director

At the September 20th meeting of the Board of Directors, the Rev. Canon John L.C. Mitman formally announced that, by October of 2008, he intends to step down as the Executive Director of the Society. While it is his hope to continue working with the Society on a part time basis, traveling about the country preaching, teaching and fund raising, he feels strongly that next fall will be proper time to make this transition to new leadership. With the assistance of Frontier Partners, a search firm with wide experience in searches for the Episcopal and other church bodies, the search for the next Executive Director of the Society is now underway.

Should any readers of *The Call* wish to apply or if you know of those they might recommend, please call Mr. Mark Warter at Frontier Partners, 401-267-9092.

The 1857 Society has been Launched!

The 1857 Society, named for the year of our founding, is SIM's legacy society. It is composed of those persons who have included the Society for the Increase of the Ministry in their wills or other estate planning. With the publication of the names of the Charter Members in our program at our Sesquicentennial Celebration on October 2nd, **The 1857 Society** was officially launched.

Our heartfelt thanks to all those who have made this commitment to the long-term ministry of SIM. It is almost always true that we are able to make gifts at our death which would have been quite impossible during our lifetime. It is also manifestly true that nothing will build the endowment of SIM faster than commitment to **The 1857 Society** of those who benefited from SIM grants during their seminary years. We invite you to join with those listed below who have made this commitment to give the gift which continues giving!

Charter Members of the 1857 Society

Anonymous	The Reverend Nancy Miller
Anonymous	Dr. Ruth H. and Canon John L. C. Mitman
The Rev. Canon Robert G. Carroon	Mr. and Mrs. John W. Moses
Mr. and Mrs. Clair Conway	Bob and Marnie Mueller
Marge Cunningham	Frederick Osborn III
The Reverend R. Michael Darrow	The Reverend Joseph L. Pace
Winthrop M. Goodwin	Anonymous
Jane Inrig	The Reverend Joan P. Phelps
Anonymous	James and Faye Preston
The Reverend Jocelyn Jurkovich-Hughes	Erl G. Purnell
The Reverend Erik W. Larsen	Judith C. Radasch
The Reverends Salin and William Low	The Reverend Canon C.K. Robertson
Ruth A. McElraevy	Mr. and Mrs. Richard M. Wenner
Katherine B. Metcalf	The Reverend Canon Jervis S. Zimmerman

As has been noted before in these pages, in keeping with the Society's commitment to support our students both financially and pastorally, the Executive Director, John Mitman, and our Director of Scholarship Programs, Jerry Carroon, have committed to pray daily for the students supported by the Society. In discussing this practice, we learned that Canon Carroon used the Ember Day collects in rotation. Canon Mitman, on the other hand, prayed specifically for the academic, spiritual and family lives of our students as well as for their relations with their deans, faculties, home rectors, bishops, and field work supervisors, as well as for their physical health. Both then decided to attempt writing a collect which both would use. The early results are found below.

We would invite our readers to join us in this ministry of prayerful support by using this collect or others of your choosing and on whatever schedule may be appropriate to your circumstances. The list of this year's grant recipients is printed in this edition of *The Call*. We would also welcome feedback on the collect itself.

A Collect for Seminarians

*O God of all who teach and all who learn,
bless we pray all who study to serve you as
priests in your Church. Most especially do
we intercede for those seminarians who are
the recipients of your gifts given through the
Society for the Increase of the Ministry.
Enable the Society to uphold these students
in body, mind and spirit in the realization of
their vocation. Watch over and support them
along with the faculty and administration of
their seminaries that all may be done
to your honor and glory and that
the Gospel may be advanced
by their ministry in your Name,
through Jesus Christ Our Lord.
Amen.*



How to Make a Planned Gift to SIM

A Bequest in a Will

There are a number of ways in which donors can include SIM in their wills. You may designate a specific sum of money; a percentage of your estate; name a specific asset; identify a trust; or by naming SIM as a contingent beneficiary, as for instance, the remainder of your estate after all other beneficiaries have been paid.

The Process is simple in that you inform your attorney that you wish to give, devise, bequeath (specify the asset, percentage or amount) to The Society for the Increase of the Ministry, 924 Farmington Avenue, Suite 100, West Hartford, CT 06107, to be used (you may describe use) or as the Board of the Society deems appropriate.

Gifts of Real Estate or other Personal Tangible Property

By using a Charitable Life Estate Contract, you may deed your home, vacation property or other residence to SIM while retaining the right to live there until your death and the death of your spouse. This can help you reduce estate taxes as well as taking a tax deduction for the value of the property.

Significant tax savings can be realized by gifting appreciated real estate or securities allowing you to avoid capital gains taxes.

Gifts of Life Insurance

Donors can either make SIM the owner and beneficiary of an existing life insurance policy or purchase a new policy, naming SIM as the beneficiary. This latter strategy enables the donor to leverage their gift, making a gift much larger than might otherwise be possible. These gifts carry the potential of quite significant tax savings.

Life Income Gifts

Such gifts provide income to the donor over their lifetime. Examples: Participation in a **"Pooled Income Fund"** allows you to make a modest gift with a guaranteed income for life, the amount being dependant on the return on the fund's investments. With a minimum gift of \$5,000, a **Charitable Gift Annuity** provides guaranteed income at a fixed rate and with significant tax advantages. A **Charitable Remainder Trust** requires a commitment of at least \$100,000 and provides life income and multiple potential tax advantages. A **Charitable Remainder Annuity Trust** provides a set rate of annual return.

While there are still more complex strategies and instruments available, through the cooperation of the Episcopal Church Foundation, SIM can provide you with all the information you might need to start down this path to provide for your future while contributing to the support of Episcopal seminarians in need across America. Simply contact our office and we will be happy to assist you.



*Lest our pulpits
be empty or our
preachers and pastors
be poorly educated
and trained, we ask
your generous support
of the Society for the
Increase of the
Ministry.*

**SIM GRANT RECIPIENTS WHO HAVE DIED BETWEEN
NOVEMBER 1, 2006 AND OCTOBER 31, 2007**

The following were remembered at our All Saints Day Eucharist at St. John's Episcopal Church, West Hartford CT

The Rev. Deuel C. Smith, Jr.
ETSS 1988
The Rev. Robert W. Dunn
Bexley Hall 1953
The Rev. Michael C. Coburn
Nashotah 1966
The Rev. Nelson L. Chowenhill
BDS 1958
The Rev. Philip E. Perkins, Jr.
BDS 1955
The Rev. Robert N. Piper
Bexley Hall 1962
The Rev. Kenneth F. Connor, Jr.
Episcopal Theological Seminary
of Kentucky 1965
The Rev. William L. Green
BDS 1957
The Rev. Stanley W. Ver Straten
CDSP 1972
The Rev. William L. Casady
GTS 1953
The Rev. William J. Clague
BDS 1953

The Rev. Harold R. Brumbaum
CDSP 1955
The Rev. Matthew A. Jones
VTS 1947
The Rev. George LaBruce
ETSS 1956
The Rev. Ray M. Smith
BDS 1969
The Rev. Robert J. Stewart
Nashotah 1967
The Rev. Ronald P. Prinn
EDS 1959
The Rev. Otto J. Schaefer, Jr.
Bexley Hall 1974
The Rev. William K. Schneidau
Nashotah 1968
The Rt. Rev. James A. Kelsey
GTS 1977
The Rev. Thomas E. Cooper
Bexley Hall 1962
The Rev. John E. Taylor
Sewanee 1956
The Rev. Robert R. Rhudy, Jr.
Seabury-Western 1955

SPOUSES OF GRANT RECIPIENTS

William Jones, husband of
The Rev. Constance McCulloch Jones
VTS 2003

Phyllis White, wife of
The Rev. Warner C. White
Seabury-Western 1954

Mary Neely, wife of
The Rev. Christopher Neely
CDSP 1961

This month's *List of Clergy Deaths* published by the Church Pension Fund brings news that The Rev. William P. Richardson, Jr. of Metairie LA died on October 3, 2007. Fr. Richardson was a graduate of the General Theological Seminary, Class of 1936, and was a recipient of a SIM grant of \$150.00 in his middler year. At 98 years of age, Fr. Richardson was one of our oldest Alums. His wife Mary predeceased him.

GIFTS MADE TO THE SOCIETY IN MEMORY OF

William G. Andersen, Jr. + The Very Rev. James E. Annand + The Rev. Joseph Germack + The Rt. Rev. Ned Cole +
The Rev. Homer Ellis Bush + The Jefferys Family + The Hubbard Family + Helen, Elaine and Carl Conway +
Roy C. Lytle + The Rev. Dr. Kenneth W. Cameron + The Rev. Daniel C. Osborn, Jr. + The Rev. M. Dennis Lee +
The Rev. Canon Ralph D. Read + The Rev. Canon Clinton R. Jones + The Rev. Hugh C. Laughlin + Dee Kinzel +
Augusta-Anne Olsen + Deaconess Gladys Hall + The Rev. Gordon B. Galaty + Nanni and Paul; Hendrik +
The Rev. Canon John Frizzell, Jr. + Emmett Gaylord Jones + The Rev. Joseph S. Minnis +
The Rev. Canon Edward E. Hailwood + Fred Persons + Harvey Stearne + Clair Roberts + Neri Rustia + Hannah Graves
+ Avery Faulkner + Sandra and Bruce Robinson + Cecily and Scott Douglas + Deborah and Ralph DeLuccia +
Curtis E. Gowdy + The Rev. Will Buttrick + The Rev. Jack Bishop + The Rev. Beverley D. Tucker + Ruth Hebden +
The Rt. Rev. George Cadigan + The Parents of the Rev. Frederick E. Emrich + Joan Wisbauer + Mary Hornaday +
The Rev. Richard M. Dunne + The Rev. Kenneth F Connor, Jr. + The Rev. Daniel Cargill Osborn
+ The Rev. Keith A. Leach + William R. Gill, Sr. + The Rev. Michael C. Coburn +

*May the Souls of the Faithful Departed through the Mercies of Christ
Rest in Peace and may Light Perpetual Shine upon Them.*

GIFTS MADE TO THE SOCIETY IN THANKSGIVING FOR

Many Blessings + Olivia Evans + John Mitman as a new Canon + The Rev. Roger B. White, St. Andrew's, Kent CT +
SIM Seminarian Support + The Ministry and Work of SIM + Jackson and Caroline Knox-Reid + Ordination to the
Priesthood of the Rev. Robert J. Boulter + Mary E. Fisher and E. Mercedita Fisher + Nicholas Robert Dalessio +
The Ministry of Gretchen Carroll + 30th Anniversary of the Ordination of Pierce Klemmt + 80th Birthday of the Rev.
George Dirghalli + Episcopal Seminary of the Southwest + The Ministry of the Rev. Robert L. Ficks + St. Augustine
Church, Vero Beach FL + The Rev. Michael Goldberg + The support of my Seminary years + The Rev. Steve Fales,
St. Christopher's, Carmel IN + Ordination 11 January 1969 of the Rev. Peter Bridgford + Kathleen P. Gannon, recent VTS
graduate + My many Friends + Jon Roberts + The life and ministry of Bishop Jack Spong + The Clergy of Church of the
Redeemer, Sarasota FL + The Rev. Ralph 'Hap' Warren, Bethesda by-the-Sea, Palm Beach FL + Ruth McElraevy's Ministry
+ Margot Elizabeth Eccles + The Rev. Beau Farr + Episcopal Church of St. John the Baptist, York PA +
The Rev. William Wood's completion of his D.Min. Degree + The Rev. Kate Cullinane + The students of Ruth Meyers +
The Rev. Dr. J.F. LaVoe + The ministry communities of St. James, Monkton MD + The Rev. Arnold Taylor +
The Rev. Page Rogers, St. John's, Niantic CT + Matt Hansen +

SIM SCHOLARSHIP DONORS -
Received in our fiscal year - September 1, 2006 - August 31, 2007

Parish contributors
Fiscal Year 2007

** Denotes Parishes Contributing for the First Time*

\$1,000 - \$4,999

*All Souls Memorial Episcopal Church, Washington DC
 Christ Church Cathedral, Hartford CT
 *Grace Episcopal Church, Holland MI
 St. Andrew's Episcopal Church, Kent CT
 St. Boniface Episcopal Church, Sarasota FL
 *St. James' Episcopal Church, Kamuela HI
 St. James's Episcopal Church Outreach Committee, West Hartford CT
 St. John's Episcopal Church, Midland MI
 St. John's Episcopal Church, York PA
 St. John's Church, Washington CT
 St. John's Episcopal Church Outreach Committee, West Hartford CT
 *St. Mary's Episcopal Church, Arlington VA
 St. Michael's Episcopal Church, Bristol RI
 St. Paul's Episcopal Church, Riverside CT
 St. Peter's Ladue Episcopal Church, St. Louis MO
 St. Timothy's Episcopal Church, Herndon VA
 Trinity Episcopal Church, Mobile AL

\$500 - \$999

*Christ Episcopal Church, Canaan CT
 *Church of the Good Shepherd, Baltimore MD
 Domestic & Foreign Missionary Soc., New York NY
 ECW Christ Church Cranbrook, Bloomfield Hills MI
 Grace Episcopal Church, Madison NJ
 St. Augustine of Canterbury Episcopal Church, Vero Beach FL
 *St. Columba's, Berkeley Mem. Chapel, Middletown RI
 *St. Francis Church Outreach Committee, Menomonee Falls WI
 St. James Outreach Committee, Birmingham MI
 St. John's Episcopal Church, Portsmouth NH
 St. Mark's Episcopal Church, Palo Alto CA
 St. Mary's Episcopal Church, Rockport MA
 St. Paul's Episcopal Church, Chestertown MD
 Society of St. Paul, San Diego CA
 Trinity Episcopal Cathedral, Cleveland OH

\$400 - \$499

St. James' Episcopal Church, Glastonbury CT
 St. John's Episcopal Church, Pine Meadow CT
 *St. Mark's Episcopal Church, Islip NY
 St. Mary's Whitechapel Episcopal Church, Lancaster VA

\$300 - \$399

Grace Episcopal Church, Hartford CT
 *St. John's-in-the-Mountains, Stowe VT
 St. Joseph's Episcopal Church, McDonough GA
 *St. Margaret's Episcopal Church, Boiling Springs SC
 *St. Matthew's Episcopal Church, Houma LA

\$200 - \$299

*ECW of St. Stephen's Church, Douglas AZ
 St. James' Episcopal Church, Farmington CT
 *St. John's Episcopal Church, Youngstown NY
 *St. Matthew's Episcopal Church, Chandler AZ
 St. Michael and All Angels, Corona Del Mar CA

\$100 - \$199

*Christ Episcopal Church, Swansea MA
 Church of the Good Shepherd, Pitman NJ
 Church of the Redeemer, Cincinnati OH
 *ECW of St. Augustine of Canterbury, Vero Beach FL
 *Fellowship of St. John, Washington DC
 Holy Trinity Church-Inwood, New York NY
 St. Augustine of Canterbury, Edinboro PA
 St. Cross Episcopal Church, Hermosa Beach CA
 St. Elizabeth Episcopal Church, Zephyrhills FL
 St. James Episcopal Church, Great Barrington MA
 St. James Church, Monkton MD
 St. James' Thrift Shop, Keene NH
 St. John's Episcopal Church, Williamstown MA
 St. Peter's Episcopal Church, Sheridan WY
 *St. Thomas' Church Whitemarsh, Fort Washington PA



St. Margaret's Episcopal Church, Boiling Springs, South Carolina

Under \$100

Catoctin Parish Harriet Chapel,
Thurmont MD
Christ Church Cathedral,
Indianapolis IN
St. Luke's Episcopal Church,
Billings MT
St. Mary's Episcopal Church,
Crystal Lake IL
*St. Paul's Episcopal Church,
Chatham NJ
*St. Theodore of Canterbury Parish,
Seal Beach CA

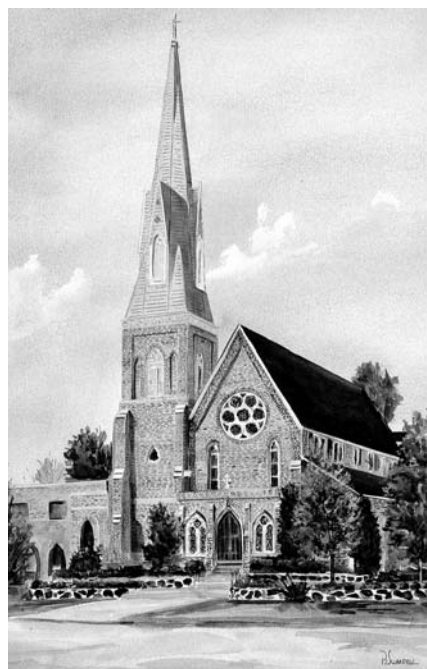
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If You Had to Give It All Away

“If you were given \$1 million today on the condition that you give it all away by midnight tonight, to whom would you give it?”

Draw a circle on a blank sheet of paper and make a pie chart of who you would give the money away to. There are no restrictions – you can give it to family, friends, charities, even the government. Carve out a slice of pie of any size to represent the portion you’d like to give to each favored recipient.

Your imagination may be stirred as you think of those with whom you would like to share this bounty. Then look at your pie chart and ask yourself, “Does this reflect my plan for what would happen were I to die today?”

When Jesus in the gospels instructs the rich young man to give everything away, the shocking extremity of this demand has always seemed unfair.

However, there will be a day in the next 100 years when each one of us will do exactly that: give it all away! Have you ever seen a hearse with a trailer hitch? I don’t think so. One day we will leave all our possessions behind, and to whom shall we leave them?

A thoughtful estate plan reflects our own personal values. For most, this starts with family, but it does not end there.

Does your current will or trust reflect the pie chart you would create for how you would like to give it all away? Adjustments are always timely.

“Follow the money.” Does it lead to your heart and reflect your values? “Where your treasure is, there your heart will be also.” (Luke 12:34) Everyone enjoys giving gifts. This is likely your biggest chance to do so; but you will only get one shot at it, so use it to make a highly personal and generous statement.

Adapted from The Rev. Richard L. Schaper, CFP, Gift Planning Officer, Diocese of California

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