

The Newsletter of Nashotah House SIONER

t seems that my last several Dean's columns have dealt with the subject of thankfulness. Perhaps that is because there is so much for which we have to give thanks at Nashotah House.

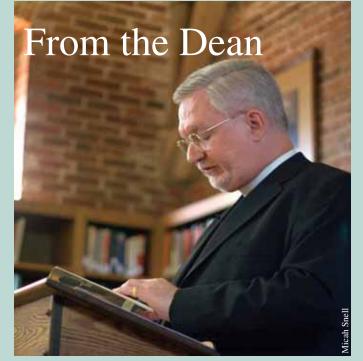
Since the last issue of *The Missioner*, we received approval from The Association of Theological Schools for our new Master of Arts in Ministry degree. For the past year, we have been conducting a pilot program with 20 students, representing dioceses from coast to coast. Now a second group has enrolled in this program, which combines residential and online education and allows students to pursue seminary training while remaining in their current occupations.

Earlier in the spring we received notification from The Association of Theological Schools that we had been approved to offer the Doctor of Ministry degree. That program began in July and provides advanced training in the areas of liturgy, spirituality, biblical exposition, and congregational development.

It has been no small task to secure approval for two new degree programs in such a short period of time. But we believe that both of these new programs are essential if we are to assist dioceses in providing accessible training for those seeking ordination and offering quality continuing education for clergy and church leaders. I am very thankful for the hard work by faculty and staff on these new programs. And all of us are thankful to God for his blessing on our labor.

During the six years I have been Dean and President of Nashotah House, we have operated with a lean staff as we sought to increase enrollment and improve our finances. God has blessed in both these areas. Even prior to these new degree programs, enrollment had more than doubled. We projected a balanced budget for the 2006-2007 fiscal year. Although our audited financial statements are still being prepared, we believe that we have met that goal. We are thankful to God and to all of you who contribute to support the growing ministry of Nashotah House.

For the current 2007-2008 fiscal year, we have made some significant additions to our staff. The Rev. Steve Schlossberg has joined the staff as Director of Communications. Part of his work is seen in the updated look and format of this issue of *The Missioner*. The Rev. William Easterling has joined the staff as our Business Manager and Financial Aid Officer. Mr. Timothy Kasza has joined the staff as Development Officer. Mrs. Jennifer Snell continues to administer our Distance Education program and she has now added to her responsibilities by also assisting our Director of Admissions, Dr. Carol Klukas.



Dr. Garwood Anderson joins our faculty as Associate Professor of New Testament and Greek. Dr. Timothy Johnson continues as Assistant Professor of Old Testament and Hebrew, while also acting as Interim Associate Dean for Administration.

The founding Dean and President of Trinity Episcopal School for Ministry, the Rt. Rev. Alfred Stanway, founded the school upon the principles of the Church Mission Society, for which he had served as a missionary. One of those principles is that "under God, everything depends upon the quality of the people chosen." That principle has had a profound impact on my own ministry and leadership.

I am very thankful to God for the faculty and staff we have at Nashotah House—individuals who are not only well qualified for the positions they hold, but personally and sacrificially committed to Christ, upholding the biblical faith and catholic tradition of the Church, and promoting spiritual health and growth in Nashotah House's mission and community life. As our students prepare for ministry in the Church, they do so under the guidance of faculty and staff who have a deep concern for their formation and the success of their future ministries.

Despite the challenges with which our Anglican Communion is faced right now, one thing has remained constant: Faithful congregations are looking for faithful priests—and, increasingly, they are looking to Nashotah House to provide them. For that we are thankful to God and to you for your partnership with us in this ministry.

The Very Rev. Canon Robert S. Munday, Ph.D. Dean & President

Other Appointments

The Rev. Canon **Scott P. Albergate**, '00, is Canon for Mission & Congregational Development, The Episcopal Diocese of Louisiana, P.O. Box 5026, Baton Rouge, LA 70821-5026. The Rev. **Jason A. Catania**, '00, is Rector of Mount Calvary Church, 816 N. Eutaw Street, Baltimore, MD 21201. The Rev. **Dale D. Coleman, Jr.**, '80, is Interim Rector of St. George's Episcopal Church, 105 East D Street, Belleville, IL 62221.

The Rev. **Joseph A. Hagberg**, Assoc. Alumnus, is Rector of Grace Church, P.O. Box 9087, Panama City Beach, FL 32417. The Very Rev. **George E. Hillman**, '77, is Vicar of Christ the King, Sturgeon Bay, and Trinity, Jackson Port, WI; P.O. Box 215, Sturgeon Bay, WI 54235.

The Rev. W. Jay Lambert, '81, is Rector of St. James', 204 N. Lee St., Leesburg, FL 34748.

The Rev. **Michael J. Murphy**, '02, is Rector of St. Barnabus, P.O. Box 446, Tullahoma, TN 37388.

The Rev. **John M. Phelps**, '03, is Priest-in-Charge of St. Luke's, P.O. Box 759, Mineral Wells, TX 76067.

Resignations/Retirements

Mr. **Robert S. Downs, Jr.**, '75, voluntarily renounced his vows. This was approved by the Rt. Rev. Vincent W. Warner, Diocese of Olympia, on June 4, 2004.

The Rev. Canon **James A. Kaestner**, '59, resigned as Chaplain of Nashotah House after 8 years of distinguished ministry.

Necrology

The Rev. Vincent H. Butler, '53, died on June 14, 2007, at the age of 86.

Mrs. **Evelyn M. Curry**, wife of The Rev. Matthew A. Curry, '35, died on April 23, 2007, at the age of 98.

Mr. **David G. Devore**, '68, died on April 18, 2007, at the age of 65. Mrs. **Linda Ann Lacey**, wife of Mr. Harry Hoyt Lacey III, '72, died on April 11, 2007, at the age of 66.

The Rev. **David C. Patrick**, '49, died on June 30, 2007, at the age of 86.

+May the souls of the faithful departed, by the mercy of God, rest in peace.+

Dollars & Sense by Tim Kasza, Development & Alumni Relations

It is widely known that financial gifts are what make it possible for Nashotah House to train the clergy who will help ensure the health and future of the Church. However, a lesser known fact is that a current tax law, which is soon to expire, creates a fantastic opportunity for those with traditional IRAs to make charitable donations with outstanding tax benefits to themselves.

If you are at least 70 years of age, own an IRA, and want to satisfy your required minimum distribution while reducing your income tax exposure, current law allows you to do so by transferring all or part of your IRA distribution directly to a charitable organization such as Nashotah House. This type of transfer is known as a Qualified Charitable Distribution. The time to act is now, as this provision expires December 31, 2007.

The benefits to you are clear:

- Your reportable income is reduced.
- Your IRA's required minimum distribution is satisfied.
- Your IRA's overall balance will be reduced, which will in turn reduce the taxable required minimum distribution amounts in future years.
- You will help Nashotah House to continue its mission at this most critical time.

Some donors feel it is better for their estates to make one large donation to Nashotah House after their death. However, few realize that Qualified Charitable Distributions from your IRA during your lifetime can actually help to reduce the taxation of your estate. Furthermore, donating funds during your lifetime allows you to witness your financial legacy at work as Nashotah House trains and educates for the ordained ministry.

Taking advantage of the Qualified Charitable Distribution is very simple. To do so, you must

- Be at least 70 1/2 years of age,
- Own a traditional IRA subject to the required minimum distribution rules,
- Make the gift through a direct trustee-to-trustee transfer. (Your IRA trustee must transfer the gift directly to Nashotah House —you as a taxpayer cannot receive the distribution and then donate the money to Nashotah House. Alternatively, you can write a check from your IRA checkbook, if you have one.)

The maximum amount you can transfer—and thus exclude from your taxable income—is \$100,000. Since your gift is not included in your taxable income, you will not need to claim a charitable donation on your Schedule A for 2007. This is also important because a donation of this kind fully preserves your ability to deduct other charitable contributions.

Don't delay in considering a direct transfer from your IRA to Nashotah House. Only a few short months remain before this tax benefit expires. Please consult your IRA's trustee or financial advisor for help in deciding if a Qualified Charitable Distribution is appropriate for you. If you have questions or would like further information, please contact me at 262.646.6512. ❖



D.Min. and M.A. in Ministry Programs Accredited Post-graduate Degree & On-line Education Programs Enjoy Growing Enrollment

he Association of Theological Schools announced in June that it has fully accredited Nashotah House's Doctor of Ministry (D.Min.) and Master of Ministry Degree (M.A.Min.) programs, vaulting Wisconsin's oldest institution of higher learning to the cutting edge of theological education in the United States today.

Both programs have been running in pilot mode since July 2006 and currently enjoy an enrollment of 42 students.

Designed for clergy and others in positions of leadership who are seeking a terminal degree through advanced studies in specific areas of ministry, the Doctor of Ministry program is concentrated upon developing and improving skills in congregational and ministerial leadership. Its major areas of concentration include Biblical Exposition (combining biblical studies and preaching), Liturgy and Worship, Spirituality, and Congregational Development.

The M.A. in Ministry program The Dist is designed for those who cannot afford or are not called to relocate for a two- or three-year residential theological degree program,

but who seek a theologically rigorous preparation for ordained ministry or other leadership in the Church.

"Distance learning is the coming thing in theological education," Dean Robert Munday says, "but Nashotah House's program is distinguished by at least two things. First, we are offering our Distance students not just a handful of electives, but the

core curiculum of a robust theological education. Second, our program includes a week of intensive oncampus study once each quarter, which gives our Distance Learning students a real experience of the daily worship, community life and formation for which the House is famed."

Both programs, like Nashotah's long-successful Master of Sacred Theology (STM) program, include students in the Daily Offices and daily Holy Eucharist.

Credits earned in the M.A. in Ministry program are transferable to an M.Div. program.

For more information about these programs, and others, contact the

Director of Admissions, Dr. Carol Klukas, at 262.646.6547 or admissions@nashotah.edu.



Jennifer Snell, Assistant Director of The Distance Learning Program

Bonnie Voskuil Bids Nashotah a Fond Farewell

fter 18 years of faithful service to Nashotah House, Development Assistant Bonnie Voskuil decided last spring to join her husband Neil in retirement. The two plan to do a lot of traveling together—and taking in every home game of their beloved Wisconsin Badgers.

"I know it's easy to throw around phrases like 'devoted service' on occasions like this," Dean Munday said at Bonnie's retirement party in May, "but Bonnie really has been the very picture of a good and faithful servant to us. She's been an institution here, but she's been more than that. She's been a great friend, and we're going to miss her dearly."

"It's been a great 18 years," Bonnie said. "But I have to say that I think the best is yet to come for Nashotah. I see all kinds of new things, and great things, in store for the House."



lege in 1949, but of the precise context and almost the exact day and hour in which they were uttered. Few of us, I'm sure it's safe to say, will ever forget his Monty Pythonesque account of a conversation he had with Rudolph Bultmann one afternoon in 1961, en route to Bultmann's dentist.

He was—he remains—altogether unforgettable. His personal charm, his gentlemanly manner, his transparent sanctity and (not least) the daily sight of him taking walks around the campus arm-in-arm with Ilse did far more than I first realized to brighten and lighten my first dark and doubtful weeks as a seminarian. It is certainly true that his critical approach to the

biblical text, first learned at the feet of the great Cambridge Anglo-Catholic Sir Edwyn Hoskyns in the '30s, was, for many of us, jarring. Drawing and quartering every pericope, flaying its layers of tradition and scraping the bones of its text in a ruthless examination of its degrees of authenticity—it was hard at first for some of us to reconcile his radiant faith with his bloodcurdling apparatus. Nevertheless, at the end of the day, Fr. Fuller always gave the faith of the Apostles the last word. Hoskyns, he once wrote, had taught him "to combine fearless criticism with an essential grasp of the evangelical message which is also Catholic orthodoxy"; and history will remember R. H. Fuller as the scholar who answered the Bultmanians, and their lesser sons, on their own terms, by appropriating—and actually sharpening—their own tools to demonstrate that the so-called Christ of faith cannot be pried apart from the Jesus of history.

But history will remember him for far more than that, and the great problem for historians will be in deciding just exactly how to define his career. A priest, a scholar, a theologian, a translator (he gave the English-speaking world Bonhoeffer), an accomplished liturgist, a devoted teacher, a brilliant homilist and an ecumenist of yet untold influence—it is hard to decide exactly where the list of his achievements ends, much less how they ought to be ranked. Though he was a stalwart Anglican—he called himself a "Prayer Book Catholic"—he did more than any other scholar to crack open, translate and answer 20th century German biblical scholarship; and the reputation he earned as a scholar allowed him to make many vital contributions to liturgical and ecumenical discussions between, among and within the Roman Catholic, Anglican and Lutheran churches.

Nevertheless, his every achievement was, at bottom, quintessentially Anglican. He once told the story of a German scholar who complained to him, "Every time you Anglicans are about to do something important, the bell rings and off you go to Evensong." And if with no other, then at least with this German criticism Fr. Fuller was helpless to disagree. From his point of view, the Anglican scholar is not a purely—and maybe not even a chiefly—academic man. In a sense, at least from the German point of view, he is chronically impaired by a prolectivity to worship. But another way of saying this is to repeat the old saw about Englishmen being "practical." Like the Germans, the Eng-



lish build beautiful automobiles; but while a German mechanic is perfectly content to spend his whole weekend adjusting his carburetor, the English mechanic feels a certain urgency to get the car on the road. In the same way, the Anglican biblical scholar is every bit as interested in textual criticism as the German, but only because he is interested in having the text preached from a pulpit.

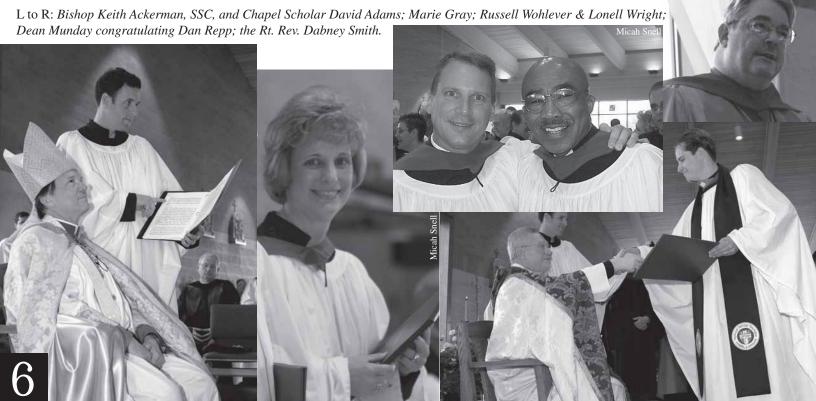
It's convenient to use Fr. Fuller's most popular book as a bookend, and Preaching the Lectionary (whose latest revision, issued this year, is co-authored by our Fr. Daniel Westberg) is in this sense more than a book title. It seems to me that it sums up the whole mission and achievement of R. H. Fuller. For even his great The Mission and Achievement of Jesus, and his even greater Foundations of New Testament Christology, sprang from the strange (strange at least to Germans) impulse to leave off scholarship every time the bell is rung for Evensong. The true end of biblical criticism, for Fuller, is not to provide grist for the grinding mills of academia; the true end of criticism is sound preaching. This is what finally sets Fuller apart from the general drift of 20th century scholarship, and it's not simply that his theology was orthodox. It's that he had the Church in mind—her liturgy, her pulpit, and the feeding of the flock with Word and Sacrament. He spent his whole career poring over and pulling apart the text of scripture, but only so that the scriptures could be rushed off to the people.

That begins to describe the great legacy of R. H. Fuller, and though the fullness of that legacy has yet to be comprehended, it describes well enough why he remains "our Fr. Fuller." He may have forgotten from time to time to feed his own children; but he never failed to feed his own children at Nashotah. Even more deeply than his penetrating intellect, his love—of the Gospel, of the Church and her liturgy, and his love of us—left a permanent impression.

For any number of reasons, Fr. Henery says, "Reg loved The House." But he did something more than love Nashotah House. He deepened the great tradition of the House, and especially our pursuit of a theology which ends in doxology. And our enduring image of the great man is that of an old priest in an old cassock, carrying an armful of books, his eyeglasses askew, a wild shock of white hair extruding from his scalp like a rhinocerous horn—charging down the cloister on his way to Evensong. •



The Class of 2007. Front row, L to R: Lonell Wright, Sarah Bronos, Christopher Thomas Myers. Second row: Scott Seefeldt, Deborah Woolsey, Russell Wohlever, James Clement, Christian Maxfield, Joshua Bullock, Shannon Finger, Stephen Capitelli, Carrie Klukas, Thomas Ortung, Kent Savage, Thomas Winslow. Third row: Daniel Repp, C. Jon Roberts, Daniel Cannon, Charles Hough, William Easterling, Stephen Schlossberg, John Wallace, V. Joey Scalisi, Michael Spurlock, Karl Burns, Robert Lewis, Marie Gray, Donald Cleave.





Mrs. Ilse Fuller, wife of the late R. H. Fuller (see page 8) was awarded a Doctor of Humane Letters, *honoris causa*, "not only for being the wife of the Rev. Dr. Reginald Fuller, but for her valued and lasting contributions to the 'Fuller Team,' who brought the Light of Christ into the world of academics, to the seminaries where they visited, lived, worked, and prayed, for the many, many individuals lives they touched." The Venerable Tom Winslow and his wife Peg presented Mrs. Fuller with the degree at her home in Richmond, Virginia. Of the partnership between Fr. Fuller and Ilse, Fr. Charles Henery has observed that it's impossible to overstate "how much the man relies upon his lovely and talented wife. Never was there a team such as they. They are selfless in their concern for others—especially students."

Bishop Dabney Smith Exhorts Seminary Graduates to Proclaim Changeless Gospel

by Ralph Webb
Institute on Religion and Democracy

peaking at the 162nd Commencement Exercises of Nashotah House on May 24, the Rt. Rev. Dabney Smith, Bishop Coadjutor of Southwest Florida, urged new graduates to preach, baptize, and teach in the midst of a Church where members inevitably will doubt elements of the Christian faith.

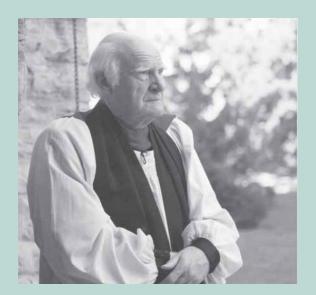
Using Matthew 28:19–20 as his main text, Bishop Smith asserted that the ultimate foundation for the Church is Jesus' promise never to leave his disciples. That foundation cannot be taken away.

Bishop Smith also took interest, however, in the words that some of the disciples doubted. In response, he told the graduates, "There is no perfect church, but baptize anyway. There is no perfect faith that we get this side of heaven, but teach... anyway.

"The gospel of Jesus Christ is changeless," the Bishop continued. "The gospel we proclaim will not change, and the need for us to continue will not change."

Twenty-nine students graduated from the seminary this year. Twenty-three of them received the Master of Divinity (M.Div.) degree.

Honorary Doctor of Divinity degrees were conferred upon Bishop Smith and the Rt. Rev. William Love, Bishop of Albany, both alumni of the House; and the Rt. Rev. Edward Salmon, Bishop of South Carolina. Dr. David Pitts received an honorary Doctor of Humane Letters, and Dr. H. David Herman received a honorary Doctor of Music degree.



You care about the House. Now make the House your home.

The prayers of Nashotah House, the Benedictine spirituality that forms its students, and the catholic tradition of Anglicanism for which it has always stood—these belong to you too. Join the Ramsey Society and see that they endure.

The Ramsey Society
A Fellowship of Prayer • A Fellowship of Giving

For information about becoming a Lay Associate of the House, or forming a Society Chapter in your parish, contact Mr. Tim Kasza at 262.646.6512 or tkasza@nashotah.edu.

New Staff Additions Bolster, Extend the House's Mission Nashotah looks towards Lambeth and Beyond

s the Bishops of the worldwide Anglican Communion prepare to gather at Lambeth Palace next year, a small seminary tucked away in the woods of southeast Wisconsin has already begun to prepare itself to meet the needs of the Church which will emerge in the world of Post-Lambeth Anglicanism.

"Everyone's who's been around here for the past several years agrees that something new is happening at Nashotah House," says Dr. Timothy Johnson, Assistant Professor of Old Testament and Hebrew, and Interim Associate Dean for Administration. "At the same time that Anglicanism is grappling with fragmentation, Nashotah is responding to the crying need for a seminary that preserves the fullness of our faith—and propogates it."

A part of this renewed missionary emphasis at Nashotah House is reflected in recent staff additions, including those of Mr. Tim Kasza as Development Officer, Fr. Bill Easterling as Business Manager, Fr. Steve Schlossberg as Director of Communications, and Mrs. Jennifer Snell as Assistant Director of the Distance Learning Program.

"I like to say that we're 'fashioning the vessel," says Johnson. "We're preparing Nashotah House to receive and respond to whatever the Lambeth Conference delivers—or fails to deliver. In either case, we need to be prepared to serve the Church that emerges. And our new staff members are each uniquely gifted to help us do just that."



Dr. Tim Johnson, doing what he loves best: teaching Hebrew and Old Testament.

To Evensong

Reginald Horace Fuller+, 1915–2007

by the Rev. Steve Schlossberg, '07

Ifteen years ago or so, a priest dragged me to Virginia Theological Seminary to attend a panel discussion featuring Marcus Borg, of Jesus Seminar fame. I did not then know the first thing about Borg or the Seminar—or for that matter anything about New Testament scholarship—and I could hardly understand a word anyone said that afternoon. Almost every word said that afternoon was spoken in jargonese. But I gathered that Borg stood against a great deal of what I understood to be the historic faith of the Church, and it quickly became apparent that the panel had been assembled chiefly to applaud him.

But near the long afternoon's end, another village was heard from: a whitehaired gentleman with a manner at once deeply distinguished and utterly unaffected, and with a thick English accent of the sort that "thick" precisely fails to connote, rose at last to respond to Borg's address. Though I understood his vocabulary no better than anyone else's that day, his words nevertheless seemed to breath fresh air into a lecture hall thickly fogged with gassy jargon and academic hubris. Apart from his knightly manner and kingly accent, two qualities distinguished him from the others: First, he seemed to speak as a genuine scholar, and not simply as another wit possessed of one bright idea. Second, though I probably could not have said why, his clear, generous and academically honest manner of disputation seemed to bespeak a vigorous orthodoxy. And though I left the lecture hall that day every bit as ignorant as I had entered it, the impression that the whitehaired gentleman left upon me was indelible.

Twelve years later I was pleasantly surprised to meet the venerable gentleman again—as my New Testament Professor at Nashotah House. He was, of course, the Rev. Dr. Reginald Fuller—"our Father Fuller," as our Fr. Charles Henery calls him. My Junior year marked his, and his beloved wife Ilse's, fourth visit to Nashotah House; and for the world-renown scholar it proved to be his last. Fr. Fuller died during Holy Week this year, just weeks before what was to have been his fifth visit—as my Class's commencement speaker.

So you can see that, though few of us neophytes in 2004 had any real appreciation for the real stature of the man who taught us the Gospels—among his many other virtues, Fr. Fuller had absolutely no instinct for self-promotion—the impression he made on us that autumn was even deeper than the impression he first left on me at VTS. His white hair thrusting from his scalp like a '38 Packard hood ornament, his eyeglasses squashed and twisted over his face as if he'd come to class directly from a fistfight, he was the very picture of an absent-minded professor. Ilse has described him as "the only person who can type illegibly," the sort of man who is fastidious about exactly which pipe must be smoked at a certain hour, punctilicious about the moment when afternoon tea must be served, but who could not be trusted to remember to feed his own children. But his powers of memory regularly stunned—and delighted—his students; he had fingertip recall not only of aphorisms and insights he'd heard from the lips of C. H. Dodd in Cambridge in 1936, of Gerhard Kittel in Tubigen in 1938, of Michael Ramsey at Queens Col

Garwood Anderson Named Associate Professor of New Testament and Greek

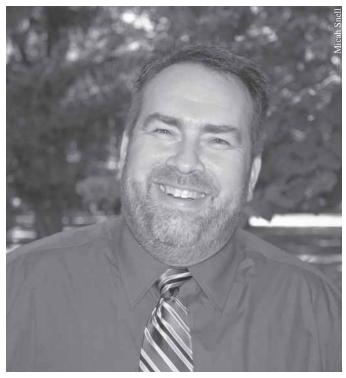
hen Dr. Garwood "Woody" Anderson came to Nashotah House this summer as Associate Professor of New Testament and Greek, the House added something more than a publishing scholar to its faculty—it gained a genuine scholar who genuinely loves teaching.

"Nashotah prizes teaching and student formation as the primary task of the faculty," Anderson observes, "and I know this is a place where I can continue to grow as a Christian, a teacher, and a scholar."

Most recently Associate Professor of Biblical Studies at Asbury Theological Seminary in Orlando, Florida, where he was just awarded Asbury's Award for Excellence in Teaching and Learning, Dr. Anderson finds coming to Nashotah something of a homecoming. Raised in Milwaukee, he earned his Ph.D. in Biblical Theology from Marquette University, and he and his wife Dawn previously have lived in Racine and Madison.

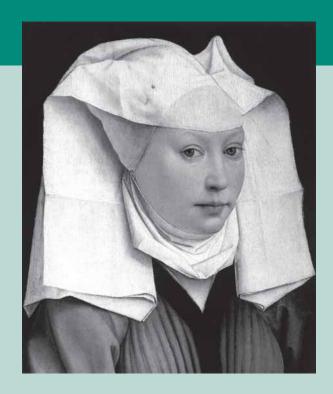
But his attraction to Nashotah House has to do with something more than midwestern familiarity.

"Theologically, I'm drawn to Nashotah's commitment to biblical and historic orthodoxy in the Anglican tradition," says Anderson. "The House is becoming increasingly important to Anglican Christianity in the U.S., and the outside. I feel I'm in on something bigger than the institution.



"But I'm equally impressed by its vision for spiritual formation in the context of community and worship," he says. "I like the idea of teaching in that context, rubbing shoulders with the students and the faculty on an informal basis. Praying the Offices, being immersed in an ecclesial and theological tradition that I'd not grown up in—that puts me in the position of being a learner, and I think that's important."

Dr. and Mrs. Anderson have three children: Thad, 19, a sophomore at Florida State University; Lindsay, 18, a freshman at UW Eau Claire; and Lauren, 17, a junior at Oconomowoc High School.



Ramsey Society Retreat

The English Mystical Tradition October 1–3, 2007

A conducted silent retreat focusing on the question "Who is God?" using the *Cloud of Unknowing* and the *Showings* of Julian of Norwich.

Conducted by the Rev. Dr. Arnold Klukas, Ramsey Society Chaplain & Nashotah House's Associate Professor of Liturgics & Ascetical Theology

Expressly conceived for the Ramsey Society, this retreat is open also to those who are considering joining the Society as Lay Associates of Nashotah House. For more information about the October Retreat or the Ramsey Society, contact Mr. Tim Kasza at 262.646.6512 or tkasza@nashotah.edu.

Biddings & Bindings

Consecrations

The Rt. Rev. **Daren K. Williams**, '78, was consecrated Bishop and instituted, invested, inducted and enthroned as the fourth Ordinary of the Diocese of the West, ACA, on February 3, 2007, by the Rt. Rev. George Langberg along with Co-consecrators the Rt. Rev. James Gordon Stewart, Sr., the Rt. Rev. Louis Campese and the Rt. Rev. David L. Moyer, SSC. Diocese of the West, ACA, 18082 Bushard St., Fountain Valley, CA 92708.

Ordinations & Appointments

The Rev. **Sarah Bronos**, '07, was ordained Deacon on June 2, 2007, by the Rt. Rev. John Howe, Diocese of Central Florida. She is Assistant of The Church of the Incarnation, 601 King St., Oviedo, FL 32765.

The Rev. **J. Karl Burns**, '07, was ordained Deacon on June 6, 2007, by the Rt. Rev. Edward L. Salmon, Diocese of South Carolina. He is Curate of Old St. Andrew's Episcopal Church, 2604 Ashley River Rd., Charleston, SC 29403.

The Rev. **Daniel M. Cannon**, '07, was ordained Priest on August 25, 2007, by the Rt. Rev. Todd Ousley, Diocese of Eastern Michigan. He is Priest-in-Charge of Christ Episcopal Church, 202 Westover St., East Tawas, MI 48730.

The Rev. **Stephen R. Capitelli**, '07, was ordained Priest on June 30, 2007, by the Rt. Rev. Keith L. Ackerman, Diocese of Quincy. He is Priest-in-Charge of St. John in the Wilderness, 13 S. Church St., Elkhorn, WI 53121.

The Rev. **Donald J. Cleave**, '07, was ordained Deacon on June 23, 2007, by the Rt. Rev. John-David M. Schofield, Diocese of San Joaquin. He is Youth Pastor of All Saints' Episcopal Church, 3200 Gosford Rd., Bakersfield, CA 93309. The Rev. **Judith Dalmasso**, '06, was ordained Deacon on June 23, 2007, by the Rt. Rev. Alan Scarfe, Diocese of Iowa. The Rev. **William R. Easterling**, '07, was ordained Priest on June 30, 2007, by the Rt. Rev. Keith Ackerman, Diocese of Quincy. He is Business Manager at Nashotah House.

The Rev. **William T. Estes**, '06, was ordained Priest on June 25, 2007, by the Rt. Rev. Bruce MacPherson for the Diocese of Fort Worth. He is Curate of Grace Episcopal Church, 405 Glenmar Ave., Monroe, LA 71201.

The Rev. **Charles A. Hough IV**, '07, was ordained Priest on September 8, 2007, by the Rt. Rev. Jack L. Iker, Diocese of Fort Worth. He is Curate at St. Mark's Episcopal Church, 2024 S. Collins, Arlington, TX 76010.

The Rev. **Carrie M. Klukas**, '07, was ordained Deacon on June 9, 2007, by the Rt. Rev. Robert Duncan, Diocese of Pittsburgh.

The Rev. **Christopher M. Klukas**, '06, was ordained Priest on January 6, 2007, by the Rt. Rev. Robert Duncan, Diocese of Pittsburgh. He is Rector of St. Martin's Episcopal Church, 285 S. Martins Dr., Monroeville, PA 15146.

The Rev. Robert M. Lewis, '07, was ordained Deacon on June 2, 2007, by the Rt. Rev. John W. Howe, Diocese of Central Florida. He is Deacon Administrator of All Saints' Episcopal Church, 201 W. Chicago St., Morton, IL 61550. The Rev. Christian David Stanley Maxfield, '07, was ordained Deacon on June 30, 2007, by the Rt. Rev. Keith L. Ackerman, Diocese of Quincy. He is Assistant to the Dean for Youth, Young Adults & Young Families at the Cathedral Church of St Paul, 3601 N. North St., Peoria, IL 61614. The Rev. Christopher Thomas Myers, '07, was ordained Deacon on May 31, 2007, by the Rt. Rev. Keith L. Ackerman, Diocese of Quincy. He is Deacon at St Uriel's Episcopal Church, 3rd Ave. & Philadelphia Ave., Seagirt, NJ 08750. The Rev. Thomas E. Ortung, '07, was ordained Deacon on June 9 by the Rt. Rev. William H. Love, Diocese of Albany. He is Deacon Vicar of St. Luke's Episcopal Church, 4 St. Luke's Pl., Cambridge, NY 12816.

The **Rev. Daniel Repp**, '07, was ordained Priest on June 30, 2007, by the Rt. Rev. Russell E. Jacobus, Diocese of Fond du Lac. He is Vicar at St. Paul's Episcopal Church, 312 E. Main St., Plymouth, WI 53073.

The Rev. C. Jon Roberts, '07, was ordained Deacon on June 2, 2007, by the Rt. Rev. He is Vicar of Good Shepherd Episcopal Church, 1115 Center Rd., Venice, FL 34292. The Rev. V. Joseph Scalisi, Jr., '07, was ordained Priest on May 31, 2007, by the Rt. Rev. Keith L. Ackerman, Diocese of Quincy. He is Assistant Rector of The Church of the Redeemer, 222 S. Palm Ave., Sarasota, FL 34236. The Rev. Stephen Schlossberg, '07, was ordained Priest on June 30, 2007, by the Rt. Rev. Keith L. Ackerman, Diocese of Quincy. He is Communications Director at Nashotah House.

The Rev. **Scott Allen Seefeldt**, OJN, '07, was ordained Deacon on June 2, 2007, by the Rt. Rev. Steven Miller, Diocese of Milwaukee. He is Assistant Rector of St. Michael's Episcopal Church, 4701 N. Erie St., Racine, WI 53402. The Rev. **Michael Spurlock**, '07, was ordained Deacon on June 2, 2007, by the Rt Rev. John Crawford Bauerschmidt, Diocese of Tennesee. He is Vicar of All Saints' Church, 1401 Lee Victory Pkwy., Smyrna, TN 37167.

The Rev. **John Gray Wallace**, '07, was ordained Priest on June 30, 2007, by the Rt. Rev. Keith L. Ackerman, Diocese of Quincy. He is Associate Rector for College & Young Adults at Saint Peter's Anglican Church, 901 Thomasville Road, Tallahassee, FL 32303.

The Rev. **Gary Wilde**, '06, was ordained Priest on December 9, 2006, by the Rt. Rev. Henry Louttit, Diocese of Georgia. The Rev. **Russell Wohlever**, '07, was ordained Deacon on June 2, 2007, by the Rt. Rev. John W. Howe, Diocese of Central Florida. He is Assistant of All Saints' Episcopal Church, 338 E. Lyman Ave., Winter Park, FL 32789. The Rev. **Deborah Woolsey**, '07, was ordained Priest on June 30, 2007, by the Rt. Rev. Russell E. Jacobus, Diocese of Fond du Lac.

Missioner

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Editor
The Rev. Steve Schlossberg

address 2777 Mission Road Nashotah, Wisconsin 53058–9793

telephone 262.646.6500

facsimile 262.646.6504

email nashotah@nashotah.edu

website www.nashotah.edu

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Biddings & Bindings

Fr. Klukas to lead Ramsey Society Tour in England

Karibu Katika Nyumba

"Welcome to the House" in Swahili 2007 Junior Class includes Tanzanian—and even a couple from Massachusetts!

hough for most students the journey to seminary is painfully long, and usually indirect, no one has traveled farther to get to Nashotah House than the Rev. Daudi Ndahana, an MTS student from Kasulu, Tanzania. An instructor at Kasulu Bible College, Fr. Ndahana discerned a call to further theological education with his Bishop, the Rt. Rev. Gerard Mpango, because he wanted both to fortify his academic background and strengthen his leadership skills.



Fr. Ndahana and his wife Olivia, now pregnant with their fourth child. Daudi hopes his family will be able to join him at Nashotah House next semester.

He chose to go to Nashotah House because a friend in Connecticut, searching for a seminary in the United States whose theological emphases would be amenable to Daudi and which would remind in at least some ways of the rural atmosphere of Kasulu, recommended the House. "It's nice and peaceful here," Daudi says. "It's beautiful here. But, you know, it's a different beauty."

But the Tanzanian isn't the only Junior student whom the upper-midwest strikes as a little bit strange. "It's an interesting cultural experience," says Philip Mayer, who hails from just outside of Boston, Massachusetts. "I mean, I still haven't figured out Wisconsin. I mean, as soon as we arrived on campus, we were surrounded by all these friendly people."

"It's a palpably Christian atmosphere," agrees Matthew Frick, a Junior student from the Diocese of Quincy. "Which is something I've missed in places I've been before. It's comforting and refreshing to be here."

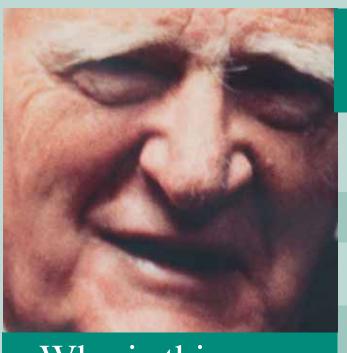
Twenty-two students, along with 16 spouses and 14 children, enter the Nashotah community this year, from a variety of dioceses and communions—



Philip Mayer and his wife Melissa. Among other things, Phil and Melissa are leading the Nashotah House youth group this year.

including Western Tanganyika. "When I got here," Daudi says, "I expected to be alone, the only African. But the people are very close to me, very kind to me."

Nevetheless, Nashotah
House in some ways represents a
bracing change from Tanzania. "The
worship here is very different.
Where I come from, it's pure evangelical. Here, the words are the
same," he says with a laugh, "but
the tradition is different. But you
know, you have to learn to cope in
different situations. That's part of
why I'm here. To learn is to reach to
things you don't know."



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