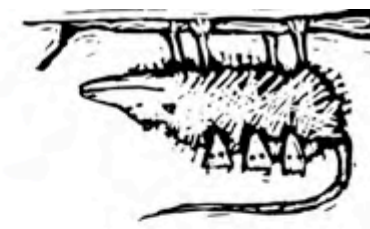


SAINT DAVID'S EPISCOPAL CHURCH

BEAN BLOSSOM, INDIANA



2010
Parish
Profile

A PARISH OF THE DIOCESE OF INDIANAPOLIS



FIRST IMPRESSIONS OF SAINT DAVID'S

You drive through miles of steep, wooded hills to reach Bean Blossom's country crossroad – a grocery store, some older wood-frame buildings, and a church. The parking lot's almost full, a good sign. When you come in through the front door you're in a sunny community room where people are drinking coffee and chatting. Busy things are going on in the kitchen. Straight ahead, windows look out into the woods.



A gentleman with a sweet smile hands you a bulletin as you enter the nave. The chairs are in a half-circle a few rows deep – all during worship, people will see one another's faces. The choir rehearsal is just ending and the director comes over to say hello. "Welcome to Saint David's!" he says. "You look like a singer!"

They're using their sanctus bell as an indoor church bell. The

bell rings, the prelude starts, people end their conversations in the community room, come in, and settle down. *Hymn, greeting, Collect for Purity, Song of Praise.* There's some quiet shifting around after the Collect of the Day as children go out for Children's Church. There aren't many, but they seem happy to be here. *Lection, psalm, lection, hymn, Gospel, sermon.* People are reflective listeners, at ease with one other and their priest.

They have their own, home-grown version of the Prayers of the People. The Prayers pass back and forth between leader and people, with focused silence for individual prayers. Then at the

Peace the focus disappears. People circulate all over the room, sharing the peace of Christ in greetings, handshakes, embraces.

Eventually, order is restored by the presider. The choir sings an anthem, alms basins are passed. At the Doxology the alms basins are brought forward along with bread and wine, a basket of canned goods, and a prayer shawl. *The Great Thanksgiving, Eucharistic prayers* – the worship booklet notes that they are Form 2 from *Enriching Our Worship*. The consecrated bread is fresh and fragrant. *Communion hymn, Prayer after Communion, Charge to the Lay Eucharistic Visitor, Blessing, Closing Hymn* – the smell of coffee wafts in as the hymn ends.

You're looking forward to a cup of coffee. But first, the Announcements. One after another, people stand up to announce the monthly euchre game, an update on someone in the hospital, an upcoming concert, personal victories, requests for prayer. It takes a while, but people enjoy it. There's good-natured heckling involved. A note in the worship booklet says that, since Saint David's draws worshipers from five counties, they value this chance to hear face-to-face what's going on.

Finally, coffee! And – hmm – banana bread – fruit – cheese and crackers – and here come a couple of people to find out who you are, and where you're from, and are you new to Brown County? A friendly church. As you leave, someone hands you a welcome brochure with a picture of a turtle on it – a turtle? – and someone else encourages you to take some home-grown zucchini. And don't forget to sign the guest book! Unless – like us – you've already decided you're home.

If words are underlined in this Profile, there is a link to a related web site at: <http://www.stdavidsbb.indyio.org/rector.html>

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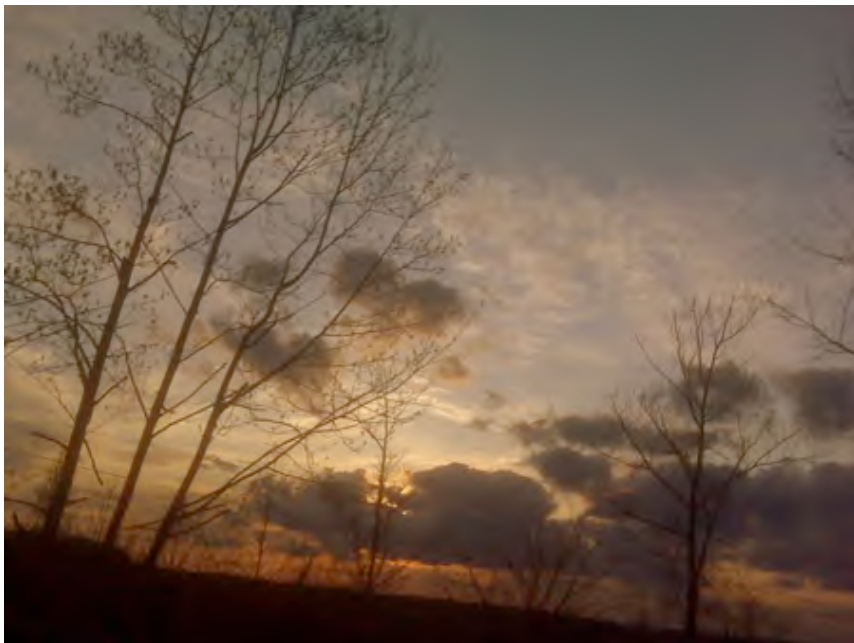
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WE ARE PLANTED IN BROWN COUNTY, INDIANA

Brown County sits where the great Ice Age glaciers stopped, so its landscape is characterized by steep, rocky ridges and valleys with winding creeks. It was part of the territory obtained by treaty between the United States government and several Native American nations in the early years of the nineteenth century. By 1820, Euro-American settlers were cutting down its trees; in 1835 they petitioned that Brown County be recognized by the state of Indiana. Artists discovered Brown County early in the twentieth century and created an art colony here. Pioneers, woodsmen, hill folk, and artists are still important parts of the Brown County community’s understanding of itself. Here’s a Wikipedia [history of Brown County](#).

Today about 15,000 people call Brown County home. Some are descended from the original settlers. Some came in the great migration from the Appalachians during the Great Depression. Some came to serve the people of the county as teachers, doctors, and other professionals. Some came because it’s a lovely place to retire, or because it’s a supportive place for artists, craftspeople, musicians and specialty farmers. Some came to work or study at Indiana University in Bloomington. Many Brown County residents work in nearby Bloomington and Columbus, and some even commute up to Indianapolis. Here’s information on population and employment in Brown County.

The first Episcopal churches in Indiana were planted by Jackson Kemper, Missionary Bishop of the Episcopal Church, and are older than this Diocese. The Episcopal Diocese of Indiana was established in 1849 and divided in 1898 into the Dioceses of Northern Indiana and Indianapolis. Saint David’s is proud to be a parish of the [Diocese of Indianapolis](#), a diocese with a generous heart, inclined towards justice and mercy.





This congregation has been part of the Diocese for fifty years. In November of 1959, twenty-eight residents of Brown and Morgan Counties petitioned Bishop John P. Craine to become a congregation of the Diocese.

They chose the name **Brown**

County Episcopal Mission. The Mission held its first Eucharist on December 24, 1959 in the old Georgetown schoolhouse at the corner of State Routes 135 and 45. The Rev. William Casady was our first priest.

We built a new building in 1969 but those early years were not a time of steady growth for Saint David's – in fact, there were times when survival looked iffy. In the late 1980s our Diocesan Bishop, Ted Jones, met with the Rev. Hal Taylor and the remnant of Saint David's to seek a way forward. He told them to stop worrying about money and to put their energy into serving others. This might be the best counsel any church has ever had. It has served us well for more than thirty years.

With the help of mission support funds from the Diocese, Saint David's has grown into a comfortably-sized congregation, able to sustain itself.

In 2003 we did a first pass at renovating the old Georgetown schoolhouse, renaming it Ackerman Hall. In 2009, we began and completed a building program that renovated every square inch of our 1969 main building, doubling its size and updating our septic system.



In 2010 we renovated Ackerman Hall, which now houses parish offices and a meeting room and can be used for emergency housing.



At Diocesan Convention in October 2009 we were granted parish status. Our Vicar became the first Rector of Bean Blossom and our Bishop's Committee became a Vestry. (*Throughout this Profile, for clarity, we've referred to it as the Vestry.*) We celebrated Saint David's fiftieth birthday throughout 2009. Among our projects was a parish history book, which we've made available online.

At the end of 2009 we said a loving farewell to the Rev. Jonathan Hutchison, who served as Vicar and Rector here for nineteen years, and to his wife, Deborah Pender Hutchison, who served as our Lay Pastoral Associate.

Jonathan and Deborah have retired early to make time in their lives for other interests, especially their music. They remain treasured friends of this parish.

There's much more to say about Brown County. Later in this Profile, we'll discuss Brown County as a place to be in mission and ministry and as a place to live.



THESE ARE THE GOALS WE INVITE OUR NEXT RECTOR TO SHARE WITH US

During April and May of 2010 the search committee held open brainstorming sessions, distributed a parish survey, and talked with parishioners to discover and articulate these goals. At Sunday worship during May we polled the congregation for basic information. The results will be shared here and in *Our Membership* (page 13) and *Notes on Life in Brown County* (page 23).

Help us deepen our church's ministry to the whole community.

Why should this small church have a full-time Rector? We believe that Saint David's is called to understand and serve the whole community. We're not looking for a priest whose ministry is focused only on us, we're looking for a priest to help us minister to others. We believe that moving into that calling, living it more deeply, will be a rich source of transformation and joy.

*A member says,
Let's make
heaven here!*

God's doing something here. We want to help. The ongoing transformation we seek requires consistent purpose and ongoing discernment. We view this prayerful reflection as a corporate task. We want our next rector to be an active partner who promotes thoughtful discernment and helps us see this place the way Jesus would see it – with compassionate gentleness, but also with honesty and insight.

We'd like to find partners to share our vision and our work. We have found local interchurch cooperation to be on-again-off-again. Everybody in the County will pitch in for special relief projects, but taking on the county's development issues requires a different kind of alliance. We hope our next rector can help us build bridges to other churches, community groups, and faith communities.

Work with our distinctive organizational style and diverse beliefs to create powerful liturgy and proclaim the Anglican tradition of theological comprehensiveness.

Not many of us were rocked in Episcopal cradles. Among our worshippers in May 2010, 55% said that Saint David's is the first Episcopal church they have attended regularly. 45% have attended other Episcopal Churches regularly, with responses ranging from a few years to 78 years. We come from many denominational backgrounds and often are not brand-loyal Episcopalians. We're drawn to this particular parish as the place to share our love for God, for one another, and for service. We treasure this authentic catholicity. It's not a problem we need a rector to fix; it is a sacred gift to accept with delight.

Some of us want to ban the word 'committee' because we came to Saint David's after years in churches with complicated, busy organizational structures. What we've found here is a parish with a startlingly open-ended idea of how to be church. Saint David's ways of getting things done are intentionally flexible because that's what works for us. We hope for a priest who'll trust the congregation's organizational style and join us in living it.

We're used to the idea that doubts and questions are the only way to a mature faith. We value holy conversation – talking things over together. We're interested in other faith traditions and responsive to many different ways of understanding. We're truly inquisitive about how our lives impact others and how we can improve our extraordinarily small world. We want our next rector to be a listener as well as a teacher, a questioner as well as a truth-teller, and to draw energy from our theological diversity.

How does it go again? Lex orandi, lex credendi? As we worship, we believe? Because we come from different denominational backgrounds, a central project here for years has been the recovery and renewal of a liturgy without ritualism. This congregation values beautiful and meaningful worship because our liturgical language and practices have been thought through and interpreted for this ecumenical community. We want our next rector to share our commitment to this project.

*A member says,
We're multi-
perspectived!*

Yes, that's it! Lex orandi, lex credendi! We want to keep articulating and affirming that our theological comprehensiveness is rooted in Anglican tradition. We're welcoming not because we don't have any core beliefs, but because being welcoming expresses our core beliefs. We want our next rector to continue and extend the work of keeping us connected to the *via media* and reasoned discourse that is at the heart of Anglicanism.

We'd love to have some more kids around.

The numbers are against us. The biggest demographic category in Brown County is 55-and-over. Brown County is short on rental housing, startup housing and jobs – it's not an easy place for young families to put down roots.

Yes, there are children in Brown County. A priest with special interest in a ministry to children could establish one here, but it might not happen on Sunday mornings. Off-site children's programs in arts, music, community service, or environmentalism could open a ministry to unchurched families. We might be able to play a role in local interchurch programs for teens. Waycross, the diocesan camp and conference center, is a near neighbor.

We have some great strengths to build upon. A few families with children and teens have stayed and could be the nucleus of a new approach. We have grandchildren who visit often. We have the financial resources, the building, the parish's heartfelt support, and some fine church school teachers. Our worship is welcoming to children – we are not shush-ers. Our Children's Church kids say Saint David's is fascinating, amazing, cool, awesome, remarkable, and fun.

One young church-goer notes, We can bring Lego guys and play with them.

Rector wanted. Must REALLY like children. A restrained fondness for children will not prove sufficient to the task. We need a priest who has worked happily with children and youth, is comfortable with them, and brings energy and insight to the work of re-visioning this program area. Inside or outside the church, there are children to whom we can minister – and, even if we can't bring more children into this congregation, we want to do the best job we can with the ones we've got.



We want to continue growing spiritually through liturgy, through art and handcrafts, music, poetry and stories, through caring for the earth, and through welcoming one another as Christ has welcomed us. We want to offer this approach to spirituality to others.

We celebrate the sacred work of offering hospitality. There's a twenty-year euchre game running in this parish, along with theater parties, picnics, brunches – it's part of our shared spirituality to welcome everyone, regardless of age, wealth, education, and manner of life. We have found that this practice of joyful welcome is transformational both to those who offer it and those who receive it. We think we bring out the best in one another. We'd like to share that.

Music, poetry, prayer shawls, quilts...we're not shy about expressing our love of God through artistic expression. Many of us are passionate about music – we have a year-round choir and our parishioners are involved in music groups throughout the community. We run a small concert series to offer music to the community. We're branching out into poetry readings, too.

We're finding that earth care lightens the human spirit. We usually have yard flowers on the Sunday altar. In part, that's because we try to let awareness of our neighbors' needs drive our spending choices – in part, also, because yard flowers are a witness to God's generous beauty. We are trying to make this witness through all our parish's consumption practices and through partnering with the County's environmental groups.

Our Children's Church kids tell us, save the environment! They'd like us to be more nature-friendly - no more plastic water bottles. They'd like to plant more trees to replace the ones we had to cut down. They wish people could ride their bikes to church instead of driving.

Our Children's Church kids say it's important for us to keep on having good food. A four-year-old adds, I think God is the one that's important.

Can we turn tourists into pilgrims? Tourism is Brown County's biggest industry, with one million visits a year. People come here from all over the lower Midwest. We've started to wonder if there's a way for Saint David's to invite some of these tourists to think of themselves as pilgrims, a way to invite them into the living connectedness of art, nature, and the human spirit.

We know that worship here is changing lives. The congregation gives generously to worship through preparation, participation, leadership, music, and prayer. We're looking for a rector who takes joy in presiding – a centered, warm, pastoral liturgist. We want our next rector to share our understanding of worship as a common enterprise and to be open to the expressive and artistic abilities of everyone in the congregation.

THE BUILDING FOR MISSION PROJECT

Our septic system failed in 1991. This meant two things. First, we had to start having the holding tank emptied once a month – a really depressing way to spend about \$1300 a year. Second, we couldn't get building permits for improvements on our buildings until the septic system was rebuilt – and we didn't own enough land to rebuild it. In terms of planning our future, we were stuck. In 2006 a new sewer system was proposed for our part of the county that could resolve our septic problems. Hoping for the best, in the autumn of 2006 the Vestry named a long range planning committee to work with an external consultant, meet with groups of parishioners, and return a report to the Vestry with visions and plans for our future.

Then, to our surprise and joy, the best happened! For years, the owner of the adjacent land had been reluctant to sell us land to install a new septic system – but in the spring of 2007 she gave it to us. When the long range planning committee returned its report to the Vestry in August of 2007, their first recommendation was to develop a facilities master plan. The Long Range Planning Committee and Master Plan Reports are online.

We were so ready to get started. In October of 2007 the Vestry named a master plan committee. With the help of a member who was a professional architect, this committee invited the congregation's participation in a process of examining the ways our building contributed to and constrained our life as a parish. The master plan committee reported back to the Vestry in March 2008 with a three-phase plan. Phase I would renovate and enlarge the 1969 building, adding a community room, library/classroom, handicap-accessible restrooms, and a kitchen. Phase II would remodel Ackerman Hall into meeting and office space. Phase III, to be more fully defined in the future when substantially more space is needed, would extend the main building south into the woods.



Late in 2007 the Vestry named a capital campaign committee to assess how much capital we could raise, carry out a capital campaign, and manage the building fund until the project's debts were retired. Knowing that the long range planning process had identified service to the community as a central goal of Saint David's, the capital campaign committee discerned that the people of the congregation were thinking of the building project as something we would be doing primarily for ourselves, breaking faith with our commitment to serving others.

The capital campaign committee found two ways to speak to this. First, they named the campaign "Building For Mission" to articulate that, with a bigger building, Saint David's could be of more service to Brown County. Second, they decided to tithe the income from the capital campaign. They created a tithe committee to assess needs and distribute the funds. In the spring and summer of 2008 the capital campaign committee obtained pledges for more than \$600,000. Our Building for Mission capital campaign was nominated by the Diocese of Indianapolis for a 2009 TENS Apostles in Stewardship Award – and we won. The picture above shows our Capital Campaign Committee chair at General Convention with the Diocesan delegation, with the award he received on our behalf.

In July of 2008 the Vestry named a building committee, which began meeting with architects in the fall of 2008 and selected a contractor in May of 2009. Ground was broken for Phase I in June of 2009. During construction we worshiped at the Brown County Public Library for a month – a healthy experience of not needing a building to be church. We moved back in during October – minus the kitchen – and the addition and renovated nave were completed in December. The wood trim used throughout the building is Indiana red oak, milled here in Brown County. The altar is built with wood from an oak on our own property that we had to cut down to begin the project. With the cooperation of the contractors, members of the parish were participants in the project. Custom woodworking projects including our altar, hymn board, audio cabinet, and parish library bookcases were built by members of Saint David's. The new septic system was designed and installed by a parish family. The new landscaping is being designed and installed by volunteers.

Phase I of the Building for Mission Project more than doubled our floor space in the main building and gave us a larger, completely renovated nave, a roomy and friendly community room/narthex, a kitchen, a renovated sacristy, handicap accessibility throughout the building, new septic and plumbing, and a long list of energy-saving features.

We dedicated the new and newly-renovated building in December of 2009. Its work done, the building committee was dissolved at the end of that month. The [Dedication worship booklet](#), many [project pictures](#) and the [Rev. Jonathan Hutchison's history of the Building for Mission Project](#) are available online. We have a mortgage to pay over the next few years – about \$170,000 – and if pledges come in as promised we can handle that just fine. The capital campaign committee

and the title committee will keep meeting until the financial part of the project is finished. If the Bean Blossom sewer system ever comes into being, the land we now use for the septic mound can become expansion space. Because Phase I was completed under budget, there were funds available for Phase II, the renovation of Ackerman Hall. A smaller committee was appointed and starting in January 2010, volunteers from the parish worked with a local contractor and converted Ackerman Hall into a handicap-accessible facility with a meeting room, two offices, and a restroom. Phase II was finished in May 2010.

All this work, from the 2006 long range planning process straight through to the 2010 renovation of Ackerman Hall, was carried out with consistent and intentional transparency, with sacrificial work and giving, and with prayer. Again and again committees consulted with the whole parish and asked for ideas, support, and help. Our promise to one another and to God was that these buildings would be used to broaden and deepen our mission to our community. We stand on the threshold of discovering how to live into that promise.

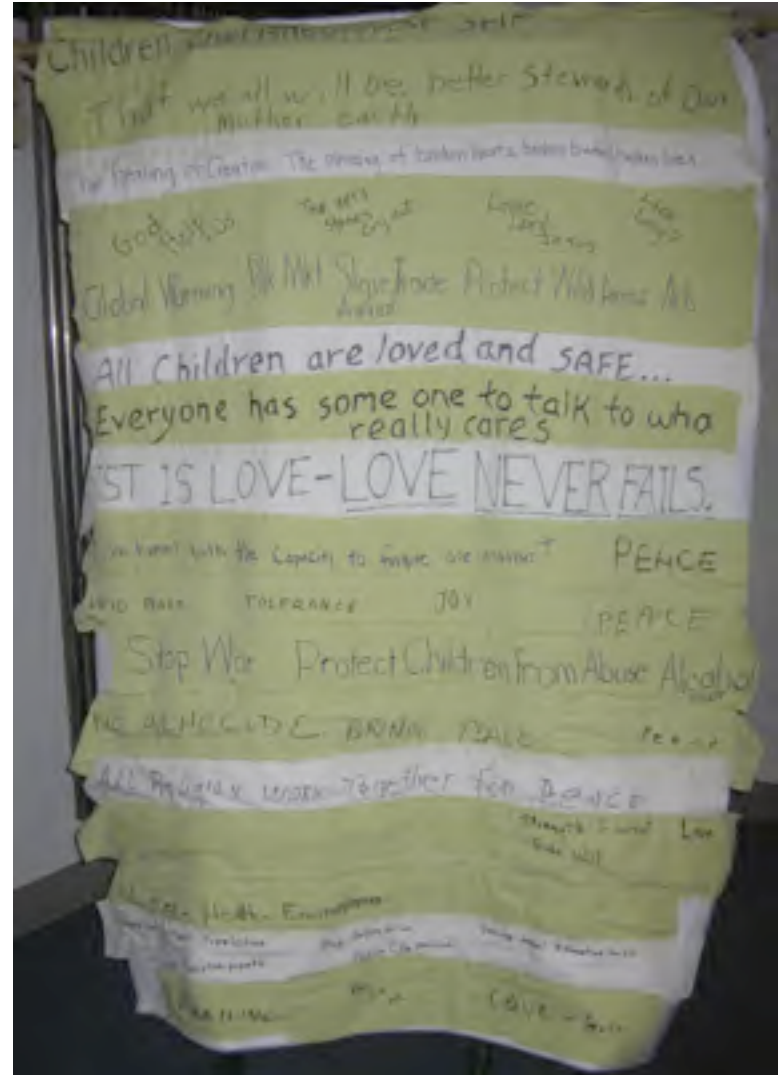




A new member writes, This is an amazing story. It's a huge testament to the people of St. David's - their skills, the teamwork, the creativity, the importance of the environment, the durability of everyone's commitment, and the love expressed in making things for St David's by your own hands. One of the first things that made me want Saint David's as home was hearing that you essentially built your own church. Saint David's is more than a church for you - it's your heart.

BEING AND DOING THE GOSPEL HERE

A few years ago as part of our Palm Sunday procession we invited everyone to write on a strip of fabric their visions of the Kingdom of God. We made those visions into a rough banner – an unfinished banner for an unfinished kingdom. This is what we care about. Saint David's isn't trying to grow into a resource-rich suburban parish. Our congregation's self-understanding is distinctively missional. We want our next rector to share and build on our missional energy and to help us discern and organize a way to engage with this banner's visions. We are looking for a priest for this piece of the Kingdom.



We work together with Trinity Episcopal Church in Bloomington and Saint Paul's Episcopal Church in Columbus in a Tri-Parish Coalition to support projects in the Diocese's companion dioceses, the Diocese of Bor in Sudan and the Diocese of



Brasilia. We've had the joy and privilege of hosting visitors from both companion dioceses. Bishop Mauricio Andrade of the Diocese of Brasilia was celebrant (*above*) at our Building for Mission groundbreaking Eucharist in June 2009. Three members of Saint David's joined the 2010 diocesan mission trip to Brazil.

The tithe committee is our capital campaign's home-grown way of distributing the funds tithed from gifts to our capital campaign. Through the tithe committee, as of May 2010 we've given more than \$32,000 to projects locally and all over the world, including flood recovery, winter coats, building projects in our companion dioceses, and local arts programs in the schools. In the photo at right, members of the tithe committee are giving a \$5000 check to a Brown County not-for-profit transportation service. The tithe committee invited members of the congregation to choose recipients for \$100 Mustard Seed Grants; these small gifts from Saint David's were given to forty-one causes from the Heifer Project to helping a friend celebrate his last Christmas, from student scholarships to the Southern Poverty Law Center.

As part of our commitment to environmentalism, we made many choices in the Building For Mission project based on 'green' values. We have high-e windows, low-flow toilets, geothermal heating and cooling, and trim made from Indiana hardwoods. We are working on a project of restoring our woodlands by getting rid of invasive non-native plants and replanting native wildflowers. We have a parish Green Team that helps us live up to our values and builds bridges to other agencies and people who share our concerns.

Individual Saint David's members are volunteers and leaders in community organizations throughout Brown County. To give you an idea of the range and diversity of our community work, there's a list on the back cover of this Profile. Habitat for Humanity is an especially important part of our work in the community. We support Habitat through personal and outreach giving and through hands-on work. Twenty-three of the May worshipers were Habitat volunteers, and three members currently sit on the board of Brown County Habitat for Humanity.



As parish projects we've collected Christmas gifts and household goods for the poor, cleaning supplies for New Orleans, and food for Mother's Cupboard. We are doing reasonably well at giving away money towards good works in Brown County and all over the world through our budgeted outreach giving, various special offerings, and our capital campaign tithe committee. But – while we're happy about all this volunteerism and check-writing – we keep wondering if we are being called to some broader or deeper work together as a community of service.

Brown County is a beautiful place that manages, much of the time, to hide its needs. It's a tourism center for Indiana, and it is truly beautiful. We have artists' studio tours, fabulous fall colors, lovely B&Bs, homey, old-time restaurants, and upscale gourmet eateries. We also have people whose homes were destroyed in the 2008 flooding, people out of work, vulnerable homebound people, people who are poor, isolated and stuck, and people with drug abuse problems.

Relief work is a constant part of our congregation's mission here – through the rector's discretionary fund, through our outreach budget line and tithe committee giving, through Mother's Cupboard, and through donations of household items, clothing, and food. In 2008, when there was serious flooding in the area, we were able to secure an Episcopal Resource and Development grant to help with restoring and rebuilding homes. We are grateful to be able to help but, just like everywhere else, doing relief work here feels like emptying a bathtub with a spoon. The problems don't go away.

Development work actually changes things and, through the tithe committee and our participation in Habitat, we've been able to do some development work here as well. We could do more if we knew where to start.

On a map it's easy to spot the county seat, Nashville, pretty much in the middle of Brown County. That's where you'll find the city and county offices, the junior high and high schools, the biggest supermarket, most of the retail shopping, and the library. The big churches are there, too – Nashville United Methodist Church, Nashville Christian Church, Parkview Church of the Nazarene and Saint Agnes' Roman Catholic Church. Saint David's isn't in the middle of Brown County. We're up at the northern edge. Saint David's is not in the middle of Brown County in other ways as well. We haven't taken a survey, but our impression is that mainstream Episcopal theology might be counted as unacceptably liberal by many of our neighbor churches. So far as we are aware, we are unusual for Brown County in welcoming partnered gay and lesbian people.

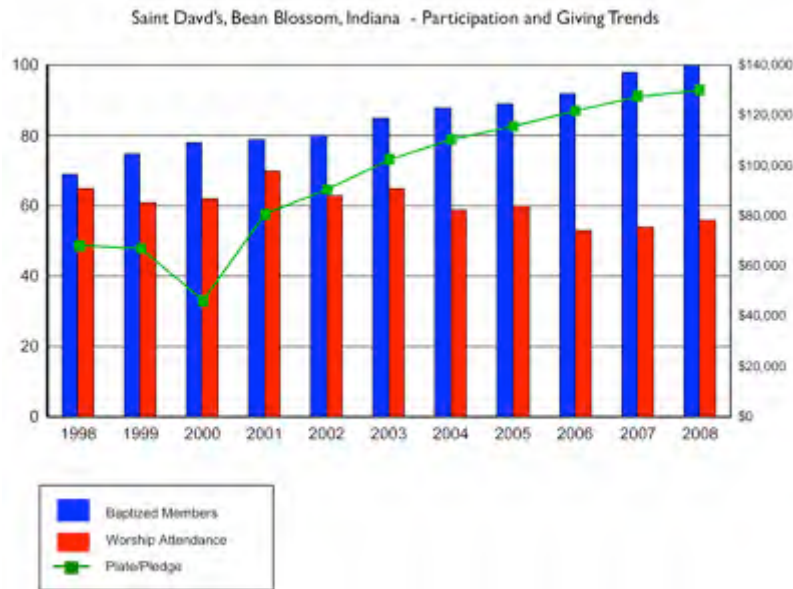
Brown County is not an easygoing college town or an anonymous city – it's a small town/rural place with its own values and traditions. There is not much privacy in a small town, and clergy are public figures in Brown County. We need our rector to be comfortable with being known by this piece of the world. This is an integral part of knowing this place deeply enough to serve it and to help us serve it more deeply. It's not necessary for our rector to sit on boards and committees all over the County – that's our job. But we need our rector to think and pray deeply about this place, to be with us here, work with us here, and reflect with us on our discipleship.

The other challenge of being and doing the Gospel here is to keep on caring for one another. We need to use our resources not only to serve others, but also to serve one another and to shepherd one another. The faith community of Saint David's needs love, time, and resources to stay healthy and functioning as individuals and as a group. We want our rector to reflect on and model healthy self-care and pastoral care among this body of believers.

OUR MEMBERSHIP

Is Saint David's growing?

As you can see from the chart below, Sunday worship attendance at Saint David's dropped in 2004 and 2006. In those years we lost members because of issues in the national Church. Saint Matthew's Anglican Mission in Nashville, a parish of the Anglican Church in North America, has several households who left Saint David's over this issue. Our attendance numbers are gradually recovering. Travel, weather and work affect week-by-week churchgoing. About 75 people worship regularly at Saint David's, but average Sunday attendance hovers just below 60 people.



Drawing in people who are new to the area is an important part of this parish's sustainability. Among our worshippers in May 2010, 23% have lived in the area for less than 10 years, 37% have lived in the area from 10 to 24 years, and 40% have lived

in the area for 25 or more years. We also draw in people who aren't new to the area and they, too, are an important part of our sustainability. Among our worshippers in May 2010, 37% have worshiped at Saint David's for less than 5 years and 63% have worshiped at Saint David's for more than 5 years.

Can Saint David's grow?

Forecasts of the total populations of Brown County and Morgan County don't predict much change, but the totals mask the change that is actually happening. People are moving out – young adults and families with children, often searching for work. People are moving in – professionals, retirees, artists, craftspeople, and specialty farmers. Much of our growth has come from new people moving to the area, and we think it's realistic to hope to continue to sustain ourselves and even grow in this way, adding a few new households each year. We have many wonderful members from among the professionals and retirees. We think Saint David's would be a natural choice for the artists, craftspeople and specialty farmers, too, but we've had limited success in reaching them. We'd be authentically delighted to have more members, but we've been financially stable for years and we're not stressing out about church growth.

What about households with children?

We'd love to have some more kids around. We have a good assortment of sorts and conditions of people but, like many other Episcopal churches, our congregation tilts towards households without children. When children come to Saint David's, it's often with their grandparents rather than their parents. We have four to six children who attend Saint David's (rarely all on the same Sunday) and thanks to a dedicated mother-daughter team, we offer a reflective, imaginative Children's Church program most Sundays. We have four teens with a similar attendance pattern, but we haven't done well at situating them in the program life of the parish.

Are we the right size?

In the course of preparing this Profile, the search committee has considered some of the material on church size categories as determinants of organizational styles. There hasn't been any one category description that's made us say, "Oh my gosh! That's Saint David's!" If this is an important paradigm for you, we invite you to talk over Saint David's with the Rev. Canon Bruce Gray, the search committee's Diocesan consultant.

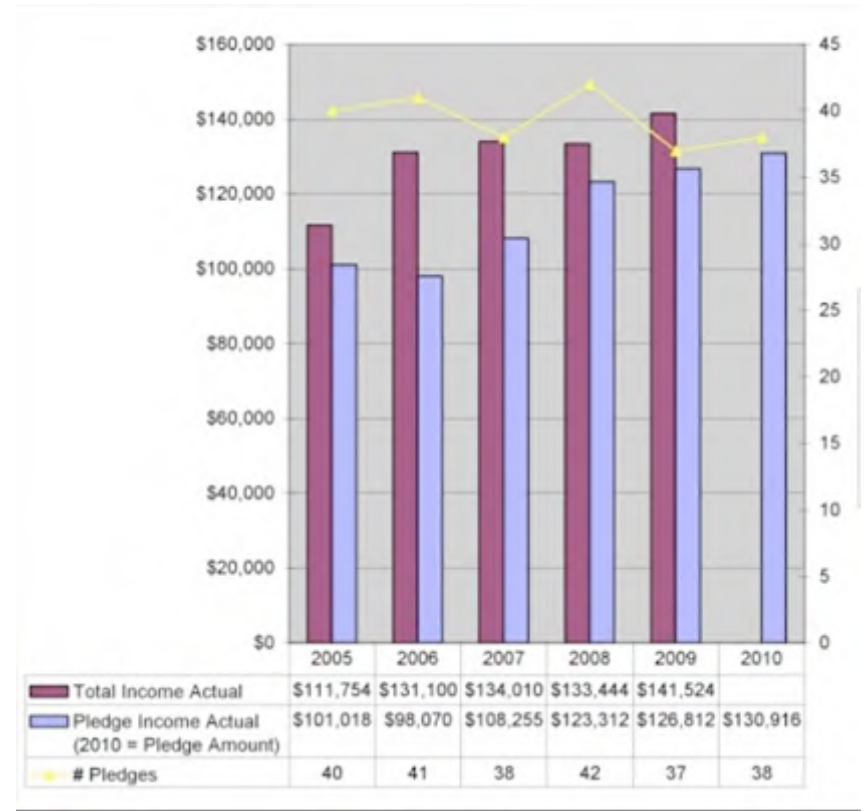
If we had to claim a category for Saint David's, it might be *emergent church* – although that seems like an oddly urban, youthful claim for this chronologically-gifted Bean Blossom congregation. Certainly we're a work in progress – an active group of people doing ministry all over the place. We have a horizontal structure based on relational decision-making, collegiality, and creative partnership. It's not always easy to negotiate, but it works and we like it.

OUR STAFF AND FINANCES

Operating Budget

In 2009 our operating budget had a total income of \$141,524, comprised mainly of pledges which totaled \$126,812. The income has shown a steady increase over the past five years although the pledge income in 2006 showed a decline as reflected in a decline in membership and pledges the following year. Prior to the recent slowdown in the economy there were some earnings on undesignated funds in the budget but more recently the vast majority of the annual income comes from pledges and this is expected to continue for the near future.

Prior to 2009, Saint David's received mission support funds from the Diocese. At our request, the annual grant was gradually being decreased because we were working towards becoming self-sustaining. When we applied for parish status in 2009, we had to agree to stop receiving these funds – but we had already



stopped needing them. The operating budget continues to run in the black, with approximately \$40,000 in undesignated funds for unforeseen contingencies. As described in the section on membership, attendance is growing gradually, but the expected increase in population in Brown County through 2015 is only about 5% so we anticipate that growth will be slow.

We are committed to transparency and accountability in our use of all our resources and we welcome questions about our stewardship of our finances. We pay our Diocesan assessment every year. The church treasurer prepares monthly financial reports which the Vestry reviews at every meeting. Our church accounts are audited yearly.

Staff

The largest portion of the operating budget is dedicated to salaries for the staff. Our paid staff includes a full time rector, a part time organist, and a part time secretary. While it may seem unusual for a parish of our size to have a full time rector, we had been gradually working toward that goal for several years and moved the vicar (we were still a mission church at the time) from a 90% position to a full time position in 2008. In addition to the compensation for the rector there are also line items in the budget for continuing education, clergy sabbatical, clergy hospitality and supply clergy.

Building fund

The building fund has been used to finance the recent expansion and renovation work that nearly doubled the available space in the main church building and updated and renovated Ackerman Hall. When the capital campaign was undertaken to finance this project there were two important financial goals. First, 10% of all pledge funds would be a tithe to be used for outreach programs locally, nationally and globally. Second, the remaining funds would be the amount that was available for the project with no financing beyond the pledged amounts being required. A construction loan was obtained to finance the project and once construction was completed a five year loan was established to pay off the remainder. Since many pledges came in quickly and the maximum term for the pledges was five years, we anticipate retiring the debt in June of 2013. The April 2010 status of the capital campaign pledges and loan payment is shown in the table at right. The current expectation is that paying off the loan in three years rather than the five year full term of the loan will save on interest costs. Examples of [budgets](#) and [vestry minutes](#) are available online.

Capital Campaign Figures as of June 30, 2010

| | |
|---|------------|
| Total pledged | \$601,360 |
| Total raised | \$617,781 |
| <i>Includes pledges, fundraisers, etc.</i> | |
| Pledge payments received | \$428,290 |
| Total funds received | \$447,711 |
| <i>Includes interest, fundraisers, transferred accts, etc. A 10% tithe of funds received (\$43,768) has been turned over to the Tithe Committee, whose work is described in Being and Doing the Gospel Here, page 10.</i> | |
| Outstanding pledge payments | \$173,070 |
| 10% tithe on outstanding pledge payments | (\$17,307) |
| Anticipated pledge payments available to retire loan | \$155,763 |
| Outstanding loan balance | \$144,011 |

The church's building fund account also contains \$8,430 in building contingency funds and a \$13,870 loan payment contingency fund to even out loan payments vs. pledge payments.



HOW WE WORSHIP TOGETHER

Many of us live close to the church but others drive a half-hour or more to worship here. This geographic reality shapes the care and love we put into Sunday morning, because common worship is the primary way we come to know one another. Holy Eucharist at 9:30 am is the only Sunday service at Saint David's but, from the start of early choir rehearsal until the last mug goes in the dishwasher around noon, it's all precious time for togetherness, friendship, learning, worship, and celebration.

We're blessed with a small group of unflappable people who serve as our Altar Guild. We lean towards simplicity with respect to ritual – no smoke, no bells, the altar servers don't make square corners, and we might have a chasuble around here somewhere but it would take us a while to find it. Our altar linen is spotless and smooth, the flowers are fresh, the bread is home-baked – we are careful about the details and logistics of liturgy. However, because we come from many different

denominational backgrounds and life paths, we are careful to use liturgical language and practices that are accessible and meaningful to everyone. You might like to look at [recent worship booklets for Christmas Eve, Lent, and Passion Sunday](#).

We prepare Sunday worship booklets for each season and weekly inserts for each Sunday. For the past several years we've used Eucharistic Prayer 2 from *Enriching Our Worship* during ordinary time, Prayer C during Lent, and Prayer A during Advent, Christmas, and Easter. We change the service music seasonally as well. Our Wednesday evening Eucharist is a face-to-face liturgy and discussion for a small group of worshipers.

Sermons are an important part of Sunday morning for us, and we look forward to and engage with our priest's ideas, questions, and personal experiences illustrating the presence and work of God. We appreciate that our priest feels welcome to be relaxed and conversational during the sermon, and we respond when something amusing is said or a pun slips in.

God has been generous to Saint David's with regard to musicians and, in both choral and congregational singing, we are intentional about using many kinds of music. Our choir of eighteen or so sings almost every Sunday. Our anthems range from Tallis, through Bach and Mozart, to Ned Rorem, arrangements of African-American spirituals, and compositions of our members. We own *Hymnal 1982* and have a copyright license that lets us use music in *Wonder, Love, & Praise* and *Lift Every Voice And Sing*. In addition we have a growing collection of hymns and songs that members of our choir have written, collected, or arranged. Our Director of Music, a gifted and sensitive pastoral musician and composer, has composed and arranged many anthems for us. One of our assisting directors is a professional percussionist and band director; the other is an



accomplished pianist and organist. With our Samick grand piano and our pipe organ, a 3-rank Wicks console with two manuals and a full pedalboard, we can raise the roof when we want to.

Hospitality flows out of worship and into the Gathering Place, our community room, for coffee hour. This is another chance to welcome newcomers and friends, to talk with the priest and with each other, and to enjoy each other's company. Our worship comes full circle, beginning and ending in fellowship

and appreciation of our community with God. During Lent this year we extended this time into a shared lunch and study program, and we have lunchtime pitch-ins several more times during the year.

When we renovated the nave in 2009, one of our goals was to take out all permanent physical obstructions. The chairs, altar, and piano are all moveable. We can reconfigure the worship space for special liturgies and for different sizes of congregation, to give different sizes of groups and different liturgies a strong sense of oneness and closeness to the altar, the presider, and one another. We've been in our new liturgical space since October, 2009 and we are continuously learning ways to configure this space.

Where music and worship are concerned, collaborative planning has been our practice. We're open to trying new things – and old things – and we understand that the rector gets to make the final decisions, but a group of us have been lovingly working on worship and music here for years. Rather than abandoning that work, we hope to weave our practices in with whatever our new rector brings us.

A member writes, Sunday morning is time spent with our family - including the three unseen members who are always in there stirring the pot. They all would miss seeing us too.

HOW WE WORK TOGETHER

We're a network-style organization with just a few permanent committees. Our life together is experienced through liturgy and music, through outreach and service, and through shared hospitality. We don't have many permanent committees because when we need to accomplish something we generally convene limited-term, task-centered groups.

These permanent committees meet regularly, usually monthly:

- Our nine-member Vestry. In theory, members are liaisons to the ongoing program and service life of the parish, rather than heads of specific committees. In practice, it's been known to happen that a vestry liaison winds up doing all the work for their particular program area.
- The Stewardship and Finance Committee

These limited-term task-centered committees also meet or have met regularly:

- The Tithe Committee
- The Capital Campaign Committee
- The Long Range Planning Committee, Master Plan Committee and Building Committee, all now dissolved, were limited-term task-centered committees.

These groups don't function as formal committees. They do their work, not through regular meetings, but as ongoing personal/phone/email conversations. They get together when there is work to do:

- The Altar Guild
- The Green Team
- The housekeeping teams
- The worship planners
- The personnel committee

- The Bean Blossom Music Series planners
- The music and worship planners
- The hospitality planners
- The landscaping committee
- The prayer shawl knitters
- The church library planners
- Christian formation planners

This minimalist approach to meetings and committees lets us be a responsive and flexible network of volunteers offering diverse skills and passions. Most of us use email, so we can mobilize quickly, too. The network itself has its own culture and its own style of doing things. Most of us participated in the four years of planning, designing, funding, and building in the Building for Mission project, and as a result the network has grown more competent and flexible. We have learned to do new things together and to make room for differing opinions. Our knowledge of one another's capacities and our confidence in our ability to accomplish things together have grown.

We want a rector who has a lived, heartfelt commitment to collaborative planning and work and who has or can learn the skills, patience, and insight to tend this network. All priesthood is a spiritual path; priesthood at Saint David's might offer an unusual, unexpected path. Given an engaged, flexible network of people, what does effective clergy leadership look like here?

The rector tends the network by coaching and mentoring individual leaders and by modeling and teaching collaborative ministry. Our practice is that leadership is broadly dispersed throughout the congregation, so our rector has an extremely central, vital, ongoing, and time-consuming role in coaching

and mentoring individual people as they move into leadership – into mature, responsible discipleship.

People need to be discovered – their gifts, their callings, their competencies, their dreams. Places need to be found for them in the ministries of the parish. The rector brings individual people into this process of discovery and discernment. Sometimes individuals offer new ministries that will need to be nursed along into active growth. Sometimes new roles need to be created for those who need to explore their ways to serve.

New leaders and new ministries need to be connected with their vestry liaisons to make sure they get the resources and support they need. The rector makes these connections. New leaders also need to be grounded in a spiritual life strong enough and resilient enough to support them. This is another area where the rector speaks with wisdom and insight.



We are the Body of Christ and our understanding of what that means needs to be shared by everyone who serves on behalf of this congregation. Each leader needs to act in accordance with the values and limits of Saint David's as an enterprise of the Kingdom, and the rector can teach, model and articulate this understanding and accountability.

Decision-making at Saint David's is collegial and relational. Ideally, every leader with a decision to make about the life and work of the parish will take time to consider prayerfully who else should be heard before the decision is made, and will bring those stakeholders into the decision. Helping new leaders understand and accept relational decision-making is an important job for all of us, and especially for the rector.

Individuals can get stretched too thin, or need a rest, or have other reasons to need some time off. The rector needs to be good at noticing this and helping people lay things down. We'd like to see more Quiet Days and retreat opportunities for Saint David's, too. We all can get a little intense about things.

The rector keeps the whole enterprise grounded in God.

Because it's important to model that all the work of this faith community is done for God and God's people, the rector needs to be ready to roll up his/her sleeves and work with us, even on the dirty jobs. Encouragement and presence mean a lot to us. Show us the holiness of ordinary work. We all need to learn and share a generous, resilient spirituality that can live with the messy unpredictability of discipleship.

Our Children's Church kids say our new rector should be nice, polite, sweet, and good at relationships, and should like us and respect us.

The rector helps us take risks, extend ourselves, and learn from our mistakes.

The rector is *ex officio* member of all our committees, but you'd be careful not to put yourself in charge. Having turned over leadership to others, you would respect, support, and affirm their leadership. Should problems arise, you would work with individual leaders to see, understand, and resolve them. Helping individuals find trust and resilience to learn from mistakes is part of the rector's mentorship. We're all learning as we go along.

The rector notices how well task groups are functioning. When two task groups pick up the same task, it's helpful to have our rector notice there's a boundary question and help people sort things out. Sometimes groups need extra prayer time or visioning time, and our rector can proactively offer that. When a task group has stopped being effective, they may need the rector's help in finding new energy or letting go of the task.

The rector sometimes steps in to calm people down.

Yes, people can get crosswise of one another. It's helpful to have a rector who notices this pronto and can sit with individual people and help them process and resolve their concerns. This hands-on reconciliation was a gift of our last rector, which accounts for the notable lack of grouchiness and cliques in this congregation.

A member writes, Saint David's accepts a certain level of chaos, which is not the same as being out of control. The rector will need to be able to tell the difference between functioning, positive movement and smoke blowing in the wind.



IF YOU WERE THE RECTOR OF BEAN BLOSSOM

In this Profile we've given you a collage of impressions and ideas about Saint David's. If at some point you began to imagine yourself here in our midst being and doing Gospel, you've probably formed some expectations of what you could bring to our community and wondered what we would really expect of you. The best we can do right now is to share how we think the job shapes up, and promise that this is only the beginning in what would be a conversation about matching your gifts and skills with our unfinished future.

Live here. It's a hands-on job. We would want you to live in our ministry area.

Run the office. You'd work out with the Vestry about office hours at the church several days a week – we've never had an office before, so we are still finding out how to use it. You'd be the communications hub and phone calls, email and mail from outside the congregation usually would come to you first. It would be up to you to sort these out and share them with

everyone or send them along to the appropriate person. By doing this faithfully and thoughtfully, you'd strengthen and connect all our ministries.

Many of our planning conversations are carried out online. We would need you to be able to work comfortably with email and with Microsoft WORD.

Our church secretary works five to six hours a week for us and fits the church work around her other job. Her principal task is preparing and copying worship materials, although she can make time for extra work. Many office tasks you might expect to pass on to office help, you might need to do yourself or recruit volunteers to do. We are quite accustomed to pitching in as needed.

You'd keep the building calendar and be the contact person for members and groups in the wider community who want to use the building. This is a new area of community service for us and an important element in our Building for Mission project of reaching out to our neighbors.

You would be responsible for training, supervising, and evaluating staff, and we'd need you to be comfortable in that role. Because most work in the parish is done by volunteers, you would also train and work with volunteers and you would need to be at ease in that role as well.

You would keep the parish records and be responsive to the Diocese's requests for reports. We are happy to help with these, but you'd need to coordinate.

Work on building and maintaining connections. To keep this country congregation from becoming isolated, you would be an active participant in the Deanery and Diocese. We know that this would mean a lot of driving.

You'd also be a bridge-building presence in the communities we serve – by walking around and introducing yourself to people, by meeting with local clergy, by having a cup of coffee downtown, by going to the high school musicals. You'd be accessible and easy with people.

In preaching, in Christian formation projects, and generally in your life with us, you would help us see our connectedness to the life, history, and foundational ideas of the wider church and to other faith traditions.

Preside on Sunday morning. Sunday morning is our primary time to be together and to welcome newcomers and visitors. You would be part of that gathering by being present, not only at worship, but before and after worship. If there are newcomers at worship, you'd do follow-up contacts and visits.

Sermons are a source of insight, learning, and spiritual growth for us. We want to hear about the Bible, the natural world, the life of this congregation, your life, the human family, and how these things intertwine and inform one another. We value sermons that challenge us to think about what's happening today and how to live what we believe. We'll even do homework, if you ask us to.

We appreciate a sermon that doesn't answer all its own questions. We like being left with some thinking to do. We're still talking over sermons we heard years ago. We'd like to have printed copies of some sermons to read at home, share with others, and put on the parish blog.

Please don't tell us how to vote, because even if we agree with you, it doesn't build the body. Instead, tell us where your own Biblical scholarship and intellectual curiosity are taking you. Crack open some Greek for us. Tell us what you think makes a

passage of scripture gnarly, breathtaking, or profound. We like personal warmth and real emotions. Be part of us. We are glad to hear about humility and awe. We love to laugh.

Preside on Wednesday evening, too. The 7:00 pm Wednesday Eucharist usually draws two to five people and works as a combined liturgy and discussion. People use the sermon time to reflect on the scriptures together. You'd guide that reflection.

Offer and model pastoral care. You would visit us when we're ill, homebound, or in the hospital. You'd be available for personal counseling, and be able to offer it in a sensitive, friendly way when you think it might be needed. You'd visit us in our homes and get to know us. You would help us grow in understanding how to shepherd one another – and you. It's been our practice at Saint David's to use the pastor's discretionary fund primarily for emergency relief giving, trusting in the rector's judgment of where small gifts of money can help our neighbors. We'd need your insight and discretion to continue this practice.

Be a colleague and partner. We know you'd bring special skills, charisms, and experiences to our common work, but we would also expect from you what we all expect from one another – to observe deadlines, to communicate and to respond to communication, to be on time for meetings, to be there when there's work to do together, to be transparent and careful in using the parish's money, to be clear about availability. You'd be able to thrive in this evolving, informal, and egalitarian structure.

Be a teacher. Don't assume that people know things. Because we come from such diverse backgrounds, there needs to be an element of respectful, friendly explanation in everything we do, and especially in everything the rector does. We want our rector to teach – in preparing candidates for baptism and confirmation, in Bible studies and quiet days, and in other formation events, but also throughout our common life.

Be with us in discernment. You've read that we want to deepen and broaden our ministry here. This is new territory for us and we don't fully know what resources we'll need as we go along. We would certainly want your collaboration, insight and facilitation to be part of the discernment process.

There's one thing more – hard to put into words – a quality of presence. Being comfortable in your own skin – being in the moment – being ready to pray with us right now, not next Sunday – being here now.

We understand that this is a tall order. We want our next rector to be comfortable, effective, and happy here. The search committee is planning an orientation process to get you situated in all the committees, conversations, projects, and responsibilities we've described in the last three sections.





NOTES ON LIFE IN BROWN COUNTY

The population of Brown County is approximately 14,500 and the largest demographic segment is 55 years and older. Nashville is the county seat and lists its population at approximately 850. However, on any given weekend the tourists visiting greatly increase the population if only for a few hours. Tourism is our biggest business, and autumn is our most important tourist season.

This truly is a beautiful part of the world. ***Midwest Living*** selected Brown County State Park as one of its 36 Top Midwestern Parks in 2010. Brown County State Park was established in 1931; parts of Yellowwood State Forest and Morgan-Monroe State Forest are also in Brown County.

There are many ways to live in Brown County. Some people live in the village of Nashville. There are single-family houses throughout the county, often having woodlands on or adjacent to the lot. There are lakeside subdivisions on our many small lakes – some of these are new suburban developments and some are older, cabin-type developments. There are condos and townhomes in Nashville and at Salt Creek Golf Course. Brown County rental housing doesn't necessarily get listed in the newspaper. For a conversation on rental housing, you could speak directly with Hills O' Brown Realty.

The local paper is the Brown County Democrat – it comes out on Tuesday morning. You can subscribe, or pick up a copy when you get your morning muffin at the HobNob Corner. The Democrat has a helpful presence on Facebook. This Is Brown County also offers community news. For regional news, there's the Bloomington Herald Times and the Columbus Republic.



Among our worshipers in May 2010, 29% drove less than 10 minutes to reach Saint David's. 41% drove from ten to 20 minutes. 19% drove 20 minutes or more. One rode a bike! 60% have missed church at least once because of ice on the driveway. People live all over the place, and Brown County has ample quantities of two-lane blacktop back roads. Even if you live in the village – Nashville – the woods are always nearby. Among our worshipers in May 2010, 89% have seen deer on their lawns and 55% have experienced raccoon issues with their household garbage. The search committee surmises that the 45% without raccoon issues have dogs.

There are several medical doctors practicing in Brown County and people seem happy with one or another of them. Salt Creek Family Practice is connected to Bloomington Hospital and, in addition to family practice, offers limited emergency care and a 24-hour staffed emergency line. There is 911 ambulance service in Brown County, including trained first responders, and serious emergency cases go by ambulance to hospitals in Bloomington or Columbus. For significant elective surgery, people tend to go

to Indiana University Medical Center or another major Indianapolis hospital. Medical specialists are available in Bloomington and Columbus. Dental services are available in the county and in Columbus and Bloomington, as are veterinarians.

Like public schools everywhere, the county schools are financially stressed, although the whole community pitches in to support the schools through volunteerism and donations. Among our May worshipers, 19 were school volunteers. About 40% of Brown County's elementary school students received full or partial lunch subsidies in 2009. 47% of Brown County High School graduates in 2008 went on to four-year colleges, and another 26% to two-year colleges – most likely to Indiana's public community colleges. We're especially proud of the high school theater department, which came in third in statewide competition in 2009 with their production of ***The Crucible***. Another option is a private school - there are private schools and parochial schools in Bloomington and Columbus. One of our young people attends Harmony School in Bloomington.



The Brown County Public Library is a community center for the whole county – a new, beautiful building filled with books, art, and places for people to get together. Among our May worshipers, 19 were Library or Literacy volunteers. The library's Community Rooms are used by the whole community – local musicians gave a standing-room-only concert for Doctors Without Borders this spring, and Saint David's held its Earth Day events there this year as well.

The Brown County YMCA has an indoor pool and offers fitness and sports classes and groups for all ages. The Nashville Dance Studio offers classes in ballet, jazz, hip-hop, and modern dance. There's also a square dance club and country line dancing, and over in Bloomington there's a weekly contra dance.

We have a fine old-time hardware store that sells everything. If you can't buy it at Bear Hardware, you can probably get along without it.



The music scene here is rich and diverse. In Brown County we have a community choir, a Community Band, and a Brown County Community Orchestra – then there's also the Bill Monroe Music Park, across Route 135 from the church, which has an annual Blues Festival and an annual Bluegrass Festival. There are many local venues for live folk musicians and singer/songwriters. Indiana University, about a half-hour drive west of Nashville, has a world-class music school, the Jacobs School of Music, offering year round concerts and recitals, as well as ballet and opera. There are free concerts most days. The Bloomington Chamber Singers, another community choir, offers four concerts a year. Both Columbus and Bloomington have community orchestras and other ensembles.

There are several art galleries in Nashville – the two large cooperative galleries are the Brown County Art Guild and the Brown County Art Gallery. Many local craftspeople display their work at the Brown County Craft Gallery and offer studio tours in June and October.

Cell phone coverage and broadband internet availability are not available in many parts of Brown County. There is little industry except tourism in the county, so many people commute outside of the county to work. Our lack of economic and manufacturing infrastructure impacts the revenue in the county and affects the availability of affordable housing and jobs that pay a living wage. This is not a new problem – old timers in the county remarked that when the Great Depression happened there was no change in their standard of living.

Because housing is so tight in Brown County, Habitat for Humanity – Brown County, by building a house every summer, makes a significant contribution to the County's future. In this current recession the strain on families is very evident in the increased need for help. Mother's Cupboard, a feeding ministry in Bean Blossom, is serving about 100 meals a night. Among our May worshippers, 15 were Mother's Cupboard volunteers.



A member says, We used to come down to McCormick's Creek State Park to camp, and we'd come over to Nashville for a day trip. We decided this was the perfect place to retire. We wanted some land, we wanted to get back to the country. Our land is a classified forest, restricted to wildlife habitat. And we love the easy access to cultural events.

A member writes, We were driving south one time and we saw an ad for Hilton Head, people playing tennis, and the ad read, "What will you do with the rest of your life?" I said to my husband, "Dear God! I hope that's not how I spend the rest of my life!" When we came to Brown County we looked for opportunities to do community service - and in Brown County, they're everywhere. People welcomed us.

A member writes, We have a Silence Bell which we ring a few minutes before worship is to begin. It used to sit on top of the organ but we've had to move it to a different location so people in the Gathering Place can hear it and know that it's time to prepare to worship. They couldn't hear it from the old location because they were too engaged in talking together. I think this is a really good sign.

OUR SEARCH PRAYER

Mighty Creator,
baker of new bread,
may we be leaven and salt.
Knitter of new cloth,
may we be your yarn.
Builder of the Holy City,
may we be living stones.
Working together,
may we serve your compassionate purpose.

Lord Jesus,
teller of new stories,
may we listen at your feet.
Teacher of new wisdom,
may our eyes be opened.
Caller of new disciples,
may we hear and follow,
Working together,
may we serve your compassionate purpose.

Indwelling Spirit,
breath of vision,
attend our searching.
Holy comforter,
enfold all those who consider this call.
Giver of truth,
bless us with clear sight.
Working together,
may we serve your compassionate purpose.
Amen.

MEMBERS OF THE SEARCH COMMITTEE

Joan Amati Jan Benham
Mike Day Judy Huber
Ralph Linscott Yvonne Olinger
Pamela Smith
Gene Niednagel, Chairman
7560 N. Blue Heron Drive
Unionville, IN 47468
(812) 988-6865
niednagel@comcast.net

If you are interested in being considered as a candidate for this position, please contact:

The Rev. Canon Debra Kissinger
The Episcopal Diocese of Indianapolis
1100 West 42nd Street
Indianapolis, IN 46208
800-669-5786
FAX 317-926-5456
kissinger@indydio.org

Parish web site: **www.saintdavidbeanblossom.org**

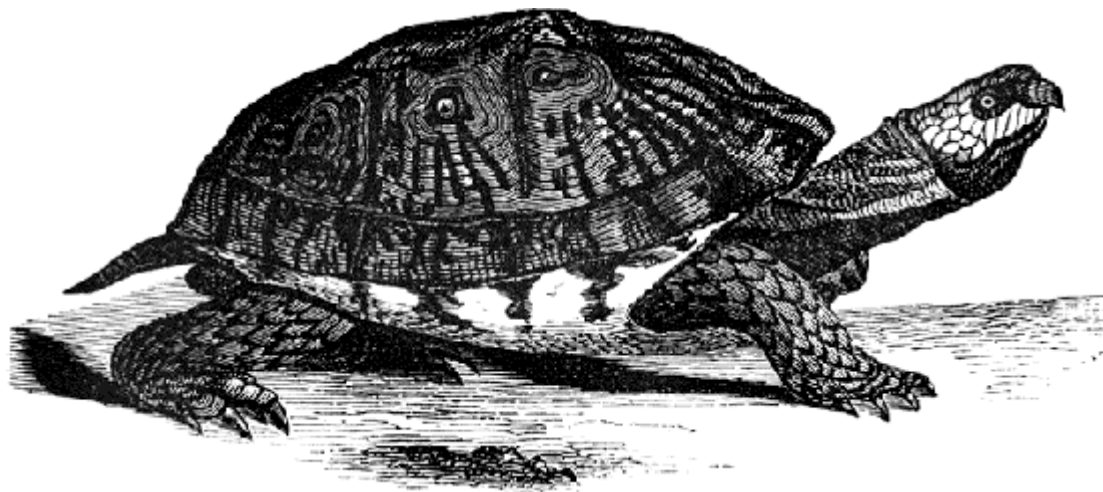
Parish blog: **beanblossom.wordpress.com**

Parish photo album: **stdavids.smugmug.com**

Bean Blossom Music Series: **beanblossomsounds.org**

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People who worshiped at Saint David's in May, 2010 were making the world a livelier, better, and more beautiful place by volunteering in IU's African American Choral Ensemble, the Brown County Art Guild, the ASPCA, Big Brothers / Big Sisters, Bloomington Chamber Singers, the Bloomington Hospital IRB, Bloomington and Franklin Parks and Recreation, Bloomington Pops, Boy Scouts, the Brown County Board of Health and Health Department, the Brown County Genealogical Society, the Brown County Humane Society, the Brown County Literacy Commission, Brown County Partnership, Brown County Public Library, Brown County Retired Teachers, Brown County State Park, Brown County Zoning Board, CASA, Community Band, the Brown County Community Foundation, the Community Transportation Advisory Commission, the Community Affordable Housing Commission, the Community Resource Center,



fire departments in Brown & Morgan Counties, Habitat for Humanity, the Monroe County Historical Society, Hoosier Hills Food Bank, Indiana Heritage Arts Board, the IUPUI soil testing for contaminants program, Johnson County Partnership Health Initiative, knitting hats for children, the League of Women Voters, Lions Club community projects, Listening Hearts, Literacy Volunteer Franklin, Lotus Festival of World Music, Mother's Cupboard, Middle Way House women's shelter, the Network of Biblical Storytellers, community peace work, prison tutoring, Psi Iota, making quilts for Habitat, road cleanup, volunteering in schools in Brown County and Bloomington, the Shalom Center, Saint Dorothy's Rest (an Episcopal camp in California), Saint Paul's Episcopal Church in Columbus, Saint Thomas' Episcopal Church Community Clinic in Franklin, several thrift shops, the Tri Parish Coalition, Volunteers in Medicine, Waycross, Wonderlab science museum, the YMCA, and – of course – Saint David's.