



The Episcopal Church has also been called an elitist church. Perhaps it's because the church has exerted a social influence and exercised its social conscience in ways far beyond its numbers. (Here in Indiana, Eli Lilly was a good Episcopalian.) We do have our share of cathedrals. But 70% of our churches have fewer than 150 members. We believe this intimacy is one of our strengths.

Or perhaps it's because our members do not rush to enlist the newcomer. Such reticence is frequently our way of respecting one's need for distance. We would rather you be a part of us of your own choice, not out of coercion. We believe one should be encouraged to approach the faith commitment and the community thoughtfully and not merely out of social pressure.

Our little congregation traces its start to the consecration of the Good Shepherd Chapel in 1956. Through a variety of incarnations, the Episcopal Campus Ministry at Purdue has offered "Ritual, Community, and Free Food" to Purdue students, faculty, and staff, and all those who prefer an informal religious experience.



No brief brochure can fully explain our life, nor answer all your questions. So please feel free to contact any member of this congregation to learn more about us.

Rev. 6/16

Chapel of the Good Shepherd Purdue Episcopal Campus Ministry



SUNDAY SERVICE SCHEDULE:

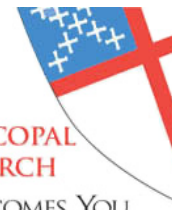
Holy Communion 10:00 a.m.
Holy Communion & Supper 6:00 p.m.*
*late August through early May



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THE
EPISCOPAL
CHURCH
WELCOMES YOU

Good Shepherd
Purdue Campus Ministry

It isn't very large by American standards, and it hasn't grown by leaps and bounds. It has been called an elitist church, though it is part of the Anglican Communion, whose several parts embrace much of Africa and Asia. It has been called a liberal church because it has not historically legislated the lives of its members. It takes many forms in its worship, confusing the casual observer. For these and many other reasons, the Episcopal Church may well be one of the most misunderstood branches of the Body of Christ!



The Episcopal Church is the American heir to the Church of England. As old as Celtic Christianity, the origins of our faith are not traced to Henry VIII, as popular history would claim, but to Elizabeth I, under whose guidance it took its form as the established Church of England. Of the many branches of the Church spawned by the Reformation, the Anglican church, we believe, most nearly realizes the goals of that movement. Retaining the ancient order of the Episcopate (from the Greek word meaning "Bishop"), the branches of the Anglican Communion trace the lineage of their leadership to the Apostolic church.



But the early English reformers also saw the need for the corrections cited by the continental critics of the older Roman Catholic theology and polity. The attempt to remain catholic, apostolic, and truly holy has often tested the fabric of Anglicanism. This tension has earned this church a reputation for being always on the middle ground. But this same balance has proven one of the greatest gifts of the English tradition, making this church one of the most tolerant and inclusive of the Christian family.



Its American branch was called to adapt to the demands of the new nation. In the years following the American Revolution, the old associations with the

English crown were to be shed for a new style of shared governance. The American church emerged as a true episcopal body, with bishops ordained in the apostolic succession at its head.

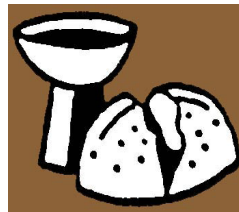
But the structure was balanced by the leadership of the laity in the form of vestries at the local level and lay deputies in the national General Convention.



The Right Rev. Catherine Waynick

Like all members of the Anglican Communion, the Episcopal Church is autonomous, yet respectful of its place within a worldwide body. It governs its life as deemed best for its people, but tries to weigh its own needs against its responsibilities to its partners in faith.

The Episcopal Church stands in the Christian evangelical tradition as a body which professes belief in Jesus Christ and seeks to communicate the gospel, the “good news” of the one God as it was revealed in the historical person of Jesus Christ and is continually revealed in the work of the Holy Spirit. We believe that this message is conveyed not only through words, but through the life we live and share with others. We enter this life through the sacrament of Holy Baptism, which is administered using the old Trinitarian formula “. . . in the name of the Father, and the Son, and the Holy Spirit.”



The center of life in the Episcopal Church is the Holy Eucharist (the word means “thanksgiving”), sometimes called

Holy Communion, the Lord’s Supper, or the Mass. The sacrament is celebrated regularly in all the congregations of this church in the language and forms common to the people. The variety of liturgical expression is one of the gifts of the Episcopal Church and reflects the breadth of its embrace. Visitors and newcomers may experience some discomfort, fearing that awkwardness may hamper participation. Be assured that this is not the case. The communion of the Episcopal Church is open to all baptised people, and one’s liturgical style is a personal matter of taste.

Confirmation is the sacramental rite through which people express a mature commitment to Christ. In this rite, one renews the promises of Baptism and publically professes one’s desire to assume responsibility for those promises. Those who have made such a profession within the Roman or Lutheran churches are not confirmed, but received. Membership is not a requirement for participation in the life of this or any other congregation of the Episcopal Church. The full sacramental and pastoral ministrations of the Church are offered to all.



The Episcopal Church has been called a liberal church because we do not practice rigid legislation of our lives. Some are uncomfortable without rules to encircle and protect. But our heritage professes belief in the gifts of human reason and will which are ours to use or abuse. We attempt to define in every age the paths that accord with Holy Scripture, with the venerable tradition of church history, and with human reason. Thus our church is not for the faint of heart, but for the courageous. It is a church of many converts, perhaps because it is a church which commends to its members the search for and the attainment of a mature faith.

