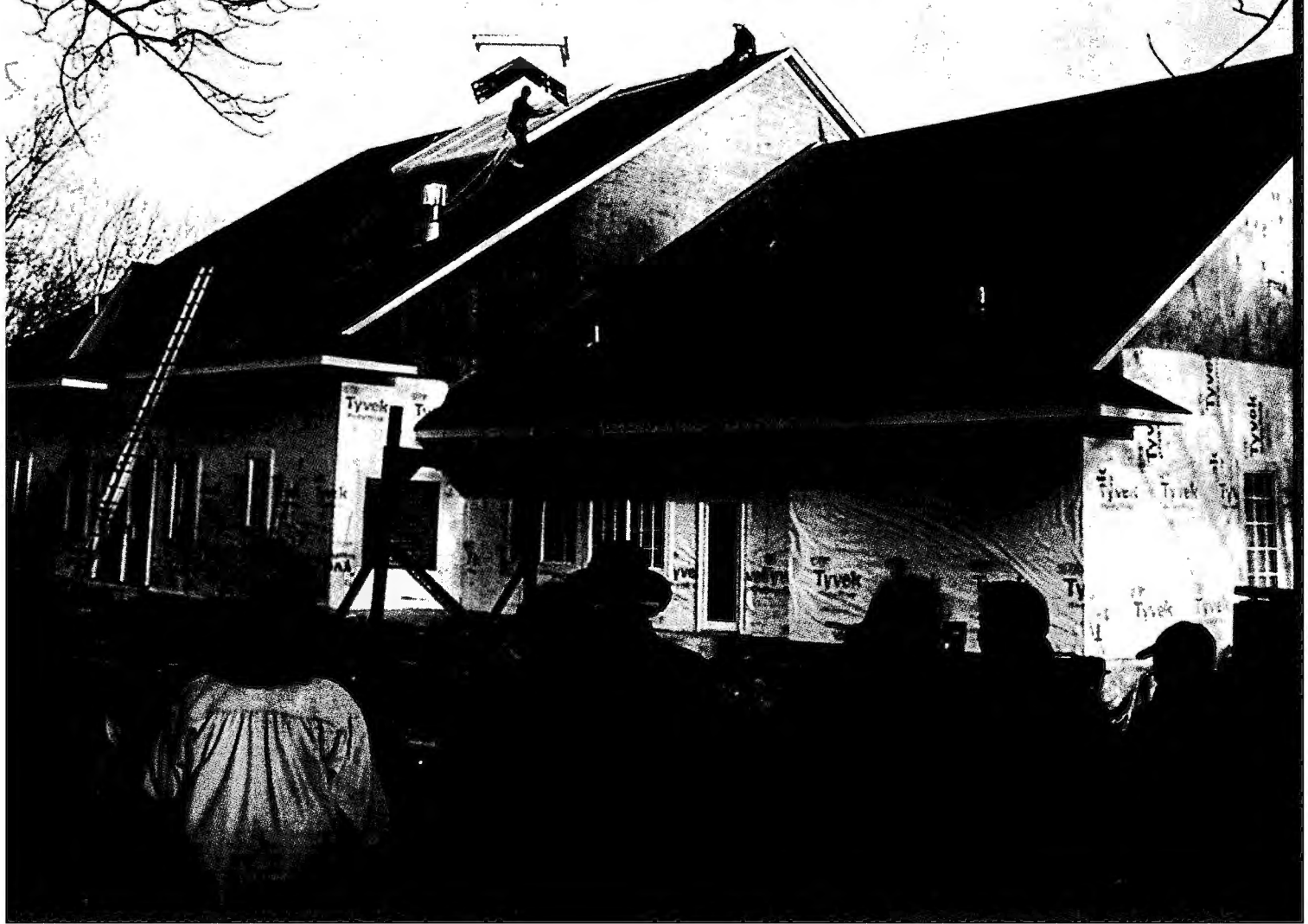
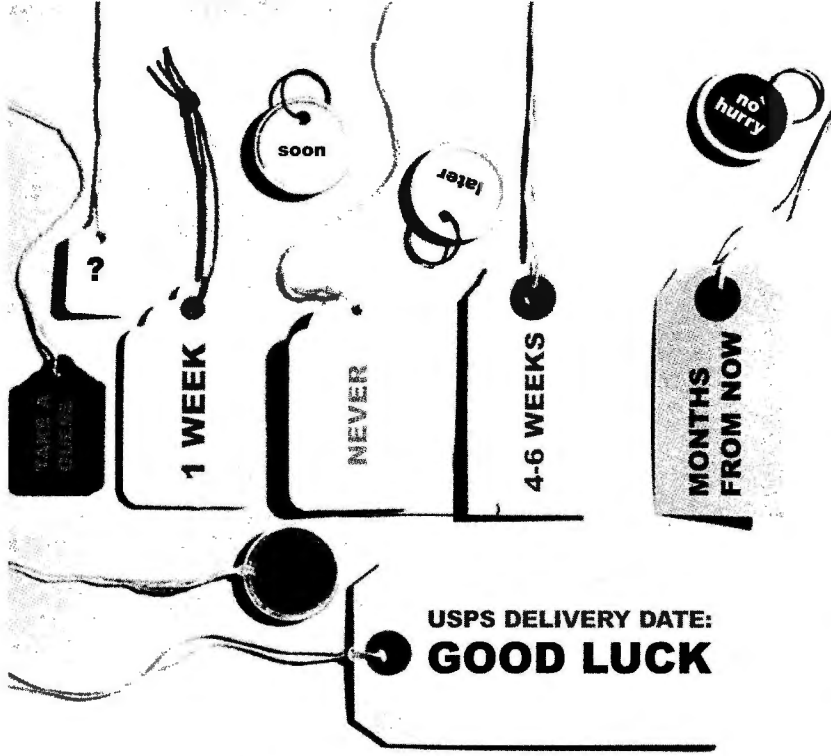


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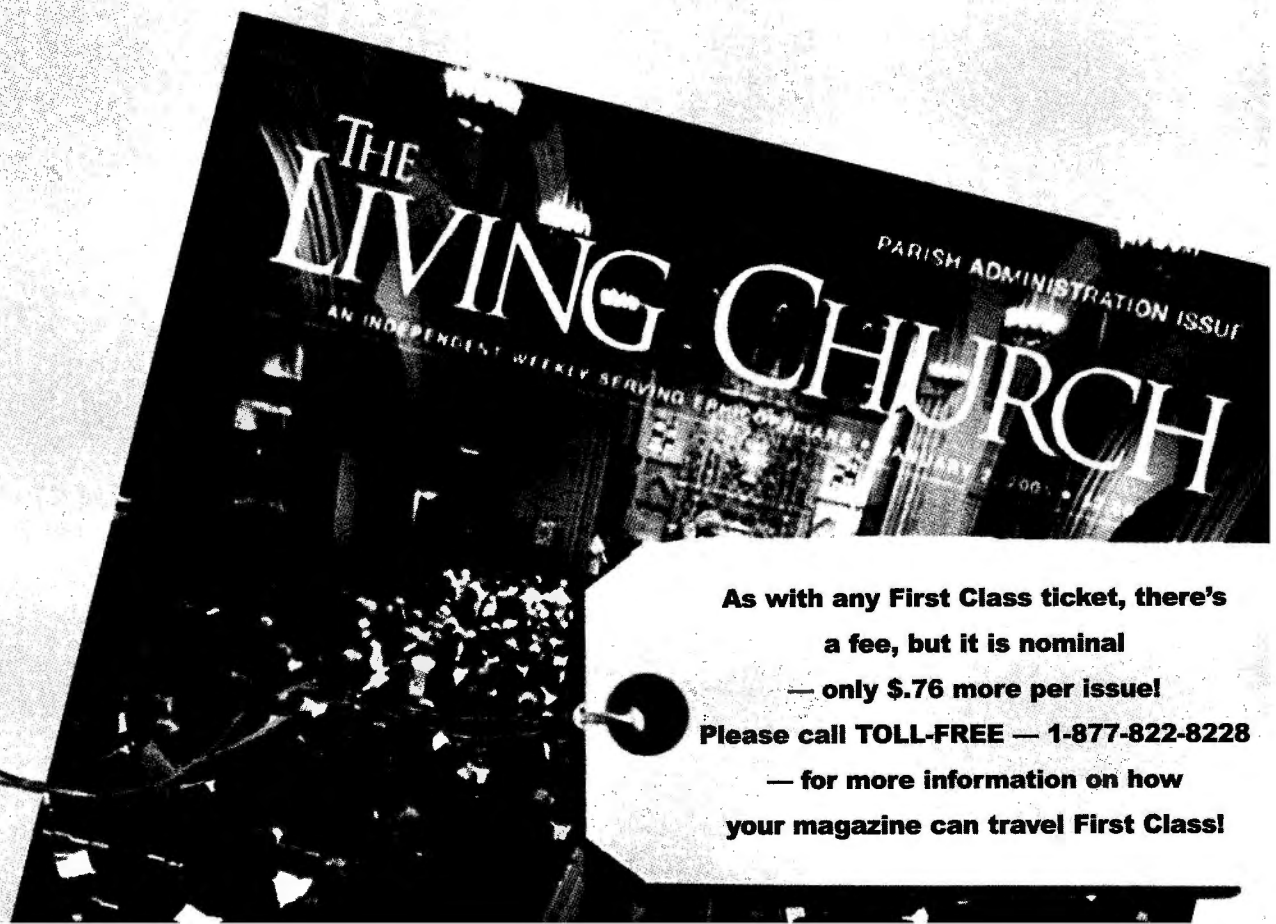




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MANUSCRIPTS AND PHOTOGRAPHS: The Living Church cannot assume responsibility for the return of photos or manuscripts. The Living Church is published every week, dated Sunday, by the Living Church Foundation, Inc., at 816 E. Juneau Ave., Milwaukee, WI 53202. Periodicals postage paid at Milwaukee, WI.

SUBSCRIPTION RATES: \$12.50 for one year, \$62.50 for 18 months, \$80.00 for two years. Canadian postage an additional \$15.08 per year. Mexican rate \$19.24; all other foreign, \$24.96 per year.

POSTMASTER: Send address changes to The Living Church, P.O. Box 514036, Milwaukee, WI 53203-3436.

THE LIVING CHURCH (ISSN 0024-5240) is published by THE LIVING CHURCH FOUNDATION, INC., a non-profit organization serving the Church. All gifts to the Foundation are tax-deductible.

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Volume 230 Number 5

*The objective of THE LIVING CHURCH magazine is to build up the body of Christ, by describing how God is moving in his Church; by reporting news of the Church in an unbiased manner; and by presenting diverse points of view.*

## THIS WEEK

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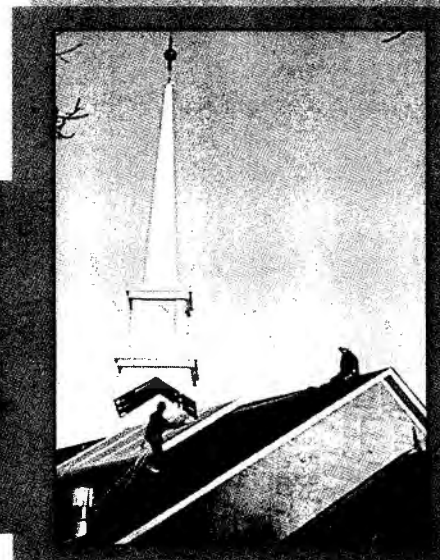
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**SUNDAY'S READINGS**

**Credible Christian Authority**

*'Blessed are the meek...'* (Matt. 5:5)

**Fourth Sunday after the Epiphany (Year A), Jan. 30, 2005**

**BCP:** Micah 6:1-8; Psalm 37:1-18 or 37:1-6; 1 Cor. 1:(18-25)26-31; Matt. 5:1-12;

**RCL:** Micah 6:1-8; Psalm 15; 1 Cor. 1:18-31; Matt. 5:1-12

An outsider looking in might easily conclude that Christianity is a religion concerned solely with the grabbing and guarding of power, and many of us would be hard pressed to dispel that notion. Indeed, much of our history, from the councils to the great schism to the Reformation, has centered around fights over who's in charge.

Many around us in our own country today actively pursue a "Christian" political agenda, striving to force fundamentalist opinions and biases on everyone else through law. Curiously, these are often the most vocal critics of conservative Muslims pursuing "Islamic" agendas in their own lands. But no matter. In our own Church, the problem is writ especially large. Traditionalist bishops threaten progressive clergy and congregations with "discipline," even as liberal bishops go to secular courts to deprive conservative congregations of their property. The rationales given are high sounding enough, but they're always incredibly self-serving. What it ultimately boils

down to is power. "My way or the highway," goes the saying. And, "I'll keep the cash," our own leaders might add.

Today's readings strike at the heart of that version of the Christian walk which blesses power-grabs cloaked in self-righteousness. "[W]hat does the Lord require of you," the prophet Micah pointedly asks us, "but to do justice, and to love kindness, and to walk humbly with your God?" (6:8). What indeed! Jesus points out in no uncertain terms the qualities of genuine Christian greatness: poverty of spirit, meekness, mercy, and a willingness to endure persecution.

In the midst of our current preoccupation with grabbing and exercising power, today's readings invite us to a better way of being Christ's body. "God chose what is weak in the world to shame the strong," Paul insists. "God chose what is low and despised in the world, things that are not, to reduce to nothing things that are" (1 Cor. 1:27-28). Low and despised things like meekness and charity, perhaps.

**Look It Up**

How does Jesus react when his original disciples argue about matters of authority? (Luke 9:46-50). Why?

**Think About It**

The names of 13th-century patriarchs and popes are long forgotten, but a simple deacon named Francis is still revered. Why might this be?

**Next Sunday**

**Last Sunday after the Epiphany (Year A), Feb. 6, 2005**

**BCP:** Exodus 24:12(13-14)15-18; Psalm 99; Phil. 3:7-14; Matt. 17:1-9

**RCL:** Exodus 24:12-18; Psalm 2 or Psalm 99; 2 Pet. 1:16-21; Matt. 17:1-9

## BOOKS

### Living the Story

#### Biblical Spirituality for Everyday Christians

By R. Paul Stevens and Michael Green.  
Eerdmans. Pp. 221. \$18, paper.  
ISBN 0-80286074-5.

### The Spirit in the Church and the World

Edited by Bradford E. Hinze. Orbis. Pp.  
247. \$28, paper. ISBN 1-57075-528-0.

Putting the Holy Spirit into spirituality is the goal of *Living the Story*. Taking turns chapter by chapter, theologians R. Paul Stevens of Regent College, Vancouver, and Michael Green of Oxford take us on a lively tour of the Bible to discover what particular gems of spirituality we can glean from each portion.

For instance, Abraham, Isaac and Jacob illuminate the gospels to come by showing how God brought his transforming kingdom to earth; the prophets teach us to serve God not only in ritual but in love, justice and righteousness.

Coming to the New Testament, we gain insight from the fellowship and prayer life of the early Christians. The tour carries us on to the sacraments — “channels” of God’s grace and love — then takes a somber detour through sin, adversity and last things, to emerge finally into the book’s best chapter — on love, “the language of heaven” and “the flower of Christianity.”

Spirituality, the authors tell us, is “our lived experience of God.” And the Spirit provides that gift. As Michael Green sums up: “Surely the whole heartbeat of New Testament spirituality is that each of us is the temple where the Holy Spirit lives.”

Don’t look for deep answers to hard problems in these easy-to-digest pages. The aim is to uplift, and *Living the Story* does it well.

For the academic minded, the Spirit gets focused more narrowly in essays culled from the convention of the 2003 College Theological Society and published as *The Spirit in the Church and the World*, edited by Bradford E. Hinze of Marquette University. Twelve theologians (mostly Roman Catholic) deal with, among other topics, the Spirit’s

role as communicator; the development of the Spirit’s divinity going back 16 centuries to St. Gregory of Nazianus; the plight of a “grieving” Spirit; signs that the Spirit can “suffer,” and, supremely, how the Spirit empowers. Perhaps the most innovative is a chapter by Elizabeth Groppe of Xavier University, Cincinnati, who compares the Spirit’s action in violent warfare and non-violent resistance.

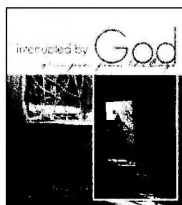
*Boyd Wright  
Mendham, N. J.*

### Interrupted by God

#### Glimpses from the Edge

By Tracey Lind. Pilgrim. Pp. 236. \$32.  
ISBN 0-8298-1622-4.

Tracey Lind has the most extraordinary eyes. They see beauty and meaning in tight scenes that some would call odd or even ugly: A chair by a window in a room with peeling paint and graffitied walls; a winter tree full of trash; street people. She sees lines of connection most miss: between the killers of Jesus, the stealers of shoes, and us — all of us. She sees this Jesus clearly as



God and clearly as man; not your suburban next-door neighbor, but as “an activist who healed those who were cast out of society, disregarded because of illness and disease, and then

pronounced them clean. He was a rabble-rouser who violated the societal and religious rules of meal companionship and table fellowship by choosing to eat with the unclean and the rejected. He was a reformer who broke the religious laws that he deemed were abusive to those whom they were intended to serve, protect, and empower.” And through her writings and her black-and-white photos, we see Jesus too, everywhere we look.

The Very Rev. Tracey Lind, dean of Trinity Cathedral in Cleveland, has served in some gritty neighborhoods. Her pictures aren’t pretty. They are real. Her stories are funny, poignant, scary. And they, too, will stick in your mind.

*Patricia Nakamura*

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## Archbishop Akinola Responds to Accusations

Concerned that a remark he said he never made continues to be circulated, the Primate of Nigeria, the Most Rev. Peter Akinola, has denied accusations that his opposition to the episcopacy of the Rt. Rev. Gene Robinson is driven by revulsion of homosexual persons, saying his actions arise from the concern that false teachers are leading the Episcopal Church astray.

"It's all about responsibility," Archbishop Akinola told THE LIVING CHURCH. "Everyone has sinned. Everyone needs to be cleansed by the blood of Jesus. If people come to the church and do not hear the message of new life, then we have not fulfilled our responsibility."

During the debate Oct. 15 at the Diocese of Dallas's convention [TLC, Nov. 7] over affiliating with the Anglican Communion Network, accusations impugning the archbishop's beliefs were leveled. "The primate of all Nigeria refers to homosexuals as animals and refuses to repent of that," said the Rev. Mark Anschutz, rector of St. Michael and All Angels' Church, Dallas. "I cannot be a party to that kind of network." That quote was repeated again in the Jan. 23, 2005, issue in a letter to the editor written by Stephen Bates, religious affairs correspondent for *The Guardian* and author of "A Church At War."

A number of other British and American newspapers have also repeated the remarks.

The July 13, 2003, issue of *The Economist*, relying upon an account of synod in the Diocese of Abuja by the Nigerian press, quotes Archbishop Akinola: "I cannot think of how a man in his senses would be having a sexual relationship with another man. Even in the world of animals, dogs, cows, lions, we don't hear of such things."

In response, Archbishop Akinola argues, "We are not being responsible or faithful if we say, 'Let us bless your stealing. Let us bless your adultery.' When the church in the West says, 'We bless your homosexual union,' they have failed people. We should love them better than that," he said.

## 'Emergency Contraception' Defended

The Episcopal Church has joined with Planned Parenthood, the American Civil Liberties Union and 200 other advocacy groups in denouncing a Justice Department protocol for the treatment of rape victims because the guidelines do not advocate "emergency contraception."

The Jan. 6 letter to the Justice Department's Office on Violence Against Women called "the failure to include a specific discussion of emergency contraception in the first national protocol for sexual assault treatment" a "glaring omission" by the government.

Emergency contraception, or the "morning after pill," according to a spokesman for Planned Parenthood, is the "same thing as normal hormonal contraception" and "if taken in high doses from 75 to 105 hours after unprotected intercourse, can prevent pregnancy from occurring." It is not an abortifacient and "has no effect on pregnancy" and "would help rape victims prevent the trauma of unintended pregnancies," the organization stated.

Susan Wills of the U.S. Conference of Catholic Bishops Secretariat for

Pro-Life Activities disputed this assertion, saying that to make the claim that emergency contraception is not abortion, its supporters must "redefine pregnancy. 'Pregnancy begins at conception, not at the implantation of a fertilized embryo,'" Mrs. Wills said. She added that current medical research finds that "there are no benefits to taking" emergency contraception while there are "health risks in taking it."

Citing Resolution D-095 from the 1976 General Convention, Maureen Shea, the director of the Episcopal Church's Office of Government Relations said "The [Episcopal] Church recognizes that particularly in cases — like rape — where the 'the physical or mental health of the mother is threatened seriously,' the choice must remain with women and families" as to whether to procure an abortion.

"It was our strong feeling that policy from the Episcopal Church enabled us to sign on to a letter asking that victims of rape, in order to reach informed decisions, be given information regarding emergency contraception" she said.



John Gaskill photo

Volunteers count the \$102,857 in donations collected for victims of the tsunami disaster in Southeast Asia during a 12-hour interfaith relief effort on Jan. 5, a combined venture of Christian and Jewish congregations coordinated at Church of the Holy Communion, Memphis, Tenn.

## Kentucky Holds Forum on Windsor Report

Two days before the House of Bishops met in Salt Lake City to receive the Windsor Report, about 500 people from parishes across the Diocese of Kentucky gathered to hear the views of their bishop, the Rt. Rev. Edwin F. Gulick Jr., and another speaker, the Rev. Christopher Seitz, a professor at St. Andrew's University in Scotland who was a consultant for the report. The Jan. 9 forum was hosted by St. Francis in the Fields Church, Harrods Creek.



Bishop Gulick

responded to questions submitted in writing. Asked to make a conjecture on responses the bishops might consider in Salt Lake City, Bishop Gulick said the report was discussed substantively at a Province 4 bishops' meeting in December. The bishops there planned to suggest a moratorium on same-sex blessings and ordinations of non-celibate homosexual persons until General Convention in 2009. Bishop Gulick said he "personally is more comfortable in supporting a moratorium that would last until 2006.



Prof. Seitz

Bishop Gulick noted that the report presents "interesting questions" about the bishops' authority to respond. A bicameral assembly governs the Episcopal Church, so for something to become church law, it has to be taken before both houses of General Convention. The questions now before the bishops, he said, are "Can they make a response?" and "How much of that response should they make in their own voice if the voice of the Episcopal Church is General Convention?"

Prof. Seitz spoke repeatedly, and with urgency, of the crisis the Church faces and the need for the bishops to act without delay. Describing himself as an "American who sees ECUSA from the outside in," Prof. Seitz is the president of the Anglican Communion Institute. He faults Episcopalians for failing to recognize what has happened.

"I believe we're now watching a tide going out slowly, steadily. Some view it as a tsunami, some are unaware," he said. "Some are worried, some are indifferent to it or contest it. Some see it as a time to collect free fish." He worries most about "the degree to which people in this region dispute that the tide's recession means anything particularly grave, the belief that all will blow over, that everyone will get used to things."

In addition to giving presentations, Bishop Gulick and Prof. Seitz

responded to questions submitted in writing. Asked to make a conjecture on responses the bishops might consider in Salt Lake City, Bishop Gulick said the report was discussed substantively at a Province 4 bishops' meeting in December. The bishops there planned to suggest a moratorium on same-sex blessings and ordinations of non-celibate homosexual persons until General Convention in 2009. Bishop Gulick said he "personally is more comfortable

The final question brought perhaps the forum's most uncomfortable moments when the speakers were asked about the best method of protest an individual can make short of leaving the Church.

"Well, you don't give any money to your diocese," Prof. Seitz replied, a comment that raised some laughter from the audience. "I think one needs to stay and bear witness," he said. "There are means of protests. I don't think you should give money to things you don't think are appropriate."

Bishop Gulick replied by outlining steps the diocese has taken to gather the divergent views of parishioners and to encourage people representing a plurality of views to take part in diocesan elections, including seeking deputy nominations for the 2006 General Convention.

"We have tried to be as open and as transparent as possible," he said. "We do not encourage people to use their power financially in punitive ways because ultimately I think that hurts the one mission of all."

Mary Jane Cherry

## Reserve Funds

Concerned by graying congregations and the slow pace of growth, Bishop Alan Scarfe asked the convention of the Diocese of Iowa, held Nov 5-6, to draw upon its reserves to invest in its future.

"I propose that we use one of our unrestricted funds as a supplement to the income side of the budget for mission venture," he said, noting that in 2006 he would initiate an "annual mission venture fund."

He further asked "each congregation with endowed monies [to] consider seriously the 5 percent rule" to fund growth. "By this rule you would use as income for mission 5 percent of the actual balance of your endowments at an annual given date." Such a plan "would release \$600,000 for mission venture — in your own hands — throughout this diocese."

Delegates to the convention passed on second reading two canonical changes: a provision granting a member of the Standing Committee *ex officio* voice and vote at diocesan convention, and the seating of eight youth delegates nominated by the bishop, with voice and vote, at convention.

While resolutions commending the 30th anniversary of the ordination of women and decrying violence in the Sudan passed easily, a resolution submitted by the Rev. Robert Elfvin of St. Luke's, Des Moines, endorsing the recommendations of the Windsor Report was amended after debate by convention.

The language adopted by convention resolved that the diocese "affirms its desire to preserve the Communion by affirming the spirit of [the Windsor Report] and to do all in its power to conform to that spirit."

A resolution asking the diocesan commission on constitution and canon to prepare legislation altering the language of the constitution and canons of the diocese, substituting "baptized members" for "confirmed

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members," was passed on the theory that the rite of Confirmation was unnecessary in light of the changes made in the 1979 Prayer Book and in the canons of the national Church where full membership is defined in terms of baptism, not of confirmation.

## Hunger Relief

A Lubbock-based company that sends dehydrated food to hungry people worldwide is one of two dozen ministries to receive funding from the Diocese of **Northwest Texas** after delegates to the Oct. 29-31 annual convention at Holy Trinity Church voted to allow parishioners to redirect funds that would normally be sent to the program budget of the national Church.

"This is a ministry that is dear to the hearts of many of us," the Rt. Rev. C. Wallis Ohl, Bishop of Northwest Texas, said in a post-convention interview Jan. 6. "It was especially timely given the traumatic situation in Southeast Asia."

Breedlove Dehydrated Foods takes advantage of the abundant produce of the Texas high plains to provide nutritious dehydrated soups and vegetable blends for hunger relief organizations throughout the U.S. and the world. It received about \$10,000 from the Northwest Texas diocese last year. Funding decisions for 2005 projects will be made by the diocese's executive council in the spring. Other ministries and organizations that will benefit from the delegates' decision to allow parishioners to redirect approximately \$75,000 in funds include relief efforts in the Sudan and South Africa; Doctors Without Borders; and food pantries and literacy programs throughout the diocese. "All of this must be approved on a year-to-year basis," Bishop Ohl said.

Convention delegates also heard an update on the new Santa Maria Virgin congregation in Midland. Bishop Ohl noted there are many opportunities



Joe Bjordal/News Episcopal Diocese of Minnesota photo

The Rev. Janet Wheelock, priest-in-charge at St. Edward the Confessor Church in Wayzata, Minn., steadies the steeple cross to be installed at the church's new building Dec. 15 while senior warden Lynn Whitacre inscribes a scripture passage on the base. Two and a half years ago, the old church building was destroyed by arson (on the cover).

for the growth of Hispanic ministry in the diocese.

Among other business, convention also learned that Bishop Ohl had recently appointed Ms. Claire Cowden as canon for ministry development. Canon Cowden's primary task is working with the diocese's congregations to help them fulfill the mission and ministry of the Church. "We want our congregations to be actively involved in their communities," Bishop Ohl said.

*Jim Goodson*

## Cultural Matter

While highlighting its strictures against overseas intervention in the Episcopal Church, the Bishop of **Rochester** told his diocesan convention that the Windsor Report called primarily for cultural engagement and dialogue, and gave his approval for the continued use of experimental liturgies within the diocese.

Speaking to approximately 300 delegates and guests at a Rochester hotel Oct. 29, the Rt. Rev. Jack McKelvey said the report "acknowledges that we have acted within our authority and our canons with regard to the ordina-

tion of Bishop Robinson."

"We value the roots that we share with the See of Canterbury," he acknowledged, and "the coming conversations will allow opportunity to understand more clearly the different cultural and life issues that exist from Anglican province to Anglican province."

Bishop McKelvey challenged the diocese to be a good steward of its wealth, living out the convention theme of "Partnerships and Possibilities: Grow for It." "We have the responsibility and privilege of overseeing an endowment fund involving resources from 36 congregations and a diocesan endowment fund totaling \$30 million. We are stewards of well over \$100 million of property. My friends, this is a big responsibility and we are called upon to be accountable for it."

Bishop McKelvey also announced a "blanket approval" for experimental eucharistic liturgies, explaining, "creativity in our worship helps us to grow."

Convention delegates endorsed a number of resolutions including a commendation of Bishop McKelvey and his predecessors for "supporting

(Continued on next page)



## Robbery at Southeast Florida Church Foiled

Exercising some "muscular Christianity," a Southeast Florida priest foiled a daylight robbery of St. Joseph's Church in Boynton Beach.

At the close of the afternoon Haitian-Creole language service on Jan. 2, a man brandishing a vacuum cleaner appeared and told the Rev. Sebastian Guillaume not to lock the church because it was to be cleaned. Shortly thereafter when the rector, the Rev. Martin W. Zlatic, arrived early for an evening meeting at the church, the "cleaner" was loading the church's audio equipment into the back of a truck.

Fr. Zlatic climbed into the back of the truck to inspect its contents and immediately telephoned the police, according to Beverly Warnke, an administrator at St. Joseph's. At first the suspect tried to assure Fr. Zlatic



Fr. Zlatic

that his "cleaning project" was legitimate. When that proved futile, he began tossing the equipment out of the back of the truck. Then he tossed out Fr. Zlatic (still on the telephone with the police) and sped away. Mrs. Warnke said Fr. Zlatic was bruised but well enough to leave the next day for a week-long diocesan mission trip to Honduras. Based upon the information given to the police, sheriff's deputies in Volusia County, Fla. (some 200 miles to the north) detained a suspect late Sunday night.

Mary Cox, communications director in the Diocese of Southeast Florida, said she wasn't surprised by Fr. Zlatic's response to the theft, explaining that a bold challenge to evil was in keeping with his character. "He wasn't going to let it happen again," she said, noting that in the sporadic looting that followed in the wake of Hurricane Jeanne in October, St. Joseph's parochial school was burgled, resulting in the loss of its audio-visual equipment.

(Continued from previous page)

appropriate services of blessing for same-sex couples in this diocese for more than two decades," and rejecting U.S. Middle East foreign policy, noting the diocese "oppose[s] the recent memorandum of agreement between President George W. Bush and Prime Minister Sharon that effectively legitimizes the West Bank Jewish settlements in contradiction of international law."

## Tested, Moving Forward

Gathered on the first snowy weekend of the season, delegates to the convention of the Diocese of **Northern Michigan** heard from their bishop, the Rt. Rev. James A. Kelsey, that 2004 had been a difficult year, but one in which the diocese had nevertheless thrived.

Meeting in Houghton Oct. 15-17, delegates elected deputies to the 2006 General Convention and new diocesan officers. They also participated in an

anti-racism training program. A resolution altering the canons, giving the bishop and diocesan council authority to appoint representatives to provincial synod, was approved as well.

In 2004, Bishop Kelsey noted, the diocese had been faced with problems of "sexual misconduct and fiscal oversight and accountability" along with a "property dispute, and in the case of St. Luke's on Sugar Island, a community which has decided to become a Community Church rather than remain as an Episcopal congregation. It was," he said, "enough to get a bishop down, every now and then."

While the diocese had not been "drawn into the emotional and divisive struggle experienced by many other dioceses" as a consequence of the actions of the 74th General Convention, he noted that within the diocese some "have had their loyalties tested" while "others have celebrated what seems to be a clear call by the Holy Spirit to move boldly into our future."

## Tips to Reduce Crime at Your Church

Any criminal could be armed and dangerous. When witness to a crime, the best response is to call the police immediately and make observations, such as a description of the suspect and what is happening. This information can help greatly in the apprehension and conviction of the suspect.

Steps to take now to help prevent crime at your church include:

- Never delegate responsibility for locking the church building to an unfamiliar person without obtaining verification and identification.

- Make it difficult to gain access to your building. Keep all doors and windows locked when the building is not occupied. Don't forget to keep all interior doors locked also.

- During business hours, restrict access to one door.

- Make sure the exterior of your building is well lit. Lights with automatic timers or motion detectors are best.

- Keep trees and shrubs around your building well trimmed. This can eliminate possible hiding places as well as access to a second-floor window.

- Keep an interior light on a timer to give the impression that the building is occupied at night.

- Keep valuables out of sight as much as possible. Close curtains and blinds at night so people cannot see in.

- Deposit your collection on the day of service. If this is not possible, put the collection in a safe place. Never allow anyone to take the collection home for deposit in the morning.

- Install an alarm system. If possible, connect it with your local law enforcement agency.

These steps will not eliminate all crime from occurring, but they will help reduce the chance of it happening at your church.

Source: Church Mutual Insurance Co.

# Communion Amidst Controversy

*Observations while traveling in Ghana*

By Jesse W. Abell

Recently I spent a month-long visit in Ghana, West Africa. The purpose of my trip was twofold: (1) to study the reality of mental illness in Ghana, and (2) to assist missionaries at their local theological college. Before I left, my bishop told me that it would turn out to be a transforming experience. How right he was!

Almost immediately after arrival in Africa, I fell in love with the Ghanaian people. They are some of the most hospitable and amicable people I have ever met. I met local pastors, teachers, merchants, high school ("senior secondary school") and college students, and children. I particularly enjoyed the company of the students attending the college.

My traveling companion, Matthew, and I were asked to teach a course on the basics of mental illnesses and pastoral counseling. Our class was comprised of 18 men who had felt a call to ministry and were pursuing that vocation through training at the college. I was moved to see their great faith.

Equally moving was the spirit of Christ among

these students. There were Ghanians as well as Liberian refugees. There were young men and aged men. There were students who were well off and educated, and there were those who were untrained and who scraped to get by. They came from a variety of denominational backgrounds, including Wesleyan, Pentecostal and Anglican. Yet, in the midst of such great diversity, there was a sense of unity in Christ. Unity had been through a common mission — to know Christ and to make him known. It exemplifies what Paul wrote to the church in Galatia: "There is no longer Jew or Greek, slave or free, male or female; for all of you are one in Christ Jesus" (Gal. 3:28).

I also got to know an Anglican student at the college. His name was Eddie, and he was one of the many Liberians living at the nearby refugee camp. He was also a postulant for holy orders through the Diocese of Cape Coast. His bishop was sending him to the college for preparatory studies before going to seminary. Eddie is an impressive young man with passion for the Lord.

After my first conversation with Eddie, I was convinced that God had indeed called him to priesthood. Although he has four more years of studies before ordination, Eddie already ministers. The Liberian camp has become a fairly large and somewhat permanent village, but there is no established parish there and no priest — just a community of Anglican believers. Eddie acts as a pastor to them. He preaches and teaches. He prays with others and helps them through problems and stresses. He has recognized a need in his community and has allowed God to use him and to work through him.

Though we came from completely different backgrounds and though we heard calls to ministry in very different types of dioceses, we shared a common faith. We shared the same heritage. We shared a common Lord and a common call to serve him.

I was also fortunate to be able to see parts of the Church of the Province of West Africa. First, I was able to visit the parish of St. Barnabas in a suburb of Accra, the capital city. It is a thriving parish with its own school. I was also able to visit the Cathedral of the Most Holy Trinity in central Accra. It is an impressive building, full of dignity, with a legacy dating back to the days in which Ghana was under British control. While there, I got to meet with the bishop. Toward the latter part of my trip, I visited Cape Coast and saw a number of Anglican parishes there. I



Jesse Abell with Ghanaian children.

was greatly heartened by my experience of the province. The Anglican tradition is alive and well in Ghana.

Recently, the Episcopal Church has been overwhelmed — as most of its members can relate — by ecclesiastical politics and controversy. It seems like not a week goes by that we do not hear of a decision of some church convention or organization or read another statement being issued by this bishop or that province. It is enough to make one wonder whether we have lost sight of the gospel mission and what it means to be Anglican.

Several months ago I was talking with my graduate school tutor about a type of ministry that is gaining prominence in the Church of England. He asked, "Have you experienced much of it in ECUSA?" My gut response was to say, "Of course not! We're too preoccupied with Gene Robinson."

My experience in Ghana opened my eyes to the broader worldwide Anglican Communion. I met people whose lives were being transformed by the risen Lord; they are forever changed. Despite what controversies may arise, God is always looking to change lives, to change people. May we never lose sight of that. May we never get so caught up in the politics of our corner of the Church that we forget to do the ministry to which Christ calls us. □

*Jesse W. Abell is a postulant for holy orders from the Diocese of Northern Indiana. He lives in Kokomo, Ind.*

# In Case You Didn't Know About Us

Sometimes we take for granted that people know all about THE LIVING CHURCH. The error is made clear during every General Convention when scores of people tell us they've never heard of this magazine. I'm aware of it when people ask me questions I would have thought were basic but turned out to be not so simple.

I started to write down some of these questions and concluded they ought to be shared with others:

**Where is THE LIVING CHURCH published?**

The other day I called someone I knew was a subscriber as I was searching for information. "You people are in New York, aren't you?," he asked. No, we're not. TLC has been published in Milwaukee, Wis., for more than 100 years. Its early existence took place in Chicago.

**Why does TLC publish articles about bishops being elected and consecrated and dying?**

The very name of our church, the Episcopal Church, provides the answer. The word "Episcopal" comes from the Greek word *episcopos*, meaning governed by bishops. While we are pleased and proud to recognize the rightful importance of the ministry of the laity, it is the bishops who make this an episcopal church.

**I sent my husband's obituary to you several months ago and TLC did not publish it. Why not?**

Chances are, you sent the obituary to TLC several months after the date of death. We are pleased to publish death notices of Episcopal clergy and notable lay persons as long as we receive them within 90 days of the date of death. Otherwise, like news articles, they lose their immediacy.

**Why doesn't TLC publish articles about the "continuing" churches?**

Ever since its incorporation, TLC's target audience has been members of the Episcopal Church. On occasion, there will be a development in the "continuum" that will be of interest to Episcopalians, and we are likely to publish such a story.

**I sent a copy of my rector's sermon to you and you did not publish it. Why not?**

It is against TLC's policy to publish sermons. If we published one, we'd be inundated with them in no time.

**My letter to the editor was "torn to shreds." Why didn't you print it in its entirety?**

When most letter writers started to send sev-

eral pages at a time, it became necessary to establish a policy of having a maximum length for letters. TLC's policy is for letters to be fewer than 300 words. The shorter the letter, the greater its chances of being published.

**Do you really need to send all those letters asking people for money?**

Yes, we do. About 25 years ago, when it became obvious that income from subscriptions and advertising could not keep up with rising costs of printing, production, postage, rent and salaries, it became necessary to establish the Living Church Fund in order to augment our working budget. It is the primary reason we were able to refrain from increasing our subscription price for 14 years.

**What is the Living Church Foundation?**

It is the name of the non-profit organization that publishes THE LIVING CHURCH, *The Episcopal Musician's Handbook* and *Illuminations*. The foundation is comprised of members from all over the country, and it elects its own board of directors.

**If there is a split in the Episcopal Church, which one will TLC cover?**

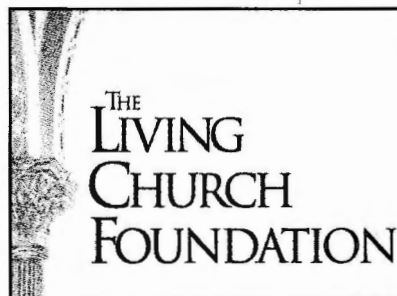
We'll worry about that if and when it takes place.

**Why does it take so long for TLC to reach my home?**

We don't have the definitive answer for this one. Because we use the U.S. Postal Service Publication Rate to send TLC, it means our magazine will not reach you as quickly as it would if first-class postage were used. We do not use first class because it is more costly, although that option is now available for subscribers. We also know there are too many instances of erratic delivery, late delivery, and issues arriving at a subscriber's home out of order. We are working with the USPS to try to improve matters, but it is far more complicated than we anticipated.

By now you probably get the idea. No question is too elementary, so don't be afraid to ask them. We'll try our best to provide a lucid answer.

*David Kalvelage, executive editor*



*Did You Know...*

**The Rev. Henry Knox Sherrill was the only person nominated in the 1930 election of a bishop in the Diocese of Massachusetts. He served until 1947, when he was elected Presiding Bishop.**

*Quote of the Week*

**The Rt. Rev. Leo Frade, Bishop of Southeast Florida, on visiting parishes: "I do not want to be seen just as a confirmation machine, but also as a teacher, a pastor and a friend during my visits to your churches."**

## Cold Shoulders

Weather in many parts of the country is at its most miserable right now. Churches, along with businesses and homes, often struggle mightily to keep parking spaces shoveled, walks clear, and steps free of ice. At times like these, getting to and into church on Sunday can be a challenge, even for the most able-bodied; weekday Eucharists and meetings can be even tougher to attend.

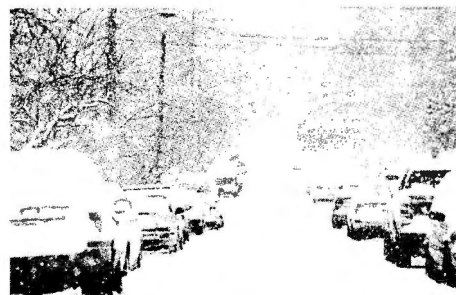
That's why this may be an especially appropriate time for parishes to examine how accessible they are, particularly in terms of welcoming people with disabilities. Of course, access is not just a weather-related concern. It's an issue that churches should be tuned in to year-round, ensuring that both inside and out, they can accommodate people with physical challenges brought on by injury, illness, or age.

In many towns, churches play a central role in community life. Parishes that don't accommodate persons with disabilities are effectively shutting those people out of the community. In larger cities, disabled persons may have more worship options, but still feel the sting if they are turned away from a congregation, perhaps even before they get inside.

Having a ramp is a start, but accessibility doesn't stop there. From designated parking spaces and wheelchair-accessible restrooms, to the width of aisles and seating, to worship aids for the hearing and sight impaired, churches should carefully examine whether they are actively encouraging all members and visitors, regardless of ability, to participate fully in the worship and social life of the congregation.

Retrofitting a church can be an expensive undertaking that can strain a parish's budget. To help congregations meet the challenge, the Episcopal Disability Network, under the leadership of the Rev. Barbara Ramnaraine, has for more than a decade been an advocate in raising awareness and finding practical solutions that enable all persons to be full participants in the life of the Church. Through its resources and experience, EDN has helped congregations to tap into the creativity and talents of parishioners and others to make their parishes more welcoming. Many more congregations could benefit from EDN's expertise.

Our baptismal covenant calls us to seek and serve Christ in all persons. An important way to do that is to ensure that all persons who seek Christ within our churches find an open door and a warm welcome.



Winter may be an especially appropriate time for parishes to examine how accessible they are, particularly in terms of welcoming people with disabilities.

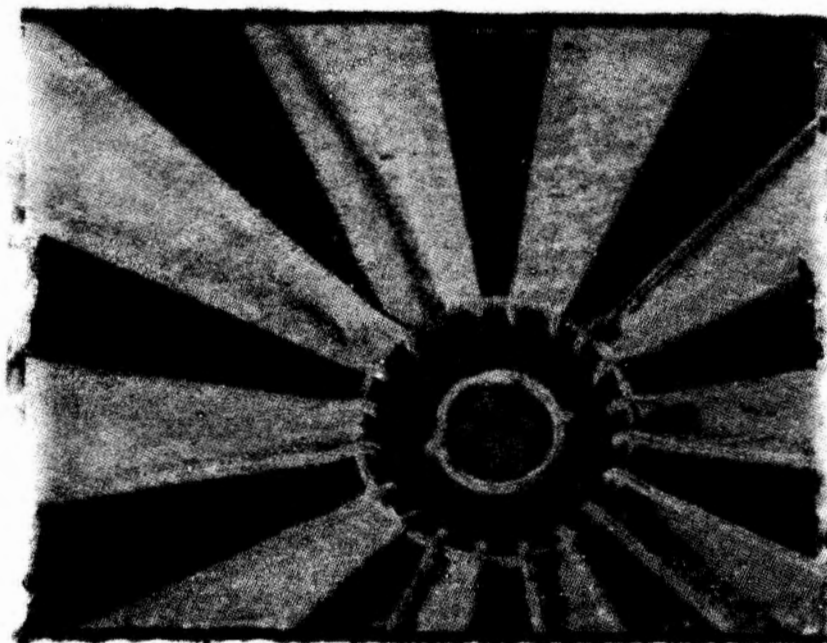
## Timely Leadership

Shortly before the House of Bishops' meeting convened in Salt Lake City [TLC, Jan. 17], Bishop John W. Howe of Central Florida wrote a letter to members of that body concerning the need for it to make a clear response to the Windsor Report. Bishop Howe said he would ask the house to focus on, and "begin to shape our response to," the recommendation of the Windsor Report directed toward bishops. Bishop Howe noted that in recent months he has seen other bishops "exercise great sacrifice and restraint for the sake of unity," and in that spirit he asked members of that house not to delay in forming a response.

It is gratifying to see someone who did not agree with the New Hampshire consecration take a leading role in trying to bring about unity and reconciliation in the House of Bishops. This is the type of leadership we called for in asking the House of Bishops to provide direction in forming a response to the work of the Lambeth Commission [TLC, Jan. 16]. We hope Bishop Howe's effort was not too late.

## READER'S VIEWPOINT

# The Center Still Holds



By Joan R. Gundersen

For months we have been told that the Episcopal Church is in turmoil, that its long-cherished unity has vanished, as radically different theological perspectives — revisionist and orthodox — have pulled the Church apart. Fault for this sorry state of affairs has been laid at the feet of the “revisionists,” liberals who have willfully ignored the concerns of conservatives for more than 30 years. Now, so the jeremiad continues, the Episcopal Church has shattered the unity of the Anglican Communion and the worldwide community of Christians. The reputed fruits of the wrong-headed actions of the Episcopal Church are a 30-year membership decline and resultant fiscal woes.

With due respect for the distress of those raising these cries, I propose that, when one steps back from the angry rhetoric, the situation looks quite different. The center still holds. The vast majority of Episcopalians are members of parishes going about Christ's work — worshiping according to the Book of Common Prayer, caring for their neighbors, gathering for prayer and study, sharing time together as a community, inviting their friends to church, and growing as a community of faith. These people are doing what Episcopalians have always done, honoring the idea of the *via media* by refusing to make individual interpretations of scripture into dogma that must be accepted by others. Contrary to its critics, the Episcopal Church has recently been the fastest-growing mainline protestant church in this country. In the last decade, Episcopal communicants grew 17.9 percent, and despite the current disputes, the church exceeded its revenue goals for 2004.

Of the 100 dioceses within the United States, so far only nine have joined the Network of Anglican Communion Dioceses and Parishes. Of more than 7,300 parishes in the Episcopal Church, only 4 percent are affiliated with the American Anglican Council (AAC), and one-third of those are in the nine network dioceses. Roughly one-third of the dioceses of the church have no AAC affiliates.

Although there is no public listing of individual parishes affiliated with the network, apparently only about 70 have done so. For example, in the Diocese of Pittsburgh, home of network moderator Bishop Robert W. Duncan, approximately 27 percent of diocesan communicants belong to parishes that have officially repudiated the network. Groups supporting tolerance of diversity have arisen in 12 dioceses with strong AAC presences, and these groups have formed a national alliance called Via Media USA to preserve the traditional Episcopal openness to different perspectives and scriptural interpretations.

Make no mistake, only one side is driving the present conflict. Upset by their minority status within the Episcopal Church, the AAC/Network nevertheless demands that everyone believe as it does, because its members have declared themselves to be “right.” The Church has neither approved a liturgy to bless same-sex unions nor required dioceses to permit such blessings; it has only permitted local experimentation. The Episcopal Church has not rejected the principles of the Chicago-Lambeth Quadrilaterals of 1886 and 1888. In fact, it affirmed them in the first section of the General Convention resolution allowing for local-option experimentation in blessing of same-sex unions. The Church has asked that people recognize the validity of its decision-making process, and not just when that process affirms their positions.

Conservative parishes unwilling to deal with bishops they deem too liberal or female or “tainted” by support for the consecration of Bishop V. Gene Robinson have been given an option that allows them to request that another bishop provide pastoral services. No such provisions have been offered liberal parishes that believe their bishops are fostering schism, are homophobes or Donatists, or have ignored Christ's commandment to love one another.

Ah, but the critics say that majority and minority roles are reversed in the larger community. The Episcopal Church represents a minority within the Anglican Communion and is out of step with Christian churches

(Continued on next page)

## READER'S VIEWPOINT

(Continued from previous page)

around the globe. But while some primates of the 38 provinces of the Anglican Communion have broken communion with the Episcopal Church because of the consecration of Bishop Robinson, consider that over half of those provinces were already in some stage of impaired communion with the U.S. church over ordination of women. Interestingly, the Episcopal Church has more dioceses with female bishops than it has dioceses with network bishops. As for the worldwide Church, it does not speak with a single voice. There are Christian churches throughout the world in which homosexuality is not an issue. Given the Roman Catholic Church's adamant stance against ordination of women, the consecration of one "out" gay bishop can hardly be blamed for derailing the movement toward full communion between Anglicans and Roman Catholics.

Yes, the actions of the Episcopal Church have upset many, both internally and internationally. And, yes, the Lambeth Commission on Communion spent a year trying to decide how to handle such upsets. And, yes, the voices of anguish, though few, have been very loud indeed. If you reside in a diocese with a strong AAC/Network presence, as I do, the din can seem overwhelming.

Attending the Anglican-Lutheran Historical Conference in June 2004 helped put the "crisis" into perspective for me. There, theologians and scholars from several Lutheran traditions, the Anglican Church of Canada, the Church of England, and the Episcopal Church gathered for presentations and discussion. Near the conclusion of a presentation on the more than 30 years of dialogue on homosexuality in the Episcopal Church, the presenter, an Episcopalian, noted that he was surprised to learn just the previous week that there was something called the Network of Anglican Communion Dioceses and Parishes. You see, in his part of the Church, there is no crisis, just Easter and Pentecost and an Episcopal Church that still honors the *via media*.

So is this a case of the Church burying its proverbial head in the sand? I think not. Rather, it is that most Episcopalians have kept things in perspective. The controversy is a result of our flawed state as human beings in a flawed human institution we call the Church. Humankind constantly diminishes God by trying to fit God into boxes (theological, political, and biblical) that we have created. By focusing on Christ, the message of redemption, love, and service, rather than the current theological/biblical squabbles, Episcopalians are keeping their "eyes on the prize." That, I would suggest, is putting things in their proper place. □

*Joan R. Gundersen is the vice president for policy, Progressive Episcopalians of Pittsburgh.*

*The Reader's Viewpoint article does not necessarily represent the editorial opinion of THE LIVING CHURCH or its board of directors.*

## LETTERS TO THE EDITOR

# Which Party?

Fr. Cavanaugh equates the current difficulties of the Episcopal Church with the current difficulties of the Democratic Party [TLC, Dec. 12]. It is interesting that I find myself thinking precisely the opposite. Let me say at the outset that I am politically independent.

When I, a priest in the Anglican Church of Canada, accepted the invitation to be transferred to the American Church, a friend said to me, "I guess that in the United States you will be a Republican. I understand that the Episcopal Church is the Republican Party at prayer."

It seems to me that the Episcopal Church, judging by its decisions made at the last General Convention, apparently still views itself as the Republican Party at prayer. Just as the administration said (in effect), "to heck with the U.N. and the majority of the world's community of nations, if we want to launch a pre-emptive war against Iraq, so be it." The U.N. and other world powers, with one exception, wanted the inspectors to continue their work to determine whether or not Iraq was harboring weapons of mass destruction. The American administration unilaterally went ahead and launched the pre-emptive war against Iraq.

In a similar vein, the Archbishop of Canterbury asked the American Church not to act on certain controversial subjects until the Anglican Communion could meet and debate them, and hopefully arrive at a consensus. But General Convention unilaterally went ahead and did what Canterbury asked it not to do.

Thus it seems to me that the Episcopal Church has identified itself with the Republican administration by such unilateral action and has inherited serious worldwide difficulties in their own respective areas.

*(The Rev.) George H. Brant  
Bordentown, N.J.*

## Pioneer Heritage

I was interested in the article on landmark churches [TLC, Jan. 2].

Grace Church in Chillicothe, Mo., is among those landmark churches. It was constructed entirely of wood in 1870. Much of the building was prefabricated in St. Louis and then transported to Chillicothe by riverboat and wagon. The building has been in continuous use since its erection and was the only building in the city on the National Historic Register of the Department of the Interior.

Grace Church was the subject of a beautifully detailed Christmas ornament produced for the local hospital auxiliary and the church was featured on the grocery bags of a chain of supermarkets in the Midwest during this past Christmas season.

Much energy and many dollars go into maintaining this antique and fragile structure. We do it because the building reflects a pioneer heritage and because it speaks to the commu-

READER'S VIEWPOINT

### The (Wink, Wink) Factor

... and other ways the Episcopal Church is disconnected from the thinking of a majority of Americans.



nity of the timelessness of faith. Although it is plain and simple in design, the church building is a beautiful structure reflecting both the past and a hope for the future.

In this old building Cub Scouts and Boys Scouts meet, the local Habitat for Humanity board of directors meet, and several other civic and social groups use the space. Additionally, we plan to offer a health ministry from this old building beginning in mid-year 2005.

Our motto is: Grace Church is the little white church with the red doors and a big heart.

*(The Rev.) Bill Bellais  
Grace Church  
Chillicothe, Mo.*

## Sanctuary or Nave?

"The historic English Gothic sanctuary of Trinity Church..."

"...a new 250-seat, \$2,000,000 sanctuary..."

Both of these quotes are from the Jan. 2 issue of *THE LIVING CHURCH*. One must question why any sanctuary would require 250 seats, and then, if that is indeed the case, how many seats are there in the nave?

While the Episcopal Church struggles with many major issues, it is not too much to ask that we maintain proper language decorum. It is true that many protestant churches do indeed have very large "sanctuaries." However, Roman Catholic and Anglican churches have sanctuaries that are much smaller than the naves. It may require a brief visit to a dictionary for many Episcopalians to discern the difference between sanctuary and nave.

*Roger D. White  
Rochester, Minn.*

## Scare Tactic

In response to Bishop Edward Little's article [*TLC*, Nov. 28], saying that those of us who oppose Israel's oppressive policies toward the Palestinians wrapping ourselves "in the mantle of peace and justice," are to be suspected of anti-Semitism. Because I also oppose certain U.S. government policies, does that make me "anti-American?"

Bishop Little nowhere mentions that the Palestinian people have been sub-

jected to a brutal occupation for nearly 50 years. He says nothing about the wall being built mostly on Palestinian land, and that it has been condemned by the International Court of Justice. Israel has every right to build a wall, but only on its own territory. He also ignores the fact that many U.N. resolutions have condemned Israel's human rights abuses. Perhaps those of us who protest are concerned that the U.S. government policy in the Holy Land is not a balanced one, as we give more than \$3 billion a year to Israel, and only a meager pittance to the Palestinians.

The charge of anti-Semitism has often been leveled at those who have spoken out, and worked for justice and peace for the Palestinian people, as well as for the Israelis. It has been used

## The charge of anti-Semitism

has been used as a tactic to scare

off people who do speak out.

as a tactic to scare off people who do speak out, or would have spoken out about that troubled area. The Anglican bishop in Jerusalem has encouraged Episcopalians to speak up about the injustices of the occupation.

It is a terrible disappointment that Bishop Little would imply that those who oppose the oppressive policies of Israel do so for heinous reasons.

*(The Rev.) Ray Low  
Boston Mass.*

Bishop Edward Little's article says many things that have troubled me for some time.

In particular, he cites the meaning of the State of Israel to Jews of all convictions and nationalities, and documents the "relentless hostility" the Episcopal Church has shown Israel in the name of "peace and justice" and solidarity with Middle East Christians.

It is my hope that Bishop Little's is not a voice crying in the wilderness, and that his words will make all of us examine the implications of our actions and utterances. In my opinion, many of our utterances and actions, as a Church, have increased the intractability of the problems in the Middle East. Amid calls

for repentance on other topics, we should all consider what kind of repentance would be appropriate in this context.

*Midge Roof  
Danville, Ind.*

The Bishop of Northern Indiana is not quite correct when he writes, "To hate Israel is to hate what is precious to our Jewish brothers and sisters. All Jews..."

Not all Jews support the present state of Israel. In the bishop's essay I could not find one sentence supporting the rights of Palestinian people in lands that have been taken away from them since 1948 at American taxpayer expense.



Where is the bishop when it comes to criticizing the Zionists, Jews and Christians, in their support of Israel when it: 1. Builds a wall around itself on stolen Palestinian lands for the excuse of safety; 2. Breaks every agreement made with the Palestinians and then blames Palestinians; 3. Continues to confiscate lands in Palestine and does not allow returnees to claim their rightful lands; 4. Destroys olive orchards that have been in existence for hundreds of years; 5. Occupies roads throughout Palestine and requires Palestinians to carry entrance cards in their own land; 6. Shoots rockets and throws bombs on women and children living in refugee camps and with American financial support; and finally 7. All and unmentioned crimes are shielded from the American public under the guise of anti-Semitism.

Bishop Little needs to wake up to what is actually going on in the Episcopal Church as well as the Presbyterian Church when it comes to reacting to the crimes of Israel instead of hiding behind an outdated term such as anti-Semitic.

*James Melton  
Alexandria, Va.*



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## Boca Raton, Florida St. Gregory's Episcopal Church

### FULL-TIME RECTOR

A recent parish survey identified the following qualities sought in a rector, in order of importance: preacher, spiritual leader, theologian, administrative leader, counselor, crisis minister, and youth leader. St. Gregory's is a large parish in downtown Boca Raton, with beautiful facilities, including church and new parish hall. Various programs, including music, education, youth, social, church school, and outreach. Worship is the center of parish life, with special services for all seasons. St. Gregory's also has a tradition of extraordinary music programs that is a community favorite throughout the year.

Parish currently has an interim rector, associate rector, and new priest-in-charge of youth. With an emphasis on mission, the Diocese of Southeast Florida is an area renowned not only for beaches and sunny climate, but for outstanding area cultural and educational opportunities, including being home to one of the finest Episcopal schools in the nation.

We are located in a tricounty area of 5 million people extending from Key West to our northernmost parish in Jensen Beach. If you feel that this exceptional opportunity is the right fit for you, please send resume to:



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2328 NE 25 Street, Lighthouse Point, FL 33064

E-mail: [rgslaw@aol.com](mailto:rgslaw@aol.com) Website: [stgregorysepiscopal.org](http://stgregorysepiscopal.org)

## PEOPLE & PLACES

### Appointments

The Rev. **Michael Battle** is associate dean at Virginia Theological Seminary, 3737 Seminary Rd., Alexandria, VA 22304.

The Rev. Canon **Peder Berdahl** is canon to the ordinary in the Diocese of Indianapolis, 1100 W 42nd St., Indianapolis, IN 46208.

The Rev. **Gwen Buehrens** is chaplain at Hartford Hospital, 80 Seymour St., Hartford, CT 06101.

The Rev. **John Francis** is rector of Christ Church, PO Box 1094, Reading, PA 19603-1094.

The Ven. **Alice Goshorn** is archdeacon of the Diocese of Indianapolis, 1100 W 42nd St., Indianapolis, IN 46208.

The Ven. **Mary Gray-Reeves** is archdeacon for deployment in the Diocese of Southeast Florida, 525 NE 15th St., Miami, FL 33132.

The Rev. **Sara Irwin** is assistant at Emmanuel, 15 Newbury St., Boston, MA 02116-3185.

The Rev. **Jay Lawlor** is rector of St. Paul's, 1105 E Lincoln Hwy., Exton, PA 19341.

The Rev. **Dorsey McConnell** is rector of Redeemer, 379 Hammond St., Chestnut Hill, MA 02467-1224.

The Rev. **Michael McKinnon** is rector of Holy Trinity, PO Box 65, Marlborough, MA 01752-0065.

The Rev. **Alan C. Mead** is interim rector of Epiphany, PO Box 189, Clarks Summit, PA 18411-0189.

The Very Rev. **Diane Nancekivell** is dean of Trinity Cathedral, 801W State St., Trenton, NJ 08618.

The Rev. **Woody Peabody** is vicar of Epiphany, PO Box 692, Socorro, NM 87801-0692.

The Rev. **Joyce Scherer-Hoock** is priest-in-charge of St. Paul's, 12 Washington St., Peabody, MA 01960-5521.

The Rev. **Megan Stewart Sicking** is associate at Good Shepherd, 9350 Braddock Rd., Burke, VA 22015.

The Ven. **Howard W. Stringfellow III** is archdeacon of the Diocese of Bethlehem, 333 Wyandotte St., Bethlehem, PA 18015.

The Rev. **Roger Scott Weber** is rector of Resurrection, PO Box 148, Hopewell Junction, NY 12533.

The Rev. **Ivan Weiser** is vicar of St. Thomas', 848 Camino de Lavante, Santa Fe, NM 87505.

The Rev. **C. Denise Yarbrough** is rector of St. Mark's, PO Box 424, Penn Yan, NY 14527.

The Rev. Canon **Vicki Zust** is canon to the ordinary in the Diocese of Southern Ohio, 412 Sycamore St., Cincinnati, OH 45202-4179.

### Ordinations

#### Priests

Minnesota — **Eva Kopp Cavalieri**.

Northern Indiana — **Lin Hutton**.

Southeast Florida — **Christina Encinosa**, Holy Redeemer, 3730 Kirk Rd., Lake Worth, FL 33461; **Donna Hall**, Holy Spirit, 1003 Allen-



dale Rd., West Palm Beach, FL 33405; **Tyler Jones**, Ascension, Munich, Germany; **Hyvenson Joseph**, St. Peter's, 800 Center St., Key West, FL 33040; **Deborah Self**, St. Gregory's, PO Box 1503, Boca Raton, FL 33429-1503.

*Deacons*

**Central Florida** — **Kristen Alday, Edward Bartle, Margaret Bates, Edward Cundiff, Karen Howe, Nancy Kline, Palmer Wood.**

**Southeast Florida** — **Miguel Baguer**, St. Christopher's, 95 Harbor Dr., Key Biscayne, FL 33149; **Cecily Titcomb**, Bethesda, PO Box 1057, Palm Beach, FL 33480.

**Retirements**

The Rev. **Dan Crowley**, as assistant at Holy Spirit, Mattapan, MA.

The Rev. **Thomas Ryan, Jr.**, as rector of All Saints', Jensen Beach, FL.

The Rev. **Joyce Bogardus Walker**, associate for faith development, Trinity Cathedral, Cleveland, OH.

**Resignations**

The Rev. **Barry Balthus**, as priest-in-charge of St. Stephen's, Staten Island, NY.

**Deaths**

The Rev. Canon **David W. Jones**, rector of St. Andrew's Church, Bethlehem, PA, for 35 years, died Nov. 19 at his home in Bethlehem. He was 77.

Canon Jones was born and raised in New Philadelphia, PA. He served in the Navy during World War II and was commissioned chaplain in 1945. He graduated from Penn State University and the General Theological Seminary. In 1953 he was ordained to the diaconate and priesthood and he became vicar of Christ Church, Frackville, Ashland, and St. Faith's, Mahony City, PA, serving until 1957, when he moved to the Bethlehem parish. Canon Jones is survived by his wife, Grace.

*Other clergy deaths as reported by the Church Pension Fund:*

<b>Katherine M. Cooper</b>	<b>64</b>	<b>Chaney, WA</b>
<b>Alfred P. Focht</b>	<b>88</b>	<b>Novato, CA</b>
<b>John P. Glase</b>	<b>68</b>	<b>Longview, WA</b>
<b>Richard C. Glidden</b>	<b>73</b>	<b>Springfield, OR</b>
<b>Leopold H. Hoppe</b>	<b>78</b>	<b>Kansas City, MO</b>
<b>David W. Jones</b>	<b>77</b>	<b>Bethlehem, PA</b>
<b>James W. Lynn</b>	<b>71</b>	<b>Orlando, FL</b>
<b>Wayne W. Mahan</b>	<b>80</b>	<b>Flagstaff, AZ</b>
<b>Henry D. Moore, Jr.</b>	<b>80</b>	<b>Grove City, OH</b>
<b>Lewis M. Mowdy</b>	<b>94</b>	<b>Bradford, ME</b>
<b>Sidney S. Robinson, Jr.</b>	<b>77</b>	<b>East Aurora, NY</b>
<b>Howard A. Simpson</b>	<b>80</b>	<b>East Lansing, MI</b>
<b>Clarence R. Waldron</b>	<b>64</b>	<b>Albany, OH</b>

**Next week...**

**Lent Book Issue**

**THE LIVING CHURCH  
FOUNDATION, INC.**

The Rev. **Thomas A. Fraser**, Riverside, Ill.

**Mrs. John M. Hayden**, La Crosse, Wis.

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The Rt. Rev. **Bertram N. Herlong**,

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The Rev. **Jay James**, Raleigh, N.C.

**David A. Kalvelage**, Pewaukee, Wis.

The Rev. **Gary W. Kriss**,

Cambridge, N.Y.

The Rev. **Kenneth C. Kroohs**,

High Point, N.C.

The Rt. Rev. **Edward Little II**,

South Bend, Ind.

The Rt. Rev. **D. Bruce MacPherson**,

Alexandria, La.

**Richard Mammana, Jr.**,

New York, N.Y.

**Daniel Muth**, Prince Frederick, Md.

**Thomas Riley**, Vienna, Va.

**Miss Augusta D. Roddis**, Marshfield, Wis.

**Carole J. Ross**, Fayetteville, Ga.

The Rev. **Joanna Seibert**,

Little Rock, Ark.

The Rt. Rev. **William C.R. Sheridan**,

Culver, Ind.

**Miriam K. Stauff**,

Wauwatosa, Wis.

The Rt. Rev. **Jeffrey N. Steenson**,

Albuquerque, N.M.

**Howard M. Tischler**, Albuquerque, N.M.

**Shirleen S. Wait**,

Atlantic Beach, Fla.

The Rt. Rev. **Keith B. Whitmore**,

Eau Claire, Wis.

**ANGLICAN THEOLOGICAL BOOKS** — scholarly, out-of-print — bought and sold. Request catalog. The Anglican Bibliopole, 858 Church St., Saratoga Springs, NY 12866-8615. (518) 587-7470. [AnglicanBk@aol.com](mailto:AnglicanBk@aol.com).

**FLAGS AND BANNERS:** Custom designed Episcopal flags and banners by Festival Flags in Richmond, Virginia. Please contact us by phone at 800-233-5247 or by E-mail at [festflags@aol.com](mailto:festflags@aol.com).

**FULL-TIME RECTOR:** *St. Andrew's Episcopal Church, Spring Hill, Florida*, is accepting applications for a full-time rector. Established in 1971. St. Andrew's Church is a program-sized church in a rapidly growing community fifty miles north of Tampa. Spring Hill boasts an excellent school system complete with several private schools. St. Andrew's vision is to be a warm, welcoming presence in the community, promoting growth through outreach, education and evangelism.

All applications, together with your current CDO Profile, should be sent, e-mailed or faxed to: **Diocese of Southwest Florida**, 7313 Merchant Court, Sarasota, FL 34240 Fax: (941) 556-0321 E-mail: [mdurning@dioceswfla.org](mailto:mdurning@dioceswfla.org).

**FULL-TIME ASSOCIATE DIRECTOR:** *Society for Increase of the Ministry*. Lay or clergy person to administer operations of major, national fund-raising initiative to raise very large endowment for seminarians of the Episcopal Church. Will assist with fund-raising visits with individuals and groups with Executive Director or alone all across the USA. Position requires proven fund-raising skills and experience, working knowledge and experience of Episcopal Church; excellent both written and verbal communication skills; ability to deal with data management; and regular nation-wide travel. Office in West Hartford, CT (not a telecommuting position). Salary competitive. For details: [Simministry@earthlink.net](mailto:Simministry@earthlink.net).

**PART-TIME CLERGY-SCHOLARSHIP PROGRAM DIRECTOR:** *Society for Increase of Ministry*. Requires intimate knowledge of Episcopal Church; experience of educational environments; pastoral and inter-personal skills; written and verbal communication skills; commitment to impassioned advocacy for seminarians; ability to deal with detailed record keeping. Duties involve regular, nationwide travel. Office in West Hartford, CT (not a telecommuting position). For details: [simministry@earthlink.net](mailto:simministry@earthlink.net).

**PART-TIME VICAR:** *St. Thomas à Becket Episcopal Church, Roswell, NM*. Are you retired, about to retire or bi-vocational with an alternative profession? We are looking for someone with your qualifications. We are a small mission status, orthodox-oriented church with a big heart. Our Church and the Diocese of the Rio Grande are comfortable and stable with both the ECUSA and the Anglican Communion.

Roswell is a 2003 All American city with a moderate, hi-desert climate and the mountains are only a short distance away. A golf membership and season tickets to the symphony are included in comp package. Please send resume and inquiries to: **Search Committee, St. Thomas à Becket Episcopal Church, PO Box 1775, Roswell, NM 88202-1775.** E-mail: [hdnjones@escapees.com](mailto:hdnjones@escapees.com) or [stthomas@dfn.com](mailto:stthomas@dfn.com).

**CLERGY TO LEARN, TEACH & SERVE: A TRULY UNIQUE OPPORTUNITY:** Spanish Emersion Studies, Holy Family Language School, San Pedro Sula, Honduras. Professionals deliver better services when speaking the language of those served. We specialize in teaching Spanish with emphasis on language for clergy, medical, social services and legal personnel.

Live and learn within total emersion environment of Our Little Roses community. Four week study packages include room and board. If you are considering a second vocation, or interested in taking on a new direction toward helping a unique community, we encourage you to contact us. For details contact: **Niek de Goerj**. E-mail: [niek@ourlittleroses.org](mailto:niek@ourlittleroses.org).

**ACADEMIC DEAN:** Trinity Episcopal School for Ministry, an evangelical theological school in the Anglican tradition, seeks full-time academic dean to facilitate, direct and evaluate the content and delivery of the curriculum and formation of students, starting fall 2005. Some teaching available. Directly responsible to Dean/President. Teaching background in higher education and ordination in Anglican Orders with earned doctorate in one of the classical disciplines preferred. Employment contingent on ability to sign our Statement of Faith. Equal opportunity employer who encourages applications from women and minorities. ATS accredited and member ECFA. **Deadline February 4, 2005.** Contact: **The Rev. Dr. Jerry Smith, 311 Eleventh St., Ambridge, PA 15003.** Email: [jsmith@tesm.edu](mailto:jsmith@tesm.edu).

**DIRECTOR OF CHILDREN AND FAMILY MINISTRIES:** Holy Spirit Episcopal Church (400+ families) is seeking someone who hears God's call to join our church family and become our full time Director of Children and Family Ministries. We are seeking a faithful disciple of Jesus Christ who is called to ministry with children, and embraces Christ's love for children and family. We desire someone who has a heart for children's ministry who is able to passionately lead our congregation in discerning and fulfilling God's vision for our growing community. This person needs to be visionary, enthusiastic, dependable, organized, and self-motivated. This minister will work with our clergy and our full-time youth minister to energize and direct our children's ministry to be more enriching to the needs of adults and children in our church and community. We require someone who understands the children's learning styles and who has a working knowledge of teaching methods and curriculum development and design. We need a servant-leader who is able to identify, inspire, and equip church members for ministry with children and families. You may contact us at Attn: **Susan Jackson, Gina Barela 12535 Perthshire Rd., Houston, TX 78414.** Phone: (713) 468-7796. E-mail: [Susan@jackson.org](mailto:Susan@jackson.org). Website: [www.holyspirit-houston.org](http://www.holyspirit-houston.org).

**FULL-TIME RECTOR:** St. Paul's in Greenville, NC, is seeking a new rector. Founded in 1845, St. Paul's is a dynamic and diverse corporate-sized parish with 1,000 communicants. Average attendance is 375. Annual budget is \$625,000. A new 450-seat church features cathedral seating and serves as the primary center of worship. A new C.B. Fisk organ is scheduled for installation in 2005. A smaller chapel, the older facility, is located beside the church and serves as the center for smaller services and campus activities.

We seek an experienced rector dedicated to personal pastoral care; who supports the Episcopal doctrine based on scripture, reason, and tradition; and can assist us in our transition to a corporate parish. This individual will need to be supportive of both traditional and innovative liturgical worship and music, provide inspirational leadership through sermons and practices, and place high value on spiritual growth, outreach, and stewardship. He or she will also need to provide leadership in the continued development of lay leadership and ministries.

Greenville is a vibrant, growing education and medical center of over 65,000 that serves as the hub of eastern North Carolina. It is the home of East Carolina University and the Brody School of Medicine, located 80 miles southeast of Raleigh and close proximity to the coast. Please mail or e-mail your resume and CDO profile to: **JIM MOYE, ST. PAUL'S SEARCH COMMITTEE, P.O. BOX 1924, GREENVILLE, NC 27835.** [jim-moye@hyperlogic.net](mailto:jim-moye@hyperlogic.net). A parish profile is available on our web site: [www.stpaulsepisopal.com](http://www.stpaulsepisopal.com), or will be forwarded. **Application Deadline February 28.**

**ASSISTANT TO THE RECTOR:** *St. Philip's Parish in Brevard, N.C.* (Diocese of WNC) seeks full-time assistant to work with rector of seven years. Assistant will share in pastoral and programmatic work (but not youth ministry). St. Philip's is an active, centrist, program-sized church in the mainstream of ECUSA with 3 services plus church school each Sunday. **By Feb. 8 send CDO, resume, 1 written sample sermon, and list of references to: Rector's Advisory Committee, 317 E. Main St., Brevard, N.C. 28712.** E-mail inquiries to: [jesujoy@citcom.net](mailto:jesujoy@citcom.net).

**FULL-TIME RECTOR:** *St. Mary's Episcopal Church, Bonita Springs, Florida* Program parish located on the west coast of Florida between Naples and Ft. Myers seeks a spiritual leader for our membership of 400. Over 40% of these are seasonal members. We are a dynamic and growing congregation situated on over 5 acres including a recently built parish hall, our original church (now a thriving thrift shop), and our contemporary sanctuary (built in 1993). Our ideal candidate will be currently employed as a rector (for at least the past 3 years), possess excellent preaching skills, is comfortable with pastoral care responsibilities, and have been successful in uniting a sizeable congregation, and leading its growth.

We are offering a very competitive compensation package. Our climate is a tropical one, and our community has many cultural and educational opportunities, and has a very low crime rate. Please review our website at: <http://www.stmaryshonita.org>.

If qualified, respond by Feb. 22 to: **St. Mary's Bonita Search c/o The Rev. Canon Michael Durning, Phone: (800) 992-7699, Fax: (941) 556-0321, E-mail to: [mdurning@diocesewfla.org](mailto:mdurning@diocesewfla.org)** You can also contact **Darb Ratner, Chairman, Search Committee at (239) 948-2934** or e-mail him at: [darbbarb@comcast.net](mailto:darbbarb@comcast.net).

**FULL-TIME RECTOR:** *St. James Episcopal Church, Lenoir, NC.* Nestled in the foothills of the Blue Ridge Mountains of Western NC, St. James is a beautiful, historic church filled with rare artwork. Quiet dignity pervades, and the blue, misty mountains create a lovely backdrop. We are a medium-sized parish; however, we want to grow! The parishioners of St. James focus on a loving God as revealed through his son Jesus Christ, and we share a vision of being a home and haven to all who wish to gain spiritual nourishment. St. James's greatest strengths lie in the openness and warmth of the congregation and in the dedication of our lay leadership.

Lenoir is the county seat and offers boutique shopping, restaurants, a hospital, and a host of cultural and recreational activities for the whole family. Two universities and a community college are within 30 miles.

Revitalizing our Christian education program is a major priority. St. James needs an experienced, energetic rector who excels in pastoral care and can help us further realize our goals of growth and renewal. If you are looking for change and wish lead us down this extraordinary path with vision, please send your resume to the **Rev. Canon Jane Smith, 900-B CentrePark Drive, Asheville, NC 28805** Fax: (828) 225-6657 E-mail: [cfd@diocesewnc.org](mailto:cfd@diocesewnc.org). Application Deadline: **February 25, 2005.**

**FULL-TIME RECTOR:** *Incarnation Holy Sacrament Episcopal Church, Drexel Hill, PA* (Diocese of PA). Family-sized suburban church seeks a compelling preacher with the ability to relate God's word to today's issues. We are focused on deepening our spiritual understanding, development of youth ministries and strengthening our relationship with our community. We are open to innovative ideas to expand our parish family. I.H.S. is located approx. 30 miles from downtown Philadelphia, adjacent to public transportation, in the Township of Upper Darby, which has one of the largest suburban school districts in PA. A 6-bedroom rectory is attached to the church. Contact us for a copy of our profile: [Geoffrey.Grace@gmail.com](mailto:Geoffrey.Grace@gmail.com). Send resume and CDO profile to: **Discernment Committee, Incarnation Holy Sacrament Church, 3000 Garrett Road, Drexel Hill, PA 19026.**

**FACULTY:** Trinity Episcopal School for Ministry, an evangelical theological school in the Anglican tradition, seeks to expand its faculty by up to four members, with two being appointed by August 2005. Interviews begin late February. Applications welcomed in Church History, Old Testament, New Testament, Homiletics, Church Planting, Pastor Theology (with responsibility for Field Education and Liturgics). Applicants will normally have an earned doctorate and will teach courses and supervise students at the M.Div. level and in Doctor of Ministry program. Employment contingent on ability to sign our Statement of Faith. Equal opportunity employer who encourages applications from women and minorities. ATS accredited. Contact the **Rev. Dr. Jerry Smith, 311 Eleventh St., Ambridge, PA 15003.** Email: [jsmith@tesm.edu](mailto:jsmith@tesm.edu)

**PART-TIME VICAR:** *St. Andrew's Episcopal Church, Burt, NY*, is seeking an optimistic individual who is filled with the Holy Spirit, equipped to deal with the healing, restoration and celebration of our unique and hard working congregation. Our ongoing goal is to create a place of worship that is rich in spiritual growth, welcoming to all families and filled with the love and peace of the Lord. Attention to the youth and shut-ins is very important. We are located near Lake Ontario, a short distance from Buffalo, Niagara Falls, Rochester and 2 hours from Toronto, Canada. We are a rural community with orchards, farms and access to various water activities and sports. Send resume attention **Search Committee, P.O. Box 133, Burt, NY 14028-0133.** More details provided upon request.

**CLERGY OR LAY LEADERS,** interested in seeing the world for **FREE?** England, Greece, Turkey, the Holy Land, Ethiopia, and more! Contact **Journeys Unlimited.** E-mail [journeys@groupist.com](mailto:journeys@groupist.com) or call **800-486-8359** ext 205, 206, or 208.

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**ORGAN:** Omegan 7900 Eminent Organ, 2 manuals, four speakers, \$1,200; will deliver within 700 mile radius. (928) 776-3006.

**SCHOLARSHIP OFFER:** Individuals, lay or ordained, studying for vocations in the ministry of the Episcopal Church or larger Anglican Communion, may apply for the Holy Trinity Centennial Scholarship. For application forms, write to **Scholarship Selection Committee, Holy Trinity Parish, 515 E. Ponce de Leon Ave., Decatur, GA 30030;** E-mail: [edandbin@bellsouth.net](mailto:edandbin@bellsouth.net); or from: [www.htparish.com](http://www.htparish.com), click on "Application..." link. Completed applications **must be received by March 31, 2005.**

**WANTED:** New mission in search of a red frontal or superfrontal, red burse & veil, red pulpit hanging, red Bible markers. Contact: [DrRWB310@aol.com](mailto:DrRWB310@aol.com).

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AD MANAGER AT  
TPARKER@LIVINGCHURCH.ORG**

# CHURCH DIRECTORY

## AVERY, CA

(Calaveras Big Trees)  
**ST. CLARE OF ASSISI** Hwy. 4  
 The Rev. Marlin Leonard Bowman, v (209) 754-5381  
 Sun High Mass 9

## SAN FRANCISCO, CA

**CHURCH OF THE ADVENT OF CHRIST THE KING**  
 261 Fell St. (415) 431-0454  
 The Rev. Paul A. Burrows, r  
 Sun Mass 8 (Low), 9 (Sung), 11 (High), Evensong & Benediction of the Blessed Sacrament 3; Mon-Fri 7:30 Daily Mass (Low); Sat Mass (w/healing) & Fed Holidays 9; Holy Days add'l Mass (Low) at 6:30; Mon-Sat Eve Prayer 6; Holy Days Evensong 6

## PALM BEACH, FL

**BETHESDA-BY-THE-SEA** (561) 655-4554  
 S. County Rd. & Barton Ave www.bbts.org  
 The Rev. Ralph R. Warren, Jr., D.D., r  
 Sun 8 H Eu rite 1, 9 rite 2, 11 rite 2 (1st, 3rd, 5th Sun), 11 MP/H Eu rite 2 (2nd & 4th Sun); HS 9 & 11 (3rd Sun); Church Lecture Tour 12 (2nd & 4th Sun); Recital 3:30 w/Evensong at 4 (1st Sun).

## SARASOTA, FL

**CHURCH OF THE REDEEMER**  
 222 South Palm Ave. (Downtown) (941) 955-4263  
 Website: www.redeemersarasota.org  
 E-mail: COR@redeemersarasota.org;  
 The Rev. Fredrick A. Robinson, r; the Rev. Richard C. Marsden, asst.; the Rev. James E. Hedman, assist.;  
 Sun Mass 7:30 (said), 9 & 11 (sung), 2 (Spanish Mass); Sat Mass (Contemporary) 5:30; Mon - Sat H Eu 10 daily, Wed H Eu 7:30, Thurs H Eu 5:30; Daily MP 8:30, (except Sun), Daily EP 5:15.

## STUART, FL

**ST. MARY'S** 623 E. Ocean Blvd. (772) 287-3244  
 The Rev. Thomas T. Pittenger, r; the Rev. David Francoeur, assoc r; the Rev. Holly Ostlund, asst r; the Rev. Jonathan Coffey, the Rev. Canon Richard Hardman, the Rev. Peggy Sheldon, assisting; Allen Rosenberg, organist & choir dir  
 Sun Eu 7:30, 9, 11, 5. Tues H Eu 12:10; Thurs H Eu 10, Sat 5

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 Sun Eu 8, 10; Thur Eu/Healing 10; Fri. Eu 12:10; H.D. 9:40 Mat. 10 Eu

## HONOLULU, HI

**ST. MARK'S** (808) 732-2333  
 539 KapahuLu Ave. (#13 Bus end of line)  
 Sun Masses 7, 9 (Sung); MWF 8

## CHURCH DIRECTORY KEY

Light face type denotes AM, bold face PM; add, address; anno, announced; A-C, Ante-Communion; appt., appointment; B, Benediction; C, Confessions; Cho, Choral; Ch S, Church School; c, curate; d, deacon, d.r.e., director of religious education; EP, Evening Prayer; Eu, Eucharist; Ev, Evensong; ex, except; 1S, 1st Sunday; hol, holiday; HC, Holy Communion; HD, Holy Days; HS, Healing Service; HU, Holy Unction; Instr, Instructions; Int, Intercessions; LOH, Laying On of Hands; Lit, Litany; Mat, Matins; MP, Morning Prayer; P, Penance; r, rector; r-ern, rector emeritus; Ser, Sermon; Sol, Solemn; Sta, Stations; V, Vespers; v, vicar; YPF, Young People's Fellowship. A/C, air-conditioned; H/A, handicapped accessible.

## CHICAGO, IL

**ASCENSION** N. LaSalle Blvd at Elm  
 ascensionchicago.org (312) 664-1271  
 Sisters of St. Anne (312) 642-3638  
 The Rev. Gary P. Fertig, r; the Rev. Richard Higginbotham  
 Sun Masses 8 (Low), 9 (Sung) 11 (Sol & Ser), MP 7:30, Adult Ed 10, Sol E&B 4 (1S) Daily; MP 6:40 (ex Sun) Masses 7, 6:20 (Wed), 10 (Sat); EP M-S 6, Sun 4; C Sat 5:30-6, Sun 10:30-10:50 Rosary 9:30 Sat

## RIVERSIDE, IL

(CHICAGO WEST SUBURBAN)  
**ST. PAUL'S PARISH** 60 Akenside Rd.  
 www.stpaulsparish.org (708) 447-1604  
 The Rev. Thomas A. Fraser, r  
 Sun Eu 9 & 10:30. Wkdy Eu Tues 7, Wed 7, Fri 10:30. Sacrament of Reconciliation 1st Sat 4-4:30 & by appt, A/C

## INDIANAPOLIS, IN

**CHRIST CHURCH CATHEDRAL** (317) 636-4577  
 125 Monument Circle, Downtown www.cccindy.org  
 The Very Rev. Robert Giannini, dean and r  
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 www.cccnola.org  
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## BOSTON, MA

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 www.theadvent.org Email: office@theadvent.org  
 The Rev. Allan B. Warren III, r; the Rev. Benjamin J. King; the Rev. Patrick T. Gray; Eric Hillegas, pastoral assistant for youth  
 Sun MP 7:30, Ch S, 10:15; Masses 8, 9, 11:15 (Sol High); Mon-Fri, MP 9; Mass 12:15 (except Wed); EP 5:30; Wed, Mass 6; Sat, MP 8:30, Mass 9, C 9:30

## KANSAS CITY, MO

**OLD ST. MARY'S** 1307 Holmes (816) 842-0975  
 www.stmaryskcmo.org  
 Masses: Sun 8 Low; 10 Sol; Noon: Daily, Sat 11

## LAS VEGAS, NV

**CHRIST CHURCH** 2000 S. Maryland (702) 735-7655  
 1 mile off strip christissavior@vcn.com  
 Sun H Eu 8, 10:30, 6, Sat 5, Daily H Eu (ex Sat) 12:05

## NEWARK, NJ

**GRACE CHURCH** 950 Broad St., at Federal Sq.  
 www.gracechurchinnewark.org  
 The Rev. J. Carr Holland III, r  
 Sun Masses 8 & 10 (Sung); Mon-Fri 12:10

## SANTA FE, NM

**HOLY FAITH** 311 E. Palace (505) 982-4447  
 The Rev. Canon Dale Coleman, r; the Rev. Jon Anderson, assoc.; the Rev. Robert Dinegar, Ph.D., assoc.; the Rev. Duncan Lanum, asst.; the Rev. Joan Garcia, d; Mr. John Buck, music director.  
 Sun H Eu 7:45, Sung H Eu 9, 11:30, Christian Ed 10:30. Monday H Rosary 9:30. Tues H Eu 10. Thurs H Eu 12:10. MP and EP daily

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 Sun H Eu 8 (Said), 9 (Sung), 11 (Choral), Choral Ev 4. M-F MP & H Eu 8, H Eu 12:10, EP and Eu 5:30 (Tues, Wed & Thursday Choral), Sat H Eu 12:10

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## ST. PAUL'S

Broadway at Fulton  
 Sun H Eu 8. Mon-Sat Prayer Service 12:30  
 Open Sun 7-4; Mon-Sat 10-6

## ASHEVILLE, NC

**CATHEDRAL OF ALL SOULS** (Biltmore Village)  
 3 Angle St. (828) 274-2681  
 www.allsouls cathedral.org  
 H Eu Sun 8, 9, 11:15. Wed noon; 5:45 Tues, Thurs.; 5:30 EP (2nd & 4th Tues)

## PORTLAND, OR

**ST. STEPHEN'S** (503) 223-6424  
 1432 S.W. 13th Ave., 97201  
 The Rev. Lawrence Falkowski, r  
 Sun H Eu 9:30, Sun Sch. 9:30, Wed. H Eu 12

## SELINGROVE, PA

**ALL SAINTS 129 N. Market** (570) 374-8289  
 Sun Mass 10 (Rite I). Weekdays as announced (Rite II)  
 Sacrament of Penance by appt.

## CHARLESTON, SC

**CHURCH OF THE HOLY COMMUNION** (843) 722-2024  
 218 Ashley Ave.  
 Website: www.holycom.org  
 The Rev. Dow Sanderson, r; The Rev. Dan Clarke, c; The Rev. Francis Zanger, assoc.  
 Sun Mass 8 (Low) 10:30 (Solemn High)

## COLUMBIA, SC

**CHURCH OF THE GOOD SHEPHERD** (803) 779-2960  
 1512 Blanding  
 The Rev. James Fraser Lyon IV, r  
 Sun 8 (Low) & 10:30 (Sol), Rosary 9:30, Sun Sch. 9:30; Wed/Th Mass 12:05

## CORPUS CHRISTI, TX

**CHURCH OF THE GOOD SHEPHERD** (361) 882-1735  
 700 S. Upper Broadway www.cotgs.org  
 The Rev. Ned F. Bowersox, r; The Rev. Frank E. Fuller, asst; The Rev. Jay Burkardt, c  
 Sun 8, 9, 11:15 & 6

## HOUSTON, TX

**CHURCH OF THE ASCENSION** (713) 781-1330  
 2525 Seagler Westheimer at Beltway 8  
 Website: www.ascensionchurch.org  
 The Rev. Dr. Walter L. Ellis, r; the Rev. John Himes, c  
 Sun H Eu 8, 9:30 & 11; Tues EP 6; Wed HS 5:30; Classes Sun 9:30 & 11; Breakfast every Sun

## SAN ANTONIO, TX

**ST. PAUL'S, Grayson Street** 1018 E. Grayson St.  
 The Rev. Doug Earle, r www.stpauls-satx.org  
 Sun Mass 8 (Low) 10:30 (Sol), Wed Eu & HU 10:30, C by Appt.

## MILWAUKEE, WI

**ALL SAINTS' CATHEDRAL** (414) 271-7719  
 818 E. Juneau www.ascathedral.org  
 The Very Rev. George Hillman, dean  
 Sun Masses 8, 10 (Sung). Daily Mass, MP & EP as posted

## LUTHERAN

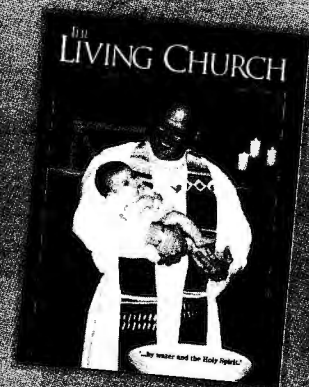
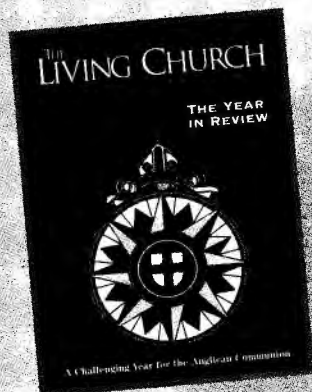
## MOJAVE, CA

**HOPE CHURCH** K and Inyo Streets (909) 989-3317  
 The Rev. William R. Hampton, STS  
 Sun Eu 10

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