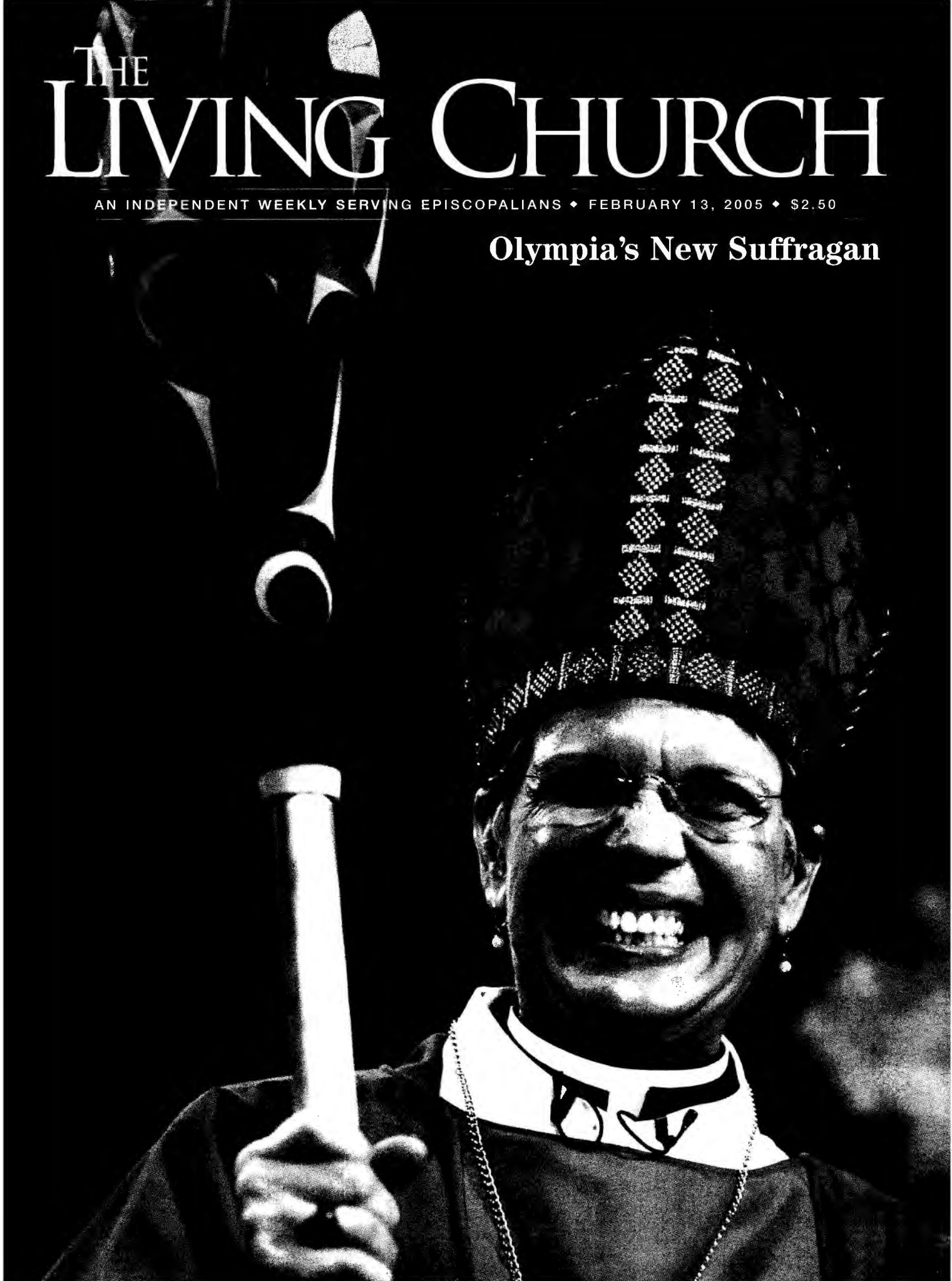


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Volume 230 Number 7

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.

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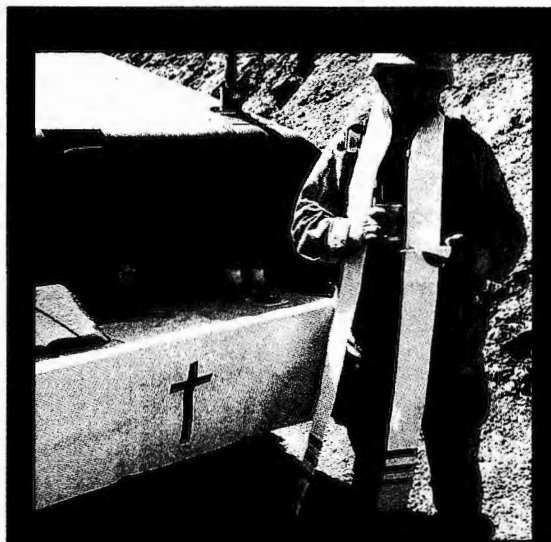
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On the Cover

The Rev. Bavi Edna "Nedi" Rivera displays the crozier she received from the Diocese of Olympia at her consecration as Bishop Suffragan, Jan. 22 in Bellevue, Wash. Designed by the Rev. Jeff Sells of Olympia, Wash., the staff features a number of icons and symbols important to the Native American tribes which settled the Puget Sound area.

Paul Peck/Episcopal Voice photo



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SUNDAY'S READINGS

Overcoming Temptation

'Then the devil left him...' (Matt. 4:11)

First Sunday in Lent (Year A), Feb. 13, 2005

BCP: Gen. 2:4b-9,15-17,25-3:7; Psalm 51 or 51:1-13; Rom. 5:12-19(20-21); Matt. 4:1-11

RCL: Gen. 2:15-17; 3:1-7; Psalm 32; Rom. 5:12-19; Matt. 4:1-11

Today's reading from the book of Exodus tells the story of every one of us. When faced with decisions, our natural tendency is to choose selfishly and wrongly.

All of us are self-centered. We put ourselves first in nearly everything. When our own self-interest clashes with the interests or desires of others, we generally look out for Number One. We value our personal happiness over the well-being of those around us. We willingly betray the trust of those who love us when doing so suits our own purposes. We deny the dignity of others by taking advantage of them. All of us sin constantly, for by nature we follow "too much the devices and desires of our own hearts" (BCP, p. 41).

While temptation to sin will probably always be with us, until the coming of the kingdom, today's gospel makes it clear that our inclinations need not

issue in sinful actions. Immediately following his baptism and anointing by the Spirit, Jesus himself is repeatedly tempted to act selfishly. It occurs to him to focus on satisfying his immediate wants at the expense of all else. He considers lording power over others. He even considers trying to force God to act as his servant. Yet the presence of the Spirit within him enables Jesus to say a resounding "no" to acting on these things. It can also empower us to do the very same thing, if we let it.

Today's readings invite us to rejoice that our Savior has been "tempted in every way as we are, yet did not sin." The same Spirit who strengthened Jesus, moreover, now dwells within us as a result of our own baptism.

We are thereby enabled, if we choose, "to live no longer for ourselves alone, but for him who died for us and rose again" (BCP, p. 379). The power is ours for the taking.

Look It Up

What, according to James, is the source of temptation? What is the ultimate result of giving in to it? (James 1:13-18)

Think About It

In what ways do we personally harm others through acting out of selfishness?

Next Sunday

Second Sunday in Lent (Year A), Feb. 20, 2005

BCP: Gen. 12:1-8; Psalm 33:12-22; Romans 4:1-5(6-12)13-17; John 3:1-17

RCL: Gen. 12:1-4a; Psalm 121; Rom. 4:1-5,13-17; John 3:1-17

The Vatican and Beyond

ALL THE POPE'S MEN: The Inside Story of How the Vatican Really Thinks. By John L. Allen, Jr. Doubleday. Pp. 392. \$24.95. ISBN 0-385-50966-9.

CONCLAVE: The Politics, Personalities, and Process of the Next Papal Election. By John L. Allen, Jr. Doubleday. Second edition. Pp. 244. \$12.95. ISBN 0-385-50453-5.

COMMON GROUND IN A GLOBAL KEY: International Lessons in Catholic Dialogue. By John L. Allen, Jr. Catholic Common Ground Initiative. Available from the National Pastoral Life Center, 18 Bleecker Street, New York, NY 10012-9786. Pp. 18. \$3.95. ISBN 1-881307-31-x.

John Allen, who has been the Rome correspondent for the National Catholic Reporter since 2000, is by common consent the most widely respected Vatican journalist in English — and arguably in any language. He is certainly known and trusted by a wide range of people in the Vatican itself and throughout the Roman Catholic Church.

While Tom Reese in his excellent study *Inside the Vatican* explained how the Holy See works, in his brilliant book, *All the Pope's Men*, Allen describes how the Vatican thinks. Allen's chief concern is to bridge the cultural (and the consequential communication) gap that he discerns between the Vatican and American Catholicism.

His observations are precise and urgent. From what he calls "Five Myths about the Vatican," to examinations of the Vatican's response to the sexual abuse crisis in the American Roman Catholic Church, to how the Holy See views the war in Iraq, Allen shows how those who live and work in the Vatican live their vocation to support the pope's mission and ministry to the Roman Catholic Church around the world.

Perhaps for Anglicans his most interesting revelation might be that there is really no such thing as "the" Vatican. The word is useful shorthand, but it hides a remarkable complexity that is hard for outsiders, even Catholic outsiders, to comprehend.

Allen gives us three glimpses of "ordinary" Vatican workers. Not famous cardinals or archbishops, but officials who actually do the day to day work. Of course there are careerists in Rome, but we learn that, on the whole, the Vatican is staffed by dedicated, thoughtful, self-sacrificing people who may not even be

sure, exactly, why they were posted to the Holy See.

In his book *Conclave*, Allen gives us an up-to-date discussion of the conclave that will elect Pope John Paul II's successor. Most valuable here, once again, is Allen's careful analysis of issues and people. Included are brief biographies of all the cardinals who are eligible to participate, as well as Allen's pick of the frontrunners. First published in 2002, there was need of a second edition scarcely two years later — not least because the pope created a batch of new cardinals in October 2003, and so changed the odds.

In 1996, the late Cardinal Bernardin of Chicago launched the Catholic Common Ground Initiative. He saw that division within the American Catholic Church, and the inability of American Roman Catholics on various sides of disputed questions to be in civil dialogue, were serious threats to the Church's life.

One of the fruits of the Initiative is an annual lecture, of which Allen's reflec-

tions are the sixth. In his lecture Allen notes the inability of Roman Catholics on different sides of an issue to speak either a common language or with a common commitment to each other. It is a depressingly familiar scenario for Anglicans, who live with the same, apparently chronic, disability. And he notes three necessary elements of a spirituality of dialogue: epistemological humility, a solid formation in the tradition, and patience. He could have been speaking to us.

Allen is not without his critics, who think that he tries too hard to cut the Holy See an even break, especially (as in the case of the response to the sexual abuse crisis) when they think that the Vatican does not deserve understanding, but judgment. Yet Allen seems to me to be right on the money more often than not.

*(The Very Rev.) Peter Eaton
Denver, Colo.*



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Custodian Attacks Elderly Residents

A custodian at an Episcopal Church-affiliated retirement home in Alexandria, Va., attacked seven people, slashing four elderly residents, including a long-time correspondent for this magazine, before being subdued by a visitor.

Mustafa Mohamed, 30, a part-time custodian at Goodwin House, an assisted living facility of the Diocese of Virginia, entered the facility's health center at approximately 2:45 p.m. on Jan. 9.

"He just snaps and takes a knife and begins to stab and slash at residents and visitors," Capt. John Crawford of the Alexandria Police Department told the *Washington Post*. "It all happened very quickly, within minutes."

According to police reports, Mr. Mohamed attacked a co-worker, and with knife drawn moved down the second-floor hallway of the 400-resident facility, stabbing four residents and two visitors.

Dorothy Mills Parker, longtime correspondent for *THE LIVING CHURCH*, and a resident of Goodwin House, was one of those who was injured. She was hit over the head and sustained cuts to the neck and face.

"I had just gotten off the elevator and was right in his path," Mrs. Parker recalled in a telephone conversation. "If it hadn't been for the heroism of one of the staff, I would have been killed."

She said a nurse's assistant came to her aid and diverted the attacker's attention. Mrs. Parker and two other residents were taken to Fairfax Hospital.

An unidentified man who had been visiting his mother disarmed the assailant, calming him until police arrived. Mr. Mohamed, who had worked at Goodwin House for almost a year and successfully passed a background check before being hired, fought with police upon his arrest and was later charged with two counts of malicious wounding, the Associated Press reported.



Paul Peck/Episcopal Voice photo

Bishop Rivera greets her son-in-law, Jack Amburgey of Cincinnati, and 2-year-old granddaughter, Katherine, after her consecration as Bishop Suffragan of Olympia.

Like Father, Like Daughter

The Rev. Bavi Rivera Becomes Bishop Suffragan of Olympia

The Rev. Bavi Edna "Nedi" Rivera became the first daughter to receive episcopal succession from her father when she was consecrated Bishop Suffragan of Olympia Jan. 22 in Bellevue, Wash. Her father, the Rt. Rev. Victor M. Rivera, retired Bishop of San Joaquin, participated as a co-consecrator. The service, originally scheduled for St. Mark's Cathedral in Seattle, was moved across Lake Washington to the Meydenbauer Center in Bellevue to accommodate a larger congregation.

To turn the cavernous hall into a place of worship, two decorated platform areas were created. One area near the doors contained a baptismal font and images. Across the hall, with the altar for the Eucharist was a quilt created for the 150th anniversary of the diocese that has a block for every congregation. The service abounded in the sights and sounds of the Asian, Middle Eastern, Latin American, and European cultures found among the people of the diocese.

The president of Province 7, the Rt. Rev. Harry B. Bainbridge, Bishop of Idaho, was the bishop presiding for

the consecration. The co-consecrating bishops included the Rt. Rev. C. Shannon Mallory, retired Bishop of El Camino Real; the Rt. Rev. Catherine Roskam, Bishop Suffragan of New York; the Rt. Rev. William Swing, Bishop of California; the Rt. Rev. Vincent Warner, Bishop of Olympia, and Bishop Rivera, who did not ordain women during his active ministry.

For the consecration liturgy, the bishops and bishop-elect processed from the altar to the baptismal font after the Nicene Creed, during the singing of the Taizé chant "Veni Sancte Spiritus." All the co-consecrators except one stood to the left and right of Bishop Bainbridge. While she knelt for prayer, her father stood to the right of his daughter with his hand on his daughter's shoulder, and at the end of the service he presented her with the cope he had worn at his own consecration in 1968.

The new bishop suffragan has been working in the Diocese of Olympia since last fall in her assigned areas of ethnic ministries, faith formation, and evangelism.

Robert R. Chapman, Jr.

Connecticut Bishop Issues Ultimatum

The Rt. Rev. Andrew D. Smith, Bishop of Connecticut, supported the consecration of the Rev. Canon V. Gene Robinson as Bishop Coadjutor of New Hampshire, but has denied parishes the right to perform same-sex blessings. Confronted since the 2003 General Convention with financial redirection by six parishes, Bishop Smith now also has a rector who has announced a moratorium on weddings involving heterosexual couples at his parish until he is also able to conduct marriages of homosexual couples.

On Nov. 22, Bishop Smith wrote the rectors, wardens, and vestries of six parishes, giving them a Feb. 15 ultimatum to reach "closure" on a plan for delegated episcopal oversight and resumption of parochial payments by the parishes to the diocese. The parishes have said they wish to reach a collective oversight agreement and do not want any of their contributions to fund the program portion of the General Convention budget.

"If by that date we are unable to resolve the issue of diocesan oversight, either exercised as is normal by our bishops, or through delegated episcopal oversight, I shall in accordance with my responsibilities as bishop of this diocese, take further appropriate canonical steps to resolve the matter to ensure that the episcopal responsibilities of the canons are fulfilled," Bishop Smith said.

Meanwhile, last month, the Rev. Michael F. Ray, rector of St. Thomas' Church, New Haven, told *The New York Times* of his new policy to "treat same-sex couples and different-sex couples equally when it comes to marriage." Fr. Ray, a divorced father of three children who has lived with another man for the past 17 years, said only about five heterosexual couples a year seek to be married at St. Thomas', and that in the future he would refer them to one of the many other Episcopal churches in the area if the couple was unwilling to postpone their marriage and "stand in solidarity with same-sex couples."

Bishop Lee on Medical Leave After Surgery

Following a Jan. 24 heart catheterization procedure, the Rt. Rev. Peter James Lee, Bishop of Virginia, announced the following day that he would undergo triple bypass surgery Jan. 31 and take an immediate medical leave of absence until April 1.



Bishop Lee

"My surgeon has advised me to reduce my activities immediately, so

I will miss the 210th annual council," Bishop Lee said in a prepared statement. "Bishop (David) Jones will preside. No one is indispensable and I am confident you will find the ministry of the diocesan staff to support fully your ministry in my absence."

Bishop Lee has served as diocesan since 1985. He was to be admitted for outpatient pre-operative tests on Jan. 30. The Jan. 30-31 annual council was to be the first at which he would not be present.

AROUND THE DIOCESES

Youth Camp Sold

Delegates endorsed an eightfold increase in funding for youth ministries at the convention of the Diocese of **West Missouri** Nov. 12-13 at a Kansas City hotel. Proceeds from the sale of Cliff Springs, the diocesan youth camp near Lebanon, will fund the increase from \$9,700 last year to \$74,200 in spending approved on youth ministries in the diocese's \$1.8 million budget for 2005.

Though the decision to close Cliff Springs was what he called "emotional and gut-wrenching," the Rt. Rev. Barry R. Howe, Bishop of West Missouri, told the convention the "downturn in campers and the tremendous increase in financial subsidies" for the camp could not be justified and was not fiscally prudent.

Bishop Howe challenged the diocese to "use the monies that were set aside for Cliff Springs next year to build a new youth program which will address much more than just camping," saying the diocese would "hire a youth minister to help encourage and support and develop youth ministry in our congregations, and to provide opportunities for combined youth ministry programs."

Delegates debated a number of resolutions, including a proposal to reduce mandatory parish assessments. A reduction in assessments would

"give us a little bit of breathing time," the Rev. William McVey of Calvary Church, Sedalia, told convention, and would allow rural parishes to tackle problems of deferred maintenance.

Others argued that a change in the apportionment schedule would unfairly shift the financial burden onto the diocese's larger parishes. An amended resolution calling for the bishop to appoint a commission to study "whether it is fiscally responsible to alter the assessment schedule in the future" was passed on a voice vote.

Open Communication

Meeting in annual convention Jan. 14-15 for the first time since the struggle which culminated in the resignation of the bishop and the assumption of ecclesiastical authority by the standing committee in March 2004, the Diocese of **El Camino Real**, gathered in Monterey, Calif., discovered a strong spirit of good will and hope.

There had been serious concerns that factions might arise in the diocese and create long-lasting conflict. A policy of open communication and a series of diocesan-wide lay and clergy conferences have been successful.

The possibility of contentious, expensive, and protracted litigation had also been a concern. There has been no litigation, nor is such action

(Continued on next page)

Historic Staten Island Church Burglarized

Intruders burglarized a Staten Island parish over the New Year's holiday, emptying the sacristy of the mother parish of the Oxford Movement in the Diocese of New York.

Sometime on New Year's Eve, thieves broke into St. Paul's Memorial Church on Staten Island and made off with its silver. The theft was discovered at 7:15 p.m. when members of a local AA group noticed a back door to the parish hall had been forced.

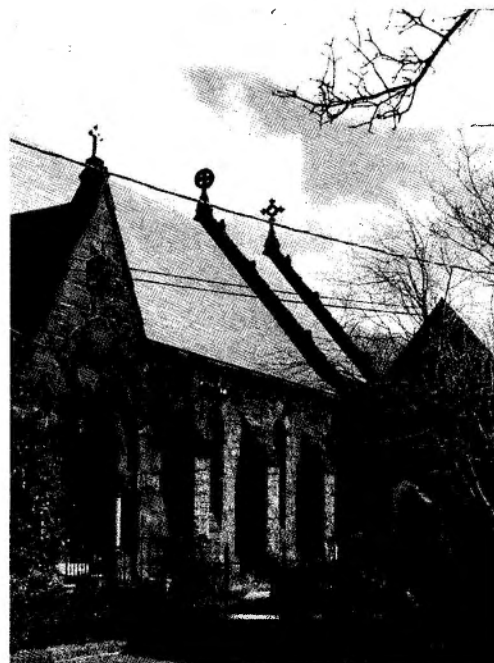
St. Paul's rector, the Rev. William A.F. Blasingame, investigated and found a burgled vending machine. He then noticed that "a steel door bolted from the opposite side and leading to the upstairs had been taken off its hinges" and saw the sacristy door beyond kicked in.

Thieves made off with more than a dozen pieces, including a number of

19th-century jewel-encrusted chalices. Fr. Blasingame noted that the Church Insurance Company had insured the pieces against theft, but their loss was nonetheless devastating.

Listed on city, state and national landmark registers, St. Paul's was founded in 1833 and was the first parish in New York to join the Oxford Movement. In recent years the parish has moved strongly into the Affirming Catholic camp.

The robbery came just weeks before the kick off of a \$1.1 million capital campaign to restore the high Victorian Gothic structure. St. Paul's and the Chantry Chapel at Grace Church, Broadway, are the only remaining churches in the city designed by Edward T. Potter, whose work also includes the Mark Twain House in Hartford, Conn.



St. Paul's file photo

St. Paul's Church, Staten Island, N.Y., was burglarized just weeks before its capital campaign was to begin.

AROUND THE DIOCESES

(Continued from previous page)

anticipated. The final financial settlement was generally regarded as reasonable, and it did not result in severe financial stress upon the diocese.

There was warm welcome for the Rt. Rev. Sylvestre Romero, retired Bishop of Belize, who had been chosen by the standing committee to serve as assisting bishop for about two years until the election and ordination of a new bishop.

Gordon W. Gritter

Flexing Muscles

Spirited discussion marked the convention of the Convocation of **American Churches in Europe** Oct. 21-24 at St. Augustine of Canterbury Church in Wiesbaden, Germany.

Delegates from the eight congregations and five missions spread across Belgium, France, Germany, Switzerland and Italy reported back to convention on the second round of parish discussion on the future structures of the convocation. In 1999, the convocation passed an initiative calling for the convocation to become a diocese.

Several delegates objected to the proposals, protesting the potential loss of parish autonomy, while others were

unhappy with the financial implications of moving from a convocation to a diocese. With a parochial assessment of 7 percent of income, the convocation has the lowest fixed parish assessment in the Episcopal Church.

After discussions reached an emotional pitch, the Rt. Rev. Pierre Whalon, the convocation's first directly elected bishop, interrupted the proceedings to allow delegates time to cool off and to give voice to their feelings.

In his convention address, Bishop Whalon challenged the delegates to order their affairs. "The convocation," he said, "with 4,000 communicants in the 2003 parochial reports, is bigger than 23 dioceses out of 107 in the Episcopal Church. Twenty-three dioceses are smaller than we are, and they seem to manage just fine. We are mightier than we know. Time to flex some muscle to build our home."

Delegates passed a resolution asking the bishop and Council of Affairs to prepare "a renewed convocation-wide vision statement by 2006" that would encompass a capital campaign and "determine the possible structures appropriate to the emerging nature and mission of the convocation, including the right to elect our own bishop and of becoming a diocese."

The Trump Wedding

In a private ceremony preceding the celebrity-guest-list reception at his Palm Beach, Fla., resort, real estate financier Donald Trump was married Jan. 22 to Slovenian model Melania Knauss at Bethesda-by-the-Sea Church.

The "dignified and solemn" ceremony was performed by the rector, the Rev. Hap Warren, according to the Rt. Rev. Leo Frade, Bishop of Southeast Florida, who noted that the bride attends church there often.

"Quite some time ago, Bethesda's rector asked me to consider a dispensation for the marriage of Mr. Trump, who had been married before," Bishop Frade said. "We were very careful to follow the guidelines established in this diocese for anyone requesting a dispensation. Proper counseling was given and various meetings took place as is required for all couples.

"It is interesting that I who have spent most of my life in defense of the poor and downtrodden, find myself helping a rich person who, like any one of us, seeks to find happiness with the person he loves."

War Takes Toll on Chaplains

More than 20 Episcopal Army, Navy and Air Force chaplains have been or will be involved in ministry inside Iraq.

By Val Hymes

When a Dec. 21 suicide bombing ripped open an Army mess tent in Mosul, Iraq, killing 22 and wounding 60, the Rev. David Sivret, a military chaplain, ministered to the injured and gave last rites to the dying before tending to his own wounds.

Fr. Sivret is rector of two Maine parishes, Christ Church in Eastport, and St. Anne's Chapel in Calais. But his service as chaplain with the Maine National Guard's 133rd Engineering Battalion took him to Iraq when the battalion was deployed there nearly a year ago.

"I had just sat down to have lunch with Maj. John Nelson, the battalion's chief medical officer," Fr. Sivret wrote to his home diocese soon after the incident. "I saw a bright flash. I don't know how long it was before I woke up on the floor about 10 feet from where I had been sitting down. I looked around, keeping my head down. Then I realized I couldn't hear. I got up and started doing what God has given me to do."

He found two members of his unit in a makeshift morgue. He had officiated at one soldier's wedding and the other was the son of one of his high school classmates.

Much has been written about the psychological

trauma from which some veterans suffer later in life, but little has been written about the dehumanizing ordeal with which military chaplains are confronted on an almost daily basis. The stress of going about one's daily duties and not knowing whether this will be the last meal or last day weighs heavily on those serving in Iraq, especially those serving repeated extensions of duty. According to Pentagon figures reported by the *New York Times*, more than 100,000 Americans serving in this war could require treatment for serious mental health problems.

More than 20 Episcopal Army, Navy and Air Force chaplains have been or will be involved in ministry inside Iraq. Two have been slightly injured. The chaplains report that they are called on day and night, not only for military duty, worship services and Bible study, but also for counseling, marriage difficulties, and concerns about children. The tours of some chaplains have been extended in Iraq along with their units.

"I am very keenly aware of the responsibility that I, and all chaplains in this theater, have to be the symbols of sanity and normalcy..."

Chaplain Jeffrey Seiler



National Altar Guild Association photo

Lt. Col. Reese M. Hutcheson, of the Diocese of Arkansas, prepares for the 2004 Easter Eucharist using a makeshift altar on the tailgate of his Humvee vehicle at Camp Cropper near Baghdad, Iraq. The National Altar Guild Association creates eucharistic field kits as well as linens and stoles that are water and stain resistant.

Retired Gen. George Allen, deputy to the chief of Chaplains' Service to the Air National Guard, described the chaplains' ministry this way: "Our chaplains are called to be the non-anxious presence in a place of great anxiety and terror."

"There's a lot of listening and counseling," said the Rev. Gerald J. Blackburn, the Episcopal Church's director for Military Ministries. "While it is difficult for them, they are holding steady and doing remarkable ministry."

"Chaplains and soldiers reported to me that their feeling was anxiety, heightened considerably whenever there was an attack," wrote the Rt. Rev. George E. Packard, Bishop Suffragan for Chaplaincies. "One chaplain coming from memorial services and counseling the wounded confessed of his exhaustion."

Some of the chaplains say they have become accustomed to the sound and threat of rockets and mortars hitting around them. But troops can suffer long-term emotional scars from the stress lev-

els that increase with urban warfare and suicide bombings. Excessive drinking, divorce, unemployment, suicide and threats of suicide are occurring in growing numbers. Officials at Veterans Affairs medical centers are braced for a flood of soldiers suffering post-traumatic stress. Compounding the problem, many soldiers believe it is a sign of weakness to admit to emotional fatigue or trauma.

The chaplains serving with the soldiers also face death, but they keep their missions in sight and find God where they can. To keep the chapel doors open, priests use tents, fabricated buildings, mobile units, or the tailgate of a Humvee to celebrate the Eucharist. The National Altar Guild sends special water-resistant altar "linens" and vestments that will fit a tailgate or a stack of MRE (meal, ready-to-eat) boxes.

"I am very keenly aware of the responsibility that I, and all chaplains in this theater, have to be the symbols of sanity and normalcy in a world that often does not make sense," wrote Army Chaplain (Cdr.) Jeffrey Seiler, a priest in the Diocese of Virginia.

"I am able to see God at work all around," wrote Army Chaplain (Lt. Col.) Reese M. Hutcherson from the Diocese of Arkansas. "There have been numerous instances of an explosive projectile hitting a vehicle or building that didn't explode. Frequently, there are people who will do some small, tender act of mercy toward another that makes life easier or more bearable."

Chaplains are not exempt from the family upheaval that comes in wartime. Army Chaplains (Maj.) David G. Waweru, and (Lt.) Christine G. Waweru, both from the



Office of Bishop Suffragan for Chaplaincies photo

The Rt. Rev. George E. Packard, Bishop Suffragan for Chaplaincies, bids Godspeed to Capt. H. Alan Leonard, of the Diocese of Chicago, as the latter prepares to depart in a supply convoy. Chaplains often volunteer as convoy drivers to free combat troops for other duties.

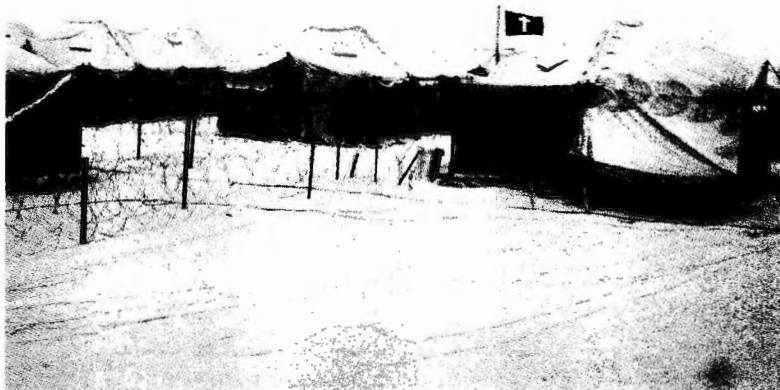
Diocese of Long Island, are married parents serving in Iraq. Close friends are caring for their two sons in the family home at Fort Hood, Texas.

Churches back home are sending inspirational literature, crosses, prayer books, prayer cards, Anglican prayer beads, prayers, and gifts for Iraqi children. Army Chaplain (Maj.) Beth M. Echols, from the Diocese of Washington, thanked St. James' Parish in Lothian, Md., for sending school supplies for the soldiers to give to needy children. "I wondered if perhaps your gift would inspire a child halfway around the world to seek peace in a land that has only known conflict," she wrote.

Others are sending care packages through the USO (www.usocares.org). Bishop Packard's office urges churches to reach out to the families of those deployed, including them in activities and helping with family chores.

"These young soldiers, sailors, marines are someone's son/daughter, sister/brother, mother/father," wrote U. S. Navy Reserve Chaplain (Cdr.) Will Hood, of the Diocese of Texas. "This isn't some far-away news story. It is real and they have names, families and lives that will be forever changed all in the flash of a moment. There is no denying the reality. But it is in the midst of all that, that I stand and pray.

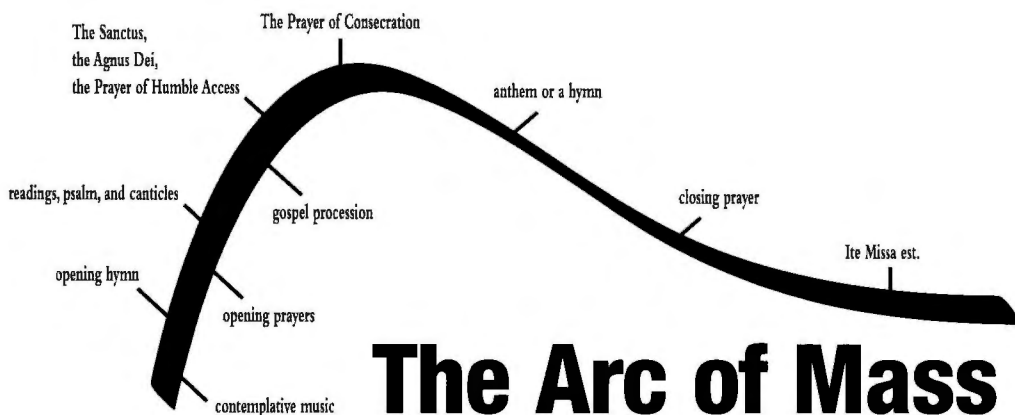
"I have learned a lot from the psalmists out here," Fr. Hood added. "I think I am beginning in some small ways to understand their cries to the Lord; their laments, praises and hope." □



Office of Bishop Suffragan for Chaplaincies photo

The tent belonging to Maj. Christopher V. Coats, of the Diocese of Springfield, is clearly visible among this encampment in the Iraqi desert.

Val Hymes is the editor of the Episcopal Prison Ministry Network News.



The Arc of Mass

Every good drama has a clearly defined plot, with a beginning, a middle, and an end. It has a climax toward which the action points and from which it falls away to a close.

The Mass was wisely designed in such a dramatic arc. It usually begins with contemplative music, to set the tone, and an opening hymn which allows the actors to enter and take their places. Opening prayers focus attention; the readings, psalm, and canticles introduce the theme and begin to pull the participants into the story. The plot intensifies; the mood deepens.

The gospel procession brings all eyes to the center of the nave, and the crux of the story. The exposition is completed; the sacred party returns to the altar and the action heightens toward the climactic mystery of the Mass. The Sanctus, the Agnus Dei, the Prayer of Humble Access lead us to an imminent, awe-full event. The arc of the drama is nearing its highest point; attention is concentrated and focused. Stillness intensifies; the Holy draws close.

The Prayer of Consecration brings the Great Mystery to us. Christ is present. At the climax of the plotline, the Presence is offered to all. We are transfixed and transformed.

As participants move quietly away from that height, tension ebbs and the mood becomes contemplative, deeply thankful. The magnificence of the Mystery is pondered. An anthem or a hymn, and closing prayer recapitulate the essence of the story and strengthen the knowledge of the blessing received. The drama closes as the actors formally leave the stage. A lively voluntary shifts the mood to one of jubilation. The play is ended. *Ite Missa est*.

So it has always been for me, in the cathedral where incense, prayer and music rise into the dimness. The solemnity, the nearness of the Divine, were palpable, com-

pletely absorbing all in sanctuary and nave.

Every person in attendance, it seemed to me, quieted, became intensely aware, as the consecration approached. There was a sense of breath held. Children stared at the upraised Host, not comprehending, perhaps, but held by the drama.

No one, ever, would have chatted to a neighbor. Communicants almost tiptoed back from the rail, deeply aware of having received the Presence. Many sank to their knees in prayer and thanksgiving.

No one, ever, would have engaged in conversation. No whispered conferences about the next vestry meeting would have taken place in side aisles.

Lately, this sense of high drama, of a life and death and life-giving re-enactment, has seemed to ebb. An air of casual, every-dayness, has seeped into the pews; or maybe just into *my* pew. Having returned from receiving communion, parishioners chat during the scene change, the conclusion of the meal and the clearing-up; quietly, to be sure, but obviously not held in the thrall of high drama. Even though we have not returned to a Mass whispered by priests with their backs to congregation, many in the nave seem unconcerned by it all, until called back to attention by the need to stand for the next hymn.

Where, when, did we misplace the transcendent? Coming from a less formal tradition, I was attracted not just by the elegance of liturgy and music but by that feeling of awe, of presence. Maybe the Holy Supper is really meant to be more a family gathering for a meal, a sort of hi-how-are-you-let's-eat. Surely one leaves such a supper feeling well fed, comfortable, pleasant.

But I miss the drama. I miss that sense of having glimpsed, albeit briefly and dimly, the majesty and eternity of God.

Patricia Nakamura is THE LIVING CHURCH'S book and music editor.

Did You Know...

Less than one-half of 1 percent of the 1,600 viewers surveyed by the Barna Group said they were motivated to be more active in sharing their faith in Christ with others as a result of having seen Mel Gibson's *The Passion of the Christ*.

Quote of the Week

The Rt. Rev. N.T. Wright, Bishop of Durham (England), on the Windsor Report: "A disunited church means the rest of the world can laugh at us and say you can't even agree with yourselves. If we can't be reconciled and truth-speaking to ourselves, what hope is there for truth-speaking with the rest of the world?"

Timid Response

Anyone who was waiting for the House of Bishops to issue a definitive statement about the Windsor Report following its meeting in Salt Lake City [TLC, Feb. 6] probably is disappointed. The bishops, as has been their custom in recent years, instead produced a predictably bland document that says little. Titled "A Word to the Church," the message summarizes the work of the bishops during the two-day meeting.

The bishops use all the right phrases in their communiqué, such as "receive the Windsor Report with humility," "affirm that we all need to repent," "express our sincere regret," "rejoice in our partnership in the worldwide Anglican Communion," and "we pray our

The bishops, as has been their custom in recent years, produced a predictably bland document that says little.

brothers and sisters throughout the Anglican Communion will forgive us." Yet the message falls short of saying the Episcopal Church will adhere to the recommendations of the Windsor Report. Instead, the bishops claim they need more time "to give substantive consideration" to elements of the Windsor Report, even though the report has been in the public domain for three months. At the same time, they agree that the report's call for further study and discernment on matters of sexuality should take place, and they emphasize they do not wish to act in haste.

One must wonder about the way "regret" was addressed in the bishops' letter. Their statement that the bishops "express our sincere regret for the pain, the hurt, and the damage caused to our Anglican bonds of affection by certain actions of our church" seems heartfelt. Unfortunately, there is no regret for those "certain actions" that caused pain, hurt and damage.

Another concern is over the way the bishops failed to address the moratoria called for in the Windsor Report: that there be no elections or consents to consecrations of any candidates "living in a same-gender union until some new consensus in the Anglican Communion emerges" as well as a call for bishops not to proceed to "authorize public rites of blessing for same-sex unions." The bishops' letter acknowledges that an extensive discussion took place on these topics and that "We have only begun a serious and respectful consideration of how we might respond." Also not

addressed is the matter of bishops crossing diocesan boundaries to perform sacramental ministries.

Yet there were positive developments at the bishops' meeting. For one thing, the bishops were willing to engage one another in honest conversation on a large scale rather than sharing only in small groups. Their communiqué expresses a desire to receive invitations to visit other Anglican provinces "to learn from them the many ways they are vital witnesses to the healing love of Christ..."

It is a sign of the deep division within the House of Bishops that some 21 of its members felt it was necessary to publish a supplemental statement following the publication of "A Word to the Church." This statement emphasizes that the Episcopal Church should not try to resolve such divisive issues on its own, but rather to work with others in the Anglican Communion.

Later this month Presiding Bishop Frank T. Griswold will represent the Episcopal Church at the meeting of Anglican primates in Northern Ireland. Although the primates certainly understand that a more complete response from the Episcopal Church to the Windsor Report will require study and action proposed by the 75th General Convention in 2006, "A Word to the Church" falls well short of the level of leadership that many within the Episcopal Church, and throughout the Communion, have been praying for the bishops to demonstrate. Rather than acting boldly, the bishops settled for timidity. The Anglican Communion deserves a better response.

Communication is Critical

The Episcopal Church's Office of Communication has been reorganized in an attempt to provide improved service to dioceses and congregations. The office, located at the Episcopal Church Center in New York City, will be led by Robert Williams as director of communications and the Rev. Jan Nunley as deputy for communications.

The last three Presiding Bishops have stressed the importance of communications in the Church, and we would echo that emphasis. At a time of high stress levels, when interest in church news has never been greater, the need for accurate, objective, timely dissemination of news reports is critical. We extend best wishes to our colleagues at the Church Center as they undertake this important ministry.



By Robert D. Edmunds

The Rt. Rev. Edward S. Little, in his Viewpoint article, "Is the Episcopal Church Anti-Semitic?" [TLC, Nov. 28], asks a powerful question which needs to be explored both individually and collectively.

I respect Bishop Little's reflections on his life and am touched by his sense of shame in remaining silent in the face of the hurt and pain which anti-Semitic attitudes and policies create. However, I believe he has made a dangerous leap in equating criticism of the government of Israel with anti-Semitism. It's an easy leap to make and is done far too often.

I, for one, do not equate Judaism with the policies of the nation-state of Israel. The Jewish community, wherever that community exists, needs to be free to exercise the faith of their religion which has held that community together for thousands of years. I, as one Episcopalian, honor and cherish the Jewish community's right to celebrate their heritage, their traditions, their heroes and heroines and all that makes Judaism so meaningful for the Jewish and Christian commu-

nities. The religious faith of Judaism is not synonymous with policies, both foreign and domestic, of the nation-state of Israel.

Bishop Little's assertion that "to hate Israel is to hate what is precious to our Jewish brothers and sisters" misses the point. While I am deeply critical of the policies of the government of Israel, I do not hate Israel, nor do I hate Israelis — Jewish or otherwise, in Israel or elsewhere. Israel's right to exist is protected both by action of the United Nations and the policies and practices of the United States. Let there be no mistake, Israel has a right to exist within secure borders and with safety for her people, whether Jewish, Muslim or Christian.

But let there also be no mistake, the policies of the government of Israel regarding the Palestinians are oppressive and continue to fly in the face of U.N. resolutions dating back more than 30 years. I am not alone in being critical of the government of Israel. Members of the international community, the Christian community, the Muslim community, and the Jewish community regularly raise a variety of disparate issues regarding the policies

of the government of Israel.

It is worth noting that the government of Israel continues to expand settlements in the West Bank (and until recently in Gaza) on confiscated Palestinian land against repeated UN resolutions insisting otherwise. The government of Israel continues to construct a barrier on confiscated Palestinian land which is 30 feet tall in many places and in other places is made of barbed wire barriers 100 yards wide. This barrier, upon completion, will be hundreds of miles long and will continue government policies designed to isolate Palestinians from employment, farming, travel, medical care, education and family. The government of Israel continues to ignore the findings of the International Court of Justice which found "the construction of the wall being built by Israel, the occupying power, in the Occupied Palestinian Territory, including in and around East Jerusalem, and its associated regime, are contrary to international law." The court called upon Israel to dismantle the wall. The government of Israel continues the military occupation of the West Bank in violation of U.N. resolutions. The government of Israel continues to apply a policy of collective punishment with the use of road blocks, check points, confusing documentation requirements, house demolitions, land confiscation, detentions, and more which affect the entire Palestinian population of more than 3 million for the reprehensible actions of a small number of people.

Indeed, divestment may be an avenue which will help bring needed pressure to bear on the government of Israel. Economic power is held by stockholders in companies which promote and provide Israel with military muscle which kills Palestinians. Some stockholders may not want to be involved in such activities. Many stockholders used a similar strategy in bringing pressure to bear on the government of South Africa to end apartheid. The Presbyterian Church has taken the lead in giving serious consideration of "selective divestment of church funds from those companies



whose business in Israel is found to be directly or indirectly causing harm or suffering to innocent people, Palestinian or Israeli." Some may find the conversation about divestment to be threatening. Perhaps this is so. I know of no situation in which an evil government policy was changed without considerable struggle.

Stand with the Women in Black in West Jerusalem, whose silent vigil every Friday is witness to one part of the Israeli community which wants to end the occupation of the Palestinian territories. Speak with shopkeepers in all quarters of Jerusalem — Christian, Muslim, Jewish and Armenian — and hear them long for peace and a life free from fear. Speak with the Palestinian whose brother died at a checkpoint from a heart attack because the soldiers would not let his family take him to the hospital. Confront the anguish of survivors of the bombings of bus, pizza parlor, Passover dinner. Talk with Knesset members who risk the hard work of making a just peace for all of Israel and Palestine. Talk with rabbis from all corners of Judaism who work for peace with justice because it is God's mandate. God willing people of good will from Israel and Palestine and around the world, Jew, Christian, and Muslim, will one day beat their swords into plowshares and pursue peace with the same vengeance as the suicide bombers — but with a new outcome.

This has nothing to do with ethnic slurs against the Jewish community. This has nothing to do with the right of the Jewish community to gather for worship. This has everything to do with holding a nation accountable for its actions. Holding the nation-state of Israel accountable for its actions is not anti-Semitic. □

The Rev. Robert D. Edmunds is the rector of St. Andrew's Church, Edgartown, Mass.

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

Curious Question

David H. Roseberry's comparison [TLC, Jan. 9] of the Episcopal Church to the Samaritans might have some interest had he characterized the Samaritans more accurately.

According to the *Oxford Dictionary of the Christian Church*, Samaritans were "a separate religious sect with a temple of their own on Mt. Gerazim," but not pagan. It refers to the Samaritan Pentateuch as a divergent form of the Hebrew Pentateuch whose differences "not infrequently agree with the divergent readings found in the LXX."

Joseph Fitzmyer calls Samaritans "(half-Jewish?) worshipers of Yahweh." F.F. Bruce, in his commentary on the Gospel of John, surveys the "time-honored interpretation" of "religious syncretism" attributed to the Samaritans, finding it "not proven." Geza Vermes, in *Jesus the Jew*, does not refer to the Samaritans as pagans or heretics, and he distinguishes between the province of Samaria (Hebrews hostile to the Jerusalem hierarchy) and the Hellenistic (probably pagan) territories of Transjordan or Perea.

To assume that Jesus passed among the Samaritans to "convert and correct" them is strange — a map suggests another reason — for Jesus as a Galilean was also at odds with the Jerusalem hierarchy. If Jesus went among the Samaritans to convert them, then he went among the Judeans with the same mission, as his teachings discomfited both groups.

What if the Samaritans were conservatives who refused to accept the radical new teachings of the Jerusalem establishment? They felt that they held to the old ways that came in with Joshua and the settlement in Canaan — the books of Moses, the hill site for sacrifice. It is always a curious question, exactly who is the radical, and who is the conservative, isn't it?

*(The Rev.) Bonnie Shullenberger
Trinity Church
Ossining, N.Y.*

In Canon Roseberry's Reader's Viewpoint piece, he has captured and described the Episcopal Church's present condition with a most cogent analogy drawn from biblical history. I appreciate his emphasizing that Jesus loved the Samaritans, that they were important to him — people he tried to "correct and convert." He has, in one page, stated the case, and I thank him for that.

*(The Rev.) William R. Eastman
Modesto, Calif.*

Hooray! Thanks so much for publishing David Roseberry's analysis of our present controversy. He hit the nail on the head. And he was smart enough to leave it up to God to judge whether or not the "Samaritans" are sinners. I'm looking forward to the letters to the editor.

*(The Rev. Canon) Fred J. Bush
Bradenton, Fla.*

Two-State Solution

I read with interest Bishop Little's article, "Is the Episcopal Church Anti-Semitic?" [TLC, Nov. 28] as well as the responses since its publication. I believe there is a good deal of merit in what Bishop Little has to say. I certainly do not



hold Israel faultless in this dreadful conflict nor do I want to excuse its excesses in the pursuit of security. Nonetheless, we cannot and should not ignore the historic and current realities faced by the typical Israeli citizen.

While I believe it is important that voices be raised condemning the use of violence by either side and encouraging peace, I emphatically do not support the sort of divestment policy that has been adopted by the Presbyterian Church and proposed by some members of our own Communion.

A two-state solution in which the dignity and rights of all people in that troubled land are accommodated graciously and fairly is the goal that deserves our support. We should devote our efforts toward that end.

*(The Rt. Rev.) Mark S. Sisk
Bishop of New York
New York, N.Y.*

Bishop Little seems to accept the definition many contemporary Jews give to “anti-Semitism,” to whom it means any view Jews don’t want to hear. Anti-Semitism means a hatred of Jews as a race. It does not mean dislike of any individual Jew. It does not mean criticism of the policies of the state of Israel.

Bishop Little writes warmly of Israel as a sign that Jews “finally have a place.” He fails to mention the price, what one Jewish writer recently called Israel’s original sin. Israel was born in injustice, as thousands of Arabs were forcibly evicted from homes and lands their families had occupied for generations so that European Jews, whose families had not lived in Palestine for centuries, could live in those houses and on those lands.

The bishop also writes of Israelis “routinely blown up on buses, at Passover suppers, in cafes.” Can’t we understand that there is no moral equivalency between Palestinian violence and Israeli violence? The actions of Palestinian suicide bombers are deplorable but understandable — they are the actions of a people Israel has brutally robbed of all hope. The destruction of Palestinian homes and

orchards and schools and hospitals is the officially sanctioned action of Israel’s government, a government which has murdered thousands more Palestinians than the comparatively small number of Israelis murdered by Palestinians in cafes or on buses. Should the Episcopal Church not speak out against such Israeli government policy?

Israel’s economic dependence upon the U.S. means that our officials could, if they dared, force saner, more humane behavior by Israel. Of course, because they fear alienating the American Jewish community, they will not do so. Given that reality, a look at divestment as a tool which might be used in the service of justice in the Middle East may not be such a bad idea.

*(The Rev.) Edward Garrigan
Doylestown, Pa.*



Anti-Semitism means a hatred of Jews as a race. It does not mean dislike of any individual Jew. It does not mean criticism of the policies of the state of Israel.

As an American Jewish human rights activist, I was disappointed in Bishop Edward Little’s “Is the Episcopal Church anti-Semitic?”

Episcopalians have as much right to protest Israel’s oppression of Palestinians, Anglicans included, as American Jews do to oppose anti-Semitism anywhere. This is especially true when massive U.S. support makes possible Israel’s human rights violations.

Whereas the Israel lobby takes a stand of “Israel right or wrong,” or “Israel is always right,” the Episcopal Church has passed balanced resolutions which support a two-state solution and oppose violence by both sides.

Bishop Little might listen to the 630 Israeli army reservists who declared their refusal to serve in Israeli-occupied Palestinian lands for a “war for the welfare of the settlements in the [occupied] territories” and the “purpose of dominating, expelling, starving and humiliat-

ing an entire people.” Israel’s supporters might heed Nobel laureate and Anglican Archbishop Desmond Tutu who, after visiting the West Bank, compared the situation to apartheid — worse than apartheid in some respects.

If Christians feel guilty over the Church’s anti-Semitic past or their own prejudices, they need to fight anti-Semitism, not excuse or deny Israel’s unjust policies, policies which violate core principles of Judaism and democracy.

*Edmund R. Hanauer
Framingham, Mass.*

Many of the authors of the letters to the editor have forgotten ambiguity. Israeli people are good and evil, so also are Palestinians. What else should Christians expect in a fallen world? Neither side is all right or all wrong. Both sides have committed horrible crimes

on the other. With this ambiguity in mind, I choose to side with the Palestinians, as they are the weaker and have fewer resources than the Israelis. The Israelis also have the support of the United States government. Writers who support Israel also know both sides are combinations of good and evil. We American Christians should take sides and support the cause we think best for whatever reason. We also can stop blaming each other for taking a position different from our own.

*(The Rev.) Robert Warren Cromey
San Francisco, Calif.*

Pilot Project Expands

On behalf of Partners for Sacred Places, I would like to add to Holly Fiala’s very useful article on the preservation of historic churches [TLC, Jan. 2].

Ms. Fiala, a long-time colleague and

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LETTERS TO THE EDITOR

leader in this field, referred to our capital funding training program for congregations (New Dollars/New Partners for Your Sacred Place) as a pilot project in southeastern Pennsylvania. Although the program was first offered there, we are moving into our second year offering this program in a range of communities across the nation.

In 2004, the Diocese of California sponsored the New Dollars/New Partners program for its congregations and the Diocese of North Carolina begins the program in early 2005. We have met recently with six other dioceses that are seeking new resources to support their congregations with older churches, especially as they reconsider their identity as a community asset and act to involve new partners in keeping their buildings in good repair and active use.

*Sarah F. Peveler
Partners for Sacred Places
Philadelphia, Pa.*

New Congregations

I have just read the article, "Southern Cone Repeats Call for Repentance" [TLC, Dec. 26] and I need to correct an error. The article states that the Bishop of Bolivia has "taken on the pastoral oversight of two congregations formerly affiliated with the Diocese of Atlanta."

I've been a member of the Diocese of Atlanta for the last 12 years and, to the best of my knowledge, no congregations in the diocese have left to affiliate with anyone else. What did happen was the formation of two new congregations calling themselves Anglican — one in Loganville, Ga., and the other in Marietta, Ga. These new churches are made up of splinter groups of dissident members from other parishes and neither new congregation has ever been affiliated with the Episcopal Diocese of Atlanta. In the case of the group in Loganville, members are being led by a former Episcopal priest who has been deposed with no current legal standing in this denomination. The membership there is made up of individuals and families who left at

least three different congregations in our local convocation — none of which amounted to more than a small percentage of the total membership of their former congregations.

*(The Rev.) James A. Johnson
Norcross, Ga.*

'Appalling and Scary'

What a surprise it was in reading the editorial, "Too Controversial for Some" [TLC, Jan. 2], to realize it had missed the point. The editorial failed to mention the reason that NBC and CBS felt the advertisement by the United Church of Christ was "controversial" and therefore refused to air it. As CBS put it:

"Because the commercial touches on the exclusion of gay couples ... and the fact that the Executive Branch has recently proposed a constitutional amendment to define marriage as a union between a man and woman, this spot is unacceptable for broadcast."

As the editorial noted, the commercial was "relatively mild." For me it was so mild that though I looked at it several times after a friend alerted us to it, I found it hard to see anything about gay couples in it. However, that appears to be what CBS and NBC saw in it. But to call it controversial because the ad seemed to them to be contrary to what the Bush Administration is proposing is appalling and scary. That is the point the editorial did not address — that the networks felt they could not accept an ad because it expressed an attitude contrary to what the executive branch of the government is proposing.

That sounds like a denial of free speech and a form of authoritarianism to me. How in this "democratic" and "free" country can the opinions of the executive branch determine what a church puts in a paid advertisement?

*(The Rev.) J. Seymour Flinn
Rapid City, S.D.*

LETTERS TO THE EDITOR

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PEOPLE & PLACES

Appointments

The Rev. **Frank Cooper** is rector of Christ the King, 480 N Hwy. 393, Santa Rosa Beach, FL 32459.

The Rev. **Stanley Corklin** is priest-in-charge of St. Christopher's, 9th and Washington Sts., Port Orford, OR 97465.

The Ven. **Charles Gearing** is archdeacon, Diocese of Atlanta; add: St Bartholomew's, 1790 Lavista Rd., Atlanta, GA 30329.

The Rev. **Barbara Kirk-Norris** is rector of Ascension, 211 N 3rd St., Bardstown, KY 40004.

The Rev. **Lou Ann Pickering** is vicar of St. Gabriel's, 17435 NW West Union Rd., Portland, OR 97229.

The Rev. **Timothy Raasch** is rector of Advent, 901 Baxter Ave., Louisville, KY 40204.

The Ven. **John Titus** is archdeacon, Diocese of Atlanta; add: St. Michael and All Angels', 6740 James B. Rivers Dr., Stone Mountain, GA 30083.

The Rev. **Nicholson B. White** is interim rector of Christ Church, PO Box 6124, Charlotte, NC 28207.

Ordinations

Priests

East Tennessee — **Pat Grace**, St. James', 1101 N Broadway St., Knoxville, TN 37917.

Montana — **Gary Loddell**, assistant, Holy Spirit, 130 S 6th St., Missoula, MT 59801-4299.

North Carolina — **Marcia Beam**, 200 Hayes Rd., Chapel Hill, NC 27517.

Virginia — **Jay Morris**, Aquia, PO Box 275, Stafford, VA 22555-0275.

Deacons

Atlanta— **Sandy McCann**.

East Tennessee—**Nina Pooley**, Good Shepherd, 211 Franklin Rd., Lookout Mountain, TN 37350.

North Carolina — **Holly Schelb**, 1323 Irving St., Winston-Salem, NC 27103.

Answers to last week's puzzle



Ohio—**Barbara J. Maxwell, Peter W. Nielsen III, Jane Wells**.

Oregon — **Kristina Burbank**, St. James', 2490 NE Hwy. 101, Lincoln City, OR 97367; **Maureen Hagen**, All Saints', 4033 SE Woodstock Blvd., Portland, OR 97202; **Thomas Lang**, St. Gabriel the Archangel, 17435 NW West Union Rd., Portland, OR 97229; **Pauline Morrison**, St. James', 2490 NE Hwy. 101, Lincoln City, OR 97367.

Retirements

The Rev. **Cliff Goldman**, as rector of St. Christopher's, Port Orford, OR.

Next week...

Windsor Forum
at General Seminary



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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.**

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: cfcd@diocesewnc.org.** Application Deadline: **February 25, 2005.**

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 Goeij.** E-mail: **niek@ourlittleroses.org.**

POSITIONS OFFERED

FULL-TIME ASSISTANT ORGANIST-CHOIRMASTER: *Old St. Paul's, Baltimore, MD.* Anglican cathedral-style music program in downtown parish; professional men sing with either boys' or girls' choir. Assist in all aspects of program, including accompanying, daily rehearsals, and administrative duties. Applicants must possess collegial, outgoing personality and strong organ skills: good sight-reading and prior experience with children preferred. Persons with flexibility and vision preferred as program expands to meet the needs of a growing parish. Full benefits and competitive salary based on qualifications and experience. **By March 1,** send letter of inquiry, resumé, and at least three references to **Daniel Fortune (Organist and Choirmaster), 309 Cathedral St., Baltimore, MD 21201.** Please—no phone calls, e-mails, or recordings. Job description available at **www.ospl692.org.**

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.** Website: **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.** A parish profile is available on our web site: **www.stpaulsepiscopal.com,** or will be forwarded. **Application Deadline February 28.**

FULL-TIME PARISH ADMINISTRATOR: *Christ Church, Charlotte, NC (www.christchurchcharlotte.org)* seeks experienced Parish Administrator. Responsibilities include personnel, finance, facilities, property, communications, and office operations. Reports to rector. Works closely with vestry and various committees. Requires the ability to work outside of normal business hours. NACBA certification preferred. Send resumes to **rogers19@carolina.rr.com.**

POSITIONS OFFERED

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.stmarysbonita.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@dioceswfla.org** You can also contact **Darb Ratner, Chairman, Search Committee at (239) 948-2934** or e-mail him at: **darbbarb@comcast.net.**

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 Liturgies). 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**

PART-TIME VICAR: *St. Thomas á 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 á Becket Episcopal Church, PO Box 1775, Roswell, NM 88202-1775. E-mail: bndjones@escapes.com or stthomas@dfn.com.**

PILGRIMAGES / TRAVEL

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ECUMENICAL PILGRIMAGE TO ENGLAND: Visit Canterbury, York, Ampleforth Abbey, Durham, Lindisfarne, Coventry, Norwich. **June 23-July 8, 2005.** Land cost: \$2650. Contact **Father Robert Hale, O.S.B.Cam. (Canterbury and Rome: Sister Churches) Chermitage@aol.com.** Phone: **(510) 548-6439** or **Deborah Douglas** (co-author *Pilgrims in the Kingdom: Travels in Christian Britain*) at **deborahd1@prodigy.net** Phone: **(505)-982-2302.**

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Sun High Mass 9

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The Rev. Paul A. Burrows, r
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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.

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ST. MARY'S 623 E. Ocean Blvd. (772) 287-3244
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Sun Eu 7:30, 9, 11, 5. Tues H Eu 12:10; Thurs H Eu 10, Sat 5

ZEPHYRHILLS, FL
ST. ELIZABETH'S 5855 16th St. (813) 782-1202
The Rev. Martha Vaguener, r E-mail: ZhillsLiz2@aol.com
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ascensionchicago.org (312) 664-1271
Sisters of St. Anne (312) 642-3638
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www.stpaulsparish.org (708) 447-1604
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125 Monument Circle, Downtown www.cccindy.org
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www.gracechurchinnewark.org
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The Rev. Ned F. Bowersox, r; The Rev. Frank E. Fuller, asst; The Rev. Jay Burkardt, c
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Website: www.ascensionchurch.org
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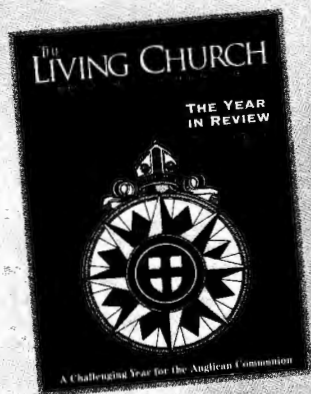
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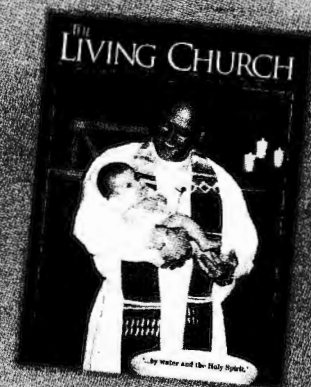
CHURCH DIRECTORY KEY

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-em, 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.

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