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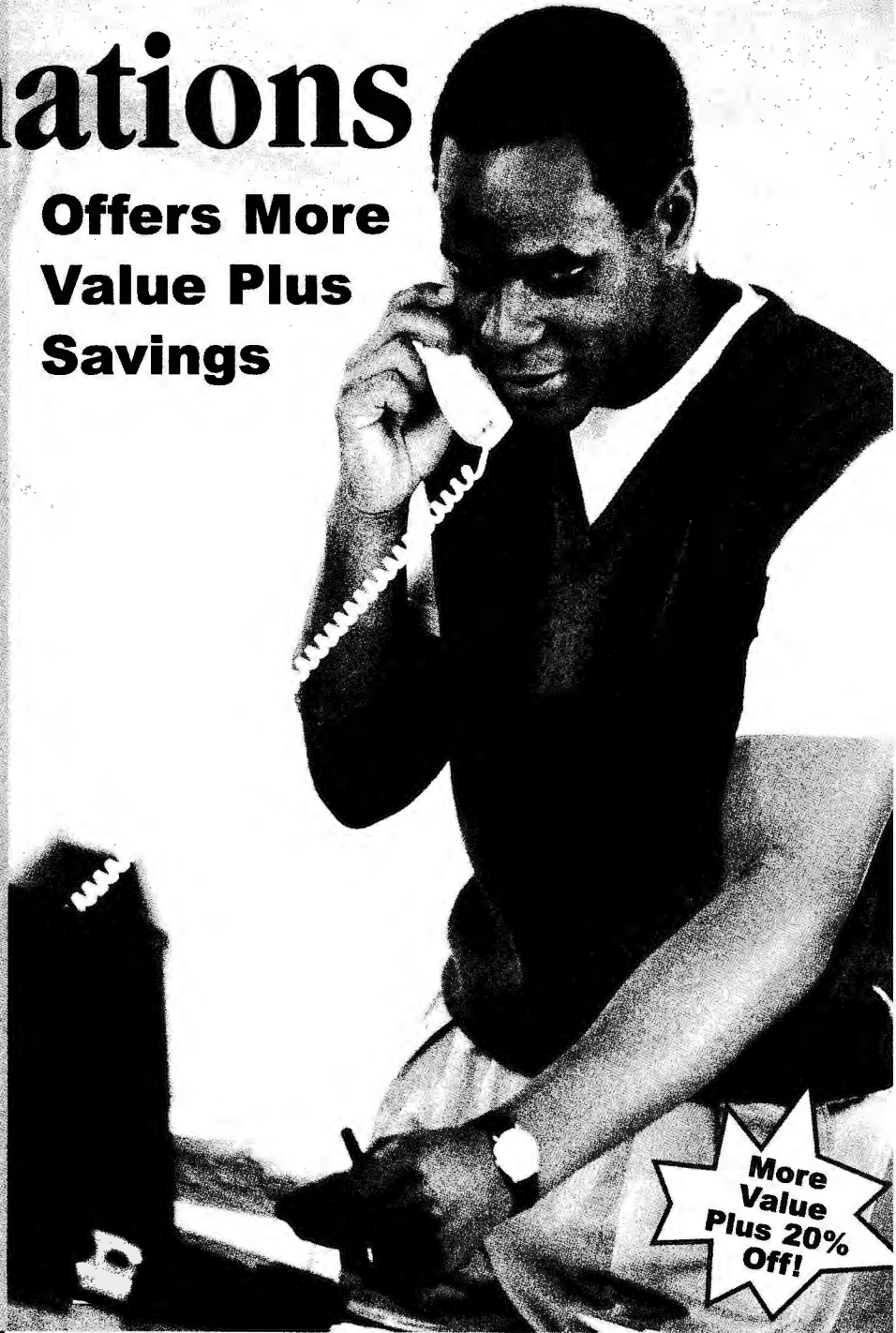
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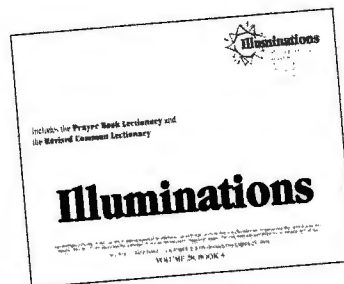
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Volume 231

Number 26

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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On the Cover

One of more than 200 nativity scenes presented in an exhibit at Church of the Epiphany, Atlanta, Ga., Nov. 28 to Dec. 4. From the elegant to the eccentric, the birth scenes are sculpted in materials ranging from carved wood to volcanic ash. Other images from the exhibit appear on pages 13 and 14.

Bruce Fort photo

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SUNDAY'S READINGS

30

Surprised by Bethlehem

'Let us go and see what the Lord has made known'
 (Luke 2:15)

Christmas Day, Dec. 25, 2005

BCP: Isaiah 9:2-4,6-7; Psalm 96 or 96:1-4,11-12; Titus 2:11-14; Luke 2:1-14(15-20)

RCL: Isaiah 9:2-7; Psalm 96; Titus 2:11-14; Luke 2:1-14 (15-20)

Somewhere down there, below the tinsel, the Bing Cosby music, and the shopping frustrations — somewhere down there lies the baby Jesus and the good news for all peoples. But we have to dig. We have to push aside the clutter and the frantic. If we really do find the baby and hear the chorus, if we do meet the shepherds and the heavenly host, we will probably be surprised. If we are not surprised by what we find, perhaps we haven't dug far enough.

Consider the aspects of this story that render it alien. And then consider all we must learn if we are to move past the surprise to understanding.

First, this baby is an Asian infant. If we had a picture of him at 19 or 29, he would have a head of black curly hair, probably a short black beard, wide face, and muscular shoulders. Sound familiar? Or better, sound unfamiliar? This is an Asian child with the features of a Middle Easterner as seen today in Iraq and Palestine.

If we are to move past surprise, we face a radical re-orienting. Their ways are certainly not our ways. How do they treat feet and the soles of their shoes? Never show them! And family, the clan, meals, uncles and aunts? Different. The list goes on, further

than we imagine. True, they were under the rule of Rome, but the commerce from the East on the Silk Road did more to color their culture. We need a re-orientation to receive an Asian Messiah.

Then there are the faiths represented. Especially the strange one, Zoroastrianism. Fire, temples, wise men/priests, the number 19. We still have some unfamiliar to us — Sunni Islam, distinct from Shiite, distinct from Sufi, distinct from Wahhabi. Insignificant distinctions? We don't know until we have bothered to learn.

And there are the faceless personae of the story — the shepherds who appear only in these verses of Luke, the other homeless who might have slept on the other side of the manger from our Lord. Do we note them today well enough to recognize their part in our Lord's drama?

Surprises await us as we dig, surprises layered over by the season. But if we are to connect the baby with the prologue of John, the good news of Gabriel with tomorrow's headlines, the angel's chorus with our level of hope, then dig until surprised. That will bring our praises from greater depth and with greater joy.

Look It Up

This birth is one of the most beautifully orchestrated events in the Bible. Hints of it abound in the Old Testament. Search the cross-references for deeper dimensions and better details to appreciate the event.

Think About It

The things which sometimes become clutter have the intent of adding significance to the season. What are some nuances and added insights from your family traditions and decorations?

Next Sunday

The Holy Name, Jan. 1, 2006

BCP: Exodus 34:1-8; Psalm 8; Rom. 1:1-7; Luke 2:15-21

RCL: Num. 6:22-27; Psalm 8; Gal. 4:4-7 or Phil. 2:5-11; Luke 2:15-21

Calendars from Canterbury

If you hurry, you can order these lovely calendars from Canterbury Press, Ltd., in Norwich nearly in time for the new year. They all come with mailers, in case you can bear to part with them. (www.scm-canterbury-press.co.uk)

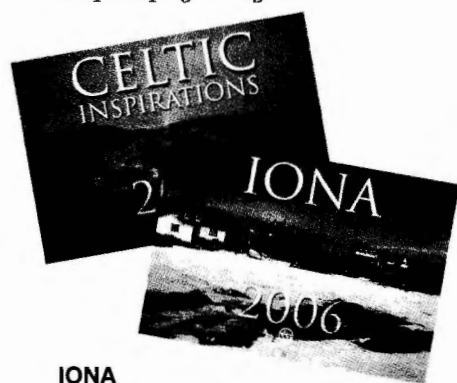


Bible Plants and Flowers Calendar 2006. Plants with medical or ritual use

This long, thin wall calendar features lovely watercolors by Wendy Bramall and explanations of the plants in biblical texts. From March: Hyssop — *Origanum Syriacum*. Associated with cleansing and healing rituals, hyssop plays a part at the Passover and also

at the crucifixion where a hyssop branch carried the sponge of vinegar offered to Christ.

Two by Island Blue in Scotland to inspire pilgrimages:



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CELTIC Inspirations

Small wall calendars with glorious photos. The quotation for July (AN T-UICHAR) could be the watchword of our battered Church:

May God give us light to guide us
And love to unite us,
Now and evermore.

And last but surely not least, as readers of Church Times will attest

St. Gargoyles Calendar 2006

The perils of creeping catholicism and the horrors of static cling, the mouse in the corner, Extreme Evensong — Surely the vicar wouldn't really swat that sweet little cherub who's knocked over his cuppa. These wonderfully witty cartoons are pen-and-ink drawings in black and white. Not-too-grown-up adults may be tempted to reach for the colored pencils!

Patricia Nakamura



Brahmin Prophet

Phillips Brooks and the Path of Liberal Protestantism

By **Gillis J. Harp**. Rowman & Littlefield. Pp. 237. \$80 cloth, \$32.95 paper (less 15% if ordered from www.rowmanlittlefield.com). ISBN 0-8476-9960-9.

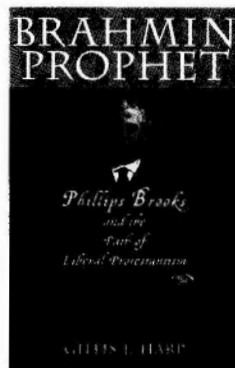
On a tall plinth in the foyer of the Bishop Payne Library at Virginia Theological Seminary there stands a large white marble bust of Phillips Brooks. This memorial to the alumnus who went on to serve congregations in Philadelphia en route to a distinguished preaching career at Boston's famed Trinity Church in Copley Square and ultimately as Bishop of Massachusetts is somewhat ironic, given Brooks' unhappiness with the seminary and its Calvinist brand of evangelicalism. Seldom known for confrontation or conflict, Brooks kept this dissatisfaction largely to himself, revealing it only in private writings, a political circumspection obviously learned early.

Gillis Harp gives us a fascinating perspective into the life of the amiable pastor whose lyrics for the familiar carol "O Little Town of Bethlehem" remain all that most know of Brooks. In his introduction, Harp describes this project as "not a conventional biography," but rather "a study of three major themes or aspects of Brooks' preaching, writ-

ing, and wider ministry." The result is a rich portrait of this remarkable preacher and public religionist who

steered his career gingerly through the treacherous straits of a time in the Episcopal Church as complex as our own.

In his day, as in ours, the waters were roiled in partisan theological conflict. Evangelicalism was a major party in the fray and Virginia Seminary was the center of one substantial branch of that party. Despite concerted efforts to co-opt him into the fight, Brooks managed to deflect every advance, emerging as a leader in what would eventually come to be known as the Broad Church, that solid core of the Episcopal Church that retains its majority today. Those who count themselves among this center today owe their place to Brooks and his ilk, who embraced a more liberal theology that had no patience or taste for "the mischief which must come from the obstinate dishonesty of men who refuse to recognize any of the new light which has been thrown upon the Bible, and go on repeating assertions about it which, if there is any such thing as proof, have been thoroughly and repeatedly disproved. These are the men whom the church in future must look back upon with reproach, and almost with contempt."



Such strong denunciation was reserved for private correspondence. His public expression was less caustic but every bit as determined. Brooks might not have foreseen the protraction of this contention to our present day, yet his hope for an Episcopal Church expressing a larger, more expansive Christian faith remains in this American church and, ironically, in the seminary that most reflects the principles he embraced.

*(The Rev.) Sam Portaro
Berwyn, Ill.*

South Dakota Priest Donates Kidney to Bishop Robertson

A South Dakota priest, the Rev. Mercy Hobbs, has donated a kidney to her bishop, the Rt. Rev. Creighton Robertson. On Dec. 2, surgeons at the Rochester Methodist Hospital in Rochester, Minn., transplanted her donated kidney to Bishop Robertson, who for nearly two years has maintained a vigorous work schedule despite being on dialysis three times a week.

Bishop Robertson's family reports that both he and Ms. Hobbs are "doing well." Recovery for Ms. Hobbs, vicar of the Church of Our Most Merciful Savior in Santee, S.D., and dean of the Eastern Deanery, will probably require several weeks.

Bishop Robertson, who is recuperating at the Gift of Life Transplant House in Rochester, will be under doctors' care for several months, and hopes to return home to Sioux Falls once his condition has stabilized.

In a note posted on the electronic bulletin board of the hospital, Ann Robertson, the bishop's wife, wrote, "It's a good day! Creighton and Mercy are both doing well. When I arrived at the hospital I found Creighton up walking around. His pain is completely managed, and his new kidney is working perfectly with the best possible result." Mrs. Robertson reported that Ms. Hobbs "is feeling great too. Her pain is minimal and being managed well," she said.

In addition to recovering from triple bypass heart surgery and suffering from the discomfort of dialysis, Bishop Robertson and his family have also had to confront the discovery of a serious illness in their son, Joe. Doctors thought they had identified Joe as a suitable donor match for Bishop Robertson last winter, but after extensive pre-operative tests a few weeks before the Jan. 20 surgery date, they ruled him out after they discovered that he had early-stage symptoms of a treatable autoimmune disorder.

Anglicans and Roman Catholics Complete Theology Document

Members of the International Anglican Roman Catholic Consultation on Unity and Mission (IARCCUM) have completed work on a document that summarizes theological agreements reached over the past 40 years between the Anglican Communion and Roman Catholic Church.

The report will "harvest the theological fruits" of 40 years of the Anglican Roman Catholic International Commission (ARCIC) agreements, "taking the thinking and turning it into mission," said the Rt. Rev. Edwin Gulick, Bishop of Kentucky and member of the consultation. Several specific illus-

trations of how the two ecclesial communities might place these agreements into practice also were offered during a news conference in Rome.

One example of ecumenical cooperation, several members of the consultation said, might be a prayer service where Roman Catholics and Anglicans renew their baptismal vows.

The final report has not yet been made public. It is to be submitted to the Vatican and to the Archbishop of Canterbury for review and publication.

The Anglican members of the Consultation and representatives from the Archbishop of Canterbury and the Anglican Consultative Council joined Cardinal Walter Kasper, president of the Pontifical Council for Promoting Christian Unity, and the Roman Catholic delegation at a Nov. 13 Evening Prayer service at the Basilica of St. Paul Outside the Walls in Rome. Anglican members include the Rt. Rev. David Beutge, Bishop of the Highveld (South Africa), chairman; the Most Rev. Peter Carnley, retired Primate of Australia and Archbishop of Perth; Bishop Gulick; the Most Rev. Peter Kwong, Archbishop of Hong Kong; the Rt. Rev. Michael Nazir-Ali, Bishop of Rochester (England); and Dr. Mary Tanner, Church of England.

In his homily, Archbishop Carnley suggested a model for church unity was the unity of the Trinity. The three persons of the Trinity were "not absorbed into the life of the others to the point where all individuality is lost," but they are one "by virtue of the fact that they share a common will and a common purpose; they are one in the common exchange of love," he said.

The Church must strive for unity so that "the world may know what God is like" as division and schism are symbols of "infidelity," a "denial of the reality and presence of God in the midst of us."



Suzanne Gill photo

The choir of St. Philip the Apostle Church in Arlington, Texas, sings the words of Psalm 122, "I was glad when they said to me, 'Let us go to the house of the Lord,'" at a Dec. 4 service of dedication and blessing for their new church building. The Rev. Felix O. Akinkugbe is vicar of the six-year-old mission congregation, which is comprised of families from Africa and the Caribbean. The service was highlighted by an offertory dance, led by Fr. Akinkugbe.

Ancient Story-Telling Resonates at Atlanta Church's Advent Forum

Life follows a circular rhythm for anyone outside the saving grace of Christ as he is revealed in scripture, according to the Rt. Rev. Charles F. Duvall. During a Nov. 30 Advent discussion forum for about 100 persons at Holy Innocents' Church, Atlanta, the retired bishop of the Central Gulf Coast used an ancient story-telling format to narrate two accounts from scripture in which humans were open to new possibilities from God.

"God is willing and able to direct us into new and exciting ways that are linear, toward him, rather than circular and ultimately meaningless," he said. "This theme is beautifully illustrated in the promise of Isaac to Abraham and Sarah, who were too old to be parents, and the promise of Jesus' birth to Joseph and Mary, who weren't yet together."

Bishop Duvall said far too many Episcopalians are biblically illiterate and he used a story-telling method known as Midrashic, a narrative style that Hebrew rabbis use to tell stories from the Bible. Bishop Duvall said part of becoming adept at the craft is to make sure the narrative does not add to or subtract from the scriptural story.

"People seem to like the emphasis on scripture and the lack of emphasis on controversy," he said.

BRIEFLY...

The Rev. Canon **Kenneth Kearon**, secretary general of the Anglican Communion, announced recently the appointment of the Rev. Canon Philip Groves as the facilitator of the "listening process" that the Anglican Consultative Council (ACC) requested in a resolution approved last June. He will work full time as a staff member of the Anglican Communion Office effective Jan. 1. Canon Groves is currently team vicar in Melton Mowbray, England.



Christ Church photo

The Rt. Rev. Barry R. Howe, Bishop of West Missouri, addresses the congregation of Christ Church, Springfield, at a Dec. 4 groundbreaking service for a \$2.5 million building expansion.

Respect Spurs Growth in West Missouri

Mutual respect and working within the existing legislative polity of the Episcopal Church has enabled the members of Christ Church in Springfield, Mo., to remain focused on building up rather than tearing down. The evidence of that was abundantly on display at the formal launch of a \$2.5 million expansion project presided over by the rector, the Rev. Kenneth L. Chumbley, and the Bishop of West Missouri, the Rt. Rev. Barry R. Howe.

Christ Church has already exceeded its initial financial goal. To date, members have raised or pledged \$3.1 million toward the capital campaign, which was proposed to the parish only about a year ago. According to Fr. Chumbley, the parish has also experienced a consistent growth in pledges since 2003.

Shortly after the 74th General Convention, Fr. Chumbley, a West Missouri clergy deputy to General Convention, wrote a column in the local newspaper explaining why he had voted against same-sex blessings and the consecration of the Rev. Canon V. Gene Robinson as Bishop Coadjutor of New Hampshire.

Since then, however, Fr. Chumbley has remained on good terms with Bishop Howe (who voted in favor of the consecration) as well as those members of his own parish who were

pleased that General Convention voted to recognize same-sex blessings and approve the episcopal consecration.

"People decided that they don't want to see this parish divided and destroyed," Fr. Chumbley said when asked how his parish had managed to avoid the loss of membership and acrimonious division that has plagued a number of other parishes. "We've stayed focused on our mission and people recognized the need for expansion."

Fr. Chumbley said he has consistently encouraged members on both sides of the issue to treat each other with respect and "work within the existing system." Christ Church has also set aside significant time to hold discussion forums about issues around General Convention, the Anglican Communion and the Windsor Report.

An important reason members of Christ Church believe that it is worth their time to familiarize themselves with the issues is that the parish is privileged to have one of its members on the Joint Nominating Committee for the Election of Presiding Bishop. Brad A. Woodall, a college student, was selected as one of two youth appointees by the Very Rev. George L. Werner, president of the House of Deputies.

Maintaining Connections

After voting down three resolutions focused on maintaining the Diocese of **Chicago** and the Episcopal Church in good standing with the Anglican Communion, delegates to diocesan convention Nov. 11-12 affirmed a diocesan task force's call for more study of the Windsor Report and its implications.

The adopted resolution echoed a measure delegates approved in 2004, which also committed the diocese to continued study and work toward reconciliation on the issues addressed in the Windsor Report. This year's resolution affirmed the convention's "deep and abiding commitment to the Anglican Communion," and received with gratitude the task force's summary report, particularly the report's call for "study of the spiritual, liturgical, cultural, and canonical differences" throughout the Anglican Communion. Parishes were encouraged to undertake their own studies of the Windsor Report and the task force report. The diocese's 2006 convention will include a forum at which parishes will be able



David Skidmore photo

The Rev. John Crist of the LaSalle County Episcopal Ministry uses a recycling bin to underscore his argument for a recycling policy in the Diocese of Chicago, which was adopted.

to share their perspectives on the reports.

The Rt. Rev. William Persell, Bishop of Chicago, touched on the theme of maintaining connections in his convention sermon, noting that John's gospel describes life in Christ with the organic image of the true vine.

"The branches of that vine include all sorts and conditions of men, women and children, persons of every nationality, race and color, rich and poor, gay and straight, conservative and liberal, radical and reactionary," Bishop Persell said. "If we separate ourselves, or are cut off, we cannot bear fruit or demonstrate Christ's love."

Convention adopted resolutions on a wide range of other topics, including a commitment by delegates to invite "a minimum of three persons in the coming year to an event which introduces them to their congregation and to the Episcopal Church."

Companion diocese relationships established in 2004 with the Diocese of Renk (Sudan) and the Diocese of Southeast Mexico were extended, and delegates called for a revision of Title IV of the national canons to eliminate the time limit for reporting sexual misconduct. The Archbishop of Canterbury's statement on environmental stewardship was commended to parishes for study.

Youth Ministry

Discussions about internal changes to strengthen administration and ministries replaced debate over national church conflict at the annual convention of the Diocese of **Fond du Lac**, Oct. 21-22 in Fond du Lac, Wis.

Celebrating his 12th year as Bishop of Fond du Lac, the Rt. Rev. Russell Jacobus devoted much of his address to his vision for the next decade, building on the diocesan vision statement: "a community of disciples enthusiastically leading all people to transformation in Jesus."

Bishop Jacobus said the diocese must build a stronger ministry for youth. He noted that a number of con-



Diocese of Fond du Lac photo

Bishop Russell Jacobus says his vision is for positions in youth ministry in all congregations.

gregations now have staff positions for volunteer or paid part-time youth ministry persons. He said he foresees a time in the next decade when all congregations — either individually or shared with others — would have positions devoted to youth ministry.

A centerpiece of youth ministry is annual summer camp, which has had a growth in numbers and the number of congregations represented. To improve camp offerings, Bishop Jacobus said the diocese would be ending its relationship with Camp Webb, located near Wautoma, Wis., and owned by the Diocese of Milwaukee, and move to Crescent Lake Bible Camp, Rhinelander, in 2006.

The 2006 budget, approved by convention delegates, lowers the "asking" of each congregation to 14 percent, a reduction of 1 percent from last year.

Among the resolutions adopted by convention were one asking the General Convention's Standing Commission on Liturgy and Music to add a feast of Charles Chapman Grafton to the calendar and another that allows individuals to restrict their pledge in a way so it is not included in the calculation of the diocese's pledge to the General Convention budget.

Dave Natzke

Servant Ministry

The Rt. Rev. David Álvarez applauded the work of the Diocese of **Puerto Rico** last September in welcoming the House of Bishops to San Juan,

telling delegates to the 98th annual convention at the San Justo Center in San Juan their efforts in "many diverse ways made our diocese shine."

The focus of his Oct. 22 convention address, however, examined the ecclesiology of Anglicanism. Bishop Álvarez noted the importance of grounding the Church's work in an understanding of its doctrine, as the Episcopal Church in Puerto Rico was "literally surrounded by sects, cults, agnostic philosophies and aggressively proselytizing denominations."

Since its foundation in 1872, the diocese has passed through many forms and jurisdictions: from the Church of England to the Episcopal Church in 1901 after the Spanish American War, to a missionary diocese in 1905 to an autonomous relation, and then back again to full membership within Province 9 of the Episcopal Church at the 2003 General Convention. Given this history, he invited the diocese to reflect on the question, "What class of Church do we want to be?"

Herald and Servant

The Church has an institutional form, shaped by its canons and constitutions and defined by its particular history and traditions. The Church also is a sacrament: the body of Christ and a "continuation of the incarnation," he said, "a sign that at every time, situation and condition reveals Christ to the world." The Church is also a herald, proclaiming the "message of God in Christ," and finally it is servant, suffering with the poor and confronting the powers of unrighteousness and inequity.

The work of the Church in Puerto Rico was not simply to proselytize, Bishop Álvarez said, but to be a servant to the community, "maintaining a testimony towards the highest aspirations of the human being and their dignity as a creature of God." By showing the "community the love of Christ in the service, we are evangelizing."

Bishop Álvarez also asked the clergy of the diocese to identify and encourage within their congregations potential permanent deacons to sup-



Bishop John Lipscomb of Southwest Florida comforts Bishop Macleord Baker Ochola II, retired Bishop of Kitgum, Uganda, after he delivered an emotional speech at the diocese's annual convention Dec. 3 in Fort Myers, on the toll of the 20-year civil war in his country. His daughter committed suicide after being raped by rebels in 1987; his wife was killed by a land mine in 1997. Southwest Florida passed a resolution urging the United Nations, the Anglican Communion office and the Episcopal Church to work to to stop the genocide in northern Uganda.

Jim DeLa photo

port the ministry of service to the community, and announced plans for a diocesan-wide program of Christian education to begin next year that will focus on servant ministry.

Redirecting Pledges

By a margin of more than 2-to-1, clergy and lay delegates to convention in the Diocese of **Southwest Florida** approved a resolution which commits the diocese to accept and live within the framework of the Windsor Report.

Meeting Dec. 3 in Fort Myers, convention also approved by a much smaller margin an amended resolution which permits individuals to redirect to other approved ministries the portion of their parish pledge which is contributed to the program portion of the General Convention budget.

In his convention address, Bishop John B. Lipscomb urged convention to end its fixation on divisive issues and to focus on the true mission of the Church. Anxiety over issues facing the Anglican Communion has created what Bishop Lipscomb called "spiritual hypochondria." "The work that God might accomplish through us grinds to a halt unless we are faithful and intentional in our discipleship," he said.

Each year since 2003, the diocese has allowed individuals who do not approve decisions made by the 74th General Convention on human sexuality, to ensure that any money they give

to the diocese in the form of apportionments is not used to fund any programs supported by General Convention. This year's resolution originally extended the option through 2008, but was scaled back to one year during debate. Language acknowledging the "need for ongoing study and discussion" of the report was also added.

Despite its passage, few actually like the idea of diverting funds. "It's blackmail and I don't like it," said the Rev. Bob Hennegin, rector of St. Hilary's, Fort Myers. But he said he was voting for the measure because without it, a significant number of families would leave his church.

Despite the 2-to-1 margin of approval for the resolution that commits the diocese to accept and live within the framework of the Windsor Report, debate about the measure contributed to convention continuing more than three hours beyond its scheduled conclusion.

Opponents said the measure could give the world an unfair perception of the diocese. "I have a concern that it's [the report] understood in a way that I'm not happy with," observed the Rev. Arthur Lee of St. David's, Englewood. "If we pass this resolution, we're going to be seen as taking sides. This would serve more to divide, rather than to unite."

The Rev. John Adler of Iona-Hope Church, Fort Myers, agreed, saying

(Continued on next page)

AROUND THE DIOCESES

(Continued from previous page)

the resolution would send signals that could discourage candidates from coming forward in the diocese's search for a bishop coadjutor. "It may serve as a litmus test that we don't want," he said.

Convention approved resolutions:

- to set key dates in the process of electing a bishop coadjutor in 2006;
- to set aside one Sunday each year for every church to collect funds on behalf of Episcopal Relief and Development;
- to pledge, starting in 2007, 0.7 percent of the annual diocesan budget toward realization of Millennium Development Goals;
- to send a delegation to northern Uganda to gather and distribute first-hand information about ongoing genocide there;
- to support the recognition of and the repentance of sins of racism and genocide in the U.S.;
- to support the United Nations Convention on the Elimination of All Forms of Discrimination against Women;
- to state the intention and goal of the diocese to remain in the Episcopal Church as it is currently constituted by the Constitution and Canons of General Convention, and to conduct its affairs consistent with, and under its authority.

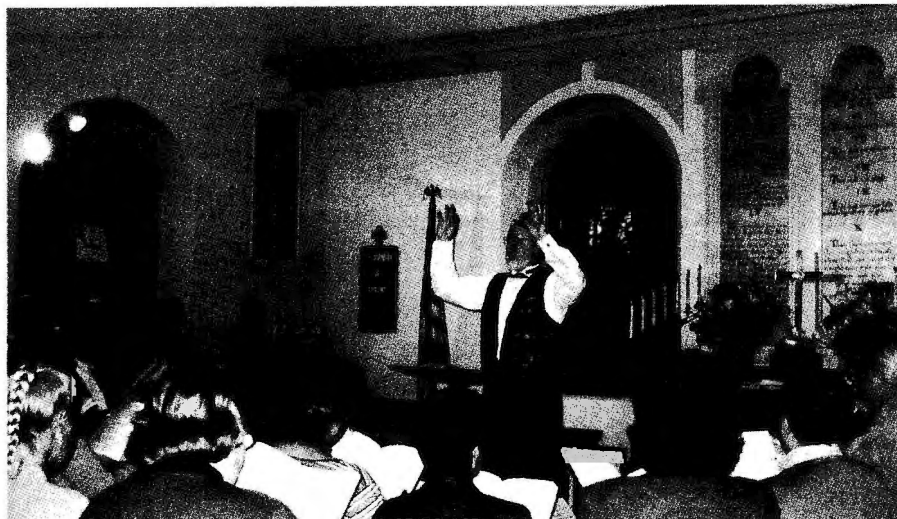
The only one of 12 resolutions not approved was one which sought \$5,000 to study the feasibility of splitting the diocese geographically, north and south. It was tabled without discussion.

Jim DeLa

Election Timetable

The Diocese of **Maine** adopted a timetable for the election of a bishop coadjutor at its annual convention Oct. 21-22 at the Bangor Civic Center. An amended resolution endorsed by convention set out a 13-point program to elect a successor to the Rt. Rev. Chilton R. Knudsen, who will retire in 2008.

A 22-member search committee will



Val Hynes photo

Michael S. Ryan, music director at St. James' Church, Lothian, Md., leads nearly 200 choristers at a *Messiah* sing-along Nov. 27. A chamber chorus joined in the impromptu performance at the historic church, which was built in 1765. The 19th annual event drew singers from many churches.

oversee the two-year process that will begin with the completion of a diocesan survey and self-study by July 15, 2006.

In addition to adopting the fiscal 2006 diocesan budget of \$1.8 million, delegates from the diocese's 67 congregations passed six additional resolutions, including legislation governing clergy and lay compensation, preserving the environment, and supporting substance abuse ministries.

A resolution co-sponsored by 48 clergy and nine lay members of convention calling for "congregations, committees and agencies" of the dio-

cese to "promote the equal rights of all Mainers as a commitment to God's justice in a free and responsible society," and to "call on all people of faith to work to eradicate unjust and unlawful discrimination in all its forms" was passed after amendment. The resolution arose in response to a state ballot initiative, which subsequently was defeated in the polls Nov. 8.

In her convention address, Bishop Knudsen commended the Windsor Report as "exquisite" and urged the diocese to study it, singling out three sections of it for close attention: the nature of Anglicanism, the nature of communion, and the use of scripture. It was "not a rulebook; it is not a piece of legislation; it is a reflection. And it is worth continued reflecting," she said.

Bishop Knudsen told convention to discount many of the reports circulating in the media about discord within the Anglican Communion. "I am in frequent contact with bishops in other parts of the world, from other parts of the Anglican Communion, and indeed from Africa, who are concerned for all of us to know that the opinions reported do not represent the breadth of opinions that are truly held," she said.

After debate, convention adopted an amended resolution receiving the Windsor Report and affirming its "important educational and ecclesiastical purposes."



Heidi Shott photo

Delegates cast ballots on a measure in Maine.

Thoughts On a Cold, Starry Night

(from a hillside near Bethlehem)

I'm just a simple shepherd.
What do I know about a Savior come,
A mysterious babe sleeping on straw?

But I believe.
I've known since a child myself
About the prophets,
About God's promise to me, to us.

I believe the angels
Come tonight
To tell us of God's Son,
That babe, asleep on the straw.

I see the star,
And because I believe,
I'll follow that star,
And I'll know
The Son of God.

Lois Oller Nasados



Like Snowfall

Lord, be present to us in the winter of our longing
like snowfall.

Drift into the empty spaces in our hearts
like snowfall.

Cover the gashes and jutting-rock places in our souls
like snowfall.

Hush the cacophony of our ceaseless striving
like snowfall.

Coat the imperfect pattern of our actions
like snowfall.

Cool the fiery appetites that fuel our intemperate desires
like snowfall.

Refresh our arid roots with the crystalline touch
of Your compassion
like snowfall.

Fill the murky streams of our un-lived dreams
with the pure precipitate of hope
like snowfall.

Lord, envelop us with the peace of Your presence
Like winter's first snowfall.

Peggy Eastman

Giving is not so Easy

One of the solemn duties of a priest this time of year is to condemn the “crass commercialism” of the Christmas season. Indeed, our culture has thoroughly commercialized Christmas, and that makes for easy pickings for any clergyperson with more than a streak of self-righteousness. Well, self-righteous though I am personally, I think I’ll pass on condemnation this year. To do anything else is to fight a battle that has already been lost.

Each of us is the product of popular American culture. Most of us were born into it and we’ve been nourished by it all of our lives, so without even thinking we follow its rules to the letter. The rest of us adopted it by choice, embracing it as a matter of pride. And like it or not, our culture is driven by commercialism. Most of us consume goods and services produced and sold by others. We do it so well, in fact, that it gives us a standard of living unknown by any other society in human history. And since about 20 percent of the American economy is driven by “holiday” sales, we might even rejoice in the millions of jobs that this season creates and sustains.

I don’t have a problem with commercialism. And I’ll never refuse a Christmas gift. My problem is with gift giving. You see, I’ve never been very good at figuring out what people in my life would really like to receive. I’ve always had that problem.

I figured out early in life, at the age of 4 or 5, that shiny things aren’t necessarily what everyone hopes and longs for. Neither, apparently, are plastic toy police cars — although I “gifted” my mother with one once, and she graciously let me play with it whenever I wanted.

I didn’t fare much better when I was in school. Handmade things brought me lots of joy to give — primarily because they didn’t cost me anything. But Mom never used the ashtray I made her in third grade. Maybe that’s because she’s never smoked. And while people are generally loathe to ridicule gifts with obvious religious overtones (a bobble-head Jesus, for instance), that doesn’t necessarily mean it’s what they’ve always wanted.

Being married has taught me, against my better instincts, that anything that slices, dices, or

turns vegetables into a brown juice probably isn’t the ideal gift. Neither is any product or implement even remotely associated with cleaning a bathroom.

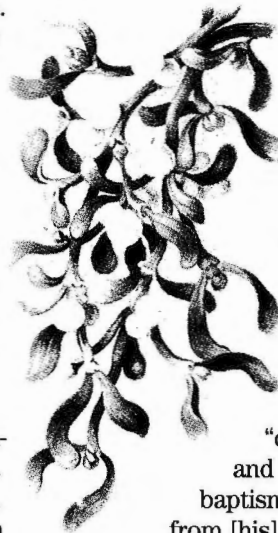
As much as I’ve learned, though, I still worry about the gifts I give — whether they measure up to the wonderful things I receive. Does Becky really like the patio insect-zapper I got her as much as I enjoy the lighted and moving front-yard pink flamingo that she gave me? Probably not. Was the pope-on-a-rope soap I gave my sister in Syria really as nice as the battery-powered minaret (which bellows out the Allahu Akbar five times a day [and night])? Most likely not.

And I worry about the most precious gift I’ve ever given — whether it measures up to the most precious gift I’ve ever received. “Commercialism” isn’t necessarily limited to money and “stuff.” Love is a value which is given, received, and exchanged. And love is the most precious gift I’ve ever been given: by my wife, who loves and supports me unconditionally, in spite of my weaknesses and peculiarities; by my mother, who has always accepted me as her “only begotten son,” no matter what; and by God himself, who decreed at my baptism that “nothing can ever separate [me] from [his] love.” Do I return this love in kind? I try, but I doubt that I fully succeed.

I’m half tempted this “holiday” season not to go to the payday loan place and thereby forswear my customary \$100 gift-shopping money. But probably I will. Not to do so would make tens of thousands of people instantly unemployed. And that wouldn’t be very Christian, would it? So Becky will likely get her dream of a Ronco Pocket Fisherman — \$9.99 plus postage and handling — and Mom will get either The Clapper or else the coveted Buttoneer, as seen on TV.

My mom’s, Becky’s, and God’s most precious gift to me is unconditional love. I hope, this season, to be enabled more fully to return Becky’s, my mom’s, and God’s unconditional love for me in kind. Theirs is the most wonderful gift I’ve ever been given. I’d like to give that back to them this Christmas season.

Our guest columnist is the Rev. Steven R. Ford, interim rector of St. Mark’s Parish, Mesa, Ariz.



Did You Know...

St. James’ Church, Bozeman, Mont., was featured in that city’s Christmas tour of historic homes.

Quote of the Week

Jon Meacham, an alumnus of the University of the South, in a *New York Times* article on the university: “The Sewanee I know and love has a lot more to do with Trollope than it does with the lost cause” of the Confederacy.

That First Christmas

As we head into the closing days of Advent, our minds turn more toward Christmas. If we are able to separate ourselves from the frantic pace of the days before Christmas, we would do well to ponder the Incarnation of the Son of God. The very idea that Christ should come among us as a human being on that first Christmas is, of course, a miracle. God took human nature upon himself — an event that happened only once. Jesus, both God and man, united in one Person, was born of the Virgin Mary and came to dwell among us as a child. May we be mindful of this miracle as we join the angels in singing “Glory to God in the highest, and peace to his people on earth.”

Gift of Prayer

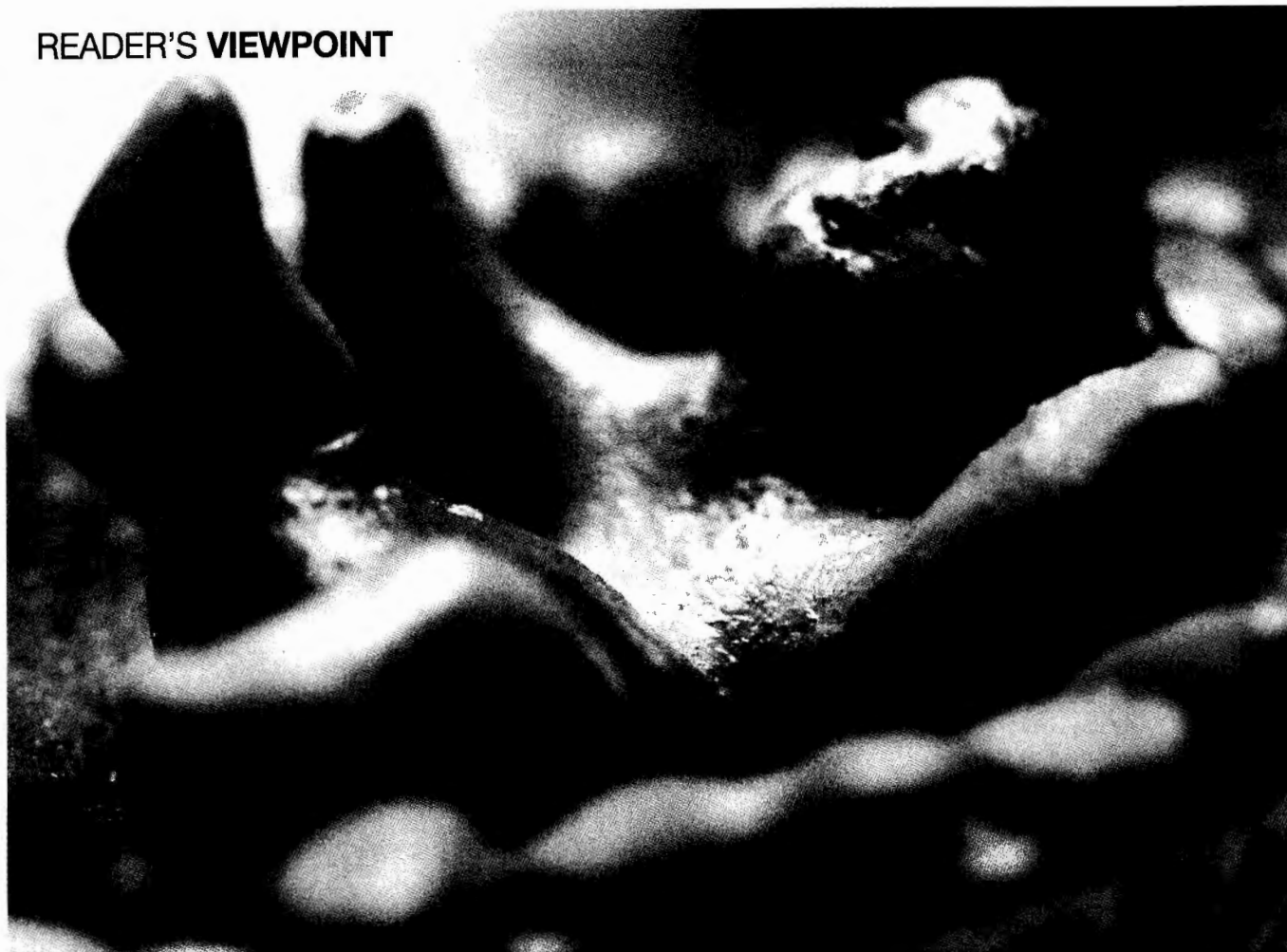
It is not the sort of response we receive often at this magazine. “No payment necessary, but we covet your prayers,” wrote the newspaper editor who was fulfilling our request to reprint a photo from one of his daily’s recent editions. As best we could tell, he knew little about this magazine other than its name and its association with the Episcopal Church. Nevertheless, his brief words expressed a certain confidence in the validity of prayer, and perhaps especially the prayers of those who labor within the Church in whatever capacity. His confidence is a reminder to all of us this Christmas that, even in this so-called post-Christian age, there still are plenty of people looking to the Church to make a difference in their lives. May we all, the body in whom the Christ Child comes to dwell, take up the challenge to make that sort of difference.

The New Archbishop of York

We send congratulations and best wishes to the Most Rev. John Sentamu, who was installed as the Archbishop of York on the Feast of St. Andrew. Aside from occasional visits to this country, Archbishops of York are generally not well known to Episcopalians. We hope that will change, for the new archbishop, trained as a lawyer, could be an important figure in trying to bring together the badly divided portions of the Anglican Communion. In an interview with Reuters following his installation, he issued some strong words about the warring factions. “What I would say to the two sides is cool it, just cool it,” he said. At his installation, the archbishop preached a strongly Christ-centered sermon, posing what he called “the critical question of our time:” “Who is Jesus and what does he mean for those who put their trust in him?” As the No. 2 ranking cleric in the Church of England, most Archbishops of York have been able to enjoy relative anonymity outside Britain. We hope that will change, for it seems that the 97th archbishop has some important things to say.

*GLORY TO GOD
IN THE HIGHEST,
AND PEACE TO HIS
PEOPLE ON EARTH.*





Bruce Fort photo

The Word Made Flesh

By Warren C. Platt

The prologue to the Gospel according to John resonates with Anglicans and other Christians because of its strong emphasis on the Incarnation. It enunciates a high Christology, and imparts the teaching of the pre-existence of Christ. This is accomplished, in part, by the ringing declaration which opens the gospel, "In the beginning was the Word," which parallels and invokes the first verse of Genesis. Jesus, the Son of God, is this Word, eternal and divine, sharing in the life of the Creator. He is also personal, for he discloses God's revealing and redeeming activity to all people and, indeed, becomes one of them. Jesus, the Word made flesh, reveals the eternal God. John writes, "No one has ever seen God; the only Son, who is in the bosom of the Father, he has made him known."

This Logos, the Word expressed in Jesus, is an apt term, for it connotes the expression and discharge of thought in an understandable form, and is therefore an appropriate title for a redeemer. It evokes the message, the word, given to the prophets as well as the creative activity of God the Father. Jesus, the Word, is with God and has the nature of God.

To this end Jesus is light and gives light. "In him was light, and the life was the light of men," and again, "The true light that enlightens every man was coming into the world." The Word is the intent and purpose of God and the agent or means of his self-disclosure. Through the Word he created the world and imparted to it not only life but also light for knowledge of him. In the Word becoming flesh, the nature of the eternal God is manifested in the person of Jesus, and the fullness of his truth is made known through him.

John's gospel employs words such as life, light, grace, truth, and glory, which are to be understood within the context that God's revelation in Christ, that is, the incarnation of the Word, is itself a new creation, a re-creation, a re-ordering of the world and its destiny. In the Old Covenant, the word of God was conveyed through his prophets; now his ultimate word is spoken in and through Jesus. For while the law was given through Moses, grace and truth are given through Jesus, thereby making him the fulfillment and expectation of the prophets. The Word became flesh means that God enters human history as one of us; God now "tabernacles" with us. The Logos is the agent of the new creation; it is the Logos who makes all things new with the goal of a new heaven and a new

earth, with Christ recognized as the Alpha and the Omega, the Lord of all history, the consummation of which is the great judgment at the end of time. Jesus, relating himself to the Word, states in Chapter 5 of John's gospel, "Truly, truly I say to you, he who hears my word and believes him who sent me, has eternal life; he does not come into judgment, but has passed from death to life."

The concept of the new life, the new creation, is encapsulated in the prologue to John's gospel. "He came to his own house, and his own people received him not. But to all who received him, who believed in his name, he gave power to become children of God; who were born, not of blood nor of the will of the flesh nor of the will of man, but of God." In this sense the incarnation of the Logos and the inauguration of a new day of salvation are related to the mystery of the virgin birth, one of the principal doctrines of the Christian religion, clearly enunciated in the creeds and theologically binding upon all who confess to be Christian.

John's gospel subtly refers to this doctrine by stating unconditionally that Jesus was born of the will of God, and not of blood or the will of man. The birth of Jesus ensues from the operation of the Holy Spirit and the willing co-operation of the Virgin Mary. The virgin birth is a sign of the commencement of the last things, of the outpouring of the Holy Spirit in the final days, and of the appearance of Christ, the new Adam, the new Moses, who would be the redeemer of the new Israel. The birth of Christ was for humanity what the baptism of a believer is for the individual: the inauguration of the new life, and both ensue from the working of the Holy Spirit, the result of divine volition.

By starting his gospel with the phrase "In the beginning," John creates a new book of Genesis which elucidates the genesis of Jesus, the new Adam, the new creation, who leads the new Israel to the kingdom of God. The uniqueness of the virgin birth and the rejection of a blood lineage clearly demonstrate that the new age embodied in Jesus is the fulfillment of all prophecy and expectation. The very radicalism of this doctrine underscores that the old ways are being replaced by a new reality begun in the virgin birth and culminating in the final judgment of the world and Christ's second appearing. It is this new age of promise to which the truth of the virgin birth points.

Salvation, in the new dispensation, is linked not to ethnicity or racial or blood ties, but to the recognition of the reign of God announced by Jesus. The doctrine of the virgin birth is not meant to obfuscate or hinder faith. Rather it illuminates our understanding of the Christian faith, focusing light and bestowing clarity

and lucidity on the mystery of God taking flesh. The doctrine of the virgin birth underscores that a new reality of salvation has appeared and that a new creation has been wrought. And we, by virtue of our own baptism, participate in this new birth. In the Second Letter to the Corinthians, Paul writes, "If any man is in Christ, there is a new creation; the old things are passed away; behold, they are become new." The original creation is now brought to perfection in the revelation in Christ. Something qualitatively new has broken into human history. Thus in chapter 21 of Revelation, we hear, "And he who sat upon the throne said, 'Behold I make all things new.'" This is the testi-

The birth of Jesus ensues from the operation of the Holy Spirit and the willing co-operation of the Virgin Mary.

mony of the one who is the Alpha and the Omega, the beginning and the end. We now live in the day of this new creation, and the virgin birth, understood as a historical and biological event, points to this fundamental change and signal transformation.

The new creation is manifested in a new people of God, the new covenant, who claim this prerogative not by virtue of natural birth or ethnicity, but by their faith in Jesus, the true light who enlightens all people who receive him and believe in his name. This new birth of the Christian community is parallel to the supernatural birth of Jesus, whose birth from the Virgin Mary indicates that radical disruption in human history when God made all things new. The theme of light informs much of the New Testament, and the teaching on the virgin birth is itself a doctrine of light and illumination. The testimony of John the Baptist is a witness to light, that light which is pre-existent and eternal, the true light which is Jesus. We ourselves cannot be this true light, but we can reflect it, receive it, and share in it. Like the Virgin Mary we can be bearers of the light; like John the Baptist we can be heralds of the light; and like John the Evangelist we can be disseminators of the light. In so doing we can, in the words of the Epistle to the Colossians, give thanks to the Father, "who has qualified us to share in the inheritance of the saints in light." □

The Rev. Warren C. Platt is a librarian at the Research Libraries of the New York Public Library and an honorary assistant at the Church of the Transfiguration, New York City.

Dialogue Encouraged

I wanted to let you know how much I appreciated Fr. Jones' perspective in "Can These Two Bring Us Together?" [TLC, Nov. 20].

Where else in Christendom, if not within the Anglican Communion, ought there be the civility and true openness that not only allows for but in fact applauds and encourages dialogue?

Having been ordained in a denomination that is on the far side of a church split, I can affirm that division is not a panacea for all that ills the Church. Let's do all we can to encourage the brethren to love one another the way Jesus loved us (John 15:11-15; 1 John 2:9-11). Genuine dialogue is the best way to start.

*(The Rev.) Jon Hokama
Denver, Colo.*

David P. Jones' article caught my attention. Although I am no fan of Bishop Robinson, I do believe that the attempt to bring them together should be tried. I therefore volunteer to offer mileage to Bishop Duncan and Bishop Robinson to beautiful Monterey Peninsula, and housing for two days at the Carmel Valley Ranch. I would further propose a very fine facilitator all at Mrs. Barton's and my expense. I should like to know how this may be implemented.

*Hugh Perry Barton
Carmel, Calif.*

Expressing Thanks

This is for those who enjoy strange observations, and a break from the sex and doom with which TLC is inundated — every issue! A wonderful biblical passage exists to "prove" what follows, but since I don't care about "proofs," chapter/verse numbers, etc., and have misplaced my concordance, some scholar will have to verify it. The story involved is about the 10 who were cured and only one returned to say "Thank you!"

During the last year I gave four parishes small donations. Each was made by a check which included my printed name and address. Two contributions, totaling \$400, were to parishes doing interior renovations — one in Philadelphia and the

There are people who feel that if they do something nice, and if it is possible for the recipient to express thanks, it should be done.

Churches certainly should do no less.

other in Manhattan. I never heard from either. A third, smaller donation was made to St. Margaret's, Staatsburg, N.Y., which does good work presenting speakers' forums, and my gift was to defray expenses — light, travel, etc. The parish priest, the Rev. Frank Alagna, sent me a personal letter (although personally I hardly know him).

The fourth and smallest donation was to St. Mary the Virgin, Manhattan, made at one of its wonderful evening Solemn Masses during the summer. The rector, the Rev. Stephen Gerth, sent me a letter which should be standard correspondence in the Episcopal Church for comparable situations. Like Fr. Alagna's letter, it left no question that the small gifts were appreciated, and that the recipients were not too busy to meet me when and if convenient to personally emphasize this.

My motive was not to receive praise or credit. But there are people who feel that if they do something nice, and if it is possible for the recipient to express thanks, it should be done. People generally get that much even if they open a door for someone. Churches certainly should do no less.

*R.F. Dorum
Poughkeepsie, N.Y.*

Sympathies and Biases

In "New Vestry Takes Charge" [TLC, Nov. 27], I was startled to see reference to the interim rector of St. John's Church, Bristol, Conn., the Rev. Linda [sic — her name is Susan] McCone, as "Ms. McCone," when subsequent references to the Rev. Mark Hansen were to "Fr. Hansen." I have followed all the articles in TLC on this particular situation and it is not difficult to discern TLC's sympathies and biases in the matter. I would like to believe the matter of titles here (not to mention having her name wrong) was just a sloppy oversight rather than an attempt to (not so) subtly diminish one person's role. As we continue to try to find our way together as a church, it seems to me important to be extra careful in the use of language to show proper respect for all parties.

*(The Rev.) Vicki M. Davis
St. Mark's Church
New Canaan, Conn.*

It's Been Forgotten

I would like to make a belated comment on the letter of the Rt. Rev. Maurice Benitez regarding Israel, Palestine, and the "Middle East question" [TLC, Sept. 11].

"Israel," the bishop writes, "has not refused to negotiate in good faith with the Palestinians." This depends on what is meant by "good faith." Israel has not refused to talk, but it has clearly refused to consider what the Palestinians consider essential — getting their country back. What is forgotten, or conveniently ignored, by the Israeli apologists is that Israel is sitting on territory seized by force and violence — in fact by terrorism —

from the people who were occupying it. Israel is not an innocent victim but the original aggressor. This does not excuse the blowing up of civilians in restaurants by suicide bombers, but it does explain why the Palestinian militants deny Israel's right to exist.

*Robert Lancaster
Santa Fe, N.M.*

Ongoing Problems

D.G. Hart's *Deconstructing Evangelicalism: Conservative Protestantism in the Age of Billy Graham* [TLC, Dec. 4], deals with a topic of crucial interest to the Episcopal Church as we move toward the 2006 General Convention and beyond.

In his review, Fr. Mackey mentions two problems in American evangelicalism that Hart explores: the lack of "an ongoing theology of the Church" (which leads to congregationalism and the following of "cult-like leaders") and the fact that "the pinnacle doctrine of American evangelicalism has been biblical inerrancy." In my opinion, both these problems have contributed to the divide in Anglicanism today.

"Biblical inerrancy" is a problematic term, as Prof. Mackey points out; another unhelpful term, in my opinion, is "revisionism." Both terms prevent constructive discussion of specifics. Has there been a scholarly article in TLC on what is meant by "revisionism"?

*Celinda Scott
Indiana, Pa.*

Sort Ourselves Out

Jack Estes' "Call to Honesty" [TLC, Oct. 23] is not only a prophetic call, but also a very practical call.

For those of us of the "orthodox" persuasion, we answer to the call of our conscience. We can either reform ourselves into a community based on our own God-given "lights," or we can leave.

Why should we leave what we love? We can struggle through a reform if we are allowed to keep our churches and financial assets.

From our earliest days we were

taught that honesty is the best policy. Let us take Fr. Estes' call for honesty regarding the "progressives" and the "orthodox" as a call from the Almighty to sort ourselves out.

Some type of declaration of independence is in order. We are apparently a minority, but nevertheless we should go in peace and good will.

*Jan Gleason
Bakersfield, Calif.*

Not Surprising

I cannot imagine that anyone was really surprised by the statistics quoted in the article about attendance figures [TLC, Nov. 20].

- Our denomination is bogged down in an embarrassing squabble regularly reported in the public media.

- Our leaders seem paralyzed with a "wait and see" attitude.

- Some of our bishops, who have vowed to follow the example of Christ, will not speak to each other.

- Most of our energy and resources are focused upon our internal problems, rather than upon our opportunities to make disciples of Jesus Christ.

- Our national offices are out of touch with the average person in the pew on Sunday morning.

- Our Executive Council seems more focused on social issues (such as financial reparations for descendants of former slaves) than on proclaiming the transforming power of the good news today.

Gee, I wonder why our average attendance is still in decline? It would be much more valuable to read about the common factors of those Episcopal congregations exhibiting significant and sustained growth. I imagine that we would find that growing churches are: outwardly focused, mission oriented, healthy communities, led by visionary clergy who help their people live out the daily challenge of following Jesus Christ in an ever-changing world.

*(The Rev.) David G. Read
St. Helena's Church
Boerne, Texas*

Appointments

The Rev. **Johanna Barrett** is priest-in-charge of Trinity, PO Box 308, Topsfield, MA 01983-0408.

The Rev. **John Bonell** is priest-in-charge of St. Peter's, PO Box 265, Buzzards Bay, MA 02532-0265.

The Rev. **Mark Bozzuti-Jones** is associate at St. Bartholomew's, 109 E 50th St., New York, NY 10022.

The Rev. **Cliff Brown** is priest-in-residence at Christ Church, 12 Quincy Ave., Quincy, MA 02169-6712.

The Rev. **Rick Byrum** is priest-in-charge of Trinity & St. Benedict's, 412 N Garfield Rd., Alhambra, CA 91801.

The Rev. **Ted Cole** is assistant at Christ Church, 149 Court St., Plymouth, MA 02360-4003.

The Rev. **W. Kenneth Cumbie** is rector of St. Luke's, 1050 Azalea Rd., Mobile, AL 36693.

The Rev. **Mary Delaney** is priest-in-charge of St. John's, PO Box 605, Alma, MI 48801-0605.

The Rev. **Joseph Dietz** is rector of Emmanuel, 560 S Main St., Quakertown, PA 18951-1571.

The Rev. **David Dingwall** is rector of St. Paul's, PO Box 1207, Ocean City, MD 21843-1207.

The Rev. **Steven Godfrey** is deacon-in-residence at St. John's, 35 Bowdoin St., Boston, MA 02114-4201.

Ordinations

Priests

Los Angeles — Jeff Wilhelm.
Northwestern Pennsylvania — Leo G. Angevine.

Pennsylvania — Jane Cornman, Ann Gaillard, Mark Koziolec, Patricia Stelz, Nancy Webb Stroud.

Deacons

Northwestern Pennsylvania — Mary K. Norton, Carla J. Williams, E. Glenn Williams.

Resignations

The Rev. **Nathan Ferrell**, as rector of Trinity, Topsfield, MA.

The Rev. **Jean-Pierre Herman**, as associate at All Saints', Waterloo, Belgium.

Deaths

The Rev. Canon **Nicholas Kouletsis**, 82, former canon to the ordinary in the Diocese of Los Angeles and rector emeritus of Church of Our Saviour, San Gabriel, CA, died Nov. 2 in Mesa, AZ, while undergoing heart surgery.

Canon Kouletsis was a native of New York City. He graduated from Carroll College (MT) and Nashotah House, then was ordained deacon in 1946 and priest in 1947. He was rector

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of St. David's, Garland, TX, 1953-54; rector of St. John the Baptist, Corona, CA, 1954-61; rector of Epiphany, East Los Angeles, 1961-66; canon to the ordinary, 1966-74; rector of St. Mark's, Altadena, CA, 1974-81; administrator of the endowment fund at Our Saviour, San Gabriel, 1981-86, and rector there, 1985-90. He retired in 1990. He was a two-time deputy to General Convention, a former president of the standing committee, and a member of diocesan council. He is survived by four children, Katherine Kouletsis, Martha Sklozen, John and Nicholas; five grandchildren; four great-grandchildren; and a brother, Gregory.

Songs of Praise Wanted

The Standing Commission on Liturgy and Music wants praise songs. The Rev. Clayton Morris, the commission's liaison at the Episcopal Church Center, set out requirements for submissions to the New Music Committee: singable refrains, melodies encompassing no more than a ninth, simple chords, and texts based upon the Bible, the Book of Common Prayer, *Enriching Our Worship*, "or other texts appropriate for eucharistic worship," phrased as "we" rather than "I." All submissions must be original and unpublished.

Submissions should include a score or lead sheet, a cassette or CD recording, and a copy of the lyrics, with a translation of any non-English text. The source of the text should be noted, with chapter and verse or page number. Printed material should be on single-sided 8.5 x 11 sheets.

Submissions must be mailed, in time to be received by Jan. 6, 2006, to: The Rev. Clayton Morris, Episcopal Church Center, 815 Second Ave., New York, NY 10017

Fr. Morris will answer questions at 800-334-7626 or cmorris@episcopalchurch.org.

Next week...

The Year in Review

CLASSIFIEDS

ANNOUNCEMENT

CLERGY SPOUSE NEWSLETTER: For more information contact: communityofspice@yahoo.com.

BOOKS

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.**

CHURCH FURNISHINGS

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.

WANTED: EAGLE LECTERN: Either wood or brass, by St. Clare of Assisi Church, Avery, CA. Needed for our mountain-top church. Phone: (209) 754-5811 or mail to: **Box 926, San Andreas, CA 95249.**

POSITIONS OFFERED

RECTOR and PROVOST: *Pro Cathedral Church of St. Clement, Episcopal Diocese of the Rio Grande, El Paso, Texas.* The thriving, Spirit-filled parish of St. Clement's is seeking a rector and provost to lead our congregation into the new millennium. A corporate/resource-sized parish (with 600 ASA and approximately 1,300 members) located in downtown El Paso, Texas, in a beautiful four square block campus shared with the affiliated parish school of some 400+ students, the position is supported by a private secretary, administrator, bookkeeping department, two associate priests and two deacons. Leadership in the community, the deanery and the diocese has been a consistent call for this parish. Our next rector should have the vision and energy to take the congregation "to the next level" of spiritual development and growth. Solidly orthodox and evangelical, missions abroad and locally are a major focus of the church. Position open to a variety of candidates, from priests to bishops to primates; our own bishop is very encouraging! Applications due December 24. Applications and parish profile available from: **David F. Etzold, Chairman, Search Committee, Pro Cathedral Church of St. Clement, 810 N. Campbell, El Paso, TX 79902 Phone: (915) 549-2344; E-mail to: etzold1@whc.net.**

CATHEDRAL DEAN: *Trinity Cathedral, Davenport, Iowa,* is seeking a new dean, someone who has at least 10 years of solid, successful experience as a rector and has at least a decade of service ahead. Trinity Cathedral, established in 1867 near downtown Davenport, is the historic cathedral of the Diocese of Iowa. Trinity is the home parish of more than 650 communicants and is located in the Quad Cities, a bi-state metropolitan area of 375,000 people straddling the Mississippi River. We are a Eucharistic-centered parish. Our liturgy reflects traditional Anglican practices and theology, and our music program underscores the beauty, majesty and joy of this ancient liturgy. We are seeking a mature priest, an experienced spiritual leader who will work with us to maintain the positive momentum we have gained. We seek someone who will help strengthen our existing programs and help us develop new approaches to enlighten and inspire our current parishioners and to attract new members. If this sounds like the right opportunity for your talents, send a detailed cover letter and resume to: **Search Committee, Trinity Cathedral, 121 West 12th St., Davenport, IA 52803.** See our web site for more parish information: www.qctrinity.org.

POSITIONS OFFERED

ASSOCIATE RECTOR for *St. Michael and All Angels, Albuquerque, New Mexico.* A unique opportunity to minister in a large, healthy, lively faith community on a team with a long-term rector, deacons and retired priests, and a breadth of creative and committed laity. Our new priest will relate well to young families and individuals. He or she will do general parish work and have primary responsibility for formation for all ages, building on our long history of in-depth spirituality and education. Visit our website: www.all-angels.com. Send an e-mail version of your resume, current CDO profile, and a cover letter describing some of your gifts and passions in ministry to office@all-angels.com.

FULL-TIME DIRECTOR OF CHRISTIAN EDUCATION & PARISH LIFE: Sought for *St. John's Episcopal Church, Tampa.* Position available March 1, 2006, for parish with approximately 2,000 baptized members including young children, families and many older adults. Requires organizational and administrative skills, the ability to recruit and train volunteers, and passion for the parish's educational and fellowship ministries. Confirmed Episcopalian preferred but not essential; candidate must be committed to Jesus Christ and have a comfortable knowledge of and affection for the Episcopal Church. To apply, send cover letter and resume to: **The Rev. Douglas E. Remer, St. John's Church, 906 South Orleans Ave., Tampa, FL 33606.**

PART-TIME VICAR: *Christ Episcopal Church, in Sparkill, Rockland County, NY,* has been a presence in this Hudson River community, 12 miles north of Manhattan, for over 150 years. Since 1997, we have been part of the Episcopal Shared Ministry of Rockland (ESMOR). ESMOR parishes function independently, but share outreach programs, have several joint services a year, and clergy from each parish assist with the needs of the other three. We at Christ Church are looking for a priest who loves people, has a sense of humor, and would welcome an opportunity to serve as vicar in our small but vibrant parish. For further information, please contact **Joe Costa, Search Committee Chairman, Christ Church, Box 177, Sparkill, NY 10976, E-mail: Joe@tco.com, or call (845) 359-2858.**

FULL-TIME PRIEST ASSISTANT: *Church of Our Saviour, Rock Hill, SC,* is looking for a full-time priest assistant. Duties will be split between youth ministry and general pastoral and liturgical support. Rock Hill is a medium-sized city, 25 miles south of Charlotte, NC, in the Diocese of Upper South Carolina. If interested send resume to: **144 Caldwell Street, Rock Hill, SC 29730 or E-mail: hr@oursaviourrockhill.org.**

FULL-TIME RECTOR: Scenic Provo, UT. Unique opportunity for an energetic, experienced and outgoing spiritual leader for our parish at St. Mary's Episcopal Church. Our 125-member congregation is active, quite diverse, and is seeking a full-time minister to assist us in our spiritual growth. The successful candidate would represent us on a long-term basis in the local community. Please see our parish profile and more at stmarysprovo.com. Please contact us if the Spirit calls you! **Search Committee, St. Mary's Provo, P.O. Box 1111, Pleasant Grove, UT 84062. Tel (801) 362-0334. E-mail: StMarysSearch@gmail.com.**

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E-mail: COR@redeemersarasota.org;
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539 Kapahulu Ave. (#13 Bus end of line from Waikiki)
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CHICAGO, IL

ASCENSION N. LaSalle Blvd at Elm (312) 664-1271
ascensionchicago.org (312) 642-3638
Sisters of St. Anne (312) 447-1604
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www.stpaulsparish.org
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125 Monument Circle, Downtown www.cccindy.org
The Very Rev. Robert Giannini, dean & rector
Sun 8 H Eu (Rite I), 9 H Eu (Rite II), 10 Christian Form, 11 Choral Eu (Rite II), 1 Santa Eucaristia (1st Sunday of the month bilingual Service Mon 5:15 H Eu w/ Healing; Martes (Tues) 5:15 Santa Eucaristia con Curacion; Wed 12:05 H Eu; Thur 5:15 Choral Evensong; Fri 7 H Eu, 12:05 Organ Recital
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E-mail: standrewschurch@cablene.net
The Rev. Bob Tally, r
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www.allsouls cathedral.org
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ST. STEPHEN'S (503) 223-6424
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www.holycom.org
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Sun 8 (Low) & 10:30 (Sol), Rosary 9:30, Sun Sch. 9:30; Wed/Th Mass 12:05

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700 S. Upper Broadway www.cotgs.org
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Website: www.ascensionchurch.org
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CHRIST CHURCH 510 Belknap Pl. (210) 736-3132
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EAU CLAIRE, WI

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510 S. Farwell St.
The Very Rev. Bruce N. Gardner, interim dean
Sat Vigil Eu (Chapel) 8; Sun Eu 8 (Rite I) & 10 (Rite II Cho); Daily MP 9 (exc Sun); EP 4; Wed Eu 12:15; others as posted

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

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The Rev. William R. Hampton, STS
Sun Eu 10:30

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 Union; 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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