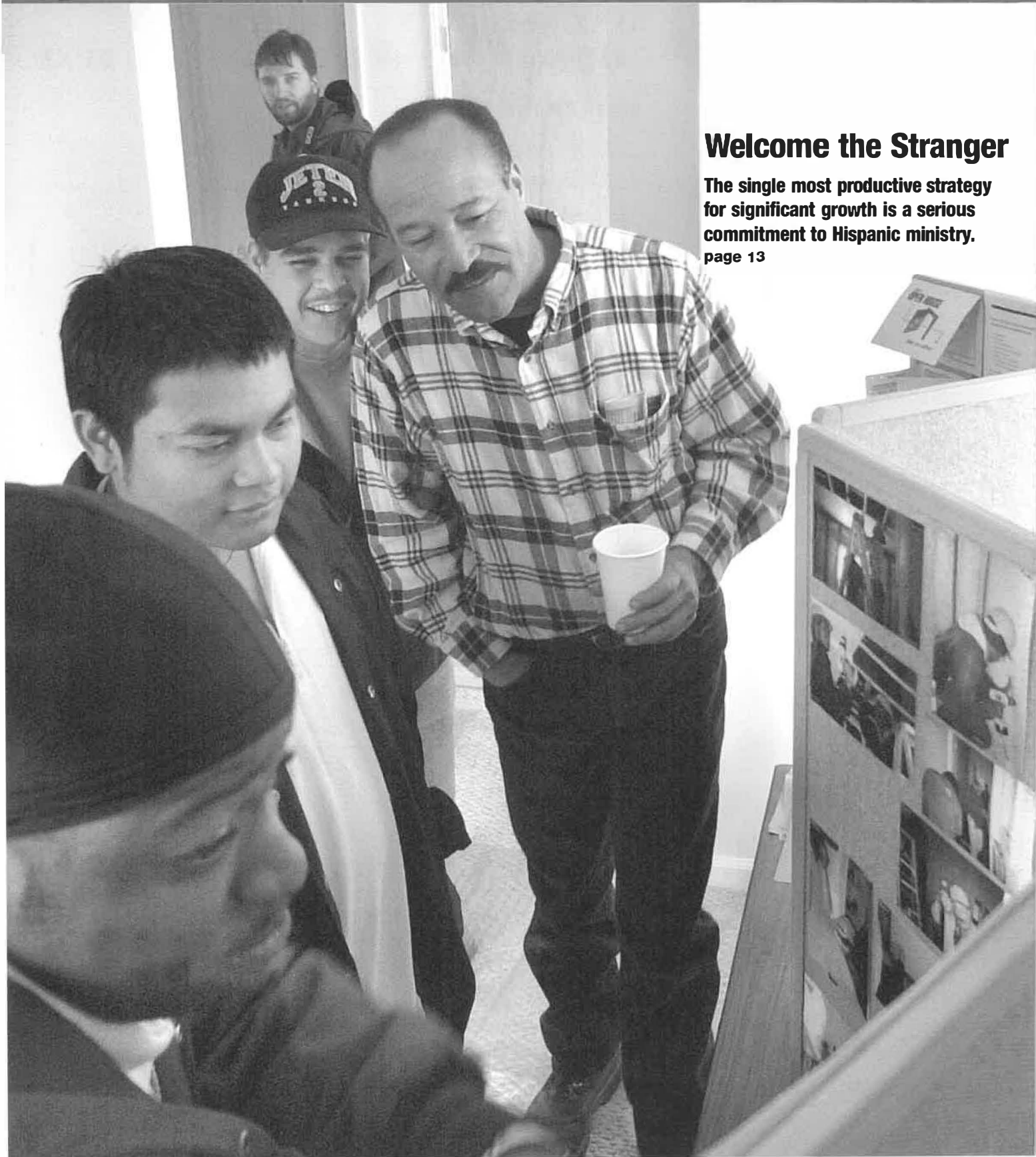


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Welcome the Stranger

The single most productive strategy for significant growth is a serious commitment to Hispanic ministry.
page 13





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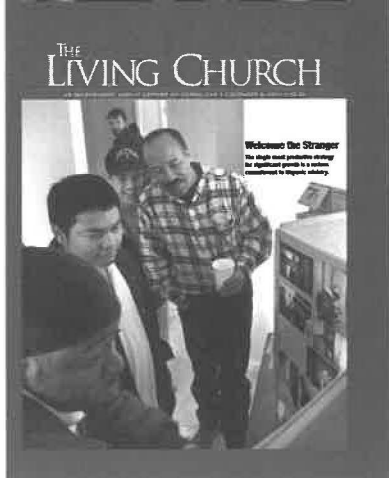
THIS WEEK



8



13



News

- 6 Bishop Harold Jones, first among Native American bishops, dies at age 92.
- 7 Korean congregation completes journey into the Episcopal Church.

Opinion

- 11 From the Editor
Manifesto from the Epicenter

- 12 Editorials
A Last Resort

- 13 Viewpoint
Welcome the Stranger
The single most productive strategy for significant growth is a serious commitment to Hispanic ministry.
BY KEVIN MARTIN

- 15 Letters
Cheerful and Welcoming

Other Departments

- 4 Sunday's Readings

- 5 Books

- 18 Gifts

- 21 People & Places

The Cover

Students in a construction and apprenticeship training program at a Midwest community center review their progress on a remodeled home.

Rick Wood photo

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SUNDAY'S READINGS

Comfort, Comfort My People

'And the glory of the Lord shall be revealed' (Isaiah 40:5)

The Second Sunday of Advent, Dec. 8, 2002

Isaiah 40:1-11; Psalm 85 or 85:7-13; 2 Pet. 3:8-15a, 18; Mark 1:1-8

While it is hard not to think of the opening numbers of Handel's *Messiah* as we read the lesson from Isaiah today, the dominant theme for this Sunday is the preparation for the coming of Christ through the ministry of John the Baptist. This, of course, is wonderfully prefigured in Isaiah 40:9. The word gospel is in part derived from the Hebrew word, "good news." Its immediate context is the good news to the Jews that their captivity would end. And it did, thanks to a "messiah," Cyrus of Persia. This good news pales in comparison to what God has in store, not just for the people of Israel, but indeed for the whole world in the coming of Christ to deliver us from our sins.

Mark tells us not only that John the Baptist prepares the way for Christ, but also that this preparatory work for the gospel is to be seen throughout the Hebrew scriptures as well. The gospel is not *de novo*, but is anticipated in such events as the Exodus and the delivery of Israel from the hands of the Babylonians. The time for humanity's deliverance has now come. John the Baptist is the last great prophet who points us to the new humanity, in the person of Jesus Christ. As Mark declares in his first verse, the gospel

concerns Jesus Christ, the Son of God. The rest of the gospel will demonstrate in the life and teaching of Jesus that he is indeed the Son of God, the Messiah.

Psalm 85 also anticipates the coming of the Lord to deal with Israel's sin — "Restore us again, O God of our salvation." The psalmist recognizes that Israel's chief problem is not just the surrounding countries, but chiefly the Lord's "indignation" and "anger" which they have incurred because of their "iniquity." The psalmist appeals to God's repeated acts of mercy in the past, asking that he again "put away (his) indignation" (Psalm 85:4).

Just as the Jews wondered when God would act, so we also wonder when God will complete the salvation he accomplished in Christ on the cross. When will he finish the work of redemption? Why does he delay? Peter tells us, "The Lord is not slow to fulfill his promise as some count slowness, but is patient toward you, not wishing that any should perish, but that all should reach repentance" (2 Pet. 3:9).

While the Lord's promise of deliverance is firm, will we be ready for him? Are we trusting him, and forsaking our own self-centeredness as we prepare for his return?

Look It Up

Look up Romans 4:18; 5:2, 4f; 8:20, 24f. and notice how often the work "hope" is linked with Christ's second coming. Notice too how the word salvation in Romans 5:9 also is pointing to the future.

Think About It

If you were a librarian in 30 A.D. and were given a "gospel," in what section of the library would you put it?

Next Sunday

The Third Sunday of Advent, Dec. 15, 2002

Isaiah 65:17-25; Psalm 126 or Canticle 3 or Canticle 15; 1 Thess. 5 (12-15)16-28; John 1:6-8, 19-28 or John 3:23-30

BOOKS

The Veil Is Torn

**A.D. 30 to A.D. 70: Pentecost
to the Destruction of Jerusalem.
(Volume One of The Christians:
Their First Two Thousand Years)**

The Christian History Project
<http://www.christianhistoryproject.com>
Ted Byfield, General Editor
Pp. 288. \$39.95. ISBN 0-9689873-0-3.

This is the first in a set of proposed volumes covering the 2,000-year scope of Christian history. Produced by the Christian History Project, the brainchild of Canadian journalist Ted Byfield, the series follows the popular Time-Life model of readable history for general audiences. To that end, *The Veil Is Torn* is lavishly illustrated, elegantly designed with wide margins, printed in a spacious font, and written in well-crafted prose. To maintain a uniform style and perspective, teams of writers, researchers, designers, and illustrators working under tight editorial and creative controls will produce the entire series. If *The Veil Is Torn* is indicative of future volumes, these efforts to ensure consistent quality will be more successful in their prose style, which is competent, and their factual information, which is accurate. They will be less so in terms of illustration, which in the first volume was often pedestrian.

According to Byfield, the need for a series like "The Christians" is dire. Arguing that we are a "culturally dispossessed people," the editor asserts that the purpose of the series is to return readers to the foundations of their civilization and democratic institutions by exposing them to Christian history.

Although the Christian History Project purports to be ecumenical in its outlook, the entire writing staff of *The Veil Is Torn* is connected with *Christianity Today*, an evangelical, protestant magazine. Likewise, the scholars named as consultants to the enterprise are associated mostly with evangelical institutions such as the Westminster Theological Seminary, Regent College, and Wheaton College. This one-sidedness might not be to the taste of some Anglican readers who regard historical interpretation as a task more challenging and complex than the writers of *The Veil Is Torn* assume.

(The Rev.) John T. Farrell
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Automakers Urged to Reduce Emissions

A broad ecumenical coalition which seeks to link automotive fuel efficiency with piety met Nov. 20 with William Clay Ford, Jr., the chairman and chief executive of the Ford Motor Co. A similar meeting is planned with executives at General Motors.

Leaders of many churches aligned with "What Would Jesus Drive" signed a letter reminding the auto industry of the biblical mandate to be good stewards of creation as well as the geopolitical need to reduce dependency on the "autocratic, corrupt and violent" governments that exist in many oil-producing nations. The Most Rev. Frank T. Griswold, Presiding Bishop of the Episcopal Church, and the Rev. Mark S. Hanson, Presiding Bishop of the Evangelical Lutheran Church in America, were among the signatories, according to *The New York Times*.

"What Would Jesus Drive" could create complications for Chevrolet, which has been courting evangelical conservatives by sponsoring a Christian concert series.

Bishop Harold Jones, 92, Was First Among Native American Bishops

When the Rt. Rev. Harold Jones was consecrated as Bishop Suffragan of South Dakota in 1972, he became the first Native American to be elevated to that office in any Christian denomination. Bishop Jones, who died Nov. 12 in Chandler, Ariz., at age 92, downplayed the historic precedent.



Bishop Jones

"It is secondary to being a bishop," he told *The Rapid City Journal* in 1973. "My ministry is to all people."

Just nine months after his consecration, doctors diagnosed a serious heart condition, and by 1976 Bishop Jones was forced to retire. He remained active, however, in the church and the community.

"He was a fine mentor and a fine man," the Rev. Ron Hennies, a longtime friend, told the *Journal*. "He didn't get out of me the best I could produce by bawling me out or laying out goals and all that. He did it by modeling — humble and generous and gospel-ori-

ented in the best sense of the word ... I never wanted to short-change that man."

Bishop Jones became the first Native American to receive a degree from an accredited theological seminary when he graduated from Seabury-Western Theological Seminary in 1938. Five days after his graduation he married Blossom Thelma Steele and in 1941 he was ordained to the priesthood. He began serving a number of missions on the Pine Ridge Reservation located in the southwestern part of South Dakota. At the time of his election in 1972, Bishop Jones had just completed his doctorate from Seabury and was serving as vicar of the Chapel of the Good Shepherd in Fort Defiance, Ariz.

Bishop Jones is survived by a daughter, Norma Pederson, of Chandler, grandsons Tim of Rapid City, S.D., and Todd of Chandler as well as a granddaughter, Jana Redl of Phoenix, and nine great grandchildren. He was preceded in death by his wife of 50 years in 1989 as well as two infant sons and a brother, Kenneth.

Supporters of Same-Sex Blessings Look to Lambeth '08

The consensus opinion of "Claiming the Blessing" participants Nov. 7-9 is that full acceptance of homosexuality within the Anglican Communion will remain conditional until all provinces are as inclusive as the coalition hopes the Episcopal Church will soon be.

"I believe we will be successful in that effort ... and our work together this weekend will go a long way toward securing that goal," said the Rev. Susan Russell, assistant rector at St. Peter's Church, San Pedro, Calif., and executive director of Claiming the Blessing.

A sense of outrage over the 1998 Lambeth Conference still burned strong among participants in St. Louis. Over time the anger has been joined by the realization that if Lambeth 2008 is to turn out differently than the 1998

meeting bishops must be challenged by people from their own culture, according to Richard Kirker.

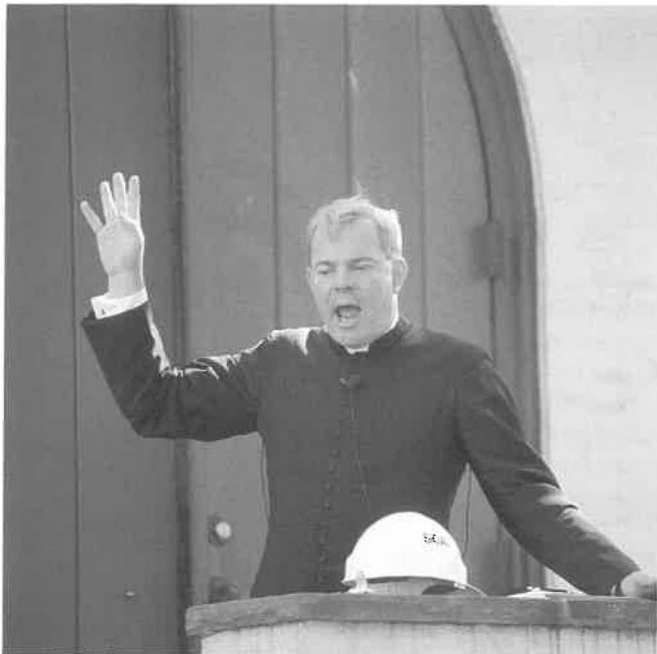
"In many ways people I've heard from feel they are 40 or 50 years behind where we are," he said during a small-group discussion titled "GLBT Advocacy at the International Level." Mr. Kirker is general secretary of the UK-based Lesbian and Gay Christian Movement.

The Rev. Michael Hopkins, vicar of St. George's, Glenn Dale, Md., and Integrity national president, said probably the most effective way of encouraging grassroots organizations for homosexual persons overseas would involve sending Integrity teams throughout the world to do mission projects, but financial costs makes that idea impractical at this time.

Integrity has established an overseas chapter in Uganda and has subsidized it with about \$50,000 during the past year. Being found out as a homosexual person in Ugandan culture almost always results in being cut off from family, educational opportunity and employment, according to Fr. Hopkins.

Two low-cost opportunities available to almost any Episcopalian are to make contact with newly immigrated African Anglicans and also to become involved in diocesan companion relationship programs, according to the Rev. Mark Harris of the Global Episcopal Mission Network. Any opportunity to encounter people at a personal level when their natural reserve is diminished is an opportunity to share.

Steve Waring



Mark Lundquist photo

The Rev. Andrew Sloane, rector of St. Paul's, K Street, in the Diocese of Washington, presides Oct. 6 at a groundbreaking. The construction is part of a \$1.5 million project which will complete the original 1947 design and install an elevator to the parish hall on the second floor. Because of its inaccessibility, some parishioners have never been inside it.

Perkins School Opens Episcopal Track for Theological Study

The Rt. Rev. James Stanton, Bishop of Dallas, led a service of celebration Nov. 14 to mark the opening of a new Episcopal track at the theological seminary affiliated with Southern Methodist University in Dallas. The event concluded more than two years of negotiation between Bishop Stanton and the Perkins School of Theology. The conversations helped identify what students needed most for the priesthood and the curriculum.

Perkins' degree offerings include master's in divinity, theological studies, Christian ministry, and sacred music, as well as a doctrinal program. Currently Perkins offers preparation for the ordained ministry in the Presbyterian, Baptist and Methodist churches. Prior to the advent of the new Episcopal program, students could attend Perkins for the first two years of general study, but would have to complete the final year at one of the 11 accredited Episcopal seminaries.

The Rev. Frederick Schmidt, director of spiritual life and formation at Perkins and an Episcopal priest, said the addition of an Episcopal track is desirable partly because many seminarians prefer to obtain all three years of theological education from the same institution and from one that is close to home. Bishop Stanton will team teach the first class on the history and theology of the Anglican Church next semester. Full-scale advertising will begin in fall 2003.

Korean Congregation Embraces Anglicanism

A journey into the Episcopal Church from the Assemblies of God

The Rt. Rev. Bertram N. Herlong, Bishop of Tennessee, can recall a life-changing telephone call he received in 1998.

"An old friend, a man whom I have known for years, called and said, 'God has a surprise for you,'" Bishop Herlong said. That surprise turned out to be a 150-member Assembly of God congregation which recently completed a four-year journey into the Episcopal Church. That congregation, now known as the Church of the Holy Spirit, is comprised of persons of Korean descent.

On Sept. 8, Bishop Herlong and the Rt. Rev. William E. Sanders, retired Bishop of East Tennessee, confirmed 62 persons, marking their formal entry into the Episcopal Church. Parishioners responded in Korean to Bishop Herlong's questions, and songs were sung in Korean, accompanied by guitar, flute and piano.

"It's astounding," Bishop Herlong said. "We got a whole church just like that."

The congregation was begun by the Rev. Moon Lee, who moved to this country from Korea in order to attend a Church of God seminary in Cleveland, Tenn. Eventually he organized a Korean Full Gospel Church which met on Sunday afternoons in the same building that the Diocese of Tennessee eventually purchased as a home for the Holy Spirit congregation. Fr. Lee became interested in the Episcopal Church when he learned that a friend, pastor of a Korean Presbyterian church, had become an Episcopalian.

Fr. Lee met with Bishop Herlong in 1998 and entered into a process of discernment. Ironically, Bishop Herlong said an old friend in Georgia had already called and told him about Fr. Lee. After that initial meeting things moved quickly, despite the fact that Bishop Herlong does not understand Korean and at the time Fr. Lee spoke very little English.

In 2000 Fr. Lee attended the School of Theology of the University of the South in Sewanee, Tenn., for a year of Anglican studies. He was ordained an Episcopal priest last June.

The transition to the Episcopal Church also began for the congregation soon after Fr. Lee entered into the discernment process in 1998. At Bishop Herlong's suggestion, they relocated to St. Matthias' Church in Nashville. Bishop Herlong said he wanted the congregation "in an Episcopal setting so they could catch a little of the ethos."

Last November, the diocese purchased the congregation's former Assembly of God building. Little was changed immediately, except for the outdoor sign and the addition of a baptismal font near the entrance, but other changes are planned to bring it more into the Episcopal tradition.

Tight Boundaries or Low Fences?

The Rt. Rev. David Stancliffe, Bishop of Salisbury, England, challenged Episcopalians to reclaim the catholic tradition in a positive, inclusive way, during a visit to Trinity Church, Wall Street, Oct. 30.

Bishop Stancliffe, who serves as president of Affirming Catholicism, U.K., as well as chair of the Church of England's Liturgical Commission, preached at a noonday Eucharist and gave an address at a lunch afterward. The Affirming Catholicism movement began in the Church of England in 1990 and has spread to the rest of Great Britain, Australia, Canada, Ireland, Sri Lanka and the United States.

There are presently two underlying assumptions at work when we question others about their faith, according to Bishop Stancliffe. One may ask because we "genuinely want to know the answer" or we may be asking "a forensic question, designed to expose a fault, to score points and win a legal victory." An example of the two types of questions can be found in the controversy surrounding Archbishop Rowan Williams, Archbishop-designate of Canterbury, whose stance on sexuality issues has been criticized by some conservatives.

"A small ultra-protestant group in

the Church of England has been examining the writings of Rowan Williams, the splendid new Archbishop of Canterbury, to see if they agree with their interpretation of the biblical material, and asking him questions," Bishop Stancliffe said. "Archbishop Rowan... answers them honestly, makes it clear that it's just because he takes the biblical writings so seriously that he's determined not to misuse them, and asks questions in return. He's committed to a partnership of exploration, they to equating the living faith with keeping the rules."

Affirming Catholicism (known in the United States as Affirming Anglican Catholicism), promotes the catholic tradition among Anglicans, including deep spirituality, liturgy that inspires holiness, and social witness, according to its literature. It upholds the ministry of both lay and ordained people, and supports women in all three orders.

Bishop Stancliffe concluded by suggesting that his listeners had a choice between a church with "tight boundaries," which asks those who would join "what they believe before it agrees to baptize them" and another that "has low fences and plenty of gates with a warm hearth at the center."

Ed Stannard

Partnership Planned for Campus Ministry

Episcopal chaplains met in October at the Noland Diocesan Center in New Orleans, with the Rev. Canon Rex Perry and Evangelical Lutheran Church in America (ELCA) representatives concerning the possibility of creating an Episcopal-ELCA campus ministry partnership at St. Alban's Chapel at Louisiana State University, Baton Rouge.

The Chapel of the Holy Spirit, Episcopal campus ministry for Tulane and Loyola universities, is already providing a Christian presence for Lutheran students at these New Orleans institutions. Now in its third year of a partnership with the ELCA, the Rev. Jeff

Millican, Holy Spirit's chaplain, ministers to more than 200 Episcopal and Lutheran students at both schools.

"If we really are a missionary diocese that places university ministry as a top priority, then this partnership allows us to fulfill that in an extraordinary way," said Canon Perry, canon to the ordinary in the Diocese of Louisiana.

The proposed partnership with the ELCA would involve St. Alban's Chapel at LSU along with St. Paul's Lutheran Church in Baton Rouge. The Rev. Patrick Smith is chaplain at St. Alban's. The partnership is being ratified by the national ELCA office.

Ann Ball

AROUND THE DIOCESES

New Mission

Delegates from the Diocese of Fort Worth enthusiastically welcomed the members of the Church of St. Barnabas the Apostle, Keller, Texas, the newest mission congrega-



Fort Worth delegates welcome the Church of St. Barnabas the Apostle.

Suzanne Gill photo

tion in the diocese, during diocesan convention Nov. 8-9 at a hotel in Fort Worth.

Led by a crucifer and patronal banner, about two dozen adults and children from St. Andrew's processed into convention accompanied by their vicar, the Rev. Louis L. Tobola, Jr. As soon as all had entered, the Rt. Rev. Jack Leo Iker, Bishop of Fort Worth, led the assembly in singing "The Church's One Foundation."

St. Barnabas is part of a vision to reach underserved areas of the 24-county diocese. The mission, which began holding regular Sunday services in late August and baptized six of its members on the Sunday before its reception, is now in full communion with the diocese. Fr. Tobola's efforts received the support of three neighboring congregations, including the cathedral. Sixty-six baptized adults signed the petition requesting mission status for the congregation. Of those, 53 are already confirmed Episcopalians.

Reception of the new congregation was a fitting climax to the annual gathering. The Diocese of

Fort Worth was formed 20 years ago from the western portion of the Diocese of Dallas. The Rev. Canon Neal Michell of the Diocese of Dallas delivered the Friday sermon, in which he invoked the legacy of "our great-great-grandbishop," the Rt. Rev. Alexander Charles Garrett. The Rt. Rev. A. Donald Davies, founding Bishop of Fort Worth, and his successor, the Rt. Rev. Clarence C. Pope, Jr., joined Bishop Iker for the Eucharist.

In the business portion of the meeting, convention approved a \$1.95 million budget for 2003.

Suzanne Gill

Tributes to Bishop Harris

The Diocese of **Massachusetts** marked two significant milestones at its convention Nov. 1-2 at John Hancock Hall in Boston — the retirement of the Anglican Communion's first female bishop, the Rt. Rev. Barbara C. Harris, and the launch of a bold new statement of mission.

The convention's opening day focused on celebrating Bishop Harris' ministry and was the culmination of a week of tribute events. Convention's tribute on Nov. 1 included an evening program featuring actress and playwright Anna Deavere Smith, known for her role on television's "The West Wing." She performed a portrayal of Bishop Harris, Bishop Suffragan of Massachusetts, through dramatic readings based on interviews. Presiding Bishop Frank T. Griswold and former Presiding Bishop Edmond L. Browning also made presentations.

During his address, the Rt. Rev. M. Thomas Shaw, SSJE, Bishop of Massachusetts, invited members of the convention to begin envisioning their common mission future by sharing aloud ways they already see God at work in the world.

The next steps in the process include mission-focused education Sundays in congregations during January and information-gathering hearings. Next year's convention will launch the formulated mission strategy.

Clergy and lay deputies adopted three resolutions which will be sub-



Bishop Roy Cederholm speaks at the tribute to Bishop Harris, with an image of himself, Bishop Shaw and Bishop Harris in the background.

mitted to the General Convention next summer.

One asks the General Convention to require that audio-visual materials produced by the Episcopal Church at a national level be made accessible to all through the provision of closed captioning in English, as well as other languages as appropriate.

Another asks the General Convention to direct the Standing Commission on Liturgy and Music to develop supplemental liturgical materials for the ordination of bishops that reflect the role of the laity in the selection and presentation of candidates for the episcopate.

A third asks diocesan congregations to phase out and institute alternatives to pesticides and other toxic chemicals in the care of their buildings and grounds and urges the General Convention to call upon all church institutions to do the same.

The convention also approved the 2003 budget of \$7.3 million. This figure represents an increase of \$558,100 over the previous year.

Tracy J. Sukraw

'Symbolic Authority'

Delegates at convention in the Diocese of **California** debated several controversial resolutions and asked the General Convention of the Episcopal Church to endorse their results. Convention met Oct. 19 at Grace Cathedral in San Francisco.

In a completely rewritten resolution, delegates urged the church not to perform exorcisms without first undertaking "careful and thorough

psychiatric and medical assessment, and spiritual discernment by ministers competent in this specialized ministry." As originally written by the diocesan commission on mental illness, the resolution sought to remove the liturgy for exorcism as written in the 1994 Book of Occasional Services.

After extended and at times complicated debate, delegates rejected, 123-131, a resolution which was originally presented to delegates in pre-convention deanery meetings as a petition for Congress "to repeal the legislation designating the Episcopal Cathedral of St. Peter and St. Paul as the 'National Cathedral'."

An accompanying explanation to the rewritten resolution identified its impetus as the Sept. 14, 2001, address by President George W. Bush, in which he "used the cathedral pulpit and liturgy to prepare the nation for his declaration of war on terrorism. He and his advisors chose a symbol that the Episcopal Church had created, to bless and sanction their enterprise."

In response to the Rt. Rev. William Swing, Bishop of California, who asked how one claimed symbolic authority, the Rev. Donald Schell, author of the resolution, responded that he was not suggesting the president ought not speak at the cathedral, but that it was wrong to imply that the president was speaking, theologically, for the people of the United States.

After much debate involving substitute language, delegates adopted a resolution which among other things warned that initiating a war with a pre-emptive strike on Iraq was neither in keeping with this country's history, nor in conformity with a religious understanding of a just war. Proposed substitute wording countered the statement, warning that the proliferation of weapons of mass destruction could necessitate a pre-emptive strike to avoid large numbers of civilian deaths.

After a delegate pointed to the contradiction between the substituted wording and the proposed endorsement of the first resolve clause, the substitute was defeated on a voice

(Continued on next page)

vote, and an amended resolution that no political party or elected official should be allowed to claim the cathedral's "symbolic authority" or divine sanction was also defeated.

Convention adopted a \$3.6 million budget for 2003 together with increased minimum compensation packages for clergy.

Dennis Delman

National Assessment

The Diocese of **Springfield** celebrated its 125th anniversary during convention Oct. 11-12 in Decatur, Ill., and defeated the only resolution it considered.

For a congregation to maintain parish status, the minimum diocesan assessment is 15 percent. However, nearly half the congregations in the diocese are missions and nearly 20 percent of the diocesan budget is used to pay 50 percent of the premium on health insurance for clergy and their families. In most years the diocese has paid its full 21 percent assessment to the national church, but last year it did not, and the amount convention was asked to approve this year represented only 18 percent of net budgeted diocesan income. Prior to convention, a resolution calling for mandatory payment of the full assessment was changed by the original authors to a statement that the diocese "will re-affirm our support of the principle of full payment of the financial amount requested for the operation of the Episcopal Church in the United States of America."

During convention discussion about the resolution, the Rt. Rev. Peter Beckwith, Bishop of Springfield, urged its defeat. Approval of the resolution would not be helpful and might even prove a distraction, Bishop Beckwith said. Paying the full assessment would have required cuts in other parts of the budget, and, he noted, the resolution did not propose where those approximately \$15,000 in cuts should be made.

In other business, convention approved its first \$1 million budget. The \$1,022,389 figure approved contains a projected deficit of \$21,000.

'The Gospel Zone'

Bring new people to Christ. Begin new works of mission and ministry at home and abroad. Become a "community of vision." These were the challenges placed before the Diocese of **Hawaii** by its bishop, the Rt. Rev. Richard S.O. Chang, at convention Oct. 25-26.

"To live in the gospel zone means hard, inconvenient work when you are seeking to live life in the comfort zone," said Bishop Chang.

"I challenge us to put our money where our mouth is." He asked the diocese to raise monies for a dynamic mission fund to embark on new missionary work.

Bishop Chang, 60, told the diocese he returned from a three-month sabbatical with a renewed sense of vocation of ministry and with the awareness that "God still has much for me, for us, to do together."

His challenge includes a goal to increase active membership by 10 percent next year and to establish a mis-

sion fund to begin new ministries over the next 10 years. This challenge comes to the diocese when it is experiencing declining numbers. According to the most recent parochial report data, 45 percent of all congregations had a drop in average Sunday attendance in 2001.

Convention agreed to set a five-year strategic plan for the diocese. "Five years gives us the push and power to get moving," said the Very Rev. Ann McElligott, dean of the Cathedral of St. Andrew.

In other action, Hawaii welcomed its newest mission, St. Nicholas of Kapolei, on Leeward Oahu, and viewed a presentation on the reorganization and focus of the diocese's Camp Mokule'la on Oahu's North Shore. Delegates passed a resolution requiring Camp Mokule'la to provide regular financial disclosure to the support department, council, and convention. Hawaii also voted to continue a companion relationship with the Diocese of Okinawa and approved a budget of \$2.3 million for 2003.

Sarah T. Moore



Sarah T. Moore photo

Daisy Smith, 91, (center) of Holy Apostles Church, Hilo, joins other older members of churches in Hawaii who received special recognition at diocesan convention. In the spirit of "ohana" (family) and respect and recognition of elders as mentors in their midst, the Diocese of Hawaii recognized members of 14 Episcopal congregations who have made lasting contributions to their church and society.

Manifesto from the Epicenter

The long-simmering skirmish between the Bishop of Pennsylvania and the Church of the Good Shepherd, Rosemont, had been too quiet. When last we received battle reports, the Rt. Rev. Charles E. Bennison, Jr., Pennsylvania's bishop, and the Rev. David L. Moyer, the rector of Good Shepherd, were lobbing lawsuits at one another. Now, if they weren't involved enough, the people of Good Shepherd have plunged into the fray with publication of a strongly worded document titled Manifesto for a New Anglican Reformation. It calls for repentance, reform and renewal within Anglicanism and emphasizes that heresy needs to be confronted.

The paper is signed by six persons, identified as "scholars who are members and friends" of Good Shepherd. Each of them has Ph.D. following his or her name. After acknowledging that the people of Good Shepherd "find ourselves at the epicenter of a crisis that is spreading to the worldwide Anglican Communion," the scholars address various constituencies: all Christian people, the bishop and standing committee of Pennsylvania, all revisionists in the Anglican Communion, and all Anglican bishops, clergy and people.

"Although Good Shepherd's rector and parish church are under attack by a bishop who espouses a vicious revisionism, we do not view the present crisis, however it affects our lives, as a disaster," the document states. It is hoped the crisis will be "the first step toward a revitalizing victory for Christian orthodoxy," and that it "may provide the incentive for genuine reform, enabling the Anglican Communion for the first time in its history fully to realize the aspirations of its 16th- and 17th-century leaders." Those leaders are not identified, but even without a Ph.D. you get the message that they're writing about traditional Anglican Christianity.

What is this crisis of which they speak? For those who may have drifted off in early September, Bishop Bennison deposed Fr. Moyer, using a canon not intended for this purpose. Fr. Moyer does not want the bishop teaching or administering the sacraments at Good Shepherd because he believes Bishop Bennison's pronouncements and teaching are "apostate and heretical."

The manifesto addresses directly the conflict between the parish and its rector on one side and the bishop on the other. "... we cannot accept the pastoral care of a bishop who will not affirm Christ's unique Lordship and bodily Resurrection," it states. "Our acceptance would be contrary to scripture and would violate patristic precedent

and canon law as expressed by the first four General Councils, to which we Anglicans are unambiguously bound."

In calling for an Anglican reformation, it says, "Let us return the Anglican Communion to its foundation on scripture, interpreted by tradition and reason ... Let us establish the Anglican Communion, for the first time, in full fidelity to the gospel..."

The document addresses ordination of women and insists "the consciences of those presently opposing the practice of women's ordination to these orders [priesthood and episcopate] must be protected with the deepest and most charitable respect."

Finally, the scholars at Good Shepherd call for a church-wide act of repentance, "for taking or failing to oppose irresponsible and ecumenically

The manifesto has much to commend. It promotes truth, unity and the primacy of scripture, and it stresses that the Anglican Communion is worth preserving.

unilateral actions and positions," and "for the grievous part the Anglican Church has played in causing and strengthening divisions in the Christian world ..."

Other than being a little tough on Bishop Bennison and spending considerable space on an issue (ordination of women) that most readers will consider already settled, the manifesto has much to commend. It promotes truth, unity and the primacy of scripture, and it stresses that the Anglican Communion is worth preserving.

I know something about the Church of the Good Shepherd. I have worshiped there. I consider its rector a friend, and I am acquainted with a few of the parishioners. They are not unreasonable people, but they're not going to let anyone, including their bishop, take their church from them. Most of them are intensely loyal to their rector, and they want to remain in the Episcopal Church. The question is, does the Episcopal Church have room for them?

David Kavelage, executive editor

Did You Know...

Students at St. Andrew's-Sewanee School in Sewanee, Tenn., observe Veterans Day each year at 11:11 a.m. taking turns ringing the bells at their chapel for 11 minutes to mark the anniversary of World War I.

Quote of the Week


Mark Lukert, headmaster of the Episcopal School in Wichita Falls, Texas, on the lesson he learned after all his possessions were destroyed in a house fire: "You learn that stuff is just stuff."

A Last Resort

Several diocesan newspapers have published articles in recent months about the closings of churches. They range from small, struggling inner-city congregations in the Northeast to a fairly recent church plant in the South. The stories are sad, and illustrative of changing times. Many of the urban churches which have been closed are once-healthy congregations whose members moved away, often to the suburbs. They flourished in an age when most people walked to church and may have seen each other during the week. Their membership lists have dwindled and their buildings, often much larger than they need, may be in need of major repairs. In some instances, congregations were no longer able to pay their priests or their diocesan apportionments.

It is not our intent to second-guess the diocesan bishops who have closed churches, probably after much soul searching. It is very likely that they considered all possibilities before making the decision to close these churches. Or did they? Some dioceses have been able to avoid closing churches by pairing successful parishes with struggling ones. A large church with several staff members might be able to lend its curate to the congregation having trouble making ends meet. Some lay persons might be willing to spend a year in another church in order to help it try to regain its health. Those with particular gifts in evangelism or finances, or those handy with tools, might be just what that congregation needs. Sometimes the team approach, with clergy and lay persons revolving among three or four churches, might be the appropriate strategy.

Breathing new life into struggling congregations may not be easy. The clergy may be unwilling to work together, the struggling church may be resistant to change, or there may be matters of liturgical style, theology, or even ethnicity to be addressed. These may seem major issues until they're compared with the possibility of closing a church. Most church leaders are smart enough to recognize when a congregation is about to face the possibility of closing. While there may be a reluctance to face facts by those members who believe smallness is good, eventually most people will realize that something has to be done. After all, what have they got to lose?



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Worth Attending

A story shared with us recently concerned the annual meeting of a parish which got so unruly and out of hand that the police had to be called to restore order. Fortunately, that meeting was an exception to the vast majority of annual meetings which are conducted peacefully and efficiently.

Annual meetings may take place at any time, but a great many of them are held in January. That is the time when the business of the local congregation takes place — elections of wardens and members of the vestry, reports received from various committees, and often a report of the state of the congregation by the rector or vicar. We urge readers to support their parishes by attending annual meetings. People can learn much about what's happening in their churches by participating in the annual meeting, and there is usually opportunity for them to voice their concerns. We hope these gatherings will be well attended.

VIEWPOINT

Welcome the Stranger

The single most productive strategy for significant growth is a serious commitment to Hispanic ministry.

significant outreach and ministry. I also believe that a serious commitment to Hispanic ministry is the single most productive strategy our church could take to succeed in our stated, indeed General Convention-mandated, goals.

What would it take for us to accomplish this ministry in a significant way? I would like to propose a series of actions that may sound revolutionary. All, however, are proven missionary strategies that have worked at other times and in other places in Anglicanism as well as other denominational groups. These methods would allow the rapid growth of Hispanic ministry along with what we could hope would be modest growth in our Anglo and other longstanding communities. Here is what I propose:

We need to launch a major church initiative in planting Hispanic congregations. This cannot be tied to our present and most used method, waiting for a present existing congregation to decide to respond to its new presence. This form of Hispanic ministry is called "parallel development." It works this way:

An existing congregation for whatever reasons decides to reach out to Hispanics. It would be wonderful if this outreach flowed from a generous spirit of mission and concern for our new neighbors, but this is not

I believe that a serious commitment to Hispanic ministry is the most productive strategy our church could take to succeed in our General Convention-mandated goals.

always the case. Many times such an action represents the desperate act of a declining Episcopal Church in a demographically changing neighborhood. Here Hispanics are seen as the solution to the Anglo leaders' problems. But, no matter what the motive, a typical pattern occurs. Because the future implications of such a strategy have not been thought through, the growth of the Hispanic ministry alongside the continued decline of the longer standing church leads to power struggles, misunderstanding and even outright fights.

If the Episcopal Church relies on parallel development, waiting for congregations to transform from



By Kevin Martin

What if there was a singular strategy that if pursued could help the Episcopal Church approach doubling its size by 2020? What if this strategy would not cost the church, relatively speaking, great sums of money, would result in a more diverse community, and accomplish a major benefit to society as a whole? Why would we not want to pursue such a strategy?

A remarkable event occurred this year in Texas that represents a substantial social development and portends a number of dramatic cultural changes in American society. For the first time ever, the two Democratic candidates for governor held a public debate in Spanish. Although both of these candidates were from a Hispanic background, the debate stirred up some controversy. Were they doing this just for political show? Were they pandering to the emerging Hispanic vote? Why could this not just be held in English?

Not only is Texas a part of this change, but the other two largest states — California and Florida — also are growing rapidly with Hispanic people. Not only is the emergence of Hispanic households significant for the political and social fabric of the U.S., it has strong implications for religion, and especially denominational life, as well. This could be good news for the Episcopal Church.

In the report from the 2020 Taskforce, the group identified eight key areas of concern if the church is serious about significant growth. One of these is new immigrant ministry. The taskforce knew that this area could be the key to the Episcopal Church's future.

I believe the opportunity to reach out to Hispanic people gives our church a simple and direct method for

Imagine an Episcopal Church that has taken a significant role in helping our society deal with major cultural change.

Anglo to Hispanic ones, this method is too awkward and slow for us to incorporate new people in significant numbers. Hispanic people are not a solution to Anglo church developmental issues. We should reach out to these people because it is true to the great commission, true to our stated goals and intentions, and the right thing to do as a Christian community.

What we do know is that reaching out to Hispanics can work because the needs of these new arrivals are more direct and predictable. If we do the following, they will come.

- Provide services in Spanish (A Spanish service is not necessary just as a language matter, it represents the full acceptance of Spanish culture.)

- Provide “English as a second language” classes. Our new arrivals want to connect with this culture and they want to communicate and have their children communicate.

- Provide family centered and culturally sensitive services. For example, a *quinceañera* service is relevant to those from Mexico.

- Provide assistance with immigration issues. Most of our Hispanic clergy are already experts in this area.

- Provide job-related and health-care assistance. The new immigrants work hard and struggle to provide for their families. Many U.S. institutions do not welcome them.

While this may seem a lot, compare this to the greater complexity in ministering to the “needs” of Anglo citizens. Where the above is done, Hispanics respond. It is important to understand that most Hispanic immigrants are not Roman Catholics, but almost all of them have been exposed to Christianity in a catholic form. Said in another way, they have often been sacramentalized but not evangelized.

With the above issues in mind, we could now unfold a serious attempt at reaching this community. We will want to do the following:

- Appoint a number (3 to 5 initially) of Hispanic bishops with jurisdictions that cross diocesan boundaries, whose primary job description is to start new Hispanic churches and to assist present existing congregations and dioceses that want to do this work. The initial appointments should be for Florida (and the South,) the Southwest (most of Province 7) and California/Arizona.

- The congregations formed by this action would have dual membership. They would report directly to their Hispanic Episcopal bishop and be member congregations of the diocese where they reside. We already do this strategy in Navajoland and with the military chaplains.

- We should establish a Hispanic Training Center —

under the direction of these bishops — not under the direction of Anglo seminary faculty members, that prepares leaders for these churches in a two-year course of study (four years if done part time.) We should not require a college degree or graduation from Episcopal seminary as a requirement for ordination.

- Along with support of these bishops, we should provide financial support for these new plants and for Hispanic churches. While Hispanics are increasing in income in the U.S., they still lag far behind both Anglo and African American communities.

While these ideas may seem radical by normal Episcopal standards, they are not by missionary standards.

Within two generations, the children of these congregations will be approaching full partnership with the rest of the Episcopal Church and will be making a considerable contribution to the life of the whole community.

Now it is important to understand who will oppose these missionary actions. There are a few predictable groups:

Some diocesan bishops who want to maintain tight control over Episcopal activity in their diocese. “Control,” of course, is not a missionary word.

Some members of the progressive wing of our church who are more concerned with

having people who “believe in diversity” than having diversity. They will argue that present congregations must integrate these people lest we be seen as racist. However, the real racism is expecting them to fit into our present communities and to accommodate to our culture.

Some Hispanic clergy and especially some of our Hispanic bishops will strongly resist these actions. They have already paid the price to fit in to the present culture. They will argue that such clergy will be seen as second-class — an issue their local communities will never worry over.

Why would we want to do all this? Imagine General Convention in 2021. The Presiding Bishop comes to a special moment in the liturgy of the opening Eucharist. “Alleluia, Christ our Passover is sacrificed for us.” “*Celebramos la fiesta!*” replies 30 to 40 percent of the deputies gathered. Imagine that church and you can imagine an Episcopal Church that has taken a significant role in helping our society deal with major cultural change. □

The Rev. Canon Kevin Martin is canon for Congregational Development for the Diocese of Texas. As of Jan. 1, he will become the director of Vital Church Ministries, a teaching, consulting and conference outreach ministry of Christ Church, Plano, Texas.

What we do know is that reaching out to Hispanics can work because the needs of these new arrivals are more direct and predictable.

Cheerful and Welcoming

I write in anguished response to the letter from the Rev. Thomas F. Ryan [TLC, Nov. 3] in which he decries what he sees as only a "qualified invitation" in the omnipresent "Episcopal Church Welcomes You" signs.

For the past three years I have been visiting Episcopal churches in the persona of our 16th-century "prophet," Richard Hooker.

In more than 100 Episcopal pulpits and parish halls I have had the glorious opportunity to worship with, enjoy the cheerful and welcoming fellowship of, and talk seriously with Episcopalians about their faith and their church.

With very few exceptions, I have found ours to be an exceedingly friendly and open church at the parish level. People seem to be actively involved in serving the needs of their communities, are obviously in caring and loving relationships with one another in the parish, are eager to learn more about and grow in their faith, and are in all respects welcoming and inclusive in their attitudes to newcomers. The considerable angst one hears expressed in national discussions finds little echo in the parishes except among some of the clergy.

Most parishes I visited were obviously open to all — including gays and lesbians. They had women actively and visibly involved in all functions. In all of these parishes, I have never heard so much as an innuendo that I would regard as racist or sexist.

My message to your readers is: Feel good about your church. It is alive, healthy, and full of new people coming from other churches who have found much in our liturgy and in our openness to attract them. The welcome mat is very much out in the Episcopal Church these days.

*Philip Secor
Bethlehem, Pa.*

I write to respectfully disagree with Fr. Ryan's letter. I am reminded of the quote "People who love sausage and people who believe in justice should never watch either of them being made."

Recently I attended a Roman Catholic wedding where it was made plain by material in the pew and verbal instruction that I was not welcome to participate in Holy Communion. By contrast, the prior week a member of our parish was honored for her more than 20 years of service, especially founding the food pantry. During the service a visitor dropped in, joining the pew my family was in.

He joined the service just before communion, cutting in line to do so. My daughters (aged 7 and 5)

were able to negotiate around the beer bottles he brought with him, blocking their path to the altar rail.

After the service, he joined our parish celebration in the undercroft. Although no one took him up on his offer to "have a baseball catch" during the cake and coffee, our visitor was not made unwelcome, although I wanted to frog-march him out the back

TLC is proof that disagreements are as common as blood blisters at the sausage factory.

door. Our rector spoke with the visitor, who, though a stranger to me during regular worship, is evidently not a stranger to our outreach programs.

Church controversies are still new to me and like a visitor at a sausage factory, I find them disquieting. But in the Episcopal Church every baptized Christian is welcome even if I don't want them sitting next to my children.

TLC is proof that disagreements are as common as blood blisters at the sausage factory. Probing questions define the Episcopal Church. I know I confronted a few trying to explain the "smelly man" on the way home from church.

*Michael Maiden
Ocean Grove, N.J.*

Church at Its Best

Thank you for your comprehensive coverage of the recent meeting of Executive Council [TLC, Nov. 3]. While it was in some respects a difficult meeting, it also represented the church at its best, as members and staff shared honestly and openly what they felt from their own perspective was best for the church.

I would only add that the same note of healing articulated by Dean Ewing as quoted in your article was reflected in the Presiding Bishop's pledge of positive leadership and enthusiastic support in the light of council's expressed opinion to continue the process toward a move to Chelsea Square. The meeting ended as I wish all church meetings would end, with a deepened understanding and mutual regard among all concerned.

*(The Rt. Rev.) Catherine Roskam
Diocese of New York
New York, N.Y.*

More Important

Regarding the news article on the report of the task force [TLC, Nov. 3]:

For some 10 years I was a lecturer in canon law

at the Bloy Episcopal School of Theology (BEST) at the Claremont colleges, Claremont, Calif. In 1873 General Convention passed a canon dealing with ceremony ... crosses and candles, etc., how many and where each was acceptable, etc. And in 1903, the General Convention repealed that canon using practically the same wording that was highlighted in a TLC article, "The problem is that we passed something that is impossible to enforce."

Isn't it more important to show love, mercy and forgiveness of God to a world that is hung up on force and violence than to worry about less than 5 percent of our church who say, "On this issue, why change?"

*(The Rev. Canon) C. Boone Sadler, Jr.
San Diego, Calif.*

Waging Reconciliation

Less than a year ago I wrote to say that I was looking forward to seeing what "waging reconciliation" was going to look like. It is now becoming clear from some recent actions and especially from actions taken at the House of Bishops' meeting [TLC, Oct. 20].

First, an orthodox priest who appears to want to stay in the Episcopal Church has now been deposed by a revisionist bishop with the Presiding Bishop standing by wringing his hands saying that he is powerless to do anything about the situation.

Second, those who can no longer live with the double standard of the church and have left (the AMiA) are continually castigated by the same leadership for causing "schism."

Third, the bishops who are acting unilaterally are not even specifically mentioned for their divisive actions in a resolution from the House of Bishops on reconciliation.

Fourth, the government is being urged by the same bishops not to act unilaterally in a possible war against Iraq.

It is vital that those in power take the first steps in the reconciliation process, be it an American president or the bishop of a diocese. For Bishop Bennison to leave the House of Bishops' meeting claiming that this "is an affirmation for the canoni-

cal process in which we have engaged," adding "the vast majority of bishops understand what we have done, what we are doing, and why we needed to do it" does not augur well for the future of this church. If we fail to wage "true reconciliation," our leaders will find themselves leading an increasingly dwindling constituency which no call to evangelism (20/20) will be able to revert.

*(The Rev.) Brian C. Hobden
St. James' Church
Mesilla Park, N.M.*



The beautiful winding road of the picture is in sad repair with many potholes, and the lines that define the road are partly painted in the ditch.

No Longer the Middle

The middle way espoused by John Wesley in his Viewpoint article [TLC, Nov. 3] is no longer the middle way. The beautiful winding road of the picture is in sad repair with many potholes, and the lines that define the road are partly painted in the ditch.

When I was ordained, "The middle way" (*via media*) defined our position between Roman Catholics and the varying shades of protestants. The prayer book, the 39 Articles and the Lambeth Quadrilateral made it clear where we stood. Today all major denominations along with the Episcopal Church have greater divisions within their bodies than there are between them. Many Episcopalians have found that to travel our road is dangerous to their souls' health. As an auxiliary chaplain to a large hospital, I was surprised to find that one third of the Episcopalians had no local church. In visiting them I found that they were Christians who had been wounded in their home church, or had become disenchanted with the actions of bishops or other clergy.

These patients had not joined another church. Could this be where one million Episcopalians disappeared?

I was in the center of the *via media* when I was ordained in 1954. Now I find I am on the conservative or orthodox fringe. I have yet to change what I believed then. My only conclusion is that someone is redrawing the lines. I don't believe it is the Lord.

*(The Rev.) R. H. McGinnis
River Falls, Wis.*

The Rev. John Wesley makes a case for "the middle way." Over the last few years, I have seen several articles saying that the way for the Episcopal Church to survive all the controversy is to seek the

middle way, the mean between two extremes.

I have two thoughts in response. One is that the Thirty-Nine Articles are the middle way. They represent the mean between the two extremes of the Church of Rome and the Reformers. The Thirty-Nine Articles do not directly address all the questions we are dealing with, but they do provide a framework. They are, if you will, the heart of the tradition in Anglicanism.

My second thought is that it is difficult to seek the middle way when that middle way is simply the means between two extremes. The conservative side is fairly stable and consistent. Anglo-Catholics, evangelicals and charismatics are all conservative because, even though they may have a variety of expressions in worship, they all are convinced that Christianity is a revealed religion, given to us by God in scripture, and expressed in its essence in the Apostles and Nicene

Creeds. Progressives, on the other hand, believe (insofar as I can understand what they say) that Christianity is one expression of the human encounter with the divine, and may be amended as we continue to live and experience the divine.

I will stick with the historic middle way of Anglicanism, the Thirty-Nine Articles. The convictions about God and his nature which are their presuppositions and the principles found in them will deal with every problem we encounter.

*(The Rev.) Charles F. Sutton, Jr.
Trinity Church
Whitinsville, Mass.*

Keep Them Open

I was delighted to learn that the House of Bishops' meeting in Cleveland was open to the media [TLC, Nov. 10], and hope it is a sign of things to

come. Prior to 1989 meetings were open, bishops were seated in order of succession, and visitors and members of the press were seated in the gallery.

The first change followed the election of the Rt. Rev. Barbara C. Harris, when the gallery was eliminated, and seating was open to all. In Philadelphia and Washington (1989 and 1990), bishops, spouses, invited guests, visitors and members of the press chose seats at random. The energy, creativity, and collegiality were marked.

It has been more than a decade since the 1991 *contre temps* in Phoenix, and the introduction of closed-door meetings. Many members of the house have known no other model. Thank you for reminding us that it wasn't always so. Let's hope a return to open meetings is just around the corner.

*(The Rev.) Carol Cole Flanagan
St. Peter's Church
Lakewood, Ohio*

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Trim the Tree and Deck the Halls

By Patricia Nakamura

Every Christmas tree needs a few more ornaments. And some benefit programs and churches, besides that empty spruce bough.

Shelter Care Ministries, an outreach of Emmanuel Church in Rockford, Ill., has two white china "angel of mercy" ornaments. The \$25 asked for each provides "two days of food for a family; \$50 provides a week of daycare for a homeless child." Ornaments can be sent, with a gift card, to someone in whose name a gift has been made. Order from Shelter Care Ministries, 412 N. Church St., Rockford, IL 61103; 815-964-5520 x106.

Morehouse Publishing (800-877-0012) offers a set of seven Christian Heritage ornaments for cut-and-color and sing-along (\$9.95). Each is printed in black and white on heavy paper, and includes directions that begin,



"Color first!" Fine-point markers or pencils or tiny brushes will work best for the very detailed pen-and-ink drawings of angels (It Came Upon a Midnight Clear and Hark, the Herald Angels Sing), Hebrew musicians (Go Tell It on the Mountain), oriental potentates (We Three Kings.) One panel records the name and age of the completing artist. The finished ornaments will be 6-9 inches tall.

The Washington National Cathedral catalogues actual and virtual are full of wonders. In addition to gargoyles, nativities, scarves and cards are unique ornaments. Still Life pieces are actual leaves, fruits, and cones dipped in copper, with an iridescent glow. They are \$27.95 to \$30.95. A 2 3/4-inch silhouette of the west window's stone work is \$14. (Call 800-319-7073.) The website (www.cathedral.org/cathedral) has handmade ornaments purchased from smallcraftspersons

through the Fair Trade Federation, guaranteeing that the artisans receive the profits. A set of Cambodian silk stars benefits two groups, victims of landmines who weave the silk, and single mothers who make the items. The African beaded stars come from an economic development project in South Africa.

For glorious sound, consider the windchimes and bells available from the Book Resource Center at the Episcopal Church Center. The shop at "815" has windchimes from the small Celtic or angel chimes to the 7-foot King David. This rings in organ tones (G, B-flat, C, D, F, G) and resonates on and on. At \$500 and 35 pounds, it would be wonderful in a courtyard or garden, or hanging high above a church door in the city.

Also featured are little bells to be worn around one's neck, or even hung on the tree or a doorway in the house. Most of these are under two inches high, and come in silver, bronze or gold. And for the really hard-to-buy-for individual, check out the Holy Kitsch section of the website (www.episcopalchurch.org; then click on BOOKSTORE, catalog, gifts). Perhaps an assortment of Glow-in-the-Dark Saints for the insomniac, or the Martyr Mousepad for a medieval-minded electronics holic.

Of course the bookstore also has lovely gift items, serious books, and gorgeous music available. Call the Church Center at 800-334-7626, and ask for the bookstore.



King David chime with Sam of the EBRC.

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located on 750 acres just north of Canton, Mississippi seeks an executive director to oversee a camp, a conference center, and an environmental education program. The facility, which can house 222 people, has an operating budget of \$900,000. The executive director reports to the Gray Center Board of Managers and is responsible for all aspects of daily management of the camp, conference center, and environmental program. Candidates must have a Bachelor's Degree, expertise in camp and conference center management or comparable administration experience. The candidates should be Christians, lay or clergy. On site housing, medical and pension benefits are provided.

Applications will be received through Dec. 31, 2002.

Send resumes and requests for further information to: **The Rev. Scott Lenoir, Search Committee Chairman, St. Pierre's Episcopal Church, 4412 Gautier-Vancleave Rd., Gautier, MS 39553.** Phone: (228) 497-9819. E-mail: Visit our website at www.graycenter.com.



T * H * E
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C E N T E R

New Web Site a Hub for Voices of Social Change

The challenge of modern communication in church politics first dawned on the Rev. Elizabeth Kaeton nearly five years ago.

"I think it was the day after Lambeth officially opened and we finally opened our eyes to see each other and the reality of our opponents," she said during opening remarks at the Nov. 7-9 Claiming the Blessing conference in St. Louis. "They had quickly seen the challenges of communication on that lovely, bucolic setting and had outfitted themselves with pagers and cell phones, fax machines and computers. They were well funded, well organized, and focused ... And we were not."

Ms. Kaeton is the rector of St. Paul's Church in Chatham, N.J., and a member of Claiming the Blessing Steering Committee. It has taken all that time for her and other progressive Episcopalians to establish their own modern-day communication vehicle which they believe to be competitive with the American Anglican Council.

Kevin Jones and the Rev. Rosa Lee Harden recently announced the launching of Every Voice Network, an Internet-based communication hub of organizations, individuals, and other resources dedicated to progressive issues and social change.

"We want to create a place for people to connect, discuss, and work together to bring positive social changes into the world together," said Mr. Jones, a journalist and entrepreneur.

"Right now the progressive side of the church exists as islands," said Ms. Harden, who is vicar of Church of the Holy Innocents in San Francisco and a full business partner with her husband. "We want to facilitate that conversation. Claiming the Blessing is our first effort. We intend to cover the news and provide analysis. We also don't want to be the only voice."

The couple met in the 1970s while both were attending the Southwestern Theological Baptist Seminary. After becoming increasingly disenchanted with the conservative drift of the Southern Baptist Church, the couple found a home in the Episcopal Church during the 1980s. Since then they have created and sold several successful Internet

(Continued on next page)



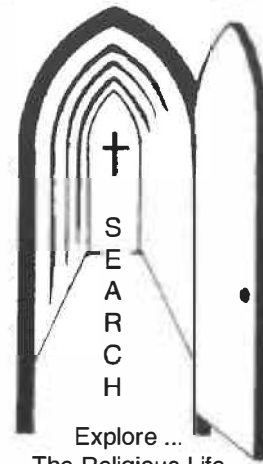
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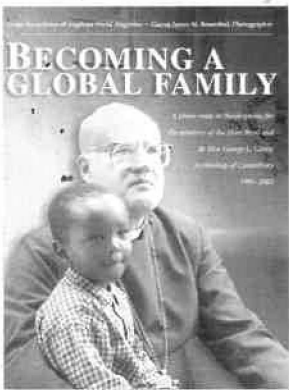


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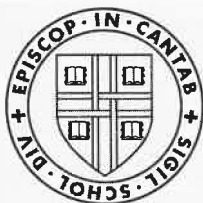
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businesses. Their new business model envisions a place where anyone may add editorial comments to posted news and analysis pieces. The site is free to use. The couple declined to reveal how much they have invested in the project.

"We don't own the message or control it," said Ms. Harden. "We just provide a place where it can be heard."

The site can be found at: (<http://www.everyvoice.net>).

Steve Waring

BRIEFLY...

The increasing conflict between the demands of his office and ongoing treatment for rheumatoid arthritis have led the Rt. Rev. **Roger J. White** to retire as Bishop of Milwaukee earlier than originally planned. Last month, after 19 years as diocesan, he began the transition toward full retirement on Jan. 31, which is also his 62nd birthday.

The fate of the only orthodox Anglo-Catholic parish in the Canadian Diocese of New Westminster is in doubt after the Rev. **Timothy Cooke** announced his intention to resign as rector of St. Martin's Church in North Vancouver, B.C. St. Timothy's was one of eight parishes, and the only Anglo-Catholic one, in that diocese to declare themselves "out of communion" with synod after that body voted to create and implement a liturgical rite of blessing for same-sex unions.

The Episcopal Theological Seminary of the Southwest announced recently a **\$1 million pledge** from the Episcopal Foundation of Texas. The gift, which is to be distributed over a 10-year period, will be used to help fund expansion projects that are expected to begin at the seminary in April 2003.

Two of the three professors of nursing who were slain by a student at the University of Arizona were **members of the Episcopal Church**. Cheryl Mallernee McGaffic, 44, a clinical associate professor, and Barbara Monroe, 45, a clinical assistant professor, were Episcopalians. They were shot to death while administering a midterm exam, along with Barbara Monroe, 50, shot while in her office.

Next week...

A Skeptic Looks at Alpha

Appointments

The Rev. **Stephen Price** is priest-in-charge of Calvary, PO Box 546, Conshohocken, PA 19428.

The Rev. **William L. Queen, Jr.** is assistant at All Saints', 8787 River Rd., Richmond, VA 23229.

The Rev. **Joe Redmond** is rector of St. Francis', 225 N Main St., Springboro, OH 45066-9255.

S. Paul Rowles is lay pastor at Emmanuel, Woodstock, and St. Andrew's, Mount Jackson, VA; add: 122 E Court St., Woodstock, VA 22664-1727.

The Rev. **Edward L. Schultz** is rector of St. George's, 735 Delaware Ave., Hellertown, PA 18055.

The Rev. **Hilary Smith** is assistant at St. James', 125 Beverly Rd., Ashland, VA 23005.

Ordinations

Priests

Arizona — **Byron Keith Mills**, vicar of St. John's, PO Box 1051, Globe, AZ 85502-1051.

Connecticut — **Maryetta Anschutz**, Christ and Holy Trinity, 55 Myrtle Ave., Westport, CT.

Receptions

North Carolina — **David I. McGuinness**, as a priest from the Roman Catholic Church.

Deaths

The Rev. **Arthur E. Frieman**, retired priest of the Diocese of Albany, died Nov. 11 in Elmira, NY, after his apartment caught fire. He was 83. In recent years he had lived in Elmira and served Grace Church as an honorary associate.

Fr. Frieman was a native of Flushing, NY, and a graduate of New York University and the Theological Institute. Following ordination to the diaconate in 1974 and the priesthood in 1975, he served at Calvary, Holy Communion and St. George's, New York City, until 1980, when he became associate at Transfiguration, New York City. He remained there until 1983, when he moved to the Diocese of Albany as pastoral assistant at Good Shepherd, Elizabethtown, and St. John's, Essex, NY, until 1987. He was rector of St. Paul's, Franklin, NY, from 1987 until 1990 when he retired. "The young people in the parish really adored him," said the Rev. Donald Matthews, rector of the Elmira parish. "He was a classic gentleman and very much a part of his generation."

The Rev. **Robert E. Hoggard**, 85, retired priest of the Diocese of Oregon, died Oct. 4.

A native of London, England, he followed his father and grandfather into the Salvation Army International. He was educated in that organization's training college in London, and at the University of California. He was ordained deacon in the Episcopal Church in 1960 and priest in 1962, and served in various capacities at Grace Cathedral, San Fran-

cisco, 1962-65. He was rector of St. Augustine's, Santa Monica, CA, 1965-71, then in the Diocese of Oregon at St. Andrew's, Florence, 1982-85, and St. Andrew's, Portland, 1985-89. He served in interim ministry following his retirement in 1990. He is survived by his wife, Shirley, a daughter, Pamela Netzow, a son, Robert, and grandchildren.

Marion Q. Wiegman, 97, former public relations director of the Diocese of Chicago, died Sept. 28 in Tucson, AZ.

Mrs. Wiegman served the Diocese of Chicago for 27 years. She was the editor of *Advance* magazine, editor of the Partly Printed church bulletin series, and public relations director. She retired in 1970. She served on the news teams for nine General Conventions, was secretary and editor of the National Diocesan Press Association, and a lecturer at Seabury-Western Theological Seminary. She was a graduate of the University of Illinois. She is survived by two daughters, Anne Wosmek, of Circle Pines, MN, and Susan Jenks, of Tucson, seven grandchildren and seven great-grandchildren.

The Rev. **John A. Mickey**, 61, a priest of the Diocese of Bethlehem, died Sept. 25 at his home in Wilkes-Barre, PA.

Born in Detroit, he was educated at Kutztown State University, Fordham, and the General Theological Seminary. He was ordained deacon and priest in 1982 and then served in the Episcopal United Ministry and as rector of St. Margaret's, Emmaus, PA. In recent years he had been an administrative specialist at the Social Security Center in Wilkes-Barre, and a supply priest in several churches. He is survived by three daughters, Rebecca Lynn, Kristen Dawn, and Jessica Ruth, all of Saugerties, NY; a grandson; and a brother, Milton, of Detroit.

The Rev. **Robert Cunningham**, 78, of Manistee, MI, died Oct. 16 at Munson Medical Center in Traverse City, MI, following carotid artery surgery.

Fr. Cunningham was a native of New York City. He served in the U.S. Navy during World War II. He graduated from Lafayette College, Wayne State University, and the General Theological Seminary. Following his ordination to the diaconate and priesthood in 1951, he spent 19 years in parish ministry. He was curate at St. George's, Flushing, NY, 1951-53; rector of Grace Church, Linden, NJ, 1953-58; vicar of St. Bride's, Oregon, IL, 1958-61; and rector of St. Gregory's, Muskegon, MI, 1961-68. In 1973 he moved to Manistee to establish the Manistee Community Mental Health Service, where he served as director until he retired in 1989. He served as a supply priest in recent years, including a time in England. Fr. Cunningham was a leader in the civil rights movement in Muskegon, and he founded the first hospice program in Manistee. He is survived by his wife, Mary, five children, six grandchildren, and a sister, Edna Cappio, of Southbury, CT.

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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.**

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ASSOCIATE RECTOR: St. Peter's is a growing and dynamic corporate-sized parish of 600+ families located in a beautiful beach-front community just north of San Diego. We seek an energetic priest who loves God and joyfully shows it. The associate will share fully with the rector in preaching, teaching and liturgical responsibilities and will provide oversight for several major areas of ministry. We prefer a priest with at least three years in ordained ministry, but may consider other equivalent professional experience. Send cover letter, resume and CDO to: **Associate Search Committee, St. Peter's Church, P.O. Box 336, Del Mar, CA 92014** or via E-mail to: newrector@aol.com.

YOUTH MINISTER/CURATE for traditional Anglo-Catholic parish. Start January 3, 2003, with stipend, curate residence on property, health & pension plan. Call **Canon Kite-Powell @ (321) 508-4588**.

RECTOR: Pastoral-sized stable parish located on Anna Maria Island in the Sarasota/Bradenton area; west coast of Florida on the Gulf of Mexico. Rectory is located one short block from beautiful gulf beaches. We seek a mature and experienced leader to preach, teach and nourish a primarily mature, educated adult congregation. Parish is financially stable with involved community, two Sunday services most of the year and three in the winter. Attendance averages 118. Detailed "parish brochure" on CD available on request. Please direct resumes and requests for information to **Ms. Joan Oster, c/o MRC Group, 3655 Cortez Road West, Suite 90, Bradenton, FL 34210-3147; Phone: (941) 756-3001; Fax: (941) 756-0027; E-mail: joanio@mriflorida.com.**

YOUTH DIRECTOR: Large parish in West Texas city of 100,000 is looking for a youth director. Experience with youth, being a confirmed communicant in the Episcopal Church, and a college degree are required. Communications and administrative skills helpful. Parish has active adult volunteers and 75 7th-12th grader on the rolls. Oversee implementing Sunday school, youth confirmation, mission and ski trips, Sunday and Wednesday evening activities and include a ministry of regular visits to schools, sports activities, concerts, etc. Send letter of intent and resume to: **Paula Howbert, 1412 West Illinois, Midland, Texas, 79701. Phone: (915) 683-4207, Fax: (915) 683-0027, Website: www.holytrinity.org or E-mail: pflowbert@prodigy.net.**

CLASSIFIEDS

POSITIONS OFFERED

ORGANIST-CHOIRMASTER: (Part Time) Small, lively Episcopal parish 20 miles north of Chicago along Lake Michigan seeks musician/teacher with an appreciation for Anglican musical tradition as well as a desire to expand on that tradition in creative ways. Enthusiasm for congregational singing, a sense of joy and possibility, and a willingness to teach new music are desired qualities. We are a traditional, multi-generational parish looking to enrich and enliven our worship through music. Salary negotiable; position opens Jan. 1, 2003. 1965 Moller, 3m-23r organ, spinet piano, Orff instruments, small grand piano in choir room. Inquiries to **The Revs. Polly and Philip Kasey, St. Elisabeth's Church, 556 Vernon Ave., Glencoe IL 60022; (847) 835-0458; stelisabeths@aol.com.**

PRIEST DEVELOPER: St. Mary's, a family-sized parish of mixed ages and backgrounds, is looking for a priest who will help us grow spiritually and numerically. We pray for a priest who is oriented to pastoral concerns within a small parish, to formation, to evangelism and a potential building plan to meet the growth that will occur in Waukesha County. At present we have a historic church building (1871) and a parish hall we have outgrown. Our worship consists of a traditional Rite II Eucharist on Sunday mornings, Morning Prayer and Eucharist on Wednesdays and an alternative non-liturgical service two Saturday evenings a month. We are situated in beautiful "Lake Country" in southeastern Wisconsin between Madison and Milwaukee. The area surrounding our church is on the precipice of much development. We pray our visions for growing will come together with the leadership of the right priest. Please send resumes and inquiries to: **Search Committee, St. Mary's Episcopal Church, P.O. Box 126, Dousman, WI 53118.**

PART-TIME RECTOR: St. Mark's Episcopal Church, Woodbine, GA, a quiet country town near the Atlantic coast between Brunswick, GA, and Jacksonville, FL. St. Mark's is a small rural church with a beautiful historic sanctuary and a friendly family-oriented congregation. We seek a vicar to lead worship, counsel parishioners, encourage growth, and expand community outreach. Address inquiries to **Clark Heath, 674 Plantation Point Road, Woodbine GA 31569, Phone: (912) 576-1162, E-mail: cwheath@tds.net.**

ASSISTANT RECTOR: Church of the Holy Spirit, Orleans, MA. With specialization in Family Life Ministries. This is a full-time position for an ordained Episcopal clergy person, and includes (but is not limited to) the following ministries: A. Coordination of our Education for Christian Living Program: planning for our Church School and our "Godly Play" curriculum (including teacher training, lesson plans, curriculum review, attendance, and follow-up); recruiting teachers, children and families; First Holy Communion and Confirmation Programs; Adult Education (Alpha Coordination and Personal Discernment Ministries); Speakers Forum; Youth Group Coordination. B. Assistance to the rector and to the lay liturgical assistants, as needed. We are a parish of about 900 baptized members, with a geographical area extending from Chatham to Dennis, from Barnstable to Truro. We are located on Cape Cod, Massachusetts. We are a welcoming congregation, and our liturgies range from Anglo-Catholic to evangelical. **Our Parish Mission Statement is:** We proclaim Jesus Christ as Savior and Lord, welcome all people, and serve one another with love. Salary and benefits are commensurate with experience. Contact E-mail: **holyspirit@c4.net. Ph: (508) 255-0433 Website: www.holyspiritforleans.org.**

FULL-TIME RECTOR: St. Thomas is a pastoral-sized parish located in rapidly growing south-suburban Indianapolis. Strengths of our parish include our Christian Education Program for all ages and our tradition of outreach to the community including a free medical clinic (a Jubilee Ministry) located in the church. We are looking for a rector with 1) excellent traditional liturgical skills who can also help us introduce more contemporary forms, 2) the ability to encourage evangelism and the growth of our parish, 3) the ability to nurture our Christian Education Program and outreach ministries, 4) a strong interest in pastoral care. Please send resumes and inquiries to **The Rev. Caouon Richard A. Halladay, 448 Freeman Ridge Road, Nashville, IN 47448.**

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RECTOR: All Saints' Church, in the Kitty Hawk area of coastal North Carolina (a short distance from Norfolk, VA) is searching for a new rector for a growing and dynamic church family. We seek a skilled preacher, liturgical leader, spiritual guide and teacher who will help our congregation expand and develop into the parish God has called us to be. To apply, please submit resume and CDO profile to **Mr. Jack Mann, Chair, Search Committee, 40 Pintail Trail, Southern Shores, NC 27949, PH: (252) 255-3296 or E-mail: jmann@agnet.com.**

ASSOCIATE FOR YOUTH AND YOUNG ADULTS: Trinity Church in Greeley, CO, a traditional church in transition from pastoral to program, seeks a full-time assistant to work primarily with our junior and senior high students and to provide outreach to the campus of the University of Northern Colorado. The person who is called will create service projects, be involved with diocesan youth activities, organize a summer mission trip, coordinate confirmation instruction, facilitate weekly youth group meetings as well as participate in general pastoral duties and preaching. Trinity offers a worship style that includes traditional as well as contemporary music styles, an active healing ministry, and a strong commitment to prayer. This position is open to both lay and clergy candidates. If interested send resume or profile **by December 20** to: **Trinity Episcopal Church, 3800 W. 20th St, Greeley, CO, 80634 or E-mail rick-kautz@aol.com.** Job description is posted on our website: **www.trinitygreeley.org.**

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of Reconciliation 1st Sat 4-4:30 & by appt

INDIANAPOLIS, IN

CHRIST CHURCH CATHEDRAL (317) 636-4577
125 Monument Circle, Downtown www.cccindy.org
The Very Rev. Robert Giannini, dean and r
Sun Eu 8, 9 & 11; Christian Formation 10; Santa Misa 1

KEOKUK, IA

ST. JOHN'S 208 N. 4th St. (319) 524-4672
stjohnke@interinkle.net Fax (319) 524-1116
The Rev. Bruce D. Blois, r
Sun Eu 8 & 10, Eu & healing 10 (1st Wed); Eu 10:30 (4th Tues)
River Hills Chapel; Prayer Groups Tues 6:30, Wed 9:15, A/C

NEW ORLEANS, LA

CHRIST CHURCH CATHEDRAL (504) 895-6602
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On the street car line at the corner of 6th St.
www.edola.org/cathedral
The Very Rev. David duPlantier, dean
Sun Eu 7:30 (1928) 9, 11. Christian Formation 10:10, Daily
Eu: M and F 12:15, Tu and Th 5:30, W and S 9:30 (W: HS).

BOSTON, MA

THE CHURCH OF THE ADVENT (617) 523-2377
30 Brimmer Street Website: www.theadvent.org
Email: office@theadvent.org
The Rev. Allan B. Warren III, r; the Rev. Benjamin J. King, the
Rev. Patrick T. Gray, c; the Rev. David J. Hogarth; Carrie
Reiger, Pastoral Asst for Youth Work
Sun MP 7:30, Ch S 10:15; Masses 8, 9 (Sung), 11 (Sol High);
Mon-Fri, MP 9; EP 5:30; Mon, Wed, Fri Mass 12:15; Tues, Thu
Mass 7:30; Wed Mass 6; Sat MP 8:30, Mass 9, C 9:30.

KANSAS CITY, MO

OLD ST. MARY'S 1307 Holmes (816) 842-0985
www.stmaryskcmo.org
Masses: Sun 8 Low; 10 Sol; Noon: Daily, Sat 11

LAS VEGAS, NV

CHRIST CHURCH 2000 S. Maryland
1 mile off Strip (702) 735-7655
H Eu Daily (ex Sat) christssavior@lvcm.com

HACKENSACK, NJ

ST. ANTHONY OF PADUA 72 Lodi St.
The Rev. Brian Laffler, SSC
Sun Masses 8, 10 (High), 5 (Sat); Tues 7:30; Wed thru Fri 9

NEWARK, NJ

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

SANTA FE, NM

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Orbaugh, d; the Rev. Joan Garcia, d; Mr. Gerald Near, music
director; Mr. J. Michael Case, organist
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day H Rosary 9:30. Tues H Eu 10. Thurs H Eu 12:10. MP and
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www.resurrectionnyc.org (212) 879-4320
The Rev. Canon Barry E. B. Swain, r
Sun Low Mass 8:30, High Mass 11, T/Th/F EP 6, Mass 6:15,
Wed Mass 12, EP & Ben 6:15, Sat C 11:30, Mass 12.

ST. THOMAS 5th Ave. & 53rd St. (212) 757-7013
www.saintthomaschurch.org
The Rev. Andrew C. Mead, r; The Rev. Canon Harry E.
Krauss, sr c; The Rev. Park McD. Bodie, c; The Rev.
Robert H. Stafford, asst
Sun Eu 8, 9, 11, Choral Ev 4/Wkdy MP & Eu 8, Eu 12:10, EP
& Eu 5:30. Tues & Thurs Choral Ev & Eu 5:30 Sat Eu 10:30,
Choral Eu Wed 12:10, Sat Eu 10:30

ASHEVILLE, NC
CATHEDRAL OF ALL SOULS (Biltmore Village)
2 Angle St. (828) 274-2681
mail@allsouls cathedral.org
H Eu Sun 8, 9, 11:15. Wed noon, 5:45

PHILADELPHIA, PA

CHURCH OF THE ANNUNCIATION, B.V.M.
324 Carpenter Lane (19119-3003)
The Rev. David L. Hopkins r
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SELINGROVE, PA

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CHURCH OF THE HOLY COMMUNION (843) 722-2024
218 Ashley Ave.
The Rev. Dow Sanderson, r; the Rev. Dan Clarke, c
Sun Mass 8 (Low) 10:30 (Solemn High)

SUMMERVILLE, SC

THE CHURCH OF THE EPIPHANY (843) 442-4034 (cell)
212 Central Avenue 29483
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Sun Mass 8 (Low)

CORPUS CHRISTI, TX

CHURCH OF THE GOOD SHEPHERD (361) 882-1735
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The Rev. Frank E. Fuller, asst www.cotgs.org
The Rev. Ben Nelson, d
Sun 8, 9, 11:15 & 6. Weekdays Tue 7:15, Wed 5:15, Thur 12:15

DALLAS, TX

INCARNATION (214) 521-5101
3966 McKinney Ave.
The Rev. Larry P. Smith r; the Rev. Frederick C. Philpott v;
the Rev. Craig A. Reed; the Rev. A. Thomas Blackmon
Sun Eu 7:30, 9, 9:15, 11:15, 5. M/Thurs H Eu 12 noon.
Tues/Fri H Eu 7, Wed H Eu w/healing 12 noon; Sat MP 8,
8:15 H Eu, Reconciliation of Penitents 9-10.

HOUSTON, TX

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5, Chapel 9, 6

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assoc r; the Rev. Robert B. Hedges, past assoc; the Rev.
Kathryn Lind, d
Sun Eu 8, 10:30. Ch S 9:15. Wed Eu 5:30. Th 12 YPF. Sun 5:30

MILWAUKEE, WI

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

PARIS, FRANCE

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Bernard Vignot, Francophone ministry the Rev. Nathaniel
Hsieh, Taiwanese ministry; the Rev. Sharon Grace, canon
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Sun Services: 9 H Eu, 10:45 Sun School, 11 H Eu, 3 H Eu in
Chinese, 5 Cho Ev (3rd Sun), Wkdy Services 9:15 MP M-F;
12:30 H Eu Wed, 11:30 H Eu Fri in French, 6 H Eu Sat in French

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MOJAVE, CA

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

KEY - Light face type denotes AM, bold face PM; add, address; anno, announced; A-C, Ante-Communion; appt., appointment; B, Benedic-
tion; 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 Un-
ction; 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, hand-
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