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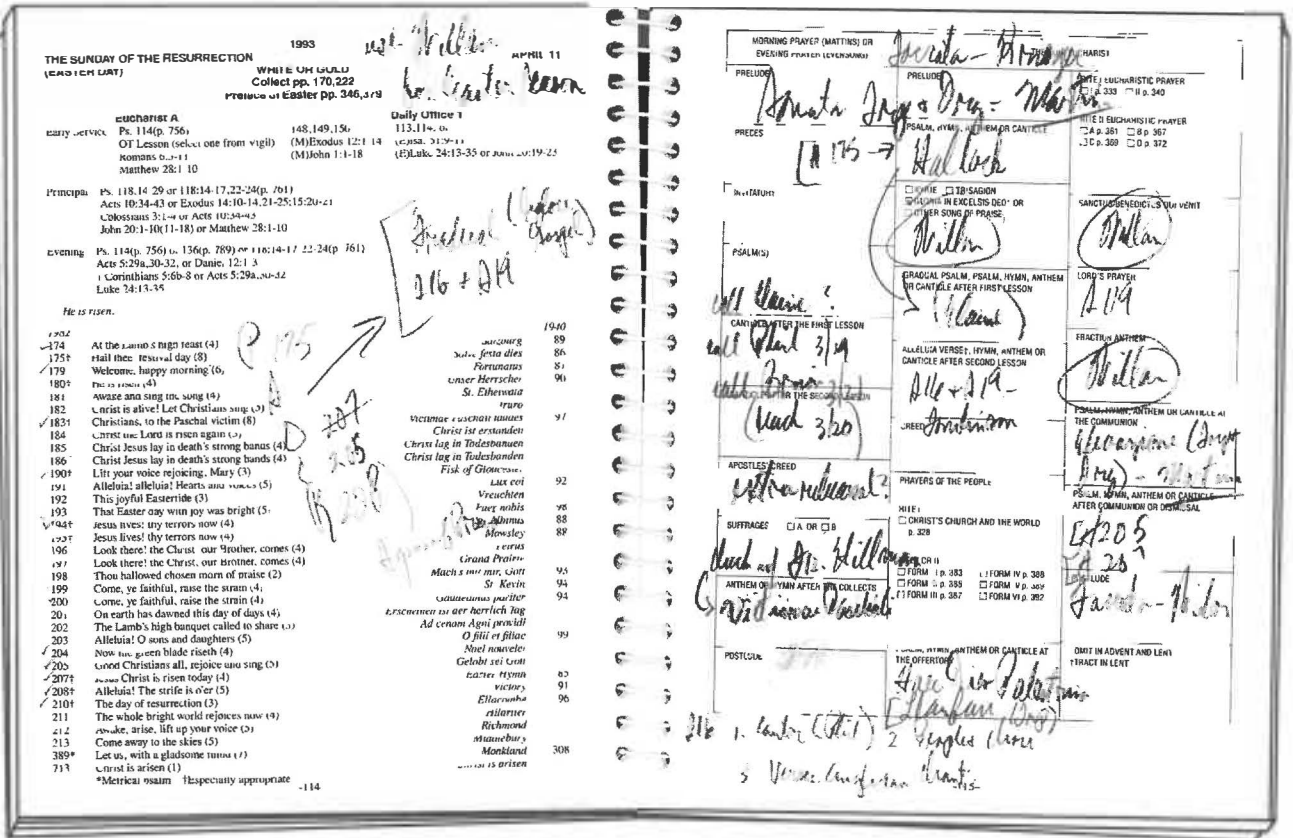
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Editorial and Business offices:
316 E. Juneau Avenue
Milwaukee, WI 53202-2793
Mailing address: P.O. Box 514036
Milwaukee, WI 53203-3436
Telephone: 414-276-5420
Fax: 414-276-7483
E-mail: tlc@livingchurch.org

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We too are destined by the power of God to be changed from glory into glory, to share the riches of Christ's divinity — his divinity, who shared the poverty and helplessness of our human nature.

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The Rt. Rev. William E. Sanders (left), and the Rt. Rev. Robert G. Tharp (second from right), respectively first and second bishops of East Tennessee, vest the Rt. Rev. Charles Glenn vonRosenberg after his consecration as the diocese's third bishop Feb. 27 in Knoxville.

David Smart photo, East Tennessee Episcopalian

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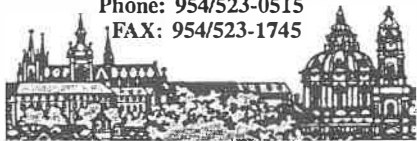
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Out of the Depths

Life does not end in death. Death ends in life.

Lent 5

Ezekiel 37:1-3(4-10)11-14; Psalm 130; Rom. 6:16-23; John 11:(1-16)17-44

Having begun our Lenten observance with the reception of ashes "as a mark of our mortal nature" (BCP, p. 265), we now enter the final weeks of this penitential season confronted by holy scripture with the stark reality that this mark represents. "Among the sundry and manifold changes of the world" with which we are faced, no change is so threatening as that from life to death. Acknowledging the threat, we may find that the cry of the psalmist is our very own, "Out of the depths have I called to you, O Lord."

The depths out of which our souls cry have to do, not only with our mortality, but with the mysterious recognition that somehow our dying is ultimately tied up with our spiritual failing, our sin. Today's passage from Romans puts it in succinct and familiar terms: "The wages of sin is death." This sums up the horrible description of slavery to sin, "which leads to death," that the preceding verses address.

Equally familiar and even more graphic is the portrayal in the Old

Testament lesson of the valley filled with dry bones. From his own sense of reality, the prophet Ezekiel is unable to answer the question asked by the Spirit of the Lord: "Son of man, can these bones live?" Seeing only destruction and decay, "hope is lost," and it would appear that "we are clean cut off."

It is this hopelessness, this resignation, that is expressed by Martha in the gospel when, in her grief over the death of Lazarus, she cries out desperately to Jesus, "Lord, if you had been here, my brother would not have died." Mary would reiterate the same question only a brief time later, and even the gathered crowd, struck by the seeming finality of death, wondered whether the healer might not have prevented the demise of his friend.

Yet the cry out of the depths does not go unanswered. "The free gift of God is eternal life." "I will ... raise you from your graves," says the Lord. Jesus said, "I am the resurrection and the life." Life does not end in death. Death ends in life.

Look It Up

Read all of chapter 6 of Paul's Letter to the Romans. Reflect on how baptismal participation in death and resurrection is to inform the facing of our mortality.

Think About It

In today's gospel, Martha comes to a strong profession of faith in the midst of her profound grief. How has loss and death influenced your reliance on God and your hope for "the free gift" of "eternal life"?

Next Sunday

Palm Sunday or Sunday of the Passion

Isaiah 45:21-25 or 52:13-53:12; Ps. 22:1-21 or 1-11; Phil. 2:5-11; Matt (26:36-75) 27:1-54 (55-56)

Africa Time

Two Scholars' Seasons in Uganda
By Bonnie and William Shullenberger
University Press of America. Pp. 212. \$37

Bonnie and William Shullenberger, scholars and marriage partners, spent two years in Uganda (1992-1994), thanks to a Fulbright grant that sent them to teach at Makerere University, the "Oxford of Africa."

Considering their combined background (which includes teaching, preaching, and hospital chaplaincy), it is understandable why *Africa Time* exudes humility, reverence and wisdom. The work features essays and journal entries gleaned from their experiences, and it is a unique blend of the scholarly and creative.

Aptly titled, *Africa Time* captures the poetry of daily life in a land where watches don't exist. It brings to life, as the writers explain, the "holiness of the ordinary." The holiness of cooking and eating matooke, "the ubiquitous steamed and mashed banana," a staple and favorite food.

The Shullenbergers discover in Uganda what it's like to be an outsider and a minority, while at the same time experiencing a connection with tribal humanity and the universal language of grace. As the authors themselves relate, "We did not go as missionaries," even though they are professing Christians. Instead, they went as instructors to learn and to be taught.

Interspersed between essays are lengthy poems, rich and dense. The writers' style is majestic and rolling.

Humor also sneaks its way into this collection. For instance, Mrs. Shullenberger (a frequent contributor to TLC) includes a chapter called "Two Bad Girls," which touches on the fun, intimacy and mischief of female relationships.

Mr. Shullenberger offers some witty insights of his own. Regarding the tension between science and faith, he writes, "Strict evolutionary functionalism can be as dreadfully fundamentalist as the creationism it claims to oppose and, in a curious way, as unreasonably at odds with the sum of the evidence it considers."

Especially interesting is Mr. Shul-

lenberger's observations about the budding literary scene and publishing climate in Uganda. His instructions with young students and writers are intriguing, as he shows that they are intellectuals and prophets in their own right, despite having grown up in an information-starved environment.

Africa Time is sure to enlighten

and enrich its readers. But, readers, beware: You may come away feeling small and narrow, wishing you had the breadth of the Shullenbergers' experience. However, they have given it to us in the printed word, and we can live vicariously.

C. Brian Smith
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East Tennessee Consecrates Its Third Bishop



David Smart photo, *East Tennessee Episcopalian*. Bishop vonRosenberg, after his consecration Feb. 27 in Knoxville, Tenn.

The Rev. Charles Glenn vonRosenberg was consecrated as the third Bishop of East Tennessee Feb. 27 at Cedar Springs Presbyterian Church in Knoxville.

Bishop vonRosenberg succeeds the Rt. Rev. Robert Gould Tharp, who served as chief consecrator. The co-consecrators were the Rt. Rev. William Arthur Beckham, retired Bishop of Upper South Carolina; the Rt. Rev. Clifton Daniel III, Bishop of East Carolina; the Rt. Rev. Henry Nutt Parsley, Jr., Bishop of Alabama, and the Rt. Rev. William Evan Sanders, retired Bishop of East Tennessee and the diocese's first bishop. The Rt. Rev. Zache Duracin, Bishop of Haiti, was one of several other bishops who participated.

The Rev. Thomas Reid Ward Jr., chaplain of the University of the South, preached the sermon. Likening the search process to courtship and consecration to the celebration of a marriage, Fr. Ward said, "If you really believe you have been called together as bishop and diocese, the way you live your lives together will be dif-

ferent ... Charlie, you are about to marry this diocese, all 16,000 people in it. Remember, we are a marriage."

Unique among the gifts presented to Bishop vonRosenberg is his ring, presented by his parents and designed by his 19-year-old son, John. The ring bears the symbols of a sand dollar on one side and a stylized church tower symbolizing St. James', Wilmington, N.C., where the bishop was serving when he was elected. The amethyst is engraved with a stylized seal of the Diocese of East Tennessee, a crozier and a mitre.

The youth of the diocese presented Bishop vonRosenberg with a pair of walking shoes with which to "walk with the youth to share in the fun and joy of our journey."

Bishop vonRosenberg said he could not carry out his work without the thoughts and prayers of the diocese and expressed gratitude to "those who have walked with me in the journey of my life, some of you for a long time."

Spokane Bishop Dies After Heart Transplant

The Rt. Rev. Frank Jeffrey Terry, 59, Bishop of Spokane, died Feb. 26 of complications following his Jan. 7 heart transplant [TLC, Feb. 21]. Ecclesiastical authority for the diocese has been transferred to the standing committee, with the approval of the Presiding Bishop.

After nearly two years on the national organ transplant waiting list, Bishop Terry was hospitalized last September. He continued to work from an office set up in his hospital room. He left the hospital to attend two functions at the diocese's convention in October. He was last in his cathedral for the Jan. 6 funeral of the Rev. Betsy Smylie, for whom he offered a commendation.

Since the transplant surgery, people of the diocese and others were kept informed of Bishop Terry's status via Internet updates posted by Mrs. Terry.

"You have lifted us all through this on a sea of prayer," she wrote "... Jeff was carried on it too."

"Jeff had a ministry of the present," the

Very Rev. John Smylie, dean of St. John's Cathedral told the Spokane *Spokesman-Review*. "He took the normal stuff of life and blessed it through the person he was."

Bishop Terry was a native of Laramie, Wyo., and graduated from Arizona State University and Church Divinity School of the Pacific. He was ordained deacon in 1963, priest in 1964 and consecrated bishop in 1990.

After ordination, Bishop Terry served as a missionary in the Philippines. He served at Sts. Mary and John, Quezon City, 1963-64, St. Vincent's, Cotabato City, 1964-69 and Resurrection, Davao City, 1968-70. Following his return to the United States, he was vicar of St. John the Baptist, Ephrata, and St. Dunstan's, Grand Coulee, Wash., 1970-76, rector of Incarnation, Great Falls, Mont., 1976-80, and rector of All Saints', Richland, Wash., 1980-90.

He is survived by his wife, Carolyn King Terry, his daughters Ellen and Kathryn, his step-mother and an older sister.



Bishop Terry distributes communion during the Eucharist at his consecration service in 1990.

Primates Send Open Letter to the Presiding Bishop

In an open letter to the Most Rev. Frank T. Griswold, Presiding Bishop, seven Anglican primates asked Bishop Griswold, referring to the the "primary authority of the Holy Scriptures" and the Lambeth Council's sexuality resolution, "to examine the directions apparently proposed by some in your Province and take whatever steps may be necessary to uphold the moral teaching and Christian faith the Anglican Communion has received."

The seven primates are: the Most Rev. David M. Gitari, Archbishop of Kenya; the Most Rev. Richard H. Goodhew, Archbishop of Sydney; the Most Rev. Emmanuel M. Kolini, Archbishop of Rwanda; the Rt. Rev. Ghais A. Malik, President Bishop of Jerusalem and the Middle East; the Most Rev. Donald L. Mtetemela, Archbishop of Tanzania; the Most Rev. Maurice W. Sinclair, Presiding Bishop of the Southern Cone of America; the Most Rev. Moses Tay, Archbishop of South East Asia, and the Rt. Rev. Colin F. Bazley, Presiding Bishop of the Southern Cone, 1989-95.

Expressing "sorrow and disappointment" over statements of discord within the Anglican Communion and sympathy for Bishop Griswold's situation, the primates wrote, "We know too that there are leaders within your own Province who do not wish to follow, and in the past have even broken, the teachings reaffirmed at Lambeth ... We think with particular concern of (the sexuality resolution) ..."

The bishops said, "It is our concern that we should work sensitively and pastorally in full recognition of this resolution which affirms the Gospel welcome, as well as the Gospel obedience and Gospel hope ..."

'Compassion and Truth'

Reaffirming God's love for all, they said, "The Church must listen to all her members but they must listen to the Church as well ... We must seek to bring healing to every kind of brokenness with both the compassion and the truth of our Lord."

Stating they felt an obligation to address actions disputing Lambeth resolutions as grievously wrong, they said, "We therefore ask you, dear brother, to examine the directions apparently proposed by some in your Province and take whatever steps may be necessary to uphold the moral teaching and Christian faith the Anglican Communion has received. In doing this you will have the prayers and support of us all and you will bring healing and renewal to your church."

"The best hope for preserving the fullness of our unity in one Communion is found for each of us in drawing closer to our common Lord and Savior and in prayer and intercession together. We write this letter in the cause of such unity and koinonia. Our aim is fraternal for we believe that within our family of faith heart should speak to heart and speak the truth in love. Reticence should not prevent us from speaking lovingly, openly and directly."

BRIEFLY

Washington National Cathedral and Trinity Church, Upperville, Va., will receive **\$1 million apiece** from the estate of the noted art collector Paul Mellon, who died at the age of 91 on Feb. 1. A memorial service was held at Trinity Church on Feb. 8. He is buried in its churchyard.

The Most Rev. **George W. Carey**, Archbishop of Canterbury, has urged ordinary people to "a justifiable anger, a righteous anger" on the issue of international debt relief and on behalf of the



Archbishop Carey

world's poorest citizens, more than 1 billion of whom live on the equivalent of less than \$1 each day.

St. Jude's Ranch for Children in Bulverde, Texas, was awarded a \$504,300 grant by the Joseph P. Hamrah Charitable Trust. The funds were used primarily for the construction of a new cottage for girls, a chapel and a vocational building. Construction began in December.

Scott T. Evans is the first lay person to serve as president of Province 4. Ms. Evans, a member of St. Stephen's Church, Durham, N.C., was elected vice president of the province in 1997. She is completing the term of the Rt. Rev. Edward L. Salmon, Jr., who resigned in January because of health concerns. To comply with national canons, Ms. Evans' successor as vice president must be a bishop, who will serve on the Presiding Bishop's Council of Advice.

Stories From Rwanda

The **Diocese of Southern Virginia** held an unusual diocesan council Feb. 12-14 in Williamsburg, Va. In addition to their "normal" business, delegates took the time to share stories of how God is working in their lives, in the lives of those around them and in lives of people across the ocean in the Diocese of Cyangugu in the Anglican Church of Rwanda.

This was the first session of annual council since the investiture of the Rt.



Rev. David C. Bane, Jr., as the ninth Bishop of Southern Virginia. Bishop

Bane shared a Bible study/small group discussion table with the Rt. Rev. Kenneth L. Barham, Bishop of Cyangugu, Rwanda.

At the Lambeth Conference last summer, the two were drawn to each other and the stories they shared. Bishop Bane invited Bishop Barham to Southern Virginia's council to tell the story of his work in Cyangugu.

Cyangugu is in the southwestern corner of Rwanda. In 1994, there was a massive attempt by the Hutu majority to eliminate the Tutsi minority in the country. As part of this genocide effort, almost a million people were murdered and perhaps 600,000 children became orphans.

Bishop Barham's response was practical and prophetic. It is practical because he has become a fund-raiser for his beloved Cyangugu. He builds schools and churches and he employs prisoners to do so, the very men charged with the genocide of their fellow countrymen. Among the buildings is a guest house, where visitors may see the work that is being done to heal the murderous hatreds that plague his country. He wants others to witness first-hand the miracles that American dollars can perform in poor countries.

During the opening Eucharist, he shared stories of the love of Christ and the presence of the Holy Spirit work-

ing wonders in the rebuilding.

After approval of a \$1.65 million budget, election of the deputation for the 2000 General Convention, and disposal of four resolutions, the floor was opened for people to share God's wonders with each other. In response to Bishop Barham's words, laity and clergy shared stories — about outreach experiences, about personal trials and victories, about God working in and through the lives of his people.

Carlyle Gravely

'Pilgrim People'

The 116th annual convention of the **Diocese of East Carolina** met Feb. 11-13 at a hotel in Fayetteville, N.C. Seventy-two churches and five deaneries were represented by 177 lay delegates and their clergy. The theme was "Give Us an Inquiring and Discerning Heart."

The Ven. John Pritchard, Archdeacon of Canterbury, opened the convention with a teaching session. The Eucharist followed at St. Patrick's Roman Catholic Church. Organist Richard Rhoades (St. Andrew's-on-the-Sound, Wilmington) and director Larry Cook (St. Paul's, Wilmington) led the congregation in worship with brass, diocesan choir, liturgical dancers, banners and incense. The sermon of the Rt. Rev. Clifton Daniel, Bishop of East Carolina, called delegates to be "pilgrim people."

Bishop Daniel's address noted the completion of a retirement feasibility study which would be brought to the convention, the extension of work with Hispanic ministry, particularly with the formation of a new Episcopal Hispanic Ministry Board, and a renewed support for the life of the clerical community. The bishop informed delegates of a stewardship shortfall this year and noted that diocesan giving is on a voluntary pledge basis rather than by assessment. Bishop Daniel also presented

his vision for the diocese. Of this portion, he remarked, "I stand at this moment in the unenviable position of a mosquito in a nudist colony: so much territory ... so little time."



The first of his three goals is a call to evangelism. He called for a doubling of the size of the diocese, to 32,000 or more people by 2005. "We have the resources ... do we have the will?" he asked.

Secondly, he envisions for the diocese an Anglican Academy, a learning institution for "equipping the saints" at all levels, lay or ordained.

His third vision is for the congregation to establish a cathedral for the diocese at Trinity Center, to be the spiritual heart of the diocese, "large enough to hold God's heart and small enough to hold yours and mine."

Convention passed a \$1.7 million budget for 1999.

David N. and Candace L. Williams

On Campus

The annual convention of the **Diocese of Alabama** met Feb. 11-13 at the Auburn University Convention Center and hotel. Host parishes were Holy Trinity and St. Dunstan's College Center. In addition to the hospitality provided by the parishes, many Episcopal students were involved. Students prepared a continental breakfast at St. Dunstan's to which all were invited and several hundred participated.



The theme of the convention was "Equipping the Saints for the Work of Ministry." The Rt. Rev. Henry Parsley, in his first convention address as Bishop of Alabama, stressed the

(Continued on page 22)

A Proposal to the Diocese of New Jersey

By Delbert C. Glover

Having read about the continuing conflict in the Diocese of New Jersey [TLC, Feb. 14], I am reminded of the passage from Paul's First Letter to the Corinthians, chapter 12, verse 26, which reads:

"If one part of the body suffers, all the other parts suffer with it; if one part is praised, all parts share in its happiness." If we believe and embrace this statement, then all Episcopalians, even those of us physically far removed from New Jersey, are necessarily affected by the events in the Diocese of New Jersey [TLC, Feb. 21].

We who are outside that diocese do not need to take sides in the conflict that has gone on far too long and has hurt both people and the mission of the church. There are doubtless "rights" and "wrongs" on both sides. Our concern is to help that diocese find a way to bring an end to the conflict before it causes further harm to the "whole body."

Many in the Diocese of New Jersey and beyond have expressed their concern, have offered advice and support, and have been praying for the parties involved, but the conflict continues. I have been thinking and praying about what others could do to be of help, and I have a proposal.

My proposal is that mediation be used together with a nationally coordinated prayer vigil. Let me first describe briefly what mediation is and explain why it may be appropriate in the current conflict.

In its simplest terms, mediation is a process in which disputants explore mutually satisfactory solutions to differences or make some common agreement or plan with the help of a mediator (or a team of mediators) acceptable to all parties involved. The mediator helps the disputants identify their needs and interests and generate options that will satisfy those requirements. It is essential that the mediator remain neutral and not impose personal choices or solutions.

In mediation, the disputants themselves propose the solution, as opposed to having an outcome mandated by a judge, jury, or some other

body. For mediation to be successful the parties must agree that it is a worthwhile process to use; they must be committed to it, or it will fail. It can seem like a risky undertaking, but research has shown that a mediated outcome tends to work far better than an imposed solution, because the parties themselves have participated in constructing that outcome.

My commitment to mediation as a technique to bridge differences comes

If mediation can work in the business world and in political or labor disputes, it can be used to resolve conflict in the church.

from my professional and personal experiences. I became convinced of the value of the approach over my 32-year career as a senior executive in the DuPont Company. In the business world there are a growing awareness and use of mediation and the companion techniques of binding arbitration and other alternative methods to resolve disputes. Aside from being more efficient and less acrimonious, these methods are frequently less costly.

While secular courses such as the one I attended at the Harvard Law School provide valuable training, one I also attended, conducted by Mennonite Conciliation Service, offers a model for the Episcopal Church to consider. The importance of mediation for the Mennonite Church goes beyond the practical benefits of repairing broken relationships. For them, mediation is a theology of personal and community transformation through faith-based action. As a black American, I am struck by the Mennonite approach of seeking negotiation and forgiveness while pursuing harmony and justice.

Why is this an appropriate approach to be tried in the Diocese of New Jersey at this time? Because with the help of mediators, the focus of this effort can be directed at ending the conflict and bringing health back to the "whole

body," not at determining what is "truth" or who is "right."

Why is this an approach the rest of us should endorse and how can we be appropriately engaged in it? For mediation to work effectively, only the disputants and the mediator can be involved. All other parties must withdraw, refrain from any involvement beyond enthusiastically endorsing the mediation effort, and allow the disputants to decide how to resolve the conflict for themselves. What we who are not of the Diocese of New Jersey can do is to say, with one voice and unequivocally, that we want a resolution and we want the disputants to determine that resolution, but that we will not decide for them what that outcome will be. And we can all undergird their work with our prayers.

The key question I now raise is this: Will the disputants involved in the current conflict in the Diocese of New Jersey agree to try this approach? I would be pleased to propose a list of potential mediators, including the names of my instructors from Harvard and the Mennonite Conciliation Service, for approval by the disputants. An initial meeting would allow the diocese an opportunity for further dialogue and understanding about the mediation process. If the parties agreed to proceed, the next steps could then be decided. I would hope that a prayer team from every Episcopal diocese would commit to be at prayer whenever the mediation team meets with the disputants.

I sincerely believe that if mediation can work in the business world and in political or labor disputes — situations in which the parties may not share a unifying ethos — it can be used to resolve conflict in the church. In this instance, there seems to be nothing to be lost in trying. And with a corporate commitment to prayer for reconciliation, we may discover this conflict and the whole body transformed by God. I respectfully invite the Diocese of New Jersey and the church to consider this proposal. □

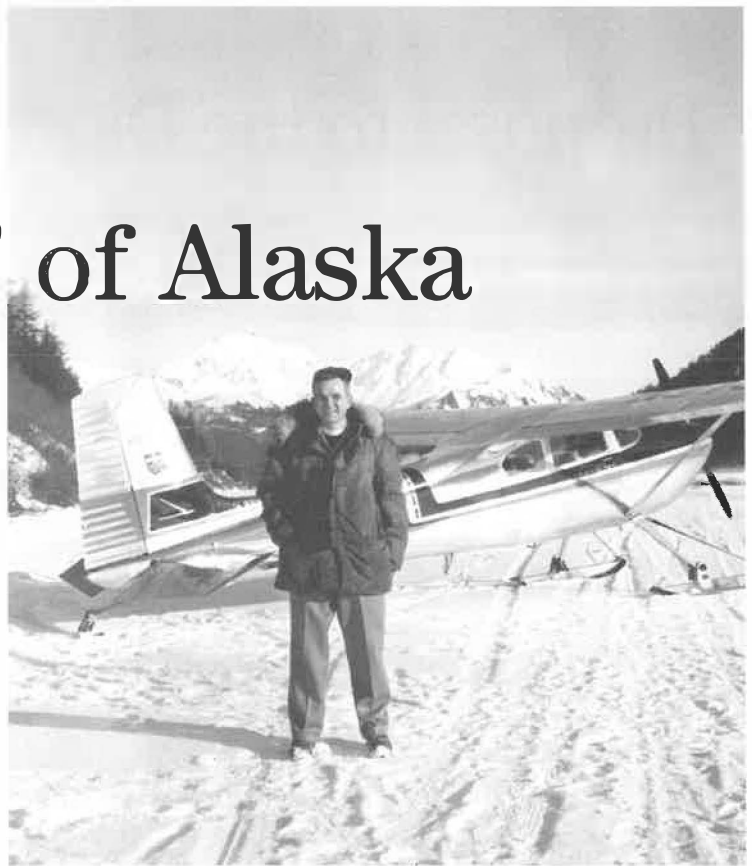
Delbert C. Glover is a trained mediator who resides in Northampton, Mass.

'The Bishop' of Alaska

THE RT. REV.
WILLIAM J. GORDON, JR.

By Scott Fisher

**Nationally known as the
'Flying Bishop of Alaska',
Bishop Gordon logged more
than 1 million flying hours
visiting congregations.**



On a wall of St. Matthew's Church in Fairbanks, Alaska, is a series of historic stained glass windows. One shows a typical summer Alaskan landscape with a smiling figure in the foreground. Against the mountains flies a small bush plane. There is a small blue square, a "blue box," on the rear fuselage of the plane. That, and the beaded cross the figure wears, hint that something more than being an Alaskan bush pilot may be going on.

The life and influence of the stained glass figure helped shape the Episcopal Church, and his ministry helped shape the church's understanding of ministry. He was always known in Alaska as simply "The Bishop" . . . the Rt. Rev. William J. Gordon, Jr., third Bishop of Alaska.

In the summer of 1943, Alaska was in the midst of war, with fighting in the Aleutians, and the legendary first Bishop of Alaska, Peter Trimble Rowe, bishop for 47 years, had died the previous year. He had been succeeded by the Rt. Rev. John Bentley, the suffragan since 1931. Bishop Bentley had recruited for Alaska the Virginia Seminary deacon soon to be priest who landed in Alaska that summer. William Gordon, a native North Carolinian and the son of a parish priest, was just 25 years old. And in love. Onboard ship to Alaska, he had met Shirley Lewis of Washington, a young secretary. That July they were married in Seward, Alaska, and then, shortly after Bishop Bentley ordained him to the priesthood, they were asked to move to Point Hope, high on the Arctic Coast, to St. Thomas' Church. Here the Gordons arrived in the summer of 1943. Over the next five years, as missionary-in-charge, he would travel 6,000 miles by dog team among the Arctic Coast villages and learn lessons from the Arctic and her people that would shape the rest of his life.

At the age of 29, while he was camped in an abandoned igloo between Kivalina and Point Hope, with the dog team resting outside in the wind, William Gordon was

elected, by the House of Bishops, to be the next Bishop of Alaska. He succeeded Bishop Bentley, who had been called to the national church office. At the time, he was the youngest person in the history of the Anglican Communion ever called to be a bishop. His consecration was delayed the following year, until he had reached the canonically required 30 years old.

Following his consecration in 1948, he moved his family to Fairbanks, and began an episcopal ministry that soon captured the imagination of the country. After a summer of traveling on riverboats to visit his congregations, he earned his private pilot's license in 1949 and took to the air. He was soon known nationally as "the Flying Bishop of Alaska." In 1952, the Episcopal Church Women raised money nationally to buy him a new airplane that became known, from the UTO mite boxes, as "the Blue Box." By the time of his Alaskan retirement in 1974, he had logged more than 1 million flying hours in Alaska.

A strong proponent of the rights of Alaska native people, Bishop Gordon's vision of the church emphasized the call of all people, through their baptism, to ministry wherever and whoever they were. This emphasis led to significant changes in national church canons, to allow for the ordination of "sacramentalist" or "local" clergy, a deliberate emphasis on lay ministry in the commission on ministry canons, and a national/international interest in what would come to be called Total Ministry.

Retiring from Alaska in 1974, he traveled throughout the world sharing his vision of ministry as Project TEAM (Teach Each A Ministry) and then in 1976, became Assistant Bishop of Michigan. He died there Jan. 4, 1994. In June of that year, under a softly falling summer snow, his final services and burial were held in Point Hope, where it had all begun. □

The Rev. Scott Fisher is rector of St. Matthew's Church, Fairbanks, Alaska

An armchair retreat
for the midweeks of Lent

The Fulfillment

(Fourth of a four-part series)

By Katherine Clark

I would like in this closing meditation again to hold up a vision for you — not the vision of God's continual overshadowing of our lives, as we have been thinking about — but the vision of what the true hope of our calling can be, and is.

I will begin with quotations from two epistles: the first from St. Paul to the Corinthians: "But we all, with open face beholding in a glass the glory of the Lord, are changed into the same image from glory to glory, even by the Spirit of the Lord." The second

is from St. Peter, who very simply, very plainly sets forth God's expectation for us, and for all humanity: "We are given exceeding great and precious promises, so that by these promises we might be partakers of the divine nature."

In a Pentecost sermon to the Court of King James, Lancelot Andrewes said:

Humanity's sharing in the nature of God "is the true 'It is finished' of the Lord's own life."

This is, of course, a vision that dazzles. It is also a vision that demands enormous response. Because of God's exceeding great promises, St. Peter said, humanity is

destined to share in the life and nature of Almighty God.

I have two stories for this meditation, both familiar and both crucial to this vision of fulfillment. The first is the story of the Transfiguration. The second will need no introduction.

For days now the Master had had sharp words for the Pharisees. He had warned the disciples against the

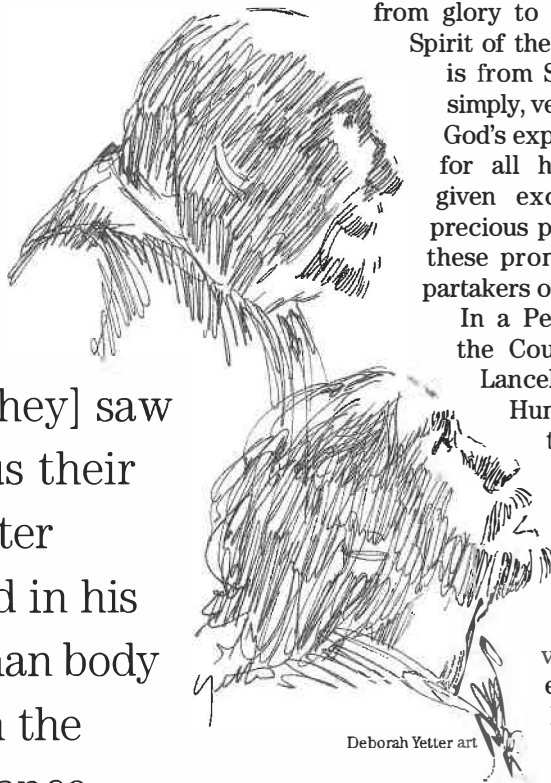
Saducees. How long could these contests go on? The disciples worried, they listened, they followed. He spoke often of his death — "It is necessary that the son of man suffer and be killed and on the third day rise again." Peter could bear it no longer. "Master," he cried. "God forbid! This must never happen to you!" And the Master had turned to Peter — to Peter his friend, to Peter whom he had called the rock: "Get thee behind me, Satan," he had said sadly. "You are a stumbling block for me."

Think of Jesus, fully human as well as fully God, faced with that end to his life he was perhaps only now beginning to recognize. "It is necessary that the Son of Man suffer and be killed and on the third day rise again." The words are frightening to hear. They must have been frightening to say. Peter's "God forbid that this should happen" may have been just below the surface of the Lord's own thought. "You are a stumbling block to me," he told Peter. He had come to do the will of his father, and that will was becoming very clear. "It is necessary that the Son of Man suffer and be killed." It is necessary.

Six days after this, Jesus took Peter and James and John and went to a high mountain to pray. And as he prayed, he was transfigured there before them — again we have only language to work with, and the gospel writers have done their best: "His face shone like the sun, and his clothes became dazzling white."

Peter and James and John saw this — saw Jesus their Master filled in his human body with the radiance and glory of the godhead. And then two other figures were there upon the mount, Moses who had led the children of Israel out of Egypt to the promised land and Elijah the great prophet, who had foretold the Messiah's birth, who had foretold the suffering servant.

They spoke of his decease (his exodus, in Greek) which he would shortly



Deborah Yetter art

... [they] saw
Jesus their
Master
filled in his
human body
with the
radiance
and glory
of the godhead.

These greatest figures of the Old Testament spoke of the new exodus, by which Jesus would lead God's people and all humanity into the new promised land, that full union with God which humanity was created to share.

"accomplish" in Jerusalem. The words of the gospel narration are important. These words are very different from saying they spoke of the death which he would shortly die in Jerusalem. These greatest figures of the Old Testament spoke of the new exodus, by which Jesus would lead God's people and all humanity into the new promised land, that full union with God which humanity was created to share.

This vision was overpowering to the disciples. Only Peter could speak. A cloud of glory descended on the mountain top, and out of the cloud a voice spoke: "This is my beloved Son. Hear him."

On the holy mount, Jesus' humanity — our humanity — was transfigured with the glory and the radiance and the splendor of God. The disciples who were closest to him witnessed this just before the beginning of the end. From that moment Jesus "set his face steadfastly toward Jerusalem," to the suffering and dying he knew awaited him there, to the perfect fulfillment of his father's will.

We too are destined by the power of God to be changed from glory into glory, to share the riches of Christ's divinity — his divinity, who shared the poverty and helplessness of our human nature. Ah, but there is more. Always more.

Even now we walk in newness of life. Sometimes we enter that cloud upon the mount where Christ our Lord is in transfigured splendor. These mountain times don't come often in our lives. They don't have to. But when they do come, they do indeed change and strengthen us so that like him we may once more set our own faces toward Jerusalem.

Let's go back now to another story, familiar to us all, and crucial.

It is early morning on the first Easter Day. The faithful women have slipped out at first light, wanting nothing more than to anoint and care for the body of their slain master. No one asked where they were going. Everyone knew. The Sabbath has passed, yet the men remain behind locked doors, haunted by the terror of the arrest, heartbroken to face another morning in a world where this dear Master will not come again. Each knows what the others are thinking. They would have died for him for they loved him so. And yet, they did not.

"Who will roll the stone away for us?" the women had asked each other. Then, when they reach the tomb and see that the stone has been rolled away, their hearts sink. They flee from the sight of the angels, scarcely hearing their words.

Mary Magdalene alone remains. John's account is poignant. We know the story. She is beyond comfort. When the angels ask why she is weeping, she cannot even say, "Because my Lord is dead." Instead, she answers, "They have taken away my Lord, and I know not where they have laid him."

Her grief blinds her eyes even to Jesus, until he calls her name. Not once had the thought of Resurrection entered Mary's mind. She had heard "on the third day" no more than she had heard "suffer and die."

Mary Magdalene is our touchstone. She had longed for no more than her beloved *Rabboni* returned to her, in the familiar patterns and ways she knew and loved. What she received instead by the commission Christ gave her was something radically different. It is indeed the very heart of the Christian

mystery. "Go and tell my brethren," the Lord said, "that I ascend to my Father and your Father, to my God and your God."

Tell them "that I ascend" — Relationships will not be as they have been, but deeper, intensified. Think of this. After the Ascension and the coming of the Holy Spirit at Pentecost, Jesus would be closer to his disciples than when they had walked with him in Galilee. He is closer to each of us than if we had known him in the flesh.

"Go and tell my brethren that I ascend to my Father and your Father, to my God and your God." With these words our adoption is complete. God was Jesus' Father from all eternity. By this first evangel, God becomes our Father too.

Though we waste all our living like the prodigal son, we can arise and go now to our Father, knowing that for us too the embrace is waiting, the cloak, the ring, the fatted calf. And when we are dying, we too can cry "Father, into your hands," knowing that it is our Father's home we are going to, where we will be welcomed, not as guests but as children, brothers and sisters of Christ, who is one with God.

Dear people: This is so huge it is hard to take in even a little of it. This is what the church of the first centuries preached. This is the work of the Holy Spirit, this, Lancelot Andrewes called the "true 'it is finished' of the Lord's own life."

What is our part? To lift up our heads, like Jerusalem's ancient gates, and the King of glory will indeed come in! □

Katherine Clark is a member of St. Andrew's Church, Valparaiso, Ind.

Keeping Conventions Sane



Some things I learned from attending a few recent diocesan conventions:

- Diocesan conventions do not have to be contentious events. Many of these gatherings are not only civil, they're downright pleasant. People seem pleased to see each other, and resolutions are discussed coolly and without great wailing and gnashing of teeth. Some dioceses seem to have ways of ensuring that such smooth-running conventions take place. One diocese threw out delegates from several parishes who might have been "troublemakers." Another had such a skilled parliamentarian that resolutions which might have led to heated discussions never got to the floor. They were either sent to a committee or withdrawn.

- No two dioceses are alike. I knew this before taking *THE LIVING CHURCH*'s exhibit on the road to conventions, but it was brought home strongly in recent observations. They all have business sessions, of course, but that's one of the few similarities. Some conventions emphasize worship; for others, it seems like a minor component. The convention address by the bishop might be heard during a business session, in place of a sermon at the Eucharist or at the convention banquet. Some dioceses use hotels for their conventions. Some are held in churches. Some in convention centers.

- For the most part, people who attend diocesan conventions aren't terribly interested in the church beyond that level. At least the lay persons show little interest. For most of the lay folks, it's a chore just to get them interested in the life and ministries of the diocese, let alone getting them to show up at diocesan convention.

- The fastest way to become acquainted with lay persons is to ask them about their parish. Most of them will talk at length about their church. They'll

describe its appearance, its style of worship, its people, indeed, its life. But why don't Episcopalians share that enthusiasm with friends, co-workers or even strangers? If we expressed that same passion to others, imagine how our churches could grow.

- It is unfortunate how most dioceses fail to promote the exhibit areas at their conventions. I say this with some self-interest, of course, for *TLC* has been part of those exhibit areas. More often than not, the exhibits are placed in a room not always near the convention business area, and away from "traffic." (If I had my choice, I'd put *TLC*'s exhibit outside the rest rooms.) Diocesan groups work hard to put together displays in an attempt to make their ministries known to the people of their dioceses, and many times few persons know they're present. At two of the conventions I attended, the bishop made announcements urging people to visit the exhibits, and, in many cases, they did.

- An amazing number of Episcopalians have never heard of this magazine. There are several reasons for this: 1. We have not done a very good job of marketing ourselves during the past 25 or so years. 2. Many Episcopalians in positions of leadership have come from other churches and aren't familiar with some of this church's resources. 3. People don't read as much as they used to. I won't get started on this one, but suffice to say TV and the Internet are taking much of our time.

My time, and that of several other staffers visiting diocesan conventions has been well spent. We have met lots of friendly people, heard the concerns of subscribers and others, and have been able to observe the church in action in various parts of the country. It has been a positive experience.

David Kalvelage, executive editor

Did You Know...

The softball team at St. Martin's Church, Charlotte, N.C., is called the Purple Martins.

Quote of the Week

The Rt. Rev. John S. Spong, Bishop of Newark, on his retirement: "I will probably be the last bishop in the Anglican Communion who did not like to wear copes and miters."

E-mail Letters Welcomed

The development of e-mail and the Internet have opened up valuable means of communications for THE LIVING CHURCH. We are pleased to be able to use these technological advancements daily, and we have been gratified by the increased ability to be more timely with various matters.

On occasion we are asked whether we will accept letters to the editor sent via e-mail. Indeed we will. In fact, we have been receiving them now for some time. We request our readers to indicate whether the correspondence they are sending is intended as a letter to the editor. If such designation is not made, we will be unable to accept the letter for publication. We also ask that you include your phone number and U.S. postal address.



Worship With a Woman

In the Diocese of Rhode Island, as in the Diocese of Washington and elsewhere, not everyone accepts the idea of a woman bishop. The rectors of two parishes, in particular, found the concept difficult. The bishop, the Rt. Rev. Geralyn Wolf, met with each individually and offered to invite a "bishop visitor" to make an episcopal visitation to those parishes. She specified the visitor would be of the American church, that she and the rector would decide together who this bishop would be, and she, as diocesan, would issue the invitation and offer hospitality. And, she said, she'd like to come to the church sometime and meet the parishioners.

One parish chose with Bishop Wolf another bishop "we both felt good about." The church invited her to come for a service of Stations of the Cross followed by a pot luck supper. As to the future, "We just keep working it out."

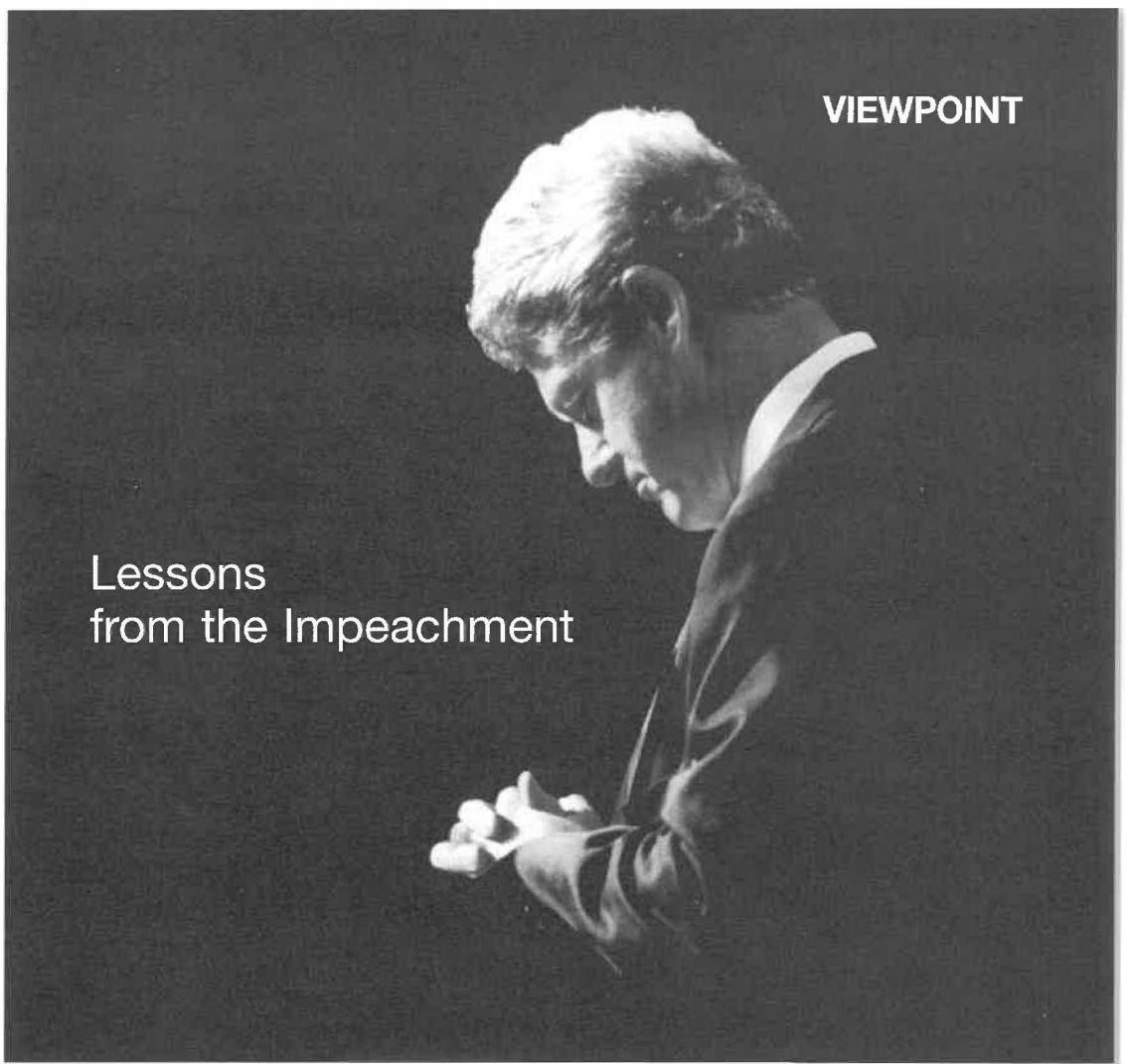
The other parish "wasn't ready for a bishop visitor." They invited Bishop Wolf to officiate at Evensong, and to meet people, an offer she felt was "very generous." The next year, "some parents wanted me to confirm their children." The rector asked her to come on Sunday afternoon to confirm. When it was time for the next visitation, Bishop Wolf was asked to celebrate and to preach. The rector did not receive communion.

In each case, there seems to have been input from the congregation or the vestry, and Bishop Wolf appreciated the "very generous" invitations. "I'm not trying to change minds but just to get to know each other," she said.

There were no forced visitations, no protests, no cleansing of the church and no Lamentations, and [TLC, Feb. 5]. Presumably anyone who did not want to worship with a woman at the altar stayed home, or at least in the pew. "We are trying to honor each other's positions without compromising our beliefs," Bishop Wolf said. The gentler approach seems to be working.

Lessons from the Impeachment

It seems that we have been flowing back and forth, in the various opinions about Bill Clinton, between the doing of justice and the love of mercy.



By Leonard Freeman

We seem to have come to the final playout of the story of the impeachment of William Jefferson Clinton, and now that we seem to be at a conclusion of sorts, a bit of perspective — of Christian perspective — may well be in order.

I do not presume to have the personal opinion of God on this matter — though there are some who clearly feel that they do. But I do have a sense of some of the issues we have been working our way through along the way. And they are matters of Christian concern, Christian perspective.

I would suggest that classic lesson from the Book of Micah is helpful: “What does the Lord require of you, O mortal, but to do justice and to love mercy, and to walk humbly with your God...” (Micah 6:8).

It seems to me that we have been flowing back and forth, in the various opinions about Bill Clinton, precisely between those two foci — the doing of justice and the love of mercy.

There is a reason that justice and mercy are linked in the tradition, in the great statement, about how to get it right in life. And the reason they are linked is that, for a matter of daily fact, we usually deal with them as ene-

mies, or as being in conflict with one another.

Justice means that the bad guys get theirs; there is payback. Things shouldn't go unpunished lest things get unfair, and people get the wrong idea.

Mercy seems to mean that the bad guys get off.

I cannot tell you how many people I have heard say that if Bill Clinton “got off,” it would be a terrible message to our youth — and everyone else — that this kind of behavior was OK.

If we do not have “justice,” this viewpoint said, if we do not have the law followed to the letter, then our values will go to hell in a hand-basket.

It is a compelling case. And it is the reason the Ten Commandments were seen as such a gift to the people of God. They are the proof, as it were, that justice matters, that things are not all relative, but that there is right and wrong. And for anyone ever wronged, it matters enormously that the balance be fair ... that there be justice.

From this side of the equation, mercy can look like a cop-out. Mercy can come across as a selling out of the values, as patently unfair.



Every one of us has some 15-minute period of life, at the least, that if exposed to the light of day, and held up for all the world to see, would leave us naked, exposed and condemned ... and rightly so.

From the standpoint of the cry for justice in this particular case, it strikes me odd that people think Bill Clinton has gone unpunished ... unhammered by some retribution for what he has done.

He has been publicly exposed as an adulterer and a liar in front of his wife and child, after all; held up to ridicule on the nightly talk shows.

As I recall, Linda Tripp took Jay Leno's barbs for just about one day

before she cried foul about how hurtful they were to her. At my last count Jay Leno and David Letterman have been making jokes at Bill Clinton's expense for six or eight months now. Not how I would like to spend my evenings at home.

And of course the judgment of history. Whatever transpires from here forward will link Bill Clinton's name to that of a Monica Lewinsky.

For people with a mind to have their name in history — almost the definition of those who go through all the stuff you have to go through to get to be president — for people with egos like that, the blackening of your record permanently cannot be seen as a light thing.

I hear people say, "Oh well, the man isn't bothered by all that ... he's not really sorry for what he's done."

I must tell you as a priest, that if I had to question the authenticity of everyone who said the prayer of confession — or who ever came to me for private confession — well, there would be mighty few prayers of absolution going on during the services.

"Did they really mean it? Do you think that person in the third row really looks contrite this morning?"

Apart from people who are openly being sarcastic and don't mean it, I am inclined — as a Christian — to take forgiveness and apologies on face value.

Some would call that naive. I would suggest it as part and parcel of being genuinely forgiving about genuine sins. It is the risk that our Lord was prone to take when pushed.

"How many times should we forgive?" A puzzled disciple once asked

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PAGE 22

him. "As many as seven times?"

"I tell you 70 times seven," was Jesus' reply.

Which brings us round to the mercy.

The balance to justice is mercy, as the other integral part of our faith.

For if everything were just justice, almost no one would make it through the day.

Every one of us has some 15-minute period of life, at the least, that if exposed to the light of day, and held up for all the world to see, would leave us naked, exposed and condemned ... and rightly so.

None of us is that pure. Which is why the twin attribute to justice is mercy, for the sheer sake of human existence, for the sheer "going on" with it, and not just abandoning all hope in despair.

The truth of life is that we live on forgiveness. If we do not believe that, we have not been looking in the mirror lately. All human beings live in need of mercy.

And the good news of the Christ is that God, while just, is merciful.

An only-just God would just blow us all away. In the early Old Testament tradition, Satan was not the enemy of God, but the religious prosecutor, the Ken Starr of the heavenly kingdom, the one whose job it was to continually put on trial the people to see if they were really good people. If they messed up, the punishment that Satan dealt out was really only justice. These souls belonged to him.

An only-merciful God, on the other hand — no justice— would mean that nothing ever mattered. Everyone would get away with everything. That too was faced by the early church. There were those who thought that since God had forgiven everyone through Jesus, that it was no longer a problem to sin. All bets were off and you could do anything.

The voices that said "Oh, Bill didn't do anything wrong. Everyone does it. We are just being moralistic and medieval," were wrong.

To step back and have some mercy on Mr. Clinton, to forgive him for what he has done wrong, really is to say that these things were wrong, and that he should not do them again.

In this same vein I have heard some people say that this conclusion to the trial, the non-conviction, is just proof that America is going down hill in its values. I am not convinced that this is true.

If anything, the attention we have paid to this, and the huge wrestling in our culture, could be viewed as a genuine moving ahead, morally, in our times.

Fifty years ago, the press, and everyone else, looked the other way when presidents strayed. Today it is front-page news.

It could just be a sign of a voyeuristic culture that we all report on each other's personal lives now.

Just as possibly it marks an unconscious attempt to reconnect our personal and public morality, to say that these things do relate to one another, even as we try to work out how.

One thing is sure: There is plenty of room on all sides to "walk humbly

with our God" as this all wraps up. We, none of us, on one level, have shone our brightest side.

And yet, perhaps on another level, we have learned something, and tried to exercise something here, about the balance between justice and mercy — the humility and humbling of all persons, before the witness of the ideals we espouse.

History will tell its own tale about the life and presidency of William Jefferson Clinton.

What matters more is that we use this lesson to work in our own lives the lessons of justice and mercy amidst our own human frailty.


God the Great Judge watch over us, his Son Jesus save and guide us, the Holy Spirit guard and protect us, now and always, upon our way.

The Rev. Leonard Freeman is rector of St. Martin's by-the-Lake Church, Minnetonka Beach, Minn.

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LETTERS TO THE EDITOR

Not Racial

Carolyn Jones has created the quintessential straw man to attack [TLC, Feb. 21]. Only the most ill informed about Lambeth made any generalizations about Africans and their conduct. Many, like those in the Province of South Africa, were more forward thinking than many Americans. It was not a racial divide.

It may have been a historical churchmanship divide, but I'm not expert on that. But I was present and saw bishop after bishop from Asia and Africa say publicly that there were no homosexuals whatsoever in their respective countries — it is strictly a western "problem."

That is monumental ignorance, perhaps suggesting either stupidity or bigotry or both. I fear that no amount of education can eradicate that completely (though it will help, to be sure) because no one is so blind as the bishop who refuses to see.

"... no one is so blind as the bishop who refuses to see."

*Kim Byham
Guttenberg, N.J.*

Amen and Amen to the Rev. Carolyn Jones' comments concerning the rather racist tones coming from our white liberal bishops in the aftermath of Lambeth. I'm glad to hear that I was not the only one shocked and dismayed by the racist, paternalistic and Eurocentric comments. Shame on those who so easily dismiss anyone who would disagree with them as being ignorant and uneducated. So much hubris in that sort of attitude.

It is unchristian and uncharitable to take this sort of position. Those who have made these statements owe an apology to the bishops and Christians in Africa as well as an apology to the Episcopal Church for the embarrassment they have caused us.

*Robert Thomas, Jr.
Miami, Fla.*

A Warning

Cursillo is indeed a spiritual step forward [TLC, March 7]. I have "worked" more than a dozen Cursillos, mostly as one of the clergy team. The vast majority of candidates profit from the experience. They become more

active in their churches, and they are generous with time and treasure and love to help others. Grace flows freely in their spiritual veins.

There is, however, a large amount of anti-clericalism when laypeople have been too long in Cursillo, especially in leadership positions. As I see it, their discovery of their lay ministry leads to dissatisfaction with their clergy, who are not moving fast enough, or "do not nourish me," etc.

The weekly small group, a good feature of Cursillo's Fourth Day, then becomes a gripping session. Feelings shared in the meeting lead to a need for resolution. The clergy may be the persons who are resolved.

The remedy would seem to be in development of the interface between lay and clergy ministries. This is not easy. Indeed, I found it not possible.

Cursillo has an immense potential for the renewal of Christians. Unfortunately, in old age it can grow into a source of deep pain to the very clergy who once enthusiastically supported it

*(The Rev.) Thomas Ray Upton
St. John's Church
Porterville, Calif*

The Point Is ...

Fr. Wheeler's statement about the group reunion [TLC, Feb. 28] is on the mark.

The focus of Cursillo is not the weekend but what comes after. It is not about "constantly re-charging our spiritual batteries" as Mr. Flood said in the same issue, it is about what comes after the weekend.

The group reunion is the point of the Cursillo weekend. In the reunion group we support each other in our daily walk with Christ by discussing our efforts in prayer, study and action over the preceding week. And we hold each other accountable to what we have said we would do in trying to walk each week with Jesus in our spiritual journey.

Mr. Flood uses terms like "contrived" and "manipulative" when talking about emotion. I have served on two Cursillo teams and the only emotion I saw was that which was freely and openly shared because participants were so filled with the love of Christ that the emotion could not help but come out. Do we try to manipulate someone's emotions? No. What I have seen is a genuine response to the outpouring of God's love and grace shared by the team and the greater community at large.

Is Cursillo for everyone? Not any more so than any other program offered by the church. It is not the way, it is just one of the ways we have to follow the way laid out by Jesus. It is the way chosen by many people in the Episcopal Church who have found it helpful, rewarding and enriching.

*Reid Morgan
Gadsden, Ala.*

Not Convincing

Fr. Graner's exoneration [TLC, Feb. 21] of Lambeth's opinion on homosexuality from any responsibility in Matthew Shephard's murder is not convincing, his outrage notwithstanding. The same charge of third party complicity has been brought, with more passion and objectivity, against Jerry Falwell, Pat Robertson and oth-

ers. I think the charge has merit in these cases, just as in the case of Lambeth.

Bigotry is generally "justified" with "reasons." Hence, in addition to specific stereotypical terms we have such "modifiers" as "dumb —"; "greedy —"; "damned —". It is this latter which the church provides, at least by implication, for homophobes. While most of us would deny that those at Lambeth desired Matt Shephard's fate, the possibility of a relationship still exists, like it or not. The fact that fundamentalists and others are much worse, judging from the hateful placards which they proudly display from time to time, does not excuse Lambeth. While prejudice exists before it gets "justified," when one "justification" fails, regrettably another is hatched to replace it. However, it is not the church's mission to contribute to this process, certainly in areas which are highly debatable and which lack a convincing consensus. Modest silence and humility might have served the church better, unless it is prepared to accept the total consequences of its decisions.

To place this in a more accurate perspective, Episcopalians should remember that the church included sexual orientation as deserving protection in the area of civil rights years ago. We were one of the leaders in this quest for justice, at a time when it was much less popular to do so than it is now.

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

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Appointments

The Rev. Canon **James S. Melnyk** is interim at St. Luke's, 1737 Hillandale Rd., Durham, NC 27705.

The Rev. **John A. Morton** is rector of St. John-in-the-Wilderness, PO Box 185, Flat Rock, NC 28731.

The Rev. **Jacob Wayne Owensby** is rector of St. Stephen's, PO Box 4207, Huntsville, AL, 35815-4207.

The Rev. **Albert R. Rodriguez** is rector of St. John's, 11201 Parkfield Dr., Austin, TX 78758.

The Rev. **Patricia Shoemaker** is deacon at Grace Church, 22 Mayflower Ln., Lexington, NC 27292.

Ordinations

Deacons

Colorado — **David Lee**, St. Gabriel the Archangel, Cherry Hills Village, CO.

Southeast Florida — **Raymond Liberti**, Holy Trinity, West Palm Beach, FL.

Priests

Colorado — **Debra Lanning Angell**, assistant at St. Gabriel the Archangel, Cherry Hills Village, CO.

Michigan — **Clare Louise Oatney**
Southeast Florida — **Douglas Zimmerman**, youth minister at St. Thomas', Miami, FL

West Texas — **David Luckenbach**, Advent, Brownsville, TX, and **James Murguia**, Good Shepherd, Corpus Christi, TX.

Religious Orders

Sister **Hilary** (JoAnn Crupi) professed her first annual vows in the Order of Julian of Norwich Feb. 6.

Resignations

The Rev. **Sheila Cooperider**, as rector of St. Gabriel's, Eastpointe, MI; add. 20082 Lamar, Clinton Twp., MI 48038.

Retirements

The Rev. **Warwick Aiken, Jr.**, as vicar of St. Mary's-by-the-Highway, Eden, NC; add. 700 Riverside Dr., Eden, NC 27288.

The Rev. **Walter Edelman**, as rector of Holy Cross, La Costa, CA.

The Rev. **James Eron**, as rector of St. Mary's, Ramona, CA.

The Rev. **Alan MacKillip**, as rector of St. Andrew's, La Mesa, CA.

Corrections

The Rev. **Catherine Woods Richardson** is associate at Grace Church, 341 Washington St., Traverse City, MI 49684-2547.

Deaths

The Rev. **Osborne R. Littleford**, retired priest of the Diocese of Central Florida, died Feb. 8 of cancer. He was 85.

Fr. Littleford was a native of Denfield,

Ontario, Canada, and a graduate of the University of Western Ontario. He was ordained deacon in 1937 and priest in 1938. Fr. Littleford served the Anglican Church of Canada 1937-39, rector of Christ Church, Albert Lea, MN, 1939-41, dean of the Cathedral of Our Merciful Saviour, Faribault, MN 1941-46, rector of Christ Church, Waukegan, IL, 1946-52, dean of St. Luke's Cathedral, Orlando, FL, 1952-59, where he was named dean emeritus in 1984, rector of St. Michael & All Angels', Baltimore, MD, 1959-73. Fr. Littleford is survived by five children, eight grandchildren and three great-grandchildren.

The Rev. **Marion Matics**, retired priest of the Diocese of Long Island, died Nov. 21. He was 81.

Fr. Matics was a native of Suffolk, VA, and graduated from the University of Chicago, Harvard and General Theological Seminary. He was ordained deacon in 1944 and priest in 1945. Fr. Matics served as curate at St. Thomas', Mamaroneck, NY, 1944-45, vicar of Our Saviour, Milton, MA, 1945-47, rector of St. Andrew's, Mt. Holly, NJ, 1947-50, rector of Trinity, Cliffside Park, NJ, 1950-57, priest-in-charge of St. Francis', Levittown, NY, 1957-62, rector of Christ Church, Bay Ridge, Brooklyn, NY 1962-83, where he was named rector emeritus. Fr. Matics is survived by his wife Eleanor, a daughter and a grandson.

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Next week...

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ENGLAND: The West Country & Southern Cathedrals Festival, July 13-26. Cathedrals from Bristol to Exeter, Welsh Border & Cornish Coast, Southern Cathedrals Choir Festival in Winchester with author Nancy Roth and composer Robert Roth. \$4,195. A **Teleios Foundation Pilgrimage. (800) 835-3467.**

POSITIONS OFFERED

TRINITY CENTER, an Episcopal camps and conference center of the Diocese of East Carolina, located on the Outer Banks near Morehead City, NC, is seeking a new executive director. Candidates should have at least three years experience in camps and conference center management, or a background in the hospitality industry. Candidates must demonstrate broad skills in facilities' management, business administration and budgeting. Persons must be active Episcopalians. A college degree is desirable, although not required. The salary is negotiable based upon experience. A full package of benefits is available. Inquiries should be sent to: **The Rev. Matt Stockard, St. Paul's Episcopal Church, 215 Ann St., Beaufort, NC 28516.**

CURATE: Evangelical rector of Trinity Episcopal Church, Dallas, seeks curate to share Bible preaching and teaching responsibilities, with a special focus on youth, young adults and evangelism. A low-church, Morning Prayer parish, Christ-centered, Bible-focused and mission-minded. Please contact: **The Rev. Bill Lovell, Trinity Episcopal Church, 12727 Hillcrest, Dallas, TX 75230. (972) 991-3601.**

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ASSOCIATE/YOUTH MINISTER, St. Paul's Cathedral. Looking for a person, ordained or about to be ordained, who can help us strengthen our present youth ministry and build our program. Responsibilities: minister to children and their families, concentrating on Christian formation from early childhood through high school; assist the dean in celebrating Eucharist as needed; preach occasionally; some pastoral visitation. Must be outgoing and deeply committed to children and their families, and have a solid prayer life. Candidate must have training and/or experience in youth ministry. Musical ability a plus. Furnished 2-bedroom apartment provided. Send letter of interest and resume to: **Youth Search, St. Paul's Cathedral, P.O. Box 347, Fond du Lac, WI 54936-0347. (920) 921-3363; stpauls@iosys.net**

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RECTOR: The congregation at St. John's Episcopal Church in Farmington, NM, is seeking a rector whose life, as well as preaching and teaching, is committed to the Gospel and who possesses pastoral and managerial skills. Contact: **St. John's Episcopal Church, 312 N. Orchard St., Farmington, NM 87401. FAX: (505) 327-9933. Phone: (505) 325-5832.**

DIRECTOR OF RELIGIOUS PROGRAMS. Christ Episcopal Church, Bowling Green, KY, is seeking a full-time Director of Religious Programs to provide overall direction and supervision for the parish's total education ministry. Christ Church has an average attendance on Sundays of over 300. This is a vital parish that has experienced growth in the past few years. Areas of responsibility would include K-12 Sunday school, J2A program, adult programs on Sunday and during the week. Bowling Green is a small city of 50,000 and home of Western Kentucky University. The area is experiencing strong economic growth and has excellent public schools. Applicants must have some formal education and experience in the area of religious education. For more details, contact: **The Rev. Mark Linder, 1215 State St., Bowling Green, KY 42101 or e-mail cec1215@aol.com**

INTERIM RECTOR: St. David's, Woodland Park, CO, is seeking an interim rector who has skills in church planting to expedite the growth of a small church in a beautiful, rapidly growing mountain community outside of Colorado Springs. This two-year, first-phase appointment requires, in addition to the usual pastoral duties, planning and executing the steps necessary to achieve significant congregational expansion and acquisition of facilities. This exciting opportunity is available June 1, 1999. Contact: **The Rev. Canon E. M. Womack, Diocese of Colorado, 1300 Washington St., Denver, CO 80203-2008.**

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CHRISTIAN EDUCATION DIRECTOR: Chapel of the Cross, an Episcopal parish on the campus of the University of North Carolina in Chapel Hill, seeks a full-time director of Christian education beginning July 1, 1999. An exciting opportunity for one who is both educator and student, creative and energetic, organized and efficient and able to delegate, support and motivate a group of active lay leaders and volunteers. Advanced degree in Christian education and experience in working with large congregations preferred. Salary and benefits competitive. Visit our web site at: www.rtpnet.org/~cofthec/ Resumes due by Easter to: **John Vernon, Chair, Search Committee, Chapel of the Cross, 304 E. Franklin St., Chapel Hill, NC 27514.**

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POSITIONS OFFERED

RECTOR: A mid-sized parish in Scranton, PA (Northeast PA) is in search of a rector who possesses traditional values. Organizational and communication skills a must, as well as an interest in working with young adults and youth and an interest in promoting continued growth in membership. Scranton is a small city, with a low crime rate and considered a great place for family life. Send a letter of interest with resume to: **The Search Committee, The Church of the Good Shepherd, North Washington and Electric St., Scranton, PA 18509.**

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**AROUND THE
DIOCESES**

(Continued from page 8)

aspects of diocesan life and what is planned for the future to enrich many kinds of ministry.

Wayne Flynt, professor of history at Auburn, the keynote speaker, talked about "Children of Poverty in Alabama." He commented, "Arguments get us little distance down the road to justice."

The diocese has a companion relationship with the Diocese of Sao Paulo in Brazil, and the Most Rev. Glauco Soares de Lima, Bishop of Sao Paulo and Primate, preached at the festival Eucharist. At morning and noon prayers, hymns were sung in Portuguese. Bishop Parsley and about 20 others will go to Sao Paulo in March to staff Cursillo #1 for the Brazilian church.

Reports to the convention were made by organizations and committees. Youth delegates led convention in a song and university students spoke about campus ministry, which 11.35 percent of the \$2.167 million budget will support.

(The Rev.) Emmet Gribbin

25 Years Old

The Diocese of San Diego celebrated past blessings, present joys and future visions as it marked 25 years of existence. The celebratory convention started with a banquet in Mission Valley, Feb. 5, prior to its meeting at St. Paul's Cathedral, Feb. 6.

During the convention, St. Paul's Church, Yuma, Ariz., was admitted into the diocese. Deputies to General Convention and officers for the 1999 diocesan convention were elected, and a \$1,366,500 budget was passed.

(The Rev.) William F. Dopp



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

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Sun Eu 8, 9 & 11, 10 Christian Ed

BATON ROUGE, LA

ST. JAMES (Founded 1844) 208 N. 4th St.
The Rev. Fred Fenton, r; the Rev. George Kontos, sr, assoc.; the Rt. Rev. Robert Witcher, Bishop-in-Residence. Lou Taylor, Dir of Christian Ed; Dr. David Culbert, organist-choirmaster, Mike Glisson, Headmaster, St. James Sch; Maureen Burns, Pres., St. James Place retirement community
Sun H Eu 7:30, 9, 11, 4:30 (CST), 5:30 (CDT)

BOSTON, MA

ADVENT 30 Brimmer St.
The Rev. Dr. Richard Cornish Martin (617) 523-2377
Sun Masses: 8 (Low), 9 (Sung), 11 (Sol), MP 7:30. Daily: MP 7, Mass 7:30. EP 5:30 (ex Sat MP 8:30, Mass 9). Wed & HD 6

ALL SAINTS, Ashmont 209 Ashmont St., Dorchester
The Rev. Michael J. Godderz, SSC, r (617) 436-6370
Masses: Sun 8 Low, 10 Sol; Wed 10. Fri 7, Sat 9

KANSAS CITY, MO

OLD ST. MARY'S 1307 Holmes
Masses: Sun 8 Low; 10 Solemn; Daily, noon (816) 842-0975

ATLANTIC CITY, NJ

ASCENSION Kentucky & Pacific Aves.
The Rev. J. Patrick Hunt, SSC, r; the Rev. Eugene C. Rabe, d
Sun Masses 8 (Low), 10:30 (Sol). Wkdys as anno. Traditional Anglo-Catholic worship

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

LENT CHURCH DIRECTORY

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

HOLY FAITH (505) 982-4447 311 E. Palace
The Rev. Dale Coleman, r; the Rev. Logan Craft, c, the Rev. Robert Diniger, Ph.D., assoc.
Sun H Eu 8; 9:30 Ch S; 10:30 Sung H Eu. Monday Rosary 10.
Tues H Eu 10. Thurs H Eu 12:10. MP or EP daily

ST. LOUIS, MO

ALL SAINTS' 5010 Terry at Kingshighway
(314) 367-2314 FAX (314) 367-8781
The Rev. Emery Washington, Sr., r
Sun 7:30 HC, 8:50 CS, 10 HC. Child Friendly, Aged Caring

MARCELLUS, NY (West of Syracuse)

ST. JOHN'S 15 Orange St. (315) 673-2500
The Rev. Ralph D. Locke, v
Sun 8 & 10; H Eu Rite I & II. Youth Christian Education, Dir. K. Hudson

NEW YORK, NY

ST. BARTHOLOMEW'S Park Ave. and 51st St.
(212) 378-0200
Sun Eu 8, 9 Cho Eu 11, EP 5 (Ev 1S). Mon-Fri MP 8, Eu 12:05
("Sun on Thurs." Cho Eu 12:05), EP 5:30. Sat MP & Eu 10.
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Daily Morning Prayer 8:45; H Eu 12:10

ST. MARY THE VIRGIN (212) 869-5830
145 W. 46th St. (between 6th & 7th Aves.) 10036
Sun Masses 9, 10, 11 (Sol & Ser) 5, MP 8:40, EP 4:45. Daily:
MP 8:30 (ex Sat), noontime Office 12, Masses: 12:15 & 6:15 (ex
Sat.) Sat only 12:15, EP 6 (ex Sat), Sat only 5; C Sat 11:30-12,
4-5, Sun 10:30-10:50, Maj HD 5:30-5:50

ST. MICHAEL'S (212) 222-2700
225 W. 99th St. & Amsterdam Ave.
Canon George Brandt, r; the Rev. Georgene Conner, the
Rev. Lionel McGehee, the Rev. Thomas Smith, ass'ts
Sun HC 8, 9, 11 (Sung); Mon-Fri MP & HC 7:45; Tues HC 6:30;
Thurs HC noon; Sat HC 9

ST. THOMAS 5th Ave. & 53rd St.
The Rev. Andrew C. Mead, r (212) 757-7013
Sun Eu 8, 9, 11. Choral Ev. 4. Wkdays MP & Eu 8, Eu 12:10, EP
& Eu 5:30. Tues & Thurs Choral Ev & Eu 5:30. Choral Eu Wed
12:10. Sat Eu 10:30

PARISH OF TRINITY CHURCH

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The Rev. Samuel Johnson Howard, Vicar

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TRINITY Broadway at Wall
Sun H Eu 9 & 11:15. Mon-Fri MP 8:15 H Eu 12:05, EP 5:15.
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ST. MATTHEW'S 601 N. Lake Dr.
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Masses: Sun 8, 10:30; Wed 12 noon. Rosary 6 Wed

ARDMORE, PA

ST. GEORGE'S Ardmore Ave. & Darby Rd. in Haverford
The Rev. William Duffey, Ed.D., r; the Rev. Cordelia L. Rausch, d
Sun Eu 8 (Rite I) & 10 (Cho Rite II), Compline (Cho 1S & 3S)
7:30. Midweek Masses Tues 9:30. Thurs with HU 7, all HDs @
time anno. MP 9 & EP 6 Tues-Fri. Sun adult catechumenate and
Bible classes with child care 9:15, Ch S 10, YPF 5. Wed dinner
& Lenten study groups 6:30; Sat youth confirmation ed 11.
Quiet Day with CSM Sister, Feb. 20. Phone for other events

GETTYSBURG, PA

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West High and Baltimore Sts. 17325 (717) 334-6463
The Rev. Andrew Sherman, r
Sun Eu 8 & 10:15. Tues 12 noon, Wed, 7, HD 7, C by appt

PHILADELPHIA, PA

ANNUNCIATION OF THE B.V.M. Carpenter & Lincoln Dr.
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Sun Masses 9 (Low), 11 (High). Thurs 10

ST. MARK'S 1625 Locust St.
The Rev. Richard C. Alton, r (215) 735-1416
The Rev. Michael S. Seiler, c FAX 735-8521
Sun: Sung Mass 8:30; Sol Mass 11; Ev & B 4. Wkdays: MP 8:30;
Mass 12:10 (with HU on Wed & Fri); EP 5:30 (with HC Tues);
Wed Bible Study 1. Sat C 9:30; Mass 10, Rosary 10:30, Quiet
Prayer 11.

PITTSBURGH, PA

CALVARY 315 Shady Ave. (412) 661-0120
The Rev. Canon Harold T. Lewis, Ph.D., r; the Rev. Colin Har-
rington Williams, the Rev. Leslie Reimer
Sun H Eu 8 & 12:15; Sung Eu 10:30 (MP 5S). Ev (2S) 4 (Oct-
May). H Eu Mon, Thurs 6; Tues, Fri 7; Wed 7 & 10:30

SELINGROVE, PA

ALL SAINTS (717) 374-8289
129 N. Market
Sun Mass 9:30. Weekdays as anno

WHITEHALL, PA (NORTH OF ALLENTOWN)

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Sun 8 Eu; 9:15 Ch S; 10:30 Sung Eu; Tues 9:30 HS; Thurs & Fri
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Sun 8, 9 & 11. Weekdays as anno

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INCARNATION 3966 McKinney Ave.
The Rev. Larry P. Smith r; The Rev. Frederick C. Philpott v;
the Rev. Craig A. Reed; the Rev. Thomas G. Keithly
Sun Eu 7:30, 9, 9:15, 11:15; Daily Eu 7 & 12 noon. Daily MP
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Sun 8 HC, 9 MP (HC 1S), CS 9, 11 MP (HC 1S) 12:15 HC (ex
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The Rev. James W. Nutter, r; the Rev. Samuel R. Todd, assoc;
the Rev. Mary Elizabeth Conroy, assoc
Sun 8 & 11 (Rite I), 9 & 6 (Rite II), Wkdays 8:30 MP; 6 EP ex Wed;
Tues 7:30 H Eu; Wed 6 H Eu, HS.
(713) 529-6196; www.palmertx.com

SAN ANGELO, TX

EMMANUEL 3 S. Randolph (Downtown)
The Rev. John H. Loving, r; the Rev. Michael A. Smith, ass't;
the Rev. Robert B. Hedges, past. ass't
Sun H Eu 8 & 10:30. Christian Ed 9:30. Eu Wed 5:30, Thurs
noon, H/A

SAN ANTONIO, TX

ST. LUKE'S 11 St. Luke's Ln. across from Olmos Park
The Rev. Wm. K. Christian, III, r
The Rev. Omar Pittman, Jr., assoc
FAX (210) 828-1645. E-mail pc@st-luke.org
Sun Eu 7:45, 9, 11:15, 6; Sun Sch 10:15. Wed Eu 10 & 5:30,
Supper 6, Classes 7:15. Thurs Eu 7

CHESAPEAKE, VA

ST. BRIDE'S 621 Sparrow Rd.
The Rev. Robert Page Taylor (757) 420-7033
Masses: Sun 8 Low; 10:15 Sol High; Daily as anno

MILWAUKEE, WI

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

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23 av. George V, 75008 Paris, France 33/(0)1 53 23 84 00
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Sun Eu 9 & 11; in Chinese 3; in French Sat 6; MP Wkdays 9:15

CLERMONT-FERRAND

CHRIST CHURCH Temple Réformé
33/(0)4 73 38 41 59 Ave. Dr. Jean-Heitz, Royal, France
The Rev. Joseph Britton, v Sun Eu 5 (1 & 3S)

GENEVA

EMMANUEL 3 rue de Monthoux
41/(0)22 732 80 78 1201 Geneva, Switzerland
The Rev. Gerard Moser, r
Sun Eu 9; Eu 10 (1S & 3S), MP (2, 4, 5S)

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ALL SAINTS' 563 Chaussée de Louvain
32/(0)2 384 3556 Ohain, Belgium
Sun Eu 9 (1S) & 11:15

FLORENCE

ST. JAMES Via B. Rucellai 9
39/055 29 44 17 50123 Florence, Italy
The Rev. Peter F. Casparian, r
Sun Eu 9 & 11; in Italian 2Thurs 9

ROME

ST. PAUL'S WITHIN THE WALLS Via Napoli 58
39/06 488 3339 00184 Rome, Italy
The Rev. Michael Vono, r Sun Eu 8:30 & 10:30; in Spanish 1

FRANKFURT

CHRIST THE KING Sebastian Rinz Strasse 22
49/(0)69 55 01 84 60323 Frankfurt, Germany
Sun Eu 9 & 11

DARMSTADT

ANGLICAN EPISCOPAL CHURCH Gemeindehaus,
49/(0)6151 148794 Dreifaltigkeitskirche
Sun 4 (2S & 4S) Darmstadt-Eberstadt, Germany

MUNICH

ASCENSION Seybothstrasse 4
49/(0)89 64 81 85 81545 Munich, Germany
The Rev. Thomas J-P Pellaton, r Sun Eu 9 & 11:45

BRUCKMUEHL

ANGLICAN EPISCOPAL COMMUNITY Adalbert-Stifter-Str 2
49/(0) 802 45415 Ev. Lutheran Johanneskirche
Sun 11 (1S) Bruckmuehl, Germany

INGOLSTADT

ANGLICAN EPISCOPAL CHURCH Dreieinigkeitskirche
49/(0)8421 4125 Baar-Ebenhausen, Germany
Sun 6 (4S)

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ST. AUGUSTINE OF CANTERBURY Frankfurter Strasse 3
49/(0)611 3066 74 65189 Wiesbaden, Germany
The Rev. Karl Bell, r Sun Eu 10

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49/(0)721 283 79 Chapel of Luisehelm
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ILLUMINATION for the First Lesson

The Sunday of the Passion: Palm Sunday, Year A, March 28, 1999
Isaiah 45:21-25

God alone is the Lord of heaven and earth. There is no other who is able to save or who is worthy of worship.

A reading (lesson) from the Book of the Prophet Isaiah:

(Lead in with) RSV and NRSV: Thus says the Lord, "Declare and present your case"....; Jerusalem: Thus says Yahweh, "Speak up"....; NEB: Thus says the Lord, "Come forward and urge your case"...

Conclude with *The word of the Lord* or *Here endeth*, etc.

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March 28, Palm Sunday, First Lesson

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