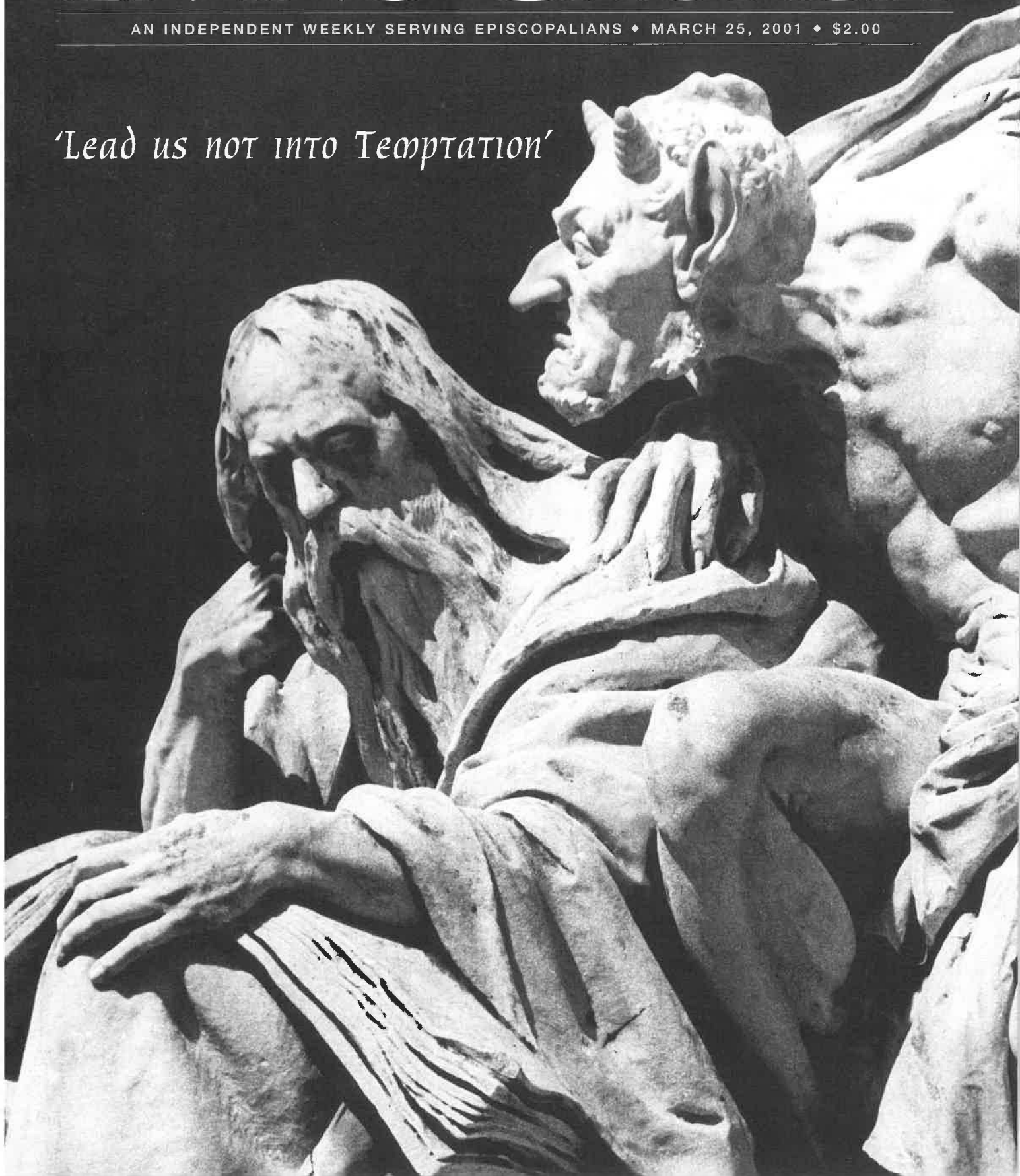


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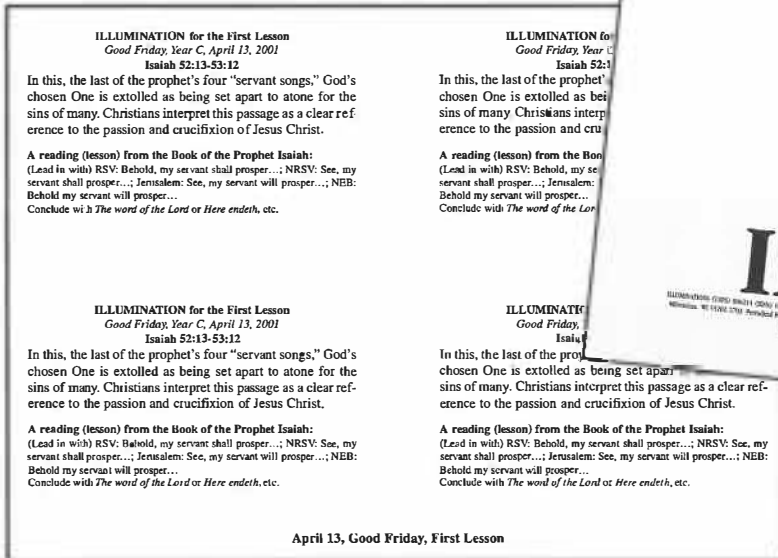
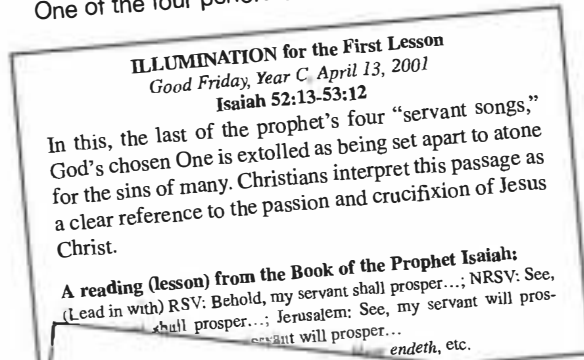


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Volume 222 Number 12

The most visible damage from the recent earthquake to the Diocese of Olympia's offices in Seattle occurred to one of the chimneys on the historic mansion. Other damage appeared to be mostly superficial. Some churches in Olympia sustained more extensive damage [p. 7].



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The Cover

Faust and the Devil, in an Eberlein statue in a Roman park, is a tribute to Johann Wolfgang von Goethe, whose *Faust* represents all who are tempted to sell their souls to the devil for youth, knowledge and power.

Joseph Neiman photo

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TRAVELING?

TAKE ALONG YOUR TLC FOR THE CHURCH
DIRECTORY GUIDE. (SEE PAGE 22)

SUNDAY'S READINGS

The Promise of New Life

'While he was still far off, his father saw him' (Luke 15:20)

The Fourth Sunday in Lent, March 25, 2001

Josh. (4:19-24), 5:9-12; Ps. 34 or 34:1-8; 2 Cor. 5:17-21; Luke 15:11-32

In each of the lessons for today, someone crosses a significant boundary. In the lesson from Joshua, the people of God cross the Jordan River and enter the land that God had promised them. In the lesson from 2 Corinthians, it is declared that one who is "in Christ" is a "new creation." In the lesson from Luke, the well-known parable of the prodigal son, the wayward son "comes to himself" when he realizes that in his father's house can be found what he wants and needs most.

In some ways, each lesson describes the same boundary, the boundary described best in the middle lesson in the words, "everything old has passed away; see, everything has become new." In one way or another, all three lessons provide teaching about entering this new life.

In the first lesson, the Lord "rolls away the disgrace of Egypt" from his people, the manna ceases, and they enter the land of promise: "everything old has passed away; see, everything has become new." The middle lesson

describes the new life in terms of trespasses not being counted against sinners and reconciliation with God being effected by Christ. But it is the gospel which delineates this new life most subtly and most movingly. Both sons begin by misunderstanding what it means to belong to the family, and need to feel in possession of something to know they are wanted: "give me the share of the property that will belong to me," and "you have never given me even a young goat." The father of the household, by his words, provides a radically different way of looking at belonging: "you are always with me, and all that is mine is yours."

The life the father offers is not about possession but about belonging, described as being "always with him"— and in belonging, possessing everything and needing nothing. The father describes the boundary crossed in such a case as one who "was dead and has come to life; was lost, and has been found." In very truth, "everything old has passed away; see, everything has become new."

Look It Up

In the epistle, how is the appeal to this new life made? What makes the new life possible?

Think About It

In the parable of the prodigal son, it is unclear whether the younger son returns merely for food and shelter or whether he actually responds rightly to the reception his father provides; nor are we given the older son's response to his father's appeal. Why is that?

Next Sunday

The Fifth Sunday in Lent

Isa. 43:16-21; Ps. 126; Phil. 3:8-14; Luke 20:9-19

BOOKS

Battles of the Bible

Revised Edition

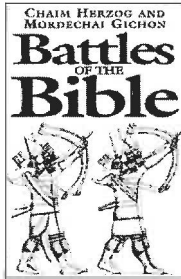
By Chaim Herzog and Mordechai Gichon
Stackpole. Pp. 320. \$37.95.

While visiting the Holy Land several years ago, I went to see the ruins of a crusader castle sitting on a bluff high above the Jordan River. Rounding a bend near the end of the narrow, twisting road, I was surprised to come upon an Israeli helicopter with a patrol encamped around it. Yet, it occurred to me, some things remain constant: It is important to control the strategic high ground, whether it be the 12th or the 20th century, whether by means of a crusader fortress or modern air power.

The land itself is a constant factor which shapes the events that take place on it. This is the underlying conviction which informs Herzog and Gichon's study of the *Battles of the Bible*. Covering the significant military campaigns from the invasion of Canaan under Joshua through the Maccabean rebellion, the authors draw on their considerable knowledge of military history, archaeology and the physical geography of the Holy Land. Both served in the British army in Palestine and the Israeli military. Gichon has taught military history and archaeology at Tel Aviv University. Their first-hand experience with both the terrain as well as the actual practice of military tactics and strategy is invaluable as they interpret the events.

Using the biblical record as a starting point, they construe that data in light of the actual physical conditions of the land. Their analysis of the particular topographical aspects of individual battlefields reveals the underlying plausibility and trustworthiness of the narratives. Their knowledgeable explanations of the strategy, tactics, and changing technology of warfare, make the biblical stories come alive.

(The Rev.) Michael J. Godderz
Boston, Mass.



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CONFERENCE FOR ADULTS WHO WORK WITH YOUTH, for church youth leaders, keynote: John Hewett ... **JUNIOR YOUNG PEOPLE'S CONFERENCE ... SENIOR YOUNG PEOPLE'S CONFERENCE** with keynote Brian Prior — all held June 17-22

CHRISTIAN FORMATION CONFERENCE, June 24-29, for those who lead Christian Formation/Christian Education programs, including newcomers; keynoters Heidi Carter Clark, Chris Ball, Dan Matthews, Jr.

SPIRITUALITY CONFERENCE WITH MARGARET GUENTHER:
Spending Time with God, June 24-29

RENEWAL CONFERENCE: *Blessed to Be a Blessing*, July 1-6, keynote: Charles Duvall, Bishop, Central Gulf Coast. Music: New Covenant Praise Band.

NATIONAL SYMPOSIUM ON EARLY CHILDHOOD DEVELOPMENT AND FAITH FORMATION, July 1-6, for parents, grandparents, all who work with young children. The keynoters bring the newest learnings and many decades of experience. Speakers include William Blechman, James Fowler, Sally Hardy, John Rosemond, Delois Ward, Rebekah Rojcewicz.

LITURGICAL ARTS: *Holy Works for Holy Places*, church needlework instruction, August 25-30

REMEMBERING TERRY: *The Contribution of Urban T. Holmes III*, November 4-7. Celebrate a ministry and a body of work. Staff: O. C. Edwards, Jane Holmes, Teresa Holmes, Craig Anderson, Don Armentrout, Robert Cooper, Clifton Guthrie, Loren Mead, Harry Pritchett, Cameron West.

TRANSFORMATION AND RENEWAL II: *Models and Resources for Black Congregational Development in the Episcopal Church*, November 11-16, keynote: Michael Curry, Bishop of North Carolina; co-sponsored with the Episcopal Church Center's Black and Urban Ministries, Congregational Ministries office, and Union of Black Episcopalians

CONGREGATIONAL OUTREACH CONFERENCE, *Fulfilling the Great Commandment and the Great Commission*, December 3-6, keynote: Claude Payne, Bishop of Texas.

RECONCILIATION CONFERENCE: *Christianity and Islam in Conflict—Is There a Way Forward?*, December 2-5, keynoters: Andrew White, Josiah Idowu-Fearon, Patrick Sookhdeo, Douglas Johnston, Liyakatali Takim; co-sponsored with the Community of the Cross of Nails

WINTERLIGHT XXVI, for persons in grades 9-12, December 27-January 1

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Bishop Jones Resigns

Former Montana Bishop Pursues Modification of Original Sentence

Following simultaneous yet separate negotiations with both the Diocese of Montana and his Title IV Review Board Committee, the Rt. Rev. Charles I. Jones III submitted his resignation as bishop effective Feb. 28.

"Although this does not seem to me to be what God is calling me to do after nine years, Ashby and I cannot emotionally continue to stand against the powerful forces seeking my ouster," Bishop Jones wrote in a letter.

On Feb. 14, the Court for the Trial of a Bishop recommended that Bishop Jones be deposed [TLC, March 11]. Bishop Jones had 30 days in which to respond. Edwin I. Curry III, Bishop Jones' lawyer, said he will now file a motion for modification of the original sentence with the court.

After the sentencing, Bishop Jones



and Mr. Curry began intensive negotiations with both the diocese and the Title IV Review Board Committee, which the bishop hoped would lead to his resignation and a voluntary submission to discipline.

'... I cannot emotionally continue to stand against the powerful forces seeking my ouster.'

Bishop Jones

and his attorney were successful with the diocese on Feb. 25. In exchange for the bishop's resignation and promise not to sue, the diocesan council agreed to give him a \$175,000 settlement and also promised not to sue. The amount agreed upon includes 15 months of salary minus travel expenses plus forgiveness on the remainder of Bishop Jones' home mortgage, about \$55,000.

The hoped-for agreement with the Title IV Review Board Committee failed to materialize, however, after the Most Rev. Frank T. Griswold, Pre-

siding Bishop, refused to consent to Bishop Jones' voluntary submission to discipline. The review board was scheduled to meet Feb. 26, according to Mr. Curry, but without Bishop Griswold's consent, there was no point.

Mr. Curry is optimistic that the Court for the Trial of a Bishop will be willing to consider modification of the original sentence based on a statement in the original judgment and sentence which noted that "some members of the court would have been inclined to impose a sentence of suspension on condition of immediate resignation as Bishop of Montana..." but those members felt limited by the fact that under current church law suspension does not remove the bishop from the administrative matters of the diocese, only the episcopal ones.

Should the court be unwilling to modify the sentence, Bishop Jones could appeal the decision, in which case it would be heard by the Court of Review of the Trial of a Bishop.

And the Winner Is...



Donovan Marks photos

Washington National Cathedral organists Erik Suter (left) and Douglas Major compete in the organists' heat of the third annual Shrove Tuesday Pancake Races. Mr. Major, the chief musician of the cathedral, won, and received the Golden Utensil for Musical Achievement (the Golden Spatula). Winner of the Premier race pitting the Rev. Eugene Sutton against verger Larry Keller, was, for the second year, verger Keller, who took home the coveted Golden Skillet. The races,

which are run across the west front plaza of the cathedral, following a noon Eucharist, adhere to strict rules of size, placement, and number of in-run flips, of the pancakes. According to legend, pancake racing began in Olney, England, in 1445, when a woman, busy riding her kitchen of butter, lard, and other items forbidden during Lent, heard the church bell and ran to the shriving service in her apron, still holding skillet and cakes.



Dede Dunn photo

Access to Christ Church, Seattle, was blocked after the quake caused structural instability.

Earthquake Damages Many Olympia Churches

Congregations in the Diocese of Olympia, which encompasses all of western Washington, have been affected by the earthquake which rocked the Seattle metropolitan area shortly before 11 a.m. on Ash Wednesday.

The diocesan office in Seattle has been in contact with most of its 104 congregations. Sixteen have reported some minor to moderate damage, from fallen masonry and bricks to cracks in walls and stained glass windows, to broken processional crosses or paschal candles. Whether or not the cracks are in load-bearing walls had not been determined in early March.

The diocesan offices received slight damage from the 6.8 magnitude quake, with some cracked plaster and what appears to be superficial, cracks in walls and ceilings. One chimney on the historic house has a large crack where the top third of the chimney separated from the building.

Trinity Church, Seattle, one of the oldest parishes in the diocese, sustained significant damage to the sanctuary. According to the Rev. Paul Collins, rector, "the extent of the damage is not yet known but daylight can be seen through several cracks in the walls and ceiling."

The sanctuary has been closed, forcing cancellation of Ash Wednesday afternoon and evening services. The congregation was in the process of moving needed items into the parish house so that services could resume March 5.

The quake was centered 11 miles northeast of Olympia, the state capital. It was caused by a shift in the Juan de Fuca plate 30 miles beneath the earth's surface. The quake was felt as far away as Salt Lake City, Utah, and Alaska. The western part of the state has been declared a disaster area with damage estimates running into the billions of dollars.

Presiding Bishop Talks About Living with Paradox

Episcopalians pray for him each Sunday in church. But for three days in February people from across the Diocese of East Carolina were able to pray, worship and share meals and conversation with the Most Rev. Frank T. Griswold, Presiding Bishop.

After Hurricane Floyd hit the East Coast in 1999, the Rt. Rev. Clifton Daniel III, Bishop of East Carolina, invited the Presiding Bishop to visit the diocese and see how the Presiding Bishop's Fund for World Relief (now Episcopal Relief and Development) was helping with flood-relief efforts. Bishop Griswold was unable to visit then but promised he would as soon as his schedule permitted.

During a question-and-answer session with members of the diocese on Feb. 23, Bishop Griswold said he is not shaken by the current tension in the church, but he is in some ways pleased. He said we no longer live in the Newtonian world, where everything falls into a logical order and place, but in the age of quantum physics and chaos theory in which the illogical is often the reality. Rather than an age of "either/or," he says, we live in a time of "both/and."

Although his detractors have attacked him for these views, Bishop Griswold quickly points to scripture to illustrate the idea of paradox.

"When you look, for example, at the classic doctrines of the church, the doctrine of Christ as fully human and fully divine, you are dealing with a definition that is both/and rather than either/or, in which paradox is, in this case, the truth," he said.

"Does it make sense logically? No. Yet that is orthodoxy. I would be reluctant to live with the easy truths that would remove us from living the mystery of God."

While Bishop Griswold sees Anglicanism as a "subtle and complex"

(Continued on next page)

Bishop Griswold Says Remove Barriers for New Priests

(Continued from previous page)

tradition, he is pleased to see a church that is starting to speak about its beliefs in bolder terms.

"We have something to proclaim and the world needs it," he told an audience at Trinity Center. "So let's get on with it and do this in a more active, less understated and typically Anglican way."

In response to a question on the lack of young clergy in the church, Bishop Griswold said that commissions on ministry must knock down some of the barriers that have been built up over the years, making the priesthood seem out of reach for many people. And using an example of his own life, the Presiding Bishop said clergy and others must identify those who have the potential and gifts for ministry and approach them about ordained ministry.

Earlier Bishop Griswold had said he first began to consider the priesthood after a teacher suggested it.

On a more pointed issue and one that hit home in East Carolina, Bishop Griswold urged clergy not to give the controversy with the Anglican Mission in America (AMiA) a disproportionate amount of concern.

"Stay focused on your mission and ministry," he said. "This is not to say ignore things that are going on. But we should stay focused on what Christ is calling us to do as a community of faith."

During the three-day visit, Bishop Griswold and his wife, Phoebe, met for dinner with the continuing vestry of St. Andrew's in Morehead City, N.C. Last year a majority of the congregation voted to follow its rector, the Rev. C. King Cole, when he announced he was leaving the Episcopal Church for the AMiA and taking the church property with him. The diocese is now engaged in a legal dispute with Fr. Cole and former members over title to the property.

Scott Nunn



A lighter moment for Bishop and Mrs. Griswold during the question-and-answer time in Southern Virginia.

Marcelle Riddick

AROUND THE DIOCESES

'The Diverse Center'

The Most Rev. Frank T. Griswold, Presiding Bishop, and his wife, Phoebe, were the guests of the **Diocese of Southern Virginia** during its annual council Feb. 16-18 in Williamsburg.

While many people observe the Presiding Bishop in a worship setting, he and his wife like to hold informal meetings which he calls conversations. He accepts all questions and tries to answer them in the most direct way possible. On Friday, the Griswolds engaged in conversation with clergy and laity. They addressed some of their passions, described their lives in the fish bowl that results from the task of representing the Episcopal Church to the world, and responded to queries from the left, right and center.

"We Episcopalians have always represented the 'diverse center,'" Bishop Griswold said in response to one question. "Heresy comes from our inability to deal with paradox. For those holding opposite or paradoxical positions, the other person's position is often considered hereti-

cal. Too often, discussion between them is tuned out – it is more like talking to the wind. There is no conversation going on, just establishing positions.

"The job of the welcoming church is to allow and encourage all, regardless of philosophical attitudes. It is recognized that we all have perspectives and the church must provide a platform for statement, discussion, and resolution of issues for those from all points on the spectrum.

The theme throughout the weekend was that Episcopalians have a responsibility to encourage the four "Cs" of conversation, conversion, communion and commitment. The one truth that we can all agree on is "communion." The hope and truth is that all Christians will feel at home during communion, regardless of their position on a specific issue and, building from there, will be able to engage in the conversation that leads to conversion.

The opening Eucharist at council
(Continued on next page)



Southern Virginia

(Continued from previous page)

commemorated the pre-eminent missionary of Southern Virginia's diocesan heritage, the Rt. Rev. James Solomon Russell. The first African American elected to be a bishop, he was the founder of St. Paul's College in Lawrenceville (one of the Episcopal Church's three historically Black colleges). He was the planter of more than 12 churches in the diocese and evangelist to many.

The council passed resolutions after emotional debate dealing with the explosive issues of racism and the death penalty. The racism resolution followed the General Convention's action recognizing that the sin of racism which continues to exist and called on the diocese to address racism within its churches, society and the world. The death penalty resolution calls on all parishes to work actively to abolish the death penalty in the Commonwealth of Virginia. Last year Virginia ranked only behind Texas in the number of capital executions and prisoners on death row.

A 2001 budget of \$1.8 million was adopted.

Carlyle Gravely

Making Disciples

The Rt. Rev. Gethin B. Hughes, Bishop of **San Diego**, welcomed more than 450 to diocesan convention Feb. 2-3 at St. Dunstan's Church in San Diego. The major purpose of the gathering was to focus on Jubilee Ministry and to conduct the business of the diocese. The title and theme was "Becoming a Jubilee People."

The keynote speaker was the Very Rev. George Werner, the new president of the House of Deputies of General Convention. Dean Werner spoke on the theme of the gathering and offered biblical reflections on those reaching out to others in need.

On Feb. 3 the convention

Eucharist was celebrated by the Rev. M.A. Collins of St. Mark's in San Diego. Fr. Collins used his own congregation as an example of how hands united in ministry can do what hands alone cannot. Five workshops on outreach ministry and business were held.



The highlight of the convention was the address by Bishop Hughes. The bishop offered a look at the future through the 20/20 project he is working on in the national church. Bishop Hughes asked every congregation and every person to consider what they might do to make disciples in the diocese. He offered challenges to the people to double attendance in the next 10 years. His address received a standing ovation.

The diocese is one of several which has made a serious effort to move from being a "chapel church" to a missionary one. It is working on a development campaign called the "Season of Transformation," which is designed to enable congregations to reach their potential.

(The Rev. Canon) William F. Dopp

Death Penalty Opposed

Bill Pennybacker thought breeding cattle was hard work but that was before he agreed to chair the **Diocese of Texas'** annual council. The Feb. 2-3 meeting at Camp Allen, near Navasota, marked the first time since 1989 that clergy and elected representatives held their annual meeting on diocesan-owned property.

"We were plowing fresh ground," Mr. Pennybacker said of the challenges that faced volunteers from the host church, St. Peter's, Brenham. "We were concerned about registration," he said, noting that more than 30 percent of the 1,053 delegates and clergy did not register until 48 hours before the meeting began. Another

50 didn't register until they arrived at Camp Allen Friday morning.

Fears that a tight council agenda might reduce dialogue proved groundless as deputies debated a host of resolutions. Dialogue began when a resolution calling for "a moratorium on the application of the death penalty" came to the floor. In a diocese that contains 60 percent of the state's prisons, the final vote had to be hand counted because the voice vote was too close to call.

A similar resolution failed without comment at council two years ago. This time the resolution passed 348 to 318.

According to the Committee on Resolutions, Resolution No. 4, which sought to affirm clergy who counseled homosexual couples, appeared to substitute pastoral direction from council in place of the bishop, and they declined to support it. The resolution was defeated in a vote following debate.



Sexuality was also part of the dialogue when the Special Task Force on Referred Resolutions presented a synopsis of its 57-page report on the diocesan-wide forum held last April to discuss sexuality issues facing the church.

In his council address, Bishop Claude E. Payne called on delegates to improve their support of the national church's budget. In response, the Rev. Jim McGill moved to increase the funding for the national church by \$56,000. This amount represented recommended funding in excess of specific requests through the Mission Funding initiative for seven Diocese of Texas' ministries. The measure failed.

The diocese also set aside time from business to discuss racism. Following a presentation by Francene Young, a member of Trinity, Houston,

(Continued on next page)

Texas

(Continued from previous page)

delegates met in small groups to discuss how racism impacts evangelism and thwarts attempts to become a more united church.

Carol Barnwell

Strategy for Mission

The **Diocese of Utah** is engaged in a major expansion and it intends to employ the resources it needs to help it accomplish its objectives this year.

Clergy and lay deputies approved a budget of \$6.5 million at a reconvened convention Jan. 20. The diocese has a substantial trust from which much of this revenue comes. In turn the diocese devotes a significant portion of that budget to outreach in the local community as well as the provincial and national church.

The amount presented to convention and approved by the standing committee includes \$661,675 for community ministry and \$1.8 million for parish support. The \$1.8 million figure includes grants of \$1.4 million, plus clergy health insurance and other miscellaneous items. Of the amount devoted to national/provincial support, \$400,000 goes to the national church and \$50,000 goes to Episcopal Relief and Development. Other program initiatives total \$567,300.

Convention also passed a number of resolutions, including two affecting missionary strategy. One authorized formation of a permanent commission on evangelism. The other will be responsible for development of a strategic planning process.

For a major portion of the time delegates gathered in groups based on regions in order to consider the current mission statement of the diocese and to reflect on past progress as well as future goals.

Convention was also asked to con-

tribute ideas about a proposed new building which would combine the offices of both the cathedral and the diocese. St. Mark's Cathedral in Salt Lake City and the diocese once shared office space, but staff eventually outgrew what was available. At that time, the diocesan offices were moved to another building nearby. Since then approximately one acre of land behind the cathedral has been purchased and cleared.

During convention, the Rt. Rev. Carolyn T. Irish, Bishop of Utah, spoke about the visit to Utah in May of the Dalai Lama, the spiritual head of Tibetan Buddhism. The diocese is sponsoring an interfaith service, and there are other speaking events scheduled.

Convention reconvened because it was unable to complete all of the business before it on Oct. 14.

Following convention, on Feb. 14, Bishop Irish announced her engagement to the Rev. Fred Quinn of Washington, D.C. The couple have not announced a wedding date.

(The Rev.) Caryl Marsh

Tax Reform Urged

Deputies in the **Diocese of Alabama** joined with local Methodist and Baptist conventions in calling for massive reform of the state's tax system.

Meeting Feb. 9-10 at the University of Alabama in Tuscaloosa, convention passed a resolution which said state property tax rates are "unconscionably low" and lead to "substandard education." The resolution urged "in the strongest terms immediate action by the governor and the state legislature to provide relief and hope, especially for our most vulnerable citizens and our poorest counties."

Speaking afterward to the *Tuscaloosa News*, the Rt. Rev. Henry N. Parsley, Bishop of Alabama, said he hoped passage of the resolution would encourage Alabama residents

to consider the needs of children, particularly poor children, in the coming debate over tax reform.

Currently the state has the lowest property tax rate in the country and funds the majority of its public edu-



cation through taxes on income and one of the highest retail sales taxes in the country. In calling for reform of the current system, Episcopalians joined with Methodists

and Baptists who argue that income and sales taxes proportionately place the heaviest burden on the poor and make state funding subject to greater decline when the economy slows.

While state coffers may not be growing fast enough, diocesan membership appears to suffer no such problems. Bishop Parsley reported that during the past decade membership increased by nearly 23 percent to approximately 35,000.

He reported the diocese has 23 postulants studying for the diaconate and 15 postulants for the priesthood. Two of the 15 potential priests are under the age of 30. More than 11 percent of the diocesan budget goes to support campus ministry. Signs of progress include a \$2 million ministry center now under construction next to one of the Birmingham parishes and a full-time chaplain for the ministry center in Montgomery.

Convention also approved Bishop Parsley's request for a special convention Oct. 27 to elect a bishop suffragan to replace the Rt. Rev. Onell Soto, who announced his intention to retire. In other personnel announcements, convention welcomed the Rev. Ernesto Obregon, who joins the diocesan staff as Hispanic missionary. Fr. Obregon previously served as a missionary in Peru.

A budget for 2001 of \$2.5 million was adopted. The amount represents an increase of \$134,000 over the previous year.

(The Rev.) Emmet Gribbin

East to West, Michigan Celebrates Common Mission with ELCA

Michigan's two Lutheran and four Episcopal bishops celebrated the recently-concluded Called to Common Mission (CCM) agreement between the two denominations with simultaneous services on the east and west coast of the state Feb. 21.

In Grand Rapids, the Rt. Rev. Edward L. Lee, Bishop of Western Michigan, presided at Faith Lutheran Church in front of 250 using the Lutheran Book of Worship. The Rev. Gary Hansen, Bishop of the North/West Lower Michigan Synod of the Evangelical Lutheran Church in America (ELCA) preached. Bishop Lee sang Lutheran chants as part of the Eucharist.

Meanwhile in Grand Blanc, the Rev. Robert Rimbo, Bishop of the Southeast Synod of the ELCA, celebrated at St. Christopher's Episcopal Church in front of 300 using the Book of Com-

mon Prayer. The Rt. Rev. Edwin M. Leidel, Jr., Bishop of Eastern Michigan preached. Bishops Rimbo and Leidel were joined in Grand Blanc by the Rt. Rev. Wendell N. Gibbs, Jr., Bishop of Michigan and the Rt. Rev. James A. Kelsey, Bishop of Northern Michigan.

CCM provides interchangeability of clergy between the Episcopal Church and the ELCA and several cooperative agreements have already begun between the two churches in Michigan. Locally the Episcopal Church and the ELCA have 500 congregations representing nearly 200,000 members.

During his sermon, Bishop Leidel used a quotation from Martin Luther. "As yet we are not what we ought to be, but we are getting there. The task is not yet accomplished and completed, but it is in progress and pursuit," Luther wrote.

All six bishops have pledged to



Joe Neiman photo
Bishop Lee (left) presents Bishop Hansen with a personal copy of the Book of Common Prayer.

meet regularly and deliberately to explore ways in which the churches can cooperate more fully.

Honduras' Turn to Give

The Diocese of Honduras, which has been the recipient of a great deal of help since Hurricane Mitch two years ago, is responding to the needs of the Diocese of El Salvador after the recent earthquakes.

While the first two quakes were felt throughout Honduras, no damage was done there. Two truckloads of relief supplies were sent to the neighboring diocese following the first quake. The first truckload was collected by the Rev. José Luis Mendoza, a Salvadoran who is a priest of the Diocese of Honduras.

He and his wife, Emilia, delivered the supplies to the church of San Rafael Arcángel in Santa Ana, one of the worst affected areas by the first earthquake, which measured 7.9 on the Richter scale and occurred on Jan. 13.

Another truckload of supplies collected throughout the Diocese of Honduras was delivered to the Rt. Rev. Martín Barahona, Bishop of El Salvador, the following week.

A second earthquake of 6.3 on the Richter scale occurred on Feb. 13, and there have been at least three after-shocks of 4.0 or greater since. A third truckload of supplies collected in the parishes of San Joaquín and Santa Ana in Petoa was to be delivered to El Salvador the first week in March.

(The Rev. Canon) John H. Park

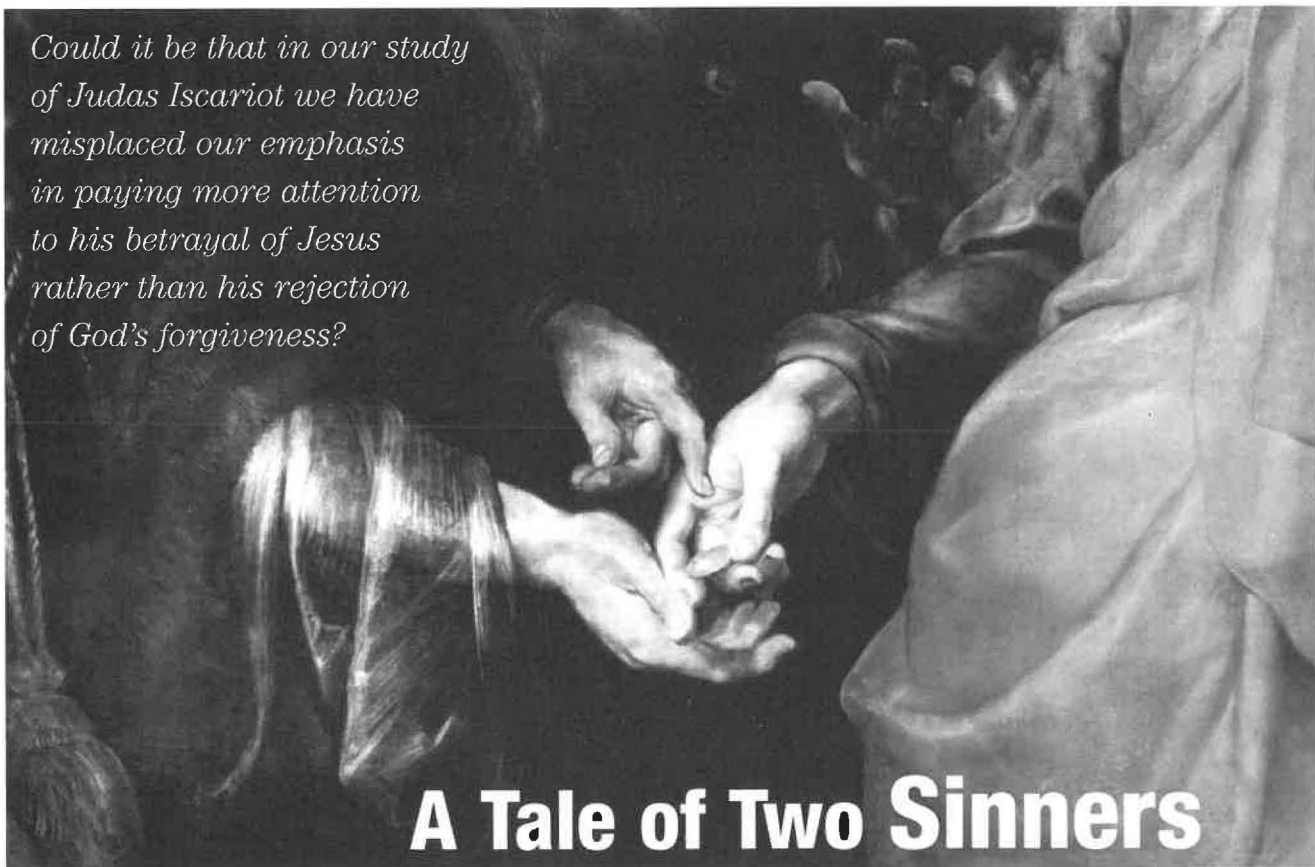
Briefly ...

A new **internet art gallery**, which is designed to explore "new possibilities within the relationship between the church and the arts," has made its debut. The gallery is the creation of a new church-wide arts group, Episcopal Church and the Visual Arts. The Web site, <http://www.ecva.org>, premiered during Advent with a series of images of paintings, sculpture, textiles and photography by 11 artists titled *Substance of Things Hoped For*, a phrase taken from Hebrews 11:1.

During his inaugural address Feb. 27, **James Donahue**, president of the Graduate Theological Union (GTU) of seminaries in Berkeley, Calif., announced plans to increase the course offerings in Judaic, Islamic and Buddhist studies. The Episcopal Church Divinity School of the Pacific is a founding member of the nine-school consortium.

Dioceses in the Church of England are soon to be issued clear guidelines on how to respond to clergy who wish to continue their ministry after having undergone a **sex change** operation, according to a report in *The Church of England Newspaper*. The policy proposal comes in the wake of news that a second priest is seeking permission to change sex and continue work as a woman.

Could it be that in our study of Judas Iscariot we have misplaced our emphasis in paying more attention to his betrayal of Jesus rather than his rejection of God's forgiveness?



A Tale of Two Sinners

By Charles D. Alley

In this fallen world, it seems almost natural for an enemy to torture and kill a man. But the betrayal of a man by a close companion raises the stench of the unnatural. The disciples' abandonment of Jesus after his arrest may make sense in our "survival of the fittest" culture. What cannot be fathomed, however, is how one of the apostles, who was personally called by Jesus, who sat at his feet and witnessed his miracles, could betray him to his enemies so that he would be tortured and killed.

While we find the betrayer, Judas, to be revolting, we are strangely attracted to him because of his pivotal role in the Holy Week drama. For almost 2,000 years Christians and non-Christians alike have been searching for the explanation for his betrayal of Jesus. This task has not been made any easier by the paucity of information available from scripture. All four gospels and the Book of Acts identify Judas as the one who betrayed Jesus, but scripture offers no consensus on the betrayer's motivation. Everything within us asks the question, "How can this be?" Unless we can explain Judas' motive, we may be forever troubled by the possibility that we too may be capable of committing such a crime.

Scripture, instead, gives us the symptoms rather than a diagnosis. Greed, loss of faith, submission to Satan, and human ambition are manifestations of

Judas' evil intent, but none alone can serve as the motive for such a betrayal. Perhaps the fact that scripture does not describe a motive is evidence that the reason for the betrayal was not the important point. Could it be that in our study of Judas Iscariot we have misplaced our emphasis in paying more attention to his betrayal of Jesus rather than his rejection of God's forgiveness?

Recently it has been popular to portray Judas as a repentant sinner. After all, didn't he give the money back to the priests and elders and then go and hang himself after Jesus was condemned (Matt. 27:3-5)? Sorrow, however, is not the same thing as repentance. One can feel remorse over a misdeed because of the resultant consequences without a primary concern for the victim of the misdeed or any thought of compensation. On the other hand, true repentance is a deeply felt desire to undo the wrong and minister to the vic-

Scripture gives us the symptoms rather than a diagnosis for Judas' betrayal.

tim. It is a grief that comes from recognizing that I have hurt God and my neighbor, and that I need God's help to transform me and save me from my sin.

From scripture, all we know is that Judas came to the conclusion that he "blew it." The Greek word *metamelomai*, translated, "repented" in the RSV (Matt. 27:3), is better rendered, "felt regret" or "was



**A comparison of Judas and Paul reminds us
that God's grace is greater than our sins
if we will only allow his grace to work in our lives.**

sorry." The same word is used in Psalm 110:4 and Hebrews 7:21 to say that God will not "change" his mind. Again, it is used by Paul in 2 Corinthians 7:8 when he tells the church in Corinth that he does not "regret" writing a tough letter to them. When the New Testament writers wanted to express the idea of repentance that leads to salvation they use the term *metanoia* rather than *metamelomai*. Furthermore, from a Judeo-Christian perspective, one might determine that Judas precluded an interpretation of repentance by committing suicide. To seek repentance is to believe in a God of grace. To take one's own life is the epitome of despair.

A gracious God who seeks to redeem sinners at even the cost of his own suffering and death at the hands of the very ones he is trying to save, leaves little space for despair in the life of the believer. The Jews believed that suicide was an act against the Creator and that public mourning for one who had taken his own life was inappropriate. In the tradition of the church, suicide has been seen as a selfish act and one that set the individual in the place of God who alone has the right to give life and to take it away.

Perhaps we are given no motive for the betrayal because of more importance was that Judas, once he was seized by the awful consciousness of guilt, was filled not by repentance that leads to salvation, but remorse and despair that lead to death. Would not the Jesus who forgave his murderers from the cross also forgive his repentant betrayer?

God's ideal plan for Judas may well be seen in the conversion of Saul of Tarsus. I believe that this is the connection between Judas the Apostle and Paul the Apostle. This connection is better understood as an alternative rather than a replacement. Paul provides us with an answer to the question of what if Judas had truly repented and not committed suicide.

Like Judas, Saul of Tarsus was a persecutor of Christ. While Judas betrayed Jesus to the Jewish authorities and indirectly to the Romans, resulting in Jesus' crucifixion for blasphemy, Saul was hunting down the followers of Christ in order to have them

eliminated as blasphemers. When he confronted Saul on the road to Damascus, Jesus didn't blast Saul out of the saddle because he was chasing down Jesus' followers, but because he was persecuting Jesus (Acts 9:5). It is at this point of realizing what they had done that Judas and Saul part company. Whereas Judas despairs of his sin and commits suicide, Saul repents of his sin and chooses to follow his Lord and Savior. Saul is a dramatic example of a transformation from hunter to hunted, persecutor to defender, denier to proclaimer, murderer to martyr. The meaning of repentance is seen in the total transformation of Saul into St. Paul.

A comparison of Judas and Paul reminds us that God's grace is greater than our sins if we will only allow his grace to work in our lives. The Damascus Road experience taught Paul that prayer, personal piety, repentance, or other good works do not bring about reconciliation. These are the result of the acceptance of God's offer of reconciliation. Conversion then becomes the sum of the offer and the acceptance that yields the fruit of a changed life.



PAVLVS

**The Damascus Road
experience taught Paul
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repentance, or other good
works do not bring
about reconciliation.**

The message from Judas and Paul is clear. Sin and betrayal are facts of our lives, but condemnation is not (Rom. 3:23,24; 5:18; 8:1). The choice we face is found in our response to the conviction of our sin. Our God-given choices are these: to sin and go our way or to sin, repent and follow Jesus. □

The Rev. Charles D. Alley is rector of St. Matthew's Church, Richmond, Va.



Wood carvings by Nick Hunter

Virtue SEEKS THE GOOD OF OTHERS

ONE OF A SERIES

By Bonnie Shullenberger

For three years at seminary we worshiped in a chapel where the central aisle displayed in its mosaic floor the names of the seven virtues: the theological — faith, hope, charity; and the cardinal — justice, prudence, temperance and fortitude. Most people know about the seven deadlies, if for no other reason than a brilliant '60s film by Terence Cooke and Dudley Moore. But I had to go to seminary to learn about the virtues.

Virtue has in our time acquired a rather unpleasant reputation. It is considered insipid, unnatural, sickly. Virtue is, in the popular mind, concerned with not having sex before marriage. Yet none of the virtues is directly concerned with sex.

While the seven deadly sins represent distortions of normal human needs and feelings, the virtues are not necessarily something we come by naturally. The virtue of prudence requires that we take a cautious course, that we do not become high-fliers taking big risks in order to make big gains. Prudence says, Small is better. We have to learn to do this; we have to train ourselves.

Two elements characterize the virtues that contrast strongly with "the deadlies." The virtues are social in nature. One cannot practice justice or charity alone. Virtues lead to practices that move away from the self and seek the good of another. The deadlies, on the other hand, are anti-social. They concentrate on the self. Should another person be involved, the endpoint of the behavior that comes from the sinful intention is not aimed at that other person's good.

The other distinction between virtue and sin has to do with balance. Virtue invites balance; sin invokes imbalance. Virtue looks for calm sailing; sin seeks out the raging sea. But this does not

mean that virtue is related to conformity. Gandhi was not a conformist, Bonhoeffer was not a conformist, Dorothy Day was not a conformist, Martin Luther King, Jr. was not a conformist, Mother Teresa was not a conformist. Those who would display virtues like justice, charity and fortitude cannot conform. In a sinful, violent and unjust world, conformity is not an option.

The calm sailing of virtue comes from peace being spoken to the raging sea within. Before I became a Christian, I was for a time involved with a group that urged me to "get in touch with my anger," not to the end of healing it, but to the end of venting it. This did not, while it lasted, make me a very pleasant person to be around. The

While the seven deadly

Sins

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Virtues

are not necessarily something we come by naturally.

anger, the shame, the hurt within, required the healing command of Jesus: "Peace, be still."

Learning the virtues is like training as a marathoner. I have a son and a friend who run marathons, and I have seen the pain and discipline required of them. Paul understood this, and he makes the clear connection at the end of the ninth chapter of First Corinthians. "Every athlete exercises self-control in all things," he writes. "They do it to receive a perishable wreath, but we an imperishable." If we can extol discipline in sports, how much more can we consciously strive for the discipline necessary to virtue. □

The Rev. Bonnie Shullenberger is a priest of the Church of Uganda. She resides in Ossining, N.Y.

A Slight Delay

If you have to spend a large amount of time in an airport, the Pittsburgh International Airport is the place to be. During the past year or so I've spent far more time in that airport than I'd like. With the arrival of a granddaughter in another part of the country added to business and vacation travel, I've gone through Pittsburgh almost regularly. Bad weather, mechanical problems, canceled flights, lengthy connections, even a missing crew, have given me the opportunity to become familiar with every concourse and shop and a variety of restaurants.

In my most recent trip through Pittsburgh, I wound up discovering the typical target audience for the Episcopal Church as it puts in motion the 20/20 plan — doubling the size of the church by 2020. His name is Eddie, and there must be millions more like him.

Having had a flight delayed for nearly two hours, I sought a quiet part of the airport in which to read Morning Prayer. The deserted lounge at one of U.S. Airways' departure gates which had no flight posted would be fine. I found a comfortable chair, pulled out my *Contemporary Offices* book, and enjoyed the solitude. Moments later people began to move into the area following the announcement of a gate change. That's when Eddie showed up.

"Pardon me, sir," he began. I turned and saw him seated immediately behind me. "I

I suspect there are lots of Eddies out there.

couldn't help but notice you really engrossed in your Bible."

"It's not a Bible," I told him, "but it has large portions of the Bible in it."

"Then what is it?" he asked.

I told him as best as I could about the Daily Offices, where they came from and how they were used. For a stranger he was amazingly interested. I asked him for his

name and where he was headed. I got nearly a life story.

His name was Eddie and he was headed back home to Erie, Pa. He had spent a week visiting his 6-year-old daughter near Tampa. He was an accountant, divorced, and has made the same trip twice a year for the past four years. I guessed him to be about 35 years old.

"It's really tough when your daughter lives so far away," he said. I told him I understood because I have the same problem. I asked him what interested him about my reading.

"I was just thinking that I really ought to do something," he said. "There's something missing in my life besides my daughter, and I can't put my finger on it. Maybe I need to find a church."

I asked him about his church background. Almost none. I asked whether he had been baptized. He wasn't sure. He was married in a church "but the pastor asked no questions and neither did I." He volunteered that he believes in Jesus but he wasn't sure what that



meant. He asked what I got out of reading those portions of the Bible each day.

"It's a pretty simple answer, Eddie," I said. "It's changed my life." I told him I had been reading at least one of the offices daily since 1986 and that as a result I think I have a better idea of what it means to be a Christian.

Eddie wasn't impressed. He knew something was missing in his life but he admitted he had trouble making commitments. I suggested that he visit an Episcopal church some Sunday. I told him there were probably four or five of them in a city the size of Erie, and that he's likely to receive a warm welcome. He said he'd think about it.

We shook hands and wished each other well. I suspect there are lots of Eddies out there. The trick is getting through to them.

David Kalvelage, executive editor

Did You Know...

A survey of more than 269,000 first-year students at 434 American colleges revealed that 1.7 percent are Episcopalians.

Quote of the Week

Bishop Paul Egertson of the Southern California West Synod of the ELCA on consecrating bishops: "Lutherans install bishops rather than coronate them ... you coronate kings. You install appliances."

Honor the Patronal Feasts

One of our readers brought our attention to an unfortunate occurrence in a parish church. It seems our subscriber was traveling on business and was in a location far from home on the Feast of St. Thomas, Dec. 21. Hoping to celebrate the feast with a local congregation, he noticed St. Thomas' Church in the telephone directory. Much to his amazement, he learned that the parish was not observing the feast day, and when he called the church office, he learned that day had gone by unnoticed for several years. People didn't seem interested when the Eucharist had been celebrated a decade or so ago, so the service was dropped.



The celebration of a church's patronal feast ought to be a major event in the life of a congregation.

The celebration of a church's patronal feast ought to be a major event in the life of a congregation. This yearly commemoration helps to illustrate the congregation's role in the communion of saints and helps to emphasize that parish's identity as part of the larger church. Congregations of all sizes can turn a seemingly ordinary weekday feast into an event in which many will want to participate. A Eucharist celebrated with all the joy a parish can muster can be the focal point of such an observance. A parish dinner, special music program, drama or other program highlighting the history of the congregation, or planning its future, could be held. At the very least, the observance could be held the following Sunday when more people ought to be able to take part. A parish's patronal feast is too important to ignore.

Encouraging Signs



Photo: Anglican World/James Rosenthal
The Most Rev. Frank T. Griswold, Presiding Bishop, is joined by the Archbishop of Canterbury and the Archbishop of Kenya at the altar of the chapel at Kanuga Conference Center in North Carolina.

It is encouraging to note that the gathering of the primates of the Anglican Communion during the first week of March was rooted in prayer and Bible study. Amid unusual security at Kanuga Conference Center, near Hendersonville, N.C., 35 primates, representing the 38 member churches of the Anglican Communion, gathered in a retreat setting. The format enabled the archbishops and presiding bishops to have time for consultation and mutual support before taking on potentially divisive issues later in the meeting. Despite the precautions which kept media and visitors from approaching the meeting, the primates mingled somewhat with local Episcopalians in parish churches on the First Sunday of Lent. We are pleased to learn that the early focus of the meeting has been on challenges in mission and evangelism as experienced in the various provinces of the Communion. At press time the primates had not issued any statements, but in a setting such as the one in North Carolina, it is heartening to know that whatever pronouncements may be made, they will not be issued judiciously.

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VIEWPOINT

**Stewardship
is more than
a seasonal
“event” and
fall fund-raiser.**

Stewardship Can Be Life-Changing

By Bruce A. Rockwell

Unfortunately, some think of stewardship as a seasonal “event.” The fall fund-raising spasm of activity, as some have described it. Or, even worse, the fall beg-athon, as others have termed it.

I owe my spiritual health to having entered into a stewardship journey. I thank God every day that God sent messengers into my life who witnessed to me about their own stewardship journey and who acquainted me with what stewardship is really about. Those messengers started me on a spiritual journey that continues to this day.

Allow me to back up to the time before those messengers entered my life. I was a banker who thought stewardship was the church’s polite word for fund raising. I gave to God out of a sense of duty, guilt and obligation.

I have this whimsical vision of God pondering how to reach me, how to help me hear God’s loving invitation into the kind of close personal relationship God desires with each one of us. And, in my whimsy, I see God suddenly proclaiming, “I know how to get through to him. Money is so important

to him that it is denying him any kind of relationship with me. I’ll get through to him through money itself. I will send a messenger to invite him to engage with the issue that is denying him spiritual life and health. I will send a money messenger.”

God sent a messenger who invited me to chair a stewardship effort. Thanks be to God that through the gift of the Holy Spirit, I said “yes” to that invitation and got involved in stewardship.

I wanted to find out what stewardship was all about. What I discovered changed my life! I discovered that all that I had was a gift from the loving, generous God. I discovered that God invites me to be a steward of all that God is entrusting to me. I discovered that I am a steward of my life, of my health, and of the time and talent God is giving me. I discovered I am a steward of the personal relationships that I treasure. And I discovered that I am a steward of the financial resources God is entrusting to me.

That put a whole new spin on things for me. I began to see my life as one of discovering the gifts God had given me, an adventure in which I was

called, by God, to use those gifts to God’s greater glory. My faith, which had very shallow roots, began to flourish as those roots reached down into the converting waters of my baptism and began to flower and bear fruit. I began to experience the gift of Jesus as a daily companion who was leading me into pathways that were enriching my life and drawing me more and more into a life of discipleship. I began to experience the gift of the Holy Spirit which empowered me in so many

**My faith,
which had very
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incredible ways, not the least of which was to speak about my faith publicly for the first time in my life. I began to experience each day as a new gift from the generous God. And I began to experience the gift of God’s love in my



VIEWPOINT

life. Finally, I began to make loving, thankful, sacrificial offerings to God, out of love and thanksgiving, rather than out of duty, guilt or obligation. I began to experience the true joy of giving.

"Well, all right," you may be saying, "that's nice for this one child of God, but why should I start thinking about stewardship this early in the year?" Why? Because I am convinced there are countless folks out there just like me who are spiritually starving, who are looking for spiritual answers. And those folks may begin to find those answers when they are invited into dialogue about what it means to be a steward of God's incredible gifts to us.

I am convinced there are countless folks like me who are spiritually starving.

If your parish does not have a stewardship committee or commission that meets year-round, I invite you to form one. Invite some folks you know are committed stewards of the gospel to become members. But invite others who you believe are, at some level, searching for meaning in their lives, who may be hungering for spiritual depth. Have this group meet monthly for at least a year. Invite them to pray and study about stewardship and its meaning in their lives. Don't even saddle them with the stewardship commitment program this fall. Invite them to do Bible study, to witness to one another, to pray together until they are so "on fire" that they ask to assume the responsibility for stewardship education and development in the parish.

When they are ready, they will take on the responsibility for stewardship education on a year-round basis. They will witness to their faith in powerful ways. They will find ways to engage with others creatively and imaginatively. They will find ways to offer stewardship education programs that invite others to get involved. They will create an environment in which the good news of Jesus will be manifested. They will become messengers of conversion to other members of the parish and evangelists to all with whom they come in contact. □

Bruce A. Rockwell is the assistant to the bishop for stewardship in the Diocese of Western Massachusetts.

LETTERS TO THE EDITOR

Check Our Heritage

In a news article, our Presiding Bishop was reported to have given the Executive Council some instruction on the relationship between truth and community: "Truth is discovered in communion. Schism is the shattering of communion. In order to discover God's truth, everyone has to be at the table" [TLC, Feb. 25]. If these comments accurately reflect Bishop Griswold's teaching, I would like to offer four examples from our religious heritage which illustrate the reverse: leaving the "table" because truth had been discerned and not agreed to.

First, the calling out of Abraham and his descendants as followers of Yahweh, separating them from their neighbors. This is a recurrent theme throughout the Old Testament.

Second, the separation of Christians from Jews over the identity and person of Jesus.

Third, the conciliar definitions (including our creeds and the canon of scripture) which determined acceptable parameters for communion.

Fourth, the English reform under Queen Elizabeth I, which resulted in separation from the Catholic Church.

On a related matter, a review of the institutional separation of the Episcopal Church from the Church of England reveals some interesting information. While this event may not be called a complete schism, it did create an ecclesiastical structure which involved a separate constitution and canons. Also, the establishment of an episcopacy to serve the new institution required obtaining "alternative episcopal oversight" and an "irregular consecration."

*(The Rev.) Lawrence D. Bausch
Holy Trinity Church
San Diego, Calif.*

No Argument

Am I missing something? Almost every time I read about the objections of Anglican provinces in the third world to the ordination of sexually active gay people or to the blessing of same-sex unions, the observation is made that these practices anywhere in the Communion make the life or mission of Anglicans in predominantly Muslim countries more difficult. That may be so, but I fail to see why anyone would think that is a valid argument against them.

The assertion that these are appropriate practices for the church is based on the belief that the church has been in error on condemning homosexuality as a sin and has a moral responsibility both to acknowledge that fact and where possible to undo the damage caused by that unjustified condemnation. The fact that a moral responsibility is convenient

or created difficulties for those who acknowledge it is no argument against it. Confession of sin is almost always inconvenient and creates difficulties for those who confess, but we do not abandon it for this reason.

The fact that Islam permits polygamy is not urged as an argument for Christians to abandon monogamy. In the American South, before and during the civil rights movement of the '60s, many white preachers who said they believed in integration gave as an excuse for their silence that if they spoke out, they would lose their jobs. Happily there were many who rejected that excuse and stood their moral ground.

One may not agree with these practices on moral or theological grounds, in which case they should be addressed on those grounds. To argue against adopting a moral or a theological position on the grounds that it makes

Hopefully, it was the Old Spice I wore that told her it was I.

life or mission difficult is at least non-sensical if not immoral itself.

*(The Rev.) Warner R. Traaynham
St. John's Church
Los Angeles, Calif.*

When to Receive

Brought up in a denomination that does not baptize, I abandoned "church" in my late teens and became a seeker. Looking at all religions, I strongly resisted Christian orthodoxy. Over time, though, there was a change of direction (conversion?)

In my late 20s, a friend instructed me at length about Holy Communion. He was a college professor, department head, and contributor to Christian journals. One day we walked together to the altar of an Episcopal convent chapel, and I received Holy Communion.

Soon I was receiving regularly at a parish church, being further instructed and prepared for baptism by the rector, a serious and responsible priest (later bishop). Then, at age 30, I was baptized.

Today, 49 years later, I wonder what would have happened if I had been discouraged or excluded from receiving before baptism. I am not challenging Anglican tradition or Title 1.17.7, or the Rev. Richard Turulty (TLC, Feb. 11). I have no answer in this matter of what he calls "cheap grace."

But I know my own story and I do wonder. If we believe that Holy Eucharist offers at least the potential to transform a human life, conveying to each participant something of the very life of Christ — what should we do?

*Anne Cassel
Batesville, Ind.*

Faithful Servants Needed

I thank the dear Lord for people like Nancy Westerfield [TLC, Feb. 11]. Bless her for finding a niche in service to the church. She is, indeed, ordained in the ministry of the Lord. How desperately we need faithful, dedicated servants to minister to the people committed to our care. She has reminded me of an experience from

my ministry that was unique.

In one of my parishes I had a dear Christian lady who was both deaf and blind. I regularly took communion to her, and was always inspired by her. She would know of my presence as soon as I entered her room. Hopefully, it was the Old Spice I wore that told her it was I. My means of communication with her was to finger-spell every word of the Communion service that I was using. She would place her two opened palms on both sides of my "finger-spelling" hand and "read" every word I spelled. What a joy to be able to bring the love of Jesus to this fine lady. I always felt that she ministered more to me than I to her.

*(The Rev.) Kenneth G. Davis
Church of the Nativity
Sarasota, Fla.*

Dehumanization

Linda Kingdon [TLC, Feb. 25] says she is appalled by the cover photo of Bishop Browning and Bishop Riah El-Assal of Jerusalem holding hands with Yasser Arafat [TLC, Jan. 7].

Is Ms. Kingdon aware that since the Israeli occupation of the West Bank and Gaza, the number of Anglicans in the Holy Land has shrunk to where those left could all be accommodated into two Boeing 747s? The Bishop of Jerusalem, and those who have left, invariably give as its root cause their callous treatment by the Israeli authorities. Ms. Kingdon states that Israel has made "some cruel mistakes." Rather it has been a systematic dehumanization of the Palestinian people.

A YMCA world alliance delegation to the occupied West Bank and Gaza recently reported what Amnesty International, Israeli human rights groups and our own Episcopal Church have also observed, namely that "there are systematic widespread human rights violations being perpetrated on the entire Palestinian population. These take the form of demolishing houses, shooting at ambulances, and blocking their rapid passage to hospitals, detention of people without provocation, and



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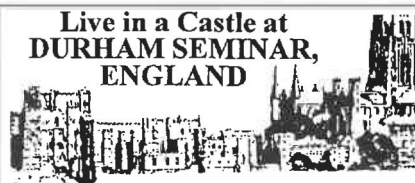
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placing entire villages and cities under a state of siege." Having visited the Holy Land three times, I can attest to the validity of their conclusions.

Until Israel withdraws from its illegal occupation of the West Bank, Gaza and Arab East Jerusalem, and makes compensation for the Palestinian refugees it displaced from their homes, there cannot be any peace. Our church, through its General Convention resolutions and speaking out, will for the sake of justice, continue to support an independent state for the Palestinian people.

*(The Rev.) Ray Low
St. Luke's Church
Scituate, Mass.*

Dangerous Threat

Fr. Barnds' Viewpoint article, "Unwelcome Visitors" [TLC, Feb. 18], describes a dangerous threat to the Episcopal Church: General Convention appointing task forces to force dioceses to conform to its decisions. While I support the ordination of women and the other issues he mentions, solutions must evolve in dioceses.

In Louisiana, Bishop James Brown came to his own decision to ordain qualified persons regardless of gender; it was not forced upon him. Could the \$20,000-\$30,000 that will be spent on task force visits be better spent aiding stricken people in El Salvador?

Power corrupts, and can lead to unfortunate results, seen in the "additional" beliefs imposed over the last two centuries on our brothers and sisters in the Roman Catholic Church.

*Stuart S. Bamforth
New Orleans, La.*

'Mandate to Confess'

The Rev. Shullenberger writes on lust [TLC, Mar. 11]: "Christians don't have a mandate to repress; we have instead a mandate to confess." Well, I don't know about her, but I've found that the less one represses, the more one confesses.

*(The Rev.) Brendan Liddell, deacon
Peoria, Ill.*

CLASSIFIEDS

BOOKS

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

CONFERENCES

TENS Annual Conference—Stewardship: Living Our Covenant with God, May 4-5, 2001, Vancouver, BC. Content includes Annual, Planned & Capital Giving. Underwriters include Anglican Church of Canada, Diocese of New Westminster, Episcopal Church Stewardship Office, the Episcopal Church Foundation and Holliman Associates. \$205US/\$310CAN. For details call (800) 699-2669. E-mail: Tens@tens.org; or visit <http://tens.org>

RENEW YOUR LAY MINISTRY NOW! The National Network of Lay Professionals in the Episcopal Church (NNLP) is calling lay professionals in the church to join its 10th annual gathering at the Trinity Conference Center in West Cornwall, Connecticut, June 15-17, 2001. We will renew our ministries professionally and spiritually in the midst of Trinity's 600 wooded acres, through participation in common prayer and learning experiences. This year's theme, "Wonder, Work and Worth!" will help us examine such diverse issues as human resource questions, our work as ministry, parish administration, among others. Our keynote speaker will be Rick Johnson, lay canon of Grace Cathedral, San Francisco, and founder of Grace Com, the award winning communication network of the cathedral. As always, the main benefit will be shared dialogue and networking opportunities with others engaged in professional lay ministry within the church. For more information on the gathering, to download a registration form or to learn about membership in NNLP you may access our website at <http://www.dfms.org/NNLP> E-mail NNLP@trinitywallstreet.org. Address: NNLP, 74 Trinity Pl., 25th Floor, New York, NY 10006-2088. Phone (212) 602-0771.

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BEAUTIFUL COLORADO. There is an opening for rector at St. Matthias Church in Monument, CO, located along the eastern front range of the Rockies 12 miles north of Colorado Springs and 60 miles south of Denver in the shadow of Pike's Peak. The area is suburban and rapidly growing, our church is small and also growing. If interested please forward resume and CDO profile to: **Ms. Vicki Cummings, Search Chairman, 15825 Holbein Dr., Colorado Springs, CO 80921.**

POSITIONS OFFERED

CAMPUS CHAPLAIN: St. Jude's Ranch for Children is searching for a seminary trained priest to provide pastoral care to the Ranch children, staff and visitors in Boulder City, NV. The chaplain is expected to support a schedule of daily mass, Bible studies, fellowship, music program development, staff meeting, occasional retreats and workshops as well as occasional preaching assignments out of town. For more information: E-mail: website.www.stjudesranch.org. To apply to: **Pat Brewer, human resources. FAX (702) 294-7171. Phone (702) 294-7106.**

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LARGE, URBAN, VITAL PARISH seeks dynamic full-time Director of Youth/Children's Music Ministries. Individual is sought to broaden and to develop a graded choral program. Duties include directing four choirs in weekly liturgies and rehearsals, administrative responsibility for the music office and assisting the Director of Music in rehearsals, liturgies and concerts. Candidates should exhibit good piano/organ skills and excellent computer skills. Orff, Kodaly, etc. experience welcomed. Detailed job description and application requirements available on request by calling **Rosa Gentile** at (212) 774-4251 or E-mail chlutch@rcn.com. St. James' Church is an equal opportunity employer and does not discriminate on the basis of race, sex, creed, national origin or sexual orientation. No applications accepted after March 30, 2001.

SCHOOL CHAPLAIN/TEACHER OF LITERATURE OR HISTORY. St. John's Episcopal Parish Day School (Tampa) seeks experienced independent school teacher who is also an Episcopal priest or transitional deacon. Responsible for MS academic and religion classes and for morning chapel. The school enrolls 440 students and is expanding into a second large campus. Appointment this spring for midsummer move to St. John's. Letter and resume please to Headmaster, **sjepds, 906 S. Orleans, Ave., Tampa, FL 33606.** E-mail: afruhuf@tampabay.rr.com.

VICAR, part-time or bi-vocational is being sought for a small church in Roswell, NM, in the Diocese of the Rio Grande. Ideal climate, vicarage, golf membership and season symphony tickets offered with package. Please send resume and inquiries to: **The Rt. Rev. Terence Keshaw, Diocese of the Rio Grande, 4304 Carlisle Blvd., NE, Albuquerque, NM 88107-4811.** E-mail tkeshaw@diocese.org or to: **The Bishop's Warden, St. Thomas á Becket Episcopal Church, P.O. Box 1775, Roswell, NM 88201.** E-mail stthomas@dfn.com

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DIRECTOR OF YOUTH MINISTRY. St. James Church, 500 active members, seeks full-time youth director to coordinate and run youth fellowship and mission programs for youth fifth grade through senior high. Competitive salary in small, vibrant community located in the Blue Ridge Mountains of Western North Carolina. Two years' experience and training preferred. Send resume by March 15 to: **Youth Minister Search Committee, St. James Church, 766 N. Main St., Hendersonville, NC 28792.**

RECTOR: St. Paul's Parish, Kent, Chestertown, MD, is seeking a rector for our small (approx. 150 communicants) rural parish located on Maryland's Upper Eastern Shore. We are an active historic (established in 1692) parish located midway between a small college town and a small Chesapeake Bay harbor town, within two hours' drive of Baltimore, MD, Washington, DC, and Philadelphia, PA. We are searching for an individual with strong pastoral and leadership skills to help us continue our spiritual and physical growth. Information is available on our web site: www.stpaulkent.org. For information contact: **Search Committee, St. Paul's Parish, Kent, 7579 Sandy Bottom Rd., Chestertown, MD 21620** or e-mail st.paulkent@friend.ly.net

DIRECTOR OF YOUTH MINISTRIES, Christ Church, Alexandria, VA. Christ Church, a large, thriving parish with a brand-new youth facility for our great kids in Old Town, Alexandria, VA (Washington, DC area) needs a director of youth ministries to take the reins of our up-and-running, long-standing, successful youth program. We seek a confident lay leader with undergraduate degree and strong faith. Salary, benefits and budget competitive. Cover letter and resume to: **Youth Ministries Search, Christ Church, 118 N. Washington St., Alexandria, VA 22314.** E-mail hancock@capu.net or BKW@HistoricChristChurch.org

RECTOR, Carmel (Indianapolis), Indiana. St. Christopher's Episcopal Church is seeking an experienced, energetic rector with the vision to lead our growing corporate sized church in traditional worship, spiritual growth, education and community outreach. The ideal candidate will inspire and challenge the congregation to use its untapped treasures and talents to expand existing activities and create new programs and ministries. St. Christopher's is a conservative, family-oriented church located in a thriving, suburban community and has plans and funding in place for a new church facility. If interested, send a resume and CDO profile by May 31, 2001 to: **Tom Poyser, Search Committee Chair, St. Christopher's Church, 1440 W. Main St., Carmel, IN 46032** or by e-mail: ash4936@aol.com. The church telephone is (317) 846-2189 and fax is (317) 846-2189, web site is www.st-christophers.org

ASSISTANT PRIEST for Christian education and youth: St. John's Church on the Mississippi Gulf Coast invites applications for an assistant for youth and Christian education. A vibrant and growing parish in a progressive and changing community an hour from Mobile, AL, and two from New Orleans. Inquire: **Search Committee, St. John's Church, 705 Rayburn Ave., Ocean Springs, MS 39564.**

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The Rev. **Paige Buchholz** is assistant at St. Elizabeth's, 110 Sugarwood St., Knoxville, TN 37922.

The Rev. **Paul Burrows** is rector of Advent of Christ the King, c/o 162 Hickory St., San Francisco, CA 94102.

The Rev. **Mike Cogsdale** is rector of Epiphany, 750 W 13th St., Newton, NC 28658.

The Rev. **Tom Cook** is rector of Grace, 160 High St., Medford, MA 02155.

The Rev. **Frank Cowell** is rector of St. Paul's, 777 Sage St., Elko, NV 89801.

The Rev. **James R. Young** is assistant at St. Paul's, 1528 Oakdale Rd., Modesto, CA 95355.

Deaths

The Rev. **Austin Rellins Cooper, Sr.** died Feb. 14 of an apparent heart attack when his car plunged into a canal as he was returning home from a meeting of the Southeast Florida Episcopal Foundation of which he was a member. Fr.

Cooper, 67, was a former member of the Anglican Consultative Council and the national Executive Council.

Fr. Cooper was born in Miami, the son of Bahamian immigrants, and graduated from St. Augustine's College and Seabury-Western Theological Seminary. He was ordained deacon in 1960 and priest in 1961 and served churches in Opa-Locka, Hollywood, Delray Beach, Deerfield Beach and Hallandale, FL, and was curate at St. Simon's, Rochester, NY, in 1962. He was vicar of St. Augustine's, Dallas, TX, and headmaster of its day school from 1962 to 1965, rector of St. Philip's, Jacksonville, FL, 1966-69, urban minister for the Metropolitan District of the Diocese of Central New York, 1969-70, then he moved to St. Andrew's, Cleveland, OH, serving as rector from 1970 until he retired in 1998. He was a nominee for three episcopal elections, and was a co-founder of the Union of Black Episcopalians. Fr. Cooper was known as an outspoken civil rights activist, having served as a member of NAACP, including the presidency of the Cleveland chapter. Following his retirement he returned to the Miami area, where he assisted at St. Agnes' Church. He is survived by his wife, Patricia, son Austin Cooper, Jr., daughters Dr. Angela Cooper-Carty and

Kimberly, brothers Clement and William, and sister Leona Baker.

The Rev. **John Clark Brownfield**, 69, priest of the Diocese of Northern California, died Jan. 13 after being in failing health for some time.

A native of Fairmont, WV, Fr. Brownfield was a graduate of Hobart College and Bexley Hall. He was ordained to the diaconate in 1959 and to the priesthood in 1960. He assisted at Trinity, Huntington, WV, 1959-62, then moved to Northern California, where he was vicar of Trinity, Sutter Creek, 1962-66; vicar of Our Merciful Savior, Sacramento, 1966-70; assistant at St. Matthew's, Sacramento, 1983-91; associate at All Saints', Sacramento, 1991-98, and associate at St. Michael's, Carmichael, from 1998 to the present. He served in a non-parochial capacity from 1970 to 1983 when he was employed by the State of California. He is survived by his wife, Sandy, of Sacramento, a son, John, of San Jose, CA, a daughter, Kathy Peterson, of Mt. View, WY, and eight grandchildren.

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ST. PAUL'S PARISH 60 Akenside Rd.
www.stpaulsparish.org (708) 447-1604
The Rev. Thomas A. Fraser, r
Sun Eu 10:15 (Sat 5). Wkdy Eu Tues 7, Wed 7, Fri 10. Sacrament of Reconciliation 1st Sat 4-4:30 & by appt

LENT CHURCH DIRECTORY

INDIANAPOLIS, IN

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The Very Rev. Robert Giannini, dean
Sun Eu 8 & 10; 10 Christian Formation

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ST. JAMES (Founded 1844) 208 N. 4th St.
(225) 387-5141 Internet: <http://www.stjamesbr.org>
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the Rev. Robin Whitlock, assoc; the Rt. Rev. Robert Witcher,
Bishop-in-Residence; Helen Campbell, Dir. of Lay Min.; Wendi
Poirrier, interim dir of Christian Ed.; Chris White, Dir. of Youth
Min: 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)

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

LENOX, MA

TRINITY PARISH 88 Walker St. (413) 637-0073
The Rev. Edward Ivor Wagner, r
Sun: MP 7:15, Quiet H Eu 8, Sung H Eu 10:15, Ev 5. Daily: MP
7, EP 5:30; H Eu Tues noon, H Eu & Healing Thurs 10

KANSAS CITY, MO

OLD ST. MARY'S 1307 Holmes
The Rev. Paul Cook (816) 842-0985
Masses: Sun 8 Low; 10 Sol; Noon: Daily, Sat 11

PLYMOUTH, MN

(MINNEAPOLIS)
EPIPHANY 4900 Nathan Ln. N. (763) 559-3144
The Rev. Neysa Ellgren, r
Sun H Eu 8 & 10:30. Christian Ed 9:15

MILFORD, NH

CHURCH OF OUR SAVIOUR 19 Amherst St. (603) 673-3309
The Rev. David Robinson, r
Sun Eu 8 & 10:30; Thurs 10

HACKENSACK, NJ

ST. ANTHONY OF PADUA 72 Lodi St.
The Rev. Brian Laffter, 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

WAYNE, NJ

ST. MICHAEL'S 1219 Ratzer Rd.
The Revs. Ellen & John Donnelly (973) 694-1026
Sun H Eu 8 & 10 www.stmichaelswayne.org

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

SANTA FE, NM

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the Rev. Robert Dinegar, Ph.D., assoc.
Sun H Eu 7:30, Sung H Eu 9, 11:30, Christian Ed 10:30. Monday
Rosary 10. Tues H Eu 10. Thurs H Eu 12:10. MP and EP
daily

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Mon-Fri MP 8, Eu 12:05, EP 5:30. Sat MP & Eu 10. Church
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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
www.stmrvirgin.com
Sun Masses 9 (Low), 10 (Sung), 11 (Sol), 5 (Low), MP 8:40, EP
4:45. Daily: MP 8:30 (ex Sat), Noonday 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

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

PARISH OF TRINITY CHURCH

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The Rev. Samuel Johnson Howard, Vicar
(212) 602-0800 Internet: <http://www.trinitywallstreet.org>

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Sat MP 8:45, H Eu 9. Open Sun 7-4; Mon-Fri 7-6; Sat 8-4

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Mon-Thurs 8:30-6; Fri 8:30-5:30. 1-800-551-1220

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Sun Eu 8,9,11; educ. For all 10. Wed in Lent
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(Tulsa)
ST. MATTHEW'S 601 N. Lake Dr.
The Rev. L. Clark Shackelford (918) 245-7552
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ST. GEORGE'S Ardmore Ave. & Darby in Haverford
(610) 642-3500 E-mail GeoNevil@aol.com
Website www.stgeorgeschurch.org
The Very Rev. William Duffey, Ed.D., r & Dean of Merion; the
Rev. John B. Pumphrey, v
Sun Eu 8 (Rite I) & 10 (Cho Rite II). Midweek Masses Tues 9:30,
Thurs with HU 7 and all HDs @times anno. MP 9, EP 6 Mon-Fri.
Sun adult catechumenate & Bible classes 9:15, ChS and nurs-
ery at 10, YPF 5; Wed dinner & Lenten study groups 6:30,
Compline 8:15; Sat Christian formation for youth 11. Quiet Day
with CSM Sister; Mar 10. Phone or e-mail for other events

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11, daily noon & 6

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S. STEPHEN'S 114 George St.
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Sun Masses 8 (Low), 10 (Sol), MP 7:30. Daily as posted

EUTAWVILLE, SC

Historic Church of the EPIPHANY 12113 Old #6 Hwy.
The Rev. John F. Scott (803) 492-7844
Sun H Eu 8 & 10:30

CORPUS CHRISTI, TX

CHURCH OF THE GOOD SHEPHERD 700 S. Broadway
The Rev. Ned F. Bowersox, r
The Rev. Frank E. Fuller, asst (361) 882-1735
The Rev. Margarita Arroyo, c
Sun 8, 9 & 11. Weekdays as anno

DALLAS, TX

INCARNATION 3966 McKinney Ave.
The Rev. Larry P. Smith r; the Rev. Frederick C. Philpott v;
the Rev. Michael S. Mills; the Rev. Craig A. Reed; the Rev.
A. Thomas Blackmon
Sun Eu 7:30, 9, 9:15, 11:15, 5. Daily Eu 7 & 12 noon. Daily MP
6:45, EP Mon-Fri 6 (214) 521-5101

EPISCOPAL SCHOOL OF DALLAS 41009 Merrell Rd.
The Rev. Stephen B. Swann, headmaster; the Rev. Paul E.
Sticklin, senior chap; The Rev. Michael Hamuth, chap
Wed Eu 8, 8:50 MS/US; 1st Wed 8:20 LS; Daily MP 8, 8:50
MS/US; 8:15, 9, ILS (214) 358-436

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

PARIS, FRANCE

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23, Avenue George V, 75008 Tel. 011 33 (0)1 53 23 84 00
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one ministry the Rev. Nathaniel Hsieh, Taiwanese ministry;
the Rev. George Hobson, canon theologian
Sun Services: 9 H Eu, 10:45 Sun School, 11 H Eu, 3 H Eu in
Chinese, 5 Cho Ev (3rd Sun), Wkdly Services 9:15 MP M-F;
12:30 H Eu Wed, 11:30 H Eu Fri in French, 6 H Eu Sat in French

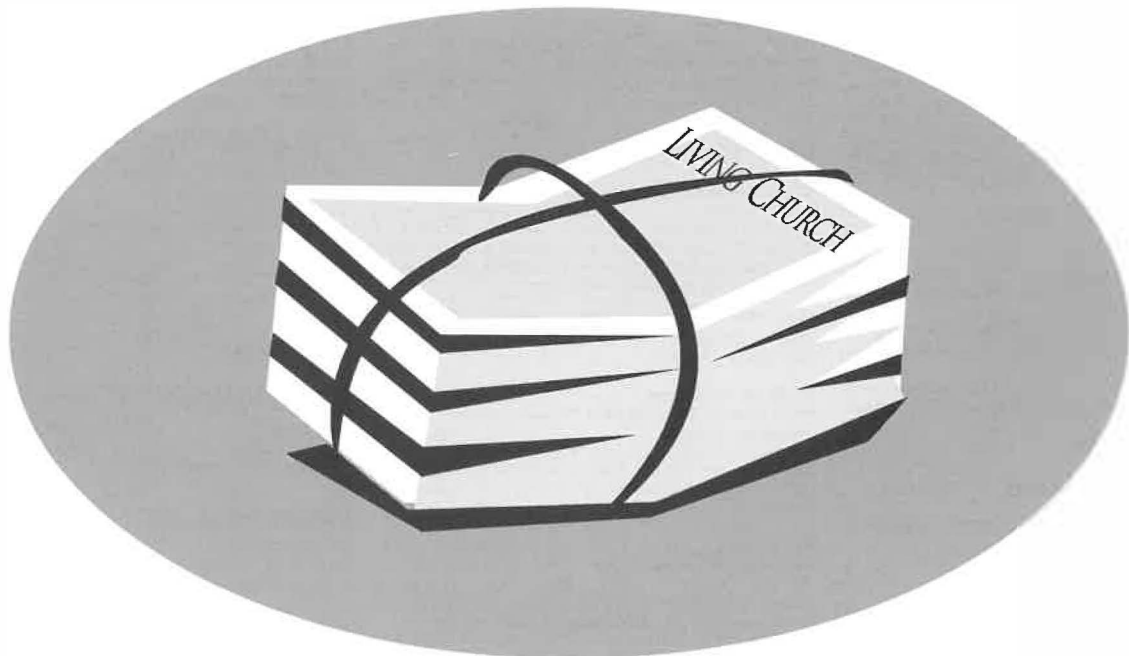
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