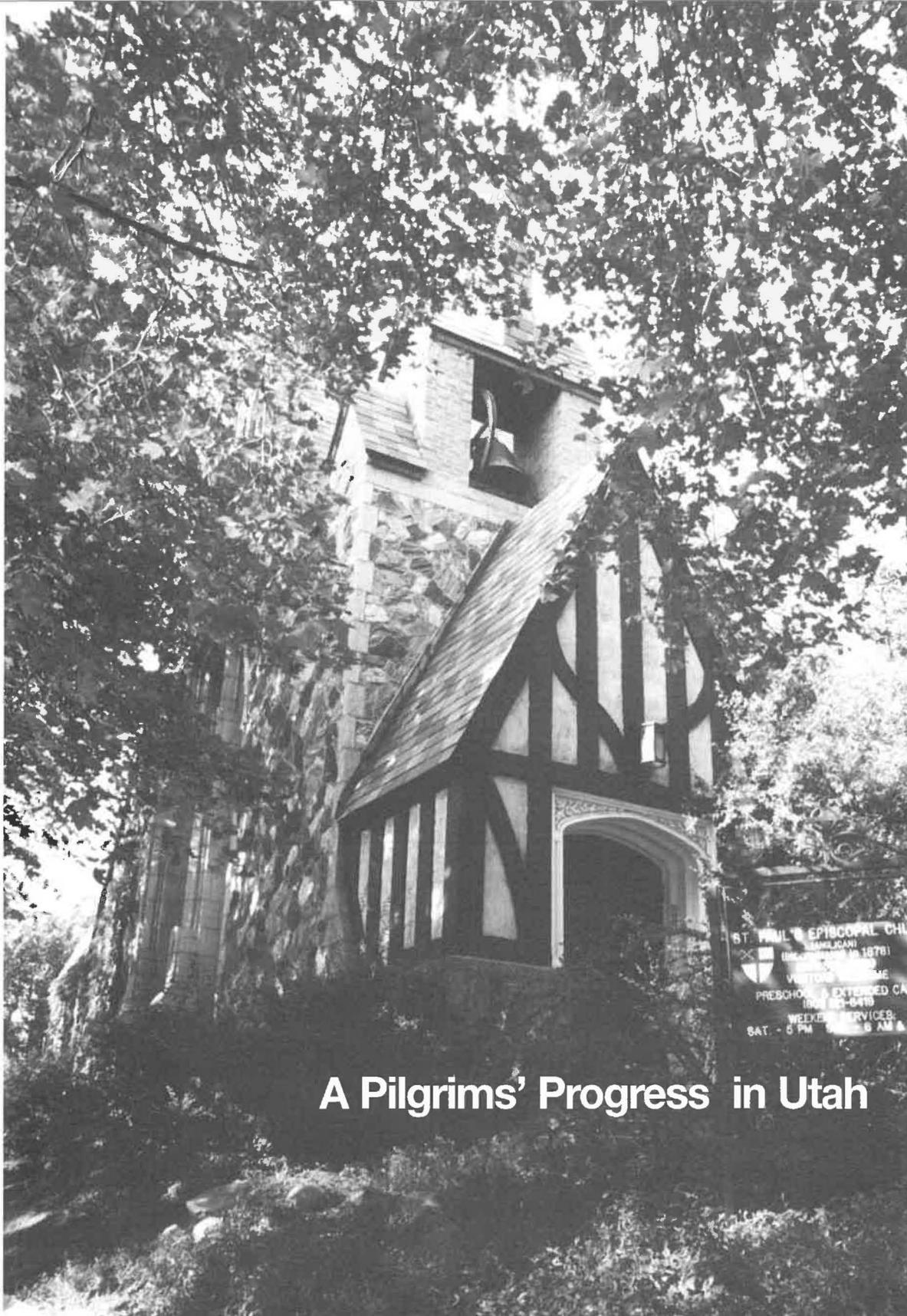


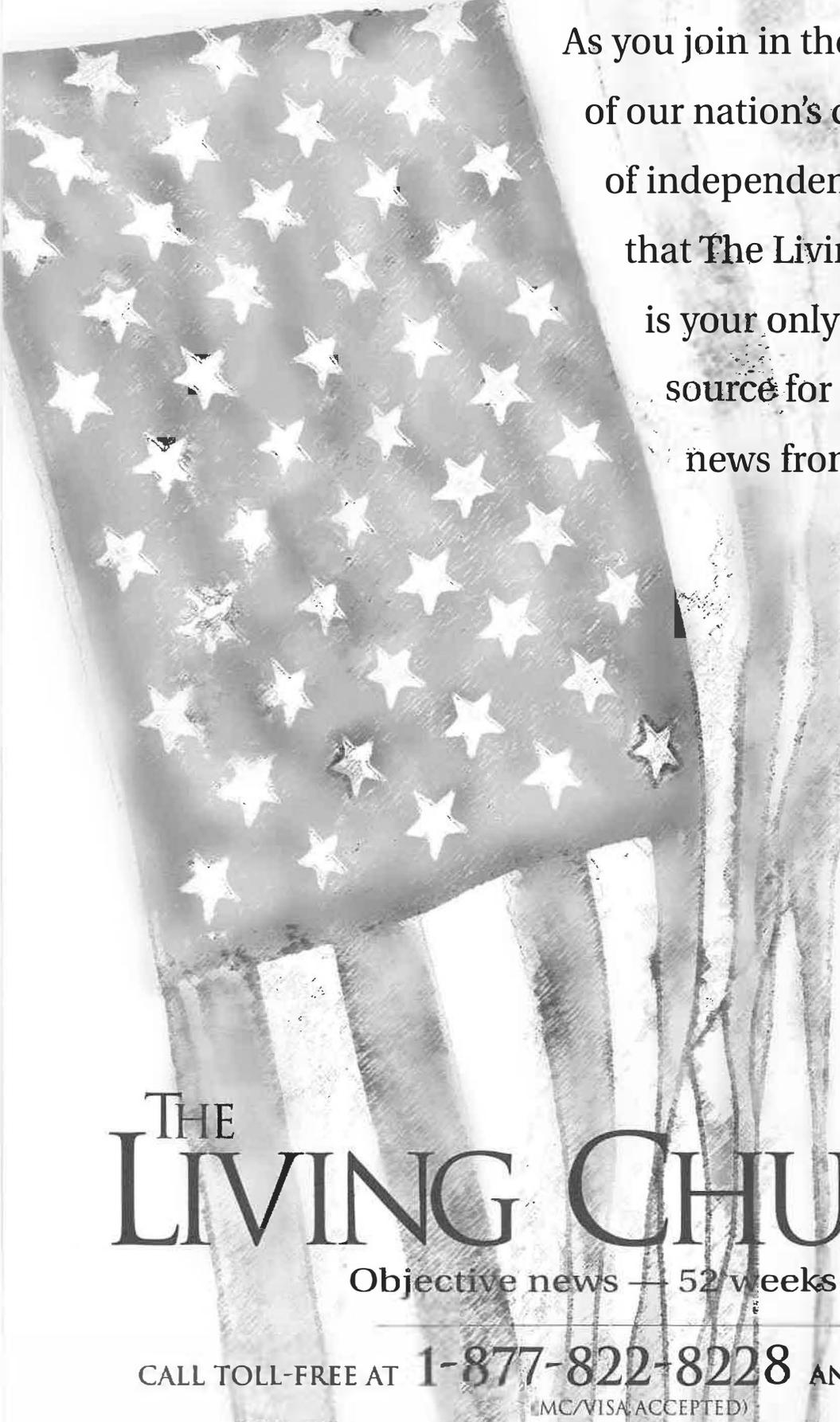
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A Pilgrims' Progress in Utah

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St. Paul's Church, in Salt Lake City, Utah, embarks on a 14-month, \$3.5 million building renovation.

Steve Waring photo

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SUNDAY'S READINGS

A Double-Edged Sword

'The Kingdom of God is near' (Luke 10:11)

Fifth Sunday After Pentecost (Proper 9), July 8, 2001

Isaiah 66:10-16; Psalm 66 or 66:1-8; Gal. 6:(1-10) 14-18; Luke 10:1-12, 16-20

The announcement that the kingdom of God is near means at least two things. It certainly means that at last, God has in Jesus brought his promise of rescue to fulfillment. But it also is a warning to those who ignore Jesus. "But when you enter a town and are not welcomed . . . it will be more bearable on that day for Sodom than for that town."

The gospel is a double-edged sword bringing both salvation and judgment. You see this in the Isaiah reading. Looking forward to the coming of the Lord, the prophet announces good news: "I will extend peace to her like a river . . ." But to those who reject the Lord, the Lord's coming will bring down "his anger with fury" (Isaiah 66:15).

In both Isaiah and Luke, we see that the gospel is a double-edged sword. It exposes our sinfulness and at the same time brings healing and salvation to all who repent and turn to the

Lord. These texts emphasize a sense of urgency, which is often lacking in our churches. The good news is that Jesus has come, bringing peace to those who are far off from the Lord; but it also means that those who reject the Lord remain as they are, under the wrath of God (John 3:36).

The coming of the kingdom is the announcement of God's glorious fulfillment of promises made, and at the same time it is a warning for those who spurn the gracious salvation freely offered in the gospel.

In Luke's account, the 72 who are sent out to herald the coming of Jesus return to the Lord in amazement. What an experience. It appears that they receive a gentle rebuke from the Lord who reminds them that apart from his grace and power, they would be powerless to effect any change. That they know him, and his power, should be their greatest joy.

Look It Up

How would you apply Luke 10:5-12 to the church's evangelism today?

Think About It

Have we lost a sense of urgency in proclaiming the gospel? If so, why?

Next Sunday

Sixth Sunday After Pentecost (Proper 10)

Deut. 30:9-14; Psalm 25 or Psalm 25:3-9; Col. 1:1-14; Luke 10:25-37

Wisdom from a Rainforest

The Spiritual Journey of an Anthropologist

By Stuart A. Schlegel
University of Georgia. Pp. 269. \$24.95.

The Ethos of the Cosmos

The Genesis of Moral Imagination in the Bible

By William P. Brown
Eerdmans. Pp. 458. \$35 paper.

Seldom does one read two entirely different books which lead to the same end or conclusion. But these two captivating books leave one richer for the reading. These books may appear to be two volumes of a set, which, of course, they are not.

William P. Brown, in *The Ethos of the Cosmos*, rewards his readers with a significantly scholarly, yet readable, text, celebrating the place of the imagination and myth in the creation of Israel's moral character. The



creation (i.e. the universe itself, the world, and the created order of living and non-living things) is related to the human person and community in such a way that one begins to see an inter-relatedness and mutual support. Creation has formative powers even to the touching of the moral codes and lifestyles of individuals and cultures.

Certainly the chapter of the animals would evoke a hearty "Amen!" from St. Francis of Assisi, and the chapter "Rejoicing in the Inhabited World" successfully marries the creation and ethical and moral formation, causing one to long for more and more investigation into this new angle or paradigm. Brown's approach is captivating, and honoring to both

the scriptures and the "whole state of God's creation."

Stuart A. Schlegel is an Episcopal priest who spends significant time living among the Teduray people of the island of Mindanao in the Philippines. Discovering a peace-loving, person-honoring society, Schlegel begins early to see stark contrasts with Western culture and society. The Teduray people seemed to respect and honor the creation in which they lived and moved. The compassion and humane treatment of each other was mirrored, Schlegel saw, in their relationship with the animal kingdom and with the world itself.

Finding this tribe to have significant cosmology, he learned from them through story and practice, and recounts for his readers the delightful and peace-inducing incidents.

(The Rev.) Jeffrey A. Mackey
West Shokan, N.Y.

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'Angel Project' May Hinder Cause of Women Priests, Critics Say

The Rt. Rev. John B. Lipscomb, Bishop of Southwest Florida and a member of the task force to ensure compliance with ordination of women in every diocese, is concerned that the "Angel Project" will make his job more difficult.

"I do hope and pray that you will step back from this move and allow the official work of the General Convention to move ahead," Bishop Lipscomb wrote in an April 26 letter to Lyn Headley-Moore, president of the Episcopal Women's Caucus [TLC, July 1] and author of a letter seeking volunteers and donations in support of the Angel Project.

Under the plan, women priests would attempt to serve without the approval of the bishop in the three dioceses which currently do not recognize the ordination of women. Previously, the Most Rev. Frank T. Griswold, Presiding Bishop, released a statement criticizing the plan. "It runs counter to the determination of the manner in which to proceed delineated by the Executive Council of the Episcopal Church: a way forward that is grounded in an appreciation of the gifts of ordained women, a sensitivity

to the pastoral realities of the dioceses in question, and respect for their integrity," Bishop Griswold wrote.

Ms. Headley-Moore responded by saying critics have misunderstood the Angel Project.

She says it "is to provide companion support for the work of the task force," although she admitted the caucus hadn't consulted the task force before announcing the plan. "We'll be happy to stay in close contact with the task force as we provide pastoral and grassroots support," to their efforts, she said. "It is intended to support the feeling and needs of the people [in the noncompliant dioceses] who want to experience the ministry of female priests on a regular basis."

Volunteers have already come forward, according to Ms. Headley-Moore, but she refused to divulge their identities. She did say the volunteers must have special qualities. "It's very important that it be a person who can live and work well under some of the stresses that will exist. It will be very important for that person to be supported and to know that this is their particular calling."

Jim DeLa

Province 6 Synod Looks at Justice Issues

Delegates to the annual Province 6 Synod gathered in Sioux Falls, S.D., at Calvary Cathedral May 17-19 to continue their discussion on justice issues.

Provincial Episcopal Church Women (ECW) and bishops gathered separately before the synod meeting. "Provinces are 'funny' entities," said synod coordinator Ellen Bruckner, of Cedar Rapids, Iowa. "They are not programmatic, but more about networking and keeping people in touch with one another."

In addition to the networking and the business agenda, the delegates participated in a "white privilege exercise" and spent one afternoon on "jus-

tice tours," visiting agencies in Sioux Falls which assist the needy and the marginalized or which work to increase awareness in the community of justice issues — and hearing their stories. Final hours of the synod were spent pulling various strands of the weekend together within the context of scripture.

Christine Dunham Norris, representing the Diocese of South Dakota, thought it was a good meeting. She said she was especially affected by the story of St. Matthew the Martyr, a gay/lesbian congregation that meets at Calvary Cathedral and provided one of the synod's evening meals.

Mary Armin

Bishop Plummer Says He's Regaining Strength

The Rt. Rev. Steven Plummer, Bishop of Navajoland, looked fit and shared the information with the area



Bishop Plummer

mission convocation that his chemotherapy treatments were successful against diagnosed lymphoma. The treatments ended in February, and the bishop reported that he has been regaining strength steadily since then.

Bishop Plummer also revealed plans for developing indigenous leadership within the diocese when it met June 8-10 at Bluff, Utah.

The bishop said he would like to start a "hogan seminary," a local community seminary, within Navajoland. Those plans are being developed by the Rev. Jerry Drino in coordination with the area mission council.

The bishop said his hope is that the people of Navajoland will continue to work together in the development of a Navajo church. He said that worship on Sunday takes place around the area mission, but that the work of the church takes place during the week, also.

He encouraged members of the area mission to continue to work together in developing their own ministry.

The Navajoland Area Mission boundary coincides with that of the Navajo nation. It includes parts of the areas that were in the dioceses of Utah, Arizona and the Rio Grande.

Delegates approved an annual budget of approximately \$365,000, most of that coming from the national church. They also voted to meet next year in the New Mexico region at the invitation of the new vicar, the Rev. Carol Tookey.

The Rev. John Robertson, national staff officer for Indian Ministries, was a guest at the convocation and led Bible sharing.

Dick Snyder

Executive Council Offers Guidelines for Public Funding

Executive Council reaffirmed the Episcopal Church's long-standing practice of receiving public funding for faith-based social service programs during its meeting in Salt Lake City, Utah, June 8-11, but urged parishes, dioceses and related service providers to consider carefully the ramifications of accepting such money.

In general, separate incorporation as a non-profit entity works best when public money is part of the funding formula, council said. It also issued guidelines for churches and organizations to follow should they wish to participate.

According to Executive Council, faith-based social service programs should not: (1) require those seeking the services to receive religious instruction, worship or proselytizing; (2) discriminate against or give preference to those applying for such services on the basis of religion, race, national origin, sexual orientation, age, sex or disability; (3) discriminate against or give preference to any employee or applicant for employment on the basis of religion, race, national origin, sexual orientation, age, sex or disability; and (4) meet professional standards of accounting and conduct consistent with programs similar in scope and nature.

Council also encouraged church staff members to disseminate widely information on current regulations, aspects of the current debate on faith-based initiatives and appropriate technical assistance to those Episcopal agencies seeking to offer expanded social services using public money.

Salt Lake City 'Pilgrims' Set Out to Restore Their Church Building

June 10 was a "Red Sea" moment for St. Paul's Church in Salt Lake City, Utah. On Trinity Sunday, the parish moved out of its 74-year-old Tudor-style building. For the next 14 months the congregation will worship in St. Margaret's Chapel, located on the grounds of St. Mark's, a private school several miles from the church.

St. Paul's is to undergo a \$3.5 million renovation, and church leaders decided that for reasons of liability and practicality it would be easier to vacate and deconsecrate the building for the duration.

The renovation process is somewhat unique in that the administrative offices, on-site day care center and temporary storage facilities are scattered in separate buildings throughout the Wasatch Valley.

First planned nearly seven years ago, the decision to add a dedicated food pantry, pre-school center and additional classroom space eventually came to be called the "Pilgrimage." The Rev. Sandra "Raggs" Ragan, assisting priest and chaplain at St. Mark's, touched on the subject during her sermon on June 10.

Like the Israelites in the wilderness, the members of St. Paul's have had all of their comfortable things taken away, she said. The parish has crossed the Red Sea and begun its journey toward renovation and restoration. The process should lead to a better understanding of what God desires from St. Paul's.

The planning committee has taken a number of steps to help ensure that the length of the pilgrimage and the attrition rate does not approach that of the Israelites in the wilderness. Throughout the renovation period, the parish will hold monthly potluck dinners, each with a different theme. The purpose of the dinners will be to help maintain connections among members.

Parking near St. Margaret's Chapel



Steve Waring photo

St. Paul's Church, Salt Lake City, Utah

is limited enough that the renovation planning committee decided to institute a shuttle service between the temporary administrative offices downtown (where parking is relatively plentiful) and the chapel. After two weeks an average of about 40 people have taken advantage of the option and the brief ride has offered another opportunity for members to connect with each other, said the Rev. Caryl Marsh, rector.

Although attendance is down somewhat from the Sunday average of about 200, Ms. Marsh said this is typical during the summer months. She is confident that the congregation has been well prepared for the temporary inconvenience.

So far the biggest problem, according to the rector, has been unpacking and trying to remember to which location a particular item was sent. Recently she went looking for votive candles, but resigned herself to making temporary ones after she realized the originals were buried in the storage facility about 30 miles away in Ogden.

BRIEFLY...



Bishop Keyser

The Rt. Rev. **Charles L. Keyser**, retired Bishop Suffragan for the Armed Forces, has been called to be the bishop, assisting for the Diocese of Montana during a transition period anticipated to last at least two years. Bishop

Keyser, currently the dean pro-tem at Christ Church Cathedral in New Orleans, will begin his work in Montana no later than Aug. 23.

The Very Rev. **Durstan R McDonald**, president and dean of the Episcopal Theological Seminary of the Southwest since 1984, has announced his retirement effective June 1, 2002. A search committee of faculty and trustees has begun the process of selecting the fifth dean and president. The Rt. Rev. Bruce MacPherson, Bishop Suffragan of Dallas, is chair of the group.

The Council of **Associated Parishes** for Liturgy and Mission, meeting recently in Santa Fe, N.M., elected the Rev. Clayton D. Crawley, vice president of the Church Pension Group, as presi-

dent for a two-year term. The fellowship of clergy and laity seeks to advance the principles of the liturgical movement in the lives of the Episcopal Church and the Anglican Church of Canada.

The General Assembly of the **Presbyterian Church** voted 317-208 to overturn a ban on gay and lesbian clergy on June 15 in Louisville, Ky. The ban, which was inserted into the nation's sixth-largest protestant church's constitution in 1997, requires ministers, deacons and elders to live either in celibacy or fidelity of heterosexual marriage. In order to become official, the proposed constitutional change must be approved by a majority of the church's 173 presbyteries.

Tom LaNoue, a member of St. John's Church in New Braunfels, Texas, has been elected chairman of the 24-member board of directors of Faith Alive, a national Episcopal ministry which conducts in-parish weekend programs of spiritual renewal.

Correction: Because of an editor's error, the Rev. Mark Seitz was identified as rector of St. Matthew's Church, Charleston, W.Va. [TLC, June 10]. He is the rector of St. Matthew's, Wheeling, W.Va.

'Day of Sadness' in Oklahoma City

At noon on Monday, June 11, clergy, survivors, family and friends walked from the Alfred P. Murrah Building memorial site in downtown Oklahoma City to St. Paul's Cathedral for a service of remembrance and hope.

"It was a powerful day," said the cathedral's dean, the Very Rev. George Back. The service was one of prayers and lessons, hymns and silences. "We sang 'The King of Love my Shepherd is,' 'O God, our help in ages past,' and that beautiful Navajo hymn 'Peace Before Us' [#791, *Wonder, Love, and Praise*]. It has an awareness of the presence of God."

Cathedral secretary Barbara Patterson called it a day full of sadness. "It's hard to believe it's been six years. Today another life was lost. I thought of his parents," she said. "So much sadness."

"We avoided the issues of the world," Dean Back said. "We used silence and that beautiful hymn to bring people into God's world."



Each year St. Margaret's Church, Annapolis, Md., holds a jousting tournament. The local chapter of the Brotherhood of St. Andrew organizes the event. Quarter horses are used and riders carry lances to lift small

rings from posts on the course. The size of the rings ranges from a quarter to a dime. In addition to accuracy, speed is essential. Proceeds from the event help fund several church programs.



Ricky Lewis takes fresh bread from the oven as part of the program's breads and pastries module.

Community Kitchen

Culinary Cornerstones is changing people's lives by teaching life skills as well as gourmet cooking skills.

By John Heurtz

You can give a homeless man a fish, or you can teach him to fish. Or you can teach him to poach a fish in a white wine and cream reduction with fresh tarragon or saffron and serve it with a symphony of starch and vegetables.

Meet Culinary Cornerstones, a high-end food service career development program located at Grace and Holy Trinity Cathedral in downtown Kansas City.

Run by Kansas City Community Kitchen (KCKK) executive director Jane Tally and taught by executive chef Bob Brassard, Culinary Cornerstones is 12 weeks of classroom instruction and on-the-job training for "unemployed, underemployed and homeless people who want to turn their lives around," as Ms. Tally puts it.

One day in 1999, she noticed that some of the regulars at KCKK's weekday lunch feeding program were showing up dressed for work in hotels, fast food restaurants, or call centers. Asking why, Ms. Tally learned that they all had jobs — sometimes that they'd held for years — but they didn't earn enough to provide for themselves and their dependents without help. They wanted to do bet-

ter, but they didn't have the skills.

Thus the program was born, but it isn't just job training. Culinary Cornerstones teaches life skills as well as gourmet cooking skills. The idea is to provide its graduates with a realistic chance at a job that pays a living wage — and might have possibilities for advancement.

Some students bring considerable baggage to the program, and Ms. Tally and Mr. Brassard do everything they can to make each student as successful as possible. Students receive a small weekly stipend. Their uniforms are donated and city bus passes are available. Ms. Tally says KCKK

'We try to remove as many barriers to success as possible.'

Jane Tally

is now trying to help out with housing.

But the most important thing Ms. Tally and Mr. Brassard do for the dozen or so students in each class is talk to them and listen to them — and get to know them as individual people, not just as modules in some agency's client base.

"The thing that's unique about our program is that we try to remove as many barriers to success



Ricky Lewis, Jim Bowden, Bruce Pitts and Mike Oschasceg listen as Executive Chef Bob Brassard (center) discusses dough preparation.



something back to the profession that has given him so much. Each morning he teaches food and cooking techniques in the classroom, food handling safety, and equipment maintenance. Every student also gets 30 hours each of sanitation and nutrition instruction.

Afternoons are spent in the kitchen, where Mr. Brassard presides like an army sergeant with a warm heart. There's an important guest tonight, a prominent local grocer, and he wants even the smallest details to be just right. "Presentation is everything, especially at this

as possible," Ms. Tally says.

The idea of teaching homeless people to cook while feeding them is the brainchild of Robert Egger, a veteran of the restaurant business in Washington, D.C. In 1994 Mr. Egger was volunteering at the on-site feeding program at Grace Episcopal Church in Georgetown when he discovered that D.C.-area churches had to buy the food they needed to feed the city's hungry. Mr. Egger knew firsthand of the wasted food at restaurants, and the difficulty of hiring qualified kitchen help, and the light bulb went on.

"I thought, 'Wait! We should be getting donated food from restaurants and grocers and bringing these people back to our kitchen and showing them how to cook it,'" the high-energy Mr. Egger recalls in one breath.

By now, his light-bulb moment has turned into about 40 programs nationwide like Culinary Concepts. They are known collectively as the Community Kitchens Initiative.

"I've always been a big fan of Jane's," Mr. Egger says. "Jane's a very industrious, businesslike woman. She's a righteous entrepreneur."

Mr. Brassard, a 28-year veteran of the kitchen wars, got involved because he wanted to give

level," he tells the class.

Mr. Brassard demonstrates one cooking technique after another and keeps the process moving steadily forward, all the while dispensing a steady flow of instructions, advice, exhortation and encouragement. Everything is done on time, and the food is superb.

Students come to the program from the homeless community or as referrals from other agencies or programs. A lot of students in this class are from a local shelter for battered women. He says each class is different.

The rules make allowance for human frailty, but they are strict. Not everyone makes it, but most students do. Mr. Brassard says the attrition rate is similar to rates in mainstream cooking schools. "The hardest time is the five days between classes," Mr. Brassard says. "It's really emotion-draining."

For Ms. Tally and Mr. Brassard, the most satisfying thing about Culinary Cornerstones is seeing people succeed in changing their lives, sometimes against great odds. The ones

who make it, make it all worthwhile.

And like great food itself, they may find themselves changed completely by cooking — and by exposure to these two remarkable people. □

John Heuertz is a free-lance writer based in the Kansas City area.



Bob Brassard photos
Gingerbread village made by a class.

The ones who make it, make it all worthwhile.

Not So Roomy, After All

Perhaps you've been wondering why it's so difficult to bring factions in the Episcopal Church together. Nobody seems to be able to agree on anything — prayer book revision, ordination of women, same-sex blessings, and any number of issues which might be classified as less important.

Ah, but that's the genius of Anglicanism, you may be saying. This is nothing new. The church has always had room for a wide variety of opinions. There's room for everyone. Sorry to disappoint you, but it's no longer the case. This is what we're up against:

Exhibit A: An ordained woman sent to me a copy of TLC heavily marked with a bright red, soft-tipped writing instrument. Its purpose was to illustrate "the patriarchal attitude of your small-minded magazine and of the Episcopal Church in general." Our not-so-cheerful correspondent pointed out that in the particular issue she sent, there were 68 references to male priests — she even circled the names in the Church Directory advertisements and the classifieds! — but only 11 references to female priests. She found no photographs of female priests while there were pictures of two male priests and a male bishop.

It seems to me that because women have been ordained priests for only 25 years, aren't there more priests of the male variety than female? And because of that, despite the church's determination to achieve political correctness, aren't most church-related publications going to produce similar statistics?

There's more. With a green marker the reader circled every word that smacked of "patriarchal attitude." That includes Father, Son, Lord, he, him, Mr., Fr., and masculine names: Ted, Robert, and many others.

Someone has too much time on her hands, and probably an anger that needs professional help.

Exhibit B: A parish in the Diocese of Southeast Florida decides to confront a Boy Scout troop which meets in the parish hall. Never mind that the Scouts had been good tenants, had been involved in no scandals or inappropriate behavior, and had not damaged church facilities. The Scouts have left the premises because the

rector and vestry handed the Scouts a non-discriminatory statement and told them if they couldn't sign it, they'd have to leave. The Scouts said they were simply following the policy of the national organization, and they couldn't sign the statement. So out they went.

The action follows a General Convention resolution adopted in 2000 which recommends that clergy inform the local Boy Scouts' council that "homosexual persons are children of God who have a full and equal claim with all other persons upon the love, acceptance, and pastoral concern and care of the Church."

You may recall that the Scouts have decided that homosexual persons should not be in positions of leadership in the organization. We should remember the U.S. Supreme Court upheld the Scouts' policy, and that thousands of young Episcopalians have participated in Scouting activities.

The news isn't all bad. Shortly after the Boy Scouts left the aforementioned parish, another church in that diocese opened its doors to a local troop.

Exhibit C: At this writing the Anglican Mission in America (AMiA) is planning to consecrate four more bishops in Colorado. The AMiA, you will recall, was behind the almost secretive consecrations in Singapore of two missionary bishops to North America last year. That single event eventually did more to harm the cause of unity in the church than anything else during the past year. Consecrating four more bishops will not be helpful in the AMiA's hope to be recognized as a legitimate Anglican province. Because the AMiA is under the pastoral oversight of the primates of the churches of Rwanda and South East Asia, members of its 37 congregations probably ought to be recognized as Anglicans. But are they Episcopalians? Probably not. The consecrations will raise more questions than they answer.

I could cite many other examples, but I won't because they'll probably anger you. The point is, the optimism expressed by some of the church's leaders seems unrealistic. We have a long way to go to achieve unity.

David Kalvelage, executive editor

Did You Know...

ABC-TV's Good Morning America presented weather reports from St. Mark's Church, Irving, Texas.

Quote of the Week

The Most Rev. Peter Jensen, Archbishop of Sydney (Australia), on why he favors lay persons being able to celebrate the Eucharist: "There is nothing whatever in the Bible about who should preside over Holy Communion, so I wonder why this matter is being treated with much more seriousness than something like the consecration of women bishops."

Good Start for Council

It is gratifying to see the national Executive Council get involved in one of the church's most important ministries — evangelism. At its meeting in June [TLC, July 1], the council spent considerable time with one of the most important resolutions to come out of last year's General Convention — the doubling of church membership by 2020. Like most of us, Executive Council for the most part sat by and watched the Decade of Evangelism unfold during the 1990s without being heavily involved. Now council members are taking more of a proactive stance in addressing the resolution.

When it met in Salt Lake City, council heard presentations by persons heavily involved in evangelism, and its members were able to express concerns about the General Convention resolution. Their willingness to adopt their own resolution on the 20/20 initiative and to use such words as “excitement” and “support” for the 20/20 task force indicate the high priority being given to the matter.

We hope the interest and excitement shown by Executive Council members can be experienced all over the church. Now that there is a commitment to evangelism by a national body, there needs to be a strategy to share that enthusiasm with dioceses and eventually with congregations. There can be no more important task for the church to address during the next 20 years.

We hope the interest and excitement shown by Executive Council members for evangelism can be experienced all over the church.

Archbishop's Changing Role

In his 10th year in office, the Archbishop of Canterbury may feel as though he is being pulled in several directions at once. Internationally, there are persons who want him to have a greater presence, becoming more involved in the 38 churches which comprise the Anglican Communion. Back home, in the Church of England, some persons are concerned that the Most Rev. George Carey has neglected his Diocese of Canterbury and his pastoral ministry there and in England's House of Bishops, because of his international commitments.

The problem is being addressed by a review panel, led by Lord Hurd, Britain's former foreign secretary, which is examining the archbishop's responsibilities. The review panel is considering whether the Archbishop of

York should take on an increased role within the Church of England, thereby enabling Archbishop Carey to have a greater international role, and whether other senior bishops could have enhanced responsibilities.

The changing roles of the Archbishop of Canterbury should be examined. While almost no one is suggesting that he should become more of an “Anglican pope,” the nature of the expanding Anglican

While almost no one is suggesting that Archbishop Carey should become more of an “Anglican pope,” the nature of the expanding Anglican Communion calls for an increased international presence.



Communion calls for an increased international presence. Stronger differences of opinion among member churches of the Communion, the desire of the Anglican primates to gather more frequently, and the astounding growth of provinces in Africa and Asia all point to an expanded role for the Archbishop of Canterbury. We hope that when the review panel issues its report, it will agree.

*There was a young lady named Wilde
Who kept herself quite undefiled
By thinking of Jesus
And social diseases
And the bother of having a child*

A frisky little jingle, that, which I happened onto half a century ago, not, as you might suppose, at a fraternity beer bust, but in a classroom of what deemed itself, at the time, the most cerebral of the Episcopal Church's seminaries. Pretty racy stuff in those days. But in today's coinage, as tame as a Mother's Day card — thanks to the cultural fallout of neopaganism, penicillin, and the Pill. For if the century just past will be recalled for its achievements in the field of high-tech, no less memorable — witness the departure of hell from the cosmos as the realm of a final comeuppance — was its cultural and moral decline. And small wonder if what happened to the Culture, a string of such detonations dulling its sense of decorum and taste buds, should also have impacted the churches (ours, of course, among them). Witness the skirmishing within their various walls as we speak, reflecting not simply discordant versions of what those churches should look like, but different world views as well.

Yet if it took a bit of doing for Candide's mentor, Dr. Pagloss, surveying the wreckage around him, to pronounce his "the best of all possible worlds," one could make much the same claim for this church of ours in its present state of disrepair and not be so far off the mark. For it may be that those currently seeking to rally it to their respective causes, pulling it in opposite directions toward the right and left of our viewing screen and launching the occasional missile at each other, may both, in fact, have something of long-term value to offer us.

As a matter of diagnostics, the disorder we face seems to be a genetic one: that of a dual personality at odds with itself. (Cf., e.g., *The Strange Case of Jekyll & Hyde*.) Its ancestry can be traced back as far as Peter and Paul's by-the-book/libertarian dispute over dietary laws, peaking in the confrontation, four centuries later, between the austere Augustine of Hippo and that unanointed patron saint of fun-loving Anglicans ever since, the Celt Pelagius. Across the years, the controversy has recurrently been renewed in one guise or another, surfacing, for example, during the protestant Reformation with the Lutherans condoning sensory delights like organ music and heady drink as not prohibited by scripture, while the Calvinists frowned on

both, not being expressly sanctioned there. And it has lately presented itself yet again, this time as a toxic combination of both those persuasions, in the guilt-ridden self-indulgence that afflicts the American psyche today.

To help us comprehend the church's difficulty in coping with this malaise, in both its public and its parochial forms, we may look to the 1960s, and notably to John ("Honest to God") Robinson, his American counterpart James ("Here I Stand") Pike, and their country cousins

Culture Schlock

How We Might Become a Bridge Church Over Troubled Waters Once Again

By Harold R. Brumbaum

in the so-called "Death of God" consortium. For in their effort to liberate us from what they took to be a decrepit theological language, those worthies also managed to deprive us of a common imagery, however archaic, by means of which the liberals and conservatives among us might carry on intelligible "god talk." And it is evident that without a certain measure of commonality in our understandings of the nature of God, of scripture — and so of ourselves — we are ill equipped to deal with such ethical matters as at present confound us, and end up talking past each other instead.

In one light, this divide can also be seen as a contest for control between the maternal and paternal components of the church, between those who see its role as one of eliciting the good in human nature — as a spiritual fitness center — or, instead, as that of a reform school, inhibiting the bad. Yet since, as in any civilized community, both those facilities can from time to time be useful ones to have around, it is to the common interest that neither should have its efforts stifled by proponents of the other.

If, then, short of some mighty act of God we are destined to live for a time in a house at odds with itself, certain advantages can nonetheless come of that divide. In keeping with the theory that, on balance, two-parent households serve their children's interests best, the Episcopal Church as presently constituted — and barring a domestic split — should be able to raise up a generation of some pretty well-balanced kids. An offspring of Mr. and Mrs. Sprat's, for instance, fed up with their bickering over the merits of fat versus lean, and with filial loyalties torn between them, becomes a vegetarian by way of compromise — in the meantime hav-

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VIEWPOINT

[Our church], having learned the art of compromise when that is possible, and bringing to bear the godly gift of empathy when it is not, the lions are seen to gambol with the lambs.

ing learned a good deal about meat and the value of conflict resolution. Another, the child of a died-in-the-wool Democrat and a diehard Republican, coming of age and perceiving the warts on both of their positions, determines to vote independent instead. Having been exposed to both sides of key issues, and having learned to see them impartially, bifocally, which the parents had been unable to do, such a child will likely end up being welcome company in anyone's home.

A quarter-century ago, parish clergy hoping to instigate change without inciting civil war were heard to opine that it might take "a few good funerals" among the Old Guard to do so. Now it may take a few good retirements on both sides of the aisle (whatever their degree of reverence), as well as a moratorium on provocative behavior, for stability to be restored.

But when that does happen, the progeny of such parents as those just mentioned might find ours to be among "the best of all churches." One in which, having learned the art of compromise when that is possible, and bringing to bear the godly gift of empathy when it is not, the lions are seen to gambol with the lambs — just as for several centuries the protestant and catholic strains were held together there in the creative (even if not, at every turn, comfortable) tension that our Anglican tradition once was famous for. A very fine church indeed, then — unless, whether in an act of self-assertion or of pique (and emulating Charles Lamb's feather-brained farmer, who torched his barn to roast a pig), one or the other of those parents burns the house down in the meantime. □

The Rev. Harold R. Brumbaum is a retired priest who lives in Nicasio, Calif.

LETTERS TO THE EDITOR

Mediation Needed

Concerning the editorial, "No winners in Accokeek," [TLC, June 17], am I terrible naive in asking why the two parties involved cannot be called to a negotiating table with a mediator? We are certainly trying our darndest in the Middle East to make that happen. Why can't we do it within our own church?

It is a sad day in the history of the Episcopal Church to turn to a court of law to settle this dispute. In this day of separation of church and state, don't you think the decision will come down to handle our own business?

Please ask the two parties to come to a negotiating table and to find the *Via Media*. I pray for this to happen.

*Linda Potter
Auburn, Wash.*

The editorial, "No Winners in Accokeek" was excellent. I am becoming ashamed of all the parties involved. If their apparent delight in venting their contentiousness in public moves into a court of law, Jesus' command for Christians to love one another will invite even more ridicule than did the rumpus they had on May 27.

Does Paul address this conflict? "When any of you has a grievance against another, do you dare to take it to court ... instead of taking it before the saints? ... I say this to your shame. Can it be that there is no one among you wise enough to decide between one believer and another, but a believer goes to court against a believer...? In fact, to have lawsuits at all with one another is already a defeat for you. Why not rather be wronged? Why not rather be defrauded? But you yourselves wrong and defraud, and between believers at that" (1 Cor. 6:1, 5-8, NRSV, edited).

*Don Kivell
Sewickley, Pa.*

As a churchgoing Episcopalian, I used to be distressed by a relative who scoffed at churchgoing, saying, "I can worship God just as well under a tree on a beautiful hillside as I can in any

church." As years roll by, however, I increasingly appreciate the legitimacy of his point. Had I known that behaviors like those manifested by the members of the congregation of Christ Church, Accokeek, Md., and by the helpful Bishop of Fort Worth were a reflection of the traditions of the Episcopal Church, I would have joined my relative under the tree long ago.

If the people of Accokeek are the vessels of the gospels of Jesus Christ, I believe it will be extremely difficult to persuade seekers and skeptics to see the value of Christianity.

*Richard S. Kimball
Highland, Calif.*

What on earth possessed TLC to subject its readers to the appalling doggerel, written by certain parishioners at Christ Church, Accokeek, Md., and found in a photograph on page 3 [TLC, June 17]? Is this worthy of a publication which presented a superb essay on John Donne [TLC, May 13]? Has the church of Donne, Herbert and Eliot come to this?

On reflection, however, perhaps TLC is making an important editorial point. Quite possibly travesties in verse are related to travesties in both theology and polity. All seem to be applicable to certain members of this congregation.

*David E. Crean
Greenville, N.C.*

Finding Our Way

At the risk of prolonging the discussion, I would like to add my comments to previous letters.

I too think Thomas Peebles [TLC, April 22] has made some fundamental errors, starting with his premise that there is a "difficulty (in) finding one's way through a service." If one can read at all, one can find one's way through the prayer book and hymnal with some assistance provided by a clearly printed and carefully edited pew leaflet. I see nothing wrong in printing page numbers following either "BCP" or "Hymnal" in the service leaflet as a guide to the appropriate books. Service music could have both references.

While I agree with Phillip Johnson [TLC, May 20]: "excellent celebration of

eucharistic liturgy should preclude the celebrant calling out page numbers ... at every convenient interval," he is wrong to say that we should print "far more information, texts and music in the service bulletin," or that we must moderate and be flexible. (Some would say that is where our troubles began, but that is the subject of another letter!)

Mr. Johnson calls for the embracing of warm and welcoming service leaflets and bulletins. This is nonsense. It is our liturgy, carefully and perfectly celebrated and our timeless worship that we must embrace, and that, in turn, will embrace others, and as our worship grows, so will our church.

*Richard H. Picard
Merrick, N.Y.*

Great Potential

In an otherwise accurate article regarding the Province 7 Convocation [TLC, June 3], I may have not made myself clear.

I was not a deputy to the 2000 General Convention. While I was a member of the Executive Council of the Episcopal Church (1991-1997) on several occasions, the future of provinces was discussed. On more than one instance I would have voted to do away with the provincial concept unless a program of accountability and networking could be developed.

I believe the new efforts in the provinces, outlined with the financial assistance of the national church, have great potential to strengthen diocesan and congregational ministries and to provide important networking among a variety of programs.

*Harry Denman
Coffeyville, Kan.*

Act of Closure

As a Christian and an Episcopal priest, I found the media's obsessive coverage of Timothy McVeigh's execution both troubling and distasteful. What I found to be equally sad was the need of many of the victim's families to view the execution live on closed-circuit television. The media apparently believed, as did many of the victim's families, that viewing McVeigh's execu-

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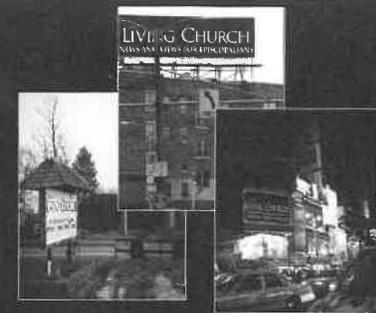


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LETTERS TO THE EDITOR

tion was an act of closure. I do feel empathy for these families who lost loved ones. However, I feel sorry for those who were unable to forgive McVeigh. The need to view his execution, or any execution for that matter, is not to satisfy a need for justice, but rather a need for revenge.

*(The Rev.) Robert Burton
St. Luke's Church
Miami, Fla.*

'Us' Doesn't Fit

In response to my Viewpoint article [TLC, May 5] Fr. Stanley asks, "Who are they?" [TLC, June 3] and wants to supplant "they" with "us." That would be my desire also, but it is not possible as long as we have a divided mind concerning our profession of faith within the Episcopal Church. I do not see this as a liberal/conservative difference, for they both spring from a common base of belief. We are talking orthodox/revisionist differences which spring from catholic as opposed to humanist and/or pantheist roots. We cannot be of two minds concerning Jesus Christ and speak as "us."

In the same issue, Cynthia Schwab is right concerning "my Latin," and while I am not proficient in the language, I'm afraid my error lies more in my clumsy "copy/cut/paste" ability and having apparently flunked "Proof-reading 101."

I'm also sorry Ann Lovejoy Johnson could not relate my article to Fr. Lawrence's [TLC, March 18], but she is right. People who write essays or letters are mounting a soap box of their own making. I don't see TLC "bashing" anyone, although maybe some of its contributors do. It's OK. That's what TLC is all about — exchange of information and ideas.

*(The Rev.) James Graner
Larned, Kan.*

It's Your Business

J.D. Edwards writes [TLC, June 3] "Aren't we all sick to death of those who want to shove their noses into our sexual business?" That's precisely the point. It's your business, not ours. If you think you can justify your business before God, that's your business. Don't make it the business of the Episcopal Church.

*(The Rev.) E.H. Mansley
Phoenixville, Pa.*

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RECTOR: All Saints Church, in Russellville, Arkansas, the only Episcopal Church within a radius of 40 miles, is seeking an experienced, team-oriented rector who will actively share Christ's love through clear, relevant scriptural preaching and teaching in the context of traditional eucharistic worship, continue to nurture and develop Christian Ed. for all ages, and help us minister to each other and the community. Our strengths include joyful fellowship and active lay ministry, a strong music program and an acceptance of diverse denominational backgrounds unified through a variety of growth experiences. The cut-off date for applications is Sept. 1. For more information, visit our website at <http://www.aboutallsaints.org>, e-mail: allsaint@cswnet.com, contact **Shirley Donnangelo, Search Committee Chair, 501 So. Phoenix Ave., Russellville, AR 72801; phone: 501-968-3622 (church) or 501-967-1003 (home)**.

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POSITIONS WANTED

SABBATICAL INTERIM AVAILABLE: Took 3 Sabbaticals, consulted with many clergy and churches. **Rick Bullock, 22346 SE Hoffmeister Rd. Boring, OR 97009. Phone: 503-658-687 or email at cmymtn@att.net**

PROGRAMS OFFERED

BYRD AND HIS TUDOR FRIENDS: Chorus Angelorum will host "Byrd and His Tudor Friends," a choral workshop, from August 2-5, 2001, at St. Thomas' Episcopal Church, Houston. The workshop will be led by Mr. David Trendell, an authority on the stylistic interpretations and performance practices of choral music from the Golden Age of English church music, spanning most of the 17th century and the reigns of the Tudor sovereigns in England. For registration and workshop information, please call 713-956-0612 or visit www.stthomashouston.org/ChorusAngelorum/cahome.htm.

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DUNCAN CONFERENCE CENTER, 15820 S. Military Trail, Delray Beach, FL 33484. Telephone (561) 495-4130. Website: www.DuncanCenter.org Located in beautiful Delray Beach, Florida, 5 miles from the Atlantic Ocean. Beaches, golf and tennis courts nearby. Individual and group retreats; conferences and day meetings; bed and breakfast for clergy and lay families, family reunions. Sleeping accommodations for 79; meeting and dining space for 100.

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<p>Mail PO Box 514036 Milwaukee, WI 53203-3436</p> <p>Fax 414-276-7483</p> <p>Email tlc@livingchurch.org</p>				

PEOPLE & PLACES

Appointments

The Rev. **Frederick W. Schraplau** is rector of St. Alban's, 76 St. Alban's Pl., Staten Island, NY 10312.

Ordinations

Deacons

Arkansas — Gary Baird, Pam Morgan.
Easton — Earl Dixon Beshears, Kenneth Stow Thom.

Newark — Robert Winn Keaten, Kathleen Louise Read (for the Diocese of Indianapolis).

San Diego — Robert S. Trebbe, chaplain at St. Jude's Ranch for Children, Boulder City, NV.

Priests

Michigan — Sharon Kay Gracen.
Quincy — Mark W. Lewis, curate at St. Stephen's, PO Box 202, Whitehall, PA 18052.

Deaths

The Rev. **David M. Gracie**, a leader in activism in the Diocese of Pennsylvania, died of leukemia May 22 at his home in Philadelphia. He was 67.

Born in Detroit, he graduated from Wayne State University, Episcopal Theological School and Lutheran Theological Seminary. He was ordained deacon in 1961 and priest in 1962 in the Diocese of Michigan. After serving in Rogers City, Grand Rapids and Detroit, he moved to Philadelphia in 1967 as urban missionary for the Diocese of Pennsylvania, a position he held until 1976. He was rector of St. Barnabas', Philadelphia, 1976-80, and served on the campus ministry team at Temple University from 1980 to 1990. In recent years he had been involved in various interim positions and was a trainer of seminarians. He is survived by his wife, Shirley, three children, Vivian, James and John, and three grandchildren.

TO OUR READERS: The Living Church publishes obituaries of members of the clergy and well-known lay persons if they are submitted in a timely manner.

Death notices may be sent to our office by mail, fax or e-mail, and should arrive no later than 60 days after the time of death. Obituaries should include the date of the death and place where it occurred along with biographical facts and names of survivors.

We urge persons who know of the deaths of clergy and prominent lay persons to let us know as soon as possible. They may be mailed to the following address: News Editor, The Living Church, PO Box 514036, Milwaukee, WI 53203-3436. Obituaries may be sent by fax to 414-276-7483 or by e-mail to TLC@livingchurch.org.

Next week...

Post-Modern Ministry

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www.stgabriels.org (303) 771-1063

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ST. ANDREW'S 367 E. Carr
The Rev. Todd Sermon (719) 689-2920
Sun H Eu 9:30

HARTFORD, CT

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http://www.cccathedral.org (860) 527-7231
The Very Rev. Richard H. Mansfield, D.D., Dean; the Rev. Wilborne A. Austin, Canon; the Rev. Annika L. Warren, Canon; the Rev. David A. Owen; the Rev. Linda M. Spiers, c; James R. Barry, Canon Precentor
Sun Eu 8, 10:30. Daily Eu 12 noon

BETHANY BEACH, DE

ST. MARTHA'S Maplewood & Pennsylvania Sts.
Sun HE 8 & 10 (302) 539-7444

WILMINGTON, DE

CATHEDRAL CHURCH OF ST. JOHN
10 Concord Ave. at Market St. (302) 654-6279
The Very Rev. Peggy Patterson, D.Min., Dean; the Rev. David Sheehan, the Rev. Peter Huiner, ass'ts; Darryl Roland, D.M.A., Canon Precentor, Organist & Choirmaster
Sun Eu 7:30, 10:30 (Choral). Tues Eu 12:10. (H/A)

CHRIST CHURCH CHRISTIANA HUNDRED

East Buck Road (Greenville) (302) 655-3379
Near Brandywine Valley Attractions
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Sun H Eu 8 & 10. Wed H Eu 9. Wkds MP 8:30.

WASHINGTON, DC

CHRIST CHURCH, Georgetown
Corner of 31st & O Sts., NW (202) 333-6677
The Rev. Stuart A. Kenworthy, r; the Rev. Marguerite A. Henninger Steadman
Sun Eu 8, 9, 11 (1S, 3S & 5S), 5; MP 11 (2S & 4S); Cho Ev 5 (1S & 3S, Oct.-May). Daily Eu (Wed 7:45), HS & Eu (Fri 12:10). Mon-Fri MP 7:30, Noonday Prayers 12, EP 6. H/A

ST. MARY'S, Foggy Bottom

728 23rd St., NW 1 block south Foggy Bottom/GWU Metro
The Rev. Kirtley Yearwood, M.D., r (202) 333-3985
Sun H Eu 8, Cho Eu 10; Wed H Eu 12:10; Confessions by appt

ST. PAUL'S, K Street

2430 K St., NW — Foggy Bottom Metro/GWU Campus
The Rev. Andrew L. Sloane, r
Sun Masses: 7:45 (Low), 9 (Sung), 11:15 (Sol), 6 Sol Ev & B. Daily Masses (ex Sat): 7, 6:30. Thurs & Prayer Book
HDs: 12 noon also. Sat Mass 9:30, C 5-5:45, MP 6:45 (ex Sat), EP 6:15 (ex Sat). Sat MP 9:15, EP 6 www.stpauls-kst.com

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The Rev. Fredrick A. Robinson, r (941)955-4263
Sun. Mass 7:30 (Said), 9 & 11 (Sung); Wkds 10 daily, 7:30 Wed., 5:30 Thurs.; Daily MP 8:30 (except Sun), Daily EP 5:15

STUART, FL

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The Rev. Thomas T. Pittenger, r; the Rev. David Francoeur, Assoc r; the Rev. Beverly Ramsey, d Youth & Christian Ed; the Rev. Jonathan Coffey, the Rev. Canon Richard Hardman, the Rev. Peggy Sheldon, assisting; Allen Rosenberg, Music Dir
Sun Eu 7:30, 9, 11. H Eu/Healing 12:10. Sun 7. Thurs H Eu 10. Sat Eu 5

AUGUSTA, GA

CHRIST CHURCH Eve & Greene Sts.
The Rev. Theodore O. Atwood, Jr., r
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ASCENSION N. LaSalle Blvd at Elm (312) 664-1271
The Rev. Gary P. Fertig, r; the Rev. Richard Higginbotham ascensionchicago.org
Sisters of St. Anne (312) 642-3638
Sun Masses 8 (Low), 9 (Sung) 11 (Sol & Ser), MP 7:30, Adult Ed 10, Sol E&B 4 (1S) Daily: MP 6:40 (ex Sun) Masses 7, 6:20 (Wed), 10 (Sat) C Sat 5:30-6, Sun 10:30-10:50 Rosary 9:30 Sat

RIVERSIDE, IL

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ST. PAUL'S PARISH 60 Akenside Rd.
www.stpaulsparish.org (708) 447-1604
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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, Sermon; Sol, Solemn; Sta, Stations; V, Vespers; v, vicar; YPF, Young People's Fellowship. A/C, air-conditioned; H/A, handicapped accessible.

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30 Brimmer Street Email: office@theadvent.org
Web: www.theadvent.org
The Rev. Allan B. Warren III, r; the Rev. Benjamin J. King, c;
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Work
Sun MP 7:30, Ch S, 10:15; Masses 8, 9, 11 (Sol High); Mon-Fri,
Mass 7:30; MP 9; EP 5:30; 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

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Eu Sat 5:30 Rosary Wed 11:30. Phone or e-mail for Bible Class,
dinners and others events. www.stpaulsnantucket.org

GROSSE POINTE, MI

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www.christchurchgp.org 61 Grosse Pointe Blvd.
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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

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Hsieh, Taiwanese ministry; the Rev. George Hobson, canon
theologian
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Chinese, 5 Cho Ev (3rd Sun), Wkdy Services 9:15 MP M-F;
12:30 H Eu Wed, 11:30 H Eu Fri in French, 6 H Eu Sat in French

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