



# Gideon's Trumpet

Gideon's Trumpet

Volume 2004 Issue 1

February 29, 2004

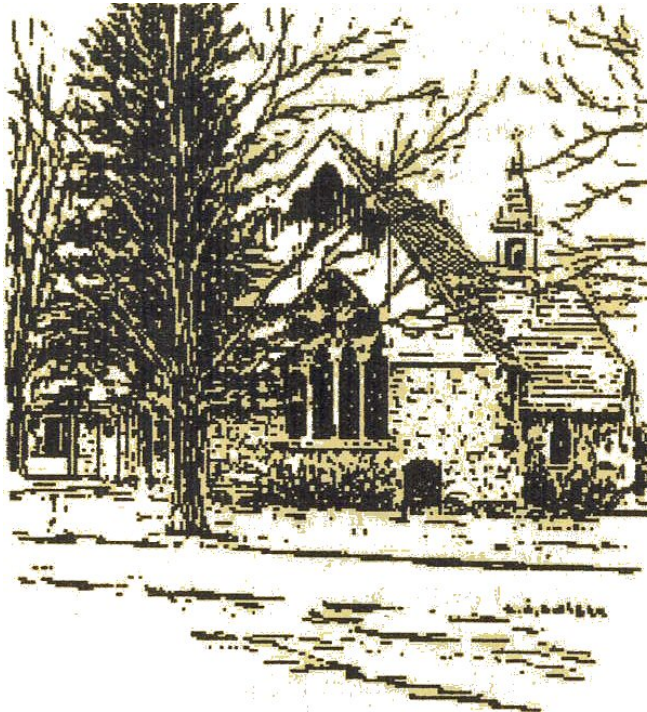
## A BIG THANK YOU!!

After many years, Mary Young has stepped down from being Editor, major contributor and publisher of Gideon's Trumpet. How can we possibly Thank Mary for all the wonderful issues, sharing her wisdom with all of us.

We at Church of Our Saviour are indebted to Mary for her dedication in making Gideon's Trumpet very special.

Mary will still be involved with her valuable contributions. God has truly blessed us with people who share their faith and love like Mary.

**THANK YOU MARY!**



### Special points of interest:

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## Pastor's Points

As we enter into this penitential season of Lent, let us not forget the joy of Lent. This may sound strange to some, since it is a penitential season, a season of reflection. But in that reflection do not dwell only on the negative areas. Remember that in all times, even when we have "missed the mark" (sinned), God still loved us through His Son, Jesus.

Fr. C. Dugger



## Movie Review: "The Passion Of The Christ"



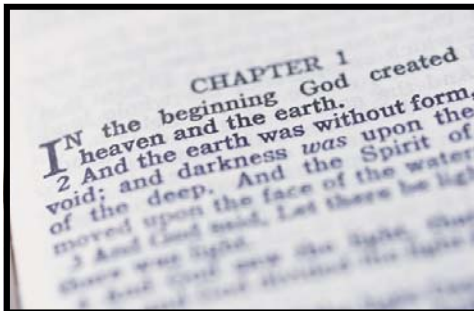
There've been a ton of emails and forwards floating around recently from those who've had the privilege of seeing Mel Gibson's "The Passion Of The Christ" prior to its actual release. I thought I'd give you my reaction after seeing it last night. The screening was on the first night of "Elevate!", a weekend-long seminar for young people at Prestonwood Baptist Church in Plano (Texas).

There were about 2,000 people there, and the movie was shown after several speakers had taken the podium. It started around 9 and finished around 11..so I reckon the film is about two hours in length. Frankly, I lost complete track of time - so I can't be sure. I want you to know that I started in broadcasting when I was 13-years-old. I've been in the business of writing, performing, production, and broadcasting for a long time. I've been a part of movies, radio, television, stage and other productions - so I know how things are done. I know about soundtracks and special effects and make-up and screenplays. I think I've seen just about every kind of movie or TV show ever made – from extremely inspirational to extremely gory. I read a lot, too – and have covered stories and scenes that still make me wince. I also have a vivid imagination, and have the ability to picture things as they must have happened - or to anticipate things as they will be portrayed. I've also seen an enormous amount of footage from Gibson's film, so I thought I knew what was coming. But there is nothing in my existence - nothing I could have read, seen, heard, thought, or known - that could have prepared me for what I saw on screen last night.

*This is not a movie that anyone will "like". I don't think it's a movie anyone will "love".*

This is not a movie that anyone will "like". I don't think it's a movie anyone will "love". It certainly doesn't "entertain". There isn't even the sense that one has just watched a movie. What it is, is an experience -on a level of primary emotion that is scarcely comprehensible. Every shred of human preconception or predisposition is utterly stripped away. No one will eat popcorn during this film. Some may not eat for days after they've seen it. Quite honestly, I wanted to vomit. It hits that hard.

I can see why some people are worried about how the film portrays the Jews. They should be worried. No, it's not anti-Semitic. What it is, is entirely shattering. There are no "winners". No one comes off looking "good" - except Jesus. Even His own mother hesitates. As depicted, the Jewish leaders of Jesus' day merely do what any of us would have done – and still do. They protected their perceived "place" - their sense of safety and security, and the satisfaction of their own "rightness". But everyone falters. Caiphus judges. Peter denies. Judas betrays. Simon the Cyrene balks. Mark runs away. Pilate equivocates. The crowd mocks. The soldiers laugh. Longinus still stabs with his pilus. The centurion still carries out his orders. And as Jesus fixes them all with a glance, they still turn away. The Jews, the Romans, Jesus' friends - they all fall. Everyone, except the Principal Figure. Heaven sheds a single, mighty tear - and as blood and water spew from His side, the complacency of all creation is eternally shattered.



The film grabs you in the first five seconds, and never lets go. The brutality, humiliation, and gore is almost inconceivable - and still probably doesn't go far enough. The scourging alone seems to never end, and you cringe at the sound and splatter of every blow - no matter how steely your nerves. Even those who have known combat or prison will have trouble, no matter their experience - because this Man was not conscripted. He went willingly, laying down His entirety for all. It is one thing for a



## Movie Review cont'd

soldier to die for his countrymen. It's something else entirely to think of even a common man dying for those who hate and wish to kill him. But this is no common man. This is the King of the Universe. The idea that anyone could or would have gone through such punishment is unthinkable - but this Man was completely innocent, completely holy - and paying the price for others. He screams as He is laid upon the cross, "Father, they don't know. They don't know..."

What Gibson has done is to use all of his considerable skill to portray the most dramatic moment of the most dramatic events since the dawn of time. There is no escape. It's a punch to the gut that puts you on the canvas, and you don't get up. You are simply confronted by the horror of what was done - what had to be done - and why.

Throughout the entire film, I found myself apologizing. What you've heard about how audiences have reacted is true. There was no sound after the film's conclusion. No noise at all. No one got up. No one moved. The only sound one could hear was sobbing. In all my years of public life, I have never heard anything like that.

I told many of you that Gibson had reportedly re-shot the ending to include more "hope" through the Resurrection? That's not true. The Resurrection scene is perhaps the shortest in the entire movie - and yet it packs a punch that can't be quantified. It is perfect. There is no way to negotiate the meaning out of it. It simply asks, "Now, what will you do?" I'll leave the details to you, in the hope that you will see the film - but one thing above all stands out, and I have to tell you about it.

It comes from the end of Jesus' temptations in the wilderness - where the Bible says Satan left him "until a more opportune time". I imagine Satan never quit tempting Christ, but this film captures beyond words the most opportune time. At every step of the way, Satan is there at Jesus' side - imploring Him to quit, reasoning with Him to give up, and seducing Him to surrender. For the first time, one gets an heart-stopping idea of the sense of madness that must have enveloped Jesus - a sense of the evil that was at His very elbow. The physical punishment is relentless - but it's the sense of psychological torture that is most overwhelming. He should have quit. He should have opened His mouth. He should have called 10,000 angels. No one would have blamed Him. What we deserve is obvious. But He couldn't do that. He wouldn't do that. He didn't do that He doesn't do that. It was not and is not His character. He was obedient, all the way to the cross - and you feel the real meaning of that phrase in a place the human heart usually doesn't dare to go. You understand that we are called to that same level of obedience. With Jesus' humanity so irresistibly on display, you understand that we have no excuse. There is no place to hide.

The truth is this: Is it just a "movie"? In a way, yes. But it goes far beyond that, in a fashion I've never felt - in any forum. We may think we "know". We know nothing. We've gone 2,000 years - used to the idea of a pleasant story, and a sanitized Christ. We expect the ending, because we've heard it so many times. God forgive us. This film tears that all away. It's as close as any of us will ever get to knowing, until we fully know. Paul understood. "Be urgent, in and out of season." Luke wrote that Jesus reveals Himself in the breaking of the bread. Exactly. "The Passion Of The Christ" shows that Bread being broken.



*"We expect the ending, because we've heard it so many times. God forgive us. "*







## Youth Corner

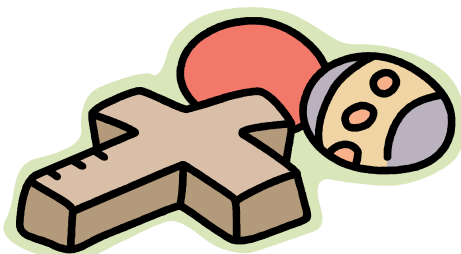


*Bible Books both Old and New. Can't find them? Wait until next issue to see where they all are!*

### TEST YOUR KNOWLEDGE OF THE BOOKS OF THE BIBLE

There are thirty books of the Bible in this paragraph. Can you find them? This is a most remarkable puzzle. It was found by a gentleman in an airplane seat pocket, on a flight from Los Angeles to Honolulu, keeping him occupied for hours. He enjoyed it so much, he passed it on to some friends. One friend from Illinois, worked on this while fishing from his john boat. Another friend studied it while playing his banjo. Elaine Taylor, a columnist friend, was so intrigued by it she mentioned it in her weekly newspaper column. Another friend judges the job of solving this puzzle so involving, she brews a cup of tea to help her nerves. There will be some names that are really easy to spot. That's a fact. Some people, however will soon find themselves in a jam, especially since the book names are not necessarily capitalized. Truthfully, from answers we get, we are forced to admit it usually takes a minister or scholar to see some of them at the worst. Research has shown that something in our genes is responsible for the difficulty we have in seeing the books in this paragraph. During a recent fund raising event, which featured this puzzle, the Alpha Delta Phi lemonade booth set a new sales record. The local paper, The Chronicle, surveyed over 200 patrons who reported that this puzzle was one of the most difficult that had ever seen. As Daniel Humana humbly puts it, "the books are all right here in plain view hidden from sight." Those able to find all of them will hear great lamentations from those who have to be shown. One revelation that may help is that books like Timothy and Samuel may occur without their numbers. Also, keep in mind, that punctuation and spaces in the middle are normal. A chipper attitude will help you compete really well against those who claim to know the answers. Remember, there is no need for a mad exodus, there really are 30 books of the Bible lurking somewhere in this paragraph waiting to be found.

Youth Ministry -- Having had a very successful kickoff - work is progressing on finalizing plans and arrangements for the Youth Ministry's location at the Vestry -- talk to Jim French who will share the enthusiasm of this project. Or attend the Lenten Program on 17 March with Rick Morgan as speaker.



Ever visited our Sunday School? Such joy and excitement as young ones learn about God. Sunday School meets every Sunday morning during the 10AM service under a wonderful teacher Debi Gallucci.

Projects abound and everyone is looking forward to the Easter Service and the Easter Egg Hunt! Ask one of the students about Sunday School!



## Organizational Charter

for the  
Network of Anglican Communion Dioceses and Parishes  
*Suggested by Father Dugger to be included*

IN THE NAME OF GOD: FATHER, SON AND HOLY SPIRIT. AMEN.

WHEREAS the Preamble of the Constitution of The Episcopal Church provides:

“The Protestant Episcopal Church in the United States of America, otherwise known as The Episcopal Church (which name is hereby recognized as also designating the Church), is a constituent member of the Anglican Communion, a Fellowship within the One, Holy, Catholic, and Apostolic Church, of those duly constituted Dioceses, Provinces, and regional Churches in communion with the See of Canterbury, upholding and propagating the historic Faith and Order as set forth in the Book of Common Prayer. This Constitution, adopted in General Convention in Philadelphia in October, 1789, as amended in subsequent General Conventions, sets forth the basic Articles for the government of this Church, and of its overseas missionary jurisdictions”; and

WHEREAS the Preface to the original 1789 Book of Common Prayer of The Episcopal Church and each ensuing revision contains the following statement:

“In which it will also appear that this Church is far from intending to depart from the Church of England in any essential point of doctrine, discipline, or worship; or further than local circumstances require”; and

WHEREAS the Episcopal Dioceses of ALBANY, CENTRAL FLORIDA, DALLAS, FLORIDA, FORT WORTH, PITTSBURGH, QUINCY, RIO GRANDE, SAN JOAQUIN, SOUTH CAROLINA, SOUTHWEST FLORIDA, SPRINGFIELD and WESTERN KANSAS, by actions of their several bishops, standing committees, diocesan councils and/or conventions humbly have found it necessary to oppose certain decisions<sup>1</sup> of the General Convention of The Episcopal Church made in August 2003 that were in violation of the instruments of Anglican unity and contrary to the declarations of the Anglican Communion made by the Lambeth Conference in 1998, which were thereafter reaffirmed by the Primates’ Meetings; and

WHEREAS the undersigned Dioceses and Convocations prayerfully believe these decisions and consequential actions taken by the General Convention of The Episcopal Church have departed from the historic Faith and Order and have brought immense harm, “tearing the fabric of our Communion at its deepest level”<sup>2</sup> within this Church and throughout the Communion, as well as damaging important ecumenical and interfaith relationships; and

WHEREAS, seeking to be instruments of God’s will and to unite like-minded dioceses and congregations in this association, the undersigned Dioceses and Convocations resolve to maintain a faithful Anglican witness in submission to the sovereign authority of Holy Scripture and as reflected in the theological statement known as the “Confession and Calling of the Anglican Communion Dioceses and Parishes;” and

WHEREAS the highest priority of the undersigned Dioceses and Convocations is to seek to spread the Gospel of Jesus Christ in unity with the See of Canterbury and the Anglican Communion, as members of that Communion;

THEREFORE the undersigned representatives of the Dioceses and Convocations here assembled agree to associate as follows:

### ARTICLE I

Name. This association shall be known as the “NETWORK OF ANGLICAN COMMUNION DIOCESES AND PARISHES,” hereafter known as the “Network,” and shall operate in good faith within the Constitution of The Episcopal Church.

### ARTICLE II

Purpose. The purpose of this charter is to establish said Network, whose associated Dioceses and Convocations will constitute a true and legitimate expression of the world-wide Anglican Communion.

### ARTICLE III

Mission and Authority. We, as Dioceses and Convocations, commit ourselves to the propagation of the unchanging Gospel of Jesus Christ and the fulfillment of the Great Commission to make disciples of all nations. We further commit ourselves to the formation of disciples submitted to the historic Faith and Order of the One, Holy, Catholic, and Apostolic Church under the ultimate authority of the Holy Scriptures of the Old and New Testaments.



## Organizational Charter (cont'd)

### ARTICLE IV

Relationship to the World Wide Anglican Communion. We, as Dioceses and Convocations, commit ourselves to full membership in the Anglican Communion of Churches throughout the world, grounded in the classical Anglican formularies,<sup>3</sup> and in submission to the moral and teaching authority of the Lambeth Conference and Primates Meeting. We commit ourselves to maintaining, rebuilding, and strengthening ecumenical relationships. We further commit ourselves to the ongoing re-union of the Anglican diaspora in North America.

### ARTICLE V

Network Structure. The Network shall be structured as follows:

- a) The Network shall consist of participating dioceses and convocations. A convocation will serve as the entity within which individual parishes and congregations not part of a Network diocese and wishing to affiliate with the Network will unite. Convocations shall be of two types: geographical and non-geographical. The Network will initially include five geographical and one non-geographical convocation. The five geographical Convocations, whose boundaries shall be specified by the Steering Committee, will be known as the New England Convocation, the Mid-Atlantic Convocation, the Southeastern Convocation, the Mid-Continental Convocation, and the Western Convocation. The non-geographical Convocation will be known as the Forward in Faith North America (FiFNA) Convocation. The Steering Committee shall ensure that the congregations of each convocation shall come under the spiritual authority of a bishop approved by the Steering Committee. A convocation shall be considered active when it consists of at least six worshipping congregations.
- b) There shall be a Network Council consisting of the diocesan bishop, two clergy and two lay representatives of each participating diocese and of two representatives (order unspecified) from each convocation. Additionally, up to five at-large representatives may be chosen by the Global Mission Partners from among their missionary societies serving the Network and the Anglican Communion.
- c) The Council shall: elect triennially a Moderator (President and Convening Authority; a bishop) and other officers (any order); meet annually or at the discretion of the Moderator; shape the policy and direction of the Network; and elect twelve members of the Council to serve, with the Moderator and other officers, as the Steering Committee to carry the Network mission forward between meetings of the Council. The Moderator shall have general powers of appointment.
- d) The Moderator (President and Convening Authority) of the Network shall cause Network Articles of Incorporation and Bylaws to be prepared in accordance with this Charter.

### ARTICLE VI

Affiliation. The Network calls upon other like-minded dioceses, parishes, and congregations to apply for Network affiliation. Any diocese or congregation desiring to affiliate with the Network shall fulfill the requirements for membership as established by the Council and administered by the Steering Committee.

### ARTICLE VII

Adequate Episcopal Oversight. In consultation with the Archbishop of Canterbury and the Primates of the Anglican Communion, the Network shall work for the provision of adequate episcopal oversight as mandated by the Primates of the Communion for parishes and congregations requesting such ministry.<sup>4</sup>

### ARTICLE VIII

Ordination. The affiliates of the Network hold differing positions regarding the ordination of women and pledge that we shall recognize and honor the positions and practices on this issue of others in the Network.

### ARTICLE IX

Stewardship. All assets, of every kind and nature, held by the Network are, and shall be, irrevocably dedicated to and inured to the benefit of the charitable, educational, and religious purposes of the Network, and used according to the requirements of the Internal Revenue Code #501(c)(3), and no part thereof shall inure to the private benefit of any individual or be used for any impermissible purpose. Each gift or contribution received by the Network shall be deemed restricted and designated by the donor to advance charitable, educational, and religious purposes of the Network. In the event of dissolution or termination of the Network, the Network's property shall be distributed as directed by the Network's Steering Committee in accordance with applicable law for missionary work.

### ARTICLE X

Amendments. This Charter may be amended by the affirmative vote of two thirds of the members of the Council at a duly called meeting.



## Organizational Charter (cont'd)

Executed this 20th day of January, in the Year of our Lord Two Thousand Four at Christ Church, Plano, State of Texas, in the United States of America, in the presence of Almighty God and the below named Witnesses who hereinafter have affixed their seals.

*This Charter was adopted unanimously on January 20, 2004, by the Network's Organizing Convocation. Names will be posted as time allows.*

### Notes:

1. Resolution C045: Resolved, pursuant to Article II, Section 2, and Canon III.22.3 of the Constitution and Canons of the General Convention, the House of Deputies, consents to the ordination and consecration of The Rev. Canon V. Gene Robinson as Bishop Coadjutor of the Diocese of New Hampshire  
 Resolution C051: Resolved, the House of Deputies concurring, That the 74th General Convention affirms the following: That our life together as a community of faith is grounded in the saving work of Jesus Christ and expressed in the principles of the Chicago-Lambeth Quadrilateral: Holy Scripture, the historic Creeds of the Church, the two dominical sacraments, and the historic episcopate. That we reaffirm Resolution A069 of the 65th General Convention (1976) 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." That, in our understanding of homosexual persons, differences exist among us about how best to care pastorally for those who intend to live in monogamous, non-celibate unions; and what is, or should be, required, permitted, or prohibited by the doctrine, discipline, and worship of The Episcopal Church concerning the blessing of the same. That we reaffirm Resolution D039 of the 73rd General Convention (2000), that "We expect such relationships will be characterized by fidelity, monogamy, mutual affection and respect, careful, honest communication, and the holy love which enables those in such relationships to see in each other the image of God", and that such relationships exist throughout the church. That, we recognize that local faith communities are operating within the bounds of our common life as they explore and experience liturgies celebrating and blessing same-sex unions. That we commit ourselves, and call our church, in the spirit of Resolution A104 of the 70th General Convention (1991), to continued prayer, study, and discernment on the pastoral care for gay and lesbian persons, to include the compilation and development by a special commission organized and appointed by the Presiding Bishop of resources to facilitate as wide a conversation of discernment as possible throughout the church. That our baptism into Jesus Christ is inseparable from our communion with one another, and we commit ourselves to that communion despite our diversity of opinion and, among dioceses, a diversity of pastoral practice with the gay men and lesbians among us. That it is a matter of faith that our Lord longs for our unity as his disciples, and for us this entails living within the boundaries of the Constitution and Canons of The Episcopal Church. We believe this discipline expresses faithfulness to our polity and that it will facilitate the conversation we seek not only in The Episcopal Church, but also in the wider Anglican Communion and beyond.
1. The Primates Statement of October 16, 2003.
2. By this phrase we mean a commitment to the Scriptures, the Apostles and Nicene Creeds, the 39 Articles of Religion, The Book of Common Prayer (particularly in its 1662 version), and the Chicago Lambeth Quadrilateral.
3. Lambeth Conference, 1998, Resolution III.6.(b), "Instruments of Anglican Communion;" and the Primates Statement of October 16, 2003.

***There will be a Deanery Meeting at 3 PM on Sunday March 7th at the Christ Church 431 Union Street Hudson NY Telephone: 518-828-1329 to discuss this important issue.***



## March, April, and May Calendar At a Glance

March 2004			
Thurs	Mar. 4 <sup>th</sup>	6:30 PM	Simple Meal
		7:00 PM	Bible Teaching, Prayers for Local Churches, Compline
Sat	Mar. 6 <sup>th</sup>	10:00 AM	Episcopal Church Women Meeting
<b>Sunday</b>	Mar. 7 <sup>th</sup>	8:00 AM	Holy Eucharist
		10:00 AM	Holy Eucharist & Sunday School
		3 PM	Deanery Meeting—Christ Church 431 Union Street Hudson NY
Wed	Mar. 10 <sup>th</sup>	6:30 PM	Lenten Supper & Speaker Canon Clinton Dugger—The Episcopal Church
Thurs.	Mar. 11 <sup>th</sup>	7:00 PM	Vestry Meeting
<b>Sunday</b>	Mar. 14 <sup>th</sup>	8:00 AM	Holy Eucharist
		10:00 AM	Holy Eucharist & Sunday School Sunday
Wed	Mar. 17 <sup>th</sup>	6:30 PM	Lenten Supper & Speaker Rick Morgan—Community Youth Program
<b>Sunday</b>	Mar. 21 <sup>st</sup>	8:00 AM	Holy Eucharist
		10:00 AM	Holy Eucharist & Sunday School
Wed.	Mar. 24 <sup>th</sup>	6:30 PM	Lenten Supper & Speaker Melissa Trainor—Peace Corp to Africa
<b>Sunday</b>	Mar. 28 <sup>th</sup>	8:00 AM	Holy Eucharist & Laying on of Hands
		10:00 AM	Holy Eucharist & Sunday School & Laying on of Hands
Wed	Mar. 31 <sup>st</sup>	6:30 PM	Lenten Supper & Program To Be Announced
APRIL 2004			
Thursday	Apr. 1 <sup>st</sup>	6:30 PM	Simple Meal
		7:00 PM	Bible Teaching, Prayers for Local Churches, Compline
Saturday	Apr. 3 <sup>rd</sup>	10:00 AM	Episcopal Church Women Meeting
<b>Sunday</b>	Apr. 4 <sup>th</sup>	8:00 AM	Palm Sunday Service & Holy Eucharist
		10:00 AM	Palm Sunday Service Holy Eucharist & Sunday School
Wed	Apr. 7 <sup>th</sup>	6:30 PM	Lenten Supper & Speaker Richard Lomuscio—Headmaster, Hoosac School
Thursday	Apr. 8 <sup>th</sup>	7:00 PM	Vestry Meeting
Thursday	Apr. 8 <sup>th</sup>	7:00 PM	Maundy Thursday Service
Friday	Apr. 9 <sup>th</sup>	12:00 PM	Good Friday Service
Saturday	Apr. 10 <sup>th</sup>	7:00 PM	Holy Saturday Service
<b>Sunday</b>	Apr. 11 <sup>th</sup>	8:00 AM	Easter Service & Holy Eucharist
		10:00 AM	Easter Service & Holy Eucharist No Sunday School Easter Egg Hunt
<b>Sunday</b>	Apr. 18 <sup>th</sup>	8:00 AM	Holy Eucharist
		10:00 AM	Holy Eucharist & Sunday School
<b>Sunday</b>	Apr. 25 <sup>th</sup>	8:00 AM	Holy Eucharist & Laying on of Hands
		10:00 AM	Holy Eucharist & Sunday School & Laying on of Hands
MAY 2004			
Saturday	May 1 <sup>st</sup>	10:00 AM	Episcopal Church Women Meeting
<b>Sunday</b>	May 2 <sup>nd</sup>	8:00 AM	Holy Eucharist
		10:00 AM	Holy Eucharist & Sunday School
Thursday	May 6 <sup>th</sup>	6:30 PM	Simple Meal ,.
		7:00 PM	Bible Teaching, Prayers for Local Churches, Compline
<b>Sunday</b>	May 9 <sup>th</sup>	8:00 AM	Holy Eucharist
		10:00 AM	Holy Eucharist & Sunday School
Thursday	May 13 <sup>th</sup>	7:00 PM	Vestry Meeting
<b>Sunday</b>	May 16 <sup>th</sup>	8:00 AM	Holy Eucharist
		10:00 AM	Holy Eucharist & Sunday School
<b>Sunday</b>	May 23 <sup>rd</sup>	8:00 AM	Holy Eucharist
		10:00 AM	Holy Eucharist & Sunday School
<b>Sunday</b>	May 30 <sup>th</sup>	8:00 AM	Holy Eucharist & Laying on of Hands
		10:00 AM	Holy Eucharist & Sunday School & Laying on of Hands





## Snippits and Bits

Anonymous. A title. Where did I see it? I don't know. Suddenly it strikes me. We are anonymous, unnamed entities, standing before God. But not anonymous to Him. He sees each of us individually. He knows us by name.

What is our task? To accept this relationship. To stand straight before Him. To answer to our name. So overwhelmingly simple! So all encompassing!

I can accept that, because I am a person of no imagination. I might have been a writer, if I had imagination. I might have died of fear if I had imagination, but because I live solely in the present, have no imagination to paint fearsome possibilities I can accept the anonymity. And the wonderful reality of unquestioning acceptance.

We are each anonymous being all important to Him, as our children are to us. He knows us, He cares. What a truth He cares for each of us! For you. For me! As he cares for the sparrow falling from the nest.

One day I saw a Blue Jay falling from the top of the old Swamp Maple in front of the house. It landed softly in the grass, shook itself. Then three more plummeted down, each one's fall softened by its plumage. Anonymous baby birds, but each one supported by Him. Their parents hovered about them. In the evening, when, returning from work I ascended the porch steps, they dive bombed me to keep me from the nestlings at the side of the steps, They fussed as we fuss about our progeny, often too much not leaving them to Him who does not let us fall from the nest without cushioning our fall.

*Hortense Zeller*

### Bring on the boycott

In regard to Patrick Pollock's letter of Feb. 10 ("Berkshires should not welcome gays") Here are the directions to my place of business. Take Route 41 from Great Barrington to Route 20 in Pittsfield. Then take a left over the mountain to New Lebanon. At the bottom of the mountain to a town that welcomes everyone! Since 1925 we at Godfroy's Service Station have been serving the people of the region. Our customers come from all over the world. Every difference that there is in people we have welcomed to our door. Bring your pickets and boycotts we are ready for you.

The differences in people doesn't matter here! You will meet people from all walks of life. I encourage all gays to come to New Lebanon and anyone else that wants to for that matter. Even Mr. Pollock is welcome here.

Louis "Bud" Godfroy III  
New Lebanon, NY  
Feb. 11, 2004

*From the Letters to the Editor - Berkshire Eagle Feb. 14, 2004*

Got something you would like to have in Gideon's Trumpet? Want to share with your Brothers and Sisters in Christ? We encourage *YOUR* participation in the Trumpet and solicit your contributions which can be left in the Church Office; or mailed to Susan Darcy, 7 Hutchinson Lane Lenox, MA 01240-2217 or sent by email to: Susan@darcy-systems.com.

I'm looking forward to your suggestions and contributions!

We are so blessed to have the following people serving God and the Church of Our Saviour as our New Vestry:

Wardens Elizabeth Sheffer

Louis Godfroy III

Clerk Eugenia Browning

Treasurer John Holbrook

Vestry Members - Virginia French, Wyatt Haley

Vincent Teachout, Leonard Westfall



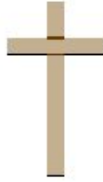
## Gideon's Trumpet

Church of Our Saviour  
Route 22  
PO Box 827  
Lebanon Springs, NY 12125-0827

Phone: 518-794-8792

*We're on the Web!*

<http://www.churchofoursaviour.us/>



*The mission of the Church of Our Saviour is to spread the Gospel and inspire a renewal and commitment to living the Christian life through the love of Jesus Christ as expressed by His People.*

## What's Happening During Lent

### Lenten Program and Holy Week and Easter Services

**Lenten Program 6:30PM Supper 7:00PM Program 7:45PM Closing Prayers**

**Holy Week: April 8 Maunday Thursday Service 7PM**

Date	Subject
3 March	Deacon Peter Quinn—Charlie's Pantry & Berkshire Farm Volunteer
10 March	Canon Clinton Dugger—The Episcopal Church
17 March	Rick Morgan—Community Youth Program
24 March	Melissa Trainor—Peace Corp to Africa
31 March	To Be Announced
7 April	Richard Lomuscio—Headmaster, Hoosac School

**April 9 Good Friday Service 12 Noon—1:00PM**

**Easter Sunday April 11 Services 8AM and 10AM - No Sunday School - Easter Egg Hunt**