



~ Thought For The Day ~

~gathering from the 4 winds~

“come just as you are”

Refresh, Restore, Rebuild = Healing



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Worship Music

Prayer

Lord, I ask You to help me open my heart so that agape love can flow up from within me. I realize that I've allowed myself to get clogged up with my own self interests far too often. I need to be more focused on the needs of others than I am on myself. I realize that the only way I can become this selfless is to yield to the Holy Spirit so He can do a deep work in my life. Holy Spirit, I am asking You today to do whatever is necessary to teach me how to regularly walk in this high-level, agape love of God, in Jesus' name. Amen

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1 NOW THE Angel of the Lord went up from Gilgal to Bochim. And He said, I brought you up from Egypt and have brought you to the land which I swore to give to your fathers, and I said, I will never break My covenant with you; **2** And you shall make no covenant with the inhabitants of this land; but you shall break down their altars. But you have not obeyed My voice. Why have you done this? **3** So now I say, I will not drive them out from before you; but they shall be as thorns in your sides, and their gods shall be a snare to you. **4** When the Angel of the Lord spoke these words to all the Israelites, the people lifted up their voice and wept. **5** They named that place Bochim [weepers], and they sacrificed there to the Lord. **6** And when Joshua had let the people go, the Israelites went every man to his inheritance to possess the land. **7** And the people served the Lord all the days of Joshua and all the days of the elders who outlived Joshua, who had seen all the great works of the Lord which He did for Israel. **8** And Joshua son of Nun, the servant of the Lord, died, being 110 years old. **9** And they buried him within the boundary of his inheritance in Timnath-heres in the hill country of Ephraim, north of Mount Gaash. **10** And also all that generation were gathered to their fathers, and there arose another generation after them who did not know (recognize, understand) the Lord, or even the work which He had done for Israel. **11** And the people of Israel did evil in the sight of the Lord and served the Baals. **12** And they forsook the Lord, the God of their fathers, Who brought them out of the land of Egypt. They went after other gods of the peoples round about them and bowed down to them, and provoked the Lord to anger. **13** And they forsook the Lord and served Baal [the god worshiped by the Canaanites] and the Ashtaroah [female deities such as Ashtoreth and Asherah]. **14** So the anger of the Lord was kindled against Israel, and He gave them into the power of plunderers who robbed them; and He sold them into the hands of their enemies round about, so that they could no longer stand before their foes. **15** Whenever they went out, the hand of the Lord was against them for evil as the Lord had said, and as the Lord had sworn to them; and they were bitterly distressed. **16** But the Lord raised up judges, who delivered them out of the hands of those who robbed them. **17** And yet they did not listen to their judges, for they played the harlot after other gods and bowed down to them. They turned quickly out of the way in which their fathers had walked, who had obeyed the commandments of the Lord, and they did not so. **18** When the Lord raised them up judges, then He was with the judge and delivered them out of the hands of their enemies all the days of the judge; for the Lord was moved to relent because of their groanings by reason of those who oppressed and vexed them. **19** But when the judge was dead, they turned back and corrupted themselves more than their fathers, following and serving other gods, and bowing down to them. They did not cease from their practices or their stubborn way. **20** So the anger of the Lord was kindled against Israel; and He said, Because this people have transgressed My covenant which I commanded their fathers and have not listened to My voice, **21** I from now on will also not drive out from before them any of the nations which Joshua left when he died, **22** That through them I may prove Israel, whether they will keep the way of the Lord to walk in it, as their fathers kept it, or not. **23** So the Lord left those nations, without driving them out at once, nor had He delivered them into Joshua's power.

←————→
Chapter 2

So in chapter two we read,

AND the angel of the LORD came from Gilgal to Bochim, and said, I made you to go up out of Egypt, and brought you into the land which I swore to your fathers; and I said, I will never break my covenant with you. And ye shall make no league with the inhabitants of the land; ye shall throw down their altars: but you have not obeyed my voice: why have you done this? Wherefore I also said, I will not drive them out from before you; but they shall be as thorns in your sides, and their gods shall be a snare unto you. And it shall come to pass, when the angel of the LORD spake these words to all the children of Israel, the people lifted up their voices, and wept. And they called the name of the place Bochim: [which means weepers] and they sacrificed unto the LORD (Jdg 2:1-5).

So, the angel of the Lord came and said, "You failed. God said He would never break His covenant with you." But they broke the covenant. God is always faithful to His side of the covenant. It is man who breaks the covenant with God, not God who breaks the covenant with man. No man can ever say "God broke His covenant with me." Not so. Man is guilty of breaking his covenant with God, his part of the covenant with God, but God doesn't break His covenant with man.

And so the angel said, "You've broken the covenant. You made the league, you've made the treaties, you've left their places of worship; their altars, their idols. And now they're gonna be like traps, snares to you." And the people wept, they sacrificed unto God, but they didn't change. Now that, that is so typical of so many people today. God lays a heavy trip on them. "Oh, oh I'm so sorry God. I'm so sorry." And they weep but they don't change. So there's very little value to the repentance.

There seems to be a vast difference between sorrow and true repentance. Many people, out of sorrow weep, truly weep because of sorrow. But it doesn't really indicate always that there is repentance just because you're weeping. I don't suppose there's a single man in the county jail that isn't sorry for the crime that got him there, but not necessarily sorry that he did it, but sorry for the mistake that got him caught. So you weep over your apprehension. You weep over the fact that I've been apprehended but you don't really have a true repentance for the things that you were doing. They're released. They go back out and do the things again, so often. Means there's no repentance.

The children of Israel, they wept. Looking at it you say, "Oh my, isn't that wonderful? They're weeping. God got to them." No, He didn't. It's just a surface emotional experience. They're gonna wail and weep for a while and go right back out and do the same thing over again. They're still not gonna drive out the enemy. They're still not going to obey the voice of God. They're gonna continue in their same path. So there is a form of religion, a form of godliness but no true repentance. And that same condition continues to exist to the present day.

Now, these people that they left in the land did become a snare that God said did not destroy became as thorns. And soon we find them worshipping these gods that they left in the land. And it was a constant problem through their history is their worship of the gods of the land and the leaving of the true and the living God and worshipping these other gods.

So that Jeremiah cried out unto the people, "Have you ever seen anything like this in the history of mankind where a people will turn from their God, even which are not gods, to worship another God?" And yet God cried, "My people have forsaken Me, the fountain of living water, and have hewn out for themselves cisterns, cisterns that can hold no water." The lament of God over Israel and it was their failure in the beginning. Had these forefathers been obedient to God, they could have spared the nation countless misery, countless wolves but their disobedience only opened the door for a future of calamity.

And so the people served the LORD all the days of Joshua, and all they days of the elders who outlived Joshua, who had seen all of the great works of the LORD, which he did in Israel. But Joshua the son of Nun, the servant of the LORD, died, a hundred and ten years of age. And they buried him there in the mount of Ephraim, on the north side of the hill of Gaash... And there arose another generation after them: [That is after Joshua's generation] which knew not the LORD, nor yet the works which he had done for Israel. And the children of Israel did evil in the sight of the LORD, and served Baalim: And they forsook the LORD God of their fathers, which brought them out of the land of Egypt, and they followed other gods, of the gods of the people that were round about them, and they bowed themselves unto them, and provoked the LORD to anger. And they forsook the LORD, and served Baal and Ashtaroth. [the goddess of heaven or Astarte of the Greeks or Ices, the female deity of ancient history] (Jdg 2:7-13).

Now, it is tragic that somehow the parents failed to communicate unto their children the power and the work of God. The generation died off, there arose another generation it declares, "After them which did not know Jehovah nor yet the works that He has done for their fathers in Egypt."

Now the purpose of the Passover was to yearly open the door of opportunity for them to relate to the children of Israel God's great deliverance out of the hand of the Egyptians. In fact, there were questions designed in the Passover service that the children would ask that would give the parents the opportunity to rehearse God's great power. What makes this night different from all other nights in the year? And they were able to rehearse to their children. But evidently they had ceased even observing the Passover, they had ceased during, you know, keeping the various feasts of the Lord. And where the Lord said, "Tell your children that they may tell their children that they may tell their children," it broke down and the parents were not faithful in imparting the truths of God to their children.

It is so tragic, that rarely does a powerful work of God continue into a second generation. So it is aptly said, "God has no grandchildren." You can't have that kind of a distant relationship with God. Each one must have his own personal relationship with God. And the relationship that my parents had is not sufficient for me and the relationship that I have isn't sufficient for my children. It is important that I relate to my children the power of God and the works of God, in order that they might develop their own relationship with God so that after I am gone they will understand and know God and continue in their relationship with God, and they to their children.

Growing up in the depression years was not easy. We were deprived a lot of things. And it is interesting how that we don't want our children to have to learn the same deprivations that we had. But the tragic thing is our children growing in this affluent society never know the joy and the blessing of having to trust God for the evening meal, having to pray for a pair of shoes, having to believe God for the rent because we don't want them to have to experience those same hardships that we experienced. And yet there was tremendous value in those experiences because it was there that we learned the faithfulness of God. We learned that God would provide.

As parents we are responsible to lay a foundation with our children so that they have a thorough understanding of God, the works of God, the power of God. For there are powerful forces that are vying for their attention, for their love, for their worship. And if we do not lay a solid foundation within their hearts, they are apt as the children of Israel did, to turn away from God and begin to worship Baalim, Ashtaroth and some of the other gods of the world. They forsook the Lord and served Baal and Ashtaroth. What a tragedy.

And the anger of the LORD was hot against Israel, he delivered them into the hands of the spoilers that spoiled them, he sold them to the hand of their enemies around about them, so that they could not any longer stand before their enemies. And wherever they went out, the hand of the LORD was against them for evil, as the LORD had said, and as the LORD had sworn unto them: and they were greatly distressed (Jdg 2:14-15).

God said, "Even as my hand will be upon you for good, if you turn against Me and worship other gods, so will my hand be upon you for evil." God kept His word. Now, I'm glad that God keeps His word sometimes. Other times it isn't so good for me that God keeps His word but is always good for me that He does because it brings me back to Him. But the faithfulness of God to keep His word is something that we want to remember because even as God has promised blessings, He has also promised curses; blessings upon those that will obey, curses upon them who will forsake Him.

And so verse sixteen establishes this era of judges.

Nevertheless the LORD raised up judges, which delivered them out of the hand of those that spoiled them. And yet they would not always hearken to the judges, but they went a whoring after other gods, and bowed themselves to them: and turned quickly out of the way of which their fathers walked in, obeying the commandments of the LORD; but they did not so. So when the LORD raised them up judges, the LORD was with the judge, and he delivered them out of the hand of their enemies all the days of the judge: for it repented

the LORD because of their groanings by reason of the oppressors that vexed them. And it came to pass, when the judge was dead, they returned, and corrupted themselves more than their forefathers, in following other gods to serve them, and bowed down to them: they ceased not from their own doings, nor from their stubborn ways (Jdg 2:16-19).

Now this is just a brief summary of the book of Judges. God raised up judges. During the period of the judges they would be delivered from the oppression of the enemy, but then they would turn away from God and go right back to their evil ways, the worshipping of the false gods and all. And they would go into oppression again and God would raise up another judge and the story is repeated over and over and over through the book of Judges. When will people learn? You know, you look at this sad situation and you wonder what's wrong with you people? Why can't you see it? Yet it is a tragic pattern that they followed over and over again.

So the anger of the LORD was hot against Israel; he said, Because the people had transgressed my covenant which I commanded their fathers, they have not hearkened to my voice; I will not henceforth drive out any from before them of the nations which Joshua left when he died: That through them I may prove Israel, whether they will keep the way for the LORD or not. Therefore the LORD left those nations, without driving them out (Jdg 2:20-23). (Through The Bible C-2000 Series; Chuck Smith; Bible Commentaries; 1979-1986)

IX.

"Bear up the hands that hang down, by faith and prayer; support the tottering knees. Have you any days of fasting and prayer? Storm the throne of. grace and persevere therein, and mercy will come down".—John Wesley

"We must remember that the goal of prayer is the ear of God. Unless that is gained the prayer has utterly failed. The utterings of it may have kindled devotional feeling in our minds, the hearing of it may have comforted and strengthened the hearts of those with whom we have prayed, but (f the prayer has not gained the heart of God, it has failed in its essential purpose.

"A mere formalist can always pray so as to please himself. What has he to do but to open his book and read the prescribed words, or bow his knee and repeat such phrases as suggest themselves to his memory or his fancy? Like the Tartarian Praying Machine, give but the wind and the wheel, and the business is full arranged. So much knee-bending and talking, and the prayer is done. The formalist's prayers are always good, or, rather, always bad, alike. But the living child of God never offers a prayer which pleases himself; his standard is above his attainments; he wonders that God listens to him, and though he knows he will be heard for Christ's sake, yet he accounts it a wonderful instance of condescending mercy that such poor prayers as his should ever reach the ears of the Lord God of Sabaoth."—C. H. Spurgeon

It may be said with emphasis that no lazy saint prays. Can there be a lazy saint? Can there be a prayerless saint? Does not slack praying cut short sainthood's crown and kingdom? Can there be a cowardly soldier? Can there be a saintly hypocrite? Can there be virtuous vice? It is only when these possibilities are brought into being that we then can find a prayerless saint.

To go through the motion of praying is a dull business, though not a hard one. To say prayers in a decent, delicate way is not heavy work. But to pray really, to pray till hell feels the ponderous stroke, to pray till the iron gates of difficulty are opened, till the mountains of obstacles are removed, till the mists are exhaled and the clouds are lifted, and the sunshine of a cloudless day brightens—this is hard work, but it is God's work and man's best labour. Never was the toil of hand, head and heart less spent in vain than when praying. It is hard to wait and press and pray, and hear no voice, but stay till God answers. The joy of answered prayer is the joy of a travailing mother when a man child is born in to the world, the joy of a slave whose chains have been burst asunder and to whom new life and liberty have just come.

A bird's-eye view of what has been accomplished by prayer shows what we lost when the dispensation of real prayer was substituted by Pharisaical pretence and sham; it shows, too, how imperative is the need for holy men and women who will give themselves to earnest, Christlike praying.

It is not an easy thing to pray. Back of the praying there must lie all the conditions of prayer. These conditions are possible, but they are not to be seized on in a moment by the prayerless. Present they always may be to the faithful and holy, but cannot exist in nor be met by a frivolous, negligent, laggard spirit. Prayer does not stand alone. It is not an isolated performance. Prayer stands in closet connection with all the duties of an ardent piety. It is the issuance of a character which is made up of the elements of a vigorous and commanding faith. Prayer honours God, acknowledges His being, exalts His power, adores His providence, secures His aid. A sneering half-rationalism cries out against devotion, that it does nothing but pray. But to pray well is to do all things well. If it be true that devotion does nothing but pray, then it does nothing at all. To do nothing but pray fails to do the praying, for the antecedent, coincident, and subsequent conditions of prayer are but the sum of all the energised forces of a practical, working piety.

The possibilities of prayer run parallel with the promises of God. Prayer opens an outlet for the promises, removes the hindrances in the way of their execution, puts them into working order, and secures their gracious ends. More than this, prayer like faith, obtains promises, enlarges their operation, and adds to the measure of their results. God's promises were to Abraham and to his seed, but many a barren womb, and many a minor obstacle stood in the way of the fulfillment of these promises; but prayer removed them all, made a highway for the promises, added to the facility and speediness of their realisation, and by prayer the promise shone bright and perfect in its execution.

The possibilities of prayer are found in its allying itself with the purposes of God, for God's purposes and man's praying are the combination of all potent and omnipotent forces. More than this, the possibilities of prayer are seen in the fact that it changes the

purposes of God. It is in the very nature of prayer to plead and give directions. Prayer is not a negation. It is a positive force. It never rebels against the will of God, never comes into conflict with that will, but that it does seek to change God's purpose is evident. Christ said, "The cup which My Father hath given Me shall I not drink it" and yet He had prayed that very night, "If it be possible let this cup pass from Me." Paul sought to change the purposes of God about the thorn in his flesh. God's purposes were fixed to destroy Israel, and the prayer of Moses changed the purposes of God and saved Israel. In the time of the Judges Israel were apostate and greatly oppressed. They repented and cried unto God and He said: "Ye have forsaken Me and served other gods, wherefore I will deliver you no more:" but they humbled themselves, put away their strange gods, and God's "soul was grieved for the misery of Israel," and he sent them deliverance by Jephthah.

God sent Isaiah to say to Hezekiah, "Set thine house in order: for thou shalt die, and not live." and Hezekiah prayed, and God sent Isaiah back to say, "I have heard thy prayer, I have seen thy tears; behold I will add unto thy days fifteen years." "Yet forty days and Nineveh shall be overthrown," was God's message by Jonah. But Nineveh cried mightily to God, and "God repented of the evil that He had said He would do unto them; and He did it not."

The possibilities of prayer are seen from the diverse conditions it reaches and the diverse ends it secures. Elijah prayed over a dead child, and it came to life; Elisha did the same thing; Christ prayed at Lazarus's grave, and Lazarus came forth. Peter kneeled down and prayed beside dead Dorcas, and she opened her eyes and sat up, and Peter presented her alive to the distressed company. Paul prayed for Publius, and healed him. Jacob's praying changed Esau's murderous hate into the kisses of the tenderest brotherly embrace. God gave to Rebecca Jacob and Esau because Isaac prayed for her. Joseph was the child of Rachel's prayers. Hannah's praying gave Samuel to Israel. John the Baptist was given to Elizabeth, barren and past age as she was, in answer to the prayer of Zacharias. Elisha's praying brought famine or harvest to Israel; as he prayed so it was. Ezra's praying carried the Spirit of God in heartbreaking conviction to the entire city of Jerusalem, and brought them in tears of repentance back to God. Isaiah's praying carried the shadow of the sun back ten degrees on the dial of Ahaz.

In answer to Hezekiah's praying an angel slew one hundred and eighty-five thousand of Sennacherib's army in one night. Daniel's praying opened to him the vision of prophecy, helped him to administer the affairs of a mighty kingdom, and sent an angel to shut the lions' mouths. The angel was sent to Cornelius, and the Gospel opened through him to the Gentile world, because his "prayers and alms had come up as a memorial before God." "And what shall I more say? for the time would fail me to tell of Gideon, and of Barak, and of Samson, and of Jephthah; of David also, and Samuel, and of the prophets;" of Paul and Peter, and John and the Apostles, and the holy company of saints, reformers, and martyrs, who, through praying, "subdued kingdoms, wrought righteousness, obtained promises, stopped the mouths of lions, quenched the violence of fire, escaped the edge of the sword, out of weakness were made strong, waxed valiant in fight, turned to flight the armies of the aliens."

Prayer puts God in the matter with commanding force: "Ask of Me things to come concerning My sons," says God, "and concerning the work of My hands command ye Me." We are charged in God's Word "always to pray," "in everything by prayer," "continuing instant in prayer," to "pray everywhere," "praying always." The promise is as illimitable as the command is comprehensive. "All things whatsoever ye shall ask in prayer, believing, ye shall receive," "whatever ye shall ask," "if ye shall ask anything." "Ye shall ask what ye will and it shall be done unto you." "Whatsoever ye ask the Father He will give it to you." If there is anything not involved in "All things whatsoever," or not found in the phrase "Ask anything," then these things may be left out of prayer. Language could not cover a wider range, nor involve more fully all minutia. These statements are but samples of the all-comprehending possibilities of prayer under the promises of God to those who meet the conditions of right praying.

These passages, though, give but a general outline of the immense regions over which prayer extends its sway. Beyond these the effects of prayer reach and secure good from regions which cannot be traversed by language or thought. Paul exhausted language and thought in praying, but conscious of necessities not covered and realms of good not reached he covers these impenetrable and undiscovered regions by this general plea, "unto Him that is able to do exceeding abundantly above all that we ask or think, according to the power that worketh in us." The promise is, "Call upon Me, and I will answer thee, and show thee great and mighty things, which thou knowest not."

James declares that "the effectual, fervent prayer of a righteous man availeth much." How much he could not tell, but illustrates it by the power of Old Testament praying to stir up New Testament saints to imitate by the fervour and influence of their praying the holy men of old, and duplicate and surpass the power of their praying. Elijah, he says, was a man subject to like passions as we are, and he prayed earnestly that it might not rain: and it rained not on the earth by the space of three years and six months. And he prayed again, and the heaven gave rain, and the earth brought forth her fruit.

In the Revelation of John the whole lower order of God's creation and His providential government, the Church and the angelic world, are in the attitude of waiting on the efficiency of the prayers of the saintly ones on earth to carry on the various interests of earth and heaven. The angel takes the fire kindled by prayer and casts it earthward, "and there were voices, and thunderings, and lightnings, and an earthquake." Prayer is the force which creates all these alarms, stirs, and throes. "Ask of Me," says God to His Son, and to the Church of His Son, "and I shall give Thee the nations for Thine inheritance and the uttermost parts of the earth for Thine possessions."

The men who have done mighty things for God have always been mighty in prayer, have well understood the possibilities of prayer, and made most of the possibilities. The Son of God, the first of all and the mightiest of all, has shown us the all-potent and far-reaching possibilities of prayer. Paul was might for God because he knew how to use, and how to get others to use, the mighty spiritual forces of prayer.

The seraphim, burning, sleepless, adoring, is the figure of prayer. It is resistless in its ardour, devoted and tireless. There are hindrances to prayer that nothing but pure, intense flame can surmount. There are toils and outlays and endurance which nothing but the strongest, most ardent flame can abide. Prayer may be low-tongued, but it cannot be cold-tongued. Its words may be few, but they must be on fire. Its feelings may not be impetuous, but they must be white with heat. It is the effectual, fervent prayer that influences God.

God's house is the house of prayer; God's work is the work of prayer. It is the zeal for God's house and the zeal for God's work that makes God's house glorious and His work abide.

When the prayer-chambers of saints are closed or are entered casually or coldly, then Church rulers are secular, fleshly, materialised; spiritual character sinks to a low level, and the ministry becomes restrained and enfeebled.

When prayer falls, the world prevails. When prayer fails the Church loses its Divine characteristics, its Divine power; the Church is swallowed up by a proud ecclesiasticism, and the world scoffs at its obvious impotence.

VIII. (Purpose In Prayer; EM Bounds; Chapter 9; Edward McKendree Bounds (August 15, 1835 – August 24, 1913) was a clergyman of the Methodist Episcopal Church South and author of eleven books, nine of which focused on the subject of prayer.)

James 5:13-20 (AMP)

13 Is anyone among you afflicted (ill-treated, suffering evil)? He should pray. Is anyone glad at heart? He should sing praise [to God].

14 Is anyone among you sick? He should call in the church elders (the spiritual guides). And they should pray over him, anointing him with oil in the Lord's name.

15 And the prayer [that is] of faith will save him who is sick, and the Lord will restore him; and if he has committed sins, he will be forgiven.

16 Confess to one another therefore your faults (your slips, your false steps, your offenses, your sins) and pray [also] for one another, that you may be healed and restored [to a spiritual tone of mind and heart]. The earnest (heartfelt, continued) prayer of a righteous man makes tremendous power available [dynamic in its working].

17 Elijah was a human being with a nature such as we have [with feelings, affections, and a constitution like ours]; and he prayed earnestly for it not to rain, and no rain fell on the earth for three years and six months.

18 And [then] he prayed again and the heavens supplied rain and the land produced its crops [as usual].

19 [My] brethren, if anyone among you strays from the Truth and falls into error and another [person] brings him back [to God],

20 Let the [latter] one be sure that whoever turns a sinner from his evil course will save [that one's] soul from death and will cover a multitude of sins [procure the pardon of the many sins committed by the convert].

(Amplified Bible; Joyce Meyers; 2006; Faith Words; Scripture; Commentaries; pages 375-376)

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