

## The Sunday Readings

### August 1, Proper 13

Ecclesiastes 1:2, 12-14; 2:18-23

Psalm 49:1-11

Colossians 3:1-11

Luke 12:13-21

### August 8 Proper 14

Genesis 15:1-6

Psalm 33:12-22

Hebrews 11:1-3, 8-16

Luke 12:32-40

### August 15, Proper 15

Jeremiah 23:23-29

Psalm 82

Hebrews 11:29-12:2

Luke 12:49-56

### August 22, Proper 16

Isaiah 58:9b-14

Psalm 103:1-8

Hebrews 12:18-29

Luke 13:10-17

### August 29, Proper 17

Proverbs 25:6-7

Psalm 112

Hebrews 13:1-8, 15-16

Luke 14:1, 7-14

## Sunday Worship Schedule

**7:30 am** Traditional Eucharist

**8:45 am** Childcare, 2nd floor

**9 am** Bible Study; Adult Forum

**10 am** Choral Eucharist,

Child & Youth Programs

## Noon Worship Schedule

**Healing Eucharist**

*every Wednesday*

**Friday Requiem Eucharist**

*the last Friday of each month*

## Christianity & Crossroads

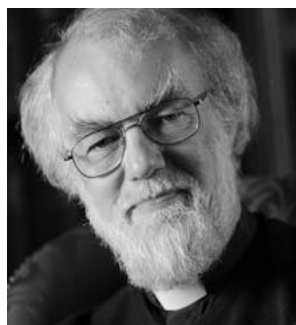
### *The Acts of the Apostles are Still Being Written*

*This month I share two long and deeply thoughtful letters that address the meaning of Christian Faith and Identity at this time. They are written by two of the smartest apostles the church has ever enjoyed, and they frame perspectives on the mission of the church, the authority of scripture, and the role of innovation in each generation's practice.*

*I used the subtitle referring to the Book of Acts as a reminder that an important step in the early church was sorting out the consequences of its missionary outreach. Evangelism always changes the status quo, including the status quo for the previous generation of members. These questions and these debates are similar to those of the New Testament community, especially as we read of them in Acts 6 and Acts 15.*

*I commend these to your time and your own prayer and reflection.*

Randal



## Renewal in the Spirit

*The Archbishop of Canterbury's Pentecost Letter to the Bishops, Clergy and Faithful of the Anglican Communion*

May 28, 2010

1.

'They were all filled with the Holy Spirit and began to talk in other languages as the Spirit enabled them to speak' (Acts 2.4). At Pentecost, we celebrate the gift God gives us of being able to communicate the Good News of Jesus Christ in the various languages of the whole human

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## A Pastoral letter to The Episcopal Church

*The Presiding Bishop of the Episcopal Church responds to the Pentecost Letter from Archbishop Williams*

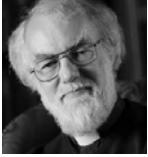
June 2, 2010

**Pentecost continues!**

Pentecost is most fundamentally a continuing gift of the Spirit, rather than a limitation or quenching of that Spirit.

The recent statement by the Archbishop of Canterbury about the struggles within the Anglican

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world. The Gospel is not the property of any one group, any one culture or history, but is what God intends for the salvation of all who will listen and respond.

St Paul tells us that the Holy Spirit is also what God gives us so that we can call God 'Abba, Father' (Rom. 8.15, Gal. 4.6). The Spirit is given not only so that we can speak to the world about God but so that we can speak to God in the words of his own beloved Son. The Good News we share is not just a story about Jesus but the possibility of living in and through the life of Jesus and praying his prayer to the Father.

And so the Holy Spirit is also the Spirit of 'communion' or fellowship (II Cor. 13.13). The Spirit allows us to recognise each other as part of the Body of Christ because we can hear in each other the voice of Jesus praying to the Father. We know, in the Spirit, that we who are baptised into Jesus Christ share one life; so that all the diversity of gifting and service in the Church can be seen as the work of one Spirit (I Cor. 12.4). In the Holy Eucharist, this unity in and through the self-offering of Jesus is reaffirmed and renewed as we pray for the Spirit to transform both the bread and wine and 'ourselves, our souls and bodies'.

When the Church is living by the Spirit, what the world will see is a community of people who joyfully and gratefully hear the prayer of Jesus being offered in each other's words and lives, and are able to recognise the one Christ working through human diversity. And if the world sees this, the Church is a true sign of hope in a world of bitter conflict and rivalry.

## 2.

From the very first, as the New Testament makes plain, the Church has experienced division and internal hostilities. From the very first, the Church has had to repent of its failure to live fully in the light and truth of the Spirit. Jesus tells us in St John's gospel that the Spirit of truth will 'prove the world wrong' in respect of sin and righteousness and judgement (Jn 16.8). But if the Spirit is leading us all further into the truth, the Spirit will convict the Church too of its wrongness and lead it into repentance. And if the Church is a community where we serve each other in the name of Christ, it is a community where we can and should call each other to repentance in the name of Christ and his Spirit – not to make the other feel inferior (because we all need to be called to repentance) but to remind them of the glory of Christ's

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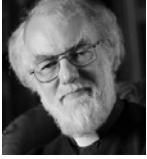
Communion seems to equate Pentecost with a single understanding of gospel realities. Those who received the gift of the Spirit on that day all heard good news. The crowd reported, "in our own languages we hear them speaking about God's deeds of power" (Acts 2:11).

The Spirit does seem to be saying to many within The Episcopal Church that gay and lesbian persons are God's good creation, that an aspect of good creation is the possibility of lifelong, faithful partnership, and that such persons may indeed be good and healthy exemplars of gifted leadership within the Church, as baptized leaders and ordained ones. The Spirit also seems to be saying the same thing in other parts of the Anglican Communion, and among some of our Christian partners, including Lutheran churches in North America and Europe, the Old Catholic churches of Europe, and a number of others.

That growing awareness does not deny the reality that many Anglicans and not a few Episcopalians still fervently hold traditional views about human sexuality. This Episcopal Church is a broad and inclusive enough tent to hold that variety. The willingness to live in tension is a hallmark of Anglicanism, beginning from its roots in Celtic Christianity pushing up against Roman Christianity in the centuries of the first millennium. That diversity in community was solidified in the Elizabethan Settlement, which really marks the beginning of Anglican Christianity as a distinct movement. Above all, it recognizes that the Spirit may be speaking to all of us, in ways that do not at present seem to cohere or agree. It also recognizes what Jesus says about the Spirit to his followers, "I still have many things to say to you, but you cannot bear them now. When the Spirit of truth comes, he will guide you into all the truth; for he will not speak on his own, but will speak whatever he hears, and he will declare to you the things that are to come" (John 16:12-13).

The Episcopal Church has spent nearly 50 years listening to and for the Spirit in these matters. While it is clear that not all within this Church have heard the same message, the current developments do represent a widening understanding. Our canons reflected this shift as long ago as 1985, when sexual orientation was first protected from discrimination in access to the ordination process. At the request of other bodies in the Anglican Communion, this Church held an effective moratorium on the election and consecration of a partnered gay or lesbian priest as bishop from 2003 to 2010. When a diocese elected such a person in late 2009, the ensuing

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gift and the promise that we lose sight of when we fail in our common life as a Church.

Our Anglican fellowship continues to experience painful division, and the events of recent months have not brought us nearer to full reconciliation. There are still things being done that the representative bodies of the Communion have repeatedly pleaded should not be done; and this leads to recrimination, confusion and bitterness all round. It is clear that the official bodies of The Episcopal Church have felt in conscience that they cannot go along with what has been asked of them by others, and the consecration of Canon Mary Glasspool on May 15 has been a clear sign of this. And despite attempts to clarify the situation, activity across provincial boundaries still continues – equally dictated by what people have felt they must in conscience do. Some provinces have within them dioceses that are committed to policies that neither the province as a whole nor the Communion has sanctioned. In several places, not only in North America, Anglicans have not hesitated to involve the law courts in settling disputes, often at great expense and at the cost of the Church's good name.

All are agreed that the disputes arising around these matters threaten to distract us from our main calling as Christ's Church. The recent Global South encounter in Singapore articulated a strong and welcome plea for the priority of mission in the Communion; and in my own message to that meeting I prayed for a 'new Pentecost' for all of us. This is a good season of the year to pray earnestly for renewal in the Spirit, so that we may indeed do what God asks of us and let all people know that new and forgiven life in Christ is possible and that created men and women may by the Spirit's power be given the amazing liberty to call God 'Abba, Father!'

It is my own passionate hope that our discussion of the Anglican Covenant in its entirety will help us focus on that priority; the Covenant is nothing if not a tool for mission. I want to stress yet again that the Covenant is not envisaged as an instrument of control. And this is perhaps a good place to clarify that the place given in the final text to the Standing Committee of the Communion introduces no novelty: the Committee is identical to the former Joint Standing Committee, fully answerable in all matters to the ACC and the Primates; nor is there any intention to prevent the Primates in the group from meeting separately. The reference to the Standing Committee reflected widespread unease about leaving

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consent process indicated that a majority of the laity, clergy, and bishops responsible for validating that election agreed that there was no substantive bar to the consecration.

The Episcopal Church recognizes that these decisions are problematic to a number of other Anglicans. We have not made these decisions lightly. We recognize that the Spirit has not been widely heard in the same way in other parts of the Communion. In all humility, we recognize that we may be wrong, yet we have proceeded in the belief that the Spirit permeates our decisions.

We also recognize that the attempts to impose a singular understanding in such matters represent the same kind of cultural excesses practiced by many of our colonial forebears in their missionizing activity. Native Hawaiians were forced to abandon their traditional dress in favor of missionaries' standards of modesty. Native Americans were forced to abandon many of their cultural practices, even though they were fully congruent with orthodox Christianity, because the missionaries did not understand or consider those practices exemplary of the Spirit. The uniformity imposed at the Synod of Whitby did similar violence to a developing, contextual Christianity in the British Isles. In their search for uniformity, our forebears in the faith have repeatedly done much spiritual violence in the name of Christianity.

We do not seek to impose our understanding on others. We do earnestly hope for continued dialogue with those who disagree, for we believe that the Spirit is always calling us to greater understanding.

We live in great concern that colonial attitudes continue, particularly in attempts to impose a single understanding across widely varying contexts and cultures. We note that the cultural contexts in which The Episcopal Church's decisions have generated the greatest objection and reaction are also often the same contexts where women are barred from full ordained leadership, including the Church of England.

As Episcopalians, we note the troubling push toward centralized authority exemplified in many of the statements of the recent Pentecost letter. Anglicanism as a body began in the repudiation of the control of the Bishop of Rome within an otherwise sovereign nation. Similar concerns over self-determination in the face of colonial control led the Scottish Episcopal Church to consecrate Samuel Seabury for The Episcopal Church in the nascent United States – and so began the Anglican Communion.

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certain processes only to the ACC or only to the Primates.

But we are constantly reminded that the priorities of mission are experienced differently in different places, and that trying to communicate the Gospel in the diverse tongues of human beings can itself lead to misunderstandings and failures of communication between Christians. The sobering truth is that often our attempts to share the Gospel effectively in our own setting can create problems for those in other settings.

### 3.

We are at a point in our common life where broken communications and fragile relationships have created a very mistrustful climate. This is not news. But many have a sense that the current risks are greater than ever. Although attitudes to human sexuality have been the presenting cause, I want to underline the fact that what has precipitated the current problem is not simply this issue but the widespread bewilderment and often hurt in different quarters that we have no way of making decisions together so that we are not compromised or undermined by what others are doing. We have not, in other words, found a way of shaping our consciences and convictions as a worldwide body. We have not fully received the Pentecostal gift of mutual understanding for common mission.

It may be said – quite understandably, in one way – that our societies and their assumptions are so diverse that we shall never be able to do this. Yet we are called to seek for mutual harmony and common purpose, and not to lose heart. If the truth of Christ is indeed ultimately one as we all believe, there should be a path of mutual respect and thankfulness that will hold us in union and help us grow in that truth.

Yet at the moment we face a dilemma. To maintain outward unity at a formal level while we are convinced that the divisions are not only deep but damaging to our local mission is not a good thing. Neither is it a good thing to break away from each other so dramatically that we no longer see Christ in each other and risk trying to create a church of the ‘perfect’ – people like us. It is significant that there are still very many in The Episcopal Church, bishops, clergy and faithful, who want to be aligned with the Communion’s general commitments and directions, such as those who identify as ‘Communion Partners’, who disagree strongly with recent decisions, yet want to remain in visible fellowship within TEC so far

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We have been repeatedly assured that the Anglican Covenant is not an instrument of control, yet we note that the fourth section seems to be just that to Anglicans in many parts of the Communion. So much so, that there are voices calling for stronger sanctions in that fourth section, as well as voices repudiating it as un-Anglican in nature. Unitary control does not characterize Anglicanism; rather, diversity in fellowship and communion does.

We are distressed at the apparent imposition of sanctions on some parts of the Communion. We note that these seem to be limited to those which "have formally, through their Synod or House of Bishops, adopted policies that breach any of the moratoria requested by the Instruments of Communion." We are further distressed that such sanctions do not, apparently, apply to those parts of the Communion that continue to hold one view in public and exhibit other behaviors in private. Why is there no sanction on those who continue with a double standard? In our context bowing to anxiety by ignoring that sort of double-mindedness is usually termed a "failure of nerve." Through many decades of wrestling with our own discomfort about recognizing the full humanity of persons who seem to differ from us, we continue to work at open and transparent communication as well as congruence between word and behavior. We openly admit our failure to achieve perfection!

The baptismal covenant prayed in this Church for more than 30 years calls us to respect the dignity of all other persons and charges us with ongoing labor toward a holy society of justice and peace. That fundamental understanding of Christian vocation underlies our hearing of the Spirit in this context and around these issues of human sexuality. That same understanding of Christian vocation encourages us to hold our convictions with sufficient humility that we can affirm the image of God in the person who disagrees with us. We believe that the Body of Christ is only found when such diversity is welcomed with abundant and radical hospitality.

As a Church of many nations, languages, and peoples, we will continue to seek every opportunity to increase our partnership in God's mission for a healed creation and holy community. We look forward to the ongoing growth in partnership possible in the Listening Process, Continuing Indaba, Bible in the Life of the Church, Theological Education in the Anglican Communion, and the myriad of less formal and more local partnerships across the Communion – efforts in

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as they can. And, as has often been pointed out, there are things that Anglicans across the world need and want to do together for the care of God's poor and vulnerable that can and do go on even when division over doctrine or discipline is sharp.

#### 4.

More and more, Anglicans are aware of living through a time of substantial transition, a time when the structures that have served us need reviewing and refreshing, perhaps radical changing, when the voice and witness in the Communion of Christians from the developing world is more articulate and creative than ever, and when the rapidity of social change in 'developed' nations leaves even some of the most faithful and traditional Christian communities uncertain where to draw the boundaries in controversial matters – not only sexuality but issues of bioethics, for example, or the complexities of morality in the financial world.

A time of transition, by definition, does not allow quick solutions to such questions, and it is a time when, ideally, we need more than ever to stay in conversation. As I have said many times before, whatever happens to our structures, we still need to preserve both working relationships and places for exchange and discussion. New vehicles for conversations across these boundaries are being developed with much energy.

But some decisions cannot be avoided. We began by thinking about Pentecost and the diverse peoples of the earth finding a common voice, recognising that each was speaking a truth recognised by all. However, when some part of that fellowship speaks in ways that others find hard to recognise, and that point in a significantly different direction from what others are saying, we cannot pretend there is no problem.

And when a province through its formal decision-making bodies or its House of Bishops as a body declines to accept requests or advice from the consultative organs of the Communion, it is very hard (as noted in my letter to the Communion last year after the General Convention of TEC) to see how members of that province can be placed in positions where they are required to represent the Communion as a whole. This affects both our ecumenical dialogues, where our partners (as they often say to us) need to know who it is they are talking to, and our internal faith-and-order related groups.

I am therefore proposing that, while these tensions remain unresolved, members of such provinces –

*The Archbishop's Letter continues in the adjacent column*



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mission and ministry that inform and transform individuals and communities toward the vision of the Gospel – a healed world, loving God and neighbor, in the love and friendship shown us in God Incarnate.

May God's peace dwell in your hearts,

**The Most Rev. Katharine Jefferts Schori**  
Presiding Bishop and Primate  
The Episcopal Church

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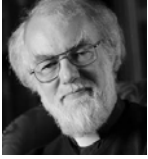
*Archbishop Rowan's Letter Continues from the adjacent column*



provinces that have formally, through their Synod or House of Bishops, adopted policies that breach any of the moratoria requested by the Instruments of Communion and recently reaffirmed by the Standing Committee and the Inter-Anglican Standing Commission on Unity, Faith and Order (IASCUFUO) – should not be participants in the ecumenical dialogues in which the Communion is formally engaged. I am further proposing that members of such provinces serving on IASCUFUO should for the time being have the status only of consultants rather than full members. This is simply to confirm what the Communion as a whole has come to regard as the acceptable limits of diversity in its practice. It does not alter what has been said earlier by the Primates' Meeting about the nature of the moratoria: the request for restraint does not necessarily imply that the issues involved are of equal weight but recognises that they are 'central factors placing strains on our common life', in the words of the Primates in 2007. Particular provinces will be contacted about the outworking of this in the near future.

I am aware that other bodies have responsibilities in questions concerned with faith and order, notably the Primates' Meeting, the Anglican Consultative Council and the Standing Committee. The latter two are governed by constitutional provisions which cannot be overturned by any one person's decision alone, and there will have to be further consultation as to how they are affected. I shall be inviting the views of all members of the Primates' Meeting on the handling of these matters with a view to the agenda of the next scheduled meeting in January 2011.

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## 5.

In our dealings with other Christian communions, we do not seek to deny our diversity; but there is an obvious problem in putting forward representatives of the Communion who are consciously at odds with what the Communion has formally requested or stipulated. This does not seem fair to them or to our partners. In our dealings with each other, we need to be clear that conscientious decisions may be taken in good faith, even for what are held to be good theological or missional reasons, and yet have a cost when they move away from what is recognisable and acceptable within the Communion. Thus – to take a very different kind of example – there have been and there are Anglicans who have a strong conscientious objection to infant baptism. Their views deserve attention, respect and careful study, they should be engaged in serious dialogue – but it would be eccentric to place such people in a position where their view was implicitly acknowledged as one of a range of equally acceptable convictions, all of which could be taken as representatively Anglican.

Yet no-one should be celebrating such public recognition of divisions and everyone should be reflecting on how to rebuild relations and to move towards a more coherent Anglican identity (which does not mean an Anglican identity with no diversity, a point once again well made by the statement from the Singapore meeting). Some complain that we are condemned to endless meetings that achieve nothing. I believe that in fact we have too few meetings that allow proper mutual exploration. It may well be that such encounters need to take place in a completely different atmosphere from the official meetings of the Communion's representative bodies, and this needs some imaginative thought and planning. Much work is already going into making this more possible.

But if we do conclude that some public marks of 'distance', as the Windsor Continuation Group put it, are unavoidable if our Communion bodies are not to be stripped of credibility and effectiveness, the least Christian thing we can do is to think that this absolves us from prayer and care for each other, or continuing efforts to make sense of each other.

We are praying for a new Pentecost for our Communion. That means above all a vast deepening of our capacity to receive the gift of being adopted sons and

*The Archbishop's Letter continues in the adjacent column*

daughters of the Father of Our Lord Jesus Christ. It means a deepened capacity to speak of Jesus Christ in the language of our context so that we are heard and the Gospel is made compelling and credible. And it also means a deepened capacity to love and nourish each other within Christ's Body – especially to love and nourish, as well as to challenge, those whom Christ has given us as neighbours with whom we are in deep and painful dispute.

One remarkable symbol of promise for our Communion is the generous gift received by the Diocese of Jerusalem from His Majesty the King of Jordan, who has provided a site on the banks of the Jordan River, at the traditional site of Our Lord's Baptism, for the construction of an Anglican church. Earlier this year, I had the privilege of blessing the foundation stone of this church and viewing the plans for its design. It will be a worthy witness at this historic site to the Anglican tradition, a sign of real hope for the long-suffering Christians of the region, and something around which the Communion should gather as a focus of common commitment in Christ and his Spirit. I hope that many in the Communion will give generous support to the project.

'We have the mind of Christ' says St Paul (I Cor. 2.16); and, as the Ecumenical Patriarch of Constantinople has recently written, this means that we must have a 'kenotic', a self-emptying approach to each other in the Church. May the Spirit create this in us daily and lead us into that wholeness of truth which is only to be found in the crucified and risen Lord Jesus.

I wish you all God's richest blessing at this season.

**+Rowan Cantuar:**

Lambeth Palace, Pentecost 2010

## JUNE VESTRY NOTES

*By Charleen Boyd, Jr. Warden*

Minutes were approved and Financial Statements and Rector's Report were received. The Finance Committee reported that we needed to raise additional funds or the budget will be out of balance. It was suggested that a list of items be compiled that would lend themselves for designated giving by the congregation.

Discussion of how to allocate the funds that will be received from the Moore Estate was tabled until the next meeting so that additional information can be supplied. Discussion of a new facilities policy and fee structure was postponed until the July meeting so that an updated copy could be reviewed.

The next Vestry meeting is August 24<sup>th</sup>.

## Education— A Blessing & Help for Us All

By The Rev. Eleanor Ellsworth, Sr. Associate Rector



Please join us on **Sunday, September 26**, at 5 pm in the Van Schaick Room at St. James for an important presentation from our guest speaker, Dr. Teresa Shanahan. Dr. Shanahan will present **“10 Warning Signs of Alzheimer’s Disease.”**

Did you know that less than 35% of people suffering from Alzheimer’s Disease or other forms of dementia have been diagnosed?

Dr. Shanahan is nationally recognized as an expert in the field of Eldercare, Healthy aging and Alzheimer’s disease. She has served on the San Diego Alzheimer’s Association’s Education Board for over 14 years. She has earned numerous awards including “Healthcare Professional of the Year,” from the San Diego Business Journal’s “Women Who Mean Business,” and has been honored for her passionate dedication by the Alzheimer’s Association.



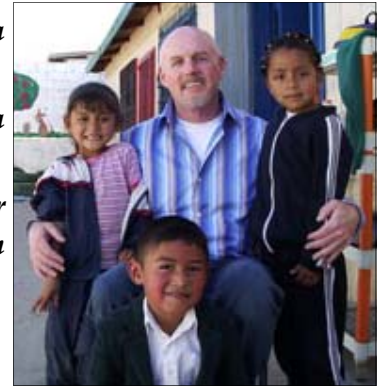
Come learn about the physical, cognitive, financial, and social signs of dementia and what you can do to help. Part of the program that afternoon will include eliciting areas of interest and need from the guests for subsequent sessions with Dr. Shanahan.

**The event is RSVP only** (sign up after the services or call the office by Friday, September 24). It will be held from 5 pm to approximately 6 pm. Light refreshments will be served.

*If you want to help for a day, give them rice;*

*If you want to help for a while, give them a tree;*

*If you want to help for an eternity, give them an education.*



David Lynch & friends

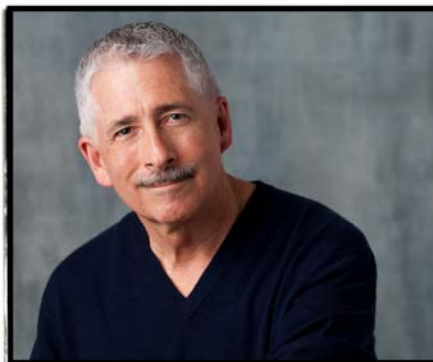
This motto appears on the cover of *Responsibility*, the newsletter of the organization, **RESPONSIBILITY**. Founder David Lynch reminds us that it is our responsibility to reach out to others, especially the young and frail.

The school David Lynch started—to educate the children living around the municipal dump in Tijuana—is thriving, due to the dedication and generosity of many. Education, however, goes beyond the classroom walls, and David is encouraging us to help him take the children who live there to see and experience broader horizons, especially the beach, in the hottest time of the summer.

Go to [www.responsibilityonline.org](http://www.responsibilityonline.org) to read more on this endeavor—and about the new project in Nicaragua. Tijuana is not the only place where families and children have to scavenge a dump to find food, clothing, and items for everyday survival.

I can personally attest to the integrity of these projects, and am proud that St. James has supported the efforts of RESPONSIBILITY in multiple ways over the last few years. If you would like to become more involved in fostering this ministry, please contact me at the office.

**Note:** the annual fundraiser is October 16<sup>th</sup> at the Faculty Club at UCSD. Some of us attended in years past. If you would like to be part of a St. James contingency, sign up with Sue Adams by phone or email. 858 459-3421 x110/media@sjbts.org



**‘Evil’ comes to St. James!**

February 27, 2011

SAVE THE DATE FOR AN AFTERNOON INTERFAITH SEMINAR ON THE SUBJECT OF “EVIL” - MODERATED BY NICK REVELES AND PLANNED IN CONJUNCTION WITH THE OPENING OF THE OPERA *FAUST*. MORE TO COME!

### All-Family Camp at Camp Stevens Labor Day Weekend



Join others for a relaxing, playful weekend at Camp Stevens. Hiking, games, great food, art, learning, a Friday campfire and a Sunday Eucharist are planned. Cost is \$75 per adult or teen, \$50 per child ages 6-12 and \$25 for ages 2-5 (no charge for ages 0-2). Price includes all meals on Saturday, Sunday brunch, lodge sleeping and activities (optional Friday dinner available).

Camp Stevens is a “peaceful place apart” near Julian (approximately 90 minutes from La Jolla) that is owned by the Episcopal dioceses of San Diego and Los Angeles. It is dedicated to environmental stewardship and features organic food, much of it grown on-site, and a of variety outdoor activities. Lodges are comfortably rustic with bunk beds, carpeting, common rooms and shared bathrooms.

For more information, talk to Pastor Chris or Rebecca and Ian Williamson. Reserve your space with the church office today. The first six families to register will stay in the brand new Lax Sadler lodge.

**Reservations due by August 20.**



### The Usher Ministry It's More than a Sunday... It Might just be a “Calling”

If you sense a calling to welcome and assist those who come to our door, but can't commit to regular Sunday service, we welcome you to be on the list to occasionally assist during the week, or on a Saturday, as available. We are delighted to have several women on our team...and we welcome young people too.

The Ministry of the Usher involves more than just Sunday worship. Ushers may be needed any time the church is open. For example, during the week for funerals and memorials.

To join this sub-group of the Usher Ministry, give your name and contact information to any usher, or contact the Usher Coordinator, Bill Purves by email at [wpurves@compuserve.com](mailto:wpurves@compuserve.com).

## Youth Notes

*By Chris Bernard, Pastor for Youth & Families*

### Lunch and Laser Tag—August 8

After Church on August 8, do you want to grab some lunch and play laser tag? Let Chris Bernard know by email at [c.alexander.bernard@gmail.com](mailto:c.alexander.bernard@gmail.com)

### Creating a Future—Parent input time!

St. James has made a great deal of progress in the last two and one-half years, but like anything else, we can do better. Chris Bernard would like to enlist your assistance in creating the future. During the first two weeks of August, please contact him to schedule some time to meet with him one on one or in small groups to communicate your thinking on the state of our current youth ministry and what you would like to accomplish in the future. Please contact him by email at [c.alexander.bernard@gmail.com](mailto:c.alexander.bernard@gmail.com) or by phone 858.459.3421x120.

## ST. JAMES GIFT SHOP NEWS

By Karen Fast, Manager

Have you checked out our new web site? We are really excited and are especially pleased with the enthusiastic response. [stjamesgiftshop.com](http://stjamesgiftshop.com)

Lots of new items are arriving after visiting the Los Angeles Gift Show, and new books continue to arrive from my trip to the Episcopal Booksellers Show in June. New jewelry, shawls, scarves, retablos, pottery, and Asian art. The little wooden prayer cubes now come with children's bedtime prayers. Think ahead for early Christmas shopping!

St. James Gift Shop is looking for underwriters to help with advertising and entertainment for our upcoming yearly event. If you are interested please e-mail Karen at [kfast@aol.com](mailto:kfast@aol.com) or cell phone 619 884-7868

### ARTISAN'S MARKET

**SATURDAY, AUGUST 28 AND**

**SUNDAY AUGUST 29**

**10 TO 4**

Claudio Jimenez, world renowned retablo maker, will be our headline artist for this year's market. The market will also feature gifts from Asia, Guatemala, Ecuador, Peru, and Africa. Plan on a visit to support these people and show your appreciation of their art.

Karen Fast, Manager 858 456-1105

Claudio Jimenez is from a famous family of retablo makers of Peru. His work has been exhibited all over the world.

The word "Retablo" is derived from the Latin *retro tabula*, which means behind the (altar) table. The boxes form miniature houses or shrines, often with opening doors and a gable. Typically both the doors and the sides of the box are covered with an ornate, floral decoration. The Peruvian retablos traditionally serve as household shrines. The retablo may depict secular scenes of daily life in Peru, such as markets, shops, harvests, ceremonies and weddings, or even reflect political ideologies.



## The 78th Annual WHITE ELEPHANT SALE

Thanks to all of you who have already donated — and to those of you who are planning to bring wonderful things to us any day now. It is a win - win situation where you regain space in your storage areas, and we collect the treasures that turn into funding for St James' outreach programs. Kids at Dorcas House can continue their education, people helped by ERD programs in the Gulf Coast states and Haiti, and the many ECS programs here locally are just a few of the reasons to support your White Elephant Sale. The donations team will be collecting your donations through August at our donations door - in back of St James Hall, down the alley off Silverado (by the dumpster - such a landmark!) . You will find one of us there between services on Sundays and otherwise by appointment; we can schedule those appointments pretty easily so don't hesitate to call.

**Want to volunteer?** Or just get to know the 'Elephant people' better? Come to our volunteer tea on **Saturday, Aug 21, 3 -5 pm in the VS room.** RSVP to the front desk (858-459-3421).

Again, we are looking for antiques, collectibles, artwork, decor items, better clothing & shoes, nice linens, both 'real' and costume jewelry, books (not textbooks or encyclopedias), CD's & DVD's. We also need furniture, but hope you can hold on to it until we move into the Hall on Labor Day Monday. If you have any questions please call.

Word of mouth publicity is the best kind. Tell your friends about the wonderful sale at your church. Your help will make this one the best sale ever.

### The Sale is September 17, 18 & 19

**Friday, the 17th** is *First Choice Night* from 5:30 - 7:30, \$10 advance tickets, \$15 at the door, 20% added to prices, complimentary wine & cheese

**Saturday, the 18th** is the main sale 9 am—2 pm with the *Holy Smoke grill* serving burgers.

**Sunday, the 19th** - *Half—Price Afternoon* 12—3 pm

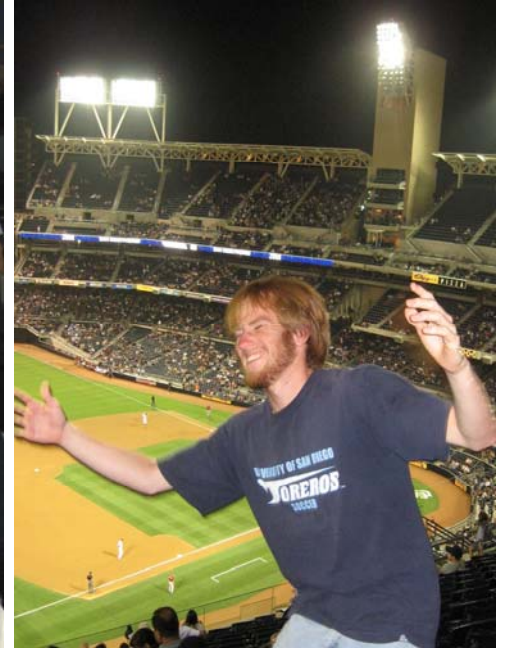
**Questions?** Call or email Nan 858-549-2322,

[nan.giraffe@gmail.com](mailto:nan.giraffe@gmail.com) or Lyn 858-246-6237,

[lgansc7@yahoo.com](mailto:lgansc7@yahoo.com). Check out more on the church web-site [stjamesbythesea.org](http://stjamesbythesea.org)

# July Episcopal Night at Petco Park

San Diego against Arizona in our beautiful new stadium



St. James by-the-Sea baseball fans helped cheer the Padres to a resounding 12 to 1 victory over the Arizona Diamondbacks at Episcopal Night at Petco Park!

A GREAT time was had by all!



Join in next year!!!!

Thanks to Mandy Davis Wischkaemper for organizing this year's event.



## The St. James Community BBQ is on!



### Come to the St. James Community BBQ

Saturday, August 14th

5:30 - 8 pm

On the Patio— only \$10!!!

*Who are these people calling themselves "The Fun-Raisers?"*

Answer: **Cindy Trowbridge, Midge Coburn, Polly Fluharty, Alison Lee, Sheila Ferguson, Rebecca Williamson, and Eleanor Ellsworth** decided to throw a party! - And they know how!

Midge Coburn, our past Sr. Warden, said, *"The idea of the Fun-Raisers was that we needed to have a few more parties at St. James, just to get to know each other better and have a good time enjoying each other. So we hope to plan two parties a year to have fun together."*

These ladies are hosting a BBQ and *"Sundaes on Saturday"* for everyone on Saturday evening on the patio at St. James— 5:30 to 8 PM. Come for laughs and fellowship...and make your own yummy sundae!

**RSVP's are a MUST!** We need to plan our guest list before we purchase the food, so please sign up after the services or call the office at 858 459-3421. *Our deadline to RSVP is Wednesday, August 11th*

If you would like to help, contact Cindy Trowbridge at 858 454-7689.

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## CALLING ALL ARTISTS!!

∞ 1st Annual ∞

St. James

Birthday Card Contest

So who Needs Hallmark.... Break out those pastels, dust off that camera - it's time to let your inner artist out and share your creativity with your entire St. James family!

Submissions of your artwork are now being accepted to be used as the cover design for our St. James Birthday Card. This will be a yearly contest open to parishioners of all ages. The winning design will be printed on the cover of our birthday cards throughout 2011.

We accept submissions through September 30, 2010, with a selection committee making a final decision shortly thereafter.

It may be in color or in black & white, and in the medium of your choice. There are no requirements for the design, but keep in mind that it will be a card sent out to all Parishioners over the course of the year.

Questions? Contact Walter DuMelle, Assistant to the Rector, at the office, 858 459-3421 extension 103. You may also email your artwork to him at [walter@sjbts.org](mailto:walter@sjbts.org).





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**Episcopal Church**

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## Please Catch Up on Giving

Our weakened and uncertain economy persists, and St. James remains on the edge of our debts week by week. With some predictable summer slowdown we have been delaying bill payments and falling behind on some obligations. If you can help by catching up on your own giving, or if God has blessed you so that you can do more than usual, all of us who track the financial health of our parish would be grateful to find less debt and more reserve as we come through the summer.

*Randal*

## Advertise in The Chimes!

This publication is mailed to almost 700 homes each month—and also viewed online. This may be a good opportunity to advertise your business to a supportive community. We are selling business card-sized advertisement for \$20 per month, or \$200 per year. Call Sue Adams to set up your account at 858 459-3421x110.

**Thanks to the folks below who are participating. Their advertising supports the printing and mailing costs of *The Chimes*. Please keep these vendors in mind when you need these services!**

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