

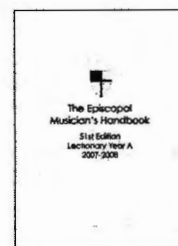
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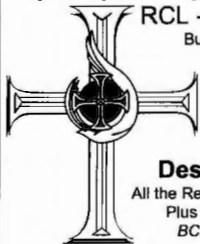
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SUNDAY'S READINGS

Serving and Listening

'Whoever does these things shall never be overthrown'
(Psalm 15:7)

The Eighth Sunday after Pentecost (Proper 11C), July 22, 2007

BCP: Gen. 18:1-10a(10b-14); Psalm 15; Col. 1:21-29; Luke 10:38-42

RCL: Amos 8:1-12; Psalm 52 or Gen. 18:1-10a; Psalm 15; Col. 1:15-28; Luke 10:38-42

Serving others can be a rewarding endeavor in and of itself. A 2006 study at the National Institutes of Health strongly suggests that our brains are somehow "wired" to feel pleasure when we put the interests of others ahead of our own. It comes as no surprise therefore that those engaged in the so-called helping professions report significantly higher job satisfaction than do those who make a living simply by selling their time.

In today's reading from the book of Genesis, Abraham and Sarah understand the joy of serving. Hungry strangers appear out of nowhere in the heat of the day, and immediately the strangers are invited to share in the shade of a tree. Sarah prepares cakes. Abraham causes a calf to be slaughtered and broiled.

It comes as something of a shock that Jesus appears to condemn a woman's helping impulse in today's gospel. Martha, having the Lord as a guest in her home, does everything she can to make him comfortable. Her sister Mary, on the other hand, merely "sat at the Lord's feet and listened to what he was saying." So Martha "came to him and asked, 'Lord, do you not care that my sister has left me to do all

the work by myself? Tell her then to help me.'" To which Jesus answered, "Martha, Martha, you are worried and distracted by many things; ... Mary has chosen the better part, which will not be taken away from her" (Luke 10:39-42).

Is Jesus, in fact, belittling Martha's efforts to be helpful — condemning the good feelings they bring to her as selfish and therefore sinful? Not at all. Instead, in commending Mary's "mere" sitting and listening, Jesus is greatly expanding the meaning of being of service. Serving others consists not only in meeting their physical needs. It also involves honoring their spirit — taking them seriously enough to listen to them. And in truth, taking others seriously enough to listen to them almost always makes us feel good.

In the simple act of meeting the physical needs of strangers, Abraham and Sarah end up serving the Lord himself. And in their gifts of both practical and spiritual service to another, the sisters Martha and Mary encounter Jesus. "To them God chose to make known how great among the Gentiles are the riches of the glory of this mystery, which is Christ in you," Paul writes (Col. 1:27).

Look It Up

In Acts 20:27, an otherwise unknown saying of Jesus is recalled: "It is more blessed to give than to receive." How did this truth play out in the life of Paul?

Think About It

What benefit do we bring to others when we seriously listen to what they have to say?

Next Sunday

The Ninth Sunday After Pentecost (Proper 12C), July 29, 2007

BCP: Gen. 18:20-33; Psalm 138; Col. 2:6-15; Luke 11:1-13

RCL: Hosea 1:2-10; Psalm 85 or Gen. 18:20-32; Psalm 138; Col. 2:6-15(16-19); Luke 11:1-13

Canterbury: No Change to Bishop Robinson's Lambeth Status

The Archbishop of Canterbury's office released a statement June 29 on the status of the Rt. Rev. V. Gene Robinson's invitation to the 2008 Lambeth Conference, saying "there is no change to the Archbishop of Canterbury's decision not to invite the Bishop of New Hampshire to the conference as a participating bishop."

The previous day, a British daily newspaper reported that a member of the archbishop's staff had informed several concerned clergy members of the Church of England by letter that Bishop Robinson would be attending.

'Still Being Explored'

The letter sent to the clergy listed Archbishop Rowan Williams' previously stated reasons for not inviting Bishop Robinson, and closed with a reminder that "it is still being explored whether Bishop Robinson might attend in another status."

In an interview with a reporter for *THE LIVING CHURCH*, a spokesman for Archbishop Williams called for a halt to further speculation and confirmed there had been no changes or new actions taken over Bishop Robinson's invitation to Lambeth since the invitations were extended in May [TLC, June 10].

Senior advisors to Archbishop Williams noted it was possible that some bishops may have their invitations withdrawn to the gathering of the Anglican Communion's bishops next summer in Canterbury.

In his letter of invitation, Archbishop Williams stated, "with the recommendations of the Windsor Report particularly in mind, I have to reserve the right to withhold or withdraw invitations from bishops whose appointment, actions or manner of life have caused exceptionally serious division or scandal within the Communion."

(The Rev.) George Conger



Diocese of Connecticut photo

Participants in the consecration of the Rt. Rev. Laura Ahrens (left) as bishop suffragan in the Diocese of Connecticut included Bishop Suffragan James Curry and Bishop Andrew Smith of Connecticut, and Presiding Bishop Katharine Jefferts Schori. The service was held June 30 at Yale University's Woolsey Hall.

Connecticut Suffragan Consecrated

The Rev. Laura Ahrens was consecrated Bishop Suffragan of Connecticut June 30 at Woolsey Hall in New Haven.

Samuel Seabury, the first Bishop of Connecticut and the first in The Episcopal Church, had to go to Scotland to be consecrated in 1784 because he would not swear an oath to King George III. Bishop-elect Robert Gillies of the Scottish Diocese of Aberdeen and Orkney came to New Haven for the consecration of Bishop Ahrens. The two dioceses have a relationship which extends back to the consecration of Bishop Seabury.

Five Female Bishops

The event was also notable for the number of female bishops present. Since the Rt. Rev. Barbara Harris was consecrated Bishop Suffragan of Massachusetts in 1989, 13 other

women have been consecrated. Five were present for the consecration of Bishop Ahrens.

Presiding Bishop Katharine Jefferts Schori was the chief consecrator. Co-consecrators included: the Rt. Rev. James E. Curry, Bishop Suffragan of Connecticut; the Rt. Rev. Andrew D. Smith, Bishop of Connecticut; the Rt. Rev. Catherine S. Roskam, Bishop Suffragan of New York; and the Rt. Rev. Vincent W. Warner, Jr., Bishop of Olympia.

The two and-a-half-hour ceremony was attended by some 1,500. Among those who presented Bishop Ahrens with miter, crosier, and other symbols of episcopal office were her fiancé, Robert Fawber, and his three children.

Bishop Ahrens was serving as rector of St. James' Church in Danbury when she was elected to the episcopate in March.

Another Bishop for Kenyan Parishes in United States

The provincial synod of the Anglican Church of Kenya on June 29 elected the Rev. William L. Murdoch, rector of All Saints' Church, West Newbury, Mass., as a Bishop Suffragan of the Diocese of All Saints Cathedral.

Bishop-elect Murdoch will be consecrated along with bishop-elect Bill Atwood on Aug. 30 by the Most Rev. Benjamin Nzimbi, Archbishop of Kenya, in Nairobi to "serve the international interests of the ACK [Anglican Church of Kenya], including taking responsibility for care for the congregations and clergy in the U.S. under Kenyan jurisdiction."

A statement given to THE LIVING CHURCH noted that the two bishops-elect "will collaborate with others in the Common Cause network ... to provide orthodox episcopal care and oversight, strategically uniting a broad conservative coalition that shares historic Anglican faith and practice."

From Congregational Church

Fr. Murdoch has served as rector of All Saints' since 1993. He was educated at the University of New Hampshire and Gordon-Conwell Theological Seminary, and was received into The Episcopal Church after serving as a minister in the Congregational Church. He has been dean of the Anglican Communion Network's New England Convocation since 2004.

Maria Plati, director of communication for the Diocese of Massachusetts, said the Rt. Rev. M. Thomas Shaw, SSJE, Bishop of Massachusetts, had been notified shortly before the announcement became public.

All Saints' in West Newbury remains a parish of the Diocese of Massachusetts, according to the Rev. Michael G. Morse, assistant rector, who spoke with TLC. The congregation, he said, has "made no decision" about its affiliation with the diocese, but the question was under active consideration, he noted.

(The Rev.) George Conger



ENS/Brian Winters photo

House of Deputies president Bonnie Anderson speaks to a gathering of more than 275 people on June 30 at St. Michael and All Angels' Church, Albuquerque, N.M., while her chancellor, Sally Johnson (left), listens. "Keep your eyes on the prize, which is the reconciliation of the world through Jesus Christ," she urged. People from a third of the diocese's congregations attended the meeting, which was sponsored by Episcopalians for the Future in the Diocese of the Rio Grande.

Sony Apologizes for Depiction of Cathedral

Video Game Includes Battle in Historic Interior of Manchester Cathedral

The Church of England has received an apology from the Sony Corp., but legal action is still possible as the PlayStation 3 video-game maker continues to sell a game that includes a scene in which the historic interior of Manchester Cathedral is the setting for a violent battle between U.S. Army Rangers and mutant invaders.

The dean and chapter of the cathedral have threatened legal action unless the game, "Resistance: Fall of Man," is removed from store shelves and a substantial donation made toward the cathedral's efforts to teach youth to resist gun violence. At press time, a meeting between Sony and cathedral officials was under consideration. Cathedral officials say the use of the cathedral undermines their

attempts to educate youth about violence.

"For a global manufacturer to recreate the interior of any religious building, such as a mosque, synagogue, or, in this case, a cathedral with photo-realistic quality, and then encourage people to have gun battles in the building, is beyond belief and, in our view, highly irresponsible," said the Very Rev. Rogers Govendar in an interview with *Church Times*. "The video footage of the cathedral battle ... has shocked and dismayed us beyond words, and can only be described as virtual desecration."

David Wilson, a spokesperson for Sony, described the game as fantasy, "not based on reality at all," adding that the company believed it had "sought and received all permissions necessary for the creation of the game."

Leaner Budget

After half a year as Bishop of **Central Pennsylvania**, the Rt. Rev. Nathan Baxter assessed present needs and proposed priorities for his episcopacy during his first address to the diocesan convention, which met June 8-9 on the campus of Bucknell University and other locations.

Although the bishop believes the church can "find appropriate theological, biblical and liturgical ways to acknowledge" life-long same-sex relationships, no such acts will be approved "until our church comes to a formal understanding or direction about same-sex blessings." Should that time come during his episcopacy, Bishop Baxter said "no priest will be penalized for declining to bless a union."

Bishop Baxter said discussion over sex would be respectful, but vowed it would not dominate diocesan ministry and mission resources. He listed stewardship and evangelism as priorities. Major effort and "painful" diocesan staff cuts had been taken to prepare a balanced budget for the coming year that included 10 percent less income than the one approved last year.

"At our last convention, the finance committee, of which I was a member, proposed that we reduce the fair share



Diocese of Central Pennsylvania/David Shively photo

Seven deacons were ordained at a Eucharist during the Central Pennsylvania convention.

from 20 percent to 18 percent in order that our asking might be more accessible to every parish," Bishop Baxter explained. "We wanted to acknowledge with good will the challenges facing many of our parishes, and to take a major step toward a basis for a realistic diocesan budget."

Seven new deacons were ordained, five to the transitional diaconate and two to the vocational diaconate. The offering at the ordination Eucharist was dedicated to Gulf Coast recovery efforts. The Rt. Rev. Duncan Gray III, Bishop of Mississippi, served as chaplain to convention.

Kansas Church Shelters Family During Flood

A family who attends St. Paul's Church, Coffeyville, Kan., was among those forced to evacuate when the Verdigris River topped the city's levees in late June, flooding the east side of the town. The Very Rev. Jerry Adinolfi, rector of St. Paul's and dean of the Southwest Convocation, said the family is staying in the church undercroft until the situation improves.

Heavy rains during the last two weeks of June caused flooding throughout southeast Kansas, swamping Coffeyville and Neodesha.

Dean Adinolfi said the flooding is

several blocks from the church, although at press time the river had not yet peaked. It had reached a depth of more than 30 feet on July 1; the levee stands at 26½ feet.

The Rev. Darrel Proffitt, rector of St. Margaret's, Lawrence, reported that his mother and sister had been forced to flee their homes in Neodesha because of high water. He headed to Neodesha on July 1 to offer assistance.

Fr. Adinolfi said he had heard that the towns of Neodesha and Fredonia had been effectively cut off from surrounding areas because of flooding. He

noted that he has not received reports of any churches being directly affected by flooding. The Episcopal Church has parishes in both cities. Church of the Ascension is in Neodesha, and Epiphany is in Independence.

Fr. Adinolfi said the fear is that with rain still in the forecast, flooding could continue or worsen in coming days.

"It's a dynamic situation," he said. "We're just praying the power doesn't go out," noting the power plant is in an area that could be threatened by additional flooding.

Melodie Woerman



Restoration workers assemble scaffolding (far right and on the cover), then clean off years of grime from the sandstone of Trinity Cathedral in Pittsburgh (above). At the same time, students from the University of Pennsylvania are restoring the cemetery's grave markers (right). The cathedral was blackened by smoke during the city's steel mill days, and because the grime turns acidic when it rains, it is slowly deteriorating the sandstone. The cathedral will begin a yearlong celebration of its 250th anniversary beginning on Thanksgiving Day.

Peter Frank/Trinity photos



Three Churches Join Forces in Stewardship Project

The Episcopal Church is partnering with the Anglican Church of Canada, the Church of England, and The Episcopal Network for Stewardship (TENS) to develop a video stewardship education project.

The joint project is one of the first between the American and English churches since 2003.

Creating the Global Conference received an \$11,000 Constable Fund grant from the Executive Council of The Episcopal Church during council's meeting June 11-14 in Parsippany, N.J. The money is designated for editing of videos from two previous stewardship conferences, according to the wording of Resolution CIM-011.

"Generosity + Mission" was held



Terry Parsons

April 23-26 at Trinity Park, Ipswich, England, and was underwritten primarily by the English Diocese of St. Edmundsbury and Ipswich. Discussion forum topics included extraordinary giving, leadership opportunities, maintenance and mission, as well as stewardship and worship/liturgy, according to a conference brochure.

Guest speakers from The Episcopal Church included the Rt. Rev. Michael Curry, Bishop of North Carolina; the Rt. Rev. Catherine Waynick, Bishop of Indianapolis; and Terry Parsons, staff officer for stewardship at the Episcopal Church Center. Other speakers included Archbishop of York John Sentamu; the Most Rev. Douglas Hambridge, retired Archbishop of British Columbia and the Yukon; and the Rt. Rev. Richard Lewis, Bishop of St. Edmundsbury and Ipswich.

The other conference, titled "Think-

ing Outside the Plate," was held in the Diocese of Louisiana Jan. 22-25.

"Most of the recent conversation in the Anglican Communion is not about congregation-to-congregation sharing," Ms. Parsons said. "Stewardship is an ordinary aspect of congregational life that transcends all kinds of boundaries. Some of the best educational opportunities occur when Anglicans get together to swap stories and steal good material."

The video, which is scheduled for release in January, will feature five-to-10-minute segments followed by discussion starter questions. The video will be accompanied by a study guide.

"Not many of us want to sit down for an hour and watch someone talking," Ms. Parsons said. "Visually it's not terribly exciting. We are trying to extract the interesting stories and use those as a launching point for discussion."

Many Shapes

The Rev. John C. Morris considers marriage's historical malleability.

By John Schuessler

Like many other Vermonters, the Rev. John C. Morris followed closely the debate that preceded the state's approval of civil unions seven years ago. He heard passionate appeals for and against the action. But it was the call to uphold "traditional marriage" that caught his attention the most and prompted him to write a book, *First Comes Love? The Ever-Changing Face of Marriage*, released earlier this year by Pilgrim Press.

Fr. Morris's response to the uncertainties of the present age was to dig deeper and find out what marriage has meant in the past. Doing much of his research at Episcopal Divinity School, with the help of a grant he received in 2004 from a pastoral enrichment project, he discovered not just one marriage tradition but many. In his book, he defines 21 of them. Many are obsolete, but each has deepened his understanding of why and how people have gotten married through the centuries.

"This is a resource for people to see where we've been," Fr. Morris said in a recent interview at a booksellers' event near Chicago. "I didn't want to fuel the fire. I wanted a book that was historical rather than hysterical."

A Nebraska native who married his high school sweetheart 41 years ago, he was a schoolteacher for more than three decades while serving 28 years as vicar of St. Mary's Church, Wilmington, Vt. Now retired from teaching, he is rector of St. Martin's Church, Fairlee, Vt.

Family and Children

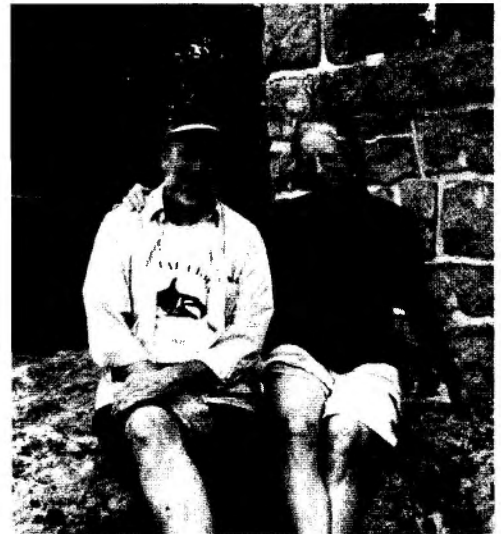
Fr. Morris is relaxed in conversation, and if his book hadn't been the reason for meeting, he would have been glad to spend the afternoon talking Major League ballparks and baseball (especially with the Red Sox winning). His book reads with similar ease.

"My life has been focused on family and children and, therefore, marriage," Fr. Morris said. "I've gotten into the meaty issues, both as a teacher

meeting parents and as a pastor working with married couples — or watching marriages break up."

His own marriage may be traditional as most Americans would understand it, but after looking at history Fr. Morris contends, "There is no such thing as traditional marriage." Rather, "marriage has been a very elastic institution," and we should continue to expect it be so, while at the same time understand that God has been involved intimately in history and will continue to be in whatever shape marriage takes.

He traces the history of marriage in scripture, starting not with Adam and Eve but with Isaac and Rebekah as "the first full depiction of marriage in the early history of the Hebrew people." Theirs is a marriage within the tribe, and though not without love, one brought about by the dealings of two fathers. He includes a checklist of marriage traditions — some he considers to have "the weight of scripture, tradition and reason behind them" (marriage transcending class, women equal to men, marriage as secular contract); some that don't (polygamy,



Fr. Morris and his wife, Susan, have been married for 41 years and have three children.

marriage for political reasons, marriage for the sole purpose of procreation); and a few that are ambiguous (marriage for love and for happiness.)

Fr. Morris's conclusions won't sit well with everyone. For example, he contends that large families, while necessary in the past, now cause problems for the environment. Gender is not the primary concern to him, companionship is. At the same time, sexual involvement is not something to be treated casually, as it engages people "on a deep level at their most basic identity." And sacramental marriage is not a private matter, but "a lifelong journey" in which "two people live out their vocation as partners within the community of faith."

He'd also like to see the church get out of the wedding business. Let the state issue a license in a civil ceremony, he suggests, then have the church bless the union "when the couple is ready for a serious vocation."

As for same-sex unions, he said, "We shouldn't conclude it's non-debatable, with companionship as the essence of marriage." But Fr. Morris reiterated his purpose in writing the book is to get people talking.

"Let's acknowledge all kinds of changes," he said. "Let's slow down a little bit and understand history, the Bible, and ask where God has been and where God's leading the church" in regard to marriage. □

Distractions Hinder African Outreach

For 10 years I have been going to East Africa, taking solar equipment to electrify homes and schools, orphanages, offices, hospitals, clinics, and whole villages in the rural hinterlands of Uganda, Tanzania and Rwanda. I have 10 years of experience leading teams of American young people and African youth into the bush to install the equipment and to witness what a transformation electricity makes in the lives of people and the development of their communities.

On our first mission trip, we went to the verge of the impenetrable forest to install small solar units in two cinderblock houses the government had built for some resettled pygmies. These strange little people sang, "You came all the way from America to bring us the light. *Tukutendereza Jesu*."

Over those years we have seen and done a lot. More than 2,000 installations have been subsidized by the charitable gifts of individuals and churches from all over America. It has been a collaboration of church, private enterprise, and government working together in local settings to make things happen and turn on the lights. With a commercial firm in Kampala, Solar Energy Uganda, we are partnering to build the first solar fabricating plant in East Africa.

But the most important fruit of these 10 years is the nearly 200 American kids, with a nearly equal number of Africans, who have caught a vision; who, in the words of our patron, First Lady Janet Museveni, have become true "internationalists." They are future leaders in this emerging global civil society we are witnessing — political, economic, spiritual.

But I have seen some other things that trouble me, including the pressure of Islam. A large and beautiful new mosque dominating downtown Kampala has just been built with oil money from Libya. Sub-Saharan Africa is the target of expansive Islamization.

We are finding that Chinese solar products are more economical for our installations than American-made products. It is as if we as a nation don't care about Africa. The U.S. is losing influence to these other powers, economic and

cultural. They have the vision to see that it is in Africa that the great culture wars of the 21st century are to be waged and won. We have got to get our heads out of the sand.

And for us as church? It is getting harder to raise the funds that could empower mission to respond to the great opportunity for service and development that is opened to us. Our outreach is complicated by the theological and ideological battles that are consuming imaginations and energies, and therefore our resources.

Conservative groups are uniting with African churches and building excellent relations of witness and support. But they are also tied up with building domestic ecclesiastical infrastructure.

The Episcopal Church has made a seminal commitment to the United Nations' Millennium Development Goals. It has a well-designed and costly promotional campaign, with conferences and high-profile celebrity leaders committing TEC to underwrite this major project to rid the world of abject poverty within 15 years. All well and good, but I worry

that it will be just another over-organized foreign aid bureaucracy, and very little help will ever filter down to my pygmy friends emerging from the impenetrable forest.

What the church must do is what the church does best. That is to transform the hearts of individual men and women and connect them with their African brothers and sisters who love the Lord Jesus and desire to do his will. Then pray the Holy Spirit will inspire them to build a genuine global civil society. That has been the mission of Solar Light for Africa these past 10 years. And, by God's gracious providence, it will continue.

Tukutendereza Jesu!

Our guest columnist is the Rt. Rev. Alden M. Hathaway, Bishop of Pittsburgh, retired. He lives in Tallahassee, Fla.

Tukutendereza Jesu: An East African expression of praise and thanks to God through Jesus.



Solar Light for Africa photo
Bishop Hathaway, the founder of Solar Light for Africa.

Did You Know...

St. Paul's Church, North Kingstown, R.I., observed its 300th anniversary last month.

Quote of the Week

Claire Ward, writing in the *Maisonneuve* magazine section of the *Ottawa Citizen* on the General Synod of the Anglican Church of Canada:
"It appears that under the watch of the worldwide Anglican community, the majority of Canadian Anglican bishops are doing what many perceive as characteristically Canadian: leaving the risk-taking to someone else."

Legal Battles on the Rise

To the surprise of no one but to the dismay of many, the conflict that has plagued much of The Episcopal Church and the Anglican Communion has moved into courtrooms. The recent decision by a California Court of Appeal [TLC, July 15] and the ongoing conflict in Virginia have pointed out how far some church leaders will go in their attempt to get possession of what they believe is theirs. What started out as a theological conflict has become a legal nightmare.

In Los Angeles, the three congregations that left The Episcopal Church to become part of other Anglican provinces received a setback when the court ruled that those churches' properties must be used and maintained for the benefit of The Episcopal Church. Earlier, a trial court had ruled in favor of the departing congregations.

In the Diocese of Virginia, eight of the 11 churches in which a majority of members voted to leave The Episcopal Church, the diocese, joined by the national church, has turned to litigation in an attempt to claim the properties. Other dioceses have encountered similar situations and have brought suit against those churches which have attempted to continue to worship in their buildings.

The decision in Los Angeles follows the outcome of similar cases in which The Episcopal Church has emerged victorious by retaining the disputed property. The so-called "Dennis canon," which states that "real and personal property held by or for the benefit of any Parish, Mission or Congregation is held in trust for this Church and the Diocese thereof in which the Parish, Mission or Congregation is located," has provided much of the justification for such decisions. Others argue that in some states, such as in California, a neutral principles analysis should apply.

During the weeks ahead, much of the news of The Episcopal Church will occur in courtrooms. It would be surprising if an appeal is not made in Los Angeles, and new suits probably will be brought against those churches that try to leave. It is unfortunate that property has become the focus of much of the current tension, but when one ponders the costs to churches, dioceses and The Episcopal Church of being involved in litigation, perhaps for years, the matter becomes tragic.

Mary Magdalene's Faithfulness

Of all the saints, more attention has been given in recent years to Mary Magdalene, one of the closest followers of Jesus, who shared with his apostles the joy of his Resurrection. *The Da Vinci Code* and other published works have brought Mary Magdalene to a new level of popularity. She has been portrayed as the wife of Jesus, the mother of his child, and one of his apostles. The musical *Jesus Christ Superstar* depicted her as a prostitute. *The Gospel of Mary*, an ancient text discovered in the 19th century, is being read more widely.

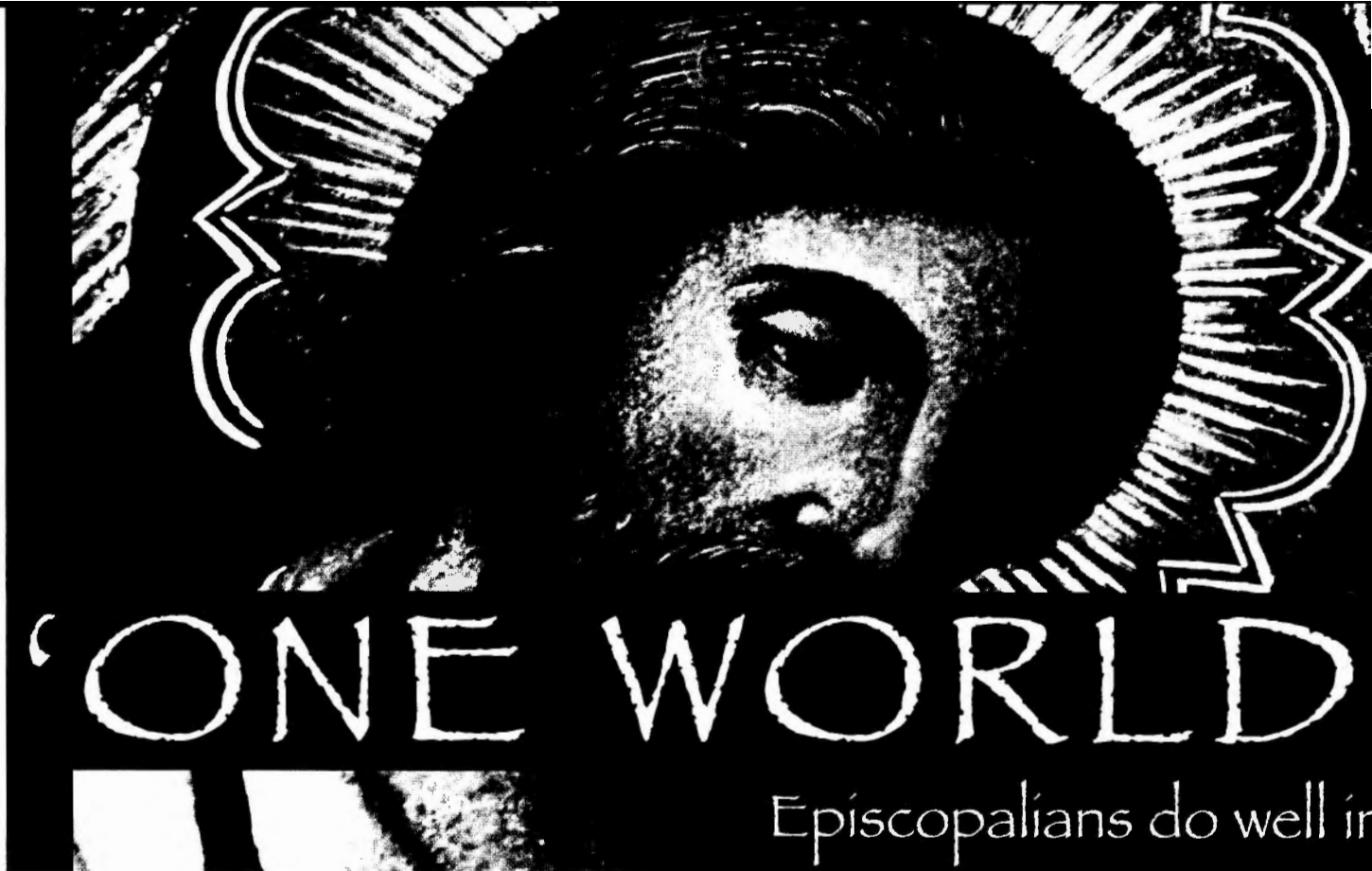
The gospels render Mary Magdalene quite differently. We are told she led a sinful life, that she was healed by Jesus, and that she was led to follow him. She was a witness to his crucifixion, apparently present for his burial, and the one who converses with an angel at his tomb. She is not mentioned as the scriptures continue.

On Mary Magdalene's feast day, transferred this year to July 23, we can remember her as a person who embraced a new life following her healing. We can marvel at her faithfulness as she remained with our Lord at the cross while other followers disappeared. And we can admire her determination to share the good news with others.



Mary Magdalene anointing the feet of Jesus. Wood engraving c1880.

We can marvel at
[Mary Magdalene's]
faithfulness as she
remained with our Lord
at the cross while other
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READER'S VIEWPOINT

By Brad McIntyre

Episcopalians do not often talk about the end of the world. I have yet to see a Bible prophecy seminar sponsored by an Episcopal church. If someone goes off the deep end regarding apocalyptic visions, we politely clear our throats and change the subject. We profess belief in the second coming of Christ, but we don't beat people over the head with it.

This, to me, is a relief, since predictions about the end of the world can resemble a drunken monkey stung by a scorpion. Regarding the millennium (the 1,000-year reign of Christ on earth), there is no consensus in Christianity, and there never has been. Judicious suspension of judgment on these issues is the wisest path.

Having said this, I confess that I do not believe in an earthly utopia brought about by human effort. Utopia means "no place." This is appropriate. Utopia is nowhere to be found. At best, we experience perfection in this life only fragmentarily and never without ambiguity. We may talk of improvements and gains, but there is little justification for utopian idealism within history. In fact, the threat of our self-annihilation awakens any sensitive person to the precarious condition of our planet. We are succeeding at making everything — including ourselves — an endangered species.

These are good times for apocalyptic visions of the end. Religious and secular millenarianism is alive and well. From "secret rapture" and Armageddon burnout to survivalist groups stockpiling food and weapons, it is no longer weird to talk about doomsday.

The Catechism in the Book of Common Prayer has this to say about Christian hope: "The Christian hope is to live

with confidence in newness and fullness of life, and to await the coming of Christ in glory, and the completion of God's purpose for the world" (p. 861). This is a reasonable and balanced statement. It avoids extremism and makes no outlandish predictions. The millennium is never mentioned. We leave those details to God.

What are Episcopalians supposed to do while we wait? I would summarize the Episcopal attitude as "one world at a time." We don't do multi-tasking when it comes to the end of the world. The focus is on cooperating with God's purposes in this world rather than obsessing about the

There is little justification
for utopian idealism within history.

world to come. This is expressed in another prayer "for the future of the human race" (BCP, p. 828). This prayer emphasizes reverence, the immanence of God, and responsible stewardship.

I was raised in a church founded on paper-thin prognostications. I attended "revelation seminars," where traveling evangelists, dressed in dark blue suits, preached on Daniel and Revelation. They strung Bible verses into long necklaces of nebulous theories without paying much attention to what the original authors might have meant. I viewed charts with pictures of beasts and dragons. The pope was Antichrist and we were taught to be suspicious of Roman Catholics.

Signs and wonders exploded all around. Every day the time clock ticked. We lived on the cusp of the second coming and the millennium. We flew on the wings of apocalyptic fantasies and sang happy hymns played



at a Time'

not speculating about the second coming of Christ.

on a Hammond organ.

That was years ago. I now look back on that experience and can identify at least three features: biblical literalism, premillennialism, and repressed paranoia. Eventually I rejected matching Bible prophecies with current events. It seemed artificial and hollow and resulted in endless speculations, not to mention fruitless and unchristian arguments.

In The Episcopal Church, I did not find heaven on earth, but at least I found a way to be Christian minus the millennial mindset. While avoiding the lunatic fringe, Episcopalians still affirm the classic framework of Christian eschatology, that is, linear time marching toward eternity. Christianity inherited this scheme from Judaism. The ultimate aim of history is the kingdom of God. We have a transcendent horizon balanced by immanence—God working in history now.

There are three normative interpretations of the 1,000 years (Rev. 20:4-6) that have circulated for the past 2,000 years:

1. Realized millennialism is the belief that the millennium has already begun, primarily in the church and the preaching of the gospel. Christ already reigns in the hearts of his "elect" through the Spirit. The kingdom is present now in the church, although it grows like wheat mixed with weeds. Origen, Augustine, Thomas Aquinas, and Martin Luther taught this.

2. Premillennialism is the view that Jesus will return in glory before the millennium. He will vanquish Satan and set up an earthly messianic reign for the saints. An exotic spinoff of this idea is dispensational premillennialism, which teaches "the secret rapture." In this view, Christ will return secretly and rapture away his people (the true church) from earth just prior to the great tribulation and

the Battle of Armageddon. For premillennialists, the world is getting worse and can be rescued only by a catastrophic intervention from God.

Irenaeus, Justin Martyr, and Tertullian were premillennialists. So are Seventh-day Adventists, Billy Graham, and all dispensationalists.

3. Postmillennialism teaches that Christ will come after the millennium, after 1,000 years of peace and righteousness brought about by the gradual but persistent growth of the kingdom within society. For postmillennialists, the world will get better as "the mind of Christ" penetrates people and social structures. Evil will be overcome incrementally, but not without a long, hard battle. The most famous American theologian to hold this view was Jonathan Edwards (1703-1758). The "social gospel" is based on postmillennial beliefs.

I return to reverence, immanence, and responsibility. These provide ballast. To revere the world as God's own good creation, to see God at work in history fulfilling the divine purpose, and to "take up our cross" and engage life as it is with an attitude of responsible discipleship—these are noble and theologically valid commitments. The Episcopal millennium might be far off in the distance or even on the shelf. Nevertheless, the call to follow Christ in serving "the suffering, the friendless, and the needy" is our most pressing duty (BCP, p. 260). □

Brad McIntyre is a member of the departments of Philosophy and Theology at Silver Lake College, Manitowoc, Wis., and a member of St. Paul's Church, Suamico, Wis.

The Reader's Viewpoint article does not necessarily represent the editorial opinion of THE LIVING CHURCH or its board of directors.



Opinion of Laity

Although I am unwilling to attribute to myself the final word on the mindset of those of us who sit in the pews of the nation's Episcopal churches, I do believe that the comments which follow do in part, at least, outline one of the principal problems the laity have with the doings of the national church. The issue is the place and inerrancy of scripture in our faith. The view of the laity doesn't seem to have a mechanism for being heard. However:

In Article 6 of the Articles of Religion appears the following: "In the name of the Holy Scripture we do understand those canonical

Is holy scripture one of the legs of the stool supporting The Episcopal Church or isn't it?

books of the Old and New Testament, of whose authority was never any doubt in the church."

In First Timothy, Chapter 3, appears the following: "A bishop must be blameless, the husband of one wife." And in Mark 10: "But from the beginning of creation God made them male and female. And he saith unto them, whosoever shall put away his wife and marry another committeth adultery against her."

Now given the qualifications outlined for the occupant of bishop and the statement in the Articles of Religion, tell me — am I missing something? Under these writings, what kind of sophistry permits the church to approve the consecration of a man who has put aside his wife and taken up with another man (New Hampshire) or other women (Northern California)?

Is holy scripture one of the legs of the stool supporting The Episcopal Church or isn't it? And if installation of scripturally unqualified bishops is to be the order of the day, what will be the next ecclesiastical "new understanding?" Should scriptural political correctness make any further inroads, Katie bar the door! The creek is rising (as we say in the Midwest).

*David E. Connor
Peoria, Ill.*

Different Views

The article about the Rev. Ann Holmes Redding [TLC, June 24], in which she asserts that she is both Muslim and Christian was of particular interest. I admit that God thinks greater thoughts than I do, and in his mercy it is possible that God reconciles such contradictions on the day of judgment. But when I make that statement, it is based on assumptions that I am making. My claim is that Ms. Redding is making similar assertions because she is basing her faith claim — being both Christian and Muslim — on a shaky (and increasingly popular, I'm afraid) reading of both the Bible and the Qu'ran.

Central to the Christian faith is the belief that it is by grace alone, through faith alone, in Christ alone, that we are justified, reconciled to God (Gal. 2:15-5:1). As Derek Thomas puts it in his book, *Praying the Savior's Way*, "sin, after all, is why Jesus came into this world." Christianity and Islam have entirely different views on sin and on God's dealing with sin. For the Muslim, there is no atonement. For the Muslim, Christ is a prophet, not the One used by God to reconcile us to him.

I might be totally wrong, but I am basing my response to her claims to be both Christian and Muslim on the teachings of the Church and on a reading of the

word of God. Perhaps she's wise to "hedge her bets" and place some of her "salvation chips," if you will, on the Muslim space and the Christian space, but what I believe she is engaging in is a popular form of idolatry, creating for herself a God she feels comfortable worshipping. I believe her claims are an affront to Christians and Muslims alike.

Call me fundamentalist, if you will; but also call me Christian.

*(The Rev.) William F. Feus
St. George's by-the-River Church
Rumson, N.J.*

In response to the article about the priest embracing Christianity and Islam, I'd like to offer a few comments.

Through the past year I've been sharing on occasion the Friday prayers with Muslims in their Wichita mosque as a recognizable Episcopal priest. I am a devoted Christian, but my hope has been that by attending the prayers I'd come to know Muslims as neighbors, friends, and fellow Americans. It has been an exciting, enlightening and enriching experience.

I've come to admire the awe with which Muslims hold God. Removing my shoes (as God told Moses and Joshua to do) has enhanced the holiness of the place of prayer. I've listened to sermons on personal responsibility, caring for family, and honoring life. I've heard repeated cries for prayer for those suffering in Iraq and the Middle East. I've heard no cries for vengeance or retaliation toward enemies, or any attempts to incite hatred or bitterness toward others.

Today I pray more urgently with Muslims and Jews for the peace of Jerusalem. I deplore acts of terror. Whether Hamas, Hezbollah, Fatah, Sunni, Shi'ite or the IDF, when these hostile forces collide, it is always the innocent who suffer. The genesis of this deadly struggle is too soaked in blood for anyone to glibly choose a righteous side. Muslim, Jew, and yes, Christian hands are bloody from this battle.

Praying among the Muslims of Wichita has provided a depth of authenticity to my longing for peace in the Middle East. At the mosque, the strife seems closer and more tragic. Would it

be possible for all to come together – Muslims, Jews and Christians – in a prayerful moment as children of Abraham? Could we for a moment lay aside our suspicions, distrust and hostility? It would seem worthy of a try.

*(The Rev.) Bob Layme
St. Matthew's Church
Newton, Kan.*

It is not possible to be a Christian and a Muslim at the same time. However, the theological contradictions that make each faith a heresy to the other is only part of the problem.

According to Shariyah, Islamic law, if a Christian pronounces the Shahadah, "I bear witness that there is no god but God and Muhammad is his prophet," it is a "Yes" to Islam and a "No" to Christianity. Likewise, if a Muslim is baptized into the Christian faith, it is apostasy from Islam, which under Shariyah is deserving of death.

Ms. Redding's Christian-Islamic "experiment" will be less tolerated by Islamic hardliners than it will be by Episcopalians, all in the context of First Amendment protection.

A fascinating encounter would be a debate/discussion between the Rev. Ann Holmes Redding and Somali-born, former Dutch Parliamentarian, Ayaan Hirsi Ali, author of *Infidel*, who has been under death threats for criticism and abandonment of Islam, which Ms. Redding has now embraced.

*(The Rev.) Robert R. Smith
St. Mark's Church
Perryville, Md.*

References to Deity

I fully agree that we, as Americans, owe a great deal to all who have fought and are fighting for our freedoms [TLC, July 1]. My son-in law is a captain in the Army. It is a time of great thanks we owe to enjoy the freedoms we now have from those who place themselves in harm's way and have ventured much for our freedoms.

I do, however, take exception to the fact that there are references to the deity in the Constitution. I teach government at Saint James' School in Maryland, and I had to re-read to see if

(Continued on next page)

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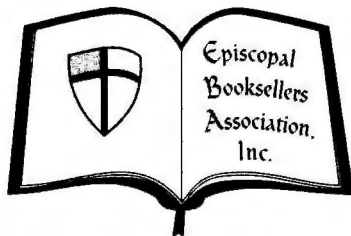
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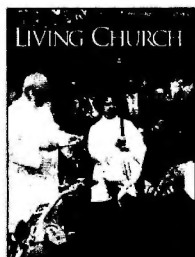
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LETTERS TO THE EDITOR

(Continued from previous page)

it was so. If you are talking about "the blessings of liberty to us and our posterity," in the Preamble, I feel that is not a prayer nor is it a reference to invoke the deity. Even the oath of office does not call for the phrase "so help me God." The Declaration of Independence has all of the Deist references to deity. If I am wrong and talk radio is correct, please advise me of my error.

(The Rev.) Charles Holder
Rohrersville, Md.

A Changing World

The Reader's Viewpoint article, "The Principles of Arrogance" [TLC, June 17] documents a theme of history — the struggle of people to achieve equal rights and groups (sometimes most of a culture) working against them. Christianity endorses equal rights, and experience shows a terrible loss of talent through repression in the past. The "three-legged stool" often applied by The Episcopal Church recognizes the presence of culture in the Bible (slavery necessary for Israel and Rome to survive, hence Jesus' "living" with it), and our changing world (our church accommodating certain kinds of divorce, in contrast to Genesis 2:24). No Christian supports slavery now, and the Church, like Jesus, still emphasizes the sanctity of marriage.

Down here in "Katrina Land," people are likewise divided on the problems facing our church, but have turned to Matthew 25:40 — compassion. After accepting Jesus as Lord, what else is important?

Stuart Bamforth
New Orleans, La.

Mission and MDGs

It continues to be a source of amazement to me that folks find it needful to separate the mission of the church and the Millennium Development Goals and construe them as unrelated. In the baptismal covenant we hear and recite the baptismal creed, we rehearse the several promises to continue in the tradition of the early church, we agree to resist evil

and seek forgiveness when we fail, we promise to proclaim the good news.

Then we extend the covenant that is being made with God for the person being baptized and for those who are supporting that person: We agree to seek and serve Christ in all persons and, beyond that, we agree to strive for justice and peace among all people while respecting every person's dignity. All this ... with God's help.

It is in living out the latter part of the covenant that we find a straight-ahead path into doing the MDGs. The active terms here are "seeking, serving, loving, striving, respecting."

Do we not hear the echo here of the parable of the sheep and the goats, told in Matthew's record of Jesus' teaching? We will be allowed to receive the measure of caring we have extended to those who needed our aid. The call to serve others is essential to our life in Christ. He came to us to serve, not to be served. As we imitate his pattern, we live deeper into the promises of our baptism and we become greater examples of the fullness of Christ in us, a servant for others. Let us all pray for open eyes, open hearts and open billfolds that Christ may be served through us as we seek and care for our sisters and brothers near and far.

(The Rev.) Richard H. Lewis
New Hartford, N.Y.

Long Trips

I want to comment on the editorial, "Care for Bishops" [TLC, July 1].

In the West, bishops sometimes have to travel far more than three or four hours to make visitations or attend meetings. In the Diocese of Colorado, the bishop has six or seven hours of driving time to reach churches on the western slope. Also, having served in the Diocese of Utah, there are several places more than five hours from Salt Lake City. That must also be true for Nevada, Wyoming, Montana and Spokane. We definitely need to take care of our bishops, provide drivers, and use air transportation to save our bishops from exhaustion.

(The Rev.) William E. Campbell
Denver, Colo.

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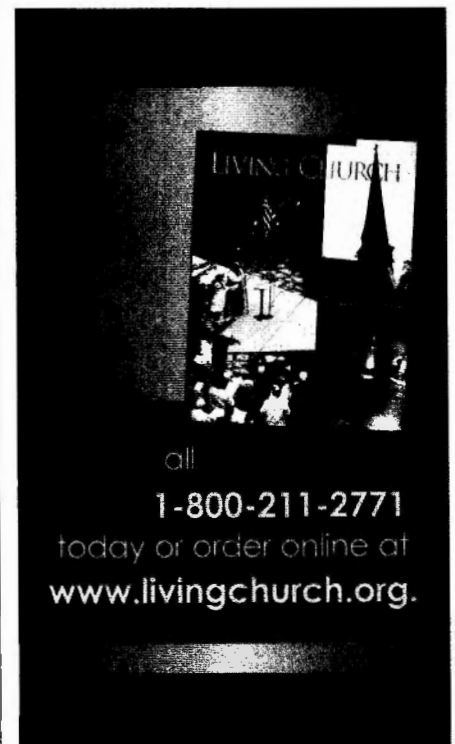
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PEOPLE & PLACES

Appointments

The Rev. **Michelle Bond** is rector of St. Paul's, PO Box 141, Trappe, MD 21673-0141.

Jimmy Hartley is director of youth and young adult ministries at Grace, 98 Wentworth St., Charleston, SC 29401.

The Rev. **Kenneth C. Miller, Jr.** is rector of St. Paul's, 218 S Second St., Smithfield, NC 27577.

The Rev. Canon **Jack F. Nietert** is interim rector of St. John's, Halifax, and Trinity, South Boston, VA; add: PO Box 905, Halifax, VA 24558.

The Rev. **Amy Pringle** is rector of St. George's, 4467 Commonwealth Ave., La Canada, CA 91011.

The Rev. **Richard Stevens** is vicar of Good Shepherd, PO Box 618, Fort Defiance, AZ 86504.

The Rev. **Walter A. Stevens III** is vicar of St. Stephen's, 1679 California Ave., Wahiawa, HI 96786.

Ordinations

Priests

Hawaii — **David Gierlach**.

Deacons

Mississippi — **Billie Abraham, Walton Jones. New Hampshire — Elsa Worth**, St. Thomas', 5 Hale St., Dover, NH 03820-3773.

West Tennessee — **Kevin Scott Brown, Donald Meredith Smith III**.

Western Massachusetts — **Barbara Briggs, Laura Goodwin, Jill Williams**.

Retirements

The Rev. **Martha Hart**, as deacon at Chapel of the Cross, Chapel Hill, NC.

The Rev. **John Scannell**, as rector of St. Michael and All Angels', Portland, OR.

Deaths

The Rev. **Douglas C. Colbert**, of DeBary, FL, died June 23. He was 72.

Fr. Colbert was a native of St. Cloud, MN. He was educated at St. Cloud State University, Bexley Hall Divinity School, and the University of Hawaii. In 1960, he was ordained deacon and the following year priest in the Diocese of Minnesota, then served as vicar of St. John's Church, Eveleth, and St. Mary's, Tower, MN, 1960-63; assistant at St. Paul's, Minneapolis, 1963-66; assistant at St. Andrew's Cathedral, Honolulu, 1966-68; and vicar of St. Luke's, Honolulu, 1968-70. In 1970, he joined the Army as a chaplain and served for 22 years. Following retirement he was involved in ministry in the El Paso, TX, area. He moved to DeBary in March 2007. Fr. Colbert is survived by three sons, Douglas, Michael, and Brett; five daughters, Lisa McLean, Andrea Thomas, Shawna Wagstaff, Violet Hobbs, and Michelle; 14 grandchildren and one great-grandchild; and a sister, Betty Nelson.

The Rev. **George R. Dawson**, 83, active in social ministry in the Diocese of Newark for many years, died May 16 in Rockland, ME.

Fr. Dawson was a native of Baltimore. He graduated from Bowdoin College and Episcopal Theological School, then was ordained deacon and priest in 1950. He was rector of St. Paul's Church, Paterson, NJ, from 1965 to 1970, when he was asked to resign because of his community activism. He went on to be vicar of Grace Church, Rutherford, NJ, 1971-75. From there he was director of the Seamen's Church Institute in Newark and priest-in-charge of Grace Church, Monroe, NY, 1983-88. He retired in 1989 and moved to Maine. Surviving Fr. Dawson are his wife, Roberta; a daughter, the Rev. Marjorie Lindstrom, of Rutherford; two sons, John, of Owls Head, ME, and George, of Dover, DE; and two grandchildren.

The Rev. **Delmer C. Dorsey**, 81, of Stuart, NE, died in May.

Born in Newport, NE, he was ordained deacon and priest in 1974. He was priest-in-charge for a time of St. Mary's, Bassett, NE, and later was involved in non-parochial ministry. Fr. Dorsey is survived by his son, Robert, of Burwell, NE; a daughter, Sandra Plovanih, of Chicago; six grandchildren; six great-grandchildren; and two brothers, Marvin, of Bassett, and James, of Veradale, WA.

The Rev. **Beverley McEachern**, rector of St. Nicholas', Hamilton, GA, died May 30 at her home of cancer. She was 65.

Born in Topeka, KS, she graduated from Florida State University and Virginia Theological Seminary. Mrs. McEachern was ordained in the Diocese of Atlanta, as deacon in 1979 and as priest in 1980. She was curate at St. Thomas', Columbus, GA, 1979-87; pastoral counselor at the Pastoral Institute of Columbus, 1988-1991; associate at Trinity, Columbus, 1992-98; and rector in Hamilton since the congregation was organized in 1998. She was an emeritus member of the American Association of Pastoral Counselors. She is survived by her husband, John; a daughter, Conner; and a son, John.

The Rev. **Frederick Linus Long**, rector of Christ Church, Belleville, NJ, for 32 years, died May 26. He was 86.

Fr. Long was born, raised, educated and ordained in the Diocese of Newark. He was a graduate of Uppsala College and Drew Theological Seminary. In 1956, he was ordained to the diaconate and the priesthood. He was rector of St. Thomas', Lyndhurst, NJ, 1955-58, and then was called to Belleville, where he served from 1958 to 1990. He is survived by several children.

Next week...

Knowing God Outdoors

SUMMER Church Services

NORTH LITTLE ROCK, AR

ST. LUKE'S (501) 753-4281
The Rev. Keith A. Gentry, r; the Rev. M. Gonterman, c
Sun 8 & 10:30 H Eu; Wed H Eu/HS 12

AVERY, CA

(Calaveras Big Trees)
ST. CLARE OF ASSISI Hwy. 4
The Rev. Marlin Leonard Bowman, v (209) 754-5381
Sun High Mass 9 (Rite 1)

CLINTON, CT

HOLY ADVENT 81 E. Main St. (860) 669-2232
Website: www.allwelcome.org
E-mail: holyadvent@sbcglobal.net
The Rev. Bruce M. Shipman, v.
Sun Eu 8 & 10 A-C

SOUTHPORT, CT

TRINITY 651 Pequot Ave (203) 255-0454
Website: www.trinitysouthport.org
The Rev. Nicholas Porter, r; the Rev. Heidi Truax, c
Sun H Eu 8, 10; Wed H Eu 11; Daily MP 7:30

ST. AUGUSTINE, FL

TRINITY (904) 824-2876
Website: www.trinityepiscopalparish.org
The Rev. David J. Weidner, r; the Rev. Brian Smith, asst
Sun 7:45 & 10 Wed H Eu & Healing 10

STUART, FL

ST. MARY'S 623 E. Ocean Blvd. (772) 287-3244
Website: www.stmarys-stuart.org
The Rev. Thomas T. Pittenger, r; the Rev. David Francoeur, assoc r; the Rev. Jonathan Coffey, the Rev. Canon Richard Hardman, the Rev. Peggy Sheldon, assisting; Dr. Allen Rosenberg, organist & choir dir
Sun Eu 7:30, 9, 9 (contemporary), 11, 5. Tues H Eu 12:10; Thurs H Eu 10, Sat 5

TAMPA, FL

ST. FRANCIS (813) 238-1098
E-mail: stfrancise@aol.com
Rev. Hector Lopez
Sun 11:30 (service in Spanish only)

SAVANNAH, GA

ST. THOMAS - ISLE OF HOPE (912) 355-3110
2 St. Thomas Ave www.stthomasioh.org
Sun 8 & 10 H Eu, 9 Chr Ed; Mon HS 6; Wed HS 10

HONOLULU, HI

THE PARISH OF ST. CLEMENT (808) 955-7745
www.stclem.org stclem001@hawaii.rr.com
The Rev. Liz Zivanov, r
Sun H Eu 7:30 & 10:15

ST. MARK'S

(808) 732-2333
539 Kapahulu Ave. (#13 Bus end of line from Waikiki)
Sun Masses 7, 9 (Sung); MWF 8 (5th Sun 8 only)

CHICAGO, IL

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ascensionchicago.org (312) 664-1271
Sisters of St. Anne (312) 642-3638
The Rev. Gary P. Fertig, r; the Rev. Richard Higginbotham
Sun Masses 8 (Low), 9 (Sung) 11 (Sol & Ser), MP 7:30, Sol
E&B 4 (1S) Daily: MP 6:40 (ex Sun) Masses 7, 8:20 (Wed), 10
(Sat); EP M-S 6, Sun 4; C Sat 5:30-6, Sun 10:30-10:50
Rosary 9:30 Sat

RIVERSIDE, IL

(CHICAGO WEST SUBURBAN)
ST. PAUL'S PARISH 60 Akenside Rd.
www.stpaulsparish.org (708) 447-1604
The Rev. Thomas A. Fraser, r; the Rev. Richard R. Daly, SSC,
parochial vicar
Sun Eu 9,10:45 & 5:30. Wkdy Eu Tues 7, Wed 7, Fri 10:30.
Sacrament of Reconciliation 1st Sat 4-4:30 & by appt, A/C

SUMMER Church Services



EAST CHICAGO, IN

GOOD SHEPHERD 4525 Baring Ave. (219) 397-4597
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Canon C.R. Phelps, S.S.C., r
Sun Mass 10, Daily Mass 9, EP 6, E&B 6 (15)

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Mass: M-F 12:15, Sat 9:30

ST. MICHAELS, MD

CHRIST CHURCH - ST. MICHAEL'S
Talbot & Willow Streets (410) 745-9076
The Rev. Mark Nestlehut, r; the Rev. Abigail Crozier
Nestlehut, assoc; the Rev. Paul Winters, asst.
Sun H Eu 8 & 9:30; Wed HS 10

BOSTON, MA

THE CHURCH OF THE ADVENT (617) 523-2377
30 Brimmer Street Web: www.theadvent.org
E-mail: office@theadvent.org
The Rev. Allan B. Warren III, r; the Rev. Patrick T. Gray,
c; the Rev. Andrew C. Blume c; the Rev. Daphne B.
Noyes, d; Eric Hillegas, Pastoral Assistant for Youth
Sun MP 7:30, Ch S, 10:15; Masses 8, 9, 11:15 (Sol High);
Mon-Fri, MP 9; Mass 12:15 (except Wed); EP 5:30; Wed,
Mass 6; Sat, MP 8:30, Mass 9, C 9:30.

ROCKPORT, MA

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GRACE CHURCH 950 Broad St., at Federal Sq.
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Sun Masses 8 & 10 (Sung); Mon-Fri 12:10

WILLIAMSTOWN, NJ

ST. MARK'S-AT-THE-CROSSING (856) 629-8762
RT. 42/322 E. Malaga Rd.
The Rev. J.M. Doubliksy, the Rev. Dn. Louis DeSheplo
Sun Eu 8, 9:30; Wed Eu 7:30

ROSWELL, NM

ST. ANDREW'S 505 N. Pennsylvania (505) 622-1353
E-mail: standrewschurch@cableone.net
The Rev. Bob Tally, r
Sun H Eu 8 & 10:30; Wed. Healing Service 7, Sat. Contemp.
Service 6

SANTA FE, NM

HOLY FAITH 311 E. Palace (505) 982-4447
Website: www.holyfaithchurchsf.org
The Rev. John Onstott, c; the Rev. Duncan Lanum, asst.;
the Rev. Joan Garcia, d; Mr. Jerome Nelson, music direc-
tor; Mr. Mark Childers, organist
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Rev. Jonathan M. Erdman, the Rev. John Andrew, asst.
Sun H Eu 8 (Said), 9 (Sung), 11 (Choral), Ev 4 (Choral); M-F MP
& H Eu 8 & 12:10, EP & Eu 5:30 (Tues, Wed & Thur Choral Even-
song); Sat H Eu 12:10

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ST. TIMOTHY'S 4523 Six Forks Rd (919) 787-7590
The Rev. Jay C. James, r; The Rev. Martin Caldwell, asst
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NEWTOWN, PA

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100 E. Washington Ave.
Website: www.stlukesnewtown.org
E-mail: stlukeschurchpa@verizon.net
The Rev. Ernest A. Curtin
Sun H Eu 8, 10 (Choral)

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Website: www.stpaulswellsboro.org
The Rev. Gregory P. Hinton, r
Sat Eu 7, Sun Eu 8, 10; Wed H Eu 12

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218 Ashley Ave.
Website: www.holycom.org
The Rev. Dow Sanderson, r; the Rev. Dan Clarke, c; the Rev.
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Sun Mass 8 (Low) 10:30 (Solemn High)

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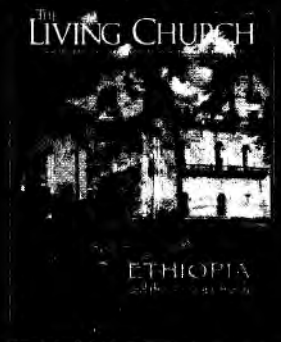
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to go, but almost
always end up
where I need to be."

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