



CHURCH OF THE
HOLY COMFORTER



THE DOVE

February 2010

Faith As The Pursuit of Truth Rector's Column by Fr. Myers

"The beginning of the twenty-first century is a watershed in modern science, a time that will forever change our understanding of the universe. Something is happening which is far more than the discovery of new facts or new equations. This is one of those rare moments when our entire outlook, our framework for thinking, and the whole epistemology of physics and cosmology are suddenly undergoing real upheaval." (Leonard Susskind from Stanford University.)

The same point could be made about the state of theology today. We live in a time of "real upheaval" in science and in theology. Our foundational assumptions about reality, about life, about God are undergoing seismic shifts. The evidence is all about. There are challenges to our political, economic, social, religious, and scientific views of the world. I submit that the conflict in our world today reflects the desperate attempt of fundamentalism of all stripes to cling to models that no longer truly reflect reality - models of economics, models of nationhood, models of religion, models of our universe, models of the human person.

In the scientific world over the past century there have been revolutionary changes in how we understand our universe. George Musser says,

"Consider how far our understanding of physics and astrophysics has come within the lifetime of the oldest people today. At the start of the twentieth century, no one knew molecules or atoms existed, let alone subatomic particles. Most of the electromagnetic spectrum, ranging from radio waves to x-rays, was a laboratory curiosity. The planets of our solar system were tiny discs of light; no one had ever seen images from the surface of another world. Not one had even seen our planet as a planet: a blue marble on black velvet, coated with a fragile veneer of water and air." (String Theory by George Musser)

Today, we enjoy devices and gadgets that were unthinkable a century ago. These gadgets are fruits of new paradigms of knowledge. By opening ourselves to exploration and discovery, the human family has benefited greatly. It is a most exciting time in which to live.

Modern physics is wrestling to resolve a dilemma. Which is correct -- Einstein's theory of relativity or quantum theory? The former explains the vastness of the universe, and the latter explains the subatomic world. Both coexist beside one another. Each explains its phenomenon well, but they are incompatible. They both cannot be correct. So physicists ponder how to reconcile them. What is needed is a new paradigm which transcends both, integrating each.

I believe that theology faces a similar task. Presently, there are competing theological models. Each works as it explains some phenomenon. Yet we need a paradigm which integrates the religious reality of life more comprehensively, more completely. Like physics, we are stuck with models that work to explain some things, but not all things.

We are living in a time of significant and major change. We are like those who were pre-Industrial Revolution. Something was about to take place that would have enormous consequence, yet they could not see what those consequence were until they arrived. They had to wait until the Industrial Revolution unfolded.

So it is in our own time. Something is happening all around us, and we cannot yet make out what awaits us. Although we may not know the specifics, we can know something is unfolding. We know that our posture calls us to bold adventure, probing curiosity, and eager openness to new possibilities. Dogmatic determinism is the arch enemy of our times.

If physicists were to cling to "positions" and were unwilling to imagine anew, science would bog down. So too it is in theology. Faith is the steadfast pursuit of the truth. Faith is the willingness to reframe our story as new data presents. The truth "sets us free" — free to discover humbly that the mystery of life includes us all. Until the oneness of the human family is affirmed and embraced, our theological work is unfinished. I wonder how the new paradigm will look. What awaits us?

We Are All God's People: A Lenten Study Series

By Father Chris Hardman

I ask not only on behalf of these, but also on behalf of those who will believe in me through their word, that they may all be one. *John 17:20-21b*

In the above passage, Jesus prays for unity. Most of us want unity. It seems, however, we are finding the opposite. Did you know that there are over 30,000 Christian denominations? Even our own church, the Episcopal Church, is in the midst of another division. What is going on?

Our Lenten program this year will attempt to answer that question. To explain all the splits and divisions would take a lifetime, so don't expect miracles. But we will address some of the broader theological, spiritual, and cultural issues that are at the heart of our divisions. For instance, how do we envision God? Do we see God as being "up there" somewhere looking down upon us in judgment; another object in the universe, a "self-contained absolute" not needing anyone or anything? Or do we see God as being with us, walking with us, talking with us, a part of us in some way, loving us into being?

The debate over those two ways of seeing God has been going on for at least 2000 years. It is at the heart of much of our struggle. During our Sunday Adult Forum during Lent we will travel through history looking at the founding of the Roman Catholic Church, the Anglican Church, the Episcopal Church, and the Orthodox Church. We will look at the various influences that make each group unique. We will also try to understand how the changes that are happening may indeed eventually lead us back together.

In addition, on several week nights during Lent, we will take some side trips to the other Abrahamic faiths, Judaism and Islam. We will look at their origins, visit their places of worship, look at their uniqueness, and try to find common ground among us all. It should be an exciting trip, with several different drivers along the way. We do hope you will join us.

Our Sunday presentations will be held during our Adult Forum which begins with fellowship at 10:00 am. Reservations are required for the Thursday evening presentations. A light supper will be served at 6:00pm on Feb 25 and Mar 11; the presentation will begin promptly at 6:30pm.

Sunday, February 14 at 10:00am

Finding Common Ground - and God: An Introduction

Presenter: Father Chris Hardman

Sunday, February 21 at 10:00am

The Roman Catholic Church

Presenter: Scott McLarty, St. Ignatius Prep School; DePaul U

Thursday, February 25 at 6:00pm

Islam: The Other Religion of Abraham

Presenter: Ronald Miller, Ph.D., Lake Forest College

Sunday, February 28 at 10:00am

The English Reformation and the History of the Anglican Church

Presenter: Father David Jones

Thursday, March 4 at 7:00 pm

The Islamic Cultural Center of Greater Chicago

A tour of the mosque and an invitation to join Evening Prayer

Presenter: Imam Senad Agic

Sunday, March 7 at 10:00am

The Episcopal Church and the Anglican Communion

Presenter: David Skidmore, Canon for Communication, Diocese of Chicago

Thursday, March 11 at 6:00pm

Judaism

Presenter: Adam Rose, University of Chicago

Sunday, March 14 at 10:00am

The Presbyterian Church

Presenter: Elizabeth Andrews, retired clergy, Fourth Presbyterian Church, Chicago

Week of March 15 (Date & Time TBA)

North Shore Congregation Israel

Tour of the synagogue

Presenter: TBA

Sunday, March 21 at 10:00am

Orthodox Christianity

Presenter: Harold Peponis, Annunciation Greek Orthodox Cathedral, Chicago

Sunday, March 28 at 10:00am

Conclusion and Group Discussion

Moderator: Father Chris Hardman

The Nose Knows Reflections on Community Life by Patti Pateros

One of my best features is my nose. It's cute and small, fits unobtrusively in the middle of my face, holds up my glasses, and has perfected its sense of smell.

There is always a flurry of activity going on at our parish. I can be anywhere in the building and tell you what's going on - by its smell, some good, others not so much. Remember Anne Teeple? A gracious, elegant woman who moved to Kentucky several years ago to be with her family. I always knew when she was in the building because of the perfume she wore - a clean, fresh scent. I think it was called something very appropriate like "Happy," which her daughter, who worked for Clinique, always gave to her as a gift. Even now, so many years later, when I get a whiff of someone wearing that perfume, it makes me smile. I miss Anne and her smell.

It's great to see the number of men - young and old, married and single, from various backgrounds, occupations, and even churches - get up before daybreak every Friday and gather for fellowship, conversation, and reflection at the Men's Fraternity. But I've got to tell you, when I walk into the building at 7:30 a.m., the place reeks of men! It's a combination of odors - a cross between a locker room and the men's cologne counter at Macy's. I suggested to Bob Patin that it should be in the Men's Fraternity by-laws that participants are not allowed to wear after shave/cologne. But after thinking about the alternative, i.e. locker room smell, I should just bite my tongue and hold my nose.

In contrast, the air in the Great Hall was filled with the smell of chocolate and eucalyptus during the Women's Retreat on January 23. My nose had a field day with retreat activities that focused on the senses and stressed taking time "to smell the roses" - literally!

Women Making the News

On Saturday, January 23, Sue Priebe, clinical psychologist at the Samaritan Counseling Institute, and Barbara Haljun, co-founder of the women's group GreenHouse, took fifty women on a five-hour respite in their journey of life. The women's retreat, **Rest Stop Ahead**, incorporated prayer, conversation, reflection, movement and laughter, and gave women "permission" to let go of all their excess baggage.

There is the delicious aroma of George Kezios. When he and his little elves are in the kitchen baking the communion bread, it makes my stomach growl. It's a warm, cozy smell and I need to control the urge to grab one of the small daily loaves, smother it with butter and jam, and wolf it down with a hot cup of coffee. Yum.

When you walk by the first floor nursery on a weekday morning, there is no mistaking the fact that babies are in the building. ATB&B has classes for children as young as fifteen months old - much too young to be potty trained! In spite of their dirty diapers, they're still very cute.

You know it's a Baptism Sunday when you smell the mini-quiche cooking. Melanie Stieber, who hosts the receptions, claims that no matter how many quiche we prepare, we are guaranteed to run out - quickly.

Then there are the occasional smells. The breakfast-for-dinner at the Shrove Tuesday Pancake Supper. The Easter lilies in the closed up church. Incense used during the Thursday Healing Service. The roasted lamb served at the Maundy Thursday Agape Meal. The freshly made popcorn at the Family Movie Nite. The homemade applesauce ATB&B prepares every fall. Fruit for the Thanksgiving Food Drive that was left in the parlor a little too long. The Living Crèche animals doing their thing on the front lawn. The decomposing bat that was found in the mechanical room . . . like I said, some good, some pretty nasty.

Sight and sound certainly make life easier. But smells are what memories are made of. Just take a whiff . . . ahhh!

2010 Parish Directory

The Parish Directory is a listing of all current pledging members of the parish. The 2010 Directory will be published in late February. If you have not yet returned your pledge card for Canvass 2010, please do so by February 8 in order to be included in the Directory. If you would like to update or check your contact information, or make a pledge for Canvass 2010, please contact the parish office.

Upcoming Events

MOMs Group Valentine Party

Thursday, February 11 at 5:30pm in the JK room
Pizza dinner and cookie decorating.
Reservations are required.

Dancing with NO Stars:

Dance Lessons & Potluck Supper

Friday, February 12 at 6:00pm in the Great Hall; \$25/
couple and please bring a main course dish to share.
Reservations are required.

2nd Saturday Service

February 20 at 5:30pm in the Great Hall
An informal, family-centered Eucharist

Lenten Study Series:

We Are All God's People

February 14 thru March 28
Sunday mornings at 10:00 am and weekday evenings (times
vary); registration is required for the evening events. (see
page 2 for details)

Shrove Tuesday Pancake Supper

February 16 from 5:30-6:30pm in the Great Hall
Breakfast-for-dinner with a New Orleans theme—no
reservations needed.

Time For Women

February 16 at 6:30pm at Little Ricky's, Winnetka
Reservations are required.

Holy Eucharist and Imposition of Ashes

Ash Wednesday, February 17
7:00am 9:00am 4:00pm

Tennis and Potluck Supper

4:45pm at Centennial Park, Willmette; supper hosted by
Suzanne Timble and John Ellwood. RSVP to Sid Condit.

To RSVP or for more information about these and other
events taking place in our parish, go to our website at
www.holycomforter.org or call the parish office at 847/251
-6120.

Church of the Holy Comforter

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It's a Miracle! Formation Principles by Mary Johnson

I've been hearing that expression quite a bit lately. Beginning with the story at Christmas; "Medical miracle: Colorado mother, newborn son revived after dying in labor on Christmas Eve". And certainly through the early weeks of the disaster in Haiti with headlines like "Miracle amid Haiti ruins: Boy, 4, buried alive for 3 days pulled to safety, reunited with mother". But how do we recognize a miracle? Who decides the who, what and when? The Stanford Encyclopedia of Philosophy has this definition of a miracle: "a supernaturally (divinely) caused event - an event (ordinarily) different from what would have occurred in the normal ("natural") course of events". Webster's Dictionary defines miracle this way: 1) Any amazing or wonderful occurrence, 2) A marvelous event manifesting a supernatural act of God. However you define it, I'm fairly



certain you don't invite one in the manner suggested in a recent email I received. Below a kinetic image of a rainy road the prompt was: "This is a Thomas Kinkade

painting. It's rumored to carry a miracle! They SAY if you pass this on, you will receive a miracle". Seriously? I didn't pass it on basically because I don't know who "they" are or maybe because I don't particularly care for Robert Kinkade artwork.

For the children in our Church School Primary Grades, the introduction to the miracles of Jesus began with the story of the wedding feast at Cana. Following this Gospel reading, the children enjoyed a magic show. While they did have some things figured out, there was still the element of surprise and wonder. How did he do that? Much like what the guests at the wedding feast must have felt. Levitating Norah was the highlight of the show! It was a good lesson to compare and contrast the differences between miracle and magic and to invite the children to look for the miracles in their lives. One child said in chapel that "a baby being born is a miracle". I agree!

However you define a miracle and whether or not you think you may have experienced one (or more) in your life, I choose to apply the Webster's Dictionary definition in my life. Each week the *amazing and wonderful occurrence* of being with these children is a *marvelous event manifesting a supernatural act of God*. We come together to share God's love and learn the stories about the miracle of His son, Jesus.

Grades 4-5-6

These students have begun their training to serve as acolytes, torch bearers and crucifers. They will assist with lighting and extinguishing the candles, participate in the procession and assist with the presentation of the bread and wine, our Eucharistic elements. For the past several years, these students have learned these roles from John Quigley and Charlie Wise. We are very appreciative of the time and attention they give these students in their preparation. We begin the second half of the year with the presentation of the exodus story. A professional story teller will share this narrative from it's original text, the Bible. There are so many references and examples in our every day lives, in our pop culture, and in our world. Providing this foundation and original context for the students is a valuable lesson for all.



Junior High School

Through our winter session, we will examine our faith through the exploration of Biblical stories and Christian tradition, questioning and culture, prayer, service and community formation. Students will also identify their focus for the outreach project they will manage. The focus of the lessons in February is the Parable of the Prodigal Son. Students will have time to identify and discuss all the characters in the story and then produce a video of their own version of the parable.

All Things Bright and Beautiful

The first phase of registration for the 2010-2011 academic year has closed. From the large number of applications received, classes will be determined and placements offered beginning the first week of February.

The three year old classes are collecting mittens again this year to present to the Good News Children's Program for Valentine's Day. Our Junior Kindergarteners are collecting socks to send to Mrs. Mary's nephew, a Marine serving in Afghanistan. This project coincides with "O" week in Jr. Kindergarten and is an opportunity to explain and experience what Outreach means.

Music Notes by Derek Nickels

Maintaining the tradition begun last year, this year's Choral Matins will be on Sunday, February 21, the First Sunday of Lent at the 9:00am service. It coincides with a discussion in the Adult Forum about the English Reformation and how relates to our own Anglican heritage. The music that will be sung at this year's Choral Matins will be drawn from some of the most significant composers during the English Reformation: Thomas Tallis (c. 1505-1585), William Byrd (c. 1540-1623), and Orlando Gibbons (1583-1625).

In order to properly understand the mystical simplicity of this service, one must first go back to the earliest formal description of *Matins* which was written in the early seventh century by the founder of western monasticism, St. Benedict (c. 480-543). St. Benedict called the first hour of the day *Matins* - "pertaining to morning." In many times and places, daybreak has been a time of prayer. The Jews prayed in their synagogues at sunrise as well as at other times each day. This Jewish pattern of prayer formed the basis of the Christian monastic Daily Office, with its prayers or "hours" at seven times in each day that St. Benedict described.

When the Reformation swept across Europe in the early sixteenth century, the Anglican Church broke away from Rome. King Henry VIII dissolved all the monasteries, where for hundreds of years monks had measured their days according to the Hours, eight times during the day from dawn to darkness when a daily cycle of prayer was said or sung. (*Matins* just

before daybreak; *Lauds* at sunrise; *Prime* at 6am; *Terce* at 9am; *Sext* at noon; *Nones* at 3pm; *Vespers* at sunset; and *Compline* immediately after *Vespers*) In the sixteenth century, the Archbishop of Canterbury, Thomas Cranmer (1489-1556), revised these services into a Daily Office for the first English Prayer Book (1549) and reduced the numbers of services to two - one for morning (*Matins*) and one for evening (*Vespers*). Cranmer combined portions of *matins*, *lauds*, and *prime* to form his *Matins*. In the Second English Prayer Book (published in 1552), the morning service was given its present name, Morning Prayer. Morning Prayer was once the chief Sunday service in most Anglican churches on three out of four Sundays, the First Sunday usually being a celebration of Holy Communion. This practice was changed when the 1979 Book of Common was adopted and recognized Holy Eucharist as the "principal act of Christian worship on the Lord's Day."

Our Choral Matins service ("choral" referring to the fact that the choir will be participating and sing many of the portions of the service that would ordinarily be spoken) will begin with the Invitatory and Psalter. The *Magnificat* and *Nunc dimittis*, two of several Canticles appointed for the Daily Office of Morning and Evening Prayer will follow the first and second lessons, respectively. We will use the *Magnificat and Nunc dimittis in A-flat major (Short Service)* by Orlando Gibbons. The Apostle's Creed, Prayers and Collects will conclude the Matins portion of our service before concluding with the Holy Eucharist.

In the Vineyard

We express our sympathy to . . .

- Anne Curti and her family on the death of her husband, Joseph T. Curti, M.D., on January 10.
- Charles and Ann Horstmann on the death of his mother, Helen, on December 27.

We welcome to the parish . . .

- Dorothy Adams of Winnetka. Dorothy is the mother of parishioner Mary Adams.
- Chris and Liesel Brown of Wilmette and their children, 6 yr old Madeline, 4 yr old Alex, and 1 yr old Trevor.
- Barbara Rockwell of Chicago. Barbara's daughter, Sara Litchfield, is a member of our professional choir.
- Lloyd and Hilary Semple of Wilmette and their children, 4 yr old Peyton and 2 yr old Ashley.

Global Outreach Update

Once again, our parish stepped up its efforts to help those in need. To date, our Haiti Fund has raised more than \$40,000. The Outreach Committee approved an initial donation of \$10,000 which was immediately matched by an anonymous donor. The funds have been sent equally to Episcopal Relief and Development and the Red Cross. Our thoughts and prayers continue to be with the people in Haiti, as well as the volunteers and rescue workers. Thank you for your generosity.

The Outreach Committee received and approved the proposal from the Fabretto Children's Foundation Adopt-A-School program. A \$15,000 one-year grant was given to support Escuela Miramar, a small village school in the mountains of northern Nicaragua. Our high school youth group, WHAM, has already made plans to visit and work at the school during their MISSION: NICARAGUA mission trip in June 2010.