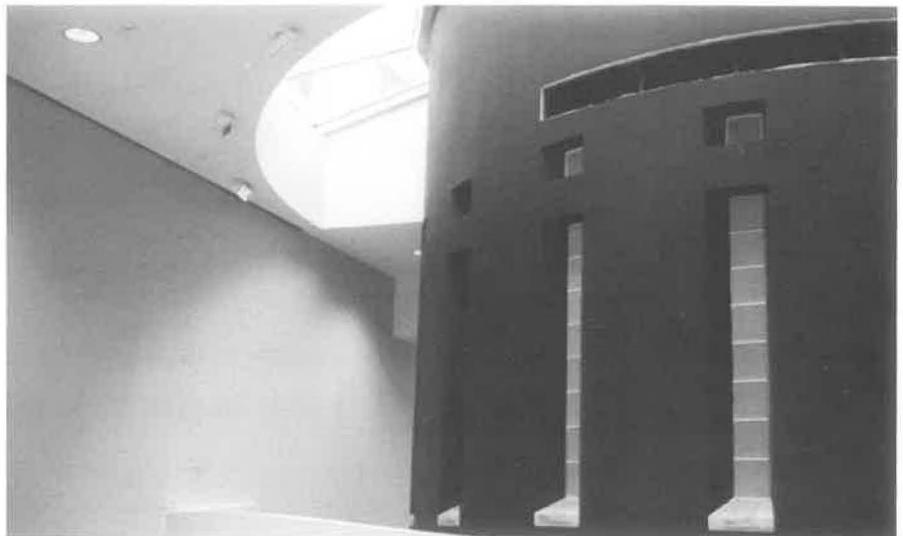


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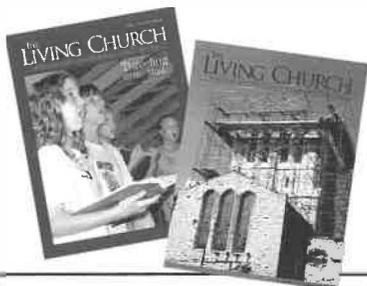
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## SUNDAY'S READINGS

# Christ the King

'Blessed is the king who comes in the name of the Lord!'

(Luke 19:38a)

### The Last Sunday after Pentecost, Nov. 25, 2001

Jer. 23:1-6; Psalm 46; Col. 1:11-20; Luke 23:35-43 (or 19:29-38)

In much of Christendom this final Sunday of the church's year is celebrated as the Feast of Christ the King. While the American prayer book stops short of specifically titling it as such, the common theme of today's readings is indeed the kingship of Christ.

Many people who are familiar with the scriptures and who take an interest in modern Middle-Eastern politics have some pretty set ideas as to what kingship is all about. The rulers of early Israel's neighbors usually ruled by arbitrary decree, showing little if any concern for the well being of anyone but themselves. They relished authority, they sought to increase their power and influence, and they were generally little more than selfish despots. And a number of kings (and hereditary "presidents") in that part of the world today seem content to follow the same pattern. Leaders in any number of Middle-Eastern nations rule by whim, apparently for the primary purpose of protecting and enriching themselves and their families.

So what kind of king is Jesus? In the

gospel according to Luke, many residents of Jerusalem welcome him into their city just as a Semitic potentate would be welcomed anywhere else in the region. Their clear expectation was that he would seize control, end the Roman occupation, and rule like any other contemporary leader. A criminal crucified with Jesus, in fact, urged that he exercise self-serving royal power by saving himself from death. But this is not the nature of the kingship of Jesus — as much a disappointment to first-century Jews as to modern Christians who seek a dictator who manages every aspect of life through "verbally inerrant" scriptures.

Christ the King is not a Middle-Eastern potentate, and for that we can be eternally grateful. He is the guide, foretold by the prophet, who shepherds his people and dispels all their fears (Jer. 23:4). It is he who delivers us from the domination of darkness and slavery, empowering us to lead lives which are pleasing to God (Col. 1:13-14). Through Christ our King, "The Lord of hosts is with us; the God of Jacob is our refuge" (Psalm 46:11).

### Look It Up

What, according to Paul, is the basis of God's exaltation of Jesus Christ to eternal kingship? (Phil. 2:5-11)

### Think About It

What difference does it make in our everyday lives when we consciously acknowledge Jesus Christ as our Lord and King?

### Next Sunday The First Sunday of Advent

Isaiah 2:1-5; Psalm 122; Rom. 13:8-14; Matt. 24:37-44

**The Imaginative World of the Reformation**

By Peter Matheson  
Fortress Press. Pp. 153. \$15.

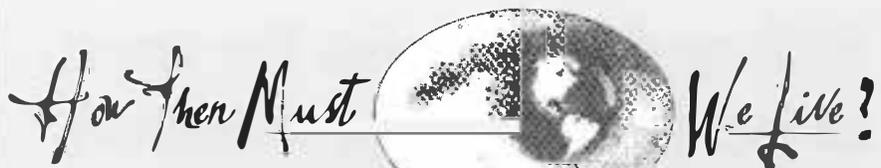
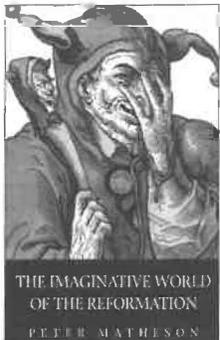
This is a small book with a big theme. According to Matheson, a major transformation wrought by the protestant Reformation was a shift in imagination from "enchantment" to ... well, something else. "Enchantment" covers the eucharistic theology, iconography, and the perpetuity "for-ever-and-everness" of the *Gloria Patri*. The "something else," which Matheson never names, looks at times like modernity, and at other times like apocalyptic vision. These abstract forms take on the images of stirring, dynamic tension, and utopian communities.

Early in the book, the author muses that this shift may have been "... something more akin ... to the fierce outrage and merciless eye of ... Bertold Brecht in this century, who stripped the theatre of its magic in order to provoke and empower the audience into action" (pp. 3-4). Matheson does not settle on that vision, but it is more detailed than whatever image he has in mind. The reader is left wondering what that might be.

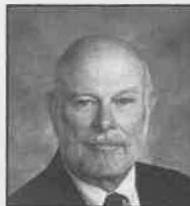
Part of the problem is undoubtedly the brevity of the book. This leads to the unfortunate lumping of Karlstadt and Melancthon in the same generalized movement. While there is a modicum of truth to that characterization, the brevity leads to some unfortunate generalizations. Another part of the problem is Matheson's apparent lack of familiarity with the variability of Medieval culture. The "enchantment" image is more reminiscent of Henry Adams' *Mont-Saint-Michel and Chartres* than of the *Annales* and *Speculum* scholars.

Nevertheless the book is provocative and worth reading. I learned a great deal through my disagreements with the author.

*Gregory Holmes Singleton  
Chicago, Ill.*

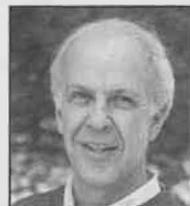


Spiritual Formation In A Broken World



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## Bishop-Elect Looks Forward to the Contrasts in Missouri

A man drawn to places and situations where contrasts converge has been called to one following a special convention to elect a bishop Nov. 3 in the Diocese of Missouri.



Fr. Smith

Meeting at Christ Church Cathedral in St. Louis, clergy and lay delegates elected the Rev. G. Wayne Smith on the third ballot. Fr. Smith currently serves as rector of St. Andrew's Church, Des Moines, Iowa. He was notified of his election in Missouri while attending diocesan convention in Iowa.

In his personal profile, prior to the election, Fr. Smith noted that by virtue of geography and demographics, the Diocese of Missouri appealed to him as a place of contrasts: urban and rural, conservative and liberal, Southern and Midwestern. Fr. Smith said his ministry has been enlarged, enriched and challenged by similar experiences of contrast.

A graduate of Nashotah House seminary, Fr. Smith was ordained in 1981 in the Diocese of Northwest Texas, serving first as curate at St. Christopher's in Lubbock and vicar of Church

of the Good Shepherd in Brownfield until 1983. He was rector of Emmanuel, Hastings, Mich., from 1983 to 1989, when he moved to Des Moines.

Fr. Smith is expected to arrive in Missouri in January and will be consecrated March 2, pending approval of a majority of standing committees and bishops. He will succeed the Rt. Rev. Hays Rockwell as diocesan when the latter retires June 6.

Others on the ballot were the Rev. Andrew J. MacBeth, rector of Eastern Shore Chapel, Virginia Beach, Va.; the Rt. Rev. Rodney Michel, Bishop Suffragan of Long Island; and the Rev. W. Raymond Webster, Jr., rector of St. Chrysostom's, Chicago.

Missouri		1		2		3	
Ballot		C	L	C	L	C	L
C = Clergy; L = Laity							
Needed to Elect				30		61	
MacBeth		18	41	21	41	19	45
Michel		9	22	5	12	3	3
<b>Smith</b>		<b>22</b>	<b>34</b>	<b>26</b>	<b>47</b>	<b>31</b>	<b>66</b>
Webster		8	23	11	21	5	7

## Bishop Cochran Dies

Alaska's Fourth Bishop Was 86

On Oct. 29, the Rt. Rev. David Rea Cochran, retired Bishop of Alaska, brought the last chapter of his memoirs, titled "Going Home," into the office of St. Matthew's Church in Tacoma, Wash., for proofreading.

Less than 24 hours later Bishop Cochran, 86, had himself gone home. He died quietly in his sleep at home. After his retirement in 1981, Bishop Cochran made the Diocese of Olympia his home and served as interim rector at St. Matthew's. While at St. Matthew's he also helped to start Holy Family of Jesus Cambodian Mission. That ministry now serves a large Cambodian population in Tacoma.

Bishop Cochran's passion for ministry with indigenous and ethnic people was well known throughout the church. Through his leadership and support, Canon 9 priests were trained and ordained in the dioceses of Alaska and Olympia.

Born in Buffalo, N.Y., Bishop Cochran entered the Episcopal Theological School immediately after graduation from Hamilton College in 1936. Over the years he served congregations in the dioceses of Michigan, Massachusetts, North Dakota and Olympia. In 1974 he was elected the fourth Bishop of Alaska. He is survived by his wife, Mary, sons Thomas and Philip, and three grandchildren.

## Three Massachusetts Bishops Rally for Palestinians

Clad in purple cassocks and pectoral crosses, the three bishops of the Diocese of Massachusetts joined a pro-Palestinian demonstration in front of the Israeli consulate in Boston on Oct. 30.

"We are hopeful that this will encourage an even more honest dialogue between Christians and Jews, the Rt. Rev. M. Thomas Shaw III, SSJE, diocesan bishop, told the *Boston Globe*.

Bishop Shaw said he and his two bishops suffragan, the Rt. Rev. Bar-

bara C. Harris and the Rt. Rev. Roy F. Cederholm, Jr., "feel strongly about justice for Palestinians and Jews alike."

The *Globe* reported that the bishops joined with about 60 protesters — including Jews, Muslims and other Christians — outside the Park Square consulate. The Rev. Robert W. Tobin, rector of Christ Church in Cambridge and an advisor to the bishops on Christian-Muslim relations, said the bishops have long been concerned about Palestinians, but the recent

Israeli Army incursion into Palestinian-controlled areas of the West Bank, including Bethlehem, led them to make their concerns public.

Christian leaders from around Massachusetts added their voices of concern to those of the bishops, but Jewish community leaders sided with Itzhak Levanon, Israeli consul general to New England, who called the demonstration inappropriate.

"Palestinian terrorists are killing innocent Israeli civilians and here are people supporting them," he said.



### Trinity Church Opens Again

Trinity Church, Wall Street, New York City, opened its door for worship Sunday, Nov. 4, at 11 a.m., for the first time in nearly two months. Officially, 1,016 people attended the first service since a few people came to pray just after the harrowing events of Sept. 11. At 11 a.m., the Rt. Rev. E. Don Taylor, Vicar Bishop of New York (left), requested entrance, knocking with his crozier at the bronze Wall Street doors. The 300-year-old congregation's organs are not yet functioning.

## Opposing Groups Worship Together in Accokeek

The congregation of Christ Church in Accokeek, Md., worshiped together Nov. 4 for the first time in five months, but hearts and minds remained largely divided in a dispute over the call of a traditionalist rector.

Opposing factions in the 304-year-old parish have been holding separate services since May when the Rev. Samuel Edwards refused to comply with what he and the church vestry claimed was a canonically tardy rejection of his call to be rector. The Rt. Rev. Jane Holmes Dixon, Bishop *Pro Tempore* of Washington, sued and in late October a federal judge ruled in her favor.

Neither Fr. Edwards nor Bishop Dixon was present Nov. 4. Instead the service was conducted by the Rt. Rev. Theodore Eastman, the retired Bishop of Maryland, who went to Accokeek at Bishop Dixon's request. Bishop Eastman was joined at the altar by the Rev. Steven Arpee, a priest from the Diocese of Washington, who has been asked by the Christ Church vestry to serve as interim rector.

Speaking after the service, Bishop Eastman said he is optimistic about bringing the parish back together. "A Christian, by definition, is optimistic," he said.

## Church Mortgages Demanded as Collateral

The federal government has asked Canada's largest churches to hand over mortgages to properties across the country as financial security in any agreement on settling residential school lawsuits, according to an Anglican Church lawyer quoted in the *National Post*.

The government has been negotiating with the Roman Catholic, Anglican, United and Presbyterian churches to find a solution to lawsuits filed by nearly 9,000 native people who claim they were physically and or culturally abused at Indian residential schools.

Bud Smith, a former attorney general in the Province of British Columbia and one of four Anglican representatives, told the *National*

*Post* that government negotiators expect the churches to put up collateral to guarantee their expected one-third share of the multi-billion-dollar settlement. Real estate, Mr. Smith noted, is the only commercial security that most churches own in substantial amounts.

"We would be foolish indeed, as institutions of faith, to get into a situation with government that is rooted in commercial security," Mr. Smith said. "That is the relationship in undemocratic societies, where the executive is a little more authoritarian." Last year, justice officials asked rural Anglican churches in British Columbia to disclose inventory lists of valuables such as jewelry and paintings.

## Seminary of Southwest Receives Major Gifts

The Episcopal Theological Seminary of the Southwest announced recently that the largest fund-raising campaign in its history is near its \$8.1 million goal.

Proceeds will be used for new classrooms, renovation of historic Rather House into an administrative center, funding faculty chairs and more endowment to underwrite educational initiatives, including establishment of a faculty chair in Christian education.

Efforts to complete the project received an assist recently when the J.E. and L.E. Mabee Foundation Inc., pledged a \$500,000 challenge gift if the

campaign reaches the \$7.6 million mark by October of 2002. Commitments to date total approximately \$5.8 million, according to the Very Rev. Durstan R. McDonald, dean.

The seminary has received two other large gifts during the private capital campaign phase that began in the spring of 2000. The Rev. Michael Athey, a 1997 graduate from the Diocese of Oklahoma, gave \$1 million to be used for educational offerings in evangelism and justice. The Episcopal Foundation of Texas has pledged an equal sum over a 10-year period for construction costs.

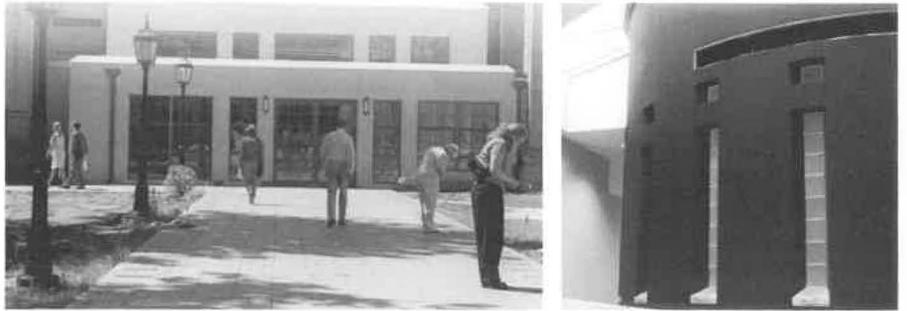
# Denver Cathedral Renovation Mixes Styles

One of the first to enter the new cathedral welcome center in Denver will be its new dean.

The Rev. Peter David Eaton will be installed at the Cathedral of St. John in the Wilderness in January by the Rt. Rev. Jerry Winterrowd, Bishop of Colorado. The Most Rev. George L. Carey, Archbishop of Canterbury, will be the preacher.

With the completion of the \$5 million renovation project in October, Fr. Eaton and Archbishop Carey will have an easier time locating the entrance and cathedral offices. Inside, the welcome center is lit partially by a spectacular skylight. A receptionist is there to give guidance and a touch-screen monitor helps with additional information. Previously visitors were left largely to their own devices upon entering what was a dimly lit and confusing floor plan.

"The cathedral has always been welcoming," said business administrator Michael Kallas, "but the facilities really did not convey that. Newcomers and visitors often felt over-



The centerpiece of the \$5 million renovation at St. John's Cathedral is the new welcome center (left). The new memorial hall contains a columbarium wall (right) and connects the worship area to the education and administration buildings.

whelmed by the size of the complex."

Two long-time cathedral members who also happened to be architects agreed. George Hoover, a member of the vestry, and Alan Zeigel, a member of the search committee, were given instrumental roles on the committee created in order to come up with a plan that was more consistent with the image the cathedral wanted to convey to newcomers.

"There were never issues over creative direction," said Mr. Kallas, who served as a staff representative on the master planning committee.

In the interest of avoiding even the appearance of a conflict of interest, both architects felt it would be best to have an outside firm turn the master planning committee's recommendations into a finished project.

"Now, with all this room, people tend to congregate and visit more," verger Larry Bowman told the *Denver Post*. "It's changed the whole idea of going to church."

St. John's is believed to be the second largest cathedral congregation in the country, trailing St. Philip's Cathedral in Atlanta.

## BRIEFLY...

The four dioceses of **Michigan** were joined by the Most Rev. Frank T. Griswold Jr., Presiding Bishop, at a clericus meeting Oct. 2-4 on Mackinac Island. This was the first time all the bishops and most of the clergy have gathered since Michigan was divided into separate dioceses in the 19th century.

A growing number of churches in Canada and the United States are choosing to **divest Talisman Energy** from their investments because of the oil company's partnership with the Islamic military regime in the Sudan. The Khartoum government is accused of terrorism and genocidal policies against non-Muslims. At the recent meeting of the Executive

Council in October, the Episcopal Church joined the Anglican Church of Canada, the Presbyterian Church and Lutheran churches in divesting.

The **true face of Islam** is not peaceful; it is militant, according to the Rt. Rev. Bullen Dolli, Bishop of Lui in the Episcopal Church of the Sudan. Bishop Dolli was in Washington recently at the invitation of the Institute on Religion and Democracy. He warned Congress and others of the dangers to his country and the United States posed by Islam, especially in its militant form.

The Archbishop of Canterbury, the Most Rev. **George L. Carey**, met with

Palestinian leader Yasser Arafat Oct. 16 at Lambeth Palace for discussion on the future of the Holy Land. Archbishop Carey also met that day with leaders of a local mosque as part of his aim to deepen dialogue between Christian and Muslim leaders.

Initial interviews with 66 clergy of the Episcopal Church offered mixed reviews on the **relevance of seminary education** to the practice of ministry, according to John L. Dreibelbis and David T. Gortner, project researchers and faculty at Seabury-Western Theological Seminary. The survey, titled "Toward a Higher Quality of Ministry," is funded by a grant from the Lilly Endowment fund.

## AROUND THE DIOCESES

### Concerns of the City

Progressive urban ministry was placed center stage for perhaps the first time in the **Diocese of Rhode Island** during diocesan convention Oct. 26-27 in Seekonk, Mass.

Six Jubilee Centers active in the diocese were recognized for their work during a banquet on the opening night. The Jubilee Centers are active in a variety of ministries, including work with inner-city youth, direct services to the homeless in Providence, and several food distribution programs.

Four resolutions were considered and passed largely without debate. The first called clergy and laity to participate in workshops "to make churches safe for gay, lesbian, bisexual and transgendered people ..." Others encouraged faith communities to provide services to the homeless and mandated parishes and ministries to advocate for and provide information about public transportation. The final resolution mandated funding for diocesan liturgies.

The Rt. Rev. Geralyn Wolf, Bishop of Rhode Island, proposed and convention ratified reduction of the basic parish apportionment rate by one-half percent to 17 percent. A total apportionment of \$1.6 million was approved for 2002.

*(The Rev.) Peter Michaelson*

### Begins with a Bang

Convention in the **Diocese of Southwest Florida** started with a bang, literally, on Oct. 12 in Punta Gorda.

A suspicious backpack in the parking lot of the convention center was blown up by a state fire marshal's bomb squad about two and a half hours after it was first noticed by a convention volunteer.

After X-raying the contents, the bomb squad set off a small pyrotechnic device near the bag. The con-



The bomb squad was called to investigate a suspicious package in the parking lot outside Southwest Florida's convention. The package turned out to be harmless.

tents, which included a cell phone, coat, baseball glove and small knife, proved to be harmless.

Diocesan staff and volunteers working inside the Charlotte County Memorial Auditorium were evacuated as a precaution before fire and police arrived. Police speculate the bag may have belonged to one of the area's homeless people who congregate underneath a nearby bridge that spans the Peace River.

Inside the convention hall, congregations were asked "What in God's Name is Happening Here?" Prompted by a 13-minute video produced by the diocese, delegates and clergy were encouraged to share stories of thriving ministries. Throughout the day, roving diocesan staffers with wireless microphones called on laity and clergy to share what their congregations are doing "in God's name."

St. James' House of Prayer, a historic mission church in Tampa, was received as a parish. "We will continue our work of outreach ministry in our community ... in seeking justice and equality and interracial unity as we continue with our programs,"

said the Rev. Denniston Kerr, rector. The St. James' mission was founded as a whites-only congregation in 1892; the House of Prayer was founded by a former slave in 1907. The congregations merged in 1997.

Convention also approved, without discussion, a \$2.53 million budget for 2002.

*Jim DeLa*

### Election Preparation

The **Diocese of Milwaukee** met in convention Oct. 6 at Archbishop Cousins Roman Catholic Center in Milwaukee. Items under discussion included preparation for the 2003 retirement of the Rt. Rev. Roger White, Bishop of Milwaukee, and election of the next bishop, and restructuring of the diocese.

A resolution to designate an interim bishop following Bishop White's retirement was roundly defeated, with several speakers claiming the practice was uncanonical. The search committee and the transition committee have been constituted and will begin work.

Most items of the diocesan restructuring passed without discussion. The resolution to realign the present eight geographical deaneries into four convocations based primarily upon congregational size received spirited debate but ultimately passed.

The formula for diocesan assessments or askings, presently calculated upon parish expenses, will, beginning in 2003, be based upon income. Various percentages were proposed, including those which would reduce the overall budget by some \$500,000. The closest vote of the day passed a resolution to refer these proposals to the finance committee to study the impact on program and employment of a reduced budget.

Convention passed a budget of \$1,887,853 for 2002.

The bishop announced the creation of the office of archdeacon to be filled by the Rev. Tom Winslow, a deacon whose primary responsibility will be to assist in the pastoral care of the diocese's deacons and their families.

*Patricia Nakamura*

# God, Creation, Evil & Freedom

By Michael T. McEwen

One of the greatest challenges to faith in God is to come to grips with the existence of evil in the created order. The pivotal questions are: How can a God who is all loving and all powerful allow clearly evil and painful events such as we experienced on Sept. 11 to occur? How can God allow a Hitler to orchestrate the deaths of millions of people? How can God allow nuclear weapons to be invented? How can God let so many innocent children die? How can God allow cancer, AIDS, the plague, famine? How about tornadoes, earthquakes, floods, hurricanes and erupting volcanoes?

Different religious systems have tried different answers. In the last two millennia, the Judeo-Christian traditions have suggested various explanations, but all seem to come up short.

One approach, as illustrated in the story of Adam and Eve in the Garden of Eden, is that human disobedience is the cause of evil. That certainly can account for why it is that humans may choose to be and do evil, but it does not explain why a loving God allows it to continue to happen when the result is the suffering, pain, and death of so many innocent ones. Theologians have tried to respond to this with a variety of answers based on the concept that God's way is ultimately beyond human understanding, and that "it will be all right eventually – in the afterlife." Even if it will be "all right" eventually, why must people suffer now? This approach rings hollow to a parent whose child

has been hit by a drunk driver, or to a survivor of Hitler's death camps.

Even if a person is able to rationalize these as failure of humans to effectively civilize and control themselves, it does not begin to address the apparently senseless loss of life and untold suffering that come from terrible diseases and natural disasters. Human failing does not produce tidal waves, cyclones, small-pox, or Ebola virus.

Human-caused evil, called moral evil, and the disaster and disease forms, called natural evil, do not fit well into an understanding of the nature of God as all-

**In the last two millennia,  
the Judeo-Christian traditions  
have suggested various  
explanations for the existence  
of evil, but all seem  
to come up short.**

powerful, all-knowing, all-forgiving and all-loving.

The Judeo-Christian understanding of creation is beautifully expressed in the story in Genesis 1:1 to 2:3, in which all of creation, including humankind, is blessed by God as "very good." The story of Adam and

Eve relates how God gave humans freedom of action that is so complete that it even allows them to disobey him. The humans then suffer as a result of this flagrant disobedience. The Genesis story goes on to relate the first homicide: how Cain slew his brother Abel. It is clear that Abel did nothing to deserve his death – in fact, the case is just the opposite. Abel was the “good guy.” From this point on in the Bible, there are many hapless victims of both moral and natural evil. Is this the price humankind must pay for its freedom?

Looking at this from other perspectives, it seems that humans, when they suffer, must either accept that God does not really care about them as individuals, that he is testing them quite cruelly, or that he is limited in his power over the universe he created.

Some discoveries of modern physical and mathematical theory offer a way of understanding human freedom and the existence of moral and natural evil. Werner Heisenberg, a German physicist whose work launched quantum mechanics theory, was able to demonstrate mathematically that it is impossible to make observations of the tiniest particles of matter because the very process of observing requires “hitting” the particles with photons of light, and the particles being hit are so small that their position is no longer where it was because the hitting moves the particle. In other words, measuring it moves it and where it moves is uncertain. It can be estimated statistically, but can never be really “known” with perfection of precision.

Newer mathematical approaches based on non-linear equations and fractal geometry have now been applied to the “imperfect” behavior of the physical world. Combined with insights of Albert Einstein’s relativity theory and the contributions of quantum mechanics, a view has emerged in which a measure of predictability can exist within a system that is “free” to behave unpredictably. Given these well-accepted mathematical theories, it is possible to understand God’s creation as having freedom and “partial predictability” as parts of its essence.

The created universe is not as orderly and predictable as early thinkers from Pythagoras to Sir Isaac Newton had thought. Instead, it appears that God’s creation is one in which there is freedom within somewhat discernable patterns. This spans from sub-atomic particles to the galaxies that comprise the entire cosmos. In the midst of this is humankind. When human beings misuse their freedom in opposition to the positive and nurturing ways God revealed through religion and science, bad things happen. Evil reigns. When humans follow “God’s will,” good things happen and humankind flourishes. To put it mathematically, failure to follow God’s way results in one of the unpredictable excursions like those seen in linear equations. But the greater pattern reasserts itself and an orderly progress resumes.

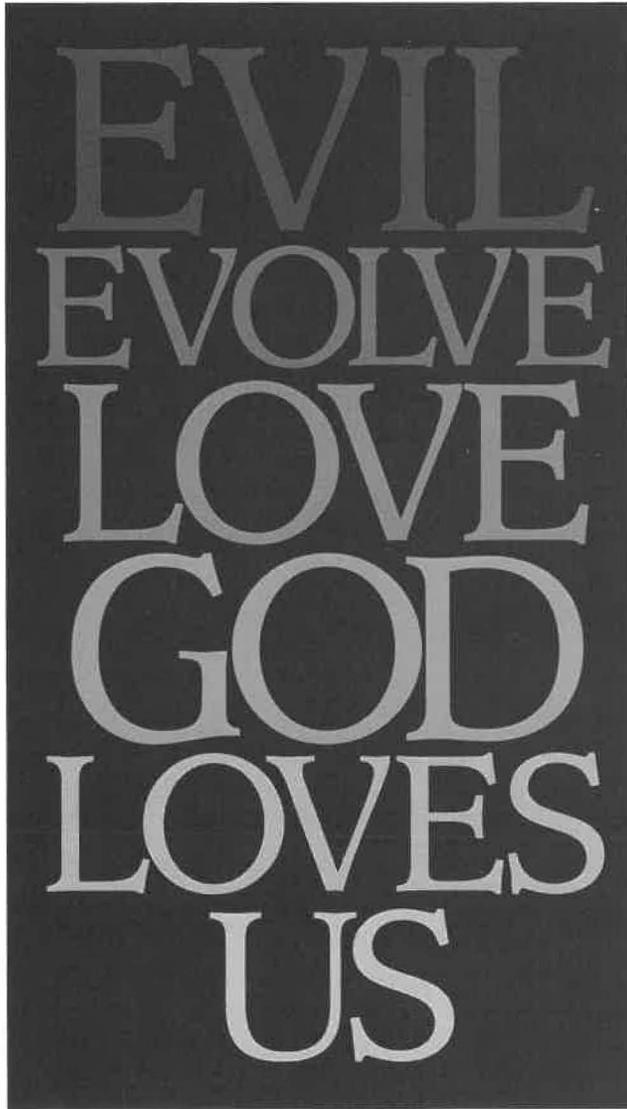
As in the creation story told in the Hebrew scriptures, when humans obeyed God’s law, all was good. When they disobeyed, as individuals or as God’s chosen people, evil

Remember my affliction  
and my bitterness, the  
wormwood and the gall!  
My soul continually thinks of  
it and is bowed down  
within me. But this I call  
to mind, and therefore I  
have hope: The steadfast  
love of the Lord never  
ceases, his mercies never  
come to an end; they are  
new every morning;

great  
is thy  
faithfulness.

Lamentations  
3:19-23





things happened. Further, it seems from the accounts in scripture that humans are incapable of not misusing their freedom. Even the greatest figures of the Jewish scriptures like Abraham, Moses and David demonstrated this.

Christians believe this is the reason that God chose to further reveal his love for creation by sending Jesus to be the human embodiment of forgiveness, compassion, and reconciliation in the face of the greatest evil: his own betrayal, torture, and death inflicted by people who chose to use their God-given freedom to do evil. The disciples' experience of Jesus as alive to them even after his physical death was the sign that God has not abandoned his creation to evil.

Believers can now understand evil, moral and natural, as inconsistencies or unpredictabilities that occur within the greater pattern of God's plan – a plan which is admittedly beyond full human understanding but is at least discernable. The evolving story of God's love for his children and his creation as accounted in the Bible is the greater pattern. It is a pattern which gives hope because good continually overcomes evil. But it is still a pattern in which uncertainty exists.

In this predictable unpredictability, bad things happen because God's creation is essentially free, even though it is following his plan of the evolution of greater goodness and love. Humans learn what a Hitler is and are therefore able and willing to stand up to a Stalin or a Saddam Hussein. Children dying of cancer is a terrible tragedy so humankind is driven to research designed to eliminate the disease. Volcanoes can be deadly surprises so geophysicists strive to learn to predict them.

Finding a solution to the problem of evil can be more difficult. Evil does not happen because God does not care or because he is incapable of stopping

**Evil does not happen because God is a mystery beyond human understanding who asks his children to wait in ignorant faith.**

it. And it does not happen just because God is a mystery beyond human understanding who asks his children to wait in ignorant faith.

Taking the view that God works through an evolving plan of greater goodness within a freedom-filled and non-deterministic creation gives human beings a very real and important role: to be agents for goodness because that will help bring about more goodness. Every time a painful or tragic event occurs, there is the potential for people around the affected ones to "love them through it." Evil, as humans perceive it, is a consequence of the freedom that God has granted the physical creations and the human spirit. The power of evil is overcome when humans choose to love one another until they are through the pain inflicted by the evil. It is sustained by faith in God and by a rational understanding of how he works out his will in the midst of a creation that he made both free and uncertain.

God does not leave his creation in hopeless and comfortless disarray. His plan of goodness and evolving "regularity in the midst of irregularity" is shown in the beauty of the physical world and the harmony and healing that comes from unselfish love among humankind.

It is all ultimately a matter of faith, but it is not an irrational faith. It is a faith that squares up very well with the best rational insights science and mathematics can provide and with the witness of holy scripture. □

*The Rev. Michael T. McEwen is an assistant professor at the University of Central Oklahoma.*

# Never Again the Same Church

There have been articles in TLC about the doings at Christ Church, St. John's Parish, Accokeek, Md., for more than six months. We have been criticized by more than a few readers for devoting space to it, for writing editorials about it, and for making it the "cover story" in one issue. "No one cares," was the usual argument. I disagree. Episcopalians ought to care about what happened to the Accokeek parish. I contend that the decision of the federal court in Maryland [TLC, Nov. 18] has changed forever the way the Episcopal Church functions.

The federal judge's decision that the Rev. Samuel Edwards was not the rector of the parish and would have to vacate the rectory within 10 days also means that Bishop Jane Holmes Dixon has access to the parish, which had told her several months ago she was not welcome. It means she can preside at a vestry meeting whenever she likes or celebrate the Eucharist whenever she chooses.

The outcome of this case is not a shock to most observers of such squabbles. Invariably, when a decision is rendered, it is on the side of the diocese. I, however, was a bit surprised. Naively, I had guessed that the court would cite differences of church and state and would send it back to the church with instructions to settle it. I had visions of this dragging on for months, even years.

Now that a decision has been made, and with the knowledge that an appeal could affect the outcome, here's why I think the Episcopal Church will never be the same:

**Canon law has been weakened greatly.** We have learned in recent years that warring factions in the church are wont to wave copies of *Constitution and Canons* at each other — sometimes at the same time. It would seem from Judge Peter Messitte's decision that as long as the Episcopal Church is "hierarchical," bishops

will get whatever they want, regardless of what the canons state.

**The movement of orthodox clergy is restricted.** If you're an Episcopal priest who believes, say, that holy scripture is the inspired word of God, you may want to stay put and not move to another diocese.

Especially one in which the ordinary looks at scripture differently. Chances are you'll be unacceptable in that diocese, no matter how good a priest you are.

**Traditional Anglo-Catholics do not have a bright future.** You've known this for years, haven't you? But those who fall under this label held out hope that as long as they believed what Anglicans have always believed, there would be a place for them. Unless Forward in Faith North America consecrates its own bishop who is recognized by the Archbishop of Canterbury [TLC, Nov. 18], many of them will be shopping for another church.

**Parishes will no longer be able to call whom they want as rector.** This has always been a murky area, but in general, parishes have been able to call whom they choose, as long as the name of the priest elected has been made known to the bishop. The decision in the Accokeek case apparently gives the bishop the right to say no to the parish's choice, if the bishop does not agree with the rector-elect's theology, even though the canon reads "that the person [called] is a duly qualified priest."

The most unfortunate upshot of Judge Messitte's decision was that Fr. Edwards had only 10 days to vacate the rectory (later revised to Nov. 28). Not a very compassionate way to treat anyone.

It seems to me that the Diocese of Washington got everything it wanted out of this decision, but as a TLC editorial stated, "Regardless of the outcome in the case, there will be no winners" [TLC, June 17].

*David Kalvelage, executive editor*

Episcopalians ought to care about what happened to the Accokeek parish. The decision has changed forever the way the Episcopal Church functions.

## *Did You Know...*

**Former President Millard Fillmore was married in St. Matthew's Church, Moravia, N.Y.**

## *Quote of the Week*

**The Most Rev. Maurice Sinclair, Presiding Bishop of the Southern Cone, on how changes are made in the Episcopal Church: "First, they break the rules. Then they re-make the rules. Finally they impose the new rules."**

## The Suffering Church

For most Episcopalians, the International Day of Prayer for the Persecuted Church may have slipped by quietly and without notice, but the murder of 18 Christians in a church in Pakistan [TLC, Nov. 18] illustrates vividly the depth of the problem. Continuous prayers are needed for Christians in countries where simply believing in Jesus Christ as Savior puts one at risk of death. Pakistan has long been a place where Christians have been persecuted, but it is not alone as a trouble spot. The Sudan, Nigeria, Indonesia and Malaysia are nations where the church and its members have been persecuted in recent months. Christians in persecuted communities need our prayers, not only on one Sunday, but throughout the year. Let us pray that Christians who suffer for their faith may endure this persecution. And may the hearts of the persecutors be turned from evil.



Christians  
in persecuted  
communities  
need our prayers,  
not only on  
one Sunday,  
but throughout  
the year.

## Wrong Way to Bring Change

The decision by the bishop and the standing committee of the Diocese of Delaware to publish guidelines for the blessings of same-gender relationships [TLC, Nov. 18] is an unfortunate development in the ongoing tension within the Episcopal Church. Before the church has taken action on whether such relationships ought to be blessed, Delaware has decided on its own to authorize unscriptural rites, apparently because three congregations requested it. In taking this action, Delaware has separated itself from catholic practice, from the belief of a vast majority of Christians, and from most of the Anglican Communion. Delaware is not the first diocese to allow for these blessings to take place, but its disregard for those who cannot accept such an innovation will further splinter an already fragile body. There is a proper, and canonical, method of bringing about changes within the church. The leadership of the Diocese of Delaware has decided to ignore it.

## When All Else Fails . . .

For several years there has been talk among various conservative groups within the Episcopal Church about “flying” bishops who would provide episcopal ministry to those congregations and individuals unable to accept theologically the concept of female priests and bishops. We have opposed this idea in previous editorials, mostly because the idea would further separate a church already tottering on the brink of division. Now Forward in Faith International North America (FIFNA) has announced it will consecrate a bishop to serve this purpose [TLC, Nov. 18].

FIFNA, formerly the Episcopal Synod of America, is an organization comprised largely of Anglo-Catholics. The group cites the fact that the 1998 Lambeth Conference of Anglican bishops adopted a resolution affirming that those who dissent from the ordination of women to the priesthood (as well as those who assent to it) are “loyal Anglicans” and that appropriate episcopal ministry regarding this provision should be made available to them. Given the fact that the American church has failed to move in this direction, FIFNA has taken it upon itself to make such a move. While it is difficult to be supportive of FIFNA’s plan, it is now time to admit that the concept of flying bishops may be the only way to keep a sizable number of traditionalists in the Episcopal Church. It seems to have worked well in England and Wales, and depending how the plan is put together here, it may be worth a try.

# Cultures in CONFLICT

*One church is no longer possible.  
It's time for our bishops to cut loose  
the children with their inheritance intact.*

By Becca Chapman

After 25 years as a lay Episcopalian, one thing has become perfectly clear. We are a church that harbors cultures in conflict. We appropriately attempt to appear as one happy though diverse family, but, in fact, we are deeply divided along cultural lines.

There seems to be (at least) four clear cultures within the Episcopal Church. There is the high-church, Anglo-Catholic culture, where the leadership leads and lives according to liturgical patterns and traditional churchmanship. There is the low-church, evangelical culture, where the leadership preaches and lives according to clear biblical mandate but often adopts modern church-growth, outreach-oriented models of churchmanship. There is the broad-churchman culture, where the leadership strives to maintain the balanced, old liberal tenant of tolerance and inclusivity, attempting at all costs to remain faithful to God by fostering unity among all his people. And, finally and most vocal, if not most pervasive, there is the liberal culture that passionately presses the edges of traditionally accepted doctrine, methodology and scriptural interpretation while appealing to new and radical constituencies.

The past 25 years have witnessed gargantuan effort on the part of every culture within the Episcopal Church to "come together" and "work out" ways in which we can peacefully coexist. Superhuman effort and energy has been spent keeping the family happy, outwardly healthy and functional. Of course, we have also

seen incidences of one-upmanship, name calling and political maneuvering, but, on the whole, a genuine attempt has been made to sustain unity in diversity. However, the view from the pew, if not yet from the pulpit, is that this effort is in serious danger of futility and failure.

Based upon accepted theories of organizational culture, corporations and churches alike need shared basic assumptions in order to succeed. Common espoused values, common

the leaders of our organization, the parents of this spiritual family: Allow the church to disperse gracefully for the sake of mutual growth and success in the future, and allow this family to divide with our rightful inheritance intact. Secular business leaders would quickly identify the impossibility of future expansion as a church with so few shared basic assumptions and values, and with so much energy consumed by internal wrangling. Any parent would concede the need to cut loose the children with their inheritance (property) in order to give wings to the vision and call upon each one's life. To hold desperately to the corporate reins and insist upon a certain direction for us all, whether or not it is consensually agreeable, will only continue the demise of the Episcopal Church. Jesus reminds us, "Any kingdom divided against itself will be ruined, and a house divided against itself will fall" (Luke 11:17). There comes a time when we must concede the sad truth that our cultures are in conflict, with seemingly irreconcilable differences.

Our times and we, the people, call upon our bishops to be the fathers of this generation's prodigal sons and grant inheritance in love to their children and let go for the sake of God's future glory. Though the father was grieved to see the prodigal depart, for the sake of allowing God to have his way with his child, the father graciously granted permission. Separating amenably would send a powerful message of love to and for all God's people and a message of faith in God's provision for all our futures. May God grant our bishops wisdom as they hold our futures in their hands. □

*Becca Chapman is director of lay ministry at St. Stephen's Church, Sewickley, Pa.*

## 4 Cultures of the Episcopal Church

### Anglo-Catholic

The leadership leads and lives according to liturgical patterns and traditional churchmanship.

### Evangelical

The leadership preaches and lives according to clear biblical mandate but often adopts modern church growth models.

### Broad Church

The leadership strives to maintain the balanced, old liberal tenant of tolerance and inclusivity.

### Liberal

Passionately presses the edges of traditionally accepted doctrine, methodology and scriptural interpretation while appealing to new and radical constituencies.

goals, common paradigms of thought, meaning and rules of the game are foundational for successful and growing organizations. Diversity is essential to accomplish a variety of objectives, but at the core, there needs to be, as Edgar H. Schein points out in *Organizational Culture and Leadership*, shared basic assumptions upon which all leaders build and shape. This does not seem possible in the Episcopal Church.

Therefore, a plea from the pew to



# All Are Forgiven

"Righteous Anger" [TLC, Nov. 4] instructs, "... forgiving one who is not repentant ... is blasphemous ..."

Christ's words from the cross were "Forgive them, Father, for they know not what they do." If there was more than this — like, "but only after they repent" — it was apparently missed in the confusion of the moment. Nor are there any words of repentance from the nail pounders recorded. "Forgive us our trespasses as we forgive those who trespass against us" does not include a caveat based on repentance.

I am just as angry as others are. I may even argue that mine is a righteous anger. I do not know how to turn the other cheek to things like this. But I have been taught that all persons are forgiven through the death and resurrection of Jesus Christ. It is now left for me to repent and accept that forgiveness, undeserved though it is, and to pass it along to those who offend me (whether they deserve it or not).

If that's not right, I need a lot of help. Please hurry. I'm 73 years old.

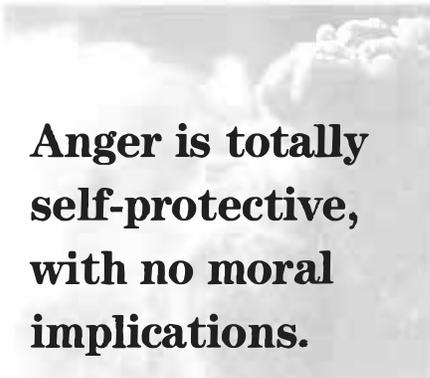
*Robert Hancock  
Richmond, Va.*

James E. Flowers and I have different views and definitions of forgiveness. I was with him about anger being appropriate as a response to terrorism and the necessity to oppose and prevent such evil. But forgiveness is not "God's response to a sorrowful and contrite heart." Rather, the sorrow and contrition are responses to God's grace.

It is "while we are yet sinners" that God reaches out to us in love. His affirmation that "we must be ready to forgive" is my definition of forgiveness itself — the willingness for God to bless the sinner, knowing that repentance is one of God's blessings which we all need. Such forgiveness need not or should not wait — giving the evil one control over one's own spirit. As the Great Litany says, "Forgive our enemies . . . and . . . turn their hearts." Nor must

we forgive and forget. Before repentance has taken place forgetting is both imprudent and unloving, offering occasions of further sin. After repentance, the sin is memorable as an instance of God's great grace and glory. Certainly St. Paul always reminded folks of his former sins as a way of glorifying God.

*(The Rev.) Mary Kay Bond  
Salina, Kan.*



## Anger is totally self-protective, with no moral implications.

This is a serious question for James E. Flowers, regarding his article on righteous anger: If righteous anger is the natural and proper response for a moral person to evil, what is his explanation for the anger expressed by those whom he would not call moral?

Isn't it true that a person's character is what guides him/her in responding to anger (and other emotions)? My thoughts about anger have led me to believe that anger is an organism's mobilizing response to a perceived threat. As such, it is totally self-protective, with no moral implications. It appears to me that the morality or immorality of the response has to do with the individual's ability to think, judge, choose, restrain, etc. And, of course, the resulting action is ultimately judged by the subjective values of the observer of the angry person.

*Jesse Kray  
Richmond, Calif.*

One does wonder upon what scripture text the Rev. James Flowers bases his contention that we are a "moral peo-

**"Forgive us our trespasses as we forgive those who trespass against us" does not include a caveat based on repentance.**

ple." The overwhelming testimony of scripture is, as Paul tells us in Romans, "There is no one righteous, not even one," and "there is no one who does good."

A "moral people" would not run stop signs, cheat on their income tax, or engage in any of the larcenies, petty and not so, which infest our society. A "moral people" would be capable of saving themselves through observance of the law and have no need of a Savior.

*Jeffrey M. McHale  
Scranton, Pa.*

This is in response to article on righteous anger [TLC, Nov. 4]. Of course it's all right to be angry, and forgiveness isn't easy. But that's as far as I can be in agreement with him.

I'm appalled that a priest of the church thinks that forgiveness without eliciting repentance is blasphemous. Nowhere in the gospel do I hear Jesus tell us we must forgive only the repentant. Nor does he say we should first decide that the sinner is deserving of our forgiveness, which implication I hear in Fr. Flowers' words.

Our need for forgiveness from God does call us to repentance. But if we act in that way toward our fellow-sinners ... well, sounds like playing God to me.

*Sr. Andrew-John, ObJN  
Milwaukee, Wis.*

## Bishops as Dictators

The decision of the federal court in *Dixon v. Edwards et al* [TLC, Nov. 18] is an abomination and makes one mindful of St. Paul's admonition about letting secular courts resolve disputes among Christians.

The court has affirmed the Episcopal Church as a "hierarchical church" but now has set precedent by effectively establishing bishops as dictators. The wording of the opinion which states "Ultimately she (Dixon)

is the one who determines who in the Diocese may be ordained as clergy" makes a mockery of Title III, Canon 17, which gives local vestries and not the bishop the authority to select their rector. The bishop's sole function is to determine if the priest is "duly qualified," and under canon opposition to the ordination of women to the priesthood and episcopate is not grounds for refusal. The court makes the bishop the sole arbiter of the meaning of "duly qualified" and the parish's wishes are held for naught.

No Episcopal church can feel comfortable with this decision. This precedent deprives parishes of any rights. The Episcopal Church in the United States from its inception was careful to structure its polity different from that in England so parishes would have their canonical right to call a rector of its choosing. This opinion will no doubt be praised by liberals anxious to further drive catholics out of the Episcopal Church and into the arms of foreign bishops. But it is bad law and worse theology to give any bishop this kind of power. The Accokeek tragedy is only the beginning of the end of the Episcopal Church as a lawful institution and the body of Christ.

*Charles C. Wicks  
Elkhart, Ind.*

## Call to Perfection

Fr. Hewitt asked in his letter [TLC, Oct. 28], "Was that not happening, in fact, when Jesus said of several established moral laws, 'you have heard it said of old that ... but I say unto you ...'?" implying that Jesus did, in fact, rescind moral code in the sermon on the mount. I share with Fr. Robert a thought from my Old Testament professor, who once said something along the lines of "I really wish I could simply live under the Old Covenant. All the rules were so simple and clear back then." He implied in this statement that Jesus' challenges in the sermon on the mount actually made life more difficult, not more liberating.

Jesus' call was to perfection, not anarchy. Has Fr. Robert read the words which he omitted with his points of ellipsis? "You have heard that

it was said to the people long ago, 'Do not murder, and anyone who murders will be subject to judgment. But I tell you that anyone who is angry with his brother will be subject to judgment' (Matt. 5:21-22, to give one example of many). Jesus goes on to say that anyone who even calls his brother some offensive name is in danger of the fire of hell. How is this a repeal of the moral code? Jesus came not to abolish the law, but to fulfill it (cf. Matt. 5:17).

He came not to wipe it away, but to clarify it, as he did in the sermon on the mount. Now, not only is the physical act of murder a sin, but the anger of our hearts is murder. Now, not only is sleeping with someone else's spouse a sin, but looking with lust is adultery. These words raise the bar of standards, not lower or abandon it.

*(The Rev.) Jay Parker  
Church of the Holy Cross  
Sullivan's Island, S.C.*

## Need Help With Christmas Planning?

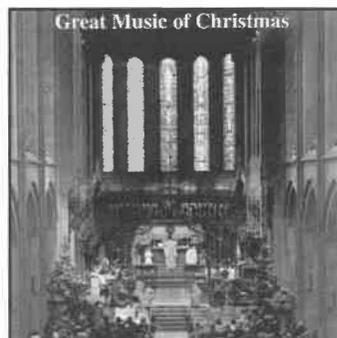
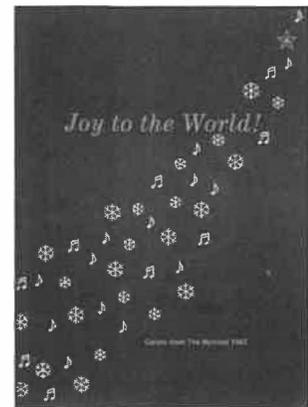
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## LETTERS TO THE EDITOR

With regard to Fr. Hewitt's response [TLC, Oct. 28] to my article on homosexuality and the church:

1. He appears to have missed my point about distinguishing between moral and theocratic Levitical laws. In the section of Matthew that he refers to, our Lord expands the moral laws he cites (those against killing and adultery) in ways that little support Fr. Hewitt's case, and rescinds certain theocratic laws (concerning divorce, swearing oaths, and retribution — all necessary controls for a geo-political realm, but no longer needed with its fulfillment in him), just as I said in my article. The revolution in moral and religious outlook Fr. Hewitt rightly cites is called the church.

2. I have re-read my article and can't imagine where Fr. Hewitt gets the idea that I consider "patriarchy" the bedrock of civilization. I do make assumptions, of course. For the record they are (a) that holy scripture is both an accurate account and an active means of God's self-revelation to mankind; and (b) that, as therein promised by our Lord, the Holy Spirit has been leading his church into all truth during the 2,000 years of her history. I do see Fr. Hewitt's problem with this: There is no evidence in either place that God is on the side of those either fighting against patriarchy or for homosexual liberation.

3. I'm not exactly losing sleep over the prospect of committing an "anthropological heresy" (whatever that is). I do know a little something about Christian heresies and am concerned both with the air of Marcionism in his positing a discontinuity between the law and the gospel, and the Montanism apparent in his belief in a new revelation concerning sex and "patriarchy" — a revelation unavailable, it would seem, to previous generations — and, I will note, to many of the rest of us.

*Daniel Muth  
Prince Frederick, Md.*

### What Happened?

The report of the "installation into the historic episcopate" [TLC, Oct. 28] of the new presiding bishop of the ELCA is confusing. Did Presiding

Bishop Frank Griswold actually consecrate him as a bishop in the historic episcopate of the Holy Catholic Church — or merely install him into his new office?

The historic episcopate is a gift Anglicanism has received and valued for more than 400 years. If Lutherans can come to recognize the value of this link with the apostolic church and the tradition passed down for 2,000 years, then perhaps they will gratefully receive this gift which we have to share. The ecumenical movement is not furthered by the muddled thinking of those who (a) are willing to jettison the historic episcopate, or (b) overlook the inconsistency of recognizing Lutheran orders which in turn recognize Presbyterian, etc. orders, or (c) state flatly that Anglicans recognize the primacy of the pope (as an English bishop recently affirmed).

*(The Rev.) Richard C. Tumilty  
Grass Valley, Calif.*

**She is still a woman,  
and as such  
not theologically  
qualified to celebrate  
at the altar for me.**

### One Difference

It was with a mixture of amusement and sadness that I read the article about the Episcopal Women's Caucus' "Angel Project" [TLC, Nov. 4]. Is the EWC naive or do they just not get it? I am sure that if I meet one of the women sent to my diocese (Quincy), I will find her friendly, spiritual, intelligent, compassionate, and possibly witty — all things (among others) that I look for in a priest, with one major difference. She is still a woman, and as such not theologically qualified to celebrate at the altar for me.

*Janet Nicholas  
Carthage, Ill.*

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Schola Nova, Denver, Colo.

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### Eugène Reuchsel: Promenades en Provence

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Pro Organo CD (7112)

A distinguished young British organist, Simon Nieminski, assistant organist at St. Mary's Cathedral, Edinburgh, devotes this recording to the music of a too-little-known 20<sup>th</sup>-century French composer — Eugène Reuchsel (1900-1988) — played expertly on the newly restored Kilgen organ of the Cathedral of St. Louis, in St. Louis, Mo. The massive organ (stop list and specs included in the liner) and resonant space seem ideal for the virtuoso repertoire heavily indebted to Reuchsel's beloved and admired predecessors in the French symphonic school, Widor, Vierne, Dupré and Bonnet. The 13 selections from the three volumes of Reuchsel's *Promenades en Provence* (1959 and 1973) are complemented by two selections from Reuchsel's *Bouquet de France*, a collection of folk-song harmonizations originally composed in the 1940s for voice and piano but arranged for solo organ by Reuchsel by 1987. More than an hour and a quarter of magnificent music played magnificently.

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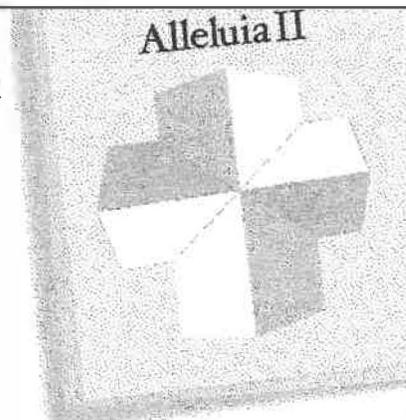
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The Rev. **Douglas Freer** is rector of St. James', 300 Broadway, Long Branch, NJ 07740.

The Rev. **Muriel Hubert** is rector of St. Thomas', 212 N Main St., Glassboro, NJ 08028.

The Rev. **Patrick Hunt** is vicar of St. John's, 1704 Old Black Horse Pike, Chews Landing, NJ 08012.

The Rev. **Henry Peter Jansma** is vicar of St. Mary's, 501 Green St., Haddon Heights, NJ 08035.

The Rev. **Robert G. Johnson** is assistant at St. John's, 102 E Avenue G, La Porte, TX 77572.

The Rev. **Charles Lochner** is rector of St. Peter's, 505 Main St., Spotswood, NJ 08884.

The Rev. **Frieda Malcolm** is rector of St. Alban's, PO Box 1272, Salisbury, MD 21802-1272.

The Rev. **Susan Mueller** is deacon at St. Andrew's, 1833 Regent St., Madison, WI 53705.

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The Rev. **Douglas Travis** is rector of Trinity, 3333 S Panther Creek Dr., The Woodlands, TX 77381.

The Rev. **Sue von Rautenkranz**, deacon, is

missioner for youth ministry in the Diocese of Upper South Carolina, 1115 Marion St., Columbia, SC 29201.

The Rev. **John Urban** and the Rev. **Ruth Urban** are co-rectors of St. Peter's by-the-Lake, PO Box 5026, Brandon, MS 39047.

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**Invocation**

Humanity stride empty ways  
without Divine Compass to guide,  
vacuous, vacant darkness reigns.

Eternity eradicates the shores,  
a clutch of remorseless hands,  
fearful of enduring despair.

Hope fortunes will soon emend,  
many are cruel, an empty void,  
suffer through uncaring times.

And after the cross is borne,  
have Peace, know grief will  
alleviate with Blessed Prayer.

**Ronald McKinnon Thompson**

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**ST. MARY'S** 623 E. Ocean Blvd. (561) 287-3244  
The Rev. Thomas T. Pittenger, r; the Rev. David Francoeur, Assoc r; the Rev. Beverly Ramsey, d Youth & Christian Ed; the Rev. Jonathan Coffey, the Rev. Canon Richard Hardman, the Rev. Peggy Sheldon, assisting; Allen Rosenberg, Music Dir  
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Sun Eu 8, 10; Thur Eu/Healing; Fri Eu 12:10; H.D. 9:40 Mat. 10:00 Eu

## AUGUSTA, GA

**CHRIST CHURCH** Eve & Greene Sts.  
The Rev. Theodore O. Atwood, Jr., r  
Sun Masses 8 & 10 (Sung). Wed 6:30 (706) 736-5165

## CHICAGO, IL

**ASCENSION** N. LaSalle Blvd at Elm (312) 664-1271  
The Rev. Gary P. Fertig, r; the Rev. Richard Higginbotham ascensionchicago.org  
Sisters of St. Anne (312) 642-3638  
Sun Masses 8 (Low), 9 (Sung) 11 (Sol & Ser), MP 7:30, Adult Ed 10. Sol E&B 4 (1S) Daily: MP 6:40 (ex Sun) Masses 7, 6:20 (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  
Sun Eu 10:15 (Sat 5). Wkdy Eu Tues 7, Wed 7, Fri 10:30. Sacrament of Reconciliation 1st Sat 4-4:30 & by appt

## INDIANAPOLIS, IN

**CHRIST CHURCH CATHEDRAL**  
Monument Circle, Downtown  
The Very Rev. Robert Giannini, dean  
Sun Eu 8 & 10; 10 Christian Formation

## BOSTON, MA

**THE CHURCH OF THE ADVENT** (617) 523-2377  
30 Brimmer Street Email: office@theadvent.org  
The Rev. Allan B. Warren III, r; the Rev. Benjamin J. King, c; the Rev. David J. Hogarth; Jane Gerdsen, Pastoral Asst for Youth Work Web: www.theadvent.org  
Sun MP 7:30, Ch S, 10:15; Masses 8, 9, 11 (Sol High); Mon-Fri, Mass 7:30; MP 9; EP 5:30; Wed, C, 5, Mass 6; Sat, MP 8:30, Mass 9, C 9:30

## LENOX, MA

**TRINITY PARISH** 88 Walker St. (413) 637-0073  
The Rev. Edward Ivor Wagner, r  
Sun: MP 7:15, Quiet H Eu 8, Sung H Eu 10:15, Ev 5. Daily: MP 7, EP 5:30; H Eu Tues noon, H Eu & Healing Thurs 10

## KANSAS CITY, MO

**OLD ST. MARY'S** 1307 Holmes (816) 842-0985  
The Rev. Paul Cook www.stmaryskcmo.org  
Masses: Sun 8 Low; 10 Sol; Noon: Daily, Sat 11

## LAS VEGAS, NV

**CHRIST CHURCH** 2000 S. Maryland (702) 735-7655  
1 mile off Strip  
H Eu Daily (ex Sat)

## NEWARK, NJ

**GRACE CHURCH** 950 Broad St., at Federal Sq.  
The Rev. J. Carr Holland III, r  
Sun Masses 8 & 10 (Sung); Mon-Fri 12:10

## SANTA FE, NM

**HOLY FAITH** (505) 982-4447 311 E. Palace  
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Sun H Eu 7:30, Sung H Eu 9, 11:30, Christian Ed 10:30. Monday Rosary 10. Tues H Eu 10. Thurs H Eu 12:10. MP and EP daily

## NEW YORK, NY

**ST. THOMAS** 5th Ave. & 53rd St. (212) 757-7013  
www.saintthomaschurch.org  
The Rev. Andrew C. Mead, r The Rev. Canon Harry E. Krauss, sr c; the Rev. Park McD. Bodie, c; the Rev. Joseph E. Griesedieck, c; the Rev. Robert H. Stafford, asst  
Sun H 8, 9, 11, Choral Ev 4. Wkdy MP & Eu 8, Eu 12:10, EP & Eu 5:30. Tues and Thurs Choral Ev & Eu 5:30. Choral Eu Wed 12:10. Sat Eu 10:30

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Mon-Thurs 8:30-6; Fri 8:30-5:30. 1-800-551-1220

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Sun Eu 8, 9 Cho Eu 11, Cho Ev 5, "Come as you are" Eu 7. Mon-Fri MP 8, Eu 12:05, EP 5:30 (Thurs 6 "Sunday on Thursday" Cho Eu). Sat MP & Eu 10. Church open 365 days 8-8 (Sun 8-9). For tours call 378-0265. Cafe open for breakfast, lunch & dinner Sun-Fri. Book & Gift Shop open daily.

**ST. MARY THE VIRGIN** (212) 869-5830  
145 W. 46th St. (between 6th & 7th Aves.) 10036-8591  
www.stmvmr.org  
Sun: Mass at 9 (Low), 10 (Sung), 11 (Sol), 5 (Low), MP 8:30, EP 4:45. M-F: Mass at 12:15 & 6:20; MP 8:30, Noonday Office 12; EP 6. Sat: Mass at 12:15, Noonday Office 12; EP 5. C 11:30-12, 4-5

**EPISCOPAL CHURCH CENTER**  
**CHAPEL OF CHRIST THE LORD** 2nd Ave. & 43rd St.  
Daily Morning Prayer 8:45; H Eu 12:10

## ASHEVILLE, NC

**CATHEDRAL OF ALL SOULS** (Biltmore Village) 2 Angle St. mail@allsouls cathedral.org  
H Eu Sun 8, 9, 11:15. Wed noon, 5:45 (828) 274-2681

**ST. MARY'S CHURCH** (Grove Park) 828-254-5836  
337 Charlotte St. at Macon stmarysparish@maln.nc.us  
The Rev. William S. Bennett  
Sun Masses 5:30 (Sat vigil) 8 (Low) & 11 (Sung), Sun MP at 7:45; Daily EP 5:15, Mass 5:30; C Sat 4, Rosary 1st Sat 4:45

## PHILADELPHIA, PA

**CHURCH OF THE ANNUNCIATION, B.V.M.** 324 Carpenter Lane (19119-3003)  
The Rev. David L. Hopkins r  
Sun Mass 9 (Low), 11 (High). Thurs 10 (Low)

## SELINSGROVE, PA

**ALL SAINTS** (717) 374-8289  
129 N. Market  
Sun Mass 9:30. Weekdays as anno

## WHITEHALL, PA

(NORTH OF ALLENTOWN)  
**ST. STEPHEN'S** 3900 Mechanicsville Rd.  
Sun 8 Eu; 9:15 Ch S; 10:30 Sung Eu; Daily Mass as posted.  
Bible Study T, Th; 1928 BCP

## PROVIDENCE, RI

**S. STEPHEN'S** 114 George St. (401) 421-6702  
The Rev. John D. Alexander, r  
Sun Masses 8 (Low), 10 (Sol), MP 7:30. Daily as posted

## CORPUS CHRISTI, TX

**CHURCH OF THE GOOD SHEPHERD** (361) 882-1735  
The Rev. Ned F. Bowersox, r 700 S. Upper Broadway  
The Rev. Frank E. Fuller, asst www.cotgs.org  
The Rev. Margarita Arroyo, c  
Sun 8, 9 & 11:15. Weekdays as anno

## DALLAS, TX

**INCARNATION** 3966 McKinney Ave.  
The Rev. Larry P. Smith r; the Rev. Frederick C. Philpott v; the Rev. Michael S. Mills; the Rev. Craig A. Reed; the Rev. A. Thomas Blackmon  
Sun Eu 7:30, 9, 9:15, 11:15, 5. Daily Eu 7 & 12 noon. Daily MP 6:45, EP Mon-Fri 6 (214) 521-5101

## HOUSTON, TX

**PALMER MEMORIAL** 6221 Main Street (77030)  
Across from the Texas Medical Center and Rice University  
www.palmerchurch.org (713) 529-6196 Fax: 713-529-6178  
The Rev. James W. Nutter, r; the Rev. Samuel R. Todd; the Rev. Kenneth R. Dimmick; the Rev. Ed Gomez; the Rev. Mary A. Royes.  
Sun Eu 7:45, 9, 10:15, 11, 6; Ch S 10, 5 Contemp. Youth Serv.; Tues Noon Eu in Spanish; Wkday Services; Sat 6 Taize Eu.

## MILWAUKEE, WI

**ALL SAINTS CATHEDRAL** 818 E. Juneau  
The Very Rev. George Hillman, dean ascathedral.org  
Sun Masses 8, 10 (Sung). Daily as posted. (414) 271-7719

## SAN JUAN, PUERTO RICO

**ST. JOHN'S CATHEDRAL** (English speaking parish)  
1401 Ponce de Leon, Stop 20 in Santurce (787) 722-3254  
Sun H Eu 8 & 11 (Cho). www.forministry.com

## PARIS, FRANCE

**THE AMERICAN CATHEDRAL OF THE HOLY TRINITY**  
23, Avenue George V, 75008 Tel. 011 33 (0)1 53 23 84 00  
The Very Rev. Ernest E. Hunt, III, D. Min., dean; the Rev. Bernard Vignot, Francophone ministry the Rev. Nathaniel Hsieh, Taiwanese ministry; the Rev. George Hobson, canon theologian  
Sun Services: 9 H Eu, 10:45 Sun School, 11 H Eu, 3 H Eu in Chinese, 5 Cho Ev (3rd Sun), Wkdy Services 9:15 MP M-F; 12:30 H Eu Wed, 11:30 H Eu Fri in French, 6 H Eu Sat in French

## LUTHERAN

## MOJAVE, CA

**HOPE CHURCH** K and Inyo Streets  
The Rev. William R. Hampton, STS  
Sun Eu 10

**KEY** – Light face type denotes AM, bold face PM; add, address; anno, announced; A-C, Ante-Communion; appt., appointment; B, Benediction; C, Confessions; Cho, Choral; Ch S, Church School; c, curate; d, deacon; d.e.r.e., director of religious education; EP, Evening Prayer; Eu, Eucharist; Ev, Evensong; ex, except; 1S, 1st Sunday; hol, holiday; HC, Holy Communion; HD, Holy Days; HS, Healing Service; HU, Holy Unction; Instr, Instructions; Int, Intercessions; LOH, Laying On of Hands; Lit, Litany; Mat, Matins; MP, Morning Prayer; P, Penance; r, rector; r-em, rector emeritus; Ser, Sermon; Sol, Solemn; Sta, Stations; V, Vespers; v, vicar; YPF, Young People's Fellowship. A/C, air-conditioned; H/A, handicapped accessible.



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