**The Apostles Post**

26238 North Highway 59

Wauconda, Illinois

FEBRUARY 2019

2015



**FROM THE VICAR’S DESK** *(M. C. Gillette)*

 I have unilaterally decided – which I think is fair, given that this *is* entitled “From the Vicar’s Desk” and I’m the closest thing we have to a Vicar – that we shall have a series of newsletter cover articles dedicated to those Feast Days which are significant enough to merit a white-date-square on The Lectionary Page but not so significant that we, at least here, have a special worship service to mark them. So then. It being February, we’ll focus on The Presentation of Our Lord, which is a grand way to start, given that it’s a twofer – it’s also Candlemas Day. (And, as an *added* bonus, it is *also* known as the “Purification of Mary.” I feel as if I’m selling MyPillow pillows “as seen on TV.”)

Date: 02 February

Assigned Readings (for The Presentation): Malachi 3:1-4 / Psalm 84 / Hebrews 2:14-18 / Luke 2:22-40

Let’s try to unravel this embarrassment of riches piece by piece.

1. Presentation of our Lord / Purification of Mary. This Feast was already being celebrated in Jerusalem in the 4th century, according to the diaries of the contemporary pilgrim woman Egeria (or Etheria). Historically, it concludes the celebration of the Nativity – remember this in case you need an excuse for why your tree is still up on February 1st. (After the 2nd, I’m afraid, you’re on your own for a plausible explanation.) It is celebrated on the 2nd of February because the 2nd of February is exactly 40 days (inclusive) after Christmas, which, as we all know, is Jesus’ birthday. Or not. But Jesus had to be born on *some* date, and as nobody bothered to record which one, the 25th of December will do.

In 4th century Jerusalem, however, the Presentation/Purification was celebrated on February 14th, because the Western (Roman) custom of celebrating Christmas on December 25th was not widely practiced. When the 25th *did* become a more common date, the Feast was moved to February 2nd . In the Eastern (Byzantine) practice, it was introduced by the emperor Justinian in the 6th century as the “*Hypapante*” or “Encounter,” referring toJesus’ encounter with the aged Simeon, who represented the just men of Israel who had patiently awaited the fulfillment of the messianic prophecies for so many years.

Whatever day it was being celebrated, whatever it was being called, this Feast centered on the fact that Jesus’ parents, being observant Jews, followed the Mosaic laws for purification and redemption: “For seven days after a woman gives birth to a son, she is ritually unclean, as she is during her monthly period…Then it will be thirty-three more days until she is ritually clean from her loss of blood; she must not touch anything that is holy or enter the sacred Tent until the time of her purification is completed...When the time of her purification is completed…if the woman cannot afford a lamb, she shall bring two doves or two pigeons, one for a burnt offering and the other for a sin offering, and the priest shall perform the ritual to take away her impurity, and she will be ritually clean.” (Leviticus 12:1-8) According to the law, only the mother needed to be *purified*, but, as a firstborn son, Jesus needed to be *redeemed* (Exodus 13:11ff). Of course technically, being the mother of *God*, *Mary* didn’t need to be purified, and *being* God, *Jesus* didn’t need redeeming, but the holy family chose to submit to the Law. So everybody trudged off to Jerusalem.

Completing their business in the Temple, Mary and Jesus (and presumably Joseph) were seen by the prophets Simeon and Anna. This encounter was something of an 'epiphany' in its own right, as Jesus was revealed as the Messiah through Anna’s testimony and Simeon’s words “Lord, now let your servant depart in peace, according to your word; for my eyes have seen your salvation which you have prepared in the presence of all peoples, a light for revelation to the Gentiles, and for glory to your people Israel.” With Simeon’s closing prophecy to Mary, "Behold, this child is set for the fall and rising of many in Israel, and for a sign that is spoken against (and a sword will pierce through your own soul also), that thoughts out of many hearts may be revealed,” liturgical attention (theoretically) turns toward Easter.

2. Which brings us to Groundhog Day. No, wait! Really! See… Candlemas… Light… Solstice/Equinox… mmm… no, wait! Really!

 As Simeon said so eloquently, Christ is the light of the nations. In the 7th century, picking up on this theme, Pope Sergius I celebrated the Presentation/Purification with a procession of candles – hence, Candlemas. The tradition of having one’s candles for the upcoming year blessed by the Church grew out of this way of honoring the arrival and manifestation of the Divine Light to the world, candles being – among so many other things – symbols of the Light of Christ. And, incidentally, the 2nd of February is also halfway between the (dark) winter solstice and the (lightening) spring equinox, so the time of year already had significance for the ancient people into whose indigenous spiritual practices Christianity came. This midway point was one of great importance to those whose dependence on nature was such that they were able to sense subtle natural shifts indicating the coming (or delay) of Spring without a meteorological center full of high-tech gizmos. Here is an old Candlemas poem. Sound familiar? “If Candlemas be fair and bright, Come winter, have another flight. If Candlemas bring clouds and rain, Go winter, and come not again." “I see… candles?”

**HERE AND THERE** *(M. C. Gillette at* [*hapostles@sbcglobal.net*](mailto:hapostles@sbcglobal.net)*)*

*In this on-going article, we pull things from our various Diocesan calendars and church websites to see what’s going on around us. For more information about what's happening at the Diocesan Headquarters and the Cathedral of Saint James, you can always visit their websites:* <https://www.episcopalchicago.org> or <https://www.saintjamescathedral.org/>

**Antiracism Commission Hosts "The Long Shadow" Screenings**

**Wed Feb. 13**: 6:30 pm at [**St. Matthew's**](http://r20.rs6.net/tn.jsp?f=001na4fFuCMlAgfGzgng7_LZgjqcfSrsgS0B6UgxAKPnxU1_UGR4OZoCRsog2Ww4Wlvq947xTqqONtukV1E3rNDrO9JtxPRc4JBYe6xbg2oqD6Uot2eQ5n10BlGd0blwo-Dk3_JzLE6qfetomISdfWCr63eNTwNFHZrSxFmnKf4WdwT1-sJQo6axCL59JOESahU&c=KsjkvrRIH9P_U0LvPuNfP2IVlz7lV39NMJ9Zn5YRtg1fIMvUrXwm8w==&ch=s_z9TyN_kTrvPJDbiKZHXkxUsKyoYWDBRb7hOgY0BCupbpKgVmzY3Q==) 2120 Lincoln St., Evanston)

This February, the Antiracism Commission of the Episcopal Diocese of Chicago will host free screenings of [**The Long Shadow**](http://r20.rs6.net/tn.jsp?f=001na4fFuCMlAgfGzgng7_LZgjqcfSrsgS0B6UgxAKPnxU1_UGR4OZoCVWaRyobUJ0reLF51rH7odSutHKq8fEXjBkncbZ-e4NHXpFe6T19JpXRuA4vp8DdhQm9huPm9lnYI31Hd1iyoKuxdaZUlknbs0jNp90JNg3_9sOgJo1EE6H8LZFHcjTumg==&c=KsjkvrRIH9P_U0LvPuNfP2IVlz7lV39NMJ9Zn5YRtg1fIMvUrXwm8w==&ch=s_z9TyN_kTrvPJDbiKZHXkxUsKyoYWDBRb7hOgY0BCupbpKgVmzY3Q==), a powerful documentary on the origins and legacy of slavery. Each screening will be followed by a conversation about strategies to build understanding and promote racial healing.

[**Learn more about the film and watch the trailer.**](http://r20.rs6.net/tn.jsp?f=001na4fFuCMlAgfGzgng7_LZgjqcfSrsgS0B6UgxAKPnxU1_UGR4OZoCVWaRyobUJ0reLF51rH7odSutHKq8fEXjBkncbZ-e4NHXpFe6T19JpXRuA4vp8DdhQm9huPm9lnYI31Hd1iyoKuxdaZUlknbs0jNp90JNg3_9sOgJo1EE6H8LZFHcjTumg==&c=KsjkvrRIH9P_U0LvPuNfP2IVlz7lV39NMJ9Zn5YRtg1fIMvUrXwm8w==&ch=s_z9TyN_kTrvPJDbiKZHXkxUsKyoYWDBRb7hOgY0BCupbpKgVmzY3Q==) Check upcoming issues of the newsletter for more screening dates.

**Faith Over Fear: Advocating Against Islamophobia February 1-2 in Willowbrook, IL**

[**Shoulder to Shoulder**](http://r20.rs6.net/tn.jsp?f=0016wwEp5LMUn1YXWngkxPmbjvNM9-Wqg7UY0arwUX0Wp4HQVDRiQ8AxLCBonpJf2JQIRI1cESgZ4Q45t2uNEIEtaSU0nYxr7FTHzwceBfjoT2k2mtnUJwctrtPff-2K5-seQwle40TEb9fjx9ZEyk0pjmayt7_QIS1g2bD0Lx_4kksVo9Yd7MAqMKJxKBNpYBCmfbTiPjIZ_M=&c=JlTlTCNRhaQaKIfX3Rd491sOo93BYvFTziAoEUoIi1WO7PX8qlG52A==&ch=Z80Q3b2qOEhYMW1q-13bAzefGd4YRpn49qeJW7AmrE_-5wMnmwNdZQ==), a national interfaith group, is partnering with the [**Center of Christian-Muslim Engagement for Peace and Justice**](http://r20.rs6.net/tn.jsp?f=0016wwEp5LMUn1YXWngkxPmbjvNM9-Wqg7UY0arwUX0Wp4HQVDRiQ8AxLCBonpJf2JQnB0WpN5M_iEsHFKxrAdqcKLcLZwQ9vHMRlpknh_ENqvvAuuIMS6ZaOnxL8UiFZQq-woAqqcl_DhekjkaslovqUdFn27bsbxBcgv1dtjHxbI=&c=JlTlTCNRhaQaKIfX3Rd491sOo93BYvFTziAoEUoIi1WO7PX8qlG52A==&ch=Z80Q3b2qOEhYMW1q-13bAzefGd4YRpn49qeJW7AmrE_-5wMnmwNdZQ==) at the Lutheran School of Theology at Chicago to hold a [**Faith Over Fear Training in Chicago, February 1-2, 2019**](http://r20.rs6.net/tn.jsp?f=0016wwEp5LMUn1YXWngkxPmbjvNM9-Wqg7UY0arwUX0Wp4HQVDRiQ8AxLCBonpJf2JQqLNJ_msX-W3bKbQzEiZ0xC9F2975Qt98uSxYdaHk5Y2EpRk-C8xc3FkKlsgyLggbDUfz-yZelGAOh88VeQP4T5NdHJDIfLdsKvLwTim2CsdqpEO3yrrUHz89g7zRYfY3ksRLV8zmR4VjiIyw5faZaNnebkLuOEh_r1ORgvdiBgGv9QGYIDxOPrQsq8IdMhZs_oHWADerkL6Ja4NTpLEPHh3HsCSd35-Kg25_kDT7MZZRSJTukHBJVFJpyzWm_nPYcV-BFPemfYBC4E_KHmrEXhKULXOkEq0IokCX26XKClPxXUkkfefWJBhMaJqhGbvcOVwHokK_hbzEKMJ9FWa2oQ==&c=JlTlTCNRhaQaKIfX3Rd491sOo93BYvFTziAoEUoIi1WO7PX8qlG52A==&ch=Z80Q3b2qOEhYMW1q-13bAzefGd4YRpn49qeJW7AmrE_-5wMnmwNdZQ==). The training is specifically aimed at Christian leaders who want to combat anti-Muslim bigotry.

[**Learn more and register online**](http://r20.rs6.net/tn.jsp?f=0016wwEp5LMUn1YXWngkxPmbjvNM9-Wqg7UY0arwUX0Wp4HQVDRiQ8AxLCBonpJf2JQqLNJ_msX-W3bKbQzEiZ0xC9F2975Qt98uSxYdaHk5Y2EpRk-C8xc3FkKlsgyLggbDUfz-yZelGAOh88VeQP4T5NdHJDIfLdsKvLwTim2CsdqpEO3yrrUHz89g7zRYfY3ksRLV8zmR4VjiIyw5faZaNnebkLuOEh_r1ORgvdiBgGv9QGYIDxOPrQsq8IdMhZs_oHWADerkL6Ja4NTpLEPHh3HsCSd35-Kg25_kDT7MZZRSJTukHBJVFJpyzWm_nPYcV-BFPemfYBC4E_KHmrEXhKULXOkEq0IokCX26XKClPxXUkkfefWJBhMaJqhGbvcOVwHokK_hbzEKMJ9FWa2oQ==&c=JlTlTCNRhaQaKIfX3Rd491sOo93BYvFTziAoEUoIi1WO7PX8qlG52A==&ch=Z80Q3b2qOEhYMW1q-13bAzefGd4YRpn49qeJW7AmrE_-5wMnmwNdZQ==). Scholarships are available, please [**contact Nina Fernando**](mailto:nina.fernando@s2scampaign.org) for details.

https://www.eventbrite.com/e/faith-over-fear-chicago-tickets-53357408445?aff=utm\_source%3Deb\_email%26utm\_medium%3Demail%26utm\_campaign%3Dnew\_event\_email&utm\_term=eventurl\_text

**Holy Solitude: A 24 Hour Lenten Retreat   March 22-23, 2019 at the Nicholas Center**

The Rev. Heidi Haverkamp will lead [**Holy Solitude: A 24-Hour Lenten Retreat**](http://r20.rs6.net/tn.jsp?f=001na4fFuCMlAgfGzgng7_LZgjqcfSrsgS0B6UgxAKPnxU1_UGR4OZoCVWaRyobUJ0rdjnGOBrEWNIKSXC66fuvETeAiBy7nHa0pG590cgO1BZ7NfH7PB8GKQ9sIkcyRDV4A4Kyu0PdO1T4K87Cl1VRdqek3CZNk79YtP0rck5f5g2UJ4IqqYhlrbs0se6NXG5V&c=KsjkvrRIH9P_U0LvPuNfP2IVlz7lV39NMJ9Zn5YRtg1fIMvUrXwm8w==&ch=s_z9TyN_kTrvPJDbiKZHXkxUsKyoYWDBRb7hOgY0BCupbpKgVmzY3Q==) on March 22-23, 2019, at the Nicholas Center at St. James Commons (65 E. Huron St., Chicago). [**Learn more**](http://r20.rs6.net/tn.jsp?f=001na4fFuCMlAgfGzgng7_LZgjqcfSrsgS0B6UgxAKPnxU1_UGR4OZoCVWaRyobUJ0rJg8nZ9tzpuoriNusJkq6_5WjJ9WWiOtQ1EwAXSLc_Ldb0FnaZKnLhZEiCCkPY35DGPrXmu-GMJ-pzGfz6DXhZHAfYBuXXTKsw0Zq5OsdeXM5_k1-F-aR9qd88rysuoKhc9ABa6uijmc6GR1ECic8S6arW-b4Ch89tOMqZi2A4PaNoJwT0O5Pf3oFPkXYbYKt&c=KsjkvrRIH9P_U0LvPuNfP2IVlz7lV39NMJ9Zn5YRtg1fIMvUrXwm8w==&ch=s_z9TyN_kTrvPJDbiKZHXkxUsKyoYWDBRb7hOgY0BCupbpKgVmzY3Q==) and [**register online**](http://r20.rs6.net/tn.jsp?f=001na4fFuCMlAgfGzgng7_LZgjqcfSrsgS0B6UgxAKPnxU1_UGR4OZoCYAWfV8oXmV6Gwr1-GjpVYWW2g0-LTBpRJx7GcecTE2R2fHleNM8BmkLqyHq0gw971Yj0l_VvyKmR8x2m8fa5avACmkS7Al-7TRyH_BiMzZeGv1KB7n7_JqyCpvxksoKzUK7Kq66hXswo1h8dVwmuV3HIVCiD8c38nZ9jIBGNU8m&c=KsjkvrRIH9P_U0LvPuNfP2IVlz7lV39NMJ9Zn5YRtg1fIMvUrXwm8w==&ch=s_z9TyN_kTrvPJDbiKZHXkxUsKyoYWDBRb7hOgY0BCupbpKgVmzY3Q==).

(https://episcopalchicago.wufoo.com/forms/qri6mpp12eq8mi/)

Haverkamp writes, "solitude is not an escape or an end unto itself, but a way to more deeply be yourself, allowing you to be more available to the presence of God, and, in turn, to be available in a wholehearted and healthy way to the needs of other people."  Her book, Haverkamp's book, [**Holy Solitude,**](http://r20.rs6.net/tn.jsp?f=001na4fFuCMlAgfGzgng7_LZgjqcfSrsgS0B6UgxAKPnxU1_UGR4OZoCf1SrgQarnzkcbtTvGMXcouIw4aAqfMkQbLH2QPrrFiO5rRUxkj7c-lj2O_VybSJmg5eBS4si64hM_VqIOMTc_2HKBL3_tJ5UIhfU8Wn7uVy7bnjWVhud7dPhLn1S8z79BceDzpMyZnrLqrYDTVNwWOVGl39WTZ9OafftgF9JP-N5GMd1tX4GolVjxcRKwIu9BLe-My3kWEv&c=KsjkvrRIH9P_U0LvPuNfP2IVlz7lV39NMJ9Zn5YRtg1fIMvUrXwm8w==&ch=s_z9TyN_kTrvPJDbiKZHXkxUsKyoYWDBRb7hOgY0BCupbpKgVmzY3Q==) is not required for the retreat.

**Missional Voices National Gathering** **June 13-15 at Christ Church Cathedral in New Orleans**

Registration is open for the [**2019 Missional Voices National Gathering**](http://r20.rs6.net/tn.jsp?f=0016wwEp5LMUn1YXWngkxPmbjvNM9-Wqg7UY0arwUX0Wp4HQVDRiQ8AxLCBonpJf2JQldTzU3GY6rkQVnKhZg95C9ukLPZsLVw4OcyJ_V0tf-yZhbGAka9kcYWwhpCHL4NXWv-KcesrTgZyv3EX43ygk72lkk_oZxmFxXV7jm7TSLGoGyNjJXDjeQ==&c=JlTlTCNRhaQaKIfX3Rd491sOo93BYvFTziAoEUoIi1WO7PX8qlG52A==&ch=Z80Q3b2qOEhYMW1q-13bAzefGd4YRpn49qeJW7AmrE_-5wMnmwNdZQ==), June 13-15 in New Orleans. The event brings together church leaders, seminarians, church planters, entrepreneurs and artists to discuss innovative ministry and mission both within and outside traditional church. [**Learn more and register.**](http://r20.rs6.net/tn.jsp?f=0016wwEp5LMUn1YXWngkxPmbjvNM9-Wqg7UY0arwUX0Wp4HQVDRiQ8AxLCBonpJf2JQHI8uF8fGrookJBOzthphIV2Ji3M6RQGBYZC5KTvAgRiefWYyAQYHEM6oQocjgxT8Fa8bE1Ra4qomW_VGOLvULEiGqsHg3vPFQSvn8_lJxbNj_WupFxbaO4eT3qw2gdHuzyxMxWiBQNxoKX3TV_yNP8UpSajLkNUtUEpPtCYEEuvdpxEhVNq7eIJG3Yn1S16aX-O45XUZDHM=&c=JlTlTCNRhaQaKIfX3Rd491sOo93BYvFTziAoEUoIi1WO7PX8qlG52A==&ch=Z80Q3b2qOEhYMW1q-13bAzefGd4YRpn49qeJW7AmrE_-5wMnmwNdZQ==)

(https://www.eventbrite.com/e/2019-missional-voices-national-gathering-tickets-47523111907)

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| **EPISCOPAL CHURCH OF THE HOLY APOSTLES UPCOMING SERVICES FOR FEBRUARY 2019** | | | |
| Sunday  03 February  8:00 & 10:30 a.m. | **Sunday 10 February**  **SINGLE SERVICE**  **9:30 a.m.**  **ANNUAL MEETING** | Sunday  17 February  8:00 & 10:30 a.m. | Sunday  24 February  8:00 & 10:30 a.m. |
| Scheduled Presider:  Gillette  Scheduled Preacher:  Gillette | Scheduled Presider:  Gillette  Scheduled Preacher:  Gillette | Scheduled Presider:  Gillette  Scheduled Preacher:  Gillette | Scheduled Presider:  Gillette  Scheduled Preacher:  Gillette |
| 4th Sunday after  the Epiphany (C) | 5th Sunday after  the Epiphany (C) | 6th Sunday after  the Epiphany (C) | 7th Sunday after  the Epiphany (C) |
| FIRST LESSON  Jeremiah 1:4-10  RESPONSE  Psalm 71:1-6  SECOND LESSON  1 Corinth 13:1-13    GOSPEL  Luke 4:21-30 | FIRST LESSON  Isaiah 6:1-13  RESPONSE  Psalm 138  SECOND LESSON  1 Corinth 15:1-11  GOSPEL  Luke 5:1-11 | FIRST LESSON  Jeremiah 17:5-10  RESPONSE  Psalm 1  SECOND LESSON  1 Corinth 15:12-20  GOSPEL  Luke 6:17-26 | FIRST LESSON  Genesis 45:3-11, 15  RESPONSE  Psalm 37:1-12,41-42  SECOND LESSON  1 Corinth 15:35-38,42-50  GOSPEL  Luke 6:27-38 |

**SOME CHURCHY STUFF** *(M. C. Gillette at* [*hapostles@sbcglobal.net*](mailto:hapostles@sbcglobal.net)*) In this monthly article, we look at terms and definitions of things you might see or hear around church. Nothing fancy here – these entries are out of the Armentrout/Slocum An Episcopal Dictionary of the Church, sometimes supplemented by me, and sometimes simply copied directly. If something in particular piques your interest, let me know, and we’ll deal with it in more depth.*

**DOZIER, VERNA.** (1917 – 2006)

 Verna Dozier was a leading African American female lay theologian. She was born in Washington, D.C. She received her B.A. and M.A. from Howard University. She taught English in the Washington public schools for more than thirty years, and from 1968 until 1972, she was the curriculum specialist for the Urban Teachers Corps. From 1972 until 1975, when she retired, she was the assistant director of the English Department of the Washington public schools. She was a member of the vestry and senior warden of St. Mark’s Church, Washington, 1970 – 1972. Dozier was an adjunct instructor in New Testament at the Virginia Theological Seminary and adjunct staff for the College of Preachers. She served on the Board of Examining Chaplains and the Board of the Alban Institute. Dozier was chairperson of the Commission on Ministry and a member of the Standing Committee of the Diocese of Washington. She was a freelance consultant in Bible study and the ministry of the laity. She was a popular retreat leader and made presentations in every state in the United States.

(The following from a comprehensive biography of Dozier accessed at: <https://www.biola.edu/talbot/ce20/database/verna-josephine-dozier>) Verna Dozier's primary intellectual and religious influences were grounded in her closely knit family. She experienced her father, Lonna, as brilliant, a man who voraciously read every book that the girls brought home throughout their schooling and who discussed with them what they were learning. Although Lonna had always shown a strong intellect and dreamed of attending college, his farmer father would not let him be educated past the 8th grade. Dozier later remarked that her father would have been a college professor had it not been for racism. Her mother she described as more social and outgoing. She enjoyed women's clubs and entertaining, much like Verna's sister Lois. Living with scant financial and formal educational resources, both parents were clearly devoted to one another and to supporting their daughters. Lonna Dozier helped with the cooking, washing and cleaning. Dozier learned early on that assigning separate roles for women and for men was "nonsense." The sisters had different temperaments and gifts. As children Lois played the piano, while Verna's youthful "specialty" was oration. She loved to "orate," reading poems, stories, and essays with "a great dramatic flair." At a young age Dozier described herself as shy, plump, and bookish. She had a bad ankle, and read a lot. She was not socially outgoing or athletic like Lois. Her life was focused on her mind and intellect. The sisters were increasingly aware of the challenges of living in a segregated society and of dealing with class barriers. Race was a very serious and essential topic. They learned where they could walk, shop, travel, and even go to church. Dozier observed that those of her classmates who were Episcopalians were "always the fairest" and had college-educated parents who didn't have "laboring jobs."

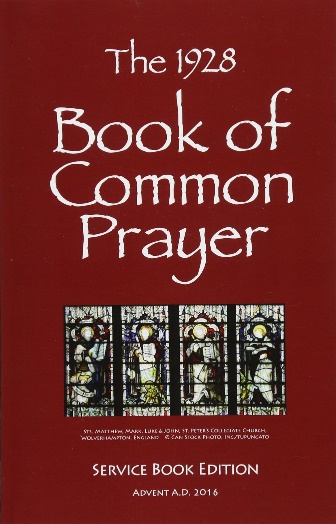
Raised a Baptist, in the mid-50s Dozier came to know Bill Baxter, an Episcopalian social activist whose justice-based parish preaching concentrated on the poor and oppressed. Baxter's radical preaching excited Dozier. It was Baxter who invited Verna Dozier in 1955 to join the Episcopal parish where he served, St. Mark's Episcopal Church on Capitol Hill. Baxter was convinced that St. Mark's was "ready for a black." This proved a exaggeration. Dozier was suspiciously interviewed by the governing council, or vestry, of the parish about her motives for seeking to join their community. In her early days there she believed that some parishioners thought that she was "a spy for the NAACP." Although other women friends from the Church of the Saviour joined with her, Dozier knew it was risky for her to move to the Episcopal Church. Yet there were clear advantages. In addition to Baxter's preaching, she was drawn to the church's "beautiful" liturgical language, its intellectual freedom, and appreciation for the mind. Later in life in her oral history she remarked, "When I discovered the Episcopal Church, it was as if I had been waiting for that all my life."

In 1993 with James R. Adams, a friend of long standing and Rector of St. Marks, Dozier co-authored Sisters and Brothers: Reclaiming a Biblical Idea of Community . The book was written at a time when women's place in the church and the world was for many an up-hill road. These authors sought to ease the way for equality between women and men, drawing upon biblical references and their own experience. In videos, tapes, and retreats, the theme of equality as God's dream for humanity was raised again and again as Dozier decried racism, tensions between Jews and blacks, and the notion that men and women had to play different roles. She was a consistent advocate for gays and lesbians. She saw their exclusion through the lens of racism saying that we "have lost so many gifted people because of their attitude toward gays, the same as the world lost so many nifty people because of their attitude toward blacks."

Verna Dozier's personality was complex and often conflicted. She enjoyed being cared for, and was grateful that her sister Lois bought her clothes, did the cooking and cared for her in many ways. Dozier dedicated The Dream of God to here sister Lois, "a ministering angel." Dozier was courageous in the face of the powerful, yet she was afraid of bugs. Verna Dozier lived in her mind and had a very deep serious side. She regularly noted that there was a cost and a promise to every decision. She led a biblically articulated life, referencing daily decisions alongside biblical wisdom. She was like another lay biblical theologian, William (Bill) Stringfellow, in that she experienced both the freedom and the cost of striving for discipleship. Dozier could also be very, very funny, and at times exercising her ironic wit. For example, as a Christian Educator she very much valued her position as a lay theologian. The story is told that when the Diocese of Washington was considering a successor for Bishop John Walker, several people, citing the historical precedent of Ambrose of Milan, suggested nominating Verna. She responded to the suggestion by saying that "at her stage in life, she was not willing to accept a demotion from lay person to bishop." Some experienced her as a "sweet old lady," while others found her rude, blunt, and arrogant. She could be impatient at times, and at other times encouraging and willing to explain.

Michael Curry, now the Presiding Bishop of the Episcopal Church, when he was Bishop of North Carolina, has described Verna as "his Moses." Curry utilized The Dream of God as the primary resource for shaping the diocesan, and now church, vision. He testifies to her theological and prophetic insights as offering him and others a personal and radical call to challenge superficial forms of religious living. The last word about Dozier's influence belongs to Marcus Borg, one of today's foremost New Testament scholars and an author of many scholarly and popular books about Jesus. Borg has described Dozier's book, The Dream of God , as a "small masterpiece." He often recommends it for Dozier's persuasive, powerful, and insightful writing. Borg refers to Dozier in his books, and he has used her title, "The Dream of God," as the title for a chapter he wrote on God's passion for justice in his book, The God We Never Knew (1997). Perhaps Borg gives us closing clues about what Verna Dozier in person and in print represents as a religious educator. This small powerful masterpiece, Verna Dozier, is the much beloved, justice seeking, baptized child of a loving God with a powerful dream for all creation.

Among her books are Equipping the Saints: a Method of Self-Directed Bible Study for Lay Groups (1981); with Celia A. Hahan, The Authority of the Laity (1982); The Calling of the Laity: Vernia Dozier’s Anthology (1988); and The Dream of God: A Call to Return (1991).

**DuBOIS, ALBERT JULIUS.** (1906-1980) And now, from the other side of the traditional-progressive theological divide…. (Don’t confuse him with William Porcher DuBose, about whom we’ll hear a little more next month.) There are no pictures of him, so I’ve helpfully included a picture representing the ordination of women, which he would not like, and one of the 1928 Prayer Book, which he would. DuBois was an influential opponent of the ordination of women and a leader of splinter groups. He was born in Neenah, Wisconsin. DuBois received his B.A. from Lawrence College in 1928 and his S.T.B from the General Theological Seminary in 1931. (An S.T.B. – they don’t grant them anymore – is a Bachelor of Sacred Theology, which presupposes a first bachelor’s degree and was designed to prepare persons for ministry in the church.) He was ordained deacon on 12 April 1931, and priest on 01 November 1931. From 1931 until 1935, he was rector of St. Mark’s Church in Waupaca, and vicar of St. Olaf’s Mission Church, both in Wisconsin. He was Canon Pastor of St. Paul’s Cathedral, Fond du Lac, 1935 – 1938. During the years 1938 – 1941, and again from 1946 – 1950, he was rector of Ascension and St. Agnes Parish in Washington, D.C. During World War II, 1942 – 1946, duBois served as a chaplain in the army. In 1950 he became the first executive director of the American Church Union. He held that position until 1974. During those twenty-four years, duBois served as editor of the American Church News. From 1974 until 1977, he served as professor of liturgics and church history at the Episcopal Theological Seminary in Kentucky. In 1976 duBois became president of Episcopalians United, which was opposed to Prayer Book revision and the ordination of women. In 1977 he founded Anglicans United and became its first president. After renouncing the ordained ministry of the Episcopal Church, he was deposed on Sept. 28, 1977. DuBois supported and joined the Anglican Church of North America. On Jan. 7, 1978, the Convocation of the West Coast of the Diocese of the Holy Trinity in the Anglican Church of North America voted to leave the Diocese of the Holy Trinity and form a new diocese. It was opposed to both the Episcopal Church and the Anglican Church of North America. On that same day, duBois was elected Bishop Designate of the proposed new diocese. He was never consecrated. On June 29, 1978, the Pro-Diocese of St. Augustine of Canterbury was formed to restore unity between the Roman Catholic Church and the Anglicans. DuBois was the senior priest in the Pro-Diocese. He died in Long Beach, California.

**IN OUR** **PARISH LIFE:**

**2018 CONTRIBUTION STATEMENTS:** The 2018 contribution statements will be available on the secretary’s desk in Lincoln Hall. Please pick them up at your convenience. If you have any questions about your statement, please call Jackie at 847-526-7148.

**BOOK DISCUSSION GROUP:** We read a variety of fiction and non-fiction, political, dramatic, and informative works. We look forward to reading our 200th (!) title this month, our eighteenth continuous year. Please feel free to join us for one month, on a few occasions, or regularly. Our meetings are held on the fourth Tuesday of the month at 7:30pm unless otherwise indicated. Please contact me at [lisa.earley@groble.me](mailto:lisa.earley@groble.me)if you would like any additional information.

This month the Book Group will meet on **February 26** to discuss *Gentleman in Moscow: A Novel*  by Amor Towles, at the home of Judy Harlan.

**BISHOP’S COMMITTEE MEETING:** Bishop’s Committee will meet on **Tuesday 19 February at 7:00 pm.**

**SHAWL MINISTRY:** The Shawl Ministry meets on the **second Tuesday of the month at 7:00 PM**. Please contact Marsha Taylor at [mktaylor730@hotmail.com](mailto:mktaylor730@hotmail.com) or 847-977-5399 with any questions.

**ANNUAL MEETING:** Please plan to attend our Annual Meeting **on** **10 February**. There will be a single service at **9:30 am**, followed by a Pot Luck Brunch and Meeting. In lieu of a sermon on this day, Mtr. Martha will answer your questions pertaining to liturgy. You may submit them on note paper available in your pew, or a sign-up sheet in Lincoln Hall.

**LENTEN STUDY:** Join us for a Lenten study featuring the work of Pastor Benjamin Dueholm, *Sacred Signposts: Words, Water, and Other Acts of Resistance.*We will meet on the **24th and 31st of March, 7th and 14th of April** between services on Sundays. As a particular honor, the author, Pastor Dueholm, of Messiah Lutheran, will participate in a pulpit exchange so that he may be with us for our study on the 7th of April and preach at each service! If you would like a book to participate in the study or simply to enjoy an excellent work, please let Mother Martha or Nerissa know.

**WAUCONDA/ISLAND LAKE FOOD PANTRY:** The milk jug count for December was $38.31. In December the food pantry served 180 families which totaled 471 individuals; five families were new to the pantry. Please keep them in your prayers. There is a sign-up sheet in Lincoln Hall if you are interested in volunteering on Saturdays between 10 AM and 12 noon.



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| **FEBRUARY 2019 (See PAGE 3 above for Service Schedule.)** | | | | | | |
|  | | | | | | |
| **SUN** | **MON** | **TUE** | **WED** | **THU** | **FRI** | **SAT** |
|  |  |  |  |  | 1 | 2  10 AM--noon  Food Pantry |
| 3  8:00 AM service  10:30 AM service | 4 | 5 | 6 | 7 | 8 | 9  10 AM--noon  Food Pantry |
| 10  9:30 SINGLE  SERVICE//ANNUAL  MEETING | 11  7:00 PM  Shawl Ministry | 12 | 13 | 14 | 15 | 16  10 AM--noon  Food Pantry |
| 17  8:00 AM service  10:30 AM service | 18 | 19  7 PM Bishop’s  Committee  Meeting | 20 | 21 | 22 | 23  10 AM--noon  Food Pantry |
| 24  8:00 AM service  01:30 AM service | 25 | 26  7:30 PM  Book Group | 27 | 28 |  |  |

**February Birthdays**

Feb 06 Lynn McAlister Feb 22 Alison Dura, Kendal Stephens

Feb 08 The Rev. Don Moon Feb 28 Beth McCarthy

Feb 13 Charlie Miller



**2019 LENTEN SCHEDULE**

|  |  |  |
| --- | --- | --- |
| Tuesday 05 March | 5:30 - 7:00 PM | Shrove Tuesday Pancake Supper |
| Wednesday 06 March | 7:00 p.m. | Ash Wednesday Service |
| Sunday 10 March | Before bed Saturday! | Daylight Savings Time Begins – *don’t be late!* |
| Sunday 14 April  *Palm/Passion Sunday* | 8:00 & 10:30 a.m. | Palm/Passion Sunday Worship |
| Monday 15 April | 7:00 p.m. | Stations of the Cross |
| Tuesday 16 April | 7:00 p.m. | Stations of the Cross |
| Wednesday 17 April | 7:00 p.m. | Stations of the Cross |
| Thursday 18 April  *Maundy Thursday* | 6:00 p.m.  7:00 p.m. | Soup Supper *(Soup provided, donations accepted)*  Maundy Thursday Service |
| Thursday 18 April through Friday 19 April | 7:30 p.m. through  6:30 a.m. | Watch in the Garden of Repose |
| Friday 19 April  *Good Friday* | 7:00 p.m. | Good Friday Service |
| Saturday 20 April  *Great Vigil of Easter* | 7:30 p.m. | Easter Vigil at Holy Apostles |
| Sunday 21 April  *Easter Sunday* | 9:30 a.m. | Single Service and Pot-luck Brunch |

**FROM: Church of the Holy Apostles**

**26238 North Highway 59**

**Wauconda, Illinois 60084**