**The Apostles Post**

26238 North Highway 59

Wauconda, Illinois

FEBRUARY 2022

2015



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

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Description automatically generated The word “angel” wanders into English via a tortuous route passing through everything from Old Occitan to Middle Dutch; starting, as such things are wont to do, with Late (post-classical) Latin, which itself starts with Greek, which *itself* probably borrowed a word from something like Sanskrit. I envision some sort of grand linguistic game of “telephone” – which is a lovely thing, given the entire process was an attempt to give us a word approximating the Hebrew māl'āk - messenger. (Precisely, “one going” or “one sent.”) In Hebrew, the word is used interchangeably for both divine and human messengers. The Septuagint (the translation of the Hebrew Bible (Old Testament) into what was then “Common Greek,” made long before the Christian era) renders māl'āk as “aggelos,” and, like the original Hebrew, uses it for any ol’ kind of information-bearing entity. By the time folks started writing in Latin, however, a differentiation was made between mortals bearing news and their super-natural counterparts. In Latin, spirit-messengers who serve as intermediaries between God and God’s people were referred to as “angelus,” while human-messengers were identified as “legatus” or “nuntius.”

As the New Advent (Catholic) Encyclopedia notes, angels are represented throughout the Bible as a body of spiritual beings intermediate between God and human beings. (For example, Psalm 8:5 sings in wonder to God, "You have made him (human beings) a little lower than the angels".) Scripture also tells us (for example, in Psalm 148:2-5 or Colossians 1:16-17) that angels, like humans, are created beings; and because scripture is apparently much more authoritative when it has a little stamp of official institutional church approval, let me hasten to assure you that the Fourth Lateran Council of 1215 decided this was, indeed, the case. Further, let the record show that humans were created *after* angels; I will spare you the details of the kerfuffle between the Albigenses (who lost the argument and are therefore heretics) and the Vatican Council that made it necessary to issue this decree. And everybody knows angels are spirits, even if they don’t quite agree on what *spirits* are.

Well, well, well. Unfortunately, after all this energy and effort, we find that “angels” proper, at least in Christian tradition, are the lowest ranking of the heavenly beings. True, things do get a bit confusing because we tend to lump those beings together and call them all angels, even the ones who have nothing whatsoever to say to human beings but rather spend eternity hovering around the throne of God thundering “Holy, Holy, Holy.” Different religious traditions have different groupings, classifications, and hierarchies of angels, however, and sometimes our message-bearing angels proper find themselves elevated somewhat in the scheme of things. Jewish hierarchies, which tend to have ten orders, not uncommonly place them two or three levels up.

We Christians have managed to pull nine orders, or “choirs,” of angels out of scripture. [If you are particularly interested, you can pick yourself up a copy of “De Coelesti Hierarchia” (*On the Celestial Hierarchy*), which treats at great length the hierarchies and orders of the angels. The doctrine it contains was accepted by the church with astonishing unanimity, which perhaps explains why none of it is actually binding on the faith.] “Well all this is ever so very interesting,” you are undoubtedly saying right about now, “but what *are* these nine choirs of angels of which you speak?” Ah! There is no answer to that question more concise than that of Pope Gregory I (*aka* Saint Gregory the Great), who wrote in the 6th century:

“We know on the authority of Scripture that there are nine orders of angels, viz., Angels, Archangels, Virtues, Powers, Principalities, Dominations, Throne, Cherubim and Seraphim. That there are Angels and Archangels nearly every page of the Bible tell us, and the books of the Prophets talk of Cherubim and Seraphim. St. Paul, too, writing to the Ephesians enumerates four orders when he says: 'above all Principality, and Power, and Virtue, and Domination'; and again, writing to the Colossians he says: 'whether Thrones, or Dominations, or Principalities, or Powers'. If we now join these two lists together we have five Orders, and adding Angels and Archangels, Cherubim and Seraphim, we find nine Orders of Angels

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Stay tuned.

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| **EPISCOPAL CHURCH OF THE HOLY APOSTLES UPCOMING SERVICEs – FEBRUARY 2022** | | | |
| Sunday 06 February  9:30 a.m. | Sunday 13 February  9:30 a.m. | Sunday 20 February  9:30 a.m. | Sunday 27 February  9:30 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 |
| 5th Sunday after  the Epiphany (C) | 6th Sunday after  the Epiphany (C) | 7th Sunday after  the Epiphany (C) | Last Sunday after  the Epiphany (C) |
| FIRST LESSON  Isaiah 6:1-13  RESPONSE  Psalm 138  SECOND LESSON  1 Corinthians  15:1-11  GOSPEL  Luke 5:1-11 | FIRST LESSON  Jeremiah 17:5-10  RESPONSE  Psalm 1  SECOND LESSON  1 Corinthians  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 Corinthians  15:35-38, 42-50  GOSPEL  Luke 6:27-38 | FIRST LESSON  Exodus 34:29-35  RESPONSE  Psalm 99  SECOND LESSON  2 Corinthians  3:12-4:2  GOSPEL  Luke 9:28-43a |

**HERE AND THERE** *(M. C. Gillette)*

*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/>

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| |  | | --- | | **Holocaust-focused Study Pilgrimage to Poland**  **Dean Barrington, Rabbi Poupko to Lead Pilgrimage July 14-23** | |

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**SOME CHURCHY STUFF** *(M. C. Gillette)*

*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.*

A picture containing text, fabric

Description automatically generated**FREE CHURCH**. A church that is not an established church or a state church, and in that sense it is “free” from governmental control. The term emphasizes the contrast or distinction relative to the established church. In England, those who did not conform to the doctrine, discipline, and polity of the established Church of England were known as nonconformists or dissenters, and their churches were known as Free churches. In England, the term has been applied to Presbyterians, Congregationalists, Methodists, Quakers, and Baptists. There has also been a Free church tradition in Scotland relative to the established Church of Scotland, which is Presbyterian; and in Sweden, Norway, and Denmark relative to the established Lutheran churches in those countries. (The picture shows a historic motto of the Free churches of Scotland, featuring a burning bush and the words “And yet it was not consumed.”) Free church ideals may be seen in the First Amendment to the United States Constitution formalizing the principle of separation of church and state; which one might think would prove to be a bit of a hurdle for the increasingly militant clamor a certain faction of the population to establish the United States as a “Christian” country, but, alas, doesn’t seem to be a particularly important Constitutional principle to them. Anyway, the pertinent part of the First Amendment says “Congress shall make no law respecting an establishment of religion, or prohibiting the free exercise thereof,” and so we Episcopalians, American scions of the Church of England, do not get to have denominational primacy. You may thank Thomas Jefferson.

A picture containing floor, indoor, wall, counter

Description automatically generated**FREE PEW**. The renting of pews was the primary way that churches of many denominations collected funds. Pew renting persisted into the nineteenth century. (The picture is of pew boxes in Bruton Parish, Williamsburg Virginia, which were most definitely rented.) The use of free pews began first in city missions for work among the poor in the larger cities. These missions were supported by dioceses and missionary societies. It appears that the first self-supporting Episcopal churches without pew rents were the Church of the Holy Communion, New York, and the Church of the Advent, Boston. As with so many things, our Episcopalian transition period to a predominantly free pew denomination was fractious. In Portsmouth Virginia, for example, the parish that endorsed me to seminary is one of three Episcopal church in about a ten-block area. One of the others split from that congregation over just this issue – mine being the pew-rent holdout. (The other split at the time of Emancipation, and is a historically Black congregation which has always been a free pew congregation.)

A person riding a horse

Description automatically generated with medium confidence**FRIAR.** The term is from the French, frère, and the Latin, frater, both meaning “brother.” Friars were members of mendicant (begging) orders that were founded in and after the thirteenth century. The mendicant friars wandered freely. They were not bound to a particular monastery or abbey by a vow of stability. This mobility freed them for a direct apostolate and active ministry of preaching, teaching, and service to the needy. Their active and contemplative life was a departure from previous monastic practice in which the community's life was in many ways enclosed within the monastery. They depended on begging or their own work to survive. Mendicant orders did not hold corporate possessions. The absolute ban on corporate ownership of property proved impractical, however, and most mendicant orders relaxed this rule in favor of community control of the order's resources and individual poverty. There are four great mendicant orders in England. One is the Black Friars (Dominicans, who wear a black mantle (cappa) over their white habits). A second is the Grey Friars (Franciscans, who are now composed of three branches – the Conventional Franciscans who wear grey (or sometimes black) habits – the Brown Franciscans who, not surprisingly, wear unadorned brown habits – and the Capuchins, who wear brown habits with pointed hoods. A third is the White Friars (Carmelites, who wear a white cloak over their brown habits). Finally there are the Austin Friars (Augustinians – who apparently wear whatever they want to wear, given I can’t find a statement on the color of their robes anywhere, but we’ll go with black, with a black cappa).

A picture containing indoor, altar, wood, tiled

Description automatically generated**FRONTAL.** Covering for the front of an altar, often made of silk or brocade cloth and matching the liturgical color of the season of the church year. Altar hangings were once on all sides of the altar. As altars were placed against back walls of churches in the later middle ages, only the front of the altar was visible to the congregation. Its covering was known as the frontal or antependium. Frontals may also be panels of precious metal or decorated wood. They may be hung, suspended, or attached to the altar. An additional covering, known as a frontlet or superfrontal, may hang down from the top front edge of the altar. It is usually long horizontally and narrow vertically and may be used with or without the frontal. This picture has both a frontal and a frontlet. At Holy Apostles the fanciest we get is a frontlet.

**IN THE PARISH**

**SHAWL MINISTRY:** Our next in-person meeting will be **Wednesday 09 February from 12:30 - 2:00 PM** in Lincoln Hall.

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**ANNUAL MEETING:** The Annual Meeting will be held online via WebEx on Tuesday 15 February beginning at 7:30 PM. An email invitation with a link to attend the annual meeting will be sent by Mtr. Martha. If you do not receive it, please contact her.

**BOOK DISCUSSION GROUP**: The February selection for our book group is *The Great Believers*by Rebecca Makkai, which is available through the Ela Area Public Library. We will meet at 7:30pm on February 22nd, by Zoom. If you would like an invitation to the Zoom meeting, please contact Lisa Earley at [lisa.earley@groble.me](mailto:lisa.earley@groble.me) .

**FAT TUESDAY/QUEEN OF HEARTS RAFFLE DRAWING: “Mardi Gras” is French for “Fat Tuesday”** Join the Fat Tuesday fun at Strawberry Moon Martini Bar, 204 South Main St., Wauconda on Tuesday, March 1st, from 5:30 p.m. to 7:30 p.m. Pancakes, bacon, sausage and other Fat Tuesday treats will be available for a donation.

And of course Strawberry Moon’s fabulous beverages will be on sale! At 9:00 p.m. we will “draw down” the Queen of Hearts Raffle until the Queen is exposed and one lucky winner takes the Jackpot, valued at over $4000. Raffle tickets are $1 and are on sale at Strawberry Moon during their regular business hours. Ticket sales will end at 8:30 p.m.

**ASH WEDNESDAY SERVICE:** The Ash Wednesday service with imposition of ashes will be held in person at the church on Wednesday March 2 beginning at 7:00 PM. There will also be an online service beginning at 8:30 PM. If you would like to receive ashes, but cannot attend the church service, please contact Mother Martha.

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| **FEBRUARY 2022** | | | | | | |
| **SUN** | **MON** | **TUE** | **WED** | **THU** | **FRI** | **SAT** |
|  |  | 1 | 2 | 3 | 4 | 5  10 AM--noon  Food Pantry |
| 6  9:30 AM in church | 7 | 8 | 9  Shawl Ministry  12:30 – 2:00 PM  Lincoln Hall | 10 | 11 | 12  10 AM--noon  Food Pantry |
| 13  9:30 AM in church | 14 | 15  ANNUAL  MEETING  7:30 PM  via  WEBEX | 16 | 17 | 18 | 19  10 AM--noon  Food Pantry |
| 20  9:30 AM in church | 21 | 22  Book Discussion  Group 7:30 PM | 23 | 24 | 25 | 26 |
| 27  9:30 AM in church | 28 |  |  |  |  |  |

**February Birthdays**

Feb 06 Lynn McAlister Feb 22 Alison Dura, Kendal Stephens

Feb 08 Fr. Don Moon Feb 13 Charlie Miller Feb 28 Beth McCarthy

**FROM: Church of the Holy Apostles**

**26238 North Highway 59**

**Wauconda, Illinois 60084**