**The Apostles Post**

26238 North Highway 59

Wauconda, Illinois

OCTOBER 2019

2015



**FROM THE VICAR’S DESK**

*(M. C. Gillette)*

Issue IX in our “B-list” Holy Day series. This month we’re going to become a little more acquainted with Saint James of Jerusalem, *aka* James the Just, *aka* James, Brother of the Lord. His Feast Day is 23 October. The readings assigned for the day are: Acts 15:12-22a / Psalm 1 / 1 Corinthians 15:1-11 / Matthew 13:54-58/

James of Jerusalem is referred to in the New Testament as the brother of Our Lord Jesus Christ. It is not clear exactly what is meant by calling James the "brother of Jesus." Hebrew and its near relative Aramaic have no word for "cousin," and use "brother" not only for brothers, half-brothers, and step-brothers, but also for first cousins. Three theories about the relation of James to Jesus have been popular:

1. Some Protestants (not all) have held James was the son of Mary and Joseph, younger than Jesus.

2. Some Christians, especially in the East, have held that Joseph was a widower when he married Mary, and that James was his son by his former wife.

3. Some Christians, especially in the West, have held that James was a nephew of Mary or of Joseph and hence reckoned a cousin of Jesus.

Melody Wilson Shobe (the eldest of 4 sisters) quips that as hard as a lifetime of comparison to each other is for all siblings, it might have been hardest of all for James of Jerusalem. “Oh, you’re Jesus’ brother!” he would have heard, his entire life, although the thought behind the comment would vary speaker to speaker:

* “Oh, you’re the brother of God incarnate!” said with hushed reverence.
* “Oh, you’re the brother of the man who claims he’s God!” said with scorn and disdain.
* “Oh, you’re the brother of the man who makes the lame walk and the blind see!” said with the implied addition of “And what have you done lately?”
* “Oh, you’re the brother of the man who teaches with astonishing authority and knowledge!” said with an expectation of equal, accessible, genius.

There are as many as eight guys named James mentioned in the New Testament, and I say it like that because – well, it’s complicated. But, for example, is “James” the brother of the Lord (Acts 12:17) the same person as the “James” the residents of Nazareth speak of as a brother of Jesus when they’re getting in a snit, preparing to toss him off a cliff because they didn’t like his sermon? (Mark 6:3) Well, of course! I mean, how many brothers with the same name can one guy have, unless he’s one of George Foreman’s five sons named George? Except… there’s that “brother = cousin” thing, and the original wording leaves room for interpretation. So maybe they *are* different people. And maybe our assumptions that the Epistle of James was written by our James, the Just, the Brother of the Lord, are incorrect, and another James authored it.

Well, exactly who is who may not be clear, so you can pick and choose which James might be which and what his actual relationship to Jesus was, but here are some things we can say about Jameses in general:

* James was for many years the leader of the Christian congregation in Jerusalem.
* It seems that Jesus' brothers did not believe in him, (John 7:2-5) and from this and other references in early Christian writings, it is inferred that James was not a disciple of the Lord until after the Resurrection.
* Paul, listing appearances of the Risen Lord, (1 Corinthians 15:3-8) includes an appearance to James.
* Peter, about to leave Jerusalem after escaping from Herod, leaves a message for James and the Apostles. (Acts 12:17)
* When a council meets at Jerusalem to consider what rules Gentile Christians should be required to keep, James makes the final decision. (Acts 15:13-21)
* Paul speaks of going to Jerusalem three years after his conversion and conferring there with Peter and James, (Galatians 1:18-19) and speaks again of a later visit on which Peter, James, and John, "the pillars," placed their stamp of approval on the mission to the Gentiles. (Galatians 2:9) A few verses later, (Galatians 2:11-14) he says that messengers from James coming to Antioch discouraged Jewish Christians there from eating with Gentile Christians.
* On his last recorded visit to Jerusalem, Paul visits James (others are present, but no other names are given) and speaks of his ministry to the Gentiles. (Acts 21:18)
* Numerous references in early Christian documents show the esteem in which he was held in the early Church.
* Outside the New Testament, James is mentioned by the Jewish historian Josephus, who calls him "the brother of Jesus the so-called Christ," and reports that he was much respected even by the Pharisees for his piety and strict of the Law, but that his enemies took advantage of an interval between Roman governors in 62 AD to have him put to death. His death is also reported by the second-century Christian writer Hegesippus.

Hegesippus wrote more about James the Just as well, and I will leave you with this, because – camels’ knees. The 4th century scholar Jerome, in his *De Viris Illustribus*, quotes his account of James from the fifth book of Hegesippus’ (lost) Commentaries: "After the apostles, James the brother of the Lord surnamed the Just was made head of the Church at Jerusalem. Many indeed are called James. This one was holy from his mother's womb. He drank neither wine nor strong drink, ate no flesh, never shaved or anointed himself with ointment or bathed. He alone had the privilege of entering the Holy of Holies, since indeed he did not use woolen vestments but linen and went alone into the temple and prayed in behalf of the people, insomuch that his knees were reputed to have acquired the hardness of camels' knees."

**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/>

**BISHOP SEARCH PROCESS**

Activity around the search process for the next Bishop of Chicago, who will be elected a year from now at our Convention as Bishop Lee retires, continues. As our bishop is “our” bishop, input from ***all*** clergy and lay persons is desired. To this end, you are encouraged to:

1. Attend the remaining “Listening Session” to be held on Saturday, 05 October (10 – 11:30 a.m.) at St. Augustine’s, Wilmette. “Listening Sessions” will focus on how attendees see God at work in the diocese, what challenges the people of the diocese are facing together, and what the diocese seeks in its next bishop.

2. Participate in a brief survey (closes 13 October).

General information is available at <https://mail.yahoo.com/d/folders/1/messages/AGUYWNFZdVhWXYzUsAIDoG-o7fE>

The survey itself is at <https://www.surveymonkey.com/r/892NNWL>.

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**Season of Creation: Praying Together for the Healing of Our Planet:**

**Oct. 04 at St. James Commons**

Christians around the world celebrate the [**Season of Creation**](file:///C:\Users\Martha\AppData\Local\Temp\Season%20of%20Creation)  (<https://seasonofcreation.org/?fbclid=IwAR2B-J-pNIE8_Oq6mIwwVDxgiXOZzfdh0RcmVcu_0OwoO4ZCcWTB_lBH8Wo>) beginning September 1 and ending on October 4, the feast of St. Francis.

On October 4 at noon, [**Ecumenism Metro Chicago**](https://d.docs.live.net/78748b8b9a408b55/HA%20Newsletters/September/Ecumenism%20Metro%20Chicago)

(<https://eia.archchicago.org/ecumenical-relations/ecumenism-metro-chicago-emc>) will hold a prayer service for the healing of our planet on the plaza at St. James Commons (65 E. Huron). For more information, please contact [**the Rev. Cynthia Hallas**](mailto:christchurchinterim@gmail.com) (christchurchinterim@gmail.com).

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| **Convention 2019 Preview: 182nd Annual Diocesan Convention -  November 22-23, 2019** |

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| The 182nd Annual Convention of the Diocese of Chicago will be held Friday, November 22 and Saturday, November 23 at the [**Westin Chicago Lombard.**](http://r20.rs6.net/tn.jsp?f=001N9BAg8Ps1PyJ4bajeOr5QXpx_kgbvKe1CIVMHuXSNWAltMPB8FsyTtT-nUOfnzA8nj9Ag3RSWF3J-qf2Dtn4Xa0LcX6gJHZzuMwStQ6eTQn3rYigcBIvqOXfTcRHRUdqf3cllLWg-mfjVEity7AnIs6vEiYUvuKpWOJ5xwjZfDe8J2H5ekH6m8t0tgdr_Lgsw_RM6ibeoq8nwWvqhCWZidDBhELDSmXZRA3iSfWNmCmWnstiwbXiISwbdw7Q65AuvrFFeEnzMhKDk1PrNZoU8lHyHCLP6MyDIVdL-AmpPU8=&c=5xHFeXiO6pPoj_9kYGaexGJe9wpJNnxBuOH0oQN9b_qd-EFN_iSbaw==&ch=lSAQ_lRx27MD0VzprxeAT8G5DrxEami6RGIOdRULp00lwN82dD5zTg==) Convention is the annual business meeting of the diocese, during which we elect leaders, consider resolutions and hear reports from across the diocese and the wider church. More than 500 people attend convention each year. [**View the preliminary schedule**](http://r20.rs6.net/tn.jsp?f=001N9BAg8Ps1PyJ4bajeOr5QXpx_kgbvKe1CIVMHuXSNWAltMPB8FsyTs3byLL9y0YQArfZ2dYEMskTR9xLCPH33FUnuprbPhrQP5_00FuWMA6JUb6t9z1mukpUoROqEf1Fndeyjiwu3XbxfYUsFDPlme4S9xNGG2rU4jE1uWw9wYqWIiK2xZ7q3t-DS9fPvpkVeJyUNzpahMpoGRFj-0JslD5tykTYf0M5j3OzvlUmFRNDL1ebSi-muXuS8C5blNU6CJU-eZoWX1nKfGEbO9a6v-myf2P6iIO_&c=5xHFeXiO6pPoj_9kYGaexGJe9wpJNnxBuOH0oQN9b_qd-EFN_iSbaw==&ch=lSAQ_lRx27MD0VzprxeAT8G5DrxEami6RGIOdRULp00lwN82dD5zTg==),  (<https://www.episcopalchicago.org/files/7315/6936/7051/Preliminary_Agenda_-_no_detail_-_09.22.19.pdf>) which includes times for worship, business sessions, learning opportunities, and children's and youth programs.  Voting participants at convention include the clergy of the diocese and lay representatives elected from each congregation. The gathering also includes ex-officio members, who are entitled to seat and voice, and many visitors. [**Learn more**](http://r20.rs6.net/tn.jsp?f=001N9BAg8Ps1PyJ4bajeOr5QXpx_kgbvKe1CIVMHuXSNWAltMPB8FsyTtT-nUOfnzA8eA0W6tqHHX2B6dAnAk2C9c8CKzGWwHoLelbFdUqFqQ3DnaiKqVcdF1RGsvvOQ42GpQllmxJW238NLvYj-7-r_4Bb6A60RHHwO55ZwL-jGdR57R78ZxTdj0nJFL8zYw7-keIktZhHR2KA_BzyveLmSm0RwpYclc0v6SfhG4NhGDSHckV-1JEShRt7blvFq0YI&c=5xHFeXiO6pPoj_9kYGaexGJe9wpJNnxBuOH0oQN9b_qd-EFN_iSbaw==&ch=lSAQ_lRx27MD0VzprxeAT8G5DrxEami6RGIOdRULp00lwN82dD5zTg==). <https://www.episcopalchicago.org/our-diocese/governance/2019-diocesan-convention>  ----------------------------------------------------------------------------------------------------------------------------------- |

**Contemplative Outreach Annual One-Day Fall Workshop - Nov. 02 at Benedictine University, Lisle**

Contemplative Outreach Chicago will offer its [**8th Annual One-Day Fall Workshop**](http://r20.rs6.net/tn.jsp?f=001N9BAg8Ps1PyJ4bajeOr5QXpx_kgbvKe1CIVMHuXSNWAltMPB8FsyTnYarzDWoETHQVdjN_55-gUSh_ZcT0sVsJBAUU_im3b5oYMGo36s6EFbBtFPo5CJ5JHkU6YN6N0ifKTUa93zebrNiFB4dHuodl6My8pv1NrCMdIb5MQJGmHokse735dZGzX6CCv6Z7i9TJYp19TNNPR0O_8p-ShSXKAmEZokszJXGgi_9yRe2oLt2WKQ9zV2cg==&c=5xHFeXiO6pPoj_9kYGaexGJe9wpJNnxBuOH0oQN9b_qd-EFN_iSbaw==&ch=lSAQ_lRx27MD0VzprxeAT8G5DrxEami6RGIOdRULp00lwN82dD5zTg==) on Saturday November 2, at Benedictine University in Lisle. This year's program offers half and full day options, with topics including 12-step programs, Sufism and spiritual psychology. Scholarships are available. [**Learn more and register.**](http://r20.rs6.net/tn.jsp?f=001N9BAg8Ps1PyJ4bajeOr5QXpx_kgbvKe1CIVMHuXSNWAltMPB8FsyTnYarzDWoETHQVdjN_55-gUSh_ZcT0sVsJBAUU_im3b5oYMGo36s6EFbBtFPo5CJ5JHkU6YN6N0ifKTUa93zebrNiFB4dHuodl6My8pv1NrCMdIb5MQJGmHokse735dZGzX6CCv6Z7i9TJYp19TNNPR0O_8p-ShSXKAmEZokszJXGgi_9yRe2oLt2WKQ9zV2cg==&c=5xHFeXiO6pPoj_9kYGaexGJe9wpJNnxBuOH0oQN9b_qd-EFN_iSbaw==&ch=lSAQ_lRx27MD0VzprxeAT8G5DrxEami6RGIOdRULp00lwN82dD5zTg==)

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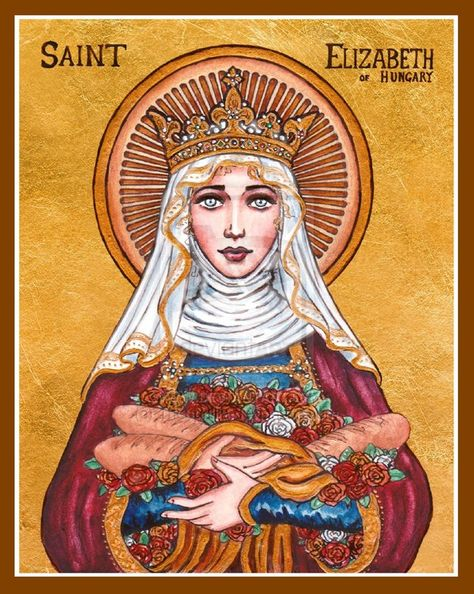
**Episcopal Church Women's Gathering & Retreat**

**October 11-13 at the Portiuncula Center for Prayer, Frankfort, IL**

From October 11 to 13, the Episcopal Church Women will hold a fall retreat, [**God's Healing Leads to Wholeness**](http://r20.rs6.net/tn.jsp?f=001N9BAg8Ps1PyJ4bajeOr5QXpx_kgbvKe1CIVMHuXSNWAltMPB8FsyThtg3pjDOyyhATA1WCQgYlHwo-0djSTPDctkdJ7-uo__4dkBrmQqqx4quTT201XWVatS6CmXDAUF8DShJ90Jv2ilysiobqP1uemr2I-tgxgIK0qIFwS9WrGr-Ns6uati5rm8NzmIUYYB&c=5xHFeXiO6pPoj_9kYGaexGJe9wpJNnxBuOH0oQN9b_qd-EFN_iSbaw==&ch=lSAQ_lRx27MD0VzprxeAT8G5DrxEami6RGIOdRULp00lwN82dD5zTg==), at the [**Portiuncula Center for Prayer**](http://r20.rs6.net/tn.jsp?f=001N9BAg8Ps1PyJ4bajeOr5QXpx_kgbvKe1CIVMHuXSNWAltMPB8FsyTtafd8nvSlEJ-5F-gz1oxROBWOvGef3bi9D1Br5MghGw7H0A7DG7G5wP0FqRua4nren_jpyT8Dd8D_3xZGyHDlrrmKqyPiPcEbqV2Z7YwMKGum0GpD-J_7OyxsZEOwYc1w==&c=5xHFeXiO6pPoj_9kYGaexGJe9wpJNnxBuOH0oQN9b_qd-EFN_iSbaw==&ch=lSAQ_lRx27MD0VzprxeAT8G5DrxEami6RGIOdRULp00lwN82dD5zTg==) in Frankfort, Illinois. Colleen Willard is the speaker at the retreat, which will also include healing services, a movement workshop, and time with chaplains. All women of the Diocese of Chicago and their guests of all faiths are invited to attend. Learn more on the [**ECW website**](http://r20.rs6.net/tn.jsp?f=001N9BAg8Ps1PyJ4bajeOr5QXpx_kgbvKe1CIVMHuXSNWAltMPB8FsyThtg3pjDOyyhATA1WCQgYlHwo-0djSTPDctkdJ7-uo__4dkBrmQqqx4quTT201XWVatS6CmXDAUF8DShJ90Jv2ilysiobqP1uemr2I-tgxgIK0qIFwS9WrGr-Ns6uati5rm8NzmIUYYB&c=5xHFeXiO6pPoj_9kYGaexGJe9wpJNnxBuOH0oQN9b_qd-EFN_iSbaw==&ch=lSAQ_lRx27MD0VzprxeAT8G5DrxEami6RGIOdRULp00lwN82dD5zTg==).

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| **EPISCOPAL CHURCH OF THE HOLY APOSTLES UPCOMING SERVICES** | | | |
| Sunday 06 October  8:00 & 10:30 a.m. | Sunday 13 October  8:00 & 10:30 a.m. | Sunday 20 October  8:00 & 10:30 a.m. | Sunday 27 October  8:00 & 10:30 a.m. |
| Scheduled:  Presider: Gillette  Preacher: Gillette | Scheduled:  Presider: Gillette  Preacher: Gillette | Scheduled:  Presider: Doran  Preacher: Doran | Scheduled:  Presider: Shanley-Roberts  Preacher: Shanley-Roberts |
| 17th Sunday after  Pentecost: Proper 22 (C) | 18th Sunday after  Pentecost: Proper 23 (C) | 19th Sunday after  Pentecost: Proper 24 (C) | 20th Sunday after  Pentecost: Proper 25 (C) |
| FIRST LESSON  Lamentations 1:1-6  RESPONSE  Lamentations 3:19-26  SECOND LESSON  2 Timothy 1:1-14  GOSPEL  Luke 17:5-10 | FIRST LESSON  Jeremiah 29:1, 4-7  RESPONSE  Psalm 66:1-11  SECOND LESSON  2 Timothy 2:8-15  GOSPEL  Luke 17:11-19 | FIRST LESSON  Jeremiah 31:27-34  RESPONSE  Psalm 119:97-104  SECOND LESSON  2 Timothy 3:14-4:5  GOSPEL  Luke 18:1-8 | FIRST LESSON  Joel 2:23-32  RESPONSE  Psalm 65  SECOND LESSON  2 Timothy 4:6-8, 16-18  GOSPEL  Luke 18:9-14 |

**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.*

**ELIZABETH, PRINCESS OF HUNGARY.** As with most of those canonized before the era of mass media and “fact checking,” there is a great deal of “maybe this, maybe that” about Saint Elizabeth. For the most part, you can pick which pious legend/version of history you prefer, all of which have the same central core, but differ – sometimes rather substantially – in detail. Anyway, I like Saint Elizabeth because I like the Miracle of the Roses. So, onward. She was born in 1207, probably in Pressburg, Hungary [now Bratislava, Slovakia] and died 17 November 1231, Marburg, Thuringia. She was canonized not too long afterward, in 1235. Her devotion and overwhelming generosity to the poor made her beloved in her own time, and an enduring symbol of Christian charity. She is the patron saint of bakers; beggars; brides; charities; death of children; homeless people; hospitals; Sisters of Mercy; and widows.

The daughter of King Andrew II Hungary, she was betrothed in infancy to Ludwig (*aka* Louis) IV, son of Herman I, Landgrave of Thuringia, and moved to the Thuringian court – noted for its magnificence – at age four to be brought up with her future husband. Notwithstanding the turbulence and purely secular life of the court and the pomp of her surroundings, the little girl grew up a very religious child with an evident inclination to prayer and pious observances and small acts of self-mortification. These religious impulses were presumably strengthened by sorrowful experiences of her life, including the murder of her mother by Hungarian nobles when she was six. She and Ludwig were married in 1221 when Ludwig assumed the throne upon the death of his father. He was twenty-one; she was fourteen. They were actually devoted to each other and very happily married. Unfortunately, Ludwig died of the plague on his way to the Sixth Crusade on 11 September 1227. When the news finally reached Elizabeth in October, shortly after the birth of her third child, the twenty-year-old’s response is said to have been “He has died. He has died. The world with all its joys is now dead to me.”

At some point she was appointed by Konrad von Marburg as a Confessor (spiritual director). He was a ghastly awfully mean and nasty man of incredible harshness and severity (who was eventually murdered because people just couldn’t stand him any more). He set Elizabeth to vows of celibacy (which got her kicked out of her castle, as her remaining family ‘needed’ her to remarry for political purposes) and an agreement of complete obedience to him. He held her to a standard that most people felt was impossible to meet. He beat her. He made her send away her children. Yet she persisted – until she died at the age of 24, probably from exhaustion. She really didn’t need him at all to be holy, of course. Her entire life was spent giving away money, bread, and clothes, serving the poor, and tending the sick. When she regained portions of her dowry after Ludwig’s death, she used it to build a hospital, in which she herself worked.

The two best known legends about Elizabeth are the Miracle of the Roses and the Miracle of the Crucifix in the Bed. The latter relates how, in caring for the ill, she laid the leper Helias of Eisenach in the bed she shared with her husband. Her mother-in-law, who was horrified, told this immediately to Ludwig on his return. When Ludwig removed the bedclothes in great indignation, at that instant "Almighty God opened the eyes of his soul, and instead of a leper he saw the figure of Christ crucified stretched upon the bed."

As for the roses – and Elizabeth is usually depicted holding bread and roses – one day, as she was carrying loaves of bread to the hungry, she ran into her brother-in-law who, sure she was using royal funds to underwrite her charitable activities and taking bread (and other items) from the palace to give as alms (which – she was), and wanting to discredit and punish her, demanded she open her cloak and show him and his hunting party what she was carrying. She did; and the loaves of bread she was carrying were miraculously changed into roses.

**ELIZABETHAN SETTLEMENT.**

This refers to the religious and political arrangements worked out during the reign of Elizabeth I in England. Elizabeth I (1533-1603), daughter of Henry VIII and Anne Boleyn, became Queen of England in 1558. Religious differences threatened the stability of England at that time. England had been officially Roman Catholic at the start of Henry VIII’s reign, then Catholic-ish, which counted as Protestant; officially Protestant under the rule of Henry’s son Edward VI from 1547 to 1553; and Roman Catholic under the rule of Mary Tudor from 1553 to 1558. Elizabeth's subjects included both Catholics and Calvinists. Elizabeth faced the religious question squarely at the beginning of her reign. The year 1559 was crucial for the future of Anglicanism.

The Elizabethan settlement sought to be an inclusive middle course between divergent religious positions in English Christianity. Much of traditional Catholic faith and practice was retained, but without submission to papal authority. Much latitude for individual conscience was allowed, but uniformity of worship was required. Faithful Christians with differing theological convictions could find a home in a comprehensive English church.

The Act of Supremacy of 1559 proclaimed Elizabeth to be the "supreme governor of this realm" in all spiritual, ecclesiastical, and temporal matters. Elizabeth's assertion of power over the English church was not as sweeping as that of Henry VIII, who was proclaimed the only supreme head on earth of the English church. The Act of Supremacy of 1559 included an oath of obedience to the Crown that was imposed on all clergy and public officials. Elizabeth exercised royal power concerning the church within the provisions of religious legislation, and she protected the church from attempts by Parliament to meddle.

An amended version of the 1552 Prayer Book was reissued under the Act of Uniformity of 1559. The revised Prayer Book included the Ornaments Rubric, which was inserted before the services of Morning and Evening Prayer. It declared that the ornaments of churches and clergy should be those in use in the second year of the reign of Edward VI, a time when traditional vestments and church furnishings were used. The Ornaments Rubric reversed a rubric in the 1552 Prayer Book that prohibited clergy from wearing albs, vestments, or copes.

The Elizabethan edition of 1559 deleted the "Black Rubric" from the 1552 BCP, which stated that no adoration of any real presence was intended by kneeling at communion. It retained the receptionistic formula of administration of communion from the 1552 BCP ("Take and eat this in remembrance . . . "), but this was preceded by the more traditional sentence of administration from the 1549 BCP ("The Body of our Lord Jesus Christ which was given for thee. . . ."). This combination of sentences of administration allowed considerable latitude of belief concerning the eucharist. The Elizabethan edition of 1559 also dropped from the litany a petition for deliverance from the tyranny of the Bishop of Rome and all his detestable enormities. This petition was understandably offensive to Elizabeth's Roman Catholic subjects.

 The continuity of the Church of England in apostolic succession was strongly upheld under Elizabeth. The consecration of Matthew Parker (1504-1575) as Archbishop of Canterbury in 1559 was done with great care to make sure that the line of English bishops in apostolic succession was unbroken. Although Elizabeth would have preferred a celibate clergy, clerical marriage was permitted as an indulgence. The Elizabethan settlement was foundational for the via media that has become characteristic of Anglicanism. Through this settlement the English church was comprehensive and inclusive, catholic and protestant, but neither Roman Catholic nor Genevan Protestant. Yay us!

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

**SHAWL MINISTRY:** The Shawl Ministry meets on **Monday 14 October at 7:00 PM** in Lincoln Hall. No experience is necessary! We will deliver shawls to Good Shepherd and Sage Cancer Center on Monday 14 October from 10:00 – 11:00 AM. Please contact Marsha Taylor at [mktaylor730@hotmail.com](mailto:mktaylor730@hotmail.com) or 847-977-5399 with any questions.

**BISHOP’S COMMITTEE MEETING:** Bishop’s Committee will meet on **Tuesday 15 October at 7:00 p.m.** in Lincoln Hall.

**BLESSING OF THE ANIMALS:** The Blessing of the Animals will be held on **Sunday, October 06 at 4:30pm**. All creatures great and small, wild and tame, are welcome – Dog Cake and pet treats will be served. If you are planning to participate in this event, please sign-up in Lincoln Hall. If you are able to bring chili or cornbread, please indicate so on the sign-up sheet.

**BOOK DISCUSSION GROUP:** This month the Book Group will meet **on 22 October at 7:30 PM** to discuss *The Nightingale* by Kristin Hannah, at the home of Diane Cooper.

**ADULT FORMATION:**  ***Making Sense of Scripture: Big Questions About the Book of Faith,*** by David J. Lose The author invites us to engage in a conversation, one he imagines around his kitchen table. As he says, "Questions are, I think, the engine of all great conversations..." See dates and topics below:

**20 October** - Is the Bible True?

**17 November** - How is the Bible the Word of God?

We will meet between services to engage in conversation surrounding the week's question. No sign-up is required, and no prior preparation is needed. Feel free to attend any one or all; each conversation stands on its own. (In the spring, we will converse around the remaining four questions of his work.)

**WAUCONDA/ISLAND LAKE FOOD PANTRY:** The milk jug count for August was $80.32. In August the food pantry served 178 families which totaled 467 individuals. Six families were new to the pantry. Please keep them in your prayers.

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| **OCTOBER 2019 (See PAGE 3 above for Service Schedule.)** | | | | | | |
| **SUN** | **MON** | **TUE** | **WED** | **THU** | **FRI** | **SAT** |
|  |  | 1 | 2 | 3  Farmer’s Market 4-7PM | 4 | 5  10 AM--noon  Food Pantry |
| 6  8:00 AM service  10:30 AM service  PET BLESSING: 4:30PM | 7  7:00 PM  Shawl Ministry | 8 | 9 | 10 | 11 | 12  10 AM--noon  Food Pantry |
| 13  8:00 AM service  10:30 AM service | 14  7:00 PM  Shawl Ministry | 15  Bishop’s Comm. Mtg 7:00 PM | 16 | 17 | 18 | 19  10 AM--noon  Food Pantry |
| 20  8:00 AM service  Adult Formation  10:30 AM service | 21 | 22  Book Group  7:30 PM | 23 | 24 | 25 | 26  10 AM--noon  Food Pantry |
| 27  8:00 AM service  10:30 AM service | 28 | 29 | 30 |  |  |  |

**October Birthdays**

Oct 01 Sharon Bullion

Oct 03 Mary Nash Oct 17 Richard Fedor

Oct 06 Graham Southall Oct 23 Scott Seiler

Oct 07 Ray Suelzer Oct 24 Marci Suelzer

Oct 10 Dean Denges, Ethan Sandberg Oct 25 Don Gash, Julie Zuidema

Oct 12 Derek Denges Oct 27 Alicja Lukaszewicz-Southall Oct 15 Geoff Cooper Oct 28 June Kramer

**October Anniversaries**

Oct 07 Marsha and Rick Taylor Oct 22 Rodney and Stacy Pyne Petersen Oct 24 Tim and Olga Zuellig

**TEN THINGS TO KNOW ABOUT**

***Holy Apostles 51ST Annual Dinner and Dance Fundraiser***

1. Saturday, November 16, 2019 at Mill Creek Banquets-333 Mill Street, Wauconda, beginning at 6:00 PM
2. Tickets are available between services most Sundays & on the website: www.holyapostleswauconda.net
3. $35/per person before Nov 3rd, $40/person after Nov 3rd
4. This year you can sign out tickets and sell them on your own.
5. All drink prices have been increased by a $1, and that $1 comes back to the church.
6. Turn in $75 of full face value Gift Cards (any denominations as long as they are full face value and total at least $75) and we will give you a $10 Big Raffle Ticket.
7. “The Big Raffle” tickets will be available, $10 per ticket.
8. Start thinking about building your Raffle Basket.
9. Start thinking about making items to donate.

10) We are selling ads for the Auction Booklet, forms are on Jackie’s desk.

***Please remember that YOU ARE THE REASON the auction is a success!***

If you have any questions, please feel free to give me a call at 847-775-0770.

Todd Seiler, Auction Dinner Coordinator

**What is the PADS Shelter Program?**

PADS Emergency Overnight Shelter Program provides those experiencing homelessness with a safe, warm place to sleep every night from October through April. Each night there are at least two sites open to provide shelter. As many of you may know, Messiah Lutheran serves as one of those sites for Saturday night through Sunday morning. The guests are transported from the PADS Day Resource Center and arrive around 6:30 on Saturday evening. After a hot meal, they are free to watch a movie, play cards or board games, visit with the volunteers, or simply rest or sleep. In the morning, the guest receive a hot breakfast and a sack lunch. Holy Apostles has agreed to provide the staffing and the food for two weekends during the 2019-2020 PAD seasons. The first weekend is Saturday afternoon November 9 through Sunday morning November 10. The second is February 8-9, 2020, from Saturday afternoon until Sunday morning.

**Who Can Help?** In most cases, any adult or teenager can participate. For the overnight shifts, we require that the volunteers be adults and at least one of them must be a male. It doesn’t matter if you are a member of Holy Apostles, another church, or no church at all. That is not what is important. They only requirement is that you want to do something to fight homelessness and hunger in Lake County. So reach out to friends and family to invite them to join with you and help make a difference.

**How Can I Help?** There are many different ways to help, both **directly with the guests** and **indirectly behind the scenes.** Most opportunities require only a minimal time commitment. Any one is welcome to participate in as many different ways as he/she would like.

**DIRECTLY:** Volunteer to staff one (or more) of the shifts on Saturday or Sunday. If any of the direct contact positions appeal to you, sign up ONLINE using the Holy Apostles PAD page on Sign Up Genius: [www.SignUpGenius.com/go/10C0C4AAEAF22A7FD0-holy](http://www.signupgenius.com/go/10C0C4AAEAF22A7FD0-holy)

If you don’t wish to sign up online, or want more information, please contact us at [hapostles@sbcglobal.net](mailto:hapostles@sbcglobal.net) or via our Facebook page <https://www.facebook.com/WaucondaHolyApostles/>

**BEHIND THE SCENES:**

*FOOD*

* Donate items for the sack lunches that PADS provides when the guests leave on Sunday morning.
* Make desserts for dinner on Saturday
* Make / buy snacks for movie time on Saturday evening
* Make breakfast items for Sunday morning
* Donate money to defray the costs of providing Dinner, Breakfast & Sack Lunch (We are still working out costs, but it is likely to be between $10 - $20 per guest)

*SHELTER*

* Arrive in the afternoon on Saturday and set up the mattresses and bedding for the guests
* Arrive after guests depart (approx 6:30 am) to strip bedding & restack mattresses
* Do laundry to have bedding ready for following Saturday

If you are interested in helping “behind the scenes” (whether in lieu of, or in addition to volunteering for a shift, please contact us at [hapostles@sbcglobal.net](mailto:hapostles@sbcglobal.net) or via our Facebook page <https://www.facebook.com/WaucondaHolyApostles/>

|  |  |  |  |
| --- | --- | --- | --- |
| Shift Name | Day and Time | Responsibilities | # of Volunteers Needed |
| Set-up. Serve Dinner | Saturday Nov. 9  4:30PM – 7:00PM | Prepare beds and tables. Serve dinner. Start clean-up | 6 (Male or female) |
| Guest Assist | Saturday Nov. 9  7:00PM – 10:00PM | Interact with guests. Watch a movie, play cards, pray, serve snacks | 3 (Male or female) |
| **Quiet Time** | **Saturday Nov. 9 – Sunday Nov. 10**  **10:00pm - 2:00am** | Assist while guest watch a movie or rest | **2 (One must be male**) |
| **Night Watch**  **Serve Breakfast** | **Sun. - 2:00am - 6:00am** | Watch over sleeping guest. Prep and serve breakfast | 2 **(One must be male)** |
| Clean-Up | 6:00am - 8:00a | Clean beds, bathrooms, kitchen and tables | 6 (Male or female) |

**FROM: Church of the Holy Apostles**

**26238 North Highway 59**

**Wauconda, Illinois 60084**