**The Apostles Post**

26238 North Highway 59

Wauconda, Illinois

APRIL 2021

 2015



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

 Gnostic Writings Issue III. The Gospel of Thomas. This text represents a third type of extra-canonical document. The Acts of Thomas, which we looked at in January, was a standard narrative piece of literature. The Infancy Gospel of Thomas, which we looked at last month, was an episodic work, listing several short anecdotes from the child Jesus’ life (aged five to twelve). This month’s offering, the Gospel of Thomas, is a “sayings” gospel – not at all what we think of as a “gospel,” but a list of – well, sayings. Little quotes of things Jesus is purported to have said.

 A manuscript of the Gospel of Thomas, written in Coptic and dating from the fourth or fifth century CE (but almost assuredly not the first Coptic transcription made from the Greek), was included in the Nag Hammadi library; but fragments of (three different copies of) a Greek document discovered in the late 1800s at another Egyptian location (“location” is polite – it was a garbage dump) called Oxyrhynchus and dating to the second century have turned out to represent portions of an older edition of Thomas. Some scholars argue for a composition date “well before the end of the first century.” As is typical of this sort of document, substantial differences exist between the Greek fragments and the Coptic text, which suggest the “gospel” was rather frequently copied in the 3rd century, being redacted all along the way.

 Thomas differs from the other non-canonical Gospels also in that almost half of its 114 sayings find at least a partial parallel somewhere in Matthew, Mark, Luke, or John. (Thankfully, one of these is *not* the “gospel’s” *final* saying, in which Peter – that great keeper of the keys of heaven – says “Let Mary leave us, for women are not worthy of life.” Jesus declines, but doesn’t really make things one bit better, responding “I myself shall lead her in order to make her male, so that she too may become a living spirit resembling you males. For every woman who will make herself male will enter the Kingdom of Heaven.”) Another third of the sayings are pretty clearly Gnostic in origin. The rest are neither demonstrably “orthodox” nor necessarily Gnostic – most are ambiguous enough that they could be taken in a variety of ways. Overall, the document resembles what one finds, in part, in other Jewish or Greco-Roman sources – epitomes of the “best” of the teachings of a famous rabbi or philosopher as recalled by one or more of his followers.

 The Gospel of Thomas takes Jesus seriously as a teacher who spoke with authority. It celebrates his memory by preserving sayings in his name that sanctioned the formation of a distinctive community. The gospel locates its group's position within the Christian tradition as an independent Jesus movement, which persisted over the course of several generations of social history without becoming an apocalyptic or kerygmatic sect (without sitting around waiting for the end of the world or racing around prosletyzing.). Authorized by interpreting the written legacy of Jesus. the Gospel of Thomas maintained its autonomy and distinct identity by acts of creative attribution. Jesus was characterized as the embodiment of Wisdom; his words, which could harness the very power of the universe, offered her path of 'knowing' as an investment of the imagination. The “gospel” defines the role of its community in constructing the fabric of society as a process of sapiential (“Wisdom”) insight and research. The gospel, therefore, charts the course of salvation as a study in interpretation, providing the elixir of life to those for whom the secret of the kingdom is disclosed in the interpretation of Jesus' words. The “gospel” opens by identifying itself as *“The secret sayings which the living Jesus spoke and which Didymos Judas Thomas wrote down. And he said, "Whoever finds the interpretation of these sayings will not experience death."* As Lance Owens notes, that’s a stunning (and rather alluring) interpretative challenge! If you unlock the key, please let me know?

You can read the text in one of several translations, including:

<http://gnosis.org/naghamm/gosthom.html> (Patterson/Meyer Translation)

<http://gnosis.org/naghamm/gthlamb.html> (Lambdin Translation)

<http://www.gnosis.org/naghamm/gosthom-davies.html> (Davies Translation)

An academic commentary can be found here:

<http://www.earlychristianwritings.com/thomas/gospelthomas2.html>

To read more about Lance Owen’s “quest” to find the interpretation that is said to prevent death, go here:

<http://gnosis.org/naghamm/gth_hermen.htm>

Sources: gnosis.org, biblicalarchaelogy.org, pbs, gospels.net, earlychristianwritings, christianity.com, britannica.com, namb.net

|  |
| --- |
| **EPISCOPAL CHURCH OF THE HOLY APOSTLES UPCOMING SERVICES FOR APRIL 2021** |
| *Schedule subject to change. Please feel free to contact (Mother) Martha at 847.226.9043 to confirm any service.* |
| Thursday01 April7:00 pm online  | Friday02 April7:00 pm online | Sunday 04 Apr.9:30 am church7:00 pm online | Sunday 11 Apr.9:30 am church7:00 pm online | Sunday 18 Apr9:30 am church7:00 pm online | Sunday 25 Apr.9:30 am church7:00 pm online |
| Presider andPreacher:Gillette | Presider andPreacher:Gillette | Presider andPreacher:Gillette | Presider andPreacher:Gillette | Presider andPreacher:Gillette | Presider andPreacher:Gillette |
| Maundy Thursday (B) | Good Friday (B) | Easter Day (B) | Second Sundayof Easter (B) | Third Sundayof Easter (B) | Fourth Sundayof Easter (B) |
| FIRST LESSONEx. 12:1-10,11-14RESPONSEPs. 116:1, 10-172nd LESSON1 Corinthians11:23-26GOSPELJohn13:1-17, 31b-35 | FIRST LESSONIs. 52:13-53:12RESPONSEPsalm 222nd LESSONHebrews10:16-25GOSPELJohn18:1-19:42 | FIRST LESSONActs 10:34-43RESPONSEPs. 118:1-2, 14-242nd LESSON1 Corinthians15:1-11GOSPELMark16:1-8 | FIRST LESSONActs 4:32-35RESPONSEPsalm 1332nd LESSON1 John1:1-2:2GOSPELJohn20:19-31 | FIRST LESSONActs 3:12-19RESPONSEPsalm 42nd LESSON1 John3:1-7GOSPELLuke24:36b-48 | FIRST LESSONActs 4:5-12RESPONSEPsalm 232nd LESSON1 John3:16-24GOSPELJohn10:11-18 |

**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/>

**March 19, 2021 Chicago Faith Leaders Lament Atlanta Shootings, Violence Against Asian Americans**

***Bishop-elect Paula E. Clark and other faith leaders released the following statement in the wake of the March 16 shootings in Atlanta.***

*Learn to do right; seek justice. Defend the oppressed. (Isaiah 1:17, NIV)*

On behalf of the people of the Episcopal Diocese of Chicago, the Metropolitan Chicago Synod, Evangelical Lutheran Church in America, and the Northern Illinois Conference of the United Methodist Church, we condemn the shootings in metropolitan Atlanta on March 16 that left eight people dead and one injured. We recognize that these shootings were not a random attack. Six of the eight people killed were Asian American women.

These shootings are the product of a culture of violence, misogyny, and hatred against Asian American people—particularly Asian women and senior citizens—that has intensified over the last year. The onset of the COVID-19 pandemic has fueled a significant increase in anti-Asian rhetoric, hate crimes and acts of violence against our Asian American siblings. According to [**a recent report**](http://r20.rs6.net/tn.jsp?f=001AqAKp3qbH6D9nstoAWhhlY8RfHWdIsZ2Pm9Rqu8ja1wbDc1wWYi9pghaJdxQwVMuNf-T1rthiamby1-ytRper0-E9AzHDi7SFsOKstItN4GMU3WWt7dTyOR7CCWWgPvSSZ0sg1mzVBjf1TLMrNy6GRwwDLry68DklAWwd35gDdEyPIQz8PkkhvaCkZIaSyQCQ_o_wIvj6ZwvKuYs1IlBvtExAWNgQsInR55ZjQ1r0yf3YKJHSi4DGgs7otfkp6UEVkl03yTIHRd39E0QKVYu1ZjHFEmdCCegZAEEJKn1go2nFRb70wExKA==&c=7Sta3Ro2cNvM546RgG59P93a6u89g2fsjmpy7QDB48p_FPPHCTUw3g==&ch=PJBCRk3pep_3EGoH0DJe7BW1QLwYsPx1ZzsHdNhwuUXf_xBs6kEPpA==), Asian Americans have experienced a 150% increase in hate crimes in major cities over the last year, and “Asian American women reported harassment incidents 2.3 times more often than their male counterparts.”

We acknowledge that this most recent event is another chapter in a long history of violence and hate directed at Asian American people, and we grieve the pain, fear and anger it has engendered. As we lift our hearts in prayer to God for the families, friends and neighbors of all whose lives were touched by Tuesday evening’s shootings, we are reminded that God’s response to our prayer is often a call to action for our communities.

Heeding God’s call today, we recommit to standing up and speaking out against violence, hate, gender and sexual bias, economic discrimination, and racism of all types. We commit to establishing and deepening our relationships and partnerships with our Asian American siblings in Christ. In the wake of this most recent tragedy, we commit to listening more deeply to the particular challenges facing our Asian American siblings so that together we can work to combat the forces of evil and hate that provoke unspeakable acts of violence like the one we now mourn.

*The Rev. Paula E. Clark*, Bishop-elect, Episcopal Diocese of Chicago

*The Rt. Rev. Yehiel Curry*, Bishop, Metropolitan Chicago Synod, Evangelical Lutheran Church in America

*Bishop John L. Hopkins*, Interim Bishop, Northern Illinois Conference of the United Methodist Church

*This statement is endorsed by the Union of Black Episcopalians, the Very Rev. Kim L. Coleman, National President.*

*---------------------------------------------------------------------------------------------------------------------------------------------------*

|  |  |
| --- | --- |
|  | https://ci6.googleusercontent.com/proxy/hGrq11JG9KecB2nG0ztsJdIJsShd70PcMwlY7vDILI7Fc7SBVfbbc4wG_OUVaE6DKHnxEZLrHYsrLGiKl23tFIyxiTHqbeDSTQkpSvG9=s0-d-e1-ft#https://imgssl.constantcontact.com/letters/images/sys/S.gif |
| https://ci6.googleusercontent.com/proxy/hGrq11JG9KecB2nG0ztsJdIJsShd70PcMwlY7vDILI7Fc7SBVfbbc4wG_OUVaE6DKHnxEZLrHYsrLGiKl23tFIyxiTHqbeDSTQkpSvG9=s0-d-e1-ft#https://imgssl.constantcontact.com/letters/images/sys/S.gif | https://ci6.googleusercontent.com/proxy/hGrq11JG9KecB2nG0ztsJdIJsShd70PcMwlY7vDILI7Fc7SBVfbbc4wG_OUVaE6DKHnxEZLrHYsrLGiKl23tFIyxiTHqbeDSTQkpSvG9=s0-d-e1-ft#https://imgssl.constantcontact.com/letters/images/sys/S.gif |

**\*Episcopal Public Policy Network Action Alert**

**Support gun reform to strengthen and expand background checks**

A March 23 [**action alert**](http://r20.rs6.net/tn.jsp?f=001xQJVD0C5n0RKM1g8IHoBEvP0SySXkAEeFoXwd1l9_arB7XMWNKMtMWjBqnxzHqP5oTer9xq4pD5yF7a1huKQurjCgp-3YFjL7H-3dqsProZOEwXTxeF0YKfFcLr4Xfp-7Nq-RAo4tSywpqb-TW-HPKw6BZfeBllHt5k9q_rdWTFuvEm93IZSbUqcn8i3oXQSZgEgEBr68QZ57LYh4BS_GuGU1GSigVRFQH98cdMO5C0=&c=cSOLZzSxdYZJXDtffnj1X-NcRswsv9WfQUUSRXuFKp2LlCQ0kAYPEQ==&ch=Iud-NqwEqZWLmC0ED7W5yQEEdIpolQRVHAAAc7cTIbhxtror4cL4dQ==)from the Office of Government Relations encourages Episcopalians to write to their senators, urging them to pass universal background checks. [**Learn more**](http://r20.rs6.net/tn.jsp?f=001xQJVD0C5n0RKM1g8IHoBEvP0SySXkAEeFoXwd1l9_arB7XMWNKMtMWjBqnxzHqP5oTer9xq4pD5yF7a1huKQurjCgp-3YFjL7H-3dqsProZOEwXTxeF0YKfFcLr4Xfp-7Nq-RAo4tSywpqb-TW-HPKw6BZfeBllHt5k9q_rdWTFuvEm93IZSbUqcn8i3oXQSZgEgEBr68QZ57LYh4BS_GuGU1GSigVRFQH98cdMO5C0=&c=cSOLZzSxdYZJXDtffnj1X-NcRswsv9WfQUUSRXuFKp2LlCQ0kAYPEQ==&ch=Iud-NqwEqZWLmC0ED7W5yQEEdIpolQRVHAAAc7cTIbhxtror4cL4dQ==) and [**write to Senators Durbin and Duckworth**](http://r20.rs6.net/tn.jsp?f=001xQJVD0C5n0RKM1g8IHoBEvP0SySXkAEeFoXwd1l9_arB7XMWNKMtMWjBqnxzHqP5oTer9xq4pD5yF7a1huKQurjCgp-3YFjL7H-3dqsProZOEwXTxeF0YKfFcLr4Xfp-7Nq-RAo4tSywpqb-TW-HPKw6BZfeBllHt5k9q_rdWTFuvEm93IZSbUqcn8i3oXQSZgEgEBr68QZ57LYh4BS_GuGU1GSigVRFQH98cdMO5C0=&c=cSOLZzSxdYZJXDtffnj1X-NcRswsv9WfQUUSRXuFKp2LlCQ0kAYPEQ==&ch=Iud-NqwEqZWLmC0ED7W5yQEEdIpolQRVHAAAc7cTIbhxtror4cL4dQ==).

---------------------------------------------------------------------------------------------------------------------------------------------------

**Five Wishes: Make Your Wishes Known** **Workshops offered April 10 & April 15**

 To commemorate National Health Care Decisions Day, Bishop Anderson House will present a virtual workshop on [**advance care planning**](http://r20.rs6.net/tn.jsp?f=001xQJVD0C5n0RKM1g8IHoBEvP0SySXkAEeFoXwd1l9_arB7XMWNKMtMTU_T_B_rHtHMW56Uw_UxLaoa6CmixekxDCvuonaAyzpQW_aB9qYLZD2kq76k9Ra1hzHYgnTxj3fVglZRX9FwQ92MDkoYzbu34hrBPwzpT0nSbFi6LWrAM5xRoMOIDop3h4iuSmT7hqJ&c=cSOLZzSxdYZJXDtffnj1X-NcRswsv9WfQUUSRXuFKp2LlCQ0kAYPEQ==&ch=Iud-NqwEqZWLmC0ED7W5yQEEdIpolQRVHAAAc7cTIbhxtror4cL4dQ==) with the Rev. Tommy Rogers. The Zoom workshop is offered Saturday, April 10, 10-11 am or Thursday, April 15, 7-8 pm and individual and group participation is welcome. [**Learn more and register online.**](http://r20.rs6.net/tn.jsp?f=001xQJVD0C5n0RKM1g8IHoBEvP0SySXkAEeFoXwd1l9_arB7XMWNKMtMTU_T_B_rHtHMW56Uw_UxLaoa6CmixekxDCvuonaAyzpQW_aB9qYLZD2kq76k9Ra1hzHYgnTxj3fVglZRX9FwQ92MDkoYzbu34hrBPwzpT0nSbFi6LWrAM5xRoMOIDop3h4iuSmT7hqJ&c=cSOLZzSxdYZJXDtffnj1X-NcRswsv9WfQUUSRXuFKp2LlCQ0kAYPEQ==&ch=Iud-NqwEqZWLmC0ED7W5yQEEdIpolQRVHAAAc7cTIbhxtror4cL4dQ==) Go to https://www.bishopandersonhouse.org/five-wishes-workshop/

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

**DEPOSIT OF FAITH, THE**. The saving revelation of Christ that has been given to the church, especially as known through biblical witness and tradition. The deposit of faith is to be upheld and proclaimed by the church. The underlying biblical witness is understood to be a history of our salvation, the story of God’s plan and action in human history to bring all people into eternal life in the fullness of God’s love. The Deposit of Faith brings us an understanding of salvation as deliverance from anything that threatens to prevent fulfillment and enjoyment of our relationship with God. In the Old Testament, God was experienced as the savior who delivered Israel from bondage in Egypt. The Old Testament records how God reached out to save the people of Israel through the law and the prophets. God's saving deeds in Old Testament history are celebrated in the liturgy of the word at the Easter Vigil. Christians affirm that the life, death, and resurrection of Jesus constitute the climax of salvation history. Jesus is our savior who redeems us from sin and death. As we share Christ's life, we are restored to right relationship with God and one another. Despite our sins and insufficiency, we are made righteous and justified in Christ. We share the saving benefits of Jesus' victory over sin and death. Without God's help for our salvation, we die with Adam. But we live in Christ as we share his life by faith. Christ has "brought us out of sin into righteousness, out of death into life." The Deposit of Faith tells us that salvation in Christ is made available to us through the Spirit, especially in the life and sacraments of the church. By the water of baptism, we are buried with Christ in his death and share his resurrection. The consecrated elements of the eucharist are for God's people "the bread of life and the cup of salvation," by which we share the body and blood of Christ. The Deposit of Faith also upholds the gospel as the proclamation of the good news of salvation in Christ. We may participate in a saving process of sanctification by which the saving life of Christ is increasingly the reality of our own lives. This process is completed and revealed in Christ, and it is begun in us through faith in him. Completed union with God is the end of this saving process. In Christ, we come to be at one with God. This union with God is not yet completed, and the eschatological Kingdom of God is not yet fulfilled. But the coming of the Kingdom of God has been inaugurated by Christ. The Kingdom of God was revealed in Jesus, who ate with outcasts, forgave sinners, healed the sick, and raised the dead. Further, the Deposit of Faith informs us that we are now in the "in between times." We can know the present reality of salvation in Christ, even though the Kingdom of God is not yet complete in our world, our church, or our hearts. The fulfillment of the Kingdom of God is associated with Jesus' second coming in power and glory. Our hope is that all humanity and all creation will be united in God's love in the fullness of time, and that "nothing, not even death, shall separate us from the love of God which is in Christ Jesus our Lord".

 The Deposit of Faith also give us a requirement of fidelity to the received tradition of the Church, a willingness to rediscover continually the truth of the Christian faith in each time and situation of the Church's life, and evangelical zeal to share the faith with others. (*Although I don’t think many Episcopalians have angels descending in the context of the Eucharist as part of their received tradition, we do have various traditions associated with the Eucharist, some of which don’t make much more sense to “outsiders” than happy messengers of heaven crowding around the altar.*) In Christian theology, “tradition” originally referred simply to that which had been handed down to the church from the prophets and the apostles concerning belief in God and God's redemptive work in Christ. Before the development of an authorized canon of Hebrew and Christian scriptures, the oral teaching of the Apostles and their successors formed the Christian tradition. Gradually, however, the term took on different meanings to include, for example, the authorized teaching of church councils and commonly accepted credal formulations. By the time of the middle ages it had taken on the sense of an authentic body of teaching in addition to scripture. Such an understanding of tradition was rejected by the Reformers, who appealed only to the authority of scripture itself. Article XXXIV of the (thirty-nine) Articles of Religion (you can look them up in your Book of Common Prayer, beginning on page 864) took a mediating position, admitting the authority of traditions so long as they were not "repugnant to the Word of God, and be ordained and approved by common authority." Anglicanism reflects balance in its devotion to scripture, tradition, and reason as sources of authority.

**DEPRAVITY.**  The Deposit of the Faith suggests depravity is a bad thing. Not in so many words, but it’s certainly not an aid to salvation, and while it shows up painfully often in the history of the church, and at most points has one faction accusing another faction of displaying a great deal of it, we do prefer it not be incorporated into our “tradition” as defined above. Anyway, in churchy-terms, depravity is a state of corruption that is believed to affect the unredeemed human nature. The doctrine of original sin affirms that the first human beings sinned against the Creator in such a way that their descendants inherit a corrupt nature. It derives by contrast from the scriptural teaching that the divine Word took flesh to redeem the human race. Theological schools differ as to the extent of inherited depravity. The extremes are found in Calvinism, including Puritanism, on the pessimistic side; and Eastern Orthodoxy, along with the Jesuit school in Roman Catholicism, on the optimistic side. A certain depravity of human nature is assumed in Article XIII of those thirty-nine Articles of Religion mentioned above ("Of Works before Justification"). However, the Caroline Divines were not over-concerned with the question of depravity, and most Anglican authors do the very Anglican thing of following a middle way. (The Caroline Divines were influential theologians from England (especially), Ireland, Scotland, and Wales who wrote during the reigns of King Charles I and II and are commonly considered to have fostered a golden age of Anglican scholarship and devotional writing. Charles = *Carolus* in Latin = *Caroline* as an adjective, and “Divine” is not used in its “holy” sense but as a descriptive term for writers and thinkers in the broader Christian church.)

**DEPRECATION**. Prayer for deliverance. Deprecations in the Great Litany include petitions for deliverance from all evil and wickedness, all blindness of heart, all inordinate and sinful affections, all false doctrine, lightning and tempest, and all oppression. Deprecations in the Great Litany ask for deliverance by the mystery of Christ's holy Incarnation, by Christ's agony and bloody sweat, in all times of tribulation and prosperity, in the hour of death and in the day of judgment. Each deprecation in the Great Litany is addressed to Christ, and followed by the response "Good Lord, deliver us" (BCP, pp. 148-149). Similarly, deprecations in the Litany at the Time of Death include intercessions that the dying person will be delivered from all evil, sin, and tribulation by Christ's holy Incarnation, by his cross and passion, and by the coming of the Holy Spirit. These deprecations are followed by the response "Good Lord, deliver him (or her)" (BCP, p. 463).

**DEPUTIES**, **HOUSE OF.** The House of Deputies is the oldest of the two Houses of General Convention. It has equal numbers of clergy and lay deputies selected by the dioceses of the church. The first session of the first General Convention, held in 1789, consisted only of the House of Deputies. It adopted a constitutional provision establishing a separate House of Bishops, which joined the Convention at its second session in 1789.

**DEPUTY.** Each diocese, area mission, and the Convocation of the American Churches in Europe is entitled to not more than four ordained representatives in the House of Deputies. They must be presbyters or deacons, and canonically resident in the diocese. Each diocese, area mission, and the Convocation of the American Churches in Europe is also entitled to not more than four lay persons in the House of Deputies. These lay persons must be confirmed adult communicants in good standing in the diocese, but not necessarily domiciled in the diocese. These clergy and lay representatives are called deputies. The General Convention may by canon reduce the number of representatives in each delegation to not fewer than two deputies in each order. Each diocese, area mission, and the Convocation of the American Churches in Europe prescribes the manner in which its deputies are chosen.

**DESCANT.** Harmony with a fixed theme in music. It is usually a higher soprano part sung to complement one or more verses of a hymn. For example, "While shepherds watched their flocks" (Hymn 94) has descants on the second and sixth verses, and "Praise to the Lord, the Almighty" (Hymn 390) has a descant on the fourth verse.

**DESKS.** These "desks," sometimes called "ethnic desks," refer to the staff at the Episcopal Church Center in New York who have networks, or commissions and committees, whom they represent at Episcopal or ecumenical meetings. These "desks" may also provide program services if funded in the general church program budget. These have included American Indian/Alaska Native Ministries, Asiamerican Ministries, Black Ministries, and Hispanic Ministries.

**DIACONATE.** Once fallen into disuse as an inferior order used mainly as a stepping stone to the priesthood, the diaconate (order of deacons) has been restored in the Anglican, Roman Catholic, and several Protestant churches. In the Episcopal Church the diaconate is a full order equal to the presbyterate and the episcopate, and it plays an important role in many dioceses and congregations. As commonly used, the term refers to those ordained deacon as a permanent vocation. Those ordained deacon as a preliminary step toward ordination as a priest, as required by canon law, are called "transitional deacons." Many persons in the Episcopal Church question the theology and usefulness of the transitional diaconate, and want to restore direct ordination. See Deacon; see Direct Ordination.

**DIALOGUE, OPENING. (Eucharist)**

The practice of opening the eucharistic prayer with a dialogue between presider and people dates from the early church, as recorded in the Apostolic Tradition of Hippolytus in about the year 215. The dialogue consists of three exchanges: the salutation, "The Lord be with you," the command, "Lift up your hearts," and the request, "Let us give thanks to the Lord our God." The people express their agreement or consent in each exchange. Anglican Prayer Books from 1552 until recent revisions omitted the salutation.

**DIDACHE, THE.** This document, also known as The Teaching of the Twelve Apostles, and sometimes called The Teaching of the Lord to the Heathen by the Twelve Apostles, dates from the early second century. Its author, date, and place of writing are unknown. "Didache" is Greek for "teaching." The document, an early church order, is essentially a manual of instruction for the early Christian community. The first part provides moral instruction for adherents of the faith and for catechumens. It describes the "Two Ways," the "Way of Life" and the "Way of Death." The second part is a manual of instructions about baptism, the eucharist, fasting, and prayer. Baptism is to be by immersion. Baptism can be done by threefold affusion if immersion is impossible. This is the first reference to baptism other than by immersion. See Church Orders.

**DIOCESE.** The territorial jurisdiction of a diocesan bishop. The term also refers to the congregations and church members of the diocese. Before the church adopted the word it had a long secular usage. It was originally used in the Roman Empire for an administrative subdivision. A diocese was a division of a prefecture of the Roman Empire. In the reorganization of Diocletian and Constantine, the Roman Empire was divided into twelve dioceses. As the church expanded out from the cities, it adopted the use of the word "diocese," and ecclesiastical dioceses tended to correspond to civil units. For example, at first the Diocese of Georgia corresponded with the State of Georgia. Later, many statewide dioceses were divided into smaller dioceses for pastoral and practical reasons. For example, the State of New York includes six dioceses. In more recent years, some dioceses have been formed from portions of more than one state. The Diocese of the Rio Grande includes all of New Mexico and part of west Texas, and the Diocese of the Central Gulf Coast includes portions of southern Alabama and western Florida. In England, the diocese is the territory of the bishop and the parish is a subdivision of it. Every diocese in the Episcopal Church has a Standing Committee. When there is a bishop in charge of the diocese, the Standing Committee is the bishop's council of advice. When there is no bishop, bishop coadjutor or suffragan bishop, the Standing Committee is the ecclesiastical authority of the diocese. A diocese usually meets annually in a diocesan convention. Each diocese is entitled to representation in the House of Deputies by not more than four ordained persons, presbyters or deacons, canonically resident in the diocese, and not more than four lay persons, who are confirmed adult communicants of the Episcopal Church and in good standing in the diocese. Dioceses also elect clerical and lay deputies to the Provincial Synod. The Constitution and Canons of the Episcopal Church provide guidelines for the division of a diocese. Some persons insist that the diocese is the primary unit in the Episcopal Church.

[**DIPTYCH.**](https://episcopalchurch.org/library/glossary/diptych)A set of two tablets, made of wood or metal, and bound together by rings. The names of saints, bishops, rulers, and the faithful departed were inscribed on the inner surfaces. These names were read out by the deacon during the eucharistic liturgy.

**DIRECT ORDINATION.** Sometimes called per saltum (by a leap), it is ordination directly to the order for which one is chosen. In the early church those elected presbyter or bishop were commonly ordained directly to that order. Although direct ordination continued in Rome and elsewhere until the eleventh century, notably in the elevation of archdeacons as popes, after the fourth century ordination gradually became sequential. One was expected to pass through a sequence of orders to get experience in leadership and ministry. By the late middle ages, under the influence of Augustine's teaching about the Donatist heresy, orders were considered indelible and therefore cumulative. One was understood to remain in a "lower" order even after being ordained to a "higher" order. In the Episcopal Church in recent years there have been efforts to allow direct ordination. Although there is no historical or theological barrier, the restoration of direct ordination has been deferred for study and dialogue with Anglican and ecumenical partners.

**DIRGE.** A mournful hymn. It can be a hymn that expresses grief, and it may be a lament for the dead. The term comes from the Latin Dirige, the first word of the antiphon Dirige, Dominus Deus, "Lead me, O Lord God" (Ps 5:8). This antiphon preceded the first psalm in the Office of the Dead in medieval breviaries and in early English primers. A dirge came to mean a burial hymn.

**DISCIPLE, DISCIPLESHIP.** A follower or pupil of a great master. A disciple is a learner who follows a movement or teacher and helps to spread the master's teaching. The term is used in various senses and contexts in the NT to indicate the followers of Jesus. Although it is used at times relative to the Twelve, it is more frequently used as a general term for the first followers of Jesus. Lk 14:27 (NRSV) records Jesus' statement that "Whoever does not carry the cross and follow me cannot be my disciple." The term is also used in Acts to describe those who were Christian believers after Jesus' death and resurrection. At Antioch the disciples were first called Christians (Acts 11:26). The term "Christian" came to be the usual term for a Christian believer. The term "disciple" does not appear in the epistles. However, the concept of discipleship (being a Christian disciple) continues to be an important part of the Christian life. For example, Dietrich Bonhoeffer (1906-1945) considered discipleship in Die Nachfolge, or The Cost of Discipleship (1937, trans. by Reginald H. Fuller, 1948). Bonhoeffer urged that grace without discipleship is "cheap grace," and that faith must be expressed in obedience.

**DISCIPLINA ARCANI.** The term is from Latin for the "discipline of secrecy." It concerns the secrecy practiced by the early church so that certain teachings and practices were not shared with converts until they were initiated and had begun full participation in the life of the Christian community. Catechumens in the early church were dismissed from the Sunday service before the prayers of the faithful, the peace, and eucharistic sharing. Some have noted parallels of the Disciplina Arcani to the secrecy of mystery religions. But the main reasons for the Disciplina Arcani were to protect the church during times of active persecution or marginal toleration, and a catechetical approach that emphasized experiencing the initiatory sacraments (including baptism, anointing, laying on of hands, and first communion) before learning about them. After the sixth century the need for secrecy had passed, but there was continuing catechetical emphasis on experience and participation. The BOS explains that "The catechetical methodology of the catechumenal and baptismal rites is: experience first, then reflect." See Mystagogy.

**DISCIPLINARY RUBRICS.** These rubrics are found among "Additional Directions" at the end of the eucharistic services in the 1979 BCP. The rubrics derive from the 1549 Prayer Book and involve the prohibition of communion to those known to be living in major contradiction to the Christian life. The rubrics require notification of the bishop within fourteen days of such disciplinary action. See Discipline.

**DISCIPLINE.**  In a general sense, the right ordering of Christian life and community. The Constitution, Canons, Prayer Book rubrics, and rules of the church are meant to govern the proper conduct, responsibilities, services, and actions of church life. At the time of ordination, all persons being ordained bishop, priest, or deacon state that "I do solemnly engage to conform to the Doctrine, Discipline, and Worship of the Episcopal Church" (Art. VIII of the Constitution of the Episcopal Church).

**DISMISSAL.** A deacon, or the presider if no deacon is present, ends the eucharistic liturgy by dismissing the people. The term comes from the Latin Ite, missa est, "Go, it is the sending." The Episcopal Church allows the dismissal in Rite 1 and requires it in Rite 2. There are four alternate texts: 1) "Let us go forth in the name of Christ"; 2) "Go in peace to love and serve the Lord"; 3) "Let us go forth into the world, rejoicing in the power of the Spirit"; and 4) "Let us bless the Lord." To each the people respond: "Thanks be to God." During the fifty days of Easter, "alleluia, alleluia" is added to the dismissal and its response. The Altar Book and The Hymnal 1982 provide music for the dismissal. It is part of the deacon's angelic function of making announcements, exhorting, and aiding the active participation of the people.

**DISPENSATION.**  The exceptional relaxation of a church law or penalty by the canonical authority owing to the needs of a special case or occasion. The dispensation must be for good cause. The church law remains valid despite the dispensation, but it is not applied to the case or situation specified by the dispensation. Members of the church not included in the dispensation continue to be bound by the church law as they were before the dispensation. The church can only dispense its own laws, not natural or divine law. Dispensations have often concerned the church's requirements concerning ordination, marriage, religious vows, and disciplines such as fasting.

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

**BISHOP’S COMMITTEE MEETING** will be held on **Tuesday 20 April** at **7:00 PM** via WebEx.

**BOOK DISCUSSION GROUP** will meet on **Tuesday 27 April at 7:30 PM** to discuss  *Renoir’s Dancer* by Catherine Hewitt.  If you need an invitation to attend the Zoom meeting, please contact Lisa Earley at lisa.earley@groble.me

**BIG TABLE:** Big Table continues to provide food on **Tuesdays from 5:00 – 6:00 PM**. You do not have to register ahead of time, just show up!

🕬 🕬 🕬 🕬 🕬 🕬 🕬 🕬 🕬 🕬 🕬

**April Birthdays**

Apr 03 Melissa Petersen Apr 23 Emma Felice

 Apr 17 Jim Pinder Apr 25 Jean Miller

**April Anniversaries**

 Apr 25 Kristi and Doug Connell Apr 28 Virginia and Ken Balmes

Apr 29 Aline and Dean Denges

|  |
| --- |
| **APRIL 2021**  |
| **SUN** | **MON** | **TUE** | **WED** | **THU** | **FRI** | **SAT** |
|  | 3/29Stations ofThe Cross7:00 PMOnline | 3/30Stations ofThe Cross7:00 PMOnline | 3/31Stations ofThe Cross7:00 PMOnline | 1Coffee/Convo8:30 am WebEx7:00 pm MaundyThursday online | 2Good Friday 7:00 PM online | 310 AM--noon Food Pantry  |
| 4 Easter Sunday9:30 AM in church7:00 PM Online | 5 | 6 | 7 | 8Coffee/Convo8:30 am WebEx | 9 | 1010 AM--noon Food Pantry |
| 119:30 AM in church7:00 PM Online | 12 | 13 | 14 | 15Coffee/Convo8:30 am WebEx | 16 | 1710 AM--noon Food Pantry |
| 189:30 AM in church7:00 PM Online | 19 | 20B.C. Meeting7:00 PM via WebEx | 21 | 22Coffee/Convo8:30 am WebEx | 23 | 2410 AM--noon Food Pantry |
| 259:30 AM in church7:00 PM Online  | 26 | 27Book Club 7:30 PM | 28 | 29 | 30 |  |

**FROM: Church of the Holy Apostles**

 **26238 North Highway 59**

 **Wauconda, Illinois 60084**