**The Apostles Post**

26238 North Highway 59

Wauconda, Illinois

JANUARY 2020

2015



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

 Welcome to 2020. Last year, as you undoubtedly will recall, our newsletter “cover stories” focused on some of our “B-List” Holy Days. This year we’re going to be getting to know some of the Doctors of the Church a little better. They’re all dead, of course, but at least we can get to know what other people, mostly dead themselves, had to say about them. And I had better stop now, because I don’t think I’m making the subject matter sound any more appealing.

Anyway, the Doctors of the Church are great saints known for their defense and explanation of the truths of the Catholic Faith. (This means “Roman Catholic,” of course, because they do saints particularly well, but the majority of these inspired thinkers and actors spoke to and for the church as a whole – so it also means “Catholic” in the “universal” sense.) The original eight Doctors of the Church—four Western (Saint Ambrose, Saint Augustine, Pope Saint Gregory the Great, and Saint Jerome) and four Eastern (Saint Athanasius, Saint Basil the Great, St. Gregory Nazianzen, and St. John Chrysostom)—were named by acclamation or common acknowledgment; the rest have been named by various popes, starting with the addition of St. Thomas Aquinas to the list by Pope Saint Pius V in 1568, when he promulgated the Tridentine Latin Mass. There are more than twelve, meaning we can’t get to all of them in a year’s worth of monthly newsletters. I’ve chosen the “Big Eight” listed above, and four women, because yes, as astonishing as it might be, even the most patriarchal patriarchs deigned to concede the possibility that a (very, very small) number of this subset of humanity actually *appeared to be* capable of defending and explaining essential spiritual, theological, and doctrinal truths.

We begin with Saint Ambrose. His Feast Day is 07 December. He is the Patron Saint of bee keepers, beggars, learning, and the city of Milan.

Ambrose (Latin *Ambrosius*) was born in 339 in what is now Trier, Germany, and died in 397. One of his biographers observed that at the Last Judgment, people would still be divided between those who admired him and those who heartily disliked him – a not atypical reaction to people who cut a furrow through the lives of their contemporaries. This was a man who, for example, publicly denied communion to the Emperor Theodosius, who had ordered the massacre of 7,000 citizens in Thessalonica; in such a way that the chastened emperor took the rebuke to heart, publicly repenting of the massacre and doing penance for the murders. “Nor was there afterwards a day on which he did not grieve for his mistake,” Ambrose himself noted when he spoke at the emperor's funeral, having attended to him on his deathbed. But he also rebuked the emperor for punishing a bishop who had burnt a Jewish synagogue. He secured the rejection of an appeal for tolerance by pagan members of the Roman senate, whose spokesman, Quintus Aurelius Symmachus, was his relative. But he also secured pardon for many condemned men. He imposed his will on emperors, but he never considered himself to be laying the foundation for a polity in which the church dominated the state. Pagans and heretics, he said, “dyed their impieties in the vats of philosophy,” yet his sermons were often modeled on Cicero, his ideas betrayed the influence of contemporary thinkers and philosophers, and he had no scruples in borrowing at length from pagan authors. He gloried in the pulpit in his ability to parade his spoils—“gold of the Egyptians”—taken over from the pagan philosophers.

Ambrose was well-born, the second son of the prefect (imperial viceroy) of Gaul. His father died shortly after his birth, however, and the family relocated to Rome, where he was raised (in a palace – this is not an impoverished widow story) by his mother and sister Marcellina, a nun. He received an excellent education, trained as a lawyer, and went into politics, eventually becoming the governor of Milan.

While he was serving as the governor of Milan, a bishop named Auxentius was leading the diocese. Auxentius was a powerful orator and a charismatic personality – he was also an Arian, meaning he denied the divinity of Christ. At the time of Auxentius' death, Ambrose had not yet even been baptized. But in the weird way in which these things happen, the people of Milan decided he was the logical choice to be their new bishop. With the help of Emperor Valentinan, a mob of Milanese Catholics virtually forced Ambrose to become their bishop against his own will – how that seemed good to them is beyond me, but I wasn’t there - perhaps it would have made sense in the moment. Eight days after his baptism, Ambrose was consecrated bishop. He gave his stuff away to the poor, celebrated mass every day, wrote prolifically (mostly sermons and hymns, “bewitching” the populace by combining “new” Eastern melodies with beautiful lyrics) and in his spare time converted next month’s main character, Saint Augustine.

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| **EPISCOPAL CHURCH OF THE HOLY APOSTLES UPCOMING SERVICES –**  **JANUARY 2020** | | | |
| Sunday 05 January  8 & 1030 a.m. | Sunday 12 January  8 & 1030 a.m. | Sunday 19 January 8 & 1030 a.m. | Sunday 26 January  8 & 1030 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 |
| 2nd Sunday after  Christmas | 1st Sunday after the Epiphany  The Baptism of our Lord | 2nd Sunday after the Epiphany | 3rd Sunday after the Epiphany |
| FIRST LESSON  Jeremiah 31:7-13  RESPONSE  Psalm 84  SECOND LESSON  Ephesians 1:3-6, 19-23  GOSPEL  Matthew 2:1-12 | FIRST LESSON  Isaiah 42:1-9  RESPONSE  Psalm 29  SECOND LESSON  Acts 10:34-43  GOSPEL  Matthew 3:13-17 | FIRST LESSON  Isaiah 49:1-7  RESPONSE  Psalm 40:1-12  SECOND LESSON  1 Corinthians 1:1-9  GOSPEL  John 1:29-42 | FIRST LESSON  Isaiah 9:1-4  RESPONSE  Psalm 27:1, 5-13  SECOND LESSON  1 Corinthians 1:10-18  GOSPEL  Matthew 4:12-23 |

**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/>

**The Presiding Bishop’s Christmas Message: Michael Curry / 16 December 2019**

In the first chapter of John's Gospel, sometimes referred to as the prologue to the Gospel, sometimes spoken of as the whole Gospel in miniature the Gospel writer says this. As he reflects on the coming of God into the world in the person of Jesus. As he reflects on Christmas. He says, the light shines in the darkness, and the darkness cannot overcome it.

I don't think it's an accident that long ago, followers of Jesus began to commemorate his coming into the world when the world seemed to be at its darkest.

It's probably not an accident that we observe Christmas soon after December 21, the winter solstice. The winter solstice being in the Northern Hemisphere the darkest time of the year.

Undoubtedly, these ancient Christians who began to celebrate the coming of God into the world, they knew very well that this Jesus, his teachings, his message, his spirit, his example, his life points us to the way of life itself, a way of life, where we take care of each other. A way of life, where we care for God's world. A way of life, where we are in a loving relationship with our God, and with each other as children of the one God, who has created us all.

They also knew John's Gospel and John's Christmas story. Now there are no angels in John's Christmas story. There are no wise men coming from afar. There's no baby lying in a manger. There's no angel choir singing Gloria in excelsis Deo in the highest of the heavens. There are no shepherds tending their flocks by night. Matthew and Luke tell those stories. In John, it is the poetry of new possibility, born of the reality of God when God breaks into the world.

It's not an accident that long ago, followers of Jesus began to commemorate his birth, his coming into the world. When the world seemed darkest. When hope seemed to be dashed on the altar of reality. It is not an accident that we too, commemorate his coming, when things do not always look right in this world.

But there is a God. And there is Jesus. And even in the darkest night. That light once shined and will shine still.  His way of love is the way of life. It is the light of the world. And the light of that love shines in the darkness, and the darkness has not, cannot, and will not overcome it.

God love you. God bless you and may you have a Merry Christmas and may this world be blessed. Amen.

***The Most Rev. Michael B. Curry  
Presiding Bishop and Primate, The Episcopal Church***

**Or listen to online:** [**https://episcopalchurch.org/posts/publicaffairs/presiding-bishop-currys-christmas-message-2019**](https://episcopalchurch.org/posts/publicaffairs/presiding-bishop-currys-christmas-message-2019)

**Reading to End Racism at St. John's Chicago**

Two years ago, members of St. John's, Chicago, began a book group dedicated to reading what its participants called "the essential texts of the African American experience in America." The book group served as a catalyst for the congregation's antiracism efforts. The St. John's reading group has published its booklist with an introduction that reads, in part, "We offer our book group as a model for other majority-white congregations that want to move toward racial reconciliation but  don't know how or where to begin."

Novels:

* Invisible Man / Ralph Ellison
* The Underground Railroad / Colson Whitehead
* Their Eyes Were Watching God / Zora Neale Hurston
* The Bluest Eye / Toni Morrison
* Native Son / Richard Wright
* Sing, Unburied, Sing / Jesmyn Ward
* The Color Purple / Alice Walker
* A Lesson Before Dying / Earnest J. Gaines
* Oreo / Fran Ross
* Go Tell It on the Mountain / James Baldwin

Essays:

* Between the World and Me / Ta-Nehisi Coates
* The Souls of Black Folk / W.E.B. DuBois
* Living into God’s Dream: Dismantling Racism in America / Catherine Meeks
* Why We Can’t Wait / Martin Luther King, Jr.

Memoirs:

Up From Slavery / Booker . Washington

* Narrative of the Life of Frederick Douglass, An American Slave / Frederick Douglass
* Negroland / Margo Jefferson
* The Southside / Natalie Y. Moore
* The Autobiography of Malcolm X / Alex Haley

History:

* The Warmth of Other Suns: The Epic Story of America’s Great Migration

Monograph:

* The New Jim Crow: Mass Incarceration in the Age of Colorblindness

Documentary Film

* I Am Not Your Negro / James Baldwin

Poetry:

* The Essential Gwendolyn Brooks / Gwendolyn Brooks

Drama:

* Jitney / August Wilson

For an introduction to the program, the list of books including brief summaries, and a series of reflections, go to

<https://episcopalchicago.org/wp-content/uploads/2019/12/Reading-to-End-Racism-Publication-FINAL.pdf>

**Episcopal Migration Ministries Offers Epiphany Curriculum: Free download available**

Episcopal Migration Ministries has posted a seven-lesson [Epiphany curriculum](https://episcopalmigrationministries.org/epiphany20/) (<https://episcopalmigrationministries.org/epiphany20/>) for individuals and congregations. The free resource provides education and resources about asylum in the U.S. and models of ministry to asylum seekers. It is Episcopal Migration Ministries' contribution to the [Good Book Club](https://www.goodbookclub.org/) (<https://www.goodbookclub.org/>), a project that invites all Episcopalians to join in reading the Gospel of John during Epiphany 2020.

**"The Best Death Ever" Epiphany retreat at Grace, Galena**

On January 25 from 9 am to 3 pm, [Grace Church, Galena](https://www.gracegalena.org/) (<https://www.gracegalena.org/>) will host "The Best Death Ever," an Epiphany retreat led  by the Rev. Judith Doran. The retreat will explore the medical, ethical, and theological aspects of what is meant by "sanctity of life," and how what we believe about death affects us and will affect those we love.  There will be time for discussion, quiet, and worship.  To register, contact Grace Church by phone (815.777.2590) or [**email.**](mailto:gracesec@gracegalena.org) Lunch is included. A free will offering will be collected.

**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.*

**EPICLESIS.**  The invocation of the active presence of the Holy Spirit in the eucharistic prayer so that the bread and wine may become the body and blood of Christ. The presider at the eucharist may extend his or her hands over the gifts at the epiclesis. The term is based on the Greek word that means "to call upon," "to invoke." Although its placement in the Eucharistic prayer varies, the epiclesis (“Sanctify them by your Holy Spirit to be for your people the Body and Blood of your Son, the holy food and drink of new and unending life in him. Sanctify us also that we may faithfully receive this holy Sacrament, and serve you in unity, constancy, and peace; and at the last day bring us with all your saints into the joy of your eternal kingdom”) typically follows the institution narrative (“On the night he was handed over to suffering and death, our Lord Jesus Christ took bread; and when he had given thanks to you, he broke it, and gave it to his disciples, and said, “Take, eat: This is my Body, which is given for you. Do this for the remembrance of me. After supper he took the cup of wine; and when he had given thanks, he gave it to them, and said, “Drink this, all of you: This is my Blood of the new Covenant, which is shed for you and for many for the forgiveness of sins. Whenever you drink it, do this for the remembrance of me.”)

The Roman Mass did not have an explicit epiclesis, although recent reforms in the Roman Church have added prayers of epiclesis. Thomas Cranmer (Henry VIII’s Archbishop of Canterbury, who put together the Book of Common Prayer (BCP) used after the king’s split from Rome) placed the epiclesis prior to the institution narrative in the first (1549) Prayer Book, but he replaced it with a prayer for worthy reception of communion in the 1552 BCP. (¶ *Then the Priest standing up shal saye, as foloweth.* ALMIGHTY God oure heavenly father, whiche of thy tender mercye dyddest geve thine onely sonne Jesus Christ, to suffre death upon the crosse for our redempcion, who made there (by hys one oblacion of hymselfe once offered) a full, perfecte and sufficiente sacrifice, oblacion, and satisfaccion, for the synnes of the whole worlde, and dyd institute, and in hys holye Gospell commaund us to continue, a perpetuall memorye of that his precious death, untyll hys comynge agayne: Heare us O mercyefull father wee beeseche thee; and graunt that wee, receyving these thy creatures of bread and wyne, accordinge to thy sonne our Savioure Jesus Christ's holy institucion, in remembraunce of his death and passion, maye be partakers of his most blessed body and bloud: who, in the same night that he was betrayed, tooke bread, and when he had geven thanks, he brake it, and gave it to his Disciples, sayinge: Take, eate, this is my bodye which is geven for you. Doe this in remembraunce of me. Lykewyse after supper he tooke the cup, and when he had geven thankes, he gave it to them, sayinge: Drink ye all of this, for this is my bloud of the new Testament, whiche is shed for you and for many, for remission of synnes: do this as oft as ye shah drinke it in remembraunce of me.) The epiclesis was not reintroduced in the 1662 BCP. Scottish reformers restored the epiclesis, and the Scottish Book of 1637 included the petition that God the Father would "vouchsafe to bless and sanctify with thy word and Holy Spirit these thy gifts and creatures of bread and wine, that they may be unto us the body and blood of thy most dearly beloved Son. . . ." The Episcopal Church followed the Scottish rather than the English model with respect to the epiclesis. An epiclesis in some form has been included in the eucharistic prayers of the Episcopal Church since the 1789 BCP. The epiclesis of Prayer I in Rite 1 of the BCP is substantially the same as that in the 1789 BCP.

**EPIPHANY (THE).** The manifestation of Christ to the peoples of the earth. The winter solstice was kept on 06 January at some places during the first centuries of the Christian Era. In opposition to pagan festivals, Christians chose this day to celebrate the various manifestations, or "epiphanies," of Jesus' divinity. These showings of his divinity included his birth, the coming of the Magi, his baptism, and the Wedding at Cana where he miraculously changed water into wine. The day was called "The Feast of Lights." Celebration of the Son of God replaced celebration of the sun. Baptisms were done, and a season of preparation (which eventually became Advent) was instituted. The solstice was kept on 25 December by the fourth century. Jesus' birth was celebrated on this day in both eastern and western churches. The western church commemorated the coming of the Magi on 06 January. The eastern church continued to celebrate the Baptism of our Lord and the Wedding at Cana on that day. In the east the day was called "Theophany" (manifestation of God). In our tradition, the coming of the Magi is celebrated on the Feast of the Epiphany, while the Baptism of our Lord is celebrated on the First Sunday after the Epiphany.

**EPIPHANY SEASON.** A liturgical season of four to nine weeks, from the Feast of the Epiphany (06 January) through the Tuesday before Ash Wednesday. The length of the season varies according to the date of Easter. The gospel stories of this season describe various events that manifest the divinity of Jesus. The coming of the Magi is celebrated on the Epiphany. The Baptism of our Lord is observed on the Sunday after Epiphany. The gospels for the other Sundays of the Epiphany season describe the wedding at Cana, the calling of the disciples, and various miracles and teachings of Jesus. The Last Sunday after the Epiphany is always devoted to the Transfiguration. Jesus' identity as the Son of God is dramatically revealed in the Transfiguration gospel, as well as the gospel of the baptism of Christ. We are called to respond to Christ in faith through the showings of his divinity recorded in the gospels of the Epiphany season.

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

**SHAWL MINISTRY:** The Shawl Ministry meets on **Monday 13 January at 7:00 PM** in Lincoln Hall. No experience is necessary! 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 14 January at 7:00 p.m.**

**ANNUAL MEETING and BRUNCH:** The 2020 Annual Meeting will be held on Sunday, February 09. There will be a single worship service beginning at 9:30 AM, with a Brunch to follow. A sign-up sheet is on the secretary’s desk in Lincoln Hall.

**NEW BISHOP’S COMMITTEE MEMBERS NEEDED:** Three of our Bishop’s Committee members will be rolling off the committee in February. Therefore, three new members will need to be elected at the Annual Meeting on February 09. Please contact Mtr. Martha if you would like more information.

**BOOK DISCUSSION GROUP:** The Holy Apostles Book Club meets on the fourth Tuesday of the month (unless otherwise noted) at a different member’s home each month. Our titles are available at the Ela Public Library about a month before the discussion date and the due dates are extended to after the meeting. All are welcome to come to any meeting; there is no commitment for attendance or for hosting. If you see a title that catches or eye, or would just like to try something new, please feel free to join us! For more information, contact Lisa Earley at [lisa.earley@groble.me](mailto:lisa.earley@groble.me) . This month the Book Group will meet on Jan. 28 at 7:30 PM to discuss *Little Fires Everywhere* by Celeste Ng, at the home of Stacey Pyne.

**SIGN UP TO VOLUNTEER FOR PADS!!!**

If you are interested in signing up for a volunteer shift, here’s how!

* ONLINE using the Holy Apostles PAD page on Sign Up Genius: [www.SignUpGenius.com/go/10C0C4AAEAF22A7FD0-holy](http://www.signupgenius.com/go/10C0C4AAEAF22A7FD0-holy)
* By EMAIL (giving first and second choices) to [suelzerm@hotmail.com](mailto:suelzerm@hotmail.com)
* By PHONE to Marci Suelzer at 815-355-3595 (can be via text—but put your full name in the text!)

If you want to donate money, bake desserts, make breakfast, or supply snacks, here’s how you let us know:

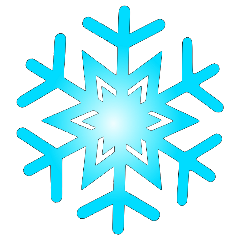
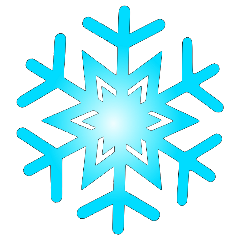
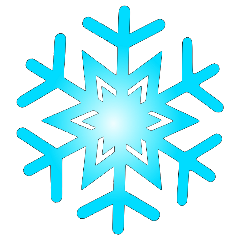
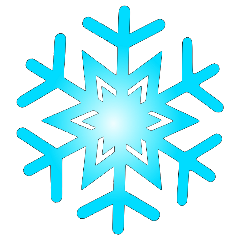
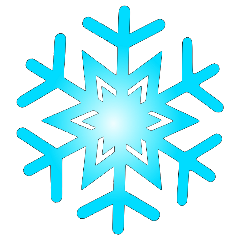
* By EMAIL (giving first and second choices) to [suelzerm@hotmail.com](mailto:suelzerm@hotmail.com)
* By PHONE to Marci Suelzer at 815-355-3595 (can be via text—but put your full name in the text!)

**HOSTS NEEDED:** Please consider signing up to serve as Host for occasional Sunday services in 2020. Host duties are written up on a sheet and are easy to follow and carry out. You can sign up on the colorful board in Lincoln Hall.

**WAUCONDA/ISLAND LAKE FOOD PANTRY:** The milk jug count for December was $33.25. In December the food pantry served 190 families which totaled 514 individuals.  Three families were new to the pantry. Please keep them in your prayers.

**PLEASE REMEMBER** that we have an Alcoholics Anonymous meeting at Holy Apostles **EACH SATURDAY morning from 9 – 10 a.m.**  Please do not schedule any events prior to 10:30 a.m. Saturdays.  Should the AA meeting run a bit late and you a bit early, and you happen to encounter a participant, it is extremely important to honor the "anonymous" part of this recovery ministry.  As "un-Holy-Apostles-like" as it is, please refrain from greeting them, introducing yourself, etc; please minimize your contact to the greatest extent possible.  If you have any questions, please see (Mother) Martha.

**RECYCLE YOUR SHOES!** Any and all shoes will be accepted-shoes in good condition will be given to others, and shoes that have seen better days will be ground up and reborn as playground material! You may deposit your old shoes in the collection box located in the Narthex. Please contact Marsha Fedor with any questions.

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**January Birthdays**

Jan 03 Michelle Permenter Jan 09 Rick Taylor

Jan 07 Lynn Chmiel Jan 10 Diane Cooper

Jan 25 Patti Glade, Elizabeth Felice

**A REMINDER:** Your Leadership Team (Bishop’s Committee, Treasurer, Parish Administrator, Priest-in-Charge, Warden) is always available to address any questions you might have.

**Bishop’s Committee:**

Ken Balmes / ksemlab@att.net

Lynn McAlister / rolymac@sbcglobal.net

Michele Seiler / utamce@comcast.net

Doug Connell / douglasconnell@yahoo.com

Marcie Suelzer / [suelzerm@hotmail.com](mailto:suelzerm@hotmail.com)

Kristi Connell / springerkristi@gmail.com

June Kramer / [juneakramer@gmail.com](mailto:juneakramer@gmail.com)

Sandy Stephens / sandybrown011@comcast.net

**Treasurer:** Geoff Cooper / 1950gmjc@gmail.com

**Parish Administrator:** Jackie Smith / holyapostlesoffice@gmail.com

**Priest-in-Charge:** The Rev. Martha Gillette / marthagillette@att.net

**Senior Warden:** Julie Zuidema / [smithz@aol.com](mailto:smithz@aol.com)

**Junior Warden:** Neil Rothenberg / neilroth03@yahoo.com

While only members are able to vote on business matters, Bishop’s Committee meetings are open to anyone who wishes to attend. Meetings are the 3rd Tuesday of each month, at 7:00 p.m., in Lincoln Hall.

Minutes of all meetings are available for you to review. They are in the black binder on the white unit next to the Parish Administrator’s desk. Please note that minutes cannot be posted until they have been approved by the Committee; therefore there is always at least one month’s delay before they are available.

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| **JANUARY 2020 (See PAGE 2 above for Service Schedule.)** | | | | | | |
| **SUN** | **MON** | **TUE** | **WED** | **THU** | **FRI** | **SAT** |
|  |  |  | 1 | 2 | 3 | 4  10 AM—noon  Food Pantry |
| 5  8:00 AM service  10:30 AM service | 6 | 7 | 8 | 9 | 10 | 11  10 AM—noon  Food Pantry |
| 12  8:00 AM service  10:30 AM service | 13  7:00 PM  Shawl Ministry | 14  Bishop’s Comm.  Meeting 7:00 PM | 15 | 16 | 17 | 18  10 AM—noon  Food Pantry |
| 19  8:00 AM service  10:30 AM service | 20 | 21 | 22 | 23 | 24 | 25  10 AM--noon  Food Pantry |
| 26  8:00 AM service  10:30 AM service | 27 | 28  Book Group 7:30 PM | 29 | 30 | 31 |  |

**FROM: Church of the Holy Apostles**

**26238 North Highway 59**

**Wauconda, Illinois 60084**