**The Apostles Post**

26238 North Highway 59

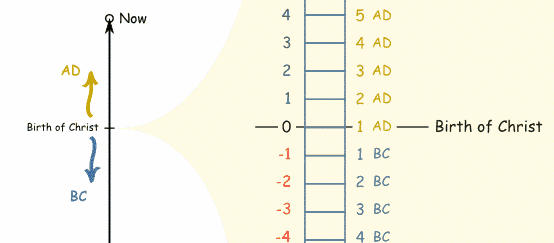
Wauconda, Illinois

MARCH 2016

2015



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

This is the final in our three-part series of articles on the subject of ‘time’ as it impacts, or at least intersects with, our study of scripture, our religious history, worship, and lives. In January, I wrote about the difference between ‘Chronos’ and Kairos, between ‘human’ time and ‘God’s’ time. Last month I spoke to the difficulties of dating biblical events with any exactitude, given the vast number of calendars in use across the centuries, and the multiple ways of reckoning days and weeks. This month I want to take a look at the increasingly common use (no pun intended) of ‘BCE’ (‘Before the Common Era) and ‘CE’ (Common Era) in place of the dating method most of us grew up with, ‘BC’ (‘Before Christ’) and ‘AD’ (Anno Domini, or the Year of our Lord; not, as is sometimes erroneously thought, ‘After Death’). What’s the difference between the two naming systems? Well – nothing, except one doesn’t use ‘Christ’ and ‘Lord,’ but acknowledges that there are people in our world, sharing our days and weeks and years, for whom Christ is not, in fact, Lord. (Although if it makes you feel better about hearing ‘CE,’ you can certainly think of it as ‘Christian Era’). We might think of ‘CE’ as focusing on the principle of commonality – as focusing on those things we have in common – as opposed to focusing on the typically divisive invocation of a particular religious tradition. That said, of course, both sets of phrases use the same ‘break’ point – the year in which we say (almost undoubtedly incorrectly) the birth of Christ occurred. So use whichever one you want – and try not to arch your eyebrow at those who use the other one. What’s important is that you have both sets in your active vocabulary. Oh, and lest you are tempted to write ‘CE’ off as just one more contemporary attempt at ‘political correctness’ – you should note that the term was first used in the early 1700s. Robert Coolman, writing in LiveScience, provides some helpful background information on the whole conversation, noting that the concept of ‘normalizing’ dating systems in the West grew out of the desire to accurately calculate the date of Easter.

Coolman points out that in the early Middle Ages, the most important calculation in the West, and therefore one of the main motivations for the European study of mathematics, was when to celebrate Easter. The First Council of Nicaea, in AD 325, had decided that Easter would fall on the Sunday following the full moon that follows the spring equinox. Computus (Latin for computation) was the procedure for calculating this most important date, and the computations were set forth in documents known as Easter tables. It was on one such table that, in AD 525, a monk named Dionysius Exiguus of Scythia Minor introduced the AD system, counting the years since the birth of Christ.

As we discussed briefly last month, Dionysius devised his system to replace the Diocletian system, named after the 51st emperor of Rome, who ruled from AD 284 to AD 305. The first year in Dionysius' Easter table, ‘Anno Domini 532,’ followed the year ‘Anno Diocletiani 247.’ Dionysius made the change specifically to do away with the memory of this emperor who had been a ruthless persecutor of Christians. Dionysius never said how he determined the date of Jesus' birth, but some authors theorize that he used current beliefs about cosmology, planetary conjunctions, and the precession of equinoxes to calculate the date. (Or, he could simply have used the Hebrew calendar, reset one of the critical metonic nodes to ‘one,’ and justified his actions by arbitrarily asserting he was using the date Jesus was born as his dating system’s starting point.)

The addition of the ‘BC’ component to the BC/AD differentiation happened two centuries after Dionysius, when the Venerable Bede of Northumbria published his ‘*Ecclesiastical History of the English People*’ in 731. Bede’s work not only brought the AD system to the attention of other scholars, but also expanded the system to include years before AD ‘1.’ Prior years were numbered to count backward to indicate the number of years an event had occurred ‘before Christ’ or ‘BC’ You will note that the system goes from ‘1’ BC to ‘1’ AD – there is no year ‘0’. According to Charles Seife in his book ‘Zero: The Biography of a Dangerous Idea’: ‘To Bede, ignorant of the number zero, the year that came before 1 AD was 1 BC. There was no year zero, because to Bede, zero didn’t exist.’ (It did exist, just not in the West. The idea didn’t make it to medieval Christian Europe until the 11th century. Our modern conception of zero was, however, first published in AD 628 by the Indian scholar Brahmagupta.)

The BC/AD system gained in popularity in the ninth century after Holy Roman Emperor Charlemagne adopted the system for dating acts of government throughout Europe. By the 15th century, all of Western Europe had adopted it. The system's inclusion was implicit in the 16th-century introduction of the Gregorian calendar, and it later would become an international standard in 1988 when the International Organization for Standardization released ISO 8601, which describes an internationally accepted way to represent dates and times. The alternative form of ‘Before the Common Era’ and ‘Common Era’ dates back to 1715, where it is used in an astronomy book interchangeably with ‘Vulgar Era.’ (Now, now, remember that at the time, ‘vulgar’ meant ‘ordinary,’ not ‘crude.’) The term ‘Vulgar Era’ itself is even older, first appearing in a 1615 book by Johannes Kepler. And now, I think it’s ‘time’ that we moved on to another subject!

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**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:* [http://www.episcopalchicago.org](http://www.episcopalchicago.org/) *or* [*http://www.saintjamescathedral.org/*](http://www.saintjamescathedral.org/) *or for a direct link to Diocesan and Cathedral events calendars, go to:* <http://www.episcopalchicago.org/our-diocese/calendars/>

New Report Measures Progress in Diocesan Culture Change

February 17, 2016

Not quite five years ago, Bishop Jeffrey D. Lee announced that he would restructure the diocesan office and the bishop’s staff to better serve congregations “and to further God’s work in the world." He organized his staff, which now numbers 22 people, into three departments, each overseen by a member of the executive team. The Rev. Jennifer Baskerville-Burrows is director of networking, Courtney Reid is director of operations, and the Rev. Jim Steen is director of ministries.

“When everything is done,” Lee wrote to the people of the diocese in 2011, “I hope you will know that all of our effort has been in answer to God’s call and in service to the world.”

Late last year, Lee and the standing committee decided to find out if they’d accomplished their goal. They hired the Rev. Gay Clark Jennings, one of the two consultants who had conducted the 2011 research that prompted the restructuring, to conduct a second study. The bishop's staff met with Jennings on February 9 to review the culture change report

Jennings, who also serves as president of the Episcopal Church’s House of Deputies, interviewed a dozen leaders across the diocese and conducted an email survey of 62 people using a process developed by [Human Synergistics](http://www.humansynergistics.com/), an organizational development consulting firm by which she is certified.

This time, Jennings’ task was to assess whether the 2011 restructuring had changed the culture of the diocese in measurable ways. Her finding? It did. “Both in 2011 and now, we measured people’s perception of how the diocese is articulating its mission and how it is doing with ‘customer service,’ ” said Jennings. “In 2011, those two areas were ranked lowest of the 31 we studied. Today, they’ve skyrocketed.”

“The survey results and the interview data together suggest that people in the Episcopal Diocese of Chicago recognize there has been a shift in the culture, are clear about the mission of the diocese, and appreciate the reorientation of the bishop’s staff as a group of highly capable professionals ready and willing to engage with congregations and leaders,” wrote Jennings in the summary of her report.

Jennings also found that the bishop’s staff and diocesan leaders can build on the progress made since 2011 by focusing on working collaboratively and setting clear, organization-wide goals. In particular, she found, those interviewed expressed “a desire to stay on course and build on the current trajectory of the diocese” and to have the diocese focus on congregational development, sustainability, and vitality. “The single most-mentioned need in the interviews,” she wrote, “is continuing and deepening work with congregations at risk.”

For Lee, Jennings’ report provides data that confirms the diocese’s progress, but also provides a roadmap for the next several years.

“Changing culture is complicated business, and we’ve made amazing strides,” Lee said. “I’m thrilled to have data that confirms our progress and clear recommendations about how we can continue making the Diocese of Chicago even stronger and even more committed to building vital congregations and healthy leaders.”

One big change to the diocese’s congregational vitality initiatives will come at the end of May, when Steen, a long-time clergy leader in the Diocese of Chicago, retires.

“Jim joined my staff in 2010 after a long and highly effective career in parish ministry,” Lee said. “He has provided support, advice, and more to countless clergy and lay leaders and to congregations in transition, and he has helped so many of our congregations thrive. I am grateful that he flunked retirement the first time so that we could benefit from six years of his expertise, devotion, and passion.”

Lee describes the new report as the first step in Steen’s transition. “First we wanted to be sure that we have the right staff structure in place,” he said. “The data from the report will help us craft an appropriate job description and find a candidate who can help strengthen and lead a collaborative team devoted to congregations and their leaders.”

Details on the search for a new director of ministries will be available this spring, he said.

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Preparing for the Paschal Feast: A Morning of Reflection, Eucharist & Blessing of Chrism for All: An Invitation from Bishop Lee

On Tuesday in Holy Week, March 22, from 10 am to 12 pm, I invite all members of the diocese to gather with me at St. James Cathedral for a time of preparation for the celebrations of Maundy Thursday, Good Friday, and the Great Vigil of Easter. I want to offer this day as a time of refreshment and reflection, especially for those of us (ordained and not ordained) who exercise leadership in the church.  We will gather in prayer with meditations on the rites of the Paschal Triduum; we will celebrate the Eucharist at 11 am with the blessing of Chrism; and we’ll share a simple lunch. I hope many deacons and priests will be present for this day, and I am particularly eager for lay persons to attend and especially for the participation of persons who may be preparing for Baptism or the Renewal of Baptismal Vows at the Vigil.

As I have said before, I am glad to bless Chrism for the use of congregations on my formal visitations – that is the practice I believe the Prayer Book envisions. I am also happy to offer this blessing of Chrism in Holy Week just before the premier occasion in the year for the celebration of Christian Initiation. On this Tuesday in Holy Week we will bless a large quantity of Chrism for use in your congregations. (Please bring a clean, glass container or containers with a lid. Eight ounce containers are recommended.)

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

*In this monthly article, we look at terms and definitions of things you might see or hear around church. Nothing fancy here – these entries are out of the Armentrout/Slocum An Episcopal Dictionary of the Church, sometimes supplemented by me, and sometimes simply copied directly.*

**COMMITTAL.** The portion of the burial rite (*Pages 501-505 in the Book of Common Prayer*) that is said at the graveside or other place of final repose. The committal typically concludes the burial rite, but it may also take place before the service in the church or prior to cremation. The committal includes an anthem (‘*Everyone the Father gives to me will come to me; I will never turn away anyone who believes in me. He who raised Jesus Christ from the dead will also give new life to our mortal bodies through his indwelling Spirit. My heart, therefore, is glad, and my spirit rejoices; my body also shall rest in hope. You will show me the path of life; in your presence there is fullness of joy, and in your right hand are pleasures for evermore.’*); a prayer of committal with [the Aaronic blessing] (‘*In sure and certain hope of the resurrection to eternal life through our Lord Jesus Christ, we commend to Almighty God our brother/sister XXX, and we commit his/her body to its resting place; earth to earth, ashes to ashes, dust to dust.* [*The Lord bless him/her and keep him/her, the Lord make his face to shine upon him/her and be gracious to him/her, the Lord lift up his countenance upon him/her and give him/her peace.’*]); a salutation (*‘The Lord be with you…And also with you…Let us pray.*); the Lord’s Prayer; and a concluding dismissal or blessing (*‘Alleluia. Christ is risen…The Lord is risen indeed. Alleluia…Let us go forth in the name of Christ…Thanks be to God*.) Earth may be cast upon the coffin as the celebrant says the prayer of committal.

**COMMIXTURE.** The placing of a small fragment of consecrated bread in the chalice of consecrated wine at the time of the fraction (*breaking the bread, or host*) at the eucharist. It is also known as commingling. The origin of this custom seems to be the ancient practice of the fermentum, which was a fragment of consecrated bread from the bishop’s celebration of the eucharist. Originally, there was only one Eucharistic celebration in each city on Sunday.  The entire Christian community gathered together with an apostle or one appointed in his place (a bishop).  As Christianity spread, it became physically impossible for all to gather for one celebration, so different masses began to be celebrated throughout the area.  The presider, a presbyter (or priest) was one appointed to this task by the bishop.  To maintain the connection to the bishop's liturgy, a small portion of the host consecrated by the bishop was taken to each of the other eucharistic celebrations, over which priests were presiding.  This fraction was mingled into the chalice as a symbol of the unity of the church. Eventually, the rite of Commingling grew out of this practice. The commixture was not retained in the Anglican Prayer Book tradition, but it is occasionally done as an act of personal piety.

**COMMON COLLECTS**. Collects (*those short little one sentence prayers that ‘collect’ or draw together the themes of the day*) occurring in the various liturgical Commons, such as the Common of Saints or the Common of Martyrs. Liturgical books distinguish between Propers, which contain collects, psalms and readings, prefaces, and other particular elements of a service which are ‘proper’ (*specific, or exclusive*) to a particular feast or seasonal celebration, and Commons, which contain the same elements for common (generic) use on a number of similar occasions. (*For example, the Common Collect for the Common of Martyrs is ‘Almighty God, who gave to your servant (*and here you make the ‘common’ collect used for all martyrs specific by inserting the name of particular martyr whose name day you’re celebrating*) boldness to confess the Name of our Savior Jesus Christ before the rulers of this world, and courage to die for this faith: Grant that we may always be ready to give a reason for the hope that is in us, and to suffer gladly for the sake of our Lord Jesus Christ; who lives and reigns with you and the Holy Spirit, one God, for ever and ever.’ On the other hand, the name day of Saint Andrew, or The Nativity of Saint John the Baptist, or The Visitation, each have their own special collects not ‘shared’ in ‘common’ with anyone else.*)

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| **UPCOMING SERVICES FOR CHURCH OF THE HOLY APOSTLES – MARCH 2016** | | | | | | |
| Sunday  06 March  8:00&10:30AM | Sunday  13 March  8:00&10:30AM | Sunday  20 March  8:00&10:30AM. | Thursday  24 March  7:00 p.m. | Friday  25 March  7:00 p.m. | Saturday  26 March  7:00 p.m. | Sunday  27 March  9:30 a.m.  **Single Service** |
| Scheduled  Presider:Gillette  Preacher:Gillette | Scheduled  Presider:Gillette  Preacher:Gillette | Scheduled  Presider:Gillette  Preacher:Gillette | Scheduled  Presider:  Gillette | Scheduled  Presider:Gillette  Preacher:Gillette | Scheduled  Presider:Gillette  Preacher:Gillette | Scheduled  Presider:Gillette  Preacher:Gillette |
| 4th Sunday in Lent (C) | 5th Sunday in  Lent (C) | Sunday of the Passion: Palm Sunday | **Maundy Thursday (C)** | **Good Friday (C)** | **Great Vigil of Easter (C)** | Easter Day (C) |
| FIRST LESSON  Joshua  5:9-12  RESPONSE Psalm 32  SECOND  LESSON  2 Corinthians  5:16-21  GOSPEL  Luke 15:1-3,  11b-32 | FIRST LESSON  Isaiah  43:16-21  RESPONSE Psalm 126  SECOND  LESSON  Philippians  3:4b-14  GOSPEL  John 12:1-8 | **LITURGY OF THE PALMS:**  GOSPEL  READING  Luke 19:28-40  PSALM  118:1-2, 19-29  **LITURGY OF THE WORD:**  FIRST LESSON  Isaiah 50:4-9a  RESPONSE Psalm 31:9-16  SECOND  LESSON  Philippians 2:5-11  GOSPEL  Luke 22:14-23:56 |  |  |  | FIRST LESSON  Isaiah  65:17-25  RESPONSE Psalm 118:1-2,  14-24  SECOND  LESSON  1 Corinthians  15:19-26  GOSPEL  John 20:1-18 |

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

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**SHAWL MINISTRY**: Thanks to our lovely ladies who diligently continue to knit, crochet, and tie blankets so that we have a selection to choose from for our gifting. Thanks also to Johnna for knitting some hats and Michele for giving us a couple of crocheted hats. We also have a selection of fleece hats that Lynn created for us. We appreciate all of you who have given donations to the shawl ministry so that we can continue to purchase supplies as needed. The Shawl Ministry will meet on Monday, March 7 at 7:00pm, and Tuesday, March 22 at 1:00pm in Lincoln Hall. All are welcome to join us- no experience is required!



**WAUCONDA/ISLAND LAKE FOOD PANTRY:** The milk jug count for January was $103.75. In January the food pantry served 226 families which totaled 615 individuals.  Nine families were new to the pantry. Please keep them in your prayers. There is a sign-up sheet in Lincoln Hall if you are interested in volunteering on Saturdays between 10 AM and 12 noon.

**BOOK DISCUSSION GROUP:** The book discussion group generally meets on the fourth Tuesday of the month at 7:30pm (exceptions will be noted). New members or one-time visitors are always welcome!Please contact Lisa Earley for more information or questions. This month the Book Group will meet on March 22 to discuss *Brain on Fire: My Month of Madness* by Susanna Cahalan, and hosted by Mary Nickell at Scoreboard in Lake Zurich. Future book selections are as follows:

April 26 *The Eyre Affair* by Jasper Fforde at the Cooper home

May 24 *Preparation for the Next Life* by Atticus Lish at Lisa Earley’s home

June 28 *Half the Sky* by Nicholas D Kristof and Sheryl WuDunn at Julie Zuidema’s home

July 26 *The Dive from Clausen’s Pier* by Ann Packer at the Dura home

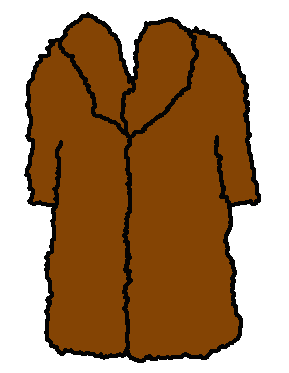
Aug 23 *A Spool of Blue Thread* by Anne Tyler, location TBA

Sept 27 *Station Eleven* by Emily St. John Mandel at the Cooper home

Oct 25 *Friday Night Lights* by HG Bissinger, located TBA

Nov 22 *$2.00 a Day: Living on Almost Nothing in America* by Kathryn J. Edin and H. Luke Shaefer at Lisa Earley’s home

Dec 27 *The Light We Cannot See* by Anthony Doerr, location TBA

******WARM BLANKETS, COATS, HATS, and GLOVES NEEDED:** Deacon Laurie Michaels of St. Michael’s Episcopal Church, Barrington, is involved on Monday nights with CUMALI-Homeless Chicago Urban Ministry and Life Intervention.“CUMALI” is a small (in size) but hugely successful ministry that provides complete meals, socks, clothing and the “ministry of presence” to those homeless individuals “living” under Lower Wacker Drive in Chicago. In existence for over 8 years they are a dependable resource to those “living on the streets”. Laurie is collecting warm blankets to take out next Monday night and in the Mondays ahead. (Also we always need sleeping bags and any men's L, XL and XXL coats and sweatshirts or L and XL women's coats, warm hats and gloves)The need for WARM blankets/quilts is acute as the temps have dropped these past weeks. If you have something you can donate, please email Laurie at [travelaurie@hotmail.com](mailto:travelaurie@hotmail.com)

**ORGAN RECITAL SERIES:** In celebration of the 25th Anniversary of the installation of their organ, St. Mark’s Episcopal Church, 393 North Main Street, Glen Ellyn, is offering a series of organ recitals performed by world- renowned organists. On March 20, Isabel Demers will be the guest organist. Other recitals will be offered on April 24 and June 5. For more information, please contact St. Mark’s church at (630) 858-1020.

**RECYCLE YOUR SHOES!** We are continuing to collect shoes to be reused or recycled. 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 near the Food Pantry milk jug. Please contact Marsha Fedor with any questions.

**HOLY WEEK SCHEDULE**:

Monday 21 March - Stations of the Cross at 7:00 p.m.

Tuesday 22 March - Stations of the Cross at 7:00 p.m.

Wednesday 23 March - Stations of the Cross at 7:00 p.m.

Thursday 24 March – Maundy Thursday Eucharist Meal at 6:30 p.m.

Friday 25 March- Good Friday Service at 7:00 p.m.

Saturday 26 March – Easter Vigil at Messiah Lutheran Church, 7:00 p.m.

EASTER SUNDAY– SINGLE SERVICE and POT-LUCK BRUNCH beginning at 9:30 a.m.

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| **MARCH 2016 (See PAGE 5 above for Service Schedule.)** | | | | | | |
| **SUN** | **MON** | **TUE** | **WED** | **THU** | **FRI** | **SAT** |
|  |  | 1 | 2  Prayer Bead  Class  7:00 PM | 3 | 4 | 5  Food Pantry  10am-noon |
| 6  8:00 AM service  10:30 AM service | 7 | 8 | 9  Prayer Bead  Class  7:00 PM | 10 | 11 | 12  Food Pantry  10am-noon |
| 13  8:00 AM service  10:30 AM service | 14  Shawl Ministry  7:00 PM | 15 | 16  Prayer Bead  Class  7:00 PM | 17 | 18 | 19  Food Pantry  10am-noon |
| 20  PALM SUNDAY  8:00 AM service 10:30 AM service | 21  Stations of the Cross  7:00 PM | 22  Shawl Ministry  1:00 PM\_\_\_\_\_\_\_\_  Book Discussion  Group 7:30 PM  Stations of the Cross  7:00 PM | 23  Stations of the Cross  7:00 PM | 24  Maundy Thursday Eucharist Meal  6:30 PM | 25  Good Friday  Service  7:00 PM | 26  Food Pantry  10am-noon\_\_\_\_  Easter Vigil at  Messiah Lutheran  7:00 PM |
| 27  EASTER 9:30 AM Single Service  Pot Luck Brunch | 28 | 29 | 30 | 31 |  |  |

**March Birthdays**

Mar 07 Sandy Brown Mar 23 Chris Deignan

Mar 10 Scott Stoltz Mar 28 Robert Cooper

Mar 11 Judy Linarez Mar 31 Rodney Petersen

Mar 18 Ashley Glade, Mariah Petersen

**March Anniversaries**

Mar 15 Don and Betty Jo Hoebbel

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**FROM: Church of the Holy Apostles**

**26238 North Highway 59**

**Wauconda, Illinois 60084**