**The Apostles Post**

26238 North Highway 59

Wauconda, Illinois

AUGUST 2020

2015



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

Doctors of the Church issue VIII – Saint John Chrysostom, Bishop of Constantinople. His feast day in the Episcopal Church is 27 January. The readings appointed for the day are Jeremiah 1:4-1-10 / Psalm 49:1-8 (or 34:15-22) / Luke 21:12-15. Although he most regrettably preached a series of homilies entitled “Against the Jews,” didn’t like the theater one bit, and got more than a few things wrong, he’s still probably my favorite of this whole lot. His anti-Semitism really cannot be excused, and some of his expectations were unrealistic at best, but still, how can you not love a guy who said such lovely things as “The road to Hell is paved with the bones of priests and monks, and the skulls of bishops are the lamp posts that light the path.” I mean, seriously! Actually, I could just quote a couple pages of his most memorable *bon mots* and leave it at that. “If you cannot find Christ in the beggar at the church door, you will not find Him in the chalice.” “When you are weary of praying, and do not receive, consider how often you have heard a poor man calling, and have not listened to him.” “It is not for stretching out your hands in prayer that you will be heard. Stretch forth your hands, not to heaven but to the poor.” Ouch. Ouch. Ouch. No wonder the Empress Eudoxia was so desperate to be rid of him. Ah, but I am ahead of myself.

John was born in Antioch, Turkey, around the year 349. His father, Secundus, was a Roman general who died soon after the birth of his son. His devoutly Christian mother, Anthusa - widowed at twenty years of age – did not seek to remarry, but rather devoted all her efforts to raising and educating her son. John received his literary training under Anthragathius the philosopher, and Libanius the sophist, who was the greatest Greek scholar and rhetorician of his day. Libanius was a pagan who, when asked before his death whom he wished to have for his successor, said, "John, had not the Christians stolen him from us."

“Chrysostom” means “golden-mouthed.” The name was applied to him even during his lifetime, because of his clear, eloquent, uncompromising, accessible preaching. He wasn’t a great theologian or scholarly author, but he was a brilliant orator, as in, he was the early church’s greatest preacher. Regular, everyday people loved him because of his great skill in helping them apply the word of God to their regular, everyday lives; because of his laser-sharp focus on charity and care for the poor and oppressed; and because of his persistent denunciation of the abuse of authority. Which, not surprisingly, is also why the Imperial elite did *not* love him. His dream of God dared to challenge the prevailing assumption that human beings were commodities owned by the state and the marketplace. His dream of God dared to cross social and class lines and demand every human being be treated with dignity and respect. He got that right.

One of the things that he probably didn’t get quite so right was the extreme asceticism of his youth. Having given up his study of Law under Libanius, he became a hermit-monk around the age of 27. A hermit-monk who spent the next two years continually standing, scarcely sleeping, and committing the Bible to memory. As might not surprise, this lifestyle permanently ruined his stomach and kidneys, and his poor health forced him to return home. I’m guessing he could have memorized the bible just as well sitting down, but I was not consulted. Once back in Antioch, he became an ordained deacon in 381 and a priest in 386. Over the next 12 years he established himself as a great preacher, and his homilies were well regarded.

In early 398, John was called to Constantinople to be its archbishop, “much against his will.” As in, he was seized by soldiers and transported to the capital, where he was forcibly consecrated. His – kidnapping? – was arranged by a government official who wanted to adorn the church in the capital city with the best orator in Christianity. Rather than rebelling against the injustice, John accepted it as God's providence. Presumably said government official assumed John would exercise tact and discretion, softening his words for his new and prestigious audience, which now included many from the imperial household. Alas – no. John continued preaching against abuses of wealth and power. Even his lifestyle itself was a scandal: instead of the lavish entertaining expected of him, he “offered a poor table,” used his considerable household budget to care for the needy, and built hospitals.

The Emperor of the East at that time was Arcadius, but the power behind the throne was his strong-willed wife Eudoxia. John’s unsparing censures of the rich and powerful – chief amongst them she – enraged her, and the wealthy, influential members of her court. His complete intolerance for unworthy clerics, refusal to participate in a lavish lifestyle, and rejection of court protocol that gave him precedence over even the highest imperial officials, also infuriated the archbishop of the rival see of Alexandria, the powerful Theophilus. Eudoxia and Theophilus conspired to condemn and depose John and convinced Arcadius to banish him from the city in 403. The common people, however, were in an uproar, and the following night an earthquake shook the city; this so frightened the Empress Eudoxia that she begged Arcadius to call Chrysostom back. While his return was triumphant, his reconciliation with the Empress did not last long. In June of 404 he was exiled to Cucusus, on the borders of Cilicia and Armenia. From here he exchanged letters with Pope Innocent of Rome, who sent bishops and priests to Constantinople requesting that a council be held. Saint John's enemies, dreading his return, prevailed upon the Emperor to see an insult in this, and ordered John removed to an even more remote place. He did not survive the journey – his poor health, the forced march on foot through inclement weather, and the unsympathetic treatment of the soldiers escorting him combined to result in his death.

p.s. Thirty-four years later, in 438, after John's chief enemies had died, his relics were brought back in triumph to the capital. Emperor Theodosius II, son of Arcadius and Eudoxia, publicly asked forgiveness for the sins of his parents.

**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/>



**Diocesan Convention on November 21**

**183rd Convention to take place online**

The 183rd Annual Convention of the Episcopal Diocese of Chicago will be held on Saturday, November 21, 2020 as a virtual gathering between 9 am and 3 pm.

 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.  Voting participants at convention include the clergy of the diocese and lay delegates elected from each congregation. All voting will be conducted electronically. General attendees and visitors are invited to observe the proceedings online or to listen by phone.

Please watch for convention updates, including a preliminary schedule, in upcoming newsletters and on the [**diocesan website**](http://r20.rs6.net/tn.jsp?f=001x2tmfAasmOXXGEGPHbz34nK6AmIsQQhYRybu86YsSnoJ3KfRyq591vLQz0_p-Zq_om4m0D_LHppPwFaCMfxozQnEGdlqW6nDtRfRU42QsWeeGyM1HllU7ba0t2Enutp3S8nAL-fNxwCcFw4u3h2ZJeEVHfAn_dx5Rh-N2fvl5hluLyEPgJB0TswW7JdM0pa7ErGc_q6nWkqtM2pUlZU1OkxtYVcxtkIW&c=UBrsKZYk2VHuFdHqTga6gU6DArEJj3qwdj1EcKJBradAZyxTrwkZLw==&ch=ev8b_9cXRXIsZJtPoTZnZmLbvCFsPqT8j2JqJjuoskeIqXkv6dyffw==). <https://episcopalchicago.org/2020-diocesan-convention-online/>

**Convention Registration and Certification of Delegates**

All convention participants are required to register individually for diocesan convention, including canonically resident clergy, lay delegates, licensed clergy, youth delegates and general attendees. Please register online in [**English**](http://r20.rs6.net/tn.jsp?f=001x2tmfAasmOXXGEGPHbz34nK6AmIsQQhYRybu86YsSnoJ3KfRyq591vLQz0_p-Zq_TOOj4w2-wQALZt9zTu02c0oH949VFlQ0hYKneSihIwzkVktbjVRI7QkJHVIMFTINqGDfGSEshGVChh_D7oO5IB9coXn20X1CHHefdCPCWRGS9Jl-2unB78A5kmixNqvulJK0CNn6HIAIkSPiGvZcSTvTOAQ8RTIF3NNeBLH5464RxDzjnn0OcljOAAC1LJKYTajclln5Rx_NmTHW8cyu5lLg1WWGaZyPTIDs4QsCMoSm2kgk6VDLUdDGEytjIFfYs6IooDC80m2NWKz7rTUEuvHaJLyIkrm5T3L7j-oaJLJPnJ35ajJfkgrjT7aeHvWRtp6fuPz-N0hKWPdRGwcC8Q==&c=UBrsKZYk2VHuFdHqTga6gU6DArEJj3qwdj1EcKJBradAZyxTrwkZLw==&ch=ev8b_9cXRXIsZJtPoTZnZmLbvCFsPqT8j2JqJjuoskeIqXkv6dyffw==) at:

<https://secure.accessacs.com/access/eventlogin.aspx?id=70RZzSw5KxdpHoVam7ipxA%3d%3d&site=1427&ReturnUrl=events%2fwz_people.aspx&ChurchID=4550&EventID=190151&sn=1427>)

or in [**Spanish**](http://r20.rs6.net/tn.jsp?f=001x2tmfAasmOXXGEGPHbz34nK6AmIsQQhYRybu86YsSnoJ3KfRyq591vLQz0_p-Zq_89j3GKaMPjOnb5do8IZLzauPW-Dg3gRr-H1Sbt2t_pazsjSJvkzGqlXeYuuWzE4Xvu7nyx1FCXif8_FRklmgP5Yy6MzR8aMOAzW9PyxxRUwaoV3D1VDRXER7e6mGgpSKwlvnqOxo_5r_mXamsRvfFSkMs_zJeok8yKriT0kNgmrVYMW55PxKrHMdLmJxmsXi-0DDWnG0o8AobGMwSB5448qUpcqdmIYEa1VlClZevOEenT9yErOGgtbPWoOTW_kuSpaQTIS_Vxs5dtZ_5btoj0tINVr6d-KmH3bQVPOSy6oUeXV8ibAhoZQ36H3VudyV7IASuGCnFn0=&c=UBrsKZYk2VHuFdHqTga6gU6DArEJj3qwdj1EcKJBradAZyxTrwkZLw==&ch=ev8b_9cXRXIsZJtPoTZnZmLbvCFsPqT8j2JqJjuoskeIqXkv6dyffw==)

https://secure.accessacs.com/access/eventlogin.aspx?id=aPbmWFZPLr7nbblua8gmNw==&site=1427&ReturnUrl=events%2fwz\_people.aspx&ChurchID=4550&EventID=191643&sn=1427

All delegates must be certified by their congregations, campus ministries, or the youth ministry office in order to have voice and vote at convention. Registering for convention does not constitute certification.

Certification forms for campus ministries, congregations and youth representatives are available online. The forms may be submitted by [**email**](mailto:secretary@episcopalchicago.org) or fax (312.787.5872).

Certifications are due to the Secretary of Convention by September 30.  Please contact [**Karin Gutierrez**](mailto:kgutierrez@episcopalchicago.org) with certification questions.

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**Nominations and Resolutions Due September 30**

At convention, members of the [**Standing Committee, the Bishop and Trustees**](http://r20.rs6.net/tn.jsp?f=001x2tmfAasmOXXGEGPHbz34nK6AmIsQQhYRybu86YsSnoJ3KfRyq591tq10JJgLwJbW7b1-Iyrow15Vjvslhu1V-RFkQ6RYylB4T8hqBuEiv-sEgTCxLjVJDXHp-hHUIemIp4XgE-WZpDFg16EhtYuK-5GDyCAO2I2fqMROSnZY7pbadlZcKFAK0j9u6R3SFA-1jkME64t-AfEvClXUqg3feS56afa3MqJ&c=UBrsKZYk2VHuFdHqTga6gU6DArEJj3qwdj1EcKJBradAZyxTrwkZLw==&ch=ev8b_9cXRXIsZJtPoTZnZmLbvCFsPqT8j2JqJjuoskeIqXkv6dyffw==), <https://episcopalchicago.org/governance/> and the [**Cathedral Chapter**](http://r20.rs6.net/tn.jsp?f=001x2tmfAasmOXXGEGPHbz34nK6AmIsQQhYRybu86YsSnoJ3KfRyq591rA8KmmvRj4Oq7TXp-3ek8cM_tM0DNlzzLspZMGHQ8TAyIR49R0jC6ibE2K-Ec5GklcB2lKDoHbzT6sE--EUnQSJLNfNv2lBp1Tof_1IS09q68ozHVIdhC2POj4iKNhOPN7uaZHgyWM5SrxOJT9pJQ1ENYBo1oUHCphsoXsFLXLx&c=UBrsKZYk2VHuFdHqTga6gU6DArEJj3qwdj1EcKJBradAZyxTrwkZLw==&ch=ev8b_9cXRXIsZJtPoTZnZmLbvCFsPqT8j2JqJjuoskeIqXkv6dyffw==) <https://www.saintjamescathedral.org/community/leadership>

will be elected.  Nomination forms are available in [**English**](http://r20.rs6.net/tn.jsp?f=001x2tmfAasmOXXGEGPHbz34nK6AmIsQQhYRybu86YsSnoJ3KfRyq591vLQz0_p-Zq_e2DKfb65XFl0Ew0-ssp1S9_aWmV_MSxTnGwl_fVzpKDlIYpwLXfb8Qpr0vLnGZuV8ERawIyJ2HtbMN3zOlQTzs-0zswDsjHe2vNxoAXc-8CRnrbbGI0T2k7ew0AUbra30vwbsXxegIRBvyd7H3cC9_YkX94qWD_E_2g4OlTE7_4Oip-oHmCw6ijXfQ8XRTZ_YszlQfZVZxo=&c=UBrsKZYk2VHuFdHqTga6gU6DArEJj3qwdj1EcKJBradAZyxTrwkZLw==&ch=ev8b_9cXRXIsZJtPoTZnZmLbvCFsPqT8j2JqJjuoskeIqXkv6dyffw==)

<https://episcopalchicago.org/wp-content/uploads/2020/07/Call-for-Resolutions-2020.pdf>

and [**Spanish**](http://r20.rs6.net/tn.jsp?f=001x2tmfAasmOXXGEGPHbz34nK6AmIsQQhYRybu86YsSnoJ3KfRyq591vLQz0_p-Zq_Li6VeUR5wm-KkdCmsqHKHwjGnTLTH2upcInGLqBjtKVwhcdg_iED2-vRmBOi2wJcap3iyP_zxWl_ibwgEHO1INtwnlL_O9Ax1AQfdktiUG_Un_iIKmeSWMZSK0yD1mUmv_v9x1TnJAxdHvMHF823p-OG5qtPAZ9F0VcBBczT8q-cC4yIwYuN8zSImSa_dxxYlflOd1QkLZXSAefykeZ3EQ==&c=UBrsKZYk2VHuFdHqTga6gU6DArEJj3qwdj1EcKJBradAZyxTrwkZLw==&ch=ev8b_9cXRXIsZJtPoTZnZmLbvCFsPqT8j2JqJjuoskeIqXkv6dyffw==) <https://episcopalchicago.org/wp-content/uploads/2020/07/Call-for-Resolutions-Spanish-2020.pdf>

Nominations are due by September 30.

Resolutions to be considered at convention must be received by September 30 and must follow a prescribed format. Download the guidelines for submitting resolutions in [**English**](http://r20.rs6.net/tn.jsp?f=001x2tmfAasmOXXGEGPHbz34nK6AmIsQQhYRybu86YsSnoJ3KfRyq591vLQz0_p-Zq_GBGMelYCpWbSNVl_TBMYwdDHZBGvqO5_A6iAeZYYP2qn98icxGycHORNkK2YIsfytNdmvgrLQqdUGpMJTSAKk_wBYVWguRweOZ4LThXEMcjrjPkPf8-_fvSdVtF0z8ihbxtSf7eAkuW0kEy1rpv_V0VwEewQmUNl_b_QKArR_HNefEeHHvC-N-16al_6R9Z9rRBwNNnaMbE=&c=UBrsKZYk2VHuFdHqTga6gU6DArEJj3qwdj1EcKJBradAZyxTrwkZLw==&ch=ev8b_9cXRXIsZJtPoTZnZmLbvCFsPqT8j2JqJjuoskeIqXkv6dyffw==)

<https://episcopalchicago.org/wp-content/uploads/2020/07/Call-for-Resolutions-2020.pdf>

and [**Spanish**](http://r20.rs6.net/tn.jsp?f=001x2tmfAasmOXXGEGPHbz34nK6AmIsQQhYRybu86YsSnoJ3KfRyq591vLQz0_p-Zq_Lkd0ajT_9SoKGJsYvnpUltu6vXK6-WIG4nfSanlot-acUC-eQsjy10kJ-LmIq8sc4GIqZOREybJ8FnWg1iLxYv8hrTdiNKlBzQdzMOQUvj1AhRIdMujkKGYgwr2alwmXorciBKD_Qvgq7VlsTFowz5zL0m9wUe3fNLT9tE-BW30kVDiUHqzoHRQoOYD0xr7ARCrIdKtOydsJSrleF0LZnQ==&c=UBrsKZYk2VHuFdHqTga6gU6DArEJj3qwdj1EcKJBradAZyxTrwkZLw==&ch=ev8b_9cXRXIsZJtPoTZnZmLbvCFsPqT8j2JqJjuoskeIqXkv6dyffw==) <https://episcopalchicago.org/wp-content/uploads/2020/07/Call-for-Resolutions-Spanish-2020.pdf>

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**Online Participation and Voting**

**Virtual training sessions to take place this fall**

All 2020 convention business and voting will be conducted electronically, requiring a smart phone, tablet or computer with an internet connection. To participate via Zoom your device must meet [**these system requirements**](http://r20.rs6.net/tn.jsp?f=001x2tmfAasmOXXGEGPHbz34nK6AmIsQQhYRybu86YsSnoJ3KfRyq591vLQz0_p-Zq_yr60AfaVL0UP37iuKWm_H_K4vzk273p2V7t0etSUkiLVjCtRIL8DDs74I_t3E6_tXzI2LXsCvZeVLrwkNRPopLIRblUJ4MLYPcv1B8vgw2AMQQc61BgZEoWp-eJOnC8LdrleW9meDc_NF2JN2Htr9ulNHnCgKA6bqQ-U1yeo8BAB_J0JcIDkMrL5-PbpMQNz1HlN10CeibwJ9Tu_Q8wc-Q==&c=UBrsKZYk2VHuFdHqTga6gU6DArEJj3qwdj1EcKJBradAZyxTrwkZLw==&ch=ev8b_9cXRXIsZJtPoTZnZmLbvCFsPqT8j2JqJjuoskeIqXkv6dyffw==).

<https://support.zoom.us/hc/en-us/articles/201362023-System-requirements-for-Windows-macOS-and-Linux>

General attendees and visitors have the option to listen to convention by phone. Please note: phone participation does not allow for voice or vote.

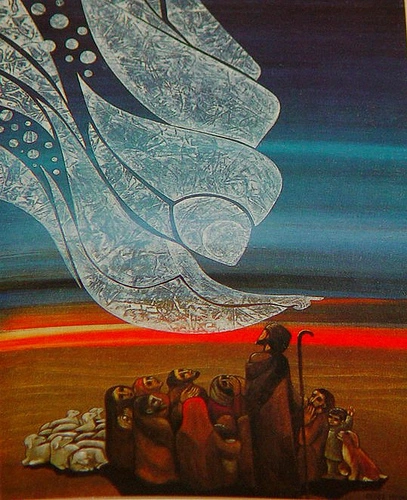
All clergy and lay delegates are required to participate in a virtual training in advance of convention. Training dates will be announced via diocesan e-news.

[**Contact Karin Gutierrez**](mailto:kgutierrez@episcopalchicago.org)  ([kgutierrez@episcopalchicago.org](mailto:kgutierrez@episcopalchicago.org)) with questions about online participation and technology requirements.

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| **EPISCOPAL CHURCH OF THE HOLY APOSTLES UPCOMING SERVICES FOR AUGUST 2020** | | | | | | | | |
| 02 August  Sunday Evening Worship on Webex  7:00 p.m. | 09 August  In-person Worship  9:30 a.m.  With new “Rules!” | 09 August  Evening Prayer  on Webex  7:00 p.m. | 16 August  In-Person Worship  9:30 a.m.  With new “Rules!” | 16 August  Evening Prayer  on Webex  7:00 p.m. | 23  August  In-Person Worship  9:30 a.m.  With new “Rules!” | 23 August  Evening Prayer  on Webex  7:00 p.m. | 30 August  In-Person Worship  9:30 a.m.  With new “Rules!” | 30 August  Evening Prayer  on Webex  7:00 p.m. |
|  | Presider:  Gillette  Preacher:  Gillette |  | Presider:  Gillette  Preacher:  Gillette |  | Presider:  Gillette  Preacher:  Gillette |  | Presider:  Gillette  Preacher:  Gillette |  |
| 9th Sunday after Pentecost  Proper 13 (A) | 10th Sunday after Pentecost  Proper 14 (A) | 10th Sunday after Pentecost  Proper 14 (A) | 11th Sunday after Pentecost  Proper 15 (A) | 11th Sunday after Pentecost  Proper 15 (A) | 12th Sunday after Pentecost  Proper 16 (A) | 12th Sunday after Pentecost  Proper 16 (A) | 13th Sunday after Pentecost  Proper 17 (A) | 13th Sunday after Pentecost  Proper 17 (A) |
| FIRST  LESSON  Genesis  32: 22-31    PSALM 17:1-7, 16  SECOND  LESSON  Romans  9:1-5  GOSPEL  Matthew  14:13-21 | FIRST  LESSON  Genesis  37:1-4, 12-28  PSALM 105:1-6  SECOND  LESSON  Romans  10:5-15  GOSPEL  Matthew  14:22-33 | FIRST  LESSON  Genesis  37:1-4, 12-28  PSALM 105:1-6  SECOND  LESSON  Romans  10:5-15  GOSPEL  Matthew  14:22-33 | FIRST  LESSON  Genesis  45:1-15    PSALM 133  SECOND  LESSON  Romans  11:1-2a, 29-32  GOSPEL  Matthew  15:10-28 | FIRST  LESSON  Genesis  45:1-15    PSALM 133  SECOND  LESSON  Romans  11:1-2a, 29-32  GOSPEL  Matthew  15:10-28 | FIRST  LESSON  Exodus  1:8- 2:10  PSALM 124  SECOND  LESSON  Romans  12:1-8  GOSPEL  Matthew  16:13-20 | FIRST  LESSON  Exodus  1:8- 2:10  PSALM 124  SECOND  LESSON  Romans  12:1-8  GOSPEL  Matthew  16:13-20 | FIRST  LESSON  Exodus  3: 1-15  PSALM 105:1-6  SECOND  LESSON  Romans  12:9-21  GOSPEL  Matthew  16:21-28 | FIRST  LESSON  Exodus  3: 1-15  PSALM 105:1-6  SECOND  LESSON  Romans  12:9-21  GOSPEL  Matthew  16:21-28 |

**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.*

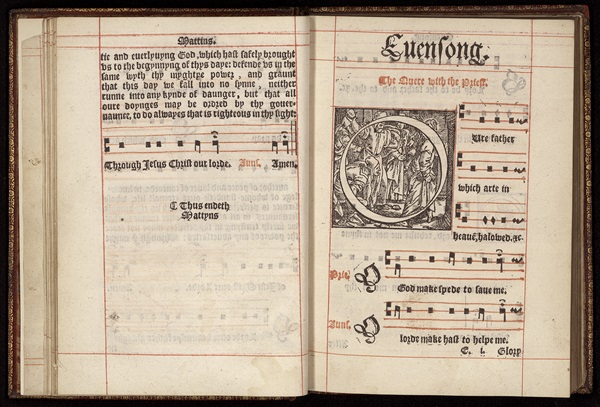
OK, so perhaps you noticed the last two months’ Churchy Stuff editions took us back in time instead of forward into the “EVs”. I should have figured this out along about Edmund of East Anglia, because I *knew* I’d written about him; but to be fair, I write a lot about a lot of background characters and a lot of blips in history a lot of times in a lot of places. Plus there was that wonderful painting of the angels pulling his arrow-riddled soul right out of his body, under the close supervision of God. Anyway, if you realized this and feel short-changed about getting repeats (although newly researched and written repeats) I apologize. If you didn’t notice – hmm. I’m not sure how I feel about that. But as ***I*** didn’t notice, there isn’t too much I can say. Well then. Onward.

**EVANGELICAL.**  Formed from the noun *evangel* (from the Greek *euanggelion*, "good news"), it means simply "pertaining to the gospel." Hooker (one of the primary theologians of the 16th century, traditionally regarded as the originator of the Anglican *via media* (middle way) between Protestantism and catholicism) referred to the Magnificat (“My soul magnifies the Lord”), Benedictus (“Blessed be the Lord God of Israel”), and Nunc Dimittis (“Lord, now let your servant depart in peace”) as "Evangelical Hymns" since their texts come from the Gospel of Luke.

During the intra-Protestant controversies in Germany and Switzerland in the sixteenth and seventeenth centuries, Lutherans were called evangelical and Calvinists were called reformed. The Evangelical Church is the official name of the church formed in Germany by the union of Lutherans and Calvinists. In England a movement in the eighteenth century formed under the leadership of John and Charles Wesley and George Whitfield was called indiscriminately "methodist" or "evangelical." English evangelical teaching was characterized by emphasis on atoning sanctification and marked by "enthusiasm." Evangelicals who remained within the Church of England formed an evangelical or low church party, often at odds with the Laudian, catholic, or high church party.

  The evangelical movement in the Episcopal Church was influenced strongly by the Great Awakening in America during the mid-eighteenth century. From 1811 until 1873, there was a very significant evangelical movement or party within the Episcopal Church. The beginning of the movement can be dated from the consecration of Alexander Viets Griswold as Bishop of the Eastern Diocese on May 29, 1811. The evangelical party stressed adult renewal, whereas the Hobartian high church party stressed the baptismal covenant. Evangelicals stressed the absolute supremacy of the Bible as the only rule of faith and practice, the corruption of human nature by sin, the centrality of the atoning death of Jesus Christ, an experiential knowledge of Christ, a conversion experience, holiness of life, and a deep commitment to the work of mission and evangelism. In 1873 a number of evangelicals left the Episcopal Church and formed the Reformed Episcopal Church. In the twentieth century a liberal evangelical movement emerged. It retained evangelical principles, but combined them with new intellectual ideas such as Darwinism and higher criticism. In the 1970s a conservative evangelicalism emerged in the Episcopal Church.

Episcopal evangelicals reflected American evangelicalism in many ways, including a characteristic emphasis on personal religion and religious emotion, personal conversion, the authority of the Bible as centered in the revelation of God in Christ, the importance of justification by faith, the preaching of the Word and the study of the gospel, the centrality of the cross for salvation, the importance of the believer's direct relationship with God, and a desire for pure and undefiled religion which included a strong aversion to worldliness and threats to public morals. Episcopal evangelicals attended prayer meetings which included informal prayers and enthusiastic singing of hymns. Evangelicals wrote many of the hymns that were used in the first years of the Episcopal Church. Evangelicals in the Episcopal Church used the Prayer Book and participated in the sacraments, but they did not emphasize the importance of sacramental form or the importance of apostolic succession. They saw much value in the less liturgical style of other Protestant churches and were impatient with canonical restrictions that prevented their participation in the services of other Protestant denominations or the participation of other Protestant ministers in Episcopal services. They were opposed to ritual excess, which they associated with the Roman Catholic Church. The evangelicals gave rise to the low church party in the Episcopal Church. Evangelicals have been at the center of the overseas missionary work of the Episcopal Church since the 1830s.

**EVENING PRAYER.** One of the principal Daily Offices. Use of daily prayers to mark the times of the day and to express the traditions of the praying community is traditional in Judaism and in Christianity. The third, sixth, and ninth hours (9 a.m., 12 noon, and 3 p.m.) were times of private prayer in Judaism. The congregational or cathedral form of office developed in Christianity under Constantine (274 or 288-337) with the principal morning and evening services of lauds and vespers. The people participated in the cathedral form of office. The monastic form of office also developed at this time. In addition to lauds and vespers, the monastic form included matins (at midnight or cockcrow), prime (the first hour), terce (the third hour), sext (the sixth hour), none (the ninth hour), and compline (at bedtime). By the late middle ages, the Daily Office was seen as the responsibility of the monks and clergy rather than an occasion for participation by all in the prayers of the community throughout the day.

After the Anglican Reformation, Archbishop Thomas Cranmer (1489-1556) reduced the eight monastic offices to the two services of Morning and Evening Prayer. These services were printed in vernacular English and intended for use by all members of the church. Participation in the Daily Office is at the heart of Anglican spirituality. It is the proper form of daily public worship in the church. In addition to forms for Daily Morning Prayer and Daily Evening Prayer in contemporary and traditional language, the BCP section for the Daily Office includes forms for Noonday Prayer, Order of Worship for the Evening, Compline, and Daily Devotions for Individuals and Families. These offices include prayers, a selection from the Psalter, readings from the Holy Scriptures, one or more canticles, and the Lord's Prayer. Forms for Morning and Evening Prayer include an optional confession of sin. The Book of Common Prayer provides a Daily Office Lectionary that identifies readings and psalm choices for Morning and Evening Prayer (pages 936-1001), and a Table of Canticles with suggested canticles for use at Morning Prayer and Evening Prayer (pages 144-145). The officiant in the Daily Office may be a member of the clergy or a lay person.

Evening Prayer has been the title for the Evening Office in Anglican worship since the 1552 revision of the Prayer Book. The Book of Common Prayer provides forms for Daily Evening Prayer in traditional and contemporary language (pages 61, 115). Evening Prayer may begin with an opening sentence of scripture and with the confession of sin. The Invitatory may include the canticle Phos Hilaron, an ancient hymn praising Christ at the lighting of lamps at sunset. The office continues with a selection from the Psalter, readings from scripture followed by canticles (typically the Magnificat and Nunc dimittis), the Apostles' Creed, the Lord's Prayer, a set of suffrages, one or more collects, and the dismissal. One of the two suffrages is a version of the litany in the Evening Office of Eastern Orthodox churches with images of evening and death. Evening Prayer may also include an office hymn or anthem, the General Thanksgiving, a Prayer of St. Chrysostom, and a concluding sentence of scripture. The Sunday Evening Worship on WebEx was a modified version of Evening Prayer.

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

**BISHOP’S COMMITTEE MEETING:** Bishop’s Committee will meet on **Tuesday 18 August at 7:00 p.m. via WebEx.** Mother Martha will email an invitation to all committee members.

**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 your 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 **Aug. 25** to discuss *Having Our Say* by the Delany Sisters. Please contact Lisa for more information on location, virtual or otherwise.

**BIG TABLE:** Big Table is still providing food on Tuesdays from 5:00 – 6:00 PM. The current procedure involves driving your car up to the front door of Lincoln Hall, where a cheerful volunteer will bring a bag of groceries to your car to take home. You do not have to register ahead of time, just show up!

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| **AUGUST 2020** | | | | | | |
| **SUN** | **MON** | **TUE** | **WED** | **THU** | **FRI** | **SAT** |
|  |  |  |  |  |  | 1  10 AM—noon  Food Pantry |
| 2  7:00 PM  WebEx service | 3 | 4  8:30 AM  Virtual Coffee | 5  8:30 AM  Virtual M.P. | 6  8:30 AM  Virtual Coffee | 7  8:30 AM  Virtual M.P. | 8  10 AM—noon  Food Pantry |
| 9  9:30 AM  Single Service  7:00 PM WebEx  Evening Prayer | 10  7:00 PM  Shawl Ministry | 11 | 12  . | 13 | 14  . | 15  10 AM—noon  Food Pantry |
| 16  9:30 AM  Single Service  7:00 PM WebEx  Evening Prayer | 17 | 18  Bishop’s Comm.  Meeting 7:00PM | 19 | 20 | 21 | 22  10 AM--noon  Food Pantry |
| 23  9:30 AM  Single Service  7:00 PM WebEx  Evening Prayer | 24 | 25  7:30 PM  Book Group | 26 | 27 | 28 | 29 |
| 30  9:30 AM  Single Service  7:00 PM WebEx Evening Prayer | 31 |  |  |  |  |  |

**August Birthdays**

Aug 01 Lisa Earley Aug 14 Brennan Groble Aug 07 Tyler Sandberg Aug 15 Rachel Regan

Aug 09 Judi Dura Aug 18 Aggie Cebulka

Aug 11 Becky Deignan, Aug 26 Mimi Mantice

Aug 11 Todd Seiler

Aug 13 Bill Glade

**August Anniversaries**

Aug 06 Bill and Patti Glade

Aug 16 Chris and Becky Deignan

Aug 23 Marci and Ray Suelzer

**FROM: Church of the Holy Apostles**

**26238 North Highway 59**

**Wauconda, Illinois 60084**