**The Apostles Post**

26238 North Highway 59

Wauconda, Illinois

OCTOBER 2018

2015



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

 So as many of you know (and those of you who don’t – how have you managed to avoid my rantings and ramblings?) – I have gone through a several-week process of canning things, from self-pick fields (a variety of berry jams and jellies), from the church garden (beans and beets for example), and from farmers’ markets (mostly corn and tomatoes). I enjoy doing this, although it is a lot of work, but I have been a bit grumpy about it this year because I had to buy a new pressure canner and, using it the first time or two, I didn’t get the right understanding of *its* interpretation of “*gently* rocking back and forth” as it pertained to the movement of the pressure gauge. This failure resulted in some seeping of liquid (which can discolor the food not covered) and probably caramelized more of the corn sugar than is desirable. Overall, however, this was a little grump.

I had a *medium-sized* grump over the cantaloupe debacle, the essence of which is that the plants clearly labeled “cantaloupe” to which I gave pride of place in my garden plot – really enjoying cantaloupe as I do – were, in fact, cucumber plants. Cucumber plants that produced lots and lots and lots of cucumbers. Mind you, they were very *nice* cucumbers; if I ever decided to plant cucumbers intentionally, I would plant this variety, if I knew what variety it was, which I never will, because – as per above – the variety was identified as *cantaloupe*. Anyway, in my medium-sized grump, I made sweet and dill pickles out of my cucumber abundance (and cucumber soup, and sandwiches, and salad). The pickles will probably all taste like angry pickles, or at least medium-grumpy pickles, but I’m assuming the people to whom they are given will be too polite to mention that.

Then I had a great-big grump. It was a grump about sauerkraut. In fact, it *is* a grump about sauerkraut, because I haven’t gotten over it. I was staring at a table full of perfectly beautiful cabbages at a farmer’s market one Saturday and said to myself “Self, those are perfectly beautiful cabbages, but you cannot possible eat that much cabbage, so what *could* you do with such lovely cabbages if you bought one or two?” And I answered myself by saying “Why, I could make sauerkraut. I’ve never done that, and it sounds like fun, and how hard can it be to shred up a bunch of cabbage, sprinkle on some salt, and let it ~~rot~~ ferment for a few weeks?” Well as it turns out, while it appears to be absurdly easy for most people, it is virtually impossible for me. I have probably gone through 75 pounds of cabbage (which, fortunately for me but probably not so much for the farmer, is very inexpensive) trying to make just one batch of sauerkraut. I have gotten grumpier and grumpier with each failure. The first time, I hurried the preparation and didn’t scrunch the cabbage pieces up enough, so I didn’t get nearly enough natural brine, then added too much made-brine. (The scrunching is now my favorite part – very satisfying. Far more satisfying than watching cabbage bits fly all over my kitchen as my mandolin does its shredding thing.) The second time I set the bowl aside too quickly, meaning I didn’t get it tucked into the corner, meaning His Evil Majesty Pamu, King of the Cats of Darkness found it a convenient place to take a brine bath, as apparently – who knew? – Dark Lord cats like to do. The third time, I just fussed over it too much, looking at it far too often, lifting off the weighting plate (thereby exposing what is supposed to be an anaerobic process to – air), poking it with a fork, giving it just a little toss here, or a little fluff there, trying to encourage it to hustle along.

The consistent factor in the sauerkraut grump, as you may have noticed, is haste. Which, in this instance, has literally made waste. But not only is excessive haste not good for sauerkraut-making, it isn’t good for the soul. We miss too much when we dash about hurrying from one thing to the next, attending to things too quickly, disrupting the natural progress of things (here, the development of all those sauerkraut-making bacteria) by encouraging it to hustle along. We, like the rest of the created order, are created to mark rhythmic, cyclic patterns. Science helps us understand the specifics, but scripture alerts us to the intent. There was evening and morning, the first (…) day. For everything there is a season, and a time for every purpose under heaven. God has made everything beautiful in its time, and has set eternity in the human heart; yet no one can fathom what God has done from beginning to end. Do not boast about tomorrow, for you do not know what the day will bring. My times are in your hands. You cannot add one minute to your life by worrying. But about that day or hour no one knows. Now listen, you who say, “Today or tomorrow we will go to this or that city, spend a year there, carry on business and make money.” Why, you do not even know what will happen tomorrow. What is your life? You are a mist that appears for a little while and then vanishes.

J. Hampton Keathley, III wrote an article on the stewardship of time (you may read it here <https://bible.org/seriespage/31-stewardship-time> ) in which he notes that while time is one of God’s gifts, we have turned it into a tyrant. “And we have allowed this tyrant to invade and dominate our lives. If you look carefully at our society, you can easily see the decline in our social life and in our relationships with people brought on by the tyranny of time and by our failure to grasp the meaning of time from a biblical perspective … consequently our encounters with others are becoming more and more limited and instrumental. We associate rather than interrelate, hold ourselves back rather than open ourselves up, pass on or steal by one another rather than pause and linger awhile. The number of our close friends drops and the quality of our married life diminishes … developing vital relationships with people is tremendously time consuming and, because of our utilitarian or production-oriented mindset, our tendency is to economize our commitment to spending the time needed to develop deep relationships with family and friends.”

I am going to try one more batch of sauerkraut. I am going to scrunch the cabbage until it is awash in brine. I am going to make the effort to move all the other containers stashed there out of the counter corner so that the fermenting bowl will be safe from Dark Lord cats and their exotic ritual salt-water bathing. I am going to – well, I am going to try really, really hard to – just leave the dark, weighted, briny bowl of cabbage alone and undisturbed until all those little bacteria get firmly established. And I am going to pray that you, too, will step back, take a deep breath, maybe even sit for awhile doing nothing in the cool of the evening as the sun sets, and stop hurrying – maybe not as long as it takes for cabbage to become sauerkraut, but at least a little while.

(Image: <https://www.rootsimple.com/2014/01/sauerkraut-demo-at-the-hollywood-farmers-market/> )

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| **EPISCOPAL CHURCH OF THE HOLY APOSTLES UPCOMING SERVICES – OCTOBER 2018** | | | |
| Sunday  07 October  8:00 & 10:30 a.m. | Sunday  14 October  8:00 & 10:30 a.m. | Sunday  21 October  8:00 & 10:30 a.m. | Sunday  28 October  8:00 & 10:30 a.m. |
| Scheduled Presider:  Gillette  Scheduled Preacher:  Gillette | Scheduled Presider:  McLemore  Scheduled Preacher:  McLemore | Scheduled Presider:  Gillette  Scheduled Preacher:  Gillette | Scheduled Presider:  Gillette  Scheduled Preacher:  Gillette |
| 20th Sunday after Pentecost Proper 22 (B) | 21st Sunday after Pentecost Proper 23 (B) | 22nd Sunday after Pentecost Proper 24 (B) | 23rd Sunday after Pentecost Proper 25 (B) |
| FIRST LESSON  Job 1:1, 2:1-10  RESPONSE  Psalm 26  SECOND LESSON  Hebrews 1:1-4; 2:5-12  GOSPEL  Mark 10:2-16 | FIRST LESSON  Job 3:1-9, 16-17  RESPONSE  Psalm 22:1-15  SECOND LESSON  Hebrews 4:12-16  GOSPEL  Mark 10:17-31 | FIRST LESSON  Job 38:1-7, 34-41  RESPONSE  Psalm 104:1-9, 25, 37b  SECOND LESSON  Hebrews 5:1-10  GOSPEL  Mark 10:35-45 | FIRST LESSON  Job 42:1-6, 10-17  RESPONSE  Psalm 34:1-8, 19-22  SECOND LESSON  Hebrews 7:23-28  GOSPEL  Mark 10:46-52 |

**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/>

**Celebration of Companion Relationship with Diocese of Renk:**

**Saturday, October 27 at St.** **Michael's, Barrington**

On October 27 from 10 am to 1 pm, Bishop Lee and Bishop Joseph Garang Atem of the [**Diocese of Renk**](http://r20.rs6.net/tn.jsp?f=001s3F-68DQAyHSzpetHIiIEp79RlEcz37PUX-wlCQpMQO0dmk1euIL5NOpMS7fldMVGB_67XgoNKECWDTl1Fmedgj9w-KkiRYKr-dlVd9gSqPfpu2AmKl6qImTYIOiPoe0dTcYC_N-sFud_jzfzpYZuE11F_i2R4bLhylRm-x82X7FRDds1RZCoIM9jaMYJpdMShdbJAjqY_7akSRe2oe5GwwcgL9-QbGrR-ItD027sRyTgmEpdXAIAYDvqFjpXdBy&c=RXep_8-l7GOprH9acYFBUT3Umfj_QSetSTcGL6265EWqbawO4YcxDA==&ch=nwHQ_n1klpI3B0dEXo-C4YewAafs8-tx0ejbikuL_tOYXYcmN9q4dQ==) in the Episcopal Church of South Sudan will host a celebration of the partnership between the two dioceses at [**St. Michael's Episcopal Church**](http://r20.rs6.net/tn.jsp?f=001s3F-68DQAyHSzpetHIiIEp79RlEcz37PUX-wlCQpMQO0dmk1euIL5J_AaUujb-ey9Qm0DMT2LieSblmbvW8n0uF-3QuEcDy_hih5CVkQ4FsgB9-a4--DUTF8V37-PrisZVnJVrBeYlak77c9am3MiRSVx269hEHF-tKVeZT26R4d_K2LMpBcskfqILnx8_QD&c=RXep_8-l7GOprH9acYFBUT3Umfj_QSetSTcGL6265EWqbawO4YcxDA==&ch=nwHQ_n1klpI3B0dEXo-C4YewAafs8-tx0ejbikuL_tOYXYcmN9q4dQ==) in Barrington.

Beverages and pastries will be provided in the morning and lunch will be served at noon. The event is free and open to the public; [**please use this link to RSVP by October 20**](http://r20.rs6.net/tn.jsp?f=001s3F-68DQAyHSzpetHIiIEp79RlEcz37PUX-wlCQpMQO0dmk1euIL5GmRg_Q1eWSWLhzhDWsPwW09cxxHd5qV8dlbwduab4GHlRHOkNAiTZvBGvRmGpX_KCYC2A_ILl9MEV35-2M4rnqBvPW8UWi6mFtfdVAzhAJHSrS8Cs_3UMQT3oUaFylhyBe5kaaap9kEcwKV0nf3lfSUwNOBvQpt5V_4Nm2FE7I-&c=RXep_8-l7GOprH9acYFBUT3Umfj_QSetSTcGL6265EWqbawO4YcxDA==&ch=nwHQ_n1klpI3B0dEXo-C4YewAafs8-tx0ejbikuL_tOYXYcmN9q4dQ==).

( <https://episcopalchicago.wufoo.com/forms/m10k80pw1g2tqrv/> )

For more information [**email Jackie Kraus**](mailto:jackie.kraus41@gmail.com) or call the St. Michael's office at 847.381.2323.

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**Vote Faithfully 2018 - Toolkit for communications, worship and advocacy**

 "Voting and participation in our government is a way of participating in our common life and that is a Christian obligation." -Presiding Bishop Michael Curry

The Episcopal Church Office of Government Affairs has created a toolkit, [**Vote Faithfully 2018**](http://r20.rs6.net/tn.jsp?f=001s3F-68DQAyHSzpetHIiIEp79RlEcz37PUX-wlCQpMQO0dmk1euIL5NXtPdvwrMQ49-YkviYm0ffsxuue9FSpqwACrNsubxg4GRK08LL_7qxqltuatuZeKdwOipE5BsFuXuyNX_X0ez5kNYH1kaSbI3a3qLb5HDmQMm7s8VwlT19Fk7n2FuI-f-O5jNErAfcMoRwNVwKfAjJIzll8AX1SdCHgC0m0H-LfrcS3di2ZhF6ucSiDMPjIRZ9RH-WtG27IQWZDT5Y8JlY=&c=RXep_8-l7GOprH9acYFBUT3Umfj_QSetSTcGL6265EWqbawO4YcxDA==&ch=nwHQ_n1klpI3B0dEXo-C4YewAafs8-tx0ejbikuL_tOYXYcmN9q4dQ==),(<https://cqrcengage.com/episcopal/file/HNslHve2uJc/VoteFaithfully_Toolkit%202018.pdf> )

for use in advance of the November 6 election. Resources include action steps for individuals and worship materials for congregations. [**Learn more**](http://r20.rs6.net/tn.jsp?f=001s3F-68DQAyHSzpetHIiIEp79RlEcz37PUX-wlCQpMQO0dmk1euIL5NXtPdvwrMQ4KraihxeFHe1adwDTMSkAisnp1HzfVTn2bwOi5t_FKIP8T0fnAwZ2NjABm2BVtTis8TaIrm6YkHTUQgwh0Jc0v_bMSgnIa1NTzTzVr79dMk5glQ0dV6mx0IsqtzbhRSWN&c=RXep_8-l7GOprH9acYFBUT3Umfj_QSetSTcGL6265EWqbawO4YcxDA==&ch=nwHQ_n1klpI3B0dEXo-C4YewAafs8-tx0ejbikuL_tOYXYcmN9q4dQ==). ( <https://advocacy.episcopalchurch.org/?0> )

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**Call for 2018 Diocesan Convention Memorials**

 It is our tradition to remember in the diocesan convention necrology those who have died in the Episcopal Diocese of Chicago in the last year. Please submit the names of those in your congregation who have died since the 2017 Diocesan Convention to [**the convention secretary by email**](mailto:secretary@episcopalchicago.org) ( [secretary@episcopalchicago.org](mailto:secretary@episcopalchicago.org) )

If you have questions about our memorial list please email [**Jen Boyle-Tucker**](mailto:jbtucker@episcopalchicago.org). ( [jbtucker@episcopalchicago.org](mailto:jbtucker@episcopalchicago.org) )

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**Presiding Bishop Curry on 2019 Refugee Admissions Goal**

**"The Episcopal Church is committed to welcome for all"**

On September 18, Presiding Bishop Michael Curry issued a statement expressing his disappointment with the 2019 refugee admissions goal, which is the lowest number since the program began in 1980:

"As followers of Jesus Christ, we are saddened by this decision," said Presiding Bishop Michael B. Curry. "Our hearts and our prayers are with those thousands of refugees who, due to this decision, will not be able to find new life in the United States. This decision by the government does not reflect the care and compassion of Americans who welcome refugees in their communities every day. Our faith calls us to love God and love our neighbor, so we stand ready to help all those we can in any way we can."

\* [**Read the full statement**](http://r20.rs6.net/tn.jsp?f=001s3F-68DQAyHSzpetHIiIEp79RlEcz37PUX-wlCQpMQO0dmk1euIL5NOpMS7fldMVmWT3UA1BWdtY6t_MpRsv7toSQ_On073LbfwKhmD4D-SHck931IkC-7H1WIujRH11A23DhX0Az07j8gOBUTTvmgvahhkx7I5dN1Pamwo1Mi6wddbL6pPkMXJWumxVtucoWzEH_pMMUcaTF5c71qN8BAtk-xz0yXMNFTXtx0lF7cA1MUQQb9ovAUR_ukyI6IB2ewxW5pgaASrloDouIVdF7mG9kU1UJsZ-t7ELWahL9AqbfEjupOU5kw==&c=RXep_8-l7GOprH9acYFBUT3Umfj_QSetSTcGL6265EWqbawO4YcxDA==&ch=nwHQ_n1klpI3B0dEXo-C4YewAafs8-tx0ejbikuL_tOYXYcmN9q4dQ==), (<https://www.episcopalchurch.org/posts/publicaffairs/presiding-bishop-michael-currys-statement-administrations-2019-refugee> )

**\* Learn how** [**Episcopal Migration Ministries**](http://r20.rs6.net/tn.jsp?f=001s3F-68DQAyHSzpetHIiIEp79RlEcz37PUX-wlCQpMQO0dmk1euIL5NOpMS7fldMV86yoF3YLJrtd-V7nLfkVPGoppZK65jtrN8GvOCwLF8CP5zqamwenxtPvG_9n0Ux_m-UHaU6q2ZCn5hRmlccQ9XjUKcEp8viXPNVYgJvcrLjV0rp3Jmeca5IzOHOD5cSIBLlXRph1yrlZSJx-KQw9AA==&c=RXep_8-l7GOprH9acYFBUT3Umfj_QSetSTcGL6265EWqbawO4YcxDA==&ch=nwHQ_n1klpI3B0dEXo-C4YewAafs8-tx0ejbikuL_tOYXYcmN9q4dQ==) is welcoming and supportingrefugees,(<https://www.episcopalchurch.org/posts/publicaffairs/presiding-bishop-michael-currys-statement-administrations-2019-refugee> )

**\* C**[**ontact your elected officials**](http://r20.rs6.net/tn.jsp?f=001s3F-68DQAyHSzpetHIiIEp79RlEcz37PUX-wlCQpMQO0dmk1euIL5NOpMS7fldMVXtXn41pJuo3Jwer49rkjTxsI4Qp4L-lCS0k5yfc3C85Q1zDCa2NbH5KeMLkDhPUnedTk4crhI-y9UgctKu2o4YstN5hVjhIqxKBaKBWuye9GhyOiR-pzvt16r4RWAEZjHzDxoLvFCP15SPO9QrE5pp_gp5YZfxiiQ2Y4zmwkG0RSo_DYzgArITrxgxfS0y-y&c=RXep_8-l7GOprH9acYFBUT3Umfj_QSetSTcGL6265EWqbawO4YcxDA==&ch=nwHQ_n1klpI3B0dEXo-C4YewAafs8-tx0ejbikuL_tOYXYcmN9q4dQ==) through the Episcopal Public Policy Network's website.

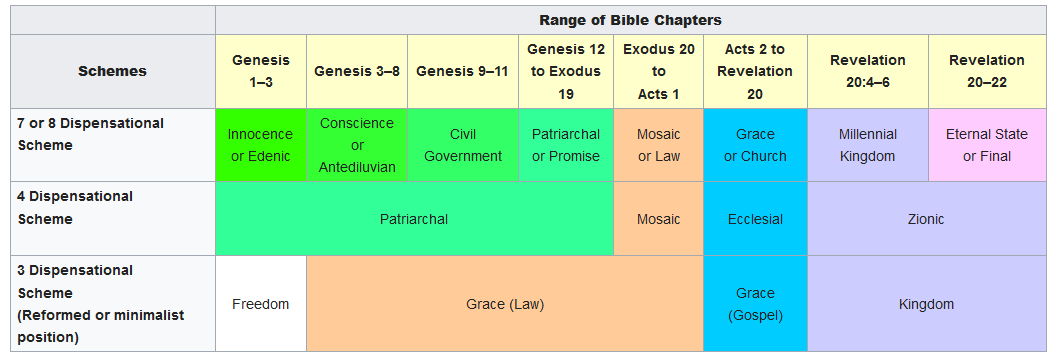
( <https://advocacy.episcopalchurch.org/app/write-a-letter?1&engagementId=484233> )

**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.*



**DISMISSAL.** A deacon, or the presider if no deacon is present, ends the eucharistic liturgy by dismissing the people. No, no, no, not as if they’ve been naughty, because they’ve been in church so naturally they haven’t been naughty – right? – but to let them know they are expected to carry their faith out of the sanctuary and into the world. 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. In the prayer book 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. And I honestly didn’t know deacons had “angelic functions” until *just this very minute*. How in the world could I have missed *that*?

**DISPENSATION.** (1) 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. (2) The term “dispensation” may also refer to systems or periods of time that are relevant for salvation. The New and Old Covenants may be referred to as the New and Old Dispensations. Dispensationalism refers to a system of biblical interpretation which identifies a number of periods or eras of God’s relationship with humanity. These dispensations extend from the time of Innocence in the Garden of Eden to the coming of the Kingdom, the time when God’s promises are fulfilled with Christ as King. The term “dispensation” may also refer generally to the divine ordering of worldly affairs or a divinely revealed religious system or code of commands. Moving from our nice Episcopal Dictionary of the Church to the New Scofield Study Bible, we read there that “The concept of a dispensation – the arrangement of divisions in Biblical history – dates back to Irenaeus in the second century. Other Christian writers and leaders since then, such as Augustine of Hippo and Joachim of Fiore (1135–1202), have also offered their own dispensation arrangements of history.[[1]](https://en.wikipedia.org/wiki/Dispensation_(period)#cite_note-1) Many Protestant writers, including Herman Witsius, Francis Turretin, and Isaac Watts (1674–1748) also preached and taught dispensation schemes and divisions. Even the Westminster Confession of Faith noted "various dispensations" in 1646. Within Dispensationalism, dispensations are a series of chronologically successive dispensations of Biblical history. The number of dispensations held are typically three, four, seven or eight. The three and four dispensation schemes are often referred to as minimalist, as they recognize the commonly held major breaks within Biblical history. The seven and eight dispensation schemes are often closely associated with the announcement or inauguration of certain Biblical covenants. The variance in number relates to the extent of detail being emphasized by the author or speaker. Below is a table comparing some of the various dispensational schemes:



These different dispensations are not separate ways of salvation. During each of them man is reconciled to God in only one way, (i.e. by God's grace through the work of Christ that was accomplished on the cross and vindicated in His resurrection). Before the cross, man was saved on the basis of Christ's atoning sacrifice to come, through believing the revelation thus far given. Since the cross, man has been saved by believing on the Lord Jesus Christ, in whom revelation and redemption have been consummated. On man's part, the continuing requirement is obedience to the revelation of God. This obedience is referred to as stewardship of faith. Although the divine revelation unfolds progressively, the deposit of truth in earlier time-periods is not discarded, rather it is cumulative. Thus conscience (moral responsibility) is an abiding truth in human life (Ro. 2:15; 9:1; 2 Co. 1:12; 4:2), although it does not continue as a dispensation. Similarly, the saved of this present dispensation are "not under law" as a specific test of obedience to divine revelation (Gal. 5:18; cp. Gal 2:16; 3:11), yet the law remains an integral part of Dispensational teaching. The Law clarifies that, although Christ fulfilled the law for us, by it we have had the knowledge of [sin](https://en.wikipedia.org/wiki/Christian_views_on_sin) (Rom 7:7), and it is an integral part of the Holy Scriptures, which, to the redeemed, are profitable for "training in righteousness" (2 Ti. 3:16–17; cp. Ro. 15:4). The purpose of each dispensation, then, is to place man under a specific rule of conduct, but such stewardship is not a condition of salvation. In every past dispensation unregenerate man has failed, much like he is failing in the present dispensation, and will fail in the future until Eternity arrives. Salvation has been and will continue to be available to everyone by God's grace through faith.”

**DIURNAL.** Of course, it means an animal who is active during the daytime and (tries to be) asleep at night, as opposed to “nocturnal” creatures who like to go to bed about 4 a.m. and sleep until noon. But of course we churchy types have a slightly different take on the word, meaning that “a Diurnal” is a Prayer Book containing the monastic Daily Office, *except* for the *night* hour of matins. Anglican versions include The Monastic Diurnal (1932, rev. 1963), with relevant material adapted from the English and American Prayer Books, and The Monastic Diurnal Noted (1952), a plainchant version edited by Winfred Douglas. The term is derived from the Latin for "daily," or "of a day."

**DIVINE LITURGY.** A title for the eucharistic liturgy, used primarily by Eastern Orthodox. It is one of six names for the Eucharist given in the Catechism (page 859 in the Book of Common Prayer) – the others being the Lord’s Supper, Holy Communion, the Mass, and the Great Offering). And in case you were wondering, I totally want these clothes. The Orthodox really do it up right.

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

**SHAWL MINISTRY**: ***A Message from Marsha Taylor***: We are coming down to the wire for putting together our shawls and blankets and hats for our donations for Cancer Awareness Month in October for Sage Cancer Center (Centegra) and Advocate Good Shepherd. We have several completed shawls in the cupboard but could always use more if you have some ready.  If possible please knit a hat to go with your shawl or if that’s not possible, we might have a fleece hat in the cupboard.  Hats are not mandatory, just a lot of fun. What if we shoot for the week of October 21st to have them blessed and then deliver?  That still gives us a month to knit or crochet more if able.  For those who would like to and be available which days are best that week?  We will pick the one that works for the majority.

Thank you all for your continued efforts and support, Marsha Taylor at [mktaylor730@hotmail.com](mailto:mktaylor730@hotmail.com) or 847-977-5399

**BOOK DISCUSSION GROUP:** The October book selection is Three Hundred and Sixty Degrees by our very own Rev. James Bullion (Fr. Jim). If you would like to share your thoughts on this special book, please join us in Lincoln Hall on October 23rd at 7:30pm. Please RSVP to Lisa Earley at [lisa.earley@groble.me](mailto:lisa.earley@groble.me) so we have enough refreshments. The book can be ordered by contacting Sharon Bullion or from [Amazon.com](http://amazon.com/) (search for the book by title and author for best results). We hope you will join us for this meaningful discussion.

**BISHOP’S COMMITTEE MEETING:** The Bishop’s Committee will meet on Tuesday 16 October at 7:00 pm in Lincoln Hall.

**OPEN INVITATION:  LEGACY OF SLAVERY DISCUSSIONS**

In response to the report from the Task Force on the Legacy of Slavery, Diocese of Chicago congregations have been asked to engage in conversations about race, systemic racism, and how the legacy of slavery and Jim Crow segregation affects our society today.  **St. Philip's Episcopal Church in Palatine** invites members of the diocese from all congregations to join them for their series of conversations taking place **on Sundays, September 16 and October 21 from 2 - 4 pm.** For more information contact St. Philip's by email or phone (847.358.0615).

**NEW DATES FOR RELIGIOUS FORMATION:** Nerissa Brueckbauer will present 2 short sessions in the Fall for Religious Formation: **28 October, 11 November and 18 November- Kingdom Parables**

**December 02, 09, and 16 – Prophesy** Nerissa will do her presentation after the 8:00 AM service. Each week will be a "standalone" session and no preparation is required.

**BLESSING OF THE ANIMALS:** The Blessing of the Animals will be held on Sunday 04 November at 5:00 pm.. All creatures great and small, wild and tame, are welcome – Dog Cake and pet treats will be served! If you are planning to participate in this event, please sign-up in Lincoln Hall. If you are able to bring chili or cornbread, please indicate so on the sign-up sheet.

**EPISCOPAL CHURCH WOMEN (ECW**) The Diocese of Chicago ECW is hosting a spiritual retreat at the DeKoven Center in Racine, WI from October 26-28. The theme is *Walking Together, Becoming God’s Beloved Community.*All women of the Diocese of Chicago and their guests are invited to attend the ECW sponsored fall retreat. The Rev. Kate Spelman, rector of *All Saints*, Western Springs, will be our main speaker. Our Retreat Chaplain and Sunday Celebrant will be the Rev. Jane Schaefer, and The Reverend Trilby Murray (ECW Chaplain, Deacon, St. Thomas, Chicago) is our Quiet Day presenter. Special pricing is available through September 15. For questions please contact LindaToberman at [retreat@ecwchicago.org](mailto:retreat@ecwchicago.org).

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| --- | --- | --- | --- | --- | --- | --- |
| **OCTOBER 2018 (See PAGE 2 above for Service Schedule.)** | | | | | | |
|  | | | | | | |
| **SUN** | **MON** | **TUE** | **WED** | **THU** | **FRI** | **SAT** |
|  | 1 | 2 | 3 | 4 | 5 | 6  10 AM--noon  Food Pantry |
| 7  8:00 AM service  10:30 AM service | 8  7:00 PM  Shawl Ministry  in Lincoln Hall | 9 | 10 | 11 | 12 | 13  10 AM--noon  Food Pantry |
| 14  8:00 AM service  10:30 AM service | 15 | 16  7 PM Bishop’s  Committee  Meeting | 17 | 18 | 19 | 20  10 AM--noon  Food Pantry |
| 21  8:00 AM service  10:30 AM service | 22 | 23  7:30 PM  Book Group  In Lincoln Hall | 24 | 25 | 26 | 27  10 AM--noon  Food Pantry |
| 28  8:00 AM service  9:00 AM Kingdom Parables discussion  10:30 AM service | 29 | 30 | 31 |  |  |  |

**October Birthdays**

Oct 01 Sharon Bullion Oct 16 Jane Richards

Oct 03 Mary Nash Oct 17 Richard Fedor

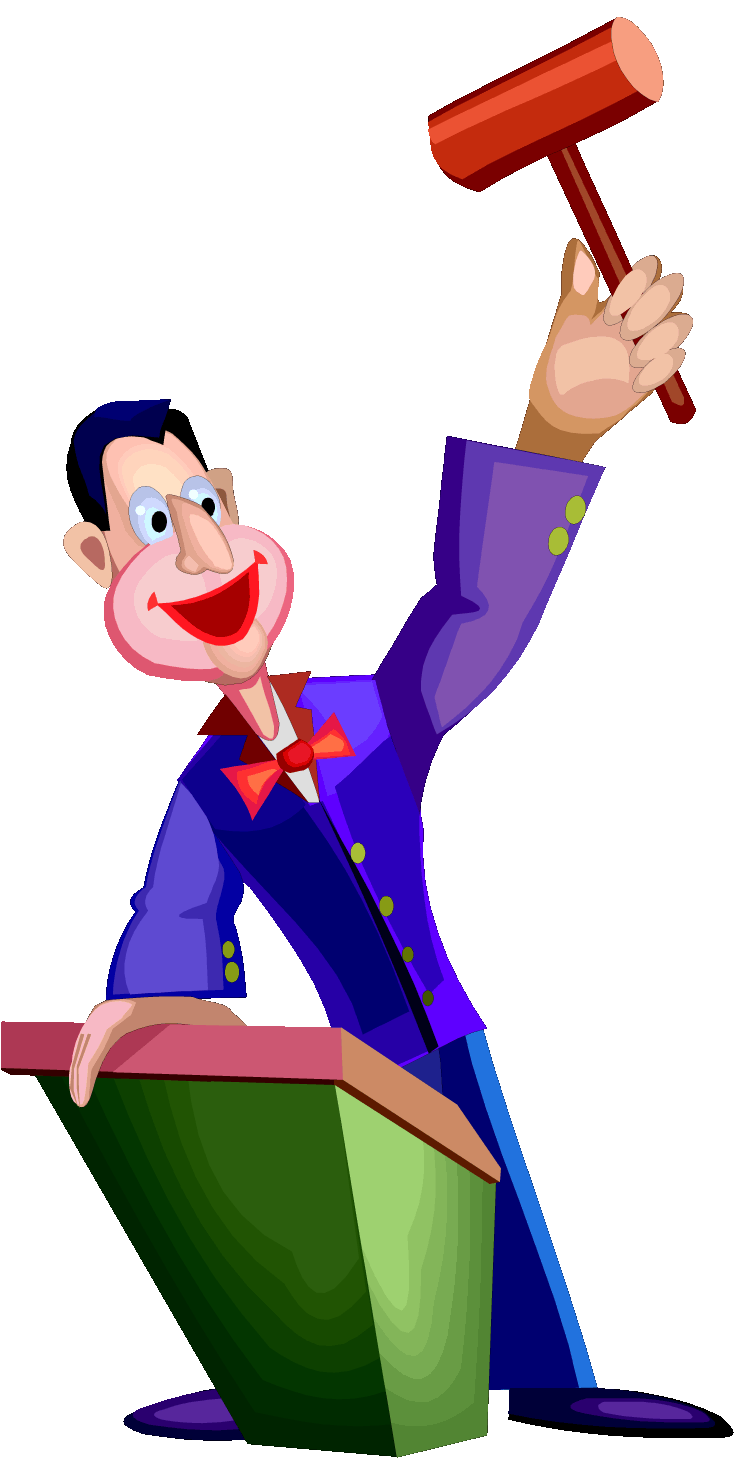
Oct 06 Graham Southall Oct 23 Scott Seiler

Oct 10 Dean Denges Oct 25 Don Gash, Julie Zuidema

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

**October Anniversaries**

Oct 07 Marsha and Rick Taylor Oct 22 Rodney and Stacy Pyne Petersen Oct 24 Don Gash and Neil Rothenberg Oct 24 Tim and Olga Zuellig

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**TEN THINGS TO KNOW ABOUT**

***Holy Apostles 50th Annual Dinner and Dance Fundraiser***

1. Saturday, November 10, 2018 at Mill Creek Banquets-

333 Mill Street, Wauconda, beginning at 6:00 PM

1. Tickets available between services most Sundays & on the website
2. $35/per person before Oct 28, $40/person after Oct 28.
3. This year you can sign out tickets and sell them on your own.
4. All drink prices have been increased by a $1, and that $1 comes back to the church.
5. Turn in $75 of full face value Gift Cards (any denominations as long as they are full face value and total at least $75) and we will give you a $10 Big Raffle Ticket.
6. “The Big Raffle” tickets are available now, $10 per ticket.
7. Start thinking about building your Raffle Basket.
8. Start thinking about making items to donate.

10)We will be selling ads for the Auction Booklet, more info to come.

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

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

Todd Seiler, Auction Dinner Coordinator

**WAUCONDA/ISLAND LAKE FOOD PANTRY:** The milk jug count for July/August was $70.85.In August the food pantry served 203 families which totaled 533 individuals.  Eight 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.

**MARK YOUR CALENDAR: BISHOP LEE VISITS HOLY APOSTLES!**

**SUNDAY 25 NOVEMBER 9:30 AM single service**

**followed by a Festive Brunch**

**FROM: Church of the Holy Apostles**

**26238 North Highway 59**

**Wauconda, Illinois 60084**