**The Apostles Post**

26238 North Highway 59

Wauconda, Illinois

MARCH 2015





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

*Image: Hair Shirt – http://cdoq.blogspot.com/2014/05/the-best-roi-on-education-berkshire.html*

The word ‘Lent’ is used to denote a season of the church year only in English. In the Germanic languages from which it comes, ‘lęncten’ – ‘lent’ being the shortened form now in common use – means ‘spring,’ possibly because its essential root – meaning ‘long’ – was used to signify the lengthening of days common to the post-winter season.

In Romance, Celtic, and some Slavic languages, the word used for this pre-Eastertide church season refers somehow to ‘forty’ or ‘fortieth,’ forty days being the standard Lenten period. (For example, in Latin it is Quadragesima; in Spanish, Cuaresma.) Other modern languages use some version of ‘fasting’ when identifying this season. (For example, German’s Fastenzeit – ‘fasting time’ – or Russian’s великий пост (‘great fast’).)

It’s interesting to consider how what we call ‘Lent’ might influence how we understand it and, therefore, how we keep it. Would thinking about your Lenten discipline – whatever that might be – in terms of gathering warmth and increasing light change what you did and/or how you did it? Might you be better able to balance the traditional (and useful) activities of the season (contemplating our sinful natures, pondering how we have failed to live into our full potential as children of God, considering how we have fallen short or grown stagnant or cold-hearted) with recognition of those areas of growth or signs of renewal which might be celebrated with gratitude and joy? Sometimes faithfully acknowledging our strengths is as important – and difficult – as honestly confessing our faults.

I commend to you this poem of Eugene H. Peterson’s as one possible way of entering into a deeper, richer contemplation of the ‘already and not yet’ juggling act Lent can be:

The pale winter sun slants

Cool warmth

Across my iced mind

And promises a future thaw.

Four horses thunder through the storm

 Of sin’s hot hail

 And splash apocalyptic colors

 On my white-washed sepulcher.

Baptismal rains release blossom-

Bursting shrubs and trees

From a cemetery winter

Into a resurrection spring.

 Charismatic colors claim the earth.

 Every fruit branch swings a censer

 Through the air

 Floating smells of praise

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| **UPCOMING SERVICES FOR CHURCH OF THE HOLY APOSTLES – MARCH 2015** |
| **Wednesdays In Lent: 6:30 Stations Of The Cross, Pot-Luck Supper And Conversation Following** |
| Sunday 01 March8 & 10:30 a.m. | Sunday 08 March8 & 10:30 a.m. | Sunday 15 March8 & 10:30 a.m. | Sunday 22 March8 & 10:30 a.m. | Sunday 29 March8 & 10:30 a.m. |
| Scheduled Presider:GillettePreacher:Gillette | ScheduledPresider:GillettePreacher:Gillette | ScheduledPresider:GillettePreacher:Gillette | ScheduledPresider:GillettePreacher:Gillette | Scheduled Presider:GillettePreacher:Gillette |
| 2nd Sunday in Lent (B) | 3rd Sundayin Lent (B) | 4th Sunday in Lent (B) | 5th Sundayin Lent (B) | Sunday of the Passion/Palm Sunday |
| FIRST LESSONGenesis17:1-7, 15-16RESPONSEPsalm 22:22-30SECONDLESSONRomans4:13-25GOSPELMark8:31-38 | FIRST LESSONExodus20:1-17RESPONSEPsalm 19SECONDLESSON1 Corinthians 1:18-25GOSPELJohn2:13-22 | FIRST LESSONNumbers21:4-9RESPONSEPsalm 107:1-3, 17-22SECONDLESSONEphesians 2:1-10GOSPELJohn3:14-21 | FIRST LESSONJeremiah31:31-34RESPONSEPsalm 51:1-13SECONDLESSONHebrews5:5-10GOSPELJohn12:20-33 | PALM GOSPELMark11:1-11FIRSTLESSONIsaiah 50:4-9RESPONSEPsalm 31:9-16PASSIONNARRATIVE:Mark 14:1-15 |

**HERE AND THERE** *(M. C. Gillette)*

*In this on-going article, we pull things from our various Diocesan calendars and church websites so 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/>

*For a direct link to Diocesan and Cathedral events calendar, go to:* <http://www.episcopalchicago.org/our-diocese/calendars>

**Episcopal Relief & Development Anniversary Campaign**

From Ash Wednesday through Pentecost, the Diocese of Chicago is celebrating its 75th anniversary by sharing 75 stories over 75 weeks illustrating the impact on lives transformed by their work. You can read the – very brief – messages here: <http://www.episcopalrelief.org/church-in-action/75/75th-celebration-stories/ash-wednesday-one-body-in-christ>

If you don’t know much about Episcopal Relief & Development (ERD), here is a historical sketch:

The words of Matthew 25 are well known to Christians around the globe, but I believe they strike a special chord with those familiar with Episcopal Relief & Development’s work. This is because these verses were the very ones that inspired and encouraged Episcopalians [75 years ago](http://www.episcopalrelief.org/church-in-action/75/75th-celebration-stories/an-historical-journey-75-years-of-healing-a-hurting-world) to take action by feeding the hungry, welcoming strangers, caring for the sick and launching an effort to resettle the refugees who had been displaced from their homes by a rapidly escalating war in Europe.

 As the season of [Lent](http://www.episcopalrelief.org/church-in-action/church-campaigns/lent) approaches, I find myself contemplating the values to which Christ exhorts us, and how I can best live them out. But in this [75th Anniversary year](http://www.episcopalrelief.org/75), as I look back at Episcopal Relief & Development’s history and our community, I also see that **it’s not how *I* can best manifest Christ, but how *we, together as a Church*, carry these values out.**
  Starting in 1938, just before World War II, dioceses and parishes, spurred by the call of the National Council of The Episcopal Church to reach out to refugees, [worked together](http://www.episcopalrelief.org/timeline) to assist displaced families by offering shelter and tending to their immediate needs. Soon afterwards, parishioners, auxiliary and men’s clubs, youth groups and many other affiliated organizations and individuals sent gifts to help the millions affected by the war in Europe. This remarkable upswell of support from the Episcopal community eventually led to the creation of The Presiding Bishop’s Fund for World Relief (The PB Fund), an institution that would act as The Episcopal Church’s instrument for **“seeking and serving Christ in all persons” and “loving our neighbors as ourselves.”**

As the world seemed to get smaller and our awareness grew of the challenges faced by our brothers and sisters due to man-made and natural disasters, Episcopalians continued to act together to respond. In 1951, when Jamaica was struck by its worst hurricane in the 20thcentury, [Episcopalians responded](http://www.episcopalrelief.org/church-in-action/75/75th-celebration-stories/an-historical-journey-75-years-of-healing-a-hurting-world). In 1954, when a devastating earthquake hit Southern California, [Episcopalians responded](http://www.episcopalrelief.org/church-in-action/75/75th-celebration-stories/an-historical-journey-75-years-of-healing-a-hurting-world). In the 1960s, as the tension between Cuba and the United States escalated and as more and more people fled that country, not only did the work of resettling refugees continue, we worked in partnership with Episcopal college chaplains to help young Cuban refugees receive a college education. Since the inception of The PB Fund, [Episcopalians have responded](http://www.episcopalrelief.org/church-in-action/75/75th-celebration-stories/an-historical-journey-75-years-of-healing-a-hurting-world).

 In the 70s, 80s and 90s, response to global crisis continued. Efforts to help after the civil wars in Nigeria, the genocides in Rwanda and the famines in Ethiopia, Eritrea and other parts of East Africa, were possible only because of the **fervent support of parishioners who were responding to Christ’s call to serve and love.**

 As demands grew, the Presiding Bishop’s Fund would spin off its [refugee work](http://www.episcopalmigrationministries.org/) and eventually get renamed Episcopal Relief & Development, focusing on the long view of moving communities out of crisis and poverty and into genuinely healthy and whole livelihoods. **As our reach expands, the values expressed in Matthew 25 are still at our core.**

 Over the years, an approach has been honed that emphasizes working with local church partners to empower communities using their own unique gifts: this is [Asset Based Community Development](http://www.episcopalrelief.org/what-we-do/asset-based-community-development), or ABCD. You will hear this term and see this acronym a lot during our 75th Anniversary Celebration and beyond. During Lent and on [Episcopal Relief & Development Sunday](http://www.episcopalrelief.org/church-in-action/church-campaigns/plan-an-episcopal-relief-and-development-sunday), we have an opportunity to turn the mirror back on our own communities to recognize the unique gifts we have, such as **faith, trust and legacy**. When our partners are applying an ABCD approach, it means they have taken the time to build relationships and trust in their respective communities. Over the past 75 years, you have entrusted us to be your hands and feet around the world, and more recently, to join hands and feet in our own cities through the [US Disaster Response and Preparedness Program](http://www.episcopalrelief.org/what-we-do/us-disaster-program).

 It is through these longstanding relationships, with you and with our partners, that Episcopal Relief & Development is able to respond more effectively and efficiently to disasters such as Typhoon Haiyan in [the Philippines](http://www.episcopalrelief.org/where-we-work/country/the-philippines), the [earthquake in Haiti in 2010](http://www.episcopalrelief.org/church-in-action/75/75th-celebration-stories/haiti-2015-remembrance-reflection-and-a-hopeful-look-to-the-future) and, more recently, the [Ebola crisis in Africa](http://www.episcopalrelief.org/church-in-action/75/75th-celebration-stories/responding-to-the-ebola-crisis-a-collective-effort). The crises are different and the affected communities are ever-changing, but the Church, the collective body of members, remains the same in responding with love and care to all.

 As [Lent](http://www.episcopalrelief.org/lent) approaches, I ask you to consider setting aside the first Sunday of Lent, February 22, 2015, to join us for [Episcopal Relief & Development Sunday](http://www.episcopalrelief.org/press-and-resources/press-releases/2015-press-releases/joining-hands-in-mission-on-february-22-episcopal-relief-and-development-sunday) and reflect on the legacy of the Episcopalians who started this organization in hope of a flourishing future for all. **It is a celebration of the work we have done together for the past 75 years**, but also an encouragement and a reminder to continue answering Christ’s call to feed the hungry, provide clean water for the thirsty, welcome the stranger, care for the sick and visit the prisoner, *together.*

 We've compiled a video playlist from our [library](https://www.youtube.com/user/EpiscopalRelief), [The Episcopal Church](http://www.episcopalchurch.org/page/video-programming) and the [Anglican Alliance](https://www.youtube.com/user/AnglicanAlliance) – highlighting our global community and displaying how our values are carried out locally and around the world.  Follow this link: [**http://bit.ly/1ys3Pfg**](http://bit.ly/1ys3Pfg)

**Analyzing Systemic Racism Training – April 16 - 18**

The [Antiracism Commission of the Diocese of Chicago](http://r20.rs6.net/tn.jsp?f=001vNncLshHBdurV5TXBgefvQJoZm3HdhFq94l8tsd5t46mbTe_3YZXcJCJS3MS0NEuZVMqnlYJZgeYTTEi6KX6MFrxtjhVW95jTiNnX02dtodC42RdlIUwE0wucD9zrxZLwb8EFCQzy_sYKae9Wcok3z4vcKqxxzkkuzbXhw-nveBXclXzc0LfkVh-Sare8OTOdREjVplPakLGHAckiyDyyRBEmq4ZhbGN4PZAvZc2V6o=&c=ZfJuRS1PjebHpjHDmed0Wj1LtpGqXao0F7sScDKOobIWWwUtiqwyCA==&ch=Uw19dVD41R0UM51MJ03l8ESgSirKN-tKoWGfR309uNIhq6qnfYtWog==) is hosting an important learning opportunity this spring -- [Analyzing Systemic Racism Training](http://r20.rs6.net/tn.jsp?f=001vNncLshHBdurV5TXBgefvQJoZm3HdhFq94l8tsd5t46mbTe_3YZXcJCJS3MS0NEuZVMqnlYJZgeYTTEi6KX6MFrxtjhVW95jTiNnX02dtodC42RdlIUwE0wucD9zrxZLwb8EFCQzy_sYKae9Wcok3z4vcKqxxzkkuzbXhw-nveBXclXzc0LfkVh-Sare8OTOdREjVplPakLGHAckiyDyyRBEmq4ZhbGN4PZAvZc2V6o=&c=ZfJuRS1PjebHpjHDmed0Wj1LtpGqXao0F7sScDKOobIWWwUtiqwyCA==&ch=Uw19dVD41R0UM51MJ03l8ESgSirKN-tKoWGfR309uNIhq6qnfYtWog==) will be held April 16-18 at [Bexley Seabury Seminary Federation](http://r20.rs6.net/tn.jsp?f=001vNncLshHBdurV5TXBgefvQJoZm3HdhFq94l8tsd5t46mbTe_3YZXcDWNT0QaF_PXN-nei2QLVF6YFMLgQHgwsnYoQb5gPFmqqSVHOBPQ5Fl9e3lS6wD40CKUwRD0Eam7bZTZ3SfBxV-mQ34fhzFWVYI35LDWf1JznmO9IjbOMisX_TvW4Cv9HA==&c=ZfJuRS1PjebHpjHDmed0Wj1LtpGqXao0F7sScDKOobIWWwUtiqwyCA==&ch=Uw19dVD41R0UM51MJ03l8ESgSirKN-tKoWGfR309uNIhq6qnfYtWog==) in Chicago. [Learn more](http://r20.rs6.net/tn.jsp?f=001vNncLshHBdurV5TXBgefvQJoZm3HdhFq94l8tsd5t46mbTe_3YZXcJCJS3MS0NEuZVMqnlYJZgeYTTEi6KX6MFrxtjhVW95jTiNnX02dtodC42RdlIUwE0wucD9zrxZLwb8EFCQzy_sYKae9Wcok3z4vcKqxxzkkuzbXhw-nveBXclXzc0LfkVh-Sare8OTOdREjVplPakLGHAckiyDyyRBEmq4ZhbGN4PZAvZc2V6o=&c=ZfJuRS1PjebHpjHDmed0Wj1LtpGqXao0F7sScDKOobIWWwUtiqwyCA==&ch=Uw19dVD41R0UM51MJ03l8ESgSirKN-tKoWGfR309uNIhq6qnfYtWog==) and [register online.](http://r20.rs6.net/tn.jsp?f=001vNncLshHBdurV5TXBgefvQJoZm3HdhFq94l8tsd5t46mbTe_3YZXcJpdi-Jp6o9MscvReSIc7xKIUoc_JK5agk9wM-yvRG-7sHgokGw-f_jVpniLpJk6z1Atga9rkBCbG1_A88CQ20_mESwHIofm_4xVqgjVo1sUr7Id2fEimeG47IIn3wwzByAfP1bl87xs5kS6lGzUuz-kbkBzjBij4qBHAZMr-Wlv&c=ZfJuRS1PjebHpjHDmed0Wj1LtpGqXao0F7sScDKOobIWWwUtiqwyCA==&ch=Uw19dVD41R0UM51MJ03l8ESgSirKN-tKoWGfR309uNIhq6qnfYtWog==)  All members of the diocese and community groups are welcome to attend. Antiracism training is required for diocesan leaders and for people in the ordination process.

**An Encounter with Thomas Merton – Saturday, March 14 at Church of Atonement, Chicago**

This January marked the 100th anniversary of Thomas Merton's birth. Join the Rev. Brian C. Taylor on Saturday, March 14 for a morning spent exploring some of the passions of this remarkably authentic, complex, and holy monk. Merton was a social activist on a deep inner journey, a hermit and a gregarious correspondent, a prolific writer and advocate of silence, a creative spirit in a creative time. Together we'll reflect on how some of these themes of Merton's life challenge us - both individually and as a faith community - to seek authenticity and holiness of life. We'll also share the Eucharist, and a time of guided contemplative prayer. Saturday, March 14 from 8:30 am - noon at [Church of the Atonement, Chicago](http://www.churchoftheatonement.org/). Please RSVP by email.

**Awakening Archetypal Awareness – Jung Institute symposium on Saturday, March 21**

 [Stephen Martz](http://r20.rs6.net/tn.jsp?f=001vNncLshHBdurV5TXBgefvQJoZm3HdhFq94l8tsd5t46mbTe_3YZXcPxdBJ2m891IdT6PSAX2BYttN0_u8-PA6tUsH66_1kP5QN3b9SN-cLGEJ1LKsdQrHiHSwsfmO3l0Rs1775oSN-QpdAYPpY95j7mQm5cF4Hb5Ion7sbuPF_DKB8_cHJfwslG169bdv6CV&c=ZfJuRS1PjebHpjHDmed0Wj1LtpGqXao0F7sScDKOobIWWwUtiqwyCA==&ch=Uw19dVD41R0UM51MJ03l8ESgSirKN-tKoWGfR309uNIhq6qnfYtWog==), a priest of the Diocese of Chicago, will present at a Jung Institute symposium on Saturday, March 21. Martz's presentation is "Clobbered by An Archetype: How the Good Shepherd Knocked Me Over and Carried Me Home."

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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. If something in particular piques your interest, let me know, and we’ll deal with it in more depth.*

**CHRYSOSTOM, SAINT JOHN.** This guy is one of my all-time favorite saints. When I was in Hagia Sophia in Istanbul, Turkey, I imagined him standing there, preaching ‘truth to power’ as the Empress Eudoxia glowered down at him from her lofty box seat. Of course the Empress eventually prevailed, sending him to his death in exile, but as not infrequently happens when dealing with saints, few have ever heard of the ‘winner’ while legions have heard of the ‘loser.’

 Chrysostom means “golden-mouthed,” reflecting John’s reputation as one of the greatest preachers in the history of the Church. Born around 347 in Antioch, Syria, the son of a Roman military officer and his pious wife Anthusa, John studied oratory with the aim of becoming a lawyer. When his teacher Libanus, the most celebrated orator of the day, was asked who ought to succeed him he replied: “John would have been my choice, had not the Christians stolen him from us.”

 In 374 John, baptized at the age of 23, became a hermit in the mountains south of Antioch. Eventually, though, the harsh regimen, not to mention two years living in a damp cave subsisting on bread and water, affected his health so badly that he was forced to return to the city. Nearly 40 by the time he was ordained, John for some 12 years acted as deputy to the Bishop of Antioch. His first concern was never his eloquent sermons, but rather the care of the poor. He taught that almsgiving was the first Christian duty. In 398 the Emperor Arcadius secured John’s election as the Archbishop of Constantinople. There John continued to devote himself to the relief of the poor, sought to reform the clergy (oddly, this was not at all well-received by them) and sent out missionaries as far as Persia. To repentant sinners he was always gracious. “If you have fallen a second time, or even a thousand times into sin,” he would tell them, “come to me, and you shall be healed.”

 The unrepentant, however, discovered that there was no end to his wrath. Moreover, he preached a particularly impassioned sermon “Against the Games and Shows of the Theatre and Circus”. But it was John’s eagerness in reproof, in particular against Archbishop Theophilus of Alexandria, and the Empress Eudoxia, whom he characterised as “Jezebel”, that led to an order for his banishment. “Violent storms encompass me on all sides,” John declared, “yet I am without fear because I stand upon a rock. Though the sea roar and the waves rise high, they cannot overwhelm the ship of Jesus Christ.”

 This confidence appeared justified, for soon after John’s exile from Constantinople, the city was struck by an earthquake. Eudoxia was quickly persuaded that her persecutor should be recalled as quickly as possible. The truce between them, however, did not survive the empress’s decision to erect a silver statue of herself outside Santa Sophia, and to celebrate its installation with public games. John excelled himself in his denunciations of these proceedings, so that in 404 he found himself once more condemned to exile. After this, his second departure from Constantinople, a fire destroyed the original Santa Sophia, along with the Senate House. (His supporters were blamed.)

 For some years John was held at Cucusus in Armenia. In the summer of 407, the order was given to carry him to Pithyus, a place at the extreme boundary of the empire, near the Caucasus. One of the two soldiers who had to lead him caused him all possible sufferings. He was forced to make long marches, was exposed to the rays of the sun, to the rains, and the cold of the nights. His body, already weakened by several severe illnesses, finally broke down. On 14 September the party were at Comanan in Pontus. In the morning Chrysostom had asked to rest there on the account of his state of health. In vain; he was forced to continue his march. Very soon he felt so weak that they had to return to Comana. Some hours later Chrysostom died.

This is the kind of talk that got him into trouble: *‘Do you wish to honor the body of Christ? Do not ignore him when he is naked. Do not pay him homage in the temple clad in silk, only then to neglect him outside where he is cold and ill-clad. He who said: "This is my body" is the same who said: "You saw me hungry and you gave me no food", and "Whatever you did to the least of my brothers you did also to me"... What good is it if the Eucharistic table is overloaded with golden chalices when your brother is dying of hunger? Start by satisfying his hunger and then with what is left you may adorn the altar as well.’*

**CHURCH.** The community of faith headed by Christ, the body of Christ in the world. (*See, for example, 1 Corinthians 12:12-27; Ephesians 1:22-23, 4:12, 5:29-30.)* Baptism is full initiation into the church, and all baptized persons are members of the church. The church is the community of the New Covenant, the People of God, the New Israel, the Temple of the Holy Spirit, a holy nation, a royal priesthood, and the pillar and ground of truth *(according to our Catechism – see the Book of Common Prayer, page 854)*. Further, the church is described *(in the Nicene Creed)* as one, holy, catholic, and apostolic. It is described as one because it is one body headed by Christ; holy because the Holy Spirit dwells in it, consecrating and guiding the members of the church; catholic because the church proclaims the whole Christian faith to all people, to the end of time; and apostolic because it continues in the teaching and fellowship of the apostles, and it is sent to fulfill Christ’s mission to all people *(thank you again, Dear Catechism)*. We believe that Christ’s presence is available in the life and sacraments of the church for our salvation, even though the church does not yet embody or represent Christ in a perfect way, and the four characteristics of ‘marks’ of the church have not yet been perfectly realized. The fallibility of the church was recognized in Anglicanism by the Thirty-Nine Articles in the sixteenth century *(see Articles XIX and XXI, in – yes! – the Book of Common Prayer, pages 871-872)*.

 The Episcopal theologian William Porcher DuBose noted that Christ in the New Testament frequently means humanity in Christ or humanity in the church, as Adam in the New Testament frequently means humanity or the human race. Christ is the head of the church, and we are to share Christ’s salvation in and through the church. We are to be one in Christ and one with each other in Christ through the church. The mission of God to which the church is called to be faithful is to restore all people to unity with God and each other. The church pursues its mission through prayer and worship, proclaiming the gospel, and promoting justice, peace, and love. The church completes its mission through the ministry of all its members.

 The term ‘church’ is from Greek words *kyriakon*, ‘belonging to the Lord,’ and *ekklesia*, ‘assembly’. ‘Church’ can also indicate a particular church body or denomination such as the Episcopal Church, or a particular congregation or parish,’ or the building or place where a congregation gathers.

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| **MARCH 2015 (See PAGE 2 above for Service Schedule.)** |
| **SUN** | **MON** | **TUE** | **WED** | **THU** | **FRI** | **SAT** |
| 1 8:00 am service 10:30 am service | 2 | 3 | 4Stations of theCross/ Pot-luckDinner6:30 PM | 5 | 6 | 7Food Pantry10am-noon |
| 8 8:00 am service 10:30 am service | 9Shawl Ministry7:00 pm | 10 | 11Stations of theCross/ Pot-luckDinner6:30 PM | 12 | 13 | 14Food Pantry10am-noon |
| 15 8:00 am service 10:30 am service | 16 | 17Bishop’s Comm.Meeting 7:00 PM | 18Stations of theCross/ Pot-luckDinner6:30 PM | 19 | 20 | 21Food Pantry10am-noon |
| 22 8:00 am service 10:30 am service  3:45pm: WCC  | 23 | 24Shawl Ministry1:00pm\_\_\_\_\_\_\_\_\_\_\_Book DiscussionGroup 7:30 PM | 25Stations of theCross/ Pot-luckDinner6:30 PM | 26 | 27 | 28Food Pantry10am-noonPADS at Messiah Lutheran 3-6 |
| 29PALM SUNDAY 8:00 am service 10:30 am service | 30 | 31 |  |  |  |  |

**March Birthdays**

March 07 Sandy Brown March 23 Chris Deignan

 March 10 Scott Stoltz March 28 Robert Cooper

 March 11 Judy Linarez March 31 Rodney Petersen

 March 18 Ashley Glade, Mariah Petersen

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

***Update from Sharon Bullion:*** *On Monday, February 9, Sharon’s mother Adonna Lagos passed away at the age of 96. One week later, on Monday, February 16, Sharon’s father George Lagos followed his beloved wife to their heavenly home; he, too, was 96. They had been married for 74 years. A military funeral will be held for both of them sometime in March at the VA cemetery in Florida. More information will be available in the near future.*

**DIFFERENT PATHS ALONG THE WAY OF THE CROSS:** The ‘Different Paths Along The Way Of The Cross’ program will be offered on 25 February, 04, 11, 18, and 25 March, and 01 April. Please come join us at 6:30 as we pray, then stay for pot-luck table fellowship and conversation. In its essence, The Way Of The Cross is a devotion which reflects not only on the death of Jesus itself, but also on the forces and issues – political, social, economic, and religious – which were responsible for his crucifixion. It therefore lends itself particularly well to retelling in a contemporary context. In this fashion, it can serve as a powerful critique of, or reflection on, the sins and evils inherent in these same forces and issues as they exist in our own time, thereby confronting us with the reality that we are often no less guilty of supporting the ‘Powers that be’ – actively or passively – than those who crowded the Jerusalem streets in the 1st century.

Each week we will pray a different version of the Stations. Some will be more traditional, some overtly political, some simply ‘different.’ Undoubtedly some will appeal to you more than others; it is quite likely some may express sentiments that are extremely different from your own. But each is based on the heart-felt convictions of thoughtful, prayerful, scholarly Christians. As always, the point is not so much that you ‘like’ or agree with the structure or content of any of these Stations, as that you use your reaction to any particular set of them as a starting point for your further reflection and prayer.

 **MAUNDY THURSDAY AGAPE MEAL/FOOT WASHING/EUCHARIST:** The Maundy Thursday service begins at 6:30pm on Thursday, April 2 with a Pot Luck Dinner to celebrate the institution of the Lord’s Supper. As the meal draws to a close, the Eucharist is celebrated and the stories of seven characters are told from their own unique perspectives. Please consider being a reader at this service- a sign-up sheet is in Lincoln Hall. Watching in the **Garden of Repose** immediately follows; please sign up for an hour on the sheet in Lincoln Hall.

**GOOD FRIDAY SERVICE:** TheGood Friday service begins at 7:00pm on Friday, April 03 in the Nave.

**EASTER VIGIL AT MESSIAH LUTHERAN CHURCH:** Holy Apostles is again partnering with Messiah Lutheran Church to celebrate The Easter Vigil. The service will begin at 7:00pm on Saturday, April 04 at Messiah Lutheran, located at 25225 W. Ivanhoe Rd, Wauconda.

**SHAWL MINISTRY :** TheShawl Ministry will meet on Monday, March 9 at 7:00pm, and

Tuesday, March 24 at 1:00pm in Lincoln Hall. All are welcome to join us- no experience is required!

**BOOK DISCUSSION GROUP:** The book discussion group generally meets the fourth Tuesday of the month at 7:30pm (exceptions will be noted). This month’s gathering will be held on March 24 at the home of Julie Zuidema. The book for March is *Turn of Mind* by Alice LaPlante.

**WAUCONDA/ISLAND LAKE FOOD PANTRY:** The milk jug count for January was $80.11. In January the food pantry served 270 families which totaled 767 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. If you have any questions please contact Rick or Marsha Fedor or email fedor711@comcast.net.

**FROM: Church of the Holy Apostles**

 **26238 North Highway 59**

 **Wauconda, Illinois 60084**