



The Sanctus

All Saints Anglican Church
Bolingbrook, Illinois



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DECEMBER 2018 - JANUARY 2019

THE EPIPHANY¹

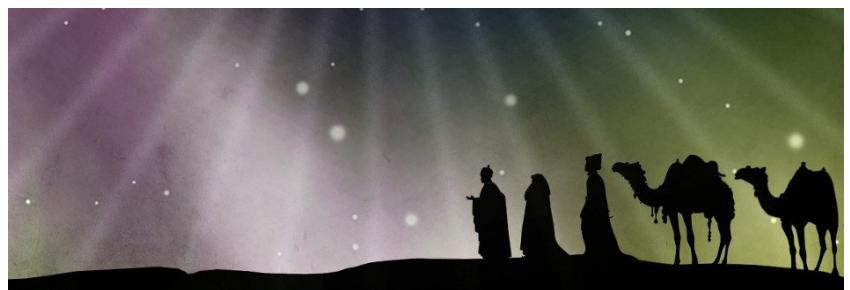
*‘They will go from strength to strength, and unto the God of gods
appeareth every one of them in Sion.’ – Ps lxxxiv.7*

THAT verse occurs in a beautiful pilgrims’ psalm, written by some artist-poet, devoted to his nation and his religion. It is an appropriate verse for the Feast of the Epiphany, which represents our Christian life as a pilgrimage.

The episode of the Wise men is a parable of life, and we can see how they went from strength to strength. At first all the light they knew was the natural light which shone out of the eastern stars. It seemed to them that the star-strewn heavens must be the work of some mighty Being, and that one star had a special significance, and they set out to follow this star. That took them a long journey over the wilderness to Herod’s Court. They inquired of him concerning their quest, and the Church of that time, faulty though it was, was able to give them sure guidance, and sent them on to Bethlehem. There they found a little human child, nursed by a peasant mother, but they had sufficient light of faith to recognize in that Child a Divine Mystery, the revelation of Divine Love. They went from a natural light to a human light, and from a human light to a divine light.

We are told they went back to their own country another way. This life of ours is our own country, but when we have the divine revelation we come into it another way, which is not the way of the flesh or the world, but the way of the Spirit. Life and everything in it is uplifted, fulfilled, consecrated. Christ is made manifest in the human life of His servant, just as in His own incarnate life was made manifest the divine beauty of the Everlasting God.

¹January 6th



*“Meditations for Every Day”, p. 34
Rev. Fr Andrew, S.D.C.
(London, A.R. Mowbray & Co.)*

The Rector's Ramblings



Dear Parish Family,

This fall I have been teaching an online class for St. Joseph of Arimathea Seminary. The class is called 'The History and Use of the 1928 *Book of Common Prayer*'. I like to think I know a lot about the Prayer Book, but there is always something to be learned. This year it was the second Rubric on page 73 of the Prayer Book. I quote: "The Deacons, Church-wardens, or other fit persons appointed for that purpose, shall receive the Alms for the Poor, and other Offerings of the People, in a decent Basin to be provided by the Parish; and reverently bring it to the Priest, who shall humbly present and place it upon the Holy Table."

You will notice the Rubric directs the Priest to put the Alms Basin on the Holy Table; i.e., on the Altar. As you know, this is not how we have been doing this at All Saints. So, to follow the Prayer Book rubric, beginning on the First Sunday of Advent I will place the basin on the Altar instead of giving it back to the Lay Reader.

The reason for this change is twofold; 1) to follow the rubric and 2) to emphasize that "The offering of our alms and oblations is a representative token of Church's use of God's bountiful gifts of creation, with which He has blessed and enriched us for the benefit of our human needs."¹ In the Prayer for the Whole State of Christ's Church, we pray "We humbly beseech thee most mercifully to accept our alms and oblations, . . .' Our oblations are the bread and wine, the alms are the fruits of our labor given in the form of money. Both are offered so that they may both be consecrated to the use and service of God.

Massey Shepherd in his commentary on the 1928 Prayer Book writes, "The Offertory . . . is significant [in] that the offerings are made not merely in the natural forms in which God has given His gifts to us, but in manufactured forms, representative of our work and labor, and hence of all the political, social, and organizations of our lives. In asking God to receive these gifts and hallow them by taking them up into the redeeming oblation of His only Son, the Church performs not only an act of dutiful stewardship but also lays itself under a searching judgment. For the Offertory demands of us gifts not of convenience, easily spared, but an offering before God of a life of labor and a use of property that is devoted and costly according to His Will. The spirit reconciliation and compassion must accompany every outward offering of our substance to God if it is to be pleasing and acceptable to Him (cf. *Matt.* 5:23–4, *1 John* 3:17)."²

May God bless you now and always.

+The Rt. Rev. Blair W. Schultz
Rector, All Saints Anglican Church
Bishop Suffragan Diocese of the Atlantic States

¹ Massey H. Shepherd Jr., *The Oxford American Prayer Book Commentary*, (New York: Oxford University Press, 1950) p. 71–73.

² *Ibid.*

Christian Proficiency

In the last issue I talked about Petition. In this article, I'm going to talk about Intercession. Petition and Intercession are both based upon the same principles; that is, we must remember Jesus is both God and Man, we must be honest and sincere, we must use our own words, unless a fixed prayer reflects our feelings. In fact petition and intercession often overlap as it did in the two examples from the last issue, is the man really interceding for his wife or making a petition for himself? This is why petition and intercession are sometimes referred together as supplication.

Now I expect this is going to surprise you, but Fr. Thornton doesn't expect you or even recommend that you say 'Yes' when someone asks you to pray for them. This is because intercession is a powerful form of prayer. Fr. Thornton writes, ". . . [for some] intercession [is] a very special gift. In this case a soul seems to be capable of really entering into the anxiety, pain and distress of another; by prayer he can console and sometimes cure in a remarkably direct way. Like all of God's more spectacular and powerful gifts, this is something that needs careful nurture and guidance; it is a matter for specialist direction which is beyond the scope of this book. Yet it contains lessons for the rest of us, for on a quite commonplace level, suffering, especially mental suffering, can be shared, and it can surely be vicarious. The real willingness to share, almost to put oneself in the place of another, is a legitimate test for our prayer and love, and our own anxiety for a loved one, whatever self-centered aspect may enter, can be turned into creative intercession. Thus real intercession is sacrificial; we have made little progress in prayer if it never hurts" ³

But, this doesn't mean we shouldn't intercede for our loved ones. They are our loved ones and we are willing to sacrifice for them. The problem of intercession comes from the situation where you are asked to pray for someone you may know or may not know. Here's Fr. Thornton's example, "When the secretary of a man's club tells him that 'poor old Fotheringay is frightfully upset about his niece's sister-in-law being run over by a 'bus and I'm sure your prayers would be appreciated, old boy:' what exactly does it mean and what exactly is a Christian Proficient supposed to do about it?" ⁴

Most of us will probably say to the person who has asked us to pray, "Of course, and try not to worry." But what we should really say is "Well, I'll see what I can do if you tell me precisely what you are asking, but I'm pretty well booked up at the moment." This answer shows that we are taking the subject as seriously as it deserves. Here Thornton is telling us that there are different levels of intercession. He summarizes them as 1) Please remember me in your prayers. 2) Please mention me in your prayers. 3) Intercede for me in my trouble. And 4) Please pray for me. Let's look at each one individually.

Please remember me in your prayers. Fr. Thornton suggest that this means simply "Please remember our association and friendship within the Body of Christ, and please do not relax your Rule at this particular time. Everyone shares in all Christian prayer but accept our person

³ Thornton, pp. 98–99.

⁴ Thornton, p. 99.

intimacy.”⁵ Basically, this means that by continuing with your Rule of Life you have fulfilled this request. You don’t even have to specifically mention the person by name. I think an example might be; if I say please remember me in your prayers, you fulfill that responsibility by praying for all clergy. I will share in that prayer even though you haven’t said my name.

Please mention me in your prayers. Here I’m specifically asking you to promise to mention me by name in your formal prayers. But before agreeing to do this you need to ask, “How long do you want me to prayer for you? How long are you suppose to pray for the person”—ever day for a week, once a week for six months? It is a little disconcerting that so many ask for our prayer in a particular crisis and so few tell us when to stop?”⁶

Intercede for me in my trouble. “This is about the greatest, single, individual call that can be made upon us; it should be requested and undertaken most cautiously. For it means no less than a considerable period of direct intercession, for a particular person and for a particular reason, frequently repeated throughout the duration of a personal crisis. This is indeed asking a great deal, perhaps involving a wholesale re-arrangement of our Rule.”⁷ Fr. Thornton doesn’t think most people, unless they have special intercessory gifts, can take on more than one person at a time because it makes great demands on time and spiritual energy.

Please pray for me. This is a different class of intercession altogether, although because of its ambiguity it might be reduced to one of the preceding three classes of intercessory prayer. “But it might be a directly vicarious request. In sickness or aridity it could mean please pray, literally, *for* me, that is *instead* of me, or please say *my* prayers for me. This could be fulfilled in a wide variety of ways, . . . it could imply an extra Mass for—instead of—the person concerned, or a special intention at Mass, or a particularly intercessory colloquy, or it could simply mean the continuance of personal Rule vicariously understood.”⁸

What I’ve said about intercession isn’t by any means exhaustive. Intercession needs to be done in the context of your Rule because “that Rule helps us to bring some sort of order out of current confusion. We must fine out, in every case exactly what our job is, and we must make a firm stand against the idea of prayer as a nice little convention tacitly assumed to mean nothing very much.”⁹

Next time, we will talk about Thanksgiving.

⁵ Thornton, p. 100.

⁶ Thornton, pp. 100–101.

⁷ Thornton, pp. 101–102.

⁸ Thornton, pp. 103–104.

⁹ Thornton, p. 108.

Greetings from your senior warden.

It seems we had an issue with the last three posts on the east fence in back of the Church. I am not sure how they came loose but Bob Oschman worked alongside others to affect a repair that seems to be holding.

We appear to have won the latest battle with our unwanted guests under the front and rear stoops, not sure we have won the war yet, the coming of spring should tell us that.

Your vestry had a good meeting with Bishop Upham during his time in Bolingbrook; we received a state of the diocese, his views on succession planning for Bishop Schultz and Deacon Wilson, and a good view of security of our Churches. With regards to the diocese, we are in good shape with several Churches continuing to hold services and a handful of men in the pipeline for ordination to serve in those Churches. We have Paul Drayton and Samuel Talabi in that pipeline currently in the middle of their studies working towards becoming Deacons.

Bishop Upham also addressed our concern of having a second priest to come up under Bishop Schultz. The Vestry is currently in prayer regarding hiring a Curate to serve in that role. It doesn't appear that there are any candidates within the Diocese so All Saints would need to look outside of our existing structure to find a suitable candidate. If you have any thoughts on this, please bring them to a vestry member.

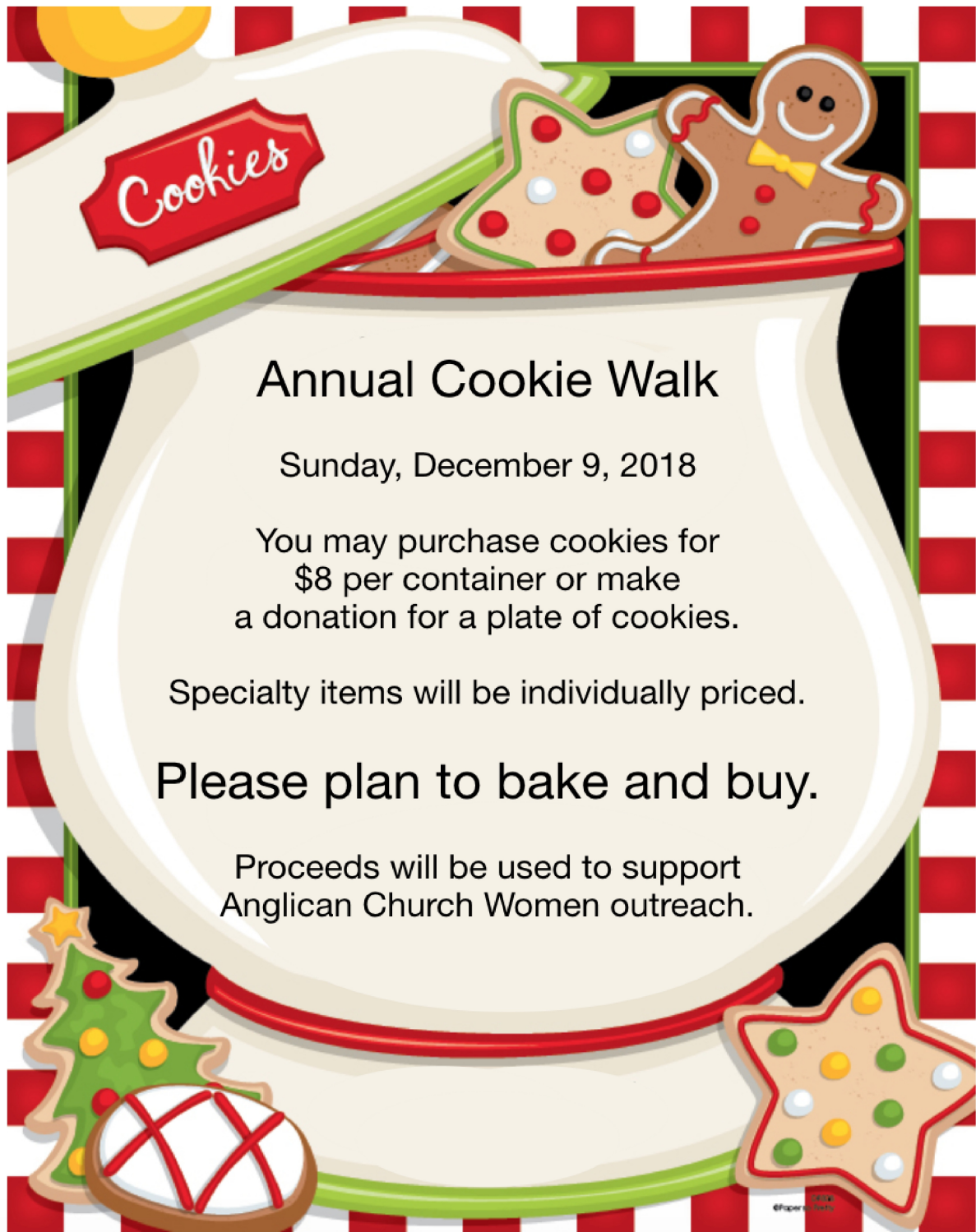
The annual Christmas party is around the corner, please consider attending. It will be held at Chez Ruff on December 1st. Please see the sign up sheet at the Church.

Dan Brush,
Bishop's warden



The College of Bishops meeting in Tulsa.

*From left to right are
the Rt. Rev. Donald Ashman, Bishop
Ordinary Diocese of the Western States;
the Rt. Rev. Peter Hansen, Bishop
Suffragan Diocese of the Western States;
the Most Rev. Fredrick Morrison,
Archbishop of the Province of Christ the
King and Bishop of the Diocese of the
Southwestern States;
the Rt. Rev. Dr. John Upham, Bishop
Ordinary Diocese of the Atlantic States;
and the Rt. Rev Blair W. Schultz, Rector of
All Saints and Bishop Suffragan Diocese of
the Atlantic States.*



Perhaps the journey towards epiphany is an unseen, steady process towards understanding. Likened to a combination safe, as you scroll the dial towards the inevitable correct combination you cannot tangibly see your progress.

Chris Matakas

Christmas Day

by
John Keble

And suddenly there was with the Angel a multitude of the heavenly host, praising God.—*St. Luke ii.13.*

What sudden blaze of song
Spreads o'er th' expanse of heav'n?
In waves of light it thrills along,
Th' angelic signal given—
"Glory to God!" from yonder central fire
Flows out the echoing lay beyond the starry quire,

Like circles widening round
Upon a clear blue river,
Orb after orb, the wondrous sound
Is echoed on for ever:
"Glory to God on high, on earth be peace,
And love towards men of love—salvation and release."

Yet stay, before thou dare
To join that festal throng;
Listen and mark what gentle air
First stirr'd the tide of song;
'T is not, "the Saviour born in David's home,
To whom for power and health obedient worlds should
come:"—

'T is not, "the Christ the Lord:"—
With fix'd adoring look
The choir of Angels caught the word,
Nor yet their silence broke:
But when they heard the sign, where Christ should be,
In sudden light they shone and heavenly harmony.

Wrapp'd in His swaddling bands,
And in His manger laid,
The hope and glory of all lands
Is come to the world's aid:
No peaceful home upon His cradle smil'd,
Guests rudely went and came, where slept the royal
Child.

But where Thou dwellest, Lord,
No other thought should be.
Once duly welcom'd and ador'd,
How should I part with Thee?
Bethlehem must lose Thee soon, but Thou wilt grace.
The single heart to be Thy sure abiding-place.

Thee, on the bosom laid
Of a pure virgin mind,
In quiet ever, and in shade,
Shepherd and sage may find;
They, who have bow'd untaught to Nature's sway,
And they, who follow Truth along her star-pav'd way.

The pastoral spirits first
Approach Thee, Babe divine,
For they lowly thoughts are nurs'd,
Meet for Thy lowly shrine:
Sooner than they should miss where Thou dost dwell,
Angels from heaven will stoop to guide them to Thy cell.

Still, as the day comes round
For Thee to be reveal'd,
By wakeful shepherds Thou art found,
Abiding in the field.
All through the wintry heaven and chill night air,
In music and in light Thou dawnest on their prayer.

Oh, faint not ye for fear—
What though your wandering sheep,
Reckless of what they see and hear,
Lie lost in wilful sleep?
High Heaven in mercy to your sad annoy
Still greets you with glad tidings of immortal joy.

Think on th' eternal home,
The Saviour left for you;
Think on the Lord most holy, come
To dwell with hearts untrue:
So shall ye tread untir'd His pastoral ways,
And in the darkness sing your carol of high praise.

From *The Christian Year Thoughts in Verse for the
Sundays and Holydays Throughout the Year.*
London: George Routledge and Sons, 1874.





Outreach

Our winter and holiday Outreach projects are underway. There are several exciting ways to assist the families of Valley View School District in Bolingbrook.

The Giving Tree: the ornaments with Christmas gift wishes are available now. The children have requested toys and clothing items. All the details regarding size, etc are provided to make it very easy to shop. The unwrapped gifts should be returned to the church by December 2nd.

Outerwear: we are collecting new and gently used outerwear for Elementary school children grades K through 5. Clothing through size 16 will be very much appreciated. Please bring your donation to church by December 16th.

Mitten Tree: the Tree has been set up. Let's load the tree with mittens, gloves, hats and scarves. Your donations should be added to the tree by December 16th.

In addition, the Outreach Committee will be using your Outreach dollars to assist a family in need with their Christmas shopping. We will also be making a cash donation to the West Suburban Community Pantry.

If you would like additional information regarding our projects, please speak with any committee member.

Deacon Wilson, Libby Bolton, Carol O'Sullivan, Sue Peterson, Sue Ross

Church Library

Advent is coming! Thinking about ways to enhance your devotions during this time? Just want some light reading relating to Christmas? Books to read to the children in your life? There is something here for everyone. A display with Advent materials will be available December 2.

The display includes devotional materials, including:

- *Advent and Christmas Wisdom* from G. K. Chesterton
- *Advent and Christmas Wisdom from Saint Benedict: Daily Scriptures and Prayers Together with Saint Benedict's Own Words*
- *The Uncluttered Heart: Making Room for God During Advent and Christmas*

In addition to the devotional material, some fiction and other Christmas related books are available, including:

- *Stories Behind the Greatest Hits of Christmas*
- *The Treasury of Christmas*, A collection of three short novels from Melody Carlson. The treasury includes *The Christmas Bus*, *Gift of Christmas Present* and *Angels in the Snow*.
- *Shepherd's Abiding* by Jan Karon
- *The Women of Christmas: Experience the Season Afresh with Elizabeth, Mary and Anna*.

For a light, but very enjoyable seasonal read, I highly recommend *Shepherd's Abiding*. Some of the other books in the Mitford series contain chapters about Christmas. You will be refreshed.

Some children's books about Christmas are also highlighted.

Please note that any books that are on display may be checked out.

Come in the library and browse!

Sue Peterson
Parish Librarian



For the great and powerful of this world, there are only two places in which their courage fails them, of which they are afraid deep down in their souls, from which they shy away. These are the manger and the cross of Jesus Christ. No powerful person dares to approach the manger, and this even includes King Herod. For this is where thrones shake, the mighty fall, the prominent perish, because God is with the lowly. Here the rich come to nothing, because God is with the poor and hungry, but the rich and satisfied he sends away empty. Before Mary, the maid, before the manger of Christ, before God in lowliness, the powerful come to naught; they have no right, no hope; they are judged.

From *God Is In the Manger: Reflections on Advent and Christmas* by Dietrich Bonhoeffer

Dates and Events to Remember

SERVICES

(except where indicated)

Sunday mornings at 9:30 am - Holy Eucharist

Wednesday evenings at 7:00 pm - Mass

All Fridays are days of Abstinence except the two between Christmas and New Year

Ember Days, days of Fasting and Abstinence

December

Saturday, December 1

6:00 Parish Christmas Party at the Ruff Residence

Sunday, December 2 - **Advent 1**

Giving Tree unwrapped gifts due

Wednesday, December 5

Healing Mass

Sunday, December 9 - **Advent 2**

ACW Cookie Walk

Sunday, December 16 - **Advent 3 (Gaudete Sunday)**

Mitten tree collection ends

Outerwear collection ends

Vestry meeting

Wednesday, December 19 - **Ember Day**

Friday, December 21 - **St Thomas, Apostle - Ember Day**

Saturday, December 22 - **Ember Day**

Sunday, December 23 - **Advent 4**

Decorate the church

Monday, December 24 - **Christmas Eve**

5:45 pm Carol Sing

6:00 pm Pontifical High Mass (incense)

Tuesday, December 25 - **Christmas Day**

10:00 am - Holy Eucharist (no incense)

Wednesday, December 26 - **St Stephen Deacon, Martyr**

NO MASS

Thursday, December 27 - **St John the Evangelist**

Friday, December 28 - **Holy Innocents**

December 26 - December 29 - CHURCH OFFICE CLOSED

Sunday, December 30 - **First Sunday After Christmas**

January 2019

December 31 - January 5 - CHURCH OFFICE CLOSED

Tuesday, January 1 - **The Circumcision of Our Lord**

Wednesday, January 2 - NO MASS

Saturday, January 5

10:00 Children's Epiphany Party

Sunday, January 6 - **The Epiphany of Our Lord**

Sunday, January 13 - **First Sunday After Epiphany**

ACM & ACW meetings with election of officers

Sunday, January 20 - **Epiphany 2**

Friday, January 25 - **The Conversion of St Paul**

Sunday, January 27 - **Epiphany 3**

Annual Parish meeting

All Saints Anglican Church

Traditional Episcopal

Using the

1928 Book of Common Prayer

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allsaintschurch131@gmail.com

www.allsaintsanglicanparish.org

www.anglicanpck.org

Office Hours

Tuesday through Friday

10:00 AM – 1:00 PM

The Right Reverend Blair W. Schultz

Rector and Bishop Suffragan

The Rev. Mr. Robert L. Wilson, Deacon

All Saints Anglican Church

All Saints is a parish in the Anglican Province of Christ the King, a nationwide body of traditional Anglican churches dedicated to the Anglo-Catholic Faith and traditional Episcopal liturgy using the 1928 Book of Common Prayer as the basis of our worship.

For more information visit:

www.anglicanpck.org or

www.allsaintsanglicanparish.org

If you are seeking a church home we welcome you into our spiritual family as together we seek to uphold our Christian duties to *"follow Christ, worship God every Sunday in his Church; and to work and pray and give for the spread of His kingdom"* (B.C.P. p 291)

