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## MOTHER CHURCH

(\*This tract is very helpful in explaining the orthodox view of the Church.)

The fourth Sunday in Lent is known as Mothering Sunday.

This is the real Mothers' Day and it has little in common with secular society's commercial venture.

This title comes from the opening words of the Epistle for that day: "Jerusalem which is above is free; which is the mother of us all". That part of Paul's letter to the Galatians involves a rather detailed and somewhat difficult analogy about freedom and slavery. It is only part of the reason for the title; the others come from ancient custom.

First, it was the day for family members to visit their mother. Remember, until quite recently (and especially in Europe) towns and villages were a close-knit family affair, and few people moved far away, so that after church all the 'extended family' would descend on good old Mum!

Second, it became the day to visit the mother church of the diocese, the Cathedral.

Third, it is customary to speak of the Church as "Mother Church", the Blessed Virgin Mary as Mother of us all (because we share the life of her Son), and the honor of motherhood in general. What qualities make a good mother? Many mothers have asked themselves that question many times. Well, the answer is: to show love, and concern, and patience (much more so than fathers!) to the point of self-sacrifice. She's always there when her children need her. She is the chief nurturer of the family because of her special characteristics. Fathers are designed to complement mothers' protective role in a different way; but this is mothers' day, so I won't go into that. Fathers will have to wait their turn!

We all know mothers who are over-protective; mothers who are dominating and domineering; and, at the other end of the scale, those who let their children do anything they like, managing to go through motherhood chiefly by ignoring its responsibilities. None of these characteristics is good for the child. Mothers obviously do have a *directing* and controlling role, but eventually the child must learn by his own experience, without mother being there to pick up the pieces. He must learn for himself what causes pain to himself and others. Growing up is painful, both to mother and child, and perhaps the hardest role is finding that balance of control and freedom which best allows for healthy development. We have all seen the attempt by some mothers to make their children into duplicates of themselves, and we have all seen the results of the other extreme of neglect, which produces unruly, unpleasant teenagers and selfish, unlovable adults.

So it is within the life of the Church. Mother Church does not tie the hands of her children so as to choke out growth: but with gentle, firm teaching, she achieves her purpose and allows her children to achieve theirs. Remember always, the Church is not an institution, but the Bride of Christ and our Holy Mother. *The Church is firmly feminine and all that that implies.*

To be a Christian is to become incorporated into the very human nature of Christ, that very same nature which He united to His Divine Person, the Eternal Son of God, in the womb of the Blessed Virgin Mary, and which He offered up on the Cross as a "full, perfect and sufficient sacrifice, oblation and satisfaction for the sins of the whole world". His ascended human nature, complete with His human body, has been set free of the spatial limits of ordinary human nature. We have been incorporated

into that, because we have a real participation in that glorified, risen and ascended Life. We have already been re-created, and our life here now is the working out of that process of glorification until we die to this stage of life. It is this working out of our growth into Christian adulthood which parallels our growth from little babies into mature people. The parallel between human motherhood and the spiritual, transcendent, motherhood of the Church should be obvious.

This understanding of Christianity is crucial, for it is the main cause of division. There have always been two basically different ideas about the Church. Many Christians, perhaps the majority today, do not believe in the real and actual gift of the Divine Life to human nature; they believe this Divine Life is only promised (albeit truly promised) for the end of time. In this attitude towards the Faith and the Church, they believe that our essential humanity (body, soul, and spirit) has no part to play in our redemption. They believe that the Church may proclaim, point the finger like John Baptist, and give aid and assistance through its operations, *but it is not the incarnation of the power of God. For them, the Church is only the community of those who have heard the Promise and have reacted and responded to it.*

Orthodox Catholic teaching and belief sees the Church as *the real and actual presence of Jesus Christ working out His redemption in the world.* Christians are made in the image of God and as the Church on earth (that “Body” which is progressing into the *likeness* of Christ) becomes the actualization of the Eternal Reality in time and space, of the spiritual in the “sensible”, a transforming illumination of human nature takes place. Yves Cougar, a Roman theologian, sums it up this way: “The Church is, above all, the coming of the eternal into time, of the invisible into the visible, the sphere of the deifying transformation of humanity by worship and the Sacraments”.

For the orthodox Catholic Christian then, the Church is not merely a religious society, possessed with certain rules and privileges, but is a mystical reality of life with God, by Christ His Son, in the Holy Spirit.

Let me say this again: In non-Catholic teaching, the “word” of God is merely “proclaimed”, leaving mankind no different *in essence* than before Christ came, except for a future hope, a model pattern of humanity and a promise of spiritual help and guidance.

But the teaching of the whole Catholic Church is that *mankind has been elevated already into the Divine Life.*

The Christian has become *the* child of God, an inheritor of the Kingdom of Heaven, through being a ‘member’ (a real part of) Christ. The

Christian, then, has been taken up into the Life of the Holy Trinity. It is on this fact that we claim our immortality.

Once more: In the first idea of Church, any group of believers may gather together and form an association called “church”, following the Bible and the teachings of Christ, electing their own hierarchy, ministers and programme which suits their particular emphasis and temperament. There are, at last count, 397 different varieties, all concentrating on what the people decide they want.

In the second understanding of Church, it is not a human association at all, but a Divine creation, a living Body, Christ's Body (I Cor. 12), an *organism*, not an *organization*. It is nothing less than the continuation of Christ's Life on Earth. Its truth is *revealed*, not *decided* by majority vote. Its power is given by Jesus Himself at Pentecost, to the Apostles. It is the Apostolic Church, the Catholic Church, which produced the New Testament, the Sacraments, the Ministry, and the Creeds, over the first 400 years of the Church. The fact is, the Bible is the Book of the Church; not that the Church is the creation of the Bible.

Why then is the present Church in so much turmoil? Because, like an unruly teenager who thinks he knows it all, it has scorned the wisdom and guidance of Mother, Mother Church, the Bride of Christ. We see this so often in our human families, the strain between freedom and wisdom. This is what is meant by ‘original sin’, which is not something which happened in pre-history to creatures named Adam and Eve, which we inherited through sex (really, where do these weird ideas spring from?); rather, it is the origin of that distortion which lies inside each one of us and which makes us determined to ignore advice, counsel, and ‘the Maker's Instructions’, and do things our way. That’s original sin; we all suffer from it, and it is a deadly disease. This is why God became Incarnate, because *humanly* it is incurable. What we see today in the Church is nothing less than the rebellion by the children against Mother's nurturing. Like Ford, they think they have “a better idea”. Look at the divisions within the Church Catholic, let alone those outside it: “never mind what Mother says, we know better”. Just look at so much modern liturgy, designed deliberately as a ‘community meal’, into which our Lord is invited to give His seal of approval to whatever economic, political, and social scheme seems crucial at the moment, rather than His Life being given for the remission of sin.

But Mother Church's job is to nurture all her children, not just the bright, active and pushy ones who are determined to re-organize the world. And Mother's job is to present to them, again and

again and again, with patience, firmness and love, not only the truth about themselves (the mess they are in) but also the glory that is their inheritance. In liturgy, how should she do this? By presenting, again and again, that glory in the form of a living drama, the drama of Christ the King come to draw us all into His Kingdom.

And so traditional liturgy is designed to that end. It is not only a drama of Creation, of its fall and redemption, but a *living reality* of these mighty Acts of God in which we are deeply involved. So the emphasis is not on our 'worship service', but on God's holy drama of His Kingdom, into which we are drawn. So it must be timeless, it must be unique, it must not be 'ordinary', it must be 'special', it must be 'awesome'. In the space of one hour, we are set in the midst of all the Divine Activity of the universe. Special places, special vestments, special language, special ceremonial, special symbols (our Lord's very own symbols) of bread, wine, water, incense, song, words: and a special priesthood (which is His) to enact, protect, proclaim and make real the drama. This is the only reason for ritual and ceremonial: something special for God; not a set of worldly, secular, 'artistic' and aesthetic ideals, but a reflection of the worship of Heaven. Again we see the striking difference between the two sets of ideas about the Church. If the Faith is mainly a series of proclamations of words and promises, all you need is some readings from the Bible, a stirring sermon or discussion on them, some singing, and good fellowship. But if we are involved in the very Divine Life, then something very different is called for.

Consider the rites of the Church. The way of the Church is sacramental. Her unity is supernatural, a *making present* of the real facts of our redemption in Christ. The Church is not an institution with officers and functionaries, but our Holy Mother, nurturing us in the Life of her Son. Mary, the mother of our Lord, (and of all Christ's brethren; namely us) by her obedience, humility, perseverance and love, calls us to that glorious adulthood which is our inheritance. "Whose service is perfect freedom", says the prayer. "Jerusalem which is above is free, and is the mother of us all", says S. Paul. Let us *listen* to Mother, *obey* her and *love* her. This is a great mystery, but one which we have been privileged to enter.

*\*The above Tract was written by the Rt. Rev. R. C. Crawley, S.S.C. Reproduced by permission.*

### **\$100 MONTH CLUB**

The College of Bishops meeting at Saint Thomas' Church in San Francisco on April 21, 2004 expressed the desire that every parish and mission

within the Province participates in the Hundred-Dollars-a-Month Club. This program asks that each parish throughout the Province donate \$100 on a monthly basis towards the Seminary in California. The Bishops announced that the priority of the Church lies in future vocations to the sacred ministry coupled with an active support of the Province's seminary, Saint Joseph of Arimathea.

Please look for the donation "box" at every coffee hour to help give to this important endeavor. A check will be written out by our parish Treasurer at the end of each month and sent to the Seminary.

### **FROM THE DESK OF THE SENIOR WARDEN**

There are a number of updates on various activities around the church that I want to bring to all parishioners' attention. As we grow, the Vestry recognizes that it is important to try and keep everyone on the same page. So here we go.

First, within the next month, we should have two stained glass "rose" windows installed in the two circular windows of the church. While simple in design, we think these windows will make a dramatic impact on the ambience in the church. The two windows are of identical design, using three colors of "rose" or purple. The lightest color (a pinkish) will be the background. A darker color pink or rose will be a cross in the center. Outlining the cross against the background will be a thin dark color of purple. Two members of the parish have donated both of these windows. So by the end of the summer, we will have added a pulpit, new altar rail, new library and our first two stained glass windows.

Second, the Flea Market plans are well underway. In a separate mailing, which you should receive within the next 10 days to two weeks, we will be providing basic information as to how you can help in bringing items to the Flea Market. While we are ready to start collecting items in the undercroft (basement), we ask that large items (furniture, large appliances, etc) be brought at a later date. If you don't want to lug them downstairs, rest assured we don't want to lug them upstairs. We are also asking that items brought to the church be prepriced (and we will be giving you pricing suggestions) and grouped in some logical order.

Third, what's the deal with the parking lot? Well, things just didn't work out as well as we had planned. Six engineering firms were contacted at least twice. As of last Friday, we had only received 2 bids – and both of them were significantly over original estimates. At the July Vestry meeting, we

moved forward and selected an engineering firm. Their work will take approximately 6-8 weeks to complete. While this will prohibit any major work on the parking lot this year, it is a necessary first step. Once we know what the reconfigured parking lot will look like when it is done, we can embark on some other miscellaneous tasks outside relative to landscaping, etc. So some work will be done but certainly not all work, as we had hoped. We feel it is better to proceed through this phase prudently so that we will be satisfied with the finished result.

Mark Maute

### **TREASURER'S REPORT**

The summer months are always a challenge to the financial well being of a parish. We become involved in so many things that it is easy to forget our commitments to our church. The financial obligations of our parish are on going, month after month.

Statements of year to date contributions of all pledging units of All Saints were mailed out the beginning of July. If you have not received your statement or have a question about it, please contact me at church, or call me at 630-393-0896. As of June 30, 2004 we were approximately \$7,600 behind our planned pledges.

If you have not made a pledge for 2004 and wish to do so, please contact Father Hines or me for a pledge card. Only those who have pledged are eligible to hold office or vote in parish elections. And according to Fr. Hines pledging is the duty of every Christian.

Bob Wilson  
Treasurer

### **ASAC LIBRARY**

Have you browsed in the library yet? Please do! While I will be available for questions, and would enjoy a conversation with anyone about the books in the library, I think everyone prefers to choose books without an audience. The procedures for "self check-out" are posted on the counter in the library along with a calendar, the file box for book cards, the date stamp and date due cards, as well as a container marked "Book Return", obviously the place for books to be returned, rather than shelved by the borrower.

While the procedures for check out and return are posted, they are included in this newsletter so

that everyone can become acquainted with them.

### **Check Out Procedure:**

1. Sign the white book card in the back of the book in the book pocket with your FULL NAME and PHONE NUMBER.
2. Stamp the card with the due date, which is three weeks from Sunday. (See calendar.)

(The due date will be about **3 weeks** from the check out date and will always be on a Sunday.) Please return the library materials by that date.

3. Place the white book card in the black 3"x5" file box marked "Book Cards".

4. Take a white "Due Date" card from the white 3"x5" file box marked "Due Date Slips",

5. Stamp it with the same date you indicated on the book card.

6. Place it in the book pocket in the back of the book.

**Note:** Books may be renewed if no one has requested the book. You will be notified by telephone or email if there is a request for the material you have checked out or if the book is overdue.

### **Return Procedure:**

Please place returned materials in the "RETURNS" box on the counter; do not reshelve the books.

Again, I will be available for questions or conversation, but believe self check out provides the opportunity for borrowers to check out an item at their convenience. Please let me know if any points need clarification or if you have any questions.

Sue Peterson  
Church Librarian

### **ANGLICAN CHURCH WOMEN**

At our last meeting, July 11, 2004, we voted to change our Annual Meeting to January of each year. This will coincide with the Provincial ACW request for dues and officer information. We also decided that there was no need to have a meeting in August, so our next meeting will be September 12, 2004 after Mass and coffee hour.

The ACW will sponsor a "Cookie Walk" on December 12, 2004 and Jane Munsie will be the chairwoman. We will ask everyone who is able to bring six dozen cookies. After Mass, parishioners and guests will be able to select whatever kinds they want from the wide variety of cookies available. You can bring your own container, or use the ones we will provide. The charge will be \$6.00 per pound. This

fundraiser will take the place of previous bake sales to benefit St. Joseph of Arimathea Seminary.

All women and girls who are Communicants or Baptized Members of our Parish are part of the ACW. I hope to see all of you at our next meeting on September 12, 2004.

Barbara Jepson  
ACW President

## **PROVINCIAL PILGRIMAGE**

**P**LEASE NOTE IN YOUR CALENDARS AND PLANS: The biennial Provincial Pilgrimage to Fond du Lac, Wisconsin will be held on Friday, *September 23rd and Saturday, September 24th*. The Pilgrimage is an opportunity for the entire Province to gather at the shrine of the saintly Bishop Charles Grafton, who in his holy life was an icon of the Christian faith. On Friday afternoon, Father Paul Russell, Ph.D. will give a seminar on "the Desert Fathers". Father Russell is a recognized scholar of the Early Church and a noted academic among us. To hear Father Russell speak will be a wonderful opportunity for both clergy and laity alike. On Friday there will be a National Clericus, a meeting of the College of Bishops, and an Alumni lunch open to everyone for Saint Joseph of Arimathea Theological College.

The Pilgrimage to the shrine will be on Saturday morning at 10:00 AM. Preceded by the Fond du Lac High School band, we will process through the streets of Fond du Lac from the hotel to the Cathedral. Saint Paul's Cathedral, which was built by Bishop Grafton, without parallel, is one of the most beautiful church edifices in the United States. It is worth visiting itself. Following the Pontifical Mass at the Cathedral and the pilgrimage to the shrine of Bishop Grafton, the pilgrims will celebrate with a lunch in the hotel and receive the blessed pilgrim's badge.

Registration forms will be mailed to each All Saints' parishioner – make copies if you need more or see the church office. Since All Saints Bolingbrook is so close to the Pilgrimage site, a large participation from our parish would be an easy task. This particular Pilgrimage promises to be both a historical and blessed event!

## **EASTERN DIOCESE SUMMER CAMP**

"I wish it could have lasted longer" was the common cry of each camper at the end of this year's Summer Camp. Thanks to your prayers and financial support, and the direction and heading of Father Robert Frederickson, this year's camp surpassed all the previous ones. Canoeing, hay rides, camp fires, sing-alongs, talent shows, etc. gave the Youth much fun and many opportunities to make new friends and learn about the Faith. All Saints, as part of our commitment to the Youth, always looks forward to the time of Summer Camp.

## **RECENT ORDINATION**

Our congratulations and fervent prayers go to the new Deacon, Michael DuCette. Michael was ordained on Saturday, July 24, 2004 at Holy Apostles Church in Pewaukee, Wisconsin by The Rt. Rev. Rocco Florenza. Deacon DuCette will serve at Holy Apostles Church and assist its Rector, Father Charles Slagle.

### **2004 IMPORTANT DATES**

**September 8<sup>th</sup>** Enquirer's Class begins (Topic: to be announced)  
**September 18<sup>th</sup>** Retreat Day (Warrenville Cenacle)  
**September 23<sup>rd</sup> – 25<sup>th</sup>** Pilgrimage to Fond du Lac, Wisconsin  
**November 7<sup>th</sup>** Annual All Saints Day Celebration

All Saints Anglican Church  
(Traditional Episcopal)  
Using the  
1928 Book of Common Prayer

131 East Boughton Road  
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630 783-8280

### **WEBSITES**

[www.allsaintsanglicanparish.org](http://www.allsaintsanglicanparish.org)  
[www.anglicanpck.org](http://www.anglicanpck.org)

Holy Eucharist and Church School  
Sundays at 9:30 AM  
Tuesdays, Thursdays and Fridays  
At 10 AM and Wednesdays at 7 PM  
The Rev. John A. Hines, Rector  
The Rev. Mr. Blair Schultz, Deacon

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If you have any questions, comments, suggestions or wish to contribute in any way, please contact Fr. Hines or Marie Spencer.