



The Sanctus

All Saints Anglican Church
Bolingbrook, Illinois



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OCTOBER-NOVEMBER 2018

INCENSE

'In every place incense shall be offered unto My Name, and a pure offering.' - MAL. i. 11

The fact that there is a difference between fragrance and stench is typical of good and evil. The fragrance of flowers suggests the good things of God. Incense is always associated with, and suggestive of, worship.

The prophet Malachi looked forward to the time when the rising of the smoke of incense in every place should signify the universal worship of the one true God throughout the world, and to the offering of a pure sacrifice. The Psalmist prayed: 'Let my prayer be set forth before Thee as incense; and the lifting up of my hands as the evening sacrifice' (Ps. cxli. 2). In the Epistle to the Ephesians (v. 2) S. Paul tells of the perfect fulfilment of that prophecy and that prayer, when he writes: 'Christ also hath loved us, and hath given Himself for us an offering and a sacrifice to God for a sweet-smelling savour.' God looks for fragrance from His flower-garden, and the perfectly fragrant life is Christ's. He is the pure offering, His holiness the sweet savour. We use incense both to prepare the place for Him and to symbol His fragrance. By our lives we have to swing the censer of a holy influence out over the people among whom we live.

Again, in the Book of Revelation (viii. 4) we are told that 'the smoke of the incense, which came with the prayers of the saints, ascended up before God out of the angel's hand.' As the prayers of Christ's family can be offered with His offering, so incense ascends at the Holy Sacrifice.



*"Meditations for Every Day", p. 302
Rev. Fr Andrew, S.D.C.
(London, A.R. Mowbray & Co.)*

The Rector's Ramblings



Dear Parish Family,

You may have noticed that we have returned to our 'roots' by again using the term 'Traditional Episcopal.' The Vestry and I felt that by solely using the word 'Anglican' some people might not understand who we are. Since the legal name of the church is All Saints Anglican (Episcopal) Church it is appropriate for use to use Episcopal. Traditional Episcopal will appear on our church sign, in the bulletin, in the Sanctus, and on our website.

In November will we be welcoming our Bishop the Rt. Rev. Dr. John E. Upham for his parochial visit. It has been two years since Bishop Upham was with us. He will meet with the Vestry on Saturday, November 10, 2018 and will be celebrating Holy Communion on Sunday morning, November 11, 2018. We look forward to seeing Bishop Upham again.

The next Confirmation class will start in early 2019. I will have the privilege of Confirming this class. While we traditionally have had confirmation in November, Deacon Wilson and I decided to wait until the spring. This will give the children a few more months to mature. And it will allow Deacon Wilson to lead the class, which he wouldn't have been able to do because of his travel plans this fall.

Because of the length of the article on Martin Thornton's Christian Proficiency, there is no article on the Anglican Divines in this issue.

Finally, I write this on the Feast of St. Matthew. It was one year ago today that I was consecrated Bishop Suffragan of the Diocese of the Atlantic States. I thank you for your prayers and support during this past year.

May you have a blessed autumn,

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



Christian Proficiency

As I wrote in the last issue, there are three parts to the Rule of the Church: the Daily Office, Mass, and Private Prayer. I want to talk about Private Prayer in this issue. Private Prayer is divided into three different types of prayer: Mental Prayer, Colloquy, and Recollection.

I'm going to begin with Colloquy? Now, don't get turned off by that word. Christianity, like every other discipline, has its own technical terms. Colloquy is one of those terms and I am absolutely sure you have practiced colloquy, you just may not have known it. Colloquy is "private prayer in the form of a personal conversation between the soul and God; what is usually meant by 'saying your prayers'"¹ Colloquy has the same root as colloquial. One definition of colloquial is speech or writing that is informal². And that's what colloquy is, it is informal prayer to God.

There are several different kinds of colloquial prayer. You can remember them with the word ACTS. ACTS stands for Adoration, Confession, Thanksgiving and Supplication. Supplication is further divided into two types: petition and intercession.

With regard to Colloquy, there are two basic principles you need to know. One, we must not forget that Christ is both God and man. As God we should "approach Him with awe and honesty; as we are, rather that as we ought to be, or even as we would like to be—[we must approach Him] as children, sinners, and supplicants. Yet because Christ is man, this approach may be honestly human, without fear, convention or artificiality. We approach him as King who happens also to be friend and father; who will use, but never abuse, his power on our behalf. [In] Trinitarian terms, we approach the majestic Father only through the humanity of the Son"³ Or as it is usually said, prayer is directed to the Father, through the Son, by the power of the Holy Spirit.

The second "principle, and the practical key to the whole thing, is simple honesty; [Thornton writes, this] sounds like a truism but which proves, on examination, to be an exceedingly rare quality in most of our prayer."⁴ You have to remember "that colloquy is essentially personal and informal; it is the intercourse of intimate friendship wherein any sort of deception is quite inexcusable."⁵ And I might add, quite impossible since God knows our thoughts. What this means is that you and I need to use our own words when talking to Christ. (Now, that doesn't mean you can't use fixed prayers. Just make sure they really express your true feelings.)

Let me just say something about language in prayer. We should keep in mind that there is a difference between liturgical prayer and private prayer. Fr. Thornton writes, ". . . it looks as if

¹ Martin Thornton, *Christian Proficiency*, (London: SPCK, 1959), p. 180.

² David B. Guralnik, *Webster's New World Dictionary of the American Language*, 2nd College Ed., (New York: Simon & Schuster, 1982), p. 280.

³ Thornton, p. 88.

⁴ *Ibid.*

⁵ *Ibid.*

Caroline English is the most perfect liturgical language in the world today; as I believe it is. But, and here is the real point, this language is not vaguely ‘religious’ but definitely liturgical, and there is not the remotest reason why it should be carried over into private colloquy.”⁶

Fr. Thornton gives two examples of petition. He writes, “Let’s assume a man is praying for his wife who is dangerously ill. His petition might go this way:

*“O Lord, thine handmaid my beloved wife is smitten with sickness; we humbly beseech thee to love and comfort her in this adversity, and restore her to health, if it be thy will. Vouchsafe to strengthen us both, thy sinful servants, in our affliction; that we may worthily give thee thanks in thy holy Church. Let all be done according to thy gracious word. Thy will be done. Amen.”*⁷

Of course, this prayer is exaggerated but it makes a point. I’m not going to mention all of the things wrong with this prayer. Thornton lists eight things. Suffice it to say two things: The prayer, and I quote, “positively oozes with Apollinarianism.” Don’t freak out. Apollinarianism is “the heresy that tends to deny the true Humanity of Christ.”⁸ In other words, if you don’t believe that Jesus is fully human, in every sense of the word, then you are an Apollinarian. You are a heretic. The practical aspect of this is that in this prayer we don’t know to whom it is addressed—the prayer just says, ‘O Lord.’ Is the prayer addressed to God the Father, Jesus Christ, the Holy Spirit, or to ‘The Force?’

Second, “the prayer is not colloquy. It is a monologue. It contains no listening, yet it is almost impossible to pray these sentiments without the Holy [Spirit] having a good deal to say in reply . . . !”⁹ Thornton then gives a prayer that is more of a colloquy than a monologue.

“O Christ, please make Betty well again, because I love her so much and my anxiety is unbearable. Help me to bear it, and help me to support her. I think my love for her is very real and I think you started it, but of course it is pretty selfish too. Be merciful for my sake. I ought to leave the outcome entirely in your hands and trust in your love, but I am sorry I can’t. My faith is too weak and my sins stop it [from] getting stronger; my sins, oh dear.

“There may be reasons why it would be best for her to die, she would be better off in Paradise; but it would be awful for me. It is my will I must ask you to do, only help me to understand the truth, support me and strengthen me to face up to whatever happens; that is about the best I can do.

“If she does recover—you know I really think she will—then I must do a bit more about thanksgiving—that is a resolution, please accept it; but this has shaken me up a good deal—thank you for that. Yes it really would be wonderful to kneel together at the Altar again, really before you, but it is at home I want her most; help

⁶ Thornton, p. 89.

⁷ Thornton, p. 91.

⁸ Thornton, p. 178.

⁹ Thornton, p. 93.

me to see things in proper perspective.

*"Jesus Christ, Son of God; now I really cannot do this but I am going to have a jolly good try—'Thy will not mine be done'— Oh dear, pretty hopeless, but accept it please, and supply what it lacks. All Glory to you."*¹⁰

This prayer is also exaggerated and is more 1950s England than 2018 America. But I think you get the idea. And it has the following things going for it: "It is honest both in expression and content,"¹¹ and it leads to self-examination. "Real petition, irrespective of content, leads automatically into self-examination. . . . We cannot face Christ squarely without consciousness of our particular sins: 'Depart from me for I am a sinful man O Lord,' [Peter said to Christ.] It is no accident that in [the Lord's Prayer, the] petition—'give us this day our daily bread'—is immediately followed by confession 'and forgive us our trespasses . . .'"¹²

Finally, the second prayer "is creative in that it forces us to absorb a good deal of doctrine and demands much moral effort of the will. It brings us right up against the really big things — Providence, Atonement, the three-fold Church, Christology, nature and Grace, natural and supernatural . . . Such prayer really is, to use a rather unfortunate word, 'helpful,' and it is . . . to use an even more unfortunate word, 'answered.'"¹³

Thornton believes all prayer is answered "so long as it is not made in inflexible self-will; that is, all prayer is answered if it is of the kind that God can receive, though our stubborn spiritual ears might not hear what the answer is. The better word therefore, and the better attitude, is that our prayer should be 'received' or 'accepted,' and this is taught very clearly in the *Book of Common Prayer*. Here the idea of 'answered' prayer is nowhere to be found, yet that prayer should be heard, or accepted or received is plainly requested in the collects for Epiphany I and II, Lent III, Easter III and IV, Trinity I, III, X, XII, XXIII; amongst many others."¹⁴

Next time I'll talk about intercession. Intercession and petition are both based on 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. Intercession and petition often overlap which is why petition and intercession are sometimes referred together as supplication.

¹⁰ Thornton, pp. 93, 94.

¹¹ Thornton, p. 94.

¹² Thornton, p. 94.

¹³ Thornton, p. 96.

¹⁴ *Ibid.*

Senior Warden's Report

Greetings from your senior warden.

We appreciate the comments and recommendations from all of you that have invested the time to insure our webpages are representative of our Church and congregation. If you have questions or recommendations, please speak to Bob.

Bob and I attended a seminar on dealing with an armed intruder on 13 September. The seminar was sponsored by Church Mutual, our insurance company, and was very informative. We are aligned with preventive measures and planning and have taken most of the recommended actions already, we do need to conduct an exercise in the near future.

Our annual picnic was a resounding success by all measures, good people/ good food/ sufficient games/ great fellowship. My thanks to everyone who helped shop for food stuffs, set up and/ or clean up. Keller's provided some of the best corn I've cooked over the last several years.

We were able to trap a possum next to the front doors and ended that occupation but discovered another tenant under the back stoop again. Ever the hospitable person, Bob hung Christmas lights up for the visitor.

I look forward to seeing you all at Church.

Dan Brush
Bishop's warden



Annual Mitten Tree Collection
begins
Sunday, November 25th

Accepting
Mittens, Hats and Scarves
to hang on the tree in the
Narthex
and be distributed by area
schools in December.

Fun and Games for All Ages at the Annual Family Picnic, Sunday August 5th



Outreach



48 backpacks! We delivered 48 backpacks, filled with school supplies, to three Elementary schools. The parish purchased the backpacks and the ACM, ACW and Outreach paid for the supplies. Thank you for your tremendous support of the Backpack Project. We spent more than 48 “man” hours shopping, sorting, packing and delivering the backpacks. Thank you so much to our youngest helpers for packing all the supplies into the backpacks. It is a very big job. The schools were very grateful for the gifts we delivered.

As we approach the Fall season we will be preparing for our next projects. We will be announcing details of the Mitten Tree and the Giving Tree (Ornament Project) in November. We may also be able to assist with Winter Outerwear. Stay tuned.

Thank you again. You can all be proud of helping the local school children.

Your Outreach Committee:

Deacon Wilson
Libby Bolton
Carol O’Sullivan
Sue Peterson
Sue Ross



Ordinary Saints

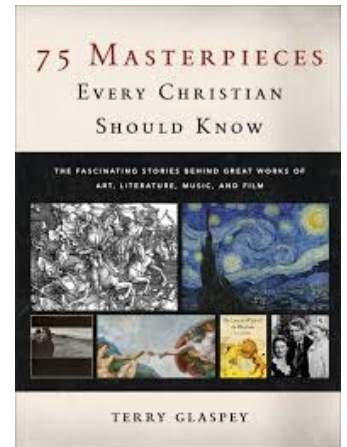
The ordinary saints, the ones we know,
Our too-familiar family and friends,
When shall we see them? Who can truly show
Whilst still rough-hewn, the God who shapes our ends?
Who will unveil the presence, glimpse the gold
That is and always was our common ground,
Stretch out a finger, feel, along the fold
To find the flaw, to touch and search that wound
From which the light we never noticed fell
Into our lives? Remember how we turned
To look at them, and they looked back?
That full-eyed love unserved us, and we turned around,
Unready for the wrench and reach of grace.
But one day we will see them face to face.

Malcolm Guite

Church Library

I have only put one book on display this month. I really want you to look at it and I hope many of you will take an opportunity to take it from the shelf before or after Mass; check out the table of contents and pick one of the masterpieces included and read the two to four pages of notes about it. Bet you will learn something new, and inspiring. I did.

75 Masterpieces Every Christian Should Know: The Fascinating Stories Behind Great Works of Art, Literature, Music and Film contains information about 75 items from the worlds of art, books, music and yes, film. The time frame spans 300 AD to 2011: the art in the Roman Catacombs to a film, *The Tree of Life*. Some items included you may not think of traditionally Christian, but the author includes his reasons for inclusion. There are some expected items included, such as *The Chronicles of Narnia* and *Lord of the Rings*, but, *Pride and Prejudice*? I was drawn to some of the stories included about some of our favorite hymns and songs. The information included on “*I Will Move On Up a Little Higher*” performed by Mahalia Jackson, a gospel singer, is worth the read. Copies of the artwork discussed are included. Sources are listed and there are notes for further reading at the back of the book.



Were some of your favorites included? I would love to know if you have favorites, of those included, or those not included. Please, let me know.

Don't forget William Barclay's commentary for the readings listed in the *Book of Common Prayer*. The commentaries are on the display shelf next to a note about them. If I can help you locate other commentary for Morning Prayer, please let me know. The commentaries can be extremely helpful in understanding the selected passages for each day.

I love questions, comments and suggestions. Please contact me.

Happy reading!

Sue Peterson
Parish Librarian

November 4th



Church School

The excitement was real on September 9th! After the blessing of the children by Bishop before the sermon, Mae and Tayo rushed to attend the long anticipated Sunday school session with Mrs. Yvette Drayton and Mrs. Judith Nimakoh. The following Sunday, Isabelle Ruff led Tiwa, Rola, Emeka and Ayo through the Lord's prayer. They also listened eagerly to the exciting story of Noah while exploring the animals in the ark.

Parents and caregivers of young ones everywhere are very aware of the start of school as they struggle to juggle calendars and activities! I am reminded of a song I sang when I was younger -

**O Jesus we are well and strong,
And we can run about and play;
But there are children who are sick,
And have to lie in bed all day.**

**We thank Thee for health and strength;
And loving Lord, we pray Thee bless
The children who are weak and ill
And suffer pain and weariness.**

**Lord, give us thoughtful, loving hearts,
Show us kind deeds which may be done
By us, for Jesu's sake, to help
Some sad or suffering little one.**

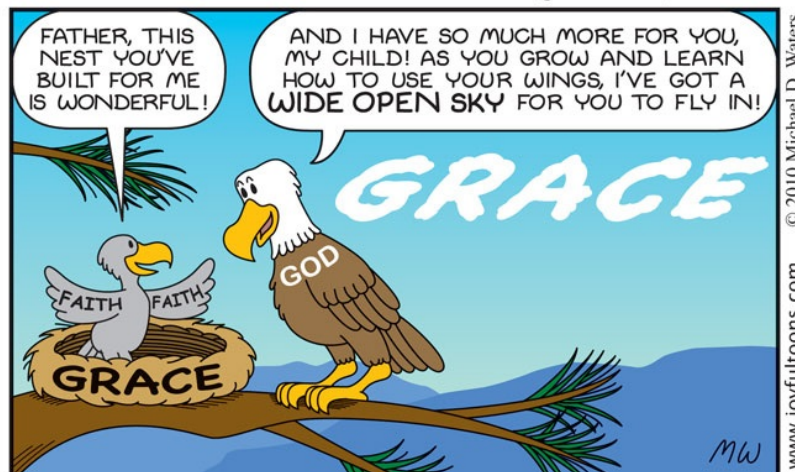
Edith Florence Boyle MacAlister

We thank God for His many blessings. Please continue to pray for the Lord's protection on all children and that through them His name may be glorified.

Jennifer Akinyemi

GROW IN GRACE

A Joyful 'toon by Mike Waters



But grow in the grace and knowledge of our Lord and Savior Jesus Christ. To him be glory both now and forever! Amen.

— 2 PETER 3:18 NIV

Dates and Events to Remember

SERVICES

(except where indicated)

Sunday mornings at 9:30 am - Holy Eucharist

Wednesday evenings at 7:00 pm - Mass

Fridays are days of Abstinence

October

Sunday, October 7 - **Trinity 19**

Sunday, October 14 - **Trinity 20**

ACM & ACW meetings

Thursday, October 18 - **Feast of St Luke**

ACW luncheon see Narthex for details

Sunday, October 21 - **Trinity 21**

Vestry meeting

Sunday, October 28 - **St Simon and St Jude (Trinity 22)**

November

Thursday, November 1 - **All Saints Day**

Friday, November 2 - **All Souls Day**

Sunday, November 4 - **All Saints Day Mass**

DST Ends - Clocks back 1 hour

Wednesday, November 7 - **All Souls Day Mass**

Saturday, November 10

Vestry meeting with Bishop Upham 1:00pm

Sunday, November 11 - **Trinity 24**

Bishop Upham's visit to All Saints

Thursday, November 15

ACW luncheon see Narthex for details

Sunday, November 18 - **Trinity 25**

Vestry meeting

Wednesday, November 21 - **NO MASS**

Thursday, November 22 - **Thanksgiving Day**

9:30 am Mass

Sunday, November 25 - **Sunday Next Before Advent**

Mitten Tree Collection begins

Friday, November 30 - **St Andrew**

December

Saturday, December 1

Annual Parish Christmas Party

*"Trust in the **past** to God's mercy, the **present** to God's love and **future** to God's providence."*

St Augustine of Hippo

All Saints Anglican Church

Traditional Episcopal
Using the
1928 Book of Common Prayer

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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)