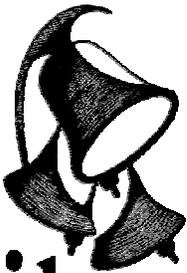


The Bells of St. Giles



St. Giles
Episcopal Church
Northbrook, Illinois

Volume 58 Issue 6
June 2012

Episcopal Spiritual Life Renewal: An Update

A number of you took the Episcopal Life Renewal survey during Lent — thank you for that! In late February, Cynthia Hallas and Margaret Pearson attended a preparatory session for analyzing the results; then during Easter week the Rector attended a meeting with Bishop Lee, members of his staff, and the 11 other rectors whose parishes are participating in the pilot program for our diocese. As a result of that, a group of parishioners has been called together to analyze the results of the Survey, and to begin to map a way forward based on the results. The process calls for four workshops, each with its own distinct agenda. These sessions are very specific and are the same for all participant parishes. Members of our workshop team are Margaret Pearson (facilitator), Bill Baker, Meredith Brooks, Jim Brown, Eleanore Chambers, Chris DeWitt, Colette Dim, Jan Hutchins-DeWitt, Curt Jones, George Miller, Melly Schwartz, Gloria Simon, Nancy Stoddard, and the Rector.

The group is operating under a confidentiality agreement until the meetings are completed, after which time the congregation will be informed of the results and the suggestions of the group for how to move forward. Please keep the group in your prayers; this is crucial work for the future of the parish. We are being ably supported by the Diocese of Chicago and by Church of the Holy Spirit, Lake Forest (the first parish in our diocese to take the survey). As one of the 12 pilot parishes in our diocese we will not only discover how it will enrich our spiritual life, but will help set the stage for future churches to become involved.

In the meantime, we ask that you keep the workshop team in your prayers. The following prayer of discernment may be helpful:

Almighty and everliving God, source of all wisdom and understanding, be present with us as we consider the renewal and mission of our congregation. Teach us in all things to seek first your honor and glory. Guide us by your Holy Spirit to perceive what is right, and grant us both the courage to pursue it, and the grace to accomplish it; through Jesus Christ our Lord. Amen.

Musical Instruments in the Garden!

Our annual “Gather in the Garden” outdoor service will take place on Sunday, June 10, at 10:15 a.m. Musicians of all ages are encouraged to bring out their instruments to play and lead on the hymns. Please let Jim Brown know by June 3 if you can participate. Jim plans to get music to you during that week and then have one rehearsal on the day of the service, at 9:30 a.m.

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Our Schedule

Sundays

Holy Eucharist — 8:00 AM

Christian Formation — 9 AM

Holy Eucharist — 10:15 AM

3rd Sundays of the Month

Healing & Anointing
at both services

Thursdays

Evening Prayer — 4:30 PM
(prayer room, ed. bldg.)

**St. Giles
Episcopal Church**

3025 Walters Ave.
Northbrook, IL 60062
Phone: 847-272-6622
Fax: 847-272-7664
www.saint-giles.org

Office Hours

Monday: By appointment
Tues-Thurs: 9 AM - 2 PM
Friday: Office closed

Diocese of Chicago

The Rt. Rev. Jeffrey D. Lee,
Bishop

The Rt. Rev. C. Christopher
Epting, Assisting Bishop

Vestry

George Miller,
Senior Warden

Linda Williams,
Junior Warden

Ellie Bonebrake

Jim Brooks

John Hanzel

Martha McGuire

Steve Maroulis

Pat Miller

Mike Piskel

Gloria Simon

Nancy Stoddard

Tracey Solano, Clerk

Gloriann Harris, Treasurer

Ned Libby, Bookkeeper

Tom Page, Parish
Chancellor

Staff

The Rev. Cynthia J. Hallas
Rector

The Rev. Lee Gaede, Deacon

The Rev. Belinda Chandler
Priest Associate

Jim Brown
Director of Music

Esther Freilich
Parish Administrator
admin@saint-giles.org

Rector's Reflection: "Middle Tint"

In her recent book, *Still: Notes on a Mid-Faith Crisis*, Lauren Winner of Duke Divinity School writes about the artistic term "middle tint" in light of the spiritual life. Middle tints are the subdued hues that comprise most of what we take in when we look at a painting. The vivid colors may get our attention, but it is the middle tint that allows those colors to take center stage without making the visual too intense to look at. These shades of gray, brown, taupe, etc. provide shadow, depth, and perspective. Without the middle tint, most paintings would lose any sense of realism. Applied to life, the middle tint is where most of us live, most of the time.

As the Church enters the season after Pentecost, also known as ordinary time (not ordinary as in dull or routine but as in ordered and organized), I find myself thinking that we have reached the "middle tint" of the liturgical year. Gone is the standard progression of festal occasions preceded by times of reflection and penitence; gone, too, are the occasions for celebration of particular events in the life of Jesus (his annunciation, birth, baptism, temptation, death, resurrection, and ascension). Instead, we have a steady stream of gospel readings that showcase Jesus' teachings, miracles, and interactions with his disciples and others. Sundays in ordinary time do not offer the occasions that bring large crowds of people into churches or that we spend lots of preparation leading up to: we plan carefully for Christmas and Easter liturgies and try to enhance the season of Lent with special offerings, but how excited does anyone get about the umpteenth Sunday after Pentecost? Still, the scriptures we read during this extended season and the stories they tell help us understand what it means to take our faith into the world on an everyday basis. They provide perspective on the larger-scale events.

Winner suggests "middle tint is the palette of faithfulness."¹ Lacking feasts and fasts (except for the occasional holy day such as Transfiguration or All Saints — nothing very "middle tint" about either of those!), ordinary time leaves us with a steady stream of stories about regular folks like us encountering the presence of God in the person of Jesus in relatively quotidian circumstances. In such encounters, our faith is challenged and strengthened on a daily basis. In such encounters, common stuff becomes holy and God is revealed.

Cynthia +

¹Winner, Lauren: *Still: Notes on a Mid-Faith Crisis*, HarperOne, 2012, p. 190.

Walk Club Returns

Please join us! The weather can be iffy and our schedules can be tight, but we hope to keep walking as a group again this summer. All are welcome. We started the season off on Memorial Day by walking the Techny basin. Email or call me (george.miller@mssb.com or 312-848-9487) to find out when and where we're walking!

— George Miller

Parish Roster —

Baptism: Kody Victor Chambers
May 27, 2012

Bells Break

As usual, *The Bells of St. Giles* will be taking a brief summer break by combining its July and August editions. Look for us again in late July.



June Birthdays & Anniversaries

Birthdays:

- 4 Mary Reid
- 13 Linda Jariabka
- 19 Maureen Hanzel
- 29 Ron Dim
- Lyle Dean Lebsack

Anniversaries:

- 2 Lynne & Gil Adams
- 3 George & Adrienne Miller
- 7 Lee & Bruce Gaede
- 8 Anne & Merlin Lehman
- 15 Steve & Nancy Maroulis
- 25 Ted & Linda Chabraja

Poetry Musings

We are now in what is called Ordinary Time in the church year, a long period that follows the Day of Pentecost and ends with Advent. The word "ordinary" has many associations and meanings: everyday, normal, typical, usual, common. We tend not to pay attention to what is ordinary. This poem turns the significance of the ordinary on its head.

"Refugee Mother and Child" was written during the time of the Biafran war in Nigeria by the acclaimed Nigerian writer Chinua Achebe. Though the scene described is from a particular time and place, we know as we read that it could be describing many such scenes throughout the world at this moment — they are all too ordinary. Achebe uses realistic details to create the refugee life of the mother and child. It is not easy reading. What has become normal in their world are foul odors, starving children, suffering, and hopelessness. In that world the mother's careful and loving combing and parting of her son's hair, what in another time would have been "a little daily/act of no consequence," is anything but ordinary. The poet likens it to a ritual to prepare her son for burial. Achebe widens our vision and opens our hearts.

— Linda Williams

REFUGEE MOTHER AND CHILD

No Madonna and Child could touch
That picture of a mother's tenderness
For a son she soon would have to forget.
The air was heavy with odors

June Lectionary Readings

June 3 - Trinity Sunday

- Isaiah 6:1-8
- Psalm 29
- Romans 8:12-17
- John 3:1-17

June 10 - Pentecost 2

- 1 Samuel 8:4-11, (12-15), 16-20, (11:14-15)
- Psalm 138
- 2 Corinthians 4:13-5:1
- Mark 3:20-35

June 17 - Pentecost 3

- 1 Samuel 15:34-16:13
- Psalm 20
- 2 Corinthians 5:6-10, (11-13), 14-17
- Mark 4:26-34

June 24 - Pentecost 4

- 1 Samuel 17: (1a, 4-11, 19-23), 32-49
- Psalm 9:9-20
- 2 Corinthians 6:1-13
- Mark 4:35-41

Of diarrhea of unwashed children
With washed-out ribs and dried-up
Bottoms struggling in labored
Steps behind blown empty bellies. Most
mothers there had long ceased
to care but not this one; she held
a ghost smile between her teeth
and in her eyes the ghost of a mother's
pride as she combed the rust-colored
hair left on his skull and then —
singing in her eyes — began carefully
to part it . . . In another life this
would have been a little daily
act of no consequence before his
breakfast and school; now she
did it like putting flowers
on a tiny grave.

— Chinua Achebe
Beware Soul Brother

Treasurer's Report

As of April 30, 2012, total offerings received: \$75,800; total revenue received: \$80,950; total expenses incurred: \$69,500; net income (unadjusted): \$11,450; cash in checking (unadjusted): \$70,700. A full treasurer's report is scheduled to appear in the next issue of *The Bells*, due out in late July.



St. Bede's Bible Belt

In the Dewey Decimal System, used for arranging books in our St. Bede's Library, the 200s are devoted to religion, ranging from "Christian Philosophy" (201) to "Islam" (297). And, yes, we have our own slot: 283 for "Anglican." The 220s are sometimes known as the Bible Belt because (you guessed it) that's where the Bibles reside.

The earliest resident in St. Bede's 220s, as you would expect, is the **King James Version** (1611); we have three copies, including a large-type edition (220.5/KJV and, for the large-type volume, 220.5/KJL). Although modern versions provide more accurate translations of the original languages, the dignity and grandeur of the KJV make it a literary masterpiece, and it has had a strong influence on the English language. (When you hear Winston Churchill's war-time speeches you hear the cadences of the King James Version.)

The Complete Bible: An American Translation (220.5/GOO), sometimes known as the **Goodspeed Bible**, was published in 1939 by the University of Chicago Press. The Old Testament was translated by J.M. Powis Smith and a group of scholars (working as individuals, not a committee); the New Testament was the sole work of Edgar J. Goodspeed. Goodspeed's goal was to use "the common language of everyday life."

The Revised Standard Version (220.5/RSV), published in 1952, was a revision of the American Standard Version, which had been published in 1901. The New Revised Standard Version, copies of which are found in our pews, is a revision of the RSV in more modern English and using some new translations of early sources.

The New World Translation of the Holy Scriptures (220.5/NWT), published in 1961 by the Watch Tower Bible and Tract Society, is the Bible distributed by the Jehovah's Witnesses. It is an original translation from Hebrew, Greek, and Aramaic texts.

Jerusalem Bible (220.5/JB), noted for its literary elegance, is a Roman Catholic Bible based in part on a French translation done by Dominican friars in Jerusalem. It was published in 1966.

The Living Bible (220.5/LIV, published in 1971) and **The Children's Living Bible** (220.5/GEN, published in 1972) are not translations, but paraphrases of the American Standard Version of 1901. The Children's Living Bible is written at the third-grade level and contains colored illustrations and eight pages of maps. Because of its small typeface, it is probably designed to be read to children, rather than for them to read themselves.

The New American Standard Bible (220.5/NASB) from 1971 is a revision of the 1901 American Standard Version that provides a more literal translation than the Revised Standard Version.

Good News Bible: Today's English Version (220.5/GNB), 1976, is a non-literal but accurate translation published by the American Bible Society. It avoids a Biblical vocabulary and is considered especially appropriate for younger readers and the unchurched.

— Doug Downey

A Labyrinth Is Coming to St. Giles

You may remember that St. Giles received a grant from the Diocese of Chicago to create a labyrinth on our grounds. Labyrinths have been built since ancient times, and they provide a beautiful and gentle experience of meditation. The Labyrinth Committee at St. Giles has been meeting for several months to consider what kind of labyrinth we might create, where it will be placed, what kinds of materials will be used, and how we can best use the grant money. We are now moving forward with some decisions. The labyrinth will be situated in the southwest corner of the property, with its entrance between two of the lovely trees already growing there. The type of labyrinth is called a seven-circuit design, also known as a Cretan labyrinth. We are investigating using a grass path with pavers outlining the edges of the path. This combination would be low maintenance, a major consideration. The area around and extending from the labyrinth would have some plantings, benches, and a walk that could gently curve among the trees.

The committee is enjoying working on this project and has high hopes for transforming the south side of our property into an inviting, prayerful, peaceful space. Please ask us any questions you may have as the plans proceed. My fellow committee members are Ellie Bonebrake, Meredith Brooks, Jim Brooks, Belinda Chandler, Colette Dim, Cynthia Hallas, Adrienne Miller, and Tracey Solano. And don't be alarmed if you see spray-painted lines in the grass: they will be the first evidence of a labyrinth-in-the-making!

— Linda Williams for the Labyrinth Committee



Pastoral Care Team: Response to Parishioner Needs

The Pastoral Care Team wanted you to be further aware of our work through the following. If you have any questions, please feel free to contact me.

Prayer Chain: This confidential list of parishioners and non-parishioners comprises individuals who are prayed for by first name only and whose situation is revealed only to the extent those individuals or their family wishes. The prayer chain is activated by request through contacting the Rector or Anne Lehman, who chairs this ministry. If you have an interest in serving on the prayer chain, please contact Anne or the Rector.

Public Prayer List (Prayers of the People on Sunday mornings): With this list, persons are prayed for during the Sunday church services. This list is published in the Sunday bulletin and read during the Prayers of the People. Only a first name is used here as well, and there is no mention of the reason an individual on the list is in need of prayer. It's up to you how much information you want made available to members of the Pastoral Care Team.

When parishioners contact the Rector or the Parish Administrator, Esther Freilich, with a request to place their own name on this list, their names remain until they personally ask to be removed. However, if you place someone else on the prayer list, that name will only remain for the rest of the month. Please contact the parish office to renew these names for the following month. (Please do this each month.) You are invited to take home a copy of the Sunday bulletin and to keep those on the list in your own prayers; God knows full names and situations and accepts the prayers of all who care.

From the Senior Warden

It is difficult for me to write about a memorial service, but I feel that I would be overlooking something very important if I didn't express my gratitude to everyone in our parish family for the way Polly's memorial service was carried out.

The response from our devoted clergy, our dedicated staff, and our committed parishioners was truly wonderful. Polly's family appreciated everything that we were able to do, and their love for Polly was certainly obvious in the way they also participated.

Before you call the office, please be sure to ask those whom you are placing on the list if you have their permission to do so. Please let them know that you and others will be praying for them. And always assure them of their privacy.

Lay Eucharistic Ministers (LEM): These are individuals trained by our Deacon, Lee Gaede. With the blessing of the parish members present at the Sunday service, the LEMs (they go 2 x 2) take sacraments consecrated at the altar to those unable to physically join us in church. This is essential to keep such members of the parish connected with us. This applies whether those who cannot be with us are hospitalized, in a care or rehab facility, or are at home.

Funeral Receptions: Families are invited to provide a reception following a funeral, using either the undercroft or the narthex. If they choose to do this, we will provide two or three parishioners to assist by preparing coffee and cleaning up the kitchen and emptying the trash.

Grievance Cards: These are sent at the end of the year after the loss of a family member to let the family know we are still praying for them.

Volunteer Sign-Up List: There will be a list in the narthex where any parishioner can offer to help reach out to those in specific situations. Sign up with your name and phone number. You will be called in rotation and can always ask to be reassigned to a future situation if the time we call isn't convenient. Check any or all jobs you are willing to help with: meals, phone visits, personal visits, driving, cards, etc.

— Mary Reid
Pastoral Care Team Chair

Because of the way Polly worshipped and served God with us over so many years, it was important to each of us, I think, that her memorial would properly express our feelings. And it did. We should all be thankful to God that we were able to do what did. While I never look forward to services such as these, I am lucky to belong to a parish like ours where love can overcome grief.

— Gratefully,
George Miller



Parish Devoted: We Keep Saying Yes to Love

For we are God's servants, working together; you are God's field, God's building. According to the grace of God given to me, like a skilled master builder I laid a foundation, and someone else is building on it. Each builder must choose with care how to build on it. For no one can lay any foundation other than the one that has been laid; that foundation is Jesus Christ."

— The Apostle Paul, 1 Corinthians 3:9-11

Reading this passage recently reminded me of the last all-parish annual meeting. Bill Perley was ending his term as senior warden. All others had presented their reports by title, but Bill stood to thank the congregation for "how much really good work people are doing around here." He continued, "Many are here today, some are recently departed, and some decades ago, who created a foundation I was able to rely upon and it made my efforts so much more rewarding that I was able to carry on."

A foundation to rely upon. Is that not a beautiful gift to receive and to share? It is something solid to build spiritual lives upon, and it offers the opportunity to be part of something much greater than ourselves. We are often instructed in the world to "just say no" and to guard against "being used" by others. Volunteering can become too much and, even at church, it is okay to say no sometimes.

I have volunteered for jobs at St. Giles that I never imagined I would have done when I first came to this parish. For instance, I felt far too self-conscious to be comfortable donning a white robe and being "up front" with the altar party instead of seated in the pews. But, when my son Coleman, a torchbearer, was once so worn out he could not be budged from bed on a Sunday morning, I offered to substitute for him last minute. Soon after, I became a torchbearer, too. It has proven a blessing to me. One highlight was "torching" at Belinda Chandler's ordination here. I will never forget that beautiful, glowing occasion in the nave.

Another time, Cynthia asked me to be clerk of the vestry. Jim Rigas had done it for years and wanted to let it go. I had never recorded minutes at a meeting of any sort and was unsure about it, but I said yes and hoped my newspaper reporter training would see me through okay. Attending the meetings and getting to better know the needs of the church and the vestry members who, like Bill Perley,

Congratulations, Graduates!

Congratulations to those connected with the parish who are graduating from high school or college, receiving advanced degrees, or completing other programs of study.



Brett Ciccarello

(grandson of Nancy Stoddard)
University of Oregon

Bachelor of Fine Arts, Concentration in Digital Arts

Noël Hanzel

Case Western Reserve University
Joint Bachelor of Science Degree in
Computer Science & Cognitive Science

Edward Hirsch

(son of Bonnie Frankel)
University of Montana, Missoula
Juris Doctor

Hayley Robinson

(granddaughter of Bob Robinson)
The Peddie School, East Windsor, New Jersey
to Vanderbilt University

Steven Dean Schwartz

University of Iowa
Bachelor of Business Administration in Marketing

serve it in rotation, has brought countless blessings to my life.

These are just two examples of work that I did at first half-heartedly but that wound up bringing me such learning and love. Nowadays I feel that, through the people and the work of this beloved little church of St. Giles, God has blessed me so greatly and repeatedly that I try to set aside my fears and, inspired by the model of others here, keep saying yes whenever possible.

— Thanks,
Tracey (trsolano@comcast.net)



ST. GILES EPISCOPAL CHURCH ~ JUNE

Sun	Mon	Tue	Wed	Thu	Fri	Sat
<p><i>Campanella Choir uses the church on Sundays from 2:30 - 8:00 PM</i></p>					<p>1 Office Closed</p> <p>Bible Study 9:30 AM</p>	<p>2 Campanella Choir 9 AM - 4 PM</p> <p>Overeaters Anonymous 11 AM – 12:15 PM</p>
<p>3 Trinity Sunday</p> <p>8 AM: Holy Eucharist 9 AM: Formation 10:15 AM: Holy Eucharist</p>	<p>4 Office Hours by Appointment</p> <p>Coffee @ Caribou, 1-2:30 PM Yoga Class, 7 PM</p>	<p>5 Campanella Choir, 5 - 8 PM Good News Committee Meeting, 7:30 PM</p>	<p>6 Campanella, 6 - 8:30 PM</p>	<p>7 Evening Prayer, 4:30 PM (Prayer Room)</p>	<p>8 Office Closed</p> <p>Bible Study 9:30 AM</p>	<p>9 Campanella Choir 9 AM - 4 PM</p> <p>Overeaters Anonymous 11 AM – 12:15 PM</p>
<p>10 2 Pentecost</p> <p>8 AM: Holy Eucharist 9 AM: Breakfast 10:15: “Gather in the Garden” Service & Holy Eucharist</p>	<p>11 Office Hours by Appointment</p> <p>Coffee @ Caribou, 1-2:30 PM Yoga Class, 7 PM</p>	<p>12 Cathedral Shelter Pick-Up Campanella Choir, 5 - 8 PM</p>	<p>13 Campanella, 6 - 8:30 PM</p>	<p>14 Evening Prayer, 4:30 PM (Prayer Room)</p>	<p>15 Office Closed</p> <p>Bible Study 9:30 AM</p>	<p>16 Campanella Choir 9 AM - 4 PM</p> <p>Overeaters Anonymous 11 AM – 12:15 PM</p>
<p>17 3 Pentecost Healing/Anointing</p> <p>8 AM: Holy Eucharist 9 AM: Formation 10:15 AM: Holy Eucharist</p>	<p>18 Office Hours by Appointment</p> <p>Coffee @ Caribou, 1-2:30 PM Yoga Class, 7 PM</p>	<p>19 Campanella Choir, 5 - 8 PM Vestry Meeting, 7:30 PM</p>	<p>20 Campanella, 6 - 8:30 PM</p>	<p>21 Evening Prayer, 4:30 PM (Prayer Room)</p>	<p>22 Office Closed</p> <p>Bible Study 9:30 AM</p>	<p>23 Campanella Choir 9 AM - 4 PM</p> <p>OA 11 – 12:15 Stitches & Sack Lunches 12:30 – 3 PM</p>
<p>24 4 Pentecost</p> <p>8 AM: Holy Eucharist 9 AM: Formation 10:15 AM: Holy Eucharist</p>	<p>25 Office Hours by Appointment</p> <p>Coffee @ Caribou, 1-2:30 PM Yoga Class, 7 PM</p>	<p>26 Campanella Choir, 5 - 8 PM</p>	<p>27 Campanella, 6 - 8:30 PM</p>	<p>28 July/August Bells Submissions Due Evening Prayer, 4:30 PM (Prayer Room)</p>	<p>29 Office Closed</p> <p>Bible Study 9:30 AM</p>	<p>30 Campanella Choir 9 AM - 4 PM</p> <p>Overeaters Anonymous 11 AM – 12:15 PM</p>



St. Giles Church
3025 Walters Avenue
Northbrook, IL 60062-4399

www.saint-giles.org

Look for us on Facebook!

Time-Sensitive Material



From the Deacon's Desk



Sometimes I find that someone else can say something I wish to say much more eloquently than I. This happened to me recently. I would like to share an essay with you about contemplation, especially as it relates to knitting. It is from the book *Knitting into the Mystery*, by Susan S. Jorgensen and Susan Izard.

Everyone seems to be knitting these days: it's *the* handicraft of the hour. What is the attraction of this ancient art? Knitting provides an antidote to the current chaos of modern life. Its very nature helps us slow down and pay attention: its spirit invites contemplation.

The word *contemplation* has become a familiar, perhaps even overused, word for those who follow a spiritual path. Seekers learn about it, practice it, long to master it. ... [M]y first exposure to what I thought was contemplation were those dramatic storybook paintings of saints tied to the stake, their eyes gazing upward toward heaven. In my young mind and vivid imagination, contemplation was reserved for nuns and priests and truly holy people, and the more torture they endured, the better. Contemplation was definitely not for the faint of heart, and certainly not meant for ordinary folk.

My favorite explanation of contemplative presence is Walter Burghardt's article, "Contemplation: A Long, Loving Look at the Real." He wisely suggests that, in our search to be contemplative, we learn five things:

- how to inhabit the desert
- how to develop a feeling of festivity
- how to play
- how to refrain from possessing the object of our delight
- how to make friends with people we know have taken a long and loving look at the real

Burghardt's points speak to my own experience of contemplative presence in the middle of my knitting circle and in the quiet of my living room as I knit beside the fire on cold winter nights.

In Christ's Service,
Lee Gaede
leegaede@aol.com; 847-702-0891