

St. Andrew's Anglican Church
18001 94th Ave., Tinley Park, IL 60487
(708) 614-7404 www.andrewrec.org

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**OCTOBER
2016**

The Very Reverend
Frank M. Levi, M.A.
Rector

Rev. Derrick Hassert, Ph.D.
Curate

Rev. Phil Tjoelker,
Assisting Minister

**Steven Alspach William Nash,
Ben Oluwole, Yemi Onayemi,
Dr. Richard Oni**
Lay Readers

Michael Agunloye, Cheryl Yapp
Lectors

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I BELIEVE IN GOD

The following is the first chapter of the book Affirming the Apostles' Creed written by the great Anglican scholar J. I. Packer. We would highly recommend this book for your reading.

When people are asked what they believe in, they give not merely different answers, but different sorts of answers. Someone might say, "I believe in UFOs"—that means, "I think UFOs are real." "I believe in democracy"—that means, "I think democratic principles are just and beneficial." But what does it mean when Christian congregations stand and say, "I believe in God"? Far more than when the object of belief is UFOs or democracy.

I can believe in UFOs without ever looking for one and in democracy without ever voting. In cases like these, belief is a matter of the intellect only. But the Creed's opening words, "I believe in God," render a Greek phrase coined by the writers of the New Testament, meaning literally: "I am believing into God." That is to say, over and above believing certain truths *about* God, I am living in a relation of commitment to God in trust and union. When I say "I believe in God," I am professing my conviction that God has invited me to this commitment and declaring that I have accepted his invitation.

The word *faith*, which is English for a Greek noun (*pistis*) formed from the verb in the phrase "believe into" (*pisteuo*), gets the idea of trustful commitment and reliance better than belief does. Whereas *belief* suggests bare opinion, *faith*, whether in a car, a patent medicine, a protégé, a doctor, a marriage partner, or what have you, is a matter of treating the person or thing as trustworthy and committing yourself accordingly. The same is true of faith in God, and in a more far-reaching way.

It is the offer and demand of the object that determines in each case what a faith-commitment involves. Thus, I show faith in my car by relying on it to get me places, and in my doctor by submitting to his treatment. And I show faith in God by bowing to his claim to rule and manage me; by receiving Jesus Christ, his Son, as my own Lord and Savior; and by relying on his promise to bless me here and hereafter. This is the meaning of response to the offer and demand of the God of the Creed.

Sometimes faith is equated with that awareness of "one above" (or "beyond" or "at the heart of things") that from time to time, through the impact of nature, conscience, great art, being in love, or whatever, touches the hearts of the hardest-boiled. (Whether they take it seriously is another question, but it comes to



A Parish of The Reformed Episcopal Church

all—God sees to that.) But Christian faith only begins when we attend to God’s self-disclosure in Christ and in Scripture, where we meet him as the Creator who “commands all people everywhere to repent” and to “believe in the name of his Son Jesus Christ... as he commanded us” (Acts 17:30; I John 3:23; John 6:28). Christian faith means hearing, noting, and doing what God says.

I write as if God’s revelation in the Bible has self-evident truth and authority, and I think that in the last analysis it has; but I know, as you do, that uncriticized preconceptions and prejudices create problems for us all, and many have deep doubts and perplexities about elements of the biblical message. How do these doubts relate to faith? Well. What is doubt? It is a state of divided mind—“double-mindedness” is James’s concept (James 1:6-8)—and it is found both *within* faith and *without* it. In the former case, it is faith infected, sick, and out of sorts; in the latter, it belongs to struggle either toward faith or away from a God felt to be invading and making claims one does not want to meet. In C. S. Lewis’s spiritual autobiography *Surprised by Joy*, you can observe both these motivations successively.

In our doubts, we think we are honest, and certainly try to be; but perfect honesty is beyond us in

this world, & an unacknowledged unwillingness to take God’s word about things, whether from deference to supposed scholarship or fear of ridicule or of deep involvement or some other motive, often underlies a person’s doubt about this or that item of faith. Repeatedly this becomes clear in retrospect, though we could not see it at the time.

How can one help doubters? First, by *explaining* the problem area (for doubts often arise from misunderstanding); second, by *exhibiting* the reasonableness of Christian belief at that point, and the grounds for embracing it (for Christian beliefs, though above reason, are not against it); third, by *exploring* what prompts the doubts (for doubts are never rationally compelling, and hesitations about Christianity usually have more to do with likes and dislikes, hurt feelings, and social, intellectual, and cultural snobbery than the doubters are aware).

In worship, the Creed is said in unison, but the opening words are “I believe”—not “we”: each worshipper speaks for himself. Thus he proclaims his philosophy of life & at the same time testifies to his happiness: he has come into the hands of the Christian God where he is glad to be, and when he says, “I believe,” it is an act of praise and thanksgiving on his part. It is in truth a great thing to be able to say the Creed.

PARISH NEWS

Sunday School classes resumed Sept. 4 at 9:30 a.m.

Our Annual Rally Day and Church Picnic was enjoyed by all indoors on Sunday, Sept. 11, 2016. Thank you to all who helped: Brought food, kitchen work, decorating, setting up grills, tables and chairs, and special thanks to our grillers, Loretta Sellers and Will Garrison.

The Most Rev. Royal U. Grote was with us on Sunday, Sept. 11, 2016 for his annual episcopal visit. We were encouraged by the bishop’s ministry to us and pray that the Lord will continue to use him in the building of the Church. We enjoyed fellowship with him and are thankful for his continued ministry as Presiding Bishop of the Reformed Episcopal Church.

The choir resumed singing so lovely in the worship service on Sunday, Sept. 11, 2016. Thank you, Sunny & choir members for praising God with the anthem, “To Live His Song!”

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On September 25th there was a Thanksgiving Prayer for Prentice & Catherine Onayemi who were married in New York City on August 27, 2016. Prentice is the son of Yemi & Oyin. Refreshment followed in the Parish Hall. May God bless the newly weds!

UPCOMING EVENTS



LOVE INC of Tinley Park 2016 Pie Auction Fundraiser

Sat., October 1, 2016
at Faith CRC, 8383 W.
171st St., Tinley Park
2-4:30 p.m.

Please plan to attend and
taste and purchase pies.

Vote for your favorite –
a friend might win \$150!

Tickets are \$5.00.



BABY
BAPTISM Oct. 9th
& RECEPTION
following in Parish
Hall...Everyone
invited downstairs.
(Information on insert.)



OCT. 16th
COFFEE HOUR
with Dr. Richard &
Victoria Oni hosting.



BIBLE STUDY
Meeting the 2nd & 4th
Wednesdays of the
month at 10:00 a.m.
We are studying the book
of Revelation, using More
Than Conquerors by
William Hendricksen.



NEXT WORK DAY
Sat., Oct. 22nd



MEETINGS: Sundays,
Oct. 23rd and Dec. 4th



5th SUNDAY
POT LUCK Oct. 30th
Sign-up sheet in
foryer. Please list what
food(s) you are
bringing and how
many are coming.



MISSIONS OF
THE MONTH Please
pray for Love INC.
and Kim Sullivan,
Director.



October

Sophia Levi, Janet Novak, Cheryl
Yapp, Richard Nyboer, Carla
Yehnert, Ireti Olajide, Bukky
Adeofe, Annamarie Sellers,
Mojisola Oluwole, Taiwo
Omotade

OCTOBER 2016 CHURCH CALENDAR

Sunday	Monday	Tuesday	Wednesday	Thursday	Friday	Saturday
19th Sunday 2 MP & SS 9:30 a.m. HC 10:30 a.m.	3	4	5	6	7 Choir Practice 9:00 a.m.	8
20th Sunday 9 after Trinity MP & SS 9:30 a.m. HC 10:30 a.m. Baptism and Reception	10	11	12 10 am Bible Study Book of Revelation	13	14 Choir Practice 9:00 a.m.	15
16 Oxford Martyrs Day MP & SS 9:30 a.m. HC 10:30 a.m. Vestry Meeting Coffee Hour	17	18 St. Luke the Evangelist	19	20	21 Choir Practice 9:00 a.m.	22 Work Day 9:00 a.m.
22nd Sunday 23 after Trinity MP & SS 9:30 a.m. HC 10:30 a.m. Guild Meeting	24	25	26 10 am Bible Study Book of Revelation	27	28 Choir Practice 9:00 a.m. Ss. Simon and Jude Apostles	29
23rd Sunday 30 after Trinity MP & SS 9:30 a.m. HC 10:30 a.m. Pot Luck	31 Vigil of All Saints (All Hallows Eve)					