

MY DEAR THEOPHILUS

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NEWS FROM AROUND THE ANGLICAN COMMUNION

Archbishops support church training on tackling latest Ebola epidemic in DRC

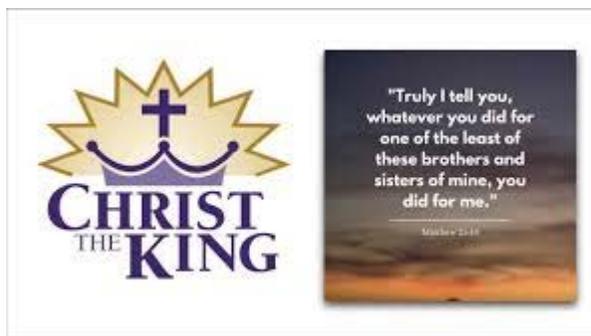


Two archbishops have backed new training for churches in the Democratic Republic of Congo, designed to help tackle the Ebola epidemic.

Pope Francis and Archbishop Justin Welby plan united visit to South Sudan



The first joint visit by a Pope and an Archbishop of Canterbury could take place in South Sudan, the Vatican and Lambeth Palace announced.



Dear Parish Family:

In his preaching, St. Paul boldly proclaimed that Jesus was Lord! Which meant that the Emperor, Cesar, was not.

The Kingship of Jesus is in stark contrast to the kingship of Cesar. While the leader of the Roman Empire used brute force to achieve the Pax Romana (the Roman peace), Jesus' Kingship was far different. From the beginning of creation, a creation which God created as an expression of His abundant love, God created us in His image so that we would carry that into creation; we were unlike anything else God had created. When humanity failed in that task by deciding that we did not need God, God in His love, became one with us so that we could become one with him, and that we call the Incarnation, Jesus.

Through His life, death and resurrection, Jesus engaged in an act of re-creation thereby making us, as Paul calls us, a new creation (2 Cor. 5:17). "New creation itself has begun ... and will be completed. Jesus is ruling over that new creation and making it happen through the witness of his church. 'The ruler of this world'

has been overthrown; the powers of the world have been led behind Jesus's triumphal procession as a beaten, bedraggled rabble. And that is how God is becoming king on earth as in heaven. That is the truth the gospels are eager to tell us." N.T. Wright, *How God Became King: The Forgotten Story of the Gospels* (2012). That is the Good News we must proclaim.

On the Feast of Christ the King, we celebrate Jesus' rule not only in our lives, but over all that is, seen and unseen. The question for us on this feast day is: Do we acknowledge that Jesus is King over our lives, or do other powers rule over us?

Your servant in Christ,

The Rev. Chester J. Makowski, Rector



The American holiday of Thanksgiving traces its roots all the way back to 1621, when colonists held a harvest feast with local natives. In 1861, Abraham Lincoln declared an official Thanksgiving day in late November. In the 1930s, President Franklin Roosevelt attempted to move the holiday a few days earlier, but after widespread discontent, eventually consented to make it an official holiday to be celebrated on the fourth Thursday of each November.

But did you know, there are at least 16 other countries that celebrate a thanksgiving day?

Three countries in particular have Thanksgiving celebrations that are nearly identical with the American custom.

Canada, America's neighbor to the north, shares many of the same Thanksgiving traditions, both culinary and cultural. Due in part to its proximity, traditions once unique to one country or the other have blended over the centuries.

Similarly, because **Liberia** was founded by freed American slaves, many American traditions, including Thanksgiving, are also celebrated in the West African nation.

In the 1800s, an American trader brought the feasting tradition to Norfolk Island, located east of **Australia**, and the tradition has remained.

The remaining countries on this list have a holiday either celebrating the autumn harvest or a celebration of gratitude, or some combination of the two. In **Germany**, an autumnal celebration known as Erntedankfest, is intended to celebrate the fruits of the fall harvest.

In **Grenada**, people celebrate and give thanks in formal ceremonies primarily in urban areas.

The Netherlands also celebrate a thanksgiving day.

More and more people are celebrating the day in the **United Kingdom**. Britons are in fact embracing American Thanksgiving. As of 2014, it was recorded that one in six Brits partake in Thanksgiving festivities. Some people celebrate because they experienced the holiday while abroad in the U.S. and fell in love with the traditions, and others celebrate because they're expats and want to keep the tradition alive.

Brazil celebrates their Thanksgiving holiday on the same day that Americans do, on the last Thursday in November. The holiday is called Dia de Ação de Graças, and apparently, many of its festivities were inspired by American traditions. The unconfirmed story of how Brazil's Thanksgiving came to be, says that the country's ambassador to the U.S. went on a trip to the States in November, sometime in the 1940s. He happened to be there to witness the way Americans celebrate Thanksgiving and loved the tradition. The ambassador came back to Brazil and proposed that they create their own version of the holiday. Brazil's Thanksgiving also has a religious element to it.

Barbados' answer to Thanksgiving comes in the form of a harvest festival. The Crop Over festival celebrates the end of the sugarcane harvest season. Beginning in June, Barbadians and tourists that travel to experience the festivities celebrate for weeks. The celebration lasts anywhere from six weeks to three months. Crop Over is a 300-year-old tradition that has its roots in the sugarcane plantations on the Caribbean island. Slaves that worked in those plantations began celebrating the end of the sugarcane harvest season, which signaled the end of their strenuous plantation labor.

Ghana's thanksgiving-style celebration is also centered around the harvest season. The Homowo festival pays tribute to the endurance of the Ga tribe's ancestors during a famine centuries ago. The Ga tribe settled on Ghana's coast and legend has it that when they arrived in Ghana, there was no food available for them to eat. The soil wasn't fertile and there was no rain for a long period of time. When the rain finally did return and the harvest was abundant, the Ga people celebrated the blessing of food with a huge and loud celebration. "Homowo" translates to "hooting at hunger," which is exactly what the Ga people did when the long famine was finally over.

Another country that celebrates Thanksgiving by way of honoring the harvest is **Malaysia**. They observe the Kaamatan harvest festival, which is celebrated in the state of Sabah in

Malaysia. It's celebrated by the native ethnic Kadazan-Dusuns people for the month of May and culminates in a two-day public holiday that's celebrated throughout the country. Rice is very important in the Kadazandusun communities, and as such rice is the main ingredient in the dishes served during the festival. Rice wines are also made and widely consumed.

Israel has their own thanksgiving known as Sukkot, or the Feast of the Tabernacles. The celebration lasts for seven days and begins on the 15th day of the Hebrew month of Tishrei. When the celebration falls on the western calendar varies, but Sukkot typically happens sometime between the months of September and October. It comes five days after Yom Kippur— the Hebrew high holiday.

In *China, Japan, South Korea*, and *Vietnam*, the celebration is tied to both giving thanks in some way and celebrating the harvest.



***FEATURED HOLY PERSON OF
THE MONTH
WILLIAM TEMPLE
Archbishop of Canterbury
6 November
(15 Oct. 1881 – 26 Oct. 1944)
By James Kiefer***

Temple's admirers have called him "a philosopher, theologian, social teacher, educational reformer, and the leader of the ecumenical movement of his generation," "the most significant Anglican churchman of the twentieth century," "the most renowned Primate in the Church of England since the English Reformation," "Anglican's most creative and comprehensive contribution to the theological enterprise of the West." One of his biographers lists him (along with Richard Hooker, Joseph Butler, and Frederick Denison Maurice) as one of the Four Great Doctors of the (post-Reformation) Anglican Communion.

Ronald Knox, in a satiric poem, described him thus:

A man so broad, to some he seem'd to be
Not one, but all Mankind in Effigy.

Who, brisk in Term, a Whirlwind in the Long,
Did everything by turns, and nothing wrong.
Bill'd at each Lecture-Hall from Thames to Tyne,
As Thinker, Usher, Statesman, or Divine.

George Bernard Shaw called him, "a realized impossibility."

Who was this remarkable person?

William Temple, 98th Archbishop of Canterbury, was born in 1881, the second son of Frederick Temple (born 1821, priest 1847, headmaster of Rugby 1857, Bishop of Exeter 1869, Bishop of London 1884, Archbishop of Canterbury 1897, died 1902). At the age of two, he had the first attack of the gout that would be with him throughout life and eventually kill him. His eyesight was bad, and a cataract, present from infancy, left him completely blind in the right eye when he was 40. However, he was an avid reader, with a near-photographic memory, and once he had read a book, it was his. He was a passionate lover of the music of Bach. In literature, his special enthusiasms were poetry (Browning and Shelley), drama (the Greeks and Shakespeare), and a few novels, especially *The Brothers Karamazov*. He believed that theological ideas were often explored most effectively by writers who were not explicitly writing theology.

He was at Oxford (Balliol) from 1900 to 1904, and was president of the Oxford Union (the debating society of the University). Here he developed a remarkable ability to sum up an issue, expressing the pros and cons so clearly and fairly that the original opponents often ended up agreeing with each other. This ability served him in good stead later when he moderated conferences on theological and social issues. However, it was not just a useful talent for settling disputes. It was, or developed into, an important part of his philosophy, a belief in Dialectic, derived from Hegel and from Plato. He thought that beliefs and ideas reach their full maturity through their response to opposing ideas.

In 1906, he applied for ordination, but the Bishop of Oxford would not ordain him because he admitted that his belief in the Virgin Birth and the Bodily Resurrection of Jesus was shaky. However, Davidson, the Archbishop of Canterbury, after a careful examination, decided that Temple's thought was developing in a direction that would inevitably bring him into an orthodox position, and decided to take a chance on ordaining him (deacon 1909, priest 1910). He may be said to have won his bet, in that

by 1913 Temple had indeed committed himself fully to the orthodox position, and could write: "I believe in the Virgin Birth...it wonderfully holds before the imagination the truth of Our Lord's Deity and so I am glad that it is in the Creed. Similarly I believe in our Lord's Bodily Resurrection."

In 1908 he became president of the Workers' Educational Association (founded by Frederick Denison Maurice), and in 1918 joined the British Labour Party, and worked actively for the implementing of its platform. He also became vigorously involved in movements for Christian co-operation and unity, in missions, in the British Council of Churches, in the World Council of Churches, in the Church of South India (a merger of Anglican, Congregationalist, Methodist, and Presbyterian churches into a single church, with provisions for safeguarding what each group thought essential).

In 1916 he married Frances Anson, and the night before the wedding he stayed up late to finish writing his first major theological treatise, *Mens Creatrix* (the Creative Mind). Eight years later he published a companion volume, expanding and clarifying the ideas of the first, called *Christus Veritas* (Christ the Truth). In 1921 he was made Bishop of Manchester, a heavily industrial city. In 1926 Britain experienced what was known as the General Strike, in which most workmen in all trades and industries went on strike, not against their particular employers, but against the social and economic policies of the country as a whole. In Manchester this meant primarily a coal stoppage. Temple worked extensively to mediate between the parties, and helped to bring about a settlement that both sides regarded as basically fair.

He excelled, it would seem, not as a scholar, but as a moderator, and above all as a teacher and preacher. In 1931, at the end of the Oxford Mission (what is known in many Protestant circles as a Revival Meeting), he led a congregation in the University Church, St Mary the Virgin, in the singing of the hymn, "When I Survey the Wondrous Cross." Just before the last stanza, he stopped them and asked them to read the words to themselves. "Now," he said, if you mean them with all your heart, sing them as loud as you can. If you don't mean them at all, keep silent. If you mean them even a little and want to mean them more, sing them very softly." The organ played, and two thousand voices whispered:

Were the whole realm of nature mine,
That were an offering far too small;

Love so amazing, so divine,
Demands my soul, my life, my all.

For many who participated, it was a never-forgotten experience.

Temple became Archbishop of Canterbury in 1942, when a German invasion seemed likely. He worked for the relief of Jewish refugees from Nazism, and publicly supported a negotiated peace, as opposed to the unconditional surrender that the Allied leaders were demanding.

His gout worsened. His last public appearance was at a clergy retreat (a time spent in a secluded place, with silence, prayer, meditation, reading, and listening to sermons), where he was taken by ambulance and spoke standing on his one good foot. He died on 26 October 1944.

Let us pray: O God of light and love, you illumined your Church through the witness of your servant William Temple: Inspire us, we pray, by his teaching and example, that we may rejoice with courage, confidence and faith in the Word made flesh, and may be led to establish that city which has justice for its foundation and love for its law; through Jesus Christ, the light of the world, who lives and reigns with you and the Holy Spirit, one God, now and for ever. Amen.

THE GRANTS FOR 2019



During a day of prayer on Saturday, September 21, 2019, the Vestry and Rector met to study Scripture and they examined the Scriptural values by reading and discussing both the Old and New Testaments. There are more than 250 verses on the proper use of wealth, and more than 300 on our responsibility to care for

the poor and work for justice. (See the September edition of *My Dear Theophilus*.) With that in mind, the Vestry meet in October and after prayerful consideration decided to make the following grants totaling \$8300 focusing on the poor, the impaired, the homeless and those who are in need under dire circumstances:

- \$1800 Center of Hope (helping residents of Polk County break the cycle of hunger, poverty, and hopelessness)
- \$1000 MannaFest (feeding the poor in Polk County)
- \$1000 Polk County Emergency Health Board (assisting the poor who cannot afford medication)
- \$1000 Care Share Mission (feeding the poor in San Jacinto County)
- \$1000 Godtel (assisting the homeless)
- \$1000 Inspiration Village (assisting mentally-challenged adolescents and adults)
- \$1000 Grace Pregnancy Center (assisting single young women who are pregnant)
- \$500 Empty Stocking Program (providing Christmas gifts for children whose parents could otherwise afford them)



ADVENT IS QUICKLY UPON US

The word “Advent” comes from the Latin “adventus” which means “arrive.” There are three arrivals that we focus on during the season of Advent: (1) the arrival of the Feast of the Incarnation when God became one with us in the person of Jesus;

(2) Jesus' arrival in our lives each and every day; and (3) when Jesus arrives at the Parousia, the Second Coming, as Judge and King.

The Advent Wreath

The Advent Wreath is traditionally formed by a circle of evergreens and decorated with four candles. There are three purple candles and one rose candle, marking the four Sundays of the Advent Season prior to Christmas. Sometimes, a fifth white candle is placed in the middle of the wreath which is lit on Christmas day.

There is a progressive lighting of the candles, Sunday after Sunday, leading up to Christmas. On the first Sunday, a purple candle is lit (Hope); on the second Sunday (Peace), two purple candles are lit. On the third Sunday, the rose candle is lit (Joy) for Gaudete Sunday (from the Latin word meaning "to rejoice") along with the two purple candles, and on the fourth Sunday, the last purple candle (Love) and the other three candles are lit. Typically, scripture passages are read along with the lighting of the candles to offer reflection.

The Liturgical Colors for Advent

Violet (purple): Violet is the color of royalty. During Advent we welcome our King! Therefore, the priest wears violet vestments on three Sundays during Advent, and on those same three Sundays, the Advent candles are violet. Violet is also a color of fasting and penance, and Advent is also a season of fasting and penance. We do not fast in the West during Advent, but the Eastern Churches still do the Nativity Fast. The color violet is typically associated with Lent, and its use during Advent reminds us that Advent is like a "little Lent". Indeed, the purple links the two liturgical seasons, connecting the life and the death of Jesus.

Rose: On the third Sunday of Advent, the rose color is used in vestments and in the Advent Wreath. This is Gaudete Sunday; Gaudete comes from the first word of the entrance antiphon at the Eucharist: Gaudete in Domino semper: iterum dico,

Gaudete! (Rejoice in the Lord always; again I say, rejoice!) Thus, the pink reminds us that on this day, we pause in our penitential spirit and rejoice that He is near.

Green: The evergreens of the Advent Wreath and the green on our Christmas trees and wreaths are everywhere. Green is associated with life; the greenery we display reminds us of the promise of life that Christ offers us by his birth on Christmas Day.



PLEASE LET US KNOW IF SOMEONE NEEDS A HOME VISIT

If you know of anyone who needs a home visit because they cannot get to Church, please call the Parish Office, or let Fr. Makowski know. Either Fr. Makowski or one of our Lay Eucharistic Visitors will call on them. If you have a pastoral emergency, please call Fr. Makowski at 713.299.7675.

THERE IS POWER IN PRAYER

Praying is something that we all can do, young and old, rich and poor, tall and short. Please pray for everyone on our Prayer List.

MAKE A *Joyful* NOISE



***Don't forget to bring pork and beans for our
Mannafest outreach.***



St. Luke's Episcopal Church

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