

MY DEAR THEOPHILUS

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NEWS FROM AROUND THE ANGLICAN COMMUNION

Church trains Burundi's youth in peacebuilding

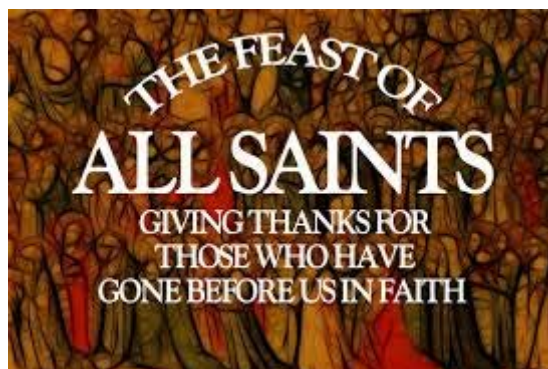


As Burundi gears up for elections next year, the Anglican Church has been helping prepare its young people to promote peace and reconciliation.

Churches feed hundreds daily in aftermath of Hurricane Dorian



Churches in the Bahamas are helping feed hundreds of people left with nothing after their homes were swept away in Hurricane Dorian.



Dear Parish Family:

Each year we celebrate the Feast of All Saints, and Sunday, November 3, will be no different. We will gather together and recall all of our loved ones who have departed this life in faith into the loving arms of God.

All Saints' Day is also known as All Hallows' Day or Halloween, and it is a day commemorating all the saints of the Church, both known and unknown.

A feast of all martyrs was kept on May 13 in the Eastern church according to Ephraem Syrus (died c. 373), which may have determined the choice of May 13 by the Bishop of Rome, Boniface IV, when he dedicated the Pantheon in Rome as a church in honor of Mary and all martyrs in 609. The first evidence for the November 1 date of celebration and of the

broadening of the festival to include all saints as well as all martyrs occurred when Gregory III (731–741) was Bishop of Rome, who dedicated a chapel in honor of all saints. In 800, All Saints' Day was kept by Alcuin on November 1, and it also

appeared in a 9th-century English calendar on that day. In 837 Gregory IV, Bishop of Rome, ordered its general observance. In medieval England the festival was known as All Hallows, and its eve is still known as Halloween. The period from October 31 to November 2 (All Souls' Day) is sometimes known as Allhallowtide.

The great theologian Karl Rahner wrote:

All Saints day is the feast of every saint who has died and gone home into the eternal love of God. All of them and therefore not only those already celebrated by name in the Church's feasts throughout the year but also the silent, unknown ones who have departed as if they had never even existed. There are no legends about them; their lives are recorded neither in poetry nor in history, secular or ecclesiastical. Only one person knows anything about these saints, and that of God. He has inscribed their names in the book of life, which is the heart of his eternal love. ... But if you have met faith, hope, and love, kindness and pardon, great courage and fidelity in persons who now are dead – a grain of virtue such as these is worth a mountain of selfishness and vice – then you have met men and women whom your heart may seek with God. Up, then, and celebrate the heart-feast of All Saints, of All Souls – *your* saints, *your* beloved souls! Sorrow and joy, grief and happiness are strangely blended into this feast. Just as they are with the things of eternity. Celebrate an All Saints of peace and loyalty. Of yearning and of faith. Celebrate your dead who are still living. ... Hidden in the peace of the eternal God, filled with his own bliss, redeemed for eternity, permeated with love for us that can never cease, they, on their feast, utter the prayer of their love for us: "Lord, grant eternal rest to them whom we love – as never before – in your love. Grant it to them who still walk the hard road of pilgrimage, which is nonetheless the road that leads to us and to your eternal light. We, although silent, are not closer to them than ever before, closer than when we were sojourning and struggling along with them on Earth. Grant to them, too, Lord, eternal rest, and may your perpetual light shine on them as on us. May it shine upon them now as the light of faith, and then in eternity, as the light of blessed life."

And so on the Feast of All Saints, at St. Luke's we will remember all of our loved ones who have gone before us marked with the sign of faith into that light that knows no darkness, that love that knows no end, that life that is eternal.

Your servant in Christ,

The Rev. Chester J. Makowski, Rector



***A WONDERFUL RETREAT ON PRAYER WITH FR. PETER FUNK, OSB
AND BR. MICHAEL GALLAGHER, OSB***

We had a wonderful day of prayer at Artesian Lakes with Fr. Peter and Br. Michael of Holy Cross Monastery in Beaumont who led us through *Lectio Divina*, taught us how to chant and led us through contemplative prayer. Thank you to them and to Helena and Jimmy Smith of Artesian Lakes who hosted the event and showed us true Christian hospitality.



*FEATURED HOLY PERSON OF
THE MONTH
FRANCIS OF ASSISI
FRIAR (4 OCT .1226)
By James Kiefer*

Francis was born in 1182, the son of a wealthy cloth merchant. His early years were frivolous, but an experience of sickness and another of military service were instrumental in leading him to reflect on the purpose of life. One day, in the church of San Damiano, he seemed to hear Christ saying to him, "Francis, repair my falling house." He took the words literally, and sold a bale of silk from his father's warehouse to pay for repairs to the church of San Damiano. His father was outraged, and there was a public confrontation at which his father disinherited and disowned him, and he in turn renounced his father's wealth--one account says that he not only handed his father his purse, but also took off his expensive clothes, laid them at his father's feet, and walked away naked. He declared himself "wedded to Lady Poverty", renounced all material possessions, and devoted himself to serving the poor. In his day the most dreaded of all diseases was something known as leprosy. (It is probably not the same as either the modern or the Biblical disease of that name.) Lepers were kept at a distance and regarded with fear and disgust. Francis cared for them, fed them, bathed their sores, and kissed them. Since he could not pay for repairs to the Church of San Damiano, he undertook to repair it by his own labors. He moved in with the priest, and begged stones lying useless in fields, shaping them for use in repairing the church. He got his meals, not by asking for money so that he might live at the expense of others, but by scrounging crusts and discarded vegetable from trash-bins, and by working as a day laborer, insisting on being paid in bread, milk, eggs, or vegetables rather than in money. Soon a few companions joined him. Dante in his *Paradiso* has Aquinas say of him:

Let me tell you of a youth whose aristocratic father disowned him because of his love for a beautiful lady. She had been married before, to Christ, and was so faithful a spouse to Him that, while Mary only stood at the foot of the Cross, she leaped up to be with Him on the Cross. These two of whom I

speak are Francis and the Lady Poverty. As they walked along together, the sight of their mutual love drew men's hearts after them. Bernard saw them and ran after them, kicking off his shoes to run faster to so great a peace. Giles and Sylvester saw them, kicked off their shoes and ran to join them....

After three years, in 1210, the Pope authorized the forming of the Order of Friars Minor, commonly called the Franciscans. ("Friar" means "brother," as in "fraternity", and "minor" means "lesser" or "younger." I take the meaning to be that a Franciscan, meeting another Christian, is to think, "I am your brother in Christ, and your younger brother at that, bound to defer to you and to give you precedence over myself."

Francis and his companions took literally the words of Christ when he sent his disciples out to preach (M 10:7-10):

Preach as you go, saying, "The kingdom of Heaven is at hand." ... You have received the Gospel without payment, give it to others as freely. Take no gold, or silver, or copper in your belts, no bag for your journey, no spare garment, nor sandals, nor staff.

They would have no money, and no property, individually or collectively. Their task was to preach, "using words if necessary," but declaring by word and action the love of God in Christ. Francis was partial to a touch of the dramatic (see his parting from his father, for example), and it was probably he who set up the first Christmas manger scene, to bring home the Good News of God made man for our salvation, home to men's hearts and imaginations as well as to their intellects.

In 1219, Francis went to the Holy Land to preach to the Muslims. He was given a pass through the enemy lines, and spoke to the Sultan, Melek-al-Kamil. Francis proclaimed the Gospel to the Sultan, who replied that he had his own beliefs, and that Muslims were as firmly convinced of the truth of Islam as Francis was of the truth of Christianity. Francis proposed that a fire be built, and that he and a mole volunteer would walk side by side into the fire to show whose faith was stronger. The Sultan said he was not sure that a mole volunteer could be found. Francis then offered to walk into the fire alone. The Sultan who was deeply impressed but remained unconverted. Francis proposed an armistice between the two warring sides, and drew up terms for one; the Sultan agreed, but, to Francis's deep disappointment, the Christian leaders would not. Francis returned to Italy, but a permanent result

was that the Franciscans were given custody of the Christian shrines then in mole hands.

Back in Italy and neighboring countries, the Order was suffering from its own success. Then, as now, many persons were deeply attracted by Francis and his air of joy, abandonment, and freedom. What is overlooked is that these were made possible only by his willingness to accept total poverty, not picturesque poverty but real dirt, rags, cold, and hunger, and lepers with real pus oozing from their sores and a real danger of infection. Many idealistic young men were joining the Order in a burst of enthusiasm and then finding themselves not so sure that such extremes of poverty were really necessary. When there were only a few friars, they were all known to Francis personally, and the force of his personality kept the original ideals of the Order alive in them. Now that the Order was larger, this was no longer enough. In 1220 Francis resigned as minister-general of the Order, and in 1221 he agreed to a new and modified rule, which he did not approve, but could not resist. He died on 4 October 1226. The Franciscan split into the Conventual Franciscans, who held a limited amount of property in common, and the Spiritual Franciscans, who disavowed all property. They taught that Christ and the twelve apostles had held no property, singly or jointly. This view offended those who held property, and was declared to be heretical (proof text, J 18:10; Jesus said to Peter, "Put up THY sword...."). In 1318, several Spiritual Franciscans were burned at the stake in Marseilles.

A story is told of the days when the friars first began to have permanent houses. A beggar came by when Brother Juniper was at the gate and asked for a little money. Brother Juniper said, "There is no money in the house. But wait a minute. Last week someone gave us an altar cloth with little silver bells attached. We don't need those. I will cut them off for you. They will be as good as money." And he did. When the sacristan learned what had happened, he complained to the prior, who said, "We are fortunate that he did not give away the cloth itself. But send him to me, and I will scold him." Brother Juniper came, and the prior scolded him until he was hoarse. Brother Juniper noticed that the prior was hoarse, and went to the kitchen and cooked him some mint sauce. He brought it to the prior, who had gone to bed. He said, "Father Prior, get up and eat this mint sauce. It will be good for your throat." The prior said, "I don't want any mint sauce. Go away and let me sleep." Brother Juniper said, "It's good sauce, and will be good for your throat." The prior said, "Go away, I don't want it." Brother Juniper said, "Well,

if you won't eat it, how about holding the candle while I eat it?" This was too much for the prior. He got up and they both ate.

From the first known letter from Francis to all Christians:

O how happy and blessed are those who love the Lord and do as the Lord himself said in the gospel: You shall love the Lord your God with your whole heart and your whole soul, and your neighbor as yourself. Therefore, let us love God and adore him with pure heart and mind. This is his particular desire when he says: True worshipers adore the Father in spirit and truth. For all who adore him must do so in the spirit of truth. Let us also direct to him our praises and prayers, saying: "Our Father, who are in heaven," since we must always pray and never grow slack.

Furthermore, let us produce worthy fruits of penance. Let us also love our neighbors as ourselves. Let us have charity and humility. Let us give alms because these cleanse our souls from the stains of sin. Men lose all the material things they leave behind in this world, but they carry with them the reward of their charity and the alms they give. For these they will receive from the Lord the reward and recompense they deserve. We must not be wise and prudent according to the flesh. Rather we must be simple, humble and pure. We should never desire to be over others. Instead, we ought to be servants who are submissive to every human being for God's sake. The Spirit of the Lord will rest on all who live in this way and persevere in it to the end. He will permanently dwell in them. They will be the Father's children who do his work. They are the spouses, brothers and mothers of our Lord Jesus Christ.

Let us pray: Most high, omnipotent, good Lord, grant your people grace to renounce gladly the vanities of this world; that, following the way of blessed Francis, we may, for love of you, delight in your whole creation with perfectness of joy; through Jesus Christ our Lord, who lives and reigns with you and the Holy Spirit, one God, for ever and ever. Amen.



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.





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



St. Luke's Episcopal Church

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NOTICE

PURSUANT TO SECTION 30.07, PENAL CODE (TRESPASS BY LICENSE HOLDER WITH AN OPENLY CARRIED HANDGUN), A PERSON LICENSED UNDER SUBCHAPTER H, CHAPTER 411, GOVERNMENT CODE (HANDGUN LICENSING LAW), MAY NOT ENTER THIS PROPERTY WITH A HANDGUN THAT IS CARRIED OPENLY.

CONFORME A LA SECCIÓN 30.07, DEL CÓDIGO PENAL (TRASPASE POR PORTADOR DE LICENCIA PARA EL LIBRE PORTE DE ARMAS DE FUEGO), PERSONAS CON LICENCIA BAJO AUTORIDAD DEL SUBCAPÍTULO H, CAPÍTULO 411, DEL CÓDIGO DE GOBIERNO (LEY REGULADORA DE ARMAS DE FUEGO), NO DEBERÁ ENTRAR A ESTA PROPIEDAD CON UN ARMA DE FUEGO A LIBRE PORTE.

NOTICE

PURSUANT TO SECTION 30.06, PENAL CODE (TRESPASS BY LICENSE HOLDER WITH A CONCEALED HANDGUN), A PERSON LICENSED UNDER SUBCHAPTER H, CHAPTER 411, GOVERNMENT CODE (HANDGUN LICENSING LAW), MAY NOT ENTER THIS PROPERTY WITH A CONCEALED HANDGUN.

CONFORME A LA SECCIÓN 30.06, DEL CÓDIGO PENAL (TRASPASE POR PORTADOR DE LICENCIA CON UN ARMA DE FUEGO OCULTO), PERSONAS CON LICENCIA BAJO AUTORIDAD DEL SUBCAPÍTULO H, CAPÍTULO 411, DEL CÓDIGO DE GOBIERNO (LEY REGULADORA DE ARMAS DE FUEGO), NO DEBERÁ ENTRAR A ESTA PROPIEDAD PORTANDO UN ARMA DE FUEGO OCULTO.