

# MY DEAR THEOPHILUS

VOLUME 3/ ISSUE 9 (SEPTEMBER 2019)

## NEWS FROM AROUND THE ANGLICAN COMMUNION

New bishop tasked with training leaders for Ethiopia's fast-growing churches



A new area bishop for the rapidly growing churches in the Gambella region of Ethiopia in the Diocese of Egypt with North Africa and the Horn of Africa, has been given the important task of training up Christian leaders.

New residential members at Lambeth Palace are preparing to start their Year in Gods Time



Young people who have chosen to join the Community of St Anselm and spend A Year in Gods Time have arrived at Lambeth Palace.



Dear Parish Family:

Can you think of any status symbols in society today? How many of them are associated with money? Even the luxury of time to engage in leisure can be a financial status symbol because a person can “afford” to take time off to do whatever they may enjoy. Money is important in our culture, and often times it is too important. That attitude can creep into churches as well, especially when people talk about stewardship.

Bishop N.T. Wright says that: “Stewardship means working for God’s justice in the world, for the health and flourishing of the planet and all who live on it, for God’s wise order and exuberant freedom to come to birth in all directions.” In other words, stewardship is a way of living.

Our Rally Day earlier this month was a vivid reminder that just about every individual is involved in some ministry that is important in their lives. We have no fewer than 24 ministries. People give of their time and talent not only to St. Luke’s as a parish, but to the surrounding community.

This is stewardship; it is a way of living as the Body of Christ. As St. Paul tells us ***each person has an indispensable part to play.***

Just as a body, though one, has many parts, but all its many parts form one body, so it is with Christ. For we were all baptized by one Spirit so as to form one body—whether Jews or Gentiles, slave or free—and we were all given the one Spirit to drink. Even so the body is not made up of one part but of many.

Now if the foot should say, “Because I am not a hand, I do not belong to the body,” it would not for that reason stop being part of the body. And if the ear should say, “Because I am not an eye, I do not belong to the body,” it would not for that reason stop being part of the body. If the whole body were an eye, where would the sense of hearing be? If the whole body were an ear, where would the sense of smell be? But in fact God has placed the parts in the body, every one of them, just as he wanted them to be. If they were all one part, where would the body be? As it is, there are many parts, but one body. ... Now you are the body of Christ, and each one of you is a part of it. (1 Cor. 12: 12-20; 27).

Stewardship is a way of living!

Your servant in Christ,

The Rev. Chester J. Makowski, Rector



Parish Retreat on Saturday, 26 October 2019 at the  
Retreat at Artesian Lakes



*The period after receiving Holy Communion is a time for quiet prayer and reflection. It is a time for being with Jesus in the consecrated elements.*



Have you ever considered what Scripture says is important?

Scripture has 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. Here is a just a small sample:

### ***The Old Testament***

For the poor will never cease to be in the land; therefore I command you, saying, "You shall freely open your hand to your brother, to your needy and poor in your land." Deuteronomy 15:11

"When you reap the harvest of your land, moreover, you shall not reap to the very corners of your field nor gather the gleaning of your harvest;

you are to leave them for the needy and the alien. I am the LORD your God.” Leviticus 23:22

Men do not despise a thief if he steals to satisfy himself when he is hungry. Proverbs 6:30

If your enemy is hungry, give him food to eat; and if he is thirsty, give him water to drink. Proverbs 25:21

Speak up for those who cannot speak for themselves, for the rights of all who are destitute. Speak up and judge fairly; defend the rights of the poor and needy. Proverbs 31:8-9

Is not this the kind of fasting I have chosen: to loose the chains of injustice and untie the cords of the yoke, to set the oppressed free and break every yoke? Is it not to share your food with the hungry and to provide the poor wanderer with shelter — when you see the naked, to clothe them, and not to turn away from your own flesh and blood?

Then your light will break forth like the dawn, and your healing will quickly appear; then your righteousness will go before you, and the glory of the Lord will be your rear guard. Then you will call, and the Lord will answer; you will cry for help, and he will say: Here am I.

If you do away with the yoke of oppression, with the pointing finger and malicious talk, and if you spend yourselves in behalf of the hungry and satisfy the needs of the oppressed, then your light will rise in the darkness, and your night will become like the noonday. The Lord will guide you always; he will satisfy your needs in a sun-scorched land and will strengthen your frame. You will be like a well-watered garden, like a spring whose waters never fail. Isaiah 58:6-11

And the word of the Lord came again to Zechariah: This is what the Lord Almighty said: “Administer true justice; show mercy and compassion to one another. Do not oppress the widow or the fatherless, the foreigner or the poor. Do not plot evil against each other.” Zechariah 7:8-10

### *Jesus in the Gospels*

Jesus answered, “If you want to be perfect, go, sell your possessions and give to the poor, and you will have treasure in heaven. Then come, follow me.” Matthew 19:21

For I was hungry and you gave me something to eat, I was thirsty and you gave me something to drink, I was a stranger and you invited me in. Matthew 25:35

They devour widows’ houses and for a show make lengthy prayers. Such men will be punished most severely. Mark 12:40

The Spirit of the Lord is on me, because He has anointed me to preach good news to the poor. He has sent me to proclaim freedom for the prisoners and recovery of sight for the blind, to release the oppressed. Luke 4:18

So he replied to the messengers, “Go back and report to John what you have seen and heard: The blind receive sight, the lame walk, those who have leprosy are cured, the deaf hear, the dead are raised, and the good news is preached to the poor.” Luke 7:22

“Sell your possessions and give to the poor. Provide purses for yourselves that will not wear out, a treasure in heaven that will not be exhausted, where no thief comes near and no moth destroys.” Luke 12:33

Then Jesus said to his host . . . When you give a banquet, invite the poor, the crippled, the lame, the blind, and you will be blessed. Although they cannot repay you, you will be repaid at the resurrection of the righteous. Luke 14:14

### ***The Epistles***

For Macedonia and Achaia were pleased to make a contribution for the poor among the saints in Jerusalem. Romans 15:26

Never be lacking in zeal, but keep your spiritual fervor, serving the Lord. Be joyful in hope, patient in affliction, faithful in prayer. Share with the Lord's people who are in need. Practice hospitality. Romans 12:11-13

All they asked was that we should continue to remember the poor, the very thing I was eager to do. Galatians 2:1



***FEATURED HOLY PERSON OF  
THE MONTH  
PAULA AND EUSTOCHIUM  
MONASTICS AND SCHOLARS,  
404, c.419  
28 September***

***By James Kiefer***

**Paula of Rome** (AD 347–404) was an ancient Roman saint and early Desert Mother.

A member of one of the richest senatorial families, Paula was the daughter of Blesilla and Rogatus. In her mid-teens, Paula was married to the nobleman Toxotius, with whom she had four daughters and a boy.

At the age of 32, Paula was widowed. She continued to dedicate herself to her family, but became more interested in religion as time went on. Through the influence of Saint Marcella and her group, Paula became an enthusiastic member of this semi-monastic group of women. In 382, she met Saint Jerome, who had come to Rome.

A year after the death of her husband, Paula pursued a pilgrimage to tour all of the holy sights traveling with large entourages of both men and women including her daughter Eustochium and Jerome himself. In conclusion to her journey, Paula decided to remain in Bethlehem to develop a monastery and spiritual retreat with Jerome. Once settling in Bethlehem, Paula and Jerome built a double monastery including one for Paula and her nuns and another for Jerome and his monks. The addition of a roadside hostel was also constructed to serve as an economic source to fund the monasteries. Once completed, the monastery segregated each gender from one another during manual labor and meals, but practiced prayer in the same locale. During its functioning, Jerome and Paula's retreat attracted large crowds of visitors both from Christian backgrounds and general travelers from a variety of regions including Ethiopia, Persia, and India. Along with this, aristocratic refugees were also drawn to the locale due to Jerome's extensive network of followers.

Paula is noted as maintaining her ascetic devotion through intensive studies of the Old and New Testaments, often under the guidance of Jerome. With this, she also practiced a strict fasting regimen, abstinence, and pursued a destitute lifestyle “to preserve a singular attachment to God” as stated by Jerome. While practicing this life of isolation, Paula still continued to interact with local clergy and bishops and maintained devout attention to teaching the nuns under her sovereignty. Paula, through these practices, became a recognized figure in the Christian community. Upon her death on January 26 404 AD, her funeral was noted as having a significant portion of the Palestine population arrive in her honor. A year after her passing, Paula obtained the title of Saint recognized by the Latin Church.

**Eustochium** (c. 368 – September 28, 419 or 420), was Paula's daughter and is also venerated as a saint and was an early Desert Mother. Eustochium spoke Latin and

Classical Greek with equal ease and was able to read the scriptures in the Hebrew text. Many of Jerome's Biblical commentaries owe their existence to her influence and to her he dedicated his commentaries on the prophets Isaiah and Ezekiel.

The letters which Jerome wrote for her instruction and spiritual advancement are, according to his own testimony, very numerous. After the death of Paula in 404, Eustochium assumed the direction of the nunneries. Her task was a difficult one on account of the impoverished condition of the temporal affairs which was brought about by the lavish almsgiving of Paula.

Let us pray: Compel us, O God, to attend diligently to your Word, as your faithful servants Paula and Eustochium, that, by the inspiration of the Holy Spirit, we may find it profitable for doctrine, for reproof, for correction, and for instruction in righteousness; and that thereby we may be made wise unto salvation through faith in Christ Jesus. 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

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