

# MY DEAR THEOPHILUS

VOLUME 4 / ISSUE 2 (FEBRUARY 2020)

## NEWS FROM AROUND THE ANGLICAN COMMUNION

### LOUISVILLE, KENTUCKY CHOSEN AS SITE OF GC 2024

Executive Council also considers diocesan assessments, creation care, racial reconciliation and other matters.

### NEW SOCIETY SPREADS COMMITMENT TO THE DAILY OFFICE

Members commit to observing Morning Prayer and Evening Prayer daily, attending the Holy Eucharist every Sunday and feast days, encouraging the public observance of these patterns of worship, and interceding daily for other members.



Dear Parish Family:

On Ash Wednesday, we start of the season of Lent.

The Ash Wednesday service includes the following prayer:

Dear People of God: The first Christians observed with great devotion the days of our Lord's passion and resurrection, and it became the custom of the Church to prepare for them by a season of penitence and fasting. This season of Lent provided a time in which converts to the faith were prepared for Holy Baptism. It was also a time when those who, because of

notorious sins, had been separated from the body of the faithful were reconciled by penitence and forgiveness, and restored to the fellowship of the Church. Thereby, the whole congregation was put in mind of the message of pardon and absolution set forth in the Gospel of our Savior, and of the need which all Christians continually have to renew their repentance and faith.

The catechumens were preparing for baptism, the sacrament of initial wherein we connect with God, and by connecting with God, we also connect with our neighbors

and ourselves. Lent is about reconnecting. It is a time when we examine those things which keep us apart from God, and from our neighbors and from ourselves. The Church calls those things which disconnect us “sin.” Sin separates us; sin isolates us. Lent calls us to reconciliation and connection. During Lent we shed ourselves of those things in our lives which keep us from being connected, those things that isolate us.

So, “I invite you, therefore, in the name of the Church, to the observance of a holy Lent, by self-examination and repentance; by prayer, fasting, and self-denial; and by reading and meditating on God's holy Word. And, to make a right beginning of repentance, and as a mark of our mortal nature, let us now kneel before the Lord, our maker and redeemer.”

Your servant in Christ,

The Rev. Chester J. Makowski, Rector

***REMEMBER TO DONATE TO, SHOP AT, AND, IF POSSIBLE  
VOLUNTEER AT THE OASIS, A MINISTRY OF OUR PARISH.***



***LENTEN PROGRAM FOR 2020***

***WEDNESDAYS DURING LENT STARTING WITH EUCHARIST AT 5 PM FOLLOWED BY  
A LIGHT MEAL AND A SPEAKER***

Within Scripture, we are called to welcome the stranger. The Old Testament pays particular attention to the stranger. In Exodus we read: “You shall not oppress a sojourner. You know the heart of a sojourner, for you were sojourners in the land of Egypt.” Exod.23:9. Deuteronomy tells us: “Love the

sojourner, therefore, for you were sojourners in the land of Egypt.” Deut.10:19. Leviticus reminds us: “You shall treat the stranger who sojourns with you as the native among you, and you shall love him as yourself, for you were strangers in the land of Egypt: I am the Lord your God.” Lev. 19:34.

The New Testament is the same. Jesus tells us in the Gospel according to Matthew: “For I was hungry and you gave me food, I was thirsty and you gave me drink, I was a stranger and you welcomed me.” Mt. 25:35.

The Letter to the Hebrews says: “Do not neglect to show hospitality to strangers, for thereby some have entertained angels unawares.” Heb.13:2.

St. Paul reminds us in his Letter to the Romans: “Contribute to the needs of the saints and seek to show hospitality” (Rom. 12:13), and “Therefore welcome one another as Christ has welcomed you, for the glory of God.” Rom. 15:7.

There are many more such passages in Scripture.

This Lent, we will focus on welcoming the stranger and what that means for us as a community of faith.

We will begin with Eucharist Rite II at 5 PM, followed by a light meal and our speaker. Here are our speakers:

**March 4: Fr. Peter Funk, OSB and Br. Michael Gallagher, OSB.** Fr. Peter is a Roman Catholic Benedictine monk at Holy Cross Monastery and is also Director of Holy Family Retreat Center. Peter was ordained for the Archdiocese of Philadelphia in 1964. His ministry has included prison, high school teaching, campus, Tribunal and parish work. Formerly a monk of Mount Saviour he came to Beaumont to co-found Holy Cross Monastery with Br. Michael in 1998.

Br. Michael is a Roman Catholic Benedictine monk at Holy Cross Monastery and Assistant Director of Holy Family Retreat Center, both in Beaumont. Michael has degrees in music from Penn and law from Villanova. He practiced law in Philadelphia and New York from 1978 to 1988. He entered Mount Saviour Monastery in New York in 1988, and in 1998 came to Texas to co-found Holy Cross Monastery with Fr. Peter.

**March 11: The Rev. Deborah Daigle.** The Rev. Daigle is a mother of two and grandmother of four. She became an Episcopal priest in 2010. She brings with her experience in the management and health care fields. She also has experience as a missionary in both the United States and Honduras. She was a medical missionary for 12 years. She served St. Paul's in Kilgore and Holy Innocents in Madisonville.

**March 18: Molly Carnes.** Mrs. Carnes left a 25-year corporate career in 2014, discerned a call to lay ministry and now considers herself a "spiritual bartender." Her ministry is marked by a deep empathy for those wounded by their church experience as she helps seekers across the U.S. return to Christian community. Molly led an evangelism ministry at St. Mary's Episcopal Church in Cypress, Texas guided by a passionate commitment to the Episcopal Baptismal Covenant and the Great Commission. She convenes a monthly gathering of welcome leaders in the Houston area and is a Certified Facilitator for *Invite Welcome Connect*®, a ministry of the Beecken Center at University of the South at Sewanee.

**March 25: Fr. Chester J. Makowski.**

**April 1: The People of St. Luke's.** We will discuss what we have learned during the series.



## ***A COMMUNITY DEDICATED TO MORNING AND EVENING PRAYER; THE SOCIETY OF ST. NICHOLAS FERRAR***

The Society of St. Nicholas Ferrar is an association of Episcopalians who are dedicated to practicing and promoting the Daily Office. They commit to praying Morning and Evening Prayer daily, receiving Holy Eucharist weekly, and helping others understand and share in these classic forms of Anglican worship.

In January of 2019, Jayan Koshy began leading daily Morning Prayer at St. John the Evangelist in St. Paul, Minnesota. He wanted to invite people to experience and be formed by spiritual practice that had grounded so much of his spiritual development. Morning Prayer has continued to be held there every weekday since. Whether five people come or none, Jayan has maintained the practice out of his dedication to the worship of the Episcopal Church.

Tony Hunt is a postulant for Holy Orders in Minnesota and had gotten to know Jayan through social media. He had been praying the Office by himself on and off for years, and daily for two. As their friendship grew, they saw more and more that they had shared convictions about the purpose of the Office, and a mutual joy in the practice of it.

They decided to form the Society of St. Nicholas Farrar in an effort to inspire more Episcopalians to adopt the practice of the Daily Office. They knew many people who already prayed it, and had other friends who want to do it but feel discouraged by the difficulty of maintaining a regular practice. What if we could connect people for encouragement rather than make people feel like “failures” for “not doing the Office right?” The SSNF is for any and every Episcopalian – lay or ordained, religious or secular, low-church or Anglo-catholic. For those who already pray the Office and for those who have always wanted to but felt discouraged by “not measuring up” for whatever reason.



***FEATURED HOLY PERSON OF  
THE MONTH  
CYRIL & METHODIAS  
MISSIONARIES TO THE SLAVS  
14 FEBRUARY***

***By James Kiefer***

Cyril (originally Constantine) and Methodius were brothers, from a noble family in Thessalonika, a district in northeastern Greece. Constantine was the younger, born in about 827, and his brother Methodius in about 825. They both entered the priesthood. Constantine undertook a mission to the Arabs, and then became a professor of philosophy at the imperial school in Constantinople and librarian at the cathedral of Santa Sophia. Methodius became governor of a district that had been settled by Slavs. Both brothers then retired to monastic life. In about 861, the Emperor Michel III sent them to work with the Khazars northeast of the Black Sea in the Dnieper-Volga region of what was later Russia. They learned the Khazar language and made many converts, and discovered what were believed to be relics of Clement, an early Bishop of Rome.

In about 863, Prince Rotislav, the ruler of Great Moravia (an area including much of what was later Czechoslovakia), asked the emperor for missionaries, specifying that he wanted someone who would teach his people in their own language (he had western missionaries, but they used only Latin). The emperor and the Patriarch Photius sent Methodius and his brother Constantine, who translated the Liturgy and much of the Scriptures into Slavonic.

Since Slavonic had no written form, they invented an alphabet for it, the Glagolitic alphabet, which gave rise to the Cyrillic alphabet (named for Constantine aka

Cyril), which is used to write Russian and (with modifications) several related languages today. They used the Greek alphabet as their basis, writing a letter in two forms when two similar sounds in Slavonic each needed a letter (hence, in modern Russian, we have "plain a" written "A" and "fancy a" written like a backward "R" representing the sounds of hard and soft (or unpalatalized and palatalized) a, represented approximately in English by "ah" and "yah"). When no Greek letter was close, then they borrowed from Hebrew (the letter TZADDI for the sound "ts" as in "tsar", and the letter SHIN for the sound "sh", and a variant on it for the sound "shch" as in "Khrushchev", and so on). The resulting alphabet had 43 letters. It has since undergone development, chiefly simplification and the omission of letters. Thus, the modern Russian alphabet has only 32 letters. The Cyrillic alphabet with minor variations is used today for Russian, Ukrainian, and other languages of the former USSR, and also for Bulgarian and Serbian and formerly for Rumanian. (Serbs and Croats both speak Serbo-Croatian, but the Serbs, who are traditionally East Orthodox, write it with the Cyrillic alphabet, while the Croats, who are traditionally Roman Catholic, write it with the Latin alphabet. Before the first World War, there were many muslims (regarded as Turks) living in Greece, and many Christians (regarded as Greeks) living in western Turkey. Each group spoke the language of the country in which it lived, but the Greek-speaking Turks in Greece wrote Greek using the Arabic script that was then standard for writing Turkish, and the Turkish-speaking Greeks in Turkey wrote Turkish in the Greek alphabet. For some reason, the alphabet matters to rival religious groups.) Thus the brothers were the first to produce written material in the Slavic languages, and are regarded as the founders of Slavic literature.

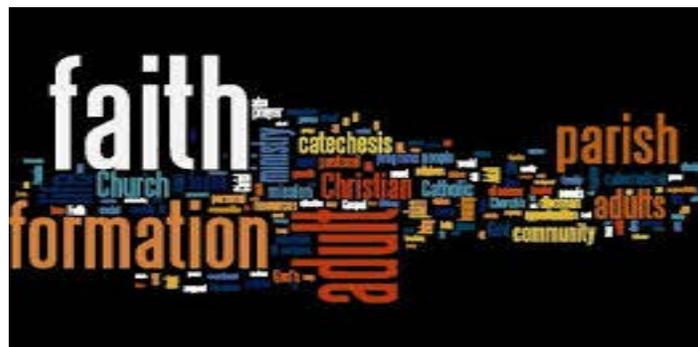
The brothers encountered missionaries from Germany, representing the western or Latin branch of the Church, and more particularly representing the Holy Roman Empire as founded by Charlemagne, and committed to linguistic, and cultural uniformity. They insisted on the use of the Latin liturgy, and they regarded Moravia and the Slavic peoples as their rightful mission field. When friction developed, the brothers, unwilling to be a cause of dissension among Christians, went south toward Venice, and then from Venice to Rome to see the the Bishop of Rome, hoping to reach an agreement that would avoid quarreling between missionaries in the field. They brought with them the above-mentioned relics of Clement, third bishop of Rome after the Apostles (see 23 November). They arrived in Rome in 868 and were received with honor. Constantine entered a monastery there, taking

the name Cyril, by which he is now remembered. However, he died only a few weeks thereafter. He is buried in Rome in the Church of San Clemente.

Adrian II gave Methodius the title of Archbishop of Sirmium (now Sremska Mitrovica in Yugoslavia) and sent him back in 869, with jurisdiction over all of Moravia and Pannonia, and authorization to use the Slavonic Liturgy. Soon, however, Prince Rotislav, who had originally invited the brothers to Moravia, died, and his successor did not support Methodius. In 870 the Frankish king Louis and his bishops deposed Methodius at a synod at Ratisbon, and imprisoned him for a little over two years. John VIII secured his release, but told him not to use the Slavonic Liturgy any more. In 878 he was summoned to Rome on charges of heresy and using Slavonic. This time John, the Bishop of Rome, was convinced by his arguments and sent him back cleared of all charges, and with permission to use Slavonic. He died 6 April 885 in Velehrad, the old capitol of Moravia. The Carolingian bishop who succeeded him, Wiching, suppressed the Slavonic Liturgy and forced the followers of Methodius into exile. Many found refuge with King Boris of Bulgaria (852-889), under whom they reorganized a Slavic-speaking Church. Meanwhile, John's successors adopted a Latin-only policy which lasted for centuries.

Today Cyril and Methodius are honored by Eastern and Western Christians alike, and the importance of their work in preaching and worshipping in the language of the people is recognized on all sides.

## ***ADULT CHRISTIAN FORMATION***



**Wes Amason is leading the study on the Gospel according to John using Tom Wright's *John for***

**Everyone. Join us in the Parish Hall Sundays at 9:15 AM**



***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.



St. Luke's Episcopal Church

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***PLEASE BRING PORK & BEANS FOR MANNAFEST!***

## **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.**

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**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.**

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**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.**