



The New Epistle

a newsletter of

The Progressive Episcopal Church

Volume II Number 9

October 2016



*Trees and landscape in Autumn in Great Smoky Mountains National Park, Tennessee.
Photo by The Soar Net.*

October



OCTOBER in the Northern Hemisphere brings the first vestiges of Autumn, with the changing colours of the leaves and the somewhat cooler temperatures. Air conditioning can be turned off, and the mornings are crisp and cool. In the Southern Hemisphere, just the opposite. Winter has ended and Spring is upon the land with the exuberant colours of flowers blooming after the winter's long darkness. Yet despite the difference in seasons, people of many faiths come together to observe their traditions at the end of October to remember those who have gone before us. The Commemoration of the Dead has long been observed by indigenous peoples for many thousands of years. We remember those in our families and those close to us who have left the mortal plane to join that great cloud of witnesses in that house not made with hands, eternal in the heavens.

As the days wend through this month, let us pause, as we are able, to reflect upon those who have made a difference in our lives. And it is not only the departed that we remember and for whom we give thanks. There are many still with us who we may regard as "saints" for the manner of their living and their example.

The Necrology of the Progressive Episcopal Church has one name listed for this year. We remember

Rt. Rev. Ronald Thompson
June 26, 1952 - December 24, 2015

Bishop ++Ron was the former pastor of parishes in Hot Springs, Houston, Bigelow, and Perryville AR as well as St. Francis the Lesser in San Antonio, TX. He had served the church for over 23 years as a lay minister, Deacon, Priest, and Bishop.

- Lay Eucharistic Minister in 1993.
- Oblation at Subiaco on Apr. 17, 1999
- Novate in 2005
- Full profession on July 11, 2006 in the Order of St. Benedict, United Reform Catholic Church.
- Ordained to the Diaconate on Oct. 4, 2006 within the United Reformed Catholic Church.
- Priestly vows and Ordination on March 6, 2009 at St Joan of Arc in New Orleans, LA within the Progressive Catholic Church.
- Elevated to the honorific of Monsignor on Sept. 29, 2010, due to meritorious service to his parish and the church.
- Served in the Diocese of the Holy Spirit, the Diocese of the South,
- Elevated and Consecrated a Bishop of the Church on April 20, 2013,
- Bishop of the Diocese of the Delta within the Progressive Episcopal Conference.
- Elected and served for a period of time as the Presiding Bishop of the Progressive Episcopal Church.
- Named the Bishop Metropolitan of the Americas Old Catholic Church in New Orleans, LA.



The Eve of All Hallows --- a brief history.

The Eve of All Hallows, also known as All Hallows Even and today abbreviated further as Hallowe'en, has an ancient history, and for centuries has been an intertwining of Christian and non-Christian tradition.

Halloween's origins date back to the ancient Celtic festival of Samhain. The Celts, who lived 2,000 years ago in the area that is now Ireland, the United Kingdom and northern France, celebrated their new year on November 1. This day marked the end of summer and the harvest and the beginning of the dark, cold winter, a time of year that was often associated with human death. Celts believed that on the night before the new year, the boundary between the worlds of the living and the dead became blurred. On the night of October 31 they celebrated Samhain, when it was believed that the ghosts of the dead returned to earth. In addition to causing trouble and damaging crops, Celts thought that the presence of the otherworldly spirits made it easier for the Druids, or Celtic priests, to make predictions about the future. For a people entirely dependent on the volatile natural world, these prophecies were an important source of comfort and direction during the long, dark winter.

To commemorate the event, Druids built huge sacred bonfires, where the people gathered to burn crops and animals as sacrifices to the Celtic deities. During the celebration, the Celts wore costumes, typically consisting of animal heads and skins, and attempted to tell each other's fortunes. When the celebration was over, they re-lit their hearth fires, which they had extinguished earlier that evening, from the sacred bonfire to help protect them during the coming winter.

By 43 A.D., the Roman Empire had conquered the majority of Celtic territory. In the course of the four hundred years that they ruled the Celtic lands, two festivals of Roman origin were combined with the traditional Celtic celebration of Samhain. The first was Feralia, a day in late October when the Romans traditionally commemorated the passing of the dead. The second was a day to honor Pomona, the Roman goddess of fruit and trees. The symbol of Pomona is the apple and the incorporation of this celebration into Samhain explains the tradition of "bobbing" for apples that is practiced today on Halloween.

On May 13, 609 A.D., Pope Boniface IV dedicated the Pantheon in Rome in honor of all Christian martyrs, and the Catholic feast of All Martyrs Day was established in the Western church. Pope Gregory III (731-741) later expanded the festival to include all saints as well as all martyrs, and moved the observance from May 13 to November 1. By the 9th century the influence of Christianity had spread into Celtic lands, where it gradually blended with and supplanted the older Celtic rites. In 1000 A.D., the church would make November 2 All Souls' Day, a day to honor the dead. It is widely believed today that the church was attempting to replace the Celtic festival of the dead with a related, but church-sanctioned holiday. All Souls Day was celebrated similarly to Samhain, with big bonfires, parades, and dressing up in costumes as saints, angels and devils. The All Saints Day celebration was also called All-hallows or All-hallowmas (from Middle English Alholowmesse meaning All Saints' Day) and the night before it, the traditional night of Samhain in the Celtic religion, began to be called All-hallows Eve and, eventually, Halloween.

In the second half of the nineteenth century, America was flooded with new immigrants. These new immigrants, especially the millions of Irish fleeing Ireland's potato famine of 1846, helped to popularize the celebration of Halloween nationally. Taking from Irish and English traditions, Americans began to dress up in costumes and go house to house asking for food or money, a practice that eventually became today's "trick-or-treat" tradition. Young women believed that on Halloween they could divine the name or appearance of their future husband by doing tricks with yarn, apple parings or mirrors.

The American Halloween tradition of "trick-or-treating" is generally thought to originate with the early All Souls' Day parades in England. During the festivities, poor citizens would beg for food and families would give them pastries called "soul cakes" in return for their promise to pray for the family's dead relatives. The distribution of soul cakes was encouraged by the church as a way to replace the ancient practice of leaving food and wine for roaming spirits. The practice, which was referred to as "going a-souling" was eventually taken up by children who would visit the houses in their neighborhood and be given ale, food, and money.

The tradition of dressing in costume for Halloween has both European and Celtic roots. Hundreds of years ago, winter was an uncertain and frightening time. Food supplies often ran low and, for the many people afraid of the dark, the short days of winter were full of constant worry. On Halloween, when it was believed that ghosts came back to the earthly world, people

thought that they would encounter ghosts if they left their homes. To avoid being recognized by these ghosts, people would wear masks when they left their homes after dark so that the ghosts would mistake them for fellow spirits. On Halloween, to keep ghosts away from their houses, people would place bowls of food outside their homes to appease the ghosts and prevent them from attempting to enter.

But what about the Halloween traditions and beliefs that today's trick-or-treaters have forgotten all about? Many of these obsolete rituals focused on the future instead of the past and the living instead of the dead. In particular, many had to do with helping young women identify their future husbands and reassuring them that they would someday—with luck, by next Halloween—be married. In 18th-century Ireland, a matchmaking cook might bury a ring in her mashed potatoes on Halloween night, hoping to bring true love to the diner who found it. In Scotland, fortune-tellers recommended that an eligible young woman name a hazelnut for each of her suitors and then toss the nuts into the fireplace. The nut that burned to ashes rather than popping or exploding, the story went, represented the girl's future husband. (In some versions of this legend, confusingly, the opposite was true: The nut that burned away symbolized a love that would not last.). Young women tossed apple-peels over their shoulders, hoping that the peels would fall on the floor in the shape of their future husbands' initials.

Samhain and All Hallows call us to remember the past and our ancestors, and to look to the future and the New Year.

A LITANY FOR SAMHAIN

From http://www.faithandworship.com/Samhain_praying_though_the_Celtic_year.htm

In the fading of the summer sun,
the shortening of days, cooling breeze,
swallows' flight and moonlight rays

A. WE SEE THE CREATOR'S HAND

In the browning of leaves once green,
morning mists, autumn chill,
fruit that falls frost's first kiss

A. WE SEE THE CREATOR'S HAND

We see signs of summer's passing in golden leaves,
shortening days, misty mornings, autumn glow.
We sense its passing in rain that dampens,
winds that chill, Harvest's bounty placed on show.

Creator God, who brings forth
both green shoot and hoar frost,
sunrise and sunset,

we bring our thanks
for seeds that have grown,
harvests gathered,
storehouses filled,
mouths fed.

And, as your good earth rests
through winter's cold embrace,
we look forward to its re-awakening
when kissed by Spring's first touch.

For summer's passing
and harvest home

A. WE THANK YOU

For autumn's splendour
and winter's chill

A. WE THANK YOU

For seed that has fallen
the promise of spring

A. WE THANK YOU

As a part of nature's wondrous cycle
Of new birth, growth, fruitfulness and death
We rejoice in the creation of new life,
For parenthood, the passing on of knowledge,
For understanding and the wisdom of years.
We are grateful for those who have gone before
Passing on to us our spiritual heritage.
May our lives blossom as the apple tree in Spring
May we become fruitful in thought and deed
And may the seed of love that falls to the ground
Linger beyond our time on this earth.

For fruitfulness

A. WE THANK YOU

For a generous spirit

A. WE THANK YOU

For wisdom and faith

A. WE THANK YOU

For old age and new birth

A. WE THANK YOU

For those who have gone before us
Seeds planted in your rich pasture
With the hope of life eternal
May their enduring spirit live on
Enriching and empowering our lives
Their love linger
Their presence be near
Until we meet once more.

We bless you, God of Seed and Harvest

And we bless each other

That the beauty of this world

And the love that created it

Might be expressed though our lives

And be a blessing to others

Now and always

A. AMEN

A Prayer for God's Creation

Give us hearts to understand; Never to take from creation's beauty more than we give; never to destroy wantonly for the furtherance of greed; Never to deny to give our hands for the building of earth's beauty; never to take from her what we cannot use.

Give us hearts to understand That to destroy earth's music is to create confusion; that to wreck her appearance is to blind us to beauty; That to callously pollute her fragrance is to make a house of stench; that as we care for her she will care for us.

We have forgotten who we are. We have sought only our own security. We have exploited simply for our own ends. We have distorted our knowledge. We have abused our power.

Great Spirit, whose dry lands thirst, Help us to find the way to refresh your lands. Great Spirit, whose waters are choked with debris and pollution, help us to find the way to cleanse your waters.

Great Spirit, whose beautiful earth grows ugly with misuse, help us to find the way to restore beauty to your handiwork.

Great Spirit, whose creatures are being destroyed, help us to find a way to replenish them.

Great Spirit, whose gifts to us are being lost in selfishness and corruption, help us to find the way to restore our humanity.

Oh, Great Spirit, whose voice I hear in the wind, whose breath gives life to the world, hear me; I need your strength and wisdom. May I walk in Beauty.





St Luke: Evangelist, Physician, Artist

The Feast of St Luke is observed on October 18. In addition to being the author of one of the Gospels and the book of Acts, he is believed to have been a physician living in the Greek city of Antioch in Syria. A Christian tradition starting in the 8th century states that he was the first icon painter. He is said to have painted pictures of the Virgin Mary and Child, in particular the Hodegetria image in Constantinople (now lost). Starting from the 11th century a number of painted images were venerated as his autograph works, including for example, the Black Madonna of Częstochowa and Our Lady of Vladimir. He was also said to have painted Saints Peter and Paul, and to have illustrated a gospel book with a full cycle of miniatures. The traditional symbol of Luke is an ox or a bull, usually depicted with wings.

As followers of The Way, we are all called upon to by physicians to one another, healing as we are able the spirits and minds of those around us in need. A kind word, a meal given, a trip to the market to get groceries for someone who is home-bound, coming to the aid of someone in distress There are so many ways in which we can bring healing into the world around us. In this way we become artists creating a work of spiritual beauty. May be all be inspired by St Luke to be healers to the world around us.



<http://unearthedcomics.com>



October 2016



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Churchman's Oratio Edition

Sunday	Monday	Tuesday	Wednesday	Thursday	Friday	Saturday
READINGS Mass — Year C Office — Year Two Weekday Eucharistic Readings for use throughout the year are found in LFP, pages 498-528. <i>See Notes on Reverse</i> [] - In some Places	Glo.—Gloria Cr.—Creed Prf.—Proper Preface of Adv.—Advent Inc.—Incarnation Epi.—Epiphany H.Wk.—Holy Week Eas.—Easter Asc.—Ascension	Pen.—Pentecost Tri.—Trinity Sunday A.S.—All Saints St.—Saint Ap.—Apostles Ded.—Dedication Bap.—Baptism L.D.—Lord's Day	Days of Special Devotion are noted with ✠	✠	✠	Remigius, Bishop of Rheims, c. 530 1 Glo.Prf.St.1
The Twentieth Sunday after Pentecost 2 Proper 22 Glo.Cr.Prf.L.D.	[Therese of Lisieux, 1897] 3 [Common of a Saint I, Glo.Cr.Prf.St.1]	Francis of Assisi, Friar, 1226 4 Glo.Prf.St.3	Feria 5	William Tyndale, Priest, 1536 [Bruno, Founder of the Carthusians, 1101] 6 Prf.Epi. [Common of a Monastic II, Glo.Prf.St.2]	[Holy Rosary of the Blessed Virgin Mary] ✠ 7 [See Propers for May 31 Glo.Cr.Prf.Inc. or BVM (TASB)]	BVM on Saturday 8 Propers for May 31 Glo.Prf.Inc. or BVM (TASB)
The Twenty-first Sunday after Pentecost 9 Proper 23 Glo.Cr.Prf.L.D.	[Paulinus, First Archbishop of York, 644] 10 [Common of a Pastor II, Glo.Prf.St.2]	[Motherhood of the BVM] [Philip the Evangelist] [Propers for May 31 Glo.Cr.Prf.Inc. or BVM (TASB)] [Common of a Missionary II, Glo.Prf.Pen.]	[Wilfred, Archbishop of York, 709] 11 [Common of a Pastor II, Glo.Prf.St.2]	[Edward the Confessor, King of England, 1066] 12 [Common of a Saint I, Glo.Prf.St.1]	Samuel Isaac ✠ Joseph Schereschewsky, Bishop of Shanghai, 1906 13 Glo.Prf.Pen.	Teresa of Avila, Nun, 1582 [Translation of Our Lady of Walsingham] 14 Glo.Prf.Bap. [BVM - Propers for May 31 Glo.Prf.Inc. or BVM (TASB)]
The Twenty-second Sunday after Pentecost 15 Proper 24 Glo.Cr.Prf.L.D.	Ignatius, Bishop of Antioch, and Martyr, c. 115 [Prideswide of Oxford, 735 - W] 16 Glo.Prf.St.3 [Common of a Monastic II, Glo.Prf.St.2]	SAINT LUKE THE EVANGELIST 17 Glo.Cr.Prf.A.S.	Henry Martyn, Priest, and Missionary to India and Persia, 1812 18 Glo.Prf.St.2	Feria 19	Feria ✠ 20 Glo.Prf.Pen.	BVM on Saturday 21 Propers for May 31 Glo.Prf.Inc. or BVM (TASB)
The Twenty-third Sunday after Pentecost Proper 25 Glo.Cr.Prf.L.D. 22 The Twenty-fourth Sunday after Pentecost [Christ the King - W] Proper 26 Glo.Cr.Prf.L.D.	SAINT JAMES OF JERUSALEM, Brother of Our Lord Jesus Christ, and Martyr, c. 62 (tr. from 10/23) Glo.Cr.Prf.A.S. 23 24 25 Glo.Prf.St.3 [Common of a Pastor II, Glo.Prf.St.2]	Feria 26 Glo.Cr.Prf.A.S.	Alfred the Great, King of the West Saxons, 899 27 Glo.Prf.Bap.	Feria 28	SAINT SIMON AND SAINT JUDE, APOSTLES ✠ 29 Glo.Cr.Prf.Ap.	James Hannington, Bishop of Eastern Equatorial Africa and his Companions, Martyrs, 1855 30 Glo.Prf.H.Wk.
	31 					