

THE MISSION OF ST FRANCIS OF ASSISI ANGLICAN CHURCH IS TO PROCLAIM THE GOOD NEWS OF SALVATION IN JESUS CHRIST THROUGH SERIOUS DISCIPLESHIP, SACRED WORSHIP AND SELFLESS SERVICE

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Letter of Institution of a Rector

Rt Rev Eric Vawter Menees, Presbyter of the Church of God, we hereby install and institute you as Rector of St Francis of Assisi Anglican Church, Stockton, California and we give you full power and authority to carry out the ministry of Rector of this congregation, performing those duties as prescribed by the Constitution and Canons of the Anglican Church in North America and the Anglican Diocese of San Joaquin. We pray that Almighty God will enable you to fulfill this sacred responsibility.

Heed the words of Holy Scripture:

“Shepherd the flock of God that is among you, exercising oversight, not under compulsion, but willingly, as God would have you; not for shameful gain, but eagerly; not domineering over those in your charge, but being examples to the flock. And when the chief Shepherd appears, you will receive the unfading crown of glory.” 1 Peter 5:2-4

We hereby reserve to the Bishop of the Anglican Diocese of San Joaquin and his successors, full power and authority to revoke these presents whenever under the Canons he shall have just cause to do so.

Given under my hand and seal, in the City of Stockton, on the Thirtieth day of September, in the year of our Lord 2018, and in the Seventh year of my consecration.

Rt Rev Eric Vawter Menees
Vth Bishop of the Anglican Diocese of San Joaquin.

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Shalom,

What an exciting time with the installation of Fr. Joshua Drake as Rector of St. Francis. The Baptism of Fr. Drake's son by Bishop Menees. What an inspiration for us at St. Francis at this time. God is certainly working in our lives and parish to accomplish His will.

This brings to mind a movie that I recently saw called Do You Believe! What stuck with me the most, was what took place in the first few minutes of the movie. There was a sidewalk Preacher pulling a Cross around asking people if they believed in the cross of Christ!

Sacred Worship

When a car pulls up, rolls down the window, and the sidewalk Preacher asks him the question, to which the guy in the car states that he is a pastor. The sidewalk preacher says, “you didn’t answer the question;” and again asks him if he believed in the cross of Christ! Then the pastor replies yes, that he believes in the cross of Christ. Then the sidewalk preacher says, “if you believe in the cross of Christ, the next question is; What Are You Going to Do About It?”

These two questions are very important for us today! How many people who call themselves Christians don’t believe in the Cross of Christ? That is, they only think of him as a prophet or good teacher but not our Lord and Savior! At least not as the savior that give us everlasting life with the Father to live in eternity. They think that Jesus saves in this life but that there is no after life. They miss out on the true meaning of the Cross! That Jesus hung upon the Cross with all our sins. So that we may have not only salvation, but redemption as well. Thus providing us with a way to the Father in heaven. So that we may have a restored relationship with God.

After we answer the question if we believe in Cross of Christ, we logically move on to the next question. What are you, we, us as faithful witness of Christ going to do about it? Are we just going to sit around and let the message of Jesus fade away and be forgotten? Or are we going to profess loudly with joyous hearts the light of Christ?

We are called to go and make disciples of all nations. That is where God is leading us to do today. To support our new rector not only with prayer but with action. By welcoming those who attend with open arms, just like Jesus welcomes us with open arms on the Cross. So I leave you with these two questions. Do You Believe in the Cross of Christ? What are you Going to Do About it!

May the Peace of the Lord be always with You!

Deacon Jeff Stugelmeyer



Childcare Available

*Child Care is available each
Sunday @ 9am. Ask an
Usher for Help*



	<u>Sundays</u>
9:30am	St Francis of Assisi
	<u>1st Friday of the Month</u>
12noon	Healing Service
	<u>1st Saturday of the Month</u>
9:30am	Holy Eucharist



St Francis Church offers a healing service on the First Friday of every month at 12noon. October 5th will be the service in October.

Holy Communion on the First Saturday of each month at 9:30am is open for all but especially an opportunity to gather and praise God before we “Go and Make Disciples” in the different food ministries St Francis offers in our community.



Taizé Reflections

By Nancy Blaylock

The sanctuary is dark. The only lights are banks of flickering candles on and around the altar. Tall thin tapers, tiny votives, thick pillars. Singles and grouped on candelabras. Worshippers enter quietly, holding glowing tapers.

Silence. Anticipatory, alive with wonder. The flickering candlelight softening the velvety darkness. The familiarity of the altar seen in shadow, the dance of the candlelight on the edges of beloved altar pieces, like the fire of God's love reflected in the soul of the believer.

The silence, now become full of waiting, is broken by the tolling of a bell. Men's voices in quiet, balanced blend intone a line of chant, calling all to focus on worship. Another bell, the concluding line of chant.

The keyboard begins to play a simple Taizé chant. The singers enter on the repeat, leading all those gathered in repeating the short, simple praise melody. Harmonies develop, descants, both planned and improvised, soar up and dance around the tune in praise and worship.

This is Taizé.

Improvisation is encouraged as the individual worshipper feels so inspired. The repetitions continue as the complexity tapers off and finally, the music ends, then silence, and the cycle begins again.

Some of the music used here comes from the Eastern Orthodox tradition. There are chants with drones sung by cantors with the congregation joining in on the antiphon. A very few chants are sung by cantors, with the other worshippers allowed to completely envelop themselves in the music and experience a unity within the sound without thinking, just being in the moment.

After several of these musical worship episodes, we come to an extended period of silence.

The darkness still reverberating from the music, the altar candles blazing, the silence settles in like a holy mantle upon the assembled worshippers. With mind and heart fixed on the Father and His love, Jesus and His sacrifice, and the Holy Spirit whose presence is almost palpable amongst the worshippers, the minutes of silence pass quickly.

A bell tolls. A *Kyrie*. The men again, answered by women.

We sing a song and then say the Lord's Prayer. More Taizé music and chants. A final musical benediction ebbs down to its end in silence.

Silence.

The congregation members silently rise as they feel ready and leave the sanctuary. In silence, the musicians exit.

This is Taizé.

I have been singing Taizé since I was a cantor at Cathedral of Annunciation in the mid-1980s. It is one of my favorite modes of worship. I can lose my conscious self in singing praise in these choruses like in no other. I feel a oneness with

God that I do not experience elsewhere, quite a blessing for a singer.

I have had many transcendent Taizé moments in the past 30+ years. Happily, I am having many more now at our lovely services. I liken the Taizé experience, with its silence that opens us up to a closer, pure communion with our Lord, to that of the "living water" Jesus spoke of in John 4:

Jesus said to her, "Everyone who drinks of this water will be thirsty again, but whoever drinks of the water that I will give him will never be thirsty again. The water that I will give him will become in him a spring of water welling up to eternal life."

—John 4:13-14 ESV

Allow the purity of the silence and simple outpouring of worship to wash the remnants of the day and world from your heart and mind—to refresh your spirit and slake your thirst with the Living Water offered as a gift from our God in the silence and communal worship.

I encourage everyone to come and, like the woman at the well, drink of the Living Water and never be thirsty again.

**Our next Taizé Prayer Service is on
Wednesday, October 10 from 7:00-8:00 p.m.**

Our Diocese of San Joaquin Website:

<https://www.dioceseofsanjoaquin.net/>

Diocesan Newsletter:

<https://www.dioceseofsanjoaquin.net/newsletter.html>



Animal Blessings - In honor of St Francis, Fr Drake will bless your pet at the church office Tuesday - Friday beginning October 2nd between 9am and 1pm

Serious Discipleship

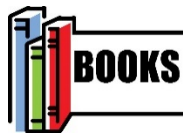
Daily opportunities to read/hear the Word:



<http://legereme.com/office>

<http://www.missionstclare.com/english/>

<https://first5.org/>



St Francis Church
Lending Library

Take a look at our books
in the Fellowship Hall.

You may purchase or borrow and return the
books on the bookshelves.
It is all on the honor system.
Lots of good resources.



Daughters: Oct 13th @10am

Altar Guild: Oct 16th @ 10am

Choir: Upcoming Rehearsals: October 7th

Coffee Hour Hosts: See Cat Rhodes

Taizé: October 10th @ 7pm

Bishop's Committee Meeting: October 28th

Other Ministry Opportunities

Acolyte - Lector - Prayer Team

Collection Counter - Hospitality

Usher - Homebound Ministry

Senior Ministry

Serving on the 1st Sat of the Month



October is Clergy Appreciation Month

Plan a date on your calendar to show your
appreciation for our clergy!



October 7th Feast of St Francis

Genesis 1:20-25 – Psalm 148

Galatians 6:14-18 – Matthew 11:25-30

October 14th

Amos 5:6-15 – Psalm 90:1-17

Hebrews 3:1-6 – Mark 10:17-31

October 21st

Isaiah 53:4-12 – Psalm 91

Hebrews 4:12-16 – Mark 10:35-45

October 28th

Isaiah 59 9-20 – Psalm 13

Hebrews 5:11—6:12 – Mark 10:46-52

We're on the Web!

Visit us at:

www.stocktonanglican.org

Selfless Service



October

10th Mr & Mrs Ernest Nailles



October

- 1st Diane Stauffer
- 2nd Joseph Rosal
- 3rd Elinore Ceballos
Jim Sanborn
- 5th Alberta Thompson
Michael Alcon
- 9th Jennifer Nailles
Randy Hamilton
- 10th Mike Griffin
Honey Rosal
Chiara Melchor
- 11th Willmarieann Gaa
- 16th John Gubuan
- 22nd Nancy Blaylock
Isabella Rosal
- 30th Victoria Dato



October

- 2nd Marge, mother of Bill Thomas
- 5th Nelly, Jose Matulac
- 12th Claudina, sister of Carol Sherwood
- 13th Juan, father of Fr Gubuan
- 24th Felisa, mother of Fr Gubuan

Homeless Women's Ministry

**1st Saturday of Each Month
after the 9:30am Service**

We will be taking a break for October due to vacations!! But see you for November!!



Don't forget to sign the cards on the table in the fellowship hall for our homebound and sick. They are so appreciative to hear from their friends at St Francis Church.



September Altar Flower Donations

Lisa Yumoto in memory of her parents wedding anniversary.

Kim Combs in memory of her mom, Darlene.

Jeff Stugelmeyer in memory of his mother, Dorothea.



October						
Sunday	Monday	Tuesday	Wednesday	Thursday	Friday	Saturday
	1	2 Animal Blessings 9am - 1pm	3 Animal Blessings 9am - 1pm	4 Animal Blessings 9am - 1pm	5 Animal Blessings 9am 1pm Healing Mass 12noon	6 Holy Eucharist 9:30am
7 Feast of St Francis 9:30 Holy Eucharist	8	9	10 Taizé 7pm	11	12 Movie Night 7:30pm	13 Daughters 10am
14 Pentecost XXI 9:30 Holy Eucharist	15	16 Altar Guild 10am	17	18	19	20
21 Pentecost XXII 9:30 Holy Eucharist	22	23	24	25	26	27
28 Pentecost XXIII 9:30 Holy Eucharist BC Meeting	29	30	31			

Come to Movie Night at St Francis Church on Friday, October 12th at 7:30pm. We will be showing *God's Not Dead III*



October 12th at 7:30pm.

We will be showing
God's Not Dead III

The Messenger

Published monthly by
St Francis of Assisi Anglican Church

Editor - Staff
The Rev. Joshua Drake - Rector & Publisher

Deacon Jeff Stugelmeyer
Kimberly Combs - Parish Administrator

Bishop's Committee:
'18 Rachel Allanigue
'19 Mike Combs, Mike Finney
'20 Mark Kemalyan, Agnes Olmsted

Halloween

Halloween is an annual holiday celebrated each year on October 31, and Halloween 2018 occurs on Wednesday, October 31. It originated with the ancient Celtic festival of Samhain, when people would light bonfires and wear costumes to ward off ghosts. In the eighth century, Pope Gregory III designated November 1 as a time to honor all saints; soon, All Saints Day incorporated some of the traditions of Samhain. The evening before was known as All Hallows Eve, and later Halloween. Over time, Halloween evolved into a day of activities like trick-or-treating, carving jack-o-lanterns, festive gatherings, donning costumes and eating sweet treats.

Ancient Origins of Halloween

Halloween's origins date back to the ancient Celtic festival of Samhain (pronounced sow-in). 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 probably explains the tradition of "bobbing" for apples that is practiced today on [Halloween](#).

All Saints Day

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 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's widely believed today that the church was attempting to replace the Celtic festival of the dead with a related 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.

Halloween Comes to America

As the beliefs and customs of different European ethnic groups as well as the American Indians meshed, a distinctly American version of Halloween began to emerge. The first celebrations included "play parties," public events held to celebrate the harvest, where neighbors would share stories of the dead, tell each other's fortunes, dance and sing.

Colonial Halloween festivities also featured the telling of ghost stories and mischief-making of all kinds. By the middle of the nineteenth century, annual autumn festivities were common, but Halloween was not yet celebrated everywhere in the country.

In the second half of the nineteenth century, America was flooded with new immigrants. These new immigrants, especially the millions of Irish fleeing the [Irish Potato Famine](#), helped to popularize the celebration of Halloween nationally.

Trick-or-Treat

Borrowing 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.

In the late 1800s, there was a move in America to mold Halloween into a holiday more about community and neighborly get-togethers than about ghosts, pranks and [witchcraft](#). At the turn of the century, Halloween parties for both children and adults became the most common way to celebrate the day. Parties focused on games, foods of the season and festive costumes.

Parents were encouraged by newspapers and community leaders to take anything "frightening" or "grotesque" out of Halloween celebrations. Because of these efforts, Halloween lost most of its superstitious and religious overtones by the beginning of the twentieth century.



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