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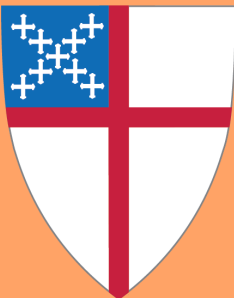
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### *The Chalice*

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# The Chalice

## Live in the Abundance of God's Love and Grace

*by Father Al Jewson*  
**Live in the Abundance of God's Love and Grace**

Scarcity is a basic principle of economics and is defined as not having sufficient resources to produce enough to fill unlimited subjective wants; for instance, there is not enough gold available for everyone in the world to have gold jewelry. Economic scarcity drives the availability, production, and price of something. On the other hand, artificial scarcity assures that product will remain in production; for instance, Nike purposely does not manufacture an unlimited supply of tennis shoes.

In the past few months, we have been exposed to increases in the cost of living, jobs being lost, increase cost of food and other goods, health insurance and medical costs rising; all of which all add to the notion of scarcity in our society. Unfortunately, this way of thinking has a way of permeating all aspects of our lives. While scarcity is a neutral economic principle, a

theology of scarcity is not and does not have to permeate our lives and thought. It seems to me that there are two theologies present in the Church today: scarcity and abundance.

The theology of scarcity counters the biblical truth about God and God's ways. It leads us to believe that God isn't really as forgiving as we've been told, and that there really isn't enough love and grace to go around in the world. A theology of scarcity causes us to hoard rather than to share. It keeps us fearful and angry. It leads us to doubt that God is good and that we are loved just for who we are. A theology of scarcity can grip us unaware, and be fostered by experiences of impoverishment—some economic, some emotional, and some spiritual.

At times like these it's easy to get drawn into society's view of scarcity, but we must fight against such views, because they do not represent the ultimate truths presented to us in Sacred Scripture. A theology of scarcity lives on

the assumption that resources are limited, the economy is bad, the world is pressing in, and the limits of resources should determine the mission of the Church. In short, the theology of scarcity is incapable of living up to the faith of Abraham because it does not trust God.

A theology of abundance believes that God is able to provide and that the resources are available. All that is waiting is for the people of God to release the resources in response to the mission and the call. It is as simple as that—God provides and we muster up the resources available to us!

The psalmist writes, "How precious is your steadfast love, O God! All people may take refuge in the shadow of your wings. They feast on the abundance of your house, and you give them drink from the river of your delights. For with you is the fountain of life; in your light we see light." (Psalm 3:7-9)

The Prophet Habakkuk understood the theology of

abundance even in economic scarcity, “Though the fig tree does not blossom, and no fruit is on the vines; though the produce of the olive fails, and the fields yield no food; though the flock is cut off from the fold, and there is no herd in the stalls, yet I will rejoice in the LORD; I will exult in the God of my salvation. GOD, the Lord, is my strength; he makes my feet like the feet of a deer, and makes me tread upon the heights” (Habbakuk 36: 17-19)

The Church is a mission outpost. Its work is to spread the good news, to provide a haven of safety and rest, refreshment and renewal, creativity and challenge. Through the Church we experience sacrament and grace, community of sisters and brothers, peace, and comfort. However, the Church – that is, all of us cannot begin to work at its work when it is confronted and bogged down by a theology of scarcity.

This is not to say that there are not reasons for an appropriate level of fear in today’s society, but fear has a way of driving us to extremes and can become our greatest enemy. Fear causes us to hunker down and cover our heads. It can make us too afraid to move forward, too afraid to trust and to hope. Fear can ultimately drive us to no action. St. Paul was not driven by fear or scarcity, “And God is able to provide you with every blessing in abundance, so that by always having enough of everything, you may share abundantly in every good work.” (2nd Corinthians: 9-8) In spite of hardship, beatings and imprisonment he continued to live the words taught by Jesus, “I came that they may have life, and have it abundantly.” (John 10: 10)

In 2018 we launched Pony Express; and in 2019 our second year of Pony Express proved most successful. Now in 2020, because of COVID-19, we have decided not to use Pony Express because of the personal contact it requires. During the month of October

you will be asked to make an estimate of giving for 2021. On November 1, the Reverend Laurie Anzilotti will join St. Francis’ Church as your new Vicar. Whatever challenges St. Francis’ Church will face in 2021, Laurie will be at the helm guiding all to the mission work of the Church.

I urge you to consider the work that St. Francis’ Church is already doing in providing a haven of safety, forgiveness and renewal, challenge and creativity, grace and peace. It needs to grow in its programs for members of this church; it needs to grow in its outreach programs like Tutoring and other programs. It needs to be here for current and future members.

God has called this church to do much and holds all accountable for it. My prayer is that you will be generous in your “estimate of giving”. Center your trust and peace in Christ and rejoice in the Lord always.

“Now to him who by the power at work within us is able to accomplish abundantly far more than all we can ask or imagine, to him be glory in the church and in Christ Jesus to all generations, forever and ever.

## Resources A to B

*by Father Al Jewson*

In September, 2018 you were introduced to the Appreciative Inquiry process of Interim Ministry. Over the past two years you and I have continued to work toward the goal of finding a new Vicar for St. Francis’ Church. No matter where any one of you were on your own journey from A to B, you started over at A. In fact, every member of St. Francis’ community had to consent to join all others in Step A and then to begin utilizing resources to get to Step B. When I joined this community of faith I invited you to utilize the resources you already had and to search for additional resources to work toward the arrival of just the right priest to guide, inspire, teach and love you as



St. Francis’ Church continues to make use of the talents and gifts of all.

You have selected that priest, the Rev. Laurie Anzilotti. The thought of such a talented and loving priest working with all of you blesses me and the work I have done with you. You are now at B!

My love goes out to all of you!

## Welcome, Laurie!

*by The Reverend Laurie Anzilotti*

Grace and peace to you, dear People of St. Francis!

I have been fortunate to learn a lot about St. Francis through your congregational profile, but unless you frantically Google searched my name since the announcement of my call to serve as Vicar at St. Francis, you may not know quite as much about me!

I grew up in St. Louis and then attended the University of Notre





Dame where I graduated with degrees in English and Theology. I lived in Puerto Rico for a year after graduation and am still conversationally bilingual as a result of my time there. I did post-graduate work in theology at Loyola Marymount and Aquinas Institute. Professionally, I have worn many hats including high school theology teacher and youth minister in Roman Catholic schools and parishes. Around 2005, I left the Roman Catholic church and worked as manager in political campaigns and then as year-round Program Director at Camp Thunderbird in Bemidji, Minnesota.

When my family and I left the Catholic Church, we began to attend Church of St. Michael and St. George. Let me pause here to say that I make this sound as if our decision to leave Roman Catholicism was a "moment in time" or "once and done" decision. It was not. It was a process, one that may be familiar to many of you as you have sought a new spiritual home. At St. Michael and St. George, I served as Children's Liturgist for eight years. Leading those liturgies and caring pastorally for those families led me to seminary. I graduated from Eden Theological Seminary in Webster Groves and was ordained to the priesthood in early summer of 2019. I immediately began to serve as Assistant Rector at Holy Communion. There I had special charge for working with children, youth and launching a missional worship community called Grace Gathering which celebrates diverse abilities.

I have been married for 23 years to my husband Craig, whom I met at Notre Dame. We have four children. My oldest daughter, Anna, is 21 and completing her senior year at Trinity University in San Antonio, Texas. My second daughter, Liza, is 18 and a freshman nursing student at SLU. My son, Mark, is 16 and a junior in high school. My youngest daughter,



***The Reverend Lauri Anzilotti and family. Laurie will be joining St. Francis' as our new vicar beginning November 1, 2020.***

Kathryn, is 14 and in eighth grade. They are both enrolled in Clayton Schools. We have no pets because four children was Craig's and my limit on the number of God's creatures we could care for! My parents, Joe and Peg Niemann, live close to us and I have a big extended network of family across the region.

These brushstrokes of my life are just the beginning of our coming to know one another. I look forward to journeying more deeply into one another's stories, connecting them to the shared story of our faith, and weaving them all together into one communal story that bears witness to Jesus' way of love.

## **A Prayer for God's Will**

Loving God, we pray that your will for us and for St. Francis' Church be done. Rid our minds of personal goals and expectations, doubts and fears so that we may be vessels for your will and your expectations. We pray that your will for St. Francis' Church be made manifest to us; and give us the courage to carry out your will whatever it is. We ask this through your Son, Jesus Christ, who always lived out your will in his life. Amen.



## Dreaming, Daring, Doing: Together in Christ

*by Janis Greenbaum*

Believe it or not, it's time to make plans for our 2020 Diocesan Convention. This annual event will be held Nov. 19-21 and, as you may have guessed, it will be all virtual.

I want to have a little fun and show off EVERY parish and organization in the diocese by making a "parish roll call" video to use during the convention. I would like each faith community to put together a super-short video to represent your parish or organization. The video should:

- be no longer than 20 seconds;
- include the name of your parish or community;
- include the town or neighborhood you're in.

Here are some ideas:

- Show pictures or video of your church building and its people
- Show a ministry you're especially proud of
- Mention something your community is known for
- Mention your mission or vision statement
- Use a group of people... or only one person!

Imagine you're welcoming someone who has never been to your church before... what would you say?

**DON'T OVERTHINK THIS... JUST HAVE FUN!** Your video does not have to look professional -- just shoot it with your phone camera!

*Script Example:*

Video: close-up on group of people - Bishop Deon standing in the middle - pull out to see them standing under the Arch

Audio: With more than 40 churches and faith communities following in the footsteps of Jesus... We welcome you to the Episcopal Diocese of Missouri!

Please upload your video to our **Dropbox no later than OCTOBER 15.** If you absolutely can't get this project done on your own, give me a call and I will come and help you. I hope EVERY parish and EVERY group will be represented.

Can't wait to see your videos! *(Janice Greenbaum is the communications director for the Diocese of Missouri.)*

## Garden Talk: Fall Colors

*by Marsha Smith*

Autumn is upon us and with it, cooler temperatures and beautiful fall colors. The widespread and avid appreciation of this yearly event is possibly because it is not only awe-inspiring but also so fleeting; the display of autumn colors usually lasts only a few weeks.

The change in tree leaf colors in the fall is the result of chemical changes

in leaves as the days shorten and the temperature drops. Leaves contain chlorophyll, which uses energy from sunlight to transform carbon dioxide and water to sugars and starch. Chlorophyll gives leaves their green color, but in the fall the food-making process stops and the chlorophyll breaks down. The yellow and orange colors that remain in the leaves are the result of other pigments like carotenes and xanthophyll that are masked during the summertime by the green chlorophyll. The red and purple colors of leaves are the result of the development of red anthocyanin pigments that also occurs in the fall.

When selecting a tree for your yard or gardens, consider some of our native trees which provide excellent red fall color such as sumacs, black tupelo, and dogwoods. The black tupelo planted by the FoSF Childcare playground should turn a brilliant red in the fall. For yellow fall color, consider our native hickories, birches, and sassafras.

Temperature, light, and rainfall all



influence the brilliance of the fall color display. Low temperatures that stay above freezing will favor the anthocyanin production and provide for brighter reds. However, an early frost will diminish the red color.

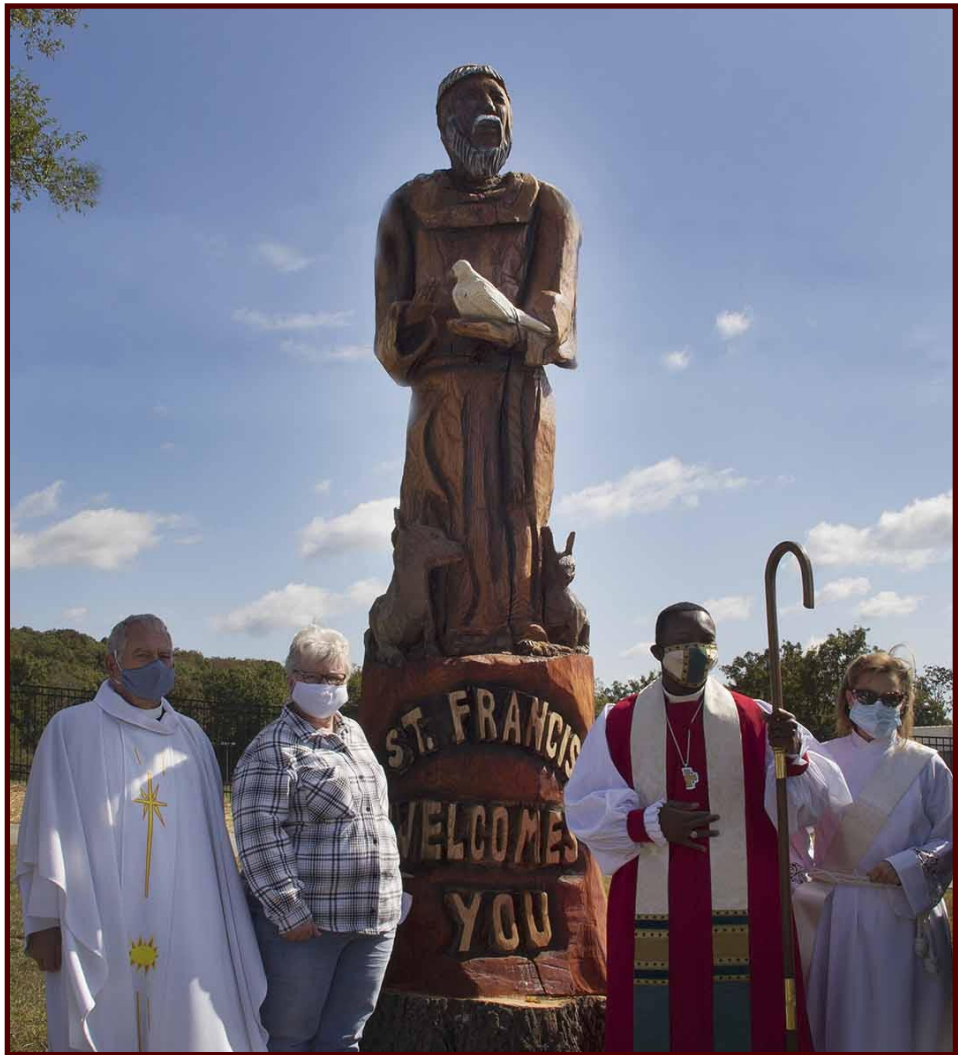
According to the University of Missouri Extension, "Cool but not freezing temperatures, mild late-season drought, and sunny days are necessary ingredients for creating the brightest fall colors of the Missouri woodlands." It sounds like we may be headed for a very colorful fall. So, if you need something to lift your spirits, resolve to get out and enjoy the beautiful fall colors, and give thanks to God for His fabulous creation.

## Diocesan Statement: Violence in Kenosha

*by The Reverend Marc D. Smith, Ph.D.,  
Bishop's Deputy for  
Gun Violence Prevention*

The all-too-familiar tragedy of a young black man, Jacob Blake, shot seven times in the back by a Kenosha, Wisconsin police officer Aug. 23, 2020, and the protests it sparked sadly mark a summer of deep trouble and racial strife in our country. The murder of two of those who were protesting the shooting, allegedly by 17-year-old Kyle Rittenhouse, a self-described defender of police, further punctuated our profound national divisions and the violence some will mobilize to resolve them.

To be sure, we do not know all the details surrounding Jacob Blake's shooting or the killing of unarmed, non-threatening protesters. That discovery is for journalists and the criminal justice system. What is clear, however, is that centuries of structural racism, the increasing rhetoric of intolerance and hate and the ready access to firearms have drastically inflamed already superheated passions. Especially because of the cir-



***Bishop Deon Johnson blessed our new statue of St. Francis of Assisi during its dedication on October 4. Left to right: The Reverend Al Jewson, Shelly Diekmann (former property owners' family member), Bishop Deon, and Archdeacon Rebecca Barger. (Photo by Donna Bernert)***

cumstances surrounding the murder of protesters in Kenosha by a minor with a military-style rifle, it is with particular outrage that we learned this week of the introduction of HCS HB 16 in the current Special Session of the Missouri General Assembly, a bill that would allow people to give guns to children without their parents' permission.

At a time when our nation is so pained, our prayers for the victims of gun violence, for police armed with the power of life and death and for those radicalized by hate are essential. However, our faith also calls us to more. It summons us to action in the

public square. In our own congregations and communities, we must lead honest conversations on our complicity in perpetuating racist social, political, economic and, yes, even religious systems. Together, we must build a shared framework for the process of forgiveness and reconciliation that crosses cultural and partisan barriers. We must continue to stand in opposition to violent extremism, as well as police misconduct. And, we must engage the political process to promote safety rather than pander to fear. May we together lead in this effort to summon the better angels of our nature across our deeply troubled country.



## Mexican Meatballs (submitted by Charley Coleman)

### Ingredients:

2 lbs ground beef  
24 oz beef chorizo  
1 tsp chili powder  
1 tsp ground mustard  
1 tsp cayenne pepper  
1 Tbsp dried cilantro  
2 oz cilantro paste  
1 large yellow onion, finely grated  
2 large eggs  
1/4 cup bread crumbs  
1 Tbsp salt  
2 Tbsp ground black pepper

Instructions: Mix all ingredients well, making sure to incorporate all the bread crumbs. Using a medium ice cream scoop, form 24 meatballs. Bake at 375 degrees for 30-35 minutes.



## Companion Needed

*Parishioner Cory Lawson is in need of a companion for her mother while she (Cory) works. If you can help, please contact Cory as soon as possible.*



*Bishop Deon Johnson and Archdeacon Rebecca Barger prepare for the dedication of the new statue of St. Francis of Assisi near our parking lot. (Photo by Donna Bernert)*



# October 2020

Sun	Mon	Tue	Wed	Thu	Fri	Sat
				1 8:30 am Morning Prayer	2 8:30 am Morning Prayer 10 am Bible Study via Zoom	3
4 10:15 am Holy Eucharist  <b>The 18th Sun- day after Pentecost</b>	5 8:30 am Morning Prayer	6 8:30 am Morning Prayer	7 8:30 am Morning Prayer	8 8:30 am Morning Prayer	9 8:30 am Morning Prayer 10 am Bible Study via Zoom	10
11 10:15 am Holy Eucharist  <b>The 19th Sun- day after Pentecost</b>	12 8:30 am Morning Prayer	13	14 8:30 am Morning Prayer 6:30-8 pm Tutoring	15	16 8:30 am Morning Prayer 10 am Bible Study via Zoom	17
18 10:15 am Liturgy of the Word, livestream only 12 pm Bishop's Comm. <b>The 20th Sun- day after Pentecost</b>	19 8:30 am Morning Prayer  <b>St. Luke The Evangelist</b>	20  <b>Chalice Deadline</b>	21 8:30 am Morning Prayer 6:30-8 pm Tutoring	22	23 8:30 am Morning Prayer 10 am Bible Study via Zoom <b>St. James of Jerusalem</b>	24
25 10:15 am Liturgy of the Word, livestream only  <b>The 21st Sun- day after</b>	26 8:30 am Morning Prayer	27	28 8:30 am Morning Prayer 6:30-8 pm Tutoring <b>St. Simon and St. Jude, Apostles</b>	29	30 8:30 am Morning Prayer 10 am Bible Study via Zoom	31 