

MY DEAR THEOPHILUS

VOLUME 3/ ISSUE 5 (MAY 2019)

NEWS FROM AROUND THE ANGLICAN COMMUNION

- 24/05/2019 Hong Kong's cathedral celebrates 170 years – part of the birth of the city
- 24/05/2019 Vital role for African church leaders in wiping out malaria
- 24/05/2019 Christians around the world observe Anglican Communion Sunday this weekend



Dear Parish Family:

We are coming to the end of the Easter season and about to begin the season on Pentecost.

In John's Gospel, Jesus promised his disciples that the Holy Spirit would come. In the second chapter of the Acts of the Apostles St. Luke tells us about the fulfillment of that promise. The disciples were gathered together in Jerusalem for the Jewish feast of Pentecost, which was celebrated 50 days after Passover, and was the closing of the harvest festival where offerings would be brought to the Temple. As a result, there were Jews present in Jerusalem from everywhere. In the Acts of the Apostles, St. Luke writes:

When the day of Pentecost came, they were all together in one place. Suddenly a sound like the blowing of a violent wind came from heaven and filled the whole house where they were sitting. They saw what seemed to be tongues of fire that separated and came to rest on each of them. All of them were filled with the Holy Spirit and began to speak in other tongues as the Spirit enabled them.

Now there were staying in Jerusalem God-fearing Jews from every nation under heaven. When they heard this sound, a crowd came

together in bewilderment, because each one heard their own language being spoken. Utterly amazed, they asked: "Aren't all these who are speaking Galileans? Then how is it that each of us hears them in our native language? Parthians, Medes and Elamites; residents of Mesopotamia, Judea and Cappadocia, Pontus and Asia, Phrygia and Pamphylia, Egypt and the parts of Libya near Cyrene; visitors from Rome (both Jews and converts to Judaism); Cretans and Arabs—we hear them declaring the wonders of God in our own tongues!" Amazed and perplexed, they asked one another, "What does this mean?" Acts. 2: 1-12.

The disciples immediately begin to preach the Good News of Jesus Christ, how he died for our sins and was raised from the dead; how Jesus was Lord and Messiah. Each person heard the Gospel in their own language. There was no barrier to understanding. It was a joyful announcement, and joy is a mark of the Holy Spirit.

The great 20th century theologian Karl Barth writes:

Real joy comes like the Holy Spirit and it is really the Holy Spirit that comes each time when real joy comes: it comes and no one knows from whence it comes. When we rejoice, then for us time stands still for a moment. As long as we rejoice, we would like only for the joyful moment to last. That happens of course only in the single case of joy in what the Holy Scripture calls eternal joy in complete communion with God. This one case is exemplary for everything that is called joy. To say with the Apostle Paul (Philippians 4) "I rejoice" means as a rule "I am looking forward to something. Joy as a rule is anticipation. Even in the day to day experiences of fulfillment itself, it is usually transformed into the anticipation of further fulfillment. In all interim forms, the will to joy must be the will to that eternal joy that is the final revelation of the fulfillment of life accomplished for us and given to us by God, in and through Jesus Christ and made possible by the Holy Spirit.

Let us be joyful! Let there be no barriers to the Good News of Jesus Christ. Let us be filled with the power of the Holy Spirit!

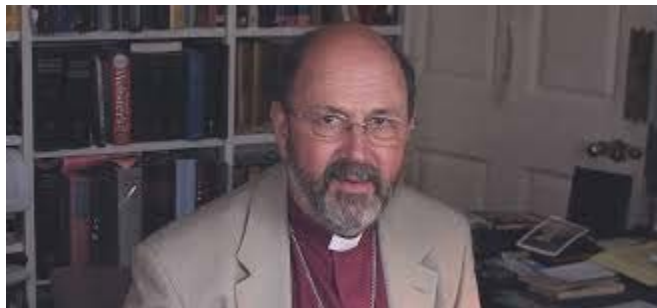
Come Holy Spirit, fill the hearts of your faithful and kindle in us the fire of Your love. Send forth Your Spirit and we shall be created anew, and You shall renew the face of the earth.

Your servant in Christ,

The Rev. Chester J. Makowski, Rector

Thank you to the Altar Guild for all of the work done for the fumigation of the Church to take care of the carpenter ant invasion!

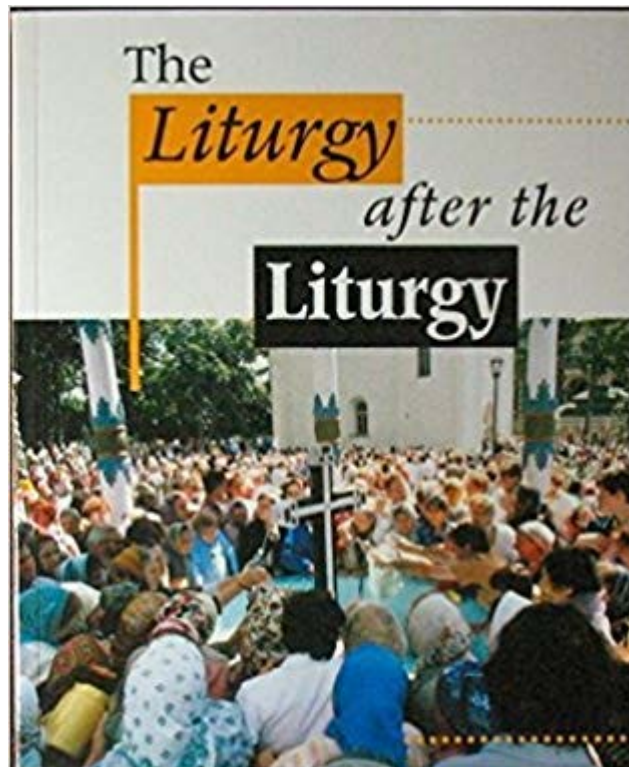
N.T. WRIGHT ON PENTECOST



The claim of Pentecost, from Acts 2 and Ephesians 4 and Romans 8 and all those other great Spirit-texts in the New Testament, especially John 13—16, is precisely that the rule which the ascended Lord Jesus exercises on earth is exercised through his Spirit-filled people. No doubt we do need ‘comforting’ in the modern sense of that word, cheering up when we’re sad. But we need, far more do we need, ‘comforting’ in the older sense of ‘strengthening’, strengthening-by-coming-alongside. Just as, in human ‘comfort’, a strange thing happens, that the sheer presence, even the silent presence, alongside us of a friend gives us fresh courage and hope, how much more will the presence alongside us and within us of the Spirit of Jesus himself give us courage and hope not simply to cheer up in ourselves but to be strong to witness to his Lordship, his sovereign rule, over the world where human rulers mess it up and ignorant armies clash by night. So being ‘exalted to the place where Jesus has gone before’ is precisely not about being

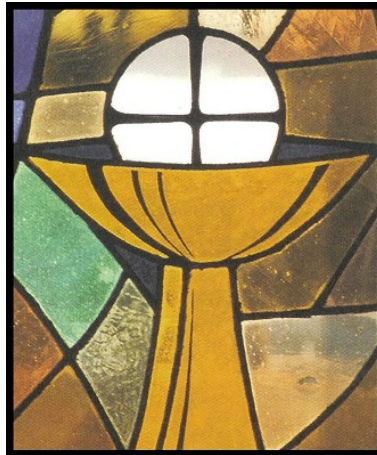
snatched away from this wicked world and its concerns. On the contrary, it is to be taken in the power of the Spirit to the place from which the world is run. 'God raised us up with him,' declares St Paul, 'and seated us with him in the heavenly places in Christ Jesus'. And only when you continually remind yourself what this means will you understand why he goes on to say that God's plan is to unveil his many-splendored wisdom through the church before the surprised and alarmed eyes of the principalities and powers. The whole letter to the Ephesians is all about this, and in case you think it sounds a bit easy, a bit cheaply triumphalistic, read the letter through to the end and you'll find that it commits us to unceasing and vigilant spiritual warfare, taking the whole armor of God and being prepared to suffer for our cheerful witness to his kingdom.

THE LITURGY AFTER THE LITURGY



Following on the Orthodox tradition of St. John Chrysostom, Fr. William Wells writes about the "Liturgy after the Liturgy." Within the Eastern Orthodox tradition, people fast from midnight to the reception of the Eucharist. On Sunday, the liturgy in his parish begins at 9:30 AM and lasts until 11:00 AM. After the celebration of the Eucharist, the parish gets together to break their fast with a meal. They continue what they began at the Eucharist around the table at lunch

after the service. This is the "Liturgy after the Liturgy." What began at the altar continues in the parish hall where people come together to share a meal, to share their lives with each other, to share their stories, to share their joys, to share their pains. Breaking bread together around a dinner table is sacramental in nature.



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.



*FEATURED HOLY PERSON OF
THE MONTH
VENERABLE BEDE
25 May
By James Kiefer*

Bede was a monk at the English monastery of Wearmouth and Jarrow, in Northumbria. From the age of seven, he spent all his life at that monastery except for a few brief visits to nearby sites. He says of himself: "I have devoted my energies to a study of the Scriptures, observing monastic discipline, and singing the daily services in church; study, teaching, and writing have always been my delight."

He was the first person to write scholarly works in the English language, although unfortunately only fragments of his English writings have survived. He translated the Gospel of John into Old English, completing the work on the very day of his death. He also wrote extensively in Latin. He wrote commentaries on the Pentateuch and other portions of Holy Scripture. His best-known work is his History of the English Church and People, a classic which has frequently been translated and is available in Penguin Paperbacks. It gives a history of Britain up to 729, speaking of the Celtic peoples who were converted to Christianity during the first three centuries of the Christian era, and the invasion of the Anglo-Saxon pagans in the fifth and sixth centuries, and their subsequent conversion by Celtic missionaries from the north and west, and Roman missionaries from the south and east. His work is our chief source for the history of the British Isles during this period. Fortunately, Bede was careful to sort fact from hearsay, and to tell us the sources of his information. He also wrote hymns and other verse, the first martyrology with historical notes, letters and homilies, works on grammar, on chronology and astronomy -- he was aware that the earth is a sphere, and he is the first historian to date events ANNO DOMINI, and the earliest known writer to state that the solar year is not exactly 365 and a quarter days long, so that the Julian calendar (one leap year every four years) requires some adjusting if the months are not to get out of step with the seasons.

Let us pray: Almighty God, who has enriched your Church with the learning and holiness of your servant Bede: Grant us to find in Scripture and disciplined prayer the image of your Son our Savior Jesus Christ, and to fashion our lives according to his likeness, to the glory of your great Name and the benefit of your holy Church; through the same Jesus Christ our Lord. 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

836 WEST JONES STREET
LIVINGSTON, TEXAS 77351
CHURCH OFFICE: 936.327.8467
WWW.STLUKESLIVINGSTON.ORG

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.

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.

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.