

MY DEAR THEOPHILUS

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NEWS FROM AROUND THE ANGLICAN COMMUNION

Archbishop of Canterbury Justin Welby released a series of five short films about “Faith in a conflicted world” on April 27. Drawing on his own experience as a pastor and church leader, the series focuses on three core practices, being present, being curious, and reimagining new possibilities in the places.



got kerygma?

Dear Parish Family:

During the Easter Season, our first readings are taken from the Acts of the Apostles where the Apostles are proclaiming the kerygma. What is the kerygma? Kerygma is a Greek word which means “proclamation.” The kerygma zeroes in precisely on the proclamation of the Good News (“Gospel”) of Jesus’ life, death, and resurrection. In other words, Jesus came to save us and the message we proclaim is about him. In the words of St. John the Evangelist: “What we have heard, what we have seen with our eyes, what we have looked upon, and touched with our own hands ... [w]hat we have seen and heard we proclaim now to you!” 1 John 1-3.

Their experience of salvation in Jesus Christ urged them to proclaim and share God’s good news to all everyone they met. They took to heart St. Peter’s admonition that “we should always be ready to render an account for the hope that is within us.” 1 Peter 3:15. We must do the same.

You are called to proclaim the kerygma, and it consists of the following:

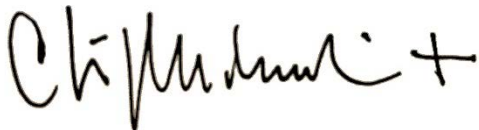
- The crucifixion of Jesus of Nazareth, true God and true man, who was publicly known in Jerusalem because of his miracle-working,

was (and is) God's plan of salvation as God expressed by raising Jesus from the dead. Acts 2:22.

- The prophetic understanding of the Old Testament reveals that Jesus' death, resurrection and ascension as the Messiah (the Christ) was God's saving plan from the beginning. Acts 2:25-35.
- The true meaning of Jesus' death, resurrection and ascension is that He is the divinely enthroned messianic King of Israel (Acts 2:36), bestowing the gift of the Holy Spirit upon all who accept him as Savior (Acts 2:38).
- Jesus requires a response from us - repent of your sins, accept him, be baptized, and live in the new life which Christ is offering. Acts 2:37-41.

Got kerygma? You should! Now go and proclaim it.

Your servant in Christ,



The Rev. Chester J. Makowski, Rector





Thank you to Cy Turner for her years of service as a member of the Board of Directors at Mannafest and as its chief cheerleader! Kim Gouthier will now serve on the Board of Directors.



Christ tells us: “For where your treasure is, there your heart will be also.” Mt. 6:21. Please remember the Parish for your annual pledge. This Parish is tremendously generous, but 2020 saw a marked downturn in giving since we were not meeting to worship together and were live-streaming our worship services.



*FEATURED HOLY PERSON OF
THE MONTH
ANSELM OF CANTERBURY
MONK, ARCHBISHOP, THEOLOGIAN
April 19
By James Kiefer*

Anselm is the most important Christian theologian in the West between Augustine and Thomas Aquinas. His two great accomplishments are his *Proslogion* (in which he undertakes to show that Reason requires that men should believe in God), and his *Cur Deus Homo?* (in which he undertakes to

show that Divine Love responding to human rebelliousness requires that God should become a man).

He was born in Italy about 1033, and in 1060 he entered the monastery of Bec in Normandy to study under Stephen Lanfranc, whom he succeeded in office, first as prior of Bec, and later as Archbishop of Canterbury.

In 1078 he was elected abbot of Bec. The previous year, he completed a work called the *Monologion*, in which he argues for the existence of God from the existence of degrees of perfection (Aquinas's Fourth Way is a variation of this argument).

In 1087, while still at Bec, he produced his *Proslogion*, an outline of his "ontological argument" for the existence of God. Taking as his text the opening of Psalm 14 ("The fool hath said in his heart: There is no God."), Anselm undertakes to show that the fool is contradicting himself -- that the concept of God is unique in that anyone who understands what is meant by the question, "Does God exist?" will see that the answer must be "Yes." The argument has received mixed reviews from the start. Almost at once another theologian, Gaunilon, wrote, "A Reply on Behalf of the Fool." Thomas Aquinas rejected Anselm's argument as inconclusive (and is followed in this by most Roman Catholic writers today). Kant practically made his reputation as a philosopher by explaining in detail what he thought was wrong with Anselm's argument. On the other hand, Leibniz and others have thought it valid.

King William II of England had no fondness for the Church, and at the death of Lanfranc he kept the See of Canterbury vacant until he was gravely ill, whereon he promised to let Anselm be made Archbishop. Anselm was made Archbishop (4 December 1093), the King recovered, and the two began to dispute the extent of the King's right to intervene in Church matters. Anselm went into exile in 1097 and remained in Italy for three years until the King died in 1100.

During that time Anselm was instrumental in settling the doubts of the Greek bishops of southern Italy about the doctrine of the Filioque.

He also devoted the time to writing a book known as *Cur Deus Homo?* (meaning *Why did God become Man?*). In it he puts forward the “satisfaction theory” of the Atonement. Man’s offence of rebellion against God is one that demands a payment or satisfaction. Fallen man is incapable of making adequate satisfaction, and so God took human nature upon Him, in order that a perfect man might make perfect satisfaction and so restore the human race. The success of his work may be gauged by the fact that many Christians today not only accept his way of explaining the Atonement, but are simply unaware that there is any other way.

The five works *Proslogion*, *Monologion*, *Gaunilon’s Reply*, *Anselm on Gaunilon*, and *Cur Deus Homo?* are available in a single paperback volume from Oxford University Press.

After the death of King William II in 1100, Anselm returned to England at the invitation of the new king Henry I, only to quarrel with Henry about the lawful extent of the king’s control over the selection of bishops and abbots (it must be remembered that these officials had civil as well as religious authority). Anselm was again in exile from 1103 to 1106. In 1107 a compromise was reached, and Anselm returned home to Canterbury, where he lived his last few years in peace, dying 21 April 1109.

Typical of Anselm is his reversal of a tendency among English bishops after the Norman Conquest to ignore or downgrade the Anglo-Saxon saints as representatives of the conquered race. Lanfranc had proposed to remove even Dunstan and Alphege from the calendar, the latter on the grounds that he had not died as a martyr for refusing to deny the Christian faith. Anselm argued that, if he was not a martyr to faith, he was a martyr to justice and to charity.

From the Preface to the *Proslogion*:

I have written the little work that follows... in the role of one who strives to raise his mind to the contemplation of God and one who seeks to understand what he believes.

I acknowledge, Lord, and I give thanks that you have created your image in me, so that I may remember you, think of you, love you. But this image is so obliterated and worn away by wickedness, it is so obscured by the smoke of sins, that it cannot do what it was created to do, unless you renew and reform it. I am not attempting, O Lord, to penetrate your loftiness, for I cannot begin to match my understanding with it, but I desire in some measure to understand your truth, which my heart believes and loves. For I do not seek to understand in order that I may believe, but I believe in order to understand. For this too I believe, that “unless I believe, I shall not understand.” (Isa. 7:9)

The Prayer of St. Anselm: My God, I pray that I may so know you and love you that I may rejoice in you. And if I may not do so fully in this life let me go steadily on to the day when I come to that fullness. Let me receive that which you promised through your truth, that my joy may be full. Amen.

**JOIN US IN THE PARISH HALL FOR
ADULT CHRISTIAN FORMATION ON
SUNDAYS AT 9:30 AM WHERE WE ARE
STUDYING THE GOSPEL ACCORDING
TO JOHN WITH WES AMASON.**

NEWS FROM THE ANGLICAN COMMUNION FROM THE LIVING CHURCH



Malawian Theological College Ponders a Lean Future (from the Living Church)

April 19, 2021

By Jesse Masai, Correspondent

Employees of Leonard Kamungu Anglican Theological College have not received their monthly salaries for close to nine months. According to Malawi24, which reported the news March 18, affected staff were drawn from senior faculty and support units, with some earning as little as U.S. \$120 in monthly stipends.

“Workers are sometimes forced by the college to sign unpaid leave letters, a situation the labor office condemned. The COVID-19 pandemic has worsened the financial situation in churches as collection dropped by almost 59% since the onset of the pandemic,” the report said.

Concerned workers, it added, have petitioned authorities to close the institution amid claims “it has not been stable financially for over six years now because it doesn’t have other sources of income apart from commitments by dioceses to allocate a certain amount of money based on number of students the dioceses send to the college.”

Opened in 2006 by the Rev. Dr. Bernard Malango, the former Archbishop of the Church of the Province of Central Africa, the college is registered under the University of Malawi’s Board of Theological Studies to provide three-year certificate and diploma classes in theology, church history, spirituality, pastoral care, Islam, and African traditional religion.

It is located in Zomba, 295 kilometers (about 180 miles) from Malawi’s capital of Lilongwe.

“The students, who are identified and shortlisted by their dioceses after interviews and observation in parishes, are trained to do the work of pastors as well as evangelizing the communities they will be serving. Life at the college centers on the chapel, which has daily morning and evening services. Students farm to supply food for their meals,” said Bishop Fanuel Magangani, chairman of the Anglican Council of Malawi. Magangani is Bishop of Northern Malawi, a diocese which borders Mozambique, Tanzania, and Zambia.

The hard work of students and staff is a tribute to the college’s namesake, the first native Malawian to serve as an Anglican priest, who built the mission station with his own hands, set up learning centers, and baptized 124 catechumens by 1912 as part of his missionary sojourn through Zanzibar in East Africa, Malawi, and Zambia.

Bishop Magangani acknowledges that students and faculty now face dire straits.

“COVID-19 is real and has not left anyone or any section of Malawian society unchallenged,” he said. “Schools were closed over a long period of time, adversely impacting the college’s finances. Giving in dioceses has been a challenge since gatherings were limited to few numbers. Families are also straining.”

While the college belongs to the Province of Central Africa, which includes Malawi, Zambia, Zimbabwe and Botswana, from its founding it has been

supported by the four dioceses that form the Anglican Council in Malawi: Lake Malawi, Northern Malawi, Southern Malawi, and Upper Shire.

The bishop says its future lies in delicate math.

“The issue has to be balanced in the number of students we need versus the number of clergy we will require for the church in Malawi in relation to sustainability of the clergy in the diocese,” he said. “The question of sustainability, when answered positively, will create a demand for more students. If the answer is negative, this will affect the number of students the college will need to have. We either diversify the curriculum or fold the college.”

The institution has 14 students, nine of whom are full time and sent by dioceses, while five are independent.

Of the full-time students, five are from the Diocese of Southern Malawi; two from the Diocese of Northern Malawi; and two from the Diocese of Upper Shire.

It has four teaching staff and 11 support staff: five guards, a groundsman, two librarians, two cooks, and an office assistant.

Professor Leonard Kalindekafe, an Anglican named after the college’s namesake, recently led his family in donating assorted foodstuffs for students, a move emulated by St. Veronica Women’s Guild of the Mother’s Union.

“This is an example of members of the church taking initiative in meeting the institution’s needs,” Bishop Magangani said.

But how long can the students and faculty survive on a wing and a prayer?

“A viable investment in real estate and development following a proper feasibility study will be a great relief in the life of the college since we don’t have any endowment,” the bishop said. “In an adverse condition like this one of COVID-19, mission in and out of season will continue being challenged as we have seen.”

Jesse Masai is a freelance journalist based in Limuru, Kenya.



HOSPITAL VISITS

Given COVID-19, visitations are restricted by hospitals. Nevertheless, 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. We will see if the hospital will allow Fr. Makowski to 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 in our Parish, those who have asked you to pray for them and especially those who have no one to pray for them.



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