

MY DEAR THEOPHILUS

VOLUME 4 / ISSUE 5 (MAY 2020)

NEWS FROM AROUND THE ANGLICAN COMMUNION

**Anglican Church of Burundi
and UNICEF mobilise
young people for peace
building efforts**



**The Anglican Church of Burundi,
in collaboration with UNICEF,
have conducted an intensive
training course for young people
in peace building and social
cohesion.**



Dear Parish Family:

Jesus had ascended before their very eyes to the right hand of the Father just days before. He had promised to send the Advocate, the Spirit of Truth, the Holy Spirit, who would bathe them in truth and new life.

On the day of Pentecost, the disciples were huddled together in a room. Although they were gathered together in prayer, they were also afraid. They were afraid that they were now alone. They were afraid of what was outside. They were afraid of what might happen to them. They were afraid because

they did not know what was to come. Their lives had already been turned upside down. What was next? Something they did not expect.

St. Luke writes: “suddenly from heaven there came a sound like the rush of a violent wind, and it filled the entire house where they were sitting. Divided tongues, as of fire, appeared among them, and a tongue rested on each of them. All of them were filled with the Holy Spirit and began to speak in other languages, as the Spirit gave them ability.” Fire and wind.

There was fire. The fire that appeared on Pentecost was reminiscent of the burning bush on Mount Sinai from which God spoke to Moses. Exodus 3:2. It also evoked the time of the Exodus when the people of God were led by a pillar of fire at night. Exodus 13:21.

There was wind. The original Hebrew (רוּחַ *rúah*) and Greek (πνεῦμα *pneuma*) words for “Spirit” can be translated as “wind,” “breath,” or “air in motion.” The wind that appeared on Pentecost was reminiscent of the wind that blew over the waters at the beginning of Creation, and God breathed His very breath into humanity at creation to make us in God’s likeness and image. Genesis 1 & 2. The Holy Spirit breathes life, the very life of God, into us individually and as the Church.

We may be huddled away in a room. We may be afraid that we are alone. We may be afraid of what is out there. We may be afraid of what lies ahead. Rest easy, the Holy Spirit will come baptizing you in fire and wind to set you free, perhaps when you least expect it, to live in Christ and for Christ.

In the words of the ancient hymn written in the 9th century by Rabanus Maurus:

Come, Holy Ghost, Creator blest,
And in our hearts take up thy rest;
Come with thy grace and heav'nly aid
To fill the hearts which thou hast made,
To fill the hearts which thou hast made.

O Comforter, to thee we cry,
Thou heav'nly gift of God most high,
Thou font of life and fire of love,
And sweet anointing from above,
And sweet anointing from above.

Your servant in Christ,

The Rev. Chester J. Makowski, Rector



***ARCHBISHOP WELBY SECRETLY VOLUNTEERS
AS COVID CHAPLAIN***

May 18, 2020 (from the *Living Church*)

The Anglican Communion’s chief spiritual leader has been secretly volunteering as a chaplain on the coronavirus wards at one of London’s largest hospitals, according to a recent article in *The Daily Telegraph*. Sources at London’s St. Thomas Hospital, which is located just across the street from Lambeth Palace, confirm that the Most Rev. Justin Welby, the Archbishop of Canterbury, has made rounds regularly to pray with patients.

The *Telegraph*’s source said: “Justin has been a volunteer chaplain at St. Thomas’s hospital since lockdown, working alongside other chaplains praying for the sick and dying. Tommy’s is his local hospital so he walks there.

“He gets a lot of solace from doing it. Just being able to physically see people and pray with them during lockdown – it’s what the clergy has been doing the length and breadth of the country.”

“There is some personal risk but he doesn’t really think about that. He just thinks this is what Christians should be doing, helping others.”

Archbishop Welby reportedly has completed special training in infection control, and wears personal protective equipment (PPE) over his clerical garb. Last week, he prayed with a female patient battling coronavirus in St. Thomas’ intensive care ward, and another patient recognized him and asked him to pray over the phone with her relatives.

In early April, when the crisis was at its worst in London, Anglican clergy who answered a call for help from hospitals to serve as volunteer chaplains were banned from visiting wards and going near any patients, including those who showed no symptoms of COVID-19.



Mental Health Initiative Monthly Report – May 2020 by George Wood

The second quarter Mental Health First Aid training courses was cancelled. A tentative plan is in work to hold the next training class for the Adult Probation department in August, if conditions allow.

When conditions allow, plans and protocols will be updated to restart the LIVE STRONG group. LIVE STRONG is the support group being led by Jo Mink and Jay Potter for selected participants recommended by the Adult Probation Department.

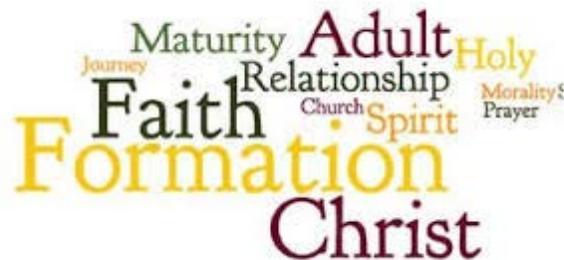
Plans are being finalized to have two team members (George and Carla) to take a 40-hour online course to obtain certification as Mental Health

Coaches, through Living University. This would allow these team members to provide coaching to individuals with mental illness.

THE COOKING MINISTRY



The Cooking Ministry has re-opened and Flo and John have been in the kitchen preparing meals which are now being delivered. If you know of someone who would like a hot meal, please call the Church Office.



Even though he and Kay have been adversely impacted by the tornado, Wes Amason continues to post Adult Ed videos which in the wake of the storm are a very powerful witness.

For you Fr. Dave Pivonka, TOR, fans, we sent the first three links to the episodes of his new series *Metanoia*. Sign up for free! You can find the entire series here: <https://thewildgooseisloose.com/metanoia>.

In the Gospel of Mark, the first words of Jesus are an invitation to metanoia, to repent, to change, to be converted.

Every Christian, no matter where we are in our faith journey, is invited to a deeper conversion. Metanoia is not a one-time event; rather, it is a

continual process of turning away from the things of the world, from lies and sin and discovering a deeper union with Christ.

Metanoia is a production of The Ministry of The Wild Goose and 4PM Media in association with Franciscan University of Steubenville and the Franciscan Friars TOR of the Province of the Most Sacred Heart of Jesus. The series is beautifully filmed on location in the Holy Land, highlighting sacred places such as the Sea of Galilee, the River Jordan, the desert of Temptations, and many of the holy sites in Jerusalem.

This 10-part series featuring Fr. Dave Pivonka, TOR, President of Franciscan University and founder of The Ministry of the Wild Goose, leads us on a journey with Christ into conversion. Each of the episodes explores areas of our life where conversion is so often necessary. Metanoia will examine topics such as who is Jesus, what must we do to inherit eternal life, and many other significant matters of faith. With preaching from Fr. Dave as well as personal testimonies from men and women, young and old, religious and lay, their stories will inspire you to seek to encounter Jesus and the new life he is constantly inviting us to.



***FEATURED HOLY PERSON OF
THE MONTH
DUNSTAN OF CANTERBURY
May 19
By James Kiefer***

Dunstan was born near Glastonbury in the southwest of England about the year 909, ten years after the death of King Alfred. During the Viking invasions of the ninth century, monasteries had been favorite targets of the invaders, and by Dunstan's time English monasticism had been wiped out. In its restoration in

the tenth century, Dunstan played the leading role. He was born of an upper-class family, and sent to court, where he did not fit in. At the urging of his uncle, the Bishop of Westminster, he became a monk and a priest, and returned to Glastonbury, where he built a hut near the ruins of the old monastery, and devoted himself to study, music, metal working (particularly the art of casting church bells, an art which he is said to have advanced considerably), and painting. A manuscript illuminated by him is in the British Museum. He returned to court and was again asked to leave; but then King Edmund had a narrow escape from death while hunting, and in gratitude recalled Dunstan and in 943 commissioned him to re-establish monastic life at Glastonbury. (Glastonbury is one of the oldest Christian sites in England, and is associated in legend with King Arthur and his Court, with Joseph of Arimathea, and with other worthies. It has been said that the Holy Grail, the chalice of the Last Supper, is hidden somewhere near Glastonbury.) Under Dunstan's direction, Glastonbury became an important center both of monasticism and of learning. The next king, Edred, adopted Dunstan's ideas for various reforms of the clergy (including the control of many cathedrals by monastic chapters) and for relations with the Danish settlers. These policies made Dunstan popular in the North of England, but unpopular in the South.

Edred was succeeded by his sixteen-year-old nephew Edwy, whom Dunstan openly rebuked for unchastity. The furious Edwy drove Dunstan into exile, but the North rose in rebellion on his behalf. When the dust settled, Edwy was dead, his brother Edgar was king, and Dunstan was Archbishop of Canterbury. The coronation service which Dunstan compiled for Edgar is the earliest English coronation service of which the full text survives, and is the basis for all such services since, down to the present. With the active support of King Edgar, Dunstan re-established monastic communities at Malmesbury, Westminster, Bath, Exeter, and many other places. Around 970 he presided at a conference of bishops, abbots, and abbesses, which drew up a national code of monastic observance, the *Regularis Concordia*. It followed Benedictine lines, but under it the monasteries were actively involved in the life of the surrounding community. For centuries thereafter the Archbishop of Canterbury was always a monk.

Dunstan took an active role in politics under Edgar and his successor Edward, but under the next king, Ethelred, he retired from politics and concentrated on

running the Canterbury cathedral school for boys, where he was apparently successful in raising the academic standards while reducing the incidence of corporal punishment. On Ascension Day in 988, he told the congregation that he was near to death, and died two days later.

Let us pray: Direct your Church, O Lord, into the beauty of holiness, that, following the good example of your servant Dunstan, we may honor your Son Jesus Christ with our lips and in our lives; to the glory of his Name, who lives and reigns with you and the Holy Spirit, one God, now and for ever. 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.

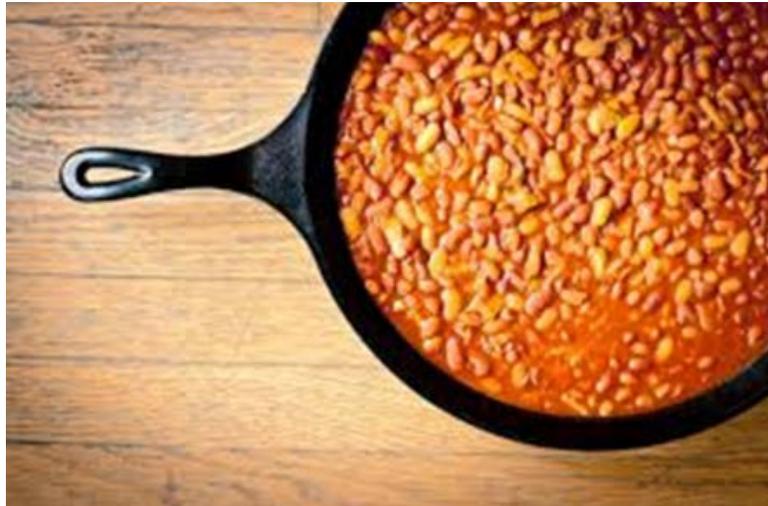
THERE IS POWER IN PRAYER

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.



St. Luke's Episcopal Church

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***ONCE WE ALL GET TOGETHER AGAIN, PLEASE BRING
PORK & BEANS FOR MANNAFEST!***



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.

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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.