

MY DEAR THEOPHILUS

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NEWS FROM AROUND THE ANGLICAN COMMUNION

• World's oldest ecumenical movement celebrates its 175th anniversary

The Archbishop of York, Dr John Sentamu, joined in the celebrations with one of the oldest ecumenical global movements as it marks its 175th anniversary this year. The worldwide YMCA youth movement, which began as an evangelical young men's Christian service organisation, celebrated its start this month with a thanksgiving service at St Martin-in-the-Fields in London

• Christian and Muslim scholars discuss freedom of religion

Freedom and the role of faith communities has been the subject of a bridge-building event for Christian and Muslim academics gathered in the Ecumenical Institute of Bossey in Geneva, Switzerland this week (11-15 June). The Bridge Building annual seminar, now in its 18th year, was set up by the then-Archbishop of Canterbury in 2002 and is hosted by the World Council of Churches. Its sponsorship has been taken on by Georgetown University, Washington DC, which invites some 30 scholars from around the world to take part.



Dear Parish Family:

The Holy Spirit is the first to awaken faith in us and to communicate to us the new life of knowing the Father and the one whom he sent, Jesus Christ. John 17:3.

The Spirit has always been there infusing life into creation, and during this season after Pentecost, we remember that the Holy Spirit is the power of heaven come to earth, the power that enables us to share in the divine life so that God's will can be done on earth as it is in heaven.

The claim of Pentecost, from Acts of the Apostles, is that the rule which the ascended Lord Jesus exercises on earth is exercised through his

Spirit-filled people, you, and the entire Church. A Church that needs comforting, a Church that needs strengthening, a Church that needs courage, a Church that is called to be all of that to the world and to be bring the hope of Jesus to all people.

“And God declares, I will pour out my Spirit upon all flesh, and your sons and your daughters shall prophesy, and your young men shall see visions, and your old men shall dream dreams. Even upon slaves, both men and women, in those days I will pour out my Spirit; and they shall prophesy.” Joel 2:28-32.

Because of the Holy Spirit, we are infused with the very life and grace of God. It is only through the Holy Spirit that can become a people on fire, on fire for the love of God, on fire in thanksgiving for Jesus’s saving life, death and resurrection, and on fire for the love of God’s people.

That call is your call.

Your servant in Christ,

The Rev. Chester J. Makowski, Rector



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.



DIACONATE ORDINATION AT THE CATHEDRAL

Ten new deacons, some transitional (will be ordained priests) and vocational (permanent deacons), were ordained at Christ Church Cathedral, Houston, Saturday, June 22.

After the sermon given by the Rt. Rev. Jennifer Brooke-Davidson, Bishop Suffragan of West Texas, each candidate to the diaconate answered a series of questions posed by Bishop Andy Doyle during what is known as The Examination. They were asked to follow Christ and model their lives on Scripture, “to interpret to the Church, the needs, concerns and hopes of the world.” As each knelt in front of the bishop, he placed his hands on their heads and recited the Prayer of Consecration.

The new deacons joining the diocese of Texas are: Michael Brady, William Bullard, James Enelow, James Harrington, Melva Love, Rhonda Rogers, Elizabeth Woodson, Hannah Pommersheim, Minerva Camarena Skeith and Cameron Spoor.

Many of the newly ordained deacons have served their churches and communities by assisting church plants, starting missional communities and serving as vestry members for many years while having another profession.



BREAKING BREAD TOGETHER

The table is one of the most common elements in the Gospel of St. Luke, our patron saint. On at least eight occasions, Jesus can be seen sitting down to meals with others. In two additional accounts, a meal seems to be implied.

St. Luke uses these meals as teaching occasions, providing lessons on evangelism, justice and the Kingdom of God. Meals reflect the social values of the community of faith, revealing the importance of social class, prominence and rank, and how Jesus breaks through these. For this reason, they provide the perfect occasion to illustrate the counter-cultural message of the Kingdom of God.

Here are the passages in St. Luke's Gospel where Jesus dines with others:

Passage in St. Luke	Meal	Participants
5:27-32	Banquet at Levi's House	Tax collectors and sinners
7:36-50	Dinner at Simon's House	Pharisees, guests and sinful woman
9:10-17	Feeding the 5,000	Disciples and Crowds
10:38-42	Hospitality at the home of Mary and Martha	Mary and Martha
11:37-52	Dinner at a Pharisee's House	Pharisees and Lawyers
14:1-24	Sabbath Meal at a Pharisee's House	Pharisees, Lawyers and Guests
19:1-10	Hospitality at the home of Zacchaeus	Zacchaeus
22:14-38	The Last Supper	The Apostles
24:28-32	Breaking Bread at Emmaus	Two Disciples
24:36-43	Jesus Eats Meal in Presence of Disciples	Two Disciples

***JOIN US FOR ADULT CHRISTIAN FORMATION ON
SUNDAYS AT 9:15 IN THE PARISH HALL.
CURRENTLY WE ARE LISTENING TO FR. DAVE
PIVONKA, WHO IS TEACHING ABOUT THE HOLY
SPIRIT.***

*THE PRESIDING BISHOP RECEIVES
A NEW A NEW PRIMATIAL CROSS*



On June 19 on behalf of the Diocese of Southeast Florida, Bishop Peter Eaton and the president of the diocesan Standing Committee, the Rev. Anthony Holder, presented a new wooden primatial cross to Presiding Bishop Michael Curry at his office at the Church Center in New York.

There is a unique history to this gift. The silver primatial cross that has been used by every presiding bishop since Bishop Arthur Lichtenberger (1958-1964) was presented to the presiding bishop by the Diocese of South Florida on Dec. 19, 1961, when Lichtenberger ordained and consecrated two suffragan bishops for the diocese: James Duncan and William Hargrave. Eight years later, in 1969, when the Diocese of South Florida was divided into the dioceses of Central Florida, Southwest Florida and Southeast Florida, Duncan became the first bishop of Southeast Florida.

Ghassan Salsaa', a Palestinian artisan in Bethlehem, made the new primatial cross out of olive wood and mother-of-pearl, representing a traditional art form in Palestine. Photo: Mary Frances Schjonberg/Episcopal News Service

The cross, Curry said during the presentation, “is a reminder of the relationship between us and Palestinian Christians and Anglican Palestinian Christians, and the church in Jerusalem, regardless of the politics involved. Our ties are deeper than that.”

Some months ago, Curry asked Eaton where it might be possible to find a wooden primatial cross that would be suitable for some occasions. Eaton, who has connections to Christians in the Holy Land, suggested that it might be appropriate to have the cross made in Bethlehem, for both its symbolic associations and its support of Christian artists in Palestine.

“When I became a bishop four years ago, I wanted a crosier made of olive wood from Bethlehem,” Eaton said. “I have a long relationship with the Holy Land and with the Christian community there, and this was an important way for me to be connected to my many friends there.”

Eaton had worked previously with the Tabash family, who run and operate a business in Bethlehem that includes a great deal of olive wood work. They identified a local olive wood artist in Bethlehem, Ghassan Salsaa’, who designed a bishop’s crosier for Eaton, which included mother-of-pearl inlay work. Olive wood and mother-of-pearl are traditional materials used by artists in Palestine.

“It is a beautiful crosier,” Eaton said, “and every time I use it, I remember the Christian community in the Holy Land and all the friends that Kate (his wife) and I have there, and how important it is for us to support a vital and vibrant Christian presence in the Middle East.”

So when the presiding bishop asked about a new wooden primatial cross, it seemed fitting for Eaton to return to the Tabash family and Salsaa’ to do the work.

“The Episcopal Church has a long-standing relationship with the Christian communities of the Holy Land and with the Diocese of Jerusalem and the Middle East,” Eaton said, “and to have a new primatial cross from Bethlehem sends the right message. By asking the Tabashes and Salsaa’ to make the cross, we have a sign of our historic and important relationship, and we can support local Palestinian Christian businesses and artists.”

Eaton and the Tabashes designed the cross, which Salsaa’ made.

“Mr. Salsaa’ has made a beautiful cross, and it is an honor for the Diocese of Southeast Florida to present this to the presiding bishop, just as our forebears in the former Diocese of South Florida presented the previous cross,” said Holder, the president of the diocese’s Standing Committee. “We all give thanks to God for our presiding bishop’s ministry, and this is a small way in which we can show our gratitude.”

Like the silver primatial cross, the new primatial cross bears the shield of the presiding bishop and an inscription:

Presented to

The Presiding Bishop of The Episcopal Church
by the Diocese of Southeast Florida
The Feast of Pentecost
9 June 2019

From the Episcopal News Service



*FEATURED HOLY PERSON OF
THE MONTH
BASIL THE GREAT
BISHOP & THEOLOGIAN (14 JUNE 379)*

By James Kiefer

Basil was born in Caesarea of Cappadocia, a province in what is now central Turkey (more or less directly north of the easternmost part of the Mediterranean, but with no seacoast). He was born in 329, after the persecution of Christians had ceased, but with parents who could remember the persecutions and had lived through them. He originally planned to become a lawyer and orator, and studied at Athens (351-356), where two of his classmates were Gregory of Nazianzus (who became a close friend) and the future Emperor Julian the Apostate. When he returned home, the influence and example of his sister Macrina led him to seek the monastic life instead, and after making a tour of the monasteries of Egypt in 357, he founded a monastic settlement near his home. He remained there only five years, but the influence of his community was enormous. Whereas in the West there are numerous monastic orders (Benedictines, Carthusians, etc.), in the East all monks are Basilian monks. His Longer Rules and Shorter Rules for the monastic life remain the standard. Basil expresses a definite preference for the communal life of the monastery over the solitary life of the hermit, arguing that the Christian life of mutual love and service is communal by its nature. In 367-8, when Cappadocia suffered a severe and widespread famine, Basil sold his family's very extensive land holdings in order to buy food for the starving, persuading many others to follow his example, and putting on an apron to

work in the soup kitchen himself. In this crisis, he absolutely refused to allow any distinction to be made between Jew and Christian, saying that the digestive systems of the two are indistinguishable. He also built a hospital for the care of the sick, housing for the poor, and a hospice for travelers.

These were the years between the First Ecumenical Council (Nicea, 325) and the Second (Constantinople, 381), years in which it was uncertain whether the Church would stand by the declaration made at Nicea that the Logos (the "Word" -- see John 1:1) was fully God, equally with the Father, or seek a more flexible formula in the hope of reconciliation with the Arians, who declared themselves unalterably opposed to the Nicene wording. Basil had been ordained priest in 362 in order to assist the new Bishop of Caesarea, whom he succeeded in 370. (Since Caesarea was the capital, or metropolis, of the province of Cappadocia, its bishop was automatically the metropolitan of Cappadocia, which included about fifty dioceses (bishoprics). A metropolitan was roughly what we would call an archbishop, although in ancient terminology an "archbishop" was one step above a metropolitan.) By that time, an Arian emperor, Valens, was ruling. Basil made it his policy to try to unite the so-called semi-Arians with the Nicene party against the outright Arians, making use of the formula "three persons (hypostases) in one substance (ousia)," thus explicitly acknowledging a distinction between the Father and the Son (a distinction that the Nicene party had been accused of blurring), and at the same time insisting on their essential unity.

When the emperor Valens passed through Caesarea in 371, he demanded the theological submission of Basil, who flatly refused. The imperial prefect expressed astonishment at Basil's defiance, to which Basil replied, "Perhaps you have never met a real bishop before." Valens retaliated by dividing the province of Cappadocia into two provinces, with the result that the Arian Bishop of Tyana became metropolitan of the new province of Western Cappadocia. Basil responded by going political. He ramrodded his brother Gregory of Nyssa and his friend Gregory of Nazianzus into bishoprics that they did not want, and for which they were totally unsuited, so that he would have

the votes of those bishoprics when he needed them. (Neither Gregory ever quite forgave him for this.) His interests were not exclusively theological: he denounced and excommunicated those who owned houses of prostitution, he worked to secure justice for the poor against those who oppressed them, and he severely disciplined clergy who used their office to accumulate money or to live too well at the expense of the faithful.

His most famous writings include the Hexaemeron ("The Six Days"), a series of nine sermons on the days of creation, in which he speaks of the beauties of the created world as revelations of the splendor of God. His *Against Eunomius* defends the deity of Christ against an Arian writer, and his *On the Holy Spirit* speaks of the deity of the Third Person of the Trinity, and the rightness of worshipping Him together with the Father and the Son. In his *Address to Young Men* (originally written for his nephews), he urges Christians to make themselves acquainted with pagan philosophy and literature, arguing that this will often lead to a deeper understanding of Christian truth. His personality comes through most clearly in his letters, of which more than three hundred have been preserved. Some deal with points of theology or ethics, some with canon law, and many simply with everyday affairs. Ten times a year the Eastern churches use the Liturgy of St Basil rather than the more usual Liturgy of St John Chrysostom. It differs chiefly in having a more elaborate Anaphora (the prayer of consecration offered over the bread and wine), expressing some of his characteristic turns of thought, probably dating back to his time and used by him, and possibly composed by him personally.

Basil died in 379, shortly after the death in battle of the Arian Valens removed the chief threat to the Nicene faith to which Basil had devoted his life. He was mourned by the entire city, and the weeping crowds at his funeral included Christians, Jews, and pagans. He is counted (with the two Gregories) as one of the three Cappadocian Fathers, and (with Gregory of Nazianzus and John Chrysostom) as one of the Three Holy Hierarchs. In the West, he is reckoned (with Gregory of Nazianzus, John Chrysostom, and Athanasius) as one of the

Four Greek (Eastern) Doctors of the Undivided Church. (The Four Latin (Western) Doctors are Ambrose, Jerome, Augustine, and Gregory the Great.)



UTO GRANTS EXCEED \$1.5 MILLION

The United Thank Offering of The Episcopal Church awarded 33 grants for a total of \$1,507,640.55 for the mission and ministry of The Episcopal Church and the Anglican Communion.

United Thank Offering grants are awarded on an annual basis for projects that address human needs and help alleviate poverty, both domestically and internationally in The Episcopal Church.

The focus of the 2019 granting process was “Go: crossing boundaries created by race, culture, and economics to create communities that listen deeply and learn to live like Jesus.”



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

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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.