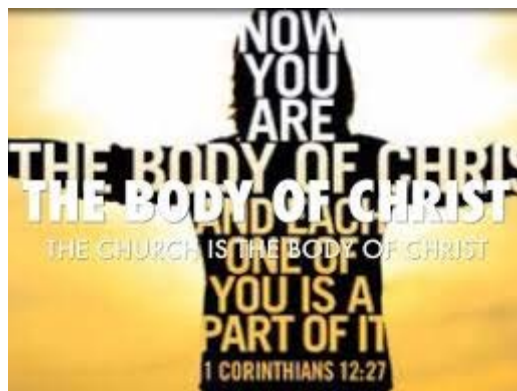


MY DEAR THEOPHILUS

VOLUME 4 / ISSUE 9 (SEPTEMBER 2020)

NEWS FROM AROUND THE ANGLICAN COMMUNION

Out of safety precautions related to COVID-19, the 172nd Diocesan Council of the Episcopal Diocese of Texas, to be held on February 26-27, 2021, will gather in a virtual format. In addition to ensuring the safety of attendees, by moving online churches will realize a significant cost savings.



Dear Parish Family:

This year we will not be doing Rally Day as we have in years past. Nevertheless, we need to be mindful of our call to ministry.

The Episcopal Church defines “lay ministry” as follows:

The term refers to the many ways the laity of the church live out their baptismal covenant. The laity are the people of the church, those who have been baptized. It generally refers to those who have not been ordained. The term "laity" is derived from the Greek word for "people." Lay ministry is exercised in the "gathered" church through the organizations of the church (e.g., vestry, Christian education, parish programs, etc.) and in the "scattered" church as the ministry of the baptized is expressed in the home, in the marketplace, and in the many places where there are opportunities to live the Christian faith. The ministry of lay persons includes bearing witness to Christ wherever they may be. The Catechism notes that "the ministers of the Church are lay persons, bishops, priests, and deacons" (BCP, p. 855). The laity is also known as the Lay Order. The various ministries of the church are complementary,

not mutually exclusive or competitive. *An Episcopal Dictionary of the Church.*

Lay ministry is vital in the community of faith. Each person is indispensable. Each person has his or her own part to play. Everyone is called to be a part of the work of the Church, young and old, because everyone is a part of the Church. St. Paul in his letter to the first letter to the Church in Corinth:

There is one body, but it has many parts. But all its many parts make up one body. It is the same with Christ. We were all baptized by one Holy Spirit. And so we are formed into one body. It didn't matter whether we were Jews or Gentiles, slaves or free people. We were all given the same Spirit to drink. So the body is not made up of just one part. It has many parts.

Suppose the foot says, "I am not a hand. So I don't belong to the body." By saying this, it cannot stop being part of the body. And suppose the ear says, "I am not an eye. So I don't belong to the body." By saying this, it cannot stop being part of the body. If the whole body were an eye, how could it hear? If the whole body were an ear, how could it smell? God has placed each part in the body just as he wanted it to be. If all the parts were the same, how could there be a body? As it is, there are many parts. But there is only one body.

The eye can't say to the hand, "I don't need you!" The head can't say to the feet, "I don't need you!" In fact, it is just the opposite. The parts of the body that seem to be weaker are the ones we can't do without. The parts that we think are less important we treat with special honor. The private parts aren't shown. But they are treated with special care. The parts that can be shown don't need special care. But God has put together all the parts of the body. And he has given more honor to the parts that didn't have any. In that way, the parts of the body will not take sides. All of



BLESSING OF THE ANIMALS

SATURDAY, OCTOBER 10 AT 10 A.M.



Fr. Makowski is now serving as a member of the Board of Grace Pregnancy Outreach which provides a place where individuals can find compassion and help without judgment or condemnation. Client advocates at the Outreach Center are committed to offering the emotional support and personal concern rarely found anywhere else. Faced with what is sometimes the most agonizing decision of their lives, women who find themselves frightened, confused and alone will find information, care and support at GRACE Pregnancy Outreach.

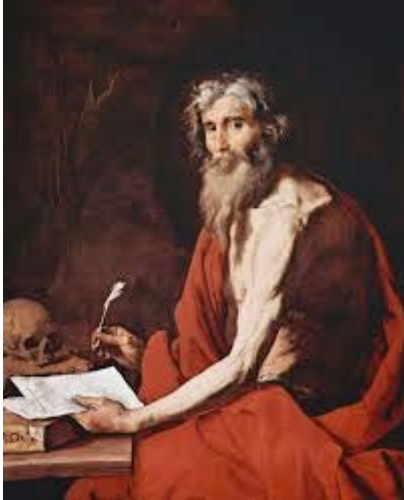
Grace Pregnancy Outreach is a satellite location for Care Center Huntsville. Grace Pregnancy Outreach is a 501(c)(3) non-profit organization. Care Center opened its doors in 2001 with the goal of providing individuals and families the information needed to make informed healthcare decisions in a compassionate and confidential atmosphere. The organization provides pregnancy testing, ultrasounds, prenatal services, and parenting classes as

well as STD and HIV testing for both men and women. These services are provided free of charge to citizens of the East Texas by the generous support of the donors.

THE OASIS REPORT FOR AUGUST

WEEK	SALES	CASH DONATIONS	VOUCHERS	DONATIONS	VOLUNTEER HOURS
1st	CLOSED DUE TO CORONAVIRUS				
2nd	CLOSED DUE TO CORONAVIRUS				
3rd	\$1454.33	367.36	4 (112)	25	80 ¾
4th	\$1360.74		4 (119)	22	86 ½
5th	\$835.23	23.50	8 (237)	12	64 ½
	\$3530.30	390.86	16 (468)	59	232

Closed Thursday of the 5th week due to Hurricane Laura



***FEATURED HOLY PERSON OF
THE MONTH
JEROME
September 30
By James Kiefer***

Jerome was the foremost biblical scholar of the ancient Church. His translation of the Bible, along with his commentaries and homilies on the biblical books, have made him a major intellectual force in the Western Church.

Jerome was born in about 347, and was converted and baptized during his student days in Rome. On a visit to Trier, he found himself attracted to the monastic life, which he tested in a brief but unhappy experience as a hermit in the deserts of Syria. At Antioch, he continued his studies in Hebrew and Greek. In 379, he went to Constantinople where he studied under Gregory of Nazianzus. From 382 to 384 he was secretary to Pope Damasus I, and spiritual director of many noble Roman ladies who were becoming interested in the monastic life. It was Damasus who set him the task of making a new translation of the Bible into Latin -- into the popular form of the language, hence the name of the translation: the Vulgate. After the death of Damasus, Jerome returned to the East, and established a monastery at Bethlehem, where he lived and worked until his death on 30 September 420.

Jerome is best known as the translator of the Bible into Latin. A previous version (now called the Old Latin) existed, but Jerome's version far surpassed it in scholarship and in literary quality. Jerome was well versed in classical Latin (as well as Greek and Hebrew), but deliberately translated the Bible into the style of Latin that was actually spoken and written by the majority of persons in his own time. This kind of Latin is known as Vulgate Latin (meaning the Latin of the common people), and accordingly Jerome's translation is called the Vulgate.

Vulgate Latin is classical Latin in the first stages of evolving into such modern languages as Spanish, French, and Italian. It has begun the process of changing from an inflected language (in which words have various endings, or inflections, which are used to show the relation of the word to other words in the sentence) to a separate-word language like English (in which additional words, such as prepositions, are used, along with word order, to show the function of the word). Thus, in classical Latin, "He spoke to me," is *dixit mihi* or *mihi dixit*, but in Vulgate Latin it is *dixit ad me*.

In the second century BC, Jewish scholars in Alexandria, Egypt, had translated the Hebrew Scriptures into Greek. Tradition had it that this translation was the work of 70 (or 72) scholars, and accordingly the result was known as the Septuagint (often written as LXX). The LXX contains six or more books (there is some leeway here) not found in the standard Hebrew text, known as the Masoretic Text (or MT), and sometimes reads differently from the MT in particular verses. The New Testament writers, except for Matthew, when they are quoting the Old Testament, usually quote from the LXX. The differences in readings between the MT and the LXX were formerly explained by assuming that the LXX translators were sometimes not very good translators. However, very ancient Hebrew manuscripts of the Bible, recently found at Qumran and elsewhere, often agree with the LXX against the MT. Accordingly, it is now generally supposed that the LXX is a fairly accurate translation of Hebrew manuscripts available at the time, and that sometimes the manuscripts that the LXX translators worked from differed from the manuscripts that became the basis for the standardized Hebrew text that we know today.

The early Christians, most of whom knew Greek but not Hebrew, were accustomed to use the LXX as their version of the Old Testament Scriptures. (So, for that matter, did most Jews living in the Roman Empire outside of the land of Israel itself.) The Old Latin translation had been made from the Greek. But Jerome was determined to make his translation from the Hebrew, partly because he considered it to be more accurate, and partly because he wanted a text that

he could use as a basis for argument with Jewish opponents, without having them object, "But that is not what the Hebrew text says."

Intending a translation from the Hebrew, he ran into a difficulty with the Psalms. They were used regularly in public and private worship, and many Christians knew them well enough to notice and resent any radical changes from the wording they had always used. So Jerome translated the Psalms from the Greek, and salved his scholarly feelings by publishing a translation of the Psalms from the Hebrew in an Appendix.

The history of the Psalms in English is in some ways similar. In 1611, the King James Version of the Bible was published, and generally accepted by English-speakers. However, the Psalms in English were already an established part of public worship in the Coverdale translation of 1536 or thereabouts. For roughly 75 years worshippers in England had been reading, saying, singing, or chanting the Psalms in the Coverdale translation (also called the Prayer Book Version). Their response to the Psalms in the King James Version was: "What is this nonsense! Take away this new-fangled modern translation, and leave me to recite the Psalms in the good old-fashioned version that I learned at the knee of my dear old silver-haired mother, the most magnificent version that the pen of man has ever written, the version that has comforted and sustained me all the days of my life." So, when you attend an Anglican funeral, and you hear the choir chanting,

The LORD is my shepherd,
therefore can I lack nothing.
He shall feed me in a green pasture,
and lead me forth beside the waters of comfort.

You are hearing the Coverdale Psalter. And for some of us, at least, it is a great tree, deeply rooted in the soil of English Christianity, and full of complex associations that make reading it a deeply moving experience.

Jerome was intemperate in controversy, and any correspondence with him tended to degenerate into a flame war. (His friendship with Augustine, conducted by letter, nearly ended before it began. Fortunately Augustine sized him up correctly, soothed his feelings, and was extremely tactful thereafter.) His hot temper, pride of learning, and extravagant promotion of asceticism involved him in many bitter controversies over questions of theology and of Bible interpretation. However, he was candid at times in admitting his failings, and was never ambitious for either worldly or churchly honors. He was a militant champion of orthodoxy, a tireless worker, and a scholar of rare gifts.

Let us pray: O God, who gave us the holy Scriptures for a light to shine upon our path: Grant us, after the example of your servant Jerome, so to learn of you according to your holy Word, that we may find the Light that shines more and more to the perfect day; even Jesus Christ our Lord, who lives and reigns with you and the Holy Spirit, one God, now and 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.



***PLEASE BRING PORK & BEANS
FOR MANNAFEST!***



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.