

MY DEAR THEOPHILUS

Volume 2/ Issue 4 (April 2018)

NEWS FROM AROUND THE ANGLICAN COMMUNION

Services of commemoration held on 50th anniversary of Martin Luther King assassination.

Wednesday 4 April marked the 50th anniversary of the assassination of American civil rights activist and Baptist minister Dr Martin Luther King.

[Click here](#) for more

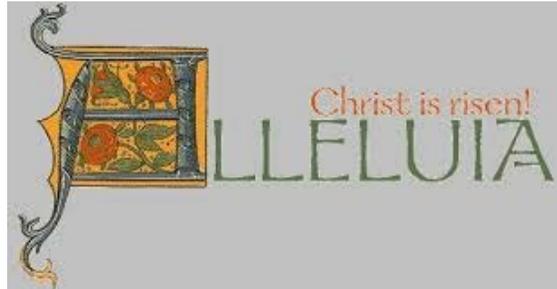
[Easter message from Presiding Bishop Michael Curry](#)

An Easter message from the Presiding Bishop and Primate of the US-based Episcopal Church, Michael Curry, recorded on Palm Sunday.

Application Process Now Open for Bishop Suffragan in the Diocese of Texas

The application process to elect a bishop Suffragan of the Episcopal Diocese of Texas is now open and will close on Pentecost Sunday, May 20, 2018.

<http://www.epicenter.org/bishop-suffragan-searchel-lamado-de-una-obispoa-sufraganea/>



Dear Church Family:

Alleluia! Christ is risen! The Lord is risen indeed!

What an exciting time it is to be a Christian! This period is almost like being a Christian during the early Church when a small, crazy, band of people you would never think would go together, Jews and Gentiles, rich and poor, men and women, black and white and every hue in between, free and slave, proclaimed the impossible: Jesus who was crucified had risen from the dead!

There is a ripe mission field out there for the Good News of Jesus.

We live in a world filled with bitterness and doubt, but the empty tomb speaks of life and hope.

We are surrounded by people filled with depression and desperation, but Jesus' empty tomb promises deliverance.

We encounter people filled with fear and hatred, but the empty tomb teaches peace and love.

Jesus' empty tomb takes those bound by sin, and offers grace and forgiveness.

“Yesterday” is the tomb of Jesus. Yesterday, the world did its best to destroy God’s goodness and love and the very person of God himself in Jesus. Evil did its worst. It failed. “Today” is the everlasting resurrection of Jesus Christ.

It is the empty tomb and the risen Jesus that pulls us ahead into the future away from the past of our sinfulness, brokenness, emptiness and sadness and opens up for us horizons of wholeness, joy and hope.

It is the risen Jesus that removes stones from graves and encourages us to proclaim the Good News that He is risen, that he has become a new creation for us, that he has broken the chains of death, that he has made us into a new creation reconciling us to God, reconciling us to our neighbors, and reconciling us be bearers of God’s image to the world.

In the light of Jesus’ resurrection, we cannot dwell in our sins, our failures, our losses, our mistakes. That is yesterday. Jesus died for us and all of that has been buried with Christ. We are living today, in the everlasting resurrection of Jesus. The world can never be the same; Mary Magdalene, Simon Peter and the disciples, you and I can never be the same. Christ has risen!

That is Good News, and that is the story that we must tell. Go tell the others. Alleluia Christ is risen! The Lord is risen indeed!

Your servant in Christ,

The Rev. Chester J. Makowski, Rector



Don't forget to bring pork and beans for our Mannafest outreach.



*FEATURED HOLY PERSON OF
THE MONTH
ANSELM
ARCHBISHOP, MONK &
THEOLOGIAN
(1033-1109)
By James Kiefer*

Anselm is the most important Christian theologian in the West between Augustine and Thomas Aquinas. His two great accomplishments are his *Proslogium* (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 *Monologium*, 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 *Proslogium*, 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.



REFLECTIONS ON THE RESURRECTION OF JESUS

THE RT. REV. DR. N.T. WRIGHT:

The resurrection completes the inauguration of God's kingdom. . . . It is the decisive event demonstrating that God's kingdom really has been launched on earth as it is in heaven. ...

The message of Easter is that God's new world has been unveiled in Jesus Christ and that you're now invited to belong to it. ...

Jesus's resurrection is the beginning of God's new project not to snatch people away from earth to heaven but to colonize earth with the life of heaven. That, after all, is what the Lord's Prayer is about. ...

N.T. Wright, *Surprised by Hope: Rethinking Heaven, the Resurrection, and the Mission of the Church* (2008).

THE REV. DR. ALISTER MCGRATH:

This hope is no groundless hope for it is grounded in the reality of the suffering and resurrection of Christ. For the resurrection of Christ demonstrates that suffering is not pointless but leads to glory. Christians know what awaits them at the end of history. The Biblical hope is for a new heaven and a new earth. Evil and suffering ended and so radically vanquished that what happened will only serve to make our future life and joy infinitely greater.

ST. ANSELM, ARCHBISHOP OF CANTERBURY:

And now, O Lord Jesus, my Redeemer, I adore Thee as very God; I believe in Thee, I hope in Thee, and I sigh after Thee with all possible desires; O, help my imperfection. I bow down my whole self before the glorious insignia of Thy Passion, wherewith Thou didst accomplish my salvation. The royal standard of Thy victorious Cross; in Thy Name, O Christ, do I adore it. The thorny diadem; the nails glistening with Thy Blood; the lance plunged into Thy sacred Side; Thy Wounds; Thy Blood; Thy Death; Thy Burial; Thy triumphant Resurrection, and Thy Glory,— O Christ, I suppliantly adore and glorify them. For the balm of life breathes forth on me from all of them.

ADULT CHRISTIAN EDUCATION



We are studying the Book of Revelation using N.T. Wright's *Revelation for Everyone* as our guide. Many people today regard Revelation as the hardest book in the New



Contact Us

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Testament. It is full of strange, lurid and sometimes bizarre and violent imagery. As a result, many people who are quite at home in the Gospels, Acts and Paul find themselves tiptoeing around Revelation with a sense that they do not really belong there. But they do! Revelation offers one of the clearest and sharpest visions of God's ultimate purpose for the whole creation, and of the way in which the powerful forces of evil, at work in a thousand ways, can be and are being overthrown through the victory of Jesus the Messiah and the consequent costly victory of his followers.



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.



We will have Safeguarding training open to all people of the Parish. This is important and necessary training, and many of you who have been trained are now no longer current in your training.

Please contact Janette Holt at the Church Office to sign up. We will have the training on *Saturday, 28 April at 10:00 AM: Safeguarding God's Children, followed by Safeguarding God's People at 1:30 PM.* Each training session lasts approximately 3 hours. If you intend to do both, please bring a sack lunch.



***Every Sunday Is Bring
a Friend to Church
Sunday!***