



THE CURATE



Rector's Corner

**Old Time Religion Sunday –
June 20 at 10:00 a.m.**

This Sunday the 10:00 service will be Morning Prayer. We will sing hymns that will be familiar and ones that you probably haven't sung for a while.

**Bishop's Visit for Confirmation –
June 27 at 5:00 p.m.**

Bishop Andy Doyle will join us to preach and for confirmations at this service. The 7:30 and 10:00 services will be held as normal.

**Independence Day Service –
July 4 at 10:00 a.m.**

Lt. Gen. Ted Hopgood, USMC (Ret.) former Commandant of Cadets at Texas A&M University will be the guest preacher. Patriotic music will be featured at this service.



The Changing Face of Christendom

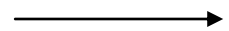
Philip Jenkins is Distinguished Professor of History and Religious Studies at Pennsylvania State University and has written extensively on the way the shape of global Christianity is changing. In an article written for *The Atlantic Monthly*, he argues that we are standing at a historical turning point as Christianity around the globe is growing and mutating in ways that people in the West tend not to see. The media in the West focuses on Islam as the up and coming religion in the world, but Jenkins believes that Christianity will leave the larger mark in the century ahead while Christianity in North America is

becoming increasingly liberal, worldwide, Christianity is moving in many ways toward the ancient worldview expressed in the New Testament. Jesus is seen as the embodiment of divine power who overcomes the evil forces that inflict calamity and sickness upon the human race. The area that we often think of as the Third World has been termed the Global South. There are huge and growing Christian populations there with 480 million in Latin America, 360 million in Africa, and 313 million in Asia compared with 260 million in North America. In 1900, Africa had just 10 million Christians out of a continental population of 107 million, or nine percent. In 2002, the Christian total in Africa stands at 470 million out of 733 million or 56 percent. Jenkins predicts that Christianity will grow to 2.6 billion by 2025 making Christianity by far the world's largest faith. By 2050, the United States will still have the largest single contingent of Christians but all the other leading nations will be from the Global South: Mexico, Brazil, Nigeria, the Democratic Republic of the Congo, Ethiopia, and the Philippines. By 2050, four out of five Christians will be people of color.

The Episcopal Church USA is a member of the worldwide Anglican Communion, albeit a very small member. There are 77 million members of the worldwide Anglican Communion. The Episcopal Church USA claims 2.2 million members but fewer than 800,000 are in church on Sunday morning. In the Global South, Anglican Church growth is explosive. Nigeria has nearly 20 million Anglicans and the largest number of practicing Anglicans in the world, far more than Britain itself, and Uganda with nearly 10 million members is not far behind. Dr.

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Rector's Corner Continued

Jenkins predicts that by the middle of this century, the global total of Anglicans could be as high as 150 million, of whom only a small minority will be white Europeans or North Americans.

What does this changing face of Christianity mean for us? The Archbishop of Uganda, The Most Rev. Henry Luke Orombi said in a recent issue of *First Things*, "But however we come to understand the current crisis in Anglicanism, this much is apparent: the younger churches of Anglican Christianity will shape what it means to be Anglican." He goes on to say that, Scripture must be reasserted as the central authority in our communion. "The Bible cannot appear to us a cadaver, merely to be dissected, analyzed, and critiqued, as has been the practice of much modern higher biblical criticism...what is important to us is the power of the Word of God precisely as the *Word of God* – written to bring transformation in our lives, our families, our communities, and our culture." We may be looking at a period of reverse evangelization where orthodox missionaries from the Global South seek to re-evangelize a Euro-American world that they view as coming close to open heresy. Stay tuned.

Yours in Christ,
Ted†

- Each space is designed for the cremated remains of 2 persons only.
- The fee is \$3000 per space.
- The fee includes the cost of inscription and container for ashes.
- More and more churches in our diocese are providing columbaria.

If you have questions or reservations about the Theology of cremation and columbarium, I suggest you visit with Father Welty. Should you have further interest, check with the Church Administrator and pick-up a packet which contains an application and certificate of interment rights and a copy of Rules and Regulations for St. Philip's columbarium.

Treasurer's Report

Norwood Brenneke

	April	Year-to-Date
Beginning Balance	47,624.02	49,461.53
Total Income	20,659.04	83,444.31
Total Expenses	15,029.37	79,652.15
Ending Balance	53,253.69	53,253.69

Jr. Warden's Report

Curt Winkler

Everything is in working order, and there are no new problems with the facility at this time. If you need to contact me, call the church office or leave a note in the Jr. Warden's mailbox in the administrative area.

Sr. Warden's Report

Leo Mizell

I had the opportunity on May 11 to speak to the ECW about the columbarium. This was a reminder that the rest of the St. Philip's family should also have this information about St. Philip's Columbarium.

- The Columbarium has 90 niches/spaces.

Altar Flowers

Altar Guild Flower Chairman

To donate **ALTAR FLOWERS** during June, July, and August, please contact the church office. Checks for altar flower donations should be made out to

St. Philip's Altar Flowers and mailed to the church office.



DOK



DOK will meet on Thursday, June 10, at 5:30 p.m. in the Choir Room. We will begin the study of Prayer: Finding the Heart's True Home by Richard Foster with Father Ted leading us. We will continue our regular meetings throughout the summer. Meeting dates are June 10 (Choir Room), July 8 (Parlor), and August 12 (Parlor). Dates may be revised if needed to accommodate Fr. Ted's vacation schedule.

Tyranny of Tolerance

By Charles Colson—Breakpoint

Is the U.S. Flag Offensive?

May 11, 2010

The two students were minding their own business—just sitting at a table on a school break, chatting with their friends. And then the vice principal of the school walked up to the boys—and ordered them to remove their American flag bandanas. Their T-shirts also featured the Stars and Stripes. The boys were told to turn them inside out, so the flags wouldn't show. The boys—who often wore these kind of clothes—refused, and were sent to the principal's office. There, they were told their T-shirts were "incendiary", and would provoke fights. Why? Because it was Cinco de Mayo. Mexican-American students at Live Oak High School in Morgan Hill, California might be offended. Take the shirts off, the boys were told—or face suspension.

Instead, the boys went home. But they, and their parents, are furious. As one of the students—Daniel Galli—put it, "I did nothing wrong...I'm an American and I'm proud to be an American."

As for the school's Mexican-American students—they think their flag-wearing classmates ought to apologize. One of them, Annicia Nunez, told a reporter why: "It is a Mexican Heritage Day. We don't deserve to get disrespected like that."

Disrespected? By students wearing the flag of their country? It's hard to know where to start. First of all, if Ms. Nunez is an American citizen, the American flag is *her* flag, too. Why would she be offended by the sight of it? Second, where did Ms. Nunez get the idea that she had a right not to be offended by someone else's

exercise of free speech—speech that is protected by the Constitution? America was built on the belief that everyone has the right to freedom of speech.

Given that, it's understandable that what we say, write, or have emblazoned on our clothing may sometimes offend our neighbors. But we accept that bargain because we believe in tolerance—that is, putting up with people whose opinions we don't like, and treating them with respect.

Sadly, this view of tolerance has been turned on its head in recent years. So-called cultural arbiters—the media, academics, political leaders—now prescribe which ideas and opinions are in bounds and which things are out of bounds. And then, they enforce their decisions. This is akin to the soft despotism Toqueville warned about—the tyranny of tolerance where the cultural elites seek to eliminate free expression.

I'm happy to report that outraged citizens all across America have called the Live Oak school district to complain about the way the flag-wearing students were treated. They're demanding the principal be fired, and urging the boys to file a lawsuit. It appears that Americans have just about had enough of being told what to think and what to say—and that's a healthy sign.

I have an additional suggestion: Both the offended students and the folks who run Live Oak High School ought to be required to take a civics class. And the first lesson ought to be memorizing a quotation ironically attributed to someone who persecuted Christianity, Voltaire: "I disapprove of what you say, but I will defend to the death your right to say it"...including on your T-shirt.



The Discipline of Worship

Selected from Celebration of Discipline by Richard Foster

To worship is to quicken the conscience by the holiness of God, to feed the mind with the truth of God, to open the heart to the love of God, to devote the will to the purpose of God—William Temple

To worship is to experience reality, to touch life. It is to know, to feel, to experience the resurrected Christ in the midst of the gathered community. It is a breaking into the Shekinah (glory or radiance of God dwelling in the midst of His people. It denotes the immediate Presence of God as opposed to a God who is abstract or aloof) of God, or better yet, being invaded by the Shekinah of God.

God is actively seeking worshipers. Jesus declared, “The true worshipers will worship the Father in spirit and truth, for such the Father *seeks* to worship Him” (Jn 4:23). It is God who seeks, draws, persuades. Worship is human response to divine initiative. In Genesis, God walked in the garden seeking out Adam and Eve. In the crucifixion, Jesus drew men and women to himself (Jn 12:32). Scripture is replete with examples of God’s efforts to initiate, restore, and maintain fellowship with His children. God is like the father of the prodigal who, seeing his son a long way off, rushed to welcome him home.

Worship is our responding to the overtures of love from the heart of the Father. Its central reality is found “in spirit and truth.” It is kindled within us only when the Spirit of God touches our human spirit. Forms and rituals do not produce worship, nor does the formal disuse of forms and rituals. We can use all the right techniques and methods, we can have the best possible liturgy, but we have not worshipped the Lord until Spirit touches spirit. The words of the chorus, “Set my spirit free that I may worship Thee,” reveal the basis of worship. Until God touches and frees our spirit, we cannot enter this realm. Singing, praying, praising all may lead to worship, but worship is more than any of them. Our spirit must be ignited by divine fire.

As a result, we can be indifferent to the question of a correct form for worship. The issue of

high liturgy or low liturgy, this form or that form, is peripheral rather than central. We are encouraged in our indifference when we realize that nowhere does the New Testament prescribe a particular form for worship. In fact, what we find is a freedom that is incredible for people with such deep roots in the synagogue liturgical system. They had the reality. When Spirit touched spirit, forms became irrelevant.

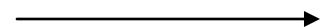
The Object of Our Worship

Jesus answered for all time the question of whom we are to worship. “You shall worship the Lord your God and him only shall you serve” (Mt. 4:10). The one true God is the God of Abraham, Isaac, and Jacob; the God whom Jesus Christ revealed. God made clear His hatred for all idolatries by placing an incisive command at the start of the Decalogue. “You shall have no other gods before me” (Ex. 20:3). Nor does idolatry consist in bowing before visible objects of adoration. A. W. Tozer says, “The essence of idolatry is the entertainment of thoughts about God that are unworthy of Him.” To think rightly about God is in an important sense to have everything right. To think wrongly about God is in an important sense to have everything wrong.

We desperately need to see who God is: to read about His self disclosure to His ancient people Israel, to meditate on His attributes, to gaze upon the revelation of His nature in Jesus Christ. When we see the Lord of Hosts “high and lifted up,” ponder His infinite wisdom and knowledge, wonder at His unfathomable mercy and love, we cannot help but move into doxology.

To see who the Lord is brings us to confession. When Isaiah caught sight of the glory of God, he cried, “Woe is me! For I am lost; for I am a man of unclean lips, and I dwell in the midst of a people of unclean lips; for my eyes have seen the King, the Lord of hosts!” (Isaiah 6:5). The pervasive sinfulness of human being becomes evident when contrasted with the radiant holiness of God. Our fickleness becomes extreme once we see God’s faithfulness. *To understand His grace, is to understand our guilt.*

We worship the Lord not only because of who He is but also because of what He has done. Above all, the God of the Bible is the God who acts. His goodness, faithfulness, justice, and mercy all can be seen in His dealing with His people. His gracious actions are not only etched in ancient history, but are engraved into our personal histories. As the apostle Paul said, the only reasonable response is worship (Rom. 12:1). We praise God for who He is, and thank Him for what He has done.



The Priority of Worship

If the Lord is to be *Lord*, worship must have priority in our lives. The *first* commandment of Jesus is “Love the Lord your God with all your heart, and with all your soul, and with all your mind, and with all your strength” (Mk 12:30). The divine priority is worship first, service second. Our lives are to be punctuated with praise, thanksgiving, and adoration. **Service flows out of worship.** Service as a substitute for worship is idolatry. Activity may become the enemy of adoration.

God declared that the primary function of the Levitical priests was to “come near to me to minister to me” (Ezek. 44:15). For the Old Testament priesthood, ministry to Him was to precede all other works. And that is no less true of the universal priesthood of the New Testament. One grave temptation we all face is to run around answering calls to service without ministering to the Lord himself.

(In July, we will look at Preparation for Worship)

ECW

Katherin Wardlaw



May 11, 2010, was our last meeting before summer break. Regular meetings will resume on the second Tuesday in September. Jeannette George and Katherin Wardlaw

hosted the meeting. Beverly Beck gave another inspiring devotional. Marilee Rogers reported on her work delivering food to the needy. Leo Mizell presented a program on St. Philip’s Columbarium, detailing the history and guidelines. Thank you, Leo, for a very informative program.

We appreciate everyone’s participation & time spent serving the Lord through ECW and look forward to serving together in September. Have a great summer!



ECW Pictures



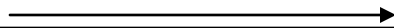
ECW Pictures



Cursillo

On Saturday, May 29, the NE Convocation Cursillo team had their team meeting at St. Philip's in Palestine. The Palestine Cursillo Group prepared and served a fried chicken dinner to the group.

Cursillo # 228 will be held at Camp Allen on June 17-20. Please contact Merry or Bob Blackwell who are both on the June team. Scholarship money is available. There is an application to attend Cursillo on the bulletin board in the administration area. You may also contact Martha Polasek or Jenny Cunningham if you are interested in attending in June.



Relay for Life

The American Cancer Society Relay for Life is a life-changing event and many of us experienced the Anderson County Relay last Friday evening, May 21 and 22 at the Elkhart High School baseball field. Relay for Life is a celebration for Cancer Survivors, and they were honored with a dinner, then presented with a Survivor medallion and walked the first lap around the baseball diamond as the teams, family and friends cheered them on while celebratiom music was playing.

Marian Raney and I helped start the first Relay in Anderson County in 2003 and have been active every year since. The Luminaria ceremony is another way to honor the survivors and remember the loved ones that lost the battle to cancer. After dark, the candle-lit bags, each one bearing a name, are lit, stadium lights go out, and every name is read in a somber atmosphere, then every person walks in total silence around the track together. The quietness always amazes me when there are so many people present (especially the children). It is a beautiful ceremony with special music following. I have seen many people start the grieving and healing process after this ceremony - Relay is so special...cheered them on while celebration music was playing. As I, a Caregiver walked the lap with Chris, I found it to be as emotional as my first Relay For Life in 2000 in Tyler when I cheered my husband, mother, and three sisters, all Cancer Survivors, taking the victory lap together.

Twenty-nine teams camped out all night this year for 12 hours; cancer does not sleep, but it actually signifies the survivor's treatment. Often we grow weary at 2 a.m. and are tempted to give up and go home (just as the cancer patient often feels). Five o'clock in the morning finally comes, and we begin to see the daylight and we know that we can go home soon. The cancer patient feels much like that at the end of treatment when they are able to go home...and, they know there is life after cancer.

There are games, contests, and food on site raising funds all night long to keep all the team members awake as one team member has to be on the track walking at all times.

Relay for Life was started by one man, Dr. Gordon Klatt, an oncologist, in 1984 who wanted to do something special for his cancer patients, so he told them

and friends he would be walking the football track for 24 hours. Many joined him during that 24 hours for a lap or two, and he raised \$27,000. He realized what a difference it would make to get a lot of people out there and camp out all night, and he did just that the following year and Relay was born. Now with over 6,000 events each year across the nation, and being American Cancer Society's signature fundraiser, about 11,000,000 participate in Relay. It is an awesome event!

These photos are of the Raney's Relay for Life Team and Mary Kolstad, Chairperson for the event, talking with a survivor following the Survivor's Lap. The event was held last Friday night at the Elkhart ISD Baseball Field. The goal of \$60,000 was surpassed.





Sun	Mon	Tue	Wed	Thu	Fri	Sat
		1 6:15p Girl Scouts	2 9 a Staff Mtg. 10a Bible Study 5:30p Euch/Heal 6:30p Choir	3 5:30p Women's Cursillo Group	4 8:00a Men's Cursillo Group 7 p Girl Scouts Awards	5
6 7:30a Euch Rite I 8:45a Bible Study 10a Euch Rite II	7 6p OT Study 6p Alpha	8 6p Vestry Mtg.	9 9 a Staff Mtg. 10a Bible Study 5:30p Euch/Heal 6:30p Choir	10 5:30p DOK 5:30p Women's Cursillo Group	11 8:00a Men's Cursillo Group	12
13 7:30a Euch Rite I 8:45a Bible Study 10a Euch Rite II Mother's Day	14 6p OT Study 6p Alpha	15	16 9a Staff Mtg. 10a Bible Study 5:30p Euch/Heal 6:30p Choir	17 5:30p Women's Cursillo Group Cursillo #228 Camp Allen	18 8:00a Men's Cursillo Group Cursillo #228 Camp Allen	19 Cursillo #228 Camp Allen
20 7:30a Euch Rite I 8:45a Bible Study 10a Morning Prayer Cursillo #228	21 6p OT Study 6p Alpha	22	23 9a Staff Mtg. 10a Bible Study 5:30p Euch/Heal 6:30p Choir	24 5:30p Women's Cursillo Group	25 8:00a Men's Cursillo Group	26
27 7:30a Euch Rite I 8:45a Bible Study 10a Euch Rite II 5 p.m. Confirmation (Bishop Doyle)	28 6p OT Study 6p Alpha	29	30 9a Staff Mtg. 10a Bible Study 5:30p Euch/Heal 6:30p Choir			

May 2010						
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July 2010						
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- 1 Melissa Winkler
- 2 Scott Gorby
- 3 Mary Kolstad
- 6 Luekket Kolstad
- 6 Mallory Winkler
- 8 Mark Davis
- 9 Tim Cornwall
- 10 Joann Evans
- 10 Don Summers
- 14 Kay Chapman
- 15 Nancy Waggoner
- 16 Jane McConnell
- 16 Sandy Mettauer
- 16 David Mettauer
- 18 Kathy Thomas
- 20 Maxine Barnette
- 23 Carol Brown
- 26 Charles Bennett
- 26 Marie Mills
- 27 Muriel Mizell
- 27 Bill Barnette
- 29 Sara Norton

Anniversaries

- | | |
|--------------------------|---------------------------|
| 1 Albert & Betty Holmes | 16 David & Sandy Mettauer |
| 8 Bill & Audrey Tatum | 17 Haley & Justin Weiner |
| 8 Frank & Martha Polasek | 18 Don & Cathy Summers |
| 15 Alan & Marie Mills | |

CHURCH INFORMATION

St. Philip's Staff

Parish Office Hours

Rector Ted Welty
 Church Administrator Kelan Eckerman
 Organist/Choirmaster Clarissa Delany
 Sexton Chris Rogers

Monday -Thursday 9a-5p
 Friday 9a-12p
Closed Federal Holidays
Phone: 903-729-4214
Fax: 903-729-8691

Leo Mizell (Senior Warden)
 Curt Winkler (Junior Warden)
 Norwood Brenneke (Treasurer)
 Mark Davis (Vestry Clerk)

Bob Blackwell Kay Chapman
 Frank George Jay Dietz
 Ann Royall Maffitt Sparky Kolstad
 Charlie Nichols Martha Styner

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Curate: ma_polasek@earthlink.net

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