



The Newsletter of the
Diocese of the East
EMC
servitium per sacrificium



DOE TRACTS

June, 2023



July 10-14 – Synod/Clericus 2023

REASONS TO REGISTER EARLY

1. You don't lose the registration form.
2. The administrator knows how many packets to make.
3. The host church knows how much food to prepare.
4. Mary gets excited about seeing you.
5. Plans can be finalized for workshop presenters and worship leaders.

6. Administrator knows who to make a name tag for.
7. Mary doesn't spend the last minute doing her jobs because you just show up.

REMEMBER THE DEADLINE FOR REGISTRATION IS JUNE 27.

THE BANQUET WILL BE ON THURSDAY, JULY 13, NOT ON WEDNESDAY THE 12TH



BISHOP'S CORNER

New Wine in New Wineskins?
 The Day of Pentecost
 Matthew 9:14-17, Mark 2:18-22, Luke 5:33-39 and Acts 2:1-47
 +Rt. Rev. Dr. Vince McLaughlin

The Parable of the New Wine & New Wineskins is found in Matthew 9:14-17, Mark 2:18-22 and Luke 5:33-39. The parable is not about creating new structures or institutions which surely themselves, over time, will become rigid as the old wineskins have done but about people who are willing to receive the teaching about what God is now doing.

A little exegesis here might assist us in our understandings. In all three gospel accounts of the parable the following Greek phrase was used, “*neos oinos*” (new wine) in “*kainos askos* (new in quality wineskins not simply new & improved). In Acts 2:13, the disciples were mocked by saying that they were filled with “*gleukos*” or new sweet wine in the process of fermentation.

New Wine in New Wineskins is both a vertical reality that makes possible a horizontal reality.

It is my understanding that “New Wine” is a prophetic theme of the Holy Spirit—and one I know God is speaking to several of us about right now. Many are hearing Him say:

‘A new era is here! This is the season of new wine. You are about to encounter Me as you never have before.’ The theme of ‘new wine’ appears throughout the Old Testament, especially with reference to the Promised Land.

In Acts 2:12-13, the onlookers and spectators of the outpouring of the Holy Spirit on the Day of Pentecost attributed to the disciples being filled with new wine – *gleukos*.

As I have been meditating on what the Holy Spirit is saying, and the significant theme of new wine throughout Scripture, here are nine key insights that stand out for me:

1. New Wine is Associated with the Holy Spirit:

Wine is symbolic of the Holy Spirit and Yeshua the Christ spoke of it in association with the move of the Almighty God (Matthew 9:17). In the New Testament, the infilling of the Spirit is compared to drinking wine.

‘And be not drunk with wine, wherein is excess; but be filled with the Spirit’ (Eph 5:18, Acts 2:13)

What God has for us is distinctive for right now; it is a particular anointing for this new era. A new wine from Heaven! But let's be aware—that which is 'new' tastes different. Now He says,

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'You have learned to receive of Me in one way, and now I am coming in another. One that you are not used to, and there may be a time of adjusting. I have a different impartation for you!' "And no one after drinking old wine wants the new, for they say, 'The old is better.'" (Luke 5:39)

2. New Wine Speaks of Renewed Love and Intimacy with the Almighty God:

It is a returning to our First Love as noted in Revelation 2:4-5:

4 But I have this against you, that you have abandoned the love you had at first. 5 Remember therefore from where you have fallen; repent, and do the works you did at first. If not, I will come to you and remove your lampstand from its place, unless you repent.

There are frequent references to 'love like wine' in the Song of Songs. In the new wine season, the Spirit is wooing you. Hear God say, *'I am calling you to intimacy with Me. And in that place, I will be your greatest delight'.*

3. The Trial/Tribulation is Giving Way to Joy:

The new wine is from grapes that have been through a recent process of crushing. In the Hebrew (תירוש - *tiros*), the words translated 'new wine' mean freshly pressed, squeezed, expelled, and trodden out. The grapes have come through the winepress, where they have been trodden underfoot.

Wine has been produced under pressure! So, if you have felt as though you have been going through a process of crushing, it is time to lift up your hands. Now is the time of outpouring of divine joy during tribulation.

4. New Wine means it is Time for the Harvest:

In the Holy Scriptures, new wine is associated with the harvest.

A harvest from the Almighty God is abundant. And He has promised a day of overflow; one in which the harvest and new wine will be plentiful.

5. New Wine Brings Celebration:

The seasonal crushing and treading upon the grapes were a time of great joy and celebration for the community (Jeremiah 48:33) and wine is associated with gladness and celebration in Scripture. (Psalm 104:15, John 2)

New wine is also associated with blessing and bounty. (Deuteronomy 7:12-13, Jeremiah 31:12)

6. Where there is New Wine, New Wineskins are needed:

"Neither do people pour new wine into old wineskins. If they do, the skins will burst; the wine will run out and the wineskins will be ruined. No, they pour new wine into new wineskins..." (Matthew 9:17)

And that's when Yeshua the Christ taught on the difference between old and new wineskins. He was saying:

'For this period of time, this is what God is doing. But don't settle even for this—for the time is coming on My Father's calendar when it will change again!' (Matthew 9:15)

Where there is new wine, there must be a new wineskin; a 'flexible container' for the new anointing the Almighty God has for us. It's time to ask:

- What ways, means and methods are now being surpassed?
- What strategies does God have for us to embrace?
- What is the Holy Spirit indicating, as we pray about this?

7. New Wine Means God's Promise is Being Fulfilled:

When the Almighty God promised His people the land of Canaan, He spoke consistently of the new wine. It was 'part of the package'—something tangible they could look forward to in the Promised Land.

Hear your Father saying,

'This is My promise to you, being fulfilled. Here I am! That which you have looked forward to, the new wine is here. This is the day your 'cup runs over'.

8. The New Wine Season is One of Miracles:

As at the wedding of Cana, the new wine was miraculous. Just as the master of ceremonies at the wedding was astounded, and servants looked on in wonder, people will be amazed at what the Almighty God is doing. In the season of new wine, Yeshua the Christ is glorified!

A wee note, Yeshua the Christ changed water (something that has no taste) into wine (full-bodied). The best for last.

Together, we rejoice and say, *'You have kept the good wine until now!'* (John 2:10)

9. The Source of the New Wine:

"Likewise, He also took the cup after supper, saying, "This cup is the new covenant in My blood, which is shed for you." (Luke 22:20)

The ultimate representation of the new wine was revealed by Yeshua the Christ, as He took the Passover cup of wine, 'the fruit of the vine' (v18), in His hand. It is only through the sacrifice of His blood—shed for our sins—that every other benefit symbolized by new wine in Scripture is made freely available to us. Such is the grace of the Almighty God.

Before we complete our observations on the meaning of "New Wine in New Wineskins," it seems imperative that we offer some thoughts on Luke 5:39.

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Of course, nobody who has been drinking old wine will want the new at once. He is sure to say, 'The old is a good sound wine.'" Phillips Translation

The point is that the prejudiced person does not even wish to try what is new (the fullness of the gospel experience), being satisfied that the old (the Law) is good. Those already satisfied with what they have will not seek the new (The old is good enough).

The verse expresses the viewpoint of those who are content with the old, because they think it is good, and make no effort to try the new. It is thus an ironical comment on the Jews who refused to taste the 'new wine' of the gospel which was not hallowed by age and would take them out of their comfort level.

It is also most imperative to note that Yeshua was using an Aramaic idiom commonly used in Galilee in this teaching.

Ponder on the benefits of the New Wine in our New Wineskins!

Vertical Love for God

- Increased intensity of love for the Almighty God.
- Increased passion for the things of the Almighty God.
- Increased desire to be like the Almighty God in character – Fruit of the Spirit.
- Increased evidence of the Power of the Almighty God in preaching/teaching and signs & wonders.
- Increased manifestations of the Gifts of the Spirit within the Church.

Horizontal Love of the Almighty God for others

- Increased expressions of divine love and care for others – self-sacrificing.
- Increased passion for evangelism in reaching the lost with the Gospel.
- Increased evidence of being of one heart and mind with all things in common

SAVE THE DATE

The National Church Synod and Clericus will be July 10-14 at the National Cathedral in Monteagle, Tn. The theme for the Clericus is “Living Out our Faith in Challenging Times”. The Synod will work on a document on the use of social media by Clergy and other matters concerning the Constitution and Bylaws. Registration form is attached. **Please send in your registration ASAP so that final touches can be made concerning the program, worship services and food preparations.**

From Bishop Peter Ng’ang’a

The logo for EMC Mission Team consists of a blue oval with a yellow swoosh on the left side. The text "EMC Mission Team" is written in white, bold, sans-serif font inside the oval.

April 2023

E-mail:

RE: EMC Mission Team Update: **WHAT’S-UP**

The following ten reports or “WHATS-UP up-dates” is snapshot of our mission status in Kenya, and is focused on individual beneficiaries of a mission-team microgrant for empowerment, so...

Allow me to introduce Nancy Ruguru Chege a parishioner of St. Emmanuel Anglican Church in Kamwangi, Kenya. I came to know her through the parish priest-in-charge after her nomination, and nine others as beneficiary of an empowerment micro-grant from EMC Mission-team. In November of 2022, the Bishop of Thika Diocese requested the mission-team for help to start an empowerment project to assist local Christians become self-supportive because Christians who are well able to support themselves and their families can support their church and community better and so after much prayer and faithful support of Christians and with considerable planning, we managed in January of 2023 to launch the Kamwangi-Mwiruti Empowerment Project.

In her interview, Nancy shared the following about herself: -

“I would like to change from hair saloon to goat keeping because work in the saloon is seasonal, and I tried keeping goats and can see they are doing well. In a year, the goat will give birth twice. I have a small goat shed in which I have two goats and I would like to enlarge the shed and to add some more goats. I have lived in Kamwangi since I was born 43 years ago. In a year’s time I would like to have at least ten goats and one day, to have a big shop selling goat milk.”

To the left is a picture of her and her two goats in the small shed. At first, I thought they looked like chicken but no,



they are real goats but not that type that would help her reach her goals, not for a very long time. The shed to the right we funded her to build, and houses three new higher-grade goats that are more promising even to look at. She is very happy with how they are doing and the two she goats recently acquired are already pregnant! In six months, the herd she has could easily double what she has currently.

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EMC Mission Team



April 2023

The first step was we assisted her erect a decent shed where better grade goats would live away from the cold and the rain and so assist her reach her goals in the not-too-distant future. We bought her one she-goat and one he-goat. She sold her old goats replacing them with a better grade she-goat. The he-goat will be shared with other goat owners in the group with she-goats only and we are advised this arrangement is perfectly acceptable by any goat keeping standards. In the picture to the right looking at the new goats, is a young girl standing with her who is her niece.

To set up the project cost \$159.61 (shed) and \$319.18 (two goats). Several others in the community are interested in starting goat keeping as well. Nancy and all the others need our prayers to succeed and so be able to help their church and community. I will report on all the beneficiaries that the parish council has recommended we work with and who we have already helped, and I would invite your prayers for all of them. So far, ten people have been helped and this week two more have shown interest and asked that they be considered for assistance as well. These individuals are recommended to us by the church parish council as guided by the parish priest. The need is great.

May the Lord help you as you pray and consider how to partner with us in this mission work by your prayers or in-kind.

Sincerely in Christ's service,

Rt. Rev. Peter K. Ng'ang'a; LL. B; M.Div.
(EMC Mission Team Leader)

P.S. I will also be posting future mission-team updates at <https://peternganga898.substack.com> and please check my sermons and reflections there too, when able to. Let us proclaim the gospel when we still have time since we know not the time or the hour of Christ's return. It is near!

<https://peternganga898.substack.com/p/8c2ff48d-46c6-44a1-ae4b-3f6ff95814a1>

+ Peter K. Ng'ang'a

Summer



FROM FR. VICTOR MORGAN

Trouble has a way of bringing people together.

For example, in hospital critical care waiting rooms it is not uncommon to see total strangers talking, sharing whatever they have, holding hands and even praying together. A common foe has broken down barriers of race, class and socio-economic status. United in their need, they look up to God and reach out to other human beings.

Recently I observed something similar happening following a single-car crash that took place on the two-lane highway going through the Ocoee gorge west of Ducktown, Tenn. For about two hours cars and trucks stretched several miles back on the tarmac.

Curves in the road and rock sheers prevented seeing what was going on up ahead. All that could be observed were medical helicopters circling in the distance. Sensing the delay was going to be considerable, people began getting out of their vehicles. What followed was like a giant street party. Ice coolers were brought out, and one man began to either sell or give away slices of pizza.

Because I was riding with others and not the driver, I was free to walk along the river in the direction of the accident. As I did, I stopped and talked to people in and out of cars. Everyone had a story to tell . . . where he was coming from, where he was going, what he had heard about the accident up ahead and how long it might be before the road was opened.

One girl with the door of her car open called to me and said: "You look familiar. Aren't you a news broadcaster on television?" I had to confess that I was not, just a lowly minister of the Gospel. She was alright with that as well and said that she had been giving thanks to God that she had been delayed leaving home for a few minutes. Otherwise, she might have been in the middle of the crash.

For the time being, we were all one. Some, no doubt, were Democrats; others Republicans. Some were comfortable financially, while others were concerned about how they were going to make ends meet until they received their next paycheck. Some were black, others white. But no one talked about any of those things. For the moment, they had been put aside. An inconvenience for us and a calamity for those in the crash had brought us together. We were children of one Father, subject to common dangers and stood in need of His continual care. Many said they were praying for the people in the accident.

After traffic had moved on and I was back in the car, my cousin Alyce Adkins, who driving, remarked that being stranded on the tarmac had turned out to be a good thing. God had slowed us down for a purpose. We had been reminded of the truth spoken of in Acts 17:26: “[God] hath made of one blood all nations of men for to dwell on all the face of the earth” . . . that we are all connected.

The Gospel of Christ breaks down the walls we have erected and is the only thing that will bring lasting peace in our world. That being the case, why wait for traffic to come to a halt or for some calamity to step outside our little bubble of isolation? It may be comfortable, but our hands, feet and voice are needed outside. The world is our mission field.

O GOD, who as at this time didst teach the hearts of thy faithful people, by sending to them the light of thy Holy Spirit; Grant us by the same Spirit to have a right judgment in all things, and evermore to rejoice in his holy comfort; through the merits of Christ Jesus our Saviour, who liveth and reigneth with thee, in the unity of the same Spirit, one God, world without end. Amen. (Collect for Whitsunday - Pentecost, The Book of Common Prayer.)

The Rev. Victor H. Morgan is rector of St. Luke's Episcopal Church, Blue Ridge.

EDITOR'S NOTE: Check out our new, improved, and still under construction website. Rectors, if your parish is not listed please send vitals to revlfigueroa@gmail.com



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