



The Voice of the Spirit

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From the Rector

BY JASON ROBERTS



Welcome to our summer edition of the Voice of the Spirit! We wrapped up the most recent Ministry Leaders' meeting on May 16.

This twice-a-year gathering (May and October) is a great way to hear how different members of our congregation devote themselves to the apostles' teaching and fellowship, the breaking of the bread, and the prayers. Joyce St. John, Interim Head of School for Kids of the Kingdom, spent time talking about all the amazing work she and the staff has

done over the last six months to make sure that Kids of the Kingdom is a place where children are nurtured, loved, and know that they are loved by God. Thank you, Joyce!

Jim Peyton, our treasurer, along with Amanda La Hue (church administrator) and Jake Smith (junior warden), spoke about the financials of our church community and dreamed a little about what the future of Holy Spirit would look like as we continue in the 50 by 50 campaign to ensure that Holy Spirit is a part of each of our planned giving (estate planning).

The 40 Days of Discernment Team (Frank Engel, Karine Crow, Marie Sluder, and Aaron Tilt) presented

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some of the themes and information that was gathered during the 40 Days of Discernment. The team shared the methodology and a few of the trends that were seen.

As we continue with our theme this year of Devoted, these gathering times are a wonderful reminder of how we devote ourselves to the apostles' teaching and fellowship, the breaking of the bread, and the prayers. Hearing stories and learning how we serve our neighbor helps us connect as the Body of Christ. Enjoy the stories shared in this edition!



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KOKES - Reimagined - 2nd Article in Series

BY SCOTT BELLAIR



Our first article provided a historical view of KOKES along with some of the issues and possible solutions to those issues. This 2nd article will provide a view of the next steps in the

KOKES journey.

The school board, along with Joyce St. John, Interim Head of School, and our Rector Jason Roberts, looked at the challenges facing the school and saw an opportunity for reimagining of our school. One of the changes is renaming the school to better suit the vision and focus of the school. As a part of her role as Director of School, Joyce St. John took on the responsibility of updating the language of the Parent Handbook to reflect the current policies. Joyce also realized the Employee Handbook required an update to bring these policies in line with school operations. Joyce along with the school board and Father Jason have implemented several staff changes to meet the current employment needs as well as looking to future staffing requirements of the school.

We wanted to highlight one practice implemented by Joyce and her teaching team to mitigate unpleasant scenarios often experienced in pre-k schools. A large source of frustration for children who have not learned to talk is the ability to express needs. A system of signing is being taught to infants and non-verbal children so that they can tell the teacher what they desire. Joyce indicated she has seen this type of communication from the older children in the school which clearly helps ease difficult situations.

Our Holy Spirit congregation has stepped up admirably to fill up the different committees presented in our previous article.

We need more of the congregation's help to volunteer to staff the front desk and the baby room during the summer months. This volunteer effort will ease the burden on the school employees to focus on the children and allow for hiring new staff for the fall.

Please contact Joyce St. John or Joana Burge for information and to sign up to help.

Also we are anticipating an aggressive marketing campaign in the near future to include handing out flyers in our area to increase awareness of our school and its benefits to children. And we will call on our congregation to be the "Boots on the Ground" to get the word out about our great school. Stay tuned for more great news about the reimagined school.



“I sought the Lord, and he answered me; he delivered me from all my fears.” (Psalm 34:4)

BY DOUG BOLDT



When we still had all five children at home, it was a rare but welcomed occasion when all of them were in bed for the night and we could enjoy some peace and quiet. One such evening, I

had just settled down on the couch and breathed a sigh of relief when our son Josh, who was around 7 or 8 at the time, called out from his room, “Dad! Come here quick, there’s something poking me under my bed!” I probably wouldn’t get parent of the year for my response, but begrudgingly I went to his room, opened the door, without even turning on the light, said, “Josh! There is nothing poking you under your bed. Now go to sleep. Goodnight.” Five minutes later, “Dad! There’s something still poking me under my bed!” Same response from me. And the scene was repeated several more times at approximate five minute intervals, each time eliciting the identical answer on my part, however with a slight increase in both my pitch and volume with each return trip.

However, I must admit, behind my tough act, I was actually starting to get a bit fearful myself. Was there some sort of stray animal under his bed or some other such specter of the night lurking in the dark? Finally, when he called out again, I marched to his room, still portraying extreme annoyance only now as a cover for my own apprehension, flipped on the light and announced “Alright Josh, I’m going to prove to you that there is nothing under your bed!” With my heart pounding, I got down on my knees and flipped up the covers as quickly as possible. “JORDAN! Get out from under your brother’s bed right now!” It’s always that oldest child....

As the psalmist said, if we seek the Lord, he will deliver us from our fears. Unlike me, he is never annoyed, and he’ll come immediately to provide the comfort we need.

Dear Lord, I have many fears. Deliver me and comfort me in a way that only you can. Amen.

I Am Yours Lord

BY CAROLANNE CAPRON-REID

I am yours Lord,

To mold and guide others to your word and work.
To serve those in need and ensure a place at your table.

I am yours Lord

To walk beside you striving to become more like you.
Giving myself to your work and direction.

I am yours Lord

As a child of God filled with the love and peacefulness
That is only possible through You.

Thank you, Lord,

For embracing me as I walk on the path

You have lighted for my spiritual journey.

Windswept...

BY SYLVIE RODGERS



As a young child, I was fascinated with the wind. I loved the unpredictability of it, the strong musical notes it played as it displayed the force of nature it could be. I was mesmerized by the

magical way Wind choreographed the flowers and trees, much like a conductor leads their orchestra.

As I observed nature, I loved the way the Wind carried birds in their flight up into the clouds and swirled them back down again, in perfect formation. I was amazed at the way the Wind gently navigated monarch butterflies along their migration patterns every year to carry on their legacy.

It wasn't until I delved deeper into the bible during my biblical studies at Wayland Baptist University, that I learned that the Wind was also very much a connected symbol of God.

"...Wind is a biblical symbol of the Holy Spirit. Like the wind, the Holy Spirit comes in suddenly and from seemingly nowhere.

He whirls about the atmosphere and changes everything, charging what It touches with electricity.

The Spirit, like the wind, moves about wherever he wants and is, at times, unpredictable. (Breath is also a Biblical symbol of the Holy Spirit). .."

In John 3:8, Jesus says "The wind blows where it wishes, and you hear the sound of it but cannot tell from where it comes or where it goes. So is everyone who is born of the Spirit.

Here is a sweet poem about the wind written years ago.

Language of Wind

The wind is talking to me again today
I can almost hear its lyrical voice in my ears
I can almost understand the celestial words
Speaking in many tongues and rising up

Gliding the crests on clear glacial lakes
Rolling through pines, a low mournful song
I see their green spires bow in respect
Their limbs swimming in its invisible tide

Chinooks whip at the mountain meadows
The flowers fervently dance in the rain of gold
Aspens shed their wealth, vowing ascetic winter
Whirlwinds of color, light, darkness and storm

More than a breeze, less than a gale, heard but not seen
It wraps my coat around me like a mother's blessing
And nudges me down the nature-made path to my home
Whispering in a language I feel, but unable to speak

Thoughtlessly, I shut out its constant companionship
It does not let me overlook its presence as it moans
Whistling through eaves and cracks, a train without tracks
It conveys the thunderous rains and coming snows

Oh, to speak its language and understand its journey

Yes, I heard it talking quietly to me again today
If only I were a bird, I could chat back with friendship
I could meet it between the earth and clouds
We could play on wings of air and speak in poems





Breanna's Story

BY BREANNA AND PEGGY HARRISON

Hi, my name is Breanna Harrison, and my mom is helping me to tell you my story. If you have read past newsletters, then you know my twin sister and I were adopted by my mom when we were 2-years old. My sister and I were born 10 weeks early and both of us have some damage to our brains from being born early. Mine was worse than my sister's.

Most kids walk around 1 year of age. My sister walked at 1½ years old and I cannot walk at all by myself. In addition to being born early, I got a very bad bruise to my brain when I was 11 weeks old.

I have Cerebral Palsy.

Cerebral Palsy is called a movement disorder. In other words, it means that the messages to make my muscles work get mixed up, so my brain does not talk to the right muscles. We use muscles for everything we do. None of my muscles get the right messages, so I cannot do anything for myself. The part of my brain that is involved in thinking works just fine. I understand everything

you say to me, but I cannot respond with words. It can be very frustrating, because I want to tell you things, but I cannot. The best way to communicate with me is to ask yes or no questions. I do have some words, but I cannot always say what I want, as the muscles get mixed up. I eat through a tube in my stomach, because I can accidentally get food in my lungs if I try to eat by mouth. I get pushed in my wheelchair since I cannot walk. Even though I am 24, sometimes when I get frustrated, I act like a little kid. I know it is not the best way to act, but I just can't help it.

That was about what I cannot do, now let me tell you what I can do. I run races! How you ask, since I cannot walk? Well, there are special race chairs, and my very special friend Vince pushes me in the races and lots of times I win. We have done 5K, 10K, 10 milers, half marathons and even a full marathon. I love to go to CAMP Camp, which is a special camp for kids and adults who have trouble doing regular camps or just need more help. I love to be in the choir at church. It is wonderful to be included in this group. I like helping others understand that people with disabilities are just like you and me. I have even been Fiesta Royalty and hope to do that again.

So here are some things that can help you understand what to do when you see someone with Cerebral Palsy.

1. Don't be afraid of them, they may make funny movements, but that is not something they can control.
2. Don't be afraid to shake hands with us. You may have to reach for my hand, as it does not always do what I want it to.
3. Talk to them as you would any other friend. Some can talk, but it may sound different or may take them longer to say what they want, just give them time.
4. Listen to them and look for nonverbal responses, for example, I smile when I am happy and I frown when I am not.
5. If someone is in a wheelchair, please sit down or squat to be at our level.
6. Please only touch the wheelchair with permission.
7. With all those with special needs please use person first language.

We are a person who is affected by a disability. It makes us feel more human to be referred to as a person who is affected by cerebral palsy or autism, or intellectual deficit, than "oh she is Autistic" Please never use the word "Retarded" to refer to a person, it is very demeaning to people. Thank you for letting me share my story and I look forward to interacting with all of you.

There Is No Cure

BY JOAN THOMPSON



It was a beautiful sunny day in May when Jody Guerra drove me to The Arbor in Georgetown, Texas for a tour. Jody, his wife Carrie, and I have been friends for a number of years. Carrie is

Rector of St. Francis Episcopal Church in San Antonio. The Arbor is an incredible treatment center for those suffering from the disease of addiction and Jody is their Business Development Specialist. I had a client at the Arbor, so the trip afforded me a short visit with her as well as a tour of this facility.

The two-hour trip each way allowed Jody and me to swap many "war" stories from our combined years of work in the addiction profession. Somehow, we started a conversation about his being a "recovered" alcoholic. Historically, in AA (Alcoholics Anonymous) many participants didn't like that language. They said that they were never recovered, that there was always a chance of a relapse. Preferring the term "recovering alcoholic," most in AA meant that their recovery was an ongoing process enabled by meetings, working with a sponsor, using the Twelve Steps, reading the Big Book, serving others, and prayer and meditation. Jody explained that he uses all those tools I just listed with great frequency. He makes himself available to those who suffer from addiction, as well as their family members. He enjoys a rich prayer life in which he daily surrenders to his Higher Power and prays to be useful to others.

The program of AA is an incredible spiritual (not religious) program that assists those suffering from the disease of addiction. The only requirement is the desire to stop drinking. Note: the desire!

There is no cost, nor is there anyone in charge. AA is a program of attraction, not promotion, so you do not see any billboards or ads. People attend the meetings (over 100 per week in San Antonio alone) because they want sobriety. Its success is enjoyed worldwide. The program refers to the use of a Higher Power as defined by each individual according to their own beliefs and needs. There are guidelines, the Twelve Steps, which are ways to live a spiritually healthy life. Those who follow this instruction find themselves growing into emotional, spiritual, as well as physical sobriety.

Relapse is recognized as a marker of the disease of addiction, though there are many who never touch alcohol (or drugs) again in their lives once they decide to quit. Now we are back where we began in this article. What Jody was explaining to me is that while relapse is quite prevalent to those trying to stay sober, it is not always the case. For him and many like him, the decision to stay sober has been made once and for all and he is convinced that it is by the grace of God and the love of Jesus that he has not taken a drink in over 35 years. He considers himself healed from the disease of addiction, though not cured. He recounted a conversation he had with a priest many years ago who spoke about when we accept Christ in our lives, the idea is not that we are now sinless, but the hope is that we sin less. Jody claims Jesus as his Higher Power, but quickly reminds me that AA is a secular program. He lives in grace and has the opportunity to follow a path to emotional, spiritual, and physical sobriety given by the Twelve Steps. He is aware that he still has shortcomings, but now has “better bad days” than he had prior to stopping drinking. He has tools to cope and equipment to handle those bad days so they become better bad days.

Because he has accepted Christ, Jody feels healed from his sins, though he knows he is not

cured of sin. For him recovery is an avenue to be healed, not cured. Jody gives the example of a person who has diabetes, for which there is no cure. With medication, diet, & exercise the diabetic is healed, but not cured of diabetes.

Jody knows full well that if he were to take another drink, he would fall off the cliff of healthy living. He rests in the grace that Jesus has provided him as a result of his working the 12-Steps in AA, committing to a daily spiritual practice, carrying the message to other alcoholics and being of service to others. He has been healed, though not cured.

What are these Articles of Religion, and Why are they in My Episcopal Prayer Book?

BY TIM ROSE, PH.D.



In 1579 Sir Francis Drake held the first Anglican church service in the New World – what later became the United States of America. They most likely used the 1559 Book of

Common Prayer. Since its inception, the Book of Common Prayer has contained a version of the Articles of Religion. Starting with ten under King Henry VIII, then 42 under King Edward VI, and 39 starting with Queen Elizabeth I.

Most people think that the modern Anglican Church started under King Henry VIII in 1534. In actuality all Henry did was remove the Pope in Rome as the legal authority over the Church in England. The Christian church has been in the British Isles since before William the Conqueror brought the Church of Rome in 1066; going back to the time of Joseph of Arimathea. In 314 three

bishops from Britannia attended the Council of Arles in Southern Gaul. The conversion of England began in earnest in 597 when S. Gregory the Great selected one of his Monks, Augustine of Canterbury, to lead an Expedition to what had started to be known as England. Later the Synod of Whitby in 664 held that the church would follow customs of Rome. The conversions that followed were so rapid that Augustine and his monks were hard-pressed to keep up with the expansion. The church continued to grow but had integrated many non-Christian beliefs in areas under Anglo-Saxon or Viking control. That all changed in 1066 when William the Duke of Normandy landed in England. William had fought under the banner of Pope Alexander II at the battle of Hastings, claiming he would modernize the Anglo-Saxon Church if he won. Instead, he declared the equality of The Church in England with the church in Rome with William as its leader. In principle, the pope was still officially the head of the church in England, but William, as head of state, considered himself an intermediary, and installed bishops loyal to him. He appointed people such as Lanfranc as Archbishop of Canterbury, whose rules became the law of the English church. The original Ten Articles of Religion were essentially Roman. It was not until Henry's son Edward VI ascended the throne in 1547 that we see the beginning of the Protestant Anglican church. Edward was under the care of Lord Protector Edward Seymour. Lord Seymour was an acquaintance of Archbishop of Canterbury Thomas Cranmer; both were very sympathetic to the protestant revolution in England (1534 to 1603).

Thomas Cranmer authored the 42 Articles of religion in 1553. The Anglican church does not have a formal doctrine such as the Lutheran, Presbyterian, or Roman Catholic churches. Instead, they have the Articles of Religion, which are a set of doctrinal principles that define the dogmatic position of the Anglican Church on religious controversies. Cranmer was not Lutheran, but he was married to the daughter of

a Lutheran Pastor. John Knox was well acquainted with the teachings of Calvin and Luther. He served in the Royal Court at the time and later went on to establish the Presbyterian Church in Scotland. All influenced Cranmer. Consequently, the Articles Cranmer wrote leaned heavily towards Protestantism. To read the 42 Articles of Religion they may be found at "forums.anglican.net".

After Edward died in 1553, Mary I was crowned Queen of England and Ireland. She is best known for her vigorous efforts to reverse the Protestant Reformation and return the Anglican church to control under the Pope in Rome. During her five-year reign, Mary had over 300 religious dissidents executed; including Thomas Cranmer.

Mary I was executed in 1587 after 19 years in prison for her complicity in a plot to murder her cousin Elizabeth. Elizabeth I, ascended the throne in 1558. One of her first orders of business was to remove the Pope in Rome as the head of the church in England, and reinstate the English monarchy as "The Defender of the Faith and Supreme Governor of the Church of England." She was sympathetic to the Protestant cause but was also open to Catholicism. She instituted what would later become the "via media", or middle ground. It was the middle way between the religious extremes. It combined enough of the elements of Protestantism, Catholicism: Arminianism and Calvinism; high church and low church to appeal to the masses but not alienate any individual. The 39 Articles of Religion are based on the 42 Articles, authored by Cranmer, but were modified by the Convocation of 1583 under the direction of Mathew Parker, the Archbishop of Canterbury.

Though the Anglican Church does not have a formal doctrine it does hold to the tradition of "lex orandi, lex credendi, lex vivendi." Roughly translated; the way we worship is what we believe, is how we act/live. This means prayer

and belief are integral to each other, that liturgy is not distinct from theology and that all are demonstrated in our actions. These are reflected in the Thirty-Nine Articles of Religion.

When English colonists first started holding services in the New World, they would have most likely used the 1604 or 1662 version of the Book of Common Prayer. Both contained the original 39 Articles of Religion. After the American Revolution, the newly formed Episcopal Church needed to make some changes. The first versions of the Book of Common Prayer did not contain the 39 Articles of Religion. The first Book of Common Prayer to include the rewritten 39 Articles was the 1801 version. It removed references to the English crown and all references to the constitution and laws of England. It also changed the way bishops are ordained. During the time the Church of England refused to ordain bishops it allowed for other forms of ordination, i.e., the laying on of hands by Scottish Bishops.

All churches in the worldwide Anglican Communion use a Book of Common Prayer. They all affirm a version of the 39 Articles, but many like Canada, Australia, and the United States have modified the Articles to address their specific positions.

Mary's Testament

BY KIM NAJERA



Acts 2: 3 *Then they saw what looked like fiery tongues moving in all directions, and a tongue came and settled on each person there.* Legacy Standard Bible

We sheltered in a room wondering why this happened. I could not understand why you were chosen to die instead of Barabbas. You were a kind rabbi, although you often spoke of things I

could not understand. You raised our dear Lazarus from the dead.

Love our enemies you told us, love each other, you said things that contradicted our teachings. It was confusing, I am not learned, I only know the ways of women. But we saw events not humanly possible done with care for those we called unclean. Blind saw, lame walked. Was that why you were betrayed because those teachings made the Sadducees, and Pharisees angry? No sacrifices needed just an open heart and ears to hear.

After your death, we fled in fear. I was there in early dawn crying, wondering aloud where have they taken you? How could I anoint a body no longer there? And you stood as alive before me, me, Mary, asking me tell the others. Oh, my Lord help me to understand. But we hide still, even though you have stood once more before us. It is a terrifying beauty to see something impossible, suddenly possible.

Today was different, we are accosted by a fierce wind, a roaring and covered in tongues of fiery love. It was if warm oil was poured upon our heads, dripping slowly down our bodies and with its drenching we knew at once who you really were. We shouted to the world that you were the Chosen One, the Son of God, our Messiah in languages we were never taught. We sold all we owned to those in need of it, met on the Temple grounds. We shared our food in one another's home, and our Spirits were full. We were no longer alone. You lived within us. We could not stop praising you for all you did for us. The path ahead will not be easy, but we are no longer afraid.



The Power of Hymns

BY PAT JANKOWSKI



About twelve of us stood up to sing a hymn. The minister led the singing. There was no instrumental music. I was familiar with the hymn and began to join in singing with the others. There were no

hymnals nor words upon the wall nor sheets of music to read.

The message of the words was clear and touched my heart. There must have been a few times in the past when I sang acapella with a group of people but I couldn't remember when or where. The piano, organ or other group of instruments provide beautiful sounds that help singers stay on key or close to it. People enjoy the music and listen with wonder, "How did they learn how to play so beautifully?"

Joe and I were invited to attend this relaxed covered-dish supper by our neighbor and friend. She, her husband and their college-age son picked us up and drove us to their church. We had come to know Rosie over the past several months after attending Bible studies in her home. She has been a warm, generous, loving friend ever since. We are truly sisters and brothers in Christ.

Last night, as I lay in bed unable to quickly fall asleep, my mind was full of thoughts. I began to "list" reasons why this Church of Christ may have chosen to sing acapella:

- The expense of musical instruments may be one reason
- The space required for the popular large instruments like organs and pianos
- Enlisting musicians may be difficult

Now I remember what Rosie told me one time, "The Bible tells us to sing from your heart, make a joyful noise." She said all are to sing, no matter if they sing beautifully or not. That doesn't make any difference. That should be freeing for a lot of us. Especially if there are no instruments to "mask" those wrong vocal notes.

Most Christian hymns are full of verses and truths from God's Word the Bible. One of the blessings my Lord provides is when a hymn that I have sung many times over the years comes to my mind. The words of those hymns meet my needs. I think singing those words without the added sounds of music makes it more likely those meaningful words will be remembered. (Just my opinion).

Joe and I see Rosie as an angel. She comes by to visit us and she usually brings homemade food that is especially delicious. Her church provides well-written encouraging literature every quarter which she brings to us. She always has a joyful spirit, perhaps that should be SPIRIT.

Our conversations are positive, never critical of other churches. She prays for us and our family members, We pray for her and her family. The Lord has helped her heal very nicely from hip replacement just weeks ago. She is now as active as ever. I believe Rosie has given us the opportunity to learn that our Savior Jesus Christ is very much at work in many Christian churches. Joe and I want to be friends to all he brings into our lives. Otherwise we miss out on a lot of joy.

"Water is for fighting, whiskey is for drinking"

BY FRANK ENGLE



Byline: Dr. Frank Engel is a research scientist at the U.S. Geological Survey who innovates new tools, software, and tech to solve water resources issues. He is passionate about taking care of the rock we all live on. Frank and his family have been at Holy Spirit since 2021.

The title quote is often misattributed to Mark Twain, but regardless of its origins, it remains prescient. As residents of Bexar County, we are familiar with our water

supply issues. The Edwards Aquifer is our primary water source, and San Antonio is the only major U.S. city that relies heavily on an aquifer as its main water supply. Understanding how our water usage restrictions work and what counts as consumptive water use is important.

Consumptive water use refers to the part of water that is withdrawn and not immediately available for use. This can include evaporation, transpiration, incorporation into products or crops, consumption by humans or livestock, and other uses. It encompasses residential and industrial uses, including manufacturing various products, goods, or services.

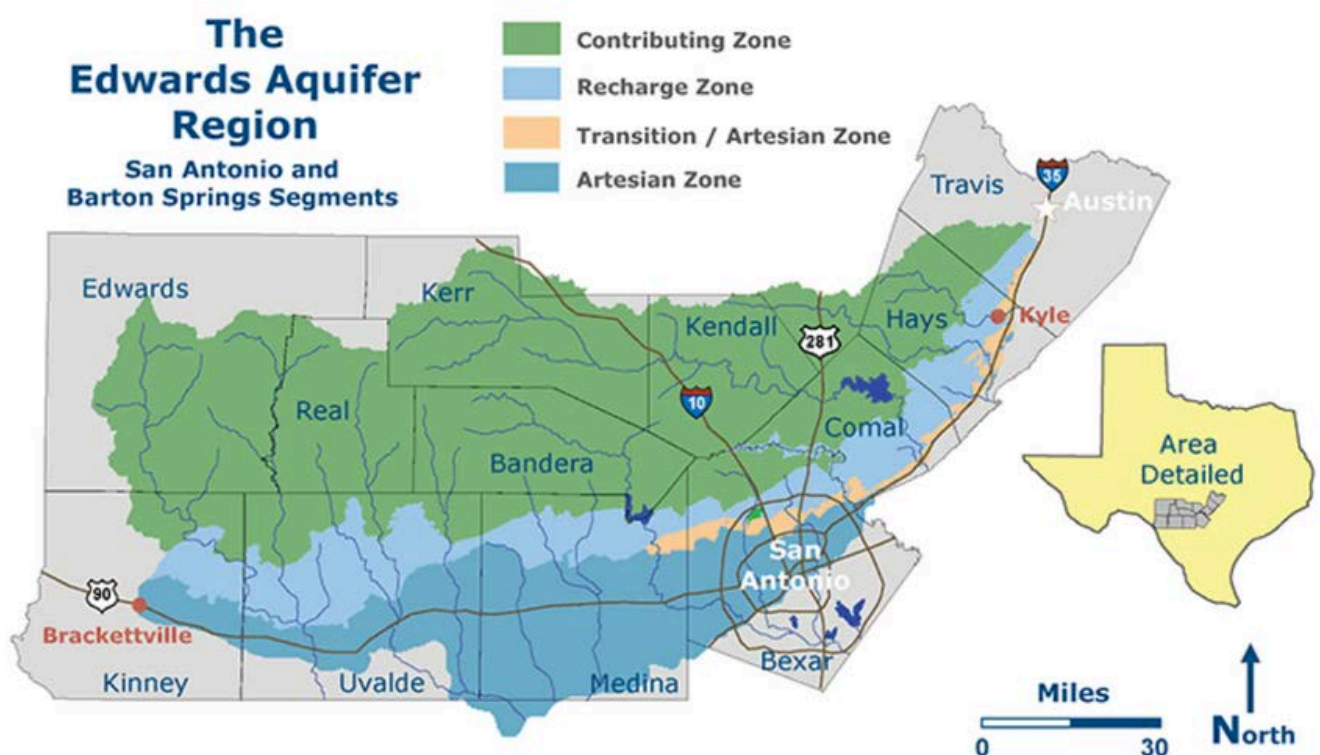


Figure 1. Geologic map of the Edwards aquifer and related rocks in northeastern Kinney and southernmost Edwards Counties, south-central Texas¹.

¹ Moore, D.W., 2010, Geologic map of the Edwards aquifer and related rocks in northeastern Kinney and southernmost Edwards Counties, south-central Texas: U.S. Geological Survey Scientific Investigations Map 3105, scale 1:50,000, 18-p. pamphlet. <https://doi.org/10.3133/sim3105>

As we consume water, the overall water levels in the Edwards Aquifer will drop if there is no recharge. Aquifer recharge requires precipitation and streamflow or shallow groundwater flow to reach the aquifer's recharge zone, the narrow blue strip on the map. This portion of the aquifer rock is exposed at the surface. The water available in the aquifer is a budget. Budget income refers to a portion of the precipitation falling in the contributing and recharge zones, while expenses refer to water use and spring flow.

The Edwards Aquifer has been called the world's most prolific artesian aquifer. However, nowadays, the demands on the aquifer regularly reduce the aquifer pool to levels requiring water restrictions. The state of restrictions is determined chiefly by taking the 10-day rolling average of the water level in the J-17 index well near Fort Sam Houston Cemetery. As of today, the 10-day average level is 638.5 ft. Stage 3 water restrictions start below 640 ft, so the restrictions will probably be updated soon, possibly this week.

The primary users of the aquifer may be surprising. While residential use is a significant source of consumption, food production facilities like the HEB Rittiman Road plant, data centers like Microsoft's cloud storage facility, healthcare facilities like Methodist Healthcare, and amusement parks like Fiesta Texas consume much more water than typical residential use. For example, in the first six months of 2023, the HEB plant used over 201 million gallons of water, while Fiesta Texas used 122 million gallons over the same period. In comparison, the average household consumptive usage in San Antonio was about 6,000 gallons per month in 2022. SAWS provides residential water to around 500,000 people, so residential consumptive use was approximately 18 million gallons during the same period.

It's worth noting that these larger non-residential users of the Edwards Aquifer work with SAWS to use recycled water and reduce their impact in many ways. The services and materials these companies provide are important for the community and economy, and they participate in water restrictions when imposed. We all have a role to play in preserving water resources, as the water supply in Central Texas is likely to become increasingly scarce over time. This is due to the lowering water levels in the Edwards Aquifer and continuing drought and the area's growth, as more people require more water.

"What can we do?" you may ask. Well, we can continue to be responsible caretakers of our water. Even though residential use is not the largest contributor to the issue, we can still do our part to ensure we are not worsening the problem. There are many ways to reduce water consumption at home, and the SAWS website provides a variety of great tips and information on this topic. Moreover, we can advocate for continued improvements to non-residential water use. As part of our responsibility towards the environment, we could contact elected officials to encourage them to support wise legislation that protects our natural resources, including water.

² San Antonio News Express, "San Antonio's biggest water users: Factories, hospitals, theme parks top the list", Aug 12, 2023. <https://www.expressnews.com/news/article/saws-highest-commercial-water-users-18290352.php>

³ San Antonio Water System – Conservation. <https://www.saws.org/conservation/>

The Episcopal Church offers a Creation Care ministry that provides helpful resources for advocating for environmental justice and equity for all.

Ultimately, God calls us to be good stewards of what we have been given, and our planet is a magnificent creation. This summer, take some time to appreciate the beauty of our surroundings and reflect on how you can become a better caretaker of this precious gift.

The Episcopal Church – Creation Care. <https://www.episcopalchurch.org/ministries/creation-care/>

Spiritual Journey

BY CAROLANNE CAPRON-REID

What is a spiritual journey? Where are you on yours?

There are several definitions of what is considered a spiritual journey. Psalms 119:105 states, "Your word is a lamp to my feet and a light to my path." That path brings us to a better understanding of living like Christ. There are many avenues: daily prayer/ our Christian community, support of our Church ministries, Bible studies, and the Education for Ministries program (EFM).

Although EFM is not a Bible study, the reading and exploring of the Bible as we live our daily life is. It was developed to encourage our reading, studying and questioning as we grow in our spiritual lives. We have six returning at present for year 2 next fall and will have 3-4 openings for those interested in starting year 1. Please contact me with questions or interest at 972-854-1969. We have others from various congregations interested as well as from Holy Spirit. The goal is to have the 2024-2025 class filled by July 1. Come join us as there is a place at our table for you.

In the Late Hours

BY GAYLE J. GREENLEA

SPONSORED BY LYNN ALDERMAN

In the late hours, gravity pulls hard
Grave things weigh heavy,
rubble in Gaza, piling stone
upon stone on the roots of the tree
packing earth's suitcase
for travelers who never go home

I listen for the breath of children,
roam dark hallways,
trip over the tree cleaved in two

No one will sit under its shade
Heat blisters skin and bare rock
Streams in the desert rot with raw
sewage.

Metallic birds drone overhead,
choir of cicadas. Nothing
here, no sign of life. Ashen figures
shuffle through grit, pause to sift
cinders, clutching bones to their breasts

Pulled through the earth by gravity,
I pace aimlessly, place rocks
on gravestones. Neither brother is free
when they may not lower
nets from their boats side by side

This is how the world ends:
Cain and Abel kneel in orange gowns
Winter scatters snow layer by layer
on the roots of the tree, hiding its branches
packing earth like a suitcase

By Ella Quarles



Pentecost Word Search

C N F Y I U F V J J W B C Q Y W E H Z G U Y G C C
 Z W P D E V O U T C D Q T O G E T H E R P P T I T
 A J J Q O R R P E N T E C O S T A L A W R E N G Y
 P A S S O V E R K P B J W Z V I S I O N S O O S T
 Y D A X V R E E X V G G U K K P I B M G G J J H U
 Y E X H F I L L E D V I X H O H W S R H M T Y A P
 U G M O F Q R W Z W V N F F Q C F P E L E S R V U
 T L X P S O U N D M G T B T B H F D D A X C B U W
 T C L U O I J T F A P R Z R S U A N E N M Z T O K
 E P C S U W R K E E P M I I I R D R M G S M L T S
 R I T T Y L E P Q O A O F K M C G U P U R B H R P
 A P K F F N V R V S E S S Z U H D S T A D A S P R
 N K S F T C E C M E T B T T W F I H I G P V I X O
 C J A C R U L N S E F O Y P L C B C O E P J G Q P
 E O I X K N A P V N N D N Z O E B E N S A L N W H
 C Y J A H I T H H U Q T Q G S F S L O U Q K S Z E
 F I R E V T I L C A H H V V U O F E B M M G M U S
 Z T T X M Y O D Q J Q A T U I E D B D J Q O S O Y
 R E R K E I N O O A P Z W N Y C S R Z L L G B S X
 W M S H H O L Y S P I R I T L O S A U F S C W P S
 H J I E P V R H A R V E S T D C G T C U H Y I Y N
 R E N E W A L L X J H T R Q B A F I T J M E N W B
 U S X C Y J U K J G F H F S L E C O X U P X D Q I
 I H T L F U Q Y W I T C F J W J A N C I U D E J J
 Y H I C U P Z D T K I T A A D V E L W F Z Z R K E

Celebration

Holy Spirit

Utterance

Apostles

Shavuot

Church

Renewal

Visions

Wind

Empowerment

Redemption

Passover

Together

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Pentecostal

Revelation

Languages

Prophecy

Harvest

Filled

Unity

Sound

Gifts

Fire

Rush

Joy

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CNFYIUUVJJWBCQYWEHZGUYGCC
 ZWPDEVOUTCDQTOGETHERPPTIT
 AJJQORRPENTECOSTALAWRENGY
 PASSOVERKPB JWZVISIONSOST
 YDAXVREEXVGGUKKPIBMGGJJHU
 YEXHFILLEDDVIXHOHWSRHMTYAP
 UGMOFQRWZWVNFQCFPELESRVU
 TLXP SOUNDMGTBTBHFDDAXCBUW
 TCLUOIITFA PRZRSUANENMZTOK
 EPCSUWRKEEPMIIIRD RMGSM L TS
 RITTYLEPQOAOQFKMCGUPURBHRP
 APKFFNV RVSESSZUHDSTADASPR
 NKSFTCECMETBTWFIHIGPVIXO
 CJACRU LNSEFOYPLCBCOEPJGQP
 EOIXKNAPVNNNDNZOEBENSALNWH
 CYJAHITHHUQTQGSFSLOUQKSZE
 FIREVTILCAHHVVUOFEBMMGMUS
 ZTTXMYODQJQATUIEDBDJQOSOY
 RERKEINOOPZWN YCSRZLLGBSX
 WMSH HOLY SPIRIT LOSAUFSCWPS
 HJIEPVRHARVESTDCGT CUHYIYN
 RENEWAL LXJHTRQB AFITJ MENWB
 USXC YJUKJGFHFSLECOXUPXDQI
 IHTLFUQYWITCFJWJANC IUDEJJ
 YHICUPZDTKITAADVELWFZZRKE

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The Episcopal Church of the Holy Spirit

Worship & Mailing Address

11093 Bandera Road
San Antonio, TX 78250

Phone: 210-314-6729

Email: holyspirit@sentbythespirit.org

Church Clergy & Staff

The Rev. Jason T. Roberts, Rector
jroberts@sentbythespirit.org, ext. 101

Ms. Amanda La Hue, Church Administrator
holyspirit@sentbythespirit.org

The Rev. John Padgett, Assisting Priest

Mrs. Jackie McCarthy, Spirit Time Children's
Worship

Dr. Gary Mabry, Music Minister
gmabry@sentbythespirit.org

Mr. Adrian Coe, Sunday Sexton

Mr. Doug Boldt, Accompanist

Mrs. Joyce St. John, Interim Head of
School, KOKES
headofschool@sentbythespirit.org