

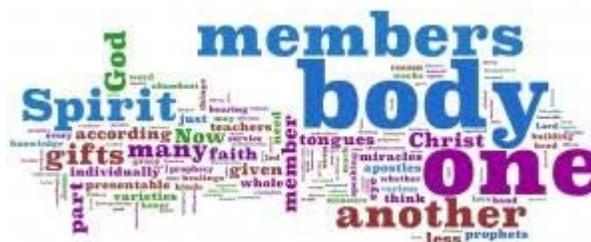
MY DEAR THEOPHILUS

VOLUME 3/ ISSUE 8 (AUGUST 2019)

NEWS FROM AROUND THE ANGLICAN COMMUNION

• Youth officer's advocacy helps Scottish churches tackle rural poverty

A youth officer from the Scottish Episcopal Church has been helping rural churches take practical steps to tackle child poverty in their communities.



Dear Parish Family:

We at St. Luke's are one body in Christ made up of different members. Each member of the body is indispensable. Each individual or ministry is a part of the one body and not separate from the body. What St. Paul in his first letter to the Church in Corinth wrote holds true for us at St. Luke's today:

For just as the body is one and has many members, and all the members of the body, though many, are one body, so it is with Christ. For in one Spirit we were all baptized into one body—Jews or Greeks, slaves or free—and all were made to drink of one Spirit.

For the body does not consist of one member but of many. If the foot should say, "Because I am not a hand, I do not belong to the body," that would not make it any less a part of the body. And if the ear should say, "Because I am not an eye, I do not belong to the body," that would not make it any less a part of the body. If the whole body were an eye, where would be the sense of hearing? If the whole body were an ear, where would be the sense of smell? But as it is, God arranged the members in the body, each one of them, as he chose. If all were a single member, where would the body be? As it is, there are many parts, yet one body.

The eye cannot say to the hand, "I have no need of you," nor again the head to the feet, "I have no need of you." On the contrary, the parts of the body that seem to be weaker are indispensable, and on those parts of the body that we think less honorable we bestow the greater honor, and our unpresentable parts are treated with greater modesty, which our more presentable parts do not require. But God has so composed the body, giving greater honor to the part that lacked it, that there may be no division in the body, but that the members may have the same care for one another. If one member suffers, all suffer together; if one member is honored, all rejoice together. Now you are the body of Christ and individually members of it. (1 Corinthians 12:12-27)

On Sunday, September 8, Rally Day, we will honor and celebrate the different parts of the body at St. Luke's, ministries from A to Z. People involved in the various ministries will share with the body of the Parish what individual parts of the body do for the body, how they strengthen the body, how the members of the body, though many, are one body in Christ. For in one Spirit, we were all baptized into one body with Christ as the head.

Your servant in Christ,

The Rev. Chester J. Makowski, Rector



The period after receiving Holy Communion is a time for quiet prayer and reflection. It is a time for being with Jesus in the consecrated elements.

A St. Luke's State of Mind



The St. Luke's, Livingston Mental Health team from left to right is Nolan Gouthier, Florence Cruz, Susan Tullos, Carla Gore, George Wood, Eric Moen (EHF), the Rev. Bill Cruse (Kaleidoscope Institute)

In December 2017, the Episcopal Diocese of Texas devoted an entire issue of the ***Diolog*** magazine to mental health. The magazine articles not only created awareness of mental health issues across the diocese, it was the spark that led to an open and frank conversation with a group of parishioners at **St. Luke's Episcopal Church in Livingston**.

"We came into this mental health ministry in hopes it would fill a personal need of knowledge and information on 'how can I help or how can I get help for a loved one?'" said **Carla Gore**, a member at St. Luke's. "So, we started meeting to try to figure out where to begin."

Susan Tullos was also part of that original conversation and became a part of the St. Luke's congregation team focused on mental health. She said the

challenge to understand more about mental health issues became very large, very quickly.

“In the beginning, the St. Luke’s Mental Health Team of five members attempted to investigate the community-wide mental health offerings and needs,” Tullos said. “We thought we would be able to compile a plan of action based on our findings, but we soon determined that there were so many areas of need and ‘wish lists’ of the various agencies, that we became overwhelmed with the scale of it all. And then we heard about EHF and Holy Currencies.”

EHF’s Holy Currencies Ministry Incubator is a partnership between EHF, **Kaleidoscope Institute** and the **Rev. Eric Law**. The program provides a framework and tailored support to congregations to help build out their community-focused ministry idea.

St. Luke’s team spent eight months of focused work that included listening sessions with law enforcement, the local housing authority, and nonprofits. The team’s mental health ministry plan impacts Polk, San Jacinto, and Trinity Counties.

“Holy Currencies has been instrumental as a guideline into our search on our ***Mission for Lake Livingston Mental Health Initiative***,” said Gore. “I do believe that despite how vast and mind boggling this endeavor is, we are forging a road in getting information to our community. Small steps will lead to leaps, then to paths and to roads of recovery, compassion and knowledge - all through the grace of God.”

The *Lake Livingston Area Mental Health Initiative* now participates in the Polk County **Community Resource Coordination Group** (CRCG) and hosts the active monthly group at St. Luke’s Episcopal Church.

“I will never forget attending the first Polk County CRCG meeting and hearing the extent of the various discussions regarding the scope and scale of mental health needs, the lack of professionals, the shortage of transportation; so many simple to very complex needs,” Tullos said. “Thanks to our EHF and Kaleidoscope training, we offered our Parish Hall for their monthly meetings. This has allowed us to get to

better know the agency reps. and provide these hard-working people a light breakfast to start their day.”

“I believe everyone who attends the meetings are hoping for a united community relationship, not the agenda of their agency or company,” Gore added. “We are very excited about this new endeavor.”

Throughout the effort, the mental health ministry team developed relationships with local law enforcement and probation officers. In June, St. Luke’s hosted a Mental Health First Aid training for adult probationers. Team member George Wood coordinated the EHF-sponsored training and said that 23 adults on probation attended the event. Woods said many of the probationers shared experiences about their personal struggles and how those struggles often resulted in arrests and the criminal justice system.

“People really opened up and were active in conversations all day,” Wood said.

Continuing to build on their active and growing partnerships, St. Luke’s has developed actionable short-term goals and long-term goals for the mental health ministry.

Short-term goals:

- Mental and Behavioral Health training for the public to include:
- offering Mental Health First Aid training for both adults and youth
- developing a short overview of mental and behavioral health to local organizations
- hosting dinners at St. Luke’s with local speakers (began Lent 2019)
- working with local school boards to increase training
- educating adult probationers
- Work with Law Enforcement and advocate for their proposed Mental and Behavioral Health Unit
- Provide a central information system for Mental and Behavioral Health Services

Long-term goals:

- Respite care for caregivers
- Provide/coordinate transportation for individuals for mental health services
- Work with Stephen F. Austin University to support two social work interns

Tullos says these efforts are focused on addressing serious gaps in services.

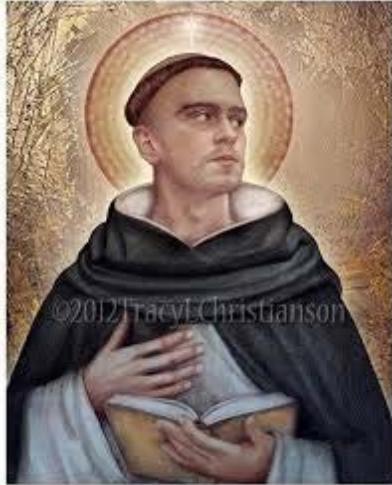
“My hope is to see our team’s efforts be incorporated into a united community effort that is non-denominational and truly non-partisan; of persons from all walks of life working in-sync for improved mental health attitudes and offerings in our Lake Livingston area,” said Tullos.

By Episcopal Health Foundation Staff in the July/August edition of EHF’s *Congregation Connection*



***GETTING YOUR AFFAIRS IN ORDER ON SEPTEMBER 7 IN THE PARISH
HALL AT 10:30 AM (BRING A SACK LUNCH)***

*Directive to Physicians
Medical Power of Attorney
Durable Power of Attorney
Last Wills & Testaments
Funeral Planning
Presented by Fr. Chester and Mark Browning*



*FEATURED HOLY PERSON OF
THE MONTH
ST. DOMINIC,
Preacher, Friar & Teacher
August 8*

By James Kiefer

Dominic was born in Castile, in Spain, in 1170. He entered the priesthood, and eventually became prior of the canons of the cathedral chapter (the clergy who formed the staff of the cathedral and conducted the daily worship services) at Osma (42:52 N 3:03 W). The turning point of his life came in 1206, when he was chosen to accompany the bishop on a visit to southern France, to an area held by the Albigenses. These were a heretical sect more or less directly descended from the early Gnostics and Manichees. They were dualists, holding that there are two gods, one the god of goodness, light, truth, and spirit, and the other the god of evil, darkness, error, and matter. The material universe is the creation of the bad god. The good god made the souls of men, and the bad god kidnapped them and imprisoned them in bodies of flesh. On their first night in Albigensian country, they stayed at an inn where the innkeeper was an Albigensian. Dominic engaged him in conversation, they sat up all night talking, and by dawn the man was ready to become an orthodox Christian. From then on, Dominic knew what his calling in life was. Dominic and his bishop undertook to study the Albigensian beliefs and to engage in public debates with their opponents. They seemed to be making some progress, but in 1207 the bishop died, and in the same year the murder by Albigenses of the papal legate moved the pope to declare a crusade against the Albigenses, which lasted about five years.

Dominic continued to preach and to debate where he could, and in 1215 he founded an order of preachers, who were to live in poverty, and devote themselves to studying philosophy and theology and to combatting false doctrine by logical argument rather than by the use of force. He was convinced that a major obstacle to the conversion of heretics was the material wealth of some of the clergy, which

made plausible the accusation that they were concerned for their purses and not for the glory of God, and made workers indisposed to hear them. He therefore determined that the brothers of his order should live lives of poverty and simplicity, being no better off materially than those they sought to convert.

When he was in Rome, seeking authorization for his order from the Pope, the Pope gave him a tour of the treasures of the Vatican, and remarked complacently (referring to Acts 3:6), “Peter can no longer say, ‘Silver and gold have I none.’” Dominic turned and looked straight at the Pope, and said, “No, and neither can he say, ‘Rise and walk.’” He got the permission he was seeking, and the order grew and flourished. Officially known as the [Order of Preachers](#) (hence the letters O.P. after the name of a member), it was informally known as the Dominicans, or the Blackfriars (from the color of their cloaks). Two of their best-known members are Albertus Magnus (Albert the Great, 1200-1280, see 15 Nov), who was famous for his learning in numerous fields, and his pupil [Thomas Aquinas](#) (1225-1274, see 28 Jan), who wrote reconciling Christian theology with the philosophy of Aristotle, which was then being rediscovered in western Europe, and was thought by many to be a threat to Christianity. In later years, the Order forgot its commitment to “logic and persuasion, not force” as the means of bringing men to Christian truth, and many of its members were active in the Inquisition.

Dominic was three times offered a bishopric, and refused, believing that he was called to another work. He died in 1220 in Bologna, Italy, after a preaching mission to Hungary. His emblem in art is a dog with a torch in its mouth, a pun on his name (the Dominicans are sometimes called the “Domini canes”, the hounds of the Lord), and a reference to his relying on the power of preaching.

Let us pray: Almighty God, Grant unto all your people a hunger for your Word and an urgent longing to share your Gospel, that like your servant Dominic we might labor to bring the whole world to the knowledge and love of you as you are revealed in your Son Jesus Christ; who lives and reigns with you and the Holy Spirit, one God, for ever and ever. Amen

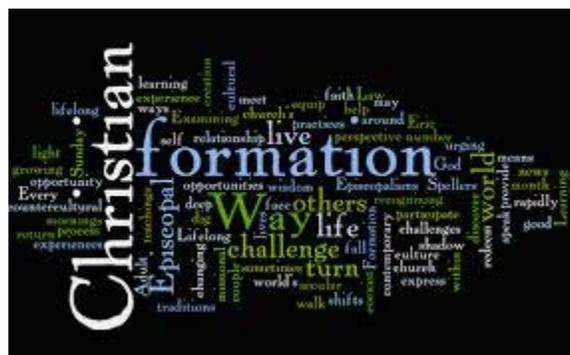


PLEASE LET US KNOW IF SOMEONE NEEDS A HOME VISIT

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.



We are studying St. Paul's letter to the Ephesians. Join us at 9:15 AM in the Parish Hall.

MAKE A *Joyful* NOISE



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



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.

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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.