

MY DEAR THEOPHILUS

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NEWS FROM AROUND THE ANGLICAN COMMUNION

The Rt. Rev. Robert C. Witcher, who served from 1977 to 1991 as the VI Bishop of Long Island, passed away June 14 at the age of 94.

Two women were injured when a bomb exploded inside a church in Beni, in the troubled north-east region of the Democratic Republic of Congo, on Sunday 27 June, one of three blasts that took place in the city over the weekend.



Dear Parish Family:

Summer is here! School is out! Even though it is hot and sometimes a little rainy, summer is still a time to slow down a bit, to relax, to enjoy the 4th of July holiday, to spend time with friends, children and grandchildren.

Rest is an important part of life. “On the seventh day God had finished His work of creation, so He rested from all His work.” Genesis 2:2. Even God took a day to rest after creating the world and it is a lesson that God intends us to follow.

God even commands His people to rest and tells us that it is holy: “Remember the Sabbath day by keeping it holy. Six days you shall labor and do all your work, but the seventh day is a sabbath to the Lord your God. On it you shall not do any work, neither you, nor your son or daughter, nor your male or female servant, nor your animals, nor any foreigner residing in your towns. For in six days the Lord made the heavens and the earth, the sea, and all that is in them, but he rested on the seventh day. Therefore the Lord blessed the Sabbath day and made it holy.” Exodus 20: 8-11. Summer provides an extended Sabbath.

So sit back, put your feet up, laugh with friends and family, have a cookout, enjoy nature, and when you pray, remember to give thanks to God for the gift of summer.

Your servant in Christ,

A handwritten signature in black ink, appearing to read "Ch Makowski +". The signature is written in a cursive, flowing style.

The Rev. Chester J. Makowski, Rector

EPISCOPAL HEALTH FOUNDATION INVESTS \$15 MILLION TO STRENGTHEN COMMUNITY-BASED CLINICS & OTHER PARTS OF THE SAFETY-NET HEALTH SYSTEM IN TEXAS

EHF has invested \$15 million in new grants to help community-based clinics in Texas continue to provide crucial preventive care services, but also find new ways to address non-medical factors that impact health. The investment includes funding to help clinics offer integrated behavioral health and expanded telehealth services, plus support for organizations that help low-income families enroll in health insurance and other health-related benefit programs.

“COVID-19 was a glaring reminder of how a lack of preventive care combined with non-medical factors like economic status and living conditions dramatically impact health,” said **Elena Marks, EHF’s president and CEO**. “We can’t address these disparities through medicine alone, so many of these grants work to shift resources already in the health system to pay to address factors like housing conditions, safe neighborhoods, healthy eating options, and other things that determine if Texans are healthy.”

EHF’s \$15 million investment includes:

- **\$3.4 million to help find new ways to invest health care dollars to address non-medical factors that impact health.** It includes funding for Texas clinics to continue working upstream to tackle community conditions as part of EHF's Texas Community-Centered Health Homes (CCHH) Initiative. The CCHH initiative is a large-scale, long-term investment in getting community-based clinics to improve *health*, not just healthcare in the areas they serve.
- **More than \$11.6 million to help community-based clinics provide comprehensive care** (including preventive care, primary care, dental care, specialty referrals, behavioral care, and telehealth services) to low-income and populations in need and to support organizations that are **expanding health insurance coverage** and other health-related benefits for Texans with the least resources.

Complete list of EHF grant recipients:

Outcome 1: Resource allocation and system reform in the health sector reflect the goal of health, not just health care

- \$350,000 – Access Health** in Fort Bend County
- \$175,000 – Genesis PrimeCare** in Northeast Texas
- \$300,000 – Lone Star Circle of Care** in Austin area
- \$68,500 – Network of Behavioral Health Providers** in Harris County
- \$500,000 – Northwest Assistance Ministries** in Harris County
- \$351,090 – People's Community Clinic** in Austin
- \$274,000 – Prosper Waco**
- \$175,000 – Special Health Resources for Texas** in Longview
- \$350,000 – St. Paul Children's Foundation** in Tyler
- \$74,894 – Texas Health Institute**
- \$250,000 – The University of Texas at Austin – Dell Medical School's Value Institute for Health and Care**
- \$76,000 – The University of Texas Health Science Scenter at Houston**
- \$200,000 – United Way for Greater Austin**
- \$340,000 – Waco Family Medicine**

Outcome 2: Low-income and vulnerable populations access comprehensive care in communities

\$100,000 – Andrews Center in Tyler
\$300,000 – Avenue 360 Health & Wellness in Houston
\$140,000 – Baylor College of Medicine’s Teen Health Clinic at Wisdom High School in Houston
\$280,000 – Boat People S.O.S., Inc. in Houston
\$280,000 – Casa Marianella in Austin
\$775,000 – Children’s Defense Fund statewide
\$350,000 – Community Healthcore in Northeast Texas
\$250,000 – Community Health Network in Alvin
\$310,000 – ECHOS in Houston
\$356,000 – Every Texan statewide
\$185,990 – Family Service Center of Galveston County
\$400,000 – Foundation Communities in Austin
\$192,630 – Giving Austin Labor Support
\$360,000 – Healthcare for the Homeless-Houston
\$150,000 – HOPE Clinic in Houston
\$870,000 – Houston Immigration Legal Services Collaborative statewide
\$50,000 – Katy Christian Ministries in Houston area
\$141,969 – Light & Salt Association in Houston
\$400,000 – Lone Star Circle of Care in Houston
\$360,000 – Memorial Assistance Ministries in Houston
\$132,578 – Mama Sana Vibrant Woman in Austin
\$450,000 – Meadows Mental Health Policy Institute statewide
\$250,000 – The Montrose Center in Houston
\$208,000 – North Pasadena Community Outreach
\$525,000 – Planned Parenthood Gulf Coast in Houston
\$525,000 – Planned Parenthood of Greater Texas in Tyler and Waco
\$250,000 – Samaritan Counseling of Southeast Texas in Beaumont
\$380,000 – SEARCH Homeless Services in Houston
\$291,286 – Tejas Health Care in La Grange
\$200,000 – Texana Center in Brookshire
\$212,188 – The Beacon of Downtown Houston



JOIN US IN THE PARISH HALL FOR ADULT CHRISTIAN FORMATION ON SUNDAYS AT 9:30 AM WHERE WE ARE STUDYING THE GOSPEL ACCORDING TO JOHN WITH WES AMASON.



July Birthdays

- 7/4 Adeline Davis
- 7/8 Marjorie Juhasz
- 7/18 Julia Parks
- 7/19 Tim Mitchell
- 7/23 Irene Macaulay
- 7/26 Charles Atherton
- 7/28 Mary Shay
- 7/29 Flo Cruz

July Anniversaries

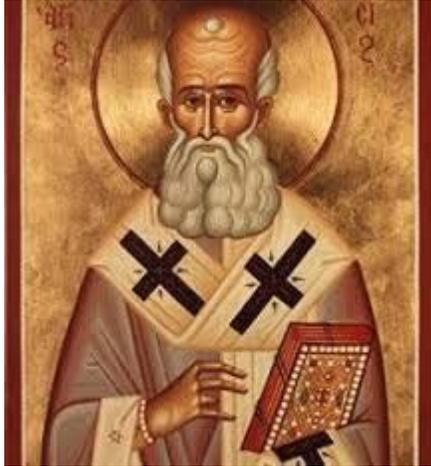
- 7/15 Tom and Thelma Barry
- 7/17 Sean and Michelle Steffie
- 7/23 Michael and Sarah Ege
- 7/25 Mark and Jennifer Birdwell



Ministry Schedule

FOR JULY

	4 th	11 TH	18 TH	25 TH		
CHALICE	Sandra W Thelma B	Margaret L Nancy B	Thelma B Richard S	Nancy B Monya L		
SERVER	Sandra W	Margaret L	Thelma B	Monya L		
LECTORS	Julia P George W	Mary S Wes A	Sandy G Tom B	Flo C George W		
CRUCIFER	Richard S	Sandra W	Wes A	Margaret L		
TORCHES	None Scheduled					
INTERCESSOR	Nancy B	Sandra W	Monya L	Thelma B		
HEALING						
USHERS	Charlie T Wes A	Tom B George P	Jim C Jim L	Jerry T Charlie T		
GREETERS	Deanna Gibson and Naomi Creech					
LEV	Thelma B	Nancy B	Flo C	Margaret L	Susan T	Sandra W
ALTAR GUILD	Margaret L	Naomi C	Annamarie N	Nancy B	Susan T	
ALTAR FLOWERS	Susan Tullos					



***FEATURED HOLY PERSON OF
THE MONTH
IRENAEUS
Bishop of Lyons and Theologian
June 28
By James Kiefer***

Irenaeus (pronounced ear-a-NAY-us) was probably born around 125. As a young man in Smyrna (near Ephesus, in what is now western Turkey) he heard the preaching of Polycarp, who as a young man had heard the preaching of the Apostle John. Afterward, probably while still a young man, Irenaeus moved west to Lyons in southern France. In 177, Pothinus, the bishop of Lyons, sent him on a mission to Rome. During his absence a severe persecution broke out in Lyons, claiming the lives of the bishop and others (see 2 June). When Irenaeus returned to Lyons, he was made bishop. He died around 202. He is thus an important link between the apostolic church and later times, and also an important link between Eastern and Western Christianity.

His principal work is the *Refutation of Heresies*, a defense of orthodox Christianity against its Gnostic rivals. A shorter work is his *Proof of the Apostolic Preaching*, a brief summary of Christian teaching, largely concerned with Christ as the fulfilment of Old Testament prophecy. An interesting bit of trivia about this latter book is that it is, as far as I know, the first Christian writing to refer to the earth as a sphere.

One of the earliest heresies to arise in the Christian church was Gnosticism, and Irenaeus was one of its chief early opponents. Not all Gnostics believed exactly the same thing, but the general outlines of the belief are fairly clear.

Gnostics were dualists, teaching that there are two great opposing forces: good versus evil, light versus darkness, knowledge versus ignorance, spirit versus matter. Since the world is material, and leaves much room for improvement, they denied that God had made it. “How can the perfect produce the imperfect, the infinite produce the finite, the spiritual produce the material?” they asked. One solution was to say that there were thirty beings called AEons, and that God had made the first AEon, which made the second AEon, which made the third, and so on to the thirtieth AEon, which made the world. (This, Gnostics pointed out to the initiate, was the true inward spiritual meaning of the statement that Jesus was thirty years old when he began to preach.) As Irenaeus pointed out, this did not help at all. Assuming the Gnostic view of the matter, each of the thirty must be either finite or infinite, material or non-material, and somewhere along the line you would have an infinite being producing a finite one, a spiritual being producing a material one.

The Gnostics were Docetists (pronounced do-SEE-tists). This word comes from the Greek word meaning “to seem.” They taught that Christ did not really have a material body, but only seemed to have one. It was an appearance, so that he could communicate with men, but was not really there. (If holograms had been known then, they would certainly have said that the supposed body of Jesus was a hologram.) They went on to say that Jesus was not really born, and did not really suffer or die, but merely appeared to do so. It was in opposition to early Gnostic teachers that the Apostle John wrote (1 John 4:1-3) that anyone who denies that Jesus Christ is come in the flesh is of anti-Christ.

Gnostics claimed to be Christians, but Christians with a difference. They said that Jesus had had two doctrines: one a doctrine fit for the common man, and preached to everyone, and the other an advanced teaching, kept secret from the multitudes, fit only for the chosen few, the spiritually elite. They, the Gnostics, were the spiritually elite, and although the doctrines taught in the churches were not exactly wrong, and were in fact as close to the truth as the common man could hope to come, it was to the Gnostics that one must turn for the real truth. They remind me very much of the Rosicrucians. When I mention this, I often get blank

stares, but not many years ago many popular science magazines carried their advertisements, with assertions that Shakespeare, Benjamin Franklin, Leonardo da Vinci, Plato, Archimedes, and so on had all been members of a secret society called the Rosicrucians, and owed their achievements largely to this fact. Was there any evidence of this aside from the traditions of the group itself? Of course not! They were a secret society. Why were they secret? “Because our wisdom would be misunderstood by the common man, and so must be reserved for the tiny handful of mankind in every generation who are spiritually advanced enough to appreciate it. So send us twenty bucks and we’ll spill our guts.”

In opposition to this idea, Irenaeus maintained that the Gospel message is for everyone. He was perhaps the first to speak of the Church as “Catholic” (universal). In using this term, he made three contrasts:

1. He contrasted the over-all church with the single local congregation, so that one spoke of the Church in Ephesus, but also of the Catholic Church, of which the Churches in Ephesus, Corinth, Rome, Antioch, etc. were local branches or chapters.
2. He contrasted Christianity with Judaism, in that the task of Judaism was to preserve the knowledge of the one God by establishing a solid national base for it among a single people, but the task of Christianity was to set out from that base to preach the Truth to all nations.
3. He contrasted Christianity with Gnosticism, in that the Gnostics claimed to have a message only for the few with the right aptitudes and temperaments, whereas the Christian Gospel was to be proclaimed to all men everywhere.

Irenaeus then went on to say: If Jesus did have a special secret teaching, to whom would He entrust it? Clearly, to His disciples, to the Twelve, who were with Him constantly, and to whom he spoke without reservation (Mark 4:34). And was the teaching of the Twelve different from that of Paul? Here the Gnostics, and others

since, have tried to drive a wedge between Paul and the original Apostles, but Peter writes of Paul in the highest terms (2 Peter 3:15), as one whose teaching is authentic. Again, we find Paul saying to the elders of the church at Ephesus (Acts 20:27), that he has declared to them the whole counsel of God. Where, then, do we look for Christ's authentic teaching? In the congregations that were founded by the apostles, who set trustworthy men in charge of them, and charged them to pass on the teaching unchanged to future generations through carefully chosen successors.

Let us pray: Almighty God, who strengthened servant Irenaeus to defend thy truth against every blast of vain doctrine: Keep us, we pray, steadfast in your true religion, that in constancy and peace we may walk in the way that leads to eternal life; through Jesus Christ our Lord, who lives and reigns with you and the Holy Spirit, one God, now and for ever. Amen.



Christ tells us: “For where your treasure is, there your heart will be also.” Mt. 6:21. Please remember the Parish for your annual pledge. This Parish is tremendously generous, but 2020 saw a marked downturn in giving since we were not meeting to worship together and were live-streaming our worship services.



HOSPITAL VISITS

Given COVID-19, visitations are restricted by hospitals. Nevertheless, 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. We will see if the hospital will allow Fr. Makowski to 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 in our Parish, those who have asked you to pray for them and especially those who have no one to pray for them.



***PLEASE BRING PORK & BEANS FOR
MANNAFEST***

**SHOP AT THE OASIS THE HOME OF THE BEST BARGAINS
IN POLK COUNTY**



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.

NOTICE

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.