

THE TRIPOD

Trinity Episcopal Church & School

<http://trinityepiscopalmarshall.org>

<http://www.trinitymarshall.org>

Volume 19 Issue 7

July 2019



Trinity Episcopal Church's Holy Vision:

In glorifying God, we the members of Trinity Church, will foster a unified parish, demonstrate our spirituality with an open heart, and reflect in our actions the good news of the Holy Spirit to all members of our church and community.

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Children and Youth Fun



For most of us the summer is a time of a new busyness. There is travelling, exploring, and spending time with our families. With this, the children and youth programs take a break for the summer, to allow for our families to be together. However, that does not stop us from getting together. Once a month our Children and Youth meet on a Wednesday for a more fun and relaxed time together. On Wednesday June 12th, our Children and Youth met for their monthly activity. The children enjoyed an ice cream social, and the youth enjoyed basketball fun. We began the night with pizza for all who were present. Then the groups went their separate ways. The youth went across the street where they played basketball on the newly refurbished basketball goal. They also enjoyed some freeze pops. The children stayed in All Saints hall for ice cream related games, such as pin the ice cream on the cone and ice cream cone races. They also, of course, enjoyed ice cream. It was a lot of fun. This month the children and youth will meet on July 17th for a movie night with the children, and more basketball fun with the youth.





Our Mission

To proclaim the Gospel of Jesus Christ by:

Inviting all to accept Jesus Christ as Lord and Savior.

Fostering the presence of the Holy Spirit for the equipping of saints to do the work of ministry.

Witnessing to the power of God to heal, transform, and make all things new.

Supporting those who by word and example make Christ's redemptive work known.

CONFIRMATION AND RECEPTION CLASS SCHEDULED

The Bishop Is Coming! Bishop Doyle will be visiting Trinity on December 1st during our 10:30 am service. One of the things bishops do is confirm and receive members. Confirmation is the sacrament in which we make a mature commitment to Christ and receive strength from the Holy Spirit by the laying on of hands by the bishop. If you are an adult or youth and want to make this mature commitment to Christ you are eligible for confirmation. If you have been confirmed and want to be a confirmed member of the Episcopal Church then reception is for you.

Fr. Andrew will conduct a Confirmation and Reception Class beginning on Sunday, September 9th at 5:00 PM. Child care will be provided. The only requirement for confirmation is that each individual be Baptized prior to the Bishop's Visitation on Sunday, .

The class covers the Christian faith and polity of the Anglican Communion and the Episcopal Church. The class is 6 weeks in duration. A class schedule will be available in August.

Those who are interested in attending should contact the parish office at 903-938-4246 to sign-up.

TRINITY EPISCOPAL CHURCH

K I D ' S

S U M M E R F U N

W E D N E S D A Y S

MOVIE NIGHT

WEDNESDAY, JULY 17, 2019

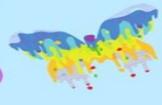
5:30-7:45 PM




PRAISE GOD FROM WHOM ALL BLESSINGS FLOW PAINTING

WEDNESDAY, AUGUST 14, 2019

5:30-7:00 PM




A Word With Fr. Andrew

Hello Friends, greetings in the name of Jesus Christ our Lord. For our young people still in school, summer is a time of transition. They are preparing for a transition in school, going from one grade to the other. For some this transition is exciting, while for others it is stressful. However, that transition is inevitable, and must be faced. We do not stop facing transitions with moving up to a new grade in school. We face transitions throughout our lives. We may face a transition in our jobs, or with a new job. We face transitions if we get married. We face transitions in moves to new homes or even new cities. When we face these transitions, like with children, they can be exciting, but they are also a bit stressful. It is in these transitions where it is easy to forget to go to God. When we are facing transitions going to God, allowing Him to take hold is what helps us make it through.



We are facing a transition at Trinity. This is an exciting time. A time where we can allow God to show us which way he wants us to go as a church. This can be a stressful time too, even in the midst of the excitement. There is stress in making the wrong call, calling the wrong person. There is stress in if we will find someone. There is stress in the unknown. The unknown of who the next rector will be and when that person will get here. This is why we have this process in place though, to avoid making the wrong call. During our search we will discern God's will. The search committee and the vestry will prayerfully consider who the next rector will be. When we allow God to take control of this process and prayerfully select the rector whom God has in mind. When we do this we make it God's, and we will not get in our own way. We must be willing to look at the candidates and choose the right one.

When now Bishop Ryan was with the vestry in the winter she told them that God already knows who the next rector will be. God is preparing that person to be the rector of Trinity right now. In the same sense God is using this transition period to prepare Trinity for that person. This transition is a time when we are preparing for the next chapter in this parish's long history. Which brings me to the next point I want to make. Many have asked if I can be considered the next rector. Many have asked if we can call the bishop. The answer to that is no. This process should be a new chapter, a fresh start. And with that I cannot be considered to be the next rector. What I can and will do is continue to walk with you in this transition process. Continue to be with you and your vestry as you prayerfully consider who it is that will be the next rector. This process is exciting; it is exciting to see what God has in store for Trinity Episcopal Church, and it is exciting to be a part of that. God is doing wonderful things for us. Let us allow God to lead this transition process. Let us prayerfully consider who it is that God is preparing for Trinity. When we do that, we will not make the wrong decision, or call the wrong person. We will call the person who needs to be here. The person God has chosen.

Blessings,

Fr. Andrew



Our Vision:

Our vision for
Trinity Episcopal
Church

includes

Growing a
dynamic youth
program.

Reaching out to
our community
outside the walls
with the love of
Christ.

Increasing spiritual
and congrega-
tional growth for
our parish.

LEGACY CLOSET “MINI” CLOSET IN MARSHALL

Legacy Closet was started in Longview by a foster mom wanting to support other foster families. What started in a backyard shed is now a 501(c)3 with a main location in Longview. We, at Trinity, are opening a closet and another one is coming soon to Daingerfield. As foster parents, Kenneth and I have received children from several counties, most coming with little more than the clothes they're wearing. What Legacy Closet has done for us is asked for our needs (clothing sizes, shoe sizes, etc) and had a volunteer pull items we needed so we didn't have to take a scared and confused child to Walmart. Our licensing agency, based in Longview, would then deliver these items. Personally, I met a CPS caseworker at the Longview closet so she could get items needed for kids on her case load. We also allow foster parents to “shop,” for free, for items they need such as school clothes, school supplies, etc. Recently, a friend from the Texarkana area came to our house to get beds for her children as we replaced all of the kids' beds and were giving her some of the old ones. On the way home, she stopped at the Longview closet to get items she needed. At a recent board meeting, a friend's daughter said “Legacy receives donations but we give out love.” We are completely separate from the Rainbow Room but, in my experience, equally valuable and worthy of support. We would love your support with new or gently used clothes, gear (not expired and never been in an accident car seats, strollers, etc) or anything a child (newborn to teenage) might need. We support all foster families through these donations. Also, we are hoping our church, as well as other churches and businesses, would host drives for diapers and new packages of socks and underwear. Thank you to Trinity Church for allowing us the space to serve these families.

YOUTH NEWS

Hello Trinity Members! In years past the Youth have participated in Operation Christmas Child every November and it has always been a special blessing for us to know that we are helping in spreading the Good News of our Christ to children all over the world. In an effort to be more efficient, this year we will be asking for a special item each month for donation as opposed to asking all at once.

This month we are asking for : Small or Medium Note Pads or Notebooks.

You are welcome to drop them off at Rae's office in All Saint's Hall or upstairs in the lounge area or near the youth door. Thank you for all you do in participating in our projects!

Birthdays

- | | |
|-----------------------|---------------------|
| 1 Cheryl Staggers | 16 Sandy Toussaint |
| 5 Reggie Hasty | 17 Vince Godinich |
| 5 Sarah Rectenwald | 20 Theresa Harper |
| 6 Katie Godinich DeSa | 21 Michael Cason |
| 7 Doug Lewis | 25 Sherry Henderson |
| 7 Michael Jones | 26 Lillian Weeks |
| 9 Elise Welch | 27 Albert McPhail |
| 10 Cody Godinich | 27 Glenda Lane |
| 11 Courtney Tolar | 27 Rae Dickson |
| 12 Wil Moseley | 28 Lal Terrell |
| 13 Stephen Littlejohn | 29 Gloria Snyder |

Church Financials for May 2019

Budget Income for 2019.....	\$465,536
Budget Expenses for 2019	\$475,960
Budget Difference for 2019	(\$10,424)
Income Received to Date	\$255,031.32
Expenses to Date	\$203,311.06
Income for the month	\$23,900.05
Expenses for the month	\$42,862.53
Difference for the month	\$(20,962.48)

Anniversaries

- 3 Mr. & Mrs. Zane Jackson
- 11 Mr. & Mrs. Douglas Jager
- 14 Mr. & Mrs. Yank Terrell
- 16 Mr & Mrs. Christopher Altnau
- 16 Mr. & Mrs. Brett Weeks
- 17 Mr. & Mrs. David Thomas
- 20 Mr. & Mrs. Don Bramlett
- 22 Mr. & Mrs. Dick Boyd
- 30 Mr. & Mrs. Bill Lewis
- 31 Mr. & Mrs. Ronnie Hammers

Wednesday Nights

There will not be any regular Wednesday Night Family Dinners or Children's program during the Summer.

However, there will be a fun children's activity as well as a hotdog or pizza dinners once a month. We will resume regularly scheduled Wednesday programming when school resumes in the Fall.

Please note the dates for Children's programs during the summer on Page 2 of this Tripod.

There will still be services at 6:15 every Wednesday.

The Daily Office

For the two and a half years that I have been a priest at Trinity, we have been blessed to have two priests. Now that we are down to one priest, we have to do some different things when I am out of town. While I make efforts to find a supply priest, sometimes those efforts fail. When we do not have a priest we cannot celebrate the Holy Eucharist, as a priest is needed to do that. In this circumstance we do something different on Sunday mornings, Morning Prayer. Morning Prayer is a service that is part of the Daily Office. I had many questions when we had Morning Prayer in May. Some questioned what it was. Some asked why we do it. Then there were others who talked about how much they missed that service, as it was done when they were younger. So let us explore the Daily Office, and answer some of these questions.

The Daily Office has its roots in the monastic prayer practice known as the Liturgy of the Hours. Originally there were 8 times throughout the day, beginning early in the morning, where the monks would stop what they were doing and pray. These services consisted of reading from scripture and praying an appropriate prayer for the time of day. After the English reformation Archbishop Thomas Cranmer restricted these hours for the new English Prayer Book. He cut some hours out, combined others, creating what we now know as the Daily Office. The Daily Office consists of 4 services, half of the services in the Hours. The services are; Morning Prayer, Noonday Prayer, Evening Prayer, and Compline. These services can be said or sung. When they are sung, Evening Prayer is known as Evensong.

For years, the Daily Office was the principle service of the Episcopal Church. It was not until the late 19th early 20th centuries when the Eucharistic Service began to be seen more. Early in our church's history the Eucharist was celebrated once a month or even just 4 times a year. This was done for a couple of reasons. One was that the Eucharist at that was viewed as not needed but a few times a year. The other reason was clergy. Some areas of the country, our country or England, shared clergy, where they would go to different churches each week celebrating the Eucharist. If a church did not have the clergy present they would say Morning Prayer., as a priest is not needed for the Daily Office. The Daily Office continued as the principle service even through the 1928 prayer book for many churches. It was not until the 79 prayer book that we began to shift to the Eucharist as the principle service church wide. This means, there are many in our church today who grew up with the Daily Office. Likewise, it also means there are many who have never experienced the Office.

One of the unfortunate side effects of making the Eucharist the principle service is that it did away with the Daily Office. When I was in seminary there were many seminarians who prayed the Daily Office for the first time in seminary. The Daily Office is an important part of our church's history, and it is important for us to recognize that. This does not mean do away with Eucharist, but rather look at ways in which we can pray the Office more. Be on the look out for opportunities to come and experience the office. Because we will have some. Perhaps when I am away, and we cannot get a priest for a Sunday. Or even on a Wednesday. In fact there are plans for an Evensong sometime upcoming. When we pray the Daily Office, it is not a bad thing. It is not a negative. Rather it gives us the opportunity to practice more services from our rich Anglican history.



Our Core Values:

Commitment
to Jesus Christ

Authority of
Scripture

Evangelism

Relational Ministry

Worship

Servant Ministry

Sacrificial Giving

Biblical Leader-
ship

Youth Update

The youth are preparing for an upcoming mission trip to New Orleans in July. The focus on this trip will be ministering to and working with the homeless population in the city. This will be a trip that will help them better God's kingdom, minister to those in need, and also build up their relationship with Him. As with all mission trips, this one is going to cost some money. They have much of the upfront cost raised, but can always raise more. There are always some unanticipated costs involved in taking a trip like this, and they are still raising money for that trip.

On Friday, July 12th, the youth will be hosting a bingo fundraiser. There are some very cool prizes available to win. There will also be a taco pot luck, or "Mexican Pile-Up." If you wish to bring something for that there is a sign-up on the youth bulletin board in All Saints. Please do make it out on July 12th to support the youth. Not only will you be supporting them in their efforts, you will also have a great time while doing it, and possibly win a prize. Or perhaps you can win multiple prizes. Bingo cards are only \$5

Below is the estimated cost breakdown of the trip:

Costs of mission trip:

\$3,600 = \$300 per person (12 going)	
	\$111 = Back ground checks
\$1218 = Van \$918 + \$300(refundable deposit)	
	\$161 = Cargo trailer
	\$200 = Gas (estimate)
	\$120 = Food (estimate)
	<u>\$200</u> = Evening out
	\$5,610 = Total costs

Understanding the Thirty-nine Articles of Religion

XXXI Of the one Oblation of Christ finished upon the Cross

The Offering of Christ once made it that perfect redemption, propitiation, and satisfaction, for all the sins of the whole world, both original and actual; and there is none other satisfaction for sin, but that alone. Wherefore the sacrifices of Masses, in the which it was commonly said, that the Priest did offer Christ for the quick and the dead, to have remission pain and guilt, were blasphemous fables, and dangerous deceits.

There are many who view the mass as a sacrifice. That Christ being present, substantially present, meant when the priest broke the host that Christ was being broken again. Just as he had on the cross. This is one of the points of contention amongst the reformers. They viewed it as another way in which the clergy had power over the laity, and also felt it went against scripture. Thus, we now get the thirty-first article of religion. This article addresses our Anglican Sacramental Theology, that differs from the Sacramental Theology of the Roman church. In this article exploring the thirty-first article of the Thirty-Nine Articles of religion we will explore the Sacramental Theology of Anglicans, which the Episcopal Church is a member. We will explore the idea behind the mass being a continual sacrifice, as well as look at why the reformers had an issue with it. Finally we will look at the views of the Eucharist in our church.

First off we must look at what the article states in order to understand what it is saying. The article begins by stating that there was already one offering of Christ, and that act was the perfect offering that forgave all sins, original and actual. Meaning, that when Christ died on the cross and was resurrected; that act was the one offering sufficient for the satisfaction of our sins. No other offering or sacrifice is appropriate nor needed. What is this article addressing? The answer is found in the second part of the article.

The second part of article thirty-one points out that the sacrifice of the mass, that being the idea that each mass is a new sacrifice of our Lord offered by the priest for those living and dead, is not a perfect offering for our sins. In that the article is not a offering given by the priest. That each mass is not a new sacrifice. This is the part that the reformers had issue with. The thought was that people would receive the Eucharist, and then go home and sin. The only way their sins were forgiven was if the person went to the mass and when the host was broken their sins were forgiven. This led to the idea that the priest was able to offer up Christ for the people, so that their sins are forgiven. It makes it where the priest is the one who is doing the forgiving. It also makes it that the one death on the cross was not sufficient. That Christ must be killed over and over again for our sins. When in reality, the death on the cross was it. That body being broken was the only body broken that forgives sins.

Notice that this article is not saying anything about not breaking the host, or that we can't remember Christ's sacrifice during our mass. It just says that the sacrifice of the mass does not do what Christ's sacrifice on the cross did. In our Sacramental Theology we view the breaking of the bread as a means for distribution. Christ's original body was broken so we might all receive forgiveness of sins.

When we break the host, which we view as his essence, we are able to receive Christ in the communion. That is not what forgives us. Rather, it gives us a means to receive Christ, which does lead to forgiveness of sins.

Real Presence is a rather high view of the Eucharist, one that not all Anglicans hold. There are a wide range of views of what the Eucharist is, ranging from high to low. Of course the highest is consubstantiation, which is held by Roman Catholics and some Anglo-Catholic Anglicans. This view is that the bread and wine become completely the body and blood. Real Presence holds that physically the bread and wine is bread and wine, while the essence of the bread and wine become the body and blood. Then we have memorialism, this holds that the bread and wine is that; bread and wine. It is not the body and blood. Communion is just a memorial of Jesus' last supper. Each of these views changes how we view the body breaking. We can view it as Jesus' body is being broken at the mass, or that the breaking is a memorial of his death. For Consubstantiation and Real Presence there is a moment in the mass where the change happens. Where the bread and wine become the body and blood. The Roman Catholic church says the change happens at the words of institution, where we say the words Jesus said to his disciples when giving the bread and wine. Episcopalians, and some Anglicans say it happens at the epiclesis. This is where we invoke the Holy Spirit, or ask the Spirit to change the bread and wine to the body and blood. Of course those who hold that the mass is a memorial do not have a part of the mass where the bread and wine change, since they do not believe it changes.

This is a brief summary of our Sacramental Theology, as well as others which the thirty-first article addresses. As we see, there are a broad range of views. However, one that is held by Anglicans is the fact that the mass is not a continual sacrifice of Christ. It is the death of Christ on the cross that was sufficient for our sins.



BINGO

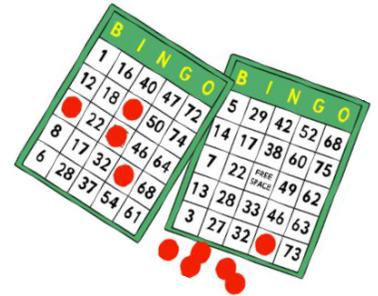
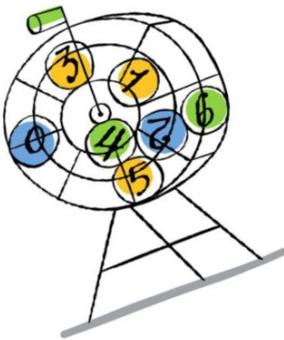
FUNDRAISER

FRIDAY, JULY 12

ALL SAINT'S HALL

6:00PM - 8:00PM

\$5 bingo cards



FOOD & PRIZES

PROCEEDS BENEFIT YOUTH MISSION TRIP

Trinity Episcopal Church
Children's Ministry

Summer Backpack Drive

Help Us Kids, Help Other Kids!

June 2 - August 11th, 2019



Can you help us collect 50 backpacks
to help other kids in need?

Drop off all Summer in our Sunday School Classroom or with Church Office

TO BENEFIT

Help Harrison County Kids

Help Harrison County Kids is a non-profit whose purpose is to collect funds, items, and resources to fill any needs of children and families involved Texas Department of Family and Protective Services Child Protective Services Division and Investigations. They operate on a voluntary basis, and use donations of their own and those from the community to help with as many needs as possible.



Legacy Closet : Marshall

Legacy Closet supports all children in the care of DFPS without regard to county of origin. Its aim is to offer assistance with clothing, and other important needs that foster families may encounter when receiving a new placement, through transitions etc.





*Behold, I come
among you as one
who serves.*

Luke 22:27

Parish Staff

Fr. Andrew Ellison
Locum Tenens

Rae Dickson
Youth Director

Magdalena Altnau
*Children's Christian
Formation Director*

Angela Bray
Nursery Director

Jim Johnson
*Music Director
and Organist*

Melissa Hammers
Choir Director

Stacey Shaw
Parish Administrator

Suzie Ward
Administrative Assistant

Melvin Williams
Sexton

Vestry

Tony Pierce
Senior Warden

Jackie Weeks
Junior Warden

Angela Bray
Clerk of the Vestry

Margot Lingold
Treasurer

Carol Meyer

Chris Altnau

Steve Lewis

Don Bramlett

Sam Clark

Blair Hammers

Roy McCarroll

Kathleen Abraham

Weekly Schedule

Sunday

Holy Communion - 8:00 AM

Parish Breakfast - 9:00 AM

Christian Formation for all ages - 9:30 AM

Holy Communion - 10:30 AM

After 10:30 Service
Coffee & Cookies In All Saints Hall

Wednesday

Holy Communion - 10:00 AM

Choir Practice 5:00 PM

Dinner - 5:15 PM

Contemporary Worship - 6:15 PM

Thursday

Martha's Kitchen - 6:00 PM



Trinity Episcopal Church

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903-938-4246

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