

THE TRIPOD

Trinity Episcopal Church & School

<http://trinityepiscopalmarshall.org>

<http://www.trinitymarshall.org>



Volume 18 Issue 8

August 2018

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

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HELP WANTED

Who are the ministers of the church? The answer—everyone. Trinity is dependent upon the ministry of each of our parishioners to fulfill the call of our Lord Jesus Christ, and believe me, no experience is necessary. We can teach each person what needs to be done.

So what ministry roles do we need filled? Quite a few. If you have a gift, we can help you put it to good use. Here are just a few of the roles we have open.

Altar Guild - The Altar Guild prepares the church for services, they set the altar, put out the bulletins and mark the Bible, Gospel Book and Missal for the services. They insure that everything is where it needs to be for each service done at Trinity. Schedule for altar guild changes weekly so normally an individual serves once every 4 weeks.

Ushers - Ushers are the first person a newcomer meets when they walk through the doors of Trinity. This ministry is open to both men and women and is a wonderful way to make new friends. Ushers serve on Sundays at both services and at funerals. The schedule is very flexible and can fit into almost anyone's schedule.

Lectors and Chalice Bearers - Lectors and Chalice bearers play a vital role in the worship of the Church. They read Scripture, lead the Prayers of the People and help with the distribution of the Holy Eucharist. The only gift a person needs to fulfill this role is the ability to read. It is a wonderful ministry for both men and women.

Choir - Someone once said to me, "I love to sing, as long as no one can hear me." I can personally relate to that and so can many of you if you have heard me sing. The wonder of the choir is that the blend of all sorts of voices together makes for beautiful music. If you love music, but question whether or not you have a voice for the choir; then you have a voice for the choir.

Cooks - If you love to cook, or even if you fell challenged around a microwave we have feeding ministries, both large and small. There is an additional need for breakfast cooks on Sunday morning, and there is help in learning what to do. Wednesday night dinner is also an area that someone could help. There is also Martha's Kitchen, one of our largest outreach ministries, it also has need for help in preparing meals on Thursday nights. Both of these ministries allow for flexible schedules and several weeks before each commitment.

These ministries and a few others always need new folks to come forward and help. I would ask each of you to pray on how our Lord wants you to serve. Feel free to talk with Fr. John or Fr. Andrew about opportunities for ministry. You can also call the parish office at 903-938-4246 and let Stacey or Suzie know what ministry you are interested in and they will have the ministry chair contact you. Remember—**JESUS WANTS YOU!**



You don't need to be skilled or have any experience. There is a great need for followers... Jesus will train you!

-Spread Jesus-



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.



In the late hours of May 10th or early hours of May 11th a bomb went off outside Saint Stephen's Episcopal Church in Beaumont Texas. The suspect in the bombing was subsequently arrested. This event made news around the diocese and then dropped off the radar. That should not be the end of the event. Each parish should take action to strive to prevent such events taking place.

Here at Trinity we feel we are in a safe and sane environment. I am sure the people of St. Stephen's felt the same way. Here are some precautions we must take to ensure that such an event does not take place at Trinity.

1. If you notice any sort of package or bag set beside a door with no one attending it report it to a member of the Trinity staff. DO NOT TOUCH IT.
2. If you observe a piece of pipe or a large coffee type can anywhere on campus report to a member of the Trinity staff. DO NOT TOUCH IT.
3. The admonition of if you see something say something is true, it can save lives. Far better to report a suspicious item than to assume someone else will.
4. THINK SAFETY AT ALL TIMES.

CONFIRMATION AND RECEPTION CLASS SCHEDULED

Are you new to Trinity would you like to become a member of the parish? If so the opportunity to become a member is approaching.

Fr. John 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, November 18th.

The class covers the Christian faith and polity of the Anglican Communion and the Episcopal Church. The class is 6 weeks in duration. It will not meet over the Columbus Day Weekend. 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.

Rector's Reflection

Dear Beloved in Christ:

Grace to you and peace from God our Father and our Lord Jesus Christ.

In Genesis 6:5 we read, "Then the Lord saw the wickedness of man was great upon the earth, and that every intent of the thoughts of his heart was only evil continually." (NKJV)

Would God see the wickedness of man great upon the earth today? Would he declare the thoughts of our heart evil continually? I fear he would. For the evil and wickedness is a part of our human character. We can choose not to follow it, but the nature is there. Let me offer and example.

You walk in a store to make a purchase; you find your item and go to the cash register. You pay the clerk and receive the change. As you are leaving you notice you were given too much change. What is the first thought that flutters through your mind? Is it, "Who will know?" or is it simply to turn around and return the extra money? We may reason that the greater good is to return the money and then do so. But, the initial thought to keep the additional money pops up and that is reflective of our fallen nature. And it is our sin nature that God and ourselves must contend with.

Wickedness and evil are the progressive results of our fallen nature. God sent a flood upon the earth to destroy the worst of the worst. But the wickedness and evil was not destroyed, because it continued in Noah and his family. We sadly, are the product of such corruption today.

Unlike Noah and the people of his day – we have a means of escaping wickedness and evil that oppresses our heart – a person has but to turn to Christ Jesus and his living sacrifice on the cross. Being in Christ does not mean a Christian never sins. It does mean that a Christian strives to sacrifice himself for God that he might not be inclined to sin. If when we are tempted, even for a moment, we turn to prayer and seek the strength and comfort of the Holy Spirit we move from evil and wickedness to righteousness and light. Rest assured that neither the righteousness nor the light is of ourselves, but a gift of God through Christ.

The nature of human beings will never change until the coming of Christ. For a Christian the nature can begin to be changed through acceptance of Christ as Lord and Savior. Christ and wickedness cannot dwell in one's heart at the same time.

My prayer for each of us is, "Lord, Let us look through your eyes and where we see evil and wickedness let us boldly bring your light and our love to expose and defeat it, so that your Holy Name may be glorified. Amen."

Pax et Bonum.
Fr. John



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.

REFLECTION ON GENERAL CONVENTION

Every three years the Episcopal Church holds its General Convention. The 2018 General Convention was hosted by our diocese, the Diocese of Texas at the Austin Convention Center. The purpose of the General Convention is to establish a budget for the next triennium, propose changes to the Constitution and Canons of the Church and to propose changes to the liturgies of the Church. This year's General Convention was not different, the House of Deputies and the House of Bishops addressed all those areas.

What troubles many people over the conduct of the last several General Conventions is how all of these functions have taken place. What has been distinctly absent is any serious theological or Scriptural reflection on the areas mentioned previously. Over the last several days I have read many articles about what is taking place in the various Houses of the Convention. Some were written by participants, some by observers. Present is all the articles are factual reports of what was said, and what was done. What was missing was the theological or Scriptural reasoning behind the actions. Instead what I read was reasons had to do with secular policy and procedures. Reasons were given such as "to be more inclusive", "to be more welcoming". In and of itself that sounds good, however, there was no mention of repentance and redemption. There was mention of the saving faith of Jesus Christ. The reasoning that had taken place would have fit any legislative body in any state or county of our nation.

The problem I have with this is that the Church is called to be better than that. We are called to struggle with the hard issues of human existence and seek God's hand at work in the world around us. This is not done in a vacuum. It is to be done based upon the three theological legs of our faith, Scripture, tradition and reason. The last two, tradition and reason cannot be viewed as defined by the world but only through the lens of Scripture. That is that Scripture must inform tradition and reason. It must be the entirety of Scripture not simply a passage here or there that fits what ever agenda a person may be trying to put forward.

Over the last number of decades, the Episcopal Church has become theologically lazy. It does not do the hard theological reflection that is called for when it addresses both human and divine issues that come before it. The Episcopal Church has functioned as if it were the only Church in Christendom and made sweeping decisions that have an affect on the larger body of Christ and seriously jeopardize our ecumenical relations with other Churches.

Since the close of General Convention a clergy friend of mine have said to me, "Well, it wasn't as bad as it could have been, the House of Bishops held the line on some important issues." It isn't a matter of whether it could have been better or worse. It is a matter of have we done the serious work God calls us to based on His will and His guidance. As I reflect on the work done, I have to say, we could have done much better.

BROTHERHOOD OF ST. ANDREW



The Brotherhood of Saint Andrew Bible Study will meet on August 8th and 22nd at Jucy's Hamburger in Marshall.
(Bible Study begins at 12:00) We will also hold our Monthly Meeting on August 22nd prior to the Bible Study.
All men of the parish are invited to attend.

Birthdays

- | | |
|----------------------|------------------------|
| 2 Tom Whaley, Jr. | 14 Charlotte Rhoades |
| 3 Lillie Parr | 15 Isabel Lewis |
| 4 Gail Runyan | 16 Charles Porter |
| 4 Christopher Altnau | 16 Fr. Andrew Ellison |
| 4 Tara Craver | 16 Alena Ellison |
| 5 David Collins | 18 Vicki Cason |
| 5 Dorcas Collins | 19 Tommie Snyder |
| 6 Drake Lee | 20 Ashton Beavers |
| 7 Sharon Tull | 21 Samuel Abney |
| 8 Jeffrey Littlejohn | 24 Allen Staggers, Jr. |
| 9 Tracy Chevaillier | 25 Margaret Lee |
| 9 Lynellen Carmony | 26 Douglas Jager |
| 12 Lynne Winn | 28 Judy Denney |
| 13 Lake Brannon | 28 Sonya Altnau |
| 13 Gabriel DeSa | 31 Rusty Asaff |

Church Financials and Attendance for June 2018

Budget Income for 2018	\$498,837	
Budget Expenses for 2018	\$557,879	
Budget Difference for 2018	(\$ 59,042)	
Income Received to Date	\$266,396	
Expenses to Date	\$279,627	
Income for the month	\$ 43,530	
Expenses for the month	\$ 39,236	
Difference for the month	\$ 4,294	
Difference to Date.....	(\$ 12,627)	
	2017	Present
Average Sunday Attendance to date	165	165
Average Sunday Attendance for June	169	168
Sunday Attendance to date	4281	4129
Attendance all other Services	5254	4169

Anniversaries

- 2 Mr. & Mrs. Steve Lewis
- 3 Mr & Mrs Henry Henderson
- 6 Mr. & Mrs. Scott Rectenwald
- 9 Mr. & Mrs. Jerry Tanner
- 9 Mr. & Mrs. Cody Badeaux
- 18 Mr. & Mrs. Richard Toussaint
- 20 Mr. Matthew Hatch & Juli Jameson



YOUTH MISSION 2018

This year's youth mission trip was different in more ways than one. When Hurricane Harvey hit Southeast Texas last year, Trinity Episcopal teamed up with First Christian and First United Methodist Church in Longview to organize a mission trip to help those who are close to our home and heart. Our motto was, "3 Churches, 1 Mission." We formed a team of 45 workers who were split into three different groups.

Team 1 had the responsibility of taping, mudding, and sanding a home that had flooded in four feet of water. Not only did we accomplish this, we did more than what was required of us and hauled off debris and trash and mowed the yard. The owners were so overcome that they wrote a note to the construction manager and said that, "A thousand angels had been to his home!"

Team 2 did a variety of projects for an elderly couple which included painting, replacing wooden floors, trim, hanging doors, yard work and so many projects that are too numerous to name. The elderly couple were so thankful for our crew. They financially could not hire the work out and the elderly gentleman suffered from dementia.

Team 3 worked all day in the heat picking up debris from yards and hauling it to the dump site. They spent a day packing lunches for children in underprivileged areas and personally delivering it to their homes. The children were so happy to greet them at the door and were excited to have their sack lunches.

We stayed at the Methodist Church in Orange that had bunk bed accommodations and a kitchen. We had a wonderful kitchen staff that took care of our every need and fed us well!

For all of the hard work that was done, the youth could look forward to an evening of activities and worship at the end of their day.

Each denomination took daily turns hosting the worship service. We worshiped at First United Methodist Church in Orange, Northwood Christian Church in Beaumont, and St. Mark's Episcopal Church in Beaumont. Fr. Justin Briggles was our priest at St. Mark's and he did an amazing job conducting the service and teaching how we worship as Episcopalians. This was a new experience for the other missionaries.

Each church provided dinner for us after worship and then we headed off to have a little fun! We went to see The Incredibles 2, had a pool party and went to the beach. Some of the youth told me that this was their first time to see the ocean!

The three churches mixed very well together. Our youth groups made new friends and the youth leaders mentored, loved on, and worked with each of the youth. It was difficult to tell who belonged to which church! It was such a success that we are now working together to plan activities to reunite the groups throughout the year and we are already looking into next year's mission trip.

There are no words to express the gratitude I have for the members of Trinity. Your involvement with the youth through time, prayer, and financial support really do make a difference in the lives of these young people. When an article is written about our mission trip it invariably highlights the "good stuff." But, it is important to know that there are struggles as well. We have to get along, we get tired, we get hurt, and we may not be enjoying what we're doing. That's where the learning happens. That's when we dig in deep and find out who we are and what we want to be. It is my desire to impress upon these youth to be the "hands and feet of Jesus" and to serve others for His name sake. Through your support, YOU are making this possible! These youth make me so proud, my heart swells when I think of them. Their hard work, their behavior and how they conduct themselves would make you proud as well. Please continue to pray for these young people at this impressionable time of their lives.



Father Andrew's Column



Our Core Values:

Commitment
to Jesus Christ

Authority of
Scripture

Evangelism

Relational Ministry

Worship

Servant Ministry

Sacrificial Giving

Biblical Leader-
ship

Hello friends, greetings in the name of Jesus Christ our Lord. It is just about that time again! Back to school! For many this is a time of rejoicing. While for others this is a time of mourning. Yet for some there is not much of a change besides going to school. Regardless about how one may feel about going back to school, it is a busy time for both parents and children. The battle to wake up earlier begins, the homework, meeting with teachers. A lot goes on during the new school year. And it is not just the parents and students, our teachers are also getting back into the busyness of the school year with lesson planning, meeting parents, etc. It is a busy time. A time where having a place to unwind, having a place to get away, having a place to be with God one on one is important.



In Mark's feeding of the five-thousand story, it does not start out as Jesus going to feed. In fact his goal was the opposite. As his disciples were coming to him and telling about all they had done, Jesus tells them to go away with him to a deserted place so they could rest. We are told that they have not had time to even eat. I am sure at one point in time we have been so busy where we missed a meal, or our sleep has been affected. What good are we in those situations? Here Jesus was pointing out a need to the disciples. I can imagine that they were tired, hungry, wanting some peace and quiet. I could also imagine that Jesus needed a bit of a breather. After all, he himself tried to get away, to be one on one with the father. He too needed a break. He was pointing out that his disciples needed a place to get away, even if it were for a few minutes, to eat and recharge.

This act is an important part of our spiritual lives. We all live busy lives. Most of us have more stuff going on than we know what to do with. It is these times where finding some time, even just a few minutes, to get away from it all, pray, and recharge is important. Finding that place where we can be alone. Or perhaps finding that time where we can be alone. Going to God, relying on Him helps us get through the busyness of life. That requires us to go to Him. To put aside what we are doing, go to a quiet place, and just spend time with God. We know this is essential, because Jesus did it, and told his disciples to do it.

As we are preparing for back to school, or just preparing for the upcoming fall, let's find that quiet place. It could be the kitchen table before everyone wakes up, it could be a closet, the den; wherever it is go to it. Spend some time there; 30 minutes, 20 minutes, 10 minutes or even just a few, as long as we are spending time there, talking to God. Allowing ourselves to recharge spiritually, handing over the tasks to Him. This will do wonders in our lives. Let us go to that quiet place and rest for a while. Let us rest with God.

Blessings,

Fr. Andrew

Understanding the Thirty-nine Articles of Religion

XXI. Of the Authority of General Councils. [The Twenty-first of the former Articles is omitted; because it is partly of a local and civil nature, and is provided for, as to the remaining parts of it, in other Articles.]

The original 1571, 1662 text of this Article, omitted in the version of 1801, reads as follows:

"General Councils may not be gathered together without the commandment and will of Princes. And when they be gathered together, (forasmuch as they be an assembly of men, whereof all be not governed with the Spirit and Word of God,) they may err, and sometimes have erred, even in things pertaining unto God. Wherefore things ordained by them as necessary to salvation have neither strength nor authority, unless it may be declared that they be taken out of holy Scripture."

It would be very easy to simply skip a discussion on a non-existent Article of Religion. However, an important point is being made here that we need to be aware of when it comes to any denomination making changes to the nature of the Christian faith once delivered.

In Christian History the first seven ecumenical councils, include the following: the First Council of Nicaea in 325 AD, this council was called by the Emperor Constantine to discuss the relationship between Jesus Christ and the Father. The result of the Council is the Nicene Creed.

The next ecumenical council was the First Council of Constantinople in 382 AD. This Council also had to do with the nature of Christ. This council affirmed the Nicene Creed as a statement of the Christian Faith. It also addressed the heresy of Apollinarism, which is the teaching that there was no human mind or soul in Christ. It also granted Constantinople honorary precedence over all churches save Rome. This council did not include Western bishops or Roman legates, but it was later accepted as ecumenical by the bishops in the west.

The Third Council was the Council of Ephesus in 431 AD. Theodosius II called the council to settle the Christological controversy surrounding the heresy of Nestorianism. Nestorius, was the Patriarch of Constantinople and opposed use of the term Theotokos (Greek Η Θεοτόκος, "God-Bearer"). The term was used by orthodox writers, and it was gaining popularity along with devotion to Mary as Mother of God. Nestorius taught that there were two separate persons in the incarnate Christ. The council deposed Nestorius, repudiated Nestorianism, and proclaimed the Virgin Mary as the Theotokos. The council also declared the Nicene creed in its original form and said it, "unlawful for any man to bring forward, or to write, or to compose a different (ἑτέρον) Faith as a rival to that established by the holy Fathers assembled with the Holy Ghost in Nicæa."

The fourth council was the Council of Chalcedon in 451 AD. The council repudiated a new heresy that had arisen; the Eutychian doctrine of monophysitism, described and delineated the "Hypostatic Union" and two natures of Christ, human and divine. It also adopted the Chalcedonian Definition. For those who accept it (Eastern Orthodox, Roman Catholics, and majority of modern Protestants).

The fifth council was the Second Council of Constantinople in 553 AD. This council condemned certain writings which defended the Christology of Nestorius. This move was instigated by Emperor Justinian in an effort to conciliate the monophysite Christians, it was opposed in the West, and the Popes' acceptance of the council caused a major schism. Prior to the Second Council of Constantinople there was a prolonged controversy over the treatment of three subjects, all considered sympathetic to

heresy of Nestorianism. Emperor Justinian condemned the Three Chapters, hoping to appeal to miaphysite Christians with his anti-Nestorian zeal. Monophysites believe that in the Incarnate Christ there is only one nature, that is the divine, not two while miaphysites believe that the two natures of Christ are united as one and are distinct in thought only. Eastern Patriarchs supported the Emperor, but in the West his interference was resented, and Pope Vigilius who resisted his edict on the grounds that it opposed the Chalcedonian decrees. Justinian's policy was in fact an attack on Antiochene theology and the decisions of Chalcedon. The pope assented and condemned the Three Chapters, but protests in the West caused him to retract his condemnation. The emperor called the Second Council of Constantinople to resolve the controversy. The council was attended mostly by Eastern bishops, condemned the Three Chapters and, indirectly, the Pope Vigilius. It also affirmed Constantinople's intention to remain in communion with Rome. Vigilius declared his submission to the council, as did his successor, Pope Pelagius I. The council was not immediately recognized as ecumenical in the West, and Milan and Aquileia even broke off communion with Rome over this issue. The schism was not repaired until the late 6th century for Milan and the late 7th century for Aquileia. The Emperor Justinian's policy failed to reconcile the Monophysites.

The sixth council was the Third Council of Constantinople from 680–681 AD. This council repudiated monothelitism, a doctrine that won widespread support when formulated in 638; the Council affirmed that Christ had both human and divine wills.

Finally, the seventh council was the Second Council of Nicaea in 787 AD. Earlier in 753 AD, Emperor Constantine V had convened the Synod of Hieria. The synod declared that images of Jesus misrepresented him and that images of Mary and the saints were idols. The Second Council of Nicaea restored the veneration of icons and ended the first iconoclasm.

These seven councils represent an attempt by early Church leaders to reach an orthodox consensus, restore peace and develop a unified Christendom. Eastern Orthodox Christians, Oriental Orthodox Christians, the Church of the East, Anglican, Old Catholic, and Roman Catholics, all trace the legitimacy of their clergy by apostolic succession back to this period and beyond, to the earlier period referred to as Early Christianity.

The Eastern Orthodox Church and the Catholic Church accept all seven of the councils as legitimate ecumenical councils. The Oriental Orthodox Churches accept only the first three, while the Church of the East accepts only the first two. The Anglican Church has accepted the first four official and various provinces of the Church have accepted all seven. The Catholic Church does not accept the Synod of Hieria, but it considers that there have been **many more ecumenical councils** after the first seven. Included in this is the Council of Trent, Vatican I and Vatican II.

With the deletion of Article XXI the Anglican Church is stating that with Christendom in its current state of denominationalism that concept that all denominations could be united under one council is quite slim. Each Province in the Anglican Communion conducts its own synods or general conventions to discuss and clarify doctrine. This is partially responsible for the present fractures in the Anglican Communion for a number of Provinces have accepted doctrine contrary to the traditional Christian faith. These fractures have not only impacted unity within the Communion it also has a deleterious affect on our ability to work with other denominations in Apostolic Succession.

References:

- Gregory, Allen, *Christianity and the Making of Orthodoxy*, Episcopal Seminary of the Southwest, Austin, 1999.
 Neill, Stephen, *Anglicanism*, Oxford University Press, New York, 1978.
 Staley, Vernon, *The Catholic Religion: Instruction for Members of the Anglican Church*, A. R. Mowbrey & Co., London, 1917.

Trinity Needs You!

Trinity is looking for a volunteer to help with our Media Ministry.

OVERVIEW:

The Media Minister will have oversight of all social and print media of Trinity, as well as coordinate outside advertising.

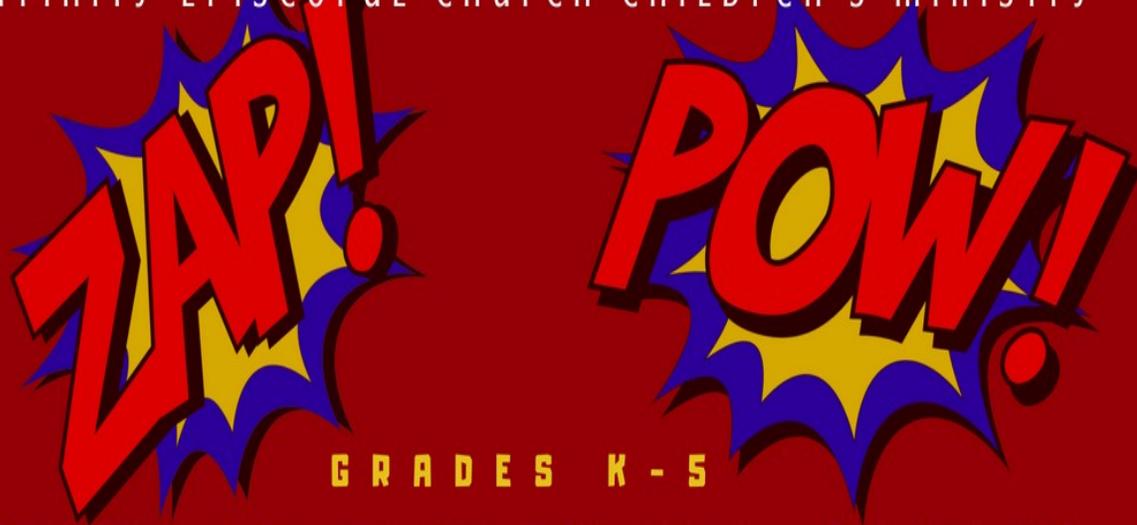
RESPONSIBILITIES:

- Coordinate messaging of all media of the parish: Social Media, Tripod, Bulletin, E-mail, and commercial advertising.
- Implement and maintain a church wide social media strategy within the umbrella of the overall communications strategy that supports the church's ministry goals.
- Manage the church's social media platform that engages the larger community of Harrison County and Marshall.
- Understands the overall messaging of the church and how it can be implemented more effectively.
- Create and manage the church's social media ads.
- Create social media content that is distributed through the various social media channels.
- Respond to questions and concerns posted to the church social media accounts.
- Stay up to date with current trends in social media.
- Work with church ministries to develop specific social media strategies that fit within the church's overall branding and social media strategy.
- Identify, develop, and deploy social media volunteers to enhance the church's social media effectiveness.
- Work with the rector, and vestry to develop staff wide social media policies.
- Collect and communicate all media metrics that faithfully describe the effectiveness of the church's media outreach.

REQUIREMENTS:

- ◆ Commitment to the mission of the Parish
- ◆ A Growing Christian faith and character
- ◆ Self-starter
- ◆ Experience managing print and social media
- ◆ An understanding of current trends in social media and how maximizes its use in a faith based context.

TRINITY EPISCOPAL CHURCH CHILDREN'S MINISTRY



GRADES K - 5

SUPERHERO DAY

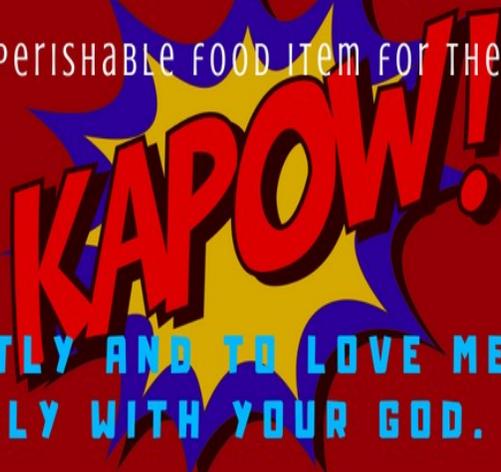
Wednesday, AUGUST 15, 2018

Pizza: 5:00pm | Fun & Games: 6pm

DRESS LIKE A HERO!

BE A HERO!

*BRING a non-perishable FOOD ITEM FOR THE FOOD PANTRY!



**ACT JUSTLY AND TO LOVE MERCY AND
WALK HUMBLy WITH YOUR GOD. ~ MICAH 6:8**



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

Luke 22:27

Parish Staff

Fr. John M. Himes, OSF
Rector

Fr. Andrew Ellison
Curate

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

Junior Warden
Michael DeSa

Angela Bray
Clerk of the Vestry

Julie Trexler
Treasurer

Leana Westergaard

Carol Meyer

Kathleen Abraham

Jackie Weeks

Chris Altnau

Steve Lewis

Margot Lingold

Robert Perkins

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 - 5:30 PM (Not during summer)

Contemporary Worship - 6:00 PM

Thursday

Martha's Kitchen - 6:00 PM



Trinity Episcopal Church

106 N. Grove Street
Marshall, Texas, 75670

903-938-4246

<http://trinityepiscopalmarshall.org>

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