



THE TRIPOD

Trinity Episcopal Church & School

<http://trinityepiscopalmarshall.org>

<http://www.trinitymarshall.org>

Volume 17 Issue 5

May 2017

Trinity Episcopal Church:

Witnessing to the Power of God to Transform

Proclaiming God's Love and Joy for over 166 years in Marshall, Texas

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PARISH HOLY VISIONING EVENT

Sunday, April 23rd was the date set for the Holy Visioning Event at Trinity. A number of people from the parish gathered with the vestry to take part in this event. The goal was to gather as many voices together to seek to begin discerning God's holy vision for Trinity. Though the number of attendees was small in comparison to the number of people who are members of the parish the event went forward as planned.

The group was broken down into small groups and each group had at least one vestry person as a facilitator. During the course of the afternoon each group developed aspects of what will become the Holy Vision for Trinity. There were ideas about both new and existing programs. There was also voices who sought to have reconciliation and outreach become greater priorities for the parish. There was nothing too small or too large that wasn't brought up in one way shape or form.

Over the next several months the vestry will be taking the ideas generated by those in attendance to articulate the heart of the Holy Vision that is being set before us. This is a challenging endeavor. It will call for soul searching and prayer. The vestry asks that the parish be in prayer for discernment and understanding. The vestry encourages each parishioner to pray for five minutes a day for the work that they are embarking upon.

Scripture tells us that without a vision the people parish. But the vision cannot be a human made vision, it can only be a vision inspired by God. Our vestry will need the guidance of the Holy Spirit to move forward. It is incumbent that each of us lifts the vestry up in prayer daily that the Holy Spirit will guide and direct their hearts towards that path our Lord and Savior is encouraging us to follow.

Some of you might be asking, "Why are we doing this?" A question each needs to ask is "What does Christ call me to do?" In a world of increasing denial of fundamental truths there is one truth that must be made known and that is that salvation is through Jesus Christ. A church, any church, doesn't have events or programs simply to have them; to be some sort of club or civic organization. They exist to bring everyone to a deeper faith in Christ as Lord and Savior.

There are so many right here in our community who are lost, who believe they are beyond redemption. As disciples of Christ we are called to feed the hungry, cloth the naked care for the widows and orphans. And, most important of all, to make the love of Christ known. The future of our parish, the future of the Church, the future of the Christian faith deepens upon the people of God, you and me, proclaiming God's vision for his people.

YOUTH HAPPENINGS



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.

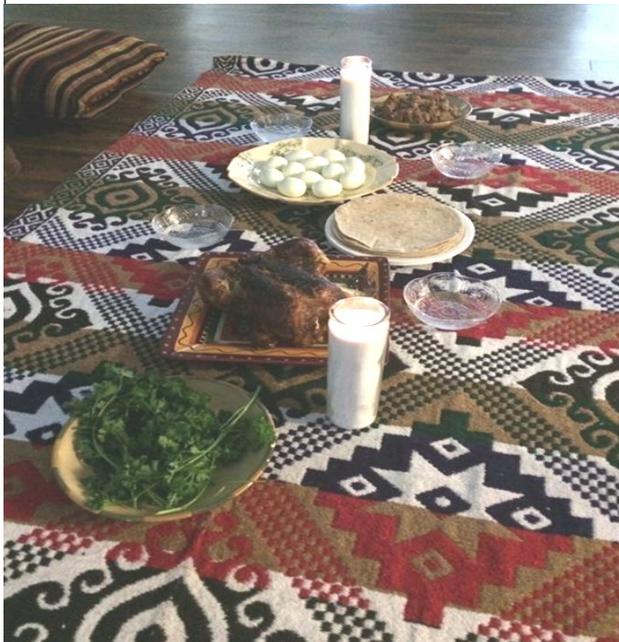
Witnessing to the power of God to heal, transform, and make all things new.

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



The youth held a car wash in March to help raise funds for their mission trip.

Thank you for helping support our youth!



We had a Great time tonight at the Seder meal. The youth watched clips of the first Passover when Moses was leading the children of Israel out of Egypt and painted the blood of the lamb over their door. We also watched clips of Jesus washing the feet of his disciples as an example for us and breaking the bread instituting the new covenant. We talked about each food item eaten in the Pass-over celebration and what it represented.

The youth are previewing a movie each week and discussing the message and how it is played out. Some questions we ask about the movie are: is it realistic, true, are issues based on God's word or man's experience, what have we learned and what could have been done different?

Parents may check the youth Facebook page to see what movie will be preview each week.



Rector's Reflection

Dear Beloved in Christ:

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

A few weeks ago I got a Facebook message out of the blue. It asked a simple question; "Are you the same John Himes who was a Senior Drill Sergeant at Ft. Sill in 1986?". I confessed it was me. I then received a follow up, "I was one of your trainees. I want to thank you for being such a stickler for detail. You helped me become a soldier and I stayed one for 30 years. I just retired as a Command Sergeant Major and I never had the chance to say thanks." I was grateful for the affirmation from this individual. But, it reminded me about something about myself that I was grateful for God helping me put away. I will admit, in those days I was a legalist, and on top of that I was a perfectionist. Everything has to be right, and everything has to be just so. It is my definition of "right" that counted not what the other persons might be. Also, I was the one that decided if the "just so" is "just so enough". As you can see I was a very busy person defining everyone else's life for them, hardly had time to live my own trying to keep everyone around me straight.

I came to realize that there is one thing about legalism that troubled me; I can't do it all. If I'm straight in one area, I'm not straight in another. It's really like trying to walk on the deck of a pitching ship that is covered with ice, it's very slippery and you don't know which way your going to go next. Thank God St. Paul has remind us of what is real, thank God St. Paul reminds us of God's grace. It is nice to know that not only am I not held accountable to the legalism that I tried to strap myself into, I am forgiven for torturing myself in the first place.

Many people have problem with the concept "once forgiven always forgiven". I can understand that, I struggled with it as well. Then I came up with the solution. It may sound as if it is an excuse, but it is true. I don't have to worry about who is forgiven for what and for how long, that's God's job, not mine. He has given me very simple instructions. I'm to love Him with all my heart and all my soul and all my mind, I'm to love my neighbor as myself, and I'm to go into the world baptizing in the name of the Father and the Son and the Holy Spirit teaching all that He commanded. Pretty simple. But, doesn't leave a great deal of time for legalistic hoop jumping and it brings one thing to light very quickly and that is, righteousness is part of God's grace, He gives it to His children that they might stand before Him washed of their sins. That righteousness is available only through Christ Jesus. Doesn't matter how well you kept the law, doesn't matter how many times you did this or that. The only thing that matters is what St. Paul writes in verse 8 of Romans 10; "*But what does it say? The word is near you; it is in your mouth and in your heart, that is, the word of faith we are proclaiming: That if you confess with your mouth, 'Jesus is Lord' and believe in your heart that God raised him from the dead you will be saved.*"

How often I need to keep those words before me. In those words I can put away my legalism and my tally counting, and simply rest in the love of our Lord and lean on His strength, His understanding trusting in His grace and mercy in all things. It takes the burden off, and permits me to live free in Christ for all eternity.



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 congregational growth for our parish.



BROTHERHOOD OF ST. ANDREW

The Brotherhood of Saint Andrew Schedule for May is as follows:

Bible Study at Jucy's on
 Wednesdays, May 10th and 24th at 11:30
 (Bible Study begins at 12:00)
 Saturday, May 20th at 10:00 am monthly meeting at
 Golden Corral

All men of the parish are invited to attend either of the meetings.

OUTREACH

Unless you've been a member of Trinity Church's "Outreach Committee", you most likely haven't a clue as to what this committee does. Let me introduce you to the "Outreach Committee" by presenting you with its Mission Statement:

"To witness to the power of God to heal, transform and make all things new by providing financial assistance to community organizations in Harrison County that provide services and outreach to families and individuals in need."

As some would say, "that's painting with a pretty wide brush", but there are certain guidelines and criteria that applicants must meet to qualify and then, of course, the committee must stay within the budget that is allocated by the Vestry. Not quite as simple or cut and dried as it would seem. At this time, there are four regular recipients that have qualified and received assistance for several years: Living Alternatives of Marshall; Bridge of Compassion; Twelve-Way Foundation; and From Bondage to Freedom House. A fifth applicant, My Friends' House, qualifies and has received funding when there was money available.

The members of this dedicated committee are the Chairman, Jackie Weeks, Flo Lewis, Father Andrew, Sandy Toussaint and past-chairman and consultant Clarissa Martin. The needs of Harrison County's underserved population have escalated in recent years and this committee is eager to "reach out" but additional funding is necessary.

If you have some fund-raising ideas and/or are willing to help, please contact one of the committee members. In coming editions of the Tripod, You'll read about the organizations that you're helping to support through Trinity Episcopal Church and we feel certain that you'll be proud of being a part of their missions. But we can do more and should do more, but we need your

Birthdays

- | | |
|----------------------|----------------------|
| 1 Robbey Simmons | 17 Carol Hicks |
| 2 Randy Reeves | 17 Amanda Palmer |
| 2 Mia Abraham | 17 Scott Rectenwald |
| 4 Harold Hoffmeister | 17 Dudley Taylor |
| 6 Hannah Tondee | 18 Carol Meyer |
| 8 Ken Haynes | 19 Dylan Minatrea |
| 9 Dick Boyd | 26 Jerry Tanner |
| 9 Misty Brocato | 27 Jack Sanders, Jr. |
| 14 Ben Whaley | 27 Catherine Cope |
| 14 Margot Lingold | 27 James Williams |

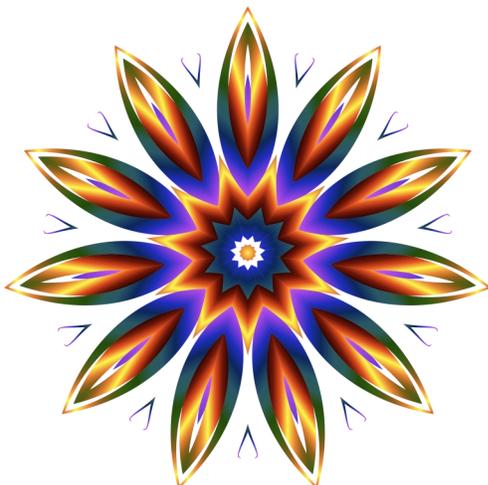
Church Financials and Attendance for March 2017

Budget Income for 2017	\$ 508,664
Budget Expenses for 2017	\$ 546,091
Budget Difference for 2017	(\$ 37,427)
Income Received to Date	\$ 97,383
Expenses to Date	\$ 137,858
Income for the month	\$ 7,260
Expenses for the month	\$ 44,600
Difference for the month	\$ 37,340
Difference to Date.....	(\$ 40,475)

	2016	Present
Average Sunday Attendance to date	197	160
Average Sunday Attendance for March	180	171
Sunday Attendance to date	2556	2232
Attendance all other Services	2909	3046

Anniversaries

- | | |
|----|----------------------------|
| 4 | Mr. & Mrs. David Cope |
| 7 | Mr. & Mrs Woody Moseley |
| 10 | Mr. & Mrs. Frank Strauss |
| 12 | Mr. & Mrs. Merwin Camp |
| 14 | Mr. & Mrs. Walter Fugler |
| 17 | Mr. & Mrs. Paul Palmer |
| 23 | Mr. & Mrs. Floyd Duncan |
| 31 | Mr. & Mrs. Paul Whaley III |



10 things the Holy Spirit Does

1. **He helps us (Romans 8:26)**
2. **He guides us (John 16:13)**
3. **He teaches us (John 14:26)**
4. **He speaks (Revelation 2:7)**
5. **He reveals (1 Corinthians 2:10)**
6. **He instructs (Acts 8:29)**
7. **He testifies of Jesus (John 15:26)**
8. **He comforts us (Acts 9:31)**
9. **He calls us (Acts 13:2)**
10. **He fills us (Acts 4:31)**

WOMEN OF TRINITY

Believe it or not, the "Happening Place" to be on Wednesday, April 19, was in All Saints Hall, Trinity Church for the Women of Trinity meeting! Of course, when an amazing guest speaker and an Edwina Thomas lunch and lots of special guests, including (gasp!) men, and even a beautiful, precious baby Alena, are all on the agenda, how can you lose.

The guest speaker was the Reverend Susan Slaughter, childhood friend of Nancy Haynes and priest of St. Martin's in the Field in the Fort Worth Diocese. She presented us with some wonderful food for thought as she likened us to a geode, a hard, ugly, rough rock on the outside, but inside, when exposed, one viewed an amazing, fascinating thing of beauty.

Women of Trinity were delighted to host many guests, including Cyndi Woodbury and Liz Garrison ECW (Episcopal Church Women) representatives from the Northeast Convocation of the Diocese, as well as local guests...it was a full house! Not resting on their laurels, Women of Trinity will celebrate their successful 2016-17 year end with a luncheon at Enoch's Stomp's Winery in Harleton on Wednesday, May 17th. There will be a caravan leaving from All Saints Hall at 11 a.m., but we will need definite reservations. If you would like to sign up and haven't been on the call list, please call the church office or Flo Lewis at [903/938-0444](tel:9039380444) or Sandy Toussaint at [903/938-3372](tel:9039383372) and we'll see that you're added to the call list. The food, the view and the company...doesn't get much better than that! But wait, there's more!! Plans are in the works for some exciting programs for next year, so save those 3rd Wednesdays for WOT!



Curate Corner



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.

In the second week of Easter we hear the story of St. Thomas; also known as Doubting Thomas. I think this nickname is unfair. After all, we do not refer to St. Peter as Denying Peter. So why do we call him that? The Gospel read for the Second Sunday of Easter is the story of Thomas and how he got that nickname. There is much about that Gospel reading that seems unfair for our friend Thomas. The story shows the risen Lord appearing to the Disciples, all but Thomas. Who knows where Thomas was, but he was not there. The other disciples were not given the opportunity to doubt, they immediately were able to see the Lord, and touch his hands. There never was any question about their faith, or belief. The disciples told Thomas that they saw the Lord. Thomas who saw Jesus killed and buried doubted understandably did not believe them. Which I would guess if the roles were reversed with any other Disciple they too would have doubted. Yet it was Thomas who doubted. Thomas said unless he sees the hands and side and is able to touch Jesus he would not believe. This is reasonable. Thomas just wanted the opportunity that the other disciples had. He wanted to see and touch his Lord. He wanted to have contact with Jesus. Later while they were all together Jesus appeared again and gave Jesus the opportunity to touch and feel him. Jesus gave him the opportunity to believe.



This act shows how Jesus goes to where we need him. Thomas needed to touch and feel Jesus. Christ could have said “well you doubted so now you cannot see me”, but he did not. He gave Thomas the opportunity to reach out and touch him. He gave Thomas the opportunity to see him. We too can give others that opportunity today.

There are many out in this world that has not seen Jesus. They have not experienced Christ in their lives. These people, like Thomas, need that contact with Christ. They need the opportunity to see Jesus in their lives. They may not have received the opportunity that we have. Luckily we can be that contact for them. In the collect for the Second Sunday of Easter we pray “Grant that all who have been reborn into the fellowship of Christ's Body may show forth in their lives what they profess by their faith.” This is how we can show Christ. We have been reborn as Christ's Body on earth. With that comes a responsibility; to show Christ in our lives and actions. We have a responsibility to show Christ to those who have not seen him; to show Christ to those who need him in their lives. So allow Jesus to show in you. Allow Jesus to show in your actions. May your actions allow others to come into contact with Jesus Christ. Then we can watch as others are able to begin a new relationship with him. We will be able to welcome others into this Body.

Blessings,

Fr. Andrew

Understanding the Thirty-nine Articles of Religion

VI. *Of the Sufficiency of the Holy Scriptures for Salvation:* *Holy Scripture containeth all things necessary to salvation: so that whatsoever is not read therein, nor may be proved thereby, is not to be required of any man, that it should be believed as an article of the Faith, or be thought requisite or necessary to salvation. In the name of the Holy Scripture we do understand those canonical Books of the Old and New Testament, of whose authority was never any doubt in the Church.*

Of the Names and Number of the Canonical Books.

Genesis, The First Book of Samuel, The Book of Esther, Exodus, The Second Book of Samuel, The Book of Job, Leviticus, The First Book of Kings, The Psalms, Numbers, The Second Book of Kings, The Proverbs, Deuteronomy, The First Book of Chronicles, Ecclesiastes or Preacher, Joshua, The Second Book of Chronicles, Cantica, or Songs of Solomon, Judges, The First Book of Esdras, Four Prophets the greater, Ruth, The Second Book of Esdras, Twelve Prophets the less.

And the other Books (as Hierome saith) the Church doth read for example of life and instruction of manners; but yet doth it not apply them to establish any doctrine; such are these following:

The Third Book of Esdras, The rest of the Book of Esther, The Fourth Book of Esdras, The Book of Wisdom, The Book of Tobias, Jesus the Son of Sirach, The Book of Judith, Baruch the Prophet, The Song of the Three Children, The Prayer of Manasses, The Story of Susanna, The First Book of Maccabees, Of Bel and the Dragon, The Second Book of Maccabees.

All the Books of the New Testament, as they are commonly received, we do receive, and account them Canonical.

Anglicans have a term for the basis of our faith. It is called the three-legged stool. This is a way to explain the three sources of authority to Anglicans. These three sources of authority are scripture, tradition, and reason. The term three legged stool has been used to show the need for a balance between the three sources. It emphasizes that one source should not be larger than the other. The three sources of authority came from Richard Hooker, the great Anglican Theologian. However, Hooker did not come up with the term “three-legged stool”. The first source of Authority is Scripture. This is also what the sixth article of religion is about. The sixth article of religion is titled “Of the Sufficiency of the Holy Scriptures for Salvation.” This article is reformed. In that it follows early reformation thought on the sufficiency of scripture. On the surface it appears that it is addressing catholic thought, but that is not the case. It also is addressing extreme protestant thought as well. In the end, it is showing what gives believers salvation. This is a comforting article.

In this article there are many things going on. It begins by showing where salvation comes from. That being, where we receive our salvation. It is stating who can give us our salvation. This article also lays out what the Holy Scriptures are, describing the authority of the Old and New Testaments. It then lists out the names and number of the canonical books. Finally the sixth article discusses what the books of the Apocrypha are. In my article on the sixth article of religion I will show what it means by saying scripture contains all things necessary for salvation. Finally I will also show why the article lists out the books of scripture, and discuss the Apocrypha.

According to the Episcopal Churches website’s page regarding Authority and the source thereof, “Scripture is the normative source for God’s revelation and the source for all Christian teaching and reflection.” In that, we see that all of our teaching comes from Scripture. The way God reveals Himself in the world is through Scripture. It is important to first note that this article is not saying the churches traditions are not impor-

tant, as the traditions of the church are the experiences of God's ongoing presence and activity passed down from generation to generation. The sixth article begins by saying that Holy Scripture contains all things necessary. Let us look at this sentence. With the use of the words "all things necessary" we see there are other things that lead to salvation along *with* scripture. However, note that those things retain salvation along with scripture. We can receive salvation through just scripture. Since scripture is God's word, that is sufficient for our salvation. Roman Catholic theologian Henri De Lubac wrote in his book *Scripture in the Tradition* that "all scripture is transfigured by Christ" meaning that Christ manifested the Scriptures. So while our good works can give salvation, and our faith grants salvation, it must go along with our belief in scripture, and it must be scripturally based.

The article continues "that whatsoever is not read therein, nor may be proved thereby, is not required of any man, that it should be believed as an article of the Faith, or be thought requisite or necessary to salvation." This statement not only explains further the point of the article, about the sufficiency of Scripture for salvation, it also is making a point about both the Roman Catholic Church and some extreme Protestant churches teachings. The point here is that Scripture alone is what is sufficient. Anything in Scripture is necessary to salvation. If something is not in scripture than it is not necessary for salvation. By that it means that if a practice is not in Scripture it is not needed for Salvation, insofar as a person chooses not to practice. For instance, one of the problems the reformers had with the Roman Catholic Church was the idea of indulgences. This says that since indulgences are not based on Scripture one does not need to practice that giving to gain Salvation. However, it not only applies to Roman Catholic Practices, it also applies to some Protestant practices as well. For instance, some churches claim that one must have the ability to speak in tongues as proof of one's conversion. If one cannot show this proof they will not be able to receive Salvation. This is a problem, because it takes practices developed by the church and requires its members to follow them to gain salvation. This is what the writers of the 39 articles wished to avoid when they developed these articles. It protects the people from bad theology or teachings of the church. It insists that if the church is giving a bad message than the people can go straight to the source, they can go to the Holy Scriptures, to God's Word, and there they will find all they need for Salvation.

Now, it is important to note that this article is not saying that those practices that the church develops which are not found in Scripture should not be practiced. Nor is it saying that they are bad practices. Quite the contrary, we can still receive salvation by doing these, but it is just saying that they are not a requirement for Salvation. It states that we do not need to rely on our church leaders for salvation, it is only through God that we receive that.

After laying out how Scripture is sufficient for salvation, the article lists what it means by Holy Scriptures, that being the books of the Old and New Testament. The article first lists what Anglicans view as the order and canon of the Old Testament books. There are some differences in traditions on how the books are ordered, or if certain books are cannon. This is what our church views as Canon. The New Testament does not have the discrepancies that the Old does, thus no list is needed. However, they did include the Apocrypha. As the article states regarding the Apocrypha, "the church doth read for example of life and instruction of manners; but yet doth not apply them to establish any doctrine;"

Apocrypha comes from the Greek word meaning "hidden". These books of the Apocrypha are not found in the Hebrew Old Testament, they are however found in the Greek Old Testament; or the Septuagint. These books were written between 250 B.C and 100 A.D. In the Roman Catholic Church they are duetero-canonical. After the reformation these books fell out of use. Many Protestant churches do not read the Apocrypha, nor recognize them. Being both Protestant and Catholic, Anglicans read them for an example, but do not view them as authority.

In the end, this article is not saying one should not practice traditions of the church that may not be scripture based. It is just saying that those practices are not required to gain salvation. Salvation only comes from the Father, through his Son Jesus, who is manifested in the Scriptures. Salvation does not come from our church leaders; and that is a comforting thing.



*Ecumenical Memorial Day
Prayer Service
Monday, May 29, 2017
10:00 AM at Trinity
Episcopal Church
106 N. Grove St.
Marshall, TX
All veterans are
encouraged to wear their
uniforms and awards.*



Join us on our Feast Day!

Trinity Sunday is

Sunday, June 17th

Trinity Church will be

166 years young!



*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 Minchew
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

Ken Kerr
Senior Warden

Joel Truelove
Junior Warden

Angela Bray
Clerk of the Vestry

Julie Trexler
Treasurer

Doug Jager

Cindy Cain

Leana Westergaard

Tony Pierce

Carol Meyer

Bonnie Strauss

Micheal DeSa

Cassie Rhoades

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

Dinner in All Saint's Hall - 5:30 PM

Contemporary Worship - 6:15 PM

Thursday

Choir practice 5:00 PM

Martha's Kitchen - 6:00 PM



Trinity Episcopal Church

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