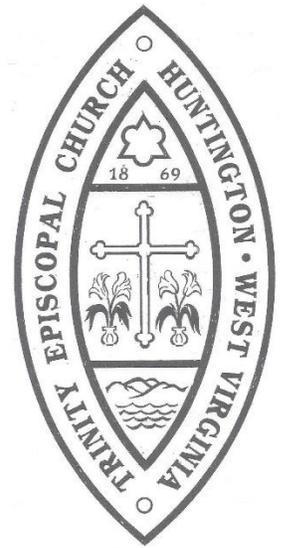


THE TRINITARIAN

FEBRUARY 2020



Now What?

In the January Trinitarian, I took a look at what lies ahead and how we might prepare for it. Before the end of January the parish held its annual meeting with elections for various positions. Seven members of the then current vestry were not eligible for reelection according to the church bylaws. At the annual meeting, Tom Gilpin, serving as Chancellor and parliamentarian, recommended an extension of the term of Staige Davis for one year. This was done with the thought that Mr. Davis would be reelected Senior Warden and provide continuity for the vestry and its new members.

Six names were proposed to fill the six vacancies remaining on the vestry and these persons were unanimously elected. To get us back on track with three-year rotating terms, the holdover members are for one term and the other six drew numbers to indicate their length of service.

It currently appears that all the vestry members, Mr. Gilpin who was elected treasurer, and your interim priest (that would be me!) will all be in attendance for our annual retreat led by the Rev. Mark Seitz, Canon to the Bishop. Five of the new vestry members have not served on a vestry so I anticipate many “probing” questions and “I didn’t know we did it that way” comments which will lead to lively and informative discussions and opportunities for church service.

I was commenting and showing someone the Centennial book prepared prepared for Trinity's 100th anniversary in 1969 and noticed a section called “the challenge of our next century.” Not much has changed in the last 50 years when in 1969 the parish was called to reflect on the forces of change, not only in the world, but in our nation as well. The changes called for:

- † A contemporary theology that reflects and understands the language of modern sociology and psychology.
- † Liturgical changes to restore communion service and provide for greater congregational participation.
- † changes so individual parishes can be a more effective redemptive instrument in modern society as well as the lives of our individual members.

The thoughts closed with the statement that these are exciting times and times of great opportunity for the church. I believe this parish is done well in fulfilling and adapting to those changes called for 50 years ago and we still have exciting times of great opportunity in our church today.

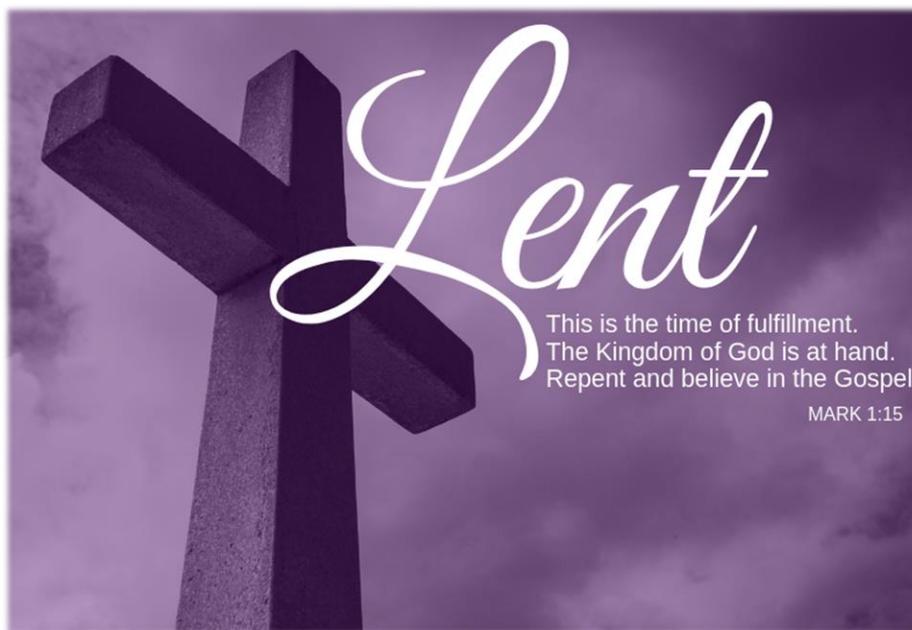
We have the opportunity to grow our parish within our church walls and outside in our community. As the vestry looks through a new lens at our church, I believe we can expect new ideas and opportunities for service by all. Of course, each of us must keep up our attendance and appearance while we continue to search for a new rector.

In Matthew 25:6 the verse says, "but at midnight there was a shout, 'behold, the bridegroom, come out and meet him!'" I close with that to remind us we never know when we will have that opportunity to make a great first impression on the person who may be our next rector.

With blessings,



Fr. Jim



HOW TO GO TO CHURCH

Ten Rules for Getting Effective Results from Church Going

by NORMAN VINCENT PEALE

First: Go regularly to church. A prescription ordered by a physician to be taken at regular intervals is not effective if taken once a year.

Second: Think of church-going as a skill governed by definite rules.

Third: Spend a quiet Saturday evening and get a good sleep. Get in condition for Sunday.

Fourth: Go in a relaxed state of body and mind. Don't rush to church. Go in a leisurely manner. The absence of tension is a requisite to successful worship.

Fifth: Go with the expectation of enjoyment. Church is not a gloomy place. Christianity is a radiant and happy way of living.

Sixth Sit relaxed in the pew, feet on floor, hands loosely in lap or at side. Allow the body to yield to the contour of the pew. Don't sit rigid. God's power cannot reach your personality through a tied-up body and mind.

Seventh: Come expecting to get your problem solved in church. Think hard during the week, but let the problem "simmer" in the mind on Sunday. In church conceive of God's peace as quieting your thoughts to permit insights from the depths to come to the surface of your mind.

Eighth: In church drop all ill will. Grudges block the flow of spiritual power. To cast out ill will pray in church for those against whom you feel resentful.

Ninth: Practice the art of meditation. Think of some beautiful and peaceful scene, perhaps even your favorite trout stream. Then fix your mind on Christ. Think about God. This will tend to bring you peace and refreshment.

Tenth: Go to church expecting some great and exciting thing to happen to you. Every Sunday some people's lives become thrillingly different. It can happen to you.

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INTERESTING THINGS IN THE BOOK OF COMMON PRAYER

From the Historical Document section from
The Book of Common Prayer...

Articles of Religion

As established by the Bishops, the Clergy, and the Laity of the Protestant Episcopal Church in the United States of America, in Convention, on the twelfth day of September, in the Year of our Lord, 1801.

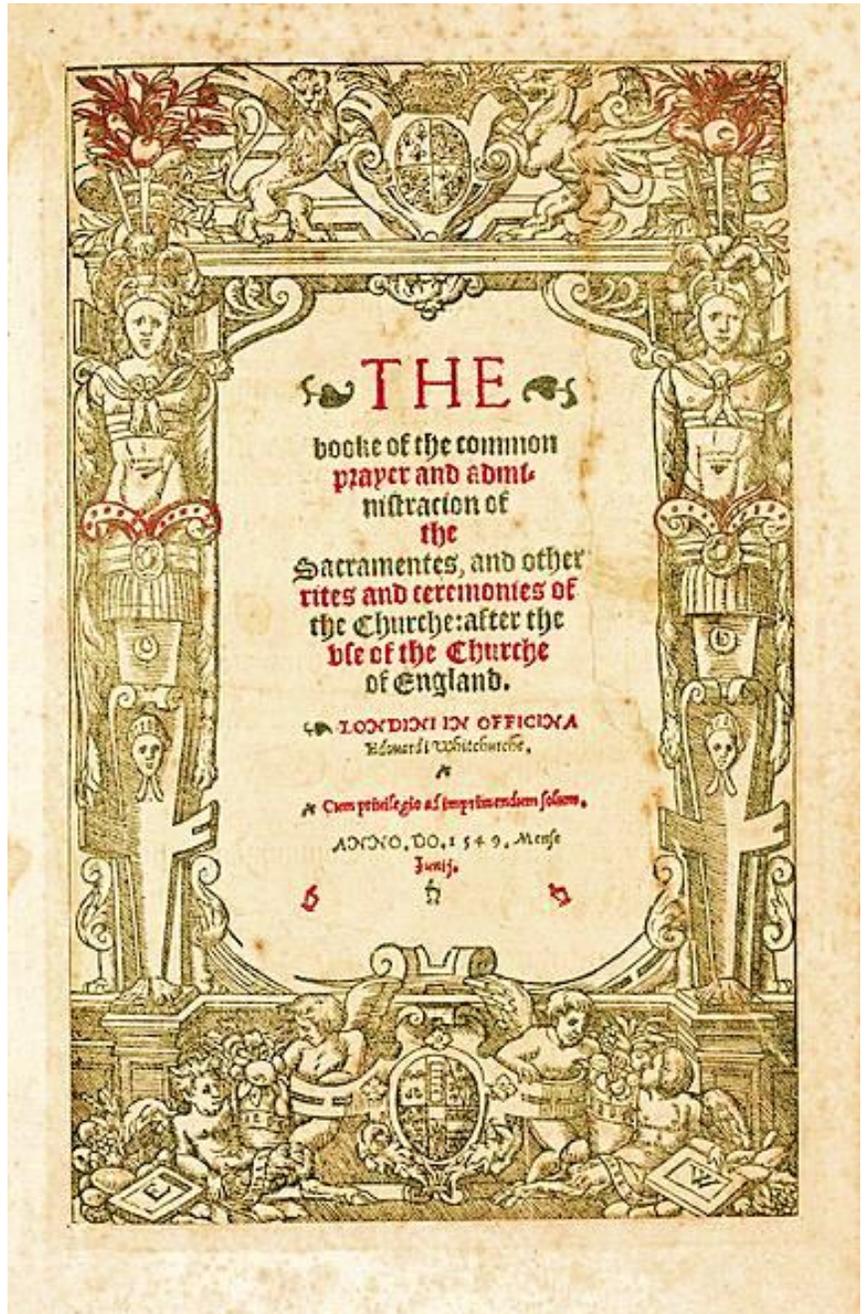
XI. Of the Justification of Man.

We are accounted righteous before God, only for the merit of our Lord and Saviour Jesus Christ by Faith, and not for our own works or deservings.

Wherefore, that we are justified by Faith only, is a most wholesome Doctrine, and very full of comfort, as more largely is expressed in the Homily of Justification.

XII. Of Good Works.

Albeit that Good Works, which are the fruits of Faith, and follow after Justification, cannot put away our sins, and endure the severity of God's judgment; yet are they pleasing and acceptable to God in Christ, and do spring out necessarily of a true and lively Faith; insomuch that by them a lively Faith may be as evidently known as a tree discerned by the fruit.



XIII. Of Works before Justification.

Works done before the grace of Christ, and the Inspiration of the Spirit, are not pleasant to God, forasmuch as they spring not of faith in Jesus Christ; neither do they make men meet to receive grace, or (as the School-authors say) deserve grace of congruity: yea rather, for that they are not done as God hath willed and commanded them to be done, we doubt not but they have the nature of sin.

XIV. Of Works of Supererogation.

Voluntary Works besides, over and above, God's Commandments, which they call Works of Supererogation, cannot be taught without arrogancy and impiety: for by them men do declare, that they not only render unto God as much as they are bound to, but that they do more for his sake, than of bounden duty is required: whereas Christ saith plainly, When ye have done all that are commanded to you, say, We are unprofitable servants.

XV. Of Christ alone without Sin.

Christ in the truth of our nature was made like unto us in all things, sin only except, from which he was clearly void, both in his flesh, and in his spirit. He came to be the Lamb without spot, who, by sacrifice of himself once made, should take away the sins of the world; and sin (as Saint John saith) was not in him. But all we the rest, although baptized, and born again in Christ, yet offend in many things; and if we say we have no sin, we deceive ourselves, and the truth is not in us.

XVI. Of Sin after Baptism.

Not every deadly sin willingly committed after Baptism is sin against the Holy Ghost, and unpardonable. Wherefore the grant of repentance is not be denied to such as fall into sin after Baptism. After we have received the Holy Ghost, we may depart from grace given, and fall into sin, and by the grace of God we may arise again, and amend our lives. And therefore they are to be condemned, which say, they can no more sin as long as they live here, or deny the place of forgiveness to such as truly repent.

NEEDS OF CRIDLIN PANTRY

Food of the Month and Underwear needs: 48 Ravioli & Men's L Boxers

We are in desperate need of boys clothing sizes 4T - 14, men's clothing and toys.



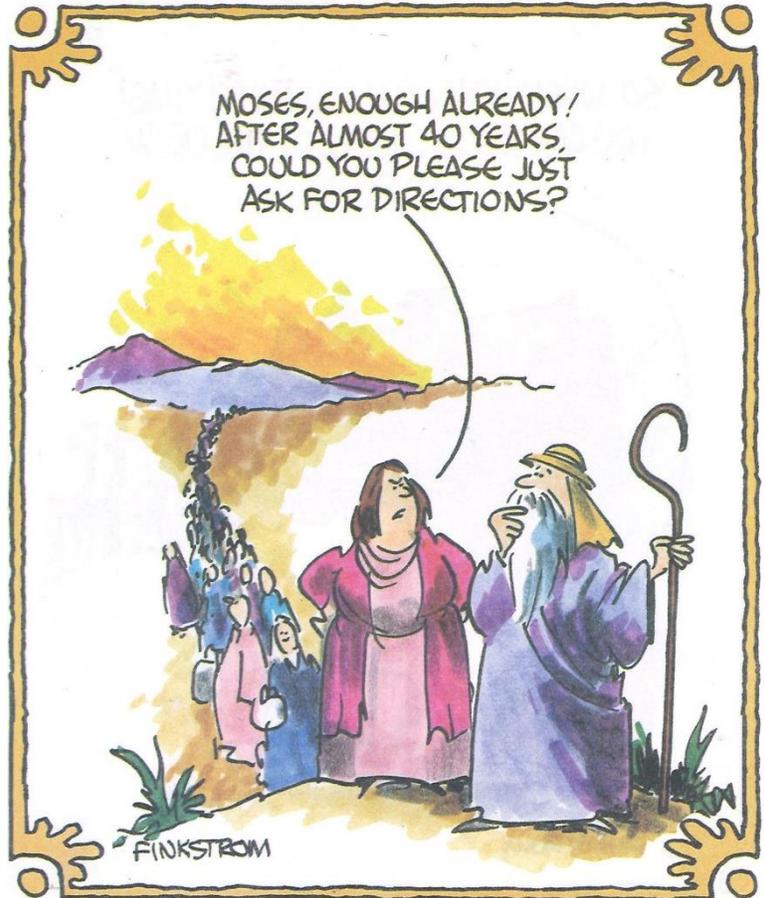
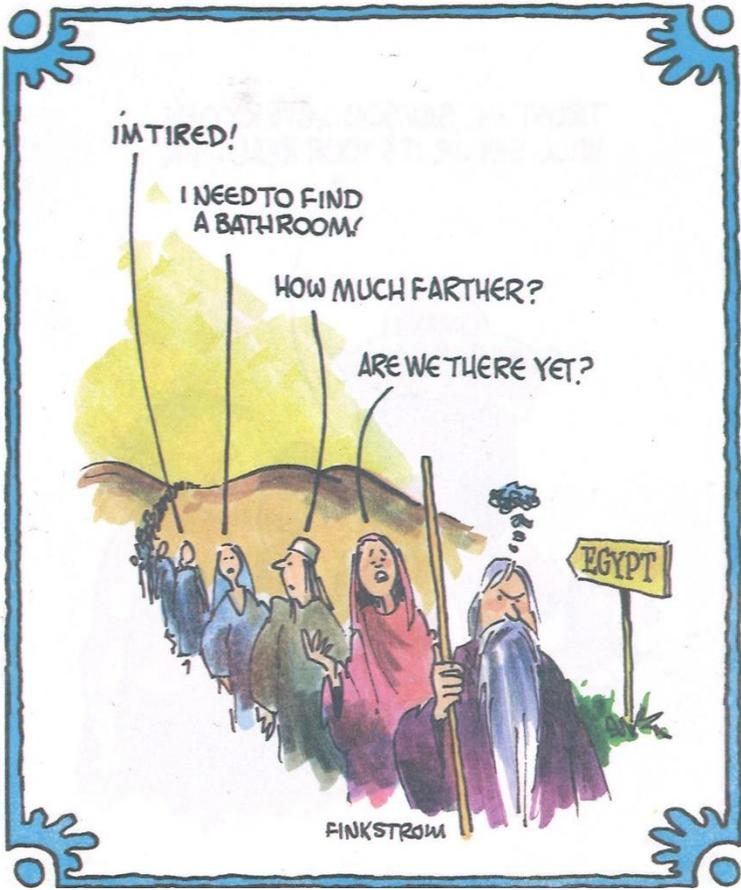
9:30 AM - SUNDAYS IN
THE PARLOR

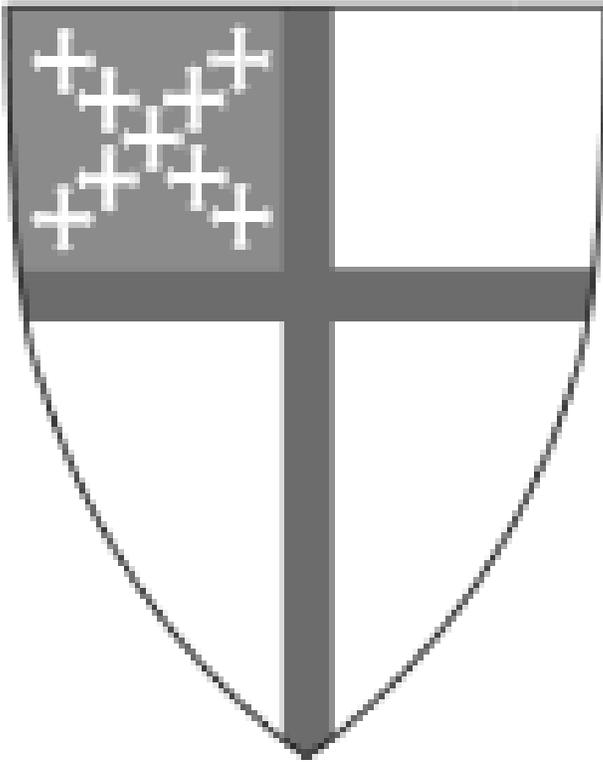
Episcopal

The word "TRIVIA" is written in a large, bold, serif font, with each letter contained within a separate, slightly overlapping rectangular box that has a textured, wood-grain-like background.

There will be a test next month.

- † Every Sunday is a feast day celebrating Christ's Resurrection, even during Lent. This is why today we do not count Sundays as part of Lent. If you have given up some kind of food for Lent, you can eat it on Sundays! *
- † The forty days of Lent remind us of the forty years the Israelites spent wandering in the wilderness and the forty days Jesus spent in the wilderness tempted by Satan. *
- † The devotion of Lent is meant to be a time of preparation, not punishment. *
- † You don't have to give something up for Lent. Try taking something new on. **
- * Gunn, Scott, and Melody Wilson Shobe. *Walk in Love: Episcopal Beliefs & Practices*. Fourth ed., Cincinnati, Forward Movement, 2018, p. 130.
- **Morgan, Jim





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