



TRINITY E-NEWS

JUNE 2019

Trinity Episcopal Church

302 Greenwood Street
P.O. Box 1776
Morgan City, LA 70381

PHONE
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SUNDAY SERVICES
9:30 AM

Rev. Stephen Shortess
Rector

Our Mission

In and through Christ, to restore people to unity with God and each other (2 Cor. 5:14-21)

Our Vision

Recognizing that we are all one in Christ, Trinity Episcopal Church is an embracing family, growing spiritually, and joyfully serving the community; a home that comforts the spirit; a place where people's gifts for ministry are identified, nourished, and shared; and place of learning where disciples

We're on the Web!

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www.trinitymcla.org

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From the Rector's Desk

As we close out the season of Easter and make our way into Pentecost, I am reminded of one of my favorite Easter stories. That is the story from Luke's Gospel of the disciples on the Road to Emmaus (Easter 3 year A). Two disciples, who were on the way to Emmaus, were discussing all that had happened to Jesus at Jerusalem. They were living in a new doubt about the events that had passed. That is when Jesus drew near to them, but they had no idea who he was and did not recognize him. Then later, once they arrived at the village, to which they were traveling so they asked him to stay, and Jesus sat and broke bread with them. Once they broke bread, it is said the eyes of the disciples were opened. They recognized Jesus, and their hearts were inflamed with his burning love. Moreover, they remembered who they were as disciples of Christ!

Do you think anyone has ever wondered in what direction the disciples were headed? East, West, North, South, up the bayou, or down the bayou? Most likely, a biblical cartographer somewhere could enlighten us. Indeed, though, I think these disciples in their minds were leaving the Kingdom of God and heading back down the road to the earthly kingdom. In that case, what difference would the direction of their physical movement make? Only that they remembered Jesus' love in the breaking of the bread.

Yet, ironically, the geographical positioning of a church has been a crucial component of church architecture. Specifically in relation to the liturgical spaces for the sacraments. Before the conversion of Emperor Constantine, when Christians were still persecuted by the Romans, most Christians experienced worship in the hospitality and intimacy of a domestic location. A church home; so to say. Thus, the bread of life was celebrated close to the heart of the worshiper. And it was easily accessible.

Once Christianity became legal and respectable, most churches historically began being built with the altar on the East end of the building and that being because it is believed Christ's second coming will come from the East (Matt. 24:27).

As the churches adopted the joy of grand and significant buildings and the need for more liturgical spaces, in that complexity, “was the retreat of the altar-table from the proximity to the congregational space until the sanctuary space became located at the farthest extremity of the building, away from the congregational space.” Of course, what came with distancing altar from the congregation was also the theology that the sacrament of the body and blood were mainly for the clergy. Thankfully, we theologically outgrew that idea, and the body and blood of Jesus are seen as something that belongs to all people.

I guess the first Christians and those two disciples on the way to Emmaus would walk into any cathedral nowadays and say, “This ain't my momma and daddy's church.” And it's funny, even though Trinity-Morgan City and St. John's –Thibodaux are constructed facing opposite directions, I still believe the sacrament of the body and blood of Jesus is paramount to many of the people of our congregation's faiths.

James F. White, *Introduction to Christian Worship Third Edition: Revised and Expanded*, 3 edition (Nashville, Tenn: Abingdon Press, 2001), 94.

To be able to taste, touch, feel, and see the sacraments is key to the life of a Christian. It is the partaking in the cosmic experience that is the love of God, and at the same time the epicenter of who we are as a community.

As we head down the road of our own faith journeys as individuals, and as communities, it is for us to ask, how accessible are we making the sacraments of God? Is there anything we can do so that people have more access to receive the bread and wine, to feel the waters of our baptismal initiation? How can we share more of the love of Jesus that inflames our own hearts?

Fr. Stephen+

“Whitsunday” (the Day of Pentecost) by John Keble, Anglican Priest and Poet,
Prefaced by a Note on Keble's Life and Times by David Middleton

John Keble (1792-1866) was born in Fairford, Gloucestershire on 25 April 1792—St. Mark's Day. Keble was ordained a deacon in 1815 and a priest in 1816. While serving as a curate in country parishes, Keble wrote the poems that make up *The Christian Year: Thoughts in Verse for the Sundays and Holydays Throughout the Year* (published anonymously in 1827). With ninety-five editions printed before Keble's death, *The Christian Year* became in England “the most popular volume of verse in the nineteenth century” (Michael Wheeler). When Keble was eventually revealed as its author, he was appointed to the prestigious Chair of Poetry at Oxford (1831-1841) ...Keble's purpose in *The Christian Year*—which contains poems for every Sunday and major feast day on the church calendar as well as for occasional services—was to bring the hearts and minds of readers into unison with the teachings of *The Book of Common Prayer*. ...Keble's feast day is celebrated in the Episcopal Church on 29 March, the day of his death.

On 14 July 1833 Keble preached his famous sermon “National Apostasy” as the Assize Sermon at St. Mary's Church, Oxford for the opening of a new court term (the assizes). The purpose of such sermons was to urge all officers of the courts to act justly in the coming sessions. Basing his

sermon on 1 Samuel xii. 23, Keble admonished the people of England both for seeing the church as being anything less than a divine institution to be left mostly alone by Parliament to govern its own affairs—even though being the “established” church—and also for drifting away from orthodox Christian teaching into secularism as well as for a spreading loss of or even rejection of faith (apostasy). The preaching of this sermon became the symbolic public beginning of what would later be called the Oxford Movement in the Church of England. (This movement is also referred to as the Tractarian Movement because of the 90 tracts—pamphlets—published by one or another of its members such as Keble and John Henry Newman.) The Oxford Movement emphasized the significance of the priesthood (the unbroken Apostolic Succession), the ancient sacraments and liturgy, the beautifying of clerical vestments and of church buildings (including the Gothic Revival in church architecture), the doctrine of the real presence of Christ in the bread and wine, and the importance of weekly participation in the service of Holy Communion as well as daily common prayer. Keble called upon every Englishman who remained steadfast in his adherence to timeless and unchanging catholic faith and order to continue to persist: “I do not see how any person can devote himself too entirely to the cause of the Apostolical Church in these realms. There may be, as far as he knows, a very few to sympathize with him. He may have to wait long, and very likely pass out of this world, before he see any abatement in the triumph of disorder and irreligion. But if he be consistent, he possesses to the utmost the personal consolations of a good Christian; and as a true Churchman, he has the encouragement which no other cause in the world can impart in the same degree; he is calmly, soberly, demonstrably sure that, sooner or later, his will be the winning side, **and that the victory will be complete, universal, eternal.**” The dates of the original Oxford Movement are usually given as 1833 to 1845, but the influence of the movement—combining High Church principles and practices with building churches in poverty-stricken industrialized urban areas and ministering to the poor—remains an important part of Anglicanism today.

The following poem by Keble celebrates the Day of Pentecost (Whitsunday*). Whitsunday falls on Sunday, June 9, in the 2019 Episcopal Liturgical Calendar.

Whitsunday

And suddenly there came a sound from Heaven as of a rushing mighty wind, and it filled all the house where they were sitting. And there appeared unto them cloven tongues like as of fire, and it sat upon each of them. And they were all filled with the Holy Ghost. Acts ii. 2-4

When God of old came down from Heaven,
In power and wrath He came;
Before His feet the clouds were riven,
Half darkness and half flame:

Around the trembling mountain's base
The prostrate people lay;
A day of wrath and not of grace;
A dim and dreadful day.

But when he came the second time,
He came in power and love,
Softer than gale at morning prime
Hovered His holy Dove.

The fires that rushed on Sinai down
In sudden torrents dread,
Now gently light, a glorious crown,
On every sainted head.

Like arrows went those lightnings forth
Winged with the sinner's doom,
But these, like tongues, o'er all the earth
Proclaiming life to come:

And as on Israel's awe-struck ear
The voice exceeding loud,
The trump, that angels quake to hear,
Thrilled from the deep, dark cloud;

So, when the Spirit of our God
Came down His flock to find,
A voice from Heaven was heard abroad,
A rushing, mighty wind.

Nor doth the outward ear alone
At that high warning start;
Conscience gives back th' appalling tone;
'Tis echoed in the heart.

It fills the Church of God; it fills
The sinful world around;
Only in stubborn hearts and wills
No place for it is found.

To other strains our souls are set:
A giddy whirl of sin
Fills ear and brain, and will not let
Heaven's harmonies come in.

Come Lord, Come Wisdom, Love, and Power,
Open our ears to hear;
Let us not miss th' accepted hour;
Save, Lord, by Love or Fear.

June 2019

Sun	Mon	Tue	Wed	Thu	Fri	Sat
						1
2 Holy Eucharist 9:30 Fr. Travers Pot Luck Luncheon	3	4	5 Fr. Shortess 9-3:30 First Responders Luncheon 11:30-1:30 8 pm Alcoholics	6 Fr. Shortess 9-3:30	7 6 pm Alcoholics Anonymous	8
9 Holy Eucharist 9:30 Fr. Stephen Vestry meeting	10 Fr. Shortess 9-3:30	11 Fr. Shortess 9-3:30	12 8 pm Alcoholics Anonymous	13	14 6 pm Alcoholics Anonymous	15
16 Holy Eucharist 9:30 Fr. Stephen	17	18	19 Fr. Shortess 9-3:30 8 pm Alcoholics Anonymous	20 Fr. Shortess 9-3:30	21 6 pm Alcoholics Anonymous	22
23 Holy Eucharist 9:30 Fr. Travers	24 Fr. Shortess 9-3:30	25 Fr. Shortess 9-3:30	26 8 pm Alcoholics Anonymous	27	28 6 pm Alcoholics Anonymous	29
30 Holy Eucharist 9:30 Fr. Stephen	Fr. Stephen on vacation July 1 through July 7					

MINISTRY SCHEDULE June 2019

	June 2	June 9	June 16	June 23	June 30	July 7	
Celebrant/ Officiant	Fr. Travers	Fr. Stephen	Fr. Stephen	Fr. Travers	Fr. Stephen	Fr. Travers	
Preacher	"	"	"	"	"	"	"
Server	Joshua J	Austin B	Tim C		Tim C	Joshua J	
Chalice	Mary H	Judy W	Lisa P	Tammy C	Tim C	Judy W	
Lector	Judy W	Elizabeth B	Charles P	Jane W	Tammy C	Mary H	
Intercessor	Judy W	Elizabeth B	Lisa P	Jane W	Tammy C	Mary H	
Greeters	Drew M Ben M	Clare C Peggy C	Drew M Ben M	Clare C Peggy C	Drew M Ben M	Peggy C Clare C	
Altar Guild	Mary H	Cathy B	Judy W Jennie R	Jane W		Mary H	
Vestry on Duty	Sam J	Peggy C	Charles P	David W	Mary H	Ed W	

JUNE BIRTHDAYS

02 Jaclyn Garber
03 Charlotte Ann Bell
08 Alanna Rink
10 Jason Webster
17 Aubrey Osburn
24 Hallie Rogers
30 Ed Bell

JUNE ANNIVERSARIES

1—Peggy and Paul Coats
3—Ed and Veeder Bell
16--- Rev. Stephen and Jennifer Shortess
24--Catherine and Quinn Thibodaux



Please Pray For: Ellen, Nancy, Cathy and Barry, Kay and Mike, Roy, Norma, Lonnie, Trinity, Joe, Sharon and Steve, our partner in ministry: St. John's, for all Christians who are persecuted around the world, for all First Responders in our area, those serving in the Armed Forces of the United States of America, our partners in mission at the Deaneries of Copan and Maya in Honduras and our sister parish Cristo Salvador; and our prayer partners in the Anglican Diocese of Tohoku, Japan; and the Anglican Diocese of Lango, Uganda.

TRINITY LOSES TWO LONG -TIME MEMBERS

*Rest eternal grant to Roger, O Lord
And let light perpetual shine upon him.*

*Rest eternal grant to Irving, O Lord
And let light perpetual shine upon him.*

Roger L. Busbice passed away on Saturday, May 11, 2019. Roger was a much loved member of Trinity and will be greatly missed. Our prayers are with the family especially Debi.

Dr. Irving Blatt passed away on Saturday, May 25, 2019. Irving was a much loved member of Trinity and will be greatly missed. Our prayers are with the family especially Elizabeth.

O merciful Father, who hast taught us in thy holy Word that thou dost not willingly afflict or grieve the children of men: Look with pity upon the sorrows of thy servants for whom our prayers are offered. Remember Debi and Elizabeth, O Lord, in mercy, nourish their souls with patience, comfort them with a sense of thy goodness, lift up thy countenance upon them, and give them peace; through Jesus Christ our Lord. *Amen.*

BCP page 831.