

Notes from Trinity

February, 2012

The Rector's Reflections

Compromise



Trinity Anglican Parish
3920 West 63rd Street
Prairie Village, KS 66208
913-432-2687

Email: trinity@trinityanglican.org
www.trinityanglican.org

Diocese of the Missouri Valley
Anglican Church in America
Traditional Anglican Communion

The Very Reverend Forrest W. Burgett, Rector
Home – 913-642-9654
Cell – 913-424-7955
Email: frforrest@kc.rr.com

The Reverend Michael J. Grear
Deacon Home – 913-839-3239
Email: grear@planetkc.net

Margaret Jenkins, M.S.M., Music Director

Senior Warden Ross Donnell
Home – 913-652-9784

Junior Warden Douglas Blauvelt
Home – 816-361-1110

Steve Talbot, Treasurer

Janie Burgett, Secretary

Those who study biblical traditions are often faced with a word whose meaning has changed – sometimes quite dramatically. For example, the Collect for the 17th Sunday after Trinity reads: “Lord, we pray thee that thy grace may always prevent and follow us, and make us continually to be given to all good works; through Jesus Christ our Lord.” The word “prevent”, as commonly used today, means to hinder or stop. That makes no sense. We would not ask God to hinder us and follow us with his grace. However, the meaning of the word at the time this collect was written was: to act ahead of; to precede; to anticipate. It makes a great deal of sense to ask that God’s grace may “act ahead of”, “precede” and even “anticipate” our works.

Compromise is another term whose meaning is often nebulous or negative. The on-line dictionary, Wikipedia, presents the most current usage of the word. It starts by referring to it as capitulation – a “surrender of objectives, principles, or material in the process of negotiating an agreement.” The first six definitions carry a negative connotation and imply abandonment of integrity. One would think compromise always results in the abandonment of all principles – no matter how vital.

However, the seventh definition – under the label of “obsolete” – does not imply a negative connotation. It is simply “to bind by bargain or agreement.” It meant coming to a common understanding without a value judgment with respect to the result. In Middle English, it would be considered a “common promise” that differing sides can agree to uphold. Instead of carrying a negative connotation, it was a way to agree in practice without diluting non-negotiable principles or beliefs.

Consider the founders of this country. They were not shy or retiring about their beliefs. They were willing to fight for the right to pursue them. Furthermore, they were willing to compromise to create a country where everyone could do the same. For example, if Thomas Jefferson got everything he wanted, the King James Bible would have been rewritten without any miracles or any references to Jesus’ divinity. Thomas Jefferson did write his version of the New Testament but it was not a factor in the development of the constitution.

Compromise is almost never used in a positive connotation today. We seem to have forgotten that it is the art of discernment and articulation. It requires precise articulation and is only effective after a great deal of discernment. It also requires a more comprehensive view than is commonly practiced today. When St. Paul was telling the Philippians how to deal with each other, he said, “Look not every man on his *own* things, but every man also on the things of *others*.” If we follow St. Paul’s advice we must look at the things important to others.

It is difficult enough to really evaluate and prioritize our “own things.” We must be able to discern which of “our things” are really critical and non-negotiable and which things are simply preferable. Frequently, we take the easy way out – “Everything of mine is non-negotiable and nothing of mine is disposable.” This form of partisanship exemplifies the “my way or the highway” approach. If our founding fathers had used that form of partisanship, we would not be here today.

St. Paul’s advice to the Philippians was encouraging unity. Unity can only be obtained if we see and understand the things that are important to others as well as we understand the things that are important to us. It is difficult to place as much importance on other people’s things as we place on our own. We don’t always see clearly what they see. That is where honest articulation becomes important. They must help us see through their eyes and we must help them see through our eyes.

We recently pulled up carpeting and refinished some old hardwood floors. These floors were laid in 1957 and had not been seen for at least 25 years. Whereas new flooring with man-made materials has a consistency we can all admire, the old hardwood floors are full of character. Some planks show wide distinctive grain – perhaps the result of an unusual year when the tree was still growing. Some planks show narrow unvarying grain – perhaps the result of many consistent growing seasons. The angle of the cut when the plank was manufactured will affect the appearance of the grain as well.

If you have an old floor such as ours, you quickly notice narrow consistent grains are not gathered together in one area. The wide distinctive grains are not isolated in another corner of the room. In fact, each plank is accepted as an equal member of the team. Although it appears random, the result is by design. There is a conscious effort to spread the diverse planks throughout the room. The result of the unified whole is a beautiful

symphony with varied appearance and unified form.

The natural floor is not much different from the Church as Jesus Christ described it. Individually we have a great deal of variety, which means we have a variety of gifts to bring to the table. To be missing a plank is to render that part of the floor unusable. To miss a gift is to ignore God’s generosity. The sheer number of church jurisdictions in the world illustrates a failure on our part. We have failed to discern what things are of God and what things are of man. If we would all classify the things of God as non-negotiable and the things of man as preferences, we too, could create a beautiful symphony with variety in appearance and practice while keeping Christ’s unity in our hearts.

It seems almost too much to ask. But then again, when have we asked for things of God and failed to get them? Please join me in praying that when the possibility of compromise exists, we will all work to discern what we can do to reach a “common promise” worthy of unifying all of God’s children.

Fr. Forrest

Pray for those in Adversity

Julia Baker	Sara Blauvelt
Barry Carmody	Candace Clothier
Margaret Dunklin	Christy Faris
Cindy Forrestal	Sheri Gibson
Bette Grear	Janese Jones
John Jones	Dana Krehemker
Louise Lackey	Florence Maduloko
Norma Major	Peggy McIntosh
Grace Medis	Kathleen Mertell
Nancy Michaels	Tim Moore
Bell Nield	Elizabeth Norton
Raymond O’Neill	Susan Pearson
Argentina Puebla	Lucy Puebla
Jack Rippert	Barbara Staples
Delores Shreckengast	Marylou Sweigart
Megan Tebo	Elmer Tolle
Donna Walden	Emily Wells
Stu Wine, pastor	Cathy Wright
Maria Zampolin	

Pray for those in the Military

Derek Benz	Justin Biggs
Kelly Colins	Ben Jakaitis
Jonathan Kincaid	Ed Ziembinski
Christopher Sutherland	

Pray for those who are Shut-in

Gene Claudius

Rosemary Nyberg

February Anniversaries

02/18 Holland & Kathleen Mertell
02/28 Andrea & Jim Jones

February Birthdays

02/05 Matthew Krehemker
02/07 Jamie Thompson
02/13 Harris Mgbike
02/14 Sheri Gibson
02/20 Gordon Inman
02/24 Ed Ziembinski

Deacon's Diary

The Feast of the Purification

The Feast of the Purification is a day of purification, renewal, and hope. On this day, exactly 40 days after Christmas, we commemorate Mary's obedience to the Mosaic Law by submitting herself to the Temple for the ritual purification, as commanded in the 12th chapter of Leviticus. Also, as the Lukan verses revealed, Mary and St. Joseph presented Jesus to the Temple for His "redemption," also per the Law; see Exodus 13:2, 12-13, and Numbers 18:15-16. This "redeeming of the firstborn," known as pidyon ha-ben in Hebrew, is why this day is also known as "Feast of the Presentation."

Also commemorated on this "Feast of Light" ("Lichtmess" in German) or "Feast of the Candles" ("Candelaria" in Spanish, and "La Fête de la Chandeleur" in French) is the prophecy of Holy Simeon – the "just and devout" man of Jerusalem who was inspired by the Holy Ghost to know that he would live to see the "consolation of Jerusalem" – and the encounter with the aged widow, Anna the Prophetess, who lived in the Temple and confessed Christ upon meeting Him. These two are described by St. Methodius (b. 826) in symbolic terms. He

wrote that the old man represented the people of Israel and the law, now waxing old; whilst the widow represents the Church of the Gentiles, which had been up to this point a widow – the old man, indeed, as personating the law, seeks dismissal; but the widow, as personating the Church, brought her joyous confession of faith and spake of Him to all that looked for redemption in Jerusalem.

It was Simeon to whom Mary presented Jesus, and in his prophecy to her, he told Mary her heart would be pierced with a sword, a prophecy found in the second chapter of the Gospel according to St. Luke 2:34-35. And Simeon blessed them, and said to Mary his mother: Behold this child is set for the fall, and for the resurrection of many in Israel, and for a sign which shall be contradicted; And thy own soul a sword shall pierce, that, out of many hearts, thoughts may be revealed. This prophecy and the sorrows that befell the Virgin during her time on earth are why depictions of the Immaculate Heart in Catholic Art almost always show her or her heart itself being pierced by a sword.

Now, before Simeon gave this prophecy to Our Lady, he referred to her Infant Son as the Light to the revelation of the Gentiles, and because of this, light and because the blessing of candles play an important role in the Mass at this Feast, the name "Candlemas" is often used. The symbolism of the candle and why they are blessed has frequently been explained by liturgists, dating from the 7th century. St. Anselm, Archbishop of Canterbury, speaking on the blessing of the candles at Candlemas, bids us consider three things in the blessed Candle: the wax, the wick, and the flame. The wax, he says, which is the production of the virginal bee, is the Flesh of our Lord; the wick, which is within, is His Soul; the flame, which burns on top, is His divinity.

Deacon Michael Gear

Announcements

An Adult Education Class on "Renewing our Faith" is being held each Sunday at 09:00 am. This class will trace how we came to the faith and what keeps us faithful to our Anglican Tradition. Each class will begin with a 15 to 20 minute video lecture followed by approximately 30 minutes of class discussion. An outline of the classes is on Trinity's web page under Education.

The weekday Bible Study class on 1st and 2nd Corinthians is being held each Wednesday at 11:00 am in the Undercroft. We alternate between reading and discussion as we compare the clash between “Christians and the culture of Corinth” to the clash between “Christians and today’s culture.”

Liturgical meetings are held at 11:30 am on the second Sunday of each month in the Undercroft.

Vestry Meetings are held at 12:00 am on the second Sunday of each month in the Undercroft.

The Outreach Pantry is in great need of supplies, especially dry pasta and sauce. Our donations go to TLC (for Children and families) who provides an integrated spectrum of services and supplies. We welcome all food and winter clothing contributions.

Do you want to “Go Green”?

Did you know that receiving the newsletter through email saves the church \$1.00 on each newsletter?

If you would like to receive this newsletter electronically, please send your email address to:
frforrest@kc.rr.com
or trinity@trinityanglican.org

Music at Trinity

In “Church Music In America”, author John Ogasapian recounts for us some of the background of the 1940 Hymnal which we use at Trinity. Although Metrical Psalms were the only officially sanctioned “hymns” in the Episcopal Church virtually up to the Civil War, in practice Episcopal Hymnody was quite similar to such non-Episcopal collections as Beecher's Plymouth Collection (Plymouth Church in Brooklyn) or Lowell Mason's Sabbath Hymn and Tune Book (from Fifth Avenue Presbyterian Church in New York).

An unofficial Episcopal collection, Hymns For Church and Home, appeared in 1860, but was probably intended only as a sort of supplement, or even a model for a more official collection to come, for it made little mark on the world of hymnody. However, in 1861, The Church of England published its landmark Hymns Ancient and Modern

(with words and music) in London – an attempt to bring some standardization to the plethora of hymnals in use in England at the time. So good was that collection that other denominations began to draw from it for their own hymnals, and in various editions Hymns Ancient and Modern was published from its beginning right through 2000.

In 1868, the Episcopal Church's General Convention appointed a commission to prepare an officially sanctioned American Hymnal; in the meantime, Hymns Ancient and Modern was reprinted for use in this country and licensed by the Bishops for use in Episcopal parishes. Succeeding years saw an ever growing number of Episcopal Hymnal editions, and in 1918 The New Hymnal was published, the first Episcopal hymnal to contain both words and tunes. (Previously, publishers were licensed to provide music editions if a royalty of ten percent were paid to the church's pension fund.)

When the General Convention decided, in 1937, to revise the hymnal once again, a larger group of the most accomplished musicians and clergy was appointed to prepare the new edition. The result of their work was our Hymnal 1940, probably the best known and most respected hymnal of the century.

For over 40 years, Ogasapian tells us, the Hymnal 1940 was the standard against which all other denominational hymnals measured themselves. The Hymnal 1940 remained the official “Episcopal Hymnal” until The Hymnal 1982.

News from the choir

As I write this article in early January, the choir is preparing an anthem for Epiphany III, January 22. Our music for Christmas Eve and for Epiphany I is still fresh in our minds. We have begun, however, to prepare anthems for the Pre-Lenten and Lenten season which will begin in February. How impossible it seems that Lent should be so near.

As always, I want to express my thanks and appreciation to our singers Doug Blauvelt, Ann Conner, Louis Cooke, Deb Downard, Steve Talbot and Elizabeth Thompson, as well as to Harris, Kingsley and Stacey Mgbike who sing with us whenever they can be in Kansas City. The sharing of time and talent by each of them is a true service to Trinity and to God. In addition, there are some “angels” who have quietly assisted our choir in other ways. We owe special thanks to Father Burgett and to George Allen for the construction of

the new dedicated choir space and for the installation of the hymn racks in the choir pews. We also thank Darlene Kincaid for laundering choir cottas prior to the Christmas Eve Services. The support is much appreciated.

Margaret Jenkins

Altar Guild and Greeters

- 02/02/12 Altar Guild: Florence Mgbike,
Betty Goodwin,
Sheri Gibson
- 02/05/12 Altar Guild: Elizabeth Thompson
Greeters: Hod & Peggy McIntosh
- 02/12/12 Altar Guild: Elizabeth Thompson
Greeters: Gordon Inman
Donna Walden
- 02/19/12 Altar Guild: Elizabeth Thompson
Greeters: Florence Mgbike
Stacey Mgbike
- 02/22/12 Altar Guild: Janie Burgett,
Sheila Lewallen &
Dolores Shreckengaust
- 02/24/12 Altar Guild: Janie Burgett,
Sheila Lewallen &
Dolores Shreckengaust
- 02/26/12 Altar Guild: Janie Burgett,
Sheila Lewallen &
Dolores Shreckengaust
Greeters: Linda Allen
- 02/29/11 Altar Guild: Florence Mgbike,
Betty Goodwin,
Sheri Gibson

February Schedule

- 02/01/12 Wednesday
09:00 am – Morning Prayer
11:00 am – Bible Study
- 02/02/12 Purification
09:00 am – Morning Prayer
06:30 pm – E.P. & Communion
- 02/05/12 Septuagesima
08:00 am – Holy Communion
09:00 am – Adult Education
10:15 am – M.P. & Communion
Decalogue

- 02/07/12 Tuesday
Office Closed
- 02/08/12 Wednesday
Office Closed
- 02/09/12 Thursday
Office Closed
- 02/12/12 Sexagesima
08:00 am – Holy Communion
09:00 am – Adult Education
10:15 am – M.P., Confirmation &
Communion
11:30 am – Liturgy Meeting
12:00 am – Vestry Meeting
- 02/14/12 Tuesday
09:00 am – Morning Prayer
- 02/15/12 Wednesday
09:00 am – Morning Prayer
11:00 am – Bible Study
- 02/16/12 Thursday
09:00 am – Morning Prayer
- 02/19/12 Quinquagesima
08:00 am – Holy Communion
09:00 am – Adult Education
10:15 am – M.P. & Communion
11:15 am – Unction
- 02/21/12 Shrove Tuesday
09:00 am – Morning Prayer
06:30 pm – Evening Prayer
07:00 pm – Pancake Supper
- 02/22/12 Ash Wednesday
09:00 am – Morning Prayer
11:00 am – Bible Study
12:00 pm – Litany, P.O. and
Communion & Ashes
06:30 pm – Litany, P.O. and
Communion & Ashes
- 02/23/12 Thursday
09:00 am – Morning Prayer
- 02/24/12 St. Matthias
06:30 pm – E.P. & Communion
- 02/26/12 Lent 1
08:00 am – Holy Communion
09:00 am – Adult Education
10:15 am – M.P. & Communion
- 02/28/12 Tuesday
09:00 am – Morning Prayer
- 02/29/12 Ember Day
09:00 am – Morning Prayer
11:00 am – Bible Study
06:30 pm – E.P. & Communion

Clerical Assignments

(Names in bold will provide the sermon)

02/02/12 Purification

06:30 pm Fr. Burgett, Celebrant
Dcn. Grear, Deacon

02/03/12 Friday @ O. P. P.

06:30 pm Dcn. Grear, Officiant

02/05/12 Septuagesima

08:00 am **Fr. Burgett**, Celebrant
Cleve Welsh, Lay Reader

10:15 am **Fr. Burgett**, Celebrant
Dcn. Grear, Deacon
George Allen, Lay Reader

02/10/12 Friday @ O. P. P.

06:30 pm Dcn. Grear, Officiant

02/12/12 Sexagesima

08:00 am **Bp. Strawn**, Celebrant
Cleve Welsh, Lay Reader

10:15 am **Bp. Strawn**, Celebrant
Dcn. Grear, Deacon
George Allen, Lay Reader

02/17/12 Friday @ O. P. P.

06:30 pm Dcn. Grear, Officiant

02/19/12 Quinquagesima

08:00 am **Fr. Burgett**, Celebrant
Cleve Welsh, Lay Reader

10:15 am **Fr. Burgett**, Celebrant
Dcn. Grear, Deacon
George Allen, Lay Reader

02/21/12 Shrove Tuesday

06:30 pm Dcn. Grear, Officiant

02/22/12 Ash Wednesday

12:00 pm **Fr. Burgett**, Celebrant
Dcn. Grear, Deacon

06:30 pm **Fr. Burgett**, Celebrant
Dcn. Grear, Deacon

02/24/12 St. Matthias

06:30 pm **Fr. Burgett**, Celebrant

02/24/12 Friday @ O. P. P.

06:30 pm Dcn. Grear, Officiant

02/26/12 Lent 1

08:00 am **Fr. Burgett**, Celebrant
Cleve Welsh, Lay Reader

10:15 am **Fr. Burgett**, Celebrant
Dcn. Grear, Deacon
George Allen, Lay Reader

02/29/12 Ember Day

06:30 pm **Fr. Burgett**, Celebrant
Dcn. Grear, Deacon



Stacey's Basket Ball Game

Stacey Mgbike taught the Sunday school for the last several years until last Fall. At that time, she left for Missouri Western State University on a basketball scholarship. We miss her smiling face in the choir and when she returns we find the children miss her on Sunday morning as well. On November 22nd, Stacey's team, the "Griffons", played Fr. Burgett's alma mater, Rockhurst University. Fr. Burgett wore a "Rockhurst" sweatshirt but sat behind the Griffon's bench and cheered for Missouri Western. In all, Trinity had eleven supporters in the stands all rooting for Stacey. The "Griffon's" bested the "Lady Hawks" in a very exciting game. We all met with Stacey in the lobby after the game before she had to board the bus and return to school. Congratulations Stacey.

Altar Flowers

"Petals Perfect" again provided beautiful flowers for the Altar this Christmas. We are again between penitential seasons and you can sign up for donations and dedications for the flowers in the Undercroft. This only lasts until Ash Wednesday so sign up soon to insure a spot on the list.

Evening Services

Our Book of Common Prayer allows for nineteen "fixed day services" in addition to those surrounding Easter and Christmas. Trinity offers an Evening Prayer and Holy Communion service for each of these (providing they do not fall on Sunday.) These are an excellent opportunity to get your mid-week fix of devotion and inspiration. The services begin at 06:30 pm to allow folks to get away from their secular jobs. Please join us for this quiet, inspiring worship service.