

# TRINITY PARISH

Est. 1821

## Newcomer's Inquiry Class

Dear Friends in Christ,

Once again, welcome to Trinity Parish! We are glad that you are here and we are blessed that you have been worshipping with us. Our hope is that you will make Trinity Parish your spiritual home. Fr. David and I will do everything we can to make you feel comfortable and we are willing to answer any questions you may have. Please feel free to give either of us a call.

Your spiritual journey is very important to us.



At Trinity, you will find a variety of people, a variety of age groups, a variety of programs and educational opportunities, a variety of religious backgrounds, and of course, a variety of opinions. Somehow, all of this variety finds a home in the Episcopal Church. This is all good because it is all about God. We believe that the Holy Spirit has led you to Trinity because we are *confident in this much: that He who has begun a good work in you will carry it through to completion*, (Phil. 1:6). Together, we can discover the scope of this good work and with God's help, bring it closer to completion.

Blessings to you,

Fr. Ken

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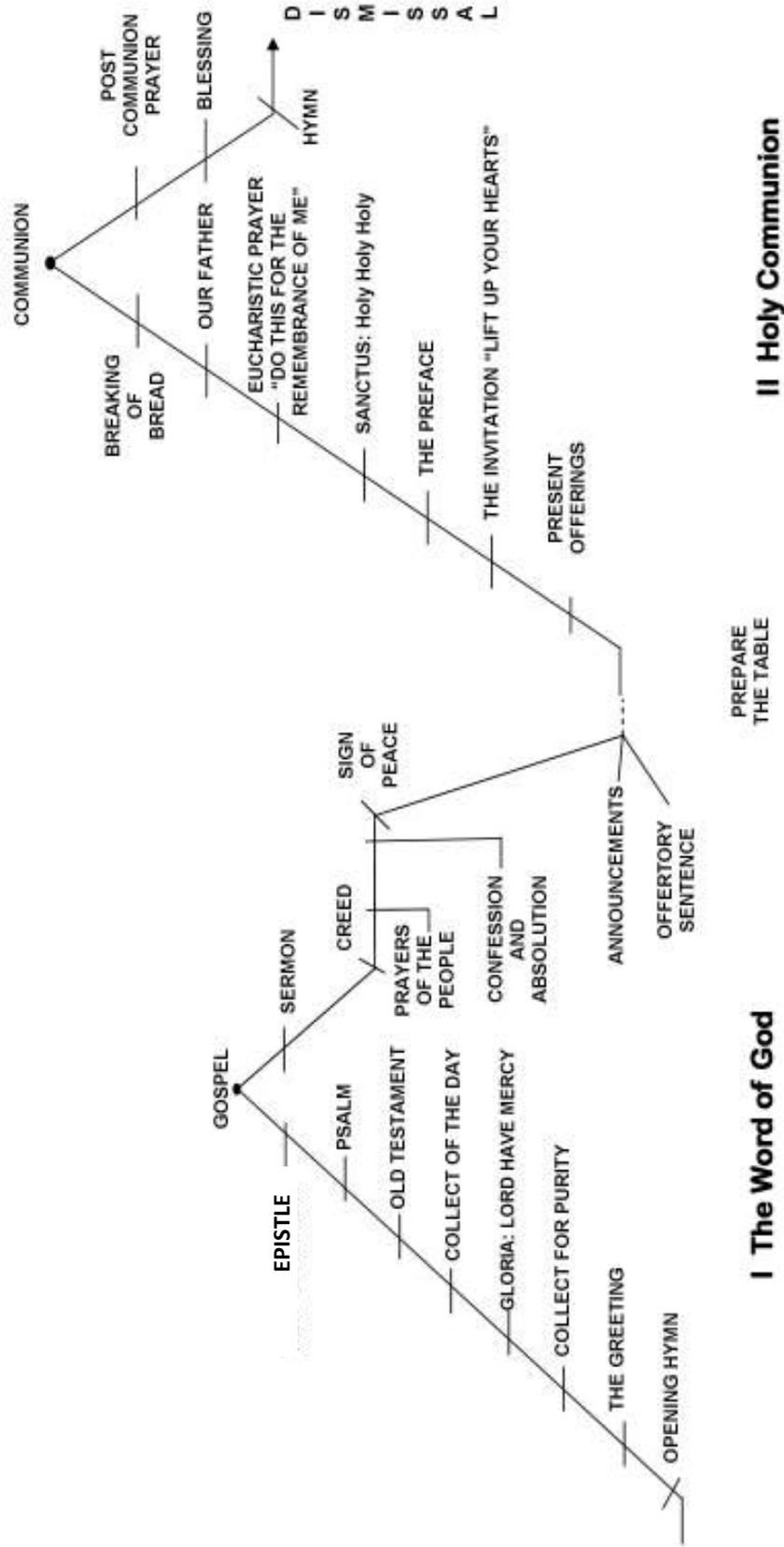


Section One:  
“Prayer and Worship”

## The Holy Eucharist

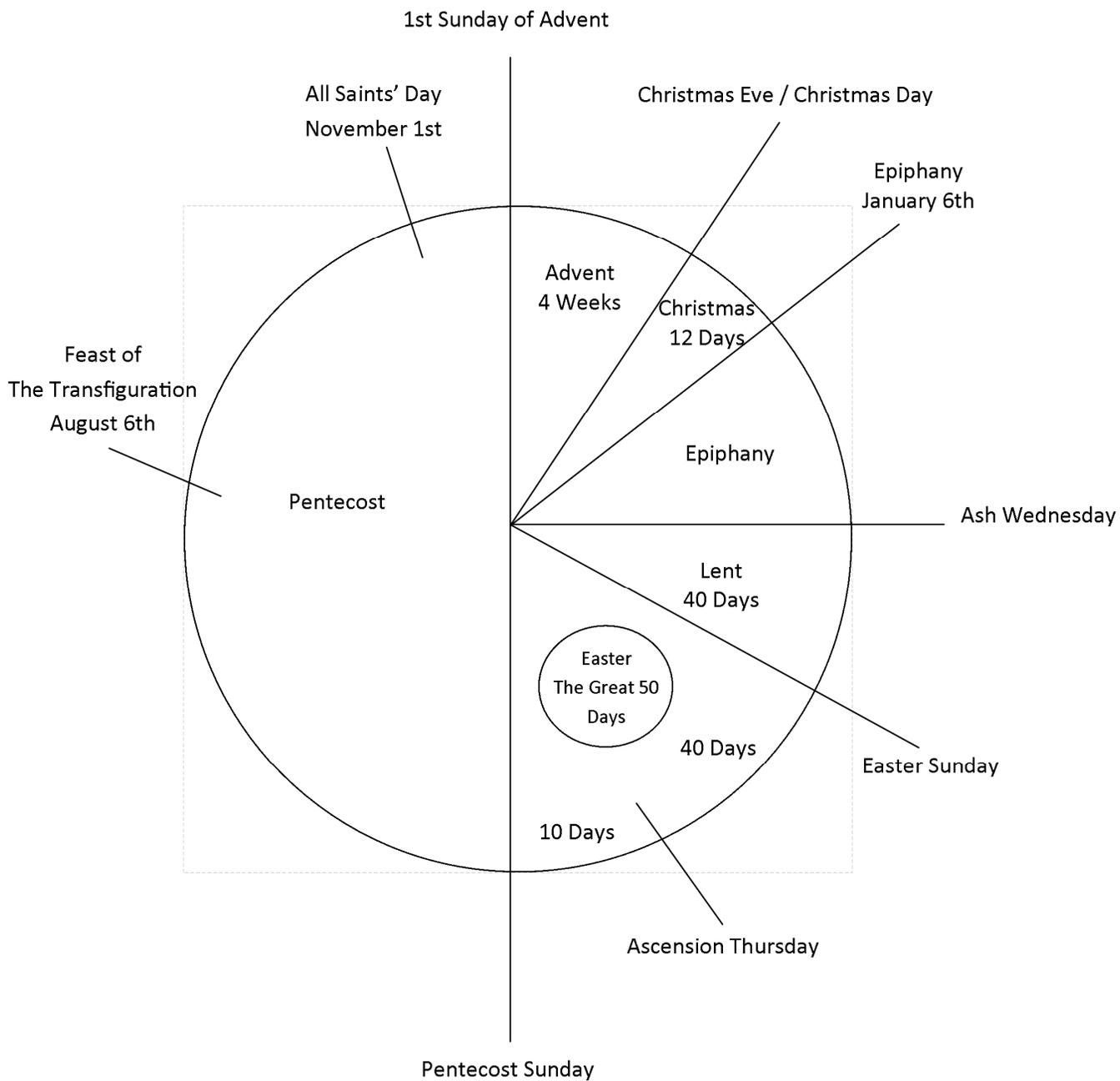
- The word “Eucharist” means thanksgiving. At the Holy Eucharist we praise the name of the Lord and give Him thanks for the Gift of His Son, Jesus Christ.
- The Holy Eucharist has two parts: *The Word of God and Holy Communion*.
- 80% of our Eucharistic Celebration comes directly from scripture.
- Typically in The Word of God there is an Old Testament reading followed by a Psalm followed by an Epistle reading and then the Gospel. The high point of The Word of God is the reading of the Gospel; the life and ministry of Jesus Christ.
- The scripture readings follow a three year cycle called a Lectionary. In Year A – the Gospel comes from Matthew with portions from John. In Year B – the Gospel comes from Mark with portions of John. In Year C – the Gospel comes from Luke with portions from John. The Lectionary Cycles can be found in our Book of Common Prayer beginning on page 888. Episcopalians, Roman Catholics, and Lutherans all share the same Lectionary with some modifications.
- The scripture readings are a prelude to the sacrament. While both are important, we favor the sacrament. That is why the altar is in the middle of the sanctuary.
- The high point of the whole service is when the congregation receives Holy Communion.
- The correct posture for receiving Holy Communion is kneeling with your right hand over your left hand.
- The Episcopal Church believes in the Real Presence: the consecrated bread is truly the Body of Christ and the consecrated wine is truly the Blood of Christ. Jesus tells us, “This is my Body. This is my Blood.” – We do not understand exactly how this happens, but we accept it through faith.
- In The Episcopal Church, all Baptized Christians of any denomination are invited to receive Holy Communion.
- Sundays are for God. Sundays are not for us.

# The Holy Eucharist



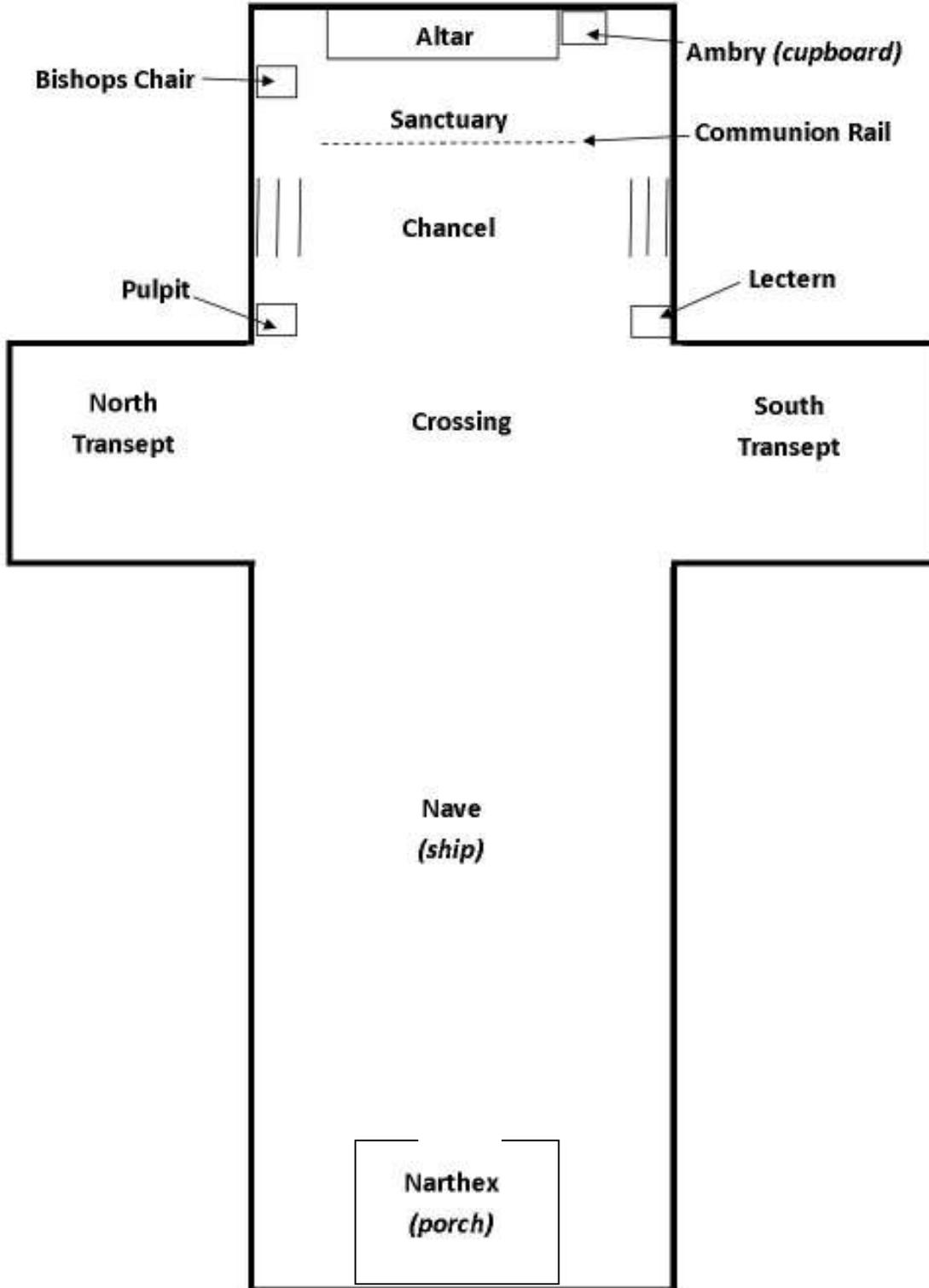
## The Church Year

- 1st Sunday of Advent—the 4th Sunday before Christmas...liturgical color: purple...repentance. The word Advent comes from the Latin language and means, “to wait.” Advent is a time of waiting in expectation for the birth of the Messiah. For Christians today, Advent also implies waiting for the Second Coming when all of God’s creation will be redeemed.
- Christmas Day—December 25th...liturgical color: white...The Incarnation (God in the flesh).
- Epiphany—January 6th...Liturgical color: white...the word Epiphany comes from the Greek and means, “to show or to reveal.” It celebrates the day when the Three Kings visited the Baby Jesus. They were the first ones outside of Israel (the Jewish nation) to see the Messiah so this day is symbolic of the Messiah being revealed to the world. It refers to Jesus’ role as Savior of the World.
- Ash Wednesday—the beginning of Lent...liturgical color: purple for repentance. Ash Wednesday reminds us that we are dust and to dust we shall return.. The date for Ash Wednesday is dependent upon Easter and counting back 40 days with the exception of Sundays, which are always the day of resurrection and never days of sacrifice.
- Easter Sunday...Greek word which means “East” as it refers to the dawn or daybreak. Easter is celebrated on the 1st Sunday following the 1st full moon after the 1st day of Spring. This is in alignment with The Passover Meal which Jesus celebrated with his disciples the night before He died.
- Ascension Thursday—40 days after Easter...the day Jesus ascended into heaven when His earthly mission had been accomplished.
- Pentecost Sunday—50 days after Easter. The word “pente” comes from the Greek and means 50. This is the day that the Holy Spirit descended upon the disciples in the upper room. (Acts 2:1-4)
- Feast of The Transfiguration—August 6th...when Jesus shows Peter, James and John what it is like to be resurrected.
- All Saints’ Day—November 1st...when we celebrate the lives of all of the Saints.



# The Church Year

## Traditional CRUCIFORM shape of church plan with ORIENTATION of Altar to the East



Section Two:  
“Fundamentals of the Episcopal Church”

## Welcome To The Episcopal Church

- Anglican—an Old English word which means “England.” It refers to the Church of England from which the Episcopal Church has branched.
- Anglican Communion—the unity of over 100 million Anglicans in communion with the Church of England headed by the Archbishop of Canterbury.
- Episcopal—a Latin word which means “Bishop.” The Episcopal Church is governed by Bishops.
- Presiding Bishop—runs the House of Bishops but is equal to them. The Presiding Bishop is called, “an equal among equals.”
- Vestry—a group consisting of the rector of a parish and members of the laity elected by the congregation at the annual parish meeting to be responsible for the legal governing and decision-making of the parish.
- Book of Common Prayer—our book of worship. Over 80% of the book is taken directly from scripture. What makes the book common is that it is used throughout the Episcopal Church in the United States and in some form by Anglicans worldwide. The first Book of Common Prayer was written in 1549 by the Holy Spirit through Thomas Cranmer.
- Liturgy—“the work of the people.” A word which describes our main worship service.
- Eucharist—“to give thanks.” On the night before He died, our Lord Jesus Christ gave thanks before distributing the first Eucharist at the Last Supper. He told us, “Do this in memory of me.”
- Rite—the order of procedure of a worship service. We have Rite I and Rite II.
- Kneel, Stand, Sit—the three postures for worship. We kneel to pray; stand to praise and sit for instruction.
- Four Marks of the Church—the Church is one, holy, catholic and apostolic.
- Tricycle of Authority—scripture, tradition and reason.
- Four Ministers of the Church—Bishop, Priest, Deacon, Laity—all ministries are equal.
- Creeds—The Apostles Creed begins, “I believe...” It is the creed of our Baptism and is used at Morning Prayer and for Renewal of Baptismal vows at a Baptism ceremony. The Nicene Creed begins, “We believe...” and is used at the Eucharist.

## **Episcopal, Anglican, and Catholic**

### *by Fr. Ken*

One of the main purposes of our Newcomer's Inquiry Class is to teach the new people about The Episcopal Church. Over 80% of the people who sit in the pews at Trinity have come to us from a denomination other than the Episcopal Church. We have former Methodists, Baptists, Lutherans, Congregationalists (not many, however), Presbyterians, Roman Catholics and the like. It is natural then, that initial questions center around our identity as a denomination, and continuing education about the Episcopal Church is an absolute necessity. A short history lesson is periodically in order even though it is a Reader's Digest version.

At one point prior to the 16th century, England and most of Europe were predominately Roman Catholic, but growing concerns by a group of theologians who initially called themselves, "Reformists" started to build support in Germany led by Martin Luther, a Roman Catholic priest and monk. Luther's intention was not to leave the Church, but to reform it, although this movement was later called, "Protestantism," the root word being, "protest." As a Reformist theologian Richard Hooker later wrote, "We are Catholic for every truth of God, but Protestant for every error of man." Luther formulated his ideas on paper and this led to his 95 Theses being nailed to the door of the Wittenberg Cathedral in 1517, the initial act of what has come to be known as the Sixteenth Century Reformation. Even history regards the movement as a reformation and not so much a rebellion or protest.

While many of Luther's ideas still needed further discernment, among the most interesting were: the Mass should be said in the language of the people instead of Latin, the bible should be translated in multiple languages so that common people could learn to read it, a burial should be a celebration of new life and white vestments should be used instead of black ones, and the prayers should be joyful instead of the somber prayers of death, a married clergy since most of the apostles were married, and putting an end to the use of indulgences where a person would pay a priest to pray for him/her.

While the Roman Catholic Church charged Luther with heresy and eventually excommunicated him in 1521, the Reformers embraced his ideas and made additional modifications. Some of these Reformist Theologians eventually made their way to England at the invitation of King Henry VIII and they taught at Oxford and Cambridge Universities. In England the reformation took on the name, "Anglican" which is an Old English word meaning, "England." Reformed theology along with Rome's refusal to permit his divorce from Catherine of Aragon led Henry to go so far as to name Anglicanism as the official Church of England and from there it spread worldwide.

When the founders of this country sailed from England in the 18th century, they brought with them the only style of worship they knew...Anglicanism. But Anglicanism demanded an oath of obedience to the King and Queen, which obviously the patriots of this newly founded country did not want to take. Thus began the American reform of Anglicanism, the roots of the Episcopal Church. The Episcopal Church emerged out of the American Revolution and several of the signers of the Declaration of Independence including Washington, Adams, Jefferson and Madison were spiritual men of the Episcopal Church.

So, here we are. We are Anglo-Catholic, but not Roman Catholic. What we believe about God is almost identical to the Roman Church, however, the main differences lie in the ways in which the two denominations are humanly structured. We are Anglican, but not Church of England. We are part of the world wide Anglican Communion under the spiritual direction of the Archbishop of Canterbury Justin Welby, but we are independent from the Church of England. Lastly, we are Episcopal, a word which means, "Bishop," the American version of Anglicanism. Our critics claim that our theology is too watered down, but on the contrary and as you can see, we have been reformed again and again to protect the nuggets of the faith and to get rid of the chaff.

Trinity is an Episcopal Church in the Diocese of Florida under our Bishop, John Howard, who is in an ecclesiastical relationship with the Archbishop of Canterbury and thus, the entire Anglican Communion, with Anglo-Catholic roots which trace all the way back to St. Peter and other apostles. Awesome, eh? I love it and I wouldn't want to be anywhere else!

## Bloody Mary—An Anglican Cocktail

by Fr. Ken

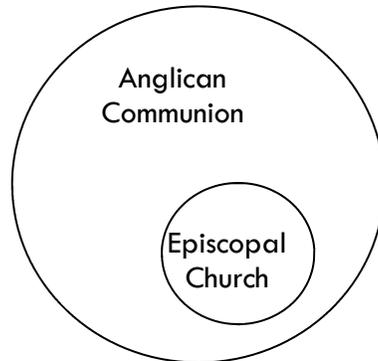
Henry's successor to the throne was 9 year old King Edward VI (1547-1553). While Edward's reign lasted only six years, he was heavily influenced by parliamentary advisors under whom England was led to its most Re-formist/Protestant period. Although Henry severed ties with Roman Catholicism, he never repudiated its theology or rituals. While Edward never altered any Church doctrine, he did make significant changes in Church policy. Edward dissolved mandatory celibacy for clergy and instituted English as the official language of the Church, replacing Latin; two of Luther's 95 reforms Edward died at the age of 15 from a severe illness.

Edward's successor to the throne was Queen Mary I (1553). From the very beginning, Mary had always thought that England should be Roman Catholic and upon her ascent to royalty, she began to take England back to its roots. Anyone who stood in her way was beheaded in the Tower of London or burned at the stake. During her reign, Mary ordered the deaths of 280 religious dissenters. She was nicknamed, "Bloody Mary." It is no wonder that the main ingredient in that cocktail is tomato juice. The celery stick symbolizes the stake at which many were burned to death. The hot spice in the drink resembles the heat of the flames.

Mary's successor to the throne was Queen Elizabeth I (1558). Elizabeth introduced the term, "Via Media" or "The Middle Way.: Elizabeth found a middle road between Roman Catholicism and Protestantism, which is where the Anglican and Episcopal Churches stand today. As theologian Richard Hooker explained, "We are Catholic for every truth of God, but Protestant for every error of man."

What we believe about God is very Catholic, but when the Church strays from the truth, it is our responsibility to protest.

The "Middle Way" is important in order to understand our theology. A typical Anglican stand is not either/or...but, both/and. We try to find room for everyone. There is a lot of theological elbow room in the Anglican Church which is one of our greatest assets, but also one of our greatest challenges.



Every Episcopalian is a member of The Anglican Communion but not all Anglicans are members of the Episcopal Church: (ex: Church of England, Anglican Church of New Zealand, etc.)

Personally speaking, as I research and write about the history of The Episcopal Church, I give great thanks to God for the incredible passion and sacrifice of our forebearers. We worship in Trinity Church today because of their witness and conviction. I love The Episcopal Church. And to the 280 faithful "protestors" who suffered the wrath of *Bloody Mary*, I raise a toast to you! (Gee...what should I drink?)

Section Three:  
“Spirituality of The Episcopal Church”

## Characteristics Of The Episcopal Church

1. We are a Biblical church.
  - Our scripture readings follow a set 3 year lectionary—by the end, 80% of scripture will be covered.
  - More scripture than most other traditions.
  - Our Book of Common Prayer is 80% scripture.
  - Scripture is primary in our Church...within scripture is the primacy of the Gospels.
  - Sufficiency of scripture...scripture contains all things necessary for salvation but not all things in scripture are necessary for salvation.
  - Human beings wrote the Word of God but the Holy Spirit caused the words to be written.
2. We are based on two ecumenical creeds.
  - The Apostles Creed—the creed of our Baptism.
  - The Nicene Creed—the creed of our worship.
  - Both creeds are Trinitarian in nature.
  - Dogma 1—the Trinity.
  - Dogma 2—the Incarnation of the Second Person of God.
3. The Episcopate.
  - Episcopal Bishops maintain apostolic succession...and can trace the office of Bishop all the way back to Peter.
  - Most of Catholic Christendom have bishops.
4. The Episcopal Church has both a high doctrine of God and a high doctrine of humanity.
5. We believe that Church and culture are in opposition to each other.
  - The world is basically good as it is created by God but has become perverted by sin
  - We have a lover's quarrel with the world..."I love my spouse but he/she needs a little work."
  - The Episcopal Church does enormous work with the Social Gospel.
  - We work strongly toward ecumenism—the sharing and unification of religious beliefs.
6. One of our great contributions to organized religions is our doctrine of the church.
  - The Church is the Body of Christ where Christ is the Head.
  - The Church is the sacrament of Christ.
  - Church is mediated means of grace.
  - Church is the gathered community...not the building.
  - It is an earthen vessel.
7. "Via Media"...middle way.
  - Not "either/or" but "both/and".
  - Holy ambiguity/holy pandemonium/holy conversations.
  - Anglican Church is the "roomiest" Church in Christianity. There is a lot of theological elbow room.
  - No one expression of faith does justice to the Person of Christ.
  - Inclusive not exclusive.
8. Roman Catholic—Church of Good Friday
  - Orthodox Catholic—Church of Easter Sunday
  - Anglican Catholic—Church of the Incarnation
9. Our worship is a balance of Word and Sacrament but we favor the Sacrament.
  - Prayer Book revision is at the heart of Anglicanism.
  - The law of prayer is the law of belief.
  - Centrality of Baptism.
  - Increased emphasis on lay participation.
  - The changing of the elements: bread into Body and wine into Blood—comes in the gathering of a worshipping community.
  - Sacraments are spiritual as well as community events.
  - There is a connection between our table and all other tables.
10. The manger and the cross are God at His best.

## Renewal Programs

***The Sacrament of Confirmation... (BCP, 413).*** The root word is, “confirm.” Confirmation confirms the Baptismal Vows made for us by parents and godparents at infant baptism. As an adult, there is a need to make a personal decision to accept Jesus Christ as your Lord and Savior. The Sacrament of Confirmation is administered by a bishop and requires proper instruction.

***Received by a Bishop... (BCP, 413).*** If you have received The Sacrament of Confirmation in the Roman Catholic or Lutheran Church, we accept your confirmation. The next step is to be Received into the Episcopal Church by a Bishop. This is an official welcome into the worldwide Anglican Communion. You will undergo the same instruction as those to receive the Sacrament of Confirmation and will be received at the same ceremony.

***Discovery...*** is an in-house retreat held every 18 months. It begins on a Friday evening and runs until Sunday early afternoon. All of the events take place on campus so there is no need to go away. Discovery will provide an excellent opportunity to grow in the faith and meet many people in the parish.

***Cursillo...*** is a Spanish word which means, “short course.” This amazing weekend highlights the fundamental principles of the Christian faith in a way which brings enlightenment and clarity to things which we have accepted blindly for years. Cursillo is sponsored by the Diocese of Florida and will give you 1000 cc's of spiritual energy.

***Youth Programs...*** are available for all ages. These include spiritual days of reflection, overnights, mission trips, and weekend experiences which are held at different points of the year. “New Beginnings” focuses on Middle School youth. “Happening Weekend” is for High School youth. “Vocare” is for young people 18-26 years old. Summer Camps are also excellent ways to grow in the faith and meet new friends.



Section Four:  
“Sacraments and Sacramentals”

## Sacraments and Sacramentals

*“The sacraments are an outward and visible sign of an inward and spiritual grace given by Christ as sure and certain means by which we receive that grace.”*

*“Grace is God’s favor towards us, unearned and undeserved; by grace God forgives our sins, enlightens our minds, stirs our hearts, and strengthens our wills.”*

*“The two great sacraments given by Christ to His Church are Holy Baptism and Holy Eucharist,”*  
(“The Catechism”; BCP, 857).

**Baptism** and **Holy Eucharist** are also called *The Sacraments of Initiation* because it is through these two sacraments that a Christian begins his/her sacramental walk with the Lord Christ.

**Holy Baptism** is the sacrament by which God adopts us as His children and makes us members of Christ’s Body, the Church, and inheritors of the Kingdom of God (BCP, 858).

**Eucharist** is a Greek word which means, “Thanksgiving.” It is the Real Presence of Jesus’ Body and Blood under the consecrated elements of bread and wine. In the Episcopal Church, all Baptized Christians are welcome to receive Holy Communion.

The remaining five instruments of grace are called, **Sacramentals** – although they are a means of grace, they are not necessary for all persons in the same way as Baptism and Holy Communion are. Directly related to Baptism is **Confirmation** – the root word is, “confirm.” A candidate confirms the Baptismal Vows made for them by parents and Godparents when a small child.

Also directly related to Baptism is **The Reconciliation of a Penitent**. At Baptism, certain promises are made which are often broken. Through this Sacrament, these broken promises are forgiven and the union between Christ and the individual is established. It is the confession of sin and administered by a priest. The Episcopal stand is that: “all may; some should; none must.”

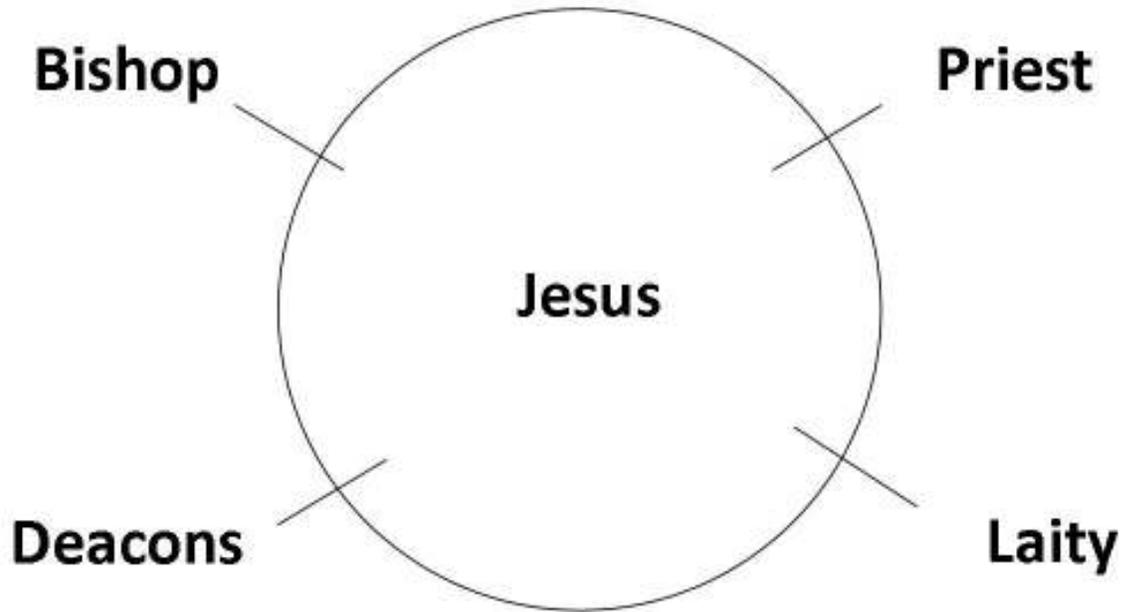
The forgiveness of sins is the first step toward total and complete healing. This sacrament offers complete forgiveness, healing and cleansing. You will be spiritually clean as you were on the day of your baptism. This sacrament is administered by a priest in complete confidentiality and is filled with God’s eternal mercy and grace. You will be restored to the perfect peace of the church. Call one of the clergy for an appointment.

The so called, “Lifestyle Sacraments” are **Holy Orders and Holy Matrimony**.

Finally, **The Unction of the Sick** with oil is the instrument of God’s grace for the healing of spirit, mind, and body.

**Section Five:  
“Episcopal Governance”**

# Four Orders Of Ministry



- Each ministry is equal, just a different calling.
- No top to bottom hierarchy.
- Bishop is a shepherd, overseer.
- Archbishop of Canterbury oversees the entire Anglican Communion. The Presiding Bishop oversees The Episcopal Church.
- Two types of Deacons:
  - Vocational...a call just to be a deacon. There is no call to priesthood.
  - Transitional...in transition to priesthood. After proper seminary training, a person must serve as a deacon for six months before being ordained a priest.

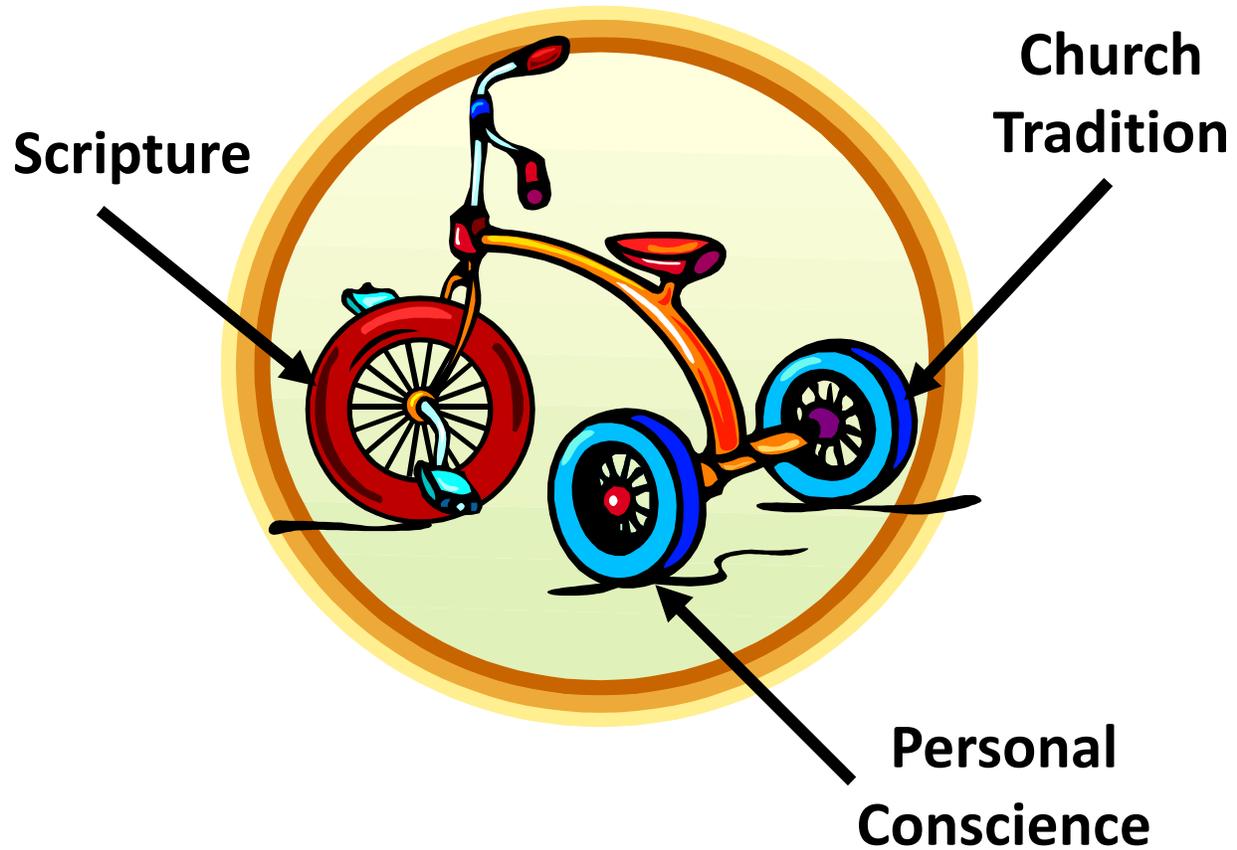
## How A Vestry Functions

12 Vestry members — three sets of four.

Serve a three year term

Liaison...not a Committee Chair

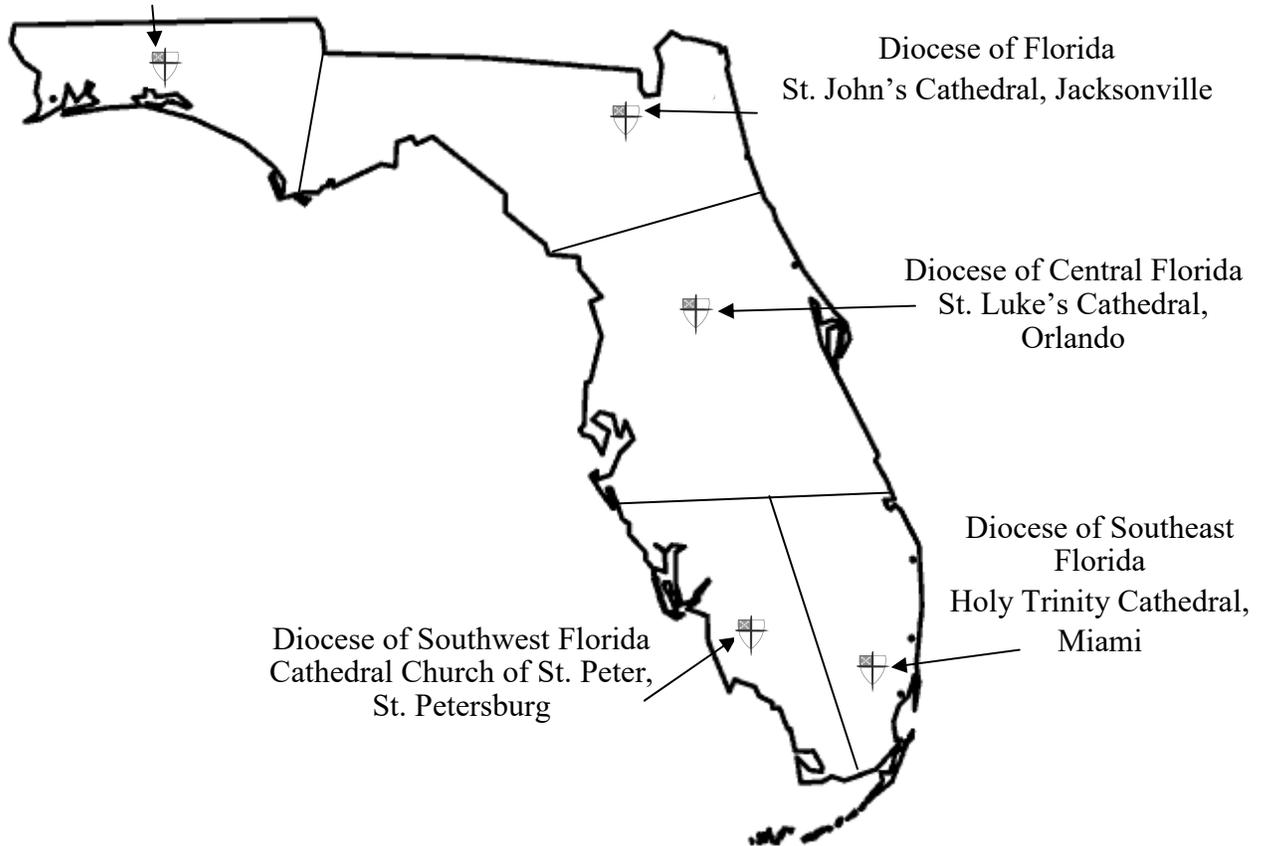
## Authority In The Episcopal Church



- One of the beauties of the Episcopal Church are “Holy Conversations.”
- In the Episcopal Church there is a lot of theological elbow room.
- The downside of Episcopal Authority is the temptation to change the wheels around.
- The Episcopal Church is called, “The Thinking Person’s Religion.”
- A “Spiritual Search” is very Episcopal.

# The Dioceses and Cathedrals of Florida

Diocese of Central Gulf Coast  
Christ Church Cathedral, Mobile, AL



**Bishop...**"shepherd, overseer" The word, "Episcopal" means bishop. Our Church is Episcopal because we are overseen by Bishops. Each diocese has a Bishop.

**Diocese...**a number of parishes in a geographical location overseen by a Bishop.

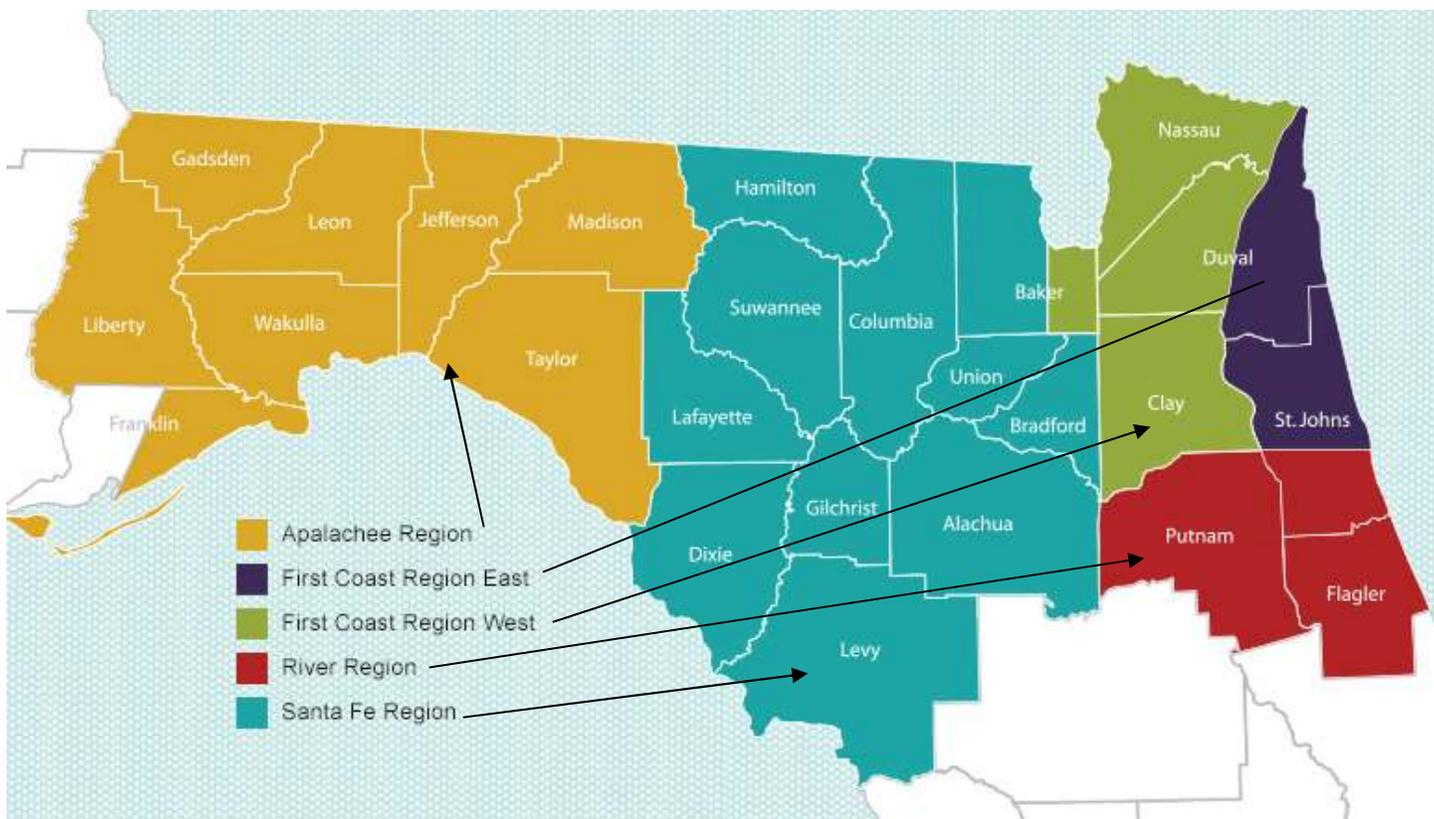
**Cathedral...**the home parish of a bishop in a diocese.

**The Diocese of Florida...**our home diocese. The diocese of Florida was the first Episcopal Diocese in the State of Florida and retained its name as additional dioceses developed. Our Bishop is The Right Reverend John Howard, the Eighth Bishop. Our St. John's Cathedral is located in Jacksonville.

**Region...**The Diocese of Florida is divided into 5 regions to accommodate better communication with the Bishop. Each region has a **Regional Canon** who is the liaison between the parishes in the region and the Bishop. Trinity Church is in the River Region.

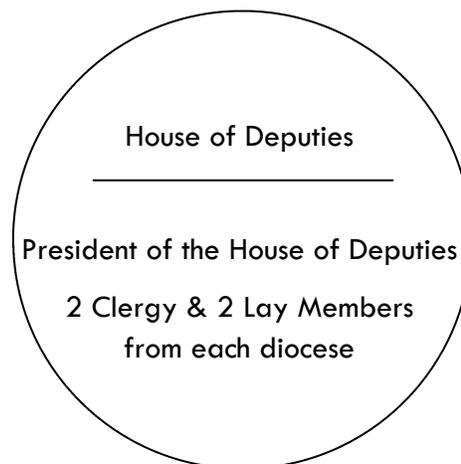
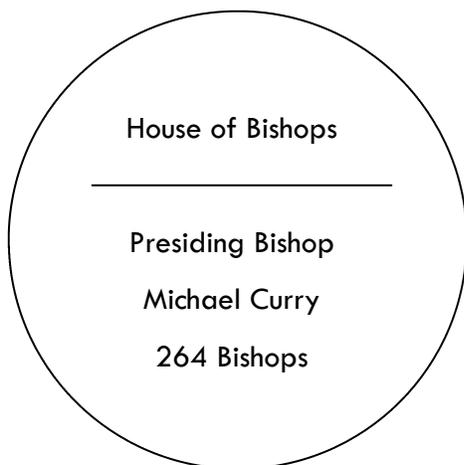
**Diocesan Convention...**Every year each diocese has a convention to discuss the business of the diocese.

## Regions Within the Episcopal Diocese of Florida



There are 62 churches and one cathedral in the Diocese of Florida. It is bounded on the west by the Apalachicola River, on the north by the Georgia state line, on the east by the Atlantic Ocean and on the south by the northern boundaries of Volusia, Marion, and Citrus counties. The diocese includes five regions: Apalachee Region, First Coast Region East, First Coast Region West, River Region and Santa Fe Region and includes the eastern half of Franklin County, and all of the following counties: Liberty, Gadsden, Leon, Wakulla, Jefferson, Madison, Taylor, Hamilton, Suwannee, Dixie, Lafayette, Levy, Gilchrist, Columbia, Baker, Union, Bradford, Alachua, Nassau, Duval, St. Johns, Clay, Putnam and Flagler.

# The Episcopal Church Has 99 Dioceses



- The Episcopal Church has a General Convention every three years.
- The Presiding Bishop serves a nine-year term.

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1. Have you been active in a previous church:

2. Which spiritual gifts do you have:

3. Would you like to become involved in one of our ministries? If so, which one(s):

**Section Six:  
“A Proper Response of Stewardship”**

## Gifts of the Holy Spirit

*“Now there are a variety of gifts, but the same Spirit; and there are a variety of services, but the same Lord; and there are varieties of activities, but it is the same God who activates all of them in everyone. Now to each one the manifestation of the Spirit is given for the common good.”*

1 Corinthians 12: 4-7

This is our turn in Salvation History. It is our turn. Each era of this history has played its part as God’s Almighty Plan for our redemption and eventual reunion with Him. The Kingdom has been revealed and has been dependent upon the response of certain individuals and people of their day. Abraham did his part, and so did Moses. Without them, the Promised Land of Canaan would not have been realized through the original covenant, the Passover, the desert journey and the expulsion of pagan cultures. The construction of the City of Jerusalem, the reigns of Jesse, David and Solomon, and building the temple, wars, exiles and remnants, and the age of the great prophets all had their turn and played their part. The birth of the Messiah, the ministry of John the Baptist; the blessed passion and precious death of Jesus Christ, His mighty resurrection and glorious ascension, Peter and Paul and the early church, all contributed heavily to the further fulfillment of God’s Plan. Popes, bishops, martyrs, saints, along with schisms, denominations, and other events as well as other persons have served, sacrificed, guided and directed different eras of Church History have all helped to reveal in great and small ways God’s Plan for the salvation of our souls. Now this is our turn. The baton has been passed to us in our time and in our era, and it is now our responsibility; and it is an awesome responsibility as we assume our role in the salvation of the world, the history of The Episcopal Church, and the future of Trinity Parish.

While we go about our day often oblivious to this responsibility, the Lord God longs for us to bear witness to this history and to work with Him to move all of creation closer to the Kingdom. One key is to understand that Salvation History is a living history. It has not reached a dead end nor has it reached a plateau, but continues to be written through individuals and people of the present day. The Bible is the living, breathing Word of God and it is forever relevant. Another key is to understand that the Lord God has distributed spiritual gifts to each of His people for the building up of the Kingdom on earth; as Paul puts it, “...for the common good.” This responsibility falls on each one of us, and the spirituality of the present time remains dependent upon our willingness to use our God-given, Spirit-filled gifts to advance the Kingdom.

Modern day people such as Billy Graham, Martin Luther King, Jr. and Pope John XXIII answered the call and they are examples of present day prophets whose influences still affect present spirituality. But minor prophets also proclaim God’s word mostly on the local scene; a dynamic pastor, a Sunday School Teacher, or a committed Vestry Member can all service as prophets in their own parish. These are all examples of people using their God-given gifts for the building up of the Kingdom. It is the same Spirit which is available to you. They had one hundred percent of the Holy Spirit available to them and you have one hundred percent of the Holy Spirit available to you. The only difference is the depth and intensity of their response. In your own way and with the help of the Holy Spirit, you are capable of greatly influencing the people of the present day and beyond.

## Stewardship in The Episcopal Church

### 3 T’s: Time, Talent, Treasure

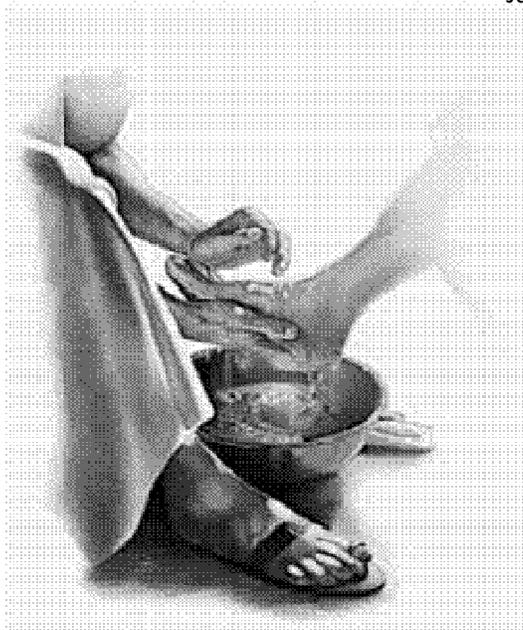
- The Biblical standard is the tithe: 10%.
- There is only one ministry: the Ministry of Jesus Christ.
- Make a commitment to the Ministry of Jesus Christ as it is revealed to Trinity Parish.

## Trinity's Ministries

### Trinity Parish

#### MINISTRY DIRECTORY

January 2020



*From the Clergy ~*

*Welcome to Trinity Parish! This information leaflet is for everyone wishing to know more about the activities of the church and who may want to be involved in the ministries of Trinity.*

*We are pleased to have you with us.*

### To Love and Serve God Faithfully

**Acolytes** – Ages 10 & over assisting at the altar with the cross, torches and the liturgy.

**Jouana Murphy 904-824-2876**

**Altar Guild** – Preparation and care of the altar. Workers are invited by the Rector.

**Gina Wilson 904-471-6947**

**Breakfast Sunday** – Teams who prepare and serve a cooked breakfast the 1<sup>st</sup> Sunday.

**Terry & Renee Greene 904-797-6228**

**Children's Church** – Teams lead the CC service on rotating basis at 9:00 Sunday service.

**Amanda Boulter 904-824-2876**

**Choirs** – **Cliff Parrish 904-824-2876:**

Chancel – 11:15 services on Sundays.

Rehearsals Weds., 7 pm.

Parish – 9:00 family service

Rehearsals 1st & 3rd Thurs., 7 pm.

**Church Mice** – Restock information holders on pews; post hymns on the board in front of church.

**Sandy Goode 904-794-7873**

**Daughters of the King** – An Order committed to prayer, service, & evangelism. Meets 2<sup>nd</sup> Tues., 3:45 pm.

**Angela Bean 904-471-1920**

**Docents** – Trained guides for church tours.

**Evelyn Fisher 904-679-3180**

**Eucharistic Ministers** – Bear the chalice at the Eucharist, lead prayers, read lessons. Licensed by the Bishop.

7:30 **John Richardson 904-471-6832**

9:00 **Ray Johnson 904-471-3882**

11:15 **Martha Abstein 904-490-1639**

**Eucharistic Visitors** – Trained men & women who take Communion to the sick and infirmed. Licensed by the Bishop.

**Pat Falaney 904-825-0866**

**Front Office Volunteers** – Assist with phone, visitors, office tasks M-F, 9-12.

**Bunny Harrison 904-797-7422**

**Garden Committee** – A group who enjoy the outdoors & maintain and beautify the church grounds.

**Diane Daly 904-826-3227**

**Hand Bells** – Group who play hand bells for special music offerings. **Cliff Parrish 904-824-2876**

**Holy Helpers** – Parishioners who help prepare items for worship services & help to prepare church mailings.

**Susan Lieberman 904-824-2876**

**Hospital Visitation Ministry** – Trained men & women who visit parishioners in the hospital.

**Jim Levay 904-797-2910**

**Nursery** – Christian care during 9:00 and 11:15 am Sunday services for our youngest members up to age 5.

**Tara Strickland 904-819-8198**

**Ushers** – Welcome & assist congregation at worship services, receive the offering, and take it with the elements to be offered at the altar.

7:30 **Jim Andersen 904-471-8969**

9:00 **Alex Wilson 904-471-6947**

11:15 **Tom & Lynne Cason 904-810-9726**

## To Love and Serve God Faithfully

**Bible Studies** – Co-ed and women's Wednesdays following healing service. **Clergy 904-824-2876; Connie Becker 904-377-7375; Sandy Goode 904-794-7873**

**Cursillo** – Diocesan program of renewal and instruction for adults. Begins with a renewal weekend.

**Laurie Keller 904-217-4909; Faith Jones 904-377-5952**

**Discovery** – Renewal weekend at Trinity.

**Bruce & Mary Lou Belmont 904-436-5559**

**Empty Nesters - Fr. Matt Marion 904-824-2876**

**Happening** – Renewal weekend; geared for high school students grades 10-12.

**Jouana Murphy, Fr. Ken 904-824-2876**

**Hunt for Integrity** – A Christian approach to becoming the man Christ wants us to be, based upon how the Bible explains manhood.

**Keith Aclin 904-826-7387**

**New Beginnings** – Introductory program of renewal for youth grades 7-9. Emphasis on relationship with Christ, family, friends, church.

**Jouana Murphy 904-824-2876**

**Singles Ministry** – Single people meeting to share experiences, plan social events, and discuss the perspectives of a single's lifestyle. **Open**

**Sunday School** – Ages pre-K – 12th Grade.

**Amanda Boulier 904-824-2876**

**Vacation Bible School** – 1 week Christian formation program for pre-K – 5<sup>th</sup> grade.

**Amanda Boulier 904-824-2876**

**Youth Group** – Activities and studies supporting and empowering youth to be witnesses in the body of Christ and through-out the world. **Jouana Murphy 904-824-2876**

**Young Adults - Fr. Matt Marino 904-824-2876**

## To Make Him Known to Others through the Power of the Holy Spirit

**Blessing Bags** – Baggies of non-perishable healthy snacks, socks, hygiene articles.

**Cathy and Ken Weaver 614-561-6384**

**Boxtops & Labels for Education** – Home collection of box-tops/labels by parishioners for deposit in lil' yellow school bus in lobby for Osceola Elementary.

**Carol Torres 904-217-7002**

**Brotherhood of St. Andrew** – Spreading Christ's kingdom among men and boys through study, prayer, service, & fellowship. Breakfast: 1<sup>st</sup> Thurs. 7:30 am, Hindry Hall.

**Louie Boulier 904-377-0101**

**College Ministry** – Supports and develops relations with local college students.

**Open**

**Dining with Dignity** – 4<sup>th</sup> Sunday ea. mo. a team prepares and serves dinner for the homeless in a downtown area.

**Sue Hopper 904-347-1493**

**Ecumenical Food Pantry** – Teams distributing food at local food pantry. Weekly rotation.

**Peggy Kelly 973-769-7703**

**Foyer Groups** – Informal groups of 6 - 8 meet monthly in homes for fellowship and food.

**Walter & Gail Bost 904-270-5502**

**Greeters/Newcomers** – Welcome & assist visitors & new members.

**Fr. Ken 904-824-2876**

**Habitat for Humanity** – Help one day ea. month, a Friday or a Saturday. **Alex Quintard 904-687-5987**

**Hastings Academy Outreach** – Incarcerated boys receive weekly individual tutoring and mentoring in math & reading. Weekday mornings. No training needed.

**Open**

**Kairos** – Christian faith based prison ministry which addresses the spiritual needs of incarcerated men, women, youth, & their families.

**Open**

**Prayer Ministry** – Trained prayer teams minister during the Eucharist at Sunday worship 9am and 11:15; are also available during the week for anyone in need of prayer ministry. Confidentiality is honored. Meets 1<sup>st</sup> & 3<sup>rd</sup> Thurs @ 5:15 pm.

**Fr. Ken 904-824-2876; Sandy Goode 904-794-7873**

**St. Catherine's Guild (ECW)** – Program of worship, study, fellowship, service. Outreach through Thrift Shop. Meets 2nd Mon., 10:30 am; Thrift Shop re-stocking Tuesday mornings.

**Sally Nisler 575-520-9395**

**St. Francis House Homeless Shelter** – Outreach Committee donates funds monthly. Teams provide evening prayer 3x and dinner once a month.

**Maggie Miller 904-547-2064; Susan Nowell 904-797-3711**

**Share the Feast** – Providing bags of ingredients for holiday meals to the needy in the community.

**Brenda Anderson 904-382-5549**