

*The*

# WINDOW

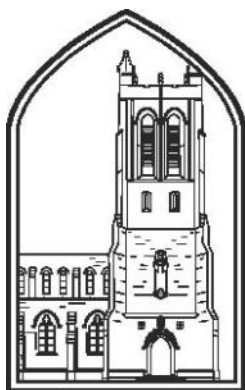
*of Trinity Midtown*

Christ the King, 2018 VOL XXIII, No. 1



THE SPLENDOR OF THE KING

CLOTHED IN MAJESTY



The *Window* of Trinity Church, is the official quarterly magazine of Trinity Episcopal Church, 1015 Holman, Houston, TX 77004.

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Back: Remembrance

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The

# WINDOW

of Trinity Midtown

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## FROM YOUR RECTOR

*The Rev. Hannah E. Atkins*

Dear Trinity parishioners, friends and family,  
On our Annual Giving Kick-off Sunday I spoke about generosity that transforms. The following text is

taken in part from that sermon. The Rev. Paul Fromberg wrote a book called *The Art of Transformation* in which he says that churches need three things: beauty, social engagement, and friendship for transformation to take place. At Trinity, Midtown, we have all three: beauty, social engagement, and friendship. We have our beautiful, engaged, relational mission that positively impacts our parishioners, neighbors, families and friends in on-going waves. We feed the hungry (Matthew 25), nourishing our community with food and prayer. We generate hope (Romans 5) by being an inclusive, courageous and kind community. We love one another (John 13) calling forth gifts and resources for supporting and

showing up for each other, stranger and friend. We hold things in common (Acts 4:32), strengthening our spirituality of friendship and transforming generosity. We build (Ecclesiastes: 3) both structures and community by being good stewards of something we hold as valuable- Trinity! We envision being servants of all (Mark 10), unafraid of going to the margins where the most need is found.

I give to Trinity, not because I have so much to spare, not because I feel obligated. I give to Trinity because I value the positive impact we have on people's lives, the healing that goes on here when we live into our mission. I value the faith found and nurtured here, the history, the art, the outreach, the beauty, the friendships. I value the struggles. I value the light we shine here, brightening the places of shadow in the lives of both strangers and members. I love this community.

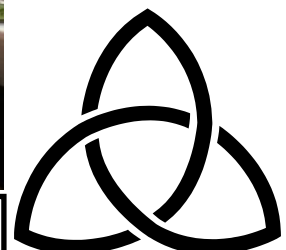
We are here because we have known, in some way, great or small, some humble and some fantastic ways, we have known Christ's mercy in our lives. Christ's generosity of mercy among many other miracles, transformed a

blind beggar into a visionary, clear-eyed enough to throw off his cloak and follow Jesus on the way of truth and life. May we continue to both receive and make known the healing grace of that abundant mercy.

Faithfully,  
Hannah E. Atkins,  
Rector  
Trinity Midtown



Trinity Parish at the kickoff to our annual Stewardship campaign.



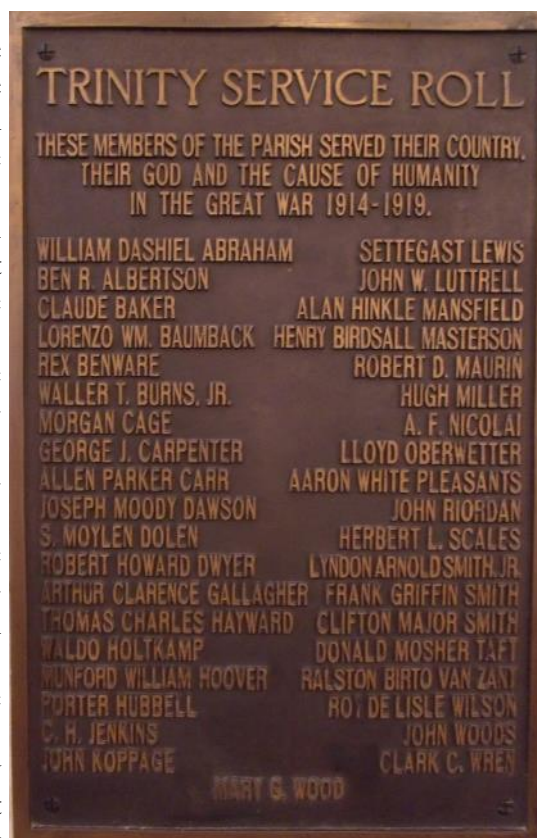
# MARY GILLAM WOOD: ONLY WOMAN ON TRINITY'S GREAT WAR PLAQUE

*by Gayle Davies-Cooley*

This season we observe Veterans' Day and, more significantly, the centennial of the armistice ending the Great War (now known as World War I, or WWI) on November 11, 1918. So it is appropriate now to write about Trinity Church's Great War plaque (at the rear of the historic sanctuary).

Although the Armistice of Compiegne was signed in 1918 (on the eleventh hour of the eleventh day of the eleventh month) to end hostilities that began in 1914, the plaque is dated 1914-1919. This is because the Treaty of Versailles, setting out the terms of peace, was not signed until June of 1919. It is not known when the plaque was installed, but it may have been soon after the treaty was formalized, when the church was brand new (maybe for the first anniversary of the armistice, in 1919?). Construction of the church had only been completed in June of 1919, about the same time as the treaty.

Fortuitously, Trinity's Great War plaque became the focus of tour groups earlier this year, providing a perfect opportunity to reflect on a Trinity veteran of that war. The plaque contains the name of only one woman—and thirty-eight men—all of whom were members of Trinity parish. Although I have



known this circumstance for years, and have wondered about Mary G. Wood (1876-1948), I have never had the opportunity to learn about the woman behind the name.

That began to change in February when the Lady Washington Chapter of the Daughters of the American Revolution (DAR) held a meeting at Trinity. I gave a tour of the historic sanctuary to the group. They placed a wreath next to the plaque in commemoration of the Great War and took a group photo with wreath and plaque. Afterward, member Anthony Startz, who chaired the event,

posted the photo online. That got the attention of Deborah Gammon, the DAR's state chair for WWI commemorations and a member of the DAR's Sam Houston Chapter.

Curious about Mary Wood, Deborah began to research her right away. Deborah accomplished most of the research on Mary and her family, with the help of records in Trinity's archives. Surprisingly, she connected with a Mary Wood cousin, Ruth Foreman, who furnished two circa 1920 photographs of Mary with other family members. Deborah used the information she found to write an article for her DAR chapter. For this article, I have used Deborah's information, and also



From L to R: sister Martha A. Wood, cousin Coleman Wood, and Mary Gillam Wood.  
(Courtesy Ruth Foreman)

ish, Louisiana. Although they were from different states, Gillam and Honor's birthplaces were actually nearby with only the Mississippi River separating their home county and parish.

Mary's paternal grandparents, James Gillam Wood, Jr., (1799-1864) and Laura Fitzpatrick Wood (1826-1864), lived at

researched online for an additional understanding of the Civil War and WWI, for further family information on Find-A-Grave website, and for addresses in the Houston City Directory.

It is surprising how much Deborah learned about Mary, who served as a United States Naval Reserve Forces nurse at the Naval Hospital in Pensacola, Florida, during WWI. Mary's military card reveals that she enrolled in the Naval Reserve in June of 1917, two months after Congress declared war against the German Empire. She was 40 years old, much older than the average service member. Although she resided in Houston, Mary spent most of 1918 in Pensacola, from January 15 to November 11, the day the armistice was signed to end the war.

The eldest child in her family of origin, Mary was born in September of 1876 at Highland, Louisiana, across the Mississippi River and a few miles north of Natchez, Mississippi. She was baptized as an infant at the Episcopal church in Natchez. Her parents were Gillam Wood (1847-1883) of Jefferson County, Mississippi, and Honor Elizabeth Goodrich Wood (1852-1920) of Tensas Par-

Mount Hope Plantation, Jefferson County, near his father's plantation, Auburn Hall. James, Jr., was a county judge in Jefferson County. The plantation is possibly where Mary's father Gillam was born in 1847. Mary's maternal grandparents, John Fox Goodrich (1803-1887) and Mary Winter Goodrich (1828-1891), lived at Elder Shade Plantation, Tensas Parish, where her mother Honor was born in 1852. In 1860, on the eve of the Civil War, Honor's family owned \$79,200 in real estate and \$27,000 in personal property, a sign of significant wealth for the time. So they were people of means.

In the midst of the Civil War, in February of 1864, Gillam enlisted at Dalton, Georgia, in Captain Putnam Darden's Company, Mississippi Light Artillery, of the Confederate States of America. Also known as the Jefferson Artillery, the company had been organized in May of 1861 at Fayette, Jefferson County, Mississippi. By the time Gillam joined at the age of 16, the company was in north Georgia. Before the war's end, he was briefly a prisoner of war, for fifteen days.

Gillam and Honor lived on her family's plantation after their marriage in 1875. In



time, there were five children. Mary's siblings were Martha Alice (1877-1947), Angell Honor (1879-1963), Laura Morten (1880-1971), and Charles Miller (1882-1957). In 1883, Gillam Wood died; by 1900, Honor and her children were living with her brother, John Goodrich.

By 1910, Mary and sister Martha were living in Houston Heights (then a separately incorporated city), boarding with the Frank and Alice Hubble family at 202 West 16<sup>th</sup> Street. By 1912 they were joined in the Heights by their mother Honor, sister Angell, and cousin Coleman Wood. By 1918 brother Charles had also moved to the Houston area, and boarded with his family. Of Mary's siblings, it appears that only sister Laura did not move to Houston; she stayed in Louisiana. About 1922, two years after their mother's death, the Wood siblings moved to 1409 Clay Avenue, which was the Wood family home until Angell's death in 1963. At some point, Honor's sister, Mary Alice Goodrich Gibson, widowed in 1920, also moved to Houston, living in the Clay Avenue house until her death in 1946. Brother Charles, a government inspector, had married and lived nearby, at 1412 Polk Avenue, near today's Toyota Center.

Mary was confirmed at Trinity Church in April of 1911, when the church's third rector, the Rev. Robert E. Lee Craig, presented a large class to the Right Rev. George Kinsolving, the second Bishop of Texas. Mary remained a member of the parish until her death in 1948. In April of 1925, she became a godmother when her nephew was

baptized by Trinity's sixth rector, the Rev. Claude W. Sprouse. Charles Eugene Wood was born in November of 1924 to brother Charles and his wife Irma Owen Wood.

Whereas Mary and Charles remained Episcopalians, Martha became a Presbyterian and Angell a Methodist. Cousin Coleman was apparently not a member of Trinity Church either; he was not listed on the Great War plaque although he served in the armed forces in France. There was, however, another Wood family member of Trinity. Mary's aunt, her father's sister, Mary Eliza Wood Nicolls (1837-1917) must have moved to Houston after she was widowed in 1908. When she died in 1917, Trinity's fourth rector, the Rev. Clinton Quin, later third Bishop of Texas, officiated at her funeral service. Mary Nicolls was buried at Christ Episcopal Church Cemetery of Church Hill, Jefferson County, Mississippi.

Mary was a "trained nurse" at Texas Christian Sanitarium and Martha was a



Front row: sister Martha Alice Wood, seated at left; back row: Mary Gillam Wood, standing at left, and brother Charles Miller Wood next to Mary. Others are unidentified. (Courtesy Ruth Foreman)

*Handwritten:* Mary C.

Name WOOD-MARY GILLAM		Service Number 415-07-54	
Enrolled at HOUSTON TEXAS		Date 6-8-17	
Age at Entrance 42 YRS.	Rate NURSE	U.S.N.R.F.	
Home Address 1408- POLK AVE.	Town HOUSTON	State TEXAS	
County HARRIS	Served at	From	To
	NAVAL HOSPITAL PEN- SACOLA FLA.	1-15-18	11-11-18
			NURSE
			No. Days 521
Remarks:			
DISENROLLED - 3-6-19 NAVAL HOSPITAL PENSACOLA FLA. NURSE			
Date Discharge	Place Discharge	Rating at Discharge	

pathologist at Houston Chemical Laboratory in the Scanlan Building, according to the 1910-11 Houston City Directory. In 1906, Mary earned her Certificate of Proficiency in Nursing from the University of Texas, graduating with honors. She then became assistant to a surgeon in the Kress Building in Houston.

As to the Wood family's leisure time, a *Houston Post* article in July of 1915 noted that Mary hosted a "porch party" to celebrate the Fourth of July. The article observed that American flags and sunflowers decorated the scene and the game of "high five" was played. Guests included siblings Martha, Angell and Charles and cousin Coleman.

Two years later, after Congress declared war on Germany, the United States formally entered the Great War in April of 1917. According to a May *Houston Post* article, Mary and others taught thirteen first aid classes at the Harris County Medical Society building. This was among several endeavors that the Red Cross and other organizations held to prepare the country for entering the war. In June of 1917, Mary enrolled in the U. S. Navy Nurse Corps. An August *Houston Post* article detailed the qualifications for signing up through the Red Cross as a nurse. The requirements included graduation from nursing school, at least two years of general experience and hospital work, taking care of both men and women, and being a registered nurse between 25 and 40 years of age. On this last requirement, Mary just made the cut at 40 years old. It was not until January of 1918 that she actually left for her assignment at the

Naval Hospital in Pensacola, Florida. Although she apparently left Pensacola in November of 1918, Mary was not separated from the military until March of 1919.

At her request, the National Personnel Records Center in St. Louis, Missouri, sent Deborah copies of documents from Mary's military file. She learned that Mary had applied for adjusted compensation under the World War Adjusted Compensation Act of 1924. This act had been passed by Congress after much lobbying by veterans groups over soldiers' loss of wages upon entering military service. Their replacements at their previous jobs made much higher wages than the soldiers did. Mary's August of 1924 application was successful; she received \$359 in March of 1925. She also received a Victory Medal, a service award given to all members of the military for their service in the war.

After the war, Mary returned to Houston where she continued her practice as a nurse. At one point, she worked with her physician sister Martha. But as early as 1921, and into the 1930s, Mary worked in Dr. John T. Moore's office in the Medical Arts Building.

Remarkably, after living so many years in Houston, when they died, all of the Wood siblings were buried at Elder Shade Plantation Cemetery in Tensas Parish, Louisiana, the family home and burial place of their parents. Martha was the first of the Wood siblings to pass away, in March of 1947. Mary was next in May of 1948. Mary's service was officiated by Trinity's assistant rector, Rev. Robert L. Johnson. The two older sisters were eventually joined by Charles, Angell and Laura (and Laura's husband), as well as Aunt Mary Alice, who all had their final resting places at the family plot.

So with merely a name on a plaque, the life of a parishioner of the past and her family is recalled. Next time you are in the church, take time to see this modest-looking plaque recognizing Trinity parishioners' roles in the Great War.



# Remembering the end of World War One

by the Rev. Paul Hardingham

This year Remembrance Sunday (November 11) marks the centenary of the end of World War One. Of the 65 million men who were mobilized, 8.5 million were killed and a further 21 million wounded. Wilfred Owen wrote of those *'who die as cattle.'*

How should we celebrate this anniversary? In remembering the Armistice, our response should be to desire Micah's vision of universal peace in our world: *'They will beat their swords into ploughshares and their spears into pruning hooks. Nation will not take up sword against nation, nor will they train for war anymore.'* (Micah 4:3).

However, why keep asking God for peace, when we continue to see such violence and unrest in our world? The Bible makes it clear that peace is not just the absence of war or being untroubled. It means being in a right relationship with God through Jesus Christ, with other people and with wider society. Of course, Micah's words are looking to end of time when God will make all things new in His universal kingdom. However, these promises also can speak to us now. The ministry of Jesus demonstrated the kingdom or reign of God breaking into the everyday, as He healed the sick and brought reconciliation and hope. When we pray for peace, we're rejecting the 'old order of things', of violence and war and asking God to make His kingdom real today. We're citizens of the new kingdom, reshaping the old.

British poet and soldier Wilfred Owen was killed 100 years ago this month, on 4<sup>th</sup> Nov



1918. He died leading his troops across a canal in Northern France exactly a week before the war ended. He was 25.

Owen, who was noted for his shockingly realistic poetry about the horrors of trench warfare, was born in 1893 in Shropshire. On leaving school he became a teaching assistant, and in 1913 went to France for two years to work as a language tutor.

But in 1915 he returned to England to join the army. After harrowing experiences in the trenches he suffered from shell shock and went for treatment at Craiglockhart War Hospital, near Edinburgh, where he met fellow poet Siegfried Sassoon.

Owen went back to France despite Sassoon's pleas, and was awarded the Military Cross for bravery after capturing a machine-gun post almost single-handed.

Brought up according to his mother's strong beliefs, Owen had thought of becoming a priest. For a while he was lay assistant to the vicar of the Oxfordshire parish of Dunsden.

His only volume of poems, edited by Sassoon and published in 1920, contains some of the most poignant English war poetry, including *Dulce et Decorum Est* and *Anthem for Doomed Youth*.

The end of the centenary of World War 1 is a time to consider peace. Although the war did not bring a lasting peace to the world, for the Christian there's a deeper lesson: peace begins with the healing of hearts, the restoring of relationships and with a deep, costly commitment to justice.



# The Way I See It - the future in safe hands?

*by the Rev. Canon David Winter*



The Advent calendars, complete with chocolate, are already in the shops. The season actually begins at the end of this month, four weeks when Christians are meant to think seriously about the future. It's always been a human dilemma.

We know a lot about the past – ours and the history of our race. We know quite a lot about the present. But the fact is we know nothing about what might or will happen to us even five minutes ahead. In a few seconds our life can be turned upside down. We are introduced to a stranger who eventually becomes our life partner. The doctor tells us we are pregnant – or seriously ill. We get the sack or are offered a wonderful new job. Anything from a road traffic accident to a financial windfall to a leak in the kitchen ceiling can change everything in an instant.

So, it's not surprising that we are puzzled by the future. The past can be cherished

– memories are precious. The present is to be lived to the best of our ability. But what can we do about the future? Our best laid plans are provisional, at best. No wonder soothsayers, fortune tellers and the rest have always done well.

For people who believe in God there is, however, a bit of help in his Name. In Hebrew it is 'Yahweh' (often wrongly transcribed as 'Jehovah'). It means, more or less, I AM. God simply *exists*, a kind of permanent present tense. So, while we see past, present and future, He is just the Existing One. Yes, I know that sounds baffling, but it makes sense that the Creator of everything can't be part of the time, space and matter that He created.

When I was a teenager we sang a gospel song that had a line I've never forgotten: 'We don't know what the future holds, but we know who holds the future'. It's a simple idea, but quite a profound thought for Advent!



...and if you scan it, you can download my Christmas sermon!

# Weak yet strong

by the Rev. Tony Horsfall

*Editor: The Rev Tony Horsfall, a former missionary in East Malaysia and now retreat leader based in West Yorkshire, considers our need to lean on God.*

*Therefore, I will boast all the more gladly about my weaknesses, so that Christ's power may rest on me. That is why, for Christ's sake, I delight in weaknesses, in insults, in hardships, in persecutions, in difficulties. For when I am weak, then I am strong. 2 Corinthians 12:9-10*

Natural thinking values strength and despises weakness. Normally we do everything we can to build up our strength and to hide our weakness. We want to be physically strong, to be strong-minded and strong-willed, strong enough to take care of ourselves and to stand on our own two feet. Often we pray with this in mind, 'Lord make me strong...'

It may surprise you to know that God does not want to make you stronger, so that you can manage without Him, but to help you realise just how weak you are, in order that you will depend on Him. You see we were not created for self-sufficiency, but for God-dependency. This is the true, spiritual way to live. Much of God's working in our lives is to bring us to a realization of the truth that Jesus spoke of in John 15:5 - that 'apart from me you can do nothing.'

God has many ways of bringing us to the place of dependency upon Himself, and some of His tools are mentioned here – weakness, insults, hardships, persecutions, and difficulties, to name but a few. Do you see them at work in your own life? If so, don't always expect God to remove them from you. Instead, come to Him in your weakness and ask that His overshadowing power – the power of Christ – might rest on you day by day. He may not take you *out of* your circumstances, but He will bring you *through* them.

Here is one of the great lessons of the Christian life, a paradox that turns everything upside down: it is when we are weak that we are strong!

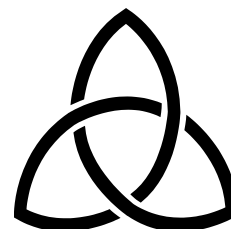
## Where is your life journey taking you?

Can you imagine boarding a plane for your dream holiday and the pilot's voice says: 'Welcome on board. After take-off, we'll be serving you a meal and we'll do all we can to make your flight enjoyable. However, I need to tell you – we have no final destination. So we are just going to keep flying until we run out of fuel and drop into the ocean.'

No matter how wonderful the journey is, what's the point, if there's no destination? And yet many people live their lives like this. They concentrate only on having the best 'journey' that they can, on travelling first class all the way. But they never stop to consider where the journey is taking them – what their inevitable end will be.

Death is the end of our journey here on earth, but it need not be the end of YOUR journey. God does not want you to end your life in death. He wants it to be the threshold of an eternity of peace and love in his presence. Jesus is the way to this truth and life, and he holds out that 'ticket' to you. A journey with a destination in mind is better than a journey that will simply...end... one day.

St Paul knew where he was going. In fact, he couldn't wait to 'depart and be with Christ, which is better by far....' (Philippians 1:23)



# Preparing for Diocesan Bishop's Visit to Trinity on November 25, Christ the King Sunday

The Ninth Bishop of Texas will visit Trinity this year on Christ the King Sunday, November 25, 2018. This will be an opportunity for us to celebrate baptisms, confirmations, receptions and re-affirmations with our diocesan bishop, the chief pastor of the diocese. The following pages contain explanations of the office and role of the bishop, suitable for all ages, to help us prepare for this very important occasion!

## SO WHAT EXACTLY DOES A BISHOP DO?

A bishop is the chief priest (also known as the shepherd) of our diocese. Bishops are charged with serving as a pastor to our clergy and the shepherd that protects our faith and the word of God through our church. Bishops visit each church to baptize and confirm members.

## WHO IS THE NINTH BISHOP OF TEXAS?

### Bishop Andy Doyle

The ministry of a bishop is to represent Christ and his Church, particularly as apostle, chief priest and pastor of a Diocese; to guard the faith, unity and discipline of the whole church; to proclaim the word of God, to act in Christ's name for the reconciliation of the world and for the building up of the Church; and to ordain others to continue Christ's ministry. (**Book of Common Prayer**, page 855)



Bishop C. Andrew Doyle is the ninth bishop of the Diocese of Texas. He and his wife JoAnne have two daughters, Caisa and Zoe. They live



in Houston and Bishop Doyle has his office at the Diocesan Center.

Before he was elected to become the diocesan bishop, served as a camp counselor at Camp Allen, as a priest at St. Francis, College Station and as Canon to the Ordinary.

Bishop Doyle travels around the Diocese to baptize and confirm people and he also teaches about Jesus. When Bishop Doyle visits

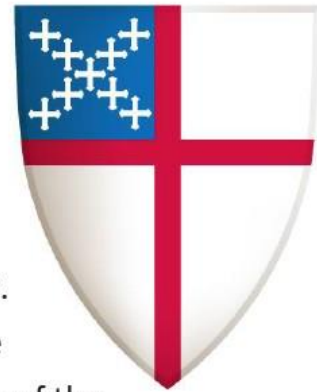
a church, he also meets with the church leaders. He presides at diocesan meetings, writes books and takes part in the House of Bishops of the Church's General Convention.

Bishop Doyle has other bishops who help him visit all the churches in the Diocese. Bishop Dena Harrison lives in Austin, Bishop Jeff Fisher lives in Tyler. They are Suffragan bishops and were elected to help Bishop Doyle. Bishop Hector Monterroso also helps Bishop Doyle visit churches. He is from Central America.

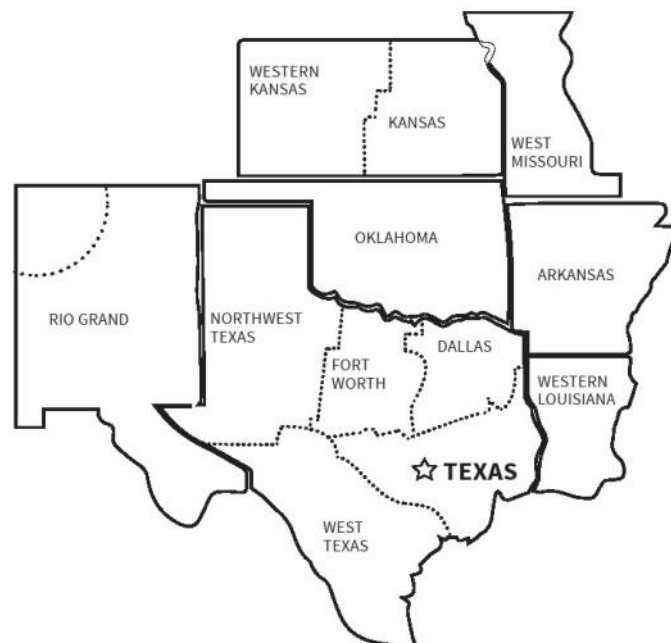
**What questions would you like to ask Bishop Doyle?**

## THE EPISCOPAL SHIELD

The founding fathers of the Episcopal Church were also the founding fathers of our country, and the shield's **red, white, and blue** colors and layout are similar to that of the American flag. Red represents the blood Christ shed for us; white symbolizes purity, and blue is the traditional color of the Virgin Mary. The large red cross that divides the shield is a cross of St. George, the cross of the Church of England, that represents our ties to the mother church. The nine small crosses in the upper left quadrant represents the nine dioceses that **founded the Episcopal Church in 1789**, and are arranged in a St. Andrew's cross, the cross of the Church of Scotland.



## THE DIOCESE OF TEXAS IS IN PROVINCE VII



# Flat Andy



Print and cut out the image to take on the road.



# Rector's Sermon at St. Paul's Within the Walls, Rome

October 21, 2018

Proper 24B/Ordinary 29B/Pentecost 22

*The Rev. Hannah E. Atkins, rector of Trinity Episcopal Church, Midtown, Houston, led a pilgrimage to Rome in October of this year on the occasion of the Canonization of Archbishop Oscar Romero. The following is the text of the sermon that she preached at the Church of St. Paul's Within the Walls, in Rome, on October 21. St. Paul's Within the Walls is parish in the Convocation of Episcopal Churches in Europe.*

Have you ever tried to get to be the first? The favorite? The winner? The star? Of course, we have- it's a striving that is a part of human nature, of many cultures, a reaching to fulfill our potential, to be our best, to be all that we can be. Jesus shows us some divine things about that aspect of our human nature today. Jesus shows us how that quest can become a trap if we forget the good news that we are every one of us the first, the favorite, the star, the winner, in the eyes of our God. God loves us each uniquely, unconditionally and immeasurably! From that truth, the scene of the brothers trying to get a preferred space next to Jesus reminds us that Jesus doesn't need us on his right or his left. Jesus invites us to make space for others along with ourselves, enlivening hope, giving glory to God.

This past Sunday (October 14, 2018), very early in the morning, many thousands started gathering, waiting with great expectation for the opening of the entrances at St. Peter's Square in Vatican City. United in song and prayer and expectation, thousands of Christian brothers and sisters were there to celebrate the canonization of six new official saints of the Roman Catholic Church. United, that is, until the hour got close, and then the pushing and shoving began. "Let's see how

Christian we all are once the entrances are opened" the joking began. Old and young, wheelchair-bound and in prime health, all bets were off, solidarity left like a candy wrapper thrown on the floor, as the crush to get in first and get the best seats for the sacred service began. I was literally swept away at one point by the crushing crowd. Across the way, a woman had to go get the police to intercede for the wheelchair-bound being pushed to the side by those who had to be first, or as close as they could get, no matter who was in the way or had to be left behind.

The sons of Zebedee wanted to get the best seats to the sacred feast as well. James and John said to Jesus, "Grant us to sit, one at your right hand and one at your left, in your glory." But Jesus said to them, "whoever wishes to become great among you must be your servant, and whoever wishes to be first among you must be slave of all. For the Son of Man came not to be served but to serve, and to give his life a ransom for many (Mark 10:35-45)."

A song from the Salvadoran Folk Mass, *Vamos Todos al Banquete* (Let us all go to God's Banquet) was going through my mind as we were jostled and pushed into St. Peter's Plaza. In a twist of divine providence, those same wheelchair-bound who were being pushed aside in the morning at the entrance were placed on the very front row of the solemn service, the best seats for those who had been treated as the least and the last.

*Vamos Todos al Banquete* (Let us all go to the God's Banquet) truly rang out... It was sung loudly and enthusiastically by all the pilgrims who had come to celebrate that

amongst the six newly canonized saints was the first official saint from El Salvador. That is why we from Houston were there too - to honor Archbishop Romero's legacy.

Archbishop Oscar Romero became the first official Roman Catholic saint from El Salvador. The next morning, Monday, there was a celebration of Holy Eucharist and an audience with the Pope, and that song kicked off a joyful time. Let us all go to God's banquet, to the table of creation, where everyone has a seat at the table and is an essential part of Christ's mission.

Romero loved that song and he preached that invitation of love, he drank from the cup of service, he shared in the baptism of Jesus, a life of renewal, rejoicing AND tears. He said, "there are many things that can only be seen through eyes that have cried... The transcendence that the church preaches is not alienation; it is not going to heaven to think about eternal life and forget about the problems on earth. It's a transcendence from the human heart." James and John and all of us are invited to that transcendence of heart, to the grace that is true compassion. Romero said, "It is entering into the reality of a child, of the poor, of those wearing rags, of the sick, of a hovel, of a shack. It is going to share with them. And from the very heart of this pain, of this situation, to transcend it, to elevate it, to promote it, and to say with them, "You are not trash. You are not made to be marginalized." It is to say exactly the opposite. It is to say, "You are valuable." Words of love and healing in a world of posturing for place. (All Romero quotes taken from the Ignatian Spirituality Center newsletter, August 2011.)

Oscar Romero had not always been praised for his faith and witness. There were times when only a few people held onto his legacy, never dreaming he would one day get the recognition that he got this week. Archbishop Romero was killed on March 24th, 1980, shot through the heart while raising the chalice during a celebration of the Holy Eucharist in the chapel of the cancer hospital

where he lived and served even while being Archbishop. It was a violent and troubling time in El Salvador, on a national level, and also on a personal level. My husband is from El Salvador and his father was shot that same evening as Romero, later that same night as he was out past the curfew that had been imposed by the military because of Romero's assassination. For this reason and many more, the remembrances and recognition of San Romero de las Americas, del Mundo feel very personal. With Romero, all those whose lives were held to be of no value, have been honored. We all win when this happens, finding community across the chasms that separate us.

Even as he has been elevated in the eyes of the world, his words resonate today about where the place of honor, the place of all the baptized, the place of service is he said, "There are not two categories of people. There are not some who were born to have everything and leave others with nothing and a majority that has nothing and can't enjoy the happiness that God has created for all. God wants a Christian society, one in which we share the good things that God has given for all of us."

I told this next story to my congregation back home last week, and I am moved to share it with you today, another example of making space for each other, of upholding the value of all, of all having places of honor at Creation's table.

The day before Archbishop Romero was martyred, March 23rd, was a day of courage, grace, and humanity. In the Sacred Heart Basilica in San Salvador, Romero preached a prophetic sermon asking the military to stop the repression. An Episcopal Priest Bill Wipfler, a US citizen taking part in an ecumenical human rights delegation, was there kneeling down praying after communion had been given to the congregation. He was in the pews, and out of respect for the canon law of the Roman Catholic church, he had not gone up to try to receive communion. He had lis-

tened to scripture, he had listened to the sermon, he had listened to the communion prayer, and he knelt while others moved forward. When everyone else had received communion, he kept praying, then he noticed, he felt someone was standing right beside him. It was Archbishop Romero inviting him to receive communion, which he did. Romero knew that it was prohibited to give communion to those who were not Roman Catholics, but he followed the law of God's love, the ample communion of God's grace, that did not reserve the place of honor for only a chosen few. He recognized the equality of God's faithful, God's children, God's beloved and declined to say, "I am more than you."

Angelita Morales was Romero's secretary for many years from when he was elected bishop through his time as archbishop. She served him with no worldly recognition, out of faithfulness and love to his vision of a world filled with God's love, God's peace. She served him courageously risking her life many times simply by continuing to work with him. Death threats were a constant. She was kept on by his successor but was then let go, too focused on keeping the former Archbishop's memory alive. She continued to make ends meet, humbly serving the church and Romero's memory. When it became known that the man she had served so well was to become a saint, no one in any position of authority remembered her role, her faithfulness. She was not invited to attend by the government or the church - some friends privately took up a collection so that she could be on the pilgrimage for Romero's canonization. As people who had formerly rejected and criticized Romero took center stage in the festivities, she was left out. She paid no mind. She did not ask for a place of privilege, just to participate. Somehow, though, at the last minute, a little bird- the Holy Spirit (!?!!) - spoke into the Pope's ear and it was her name he called forward to represent the people of El Salvador (to the chagrin of many church higher-ups) and receive a gift on their behalf from

the Pope. "Will you share in my baptism", Jesus asked. "Become a servant," he said.

The Salvadoran poet Roque Dalton sums up the sentiment of inclusiveness and equality I find throughout the gospels, emphasized by Jesus' response to the sons of Zebedee in his poem "Like You," from his book *Clandestine Poems*:

*Like you I  
love love, life, the sweet smell  
of things, the sky-  
blue landscape of January days.  
And my blood boils up  
and I laugh through eyes  
that have known the buds of tears.  
I believe the world is beautiful  
and that poetry, like bread, is for everyone.  
And that my veins don't end in me  
but in the unanimous blood  
of those who struggle for life,  
love,  
little things,  
landscape and bread,  
the poetry of everyone.*

Let's all go to God's banquet, to the table of creation, where everyone has a seat at the table.



Rome skyline at sunset (from *Parish Pump*)



# Straight Talk about Finances: Trinity Episcopal Church

As we at Trinity Midtown begin our Stewardship Campaign, the parish has been provided a brochure with information about the current financial challenges facing our parish, and as we ask each member to prayerfully consider their financial support for our parish in 2019 we want to reiterate the following information:

## **What is the current financial status of Trinity?**

Trinity strives to steward its resources wisely and be fiscally responsible in fulfilling its mission.

Like most churches, Trinity depends primarily on the contributions of its members (pledges and plate), to cover basic operating expenses.

Pledge income dropped significantly in 2018 owing to a number of factors, including but not limited to: giving to organizations focused on Harvey and other relief efforts, personal financial toll, displacement and job loss, and parishioner relocation.

The 2018 annual budget of Trinity is \$1,036,100. Trinity currently has a 2018 pledge shortfall.

## **What does the operating budget cover?**

The operating budget covers expenses necessary for the liturgical services, the music ministry, education programs, outreach programs (such as meals for the poor), the salaries of the ministers and paid staff, utilities, maintenance, and supplies.

The operating budget also covers the annual assessment that Trinity and other Episcopal churches pay to the Diocese.

The sources of revenue for the operating budget are: parishioner contributions (72%), Endowment (25%), and other such as

grants, investment income, and rent (3%).

Building maintenance, utilities and insurance comprise 23% of the operating budget.

## **How is the operating budget developed?**

The Finance Committee of the Church develops the budget, largely based on previous fiscal years' revenue and expenses. The Vestry then votes to approve or modify the budget.

The budget is published in the Annual Parish Reports Journal, and is communicated to parishioners at the Adult Forum, Trinity links, and other venues.

Parishioners may bring their concerns about the budget to the Finance Committee or Vestry.

## **How does the Trinity Endowment support the church?**

The Trinity Endowment is a fund created by individuals to support Trinity Church. Many people have contributed to it over the years.

The Endowment is structured so that income earned on the principal is paid to the church to help cover a portion of the operating expenses. The Endowment principal is used for necessary major capital improvements.

## **How did Hurricane Harvey impact Trinity?**

Nearly everyone was affected by the storm, either directly or indirectly.

Trinity suffered approximately \$200,000 in facility damage due to the hurricane.

The majority of the repair expenses, as

*(Continued on page 19)*

## He gave us eyes to see them: a Catalan artist's nativity in Barcelona

*by the Rev. Michael Burgess*



In January we began this course exploring signs and symbols with the Cross: a sign of death, but also a sign of victory. We end the year with a sign that proclaims birth and new life: the crib of Christmas. In December cribs will be set up in churches, homes, villages and town centres. It is a tradition that goes back to the nativity scene in a cave outside Greccio in Italy on Christmas Eve, 1223. St Francis of Assisi invited all the people to a service there to remind them of a truth they had either forgotten or neglected: that Love came down at Christmas. We are told that as they looked inside the cave and saw the crib with the ox and ass, St Francis prayed and took up the infant Christ in his arms. Christ was 'the peaceful, tender and loving brother,' a vulnerable baby needing affection and care.

The simplicity and the beauty of that nativity scene is portrayed in this twelfth century painting by an anonymous Catalan artist in a museum in Barcelona. Cribs were often

very elaborate and ornate creations, bejewelled and decorated with episodes from our Lord's life. Here the scene is ordinary with few details. The haloes around the heads of Mary and the Christ-Child may look a little odd, but the artist and St Francis are at one in proclaiming a sign of life and love in this birth.

Each Christmas we are called to kneel before the crib with the animals and the shepherds. A 13<sup>th</sup> century Franciscan invites

us to 'Gaze on the face of the babe with devotion...and delight in him.' May we see the light of God's love in the new-born babe as we look into the crib, and may we delight to offer our hearts and lives in his service.



*(Straight Talk About Finances, Continued from page 18)*

capital expenditures, were covered by Endowment funds.

### **What will happen if the pledge shortfall continues?**

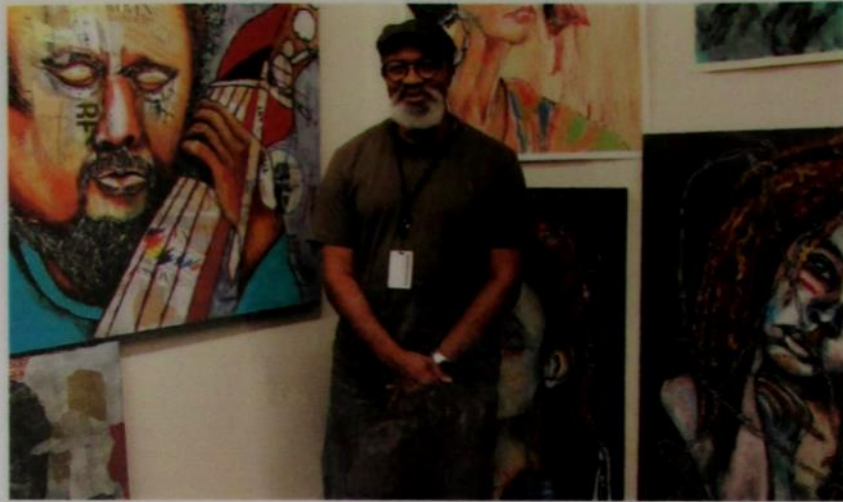
Trinity has limited operating reserves to cover the pledge shortfall. If the reserve is depleted over time to cover on-going shortfalls, though, the church will be unable to fund its programs and will have to cut back.



## The Arts at Trinity

### Romeo Robinson

Interested in learning  
more about Romeo  
please check out  
[RomeoRobinsonArt.com](http://RomeoRobinsonArt.com)



I am so glad to meet you. I like people. I find our condition, problems, emotions, thoughts, feelings, and how we choose to express and navigate them fertile ground for an endless amount of interesting and intriguing art. My preferred medium is mixed media and I have adopted acrylic, charcoal, pastel, and collage as my present day preferences. I have coined the phrase "controlled chaos" to describe my methodology. I define this as the manipulation of color, images, words, and phrases in a random manner in an effort to create a narrative. My narratives may include my own thoughts as well as others about any topic affecting our existence. Some of the topics I find interesting and worthy of discussion are racism, immigration, fitting in and self worth as teenagers, and hunger. My goal is to become more effective at telling these stories as I grow as an artist.

I started my journey in New York City at the Germaine School of Photography. It was continued at San Jacinto College and culminated at the MFAH Glassell School of Art; where I presently reside as a member of the "Block " program. I have had the privilege to display my work at the San Jacinto College Gallery, the San Jacinto College Library, various VAA exhibitions, Carolyn Garcia Gallery, the Houston City Wide African American Artists Exhibition, the Houston Museum of African American Culture, the Gallery space at West Gray Dental, and at the NCV Wine facility.

I appreciate the time you have taken to look at some of my work and learn a little about me.









## Changing your perception

'One small step for man, one giant leap for mankind'. It's a quote that is so familiar, and yet so little understood. Over the half-century since Neil Armstrong stepped onto the moon, we have become accustomed to the famous footage, shot at a distance by a camera mounted on the leg of the lunar lander. But *First Man* provides a first-person experience, as we see that step from Armstrong's perspective.

This film takes us inside Armstrong's space suit, inside his mind, inside his family. Throughout the film, we don't just observe the cool smooth surface of a helmet; we see up close the sweating distorted faces of the people inside. We don't just watch an apparently effortless image



of success; we experience the reality of those who knew they might not make it. And we don't just observe individual astronauts; we see them as husbands and fathers. Using close-up, hand-held camera techniques this film draws us into the visceral reality of spaceflight. As Josh Singer, the screenwriter says: 'these are ordinary men and women who sacrificed greatly.'

There is a key line, fairly early in the film, in which Armstrong reflects: 'Space exploration changes your perception. It allows us to see things that we should have seen a long time ago.' That is a powerful message for our time. Instead of constantly focusing down on our little screens, what might happen if we look up to the heavens? Instead of taking our lives for granted, what might happen if we recognise the sacrifices that make them possible?



**ETHOS  
MEDIA**.org

EthosMedia.org provides free resources to help people explore spiritual, moral, social and cultural issues through the latest feature films.



## Lesser Feasts and Fasts

This year *The Window* will look at some of the less well known saints who are nonetheless part of our tradition.

### November 22

#### **St Cecilia - patron saint of musicians**

If you are going to any concerts before Christmas, spare a thought for St Cecilia - the patron saint of musicians.

Cecilia is one of the most famous of the Roman martyrs of the 2nd century. As far as is known, she was born a noble lady of Rome who, despite her vow of virginity, was forced to marry an older pagan nobleman named Valerian. During the wedding, as the musicians played, Cecilia sat apart singing to God in her heart, and for that she was later declared the saint of musicians.

When the time came for her marriage to be consummated, Cecilia told Valerian that watching over her was an angel of the Lord, who would punish him if he sexually violated her but would love him if he respected her virginity.

Understandably startled by this, Valerian then asked to see the angel for himself. Cecilia replied that to do so, he must go to the third milestone on the Via Appia and be baptised by the Bishop of Rome. Valerian seems to have been a good-natured husband, because the story goes that he followed her suggestion, was baptised a Christian, and sure enough, saw the angel protecting his wife. Being a Christian in those days was dangerous, and when the next wave of Roman persecutions began, Valerian and Cecilia were among those arrested. It is said that they died at the hands of the Roman prefect Turcius Almachius, perhaps in Sicily sometime between 176 and 180 AD.

One story goes that Cecilia was struck on the neck with a sword, and as she lay dying, asked that her house be converted into a church. Certainly an early Roman Christian church, Santa Cecilia, was founded in the

fourth century in the Trastevere section of Rome, reputedly on the site of the house in which she lived.

In the centuries since then, a number of musical compositions have been dedicated to her, and her feast day has become the occasion for many concerts and musical festivals. St Cecilia is frequently depicted playing a viola, a small organ, or other musical instrument.

### November 30

#### **Andrew (d. c.60) – patron saint of Scotland**

The apostle Andrew is patron saint of Scotland. According to the gospel of Matthew, Andrew and his brother Simon Peter were the very first two disciples whom Jesus called. 'Come, follow me, and I will make you fishers of men.' (Matt 4:18,19)

Without more ado, they obeyed. 'At once they left their nets and followed him.' The story is touching for the simple but total faith that they had in Jesus.

Whenever the gospels mention the disciples, Andrew's name is always in the first four. Rather than a boisterous leader of men (like Peter), he seems to have been an approachable person who wanted to help people.

It was Andrew who helped introduce a group of Greeks to Jesus (John 12:20-2) and Andrew who offered Jesus the five small barley loaves and two small fishes when Jesus challenged them to feed the five thousand. (John 6:8) His faith in Jesus over small things was richly rewarded, and this faithful, kindly Galilean fisherman turned disciple went on to become one of the 12 apostles of the Christian Church.

The Gospels record that he was one of the first disciples of Jesus, and the very first



to bring someone else to Christ - his own brother. Like many fervent Jews at the time Andrew and an unnamed companion had been drawn to the desert, to be taught by the charismatic prophet known to us as John the Baptist. Many thought that he was the long-promised Messiah, but John insisted that he was not. 'I am the voice crying in the wilderness,' he told the crowds. 'Prepare the way of the Lord! One comes after me who is greater than I am.' So when one day John pointed out Jesus to Andrew and his friend and described him as the 'Lamb of God', the two young men assumed that the next stage of their spiritual search was about to unfold. So as Jesus made off, they followed him.

All the more strange, then (though, on reflection, very true to human nature) that when Jesus turned and asked them what they were 'seeking', all they could come up with was a lame enquiry about his current place of residence: 'where are you staying?' Or, perhaps, they were hinting that what they were seeking could not be dealt with in a brief conversation. If they could come to his lodgings, perhaps their burning questions might be answered.

The reply of Jesus was the most straight-forward invitation anyone can receive: 'Come and see'. Come and see what I'm like, what I do, the sort of person I am. What an invitation!

The results of their response were in this case life-changing - for themselves, and for many other people. Andrew brought his brother, Peter, to Jesus. The next day Jesus met Philip and called him to 'follow'. Philip then brought Nathaniel. The little apostolic band who would carry the message of Jesus to the whole world was being formed. They came, they saw, they were conquered! And right at the front of the column, as it were, was Andrew, the first disciple of Jesus.

Andrew never settled back in Capernaum by Galilee. Instead, his 'fishing for men' seems to have taken him far. One an-

cient tradition links him with Greece, where both Scythia and Epirus claimed him as their apostle. Another place in Greece, Patras in Achaia, claimed to be the place where Andrew was eventually martyred.

Like Jesus, he was crucified, but the story goes that during the two days it took him to die, he preached earnestly to the people about Jesus. Andrew was not afraid of death on a cross - he had seen it before, and knew one thing for certain: because of Jesus, there was nothing but eternal life ahead of him.

In the West, Andrew's feast-day was universal from the 6<sup>th</sup> century, and hundreds of churches were named after him in Italy, France and England. But how did he end up as patron saint of Scotland?

Well, according to one ancient legend, his relics were taken from Patras to Scotland in the 8<sup>th</sup> century, and ended up in Fife, where a church dedicated to him was built and became a center for evangelization and later pilgrimage. As Andrew was the only apostle to make it as far as Scotland, he was chosen as patron saint.

But Andrew did not stay in Scotland. After the fall of Constantinople in 1204, it is said that the Crusaders took his relics to Amalfi. From there the despot Thomas Palaeologus sent his head to the pope in Rome in 1461 - where it became one of the most treasured possessions of St Peters - until it was sent to the church in Constantinople by Paul VI.

In art Andrew is depicted with a normal Latin cross in the most ancient examples. The saltire cross 'X', commonly called St Andrew's Cross, and which represents Scotland on the Union Jack, was associated with him from the 10<sup>th</sup> century.

### **December 3**

#### **Birinus - an apostle to the English**

Thousands of our churches are currently involved in various mission initiatives across the

UK. If it is tough going at times, we should spare a thought for poor Birinus, a priest from Lombard, who was sent here on his own 14 centuries ago. Pope Honorius 1 gave him the daunting task of being the apostle to Wessex.

It was about 635 that Birinus first sailed across the Channel. He planned to convert all of Wessex, and then press on into the Midlands, where no Christian preacher had ever yet been. But once he began ministry in Wessex, Birinus found the West Saxons so pagan that he decided he better just stay among them.

So Birinus began his ministry, endlessly travelling around Wessex, and preaching to whomever he encountered. Gradually he became known, and his message began to seep through.

Then a great breakthrough occurred: the King of Wessex, Cynegils, asked Birinus for instruction in the Christian faith. His daughter was going to marry Oswald, the Christian king of Northumbria, and for political reasons Cynegils now wanted to convert. So Birinus taught and baptised Cynegils and his family, and in return they gave him the Romano-British town of Dorchester as his see, and Birinus became the first bishop of Dorchester.

It was an excellent strategic move: Dorchester was on a main road and river in the centre of an area of dense Anglo-Saxon settlement. From his new 'headquarters', Birinus spent his last 15 years going on to build many churches around Wessex, and to baptise many people. Towards the end of his life Birinus dedicated a church at Winchester, which later became the ecclesiastical centre of the kingdom. (There is no record of Wessex bishops at Dorchester after 660.)

Any lesson in all this? Bloom where God plants you, and be faithful to your calling, however tough things may look at first, and however obscure the place. Birinus' obedience and faith planted Christianity in a key part of Britain, and so helped shape British history for centuries to come.

## December 6

### St Nicholas – patron saint of children

Santa Claus seems to be as old as Europe. Once he was Woden, lashing his reindeer through the darkness of northern midwinter. Then he encountered the Church, and she transformed him into a saint, the much-loved Nicholas, Bishop of Myra (in south-west Turkey) in the fourth century. St Nicholas became the patron saint of children, and was given 6<sup>th</sup> December as his day.

Since the 6th century St Nicholas has been venerated in both East and West, though virtually nothing is known of his life. Some believe he may have been one of the fathers at the Council of Nicea (325), imprisoned during the Emperor Diocletian's persecution.

According to legend, Nicholas was an extremely generous man. He revived three schoolboys murdered by an innkeeper in a tub of pickles. He rescued three young women from prostitution by giving their poverty-stricken father three bags of gold. (Hence the use of three gold balls as the pawnbroker's signs.)

Over the centuries many people 'on the fringe,' including children, sailors, unmarried girls, pawnbrokers and moneylenders have claimed him as their patron.

Perhaps it was on account of St. Nicholas' generosity that in recent centuries children began to write little notes sometime before December 6, to tell him about the toys they specially wanted. These notes were then left on the windowsill at night - or else on a ledge in the chimney.

But St. Nicholas Day chanced to lie in the magnetic field of a much more potent festival.... and after a time his activities were moved towards Christmas. Then in Bavaria the children still left their notes on the windowsill, but they addressed them to Liebes Christkind - Krishkinkle as they knew him - and the saint's part in the matter was simply to deliver the letters in heaven.



transforming  
generosity

1. **Feed the Hungry**  
(Matthew 25)
2. **Generate Hope**  
(Romans 5)
3. **Love One Another**  
(John 13)
4. **Hold Things in Common**  
(Acts 4)
5. **Build**  
(Ecclesiastes 3)
6. **Be Servants of All**  
(Mark 10)

Newcomers Parish Life  
Hospitality Ministries  
Pastoral Care Pub Theology  
Liturgical Ministries  
Outreach Ministries  
Communications Arts & Spirituality  
Stewardship Ministries  
Special Liturgies Youth Ministries  
Adult Christian Education  
Women's Ministries  
Vestry Committees Young Professionals  
Facilities Management Music Ministries  
Children's Ministries

[illegible]



## At Break of Day

*By Tony Horsfall*



Waking, anxious and afraid,  
Knowing all that must be done;  
Sense of dread and taste of fear,  
How can I fulfil my call?

Turning, then again to God  
Inward glance and eye of faith;  
Refuge strong and present help,  
Why would He desert me now?

River flowing, life of God  
Fills my heart with confidence;  
Trusting him and leaning hard,  
Finding grace, I carry on.



### THE PATH TO TRANSFORMING GENEROSITY

#### Consideration

Look at Trinity's mission goals and the richness of its ministries and outreach. What do they mean to you, and to others?

1

2

#### Prayer

Ask God to guide you. Maybe God will ask you to stretch your abilities or do something that is outside of your comfort zone. Listen carefully.

#### Commitment

Make a difference. Transform your generosity and faith – into action by returning the enclosed card or emailing [finance@trinitymidtown.org](mailto:finance@trinitymidtown.org) with your pledge amount.

3



We will

remember

them

1914-1918