

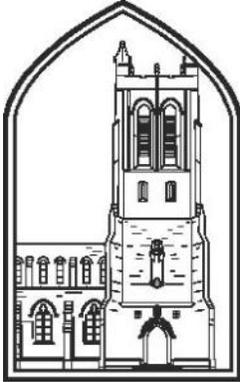
*The*

# WINDOW

*of Trinity Midtown*

Easter, 2019 VOL XXIII, No. 2





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## In this Issue

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

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Cover: Easter at Trinity

Back: Resurrection and Life

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**FROM YOUR RECTOR**

*The Rev. Hannah E.  
Atkins Romero*

Dear Trinity Parishioners,  
Family, Friends, Visitors,  
and Neighbors,

Tackling the subject of Easter resurrection, the acclaimed American writer John Updike once wrote, "Let us not mock God with metaphor, analogy, side-stepping transcendence; making of the event a parable, a sign painted in the faded credulity of earlier ages: let us walk through the door." What does it mean to walk through the door of Easter this year 2019? Where is it that aliveness and forgiveness need a witness? Where is it that the impossible needs to happen? Where is it that a revolutionary trust in God needs to transform our very essence?

There are so many answers to these questions and needs to address that the adrenaline rush of crisis and over commitment can soon fade into confusion, same old same old stress, half-hearted alleluia's echoing at a distance. Let us imagine that the door we are being called to walk through is the entrance to the empty tomb. We go with those first believers to try to address the decay of death, to care for our loved one, one last time. But there is no death in that dark, cool place. There is no death, only hope. A hope that feels strange, even though we had intellectually known and heard about it, we did not dare to let our hearts believe. Death has been conquered by the God of the living. The door we

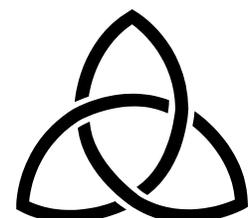


walk back out of on Easter morn, is now the exit out of despair, the exit out of resignation, the exit out of cold tending to what might have been, into a world where the Crucified's wounds healed and are healing still. The door that was an entrance into the tomb, becomes the exit into life.

Off the cross, outside of the tomb, standing in the garden Jesus invites us into another way of life. It is a life of recognition. Just as Mary recognized the resurrected Jesus when he called her by her name on Easter morning, Christ recognizes you. Christ forgives you. Christ loves you. Christ calls you to new life, now.

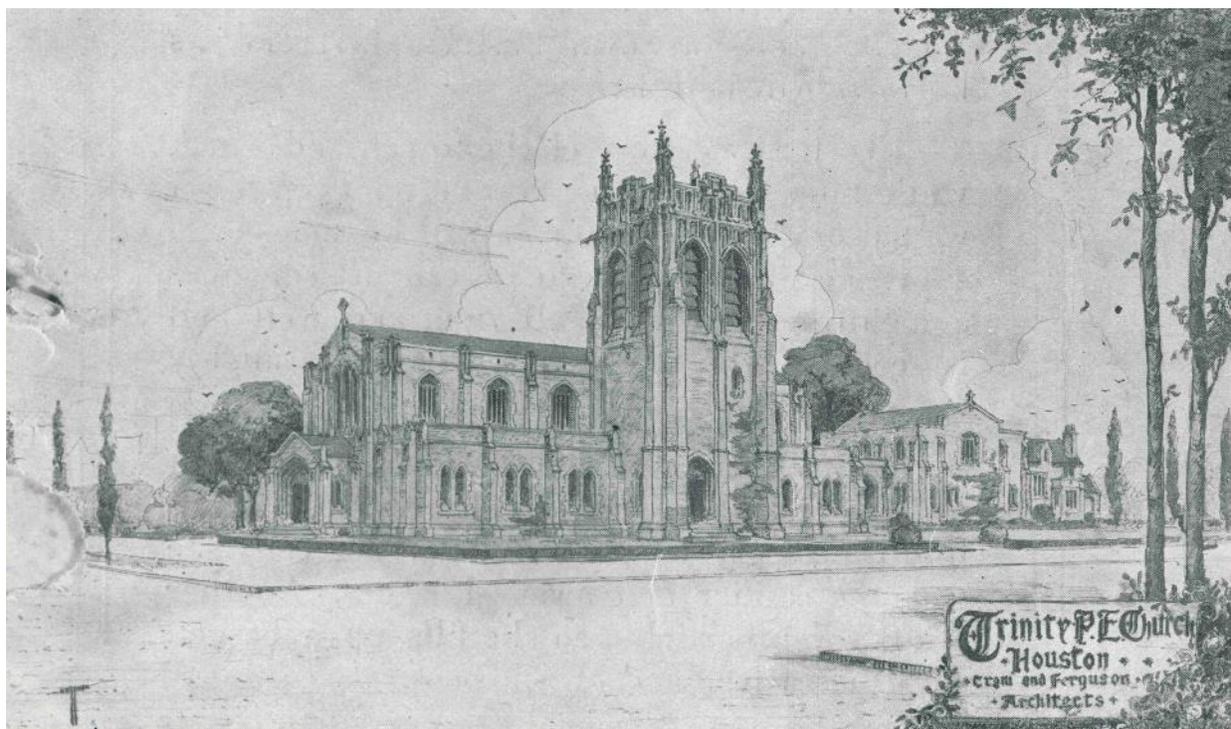
One hundred years ago, the first liturgy, the first worship service was held in this church. It was the Easter Vigil in April 1919. Fourteen babies were baptized in a church that was not all finished, whose original wooden structure had recently burned. The church is the community of those baptized into resurrection faith. This year, there will also be baptisms, new Christians walking through the doors of an ancient, alive faith. Walk through the doors this Easter to strengthen our shouts of Alleluia! Come worship with us at the Great Easter Vigil Service, April 20<sup>th</sup>, 8pm, Easter Sunday services 8:30am, 10:30am and 12:30pm.

Faithfully,  
Hannah E. Atkins Romero,  
Rector  
Trinity Midtown



# Easter 1919 Services in an Unfinished Church

*by Gayle Davies-Coolley*



Early rendering of the proposed Trinity Church, by William Ward Watkin, probably from May, 1917.

In December 2017 Trinity Episcopal Church Houston celebrated the centennial of the cornerstone being laid for its now historic church. One hundred years earlier, in the months that followed the 1917 cornerstone ceremony, construction of a church and parish house continued apace. This is the story of the design and erection of the new buildings, up to the initial use of the church for worship services.

The architect hired to design the new buildings was a Christ Church parishioner, William Ward Watkin, who moved to Houston for Cram, Goodhue and Ferguson, nationally renowned architects of Boston. His assignment in Houston was as supervising architect for the construction of Rice Institute

(now University), begun in 1910. After completing the original buildings at Rice, including the administration building with its familiar sallyport, Watkin established Rice's architecture department and began a private architectural practice in 1912.

For the Trinity project, Watkin's former employer, known as Cram and Ferguson by 1917, was also retained. (The church building was Cram and Ferguson's first work in Houston not associated with Rice Institute.) The firm's principal designer, Ralph Adams Cram, was internationally recognized as an authority on Gothic architecture. His architectural credits are too numerous to mention as he designed more than seventy churches, including St. John the Divine in New York City,

and many church additions. He was a consulting architect for the National Cathedral in Washington, D.C. Cram also did major work on fifteen colleges, including Rice Institute, Sweet Briar College, and Notre Dame University.

From Houston, Watkin submitted the initial drawings for Cram's review in May 1917. Cram insisted on reviewing any plan before it "becomes an actuality." He approved the initial plan for the parish house, although he made many changes to Watkin's drawings for the church itself. (Most of the Cram-Watkin discussion was apparently carried on by mail, not in person. Eventually, Cram probably saw the results of his efforts for the church project as he occasionally visited Houston.)

Cram admonished Watkin that if the church was to be designed under the Cram and Ferguson name, "our fixed principles" must be applied: All construction must be genuine masonry and woodwork throughout; the walls must be of adequate thickness (one foot nine inches); brick must be "laid up Flemish bond" rather than "ordinary American bond" and the stone must be "rubbed, fine tooth tooled, or preferably 'drove'." Also, all timbering must be of genuine stock, although oak or other hardwood was unnecessary, and must be nearly square beams of about four inches by six inches. Cram suggested that the plentiful cypress available in the Houston area was ideal.

In June 1917, Cram forwarded revised drawings to Watkin, advising, "We have tried to establish certain principles of plan, proportion and detail. These should be maintained even if the Parish authorities have to leave some part of the work for future construction, as for instance, the upper part of the tower. Tell them they have no right to do a cheap job and that whatever they do must be along ab-



Trinity's Church School children parade with banners through construction debris along Holman Street.

solutely right lines both in design and in construction." Already, it was obvious that Cram's ideals would conflict with the church's budget.

The next month, he responded to Watkin's concern that the "authorities" were demanding a brick interior. Relenting, Cram responded, if they "...absolutely demand a brick interior, we shall not be able to stand out against it, but we deplore their position in the strongest possible fashion." Throughout the project, Watkin frequently found himself being a mediator between Cram's demand for costly designs and materials and the vestry that knew all too well the limitations of its funds.

The construction contract for the church and parish house was let on August 1, 1917, to D. A. Crawford and Company, a Houston contractor. The wooden church in use at the time was moved from the northeast corner (site for the new church) to the southeast corner (now church parking lot) of Main and Holman. This was the third and final move for the frame church, which was to continue as a house of worship until the new church was completed. Ground was soon broken for the new buildings.



Children walk up the aisle of the unfinished church on Easter Sunday 1919. Note that the floor has not been installed, and that folding chairs, not pews, are being used as seating.

In September 1917, the *Texas Churchman* announced Trinity's building plans. The new church "...will be built of red brick and Texas limestone, with the interior in stone and the floor of reinforced concrete with red quarry tile." The article continued, "The tower, ultimately to house chimes, is 97 feet high. The main building is 107 feet long by 60 feet wide and will front on Main Street with an entrance on Holman Avenue. The ceiling of the chancel will be vaulted with stone arches and [Gua]stavino vaulting. The electric pipe organ will be in the body of the tower...The parish house on Holman Avenue will adjoin the church, and be of the same general type of architecture. Its dimensions will be 73 X 24 feet. On the first floor will be the main Sun-

day School room, nine class rooms, billiard room and one large assembly room which probably will be used as a gymnasium."

Meanwhile, in the fall of 1917, negotiations began with Rice Institute for a loan of \$40,000 to pay for the project. Rice held the notes for the church's construction until they were paid off in the 1930s. In April 1918, the financing for Trinity's building program was assured with the issuance of a \$40,000 bond. Later that month, the building committee voted unanimously "to suspend the building of the tower on our new church at this time. There was no member of the committee but who expressed their vote as a war-time measure." (World War I for the United States lasted from April 1917 to November 1918.) The leaders conceded that it would cost more to build the tower later, but believed that this action had to be taken so that the rest of the church could be completed.

Although the winter of 1918 was a cold one (Houston saw its first snow in twenty-three years), construction continued in hopes of the parish house's completion before May of 1918, when Trinity would host Diocesan Council for the first time.

In spite of setbacks and other problems, the work proceeded and the building took shape. (Tradition has it that a financially insolvent limestone quarry had to be kept afloat by a desperate vestry trying to keep the limestone in supply. This cannot be verified.) Watkin hired some of the finest craftsmen available, including sculptor Oswald Lassig, who did the original stone sculptural work at Rice. An immigrant from Germany, Lassig was a noted craftsman and had worked on the structure of New York City's St. John the Divine, as well as Holy Rosary Catholic Church, Union Station, and the Mellie Esperson Building in Houston.

The parish house was completed in time for an open house, the annual parish meeting and Diocesan Council in May 1918. Trinity's new rector, the Rev. Clinton S. Quin, was elected third Bishop of Texas at the coun-



Aerial photograph of South End. Note that the church is under construction in the top middle part of the photo.

cil meeting, becoming the youngest bishop in the United States. This circumstance was met with shock by a parish in the middle of a major construction project.

Later in 1918, Rice informed the building committee that there were likely insufficient funds in Trinity's building account to complete the project. This suggested that Rice could not be relied on for additional funding. How much further from completion, without the tower, the church was at the time is unknown. No financial records of this large undertaking exist. No vestry minutes exist. It is unknown how this situation changed the course of construction or the features of the building. However, an aerial photograph of South End Junior High School, probably taken in early 1919, records the construction site in the background. The nave level walls are

completed and the clerestory walls are going up.

It is possible that the ribbed and vaulted ceiling of Guastavino tiles in the chancel was never installed because of a shortfall of funds. How this development set with architect Cram is unknown. Suffice it to say that the building was completed substantially according to plan, except that the exterior of red brick was abandoned in favor of white limestone block, something that must have pleased Cram. The building committee must have found its way through the financial wilderness.

Another mystery concerns the origin of the stone used to build the church and parish house. The specific location or quarry is unknown. However, it is known that the material is limestone and has a Texas origin, most likely the Hill Country. Sculptor Oswald Las-



Trinity Church as it looked for its first Easter, without a tower. The tower was finally constructed in September 1921.

sig eventually bought an existing quarry in Travis County, north of Austin, near a railroad depot called McNeil. The earliest known year that Lassig operated the quarry is 1920, the year after the church was completed, minus the tower. Since the tower was completed in 1921, it is possible that the stone used in that improvement comes from Lassig's quarry. Additionally, the architects' specifications call for Lueders limestone to be used as trim or ornamentation. This is an apparent reference to stone from quarries located near Lueders, north of Abilene, in Jones County. So, it is likely that at least some of the stone originated in that area.

By the spring of 1919, the new church building was truly taking shape. Then, tragedy struck. Late in March, on a Saturday evening, the wooden church caught fire. Fortunately, because Trinity was a neigh-

borhood church, nearby residents heard the alarm and responded by rushing to the scene as fire trucks arrived. The fire was limited to the rear of the church and probably started in



Trinity's Church School children are guided into new church by their teachers.



Parishioners visit in unfinished church on Easter Sunday 1919. Note that the windows have yet to be installed; only tracery can be seen.

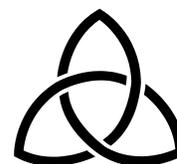
the robing room from defective electrical wires. Much of the sanctuary apparently was spared. Firemen and neighbors salvaged the altar and cross, lectern, litany desk, brass altar rail, two stained glass windows, and processional cross. Boy Scouts, who were meeting nearby, saved vestments, flags, and a Bible.

The parish continued with its plans despite this latest setback, and looked forward to the day of the new church's completion. It was decided to use the parish house for services until the church was finished in July. However, plans were made for Easter services, a truly special celebration, to be held in a yet unfinished church.

The salvaged altar was placed in the chancel. The floor was rough and coarse as quarry tile had not been laid. The sanctuary had no windows in the window openings. There was no organ, so the choir was accompanied by a piano, violin, and cello. Folding chairs were used as there were no pews. And, because there were no lights, candles were used for the evening service.

The first service in the new building occurred on Easter Even, Saturday, April 19, 1919. Fourteen children were baptized. This was the second consecutive year that the parish celebrated Easter Even with a baptism service, a tradition that continued. The next day, on Easter Sunday, April 20, three more were baptized, including architect Watkin's younger daughter.

A full schedule of five Easter services marked the celebration. Bishop Quin, the former rector, attended two of them, celebrating Holy Communion early in the morning and preaching in the evening. The afternoon children's service featured a parade with children carrying banners. The choir led the procession through the construction debris and into the church as children and teachers followed. This Easter was truly one to remember.



# Remembering Archbishop, Now Saint Romero

*by Elmer Romero*

*The following is a translated and abridged version of remarks made by Elmer Romero at San Romero Episcopal Church in March, 2019 during an exhibition of his photographs of the life and martyrdom of Saint Oscar Romero.*

The current photo exhibition is a joint project with the Reverend Hannah Atkins and Trinity Episcopal Church that was undertaken more than 10 years ago, when we decided to present a collective exhibition to represent the life, death and spirit of Monsignor Oscar Romero. This collective effort involved national and internationally renowned photographers, as well as ordinary people who contributed photos that they had maintained as hidden treasures in their homes. This exhibition has been on display in various US cities, and most recently in Vatican City, Rome. We hope to soon find a permanent exhibition space, perhaps here in Houston.

Monsignor Romero has always been a very important subject to me, especially since I had the privilege of meeting him. I was very young at the time, and Monsignor Romero would come every now and then during his episcopate to Santiago de María where we lived, and would come to our house for dinner. He was very close to our family, although we were both Romeros we were not blood relatives, but we were close friends. I also had the opportunity to work in his newly established Youth Pastoral Ministry, as the representative of my parish church at the time. So, I was part of that first group of young people who continued to work on this diocesan pro-

ject for several years after its foundation.

When I present these photographs to groups I like to frame my remarks about St. Romero in terms of modern Exoduses, both his and those of his countrymen, and the first exodus of note in his life is when he lived as a foreigner in Rome, and this was followed by a second exodus in which he was a prisoner in a concentration camp during the Second World War, and how these experiences informed his ties with refugees, strangers and foreigners during his episcopate. His detractors criticized his stance by accusing him of being manipulated, but the only one who manipulated Msgr. Romero was God!

So, with this introduction I would like to elaborate on Msgr. Romero's experiences, how they informed his interactions with others, and finally end with words of hope. As I said, Msgr. Romero travelled over the "pond" to Rome as a young seminarian in 1937 and was there until 1943. His writings from this period reflect his view of himself as a foreigner in a Europe that was on the brink of immolating itself in the Second World War. These were years of famine and near starvation for seminarians in Rome, as well as the fear and panic that sent them to underground shelters to escape the almost nightly air raids. So, the young Oscar Romero found himself a stranger in a strange land in the middle of a horrific war, the Second World War.

When Oscar Romero finished his studies in Rome and was ordained a priest, and in August of 1943 he left Rome on a plane for Barcelona with a priest friend of his, Rafael Valladares. This was no easy task in

1943 with the airspace between Italy and Spain filled with warplanes! However, they made it to Barcelona, from where they set sail for Havana, Cuba. When they arrived in Cuba they were detained and taken to a Concentration Camp for who had lived in war zones controlled by the Axis powers. They were given very little information, and did not understand what they had done or why they were being held when they were so close to their home country of El Salvador. In the camp St. Romero lived terrible days of hard labor with almost nothing to eat. Father Valladares almost died, so the local Redemptorist community intervened and had him removed to hospital, and eventually secured the release of both priests, who were then allowed to travel to Mexico and then to El Salvador.

This experience that St. Romero had, locked in a concentration camp, not understanding anything, confused and very sick, formed his character to always be oriented to the foreigner, such as the guest workers in El Salvador, whom he said were “more Salvadoran than the Salvadorans.” He carried this attitude for his entire life, including at the last Eucharist that he celebrated, where he invited a foreigner of a different denomination, a visiting American Episcopal priest, to come forward for communion, even though open communion was formally not allowed by the Roman Catholic Church.

Msgr. Romero became Archbishop of El Salvador in 1977, and shortly afterward his good friend, a Jesuit priest named Rutilio Grande, was assassinated for his creation of activist groups. This led to Archbishop Romero’s embrace of social activism against injustice and political repression against the poor, and he referred to his newfound humanitarian calling as “the miracle of the blood of Father Rutilio Grande,” for it was the blood of his martyred friend that had brought about in him this profound conversion. His affinity for the foreigner and his attitude of concern for social justice was further evidenced when he sought out Father Cabarrus,



a foreign priest that Archbishop Romero learned was targeted for assassination, and accompanied him to the airport so he could safely leave the country.

On September 3, 1978, Archbishop Romero had these notable words to say about immigrants, “It is sad to have to leave one’s homeland because, in that homeland, there is not a just order where one can find work.” He also said, “Migrating is not a crime; the crime is that which causes forced migration.” So, Archbishop Romero understood very well the immigrants’ experience, and the cause of

that experience.

In the face of the most recent exodus of Salvadorans and other Latin American emigrants, St. Romero speaks clearly to us about our affinity to our homeland, and the importance of maintaining our ties and affections to that homeland, in this new beatitude: “Blessed is the Salvadoran who at this time is not ashamed of his own homeland, but works not to make it worse, but to remake it. Blessed is the Salvadoran who on this day of Independence recognizes that not everything is perfect in my homeland.” The effect through the years of Monsignor Romero’s message is nowhere more obvious than in the hope that the young people of El Salvador place in this message of St. Romero.

Monsignor Romero acknowledges the temptation to lose our ties to the homeland, saying that he himself had this temptation during his years of study in Rome. In a conversation with Father César Jerez, Msgr. Romero said, “The fact is that everyone has their roots. I was born in a poor family. I suffered hunger, I know what it’s like to work as a child laborer. When I was in seminary, entered into my studies and was sent to finish them here in Rome, I spent years immersed in books and was in the process of forgetting my origins. I was in a whole other world.” Father Jerez reminded the archbishop of the Salvadoran proverb: “Charcoal that has reduced to embers will reignite with a single breath.” The Archbishop responded, “I had changed, but I came back again!” This is what Archbishop Romero says to all of us, that we come back again, reestablish our ties,

I also want to talk a bit about Msgr. Romero’s solidarity with refugees. On March 16, 1980 as the civil war was beginning to cause widespread displacements of people, Archbishop Romero had this to say: “We have knowledge of at least 500 people who are refugees in several charitable shelters that have provided protection. They have fled from their communities, often covering large distances with small children, elderly, with al-

most nothing to eat, sleeping in the elements. According to very reliable witnesses, there are areas that have been completely emptied of agricultural workers.” The charitable shelters to which Archbishop Romero referred were those that were run by the diocese under his leadership.

The notion of exodus was central to Archbishop Romero’s thinking about foreign workers and about refugees. He said of the biblical Book of Exodus that it was “most important book for all peoples to learn the meaning of human dignity.” And of course the subject of the Book of Exodus is immigration, the mass movement of people. There are many kinds of Exoduses: In the past, we have seen a slow-leak type of exodus, where people move slowly, clandestinely, and in small numbers over a large period of time. What we are seeing now is an overflowing exodus, visible, massive, collective, persistent in movement, in caravans with media coverage and organization, attracting criticism and anger on the one hand, or solidarity and assistance on the other. As Archbishop Romero once said, “When people lose hope that their country will change, then people decide to change country.”

There were three main exoduses of Salvadorans during Archbishop Romero’s time, and these are the ones to which his statements quoted above refer. In 1960 350,000 cotton workers were forced from their land and ended up migrating to Honduras. From 1977-1979 electoral fraud and political repression led to another mass migration in which 55,000 Salvadorans were displaced to other parts of Central America, and 17,992 came to the United States. From 1981-1992 during the civil war, as a result of repression, persecution, insecurity, or fleeing direct confrontations with the Salvadoran armed forces or guerrillas, a larger exodus of 127,480 Salvadorans came to the United States.

Another exodus began in 1989, the largest exodus of Salvadorans that has ever occurred, because of economic insecurity and

gang violence, and by 2011 2,950,000 Salvadorans lived outside of their own country. It was estimated that 276 Salvadorans leave their country every day, which adds up to about 100,000 people every year, and since 2011 these numbers have risen slightly.

Archbishop Romero talked about the right of non-migration, that is the right to remain. He was pressured many times, because of the situation under which he lived, knowing that they wanted to kill him, to get out of El Salvador, to flee. He was invited by the National Council of Churches, as much for his protection as to make a presentation, but because of the critical situation in El Salvador at the time of the invitation, November, 1979, he decided to cancel the trip and remain in El Salvador.

I want to talk a little bit about the exodus that are occurring today. The following chart (on the facing page) shows immigration into the US from 2010 - 2017 for 15 countries, in the order of their total numbers. As one can readily see from this chart, the majority of immigrants into the US in these years are from India, China (Hong Kong), the Dominican Republic, the Philippines, and Cuba. El Salvador is on the list, but in the middle with countries like Venezuela, Columbia, Honduras and Nigeria. So, one can see that between 2010 and 2017 the immigrant influx into the United States increased by 4.6 million people, which is an 11.4% increase, for the most part consisting of immigrants from Asia (India and China), and so they didn't get here by crossing the Rio Grande; they arrived at ports of entry using passports and visas. Immigration from the Caribbean, Central America, Asia and Africa all experienced considerable growth dur-

	2010	2017	Numeric Change in Population from 2010 to 2017	Percent Change in Population from 2010 to 2017 (%)
<b>All U.S. Immigrants</b>	<b>39,956,000</b>	<b>44,525,000</b>	<b>4,570,000</b>	<b>11.4</b>
India	1,780,000	2,611,000	830,000	46.6
China/Hong Kong	1,808,000	2,453,000	644,000	35.6
Dominican Republic	879,000	1,163,000	283,000	32.2
Philippines	1,778,000	2,008,000	230,000	13.0
Cuba	1,105,000	1,312,000	207,000	18.7
El Salvador	1,214,000	1,402,000	188,000	15.5
Venezuela	184,000	351,000	167,000	90.8
Colombia	637,000	783,000	146,000	23.0
Honduras	523,000	655,000	133,000	25.4
Guatemala	831,000	959,000	128,000	15.4
Nigeria	219,000	345,000	126,000	57.3
Brazil	340,000	451,000	111,000	32.8
Vietnam	1,241,000	1,343,000	102,000	8.2
Bangladesh	154,000	249,000	95,000	61.8
Haiti	587,000	680,000	93,000	15.8

ing this time period. It is estimated that someone is forced to move from their home every 2 seconds, resulting in 68.5 million people displaced by this global exodus.

Together, these 15 countries represent 37% of the 44.5 million immigrants who lived in the US as of 2017, and 76% of the growth in the immigrant population from 2010 to 2017. On the other hand, today there are 441,000 fewer Mexican immigrants in the United States than there were in 2010, representing the largest decrease of all immigrant groups.

Where do these immigrants settle in the United States? This has changed over the years as well: In 2000 the five main destinations for immigrants into the US were California, Texas, New York, Florida and Illinois (see chart on p. 14). From 2000 to 2017, Texas surpassed California as the number one destination, Florida surpassed New York for number 3, and Illinois was pushed out of number 5 and replaced by New Jersey. The second part of the chart shows the states which have seen the largest growth in their immigrant populations in the corresponding years.

The cities where most of these immigrants from the top fifteen immigrant coun-

Absolute Growth

Rank	1990-2000		2000-2017	
1	California	2,410,000	Texas	1,950,000
2	Texas	1,380,000	California	1,790,000
3	New York	1,020,000	Florida	1,710,000
4	Florida	1,010,000	New York	670,000
5	Illinois	580,000	New Jersey	580,000

Percent Growth

Rank	1990-2000		2000-2017	
1	North Carolina	274%	North Dakota	156%
2	Georgia	234%	Delaware	119%
3	Nevada	202%	Tennessee	119%
4	Arkansas	196%	South Dakota	118%
5	Utah	171%	Kentucky	111%

tries are the following cities and their greater metropolitan areas, in this order: New York City, Miami, Los Angeles, San Francisco, Washington D.C., Houston, Boston, Chicago, San Jose, and the Dallas/Ft. Worth metroplex.

In 2018 we saw a new immigration phenomenon with the arrival of immigrant caravans of approximately 10,000 Central Americans, the majority from Honduras, arriving at the US border in Tijuana. This is the group that gathered at the terminal of San

Pedro Sula, Honduras, on October 12, 2018 and initially consisted of 160 people. The caravan was made up of 23% women and 77% men: The majority of the women travelled with children, while the majority of the men travelled alone. The average education level of these immigrants is a sixth grade equivalent, and many of them are young people.

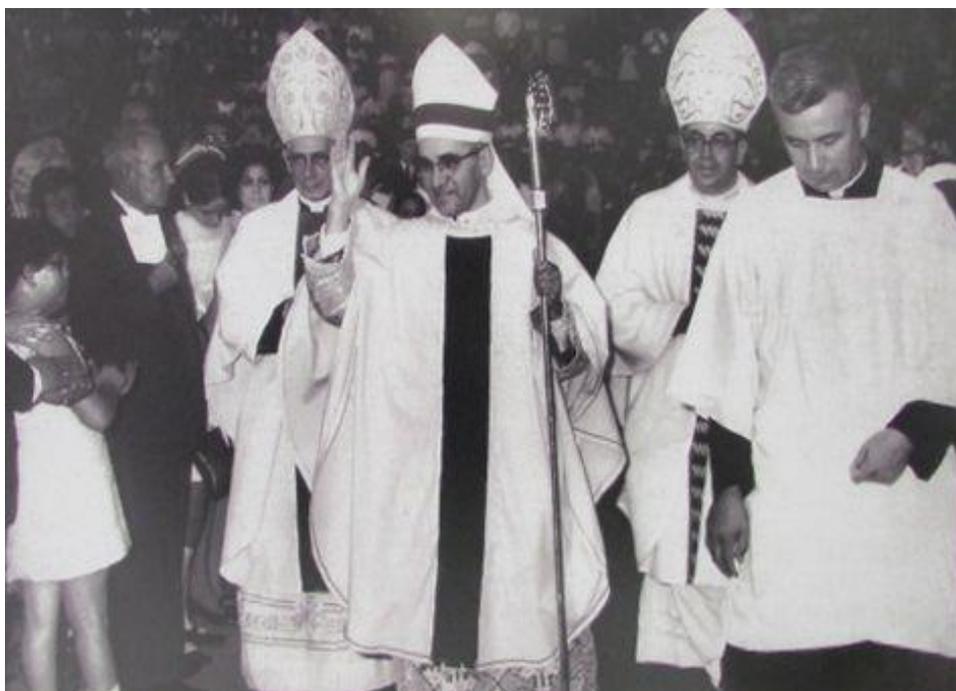
What are their plans in immigrating? The vast majority, 70%, want to come to the United States; 23% want to live in

Mexico or another country, and 7% responded that they didn't know. Also, we cannot ignore the contemporary massive exit of Nicaraguans who have immigrated, mainly to Costa Rica or the United States, and also the forced migration of more than 2 million Venezuelans who have fled the humanitarian crisis in that country.

What response does this new exodus demand from Christians and from the Church? We read the following in Leviticus 19: 33-34: "When an alien resides with you in

your land, you shall not oppress the alien. The alien who resides with you shall be to you as the citizen among you: you shall love the alien as yourself, for you were aliens in the land of Egypt. I am the Lord your God." (NRSV)

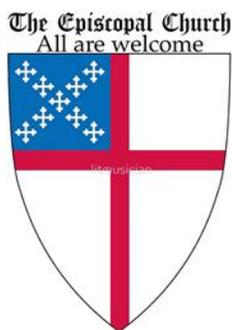
The official recognition of Msgr. Romero's sanctification has given joy to many throughout the



world, and has silenced his former adversaries, or brought them around along with the Church to recognize his sainthood. But there is a tendency to place him on a pedestal and thus decouple Msgr. Romero from the reality in which he lived and preached. This leads to many to cite him only as it serves their purposes, and not in the context of the events that were the basis of his preaching, sort of a “decaffeinated saint.” Also, El Salvador is proud to have its first saint, but his assassins continue to live in that country unpunished.

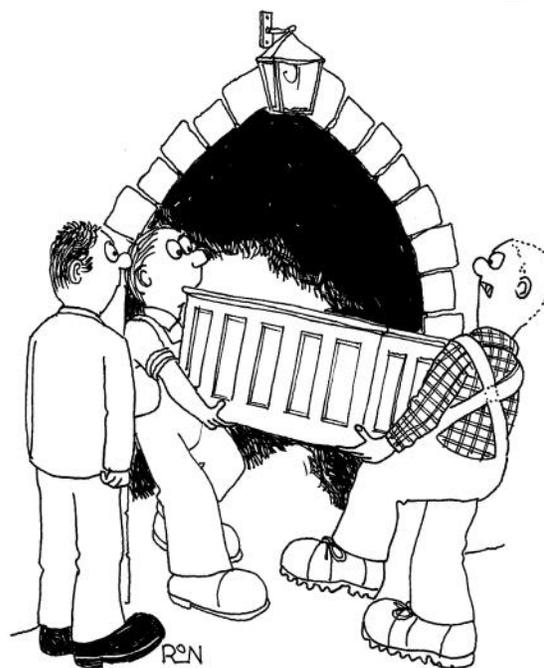
The feast of the canonization of St. Romero uncovers some of the debts that the country owes its people. One of these debts concerns the more than 300 Salvadorans who flee the country every day because of the economic or security situation in El Salvador. Msgr. Romero became a saint largely by demanding that the state honor these social debts, and the immigrants who form this new exodus are part of that debt that is still outstanding. As Christians we can officially recognize a saint, commemorate him in our churches, and invoke his protection and love, but none of this really matters if we are not willing to follow the values and attitudes of Msgr. Romero regarding the poor, the victims of violence, and the poor in this society that is so unequal, exclusive and in short so full of injustices.

In the face of this modern exodus the Church must reflect God’s presence through prayer, discernment and pastoral response; we must work for racial reconciliation from the immigrants’ perspective; and we should use parishioners’ skills in coaching, legal representation and transnational ties as tools and approaches to support local clergy and lay leader’s in their efforts on behalf of immigrants. Our efforts should especially be directed toward new immigrants and asylum seekers, as well as Temporary Protective Status (TPS) and Deferred Enforced Departure (DED) beneficiaries. We should assist with individual



cases that occur in our churches and surrounding communities with development and enlarging of ministries and initiatives that support immigrants through education and development of support networks. Some of the concrete services we can provide are assistance and emergency response, legal representation, spiritual, mental health and emotional support, and education, job training, and help finding work.

In the words of St. Romero, “Religion does not consist in much praying, religion consists in that guarantee of having my God close to me because of the good that I do for my brothers. The guarantee of my prayer is not in the saying of many words, the guarantee of my prayer is very easy to know: How do I get along with the poor? Because there is God,” and finally, “If there is a spark of hope, it is my duty to feed it, and I believe that every person of good will has to feed it. I would hope to always be, especially in these hours of collective confusion, psychosis and anxiety, a messenger of hope and of joy.”



*It was Lent, so they took it back*

## Collin Boothby's new position: Organist/Choirmaster and Assistant for Connections Ministry



Collin has finished his Master's Degree, and is now ready for full-time work. The position of Organist/Choirmaster, which he currently holds, is a part-time position at Trinity, so Collin has accepted another part-time position with us, that of Assistant for Connections Ministry. This has allowed us to combine these two to form a new full-time position and to have Collin fill it.

In this capacity, he will provide administrative and program support for Connections. This will involve, among other things,

helping to maintain the connections database, following up with visitors and lapsed members, and coordinating communication. This latter encompasses social media, website updates, live streams, and sound support, as well as organizing occasional meet and greet and other social activities. We are very fortunate to have the benefit of his many different talents that allowed us to combine these two part-time positions into Collin's new full time position!

Collin currently resides in Houston, TX and serves as the Organist/Choirmaster at Trinity. Collin provides all the organ music for weekly worship services as well as directs the Trinity Choir. In 2018 he began as the Organist/Choirmaster at Congregation Beth Israel in Houston for High Holy Days. He has just obtained a Master's Degree in Organ Performance at Rice University where he studied with Ken Cowan.

Collin graduated *summa cum laude* from Texas Christian University in 2016 with a degree in Church Music and distinction as an Honors Laureate through the John V. Roach Honors College.

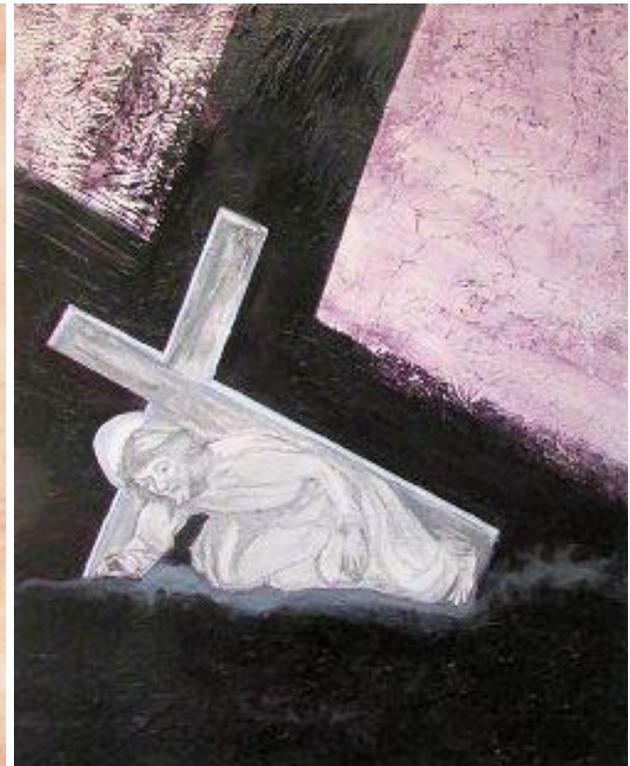
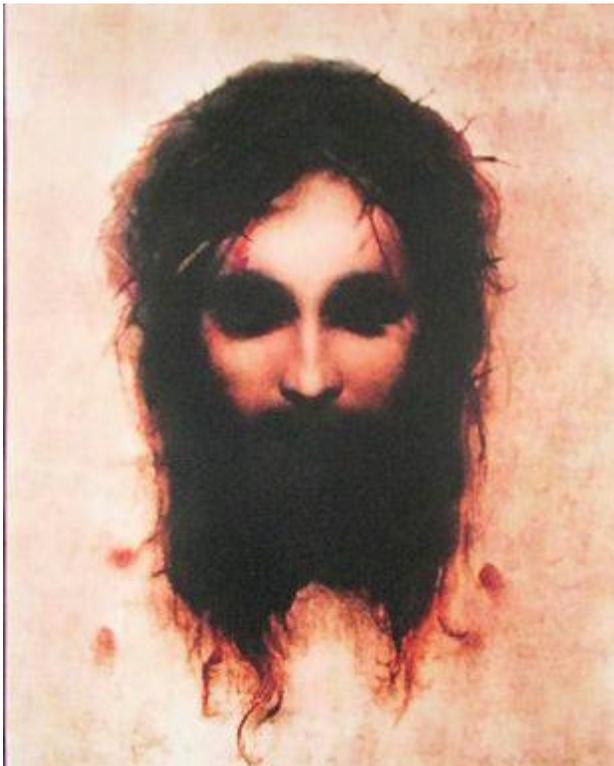
In competitions, Collin has garnered several prizes including second place and a hymn playing award at the 2016 Albert Schweitzer Organ Festival and first prize in the Undergraduate Division of the 2014 William C. Hall Organ Competition.

Outside of music, Collin enjoys spending time with his family and friends. He is an avid runner and hiker and loves to go kayaking in his free time.





**The Artists of Trinity depict the Stations of the Cross**





**MOVIE  
MOMENTS**

Nick and Carol Pollard from EthosMedia.org share thought-provoking reflections on the latest films.

## People in our way?

*A Dog's Way Home* tells the story of Bella, a beautiful dog who becomes separated from her beloved human family and embarks on an epic 400-mile journey home. For those of us who have despaired at films filled with ear-splitting explosions or salacious storylines, *A Dog's Way Home* will be a breath of fresh air (indeed you can almost feel the fresh air as Bella travels through wonderful scenery beautifully filmed). But this is more than a feel-good movie for dog-lovers, as it illustrates important lessons for our own journey through life.



Though Bella is ceaselessly focused on her goal, yet she still stops to provide comfort and support to those she meets along the way. And, although her love for others is unconditional, the help she provides subsequently leads to assistance for herself in her own time of need. Sometimes this is reciprocated directly, as with the orphaned baby cougar whom she adopts and feeds. At other times the benefit is tangential, as with the man she digs out of an avalanche. But, in each case, her gift of love is selfless and the benefit is serendipitous.



Written by the animal-loving husband and wife team Bruce Cameron and Cathryn Michon, this film does not claim to be a true story, but the underlying principles certainly are true-to-life. And it might cause us to reflect upon how we, as humans, treat others. When we are resolutely focused on a goal, how should we respond to the needs of those we meet along the way? Might apparent distractions turn out to be blessings in disguise?

**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.

### April 21 Anselm, the Saint who proved there is a God

Anselm is a good saint to remember next time someone asks you to prove that there is a God. His brilliant and original *Proslogion*, written 1077-8, sets out the 'ontological' proof for God's existence. Nearly ten centuries later, it is still studied by theological students as one of the great philosophical 'proofs' of God's existence.

Anselm was born at Aosta in 1033, the son of a spendthrift Lombard nobleman, whom Anselm detested. In time he decided to become a Benedictine monk, and so joined Lanfranc's famous monastery at Bec (c. 1060). He became prior, then abbot. He was loved by his monks, appreciated for his sensitivity and intuitiveness. He remained friends also with Lanfranc, who had gone on to be Archbishop of Canterbury. After Lanfranc's death, Anselm reluctantly agreed to accept the job.

Archbishops did not have press offices in those days, but Anselm made his views on Church-versus-King known all the same, and they did not please the king. William Rufus exiled him in 1097 and King Henry I exiled him in 1103. Anselm was utterly committed to what he saw as the cause of God and the Church, and therefore had no time for temporal politics. Peace between archbishop and monarch was not achieved until 1106.

Anselm spent the rest of his life in England. His theological stance of 'Faith seeking understanding' and 'the mind at faith's service' were the keys to his life and teaching.

### April 23 St. George and Hiccup and the Dragon

Have you seen the film *How to Train your Dragon*? It's set in a Viking village under

attack from dragons, who steal livestock and burn down houses. Hiccup, the village Chief's son, invents a machine to capture dragons. However, when he catches one of the most dangerous dragons, he cannot kill it, when he sees that the dragon is just as frightened as he is. Through this friendship, the people and dragons eventually live in harmony.

This month we celebrate St. George, the patron saint of England. He is famous for slaying a dragon, a tradition which became popular in the Middle Ages. Whether he killed an actual dragon is open to question! However, we do know that the original George was a Roman soldier at the time of Emperor Diocletian. He refused to renounce his faith, as commanded by the Emperor, resulting in his death on 23 April 303 AD.

The contrast is clear: St. George slayed the evil dragon, while Hiccup refused to kill one. However, they also have something important in common. Both acted according to their conscience, defying the popular understanding of those around them and not worrying about the personal cost to themselves. St. George was martyred for standing up for his faith in Jesus before a pagan emperor, while Hiccup risked rejection by his father and village because of his compassion.

Today, we are still called to stand for Christ against wrongs and injustice in daily life, whatever the personal cost. However, we also need to be ready to look our enemies in the eye and meet their hostility with love and compassion. This is why we also remember this month that Jesus died and rose again, so that we might have God's power to do this in our lives.

### **May 1 Philip, the Apostle with Common Sense**

Is there someone in church whom you respect for their spirituality and common sense combined – someone you feel easy about approaching to ask questions? That person's patron saint should be Philip.

Philip came from Bethsaida, and was a disciple of Jesus from early on. He knew how to lead others to Jesus – he brought Nathanael (or Bartholomew) to Him in a calm, kindly way. He knew how to do some financial forecasting: at the feeding of the 5,000 it was he who pointed out that without divine help, even 200 pennyworth of bread wasn't going to feed that crowd. He was the one whom the Greeks approached when they wanted to ask Jesus to show them the Father, but didn't quite have the nerve to approach Jesus directly. People had confidence in Philip's spirituality, common sense and kindness. Such a person is a gift to any church! In art, the Apostle Philip has been represented either with a cross, or with loaves of bread.

### **May 1 James the Less, the Quiet Son of Alphaeus**

One thing for sure: the apostles were not self-obsessed. In fact, many a church historian has wished that they had left us just a few more personal details about themselves in the New Testament. James the Less is an excellent example.

This is the name we give to James the son of Alphaeus, but – beyond that, who was he? Sometimes he is identified as the James whose mother stood by Christ on the cross. Sometimes he is thought to be the James who was 'brother of the Lord'. Sometimes he is thought to be the James who saw the risen Christ. He has also, and often, been called the first bishop of Jerusalem. And finally, sometimes James the Less has been thought of as the author of the Epistle of James.

But – who knows? If none of these

identifications are correct, we know practically nothing about James the Less. So perhaps on this day we can simply recall 'all' of the James' above, and thank God for the mother who stood by the cross, the brother that supported Jesus, the apostle who saw his risen Lord and gave his life to proclaiming the truth, the first bishop of Jerusalem, and the author of the marvelous Epistle of James. Whether it was one James or several, they were all faithful to Jesus, and proclaimed Him as the Messiah. So perhaps that should make them James the More!

James the Less has been given an unusual iconographic emblem: a fuller's club. Tradition has it that he was beaten to death with one, after being sentenced by the Sanhedrin in AD62. In England there are only 26 churches which are dedicated to James the Less.

### **May 2 Athanasius, the Theologian Who Gave Us the Nicene Creed**

This is the name behind the Athanasian Creed. Athanasius (296-373) was born into a prosperous family in Alexandria in Egypt, studied in the Christian school there and entered the ministry. He was twenty-nine years old when he accompanied Alexander, the bishop of Alexandria, to the Church's first ecumenical Council, at Nicaea in 325.

Although Athanasius could not take part in the Council's debates because he was a deacon and not a bishop, Alexander consulted him on the meaning of biblical texts and theological distinctions. With Emperor Constantine sitting as President, three hundred bishops argued about the Person of Christ. How is He the Son of God? Is He God or man or both together? Did He exist before He was born? If we worship Him does that mean we are worshipping two Gods?

The young Athanasius saw that some bishops wanted to impose the teaching of Arius on the Church. Arius was a popular preacher in Alexandria who taught that Christ

was not eternal but was a ‘Saviour’ created by the Father. Athanasius worked with his bishop, Alexander, in framing what became known as the Nicene Creed. Our Lord’s full divinity was safeguarded in the words, ‘eternally begotten of the Father, God from God, light from light, true God from true God, begotten, not made, of one substance with the Father.’

When Bishop Alexander died in 328, Athanasius succeeded him as Bishop by popular demand. For the next 45 years Athanasius’ devotion, scholarship, and forceful leadership established the Nicene Creed in the Christian Church. His enemies, both in Church and state, conspired against him, and he was exiled five times from the See of Alexandria and spent a total of 17 years in flight and hiding. It was his uncompromising stand for Nicene theology that gave rise to the familiar saying, *Athanasius contra mundum*, ‘Athanasius against the world.’

Athanasius’ name will always be linked with the triumph of New Testament Christology over every form of reductionism. Of his many writings the most significant was his great study on the person and work of Christ; ‘On the Incarnation of the Word of God’, written before he was 30 years old. The whole Church of Christ is always in need of bishops, leaders and theologians in the mould of Athanasius.

### May 10 Comgall

Here is a great saint for all teachers, head teachers and principals of educational institutions, and indeed anyone whose vocation is to train and equip others.

For Comgall (c 516 – c 601) was founder and first abbot of Bangor, which became the largest monastery in Ireland. And large means LARGE – for including several daughter houses, the total population is reckoned to have been 3,000.

If you have ever run an educational institution of 3,000 pupils (!), you will know it

takes a special kind of person to cope with that, and Comgall seems to have been perfect for the job. A biographer at the time called him ‘the outstanding father of the monks in Ireland, known for his insistence on study and strict discipline.’

Comgall’s rule had what it took to succeed: it was ‘strict, holy and constant’, both ‘graced with the hope of salvation and made perfect in love’, according to the 7<sup>th</sup> century writer Antiphoner of Bangor. Above all, followers were to love Christ, and reject the love of money.

Comgall also had a gift for friendship, for on the death of a close friend, he wrote in grief: ‘My soul-friend has died and I am headless; you too are headless, for a man without a soul-friend is a body without a head.’

Like heads and principals today, Comgall knew a lot of important people. He had trained Columbanus and knew Columba, whom he visited on Iona. They even preached the Gospel together in Inverness, to the pagan chieftain Brude.

### May 15 Matthias, the Apostle Called by Lots

In Acts 1 (15 – 26) the apostles had a task to do: Judas had committed suicide, and a new apostle needed to be chosen. He had to have been a follower of Christ from the Baptism to the Ascension, and also a witness of the Resurrection in order to qualify. In the event, the choice fell to one of two: Joseph Barsabas and Matthias.

Lots were drawn, and Matthias was chosen. How confident he must have felt in his calling: what encouragement that would be when the going got rough in later years! Matthias is thought to have ministered in Cappadocia and even Ethiopia. His emblem is usually an axe or halberd, regarded as the instrument of his martyrdom. His supposed relics were translated from Jerusalem to Rome by the empress Helena.



# COMMIT TO PLEDGE



## transforming generosity

### TRINITY MISSION GOALS

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**

*Handwritten names and signatures:*

Jim Carr  
 Joshua Chavira?  
 Althea Carr  
 Joanne & Ron Starbuck  
 David Marsh  
 Dan Lee  
 John Kimbrough & Hank Esato?  
 Leah & Ken  
 Sarah  
 Carl and Bill Wells  
 Valerie Robinson  
 Michael Stearns  
 Ann E. Laird  
 Jim & Amy Lake  
 2<sup>nd</sup> & C  
 Michelle White  
 Ben & Colby Boring  
 Bob & Linda Rampart  
 Tom & Mal Jackson  
 Ann Rose  
 Anthony  
 Carl & Alexis Thompson  
 Ben Seames  
 Cathal Mitchell  
 Sarah Frost  
 Marc Seymour  
 John & Mary  
 Sw. on  
 -Pete  
 -Rick  
 Myron & Margaret  
 Caldwell  
 John  
 Peter & Mary  
 Eye  
 Harold Otton  
 Elmer Ross  
 Emma D.  
 Tom & Mary  
 Tom Longino  
 Mark  
 Mary Mattucci  
 Lisa  
 Charlene  
 Donna  
 The  
 Hines  
 Family  
 Peter & Trish Johnson



## Ascension

by Daphne Kitching



Scriptures fulfilled,  
Minds opened,  
We followed him to Bethany.  
And there was joy in the blessing  
Of our risen Lord,  
Jesus, God on earth.

And in the blessing  
Was the leaving,  
And in the leaving  
Was the blessing –  
His Spirit of life and power  
To witness to the world  
Of our ascended Lord,  
Jesus, man in heaven.

### THE PATH TO TRANSFORMING GENEROSITY

#### 1 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

#### 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.

#### 3 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

I AM  
THE  
RESURRECTION  
AND  
THE  
LIFE

