

Trinity NOTES

November 20, 2011

Dear Sisters and Brothers,

It is not often that members or potential members of a parish take the time to familiarize themselves with the constitution and by-laws of the parish and denomination. That would be too great of an exercise to do here, but I do want to highlight one particularly important section of the national canons of the Episcopal Church this week. In future weeks, I want to take a look at the corresponding sections in our diocesan canons and then in our parish by-laws. The section I share with you this week from the national canons is Canon 17, pertaining to membership.

CANON 17: Of Regulations Respecting the Laity

Sec. 1 (a) All persons who have received the Sacrament of Holy Baptism with water in the Name of the Father, and of the Son, and of the Holy Spirit, whether in this Church or in another Christian Church, and whose Baptisms have been duly recorded in this Church, are members thereof.

(b) Members sixteen years of age and over are to be considered adult members.

(c) It is expected that all adult members of this Church, after appropriate instruction, will have made a mature public affirmation of their faith and commitment to the responsibilities of their Baptism and will have been confirmed or received by the laying on of hands by a Bishop of this Church or by a Bishop of a Church in communion with this Church. Those who have previously made a mature public commitment in another Church may be received by the laying on of hands by a Bishop of this Church, rather than confirmed.

(d) Any person who is baptized in this Church as an adult and receives the laying on of hands by the Bishop at Bap-

tism is to be considered, for the purpose of this and all other Canons, as both baptized and confirmed; also, Any person who is baptized in this Church as an adult and at some time after the Baptism receives the laying on of hands by the Bishop in Reaffirmation of Baptismal Vows is to be considered, for the purpose of this and all other Canons, as both baptized and confirmed; also, Any baptized person who received the laying on of hands at Confirmation (by any Bishop in apostolic succession) and is received into the Episcopal Church by a Bishop of this Church is to be considered, for the purpose of this and all other Canons, as both baptized and confirmed; and also, Any baptized person who received

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LAST WEEK'S VITALS TITHES & GIFTS

1. Last Sunday's attendance: 75
2. Report of Offering - Sunday, Nov. 13, 2011:

Pledge	\$ 320.00
Gifts & Plate	134.50
Music Fund	1,000.00
Rent - Church	100.00
Rent - M. House	375.00
Breakfast Ministry	52.00
Flower Fund	75.00
Calendar Sales	29.00
New Hymnals	69.00
New BCP	23.00
Building Fund	<u>50.00</u>
Total	\$2,227.50

"All things come from you, Lord, and of your own have we given you." (1 Chron. 29:14b)

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THE *Episcopal* CHURCH

November 20, 2011 – Last Sunday After Pentecost / Christ the King Sunday



cc Photo by John Stephen Dwyer

Today the Episcopal Church celebrates the Feast of Christ the King. This feast day falls on the last Sunday of the liturgical year, the Sunday before the beginning of Advent. In the stained-glass window above, Christ the King is depicted with the regalia of a Byzantine emperor. This window is featured in the Annunciation Cathedral in Roslindale, Massachusetts.

The Feast of Christ the King was first instituted by Pope Pius XI in 1925 as a “celebration of the all-embracing authority of Christ which shall lead mankind to seek the ‘peace of Christ’ in the ‘Kingdom of Christ’” (Oxford Dictionary of the Christian Church).

On November 24, the Episcopal Church celebrates Thanksgiving Day, a major holy day in the calendar of the Book of Common Prayer (pp. 17, 33). The Episcopal Church first began celebrating this feast day after the American Revolution. The first American Prayer Book, in 1789, replaced the four national days of the 1662 English Book of Common Prayer with propers for Thanksgiving Day. This coincided with the first observance of Thanksgiving Day as a national holiday by the United States in 1789. In 1863, President Abraham Lincoln instituted celebrating Thanksgiving Day each year on the last Thursday of November.

Collect for Thanksgiving Day

Almighty and gracious Father, we give you thanks for the fruits of the earth in their season and for the labors of those who harvest them. Make us, we beseech thee, faithful stewards of thy great bounty, for the provision of our necessities and the relief of all who are in need, to the glory of thy Name; through Jesus Christ our Lord, who liveth and reigneth with thee and the Holy Spirit, one God, now and for ever. Amen.

(p. 246, Book of Common Prayer)



Message in the grotto of Our Lady of Guadalupe Church, New Orleans. cc photo by Infrogmation



cc photo by Yatskiddy



cc photo by itm4381

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the laying on of hands by a Bishop of this Church at Confirmation or Reception is to be considered, for the purpose of this and all other Canons, as both baptized and confirmed.

Sec. 2 (a) All members of this Church who have received Holy Communion in this Church at least three times during the preceding year are to be considered communicants of this Church.

(b) For the purposes of statistical consistency throughout the Church, communicants sixteen years of age and over are to be considered adult communicants.

Sec. 3. All communicants of this Church who for the previous year have been faithful in corporate worship, unless for good cause prevented, and have been faithful in working, praying, and giving for the spread of the Kingdom of God, are to be considered communicants in good standing.

Sec. 4 (a) A member of this Church removing from the congregation in which that person's membership is recorded shall procure a certificate of membership indicating that that person is recorded as a member (or adult member) of this Church and whether or not such a member:

- (1) is a communicant;
- (2) is recorded as being in good standing;
- (3) has been confirmed or received by a Bishop of this Church or a Bishop in communion with this Church. Upon acknowledgment that a member who has received such a certificate has been enrolled in another congregation of this or another Church, the Member of the Clergy in charge or Warden.

(b) The Member of the Clergy in charge or Warden of the congregation to which such certificate is surrendered shall record in the parish register the information contained on the presented certificate of membership, and then notify the Member of the Clergy in charge or Warden of the congregation which issued the certificate that the person has been duly recorded as a member of the new congregation. Whereupon the person's removal shall be noted in the parish register of the congregation which issued the certificate.

(c) If a member of this Church, not having such a certificate, desires to become a member of a congregation in the place to which he or she has removed, that person shall be directed by the Member of the Clergy in charge of the said congregation to procure a certificate from the former congregation, although on failure to produce such a certificate through no fault of the person applying, appropriate entry may be made in the parish register upon the evidence of membership status sufficient in the judgment of the Member of the Clergy in charge or Warden.

(d) Any communicant of any Church in communion with this Church shall be entitled to the benefit of this section so far as the same can be made applicable.

Sec. 5. No one shall be denied rights, status or access to an equal place in the life, worship, and governance of this Church because of race, color, ethnic origin, national origin, marital status, sex, sexual orientation, disabilities or age, except as otherwise specified by Canons.

Sec. 6. A person to whom the Sacraments of the Church shall have been refused, or who has been repelled from the Holy Communion under the rubrics, or who has been informed of an intention to refuse or repel him or her from the Holy Communion under the rubrics, may appeal to the Bishop or Ecclesiastical Authority. A Priest who refuses or repels a person from the Holy Communion, or who communicates to a person an intent to repel that person from the Holy Communion shall inform that person, in writing, within fourteen days thereof of

- (i) the reasons therefor and
- (ii) his or her right to appeal to the Bishop or Ecclesiastical Authority.

No Member of the Clergy of this Church shall be required to admit to the Sacraments a person so refused or repelled without the written direction of the Bishop or Ecclesiastical Authority. The Bishop or Ecclesiastical Authority may in certain circumstances see fit to require the person to be admitted or restored because of the insufficiency of the cause assigned by the member of the Clergy. If it shall appear to the Bishop or Ecclesiastical Authority that there is sufficient cause to justify refusal of the Holy Communion, how-

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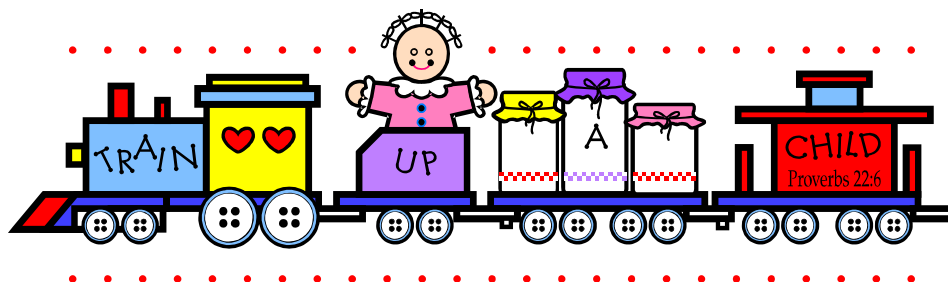
THE SCHOOLHOUSE THRIFT SHOP



20th Annual ST. NICHOLAS TOY SALE



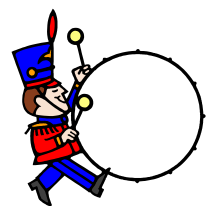
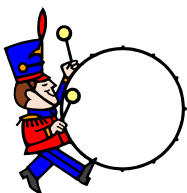
**Saturday, December 3rd
9:00 a.m. - 2:00 p.m.**



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ever, appropriate steps shall be taken to institute such inquiry as may be directed by the Canons of the Diocese; and should no such Canon exist, the Bishop or Ecclesiastical Authority shall proceed according to such principles of law and equity as will ensure an impartial investigation and judgment, which judgment shall be made in writing within sixty days of the appeal and which shall also specify the steps required for readmission to Holy Communion.

Sec. 7. No unbaptized person shall be eligible to receive Holy Communion in this Church.

Sec. 8. Any person accepting any office in this Church shall well and faithfully perform the duties of that office in accordance with the Constitution and Canons of this Church and of the Diocese in which the office is being exercised.

To some, canons may appear as useless verbiage but at their best, canons and by-laws establish boundaries and order for our common life together. To summarize the above national canon on membership, there are two broad categories of membership: members and non-members. Members must be baptized in the name

of the Trinity by this or some other Christian church. Under the category of members, there are three designations:

- 1) Communicants are members who receive the sacrament at least three times a year unless prevented.
- 2) Communicants in good standing, are communicants who also support the work of the church through their prayers, financial contributions, and sharing of their gifts.
- 3) Confirmed communicants are communicants who have been confirmed in the Episcopal Church or by a denomination in apostolic succession.

There are a few other important nuances regarding membership, such as how to transfer your membership from another parish. If you have any questions regarding this canon or your membership, please speak with me or a member of the vestry. As we begin the nomination process for the elected leadership of the parish and as we prepare for the bishop's visit, now is a good time to have a firm understanding of your membership status.

Yours in Christ,

Pastor Cass

CROP WALK UPDATE

Walkers in our Charlottesville/Albemarle CROP WALK turned in over \$25,626.28 so far this year. Persons who have not yet turned in their sponsor envelope are urged to do so as soon as possible. They can be turned in to the office at Westminster Presbyterian Church, 400 Rugby Rd., or mailed to Phil Best, CROP WALK Treasurer, 1069 Autumn Hill Ct., Crozet, VA 22932. These funds will be used in the important work of hunger and disaster relief, both locally and worldwide.

CROP MOB and WHOLE/HOLY MEAL

Come for an afternoon of farming and a Spirit-centered community meal
along with the blessing of a new garden site

Saturday, November 19th

Westside of Oakwood Cemetery*

Crop Mob begins at 10-12pm

Potluck Meal starts at 12:00 pm

Blessing of New SEEDS OF LOVE Garden (following lunch)

-- feel free to come when you can and leave when you must!

Please bring a dish to share, willing hands for work, and any of the following: poetry, prose, music, and friends.

Also, dress for the weather and farming, and please bring any tools or gloves you think may be useful.

What is a Crop Mob?

"As interest in locally grown, organic food increases, a new way to get involved is sprouting up all over the country and it's known as a crop mob. During these events, a group of volunteers converges on small and urban farms and lends a hand on specific projects." -- From Free Speech Radio News

What is a Whole/Holy Meal?

An opportunity to honor whole foods, one another, and the presence of God in our midst in the lived experience of sharing a meal together.

**From Main Street at the Lewis and Clark statue. Turn south on to McIntire Ridge, go over the bridge and through the light at Monticello. Turn left on Oak Street and make a quick right at the service road next to Oakwood Cemetery. You'll go down a hill and the garden is located on your right about 2/3rds of the way up the next hill.*

From Cherry Avenue facing east. Go through the light at Ridge (Cherry turns into Elliott here) and just opposite the city bus shelter, there is a service road for Oakwood Cemetery to your left. Turn on to the service road and the garden will be just past the entrance to the city's leaf dump, on the left hand side.

History: A small group of folks has been gathering every couple of weeks for the last few months. We call the gathering a meal or feast gathering (not to be confused with *feast!*). The gathering is an attempt to make the connection between a meal of mostly local food and the Eucharist, eaten and celebrated in community. The Crop Mob is an extension of this gathering. We're eating a meal at the source -- on the farm! We've organized it with more people in mind. Come to work if you can, come to the meal for sure. We won't be celebrating the Eucharist, but we will be eating a blessed and whole/holy meal. I hope you can come! And bring other folks, as well.

HANDEL'S

A classical painting of the Virgin Mary holding the infant Jesus and a lamb. Mary is depicted in a long, flowing white robe, looking down at the child. The infant Jesus is held in her arms, and a small white lamb is nestled against them. The background is a dark, wooded area with some foliage visible at the bottom.

Presented by
The Charlottesville Albemarle Dogwood Chorus

with
Community Musicians

directed by
Carlton Monroe Dickerson

Sunday, December 11, 3:00 p.m.
First Presbyterian Church
500 Park Street
Charlottesville, Virginia

For further information please contact
Cyndy Kelly, cak2b2@gmail.com

MESSIAH

Trinity Leadership

Lay Ministers: The Congregation

Bishops: The Rt. Rev. Shannon Johnston

The Rt. Rev. David C. Jones

The Rt. Rev. "Ted" Gulick, Jr.

Vicar: Pastor Cass Bailey

Vestry Liaisons

RECONCILIATION

Nick Garber, (2014)

Diane Sampson, (2012) Clerk

TRANSFORMATION

Deborah Gille, (2014)

Jenny Holmes, (2012)

LOVE

Amy Griffith, (2013)

Erica Lloyd, (2014)

SUPPORT

Lauren Fleischmann, (2013)

Senior Warden: Mark Bell (2012)

Junior Warden: Mary Newton (2013)

Treasurer: Beverly Bivins

Asst. Treasurer: Louise Gallagher

Music Minister: Carlton Dickerson



The altar flowers are given by Marilyn Johns, in memory of her Grandparents.

Please NOTE:

The Prayer Request Box in the chapel is checked regularly and prayer is offered for any requests that are present.

Prayer List

Please pray for:

- Patricia Benjamin
- Joe Cochran and family as they journey through seminary.
- Sue, Krista, Jern, and Alex



Lay Ministers Scheduled:

Sunday, November 20, 2011

Lectors: Cheryl Kasper; Kendra Hamilton

Intercessor: Mark Bell

Chalice Bearers: Stephanie Commander; Al Anderson

Altar Guild: Jane Meniktos; Susan Fleischmann;
Shirley Thompson

Acolyte: Donnell Douglas

Ushers: Jenny Holmes; Al Anderson

Counter: Mary Newton

Home Communion: Steve Neumeister

Greeter: Carol Fleming

Breakfast: Javier Figueroa-Ray; Carroll Hill; Elizabeth Hill

Hospitality Hour: Kendra Hamilton; Marc McVicker;
Patricia Bailey

If you are unable to serve, please get a substitute.