JULY 2010

High Notes

News for and about members of Trinity Episcopal Church, Mineral Point, WI

In this issue

1 *Fr. Hector reflects on Independence Day and Easter*

2 *What's going on at Trinity this summer • Birthdays and anniversaries*

3 *A pastoral letter from our Presiding Bishop*

5 *Who, what, where, when, and occasionally, why • Come as you were?*

6 *The writing on the wall • Great Hunger book sale*

7 *Minutes of the May Vestry meeting*

The Rev. Dr. J. Robert Hector,
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July opens with our nation celebrating its independence. As I have written before, it does us well to remember that the resolution, accepting the Declaration of Independence, was adopted on July 2, the day John Adams thought would be celebrated, and it was followed by five long years of warfare, and another two years before a peace treaty was signed.

Likewise, we do well to remember that it was another five years before the Constitution was drawn up, and two years after that before it was declared in effect. Our independence did not, and has not, come quickly or easily. It is our history. In contrast, our media often portrays us as a people impatient with politics, clamoring for quick action. Unfortunately, many of those same people betray their independence by failing to vote, forfeiting their inalienable rights.

We live in an imperfect world, with an imperfect political system, which, in my opinion, is far better than any alternative. On July 4, we celebrate our history as a nation, packed into one day, marked by parades and fireworks.

Let me suggest that Easter is the independence day of faith. One popular notion is that our redemption was and is instantaneous. It is true that God's actions were accomplished on that first Easter morning. Scripture makes it clear that human nature is such that even after a series of resurrection appearances, and Our Lord's ascension into heaven, that some of the witnesses doubted their eyes. (Matthew 28: 17).

The witness of the Church through the ages tells us that God's actions have singular power and significance, beginning with the revelation to Abraham, to Our Lord's life, death, and resurrection, to the coming of the Holy Spirit, and the Councils of the church through the centuries.

Individually, I feel that in the same way it took our nation time and hard work to shape its freedom and its identity, likewise, our freedom from sin, while fully complete at baptism, will take time to grow as we gain greater understanding and appreciation. Theologically, this is called the life of grace, and it has many steps.

This summer, our gospel lessons are drawn from Saint Luke. There are those who question the actions of the Episcopal Church. In response, consider Luke's Chapter 6, a succinct series of verses, which parallels the Sermon on the Mount (Matthew 5–7). Jesus tells us how to live as citizens of the Kingdom of God, saying, "Love your enemies," (Lk 6: 27), and "Do to others as you would have them do to you." (Lk 6: 31)

St. Augustine tells us that service to God is to live in perfect freedom (Collect for Peace, BCP p. 57). It takes time to live to the fullness of these freedoms, which in no way lessens their significance. Each Eucharist, and each prayer, however brief, celebrates these freedoms.

—Fr. Hector+

July&August@Trinity

Sunday, July 4
8:00 a.m. Sung Eucharist. Service time is moved up to accommodate the city's Fourth of July parade, which forms at 10: 00 a.m. and steps off at 11:00 a.m. Happy Independence Day to all!

Tuesday, July 6
7:00 p.m. Tuesdays at Trinity presents financial planners Bev and Michelle Bertram, who will outline a retirement-planning roadmap.

Wednesdays, July 7, 14, 21, and 28
6:30 p.m. Hymn practice in the undercroft.

Fridays, July 2, 9, 16, 23, 30
6:30 p.m. Alcoholics Anonymous meetings in the undercroft.

Tuesday, July 13
Noon Guild (ECW) meeting and lunch at Ann Chapman's. All women of the parish are invited to attend.

Monday, July 19
7:00 p.m. Vestry meeting in the undercroft. All parishioners are invited to attend.

Wednesdays, August 4, 11, 18, and 25
6:30 p.m. Hymn practice in the undercroft.

Fridays, August 6, 13, 20, 27
6:30 p.m. Alcoholics Anonymous meetings in the undercroft.

Tuesday, August 10
Noon Guild (ECW) meeting and lunch at Joan Faull's. All women of the parish are invited to attend.

Monday, August 16
7:00 p.m. Vestry meeting in the undercroft. All parishioners are invited to attend.

July Birthdays
4 Julie Oberhauser
17 Chris Bowers
18 Chloe Oberhauser
19 Ursula Bowden
20 Jim Roberts
John Roberts
28 Lance Rossing
30 Linda Meek

July Anniversaries
30 Robert and Sue Vaughn

August Birthdays
5 Marjorie Roberts
6 Barbara Hector
7 Jesse Rodriguez
25 Karsen Johnson
28 Jean-Margret Merrell-Beech
29 Robert Nicholas Bowers
31 Catherine Whitford

August Anniversaries
11 Bishop Roger and Prudence White
12 Tom and Joan Faull
19 Pamela and Robin Reily
24 Fr. Bob and Barbara Hector
30 Mark and Dorothy Prouty

Pentecost continues!

A pastoral letter to The Episcopal Church from the Most Rev. Katharine Jefferts Shori, Presiding Bishop and Primate

Pentecost is most fundamentally a continuing gift of the Spirit, rather than a limitation or quenching of that Spirit.

The recent statement by the Archbishop of Canterbury about the struggles within the Anglican Communion seems to equate Pentecost with a single understanding of gospel realities. Those who received the gift of the Spirit on that day all heard good news. The crowd reported, "in our own languages we hear them speaking about God's deeds of power" (Acts 2: 11).

The Spirit does seem to be saying to many within The Episcopal Church that gay and lesbian persons are God's good creation, that an aspect of good creation is the possibility of lifelong, faithful partnership, and that such persons may indeed be good and healthy exemplars of gifted leadership within the Church, as baptized leaders and ordained ones. The Spirit also seems to be saying the same thing in other parts of the Anglican Communion, and among some of our Christian partners, including Lutheran churches in North America and Europe, the Old Catholic churches of Europe, and a number of others.

That growing awareness does not deny the reality that many Anglicans and not a few Episcopalians still fervently hold traditional views about human sexuality. This Episcopal Church is a broad and inclusive enough tent to hold that variety. The willingness to live in tension is a hallmark of Anglicanism, beginning from its roots in Celtic Christianity pushing up against Roman Christianity in the centuries of the first millennium. That diversity in community was solidified in the Elizabethan Settlement, which really marks the beginning of Anglican Christianity as a distinct movement. Above all, it recognizes that the Spirit may be speaking to all of us, in ways that do not at present seem to cohere or agree. It also recognizes what Jesus says about the Spirit to his followers, "I still have many things to say to you, but you cannot bear them now. When the Spirit of truth comes, he will guide you into all the truth; for he will not speak on his own, but will speak whatever he hears, and he will declare to you the things that are to come" (John 16: 12-13).

That growing awareness does not deny the reality . . .

The Episcopal Church has spent nearly 50 years listening to and for the Spirit in these matters. While it is clear that not all within this Church have heard the same message, the current developments do represent a widening understanding. Our canons reflected this shift as long ago as 1985, when sexual orientation was first protected from discrimination in access to the ordination process. At the request of other bodies in the Anglican Communion, this Church held an effective moratorium on the election and consecration of a partnered gay or lesbian priest as bishop from 2003 to 2010. When a diocese elected such a person in late 2009, the ensuing consent process indicated that a majority of the laity, clergy, and bishops responsible for validating that election agreed that there was no substantive bar to the consecration.

The Episcopal Church recognizes that these decisions are problematic to a number of other Anglicans. We have not made these decisions lightly. We recognize that the Spirit has not been widely heard in the same way in other parts of the Communion. In all humility, we recognize that we may be wrong, yet we have proceeded in the belief that the Spirit permeates our decisions.

Con't on pg. 4

Pastoral letter—con't from pg. 3

We also recognize that the attempts to impose a singular understanding in such matters represent the same kind of cultural excesses practiced by many of our colonial forebears in their missionizing activity. Native Hawaiians were forced to abandon their traditional dress in favor of missionaries' standards of modesty. Native Americans were forced to abandon many of their cultural practices, even though they were fully congruent with orthodox Christianity, because the missionaries did not understand or consider those practices exemplary of the Spirit. The uniformity imposed at the Synod of Whitby did similar violence to a developing, contextual Christianity in the British Isles. In their search for uniformity, our forebears in the faith have repeatedly done much spiritual violence in the name of Christianity.

We do not seek to impose our understanding on others. We do earnestly hope for continued dialogue with those who disagree, for we believe that the Spirit is always calling us to greater understanding.

We live in great concern that colonial attitudes continue, particularly in attempts to impose a single understanding across widely varying contexts and cultures. We note that the cultural contexts in which The Episcopal Church's decisions have generated the greatest objection and reaction are also often the same contexts where women are barred from full ordained leadership, including the Church of England.

As Episcopalians, we note the troubling push toward centralized authority exemplified in many of the statements of the recent Pentecost letter. Anglicanism as a body began in the repudiation of the control of the Bishop of Rome within an otherwise sovereign nation. Similar concerns over self-determination in the face of colonial control led the Scottish Episcopal Church to consecrate Samuel Seabury for The Episcopal Church in the nascent United States—and so began the Anglican Communion.

We do not seek to impose our understanding on others.

We have been repeatedly assured that the Anglican Covenant is not an instrument of control, yet we note that the fourth section seems to be just that to Anglicans in many parts of the Communion. So much so, that there are voices calling for stronger sanctions in that fourth section, as well as voices repudiating it as un-Anglican in nature. Unitary control does not characterize Anglicanism; rather, diversity in fellowship and communion does.

We are distressed at the apparent imposition of sanctions on some parts of the Communion. We note that these seem to be limited to those which "have formally, through their Synod or House of Bishops, adopted policies that breach any of the moratoria requested by the Instruments of Communion." We are further distressed that such sanctions do not, apparently, apply to those parts of the Communion that continue to hold one view in public and exhibit other behaviors in private. Why is there no sanction on those who continue with a double standard? In our context bowing to anxiety by ignoring that sort of double-mindedness is usually termed a "failure of nerve." Through many decades of wrestling with our own discomfort about recognizing the full humanity of persons who seem to differ from us, we continue to work at open and transparent communication as well as congruence between word and behavior. We openly admit our failure to achieve perfection!

The baptismal covenant prayed in this Church for more than 30 years calls us to respect the dignity of all other persons and charges us with ongoing labor toward a holy society of justice and peace. That fundamental understanding of Christian vocation underlies our hearing of the Spirit in this context and around these issues of human sexuality. That same understanding of Christian vocation encourages us to hold our convictions with sufficient humility that we can affirm the image of God in the person who disagrees with us. We believe that the Body of Christ is only found when such diversity is

Con't on pg. 5

■ New Beginnings of Southwestern Wisconsin, in Dodgeville is looking for cribs, beds and bedding, microwaves, kitchen tables, chairs, and kitchenware. The organization, headed by Juanita Starr (formerly of We Care) and her husband, Jeff, assists struggling individuals and families by providing them standard household necessities at no cost to the recipient. For more information, or to donate items, please call Juanita at 608-574-1138.

■ **Sara Hector,** treasurer of the Trinity Guild, reports that the Guild's May rummage sale netted $1,164.21. Thanks to all the hard workers who made it a success!

■ **Annie Chapman** writes, "On Saturday, June 5, Melissa and I went to see *As You Like It* at the American Players Theatre. It was also Gallery Night, so I rushed out in the pouring rain at 7:00 p.m. and we drove in the pouring rain all the way to Spring Green. On the way I had to change my entire outfit which consisted of white skirt and top into jeans and rain boots. Melissa laughed her head off at my antics. Fortunately it stopped raining and we were abe to enjoy a wonderful performance. The best part of the evening was that mother and daughter laughed and enjoyed a great evening together, and for that I thank God."

■ The *High Notes* is taking the month of August off to stock up on green eyeshades. Your news is still most welcome, of course (vital, in fact!) and it'll appear in the September newsletter. Just send it to deltadirect@earthlink.net. (Ye Ed. is headed to the Frozen North at the end of August, so the September newsletter will need to be done a bit earlier than usual. If you could have your information in no later than August 15 it would be a big help.)

■ **Susanne Southwood** and her husband, Tom Barker, went walkabout on June 14, logging over 450 miles and literally getting their feet wet in the process. The journey along the beautiful Great River Roads took them to Red Wing, Minnesota. Along the way they learned that, contrary to what they remembered from long-ago geography classes, it's not always accurate to say that the Mississippi is the boundary between Minnesota and Wisconsin: at one point, the river is entirely on the Wisconsin side; at another, it's in Minnesota. Who knew? The feet-wetting part came when they visited the re-created homestead of Laura Ingalls Wilder—she of "Little House" fame, at Pepin, Wisconsin. The ground around the house was soaked and squishy; so were their shoes after navigating it. The pilgrimage was necessary, however: as a child, Susanne's daughter could almost recite the 'Little House" books by heart, and it seemed only right that since Kate (now living in Oslo) couldn't visit the cabin in person, her mother should do it for her. ❖

Pastoral letter—con't from pg. 4

welcomed with abundant and radical hospitality.

As a Church of many nations, languages, and peoples, we will continue to seek every opportunity to increase our partnership in God's mission for a healed creation and holy community. We look forward to the ongoing growth in partnership possible in the Listening Process, Continuing Indaba, Bible in the Life of the Church, Theological Education in the Anglican Communion, and the myriad of less formal and more local partnerships across the Communion—efforts in mission and ministry that inform and transform individuals and communities toward the vision of the Gospel – a healed world, loving God and neighbor, in the love and friendship shown us in God Incarnate.

May God's peace dwell in your hearts. ❖

Think of it as 'come as you were' . . .

Fr. Hector is floating a trial balloon—are you interested? The Cornish Festival is coming up in September, and we're on tap for our traditional 1850s service on Sunday, September 26. So what Fr. Hector is wondering is, is anyone up for coming to the Eucharist that morning in 1850s dress, as Lois Holland used to do? If so, he promises (?!) to grow muttonchop sideburns in honor of the event. Are you in? Please let Fr. Hector know!

The writing on the wall

What's on the newly installed panel behind our altar? Read on!

The newly installed panel on the wall behind our altar—created for us by Fred Bowden—is inscribed with verses from the Bible provided, at Fred's request, by members of the congregation. Pamela Reily suggested that we print the verses in this newsletter, for the benefit of those whose eyes (or knees) aren't quite up to checking out the panel; with Fred's kind help, we present them here.

Thou shalt love the Lord thy God with all thy heart, and with all thy soul and with all thy mind. This is the first and great commandment. And the second is like unto it, Thou shalt love thy neighbor as thyself. On these two commandments hang all the law and the prophets.
Matthew 22

Whatever you do, work at it with all your heart, as working for the Lord, not for men, since you know that you will receive an inheritance from the Lord as a reward. It is the Lord Christ you are serving.
Colossians 3

Behold the kingdom of God is within you.
Luke 17

Let a man so account of us as of the ministers of Christ and stewards of the mysteries of God
1 Corinthians 4

For God so loved the world, that He gave his only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life.
John 3

Come unto me, all ye that labour and are heavy laden, and I will give you rest.
Matthew 11

For God all things are possible.
Mark 10

If God is for us, who is against us?
Romans 8

To every thing there is a season, and a time to every purpose under the heaven.
Ecclesiastes 3

For where two or three are gathered together in my name, there am I in the midst of them.
Matthew 18

For he that is not against us is on our part.
Mark 9

I am the bread of life: he that cometh to me shall never hunger; he that believeth on me shall never thirst.
John 6

Since it is by God's mercy that we are engaged in this ministry, we do not lose heart.
2 Corinthians 4

Coming right up—Cathedral book sale!

This year, as they have for the past twenty-five-plus years, volunteers have already started sorting materials for the annual Great Hunger Book Sale at All Saints' Cathedral in Milwaukee. The sale has raised over $20,000 every year for the past several years, with the net proceeds being donated to local and world hunger causes.

It's the biggest used book sale in the area, and it's always crammed with used CDs, books on tape, DVDs, videos—and, of course, books: fiction, non-fiction, children's, reference, even some foreign language books.

You might want to check it out!

Above: There are treasures to be found among the thousands of books donated to the Cathedral's annual book sale, to be held this August 5–10 in Milwaukee. (The ecclesiastical gentleman in the portrait is the Rt. Rev. Edward Randolph Wells, D.D., third bishop of Wisconsin.)

Minutes of the Vestry Meeting

Monday, May 17, 2010 (approved Monday, June 21, 2010)

1. The regular monthly meeting of the Vestry of May 17, 2008, was called to order at 7: 07 p.m. by Fr. Hector and opened with prayer. Members present were **Jan Johnson, Joan Faull, Fred Bowden, Carolyn Hunt, Fr. Hector,** and **Sara Hector,** Treasurer. Members absent: **Susanne Southwood, Bob Oberhauser, Brent Bowers,** and **Mark Prouty.** Legate Hall was full of rummage. The sale will be May 20-29.

2. Motion by Jan Johnson, s/Fred Bowden, seeing that a quorum is not present, that we proceed as a Committee of the Whole. Passed.

3. The Minutes for the Meeting of April 19, 2010, were presented. Motion to accept by Jan, s/Fred. Passed.

4. Treasurer's Report was presented, showing YTD income of $19,303.06 (without transfers to mutual funds), expenses of $18,246.39, including half of the 2006 assessment ($2,711 remaining), and a balance on hand of $11,196.05. Motion to approve by Jan, s/Joan. Passed.

5. The front oak doors were refinished in April by Tom Faull, Jim McNeill, and another McNeill. We are thankful for their fine work.

6. Neil Wenger, Shade Solutions, moved the flowering crab tree from the Church Yard site to a site by the lilacs. Carolyn Hunt was there, and told how the excavation revealed an 18" hole which descended away from the church. Discussion on mine shafts followed.

7. Fred Bowden has completed a panel to cover the wall behind the altar, and complete the reredos. Our thanks for his fine work.

8. Lester Tyrer's estimate for the Church yard wall 20', 2' high, 2' wide, with concrete footing and top, is $4,935. The Guild Columbarium fund has $2,769. We have $2,430.99 in the Memorial Fund. It was agreed to have Fr. Hector seek other bids for

Con't on pg. 8

Free!

Risks, blunders, and opportunities

on your road to retirement

Bev and Michelle Bertram outline a retirement-planning roadmap.

- **Types of money**
- **Ways money works**
- **Wealth-building principles**
- **The Rule of 100**

7:00 p.m. Tuesday, July 6

Trinity Episcopal Church

403 High St. (enter on Iowa St.) • Mineral Point, WI

A FREE "Tuesdays at Trinity" presentation by the Society for Financial Awareness. All are welcome.

Visit us on the Web at www.trinitympt.org

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ADDRESS CORRECTION
REQUESTED

A perfect summer day is when the sun is shining, the breeze is blowing, the birds are singing, and the lawn mower is broken.
~James Dent

Trinity Church

The Episcopal Parish in Iowa County, Wisconsin

SUNDAY WORSHIP . . . . . .
9: 00 a.m. Holy Eucharist, Rite II, and laying on of hands for healing
9: 00 a.m. Christian Formation for children

WARDENS . . . . . .
Jan Johnson, *Senior Warden* (2010)
Fred Bowden, *Junior Warden* (2010)

VESTRY . . . . . .
Brent Bowers (2010)
Joan Faull (2011)
Carolyn Hunt (2010)
Bob Oberhauser (2011)
Mark Prouty (2012)
Susanne Southwood, *Clerk* (2012)

AND ALSO . . . . . .
Le Hector, Altar Guild
Sara Hector, Treasurer
Dorothy Prouty, Music Director
Marjorie Roberts, Trinity Guild

Deadline for High Notes' news is the 20th of the month preceding publication. Please send your news to Susanne Southwood, deltadirect@earthlink.net.

Minutes—con't from pg. 7

comparison.

9. Tyrer also gave an estimate on a concrete walk between the church and rectory for $3,056. The crushed stone is being reclaimed by the lawn since there is no fabric under it.

10. There is a need to be in compliance with the Diocesan program of sexual misconduct prevention. Fr. Hector will check with the Rev. Shannon Kelly on how best to do this.

11. Jan Johnson asked that we make a list of projects and costs. Fr. Hector will do this.

12. Motion to adjourn by Jan, s/Joan. Passed at 8: 15 pm. The next meeting will be June 21, 2010.

—Respectfully submitted:
J. R. Hector, Clerk *pro tem*

Note: All motions were passed unanimously unless otherwise indicated. Minutes and financial statements are posted on the bulletin board in the undercroft after they are approved by the Vestry.