

# TRINITY TIDINGS

100 Harwood, Lebanon, MO

Father Jerry Miller, Priest-in-Charge

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Bonnie Daniels, Editor



## **From Behind the Altar**

One of the things that I have learned to notice about parishioners is how they talk about the parish. In their comments about Trinity I often get glimpses of how they view the place and how they relate to it. For example, many years ago I knew a man in another parish that I was rector of who used

to tell visitors how proud he was of Father Miller's church. He never ever, in my hearing, said that it was his parish or his Christian community. The word "mine" never seemed to occur to him.

On the one hand, that man seemed like a good parishioner. He volunteered occasionally and came to the Sunday

Eucharist most Sundays of the year. But on the other hand, he never personally owned anything that the congregation did or stood for. It was almost like he was a perpetual visitor. I also discovered later on after he dropped out of the parish that he had never ever given much money to the congregation, even though he was reasonably well off.

I called on that man after he stopped attending church. I made it clear that the congregation missed him and that the parish and I would like for him to return. He told me that he did not dislike my church, but that he had other things to do on Sunday mornings. In other words, the visiting had come to an end.

Why I am writing about this is to raise, what I think, are important questions: When does a parish church become an individual's church? When does it become a person's community? When does it become something that an individual can call their own?

I am certain that most of you reading this probably can answer the question personally. But let me have a stab at it myself. It is popular now for politicians to use the phrase "buy in" when they talk about issues or policies. I think that concept applies to parish churches as well. If a person "buys in" to something they begin to have a stake in it. In other words, the policy or issue becomes not just about others, but about them.

I think the same thing is true about membership in a congregation. It is only when a person begins to invest seriously into the life of a parish that it truly becomes theirs. The way that people "buy in" to a

Christian community is through their participation in worship, their willingness to take on responsibilities for the ministry of the parish, and their willingness to donate money in order for the parish to be successful.

One of the reasons that Trinity Church has been so successful the last few years is because a lot of parishioners have "bought in" to the parish. Thanks to all of you for your commitment and devotion.

Father Miller

## **About our Tradition**

Often people new to the Episcopal Church ask me about All Saints' Day (November 1) and All Souls' Day (November 2) and their observance in the Church. Rather than use my own words, I will quote from the volume Lesser Feasts and Fasts, an official publication of The Episcopal Church:

"In the New Testament, the word 'saints' is used to describe the entire membership of the Christian community, and in the Collect for All Saints' Day (November 1) the word 'elect' is used in a similar sense. From very early times, however, the word 'saint' came to be applied primarily to persons of heroic sanctity, whose deeds were recalled with gratitude by later generations.

"Beginning in the tenth century, it became customary to set aside another day (other than All Saints' Day)—as sort of an extension of All Saints' Day—on which the Church remembered the vast body of the faithful who, though no less members of the company of the redeemed, are unknown in the wider fellowship of the Church. It was

also a day for particular remembrance of family members and friends.

“Though the observance of the day was abolished at the Reformation because of abuses connected with Masses for the dead, a renewed understanding of its meaning has led to a widespread acceptance of this commemoration among Anglicans.”

Since All Souls’ Day occurs on Tuesday (November 2) this year, a day when Trinity does not have a regularly scheduled liturgy, we will celebrate it, along with All Saints’ Day, at the Sunday Eucharist on November 7.

It is customary for the faithful to gather on this day to offer the Eucharist for their departed family members, friends, and benefactors. If you would like a departed person or persons prayed for by name, please use the form available in this month’s Trinity Tidings. This same form is available each Sunday in the bulletin.

Father Miller

## A REFLECTION ON ALTAR FLOWERS...

Flowers visually enhance our worship space each week; however, they do not magically descend from heaven and settle in vases on each side of the back altar. They appear because parishioners have chosen to donate \$30.00 for a Sunday, and the flowers can usually be used for two weeks! (Indeed, a great bargain!) It is a wonderful opportunity to honor a special occasion (ex. birthday, anniversary), the memory of a loved one, or perhaps express thanksgiving for all the blessings in your life. Please consider

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signing up on the **new flower chart** on the bulletin board in the Parish Hall for a Sunday during the year. Be sure to fill in your preference for reference in the Sunday bulletin. Next, remember to pay! Make your check out for \$30.00 to Trinity Episcopal Church, and please note on the memo line **Flowers** plus the **Sunday date** for which you signed up. **Example: Flowers 10/17/21**

Most sincerely,

**The Altar Flower Fairy** (little known cousin of The Tooth Fairy)

## MINISTRY SIGN-UP



Once again, Trinity folks have faithfully committed (or recommitted) to serving in various ways to keep our church running smoothly. Results follow:

Eucharistic Minister: 6 Lector: 13  
Acolytes: Youth 2 Adults 7 Prayers of  
People: 18 Usher/Oblationer: 6  
Coffee Host: 17 Altar Guild: 8  
Choir: 9

Please know that sign-up is open-ended... you can be added to any list, at any time throughout the year, when and if the spirit so moves you. Just let me know!

Many thanks to the present volunteers

Scheduling coordinator, Betty

## Daughters of the King



Dear Trinity Family,

After living in Kansas and now Missouri, I have learned a little about severe storms and tornadoes. I would listen to the forecast, watch the approaching storm on the horizon, until finally the alarms would sound. Then comes the moment when you run to the basement and hide in the shelter and scream in fear until the tornado passes.

You can hear the wind and the crashing of everything above you. You pray and pray for hope and protection.

And finally, the storm passes. You slowly and carefully go above ground and inspect the damage.

The trees are down, the fences are in shambles, the barn is damaged. But the house has been spared. There is debris everywhere, and there is much clean up to do. It will take time. But finally you can take a breath of relief and realize that God was with you through it all and never left you.

And so it is with Daughters of the King . We stand with you in prayer through the storms of life. It is not necessary to weather the storms of life alone. Let us support you.

FHS

Martha Moon, DOK

## Requiem Mass and Celebration of Life

We hope as many of our Trinity family as possible will join us on **October 9**, at 11:00 a.m., for a Requiem Mass and Celebration of Life for our son, Paul. A luncheon reception will follow in the parish hall.

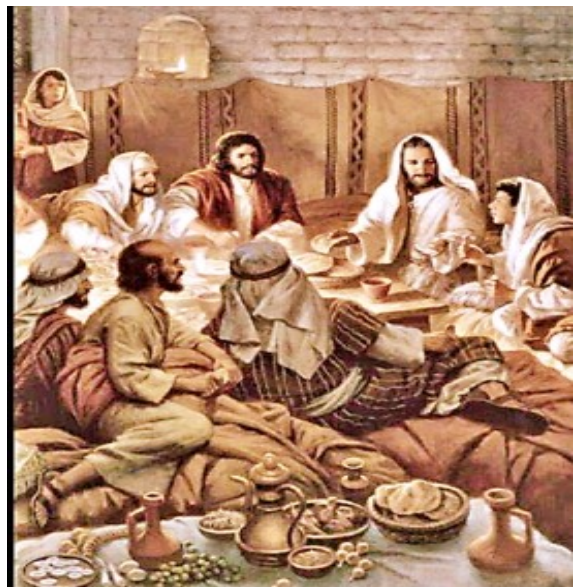
Ray and Sue Hamilton

## Articles for Newsletter

If you have an article that you would like to appear in our next newsletter, you may send to the attention of Bonnie Daniels, Editor at [bonnieraydaniels@centurylink.net](mailto:bonnieraydaniels@centurylink.net).

## Dietary Customs of the Holy Bible

What do we know about the foods that were common fare on the tables of the people



described in the Holy Bible? Allow me to lead you into thinking about the food preferences and practices beyond breaking bread, eating fish, and drinking wine. Many of the Biblical people were nomadic and depended upon sedentary groups for agricultural produce in exchange for meat from their livestock. Fishing was an



important supplier of food to those who lived near bodies of water.

Why is food an important topic of discussion. The Bible teaches that eating was a matter of thanksgiving and celebration as God provides everything for our needs and enjoyment (1 Timothy 4:4 "everything created by God is good, and nothing is to be rejected, provided it is received with thanksgiving;") Human need for nourishment reminds us of our dependence upon God. Think of the story of Moses leading the Israelites out of Egypt through a barren wilderness. God provided dew for water and flakey manna to a humbled people. Manna was an unknown food that provided physical health. The provision of manna and water was a reminder that people do not live on bread alone but that they also depended upon the words from the mouth of the Lord for food to keep them energized and healthy. (Exodus 16, Deuteronomy 8:3.) Counting the words of God in the scriptures, we find that food is mentioned 90 times and eating referenced 109 times.

Dietary customs varied among tribal associations, degrees of wealth, settlement regions, and the festive occasion. Focusing upon middle income Jewish people living in towns and cities, we find the normal day began about 8 am with a light breakfast of bread and cheese with possibly some seasonal fruit or vegetables such as onions, leeks, garlic, olives, figs, dates, melons, pomegranates, or grapes. These morsels required no cooking as people picked up preferred items as they started daily activities. A heavy breakfast was frowned upon by the Hebrews. (Exodus 16:12 and Ecclesiastes 10:16)

The mid-day meal, if there was one, would be eaten near noon in the fields or at home.

The food consisted of items such as bread soaked in wine with a handful of parched corn, a 'pottage of bread broken into a bowl', or bread and grilled fish (John 21:9, 13). Don't overlook the importance of a good pottage (soup or stew). Driven by hunger and exhaustion, Esau thought some red stuff (lentil pottage) and bread was worth his birthright, which he traded Jacob's pot of stew. (Genesis 25: 29-34)

Supper, or the evening meal, was the main meal of the day. It included a heavier meal eaten after working when the day was cooler



and people could eat in a more relaxed atmosphere (Ruth 3:2-7; Luke 17:7-8). Meals consisted mostly of fish and vegetables such as lentils, broad beans, chickpeas, peas, radishes, and wild lettuce. Fruit and nuts, bread, and butter added to the meal. Beverages included barley beer, water, and wine. Meat wasn't eaten every day. Meat was most likely served on celebration



and feast days as well as to strangers or honored guests, depending upon the occasion and the host's wealth. The selection of widely used meats included: pigeon, turtledove, duck, goose, quail, partridge, beef, venison, mutton, and goat.

Feeding people was a focal event for people of the scriptures that was often described at festive times such as honored guests, weddings, birthdays, harvest times, and the celebration of life's victories. Luke 15: 22-32 tells the story of the feast honoring the return of the prodigal son. John 2: 1-11 provides us with the account turning water into wine of the wedding at Cana. Matthew 14: 13-21, Mark 6: 30-44, and Luke 9:10-17; and John 6:1-15 explain the feeding of the multitude with bread and fish. Genesis 40:20 and Mark 6:21-23 reference the birthdays of the Pharaoh and of Herod. Matthew 9:10-13 explains the importance of feeding honored guests. A list of important feasts and festivals that were celebrated annually in Biblical times includes: 1. Feast of the Passover where a sacrificial lamb, bitter herbs and unleavened bread were eaten; 2. Feast of Unleavened Bread (part of the Passover Feast) where barley bread was eaten for seven days; 3. Feast of First Fruits where the first fruits of the harvest was celebrated; 4. Feast of Weeks presented the first fruits of the wheat harvest; 5. Feast of Trumpets remembered the start of a new civil year; 6. Feast of Atonement was a seven day fast and feast with no work; and 7. Feast of Tabernacles (Booths) commemorated the wandering of the people in the wilderness as well as harvest of fruits of labor. The list of prepared foods was extensive and savory from the use of a variety of seasonings such as salt, pepper,

capers, coriander, cumin, dill, hyssop, marjoram, mint, mustard, saffron, thyme, cinnamon, ginger.

Of interest to the discussion of food and meals, while the Bible pays no attention to eating utensils, small bowls were used for both eating and drinking. Small jugs contained condiments like olive oil, vinegar, and sweeteners made from sugar cane and honey. Pitchers and spouted decanters were in use to serve milk, water, wine and beer. Commonly food was served and eaten with human hands out of common bowls, as well as using a piece of bread as a sop to dip into the pottage dish or soak up fats from the meat platters. As people sat on the ground, on mats, or on cushions around a table where each could reach into the common dishes and trays of food. (Proverbs 26:15; Matthew 26:23; Mark 14:20; and John 12: 26). Is this is reminiscent of our fondue parties of a few years ago? It should go without saying that all rested on their left elbows and handled food only with their right hands. If you don't know why, don't ask. The most honored and eldest at the table were seated closest to the food. The most honored seat at the table was to the right of center where leaning against the host was acceptable behavior. With the passage of time, seating around the meal tables increased in comfort with the addition of couches and divans, even chairs and stools. (1 Samuel 20:5; 25, Amos 6:4; Esther 1:6; and John 21:20)

By David Daniels

## **September Crosslines Ministry News**

Thanks to those who donated empty detergent bottles and health care supplies during September. The Crosslines needs for October are beans (canned or dried), chili (canned or mix) and tomato sauce.

Peggy Graydon