



TRINITY TIMES

MARCH 2007

Trinity Episcopal Church

Trinity Episcopal Church
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Clerk
Martha Nesbitt
Treasurer

Al Dorf, Bob Reid
Assistant Treasurers

Christine Gevert
Organist/Choir Director

Danielle A .Gaherty, *Parish Administrator*
Lisa Brennan, *Bookkeeper*
Jeff Silvernale, *Grounds*
Junior Wright, *Sexton*
Alexis Dorf, *Trinity Times*

FROM THE VICAR:

Last spring, Jenni and I tore down an old shed on our property down on Long Island Sound. It seemed to be mostly made of rotten wood, so I didn't think it would take too long nor be too arduous. Besides, there's nothing like wielding a crowbar and 20 lb sledgehammer on one's day off.



It turned out I was a little optimistic, as the shed was much sturdier than I thought. What should have been a morning's work turned into a full day. Somewhere near sundown I managed to get the last joist undone, and also managed to drop a roof beam on my head. Jenni mentioned that this was the third head wound that I had received that year, as both the boom on our boat and some teenager's runaway surfboard had also given me some casual dents. As I noted how my head was gradually becoming a relief map of my misadventures, Jenni volunteered, "I think you've lived your Lent for this year."

One of the many lost traditions in Christianity is to be found on the Fourth Sunday in Lent. Much like its parallel Sunday on the Third of Advent, this is a feast day that serves as a type of "gasket" during the season of intention and, in ancient times certainly, had developed around it a variety of particular practices.

The Fourth Sunday in Lent [again, it is a Sunday in Lent rather than of Lent, as all of the Sundays are feast days celebrated outside of the dour intentions of Lent], is variously known as Rose Sunday [as is its Advent counterpart], Refreshment Sunday, Mid-Lent Sunday or, the most unusual of all, Mothering Sunday. The latter title did not refer to one's mother, but to one's 'mother church', as it was the tradition to return to one's home congregation, and distant family, on this particular Sunday.

Other traditions that developed around the Fourth Sunday in Lent involved clergy wearing rose-colored vestments, the use of flowers on the altar, and the baking of special cakes or loaves of bread, as the traditional Gospel reading for this day was the feeding of the five thousand. In our English-based tradition, it was the only day during Lent when the sacrament of marriage could be offered.

All of this was done to remind worshippers that prayerful intention and amendment of life are not to be left to one particular season, anymore than the celebration of the Resurrection is to be left only to Easter. We live our Lent many times during the year and, we hope, live the Resurrection even more often. In our pattern of faith, while we find moments of Lent and moments of Easter, each extreme is experienced as part of a journey that is always dynamic and blending of the two, so it is the totality that matters, rather than the fragments. That way, the rich and various experiences of our lives, from the daunting to the fulfilling, always form parts and portions of the whole, as do all of the seasons of the Christian year in their glory.

Fr. Clements

WELCOME SEQUOIA!



We are pleased to have welcomed into the household of faith Sequoia Elizabeth Wyman Barbour, daughter of Jamie and Micaela, at her baptism on Feb. 11. Sequoia is the granddaughter of Al and Alexis Dorf. We pray that she will grow in grace and love of God and that she will visit often!

THANKS!

Many thanks to Christine and the ecumenical choir for the beautiful Shrove Tuesday evensong. It was followed, as always, by our pancake supper with superchef John Lloyd wielding the spatula in the kitchen. He was ably assisted by Alice Tweed and



Cheryl Duntz. Hayley Kozlowski and Courtney Duntz made sure that all the diners were sufficiently served with adequate amounts of pancakes and syrup, sausage and applesauce, and did a spectacular job of cleaning up Walker Hall and all those sticky tables afterwards!

Thanks too are due those who provided so many variations on the "macaroni and cheese" theme on Ash Wednesday for our potluck supper following the liturgy and imposition of ashes. Who knew that good old mac 'n cheese came in so many guises?

FROM JERUSALEM TO LAKEVILLE



Our journey continues with Fr. Clements during the remaining Sundays of March at noon on Sundays (except for March 18). This history of our church and its traditions, as related by Rob, is full of interesting information, much humor, and lots of answers that you might want to know should you ever find yourself on *Jeopardy*. Please join us!

FRIDAY NIGHT AT THE MOVIES



Our next evening in this series will take place at 6 pm on Friday March 16. We plan to view one of the *Pink Panther* series with Peter Sellers. Bring something for the potluck dinner and spend an evening with good food, good friends, and a good film!

CRESCENDO!

Crescendo! will present a concert of rarely heard Baroque music by Johann Ludwig Bach (Johann Sebastian's cousin) and by Joseph Haydn on March 31 at 7:30 pm at St. James Church in Great Barrington. The program will be repeated at Trinity on April 1 at 4 pm at Trinity.

The music will include "Die mit Traenen säen" (*Those who Sow with Sorrow*) and Motet for Double choir "Das ist meine Freude" (*This is my Joy*), the Haydn Double Concerto for Violin and Harpsichord Hob. XVIII:6, the Missa Brevis Sancti Joanni del Deo (Kleine Orgelmesse), and the last chorus of *The Creation*.

Performers for the event include the Crescendo Choir, Soloists, the Crescendo Period Instrument Orchestra, Solo Violinist and Concert Master Lisa Rautenberg and Christine Gevert, harpsichord soloist and conductor.

Tickets are \$25.00 and are available by calling 860-435-4866.

Music is one of Trinity's greatest joys and an important outreach approach to the community. We are delighted to support Crescendo by providing a venue for this concert!



THOUGHTS FROM THE TRACTOR

Well, here we are back in Lent yet once again, and here am I in my usual Lenten uproar over the subject of sin. When I was a child, sin was the favorite subject matter in my fundamentalist congregation. We worried about sin up one side and down the other. It seemed to me that if I wasn't asleep, wasn't in church and wasn't in school, whatever I was doing was probably sinful. And when you come down to it, how much sinning is your average 8 year old capable of?

I am currently revising my understanding of sin. I no longer feel that lying about who ate the last piece of blueberry pie is cause for eternal damnation. I no longer feel that getting in the "10 items or fewer" line with 12 items in my cart at Stop and Shop will cause me to roast world-without-end. More worthy of the roasting would be my failure to give a dollar to the dollar-short woman in front of me, who is shopping with food stamps and a cartful of children. My neglect of her, my sister's, needs is way more sinful than my 12 items (really only 10, since there are a cou-

ple of duplicates...)

Something else that has helped me is the understanding of the word "you". In English, "you" can refer to an individual or to a collective. Much of Scripture translated "you" I have always taken to mean "me". Now I know that more often than not it addresses "us". It is our *collective* lack of compassion and lack of insistence on justice, in the sense of fairness to all, for which we are taken to task. Sin is not so much leaving unfinished supper on my plate as it is not doing my part to ensure that there is supper on everyone's plate. Sin is not so much making use of natural resources as it is taking more than our national share of them, to the detriment of others.

These reflections, of course, lead me right back to our Baptismal Covenant. The last two questions particularly apply. One asks if we will seek to serve Christ in all persons, loving our neighbors as ourselves. The other asks if we will strive for justice and peace, respecting the dignity of every human being. The answers, of course, are that we will, with God's help. So perhaps – for the time being at least – my definition of sin becomes lack of faithfulness to my Baptismal Covenants.

As a result of my ponderings, as we proceed through these 40 days, I have determined to focus less on my individual peccadilloes and more on those Baptismal Covenant. It seems to me that in the overall scheme of things, God would be more interested in what I am doing to help realize his kingdom of justice and righteousness and less in whether or not I ate that last piece of blueberry pie. When I buy a few extra canned goods for OWLs Kitchen, or make a contribution to Episcopal Relief and Development instead of going out to lunch, or when I give the woman in the supermarket line the dollar she needs and whose absence I won't miss, I am helping to create that kingdom.

Oh - and about that blueberry pie? It wasn't me.

-Alexis Dorf

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Address correction requested

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