



Trinity Episcopal Church

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Serving Aurora's Faithful
since 1849
Volume 21 Issue 4
August/September, 2021

ALL THINGS BRIGHT AND BEAUTIFUL

I asked some friends for suggestions of hymns that they enjoyed, that I might use as a basis for an article in our Newsletter. There were many fine suggestions, and I'll use some of them in the future. This particular hymn stood out to me for the author's positive look at creation. In these troubled times, it is important to stay focused on the positive. So, I want to bring something optimistic and enlightening about a wonderful hymn that we sing. Here is the text:

Refrain:

All things bright and beautiful,
all creatures great and small,
all things wise and wonderful,
the Lord God made them all.

1 Each little flow'r that opens,
each little bird that sings,
God made their glowing colors,
God made their tiny wings. *Refrain*

2 The purple-headed mountain,
the river running by,

the sunset, and the morning
that brightens up the sky; *Refrain*

3 The cold wind in the winter,
the pleasant summer sun,
the ripe fruits in the garden
God made them, ev'ry one. *Refrain*

4 God gave us eyes to see them,
and lips that we might tell
how great is God Almighty,
who has made all things well. *Refrain*

As a small girl, Cecil Frances Alexander wrote poetry in her school's journal. In 1850 she married Rev. William Alexander, who later became the Anglican primate (chief bishop) of Ireland. She showed her concern for disadvantaged people by traveling many miles each day to visit the sick and the poor, providing food, warm clothes, and medical supplies. She and her sister also founded a school for the deaf. Alexander was strongly influenced by the Oxford Movement and by John Keble's *Christian Year*. Her first book of poetry, *Verses for Seasons*, was a "Christian Year" for children. She wrote hymns based on the Apostles' Creed, baptism, the Lord's Supper, the Ten Commandments, and prayer, writing in simple language for children. Her more than four hundred hymn texts were published in *Verses from the Holy Scripture* (1846), *Hymns for Little Children* (1848), and *Hymns Descriptive and Devotional* (1858).

Alexander wrote a number of hymn texts on articles of the Apostles' Creed. This text, whose biblical source is Genesis 1:31 ("and God saw all that he had made, and it was very good"), is Alexander's explanation of the Creed's phrase "Maker of heaven and earth." The text was first published in her *Hymns for Little Children* (1848) in seven stanzas.

The vivid images depicting the creedal statement are easily understood by God's children of all ages. It is a catalog text because it enumerates various creatures God made: flowers and birds (st. 1); mountains, rivers, daylight, and evening (st. 2); summer, winter, and harvest (st. 4). The final stanza and the refrain teach us that the creation points to and praises the Creator, for "the Lord God made them all." Note that "all" is used four times in the refrain!



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Upcoming Events

- Tuesday through Thursday;
9 am Morning Prayer,
7 pm Evening Prayer
 - Friday
9 am Morning Prayer
 - Sunday at 8:15am
Morning Prayer
9:00 am In Church
Service of Holy Communion
- All services on Trinity's Facebook Page
And on Zoom

(Continued on page 2)



The two omitted verses are

The rich man in his castle,
The poor man at his gate,
God made them high and lowly
And ordered their estate.

The tall trees in the greenwood,
The meadows where we play
The rushes by the water
We gather every day.

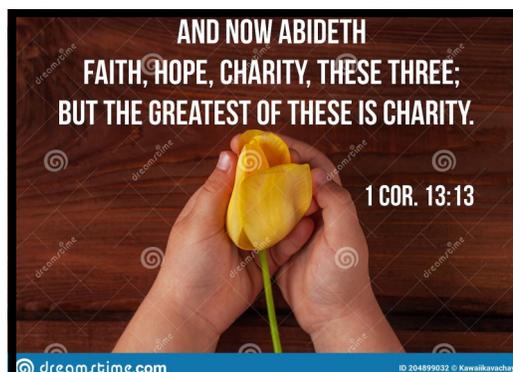


The first of these omitted stanzas is deleted from modern hymnals and widely disparaged as “infamous.” In his book on hymns, Albert Bailey, for example, says “Here the Tory stratification of society is given the sanction of God Almighty. Belief in such a divine Order would confine all philanthropic work to ‘medicating the symptoms,’ rather than eradicating the causes of poverty, crime and oppression.” It is perhaps kinder to think that Mrs. Alexander was assembling a wide spectrum of images of creation that would fall within a child’s experience and lacing them all under the domain of God; observations of the society of her day were treated like those of natural order, as they would be by the uncritical eye of a child

Albert Bailey writes, “For once Mrs. Alexander has forgotten her theology and lost herself in the beauty of nature” (*The Gospel in Hymns*). Many of us, if not all, have had these moments. Whether we’re in a park, on a mountain, at the sea or a lake, or simply driving down the highway with a glorious sunset behind us, it is not difficult to find ourselves lost in the beauty of God’s creation. These scenes should bring to mind Genesis 1:31: “And God saw all that he had made, and it was very good.” Albert Bailey is perhaps mistaken when he claims that Alexander forgot her theology in the writing of these verses. For when we are in the midst of God’s creation, are our ideas of who God is not being shaped by all that we see? God made a good creation, and He loves it. Our God is a good God, who gives us good things, and then tasks us with taking care of them. Our God is imaginative, and His creation is both whimsical and sometimes startlingly majestic. Let us lift our voices in praise to our maker, the creator of all things bright and beautiful.



From *Wikipedia*, *Glory to God, A Companion*, ©2016 Carl P Daw, Jr., *The Hymnal 1982, A Companion*, ©1994—Gregory Gyllsdorff, *Director of Music and Organist*





Financial Snapshot YTD (Month ending July 31st, 2021)

<u>Income:</u>	<u>Expense</u>	<u>Funds (As of 7/31/21)</u>
Pledge and Plate \$40,707	Building and Grounds \$13,794	Endowment Balance \$891,766
(Year to date budgeted pledge and Plate Budget) \$38,553	(Year to Date Building and Grounds Budget) \$14,623	Memorial Balance \$223,274
Endowment Income \$21,602	Office & Admin \$9,032	Mission Fund Balance \$17,370
(Year to date budgeted Endowment Income) \$24,000	(Year to date Office and Administration Budget) \$4,735	Operating Account Balance \$ 25,057
Total Income \$108,831	Total Expense \$105,904	
(Includes \$24,330 PPP Grant)	Budgeted YTD Exp. \$103,565	
Budgeted Income \$98,850	Excess of Income over expense YTD. -	
Net Income \$9,982	-\$2,339	
	Budgeted -\$4,716	

Our Prayer List

. Charlene, Brielle, Phyllis, Grisha, Paul, Barbara, Larry, Felicia, Elaine, Traci, Holton, Cecil, Jerry, Rob, McKenna, Connie, Char, Mary, Arlene, Eben, Judy, Amy, Mike, Elsa, Chuck, Karen, Abby, Maureen, Debi, Shirley, Ann, Ryan, Vicki, Cassandra, Hannelore, Janet, Dolores, Nancy, Joe, Mother Debra, Tammy, Fr. Tom, Eileen, Steve, Susie, Robert, Sr., Bob, Kevin, Val, Chireen, Sr. Jean, Andrew David, Richard, Kenneth, Maryann, Michael, Eleanor, Elizabeth, Danielle, Rob L., Betty, Jane, Edelma, Sandy, Diana, Virg, Don, Tom, Maidell, Dick, Nan, Rosie, Alvin, Pat, nieces, ages 18 & 22, of a friend of Trinity, Fr. Jim, Maria, Susan, Georgia, Bobbie, Diane, Thomas, Joyce, Wanda, Cathie, Irene, Millie, Cecilia, Andrea, Robert, Dan, Joseph, Wally, Robin, Christie, Lisa, Kris, Connor, Anne, James, Roberta, Bryan, Brianna, Bill, Rose, Talon, Taylor, Ty, Linda J, Malcolm, Ted, Denise, Lauren, Greg, Andrew, Dennis, & those suffering from Covid-19.

August/September Birthdays and Anniversaries

Birthdays

Aug 3 Malcolm Blogg
 Aug 7 Tom Herget
 Aug 12 Gloria Maudsley
 Aug 19 Sonni Herget
 Aug 22 Kimberly Rubis
 Aug 24 Angel Gutierrez
 Aug 25 Gabriel Akimyuwa
 Sept 7 Jacklynn Abner-Lantgen
 Sept 8 Abby Herget
 Sept 9 Yetunda Igbalajobi
 Sept 9 Trish Tousignant
 Sept 10 Jesutmisin Savage
 Sept 15 Benita Scott
 Sept 16 Bobbie Fenwick
 Sept 28 Rob Borchert
 Sept 30 Greg Gylssdorff

Birthdays (Continued)

Sept 30 Scott Lewis

Anniversaries

Aug 6 Lisa & Denzil Luckritz
 Aug 10 Temitope & Folashade
 Aug 26 Gale & Richard Blogg
 Aug 29 Sonni & Tom
 Sept 18 Cindy & Bob Hansen

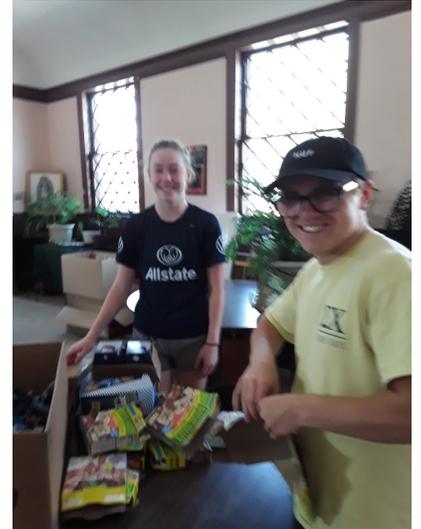


Sandwich Board notes.....

RECEIVED: I am happy to report that the Sandwich Board received a grant of \$1,000 from Episcopal Charities. We are looking for a retractable awning. It has become difficult when there is inclement weather to serve our lunches. In the past we have used a pop-up canopy that is hard to assemble and heavy. Thanks to Episcopal Charities for this wonderful grant.

Community Service in the schools: Recently **Max Hansen** was back again to add more hours. Max will be headed off to the University of Iowa. He has done more hours than was needed. We thank him for all his help. **Madison McMillan** came to do hours for Fremd High School. She is a sophomore. The picture shows the two of them working at Sandwich Board. The fun part is that Max and Madison's mothers graduated from West Aurora High School --Cindy (Fenwick) and Carrie (Barber) the same year. Bob Hansen was a year ahead of them. Small world. Good luck to both of you and thanks again for all your help.

For I was hungry and you gave me something to eat, I was thirsty and you gave me something to drink, I was a stranger and you invited me in.



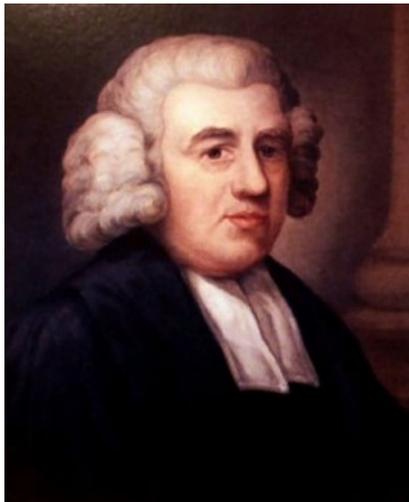
Amnesty Center

I would like to thank you for once again for the opportunity to serve our immigrants. I was very pleased with the compliments following the service on the 4th of July. Without the support of Trinity we would not be able to continue this outreach. There have been over 1,000 people who are now citizens and countless others that have become documented and for the most are on the way to becoming citizens. It is truly a very rewarding experience. In a recent book, *We are Eagles*, the forward written by Patrick Kinnally (Aurora attorney), says, "Various groups, including Waubensee Community College, Trinity Episcopal Church, Centro Cristo Rey and the Dominican Literacy Center among others, responded to the need to provide English language service to our immigrant community." Janet Stephens tells me that there is a copy of this book at the Aurora Public Library. I have one, if you are interested in reading it. The book tells the story of five women who have come to the United States and the problems that they have had dealing with the Immigrant issues. This place, we call our church is a *beacon on the hill*. *Be proud of what we do.*





NOTES FROM THE DIRECTOR OF MUSIC



AMAZING GRACE

John Newton was born in Wapping, London, in 1725, the son of John Newton the Elder, a shipmaster in the Mediterranean service, and Elizabeth. Elizabeth was the only daughter of Simon Scatliff, an instrument maker from London. She died of tuberculosis (then called consumption) in July 1732, about two weeks before her son's seventh birthday. Newton spent two years at a boarding school, before going to live at Aveley in Essex, the home of his father's new wife.

At age eleven he first went to sea with his father. Newton sailed six voyages before his father retired in 1742. At that time, Newton's father made plans for him to work at a sugarcane plantation in Jamaica. Instead, Newton signed on with a merchant ship sailing to the Mediterranean Sea.

In 1743, while going to visit friends, Newton was captured and pressed into the naval service by the Royal Navy. He became a midshipman aboard HMS *Harwich*. At one point Newton tried to desert and was punished in front of the crew of 350. Stripped to the waist and tied to the grating, he received a flogging of eight dozen lashes and was reduced to the rank of a common seaman. Later, while *Harwich* was en route to India, he transferred to *Pegasus*, a slave ship bound for West Africa. The ship carried goods to Africa and traded them for slaves to be shipped to the colonies in the Caribbean and North America.

Newton did not get along with the crew of *Pegasus*. In 1745 they left him in West Africa with Amos Clowe, a slave dealer. Clowe took Newton to the coast and gave him to his wife, Princess Peye of the Sherbro people. She abused and mistreated Newton just as much as she did her other slaves. Newton later recounted this period as the time he was "once an infidel and libertine, a servant of slaves in West Africa."

Early in 1748 he was rescued by a sea captain who had been asked by Newton's father to search for him, and returned to England on the merchant ship *Greyhound*. During his return voyage to England Newton had a spiritual conversion. He awoke to find the ship caught in a severe storm off the coast of Donegal, Ireland and about to sink. In response, Newton began praying for God's mercy, after which the storm began to die down. After four weeks at sea the *Greyhound* made it to port in Lough Swilly, Ireland. This experience marked the beginning of his conversion to Christianity.

He began to read the Bible and other religious literature. By the time he reached Britain, he had accepted the doctrines of evangelical Christianity. The date was 10 March 1748, an anniversary he marked for the rest of his life. From that point on, he avoided profanity, gambling, and drinking. Although he continued to work in the slave trade, he had gained sympathy for the slaves during his time in Africa. He later said that his true conversion did not happen until sometime later: "I cannot consider myself to have been a believer in the full sense of the word, until a considerable time afterwards."

In 1780 Newton moved to the City of London as rector of St Mary Woolnoth Church, where he contributed to the work of the Committee for the Abolition of the Slave Trade, formed in 1787. During this time, he wrote *Thoughts Upon the African Slave Trade*. In it he states: "So much light has been thrown upon the subject, by many able pens; and so many respectable persons have already engaged to use their utmost influence, for the suppression of a traffic, which contradicts the feelings of humanity; that it is hoped, this stain of our National character will soon be wiped out."

In 1755 Newton was appointed as tide surveyor (a tax collector) of the Port of Liverpool, again through the influence of Manesty. In his spare time, he studied Greek, Hebrew, and Syriac, preparing for serious

Continued Next Page



NOTES FROM THE DIRECTOR OF MUSIC (CONT.)

religious study. He became well known as an evangelical lay minister. In 1757, he applied to be ordained as a priest in the Church of England, but it was more than seven years before he was eventually accepted.

Eventually, in 1764, he was introduced by Thomas Haweis to The 2nd Earl of Dartmouth, who was influential in recommending Newton to William Markham, Bishop of Chester. Haweis suggested Newton for the living of Olney, Buckinghamshire. On 29 April 1764 Newton received deacon's orders, and finally was ordained as a priest on 17 June.

As curate of Olney, Newton was partly sponsored by John Thornton, a wealthy merchant and evangelical philanthropist. He supplemented Newton's stipend of £60 a year with £200 a year "for hospitality and to help the poor." Newton soon became well known for his pastoral care, as much as for his beliefs. His friendship with Dissenters and evangelical clergy led to his being respected by Anglicans and Nonconformists alike. He spent sixteen years at Olney. His preaching was so popular that the congregation added a gallery to the church to accommodate the many persons who flocked to hear him.

In 1779 Newton was invited by John Thornton to become Rector of St Mary Woolnoth, Lombard Street, London, where he officiated until his death. The church had been built by Nicholas Hawksmoor in 1727 in the fashionable Baroque style. Newton was one of only two evangelical Anglican priests in the capital, and he soon found himself gaining in popularity amongst the growing evangelical party. He was a strong supporter of evangelicalism in the Church of England. He remained a friend of Dissenters (such as Methodists and Baptists) as well as Anglicans.



Young churchmen and people struggling with faith sought his advice, including such well-known social figures as the writer and philanthropist Hannah More, and the young William Wilberforce, a Member of Parliament who had recently suffered a crisis of conscience and religious conversion while contemplating leaving politics. The younger man consulted with Newton, who encouraged Wilberforce to stay in Parliament and "serve God where he was."

In 1788, 34 years after he had retired from the slave trade, Newton broke a long silence on the subject with the publication of a forceful pamphlet *Thoughts Upon the Slave Trade*, in which he described the horrific conditions of the slave ships during the Middle Passage. He apologized for "a confession, which ... comes too late ... It will always be a subject of humiliating reflection to me, that I was once an active instrument in a business at which my heart now shudders." He had copies sent to every Member of Parliament, and the pamphlet sold so well that it swiftly required re-printing.

Newton became an ally of William Wilberforce, leader of the Parliamentary campaign to abolish the African slave trade. He lived to see the British passage of the Slave Trade Act which enacted this event.

Newton came to believe that during the first five of his nine years as a slave trader he had not been a Christian in the full sense of the term. In 1763 he wrote: "I was greatly deficient in many respects ... I cannot consider myself to have been a believer in the full sense of the word, until a considerable time afterwards."

In 1767 William Cowper, the poet, moved to Olney. He worshipped in Newton's church, and collaborated with the priest on a volume of hymns; it was published as *Olney Hymns* in 1779. This work had a great influence on English hymnology. The volume included Newton's well-known hymns: "Glorious Things of Thee Are Spoken," "How Sweet the Name of Jesus Sounds! and Amazing Grace"

The vicarage in Olney, Buckinghamshire where
Newton wrote the hymn that would become "Amazing Grace."

Reprinted from Wikipedia.com



AROUND THE CHURCH

- The Sandwich Board continues to serve around 150 lunches per week. Thanks to our volunteers, Gale, Antonio, Marsha, Scott, Maggie and Jack! Your dedication and continued joy in serving and getting to know and help our guests is awesome!
- The Sandwich Board also received a grant from Episcopal Charities for \$1,000. We had asked for more, but the \$1,000 will be used purchasing an awning outside the Benton Street entrance to the Parish Hall. The awning will provide shelter from the elements both fair and inclement, but will also roll up so it doesn't become a sleeping shelter. Becoming part of the Episcopal Charities family enhances our chances of receiving future grants, especially if we accomplish some of the objectives detailed in the grant. First up is a survey of our guests: What are we doing right, wrong, What could be better, etc.
- We received a \$5,000 grant from the Diocese of Chicago to enhance our on-line presence. As many of you can attest, our fledgling attempts to stream our Sunday Morning Service haven't been the best! After a hustle with our credit card not having enough of a credit limitation to purchase what we need we purchased \$1,128 worth of equipment from Sweetwater that include a 10.2 inch iPad and a Behringer 18 channel 12 Bus X Air Rack Mixer. Our other major purchase of \$3,489 from B&H which covers cameras, microphones, tripods and other equipment to put it all together. Our thanks to David Tallacksen, an AV specialist who works with Guy Stephens at N.I.U. or leading us down the correct path! Update! It is installed and after two broadcasts we ran into some problems: no sound and too dark images! Davis came out on August 25th and got us straightened out! Thanks Again!
- The Organ Console Project. We have purchased a replacement console for our organ. While Greg makes our console sound wonderful it is literally falling apart from old age. Fabry Pipe Organ Inc, will remove the new console from its old home at the Mendelssohn performing arts center. Then they will move it to their shop where they will be go over it with a fine toothed comb and modify it to harmoniously mate with our organ pipes. Once in tip top condition it will be installed in our Church. The total cost for this is \$48,395. Through a Vestry resolution, the money to do this was borrowed from Trinity's Memorial Fund. As of this writing over \$25,000 of the loan has been committed for the repayment of the loan.
- After a year of complaining about our \$225 a month bill for our phone and internet services from ComCast, we caught a new Internet Provider moving into our area called Metronet and negotiated a three year contract in which we own the equipment for internet and phone service for \$126 per month with the first two months free!. The cable is being laid and will be connected to the Church Soon!
- Maria continues to manicure our grounds. Every morning when I come to work, she is our watering the plants; not only our plants but our neighbors across the parking lot!
- Gary is back to touch up painting. Its been 13 years since the major painting of the Church and various places get chipped, fade or peel off. Gary keeps us shining on the hill!
- On a personal note, I would like to thank everyone who helped make Jean Borchert's Memorial Service moving, beautiful and perfect. Father's eulogy captured Jean's essence. The music was stellar. Thank you Greg, Missy and Guy. Gale and Richard were quite busy as Ushers making sure we had information for tracking is we had any reported Covid cases. Deb and Tim Millard made the pictorial history of Jean and prayer cards. Vickie and Anton Kirner prepared the food. Thank you one and all. I also want to thank each of your for the prayers and support I have and continue to receive, Your support means everything to me.



Association for Individual Development

Empowering individuals for a better tomorrow since 1961

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Aurora, IL 60506
Phone: 630-966-4000
Fax: 630-844-2065
E-mail: Info@AIDcares.org

July 22, 2021

Rob Borchert
Trinity Episcopal Church
218 East Benton
Aurora IL 60505

Dear Rob,

Thank you for your generous gift of \$332.70 to support AID programs and services. We greatly enjoyed participating in the event and are honored to be included as one of many great nonprofit partners. Your donation helps create opportunities for individuals with developmental, intellectual and mental health challenges, empowering them to enjoy lives of dignity and purpose. Individuals live, work and grow; they contribute to and participate in community life. Your partnership is invaluable.

In our ever-changing world, we are aware of the growing number of commendable non-profits that request your support every day. We are so grateful you have chosen to empower our friends, family members and neighbors to live the lives they choose; working hard each day to fulfill their dreams.

If you would like more information on our services and the people we serve, please visit our website. We look forward to sharing updates on the program with you in our upcoming newsletter. In the meantime, please feel free to call me anytime at 630-966-4001 if you have questions.

Warmest regards,

Lore Baker
CEO/President

Thank you for supporting the mission of AID!

*Thanks so much, Rob!
Hope you are doing well!*

*My best,
Christie Plotke*

You can possibly double or triple your generous gift! Does your company match employee donations? If so, please contact us to discuss employer matching gift programs.

Stay connected to AID-www.AIDcares.org and www.facebook.com/AIDcares

No goods or services were exchanged or promised in consideration of this donation. AID is a private not-for-profit 501c3 tax exempt organization.

VISIT AIDCARES.ORG FOR A COMPREHENSIVE LIST OF AID LOCATIONS AND SERVICES

CHILDREN/TRANSITION SERVICES • EMPLOYMENT/COMMUNITY SERVICES

COMMUNITY SUPPORT SERVICES • DEVELOPMENTAL DISABILITIES SERVICES

CRISIS/COMMUNITY OUTREACH • OUTPATIENT/RESIDENTIAL MENTAL HEALTH SERVICES • VICTIM SERVICES





Why do all Episcopal church's have a red door?



Turns out, there is no definitive answer, and the question has been posed many times. The tradition is centuries old and has several meanings associated with it. No matter the meaning, many older Protestant churches have distinctive red doors, and when you're visiting a new city, like Aurora, you can readily identify the Episcopal Church because it's the one with the red doors.

The tradition of red doors originated in England during the Middle Ages when it was a sign of sanctuary. If you were being pursued by someone, you would be safe if you could reach the church door. No one would dare commit violence on holy ground; furthermore, the Church didn't have to abide by civil law. Pursuers could proceed no further, and victims knew that



the red doors meant sanctuary, refuge, and safety. The person who claimed sanctuary like this could state his case to the priest and ask for justice to be served. The red doors also represented protection from spiritual evil as well. In the beginnings of cathedral architecture, red stood for the Blood of Christ, and it was painted on the north, south, and east doors of a church. In other words, they were making "the sign of the cross" which ultimately marked the church as a safety zone from spiritual dangers in addition to protection from physical harm.

Other meanings for red doors through the ages include red being a reminder of the Passover and God's covenant with the Israelites. Red is also a symbol for the sacrificial blood of Christ, our entry into salvation. It is also indicative of the presence of the Holy Spirit. Wittenberg Cathedral is believed to have had red doors,

the church where Martin Luther posted his 95 theses, so red may symbolize a church of the Reformation. Other stories go that if church doors were painted red, it meant their mortgage was paid off.



Today many Episcopal churches, as well as Lutheran, Methodist, Roman Catholic and others, paint their doors red to symbolize that they are a haven for emotional and spiritual healing and a place for forgiveness and reconciliation. In other words, their red doors are an invitation to visitors to enter a space filled with the Holy Spirit. Bright red doors shine with welcoming warmth. They gleam like fire and show the way to the Holy Spirit to all who walk through them.

This is your official "red" invitation to walk through all the doors at Trinity!



*Elaine Conger, Music Director
Trinity, Gatlinburg, Tennessee
With slight modifications by the editor*



September 2021

Trinity Episcopal Church



Sunday	Monday	Tuesday	Wednesday	Thursday	Friday	Saturday																																																																																										
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<p style="font-size: 24px; color: red;">5</p> <p>8:15 AM Morning Prayer</p> <p>9:00 AM Eucharist</p>	<p style="font-size: 24px; color: red;">6</p> <p style="color: red;">Labor Day</p>	<p style="font-size: 24px; color: red;">7</p> <div style="border: 1px solid black; padding: 2px; margin-bottom: 2px;">9:00 AM Morning Prayer</div> <div style="border: 1px solid black; padding: 2px; margin-bottom: 2px;">7:00 PM Evening Prayer</div>	<p style="font-size: 24px; color: red;">8</p> <div style="border: 1px solid black; padding: 2px; margin-bottom: 2px;">9:00 AM Morning Prayer</div> <div style="border: 1px solid black; padding: 2px; margin-bottom: 2px;">7:00 PM Evening Prayer</div>	<p style="font-size: 24px; color: red;">9</p> <div style="border: 1px solid black; padding: 2px; margin-bottom: 2px;">9:00 AM Morning Prayer</div> <div style="border: 1px solid black; padding: 2px; margin-bottom: 2px;">7:00 PM Evening Prayer</div> <p>[Martyrs of Memphis] St. Andrew's, Downers Grove</p>	<p style="font-size: 24px; color: red;">10</p> <div style="border: 1px solid black; padding: 2px; margin-bottom: 2px;">9:00 AM Morning Prayer</div> <div style="border: 1px solid black; padding: 2px; margin-bottom: 2px;">7:00 PM Evening Prayer</div>	<p style="font-size: 24px; color: red;">11</p> <p style="color: red; font-size: 18px;">Remembering September 11</p>																																																																																										
<p style="font-size: 24px; color: red;">12</p> <p>8:15 AM Morning Prayer</p> <p>9:00 AM Eucharist</p>	<p style="font-size: 24px; color: red;">13</p> <p>10:15 AM Finance</p> <p>[Cyprian of Carthage]</p>	<p style="font-size: 24px; color: red;">14</p> <div style="border: 1px solid black; padding: 2px; margin-bottom: 2px;">9:00 AM Morning Prayer</div> <div style="border: 1px solid black; padding: 2px; margin-bottom: 2px;">7:00 PM Evening Prayer</div> <p>Holy Cross Day</p>	<p style="font-size: 24px; color: red;">15</p> <div style="border: 1px solid black; padding: 2px; margin-bottom: 2px;">9:00 AM Morning Prayer</div> <div style="border: 1px solid black; padding: 2px; margin-bottom: 2px;">7:00 PM Evening Prayer</div>	<p style="font-size: 24px; color: red;">16</p> <div style="border: 1px solid black; padding: 2px; margin-bottom: 2px;">9:00 AM Morning Prayer</div> <div style="border: 1px solid black; padding: 2px; margin-bottom: 2px;">7:00 PM Evening Prayer</div> <p>[Ninian of Galway] St. Mark's, Geneva</p>	<p style="font-size: 24px; color: red;">17</p> <div style="border: 1px solid black; padding: 2px; margin-bottom: 2px;">9:00 AM Morning Prayer</div> <div style="border: 1px solid black; padding: 2px; margin-bottom: 2px;">7:00 PM Evening Prayer</div>	<p style="font-size: 24px; color: red;">18</p> <p>[Ed. B. Pusey]</p>																																																																																										
<p style="font-size: 24px; color: red;">19</p> <p>8:15 AM Morning Prayer</p> <p>9:00 AM Eucharist</p>	<p style="font-size: 24px; color: red;">20</p> <p>[John C. Patteson]</p>	<p style="font-size: 24px; color: red;">21</p> <div style="border: 1px solid black; padding: 2px; margin-bottom: 2px;">9:00 AM Morning Prayer</div> <div style="border: 1px solid black; padding: 2px; margin-bottom: 2px;">7:00 PM Evening Prayer</div> <p>Saint Matthew, Apostle and Evangelist</p>	<p style="font-size: 24px; color: red;">22</p> <div style="border: 1px solid black; padding: 2px; margin-bottom: 2px;">9:00 AM Morning Prayer</div> <div style="border: 1px solid black; padding: 2px; margin-bottom: 2px;">7:00 PM Evening Prayer</div>	<p style="font-size: 24px; color: red;">23</p> <div style="border: 1px solid black; padding: 2px; margin-bottom: 2px;">9:00 AM Morning Prayer</div> <div style="border: 1px solid black; padding: 2px; margin-bottom: 2px;">7:00 PM Evening Prayer</div> <p>Autumn begins St. Charles</p>	<p style="font-size: 24px; color: red;">24</p> <div style="border: 1px solid black; padding: 2px; margin-bottom: 2px;">9:00 AM Morning Prayer</div> <div style="border: 1px solid black; padding: 2px; margin-bottom: 2px;">7:00 PM Evening Prayer</div>	<p style="font-size: 24px; color: red;">25</p> <p>[Sergius of Moscow]</p>																																																																																										
<p style="font-size: 24px; color: red;">26</p> <p>8:15 AM Morning Prayer</p> <p>9:00 AM Eucharist</p>	<p style="font-size: 24px; color: red;">27</p> <p>6:30 PM Vestry</p>	<p style="font-size: 24px; color: red;">28</p> <div style="border: 1px solid black; padding: 2px; margin-bottom: 2px;">9:00 AM Morning Prayer</div> <div style="border: 1px solid black; padding: 2px; margin-bottom: 2px;">7:00 PM Evening Prayer</div>	<p style="font-size: 24px; color: red;">29</p> <div style="border: 1px solid black; padding: 2px; margin-bottom: 2px;">9:00 AM Morning Prayer</div> <div style="border: 1px solid black; padding: 2px; margin-bottom: 2px;">7:00 PM Evening Prayer</div> <p>Saint Michael and All Angels</p>	<p style="font-size: 24px; color: red;">30</p> <div style="border: 1px solid black; padding: 2px; margin-bottom: 2px;">9:00 AM Morning Prayer</div> <div style="border: 1px solid black; padding: 2px; margin-bottom: 2px;">7:00 PM Evening Prayer</div> <p>[Jerome] St. David's</p>																																																																																												



October 2021 Trinity Episcopal Church



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<p>17</p> <p>8:15 AM Morning Prayer 9:00 AM Eucharist</p>	<p>18</p> <p>Saint Luke, Evangelist</p>	<p>19</p> <div style="border: 1px solid black; padding: 2px; margin-bottom: 5px;">9:00 AM Morning Prayer</div> <div style="border: 1px solid black; padding: 2px;">7:00 PM Evening Prayer</div> <p>[Henry Martyn]</p>	<p>20</p> <div style="border: 1px solid black; padding: 2px; margin-bottom: 5px;">9:00 AM Morning Prayer</div> <div style="border: 1px solid black; padding: 2px;">7:00 PM Evening Prayer</div>	<p>21</p> <div style="border: 1px solid black; padding: 2px; margin-bottom: 5px;">9:00 AM Morning Prayer</div> <div style="border: 1px solid black; padding: 2px;">7:00 PM Evening Prayer</div> <p>Grace, Hinsdale</p>	<p>22</p> <div style="border: 1px solid black; padding: 2px; margin-bottom: 5px;">9:00 AM Morning Prayer</div> <div style="border: 1px solid black; padding: 2px;">7:00 PM Evening Prayer</div>	<p>23</p> <p>Saint James of Jerusalem, Martyr and Brother of Jesus</p>																																																																																				
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<p>31</p> <p>8:15 AM Morning Prayer 9:00 AM Eucharist Halloween</p>					<div style="border: 1px solid black; padding: 5px; width: fit-content; margin: auto;"> <p style="font-size: x-small;">"Every seed sown is a promise waiting to be multiplied by God's bountiful hand! #blessing"</p> </div>																																																																																					



Trinity Episcopal Church

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trin29@trinityaurora.org

Web Site:
www.trinityaurora.org

Serving God and God's People
Since 1849



Trinity is a congregation that strives to be a thriving, vibrant, open and affirming, diverse community of hope that, with God's help, heartily welcomes the stranger, joyously worships the Lord in the beauty of holiness, and lovingly serves 'the least of these,' a church that changes people's lives for the better.



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Trinity Vestry

Senior Warden:
Marilou Clohessy
Junior Warden:
Ken Adam
Members
Rob Borchert
Karen Dolan
Cathie Patterson
Guy Stephens
Trish Tousignant