



Trinity Episcopal Church

218 East Benton Street

Serving Aurora's Faithful
since 1849
Volume 21 Issue 1
March, 2021

Dear Friends,

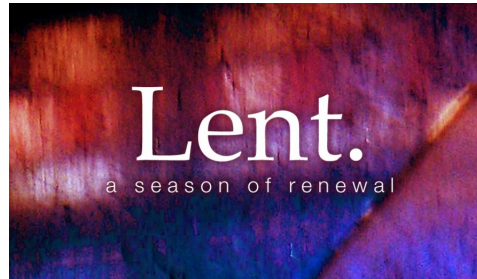
Why Lent? The Ash Wednesday liturgy sets the tone; a somber reflective flavor. We take inventory of ourselves and consider how we have responded to the gifts with which God has blessed our lives. Not always a cheerful task. Lent seems dark after the light of Epiphany.

As I write this article, I find myself wondering how the earliest Christians observed Lent. Lent for them was a time of preparation for baptism. How many of us are excited about renewing our baptismal vows? How many of us take seriously the need to repent and amend our lives?

Christians are called to a reformation of life. Who hasn't felt remorse when one's behavior was less than Christ-like? We know we aren't perfect, but is Lent only mournful, only sackcloth and ashes? I think not. The ashes placed upon our foreheads on Ash Wednesday are a vivid reminder of our mortality, but they are not merely a smudge, but a cross - Christ's cross! And the cross is not merely a sign of sorrow and defeat, but also points to the joy and victory of Easter.

In our baptism, we are called to share in Christ's resurrection. We are called to share the good news of God's love and to invite those who do not know the good news to learn about it and to join us. We do well to be reminded at the beginning of Lent that we will die, but Lent is not just a season of death. It is a season of life. New life in Christ will not make sense to anyone until life is understood as meaningful and it is very difficult for anyone to see meaning when a cloud of darkness and gloom hover. There's an oft-heard litany that today's lifestyles, absence of values, young people, television, etc., etc. lead only to hopelessness. Christians are called to rise above that litany and show the world about God's forgiveness and love and plans for our future. When we do, Lent re-establishes its place within the seasons of the church as a time to prepare for the celebration of baptism; a time to renew our vocations as God's chosen and to celebrate our life in Christ. Thanks be to God!

In Christ,



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Upcoming Events

- Tuesday through Friday;
9 am Morning Prayer,
7 pm Evening Prayer
- Sunday at 9am
Morning Prayer
All services on Trinity's Facebook Page
And on Zoom

Holy Week Schedule

- Palm Sunday Service;
9am, March 28th
 - Maundy Thursday,
April 1st, 9 am and
7 pm.
 - Good Friday Services
9 am and 7 pm, April
2nd
 - Easter Service 9am;
April 4th.
- (All services on Trinity's Facebook page and on Zoom)



Financial Snapshot YTD (Month ending February 28th, 2021)

Income:

Pledge and Plate	\$12,151
(Year to date budgeted pledge and Plate Budget)	\$11,963
Endowment Income	\$10,770
Year to date budgeted Endowment Income)	\$7,000
Total Income	\$48,851
(Includes \$24,330 PPP Grant)	
Budgeted Income	\$28,782
Net Income	+-\$20,070

Expense

Building and Grounds	\$5,083*
Year to Date Building and Grounds Budget)	\$4,3712
Office & Admin	\$1,922
Year to date Office and Administration Budget	\$1,234**
Total Expense	\$28,737
Budgeted YTD Exp.	\$28,313
Excess of Income over expense YTD. -	
	\$ 20,115
Budgeted	\$ 469

Funds (As of 2/28/21)

Endowment Balance	\$817,545
Memorial Balance	\$222,737
Mission Fund Balance	\$13,373.43
Operating Account Balance	\$36,145

- Includes \$1,990 for snow removal
- ** Includes \$402.09 cost for website for three years



Lee Sachen shows how he treasures his Trinity flags, placed next to his Gale Sayers autographed football.

Prayer List

Our parish friends in need: Balde, Connie, Char, Andrea, Mary, Arlene, Eben, Judy, Sue, Mike, Elsa, Chuck, Abby, Maureen, Debi, Rita, Shirley, Carol, Ann, Marion, Ryan, Vicki, Cassandra, Hannelore, Janet, Bill, Dolores, Nancy, Liz, Rob, Joe, Mother Debra, Tammy, Fr. Tom, Eileen, Marilou, Steve, Darlene, Susie, Robert, Sr., Carol, Bob, Kevin, Val, Chireen, Rick, Nick, Sr. Jean, Andrew David, Richard, Kenneth, Maryann, Bella, Gary, Mark, Michael, Eleanor, Cecil, Elizabeth, William (in Afghanistan), Danielle, Rob L., Betty, Jane, Edelma, Sandy, Carol, 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, Jeanette, Kris, Connor, Anne, James, Roberta, Bryan, Brianna, John, Talon, Taylor, Ty, Linda J, Malcolm, Isaac, Rodney, Leo, Ted, Denise, Lauren, Greg, & those suffering from Covid-19.

March Birthdays and Anniversaries

Birthdays

March

Marion Gomez	3/4/21
Kim & Tim Rubis	3/18/21
Albert Fecht	3/4/21
Karen Dolan	3/6/21
Fumni Savage	3/7/21
Bella Tousignant	3/8/21
Jessica Downs	3/12/21
Marilou Clohessy	3/13/21
Millie Taylor	3/15/21
Akintomide Savage	3/23/21

Anniversaries

March





The Rev. Paula Clark is Officially Bishop-Elect



The Rev. Canon Paula E. Clark was elected on December 12, 2020 to be the thirteenth bishop of the Episcopal Diocese of Chicago. She will be the first Black person and the first woman to hold the position.

Clark, who currently serves as canon to the ordinary and chief of staff in the Episcopal Diocese of Washington, was chosen unanimously on the fourth ballot in an election conducted on Zoom from a slate originally composed of four candidates. She received 229 clergy votes and 284 lay votes.

Clark was baptized into the Episcopal Church at age 10 by Bishop John Walker, the first Black dean of Washington National Cathedral and first Black bishop of the Diocese of Washington. She received her undergraduate education at Brown University and earned a Master of Public Policy degree from the University of California, Berkeley.

Before entering the seminary, Clark served as public information officer for the Office of the Mayor and the District of Columbia's Board of Parole for nine years and spent five years as director of human resources and administration for an engineering and consulting firm in the District.

In 2004, she received a Master of Divinity degree from the Virginia Theological Seminary in Alexandria, Virginia, and served at St. Patrick's Episcopal Church in Washington, D. C. and St. John's Episcopal Church in Beltsville, Maryland, before joining the staff of Bishop Mariann Edgar Budde. Her work for the diocese focused initially on clergy development and multicultural and justice issues.

The bishop-elect is married to Andrew McLean and describes herself as "the proud matriarch of our blended family of five adult children and seven grandchildren." Clark is scheduled to be ordained and consecrated on April 24

Standing Committee receives canonical consents to election

The Rev. Paula Clark officially became bishop-elect of the Diocese of Chicago on February 10, when the diocese's standing committee received word that the required majority of bishops with jurisdiction and standing committees in dioceses across the church had consented to her election.

"The Diocese of Chicago is thrilled that the Rev. Paula Clark is our bishop-elect. Her deep grounding in faith, passion for justice, delightful sense of humor and tremendous skills in leadership equip her to lead our church in today's world. Getting to know Bishop-elect Paula has given me great joy, and I can't wait for the people of the diocese and the state to get to know her as well!" said the Rev. Anne Jolly, president of the Standing Committee.

"I am honored and humbled to have been elected as the 13th Bishop of Chicago and thank the people of the diocese for affording me the opportunity to minister among them," Clark said. "The people of the Diocese of Chicago have exhibited faithful and creative ministry, passion for justice and resilience. I am excited to learn more about the diocese, its people, parishes and communities. I look forward to diving in and beginning our journey together."

Bishop-elect Clark plans to join the staff of the diocese on March 15 in advance of her ordination and consecration on April 24. More information about that event, which will be held in keeping with public health restrictions in place at the time, will be published in upcoming issues of the [diocesan newsletter](#).

Consent to the election of bishops, which dates to the earliest days of the Episcopal Church, is mandated by Article II Section 2 of the church's Constitution and Canons. The process of consenting to Bishop-elect Clark's election, outlined in [Canon III.11.3](#), began shortly after her election, when Jolly notified the Presiding Bishop's office and standing committees across the church that she had received proof of Clark's ordinations as deacon and priest, a testimonial signed by convention delegates and clergy that she was "duly and lawfully elected," and certificates from a medical doctor and psychiatrist who had performed required examinations. After receiving the certification, bishops and standing committees had 120 days to provide their consent.

In cases where a majority of bishops or standing committees do not provide consent within 120 days, the election is declared null and void. Although failure to gain consents is rare, in 1875, the Diocese of Illinois, precursor of the Diocese of Chicago, was denied the consents of standing committees when it elected the Rev. James DeKoven as bishop due to controversy over his Eucharistic theology and practice. During the 21st century, only two bishop elections have failed to gain consents: Northern Michigan in 2009 and Haiti in 2019.



Ritual, Reason and Why



Incense has been employed in worship by Christians since antiquity, particularly in the Orthodox Christian churches, the Roman Catholic Church/Eastern Catholic, Old Catholic/Liberal Catholic Churches and some Anglican and Lutheran Churches. Incense is being increasingly used among some other Christian groups as well; for example, the *Book of Worship* of The United Methodist Church calls for incense in the Evening Praise and Prayer service. The practice is rooted in the earlier traditions of Judaism in the time of the Second Jewish Temple. The smoke of burning incense is interpreted by both the Western Catholic and Eastern Christian churches as a symbol of the prayer of the faithful rising to heaven. This symbolism is seen in Psalm 141 (140), verse 2: "Let my prayer be directed as incense in thy sight: the lifting up of my hands, as evening sacrifice." Incense is often used as part of a purification ritual.

In the Revelation of John, incense symbolizes the prayers of the saints in heaven - the "golden bowl full of incense" are "the prayers of the saints" (Revelation 5:8, cf. Revelation 8:3) which infuse upwards towards the altar of God.

A thurible, a type of censer, is used to contain incense as it is burned. A server called a thurifer, sometimes assisted by a "boat bearer" who carries the receptacle for the incense, approaches the person conducting the service with the thurible charged with burning bricks of red-hot charcoal. Incense, in the form of pebbly grains or powder, is taken from what is called a "boat", and usually blessed with a prayer and spooned onto the coals. The thurible is then closed, and taken by the chain and swung by the priest, deacon or server or acolyte towards what or whom is being censed: the bread and wine offered for the Eucharist, the consecrated Eucharist itself, the Gospel during its proclamation (reading), the crucifix, the icons (in Eastern churches), the clergy, the congregation, the Paschal candle or the body of a deceased person during a funeral.

Incense may be used in Christian worship at the celebration of the Eucharist, at solemn celebrations of the Divine Office, in particular at Solemn Vespers, at Solemn Evensong, at funerals, benediction and exposition of the Eucharist, the consecration of a church or altar and at other services. In the Orthodox Church, Anglo-Catholic, and Old Catholic/Liberal Catholic churches, incense is used at virtually every service.

Aside from being burnt, grains of blessed incense are placed in the Paschal candle, and were formerly placed in the sepulchre of consecrated altars, though this is no longer obligatory or even mentioned in the liturgical books.

Many formulations of incense are currently used, often with frankincense, benzoin, myrrh, styrax, copal or other aromatics.

(Source - Wikipedia)





Notes from the Director of Music -

LENTEN CANTICLES: THE SECOND SONG OF ISAIAH AND THE KYRIE PANTOKRATOR

That is a lot to think about. But it is easy. Just take them one at a time. What is a canticle? A canticle is a song that is like a Psalm, but from another book of the Bible. I remember when the 1979 Prayer Book was coming out, and there were many Prayer Book study classes. We learned a wonderful setting of the First Song of Isaiah by Jack Noble White. It was a wonderful piece for choir and congregation, with parts for handbells, and other instruments. If you are a You Tube fan, here is a link to hear it:

<https://www.youtube.com/watch?v=CD5-EipJ9BM>

My memory is that I was curious about a “First” song of Isaiah. I didn’t know he had written any. Then, I discovered that there was a second and a third song of Isaiah, and I was amazed. I knew the Venite, Jubilate, the Magnificat and Nunc Dimittis, and several other canticles, but now there were other songs in the Bible.



The second song [from Wikipedia]

The second poem, written from the servant's point of view, is an account of his prenatal calling by God to lead both Israel and the nations. The servant is now portrayed as the prophet of the Lord equipped and called to restore the nation to God. Yet, anticipating the fourth song, he is without success. Taken with the picture of the servant in the first song, his success will come not by political or military action, but by becoming a light to the gentiles. Ultimately his victory is in God's hands. Isaiah 49:1-6. Isaiah 49:6 is quoted by Simeon in Luke 2:32 concerning the infant Jesus Christ during the time of His mother Mary's purification.

Here is a recording of the Second Song of Isaiah: https://www.youtube.com/watch?v=oTFX_WPodwk

The most common translation of *Pantokrator* is “Almighty” or “All-powerful”. In this understanding, *Pantokrator* is a compound word formed from the Greek words *πᾶς*, *pas* (GEN παντός *pantos*), i.e. “all” and *κράτος*, *kratos*, i.e. “strength,” “might”, “power.” This is often understood in terms of potential power; i.e., ability to do anything, omnipotence.

Another, more literal translation is “Ruler of All” or, less literally, “Sustainer of the World”. In this understanding, *Pantokrator* is a compound word formed from the Greek for “all” and the verb meaning “To accomplish something” or “to sustain something” (*κρατεῖν*, *kratein*). This translation speaks more to God's actual power; i.e., God does everything (as opposed to God can do everything).

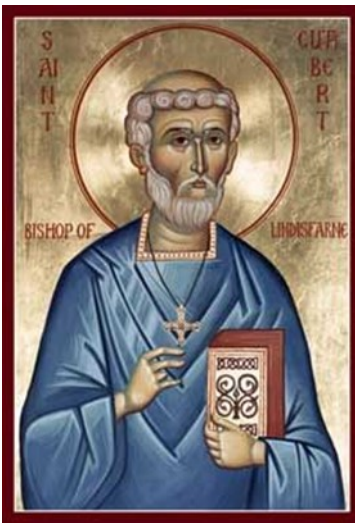


The Kyrie Pantokrator is particularly appropriate to be sung in Lent every day at Morning Prayer, and may replace the Nunc Dimittis [The Song of Simeon] at Evening Prayer.

—Gregory Gyllsdorff, FAGO CHM, *Director of Music and Organist*



Cuthbert - Bishop, 687



Cuthbert was the most popular saint of the pre-Conquest Anglo-Saxon Church. He was born about 625. Bede, who wrote a life of Cuthbert, tells us that in his youth, while tending sheep one night and praying, “as was his custom,” he saw a stream of light break through the darkness, and in its midst, “a company of the heavenly host descended to the earth, and having received among them a spirit of surpassing brightness, returned without delay to their heavenly home.” Learning the next day that Aidan of Lindisfarne had died at that very time, Cuthbert “determined immediately to enter a monastery.”

Trained in the austere traditions of Celtic monasticism, Cuthbert was Prior of Melrose Abbey from 651-664, and then of Lindisfarne for twelve years. Bede says that he was accustomed to make visitation even to remote villages to preach to people who, “neglecting the sacrament of their creed, had recourse to idolatrous remedies; as if by charms or amulets, or any other mysteries of the magical art, they were able to avert a stroke inflicted upon them by the Lord ...” Bede says that Cuthbert “often remained a week, sometimes two or three, even a whole month, without returning home; but dwelling among the mountains, taught the poor people, both by words of his preaching, and also by his own holy conduct.”

Archbishop Theodore recognized Cuthbert’s greatness of character and made him Bishop of Hexham in 684, but Cuthbert continued to make his see at Lindisfarne. He returned two years later to his hermitage on the neighboring island of Farne, where he died on March 20, 687.

Cuthbert accepted the decisions of the synod of Whitby in 663 that brought the usages of the English Church into line with Roman practice. He was thus a “healer of the breach” that threatened to divide the Church into Celtic and Roman factions.

At the time of the Viking invasions, the monks of Lindisfarne carefully protected his relics during their wanderings, until finally they brought them to Durham, where pilgrims come to visit his shrine to this day.

Merciful God, who called Cuthbert from following the flock to be a shepherd of your people: Mercifully grant that we also may go without fear to dangerous and remote places, to seek the indifferent and the lost; through Jesus Christ our Lord, who lives and reigns with you and the Holy Spirit, one God, for ever and ever. Amen.



AROUND THE CHURCH

Around the Church

We were so excited that Maggie finally was able to return to us from the UK. She got caught in the Covid 19 shut down over there and we thought she'd never get back!

Gary continues to work on projects around the Church. We had some paint flaking off the ceiling in the Parish Hall, He scraped, sanded and painted all the loose paint. He also spent time in the apartment replacing light bulbs and fixing the toilet. He and Inga just celebrated their anniversary at the end of February. Congratulations.

Cathie P. has started the daunting task of proofreading the digitalized ledgers of Trinity's Baptisms, Births, Deaths, Marriages and Baptisms. Bless her!

On Shrove Tuesday, Tom Herget hosted Trivia Pursuit Night on Zoom. 19 people matched wits answering the fascinating questions. To see the whole presentation please visit our website www.trinityaurora.org and scroll down on the Home Page. Missy won! She was the only one who got Trinity's sole Musketeer right!

A representative from Ramp NOW came out to give us a bid on a lift to the door to the left of the Altar. The ramp and doorway were too filled with snow for him to take any measurements. He actually got stuck in the snow! Hopefully we will have an idea what it is going to cost to make the Church accessible in the next few weeks.

Sandwich Board News:

We received a grant from the Northern Illinois Food Bank. This was part of the COVID grants for staying open during the pandemic. I didn't realize that this happened until I received a statement from NIFB. It is amazing how God works in mysterious ways. Good does happen!

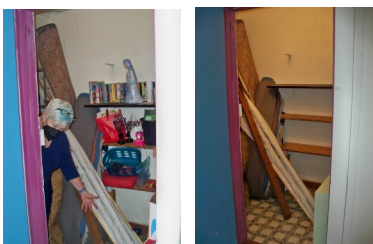
Our number of lunches is averaging 116 for the year and our partner churches have really "stepped up to the PLATE". To date we have been able to serve chili and a hot casserole. Who knows what is next? I am hoping that we can start serving some of the great food from Red Lobster, again. I just ordered some of the KN95 face masks for our workers. If you need them, they are available on Amazon.

Amnesty Center:

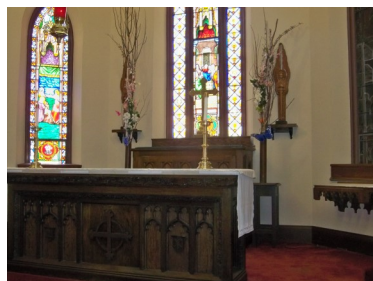
I just did a set of fingerprints. It has been so long since I did them that I just about forgot how to do. I hope this means that more people will come forward for Immigration benefits.

I am so very happy that the President has let the Deferred Action for Childhood Arrivals (DACA) be reinstated. After all, if you were under the age of sixteen and came to the United States with parents; how would you know that you would enter as an undocumented person. And, if you were a baby, could you know?

I am hoping that that the President Biden will grant them citizenship at some point. It will be a long road for most of these young people, but there is light at the end of the tunnel.



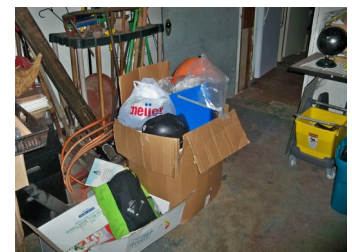
The closet - before and after



The Altar - cleaned



Max Hansen - Volunteer



Greg's Studio & Closet clutter



March 2021 Trinity Episcopal Church



Sunday	Monday	Tuesday	Wednesday	Thursday	Friday	Saturday																																																																																				
	1 [David of Wales]	2 9:00 AM Morning Prayer 7:00 PM Evening Prayer [Chad of Lichfield]	3 9:00 AM Morning Prayer 7:00 PM Evening Prayer [John and Ch. Wesley]	4 9:00 AM Morning Prayer 7:00 PM Evening Prayer Trinity	5 9:00 AM Morning Prayer 7:00 PM Evening Prayer	6																																																																																				
7 9:00 AM Morning Prayer	8	9 9:00 AM Morning Prayer 7:00 PM Evening Prayer [Gregory of Nyssa]	10 9:00 AM Morning Prayer 7:00 PM Evening Prayer	11 9:00 AM Morning Prayer 7:00 PM Evening Prayer St. Andrew's, Downers Grove	12 9:00 AM Morning Prayer 7:00 PM Evening Prayer [Gregory Gt. of Rome]	13																																																																																				
14 9:00 AM Morning Prayer Daylight Savings Time Begins	15 10:15 AM Finance 6:30 PM Vestry	16 9:00 AM Morning Prayer 7:00 PM Evening Prayer 	17 9:00 AM Morning Prayer 7:00 PM Evening Prayer St. Patrick's Day	18 9:00 AM Morning Prayer 7:00 PM Evening Prayer [Cyril of Jerusalem] St. Mark's, Geneva	19 9:00 AM Morning Prayer 7:00 PM Evening Prayer Saint Joseph	20 [Cuthbert] Spring begins 																																																																																				
21 9:00 AM Morning Prayer	22 [James DeKoven]	23 9:00 AM Morning Prayer 7:00 PM Evening Prayer [Gregory the Illuminator]	24 9:00 AM Morning Prayer 7:00 PM Evening Prayer	25 9:00 AM Morning Prayer 7:00 PM Evening Prayer Annunciation of our Lord St. David's	26 9:00 AM Morning Prayer 7:00 PM Evening Prayer	27 [Ch. H. Brent]																																																																																				
28 9:00 AM Morning Prayer Palm Sunday 	29 [John Keble]  The Road to the Cross	30 9:00 AM Morning Prayer 7:00 PM Evening Prayer	31 9:00 AM Morning Prayer 7:00 PM Evening Prayer [John Donne]	<div style="display: flex; justify-content: space-around;"> <div style="border: 1px solid black; padding: 5px;"> <p style="text-align: center;">Feb 2021</p> <table border="1" style="width: 100%; text-align: center;"> <tr><th>S</th><th>M</th><th>T</th><th>W</th><th>T</th><th>F</th><th>S</th></tr> <tr><td></td><td>1</td><td>2</td><td>3</td><td>4</td><td>5</td><td>6</td></tr> <tr><td>7</td><td>8</td><td>9</td><td>10</td><td>11</td><td>12</td><td>13</td></tr> <tr><td>14</td><td>15</td><td>16</td><td>17</td><td>18</td><td>19</td><td>20</td></tr> <tr><td>21</td><td>22</td><td>23</td><td>24</td><td>25</td><td>26</td><td>27</td></tr> <tr><td>28</td><td></td><td></td><td></td><td></td><td></td><td></td></tr> </table> </div> <div style="border: 1px solid black; padding: 5px;"> <p style="text-align: center;">Apr 2021</p> <table border="1" style="width: 100%; text-align: center;"> <tr><th>S</th><th>M</th><th>T</th><th>W</th><th>T</th><th>F</th><th>S</th></tr> <tr><td></td><td></td><td></td><td></td><td>1</td><td>2</td><td>3</td></tr> <tr><td>4</td><td>5</td><td>6</td><td>7</td><td>8</td><td>9</td><td>10</td></tr> <tr><td>11</td><td>12</td><td>13</td><td>14</td><td>15</td><td>16</td><td>17</td></tr> <tr><td>18</td><td>19</td><td>20</td><td>21</td><td>22</td><td>23</td><td>24</td></tr> <tr><td>25</td><td>26</td><td>27</td><td>28</td><td>29</td><td>30</td><td></td></tr> </table> </div> </div>		S	M	T	W	T	F	S		1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17	18	19	20	21	22	23	24	25	26	27	28							S	M	T	W	T	F	S					1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17	18	19	20	21	22	23	24	25	26	27	28	29	30		
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April 2021 Trinity Episcopal Church



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<p>Mar 2021</p> <table border="1"> <tr><td>S</td><td>M</td><td>T</td><td>W</td><td>T</td><td>F</td><td>S</td></tr> <tr><td>1</td><td>2</td><td>3</td><td>4</td><td>5</td><td>6</td><td></td></tr> <tr><td>7</td><td>8</td><td>9</td><td>10</td><td>11</td><td>12</td><td>13</td></tr> <tr><td>14</td><td>15</td><td>16</td><td>17</td><td>18</td><td>19</td><td>20</td></tr> <tr><td>21</td><td>22</td><td>23</td><td>24</td><td>25</td><td>26</td><td>27</td></tr> <tr><td>28</td><td>29</td><td>30</td><td>31</td><td></td><td></td><td></td></tr> </table>			S	M	T	W	T	F	S	1	2	3	4	5	6		7	8	9	10	11	12	13	14	15	16	17	18	19	20	21	22	23	24	25	26	27	28	29	30	31				<p>May 2021</p> <table border="1"> <tr><td>S</td><td>M</td><td>T</td><td>W</td><td>T</td><td>F</td><td>S</td></tr> <tr><td></td><td></td><td></td><td></td><td></td><td></td><td>1</td></tr> <tr><td>2</td><td>3</td><td>4</td><td>5</td><td>6</td><td>7</td><td>8</td></tr> <tr><td>9</td><td>10</td><td>11</td><td>12</td><td>13</td><td>14</td><td>15</td></tr> <tr><td>16</td><td>17</td><td>18</td><td>19</td><td>20</td><td>21</td><td>22</td></tr> <tr><td>23</td><td>24</td><td>25</td><td>26</td><td>27</td><td>28</td><td>29</td></tr> <tr><td>30</td><td>31</td><td></td><td></td><td></td><td></td><td></td></tr> </table>			S	M	T	W	T	F	S							1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17	18	19	20	21	22	23	24	25	26	27	28	29	30	31						<p>1</p> <p>9:00 AM Morning Prayer</p> <p>7:00 PM Evening Prayer</p> <p>Maundy Thursday</p> <p>St. John's, Naperville</p>	<p>2</p> <p>9:00 AM Proper Liturgy</p> <p>7:00 PM Proper Liturgy</p> 	<p>3</p> <p>[Richard of Chichester]</p>
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<p>18</p> <p>9:00 AM Morning Prayer</p>	<p>19</p> <p>6:30 PM Vestry</p> <p>[Alphege of Canterbury]</p>	<p>20</p> <p>9:00 AM Morning Prayer</p> <p>7:00 PM Evening Prayer</p>	<p>21</p> <p>9:00 AM Morning Prayer</p> <p>7:00 PM Evening Prayer</p> <p>[Anselm of Canterbury]</p>	<p>22</p> <p>9:00 AM Morning Prayer</p> <p>7:00 PM Evening Prayer</p> <p>Trinity</p>	<p>23</p> <p>9:00 AM Morning Prayer</p> <p>7:00 PM Evening Prayer</p>	<p>24</p>																																																																																													
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Trinity Episcopal Church

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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.*

A Prayer for the Pandemic

Most merciful God,
We come to you in our weakness.
We come to you in our Fear.
We come to you with trust
For you alone are our hope.
We place before you the disease present in our world.
We turn to you in our time of need.
We ask you, Lord, to bring wisdom to doctors.
Give understanding to scientists.
Endow caregivers with compassion and generosity.
Bring healing to those who are ill.
Protect those who are most at risk.
Give comfort to those who have lost a loved one.
Welcome those who have died into your eternal home.
Stabilize our communities. Unite us in our compassion.
Remove all fear from our hearts. Fill us with confidence in
your care.
Oh, Lord, in you we place our trust. Amen.

--courtesy of bulletin from St. David's.

Trinity Vestry

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