



# Trinity Tidings

## From the Rector

In the just three days since Sunday, I've had several questions and comments regarding the sermon I preached against racism and white supremacy. While I will endeavor to respond to each question or comment individually, I did want to offer a more generalized follow-up that answers a common question I've heard: *'What are we supposed to do?'*

To start, though, I want to acknowledge that undoing years of racist indoctrination is a difficult business, particularly if you find yourself disagreeing with the notion that all American citizens, regardless of family upbringing, have been shaped by a culture still in the grips of racism and white hegemony. The issue of systemic racism, while not separate from individual prejudice, must be understood as something that affects the entirety of life in America. It plays out in all aspects: education, economics, law enforcement, etc. Those oppressed by the forces of systemic racism are obviously and more painfully affected, but so too are those not explicitly oppressed. Its effects are often pedagogical in nature, and when it comes to white people, values are shaped by the forces of systemic racism that effect how the struggle for racial justice is understood and interpreted. Keep in mind that the first African-American child to attend a de-segregated school is still alive. It was a mere 60 years ago. Ruby Bridges, that young child, is now an activist working against systemic racism still active in the world. The naked facts of American history itself illustrate that these issues are still at play and, whether we were conscious of them or not, we have been shaped by racist policy and pedagogy throughout our whole lives.

If you've read this far and still find yourself disagreeing with me on the matter of current and historic systemic racism, then what follows may also produce disagreement within you. To be frank, I'm not interested in debating whether or not systemic racism is a powerful force in America. If you do find yourself disagreeing with me on this issue, my last word to you would be a challenge to explore where that disagreement comes from. I am interested in talking about personal, internal and emotional responses to conversations about race but, frankly, not a debate about whether or not racism is an issue that needs antagonism from those who follow Jesus of Nazareth.

So, back to 'What are we supposed to do?' Well, the first place to start is, if you are white, NOT asking people of color for suggestions on this. A com-

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## Temporary Worship Schedule

### Weekly On-Line Services

#### Sunday

10:30a Rite II Choral Eucharist

#### Wednesday

12 noon: Healing Service

[www.latoth.org/digitalworship](http://www.latoth.org/digitalworship)

~ Come Worship With Us! ~

All are Welcome

## Trinity on the Hill Episcopal

can be found at:

3900 Trinity Drive,

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## FROM THE SENIOR WARDEN

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mon thread amongst my peers who are people of color is that being constantly bombarded by well-intentioned white people ultimately increases the burden felt during this time. There are incredible TED Talks, YouTube videos, and written resources that are a great place to start for white people who want to understand this issue. I can, without hesitation, recommend the following books for education and study. For historical and sociological reading, check out *The New Jim Crow* by Michelle Alexander and *White Fragility* by Robin DiAngelo. For theological/religious accounts, check out *Race: A Theological Account* by J. Kameron Carter, *The Cross and the Lynching Tree* by James Cone, and *We Have Been Believers* by James Evans. I would also highly recommend the work of James Baldwin, Ta-Nehisi Coates, and Toni Morrison for more literary and biographical reflections on racism in America.

On doing internal work, I recommend something akin to a ‘Racial Biography.’ Many in our parish have suggested this, and I echo their sentiments. In an exercise like this, you do your best to think back on your whole life. Go as far back as you can and be curious about the way racial divides shaped your earliest life. What messages did you hear from parents about people of color? What did you hear from your churches? How did you or your family respond to the unrest during the fight for Civil Rights? Moving forward, as you progressed through adolescence and adulthood, did you challenge racism around you and that which was internalized within you? Racism doesn’t always manifest itself while wearing a white hood and burning a cross. It also shows up as unchallenged assumptions about marginalized people that still lead one to internalize feelings of racial and cultural superiority. These are the webs that are often most difficult to untangle, because while most in our parish would never affiliate with a flagrantly racist organization, we may yet be unable or unwilling to confront the assumptions about race and people of color that have dwelt within the shadows of our hearts and thus feel as if we actually have no work to do.

In regards to positive social action, I do want to acknowledge that everyone is in a different position in their lives and not everyone’s anti-racist action will look the same. For some, it means showing up in solidarity at anti-racist protests and marches. For others, it means being active with your wallets, donating to anti-racist organizations. Even if those two suggestions are not feasible, one of the best ways to start is by being willing to challenge racist and prejudicial statements made by friends and family members even if that produces immediate conflict. Regarding the conflict produced by confronting racism, we do well to remember that peace predicated on an unwillingness to confront harm is no peace at all. It is simply an illusion

This is by no means an exhaustive account of what can be done. It is simply what comes to mind now. As a last recommendation, I want to include something a former colleague of mine wrote. Dr. Oluwatomisin Oredein is Assistant Professor in Black Religious Traditions, Constructive Theology and Ethics at Brite Divinity School. She also serves as Director of the Black Church Studies Program. She wrote this piece recently, and I find it an incredibly helpful starting place for white Christians thinking through a long-term approach to combatting racism:

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# FROM THE SENIOR WARDEN

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Dear white friends and connections:

What is your 2 week plan to stay in the anti-racist movement and movement for Black Lives?

What is your 1 month plan?

3 month plan?

6 month plan?

1 year plan?

2 year plan?

5 year plan?

10 year plan?

15 year plan?

20, 25, 30 year plan?

How will you stay in this? How will you work to pass this on to your children?

What tangible steps are you taking now?

What steps do you want to have taken or what change would you have liked to have been a part of at each point?

How will you take resistance and liberation seriously at each phase?

Go ahead - post your plan on your wall, share it with your communities (your families, friends, churches, co-workers). You need something to come back to to see if you have in fact changed!

Step into accountability, friends. This is only a fraction of the work.

Again, I recognize that this work is hard and uncomfortable. But so is all Gospel work that demands the conversion of our minds and hearts. If you have any questions, comments, or concerns, remember that I am here to help you as you engage with his work. I, too, am still learning and growing.

Peace,

*Chris<sup>+</sup>*

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## FROM THE SENIOR WARDEN

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### Love in the time of Corona

Social distancing, the new normal, face masks, COVID-19... these are all words and phrases I am really tired of hearing. This pandemic has caused so much pain and suffering for the world in so many ways and it is not over. We don't even know how long we will have to endure such pain. I have to admit, the uncertainty of everything has been overwhelming at times and I have quite honestly felt hopeless about the future. But then, I think, that also can't be right. The future can't be completely hopeless, can it? Why would we even still be here if there was nothing more?



Jordan and I attended the local protest at Ashley Pond for the unjust killing of George Floyd. I was actually quite emotional about it. I felt outraged, heartbroken, and frustrated but, at the same time, inspired and once again hopeful that things can change. Things must change. I feel called to be a part of that change. So what can I do? As a white, privileged woman, how can I use what I have for the equal rights of all people? I can vote for candidates who will no longer tolerate the system that supports oppression against blacks. I can financially support organizations who work for equal rights for all people. I can further educate myself on the true issues and volunteer my time to organizations who are working towards unraveling this prejudice and inequality.

June is Pride Month, when the world's LGBTQ+ communities celebrate the freedom to be themselves. As I have mentioned in the past, I actually wish there weren't a need for Pride Month and that we could accept and celebrate differences among people always. But again, it is about equal rights for all and we are not there yet. There are too many people who are rejected, shamed and persecuted solely for who they are or the color of their skin.

"Our lives begin to end the day we become silent about things that matter." Martin Luther King, Jr.

As a woman of privilege, I can use my voice and speak up for those whose voices are unfairly silenced. I plan to keep reading, educating myself and sharing with others on how we can truly make a difference. I invite anyone who is interested to contact me and join me. I am inspired by the passion for the heightened activism I see in my young adult children, teenagers, and their friends.

Jesus expressed, taught, and modeled a truly radical love that pushed beyond what I could ever possibly imagine. I believe that if we embrace others in the way of love of Jesus, we can truly transform the world. If going forward we can channel our hurt and anger into peaceful, meaningful, effective action, then this can be a true turning point.

Peace,  
Alison

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# FROM THE JUNIOR WARDEN

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Some people have a lot of time on their hands as of late: not going to work maybe leaves more time to dwell on one's thoughts, or being self-quarantined might lead one in that direction. Some people have idle time, more than others. I don't, but that doesn't stop the flood. I have been feeling what I call CEASOC (current-events-affected stream of conscious). This is silly, you might think, or don't you?

Perhaps you could find inspiration in a couple of quotes that have been riding the crest of my flood.

Lines from a song you may have heard before (or not):

“And I'm watchin' and I'm waitin'  
Hopin' for the best  
Even think I'll go to prayin'  
Every time I hear 'em sayin'  
That there's no way to delay  
That trouble comin' every day.” -Frank Zappa-

And then, from something else, that you might have heard:

“Forgive us our trespasses as we forgive those who trespass against us,  
And lead us not into temptation...”

Among it all, I look for little joys.

Mark Hartman,  
Junior Warden



## HOUSE OF HOPE UPDATE

### July is Yard Sale Month!

We know you have all been cleaning out your closets during your extended time at home! With Shop on the Corner still closed, what are you going to do with all the things that no longer have a home in your home?

The first of this year's fundraising events for House of Hope will be "**Yard Sale July**". We invite you—TOTH parishioners *as well as friends outside Los Alamos*—to hold a yard sale at your home and to donate the proceeds to House of Hope. We suggest that, rather than pricing your items, you invite donations from your customers and leave out a box or jar for their contributions.

Your yard sale can be held any day in July. Any leftovers that have not sold and that you really don't want to put back in your closets can be taken to Mandie Gehring's home, where she will store them until Shop on the Corner reopens. *No furniture please!*

If you wish to help House of Hope in this way and can volunteer to hold a July Yard Sale, please email Claire Singleton ([cmws4377@gmail.com](mailto:cmws4377@gmail.com)), with your **name, address, phone number, and the date of your Yard Sale**. If you would like a sign made for your Yard Sale, Sasha Carr ([sasha.carr@studentlaschools.net](mailto:sasha.carr@studentlaschools.net)) will make you a personalized sign to hang in your yard, so that your friends and neighbors know that their donations are all for a good cause.

Watch this space for more information about **Tea to Go-Go** and more fundraisers this year. We need your help more than ever to make our mission trips possible. Please give generously!

**Remember!** Donations can be made at any time throughout the year. Simply mail to TOTH or drop off a check at the TOTH office (3900 Trinity Drive) with "House of Hope" in the memo line. Thank you for your support.

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### SAVE THE DATE!\* - TEA TO GO-GO HAPPENING AUGUST 29

Covid-19 cannot defeat your intrepid House of Hope team! Faced with the inevitable reality that large gatherings will not be taking place for some time, this year's Tea (sorry, no fashions) will be **To Go!** We've got some exciting treats, a delivery option, and a new venue planned, so save the date and start spreading the word! Interested in volunteering? Outreach is a vital part of "being Church." Youth and adults can contact Beth Pattillo, [nmbpatt@gmail.com](mailto:nmbpatt@gmail.com), to help. All proceeds will go to future housebuilding trips and to support our ministry partners, Missions Ministries.

\*You weren't going anywhere, anyway, were you?

## So, you say you are an Anglican/Episcopalian? What does that mean? (Part 1)

Lynn M. Finnegan

*Dear TOTH family: In my second year of seminary studies, one of our assignments was to write a newsletter article on the origins of Anglicanism. I share it with you here, in the hope it will enrich your understanding of the origins of your denomination.*

How many of us, when asked this question, have flippantly responded, “It’s Catholic-Lite” or “Catholic without the guilt” or, if you come from a Protestant background, “Church with shorter sermons and pew aerobics”? Having been received into the Episcopal Church as an adult, I admit to one or two of these less-than-helpful rejoinders. But now, as a seminarian studying the English Reformation, I would like to treat you to the wonderful world of Anglicanism, which reveals a rich and intentional foundation of our current Episcopal liturgy and theology. We are more than a church founded as a Catholic knock-off because Henry VIII wanted a divorce!

The seeds of reformation and the beginning of our Anglican tradition date back several centuries prior to Henry VIII, who ruled England from 1509-1547. While I am going to focus on the events of the sixteenth century, English reformation began as early as the mid-1300s, when the Black Plague upended feudal society and empowered “commoners.” The English thinker John Wyclif (1320-1385), who translated the Bible from Latin to English, adamantly opposed the increasingly corrupt church hierarchy and developed a following of reformers known as “Lollards.” Although suppressed, Lollardy continued into the 16<sup>th</sup> century, when the ideas of Luther and other reformers began to circulate in England. Tension between England and the Roman Catholic Church led to laws transferring previously held papal authority to the state. Thus, although England had a strong Catholic presence in the 16<sup>th</sup> century, Henry VIII’s defiance of Pope Leo X, who refused to grant Henry an annulment, met with little resistance. In 1534, parliament declared Henry VIII and his successors “Supreme Head of the Church of England,” granting the monarchy absolute and total control over the church. The King became the Pope of England.

Should Henry VIII, then, be regarded as the founder of the Anglican Church? Yes . . . with a little help from his friends. In the first two decades of his reign, Henry VIII, a staunch defender of Roman Catholicism, was bestowed the title, “Defender of the Faith” by the same Pope Leo X he would later defy. The establishment of an independent Church of England (the term “Anglican Church” to define a specific theological position was not in widespread use until the 19<sup>th</sup> century) was accomplished *structurally* and *politically* by Henry VIII, but his motives were based on power and control, not reform. The development of distinctions from both the Roman church and the Protestant reformed churches that led to the *liturgical* and *theological* foundation of the Anglican Church occurred through a complex path of church and state relations. Does it come as any surprise that a church known for *via media* (the “middle way”) also has several differing opinions as to its founders? The English Church, despite its severance from Rome, has no cataclysmic event such as Luther’s nailing of *Ninety-five Theses* to the door of the Castle Church in Wittenberg to mark its beginning. In the thirty years from the latter part of Henry VIII’s reign to the beginning of the reign of Queen Elizabeth in 1558, at least six versions of Christian doctrine prevailed in the English Church. Although Anglican roots are attributed to several persons, marking its start with anyone other than Henry VIII only mires us in debate as to who played the most influential role.

(Continued on page 8)

Liturgically, very little changed under Henry, with the important exception that scripture was now read in English. Previously, scripture was only read in Latin and was incomprehensible to the congregation. Also during Henry's reign, two doctrinal statements for the English Church were promulgated: the Ten Articles of Religion (1536) and the Six Articles of Religion (1539), both of which vehemently reaffirmed Roman Catholicism, supporting the opinion that Anglicanism was *not* birthed under Henry. Henry made other interesting choices that affirm his role as founder (with help from friends!) of the Anglican faith, however. In 1535, he appointed Thomas Cranmer as Archbishop of Canterbury, a loyal monarchist with Protestant sympathies who later became instrumental in shaping the Church in England. In 1536 and 1539, Henry dissolved all the monasteries and nunneries, confiscating their property and irreversibly weakening the Catholic church in England. Henry's last salute to Protestantism came after his death. Having finally produced a male heir, Edward VI, whose young age required the supervision of a Regency (Committee), Henry VIII appointed in his will a Regency composed entirely of Protestants. Three of Edward VI's advisors, Thomas Cranmer, Nicholas Ridley, and Hugh Latimer, steered the English Church in a decidedly Protestant direction of both doctrine and ritual. Within two years of Edward's accession to the throne, Parliament authorized the first edition of the *Book of Common Prayer* – an approved liturgy entirely in English. A second edition appeared in 1552; even more markedly in line with the worship practices and teachings of the continental reformers Luther and Calvin. The sickly young king ruled for just six years, but it was a productive reign for Protestantism. Completed just prior to Edward VI's death, the *Forty-Two Articles of Religion*, largely the work of Thomas Cranmer, discredited the Catholic doctrines of Roman primacy and infallibility. The *Articles* also rejected the idea of transubstantiation and the Mass as a sacrifice, the latter resulting in the dismantling of altars around the country. Clerical marriages were formally sanctioned, the doctrine of purgatory was denounced, and those unwilling to support the reforms were replaced.

Despite the rapid progression of doctrine, obedience to the sacred office of the monarchy, the "Supreme Head of the Church of England" remained at the core of English religion. While this may seem strange to us Americans, so steeped in the sanctity of the separation of church and state, the divine right of kings was a well-received doctrine in the 16<sup>th</sup> century.

In next month's article, I will explore the impact of this belief on the wayward path of the English Church and meet some giants of church and state who helped shape the face of Anglicanism/Episcopalianism today.

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From the Editor:

Dear TOTH friends,

Welcome to summer! I for one am keen to get back into the swim of things, literally. I love outdoor swimming and am very thankful that I’ll be able to enjoy that again soon.

What are your summer plans? We have all had to modify what we thought we would be doing this year and I hope some of your plans include getting outside into our beautiful surroundings. We are truly blessed to live so close to trails, views, lakes, and mountain tops. Next month, please send me pictures of where you have been—so remember to take plenty of photos!

In case you were wondering about our chicks: it turns out that one of them is a rooster, possibly two! Eventually he/they will probably have to be re-housed because roosters aren’t allowed in our area. They are all growing rapidly and doing well.

Best wishes to all my TOTH friends,  
Claire

## Trinity Tidings

A newsletter of Trinity on the Hill Episcopal Church

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Distribution: Online publication only this month.

## Trinity on the Hill’s Mission

*The Mission of Trinity on the Hill is to share the power and joy of  
God’s love, to fully embrace all God’s children,  
and to respond to the needs of our community  
and the world in the spirit of Jesus Christ*



**The next regularly scheduled issue will  
be July 2020. Submission deadline is COB  
Friday, June 26, 2020.**

Submit electronically to: cmws4377@gmail.com or  
cynthiab@latoth.org



## Remaining Connected in a Digital Age

Let's get something straight: Screen-Time Burnout is a real thing. But it's the safest way to stay connected, so let's use it to the best of our ability.

Here are the means by which you can stay connected digitally while we are remaining socially distant:

Tuesdays:

- Zoom Women Alive: **8am**, link sent out via email (for all women in the parish; contact [lynnfinnegan1475@gmail.com](mailto:lynnfinnegan1475@gmail.com) for information)
- Zoom Coffee Hour: **10am**, link sent out via email (contact [cynthiab@latoth.org](mailto:cynthiab@latoth.org) for more information)

Wednesdays:

- A Healing Service: **Noon**, [www.facebook.com/trinityoth](http://www.facebook.com/trinityoth)
- Zoom Chime Choir: **5:30pm**, link sent out via email (for all families with young children; contact [momto3ducks@gmail.com](mailto:momto3ducks@gmail.com) for more information)

Thursdays:

- Sipping Tea with Two Lonely Pastors: **7pm**, [www.facebook.com/sippingteawithtwolonelypastors](http://www.facebook.com/sippingteawithtwolonelypastors)

Fridays:

- Zoom Bible Study: **2pm**, link sent out via email (contact [cynthiab@latoth.org](mailto:cynthiab@latoth.org) for more information)

Sundays:

- A Celebration of the Holy Eucharist: **10:30am**, [www.facebook.com/trinityoth](http://www.facebook.com/trinityoth)
- Google Hangout Youth Group: **6:30pm**, link sent out via email. (contact [kfave@cybermesa.com](mailto:kfave@cybermesa.com) for more information)