

1: Describe a moment in Trinity's recent ministry that you recognize as one of success and fulfillment.

Two successes. For 30 years, the Trinity Food Ministry (TFM) operated the food pantry and Sunday hot lunch out of our South Parish Hall (SPH). Last year, we fed nearly 9,000 people through the pantry and more than 3,500 at the hot lunch. Reconstruction of the SPH challenged us to relocate all of TFM's services. Until our new SPH opens, the food pantry is providing groceries and nursing services from our smaller parish hall. TFM is hosting our hot lunch program at Cornerstone Institutional Baptist Church, our neighbor and fellow member of the Holy Ground Collaborative. Thanks to good planning and communication, the transition has been smooth and has blessed us with a deeper bond in shared service to our neighborhood.

Another success. In 2011, we celebrated the ordination of Rev. Harry Leip as a deacon raised from the parish. The period of his discernment and subsequent service here has deeply enriched our communal life.

2. Describe your liturgical style and practice for all types worship in your community.

We center our communal life on the Eucharist, celebrated in the Anglo-Catholic tradition with a spoken Rite I Eucharist at 8:00 and a sung Rite II liturgy at 10:30. High-church liturgy and our music were the most frequently mentioned values stated in our parish meetings. We use prayers from the Book of Common Prayer, Enriching Our Worship, and other supplemental liturgical sources. During September, we focus on a theme of special concern (recently social justice and environmental stewardship) with appropriate essays and poetry.

Music at the 10:30 Eucharist is very important. We appreciate our talented organist, but the position of choir director is currently open. Our congregation joins in enthusiastically on hymns from the 1982 Hymnal, Lift Every Voice and Sing and other sources.

Other worship services are our monthly children's service, where children take an active role; our quiet 6:30 AM Thursday Eucharist, whose faithful participants enjoy breakfast afterwards; and a monthly Sunday evening Compline service, detailed in Question 7.

3. How do you practice incorporating others in ministry?

During our Sunday services members of our worshipping community actively participate in ministering to the congregation as Eucharistic ministers, crucifers, thurifers, torch bearers, readers, ushers, healers, choir members, sacristans and greeters. Others bake bread, lead Compline and Bible studies, and take communion to the homebound. Recently we experimented with having the children participate in our main Sunday service, which worked well, and we want to expand their participation. Additionally, 50 Trinitarians and a like number of volunteers from 13 other faith communities staff TFM.

4. As a worshipping community, how do you care for your spiritual emotional and physical well-being?

A huge part of Trinity's identity is that we are a community, where once we become members, we accept both the benefit of care from others and the obligation to care for them. This is clear as we rejoice in the liturgical celebrations of baptisms, weddings, and funerals, recognizing that these profound shifts in the life of a family or individual are also defining moments in our communal life.

Our Deacon and our Eucharistic Ministers are important in our pastoral care, particularly to the sick and shut-in. Given our current needs and our geographically dispersed congregation (40 different ZIP codes!), we must expand our capacity for pastoral care by including more lay members.

On some Sundays, we enjoy an Adult Forum after the 10:30 Service where outside speakers lead discussions about topics of interest. We have lay-led Bible Study on Sundays at 9:30 AM and a monthly lay-led Compline service, which is followed by a dinner at a nearby restaurant. (See Question 7.)

There is an unmet spiritual hunger at Trinity. Spiritual formation, prayer groups, and other opportunities to strengthen us on our spiritual journeys are areas to explore.

5. How do you engage in pastoral care for those beyond your worship community?

Trinity is an urban church standing near Delmar Blvd., which divides a gentrified neighborhood on our south from one on our north constantly dealing with poverty and crime. The street was the focus of a 2012 BBC video (<http://www.bbc.com/news/magazine-17361995>).

For decades, our outreach has emphasized the Trinity Food Ministry (TFM), which distributes food to the needy. Our parish nurse is in demand consulting with our guests. Local schools and parishes donate produce from their gardens, and contributed baked goods move off the shelves quickly.

We are members of the Holy Ground Collaborative, consisting of neighborhood houses of worship whose purpose is to find ways to help those in need in the area.

6. Describe your worshipping community's involvement in either the wider Church or geographical community.

We open our church to a number of outside groups such as Growing American Youth (a support group for LGBT youth), Meals on Wheels, League of Women Voters, Bell Master Voice Classes, AA meetings and Effort for AIDS. In spring, we offer free tax preparation assistance for people in the neighborhood. We also provided support and space for Catherine of Sienna of the American Catholic Church until they were able to find their own space. Every year during the St.

Louis Gay Pride Parade we initiated “Mass on the Grass,” a celebration of the Eucharist in a public park on the parade route. We have had members involved in the Episcopal City Mission, which provides support, hope and healing to children in detention.

7: Tell about a ministry that Trinity has initiated in the past 5 years. Who can be contacted about this project?

In the summer of 2009, a small group of Trinitarians gathered on a Sunday evening for a quiet Compline service, followed by dinner and conversation. Our Compline service, held on the third Sunday of every month, has become the place for some of the most creative worship seen at Trinity. We started with the Book of Common Prayer, but soon began to incorporate prayers with more-inclusive language, added poetry and other texts to scripture readings. We have embraced the quiet, but also joyfully welcomed the addition of music performed on piano, cello, guitar, or recorders.

We look for different ways to engage our senses by adding candles, incense, flowers, fabric and other visual art. Rarely do we experience the sanctuary the same way twice in a row. And as this small group explored this traditional liturgy in nontraditional ways, new faces have joined us, some for a brief time and some for good. Our numbers have swelled some months, and other times it has just been the core group, but we always relish the opportunity to worship in new ways, as much as we relish the conversation and community during dinner afterward. Contact Jeff Wunrow at [jeff@jeffwunrow.com](mailto:jeff@jeffwunrow.com).

8: How are you preparing yourself for the Church of the future?

For decades, we led the charge in our community on issues of social change and social justice, outpacing the larger church and society, often serving as a conscience for our community. Now our parish has become smaller and older, though still vital and engaged. Our current discernment process has given us an opportunity to refocus on what we need to do to make Trinity relevant to the needs of the congregation, the local community, and the world community that we want to serve. We hope our new rector will help us discern unmet needs for a Christian presence and service among the marginalized and energize our members to find their own ministries.

We have addressed our future by establishing a monthly children’s service to engage current and new parishioners with young families. We are exploring how to have our children get involved with the Diocesan Youth Ministry. As to our facilities, we are in the process of reconstructing our main social meeting space, which also serves our growing food outreach ministry. As to communications, we are reevaluating the content of our website and constantly updating our Facebook page to make them reflect who we are today.

9: What is your practice of stewardship and how does it shape the life of your worshipping community?

Each fall, Trinitarian volunteers speak to the congregation about how they live out the words, "...of thine own have we given thee." We describe lives of faith where Christ is met inside and outside the doors of Trinity, during worship and through the gifts of time and talent. They tell of acceptance, welcome, and healing and of seeking to serve Christ. Our annual giving is healthy, and our financial condition demonstrates commitment to the ongoing work of the church. In 2014, there are 84 pledges averaging \$2,640.32. When there are extraordinary needs, Trinitarians step forward generously. In 2009, we affirmed the importance of our music ministry by building a new organ, and this year we are replacing our South Parish Hall. We concluded both capital campaigns quickly and successfully and did not take on debt for either project.

Stewardship is writ large and small, in generous financial gifts and bequests, in faithful gifts of time and talent in our worship and outreach ministries. Looking to the future, we need to further engage the time and talents of all our parishioners and seek new ways to energize our congregation to serve each other and the community outside our doors.

10. What is your experience of conflict involving the church? And what is your experience in addressing it?

Following the 1993 retirement of a long-serving rector, we did not have a true Interim, since our Assistant Rector stayed on in that role, keeping things going much as they had before. Our new rector, with a very different leadership style, arrived to serve a parish unprepared for new ideas. For example, our Worship Committee, which had always been very active in helping plan services, was informed of the new rector's decisions, but no longer asked for input. In an effort to widen parish leadership, the new rector asked established leaders to step aside. The greatest conflict was due to the new rector's insistence on using only Rite II at the early Sunday Eucharist, instead of Rite I as before. Parishioners complained that these changes happened without explanation or discussion. We held a parish meeting to air people's concerns, and communication improved, but we lost several parishioners. Although several years have passed, this experience taught us the importance to have meaningful dialogue about changes before making final decisions. Our subsequent transitions have been much smoother and while there are still conflicts, they have not involved large groups of parishioners.

11. What is your experience leading/addressing change in the church? When has it gone well? When has it gone poorly? What did you learn?

Trinity has long embraced differences in sexual orientation starting with house-blessings for same-sex couples in the 1950s. Since then, we have welcomed LGBT in the pews and in clerical and lay leadership, including those living with HIV/AIDS.

Those who were eager to move swiftly and those who were more fearful experienced conflict. Our 1991 lay-run workshops on “spirituality and sexuality” affirmed for us that Christian inclusiveness had to embrace all. That year, two lesbians in our congregation received Trinity’s first public blessing for a gay union. Further training and parish assemblies with respectful sharing and listening resulted in a positive affirmation of our Christian response to sexual orientation. In 1992, we joyfully celebrated our second same-sex union and reported our progress at General Convention. We later extended our discernment and became an Oasis Congregation. . We realized we enjoyed a richer experience than some other congregations by openly sharing and reconciling differences.

We learned we are stronger when we directly address uncomfortable issues, seek additional education, dialogue with respect, and share our experiences with our larger community.

If you were to identify the gifts/skills you need in leadership as you move into the future, which words would you use to best describe these?

We seek a rector who will celebrate a sung Eucharist rooted in, but not confined to, the Anglo-Catholic tradition.

We hope for leadership based on a strong, personal, and prayerful spiritual core.

We value inspirational preaching, both Lectionary-based and responding to contemporary issues.

We need a communicator with good listening skills who is comfortable with using social media.

We look for leadership to equip lay people to serve our aging congregation in Pastoral care and other ministries.

We expect a leader who can build on our long history of inclusiveness and community involvement.

We need strong administrative skills and a rector who will provide confident, inspirational, courageous, and active leadership while maintaining a sense of humor.