



## Trinity Memorial Church

**Our Mission:** To serve Christ passionately through self, family, parish & community.

**Our Identity:** A diverse people responding to God through worship & music, friendship & formation, generosity & service.

An Episcopal Church in the Diocese of Central New York and a Jubilee Ministry Center

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# The Trinity Times

Volume 17, No. 3; March 2023



Dear sisters and brothers in Christ,

Have you ever wondered why the church has sometimes run so far afield from Jesus' teachings? Over the centuries the Church community has tried to justify things that seem so clearly contrary to what Jesus taught. There are obvious examples, the church torturing people during the Inquisition and the church

running indigenous boarding schools trying to eradicate a culture and force children to become Christian. The Church justifying slavery and racism. In the first century of the Church's existence, Christians were not allowed to serve in the Roman army. Yet, by the 4th and 5th centuries, Augustine of Hippo began using the term "Just War". Thomas Aquinas built upon Augustine's premise in Summa Theologica, asserting that it was not always a sin to wage war. He even set out three requirements which must be met to have a "Just War." How does this fit with Jesus not allowing his disciples to take up swords, choosing the cross instead?

Just a few weeks ago, we heard a reading from Matthew 5 as Jesus says: "You have heard that it was said to those of ancient times, 'You shall not swear falsely, but carry out the vows you have made to the Lord.' But I say to you, Do not swear at all, either by heaven, for it is the throne of God, or by the earth, for it is his footstool, or by Jerusalem, for it is the city of the great King. And do not swear by your head, for you cannot make one hair white or black. Let your word be 'Yes, Yes' or 'No, No'; anything more than this comes from the evil one." I was intrigued with a point made by Fr. Josh Bowron about this teaching. He wrote that using an oath like "I swear to it" or "as God is my witness" basically assumes "that lying and deception are the usual workings of things, but now, now I'm really telling the truth!" Jesus' point is that in His community truth should be the norm. In Christian community we are called to speak the truth with compassion, justice and love, and if we were to do this, we have no

(over)

Fr. Glenn's Message (Continued)

need to swear that what we are saying is true. This would most certainly set the Church apart from the society around it.

In this season of Lent as we reflect on who we are and who the Church is, do we recognize the truly radical nature of the Gospel? Are we willing to take a look at our own beliefs and actions as individuals and the beliefs and actions of the Church as a whole, and become willing to repent and change direction to become who Christ called us to be?

Believing in the never-failing mercy of our Lord Jesus, *Glenn+*

Celebrations			
Birthdays			Anniversaries
03 Kathy Corse 04 Kam Desai 04 Diane Hunt 06 Andrew Evans 08 Deanna Feuerbach 09 K.W. Peter Koeppel 10 Jim Gazda 10 William Gazda 12 Carl Betcher 13 Maya Dement 14 Barbara Manzo 15 Jim Sage		18 Sidney & Deena Dement 21 Arlene & Bert Ghilard (41yrs)	
	22 Peter Hanes 22 George Stewart-Walkling 23 David Brown 27 Timothy Chaffee 31 Nelson Pereira		

CHOW



The need for food donations in our community is greater than ever. While there will be no collection of food for CHOW at our church this month; please consider donating to hunger relief at the [Broome County Council of Churches](#), 3 Otseningo Street, Binghamton, NY 13903, or by contributing to our own Canteen effort and fund.

## Daylight Savings Time



**On Sunday, March 12,** Daylight Savings Time resumes. Remember to set your mechanical clocks and watches an hour forward before you go to bed, and make sure that any electronic watches and clocks are set to respect Daylight Savings Time.



## Our Hybrid Congregation

Join with us from wherever you are, in person or remotely, in worship and many of our events.

Our 10:00 am worship service and many of our events are available for remote participation:

- **10:00 am Live Worship Service:** on Trinity Memorial's [YouTube](#) page, look for: **Trinity Memorial Episcopal Church - Live stream.**
- **10:00 am Worship Service replay:** services are available on [YouTube](#) for replay following the original live service.
- **Trinity Forum:** offered most Sundays from September to May; in person in our Common Room, or online at [TrinityZoom.org](#) . A replay of a Forum may be made available, at the discretion of the presenter, and time permitting, on our YouTube channel.
- If you are reading the Trinity Times online, you can simply find your way to our presence on the Internet by clicking on any of these links:
  - Trinity Memorial's Website: <https://TrinityMemorial.org>
  - Trinity Memorial's YouTube channel: <https://bit.ly/TrinityBinghamton>
  - Trinity Memorial's Forum recordings on YouTube: [Forum Playlist](#)
  - Trinity Memorial's Facebook page: <https://bit.ly/FacebookTrinity>
  - Trinity Memorial's ZOOM meeting: <http://TrinityZoom.org>

If you read the Trinity Times on a smartphone or tablet, you may also notice email addresses and phone numbers appearing in blue lettering; if so, that means you can just tap the email address or phone number, and your smartphone or tablet should start an email to the selected address, or a phone call to the selected number, respectively.

## May We Congratulate Your Graduate?

We would love to recognize and congratulate your graduates - high school, college, graduate school. Would you please let us know their name, degree (including school), and, as applicable, next steps in their life's journey?

Please send details by email to [TrinityTimes@trinitymemorial.org](mailto:TrinityTimes@trinitymemorial.org), or call Vicki at the office (607-723-3593).

## Trinity's John H. Stafford Scholarships for our College Students



Trinity parishioner John H. Stafford left an endowment to Trinity Memorial Church in 1930 “to be used in assisting boys and young men along educational and training lines.” It was Mr. Stafford’s desire to provide financial assistance especially to those who were studying for the ordained ministry. Eventually, our Vestry expanded eligibility for scholarships to include women and also general education. Since 2011 funds have been distributed as outright scholarships.

Nick Youngson CC BY-SA 3.0 Alpha Stock Images

Communicants in good standing at Trinity Memorial Church are eligible to apply for a Stafford Scholarship. Applications are invited from students entering or continuing in undergraduate or graduate degree programs, or vocational or licensure programs. Priority will be given to students seeking ordination in The Episcopal Church.

Application materials can be obtained from Trinity Memorial’s Stafford Scholarship Committee chair, Dr. Sandra D. Michael. Email her at [smichael@binghamton.edu](mailto:smichael@binghamton.edu); Phone: 607-748-7520 (home).

Although electronically prepared applications are preferred, they may also be typed or handwritten. All applications must be submitted to Dr. Michael. The deadline for receipt of applications is April 1. For more information, contact Dr. Michael.

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## Special Services During Lent

### **Thursday Night Compline/Night Prayer on Zoom with Deacon Dorothy at 8pm**

The weekly Thursday night service alternates between Compline and Night Prayer from the NZPB. The services are always shared in a Zoom Window for all to see.

Join Zoom Meeting

<https://us02web.zoom.us/j/84972456704?pwd=U2dmOU10WEhIeFBQemJjTm9PMDQvdz09>

### **Friday Stations of the Cross on Zoom with Deacon Dorothy at 4pm**

Join Zoom Meeting

<https://us02web.zoom.us/j/89494680246pwd=L0dneE9UZEFZNEp5R1ZGOGxlCg8xQT09>

# Trinity Memorial Church

Altar Guild: Gale Bump-Fortner, Dawn Roessing

		8:30 AM	10:00 AM
<b>March 5</b>	Ushers	Members of the Congregation	Barb Manzo, Dan Hill
	Acolyte		David Scone
	Worship Leader		Greg Keeler
	Lector		Barbara Bowell
	Eucharistic Ministers		Greg Keeler, Phyllis Amenda, Daniel Aribisala, John Chaffee Darlene Croston
	Digital Minister		Carl Betcher
<b>March 12</b>	Ushers	Members of the Congregation	Cynthia & Phil Evans
	Acolyte		Phyllis Amenda
	Worship Leader		Barb Manzo
	Lector		Kathy Corse
	Eucharistic Ministers		Barb Manzo, Phil Evans, Nicole Huff, Greg Keeler, Rayleen Kie
	Digital Minister		Bob Kuzia
<b>March 19</b>	Ushers	Members of the Congregation	Roxe-Ann & John Lynn
	Acolyte		Daniel Aribisala
	Worship Leader		Bill Palmer
	Lector		Louise Donohue
	Eucharistic Ministers		Bill Palmer, Debbie Parmelee, Bob Peterson, Connie Alexander, Phyllis Amenda
	Digital Minister		Carl Betcher
<b>March 26</b>	Ushers	Members of the Congregation	Louise Akel, Bruce Parmelee
	Acolyte		Ken Lattimore
	Worship Leader		Darlene Croston
	Lector		Ginny Hill
	Eucharistic Ministers		Darlene Croston, Daniel Aribisala, John Chaffee, Darlene Croston, Phil Evans
	Digital Minister		Carl Betcher

Sunday Canteen	Group Cooking & Serving	Site Manager	Host/Hostess	Food Pickup	Pickup Person
March 5, 2023	Temple Concord	S. Crowle	B. Crowle	3/10/23	Albert/Lacey
March 12, 2023	St. Patrick's	Bill Palmer		3/17/23	Jim/Brian
March 19, 2023	Trinity Memorial	C. Hanes	S. Hanes	3/24/23	S Kaiser
March 26, 2023	St. Mark's	B Parmelee	D Parmelee	3/31/23	Jim/Brian

Information is correct as of February 23, 2023

## Trinity Forum

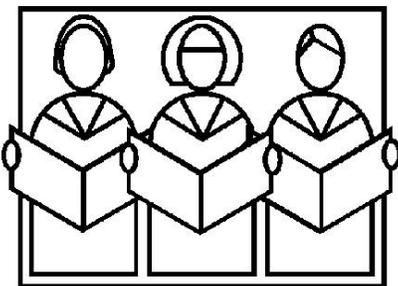


**Sundays February 29, March 5, 12, 19, 2023, 11:30 am: A Lenten Series offered by Fr. Glenn: Jewish Roots of the Christian Sacraments.**

The early Christian movement in many ways was quite bold and innovative. Early Christians took various practices and feasts from their surrounding culture and imbued them with Christian meaning. So when people joined *The Way* as it was called, they would find some forms that were familiar. There are many examples of this, such as the Feast of Christmas, which was a remaking of the Roman feast of Saturnalia – to celebrate the Sun (son) that appears and pierces the darkness (think of the Prologue of John’s Gospel). The Jewish feast of Pentecost celebrated the harvest and the giving of the Torah. The early Christians turned Pentecost into a celebration of the coming of the Holy Spirit and a harvest of people. Many Christian beliefs, rites and practices have deep roots in Jewish faith and practice. Understanding the Jewish practices can help provide depth to our understanding of what we believe and do as followers of Jesus. Fr. Glenn invites you to join him for the Forum during Lent from February 26 to March 19 for a series he is entitling the *Jewish Roots of Christian Practices and Beliefs*.

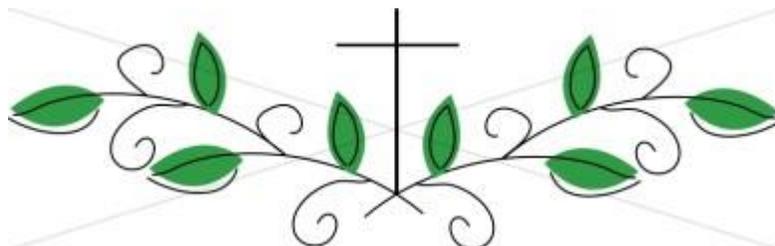
The Trinity Forum meets most Sundays from September to June at 11:30 am. Meetings will be held, health precautions permitting, in person in the Common Room, and will also be made available live, via Zoom. You can join remotely by going to [TrinityZoom.org](https://TrinityZoom.org). Please also watch the Sunday Bulletin for reminders and updates.

## Music Notes



**Sunday, March 26, 6:00pm: Choral Evensong**

The Trinity Choir will present a service of Choral Evensong Sunday, March 26 at 6:00pm. They’ll perform the Dyson Evening Service in F and Howells: Like as the Hart.



## Hammurabi's Laws

*kwpk* Some time ago, we touched on the Code of Hammurabi, looking at how it determines when a year of Jubilee is to be granted. Let's look at another aspect of the code: it is properly described as a retaliatory code, with class sensitivity. And it is, perhaps, aspirational.

*Retaliatory*, because it connects each transgression with a punishment, for instance what we know from its likely later appearance in the Old Testament as: "an eye for an eye"<sup>1</sup>. *Class sensitive*, because the punishment for a given transgression depends on the relative societal standing of transgressor and victim. *Aspirational*, because the large body of surviving jurisprudence from Mesopotamia suggests that the code was mostly ignored.

Hammurabi's code is not the earliest such collection of laws from the Near East. Perhaps all of these are best looked at not as definitive Codes of Law, but as reflections of then common or at least desired customs in law and administration of justice. Many of these other, older collections also include considerations of compensation for injustice or losses suffered, not only punishment for the crime. Still, the appearance of "the punishment equals the crime" and "one punishment for one crime" as desired justice in these very early civilizations served a very important purpose: the punishment could not be more severe than the crime - these laws reflected an UPPER limit on punishments. Exodus, Leviticus and Deuteronomy pick up on the notion of retaliatory justice, but omit any degree of consideration for circumstance. Jesus, in His sermon on the mount, though, turns this view on its side (Matthew 5:38-42): He tells His listeners that they are not to pursue retaliatory justice, but to accommodate the evil person - might we be allowed to say "overwhelm them with kindness" - a very different norm.

We must also admit that in many current proclamations of "an eye for an eye" as justice, the notion that "an eye for an eye" established an upper limit on punishments has become lost, and it is used as justification for a minimum sentence.

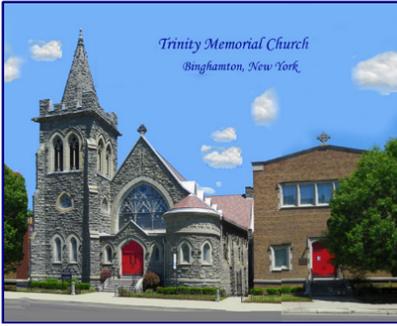
The notion of "an eye for an eye; a tooth for a tooth; ..." also establishes another important principle: before the law, we are all equal. Hammurabi's Code, of course, likely reflecting customs of the day, didn't get that quite right.

Nor, arguably, do most modern codes of law. Sadly, while our modern society may have picked up the notion that before the law we are all equal, we must admit that the reality is much closer to what Hammurabi's Code reflected: that there are some for whom the law will provide carve-outs to equality before the law, while others have the full force of the law thrust upon them. It's not that long ago that there seemed to be a veritable race for who could enact the toughest laws of the land. Combined with inequality before the law, a more toxic brew could hardly be concocted.

As so often, I leave you with a question: is it so hard to see where we, as Christians, are to stand on the matter of punishment according to man-made law?

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<sup>1</sup> Exodus Exodus 21:23-25; Leviticus 24:19-21; Deuteronomy. 19:21



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## Two More Things

If you leave the chancel to your left after receiving Communion, you would be entering our Sacristy, where one of our ushers would stand ready to assist you down the steps into the Sacristy. Right behind the usher is a staircase leading downstairs into the Acolytes Robing Room. New in the sacristy is a beautiful gate made by Bruce Borton, which secures the staircase against someone accidentally stepping into it. THANK YOU, BRUCE!

Also, we've recently been experiencing quality problems with our live-streaming service. The problem appears as scratchy and even jumpy sound. We're working through the many components of our live-streaming setup to identify the cause and correct the problem.



We're sorry for the problem. Please bear with us! *KW Peter Koeppel*