



THE TRINITARIAN

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Welcome, Archbishop Sarah Mullally!

In early October, London Bishop Sarah Mullally was chosen as the new Archbishop of Canterbury. She is the first woman to be named to that role.

The Archbishop of Canterbury is the nominal head of the Anglican Communion. As Archbishop of Canterbury, Mullally will serve as “instrument of communication” among the communion’s large network of autonomous churches. Those churches represent approximately 85 million Christians from around the world.

The Episcopal Church is a member of the communion.

When her appointment was announced, Mullally acknowledged the historic import of being named the first woman Archbishop of Canterbury. But she also emphasized her intention of leading and caring for all members in the Anglican Communion.

“As I respond to the call of Christ to this new ministry, I do so in the same spirit of service to God and to others that has motivated me since I first came to faith as a teenager,” Mullally said. First in her nursing career and then later as a clergy member, she “learned to listen deeply – to people and to God’s gentle prompting – to seek to bring people together to find hope and healing.”

In an address earlier this month at Canterbury Cathedral, she talked about key issues that the church must face, including the rising polarization in political opinion and the increase in violence and intolerance toward certain minorities. Just the day before, two people had been killed and three others injured in an attack on a Jewish synagogue in Manchester, England.

“We are witnessing hatred that rises up through fractures across our communities,” Mullally said. “I know that the God who is with us draws near to those who suffer. Hatred and racism of any kind cannot be allowed to tear us apart.”



Mullally was ordained to the priesthood in 2002. She began her ministry in the diocese of Southwark, England, then served in several London churches. In 2012, she became a canon of Salisbury Cathedral and, in 2018, Bishop of London.

With her appointment, Mullally will be most senior bishop in the Church of England, which is also a member of the Anglican Communion.

Prior to entering the clergy, Mullally was a nurse specializing in caring for cancer patients. For her service in nursing, she was named a Dame Commander of the Order of the British Empire. She is married and has two children.

Mullally's appointment must be ratified by the College of Canons of Canterbury Cathedral. Her installation will be held next March at Canterbury Cathedral.

Mullally's call to be Archbishop of Canterbury comes after the resignation of predecessor Justin Welby, who was criticized for his handling of abuse allegations against a former British barrister. In her address at Canterbury Cathedral, Mullally acknowledged the church must commit to restoring trust among its members that abuse will not be tolerated.

Although many in the Anglican Communion are pleased to see a woman as their leader, some communion members are not as accepting of the appointment. Many communion members, especially in Asia and Africa, believe in a male-only episcopacy, according to a representative of the conservative Global Anglican Future Conference. That conference also has concerns about Mullally's past positions on sexuality morality and gay marriage.

--Reporting by Mary Ann Slater



The Campbell University Choral Society includes singers from the university and surrounding communities. In addition to offering a major concert on campus each semester, the group has traveled to Fayetteville to sing with the Fayetteville Symphony in Beethoven's 9th and joined other Raleigh-area choirs in 2023 to take the stage in Carnegie Hall for a 4th of July special.

This semester, the Choral Society takes part in TWO performances.

November 23 (Sunday) at 4:00pm in Hobson Performance Center in D. Rich Hall

Choral Society will be performing *Illuminare* and "The Meditations of My Heart" by Elaine Hagenberg.

December 2 (Tuesday) at 7:00pm in Hobson Performance Center in D. Rich Hall

Choral Society and the CU Choir will perform Benjamin Britten's *A Ceremony of Carols* as part of Christmas at Campbell.

All performances are FREE.

The Thanksgiving Cornucopia



Autumn marches on – shorter days, cooler temperatures, changing leaf colors, tailgating at football games. Before we know it, Thanksgiving arrives.

In agricultural communities, Thanksgiving had special significance as the citizens were grateful for a successful growing season, crops had been harvested, and all was ready for the winter. It was a time to relax and appreciate the hard work

of the growing season.

The cornucopia is one of the most popular Thanksgiving symbols. What does that word mean and why is it used? The term likely originated in the early 1500s. It is from the Latin *cornu* (horn) and *copiae* (plenty). Some call this the horn of plenty as the cornucopia came to represent abundance or bountiful harvest. But why a container of this shape? There is a Greek myth that Zeus, king of the gods, was fed by a goat whose horn had a never ending supply of provisions. The cornucopia is linked to several Greek and Roman deities, including Demeter (harvest and agriculture), Fortuna (luck and fortune), and Cornucopia (agriculture). Through the years the cornucopia has been used on coins, buildings and seals including The Great Seal of the State of North Carolina. But that is a topic for another time.

As we move towards fall there is a Methodist hymn, one of my favorites, that symbolizes this season – Come, Ye Thankful People, Come, written by Henry Alford in 1844:

**Come, ye thankful people, come,
raise the song of harvest home;
all is safely gathered in,
ere the winter storms begin.
God our Maker doth provide
for our wants to be supplied;
come to God's own temple, come,
raise the song of harvest home.**

May your cornucopia be overflowing with blessings.

--reflection by Edna Gaston

November Birthdays



Nov 3	Edna Gaston
Nov 4	Jane Jarvis
Nov 8	Brian Ernest
Nov 15	Rick Rodgers
Nov 15	Al Wilms
Nov 20	David Stewart
Nov 24	Phillip Day
Nov 24	Todd Truffin
Nov 26	Dawn Bowles
Nov 28	Cynthia Cohn

**If we missed your birthday or have the wrong date, please email
srwarden@trinityfuquay.org**

210th Annual Diocesan Convention

Father Bob, Bobby Norris, and Todd Truffin will represent Trinity at the 210th Annual Convention of the Diocese of North Carolina. The convention is held in Winston-Salem, November 21-22.

In addition to having the chance to meet and worship with clergy and delegates from all over the diocese, attendees hear reports on what is happening throughout the diocese, elect diocesan officers, approve the diocesan budget, and vote on a variety of resolutions that impact the ministries of all churches in Diocese of North Carolina. The yearly convention is one way that we have a voice in how our Fair Share contributions are spent.

Resolutions being considered this year include statements on "Migration with Dignity" and "Conflict in the Holy Land" as well as a changes to diocesan staff to Reaffirm the Commitment to Evangelism.

You can read all of the resolutions and see who is up for various offices at

<https://www.episdionc.org/annual-convention/>

Let Us Pray For You.

Prayer is an integral part of our daily life. Your contemplations, concerns, thanksgivings, and celebrations can be daily prayers.

We know and trust that God hears all prayers: those that are spoken and those that are kept close to the heart.

Email your prayer request to:
trinitypray4me@yahoo.com

Please note that this is a new email address.

The Daughters of the King will lift up your requests in prayer for 30 days unless otherwise specified. All requests are confidential.

Rejoice always, pray without ceasing, give thanks in all circumstances; for this is the will of God in Christ Jesus for you. 1 Thessalonians 5:16-18



You Want To Be Part of the Altar Guild



Everyone enjoys the beauty of Trinity's services. None of this happens magically. The Altar Guild keeps the sanctuary in a state of readiness for worship.

The activities are not hard or time consuming. The camaraderie can't be beat. There are many different ways to participate, and some can be done in the comfort of your home.

Experienced Altar Guild members are ready to mentor one and all.

Please consider joining this vital ministry for our church. Contact **Grace Kern** (**teachichs1@gmail.com** or **973-632-4716**) for more information.

George Adler's Road to Trinity

My parents had me baptized at a Methodist church in Detroit in the late 1950s. My father was a lapsed Lutheran, my mother a devoutly spiritual, but unconventional believer from a close family of practicing Christian Scientists. Like millions of other aspiring middle-class parents in post-War America, my parents went to church and sent me to Sunday school, in our case at a Methodist church in a Detroit suburb after we moved out of the city. My only memory of those classes was the time the teacher drew a circle on the blackboard and said, "This is the universe and God is everywhere in it." I asked, "What about outside the circle?" With a condescending smile, he informed me that wasn't the point he was making. Around this time, I developed mysterious headaches on Sunday mornings. My parents eventually let me stay home while they went to church, while I rested and read. The headaches, mysteriously, soon after stopped afflicting me.



I've always sensed sacredness in the world but as a young man who read all the time, mostly mysteries and history, I resisted the power of Bible stories, even those that secretly moved me, like Linus' reciting the nativity in Charlie Brown's Christmas: God actually choosing to be born in wretched conditions to a poor family, prompting shepherds to join the angels in song; a beautiful message that appealed to my heart but not a convincing argument for belief in a doctrine. Where could I find that sacredness in the world that was too often obscured, not illuminated, by doctrinal arguments?

A teacher in high school introduced me to Zen Buddhism and I pursued that enthusiastically for a time. In Zen meditation, you focus on the breath, the essence of physical life, each breath unique. There is nothing more tangible than to actively engage with your own breathing, breath by breath, in your actual physical body. Thoughts continue to surface despite that effort to focus, of course. But Zen teaching says you are not your thoughts, so you simply let them come; once aware you're being distracted, you consciously return your attention to your breath. Few things are simpler to say but more difficult to do. I believed every moment was sacred somehow, and this practice helped me recognize how my constant stream of thoughts stood between the world and me. My inability to describe this mysterious complexity revealed to me my own limitations, it never made me doubt the reality of what I had experienced.

I was fortunate around this time to meet a tai chi teacher in Ann Arbor, a real master, whose orientation helped me go deeper into this experience. He taught the Chen style, an old form of this soft martial art. Perhaps more importantly, he taught the art of push hands, a two-person, free-form exercise, where each person tries to gently push the other off balance using the minimum force possible. In this exercise you gradually learn how to anticipate your opponent's next move through touch alone by being fully present: this is the art of push-hands, focusing totally on your opponent, undisturbed by your own thoughts or fears or plans. Mastering this art, you lead your opponent by following them. On the rare occasions I achieved this, the experience was uncanny, though always fleeting. For me, that was another step on the path to the sacred,

toward a threshold of which I was only dimly aware.

Doctrine never helped me experience the sacred, though my need for a teacher did infiltrate the fortress of my own inflated ego. In a used bookstore, while in graduate school at Norte Dame, I found a book by an anonymous English monk who lived in the second half of the 14th Century, a manual really, called *The Cloud of Unknowing*. To vastly over-simplify this classic mystical text: Novices must empty their minds of ideas about God when they practice contemplation and focus on orienting their hearts toward an earnest desire for union with the divine. Once in that active emptiness, that cloud of “unknowing,” wait patiently with attentive, fervent faith. I was familiar with quieting the mind, while activating the heart, so this spoke to me.

The mystical approach to God through contemplation and a pure heart was naturally suited to small monastic communities in solitude with others similarly inclined away from centers of political, military, and economic power. There is a long tradition of this mystical approach that flourished after the Christian Church became an imperial institution in 325 CE under the emperor Constantine, who promulgated and enforced one set of proper beliefs. Some of the monastic, mystical tradition eventually, over centuries, was incorporated into official church teaching, achieving a loose embrace of the institutional church of bishops and cathedrals and universities. These institutions provided a needed discipline on the diversity of mystics with their inherent tendency to chafe at the control authority always feels the need to impose.

I learned about this history over a lifetime's heartfelt curiosity, book by book, conversation by conversation with others similarly inclined. In the privacy of solitary study, my views of theology matured with time. I've found Thomas Aquinas very helpful when he describes the difference between belief and faith, even in his medieval, scholastic terms, with belief called an attribute of the Intellect, faith an attribute of the Will. I interpret this to mean that theology is believed in the head, while faith is a choice made by the heart that engages your whole being, both mind and body, as a unified whole. What one believes can remain hidden from others; faith, by contrast, is always expressed publicly through the choices we make. What you believe in the innermost recesses of your mind is for you and God alone to discuss. Faith is publicly visible, always on display to family, friends, colleagues, those you don't even know because your faith is made manifest in what you do, in the choices you make.



The Christian tradition continues to provide guidance for me and includes the Franciscan monk Richard Rohr, an important contemporary mystic and teacher, who advocates remaining under the church's tent but near the edge with one foot outside it to maintain objectivity toward the institution; to avoid the common mistake of equating the corruption of a principle with the principle itself. All institutions are human constructs, no matter how holy the mission, so are always subject to error. Despite its failings, however, institutions will always be necessary for providing structure to any community.

A common experience of Christian mystics is that God loves us all, without exception; mercy is a divine attribute or as the Gospels say, where two or more are gathered in His name, there is love. This is why I believe the Puritan view that we are sinners in the hands of an angry God tells us more about the people who believe that than it does about the nature of God.

How can we distinguish in our lives what happens by chance versus what God plans for us? In my life, did I stumble into Zen and later, tai chi? Was it Chance that prompted me to change careers in Ann Arbor and take a job at a homeless shelter because it seemed more interesting as temporary employment than continuing video work in industry? I met a woman working there whom I would befriend, fall in love with, and marry. Was it my obstinance that prompted me to write the letter to my department head at the City of South Bend telling him why he was wrong to impose his own vision and disregard the comprehensive plan we had just spent three years developing with the community, leading him to eliminate my job, forcing me to look for work, only to find one with the City of Raleigh? And when Sandy died in Raleigh in 2013, was it Chance that brought me to a grief support group where a widow in the group introduced me to a good friend of hers named Catherine? The historian in me relates the how of this sequence of events, while it is my faith that wordlessly senses why. Even the secular historian in me has to acknowledge that God has been good to me, in more ways than I will ever deserve.

Through Catherine, I now find myself at Trinity where, with some members, we engage in centering prayer. Thomas Keating taught centering prayer for decades out west. He pointed out that the word translated as “prayer” in the Aramaic of the New Testament, is “shela,” which he translates as “being open to.” To breathe in in centering prayer is to be open to Grace that circulates through your being like oxygen and to breathe out is to live justly; so breathing as a tangible metaphor for the interaction of Prayer, Grace, and Faith in action.

When I was younger, I believed myself to be the American going it alone, but the work I've had to do to earn my bread has always brought me, sometimes very reluctantly, into community.

Whether as a mystic in search of God on my own, or the American enamored with the supposed self-sufficiency of Henry David Thoreau living intentionally in a cabin at Walden Pond, earning my daily bread has forced me to confront our need, and the possibilities, of community. Catherine will tell you—she tells me frequently—that I act like 13-year-old George. I now think that the outdated myth of the loner cowboy is more hindrance than help. As wealth and power become more and more concentrated in the world, the institutions that support local communities become ever more essential for the life of the spirit.

This is why I am here at Trinity, doing what I can to tithe my support.



The Trinitarian needs YOU.

The newsletter is only as interesting as YOU make it.

Anyone can contribute content to *The Trinitarian*. Celebrate life events with your church family: anniversaries of important events in your life, new jobs, remembrances of God's work in your life, new opportunities, blessings, etc.

Don't worry if you think your writing skills aren't ready for primetime, the editor will be happy to massage the knots out of any tense prose.

Please email all news and articles to **Todd Truffin at tctruffin@gmail.com** (Pictures make the newsletter more interesting!) **The deadline for inclusion is the 20th of each month.**

Sunday Worship

Meeting in person at 8:30am and 10:30am every Sunday.

The 10:30am Service is LIVEstreamed on our **YouTube** channel **TECFV**.
<https://www.youtube.com/@tecfv-trinityepiscopalchur8313>

You can also view past services there whenever you would like.

