

# THE HISTORIC CHAPEL OF HOLY TRINITY EPISCOPAL CHURCH

Melbourne, Florida



## Stories to Nourish the Soul: 1886-2016

Introduced and Compiled by  
The Revs. Stephen and Pamela Easterday



# PLEASE HELP HOLY TRINITY COMPLETE THE NOURISHING BODY AND SOUL CAMPAIGN

The Historic Chapel at Holy Trinity is a very special place. One parishioner recently wrote this about it, “When I sit in the Historic Chapel, I feel its holiness. I feel the strength of the wood all around. I feel the grace ever present from Eucharist after Eucharist after Eucharist. I look again at the beautiful altar. I think of the WOOD OF THE CROSS on which Jesus died, pouring out his blood as a sacrifice for us. HOLY HOLY HOLY indeed!”

Over the years the interior of the chapel has remained much the same, but the exterior has been changed repeatedly. In 1924 the church was enlarged by 20 feet. A year later a belfry and bell were added. Then in 1963 the bell tower was not re-built when the chapel was moved to the current site. Through it all, the Chapel has been a place for baptisms, burials, marriages and healing prayer. This year it will be 130 years old. The purpose of this little history booklet is to share the faith that has sustained Holy Trinity and will continue well into the future with your participation.

The *Nourishing Body and Soul Campaign* will restore the Historic Chapel by repairing stained glass windows and antique doors, but it will also revitalize the chapel with new insulation, new electrical wiring and air conditioning, a roomy, new front porch, an improved ramp and a bell-tower (with restrooms below the bell). In addition to the Chapel, the parish kitchen will also be remodeled to provide for easier food preparation, serving and cleanup. The kitchen is used extensively by the Parish, Holy Trinity Academy and also by the Boy Scouts and Cub

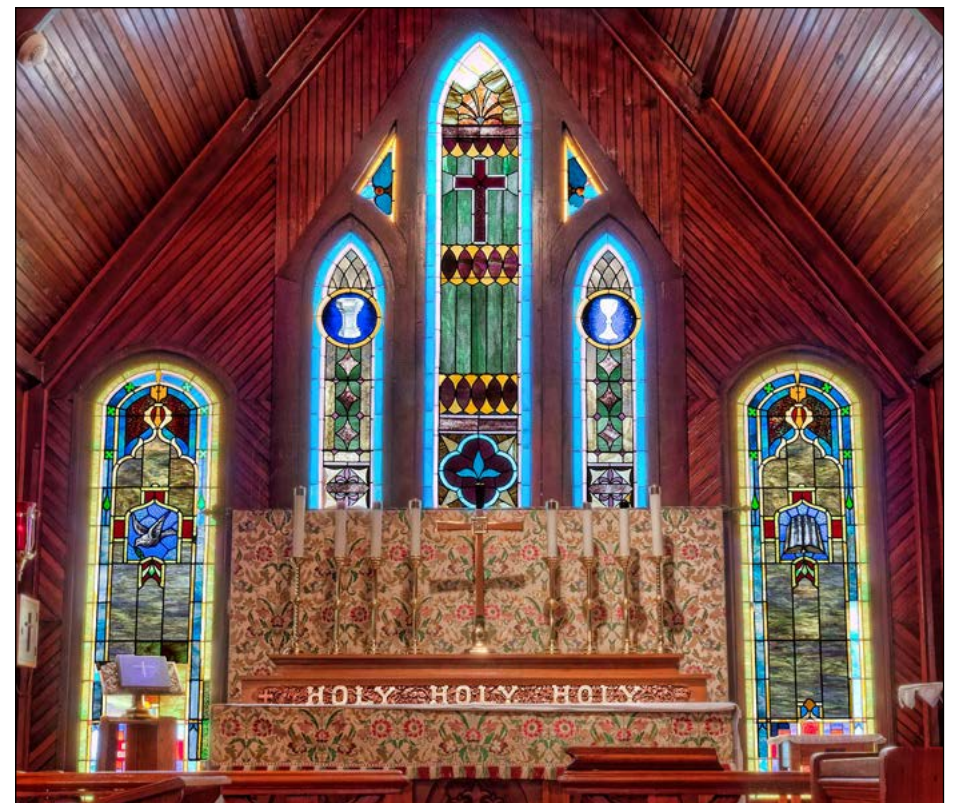
Scouts; the new kitchen remodel will extend all these ministries and open up new possibilities for church and community celebrations and outreach.

The leadership of the parish is not planning to change the interior of the Chapel (with the exception of lighting and floor coverings). The plan is, rather, to revitalize the “envelope” of the building, while improving accessibility, so that we preserve this place of healing and peace *for the next 130 years*. This will make it possible to begin to use the chapel for regular Sunday morning services. The improvements will also help with accessibility, and make funerals, school services and weddings easier to conduct with dignity and grace. Please give generously.

Faithfully,

*Fr. Steve and Rev. Pam Easterday*

**April 2016**



# BUILDING ON A GIFT

On a Sunday morning late in 1884 the little congregation that became Holy Trinity, met in John Hector's store on Front Street. About 50 people lived in Melbourne at the time, and about 30 of the 50 gathered that Sunday morning to worship and to organize their church.

“There is no record of how this little group planned to organize their church, nor where they intended to build it or how to pay for it. Undoubtedly these earnest people were trusting in the Lord.

It is at this point that the surprise happened, so the story goes.

Light footsteps sounded along the planking of the pier and the door opened admitting a quiet, sweet-faced woman who was alone.... Mrs. Lucy H. Boardman introduced herself and said that she was delighted to find them together this Sunday morning. She had sailed down from Georgiana (on Merritt Island), where she was visiting, to tell them she would like to help them build a church in Melbourne. In fact, building... Episcopal churches was her pleasure and mission in life. She had ready in hand, specifications for a building and would suggest that this group utilize the services of Mr. George Gingras who lived at Cocoa. He was a capable contractor and builder. She would contribute in cash, \$1000 and buy the land upon which to build the church.

Here a formal record scarcely would be necessary to envision the delight, relief and joyful acceptance of this gift from Heaven and Mrs. Boardman.”<sup>iii</sup>

The land on the south side of Crane Creek was cleared in July and August of 1886. The church was built by Christmas of that year.

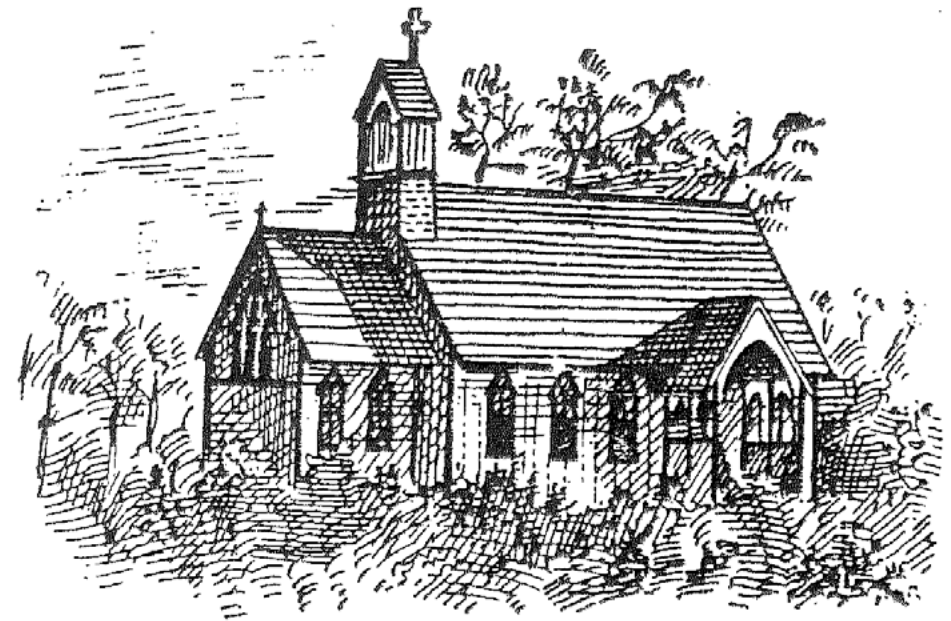
Holy Trinity is built on gifts given to the glory of God in the service of those who seek to “know Christ and to make Him known.” Throughout her history, marvelous gifts have appeared unexpectedly and these gifts have been, and continue to be, well used. Our Historic Chapel is the

oldest continually used building in Melbourne. Think of *your gift* as a seed sown on good soil to grow the Kingdom of God at Holy Trinity Episcopal Church. (Read Luke 8:1-15)

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<sup>i</sup> From, Thy Lighted Lamp, (TLL), by Amey R. Hoag, 1958, pp 15-17.

<sup>ii</sup> Lucy Boardman was a member of Trinity Episcopal Church in New Haven, CT. At the age of 36 she married a prominent man, William Boardman, who was 63 years old. He was an attorney, judge, Member of the US Congress and a very wealthy man. He died 14 years later and for the next 35 years she devoted her life to philanthropy; she gave generously to Episcopal churches (mostly around New Haven, but including St. Mark's Cocoa, and St. Gabriel's Titusville in Florida, as well as Holy Trinity), Yale University, hospitals, institutions to help the poor (especially women and children) and to African American schools and churches. Her obituary from the Diocese of CT reads, “Always devising liberal things, she was without a trace of ostentation, but on the contrary singularly modest and humble. In her conscientiousness, and her literal self-denial for Christ's sake, she was an illustrious example of Christian stewardship.” Her obituary from the Parish of Trinity Church New Haven says, “Her life was characterized by a strong Christian faith, a pronounced sense of justice and by a public spirit and generous nature which won for her the esteem of all.” (From “Remembering William W. Boardman and Lucy H. Boardman” by Neil C. Olsen, Historian, Trinity Church, New Haven, August 2012.)

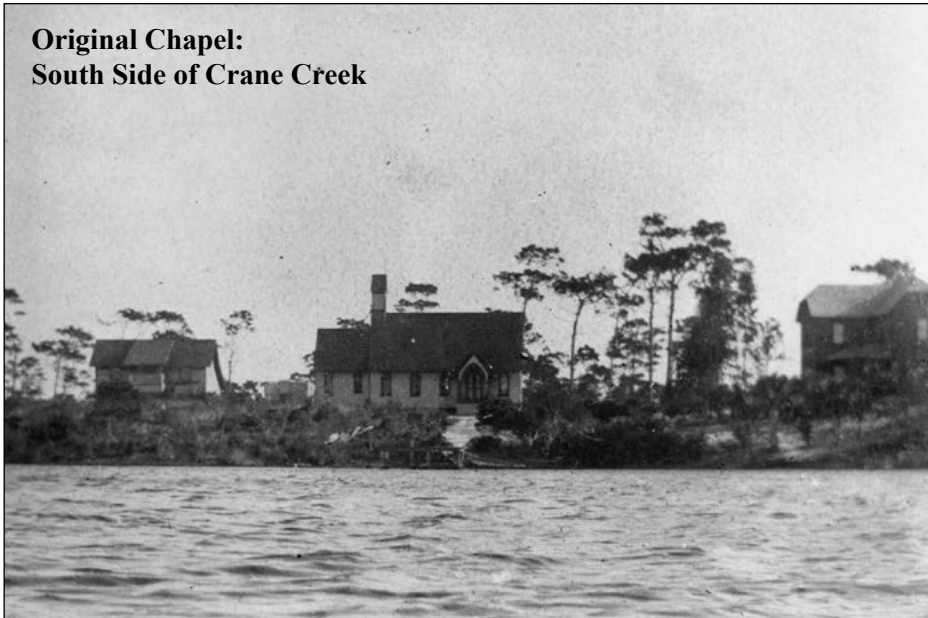


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# THE PEACE THAT PASSES UNDERSTANDING

The original Holy Trinity Episcopal Church building, which is now the Historic Chapel next to the main church, was dedicated on December 27, 1886 by The Rev. William Porcher DuBose. But that was not the first service in the church. Six days earlier, Mary Ella Ellis and her stillborn baby were buried from Holy Trinity Church. The cause of her death that appears on the church records is blood poisoning. Dr. Fee could not save her, and so the people of the church prepared for the funeral. They even made the pine box that served as the coffin.

**Original Chapel:  
South Side of Crane Creek**



The Rev. Dr. DuBose had seen a lot of death. He served as both a combatant and a chaplain in the Civil War. Out of his difficult experiences he found a way to proclaim the hope of the Gospel. He became a guiding force behind the University of the South and its School of Theology. And for 32 years, from 1885 to 1917, he traveled from Sewanee Tennessee to Melbourne, Florida where he served as the part-time pastor for the tiny Holy Trinity Episcopal Church.

Most especially, William Porcher DuBose wanted to help others find and hold onto that Peace which passes understanding. Here is the story of his conversion experience, when he was a student at the Citadel in 1854. He writes:

“I had not of late been saying my prayers. Perfectly unconscious and unsuspecting of anything unusual, I knelt to go through the form, when of a sudden there swept over me a feeling of emptiness and unmeaningness of the act and of my whole life and self. I leapt to my feet trembling, and then that happened which I can only describe by saying that a light shone about me and a Presence filled the room. At the same time an ineffable joy and peace took possession of me which it is impossible either to express or explain.” He writes that he went to sleep praying that this was not just an illusion but an abiding reality and when he awoke, “it proved so!”<sup>1</sup>

Many people come into Holy Trinity’s Historic Chapel feeling emptiness and a lack of meaning in their lives. Many also come mired in grief at the death of a loved one. In that darkness the light of Christ shines and the peace that passes understanding abides in broken hearts. Please help preserve and revitalize this Historic Chapel as a place where generations yet to come can find the Real Presence of Christ. (Read Philippians 4:6-7)

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<sup>1</sup> From the Introduction to [A DuBose Reader](#), Introduced and compiled by Donald S. Armentrout, 1984, p. xiv.



## READY FOR EASTER IN A NEW PLACE: “DIDN’T SEE NO SENSE IN GETTING KILLED YET!”

Melbourne began as a river city, but with the arrival of the East Coast Railway in the 1890’s became a railroad town. The little chapel on Crane Creek was barely a decade old when the church membership realized that its location was not optimal, since the town was now growing on the north side of the creek by the railroad tracks. The men of the church decided to take drastic measures. Workmen swarmed over the church, sawing, pulling nails, shouting and grunting as the structure was taken down panel by carefully numbered panel. The pieces of the chapel were loaded on a barge which was pulled across the river to a waiting wagon. A team of horses pulled the wagon to the new church site. The numbered pieces were put back together by the men of the church at what is now the intersection of Fee Avenue and US 1.

The re-building of the church was very difficult. It required every able bodied member. Amey Hoag, in Thy Lighted Lamp tells the story like this:

“The loaded wagon was hauled up the sandy hill and through the trail a half mile or so from the Creek and there sweating crews maneuvered the panels into place. This was not only a difficult but a hazardous feat. A crew on the outside pushed the panel upright while a crew on the inside pulled a rope attached to the panel to raise and steady it. Still another group stood ready with braces to prop it in place until permanently secured. Amid the shouting of directions, confusion could and did arise.

One day the outside crew had pushed a panel upright, the inside crew were pulling the ropes while the brace crew stood ready to prop. A voice yelled, “Let ‘er go!” Actually the voice was for the outside crew. [But they all let go.] The structure toppled down and they rolled and scrambled frantically to escape the heavy panel. Old Mr. Barton, 82 years old couldn’t escape. After a moment of

stunned silence the men worked feverishly to lift the panel, reluctant to see what lay beneath it. But as soon as the pressure was off the old man wriggled out.

An hysterical woman among the spectators rushed to his side screaming, “Oh, Mr. Barton, you didn’t get killed!” The old gentleman briskly dusted himself off. “No ma’am, didn’t see no sense of getting killed yet!” Amid nervous guffaws the men resumed their work, watching that no other panel was inadvertently dropped.



As the sun lowered into the west on Good Friday, the last shingle was hammered into place on the Church roof. Weary, but triumphant, the men climbed down the ladders. They had made their deadline.”<sup>i</sup>

The church was ready for Easter! (Read Ephesians 4:15-16)

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<sup>i</sup> TLL, pp. 33-37.

# TO COMFORT THOSE WHO MOURN

At Holy Trinity, we as a parish provide hope and help to people at the worst possible time in life, when a spouse, or a parent or a child has died. We do this regardless of whether the person who died was a member of the church or not. Often those services take place in the Historic Chapel. And for every funeral service, the parish offers to hold a reception for the family in the Parish Hall, through the ministry of St. Joanna's Guild. People from the parish show up faithfully to usher



at the funeral, prepare the altar, read lessons and minister the chalice, sing in the choir, move chairs, make food, set-up slide presentations, and clean up afterwards. As I write this, we are only 2 ½ months into the year and we have already had 14 funerals. These services at Holy Trinity are a ministry of compassion for anyone in the community needing comfort from God and God's people.

The Memorial gardens which surround the chapel are carefully tended by members. The ashes of over 400 persons are buried in the garden. In 2009 the parish built memorial walls on the north end of the gardens on both the east and west sides of the chapel. The names of those who are buried in the garden are etched on the stone tiles that cover the walls.

A story from the early days of Holy Trinity, when the chapel was located at Fee Avenue and US 1, shows that this tradition of compassion has existed for a long time at Holy Trinity:

“This event occurred on a soft, moonlit night. Gladys Wells was sitting on the veranda of Green Gables, her Father's home, strumming her guitar while the family sang together. The sound of a horse and wagon stopping in their driveway startled the family for it was late. The music ceased abruptly and Mr. Wells went out

to greet their caller. A strange man, weeping softly, was standing by the wagon in which a long, unmistakable box was reposing.

‘What’s wrong, friend?’ Mr. Wells asked.

‘My wife is dead, sir. Our minister is away. She died yesterday.’

“Where do you live?”

‘Several miles up the Creek.’ And the man added his name.

Though Mr. Wells did not know him he immediately recognized his problem. The woman had been dead for more than twenty-four hours and the law required that she be buried at once since there was no undertaking establishment to care for her.

‘All right friend, I’ll be right with you.’

Mr. Wells strode to the shed, picked up a shovel and lantern and put them in the wagon. Going to the house he found his Prayer Book and asked Gladys to accompany him.

In the shadows of the cemetery young Gladys held the lantern while her father dug the grave and helped the husband lower the rough pine box into it. Then in gentle tones he read the burial service and bade the man goodbye. Later he filled in the grave.”<sup>i</sup>

For this story to have its full power, you need to know that William Wells was not a priest. He was a businessman who made a fortune in New York before retiring in Melbourne in a grand home overlooking the river. He was simply a faithful Christian willing to comfort “those who mourn.” (Read Isaiah 61:1-3)

<sup>i</sup> From TLL, pp. 28-29.



Green Gables

# WORSHIP THE LORD IN THE BEAUTY OF HOLINESS

From the beginning of Holy Trinity, its members have been generous and creative in using what they had to worship God in the best way they could. In 1884, Richard and Jessie Goode heard that Bishop Young and Archdeacon Carpenter were going to be traveling through the area. Jessie was determined that her two youngest children, Annie and Little Jessie, would be baptized. And so in her little house down by Crane Creek, Jessie prepared an altar by covering a sewing machine with a large bread board and a linen tablecloth, and the Eucharist was celebrated and the children were baptized. <sup>1</sup>



Moving forward in time to 1925, Jessie Goode was still doing whatever she could, using what she had, to worship the Lord in the beauty of holiness. In that year, 1925, Jessie Goode (who by that time was fondly called “Mother Goode” by Melbourne residents) gave a bell tower and bell. The bell, which is now in the bell-tower of the main church, and rings out every Sunday, bears this inscription: “In Loving Memory of Richard Walter Goode and Annie Goode Beaujean, Presented by Jessie S. Goode, Wife and Mother.”



The building we fondly call Holy Trinity’s Historic Chapel has gone through many changes over the last 130 years. It was built in one place, and then taken apart and moved to another, before being moved yet again. In 1924, it was enlarged by 20 feet, and was also stuccoed. The original altar was replaced with the present one in 1932. Along the way, electric lights replaced lanterns, and gradually all the original clear glass windows were replaced with beautiful stained glass.

For the first 39 years of its life the Chapel did not have a bell-tower. But then after Mother Goode’s gift, it had a bell tower for 38 years. By 1963 when it was moved to its current location, the bell tower had deteriorated, so it was left behind. By that time, the removal of the bell-tower actually was an advantage, because it meant that the Rose Window, added in 1944, could now be illuminated with more natural light. (The bell tower had covered it.) Now after 53 years the plan is to again have a bell tower on the Chapel.



The plan is to again add a bell-tower, but this time on the south-east corner of the chapel and not on the front. This time it will not cover any windows, and it will have the benefit of housing bathrooms. The plan is to improve access into the chapel with a good ramp and a new

covered porch on the front. The side entrances will stay much the same, but the doors will be restored and the dilapidated steps replaced. The interior of the chapel will remain much the same with changes only to lighting and

carpet. Much of the work will be on things that may not be immediately obvious: electrical wiring, insulation below the floor, air-conditioning,

#### Artist's Rendering



and new clear coverings for the stained glass windows. The intent is not to change the worship, but only to protect the “envelope of the chapel” and to promote accessibility to the chapel, so that we use what we have in our generation to best “worship the Lord in the beauty of holiness.” (See Psalm 29:2 and Psalm 96:9 <sup>ii</sup>)

<sup>i</sup> From TLL, p. 15.

<sup>ii</sup> See especially the Book of Common Prayer translations of these verses on pages 620 and 726 of the BCP.

## IT TAKES LONGER: OPERATION PEWS

A long time ago, two newly ordained priests asked a priest who seemed to have much more experience what he had learned in his five years of ministry. He said simply, “It takes longer.” <sup>i</sup> That insight has proved true.

By 1942, “there came a moment, long ignored, when no one could any longer *ignore* the fact that the original pews were not only inexpressibly uncomfortable but must be replaced.” Faithful Vestry member (and erstwhile historian of Holy Trinity) Ernest H. Every, was “appointed the task of heading a committee assigned to raising the money for these new pews, an operation that was long and painful and very slow of convalescence. In his own words is revealed the dramatic story of disappointment, frustration and final achievement.” <sup>ii</sup>

“The original contract was to H.F. Huy, Sr., an artist in fine wood... The contract was for pews only – no extras such as kneeling boards and book racks. The wood specified was “seasoned clear Cyprus...”



Original Pews

The contractor lost no time in purchasing some lumber, enough it was later found, for the choir stalls, for four pews, and for the ends of all the remaining twenty two pews – and immediately went to work on the job of cutting and preparing, but not finishing them in his Mill-and Woodwork plant.”

But the project was stalled. World War II had arrived and all the available wood was needed for the war effort. Mr. Huy could not find additional lumber or skilled workers to help him complete the project. The men were all gone to war. Church members searched every lumber



yard and mill in Florida, and many elsewhere, trying to find enough wood to finish the job, but practically none was to be had.

Finally the war was over. But then another complication arose. Mr. Huy died in September 1945, and the Huy Mill was locked up with the



**New Pews (1948)**

partially completed choir stalls and pews inside. After much frustration, a settlement was finally negotiated with the new owners and the “pew parts” were retrieved and brought to the Parish Hall.

From that time on, the Holy Trinity Parish House (then on US 1)

became a carpenter’s shop. Wood was brought in to cure from as far away as Alabama. The pews were assembled and glued and smoothed and finished, and all were fitted with kneelers, book racks and symbols. All in all, the project took six years. And that was the end of the story – except tagged on the end was an appeal for \$400 more which the Vestry had borrowed from the Diocese to complete the “operation.” Mr. Every, who led the project *all the way through* made the final appeal like this:

“We make this appeal to “Members of Holy Trinity, whether they have previously given or not, and to all friends here and elsewhere and to those who worship in our church in the winter months. A ‘Gift of Gratitude’ is what we ask. Will you help?” (Read Luke 6:32-38)

<sup>i</sup> The two priests were Steve and Pam Easterday and the “experienced priest” was Brian Thom, now Bishop of Idaho.

<sup>ii</sup> TLL, p. 54. Mr. Every had actually written a fund-raising booklet, “Operation Pews,” which is included as chapter 9 in TLL. The story and the picture from 1948 are directly from that booklet, and also the final quote in the meditation.

## THE WOMEN SAVE THE CHAPEL!

The late 1950’s and early 1960’s were times of intense ministry at Holy Trinity. Under the leadership of Fr. Alex Boyer, the parish opened a school, built a new church, and started a new mission church (Episcopal Church of Our Savior in Palm Bay). With all of these new initiatives, there were great financial pressures, and sometimes there were financial disappointments, particularly when the Vestry thought they had a buyer for one of several properties they tried to sell, and the deal fell through. To accomplish all the building and expansion, church members gave very generously, but the church also borrowed a great deal of money in very creative ways.



The rectory was mortgaged. Private individuals provided loans. Bonds were issued.

When the new church was completed in 1959, the Vestry intended to move the old chapel to the site of the new church (our present location). A fund-raising brochure from the time envisions the Historic Chapel inside the courtyard of what is now the Lower School. Vestry Minutes <sup>i</sup> from



the time, however, show that gradually the commitment to move the old chapel lessened. It was not that the Vestrymen (and they were all men... as was the tradition of the time) did not value the old church; it was just in the words of the Vestry minutes of December 2, 1958, "Money is the problem."

And so the move was put on hold. There were some who even discussed tearing down the old chapel. It was quietly de-consecrated as an Episcopal church on September 13, 1959 with only Fr. Boyer and the Junior Warden present. Two different churches were then allowed to use the chapel, the United Evangelical Brethren Church and Grace Christian Reformed Church. When Church of our Savior in Palm Bay was started, some of the chapel furniture was loaned for the use of the new mission in its first year of existence. It looked as if the Chapel had become surplus property that might not have a place at Holy Trinity.

Clearly, though, the women of the church had not given up. They informed the Vestry that they were raising money to move the chapel, and that kept the chapel on the Vestry agenda month after month. The women were not going to let the men forget about the old church. At first the Vestry planned to only move the front portion of the church that was built in 1886 and not the 20 foot extension built in 1924. But there



were objections to that plan, and eventually, with the exception of the bell tower, it was all moved on September 4, 1963.

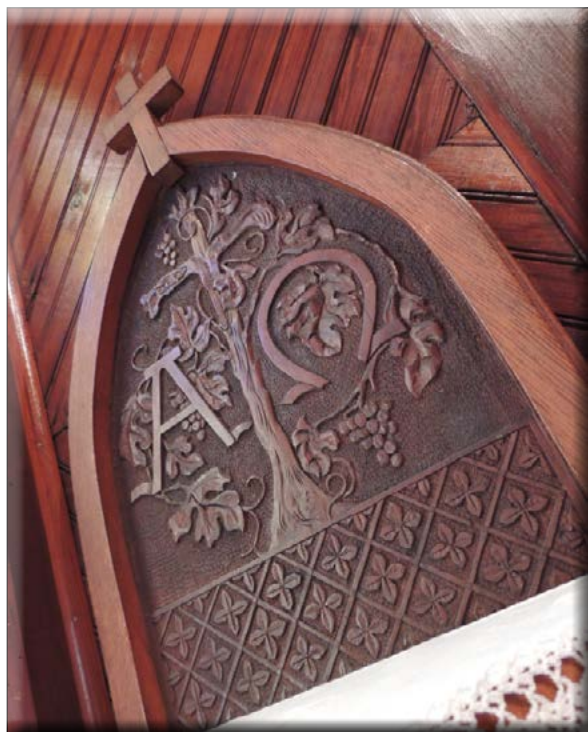
The women of Holy Trinity raised the money to make it happen. A magazine article from the time of the move reports, "The \$5000 needed for the move was raised by the Episcopal Churchwomen of Holy Trinity, who sponsored a two-piano recital in 1959 and choral concert by the "Singing Peers" of St. Peter's School, Peekskill, N.Y., in 1961. Individual parishioners also contributed." <sup>ii</sup> The parish archives include the list of those who gave to the Episcopal Churchwomen, "for moving the Old Church." Included are contributions from businesses: the women received gifts from Brownlie Funeral Home, two different banks, one savings and loan, and Florida Power and Light. Obviously, the Vestrymen couldn't say "no" to saving the Chapel. (Read Luke 18:1-8)

<sup>i</sup> See Holy Trinity Episcopal Church Vestry Minutes: 9/30/58, 11/6/58, 12/2/58, 9/8/59, 10/8/59, 4/12/60, 10/10/60, 4/11/61, 6/13/61, 7/11/61, 8/15/61, 9/12/61, 11/14/61, 2/13/62, 3/13/62, 10/8/62, 11/20/62, 11/11/62.

<sup>ii</sup> From "The Living Church," page 1 of the September 22, 1963 edition, titled "Moving Day in Melbourne."

# HOLY CROSS, HOLY GROUND, HOLY PEOPLE OF HOLY TRINITY

Holy Trinity Episcopal Church is filled with beautiful art. One of the most beautiful pieces is the Credence Table in the Historic Chapel. This little table on the east wall by the altar has a cross carved in relief that appears at the same time to be a tree growing up out of the ground and a person reaching his arms out to embrace. It is intertwined with grape leaves to represent Holy Communion. If you look carefully you can see the hands of Christ. The base of the cross is clearly rooted in the “Ground of Being” which is the Love of God.



The image is representative of a 19<sup>th</sup> century prayer that we still say in Morning Prayer: “Lord Jesus Christ, you stretched out your arms of love on the hard wood of the cross that everyone might come within the reach of your saving embrace...”<sup>i</sup> The Credence Table was carved by Miss Marie Huger, a friend of The Rev. William Porcher DuBose, the first priest to serve Holy Trinity. We don’t know exactly when Marie did the carving, but it is visible in the first

known photo of the inside of the Chapel which dates to Easter of 1897.

Our church stands on holy ground and so when a cedar tree close to the Historic Chapel was struck by lightning and had to be cut down in

2013, the leadership of the parish saved the holy tree which had grown so many years in holy ground. From that tree, dozens of volunteers fashioned the wood of the tree into thousands of small crosses (to wear or carry in one’s pocket) and at least 500 larger crosses (to hang on the wall at home). In 2013 every member of Holy Trinity was given a cross, and since that time many additional crosses have been made and distributed all over the world to people who need to hold onto the love of God.

If you study the picture you will see that it has on either side the Greek letters, Alpha and Omega, which signify “the beginning” and “the end.” The cross stands in the middle, grounded in God’s being and reaching out to us in love.



Let this love embrace you. If you can, visit the Historic Chapel of Holy Trinity and feel how this holy place surrounds you with 130 years of prayers. That is really the purpose of this Nourishing Body and Soul Campaign. We simply desire to hold onto the cross of Christ, from the beginning to the end, indeed into eternity, being strengthened in the Spirit and being rooted and grounded in the love of Jesus, so that we may know the fullness of God. The world is often an unsteady and confusing place, but thank God there exists places where we can get our bearings, and know the truth of the Holy Cross. Holy Trinity’s Historic Chapel is one of those places. Please join us in preserving and sharing the beauty and holiness. (Read Ephesians 3:14-19)

Holding onto the Cross,  
*Fr. Steve and Rev. Pam*

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<sup>i</sup> From The Book of Common Prayer, p. 101.

## Goals of the *Nourishing Body and Soul Campaign*

Financial Goal of the Campaign: \$550,000

Time Period for Gifts: through 2018

Revitalization of the Historic Chapel:

- Restore Stained Glass Windows
- Restore Antique Doors
- Re-Paint Entire Building
- Re-Build Porch / Steps on West Side
- Re-Build Sacristy Landing and Steps
- Insulate under floor
- New Electrical Wiring
- New Air Conditioning Units
- Expanded Front Porch with new steps
- New Accessibility Ramp on West Side
- New Bell Tower on East Side
- Bathrooms in base of Bell-Tower
- New Lighting inside Chapel
- New carpeting in Chapel

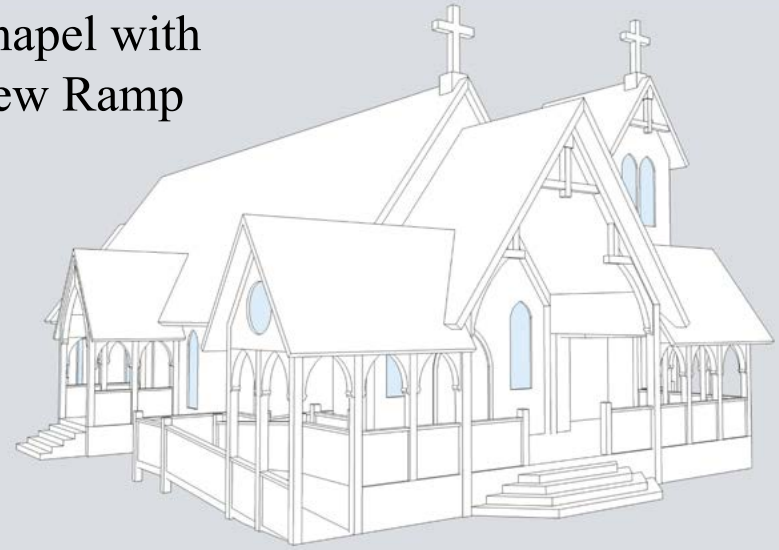
Complete Kitchen Renovation with stainless steel commercial fixtures:

- 6-Burner Range with Oven
- Hood with Fire Suppression
- Convection oven
- Countertop griddle
- Hi-temp Dish Washer
- Sinks for food prep, clean-up and hand washing
- Stainless roll-around counters, work tables and serving line

When the above improvements are completed, any remaining funds given will be used for critical capital repairs needed on parish property.



## Chapel with New Ramp



### **We want you to know that...**

Gifts can be given in memory of a loved one or in thanksgiving for any blessing.

- Gifts can be made over 3 tax years
- Gifts of securities are welcome
- Pledge payments can be made by credit card
- Checks to: Holy Trinity Episcopal Church

*To give securely online, visit  
[www.holytrinitymelbourne.org](http://www.holytrinitymelbourne.org), and click  
the blue "GIVING" button on the left side  
of the page. You may set up a one time gift,  
or recurring payments.*

Your gift may be directed to a specific part of the overall project, for example, a particular kitchen component or a special part of the Chapel.

## Artist's Rendering



### *Acknowledgements:*

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