



# Trinity Topics

**June 2018**

Phone = (217) 245-5901

info@trinitychurchjax.org

Website = www.trinitychurchjax.org



**“I delight to do your will, O my God; your law is within my heart.  
I have told the glad news of deliverance in the great congregation.”—*Psalm 40:8-9a***

When Bishop Martins visited our parish on Trinity Sunday this year, 3 members of our church received the sacrament of Confirmation, while two others reaffirmed their faith as Christians and were received into the communion of the Episcopal Church. Confirmation in the *Book of Common Prayer* is an opportunity for Christians to announce before the congregation their own mature commitment to Jesus and his teachings. This sacrament makes sacred an important aspect of the Christian faith. While the merciful love of God is given once and for all in Baptism, our wavering hearts need to be continually renewed in the consciousness of being a Christian, for all that means. The grace of God is free, but it's not cheap and it's not ground for complacency; every day we must hear the Word of God anew and say in our hearts, “I believe.”

The sacrament of Confirmation is ancient, but its meaning has shifted dramatically over the centuries. The earliest rite of Confirmation, as such, was part of Baptism, as it still is in Eastern Orthodox Churches. New Christians were baptized at the Easter Vigil in a room apart from the congregation and then escorted into the church where the bishop and all the congregation were waiting to receive them. The bishop anointed the new Christian with oil and laid his hands on them (which remains the order of the service to this day) as a way of both presenting them to the joyful congregation and dismissing them to do the work of being a Christian. Dismissals of this sort were so important to the Early Church that the dismissal at the end of the Eucharist, the Mass, came to refer to the entire service.

When the Church grew to the extent that it became impossible for the bishop to be present at every Baptism, Baptisms were performed by priests while the post-baptism anointing and dismissal remained (in the Western Church) the prerogative of the bishop. This is why people from other denominations without bishops are received through confirmation even if they had a rite called confirmation in their last Church. Reserving Confirmation for bishops gave it an emphasis of unity with the whole Church. While the parish priest represented the local congregation, the bishop came to perform confirmations as a representative of diocese, the Church throughout the world, and even unity with the Church in heaven. This remains, perhaps, the meaning of Confirmation for Christians who were baptized as adults. The gift of salvation is the gift of loving fellowship with Christian brothers and sisters. This is also why people are received into the Episcopal Church (even if they have already been confirmed by a bishop in another denomination) in the context of the Confirmation ceremony. It is a chance for us, the Episcopal Church, to happily receive their commitment of themselves to Christ into our own mission as a parish.

As infant baptism became the norm and First Communion developed its own traditions, Confirmation began to fill the role of a rite of passage for young adults, where Christians accepted for themselves promises made on their behalf when they were children. Those of us who were raised in the Church must eventually reach the awareness that we are Christians and decide for ourselves that we will continue to be Christians in full knowledge of what “taking up the cross” means. It's a universal part of becoming an adult, that moment of freedom when we realize that the values our parents gave us can't be taken for granted. It is critical at this moment that we come to an awareness of how God is at work in our own lives, in the here and now, not just in a book written 200 years ago.

All these layers remain in Confirmation and come together in the concept of Christian discipleship. Those who are being confirmed and received are disciples who are offering the grace the Lord has given them to the whole Church. Thank God we will receive that grace! Our Confirmation service included a chance for all of us to commit ourselves anew to being disciples with them—by finding continual renewal in God's Word and the fellowship of the Church so that we can be equipped to carry out our mission to the City of Jacksonville.

*Father Zachary Brooks +*

### *A Course in Anglican History: Part III*

Henry VIII's worries about passing the English throne to a female heir were pretty well justified in his day and age. Less justifiable was his attraction to Anne Boleyn, which began to bud in 1526. Anne made it clear she had no interest in being a mistress; in fact, her sister Mary Carey had already taken her turn as Henry's mistress the year before. If Henry wanted Anne and a legitimate male heir, he would have to figure out a way to put his wife Katherine of Aragon away to free him to marry. Opening his bible, he found his line of attack in Leviticus: "And if a man shall take his brother's wife, it is an unclean thing; he hath uncovered his brother's nakedness; they shall be childless."

Henry was not Katherine's first husband. She was first married to Henry's older brother, Arthur, who died in 1501, six months after their wedding. Henry VII, having done the work of striking an alliance with Spain, settled on marrying his next-in-line to Katherine. Since Church Law forbade marriage between brothers and sisters-in-law, Henry VII petitioned the pope and received a waiver of this rule (a dispensation from the impediment of affinity, in technical terms). Based on Leviticus, Henry VIII concluded that his marriage to his sister-in-law was contrary to divine law, and therefore the pope couldn't possibly grant him a dispensation to marry Katherine in the first place. It should be emphasized that Henry never wanted a divorce—he needed the Church to declare that he was never married to Katherine in the first place, a process called annulment, to be legitimately married to Anne. Remarriage after divorce was forbidden even for kings.

Henry appointed his closest advisor, Cardinal Thomas Wolsey, to make the case to the pope at the end of May 1527. Not a week later, Emperor Charles V captured Rome and took Pope Clement VII prisoner. Henry's case would come before a puppet of his queen's nephew.

*This column is the third in the monthly series on the history of Anglicanism and the Episcopal Church.*

### **News & Announcements**

#### *Landscaping*

We would like to again thank **Chuck Crim** for his work with our yards. Last month he spent a couple days cleaning up the 353 W Morgan lot so that the mowers could keep it under control.

#### *Special THANK YOUs !*

Now that regular **Church School** has ended, it is only fitting that we thank all of our teachers and parents who have dedicated themselves to our children. We need to give a special thanks to Hilda Radcliffe and Gayle Pollock who have spent countless hours preparing lesson plans and leading the Lenten projects to support Heifer Project International.

And it is only appropriate that we thank our organist choir director **Mary Wilson and the Choir**. Of course, Mary continues to play for us during the summer, but we can never thank her enough. Our dedicated choir members give up much of their own time to rehearse. Their voices add much to our liturgy, and we need to thank them for sharing their talents with us.

## **News & Announcements, cont.**

### ***Doorbell Dinners***

Trinity Church delivered Doorbell Dinners the week of May 21 – 25. Coordinator Adah Mitchell wishes to thank the following who helped during the week: K-Lou Ashmore, Charley Frank, Carole Hack, Paula Herget, Newton Mitchell, Hilda Radcliffe with her grandson Michael, Dana Ryan, Ginda Woodruff, and Ryan Worrall.

### ***Summer Children's Church***

This summer, we will offer an opportunity for children to continue being engaged by the Christian story with Summer Children's Church. Starting on June 3, through the Sunday School kick-off in the Fall, children will meet in the basement of the parish hall for a Bible story, an activity, and a light snack before joining the rest of the congregation in the church after the sermon. Of course, this will be provided as an option for children and their parents—children are always welcome to stay with their parents in our services.

Volunteers are needed to lead classes. Leading classes will require no prep time—activities and supplies will be provided. Please find the sign-up sheet on the credenza in the lobby.

### ***Congratulations***

These grandchildren of **Betty Aldridge** have recently graduated and received academic degrees:

Elizabeth Chon Valdez received her Doctorate degree in Public Health on May 11, from the University of Arizona. She leaves Arizona in August to move to Boston, Massachusetts, where her husband has accepted a position at Amherst College.

Maria Margarita Chon received her Bachelor of Arts degree in Arts, Media and Entertainment from the University of Arizona, on May 10. She is applying for positions at record labels in Los Angeles.

Cynthia Chon received her Bachelor of Science degree in Veterinary Science with a minor in Biochemistry from University of Arizona, on May 11. In August she begins the Doctor of Veterinary Medicine Program at CSU.

***\*\*\*If members of your family have graduated or received awards this spring, please let the Parish Office know so that we can recognize them.***

***\*If you have news you wish to share, please contact the Parish Office.***

**May 31**

**Feast of Corpus Christi**

Come to the  
Cathedral of St. Paul  
in Springfield  
for Evening Prayer and  
Benediction at 6:00 pm.

**Father David Wells**

will celebrate  
The Holy Eucharist  
on Sunday, June 10,  
at 10:00 am.

**There will be only  
one service that day  
since Fr. Zach will be on vacation.**

**Sundays during the Summer**

at 10 o'clock

***Bible Stories and Activities***

for children  
in the basement of the Parish Hall

Children will join their families in church  
after the sermon.

**SERVICES IN JUNE 2017**

**Sunday, June 3: THE 2<sup>ND</sup> SUNDAY  
AFTER PENTECOST**

8:00 am = Holy Eucharist

10:00 am = Holy Eucharist

**Wednesday, June 6:**

10:00 am = Holy Eucharist

**Sunday, June 10: THE 3<sup>RD</sup> SUNDAY  
AFTER PENTECOST**

ONE SERVICE ONLY

10:00 am = Holy Eucharist

**Wednesday, June 13:**

**St. Barnabas**

10:00 am = Holy Eucharist

**Sunday, June 17: THE 4<sup>TH</sup> SUNDAY  
AFTER PENTECOST**

8:00 am = Holy Eucharist

10:00 am = Holy Eucharist

**Wednesday, June 20:**

10:00 am = Holy Eucharist

**Sunday, June 24: THE 5<sup>TH</sup> SUNDAY  
AFTER PENTECOST**

8:00 am = Holy Eucharist

10:00 am = Holy Eucharist

**Monday, June 25: The Nativity of  
St. John the Baptist**

10:00 am = Holy Eucharist

**Wednesday, June 27:**

10:00 am = Holy Eucharist

**Friday, June 29: St. Peter & St. Paul**

10:00 am = Holy Eucharist