



Trinity Topics

August 2018

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Notes from General Convention

General Convention, the main governing body of the Episcopal Church which meets every three years, met in Austin, Texas, at the beginning of July. I have borrowed a summary of its major legislation written by The Rev. Dr. Kara N. Slade of Trinity Church, Princeton.

The Way of Love: The Presiding Bishop has introduced The Way of Love, a way for Episcopalians to think about their lives of discipleship in terms of a rule of life. You can read more about these practices for a Jesus-centered life at the following website. <https://www.episcopalchurch.org/explore-way-love>

Evangelism, Reconciliation, and Creation Care: The budget for the national church reflects our priorities of evangelism, racial reconciliation, and creation care. Especially worth noting is a significant investment in church planting as well as redeveloping struggling congregations.

Responding to the Concerns of Women: The House of Bishops heard the stories of many women who had experienced harassment or serious discrimination while working in Episcopal churches and other institutions and committed itself to making concrete changes in the way we work as a Church. Some of these changes that have already been implemented include alterations to the disciplinary process and the creation of task forces to address compensation differences, pensions, child care, the call process, and other personnel issues.

Re-admitting the Diocese of Cuba: In 1966, at the height of the Cold War, the House of Bishops voted to separate itself from the Episcopal Church in Cuba. The House of Bishops voted this year unanimously to readmit the Diocese of Cuba into the Episcopal Church.

Liturgical Revision: The question of revising the *Book of Common Prayer* was one of two hot-button issues at this convention. Ultimately, it was decided that the current Prayer Book will remain in use, while a new task force will be created to begin the process of considering and developing new, alternative liturgies that are guided by Anglican tradition and our ecumenical commitments as expressed in the Chicago-Lambeth Quadrilateral. This is not comprehensive Prayer Book revision, and it does not portend the kind of conflict and stress that accompanied the shift from the 1928 to 1979 Prayer Books. It is, instead, the creation of revised liturgies that congregations can use if they so desire.

Same-Sex Marriage in Traditionalist Dioceses: Before this Convention, there were eight dioceses [including our own] whose bishops prohibited same-sex marriage from taking place anywhere in the diocese. Another compromise resolution passed by this convention makes it possible for congregations within these dioceses who wish to offer the rite of marriage to same-sex couples to do so, under the pastoral supervision of another bishop. This is a form of what is usually called DEPO: Delegated Episcopal Pastoral Oversight. Precisely how these arrangements are lived out in the eight affected dioceses will become clearer in time.

Fr. Zach Brooks

A Course in Anglican History: Part V

By 1529, King Henry VIII's patience with Cardinal Wolsey, tasked with obtaining an annulment with his wife Catherine of Aragon to clear the way for marriage to Anne Boleyn, suddenly gave out, egged on no doubt by Wolsey's enemies at court. He was accused of treasonous loyalty to the Pope over the King, and his precipitous downfall cleared the way for leaders with Protestant sympathies such as the Boleyn family and Thomas Cromwell to take his place at the King's ear. Henry was far from interested in Protestantism at this point, however. He rather liked it when Protestants wondered just who put an Italian pope in charge of the English Church. He was more than happy to extort the Catholic clergy of England of the vast sum of £100,000 to pardon their "crime" of loyalty to the Papacy over the Crown. But Henry was otherwise committed to Catholicism and continued make futile appeals for annulment to England's Catholic hierarchy for another three years. Henry even replaced Wolsey as chancellor with the rabidly anti-Protestant Sir Thomas More and authorized his vigorous new persecution of Protestant dissenters. Though they continued to engage in intrigue, the Protestants' moment had not yet arrived.

All this was far away from the quickly spreading Protestant Reformation in Europe. Lutheranism leaped from a popular movement to an official one in 1525 when Prussia adopted Protestantism as its official religion, followed in short order by other German states. Huldrych Zwingli's followers gradually took control of Zurich through the 1520's, and Protestants expelled the Catholic bishop from Geneva in 1526, eventually calling John Calvin to be their leader. These three strains of Protestantism—Lutheranism, Zwinglianism and Calvinism, each influenced what would become of English Protestantism in different ways, and the distinctions between them are crucial for understanding the Anglican tradition. They would remain allies more of circumstance than affection until well into the 20th century—the Marburg Colloquy of 1529, called to reconcile Lutheran and Zwinglian doctrine, collapsed into sectarian bickering over the Real Presence of the Lord in the Eucharist, with Luther responding to Zwingli's increasingly exasperated philosophizing by stubbornly beating on the words "This is my body!" carved into the table. Tensions among these groups remain in the *Book of Common Prayer* to this day.

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

Founders' Day

One hundred eighty-six years ago, on August 11, 1832, Trinity Parish, Jacksonville, was organized, making it the oldest parish in Illinois.



Stained Glass Window Reminder

Be sure to look closely at the window above the east entrance as you enter the sanctuary. In the Stained Glass Window book, it is described in detail as *The Coming of the Church to Jacksonville, Illinois, in 1832*. The center lancet has a representation of our church building. In the left lancet you will see the cornerstone of our church.

News & Announcements

Outreach

Doorbell Dinners

Members of Trinity Church will be delivering dinners the week of July 30 – August 3. Please contact the Parish Office if you can help and have not been contacted.

Jacksonville Area Council of Churches

Trinity Church delivered two boxes of items to the College Welcome Kits. Kits will be assembled on August 8, at Faith Lutheran Church, and delivered to new students at MacMurray College on August 24, and at Illinois College on August 28.

July 1 PB&J Drive

Trinity Church delivered 48 jars of peanut butter and jelly to Grace UMC for the Take It To The Streets after the July collection. Ten more jars were added to our monthly drive for the Jacksonville Area Food Center.

We again ask for donations of pb&j on **Sunday, August 5**.

Choir

Choir Rehearsals will resume on Thursday, August 30, at 7:00 pm. All are welcome to join! Sunday, September 9 will be their first Sunday to sing at the 10 o'clock service.

The Readings for the Sundays in August

	<i>Old Testament</i>	<i>Psalms</i>	<i>New Testament</i>	<i>Gospel</i>
August 5	2 Samuel 11:26-12:13a	51:1-13	Ephesians 4:1-16	John 6:24-35
August 12	2 Samuel 18:5-9,15,31-33	130	Ephesians 4:25-5:2	John 6:35,41-51
August 19	1 Kings 2:10-12, 3:3-14	111	Ephesians 5:15-20	John 6:51-58
August 26	1 Kings 8:1,6,10-11, 22-30,41-43	84	Ephesians 6:10-20	John 6:56-69

(If you would like us to print the readings every month, let the Parish Office know.)

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

Vestry Meeting
Tuesday, August 21
7:00 pm

Please join us
for a potluck lunch / cookout
after the 10 o'clock service
on Sunday, August 12,
to celebrate

Our Founders' Day



Meat, drinks and table service will be provided. Please bring a dish to share.

There will be a sign-up sheet on the table in the foyer, or you may contact the Parish Office for suggestions of what to bring.

SERVICES IN AUGUST 2018

SUNDAYS:

August 5:

The 11th Sunday after Pentecost

8:00 am = Holy Eucharist

10:00 am = Holy Eucharist

August 12:

The 12th Sunday after Pentecost

8:00 am = Holy Eucharist

10:00 am = Holy Eucharist

August 19:

The 13th Sunday after Pentecost

8:00 am = Holy Eucharist

10:00 am = Holy Eucharist

August 26:

The 14th Sunday after Pentecost

8:00 am = Holy Eucharist

10:00 am = Holy Eucharist

WEEKDAYS AT 10:00 am:

Wednesday, August 1

Monday, August 6:

The Transfiguration of Our Lord

Wednesday, August 8

Wednesday, August 15:

St. Mary the Virgin

Wednesday, August 22

Friday, August 24:

St. Bartholomew

Wednesday, August 29

