



Trinity Topics

January 2019

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“If any want to become my followers, let them deny themselves and take up their cross daily and follow me. For those who want to save their life will lose it, and those who lose their life for my sake will save it.”—*Luke 9:23-24*

You may have noticed by now the appearance of new Stations of the Cross in our church, which were put up on the last Sunday of Advent. These beautiful prints first hung in St. Laurence Episcopal Church, Effingham, which closed a few years ago, and have been waiting in storage for a home ever since. These images are vintage reproductions of the work of Bavarian Romantic artist Martin Ritter von Feuerstein, who lived 1856 to 1931. Funds from the bequest of Charlie Bellatti were used to reframe the Stations. I would like to thank Dana Ryan and Michele Quinones for initiating this project and seeing to the re-framing and hanging of the stations, as well as the support of our Vestry.

Devotion to the Passion of Jesus is ancient indeed, and the final journey of Jesus to the Cross has been a metaphor for the whole of Christian life since biblical times. The ceremony of the Stations of the Cross as we know it today originated from the sites pilgrims visited while in the Holy Land, especially the path Jesus walked through Jerusalem to his crucifixion called, to this day, the *Via Dolorosa*, or “The Way of Sorrow.” Beginning around the fifth century, monasteries constructed collections of shrines on their grounds meant to imitate a trip to the Holy Land for people who couldn’t make the long journey themselves. Beginning in the 14th century, the popularity of these devotions was spread by the Franciscan Order, and the Stations of the Cross were associated with the Franciscans into the 19th century. Over the centuries the focus of the Stations shifted from the Holy Places of Jerusalem to the suffering of Jesus on the way to the Cross.

The Stations of the Cross were swept out of English consciousness along with monasticism during the Reformation. They were reintroduced into Anglican Christianity with the Catholic revival of the 19th century, becoming especially associated with Holy Week and Good Friday. This was part of the first major project of Anglo-Catholicism—the revival of a theology of the Cross in Anglican spirituality, and eventually the reintroduction of the symbol of the Cross in Anglican art and liturgy. It might be hard to imagine now, but for centuries crosses were considered “Popish enormities” and were completely absent from Anglican worship. Anglo-Catholicism’s emphasis on “taking up your Cross daily” as a manner of Christian life, the central idea of the Stations of the Cross, paved the way for our processional cross and the cross on our altar today.

As we begin a new year, which according to custom demands a new resolution, I propose that we as a community commit to daily meditation on Jesus’ command, “If any want to become my followers, let them deny themselves and take up their cross daily and follow me (Luke 9:23).” This final journey of Jesus revisited in the Stations of the Cross shows us above all his love for us. Jesus did all of this for our sake, to save us from our sins and to give us the life of the Holy Spirit. Daily meditation on this self-denying love of Jesus for us can and will change our lives this year. This complete giving of self, this “emptying” love as Saint Paul puts it, is the image of the love we ought to have for one another. We must continually ponder this sacrificial love of Jesus for us, because he also commands us, “Love one another. Just as I have loved you, you also should love one another (John 13:34).” Every day this year, give some thought to what Jesus has suffered for our sake, and try to find there some part of your own life you are called to give up for the sake of your neighbors.

In the coming year, may the uncountable blessings of Jesus’ passion and the meaning of His Cross grow in all our hearts. Amen.

Fr. Zachary Brooks

A Course in Anglican History: Part VIII

The Dissolution of the Monasteries in 1536 was a pivotal moment in the English Reformation. It began, officially, as a project to reform English monasticism, and the Crown was more than happy to repeat Protestant criticisms of monasticism. It is true that energy had been shifting from monasteries to local parishes for decades. Many monasteries no longer had enough monks or nuns to recite the Offices, the whole reason for their existence, while still drawing the full incomes for their dwindling number of monastics. This fed into Protestant tales of indolence and luxury on English monasteries, funded by the deprivation and toil of the English people. Protestants accused monasteries of using their holy images and relics to fleece the faithful for their own ends.

The English people were not convinced, and the scattering of thousands of disenfranchised monks and nuns into the population sparked immediate, massive unrest. The first trouble started in Lincolnshire, where rebels occupied the city of Lincoln demanding the restoration of local monasteries. Perhaps naively, this group dispersed with promises of peaceful pardon—its leaders were immediately captured and executed. This sparked an even greater revolt calling itself the Pilgrimage of Grace. 40,000 rebels, of all stations of English life, flocked to their banner depicting the Holy Wounds of Jesus. They were led into battle by monks carrying crucifixes and monstrances containing the Holy Eucharist. Rebels occupied the city of York. Royalists were forced to negotiate in Doncaster. In 1537, the Pilgrimage spread to Cumberland and Westmorland. Though widespread, the Pilgrimage of Grace was ultimately unable to coordinate itself as a united movement, and the Crown was able to crush it piece by piece, though at great price.

The last remnant of the Pilgrimage of Grace was defeated at King’s Weston in 1537. This uprising had the effect of turning King Henry VIII definitively against monasticism, and he ordered the closure of the rest of England’s monasteries in 1539, with nothing proposed to replace them in their services to the poor. England’s grandest monasteries were sold off; their marvelous churches pulled down and sold as building material. The holy images that had been rallying points of Catholic opposition to the King increasingly became targets of Henry’s ire. The Pilgrimage of Grace left Catholics worse off than before.

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

Annual Parish Meeting

Please make every effort to attend our Parish Meeting, on Sunday, January 27. It gives us an opportunity to review all the activities of our parish during 2018.

We will also elect up to four new Vestry Members and two Synod & Deanery Delegates. These persons must be confirmed Communicants in Good Standing, at least eighteen years of age.

The Readings for the Sundays in January

	<i>Old Testament</i>	<i>Psalm</i>	<i>New Testament</i>	<i>Gospel</i>
January 6	Isaiah 60:1-6	72:1-7,10-14	Ephesians 3:1-12	Matthew 2:1-12
January 13	Isaiah 43:1-7	29	Acts 8:14-17	Luke 3:15-17, 21-22
January 20	Isaiah 62:1-5	36:5-10	I Corinthians 12:1-11	John 2:1-11
January 27	Nehemiah 8:1-3, 5-6, 8-10	19	I Corinthians 12:12-31a	Luke 4:14-21

News & Announcements

Christmas Bazaar and Luncheon

Due to the hard work and generosity of many Parish Members, the Episcopal Church Women are pleased to again report a profit of over **\$4000** from the bazaar and luncheon. Thank you to all who attended, worked and contributed.

Outreach

The Church School sponsored a **food drive** for the needy on Sunday, December 17, and collected over 111 pounds of food items.

The less fortunate need food throughout the year. Therefore, the special green container is in the upper hallway so that you can donate food at any time. Dana Ryan will transport it to the Food Center. During 2018, she delivered over 500 pounds of items to the Center.

Trinity Church is one of the founding members of the **Jacksonville Area Conference of Churches**, and we are happy to announce that Jo Ann Nelson has been elected its vice-president for 2019. We will partner with them again for a special collection for the **Shoeman Water Project**. New or shoes in good condition can be placed in the container in the upper hallway. Please tie the shoes together.

Doorbell Dinners

Trinity Church will be delivering Doorbell Dinners the week of January 21-25. Please contact K-Lou Ashmore or the Parish Office if you can help.

Special Offerings

The Thanksgiving Offering was \$231; the Christmas Offering was \$725. Please remember that all money from special offerings goes to **Outreach**.

Parish Meeting Reports

It is essential that we have written reports turned into the Parish Office by Wednesday, **January 23**. Although brief oral comments are welcomed at the meeting, the printed reports are attached to the minutes and filed for posterity. Without written reports, our history does not reflect an accurate picture of the life and times of Trinity Church.

Congratulations!

Brent and Kelsey Mahan welcomed their daughter **Kella Monroe**, on December 1. She is the granddaughter of Rob and Maureen Vidakovich. Welcome to the world, Kella!

Dean and Mary Susan Farmer are pleased to report that David Farmer has rejoined the firm of HDR Engineering, in Boston, MA. He will be working as a Senior Project Manager involving railroads in the greater Boston area; and Michelle (Farmer) Law has accepted a permanent position with Cotuit Center for the Arts, Cotuit, Cape Cod. Her job title is Gallery Manager/Visual Specialist. She has been with them in several capacities since 2002.

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

Sunday, January 6
Feast of the Epiphany of our Lord

Bishop's Visit

Trinity Fellowship will meet on
Tuesday, January 8
to continue the study of
Trinity Church

All are welcome.

ECW

Build your own salad. Bring a salad ingredient.
Lettuce and beverages are provided.

Monday, January 14
5:30 – 7:00 pm

Annual Parish Meeting
will be
on **Sunday, January 27.**

Blanket Sunday

January 27

Donations for Church World Service will be
accepted at church this day, or you may
contact the Parish Office to make a donation.

Pledge / Contribution Statements

Are enclosed with this mailing.

LITURGY FOR JANUARY 2019

Tuesday, January 1:

THE HOLY NAME

10:00 am = Holy Eucharist

Wednesday, January 2:

10:00 am = Holy Eucharist

Sunday, January 6:

EPIPHANY:

8:00 am = Holy Eucharist

10:00 am = Holy Eucharist

4:00 pm = Evening Prayer

Wednesday, January 9:

10:00 am = Holy Eucharist

Sunday, January 13:

EPIPHANY I

The Baptism of our Lord

8:00 am = Holy Eucharist

10:00 am = Holy Eucharist

4:00 pm = Evening Prayer

Wednesday, January 16:

10:00 am = Holy Eucharist

Friday, January 18:

The Confession of St. Peter

10:00 am = Holy Eucharist

Sunday, January 20:

EPIPHANY II

8:00 am = Holy Eucharist

10:00 am = Holy Eucharist

4:00 pm = Evening Prayer

Wednesday, January 23:

10:00 am = Holy Eucharist

Friday, January 25:

The Conversion of St. Paul

10:00 am = Holy Eucharist

Sunday, January 27:

EPHIPHANY III

8:00 am = Holy Eucharist

10:00 am = Holy Eucharist

4:00 pm = Evening Prayer

Wednesday, January 30:

10:00 am = Holy Eucharist