



# Trinity Topics

**March 2019**

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**“So if anyone is in Christ, there is a new creation:  
everything old has passed away; see, everything has become new!”—2 Corinthians 5:17**

Well, it's March! How are your New Year's resolutions going? If you're like me, it's likely that you haven't thought about your resolution in weeks. The fact is, developing new habits is hard. Sanctification, the process of reforming our lives into an image of the life of Jesus, is a lifelong struggle to find ways of living consistent with the coming Kingdom of God. The philosophers who inspired Christian morality believed that virtue was a skill—just like archery or making clay pots: one had to grow into right living through practice and hard work. The season of Lent is upon us, which is a time for renewing our commitment to sanctity. Just like New Year's resolutions, there are ways to go about it that are more or less effective.

First, a Lenten discipline is spiritual. I have heard far too many people over the years taking Lent as an opportunity to lose weight, to quit smoking, or to cut down on consumption of soda. More recently I have seen things like “environmental stewardship” or “economic justice” being proposed as Lenten disciplines. Those are fine enough goals for everyday living, and Lenten disciplines might indeed have those results. Of course, we ought to consider the implications of the Gospel on politics and the economy. But Lent is about the coming Kingdom of God. If you choose fasting as your Lenten discipline, and in fact I highly recommend it, or if you ‘give something up,’ the idea is to turn your physical hunger for food into spiritual hunger for God. Furthermore, training yourself to resist small temptations like cigarettes or soda trains you to resist big temptations like selfishness or wrath.

Second, goals should be specific, and time-limited. Lent begins with making your Confession on Ash Wednesday and ends in the joyful Resurrection of Jesus on Easter. Virtue, furthermore, is expressed in actual actions. “Be more charitable” is a worthy goal, but it is rather abstract to motivate sustained, concrete action. “Give \$20 to charity a week” is better since it is a specific act of charity, and it is clear when the goal is accomplished. “Give \$20 to charity every week through Lent” is best of all, because while it's difficult to maintain commitments forever, knowing there is an end in sight can push us to continue the discipline even as our circumstances change and the commitment becomes more difficult. When your discipline ends, you can set new goals and continue pushing yourself to grow in your faith, but as anyone who has quit smoking or lost weight will tell you, you have to take things one day at a time—this includes spiritual goals.

Finally, none of us walks the path of Lent alone. Lent is not meant for lonely individualists. It is a communal activity and always has been since the earliest days of the Church. Receiving our ashes on Ash Wednesday in the context of Christian worship is a mark of our communal commitment to this discipline. Resisting the continual barrage of temptation alone is incredibly difficult. It's hard to start a new habit with all the distractions and stresses of life. From escaping addiction to taking up a new exercise regimen, any new habit, even a spiritual habit, works better when we have friends and family who know what we are going through and support us. Lent is a time for renewed participation in the life of the Church, and this season would be a good time to begin attending our daily prayer services or the Stations of the Cross services scheduled in April. It is a time to renew a habit of family prayers and bible study. We are all in Lent together!

*Father Zachary Brooks +*

*A Course in Anglican History: Part X*

The double persecution of Protestants and Catholics by 1540 was the result of both domestic and international circumstances. Beginning in 1536, the great Catholic powers of Europe were distracted by their own affairs, which gave King Henry VIII the breathing room to focus on domestic issues with the help of his Protestant councilors such as Thomas Cromwell, Archbishop Thomas Cranmer, and a long slate of Protestant bishops recommended by the Boleyn family. His wife from his third marriage, Jane Seymour, finally gave birth to a living male heir in October of 1537, named Edward. Critically, in this short Protestantizing period, the task of his upbringing and education was given to staunch Protestants. The Church published the Lutheran *10 Articles* in 1536 and the *Bishop's Book* in 1537. English Bibles were ordered to be placed in all parish churches for the common man to read, and the first officially authorized English language Bible, the so-called Great Bible, was published in 1539.

While the upheavals caused by his break with Rome soured Henry on some Catholic institutions, the breaking out of peace between the Catholic powers France and the Holy Roman Empire in 1539 put England in danger of being the target of a Catholic alliance. Henry was suddenly desperate to find an ally. Thomas Cromwell attempted to forge an alliance with the Protestant Duke of Cleves by proposing the King's marriage to Anne of Cleves, even while Henry was reasserting his loyalty to Catholic ideas. Henry agreed to the match based on an overly flattering portrait of Anne, and was so disappointed at her arrival that, although he went through with the marriage ceremony, the union was instantly annulled before consummation. For once it was an amicable separation—she didn't much like him either, and she remained a figure at court.

Protestants rushed to hide their sympathies, including Archbishop Thomas Cranmer hastily sending his wife abroad. Thomas Cromwell was executed for a variety of nebulous offenses. The *Six Articles* of 1539 reasserted Catholicism in the Church, followed by the *King's Book* in 1543. Clerical celibacy, Confession, the Real Presence of Jesus in the Eucharist, and veneration of holy images were reaffirmed. Henry's flirtation with Protestantism had always been pragmatic anyway, and for the time being both Catholic and Protestant powers were left guessing about the direction of the English Church. It was a precarious balance to say the least.

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

*The Readings for the Sundays in March*

	<i>Old Testament</i>	<i>Psalms</i>	<i>New Testament</i>	<i>Gospel</i>
March 3	Exodus 34:29-35	99	2 Corinthians 3:12 – 4:2	Luke 9:28-43
March 10	Deuteronomy 26:1-11	91:1-2, 9-16	Romans 10:8b-13	Luke 4:1-13
March 17	Genesis 15:1-12,17-18	27	Philippians 3:17 – 4:1	Luke 13:31-35
March 24	Exodus 3:1-15	63:1-8	1 Corinthians 10:1-13	Luke 13:1-9
March 31	Joshua 5:9-12	32	2 Corinthians 5:16-21	Luke 15:1-3, 11b-32

### News & Announcements

#### ***Vestry***

At its organizational meeting, Warden Dana Ryan announced four working committees: Parish Life, Outreach, Properties, and Finance. Vestry Members have already been assigned to committees, but it is essential that other members of the congregation volunteer to serve with them.

There is always much work to complete. Please contact Dana or the Parish Office to sign up to be on one of these committees.

#### ***Jacksonville Area Conference of Churches***

The Jacksonville Area Conference of Churches is still collecting new and used shoes through the end of March for the Shoeman Water Projects. If you have shoes that still have a lot of good wear to them, you can tie or rubber band them together and place them in a box in upper hallway.

#### ***Outreach***

Souper Bowl Sunday was a great success. We delivered over 100 cans of soup, weighing 88.2 pounds. Don't forget to bring nonperishable food items so that we can continue to support the Jacksonville Food Center throughout the entire year.

#### ***Mothering Sunday in the United Kingdom***

Mothering Sunday, sometimes known as Mother's Day, is held on the Fourth Sunday of Lent. It is now a day to honor mothers and other mother figures. Many people make a special effort to visit their mother. They take cards and gifts to her and may treat her to brunch, lunch or high tea in a cafe, restaurant or hotel. People who cannot visit their mother usually send gifts or cards to her. Specially decorated Mother's Day cakes are available in many stores.

Mothering Sunday was originally a time when people returned to the church, in which they were baptized or where they attended services when they were children. This meant that families were reunited as adults returning to the towns and villages where they grew up. In time, it became customary for young people who were working as servants in large houses, to be given a holiday on Mothering Sunday. They could use this day to visit their own mother and often took a gift of food or hand-me-down clothing from their employers to her. In turn, this moved towards the modern holiday, on which people still visit and take gifts to their mothers. Many people prepared a Simnel cake to eat with their family on this day.

A Simnel cake is a light fruit cake covered with a layer of marzipan and with a layer of marzipan baked into the middle of the cake. Traditionally, Simnel cakes are decorated with 11 or 12 balls of marzipan, representing the 11 disciples and, sometimes, Jesus Christ. One legend says that the cake was named after Lambert Simnel who worked in the kitchens of Henry VII of England sometime around the year 1500.

*(This article is reprinted from the March 2015 edition of **Trinity Topics**.)*

#### ***Congratulations!***

Claire Van Aken, daughter of Sarah & Ryan and granddaughter of Linda Van Aken and Bill & Gayle Clark, is a member of the State Championship J'ettes team. This is Claire's second year of state championships! All of your hard work and practice has paid off again. We are proud of you, Claire!

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

**Tuesday, March 5**  
**Shrove Tuesday Pancake Supper**

**5:30 – 6:30 pm**  
**Free will donation will go into the**  
**Ash Wednesday offering.**

**Trinity Fellowship**  
**Tuesday, March 5, 7 pm**

We will continue to learn more about the history  
of our own Trinity Church.

(We will meet after the pancake supper.)

**March 6 is Ash Wednesday**



**ECW**

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

**Monday, March 11**  
**5:30 – 7:00 pm**

**Vestry Meeting**

**Tuesday, March 19**  
**7:00 pm**

**Mothering Sunday**

**March 31**

**Breakfast for Women & Girls**  
**will be served at 9:00 am.**

**SERVICES IN MARCH 2019**

**Sunday, March 3:**  
**LAST SUNDAY after THE EPIPHANY**

8:00 am = Holy Eucharist  
10:00 am = Holy Eucharist  
4:00 pm = Evening Prayer

**Wednesday, March 6:**  
**ASH WEDNESDAY**

7:00 am = Liturgy of Ashes  
10:00 am = Liturgy of Ashes  
& Holy Eucharist  
6:00 pm = Liturgy of Ashes  
& Holy Eucharist

**Sunday, March 10:**

**1<sup>st</sup> SUNDAY in LENT**

8:00 am = Great Litany & Holy Eucharist  
10:00 am = Great Litany & Holy Eucharist  
4:00 pm = Evening Prayer

**Wednesday, March 13:**

10:00 am = Holy Eucharist

**Sunday, March 17:**

**2<sup>nd</sup> SUNDAY in LENT**

8:00 am = Holy Eucharist  
10:00 am = Holy Eucharist  
4:00 pm = Evening Prayer

**Tuesday, March 19: St. Joseph**

10:00 am = Holy Eucharist

**Wednesday, March 20:**

10:30 am = Burial Office for John Power

**Sunday, March 24:**

**3<sup>rd</sup> SUNDAY in LENT**

8:00 am = Holy Eucharist  
10:00 am = Holy Eucharist  
4:00 pm = Evening Prayer

**Monday, March 25:**

**The Annunciation**

10:00 am = Holy Eucharist

**Wednesday, March 27:**

10:00 am = Morning Prayer

**Sunday, March 31:**

**4<sup>th</sup> SUNDAY in LENT**

8:00 am = Holy Eucharist  
10:00 am = Holy Eucharist  
4:00 pm = Evening Prayer

*Morning Prayer is said at 10 o'clock  
on Tuesdays, Thursdays, and Fridays.*