



Trinity Topics

MAY 2019

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“I am about to do a new thing; now it springs forth, do you not perceive it?”

- Isaiah 43:19

The Easter season is a time for new hope in the coming Kingdom of God and faith in Jesus' presence to the Church in the here and now. Jesus has promised that he is with us, even to the end of the ages. Reading the signs of our times can only give one great hope for the Christian Church throughout the world and also here in Jacksonville. We have all heard enough about the challenges facing the American Church, but let's clear away some common misconceptions.

Religious belief and the Church are currently experiencing explosive growth. Despite the rise of secularism in Europe and North America, religious adherence has grown from 82% of the world population in 1970 to 88% today. The growth of Christianity in Asia and Africa is staggering. China had 3 million Christians in the 1980's. Estimates today put the number of Christians in China somewhere between 60 and 100 million. The state Protestant Church in China (itself only a fraction of the Christian population) reports that it is baptizing 500,000 people a year. In Africa the Christian population has gone from 1 million in 1900 to 380 million today, over 40% of the population. This trend has not passed our own Anglicanism by. There are now more Anglicans in Africa (36.7 million) than there are in England (26 million). There are more Nigerians in Anglican churches on Sunday than English people.

Even the rise of secularism in the United States could use some context. The decline of religious observance, which has hit the Episcopal Church particularly hard, is limited mainly to the white population. One statistic in particular that says much about the future of the Church is that 72% of young adult Christians are non-white. Immigrants make up an increasing portion of these believers. Another critical statistic is that, while people with no religion now comprise the single largest religious identification in the country, surpassing Catholics, atheists and agnostics comprise only 37% of this group. That is, most of them continue to be believers even if they have become detached from the Church. 32% of atheists believe in an afterlife. 6% of atheists believe in the Resurrection of Jesus!

This is all to say that, while American Christianity and Trinity Church face challenges, we have every reason for hope. We are living in an age of conversion and faith. The question for us, at Trinity Church, is how we can receive these trends and respond to them. Westerners will find themselves receiving the Easter experience of African and Asian Christians rather than sending missionaries to them. The future of the Church is racially inclusive, and seeks to appeal to spiritual commonalities that still bind Americans and human beings together. Most of all we must have faith that God is still with us. The world is anxious about everything, but let us be the Easter people.

Father Zachary Brooks +

A Course in Anglican History: Part XII

One of the central pillars of the Protestant mission was celebrating worship in a language understood by the people instead of Latin, the ancient language of the Church. Though he see-sawed between the Catholic and Protestant parties over the years depending on whichever factions he needed to advance his interests, King Henry VIII had little interest in reform of the liturgy. English didn't begin creeping into church life until 1541, when Henry ordered copies of *The Great Bible* to be placed in all parish churches of the realm. Most churches complied. These enormous and expensive volumes were left out on tables or podiums, secured by chains, for the common man to read, or have read to him by more literate neighbors. While not the first English translation of scripture available, it was the first officially authorized English Bible, the most complete, and the most widely available. It was translated by Miles Coverdale, honored as a saint in our calendar today, and his work forms a major part of the later, more famous King James Bible. Free access to the Scriptures was soon revoked, however, when Henry soured on the idea of commoners drunkenly chatting about the Bible in pubs. In 1543, scripture reading was restricted to clergy and noblemen with the passage of the Act for the Advancement of True Religion.

English liturgies were much longer in coming. The first authorized English liturgy was Archbishop Thomas Cranmer's *Exhortation and Litany*, published in 1543, in hope of calling the country to a new spirit of prayer during Henry's calamitous war against France. Cranmer's Litany, which was quite creative and drew on many sources, eventually evolved into the Great Litany available in our *Book of Common Prayer* today. *The King's Primer* of 1545 contained private prayers and catechetical materials in English. Otherwise, the language of the Church remained Latin throughout Henry's life.

As Henry entered his final years, (after an ill-advised marriage to the much younger Catherine Howard) he married Catherine Parr. His marriage to Howard was a *whole thing*, concluding in her getting caught red handed in adultery and Henry being theatrically delivered the evidence while praying in his chapel. Parr was respectable, steady, and more Henry's age. She formed friendships with all of Henry's children and acted as the peacemaker in the family's tensions. She proved to be a capable administrator when she was appointed regent of the Kingdom during Henry's war with France. She published her own book of prayers and meditations, the first book published in English by a woman in her own name. She enjoyed discussing theology to distract her ailing husband from his chronic pain. She was, in other words, a very accomplished lady who is unfortunately more known today for nursing Henry in his dotage. Critically, she had genuine faith and Protestant sympathies.

Conservatives started clawing back power as Henry slipped away. Protestants and their books were burned. Catholics could start having hope of reconciliation with Rome if Henry could be guided back to the Church. Hoping to help Henry along by parting him from Protestant allies at court, they accused Queen Catherine herself of heresy. The Bishop of Winchester presumptuously issued a warrant for her arrest in 1546, but Catherine had just enough time to throw herself at the mercy of her husband and King. Well, what was an infirm and dying king to say to his clever, kindly, and steady wife and nursemaid, pleading her innocence so earnestly? How could he not have mercy? The Catholics had overplayed their hand just as Henry died in January of 1547, and his 10-year-old son Edward came to the throne, meaning they lacked the political capital to chase away Edward's staunchly Protestant regents.

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

News & Announcements

The Heifer Project International

The Church School would like to announce that they are close to their goal. We will announce the totals after the mite box collection on April 28 is tallied.

They will sing at the May 5th 10 o'clock service and make the official announcement.

Thanks to all the members of the Parish who contributed throughout the Lenten season.

New Directions Shelter for the Homeless

The Outreach Committee has chosen a new initiative for the month of May: **Spring “Clean” Into Action.** Please consider grabbing an extra bottle/box of: laundry detergent, fabric softener, Shout stain remover, trash bags (13 gallon or 55 gallon), food handler gloves, and liquid hand soap. These items will be donated to our neighbor, New Directions.

Foodbank

The collection box for nonperishable food items is in the upper hallway. We take the items to the Jacksonville Area Community Food Center at the end of each month. Last month we had over a hundred pounds of food!

Doorbell Dinners

Trinity Church will deliver Doorbell Dinners the week of May 20-24. Please contact the Parish Office if you are available to help.

Trinity Fellowship

On Tuesday, May 7, members of Trinity Fellowship will gather for a potluck supper at 6:00 pm. **All are invited, but we hope you will sign up in advance.** There is a sign-up sheet next to the kitchen counter.

Summer Children’s Church

This summer, we will again offer an opportunity for children to continue being engaged by the Christian story with Summer Children’s Church. Starting on June 2, 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 table in the lobby.

The Readings for the Sundays in May and Ascension Day

	<i>First Lesson</i>	<i>Psalm</i>	<i>Second Lesson</i>	<i>Gospel</i>
May 5	Acts 9:1-20	30	Revelation 5:11-14	John 21:1-19
May 12	Acts 9: 36-43	23	Revelation 7:9-17	John 10:22-30
May 19	Acts 11:1-18	148	Revelation 21:1-6	John 13:31-35
May 26	Acts 16:9-15	67	Revelation 21:10, 22-22:5	John 14:23-29
May 30	Acts 1:1-11	47	Ephesians 1:15-23	Luke 24:44-53

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

Trinity Fellowship

Tuesday, May 7, 6 pm

Please join us for our annual potluck supper.
A sign-up sheet is by the kitchen counter.

ECW

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

Monday, May 13
5:30 – 7:00 pm

Vestry

Tuesday, May 21

7:00 pm.

Sunday, May 26

Last day of regular Church School

Summer Church School begins June 2.

Memorize Scripture!

“Ask, and it will be given to you;
search, and you will find;
knock, and the door
will be opened
for you.”

- *Matthew 7:7*

SERVICES IN MAY 2019

Wednesday, May 1:

St. Philip & St. James

10:00 am = Holy Eucharist

Sunday, May 5: EASTER III

8:00 am = Holy Eucharist

10:00 am = Holy Eucharist

4:00 pm = Evening Prayer

Wednesday, May 8:

10:00 am = Holy Eucharist

Sunday, May 12: EASTER IV

8:00 am = Holy Eucharist

10:00 am = Holy Eucharist

4:00 pm = Evening Prayer

Wednesday, May 16:

10:00 am = Holy Eucharist

Sunday, May 19: EASTER V

8:00 am = Holy Eucharist

10:00 am = Holy Eucharist

4:00 pm = Evening Prayer

Wednesday, May 23:

10:00 am = Holy Eucharist

Sunday, May 26: EASTER VI

8:00 am = Holy Eucharist

10:00 am = Holy Eucharist

4:00 pm = Evening Prayer

Wednesday, May 29:

10:00 am = Holy Eucharist

Thursday, May 10:

ASCENSION DAY

6:00 pm = Holy Eucharist

Thursday, May 31:

The Visitation of the BVM

10:00 am = Holy Eucharist