



Trinity Topics

February 2022

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“Like living stones, let yourselves be built into a spiritual house, to be a holy priesthood, to offer spiritual sacrifices acceptable to God through Jesus Christ.”—1 Peter 2:5

My family’s Covid-19-induced isolation over the last few weeks has been a reminder that the vast majority of a Christian’s worship happens outside the walls of a church. I did use a calculator to check—assuming one really takes his time in church on Sunday, that’s 2 hours out of 168 hours in a week, meaning only about 1.2% of our time is committed to public worship. These scant hours should enliven our week in the way our souls enliven our bodies. Of course, I strongly encourage everyone to spend more time at church. We have services of Morning Prayer most weekdays, Holy Communion on Wednesday, and services on all principal feasts. Our church is open for private prayer most weekdays. Yet, even the most devoted person, with the most flexible schedule possible, is only going to be able to spend a tiny fraction of his time at Trinity Church.

Most of our time is probably spent at home, and every Trinity home should be its own little church filled with prayer, Christian love, formation into holiness, good works, and study of Scripture. Jesus himself was brought up in such a home by St. Joseph and the Virgin Mary, who gave Jesus a thorough knowledge of Scripture even though they were humble working-class people. Be sure to make time every day for prayer, both privately and together with your families. Make time for the study of Scripture. There really is no point in asking how to read the Bible. Just open it up and read! Even 10 minutes a day will take you through all of Scripture in a couple years. Our homes and lives can revolve around the Christian calendar by keeping fast days and doing something special on feast days. Christian morality becomes part of our everyday lives when we make time to visit lonely friends and family, give alms to the poor and more. Our whole lives are the place where the Christian story unfolds.

Here we run into the same dilemma of how much time we can really spend in these holy activities. All these things I’ve described, even if they don’t happen inside church, are still rather “churchly” activities, aren’t they? Few of us are called to be monks and nuns, who can spend all their time in prayer because they have the financial support of the community. Not all of us can be priests, who can spend a large part of their time preaching and studying Scripture because it’s their job. Jesus’ parables are filled with images from workaday life, like rising bread, hauling in fishing nets, and sprouting grain, in which he could see spiritual significance. Jesus saw even normal life as filled with the grace of God, and the more we commit to prayer and the study of Scripture the more we will be able to find grace everywhere.

When we can see the spiritual significance of “normal” activities, all of life can be worship of God. Even the most ordinary career, from accounting, to medicine, to retail (even the priesthood!) becomes an opportunity to be a saint. All of them play an essential part in the life of our community, after all. Everyday activities will become part of our journey into holiness when we have a scriptural perspective. Making a tray of fish sticks for dinner can be drudgery, or it can be an act of love for one’s family depending on how one is feeling at the moment (and surely being sure to offer love in return for the effort can help!).

Sainthood is possible for anyone that makes his whole life an act of faith before God. For me this is a great comfort, for it means miracles are possible in my own life. This is also a scary thought, for it leaves us with few excuses for not being a saint in this very moment. The moment, therefore, to have faith is always right now, this very moment. Even during a pandemic!

Father Zachary Brooks +

A Course in Anglican History: Part XXXVI

The English Church was in dire straits by the time King Charles I came to the throne. The problem began with Henry VIII collapsing the medieval church economy without any provision for replacing it with another source of funding. Edward VI's regents, under the guise of purifying the Church of Catholic practices, took to balancing state ledgers by pillaging churches of anything of value, from candlesticks to altar hangings. Monarchs from Henry to James imposed expensive new religious policies and left churches holding the bag for them. Thousands of churches simply vanished forever in this period, their very stones sold off by desperate church leaders. There was even a plan to demolish *Westminster Abbey* for extra funds. The issue of priests holding multiple parishes, so maligned as a great evil of the corrupt Catholic Church on the eve of the Reformation, had only gotten worse as clerics had no choice but to take on multiple impoverished parishes just to cobble together a livable income. Travelers to England before the Reformation remarked at how grand and numerous English churches were. After the reformation they could only comment on how dilapidated English churches were and the sorry state of pastoral care. Under Charles, churches finally started seeing investment again. The first new churches in decades were constructed and many others were renovated. This effort was spearheaded by Arminian leaders. This new religious movement emphasized our response to God's grace through good works for the poor and acts of piety in church (which therefore required nice, new churches). Charles supported this movement against the mainstream Puritan belief in his day that salvation is a matter of God's work, leaving to us only faith. Puritans decried Charles and Arminian leaders as crypto-Catholics spoiling the pure Protestantism they supported. This conflict very much continues to define Anglicanism to this day. If a priest introduces a new practice in church that is derided as "Too Catholic," that is the debate that began under Charles I.

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

Annual Parish Meeting postponed until February 6

Our annual meeting has been rescheduled to Feb. 6 after the 10 o'clock service. We are proud of our tradition of lay leadership in the Episcopal Church. The life of our parish and diocese is not determined by priests or bishops alone. Lay people, those who are not ordained, control most parts of parish life. The annual meeting is an opportunity for our parish to elect representatives to the vestry and diocesan synod. It is essential that as many members of our parish as possible attend the annual meeting to make their voices heard. Of course, this power comes with responsibility: Please consider running for vestry or diocesan delegate. If you've ever had strong feelings about how some part of parish life should be, this is your chance to have your say!

The Readings for the Sundays in February

	<i>Old Testament</i>	<i>Psalm</i>	<i>New Testament</i>	<i>Gospel</i>
February 6	Isaiah 6:1-13	138	I Corinthians 15:1-11	Luke 5:1-11
February 13	Jeremiah 17:5-10	1	I Corinthians 15:12-20	Luke 6:17-26
February 20	Genesis 45:3-11,15	37:1-12,41-42	I Corinthians 15:35-38,42-50	Luke 6:27-38
February 27	Exodus 34:29-35	99	II Corinthians 3:12-4:2	Luke 9:28-43

News & Announcements

Special Thanks

Thank you, Father Ashmore! I would like to thank the parish for its patience as my family and I have been in isolation due to Covid-19. We are all feeling better, and I am eager to get back into the pulpit. Hearty thanks as well to Father Ashmore for agreeing to lead services while I've been away. We are so blessed that he and K-Lou are part of our community! —Fr. Zach

Doorbell Dinners

Trinity Church delivered Doorbell Dinners the week of January 17 to 21. K-Lou Ashmore organized it and thanks the following who helped:

Kip and K-Lou Ashmore, Donna Chenoweth, Chuck Crim, Forrest & Helen Keaton, Jeff, Hilda, & Abby Radcliffe, Dana Ryan, Joyce Surbeck, Judy Tighe, Don & Alice Tracey, and Ryan Worrall.

We will deliver Doorbell Dinners again in May.

Forward Day by Day

The February / March / April edition of *Forward Day by Day* is now available.

Pick up your copy on the table in the lobby. If you would like us to mail you one, call the Parish Office.

Jacksonville Area Conference of Churches

The Jacksonville Area Conference of Churches recognizes that teachers provide many of their classroom supplies and that they run out of them at this time of year. We will be collecting items through the end of March for this project. Items needed are: dry erase markers, colored pencils, colored markers, glue, crayons, tissue, Clorox wipes, pens, post-it notes, Ziplock baggies, paper towels, ear buds/ headphones, index cards, and erasers. There will be a box in the upper hallway for donations.

Outreach

Super Bowl Sunday is **February 13**. Let's make it a **SOUPER Sunday** at Trinity by bringing cans of soup for the needy and hungry.

You can bring nonperishable food items at any time so that we can continue to support the Jacksonville Food Center throughout the entire year.



Congratulations!

Alec Welch, son of Rhea Jo, has assumed a new position with the computer software company Integrated Technologies and Security in Sioux Falls, South Dakota.

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

Lectors:

February 6 Alice Tracey
February 13 Cathy Nelson
February 20 Nancy Taylor Porter
February 27 Paula Woods

Acolytes:

February 6 Bruce Evans
February 13 Bruce Evans
February 20 Clayton Robb
February 27 Clayton Robb

Ushers:

February 6 Bob Hardwick
February 13 Chuck Crim
February 20 Volunteer
February 27 Chuck Crim

Annual Parish Meeting

Sunday, February 6
11:30 am

**Organizational Meeting
of the Vestry**

Tuesday, February 8
7:00 pm

February 13

SOUPER Bowl Sunday

Bring cans of soup for the
Jacksonville Area Food Center.

Vestry Meeting

Tuesday, February 15
7:00 pm

ECW

Thursday, February 17
5:30 – 7:00 pm

SERVICES IN FEBRUARY 2022

**Wednesday, February 2:
THE PRESENTATION OF OUR LORD**

10:00 am = Holy Eucharist

**Sunday, February 6:
5th SUNDAY after THE EPIPHANY**

8:00 am = Holy Eucharist

10:00 am = Holy Eucharist

Wednesday, February 9:

10:00 am = Holy Eucharist

**Sunday, February 13:
6th SUNDAY after THE EPIPHANY**

8:00 am = Holy Eucharist

10:00 am = Holy Eucharist

Wednesday, February 16:

10:00 am = Holy Eucharist

**Sunday, February 20:
7th SUNDAY after THE EPIPHANY**

8:00 am = Holy Eucharist

10:00 am = Holy Eucharist

Wednesday, February 23:

10:00 am = Holy Eucharist

Thursday, February 24:

St. Matthias

10:00 am = Holy Eucharist

**Sunday, February 27:
LAST SUNDAY after THE EPIPHANY**

8:00 am = Holy Eucharist

10:00 am = Holy Eucharist

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