



# Trinity Topics

**March 2022**

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***“For our light and momentary troubles are achieving  
for us an eternal glory that far outweighs them all.***

***So we fix our eyes not on what is seen, but on what is unseen.***

***For what is seen is temporary, but what is unseen is eternal.”—2 Cor. 4:17-18***

On Ash Wednesday I will begin the season of Lent with the invitation, according to the *Book of Common Prayer*, to “self-examination and repentance; by prayer, fasting, and self-denial; and by reading and meditating on God’s holy Word.” Of these holy activities, I suspect fasting is the least practiced in our age, and it’s a pity because I am not sure a feast means much in an age of perpetual feasting. The old practice of fasting and feasting was meant to draw our bodies into the theological meaning of the Christian year. I also suspect that these more abstract spiritual disciplines like self-examination and self-denial have declined just as dramatically as the practice of fasting, though their decline is less noticeable because they cannot be measured.

Fasting is finding greater freedom to pray in hunger. This is distinct from another spiritual discipline often practiced in Lent—abstinence. Many people give up things like alcohol or sweets. That is abstinence. It’s a great spiritual practice that is often combined with fasting, and I do recommend it, but abstinence is not the topic of this column. Fasting is not eating for an appointed time. Through physical hunger we learn of our spiritual hunger for God, because our souls need to be nourished by grace as much as our bodies need food. Through deprivation we are reminded of our mortality, for there are few things more human than hunger. By not eating for a short time, we are reminded to pray to God about our hunger and to have gratitude to God for having food for our tables at other times. It is a way of building up our willpower, by resisting small things like an extra snack, we practice resisting greater temptations.

There are many rules around fasting, which to be honest tend to be too complicated. Instead of commending any one system to you, I have a few guidelines for how to go about it. Fasting rules are put in place to challenge our discipline without becoming physically unhealthy. There are more extreme Lenten fasts, though I don’t recommend making one of them your introduction to the practice of fasting. Fasting should not be practiced if one is sick; again, the goal is not to damage one’s health. It’s best to start off with a straightforward regimen limited to just a day of the week or particular period. Fasting is neither a feat of macho fortitude nor an exercise in finding loopholes; it is meant to be a spiritual exercise. Eating one meal in the evening on Fridays during Lent is a time-honored method (the practice of not eating meat on Friday is a remnant of this practice), with some traditions making Wednesday a fast day as well. Fasting before receiving Holy Communion is something one can practice year round, whether for three hours before the service or from midnight. Fasting from midnight makes days with evening celebrations like Christmas Eve or the Easter Vigil very penitential indeed, so traditionally a fasting person was allowed two small snacks throughout the day, called collations, just to keep the body going.

Finally, place fasting in the context of the worship of the Church. Begin fasting by going to Confession or making special prayers for forgiveness. Know that the whole Church across the world is joining you in reflection in self-denial. Fasting is always done in a limited time frame with the end in sight. The goal of fasting is to put us in mind of the abundance of God’s grace, so the conclusion of time of fasting is a joyous feast, whether in the form of Sunday lunch or Easter dinner. Please consider making fasting part of your Lenten preparation and have a blessed Lent.

*Father Zachary Brooks +*

### *A Course in Anglican History: Part XXXVII*

Worship in English Churches during the reign of Charles I would have been rather different than worship in most Anglican churches today. The communion table would be hidden behind a screen at the end of the church; the focus was the pulpit, placed in the middle of the church with seating facing toward it. The cross was considered a Catholic symbol and would be completely absent from English churches. There would have been no procession to commence the service except on the grandest occasions in cathedrals. Everyone would be in their seats as the bells stopped ringing, and the service would begin when the vicar ascended the pulpit. There would have been no hymns, rather the prayers and readings were beautifully sung according to Anglicanism's unique chanting tradition. Singing was led by small string ensembles; only very grand churches like cathedrals had organs. Sunday worship consisted of three liturgies strung together into one service: Morning Prayer, Litany, and Ante-Communion (which was the first half of the Communion service—it proceeded to the Eucharist about once a month). Preaching was quite popular in those days, and the sermon ran an hour or two. Most preachers did not write their own sermons, rather they bought published sermons to read to their congregations. After Morning Prayer, the congregation recited the Litany and Ten Commandments. The Ten Commandments were prominently displayed in every English Church for this purpose. Since Ante-Communion was technically a separate liturgy, there was a second round of readings, prayers, and sometimes even a second sermon. Most Sundays, the service ended after the offertory, a tradition that endured until quite recently. Episcopalians in our own times might well remember the service ending after the ushers brought forward the collection plates to the song "Praise God from Whom all Blessings Flow." On Communion Sundays, about once a month, most people would depart after the offertory, and those few who had spoken with the vicar beforehand and undergone a period of spiritual preparation would reconvene around the Communion table for the Eucharist. It is important to know what English worship was like in this era, because the order of English worship would prove to be a critical part of Charles I's downfall.

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

### ***Confession Available***

Father Zach is available to hear Confessions during Lent (and throughout the year). Confession is a nourishing spiritual practice with a long history in the Anglican tradition. It is an important part of our quest for holiness and a good way of preparing for the joy of Easter. Please speak with Father Zach, or visit his office 8 am to noon, Tuesday through Friday, to participate in this ritual.



### News & Announcements

#### ***Annual Meeting***

At the February 6<sup>th</sup> meeting, the following were elected to the Vestry: Janet Cisne, Mayjane Million, Cathy Nelson, and Dana Ryan. They join these continuing members: Laura Evans, Rob Haley, Bob Hardwick, David Mumford, Abby Radcliffe, Clayton Robb, Deanna Tavender, and Alice Tracey. At their organizational meeting, these positions were elected and appointed: Rector's Warden Bob Hardwick, Parish Warden Alice Tracey, Clerk Laura Evans, Treasurer Cathy Nelson, Endowment Treasurer/Chancellor Forrest Keaton, and Assistant Endowment Treasurer Deanna Tavender. The chairmen of the four parish committees are: Finance Bob Hardwick, Properties Alice Tracey, Outreach Abby Radcliffe, and Parish Life Janet Cisne & Dana Ryan.

Thank you to these generous members who work for the glory of God and for the good of our parish.

#### ***Outreach***

Souper Bowl Sunday was a great success. We delivered over 117 cans of soup. Don't forget to bring nonperishable food items so that we can continue to support the Jacksonville Food Center throughout the entire year.

#### ***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.

#### ***United Thank Offering***

As has been the custom, the Spring Ingathering for UTO is the last Sunday in March. This year it is on March 27. On the table in the lobby, there are boxes for you make regular offerings at home, or there are envelopes into which you may make a one-time offering.

#### ***Church School – Heifer Project***

During the pandemic many of our regular activities have been halted. The Church School is planning on how to support their favorite outreach project in a new way. We will announce the plan at a later date.

#### ***Sunday Ministers***

We can always use more volunteers to serve as lectors, acolytes, and ushers. Please let Fr. Zach or Jo Ann know if you would like to serve.

**This month's schedule is on a separate insert this month for those assigned.**



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

**March 2 is Ash Wednesday**



Daylight saving time 2022 in Illinois  
will begin at 2:00 AM on  
**Sunday, March 13**



**Spring Forward!**

**Vestry Meeting**

Tuesday, March 15  
7:00 pm

*Let's try again to meet!*

**ECW**

Thursday, March 17  
5:30 – 7:00 pm

**Spring Ingathering of  
United Thank Offering**

**March 27**



The Parish Office is accepting  
donations for the Easter flowers.  
Please send your check by **April 5**,  
so that we can complete the order.

**ASH WEDNESDAY**

**March 2**

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

**SUNDAYS IN  
MARCH 2022**

8:00 am = Holy Eucharist  
10:00 am = Holy Eucharist

March 6: **The First Sunday in Lent**

March 13: **The Second Sunday in Lent**

March 20: **The Third Sunday in Lent**

March 28: **The Fourth Sunday in Lent**

**WEDNESDAYS**

10:00 am = Holy Eucharist

**HOLY DAYS**

Saturday, March 19:

**St. Joseph**

10:00 am = Holy Eucharist

Friday, March 25:

**The Annunciation of Our Lord Jesus  
Christ to the Blessed Virgin Mary**

10:00 am = Holy Eucharist

***Morning Prayer is said  
at 10 o'clock  
on Tuesday,  
Thursday, and Friday.***