



# Trinity Topics

JUNE 2022

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**“All Scripture is breathed out by God and profitable for teaching, for reproof, for correction, and for training in righteousness, that the man of God may be complete, equipped for every good work.”—2 Timothy 3:16-17**

The Bible is God’s gift to his Church. It is food for our souls, a guide in perplexity, a comfort in times of distress, and a challenge to us in our moments of pride. However, its use in the Christian tradition is not always straightforward. Does it commend revenge (Exodus 21:23-25), or forgiveness (Matthew 5:38-39)? The Church teaches that slavery is evil, but why doesn’t the Bible condemn the sin of slavery more clearly? What does the Bible say about women’s rights? Discerning answers to this sort of question is difficult because we have moral questions that never occurred to the writers of the Bible and moral circumstances so different from theirs. Yet, we Christians believe, we can still bring our moral questions to this text. How, then, can we use a book that is thousands of years old to answer moral questions in our own day?

While the Anglican tradition encourages everyone to read the Bible for himself, it has always taught that making moral meaning of the Bible for our own lives is a process that also involves reason and tradition. Scripture, reason, and tradition, is sometimes called the “three-legged stool,” because if you take away any of the legs you fall over. Scripture is the source of our beliefs and moral values because it testifies faithfully to the life of Jesus, who is “the way, the truth, and the life.” (John 14:6). While it is united in testifying to Jesus, the Bible is composed of many books coming from many perspectives and having many literary purposes. The first guide to bringing the many voices of the Bible into a unified whole is the tradition of the Church. The apostles, who knew Jesus in his ministry on earth, passed on to us Jesus’ own perspective on the Bible, and throughout so many generations of Christian belief the Church has carried on the discussion that Jesus initiated. Tradition is a matter of finding communal meaning of the Scripture text rather than inventing novel interpretations that serve our personal purposes.

Tradition brings much to our understanding of the Bible, but that is not enough. No moral commandment can account for every situation we will be confronted with. We have moral issues in our own day which the writers of the Bible never considered. That doesn’t mean the Bible has no answers for these issues, but it does take some ability to view moral issues with clarity and come to a coherent account of the principles involved. Jesus himself did this in the New Testament. In an example mentioned earlier, the Old Testament seems to encourage revenge when it says “An eye for an eye.” However, through the lens of tradition we know that this was written in an age when putting out a neighbor’s eye could spiral into a massive blood feud. “An eye for an eye,” therefore, actually limited retaliation. Jesus understood this, and carried this principle to its rational end from limiting retaliation to rejecting the desire for retaliation at all. Revenge is not going to fix what happened to us; we must forgive.

This method of interpreting scripture seems challenging, and it is. Countless books have been written filled with millions of pages about Christian morality. We’ve been working on it as a Church for 2,000 years! In all this time, on the other hand, people have been inspired to acts of great virtue by this book. Simply opening the Bible and coming to have a relationship with its words is the first step to entering this long discussion and having our part in it.

*Father Zachary Brooks +*

***A Course in Anglican History: Part XXXIX***

William Laud, who became Archbishop of Canterbury in 1633, believed there were ways of encountering the Gospel of Jesus besides hearing sermons. This was the whole point of the Sacraments for Laud. He declared, *“The altar is the greatest place of God’s residence upon earth, greater than the pulpit for there it is Hoc est corpus meum, This is my body; but in the other it is at most but Hoc est verbum meum, This is my word.”* The Puritans, on the other hand, saw anything but preaching as Popish superstition, and were zealous in expressing their contempt for the idea of the sacred or the idea of the Real Presence.

This battle was initially expressed, in classic Anglican form, in liturgy. The Communion service of the day called for a table to be set in the middle of the congregation. Puritan schoolboys would pile their satchels on it during chapel services, or people would sit on it when there weren’t enough seats. Archbishop Laud mandated that Communion tables be set against the wall of the chancel in the place of honor, where Catholic altars had once stood. He dictated altars should be covered with fine, silk hangings to express the solemnity of the Eucharist. There is a lurid tale of a dog snatching the bread from the Communion table in the middle of the service. Laud ordered the installation of altar rails to fence in the mysteries of the Lord’s Supper; all the better for facilitating kneeling for Communion, which Puritans also abhorred. In another tale of the day, a vicar began the Communion service, only to pause and ask if anyone in the congregation had a corkscrew to open the bottle of wine. Laud encouraged the commissioning of new gold and silver communion vessels. Organs, wedding rings, vestments, and a renewed emphasis on the Book of Common Prayer: Puritans could only see Laud’s program as a resurgence of the Catholic enormities they had fought so hard against. Anglicans today might find most of his reforms entirely familiar, but it would be a long, bloody fight to make them so.

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

***The Readings for the Sundays in June***

	<b><i>First Lesson</i></b>	<b><i>Psalm</i></b>	<b><i>Second Lesson</i></b>	<b><i>Gospel</i></b>
June 5:	Acts 2:1-21	104:25-35,37	Romans 8:14-17	John 14:8-17, 25-27
June 12:	Proverbs 8:1-4,22-31	8	Romans 5:1-5	John 16:12-15
June 19:	Isaiah 65:1-9	22:18-27	Galatians 3:23-29	Luke 8:26-39
June 26:				

***Welcome, Bishop Brian Burgess!***

We celebrated the consecration of our new bishop, the Rt. Rev. Brian Burgess on May 21, at St. Paul’s Cathedral, Springfield. Our diocese hosted 15 bishops and ecumenical representatives to install our new leader, including the Presiding Bishop of the Episcopal Church Michael Curry. Our Rector Emeritus Kip Ashmore presented Rev. Burgess for ordination as bishop. Trinity Church was honored to give him a gold stole and chasuble, which Fr. Zach presented at the consecration service. Many photos of the service can be found on the diocesan Facebook page, and a video of the service is available at [www.episcopalspringfield.org](http://www.episcopalspringfield.org).

***Day of Pentecost: Whitsunday, June 5***

The special **Whitsunday Offering** is for the Endowment of the Diocese of Springfield.

## News & Announcements

### *Doorbell Dinners*

Trinity Church delivered Doorbell Dinners the week of May 16-20. Coordinator K-Lou Ashmore thanks those who helped: K-Lou Ashmore, Fr. Zach Brooks, Janet Cisne, Chuck Crim, Jim & Paula Herget, Forrest Keaton, Betsy Kennedy, Cathy Nelson, Hilda Radcliffe, Dana Ryan, Megan Scott, Joyce Surbeck, Alice Tracey, and Ryan Worrall.

### *Outreach*

Outreach Committee Chairman Abby Radcliffe asks parishioners to donate fans and baby items (diapers, wipes, etc.) during the month of June.

### *Church School & Summer*

We need to extend special words of gratitude for our dedicated Church School teachers: Hilda Radcliffe, Gayle Clark, Laura Evans, and Allison Scott. It was a difficult year returning to face-to-face teaching, and it required much planning.

Now that classes are not held in the summer, we hope school-age children will attend the service upstairs with their parents. We will still have the nursery open for the younger ones. We ask parents and other parishioners to sign up to sit in the nursery once a month (or more) so that the children can be supervised. A sign-up sheet is on the table in the lobby.

Church School will resume on September 4.

### *Congratulations!*

Keith Bradbury and Maryjane Million were united in marriage on April 30. Congratulations!

Porter Edward Lee Mahan was born on May 15, 2022. He is the son of Brent & Kelsey Mahan, and the grandson of Rob & Maureen Vidakovich. Welcome to the world, Porter!



**Lectors:**

June 5: Forrest Keaton  
June 12: Cathy Nelson  
June 19: Forrest Keaton  
June 26: Cathy Nelson

**Acolytes:**

June 5: Clayton Robb  
June 12: Levi Haley  
June 19: Bruce Evans  
June 26: Clayton Robb

*Please let the Parish Office know if you need to trade dates. Two acolytes are preferred for each Sunday.*

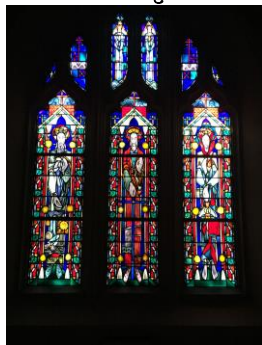
**Ushers:**

June 5: Bob Hardwick  
June 12: Chuck Crim  
June 19: Bob Hardwick  
June 26: John Clancy

**The Vestry does not hold regular meetings in June and July.**

Committees will continue their work.

**Our Trinity window**



**SERVICES IN JUNE 2022**

**Wednesday, June 1:**

10:00 am = Holy Eucharist

**Sunday, June 5:**

**The Day of PENTECOST**

8:00 am = Holy Eucharist

10:00 am = Holy Eucharist

**Wednesday, June 8:**

10:00 am = Holy Eucharist

**Saturday, June 11: St. Barnabas**

10:00 am = Holy Eucharist

**Sunday, June 12:**

**TRINITY SUNDAY**

8:00 am = Holy Eucharist

10:00 am = Holy Eucharist

**Wednesday, June 15:**

10:00 am = Holy Eucharist

**Sunday, June 19:**

**The 2<sup>ND</sup> Sunday after PENTECOST**

8:00 am = Holy Eucharist

10:00 am = Holy Eucharist

**Wednesday, June 22:**

10:00 am = Holy Eucharist

**Friday, June 24:**

**The Nativity of St. John the Baptist**

10:00 am = Holy Eucharist

**Sunday, June 26:**

**The 3<sup>rd</sup> Sunday after PENTECOST**

8:00 am = Holy Eucharist

10:00 am = Holy Eucharist

**Wednesday, June 29:**

**St. Peter & St. Paul**

10:00 am = Holy Eucharist

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