



# Trinity Topics

July 2022

Phone = (217) 245-5901

info@trinitychurchjax.org

Website = www.trinitychurchjax.org



**“If we are to share rightly in the celebration of those holy Mysteries,  
and be nourished by that spiritual Food,  
we must remember the dignity of that Holy Sacrament.”**—*The Book of Common Prayer 1979 pg. 316*

As I have preached recently, the canons around the celebration of Holy Communion are going to be debated at the upcoming General Convention of the Episcopal Church. At issue is whether those who are not baptized should be admitted to Holy Communion. I would like to write at greater length about how we, who have been baptized, should approach the Holy Mystery of the Eucharist. I think preparation for Communion is a neglected subject in today's Church. This was not always so. We used to receive Communion only occasionally out of the belief that it required a period of preparation and reflection. While weekly Communion has been a great blessing, more frequent celebrations of the Eucharist also means we must always be preparing for Communion.

We find guidance about preparation for Holy Communion in another neglected part of our tradition that has been hiding in the Prayer Book since 1548: the Exhortation found on page 316. Here we find the meaning of the Eucharist: “In these holy Mysteries we are made one with Christ, and Christ with us; we are made one body in him, and members of one another.” This is the frame for understanding what the Eucharist requires of us. The grace of the Eucharist is freely given, yet like all grace it should be the beginning of a newfound commitment to personal holiness, a deeper relationship with Jesus, and love for our neighbors.

First, unity with Jesus in the Eucharist and openness to his mercy requires a life occupied with seeking out God and listening to what he has to say to us through daily prayer and study of Scripture. We should spend time meditating on God's works of love and mercy before the Eucharist in particular, because love and mercy are exactly what God means to offer us in the Sacrament. Repentance is another essential part of Communion, in which we first reconcile ourselves to God to be ready to receive him. A time-honored way of centering ourselves for Communion is the practice of fasting at least three hours before the service and refraining from eating meat on Fridays. Finally, the Exhortation also recommends visiting a priest to undergo the rite of Confession, where we can offer our struggles up to God and receive assurance of his forgiveness.

Second, as a celebration of the unity between ourselves and our brothers and sisters in Christ, Communion requires that we be at peace with our neighbors. We must forgive and seek out forgiveness. As the Eucharist is a foretaste of the Kingdom of God, we must also remember that we will be ready to spend eternity with those whom we have wronged. The Eucharist should be the occasion for works of charity for the poor. As the early Church Father St. John Chrysostom wrote, “If you cannot find Christ in the beggar at the church door, you will not find Him in the chalice.” The poor will, after all, be first in the Kingdom of God, and Jesus has taught us that our treatment of the least of these is how we treat our Lord.

Third, and finally, it should be emphasized that preparation for Communion is a life-long project, and the Eucharist is intended to help us along the way. We shouldn't be afraid to approach the altar out of a sense of unworthiness, because the focus is on the mercy of Jesus. If we are worthy to receive the Eucharist, it is because we are always striving to better express what God has done for us in how we live. All that our Lord asks, as we eat and drink his body and blood, is that we be open to the grace he has to offer us.

*Fr. Zach Brooks*

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

While it must always be remembered that the conflict between Parliament and King Charles I had many causes, it is the case that religious issues were the flashpoints for this struggle. Charles well understood this and worked to impose religious uniformity on his realm to counter the rising power of the Puritan dominated Parliament. This was more straightforward in England, where Church power was in the hands of royally appointed bishops. The situation in Scotland was very different, where Protestants under the leadership of reformer John Knox had established a Presbyterian Church that operated with near independence from its powerless bishops. In 1637, Charles attempted to impose on Scotland a new Book of Common Prayer written by Archbishop William Laud, provoking ferocious opposition. The minster of St. Giles' Cathedral was immediately interrupted at the beginning of its first Prayer Book service by a woman named Jenny Geddes throwing her stool at his head, sparking a riot of the congregation. The stool is displayed with full honors in St. Giles' Cathedral to this day. Bishop of Brechin, Walter Whitford, took proper precautions on his first Sunday reading the service: he seated his family and servants armed with muskets in the first pew, ascended the pulpit, set two pistols on the lectern, and opened his Prayer Book to a suitably pacified congregation. The fiasco of this new Prayer Book became the rallying cry for Scottish opposition to royal reforms, which called itself the Covenanters. After a Church synod soundly rejected Charles' reforms, he decided to impose them by force in the Bishops' Wars of 1637 and 1639. The Covenanters easily won because Charles had no money to fight the wars. He had no money because only Parliament could pass taxes to pay for them. Parliament was on the Covenanters' side. The Covenanters acted quickly to extinguish Episcopalianism in Scotland, and to spread Presbyterianism south into England. Things were spiraling out of control for Charles. It can be argued that these impending conflicts between Anglicanism and self-declared "real" Protestants would have a larger impact on Anglican identity than the conflict with Catholicism in the Tudor era.

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

### *Very Special Thank You's!*

We offer thanksgiving to God for the skill and talents of our organist Mary Wilson and the members of our choir. We also thank them for supporting and guiding our Choral Scholars in their formation. Their ministry greatly enriches our life of worship here at Trinity Church. This requires work throughout the week, which they have given freely year after year. I know all of us can only offer them gratitude for the grace they have generously offered us!

The life of Trinity Church would be impossible without the hard work and ministry of so many of our members. Thank you to our Sunday School teachers; our Sunday School program requires year-round work to develop a program for formation of our children's faith for worship. They play a critical part in raising up disciples for Christ. Thank you to our ministers of worship, from acolytes, to lectors, to ushers who help preach the Word of God and celebrate the Sacraments. Thank you to Jo Ann for producing a professional level bulletin every week (and many, many other tasks!), and to the Vidakovich family for faithfully cleaning our building. Thank you to Alice Tracey and the Vestry for their continual attention and presence in maintaining our church. Thank you to Fr. Kip for stepping in to lead out worship at the last minute time and again! I am sure there are many others who support our community in their own ways. We have gratitude for the grace these people have offered to us.

### News & Announcements

#### ***General Convention 2022***

General Convention is the governing body of the Episcopal Church, which meets every three years to legislate the policies of our denomination. It will meet this year, July 8 to 11, in Baltimore. Fr. Zach, who was elected an alternate delegate for our diocese at Synod three years ago, will be in attendance to represent our parish and diocese. Because of the pandemic, the schedule will be limited this year to only legislation considered essential, such as the Church budget, critical amendments of canons for dioceses considering reunion with other dioceses, and other business that cannot wait another three years for the next General Convention. Thank you to Fr. Kip for leading our worship on Sunday, July 10, while Fr. Zach will be away.

#### ***Outreach***

##### ***Doorbell Dinners***

Trinity Church will be delivering meals the week of July 25 to 29. Please let K-Lou Ashmore know when you are available to help.

***Our Outreach Chairman*** Abby Radcliffe delivered 12 fans to the Salvation Army in June. With the intense heat, they were very grateful to have them. The collection of baby diapers and wipes is still going on.

#### ***Summer Nursery***

Volunteers are still needed for the Sundays in July and August. School-age children are encouraged to attend the service upstairs, so just the younger ones are downstairs. We have videos, books, and toys to occupy them. Please sign up if you are able.

#### ***Altar Flowers***

Ron Barber has notified us that as of July 1 he will need to increase the price of our altar flowers from \$60 to \$80 a week. This is due to the increased cost of everything. Ron has been very generous to Trinity Church for decades, and he has not increased his price for decades.

There are still a few open Sundays on the calendar if you wish to donate the flowers. Contact Jo Ann to see what dates are available.

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

Nolan Tighe and Taylor Lowery were married on May 29, 2022 at Herrington by the Bay, North Beach, Maryland. They are living in Gambrills, just outside Baltimore. Taylor is originally from Georgia, but they met when both lived in Seattle. Captain Nolan Tighe is a counterintelligence officer in the US Army currently, and Taylor is a construction project manager for Hermanson. The couple will honeymoon later this year.

Betty Aldridge is delighted to announce the accomplishments of two of her grandchildren: David Gottler graduated from UCLA in May with a Bachelor of Science in Electrical Engineering; Cynthia Chon received the Doctor of Veterinary Medicine in May from Colorado State University. What a proud grandmother!

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

***Pledge Statements***

will be mailed the week after June 30.

Contact the Parish Office  
if you have any questions.

***Contributions***

If you did not make a pledge, but need a record of any contributions you have made, contact the Parish Office.

**Lectors**

July 3	Forrest Keaton
July 10	Cathy Nelson
July 17	Alice Tracey
July 24	Paula Woods
July 31	Alice Tracey

**Acolytes**

July 3	Bruce Evans & Ethan Scott
July 10	Bruce Evans
July 17	Levi Haley & Clayton Robb
July 24	Levi Hailey
July 31	Clayton Robb

**Ushers**

July 3	Chuck Crim
July 10	John Clancy
July 17	Chuck Crim
July 24	Bob Hardwick
July 31	John Clancy

**General Convention**

Fr. Zach is a Delegate to the General Convention in Baltimore,  
July 8 – 11.

**SERVICES IN JULY 2022**

**Sunday, July 3: THE 4<sup>th</sup> SUNDAY  
AFTER PENTECOST**

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

**Wednesday, July 6:**

10:00 am = Holy Eucharist

**Sunday, July 10: THE 5<sup>th</sup> SUNDAY  
AFTER PENTECOST**

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

**Wednesday, July 13:**

10:00 am = Holy Eucharist

**Sunday, July 17: THE 6<sup>th</sup> SUNDAY AFTER  
PENTECOST**

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

**Wednesday, July 20:**

10:00 am = Holy Eucharist

**Friday, July 22: St. Mary Magdalene**

10:00 am = Holy Eucharist

**Sunday, July 24: THE 7<sup>th</sup> SUNDAY AFTER  
PENTECOST**

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

**Monday, July 25: St. James**

10:00 am = Holy Eucharist

**Tuesday, July 26: The Parents of the BVM**

10:00 am = Holy Eucharist

**Wednesday, July 27:**

10:00 am = Holy Eucharist

**Sunday, July 31: THE 8<sup>th</sup> SUNDAY AFTER  
PENTECOST**

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