



Trinity Topics

April 2023

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**“Behold, a great multitude that no one could number,
from every nation, from all tribes and peoples and languages,
standing before the throne and before the Lamb.”—Revelation 7:9**

The Anglican Communion has been in the news lately. As usual, the news is about conflict within the Communion. Would that the media would take notice of the Gospel we preach and the good works we do in the world! Rather than let these negative stories form our ideas about the Anglican Communion, let's talk about what, exactly, it is.

The idea of Anglicanism is a recent development. For most of its history there was only the Church of England, which spread across the world as part of the British Empire. Eventually churches in foreign parts desired self-rule rather than waiting for the English Parliament to appoint their bishops and dictate their rites, such as the Episcopal Church in the United States and the Episcopal Church of Scotland. The Church of England, after all, came to exist precisely from the belief that Christians should be free to govern themselves rather than be ruled by a distant pope. However, at first these new Churches were generally more interested in maintaining some semblance of English identity than maintaining a collection of dogmas or theology one might call Anglicanism. Our own Trinity Church, in this spirit, has windows dedicated to the patron saints of the British Isles and the coming of Christianity to England.

What would become Anglicanism was born in the 1860's through theological conflict. Bishop John Colenso of Natal, South Africa started accepting people in polygamous marriages into the Church. The bishops of the Church of England and its daughter Churches gathered at Lambeth, the palace of the Archbishop of Canterbury, to discuss how to address this new controversy. Calling such an assembly was its own issue—what authority could it have apart from the usual government of the Church of England or its daughter Churches? The assembly did not manage to actually resolve what became known as the *Colenso Affair*, but the regular meeting of all Anglican bishops in the world to discuss theological issues in Anglicanism continues to this day in the form of the *Lambeth Conference*.

The first Lambeth Conference was the beginning of Anglicanism as a distinct identity, and its work became all the more important as the British Empire dissolved in the 1960's, and Anglicans in newly independent nations wanted independent Churches that were less and less interested in being English. Subsequent Lambeth Conferences established the *Lambeth Quadrilateral* as the core of Anglican theology: Holy Scripture as containing all things necessary for salvation, the Creeds as a sufficient statement of Christian faith, Baptism and the Eucharist as the sacraments of the Church, and governance by bishops. Lambeth Conferences also offered common Anglican statements on important moral issues like the nature of marriage, abortion, colonialism and more.

Today the Anglican Communion consists of 42 independent national Churches (called provinces). One thing Anglicanism is not is a worldwide Church led by the Archbishop of Canterbury. There is no Anglican pope. Anglican provinces are all fully independent and free to govern themselves. That is, indeed, the source of the conflict we hear about in the news so often—though the Anglican Communion has a clear consensus on marriage, certain provinces such as the Episcopal Church in the United States are not compelled to accept that consensus for themselves. It must be admitted that the future of the Communion is not clear, but in the midst of today's conflicts it must be remembered that there has never really been a golden age of Anglican consensus—all the same Anglicanism has endured and brought hope to millions and millions across the world. We share a faith with 85 million people across the world.

A Course in Anglican History: Part XLIX

King James II came to the throne with little controversy. An attempt by a small faction in Parliament to exclude him from the succession on account of his Catholicism received little support. The English people, likewise, received him with the usual fanfare. He was, after all, the rightful heir to the throne. This isn't to say the English people had set aside their rabid anti-Catholicism, though it was assuaged by the fact that James' heir, Princess Mary, was a Protestant and married to the Protestant Stadtholder of the Netherlands William of Orange (the Stadtholder was a sort of elected king). This acquiescence was not to last. Through his short three years on the throne James pressured Parliament to lessen restrictions on Catholicism and non-Anglican Protestant sects. When Parliament refused, James took the initiative and implemented these liberalizing policies himself. His relationship with Parliament became yet more strained as he appointed Catholics to high-ranking positions in his government. Matters came to a head when James' second wife, Mary of Modena, gave birth to a son. A Catholic male heir (Prince James, known to history as the Old Pretender) displaced Princess Mary from the line of succession. This left England with the prospect of a Catholic dynasty. Parliament had not forgotten, however, that it was the one to invite James' older brother Charles II to take the throne. Why couldn't it, therefore, invite someone else to be king in place of James? In 1688, nine powerful Protestant nobles did exactly that—William of Orange was invited to take the throne, in what became known as the Glorious Revolution. William was happy to accept the invitation and showed up on English shores with a fleet twice the size of the Spanish Armada. William's army encountered little resistance as it marched across the English countryside, since James' Protestant army had little desire to fight for a Catholic king. James was allowed to flee into exile. Scotland, like England, was happy to fire James II and replace him with William. The revolution was considerably more violent in Ireland, and William of Orange is reviled by Irish Catholics even centuries later. Since William supplied the army, though it was Mary that had a claim to the throne. Parliament declared William and Mary co-monarchs in 1688. In doing so, Parliament changed the laws of succession so that no Catholic could ever come to the throne, a rule that remains in effect to this day.

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

Holy Week and Easter Services:

Holy Week is the climax of the Christian year, culminating in the Paschal Triduum and Easter Sunday.

- Holy Week will begin with **Palm Sunday** on April 2. The 10 o'clock service on Palm Sunday will begin in the churchyard for the Procession of the Palms.
- The Paschal Triduum is one long, three-day service that begins on **Maundy Thursday**, April 6, at 7 pm. The service will include a watch at the Altar of Repose until midnight.
- **Good Friday** on April 7, will be celebrated at 7 pm with the traditional "Creeping Towards the Cross" and the recitation of the Solemn Reproaches.
- **Holy Saturday**, on April 8, at noon, will be a simple, meditative service of prayer as we prepare for the Vigil.
- Finally, the **Great Vigil of Easter**, celebrating Jesus' resurrection from the dead, will be celebrated on April 8, at 7:30 pm. This solemn and beautiful service will include the lighting of the New Fire, the reading of the Prophecies, and Renewal of our Baptismal Vows.
- Of course, we will gather on April 9, at 10 am for a joyous Festal Eucharist for **Easter Day**.
- The Paschal Triduum ends at sunset on Easter Day.
- Please make time to attend these services and consider inviting friends and neighbors to experience our worship.

News & Announcements

Special Thank You's

The Women's & Girls' Breakfast was organized by Forrest Keaton. Thank you, Forrest, and all of the other gentlemen who worked that day. We appreciate your dedication.

UTO

The Spring United Thank Offering total was \$484.58.

The Heifer Project International

Let us not forget what the HPI is:

Heifer International's mission is to work with communities to end hunger and poverty and care for the earth. By giving families a hand-up, not just a hand-out, we empower them to turn lives of hunger and poverty into self-reliance and hope. With gifts of livestock and training, Heifer projects help families improve their nutrition and generate income in sustainable ways.

Church School

The Children appreciate your support of HPI, their Lenten project.

- Their luncheon was a huge success, earning \$899 (honey sales of \$288, pimiento cheese sales of \$72, and donations of \$539)!
- Keep filling your mite boxes; they will be collected on **April 16**.
- Of course, you may always write a check to Trinity Church with Heifer Project on the memo line.
- Children will meet on **April 19, at 5:00 pm**, for a pizza party and to prepare plants.

ECW Salad Supper

Please join the ladies of the parish on Thursday, **April 13, at 5:30 pm**. Lettuce and drinks are provided; just bring a salad ingredient to share. Nancy Thorsen from the Prairie Council on Aging will be with us to inform us about all the services her organization provides.

Special Offerings

Please remember that all of the special offerings go to the Outreach programs of Trinity Church. There will be special offerings received on Good Friday and on Easter Sunday.

Congratulations!

Ruby June Rathert, daughter of Meg & Joey and granddaughter of Jim & Paula Herget, was born on February 22, 2023. Welcome to the world, Ruby!

Mitchell DeBoer, grandson of Adah Mitchell, will be confirmed at St. Paul's Episcopal Church, in Alexandria, Virginia, on April 16. He has been accepted to attend St. Stephen's & St. Agnes School as a freshman next year. It is an Episcopal school in Alexandria, Virginia. Congratulations, Mitchell and his parents Jeff and Joan DeBoer!

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

Trinity Fellowship

Tuesday, April 4

7:00 pm

We will meet in a Church School Classroom.

ECW

Build your own salad. Please bring a salad ingredient.

Beverages are provided.

Thursday, April 13

5:30 – 7:00 pm

Vestry Meeting

Tuesday, April 18

7:00 pm

Lectors

April 2	Nancy Taylor Porter
April 6	Forrest Keaton
April 7	Cathy Nelson
April 8	Nancy Taylor Porter
April 9	Cathy Nelson
April 16	Paula Woods
April 23	Forrest Keaton
April 30	Alice Tracey

Acolytes

April 2	Bruce Evans, Allen Oakley, Clayton Robb
April 9	Bruce Evans, Clayton Robb, Ethan Scott
April 16	Allen Oakley, Clayton Robb
April 23	Allen Oakley, Clayton Robb
April 30	volunteer

Ushers

April 2	Chuck Crim
April 9	Bob Hardwick
April 16	John Clancy
April 23	Chuck Crim
April 30	John Clancy

SERVICES IN APRIL 2022

Sunday, April 2

PALM SUNDAY

8:00 am = The Proper Liturgy & Eucharist

10:00 am = The Proper Liturgy & Eucharist

Wednesday in Holy Week, April 5

10:00 a.m. Holy Eucharist

Maundy Thursday, April 6

7:00 p.m. Proper Liturgy for Maundy Thursday

Good Friday, April 7

7:00 p.m. Proper Liturgy for Good Friday

Holy Saturday, April 8

Easter Eve

12 noon - Proper Liturgy for Holy Saturday

7:30 p.m. The Great Vigil of Easter

Sunday, April 9

EASTER SUNDAY

10:00 am = Holy Eucharist

Wednesday, April 12:

10:00 am = Holy Eucharist

Sunday, April 16

SECOND SUNDAY OF EASTER

8:00 am = Holy Eucharist

10:00 am = Holy Eucharist

Wednesday, April 19:

10:00 am = Holy Eucharist

Sunday, April 23

THIRD SUNDAY OF EASTER

8:00 am = Holy Eucharist

10:00 am = Holy Eucharist

Tuesday, April 25: St. Mark

10:00 am = Holy Eucharist

Wednesday, April 26:

10:00 am = Holy Eucharist

Sunday, April 30

FOURTH SUNDAY OF EASTER

8:00 am = Holy Eucharist

10:00 am = Holy Eucharist

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