



# Trinity Topics

**February 2024**

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**“Therefore if you have any encouragement from being united with Christ, if any comfort from his love, if any common sharing in the Spirit, if any tenderness and compassion, then make my joy complete by being like-minded, having the same love, being one in spirit and of one mind.” —*Philippians 2:1-2***

Lent is a time for self-reflection, confession of our sins, and the study of the Bible. These Lenten activities for the most part suggest an inward turn. They are solitary and often deeply private. This should not distract from the communal aspects of Lent. It is a public observance that begins with reflection on our relationships to others. We are assured that we are not alone as we walk the path of Lent, and the meaning of Lent always looks ahead to the Easter community that Jesus has promised to those who have faith in him. Lent can be a difficult time if we are able to really give our whole selves to its disciplines. In remembering our life together at Trinity Church, we keep our eyes on the meaning of the journey and hopefully find strength for the way.

Sin is primarily a broken relationship with God and our fellow man. When we hurt others, or when others sin against us, that breaks the trust that friendship requires. It's the same with our sins against God, though all sins are against God on some level. The hope of repentance begins with our yearning to be one with God and our fellow man again. This is a somewhat abstract way of viewing sin and repentance, but it cannot remain so. It simply isn't enough to feel bad about sin before the altar if it does not lead to regret for our sins. In Lent, we seek to make amends for our wrongs against others with actual changes of behavior. In repentance we regret our broken relationships. In forgiveness, whether we give it to those who have wronged us, or receive it from those we have wronged, we restore the life together that Jesus has promised us.

Lent is the assurance that we are not alone. This is why we begin Lent with the visible symbol of putting ashes on our foreheads. This mark of morality is not meant to show off our piety. Rather, it is a statement of our solidarity with all humankind and especially with our fellow believers. As we undertake this time of fasting, we can give each other encouragement as we strive for discipline. In Lent we are put in mind to join our brothers and sisters in Christ at church more frequently. The very act of forgiveness, whether it is given or received, is the movement of two Christian hearts towards each other again. The act of opening the Bible, which we must recommit ourselves to doing more often during Lent, is to encounter again the experience of millions and millions of Christians across time and the world.

Lent does not stand without context, as if the Cross of Jesus was the end of the tale. It is preceded by the community gathering to eat pancakes as we assure each other that we will remain together through the inward turn of Lent. Through it all is the hope of Easter, the wedding feast of the Lamb of God. We reflect on the state of our souls knowing that the image of the resurrected Jesus is there. We fast because we know Jesus is the bread of heaven that has come to us. We pray knowing that God has already given us the gift of our life together at Trinity Church.

*Father Zachary Brooks +*

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

The character of the Church of England in the northern and southern American colonies was markedly different. If today the Episcopal Church sees itself as the religion of the establishment, this is the spirit of the Church of England in the southern colonies where it was the official church of the land. If an Episcopalian today takes pride in the ancient and dignified rites of the *Book of Common Prayer*, with its theology and creeds, this is the experience of the New England Church. It is simply impossible to understand what the Episcopal Church became without keeping both these experiences in mind. The Episcopal Church allows much latitude today about many doctrines out of a belief that all Americans should have a place in the Church. This was the position of the Church in the South all the way back to the colonial era. In the North, Congregationalism was the Church of the land. While the imposition of royal governors, who belonged to the Church of England, made it impossible to ban it outright, governments and society did view the Church of England with suspicion and applied pressure for all to conform to the Congregational faith. Members of the Church of England in the North had to justify their commitment to the old faith to themselves. Why travel five miles to King's Chapel in town rather than the official Congregational Church down the lane? A northern Church of England parish had a sense that it was distinct from other sects in a way that a southern parish did not. If southern Anglicans had their way after the revolution, the Episcopal Church would have been Presbyterian, which would have been a simple matter their long politically powerful vestries renaming themselves presbyteries. But the Episcopal Church is *episcopal* today. It has bishops because northern parishes saw bishops as the very thing distinguishing them from the Congregational majority around them.

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

### *Annual Parish Meeting*

Three new members were elected to the Vestry: Betsy Kennedy, Dianna Sutphen, and Alice Tracey. They join continuing members Maryjane Bradbury, Janet Cisne, Bruce Evans, Melissa Evans, Cathy Nelson, Dana Ryan, and Paula Woods

After the general meeting, the Vestry convened for an organizational meeting. Fr. Brooks appointed Dana Ryan to be Rector's Warden, and the Vestry elected Bruce Evans to be Parish Warden.

Copies of the handouts from the meeting are available on the table in the lobby, or you can contact the Parish Office to have one mailed.

## News & Announcements

### ***Doorbell Dinners***

Trinity Church delivered Doorbell Dinners the week of January 14-19. K-Lou Ashmore organized it and thanks the following who helped:

Kip and K-Lou Ashmore, Keith and Maryjane Bradbury, Father Zachary Brooks, Chuck and Joann Crim, Forrest and Helen Keaton, Jeff and Hilda Radcliffe, Dana Ryan, Joyce Surbeck, and Ryan Worrall.

We will deliver Doorbell Dinners again in May.

### ***The Heifer Project***

Records show that the Church School has been choosing *The Heifer Project International* as their Lenten Project since 1996; however, I also remember my children participating in it during the 80's! In addition to filling the ark boxes, the teachers have organized other fun activities for all members of the parish to contribute. The generosity and support have been fantastic in the past. Sunday, February 18, is the bake sale as its kickoff. Watch for the Sloppy Joe luncheon to follow on March 17.

### ***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.

### ***Congratulations!***

The Jacksonville High School J'ettes are state champions again! Sarah VanAken is one of the coaches, and Marley is team manager. Way to go, Ladies! We are proud of you.

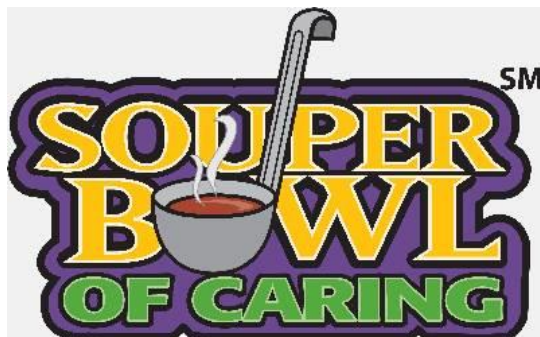
### ***Special Offerings***

Trinity Church members have been very generous. We will send \$612 to the Bishop's Discretionary Fund, and \$580 to Church World Service for Blanket Sunday. Thanks to all.

### ***Outreach***

Super Bowl Sunday is **February 11**. 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.



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

**Lectors:**

February 4 Alice Tracey  
February 11 Nancy Taylor Porter  
February 14 Forrest Keaton  
February 18 Forrest Keaton  
February 25 Paula Woods

**Acolytes:**

February 4 Bruce Evans & Clayton Robb  
February 11 Bruce Evans & Clayton Robb  
February 14 Clayton Robb  
February 18 Bruce Evans & Clayton Robb  
February 25 Clayton Robb

**Ushers:**

February 4 Chuck Crim & Volunteer  
February 11 John Clancy & Chuck Crim  
February 14 Volunteer  
February 18 John Clancy & Volunteer  
February 25 Bob Hardwick & Jim Herget

Fr. Zach will be attending the  
Clergy Retreat for the  
Diocese of Springfield  
**February 5-7**

**Trinity Fellowship**

will not meet this month.

February 11

**SOUPER Bowl Sunday**

Bring cans of soup for the  
Jacksonville Area Food Center.

Tuesday, February 13 - **Shrove Tuesday**

**Pancake Supper 5 to 6:30 pm**

**Vestry Meeting - 7:00 pm**

**ECW**

**Monday, February 19**  
**5:30 – 7:00 pm**

**SERVICES IN FEBRUARY 2024**

**Friday, February 2:**  
**THE PRESENTATION OF OUR LORD**  
10:00 am = Holy Eucharist

**Sunday, February 4:**  
**5<sup>th</sup> SUNDAY after THE EPIPHANY**

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

**Wednesday, February 7:**  
10:00 am = Holy Eucharist

**Sunday, February 11:**  
**LAST SUNDAY after THE EPIPHANY**

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

**Wednesday, February 14:**  
**ASH WEDNESDAY**  
7:00 am = Liturgy of Ashes  
10:00 am = Liturgy of Ashes & Holy Eucharist  
6:00 pm = Liturgy of Ashes & Holy Eucharist

**Sunday, February 18:**  
**FIRST SUNDAY in LENT**

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

**Wednesday, February 21:**  
10:00 am = Holy Eucharist

**Saturday, February 24:**  
**St. Matthias**  
10:00 am = Holy Eucharist

**Sunday, February 25:**  
**SECOND SUNDAY in LENT**

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

**Wednesday, February 28:**  
10:00 am = Holy Eucharist

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

**Bake Sale**

to benefit The Heifer Project  
**Sunday, February 18**  
after services