



# Trinity Topics

**September 2024**

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**“So teach us to number our days that we may get a heart of wisdom.”—*Psalm 90:12***

This liturgical season of Ordinary Time, which we continue to make our way through in September, doesn't have the most inspiring name. I don't suppose many of us would take it as a compliment if a guest said his visit was very ordinary. Nevertheless, more than half the liturgical year is spent in Ordinary Time. The Sabbath is the day to crown the week, but it is only one day out of seven. Sunday worship, that time we all look forward to all week, is about two out of one hundred sixty-eight hours in a week. Our time of prayer each day is maybe ten or fifteen minutes out of 1,448 minutes in the day, which is all to say that most of our life is going to be spent not in the celebration of formal Christian liturgy, but in ordinary activities such as cooking, cleaning, working, sleeping, watching television, or talking with our families. We give a couple hours out of the week to God, but the rest of the week is the time given to us for living as Christians. Ordinary Time, it turns out, is a critical part of being a Christian. Do we fully understand, as we leave the doors of Trinity Church, that our worship of the Lord continues for the rest of the week?

Growing in our worship of the Lord means making the most of this ordinary time. Our homes and families must become places to encounter God and to respond to God's grace. Of course, we ought to pray and read scripture together as families. Reading the Bible with your children is the first and foremost way of passing your faith on to them. But this doesn't single out only these church-like activities. Spaghetti night, a very ordinary night in my family, is the daily bread that we pray for. Lugging laundry up and down the stairs and washing the hundredth load of dishes in the week, activities we all know very well, just are serving one another in love as our Lord has commanded. Even if we live alone, our moments of quiet reflection are times to know God and pray for the Church and the world. All these things are ordinary, but they are also opportunities to encounter God if we have faith.

Likewise, our jobs and day to day interactions with others are spaces where we will live the teachings of Jesus. Every job, be it lowly or very important in the eyes of the world, is a chance to work diligently to the glory of God. Every interaction with another person during the week, about any ordinary matter, is an opportunity for Christian fellowship if we can see the image of God in them. What is distinct about Christianity is our belief in the redemption of the world. We do not, like many faiths, believe in an escape from the ordinary (into Valhalla or Nirvana, for example). Nor do we think the ordinary is all there is (as an atheist believes). We believe that our ordinary time can be redeemed and made miraculous with the grace of God. We receive this transformative grace every week here at Trinity Church.

*Fr. Zach Brooks*

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

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

The Founding Fathers were not an orthodox group. Samuel Adams, Patrick Henry, and John Jay were known for being quite conservative, but most of the rest aspired to progress, not tradition. This followed from a radical rethinking of Protestant Christianity. The Reformation was a fundamentally conservative movement. The Reformers believed they were restoring the ancient, apostolic faith against the novelties of the Catholic Church. In the 18<sup>th</sup> century, however, Protestant intellectuals came to see religion as a tale of human advancement. Judaism was progress beyond the darkness and violence of paganism. Catholicism was progress beyond the legalism of Judaism. Protestantism was progress beyond the superstitious ritualism of Catholicism. Finally, the Age of the Reason would progress beyond the dogmatism of confessional Protestantism to a fully rational faith. They called this faith Deism, which insisted that God was not involved in the affairs of humankind. Thinkers like Benjamin Franklin and Thomas Jefferson often referred to “Providence” or “Nature’s God,” a deity who served more as abstract representations of their ideals than as humankind’s savior. Though the Founding Fathers generally rejected traditional beliefs, they believed religion served essential functions in society like teaching morality and providing a locus of communal identity. They continued to participate in the life of the Christian Church. This tension between progress and tradition still divides the Episcopal Church today. We continue to struggle with the degree to which progress should influence traditional belief and morality.

### **TRINITY FELLOWSHIP FOR SEPTEMBER 3**

“The Books of the New Testament”

The New Testament is a collection of 27 books, which include the Gospels and Acts, the Letters of Paul, the General Letters, and an Apocalypse—the Book of the Revelation. Profs. Bird and Wright begin by posing some general questions about the New Testament as a whole: How was the New Testament written and what was going on at the time? What do we know about the first believers, such as what setbacks did they face? How did those first believers interpret the meaning of Jesus’ death and resurrection? Then they move to a set of questions that concern us as readers: Why should anyone be interested in the New Testament, and why is it important and powerful? What was the “background story” that informed the issues that Jesus and his first followers were addressing?

The remainder of the session is taken up with questions about the four main divisions of books in the New Testament.

**The Gospels and Acts:** Why would anyone write a “gospel?” How is the Gospel of John different from the other three (“Synoptic”) Gospels? How is the Book of Acts both similar and different from the four Gospels?

**The Letters of Paul:** Who was Paul, and how was he converted to the Christian faith? What did Paul write about? How does Paul deal with his reading of the Old Testament as a Jew in the light of the revelation of Jesus Christ he received?

**The General Epistles (Letters):** By whom were the General Epistles written and for what reason or purpose?

**The Apocalypse (The Book of the Revelation):** How does the Revelation look back at the life of Jesus to present a vision for the future? What is the vision for the future that the Revelation presents? How should we read the Revelation?

As you can see, there’s plenty of “grist for the mill” here. Come and see how Profs. Bird and Wright answer these questions, as we begin to read “the New Testament we never knew.”

**Social time is from 7 to 7:30 pm, with the study from 7:30 to 8:30 pm.**

## News & Announcements

### ***Outreach***

Thank you to all who contributed granola/snack bars for the Jacksonville Area Conference of Churches collection. These were distributed to Illinois College students with information about local church services.

### ***Doorbell Dinners***

Trinity Church will be delivering dinners again from September 30 to October 4. Please let K-Lou Ashmore know when you are available.

### ***Choir***

Choir is resuming rehearsals on Sunday, August 25, from 8:45 until 9:30 am. Contact Mary Wilson if you are interested.

### ***Church School***

Church School will resume on September 8.

**We need volunteers** from parents and other parishioners to conduct lessons. All lessons are prepared ahead of time so there is no advanced planning for these volunteers. We do not have a regular nursery attendant so a volunteer could be used for that area also.

Please let the Parish Office know how you can help. We can set up a schedule for you if you are unable to help weekly.

### ***Episcopal Church Women***

All ladies of the parish are invited to attend the Build Your Own Salad supper on Tuesday, September 10. Lettuce, bread, and drinks will be provided. Each person should bring a salad ingredient to share.

### ***Be Thankful!***

The aim of the United Thankful Offering is for us to make an offering in thanksgiving for the blessings in our life. Traditionally, one takes home a box and makes regular offerings throughout the year in thanksgiving for the blessings and then brings the amount of money collected on the twice yearly Ingatherings. The funds collected are then used to help others in need. Boxes and envelopes are provided on the table in the foyer. Please consider making an offering on Sunday, September 29.

### ***Death***

Karen Havlin, mother of Lisa Haley, died on August 23, 2024. Her service is on Friday, August 30.

*May her soul and the souls  
of all the faithful departed, rest in peace.*

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

**Lectors**

September 1           Forrest Keaton  
September 8           Nancy Taylor Porter  
September 15          Cathy Nelson  
September 22          Paula Woods  
September 29          Alice Tracey

**Acolytes**       *(Let Jo Ann know when you are available.)*

September 1   Bruce Evans & Clayton Robb  
September 8   Bruce Evans & Clayton Robb  
September 15  Bruce Evans & Clayton Robb  
September 22  Bruce Evans & Volunteer  
September 29  Bruce Evans & Volunteer

**Ushers**       *(Let Jo Ann know when you are available.)*

September 1   Chuck Crim & Jim Herget  
September 8   John Clancy & Volunteer  
September 15  Chuck Crim & Volunteer  
September 22  Jim Herget & Volunteer  
September 29  John Clancy & Volunteer

**Fellowship**

Tuesday, September 3, 7:00 pm

**Church School & Choir**

will resume on  
Sunday, September 8

**ECW**

Tuesday, September 10, 5:30 pm  
*Build Your Own Salad*

**Vestry Meeting**

**Tuesday, September 17**  
**7:00 pm**

The Fall Ingathering of the  
**United Thank Offering**

will be on  
**Sunday, September 29.**

*Make an offering in thanksgiving  
for something or someone in your life.*

**SERVICES IN SEPTEMBER 2024**

**SUNDAYS:**

September 1:

**The 15<sup>th</sup> Sunday after Pentecost**

8:00 am = Holy Eucharist

10:00 am = Holy Eucharist

September 8:

**The 16<sup>th</sup> Sunday after Pentecost**

8:00 am = Holy Eucharist

10:00 am = Holy Eucharist

September 15:

**The 17<sup>th</sup> Sunday after Pentecost**

8:00 am = Holy Eucharist

10:00 am = Holy Eucharist

September 22:

**The 18<sup>th</sup> Sunday after Pentecost**

8:00 am = Holy Eucharist

10:00 am = Holy Eucharist

September 29:

**The 19<sup>th</sup> Sunday after Pentecost**

8:00 am = Holy Eucharist

10:00 am = Holy Eucharist

**WEEKDAYS AT 10:00 am**

Wednesday, September 4

Wednesday, September 11

Saturday, September 14:

**Holy Cross Day**

Wednesday, September 18

Saturday, September 21:

**St. Matthew**

Wednesday, September 25

Monday, September 30, tr.

**St. Michael & All Angels**

**MORNING PRAYER AT 10:00 am:**

On Tuesdays, Thursdays & Fridays