



Trinity Topics

July 2025

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“Lay up for yourselves treasures in heaven...

For where your treasure is, there your heart will be also.”—*Matthew 6:20a-21*

Summer is a busy season, which makes it a good time to remember just why we make time in our schedules for another activity. I am sure this is more than a mere habit for all of us. Christian worship is a high calling, one we must actively prioritize. The first reason I'd like to offer is spiritual health. By offering the first part of our week to God, we show God and our own souls that our whole week is a gift from heaven, and this place of gratitude and trust is faith. Just like exercise has its best benefits for our physical health with a little discipline and routine, making a habit of observing the Lord's Day, even when we're busy or aren't "feeling it," can provide a firm foundation for Christian life by giving us strength in difficult times and a sense of joyful gratitude in the good times, too.

Christian worship is designed to engender this faith. In the reading of Sacred Scripture and the preaching of the Word of God we hear the good news of God's work for us in history and in our own lives. In the sacraments we are filled with the saving presence of Jesus, who has promised never to abandon us. In our fellowship, we are surrounded by fellow travelers who seek to know us and support us, and we them. In our common song together we find common meaning, and the Lord dismisses us from the service with a common mission to offer his grace to the world. Life is hard. Worship is God's gift to us to sustain us in that life.

Not unconnected to the consolation of the Gospel is worship's place in Christian morality. Of course, we are morally obliged to attend worship because God has commanded it, but it is far more than a mere duty. Hearing the Word of God is our calling in life. Moral instruction is also an important part of the Church, and that moral instruction is a matter of life-long discernment. Indeed, the moral discernment of the Church has been going on two thousand years, and we all have our voice to offer the dialogue of centuries. Even more important, though, is worship as the activity that provides coherence and motivation to Christian living. Spirituality and morality are not isolated spheres of existence, any more than our inner lives are unconnected from our interactions with other people. Christians are not "people of the book," as some have described us, rather we are the people of a person—Jesus Christ, whom we receive in the Holy Eucharist week by week. Christian living is not merely following a set of rules. It is acting out of that sense of consolation and gratitude that I described as the spiritual benefit of Church attendance in how we think, speak, and act. It is Jesus alive in us, as we are alive in Him.

People today have no idea what their lives mean. People today are lonely and feel like strangers. People today find moral discernment so painful that they avoid serious moral questions as much as possible, either distracting themselves with trivialities or by reading only ideologies they already agree with. People today are bored to death! Church, I believe, is the place where all people can find in Jesus the answer to these difficult quandaries. Church is the space where it is possible to be truly alive in the light of God's grace.

I am happy that Trinity Church is committed to offering a full worship schedule in the summer months, when many congregations pare back their services. With two Sunday services and a morning service from Tuesday to Friday, we have many options for fulfilling our obligation to worship God every week as we attempt to plan summer activities. Come, cultivate a habit of gratitude in worship. Come encounter Jesus.

Fr. Zach Brooks

A Course in Anglican History: Part LXIV

A service at an Episcopal church in the period immediately after the Revolution was rather different from worship in an Episcopal church today. It was not free to attend church—each family rented their pew, with the pews near the pulpit and the wood stove fetching a premium price. There was an extra charge for Holy Day services. Most churches had a pew or two for the poor, though few wanted to be seen sitting in the poor-pew. There was no procession to start the service; the service began when the rector ascended the towering pulpit and intoned the first words of the liturgy from the Book of Common Prayer. There would be no hymns. English hymnody was in its infancy at this point and confined mostly to revivals and Evangelical chapels. Which isn't to say there wasn't any singing. One of the hallmarks of the Episcopal Church was singing the psalms and prayers to beautiful four-part harmonies. Most churches could not afford an organ to accompany this singing, and had to make do with a little string band sitting in the balcony. It was often remarked that the same musicians that played bawdy tunes at the tavern on Saturday night were the same ones playing religious music in church on Sunday morning. The normal service on a Sunday was Morning Prayer. The sermon would be very long, often going on for an hour or more. Most rectors, however, did not write their own sermons, and instead would purchase books of homilies to read to their congregations. Rectors who could read these homilies in a dynamic manner were, naturally, very popular. The Eucharist would usually be celebrated only on Easter, Christmas, and Pentecost after Morning Prayer, with only those few who had spiritually prepared themselves attending. This period represents the golden age of Anglican consensus. The Episcopal Church largely resisted the Evangelical tradition, and the ritualist movement was decades away.

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

Upcoming Grounds Project:

Work will soon begin to completely replace the stormwater drainage system for the church. The current system dates to the construction of the building, and has become completely blocked over a century of use. This project will require digging up parts of our churchyard and the sidewalks around the building. Thank you for your patience during this much-needed update!



News & Announcements

Outreach

In conjunction with the Jacksonville Area Conference of Churches, we are collecting school supplies through the end of July. Items needed are: hand sanitizer, Kleenex, Clorox wipes, paper towels, highlighters, markers, single-subject spiral bound notebooks, scissors (adult and child size), and lower cut socks in all sizes. These items are passed along to teachers who know where the need is.

Let's continue to show our community that we might be somewhat small, but that we are MIGHTY. Thanks Be To God!

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 puzzles, books, and toys to occupy them. Please sign up if you are able.

Congratulations

Carolina Inez Crim, daughter of Scott & Jordan and granddaughter of Chuck & Joann and Mark & Sonya Parker, was born on May 30, 2025. She resides in Virden, Illinois, with her parents. Welcome to the world, Carolina!



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

Pledge Statements

through June 30 are included
in this mailing.

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 6	Cathy Nelson
July 13	Forrest Keaton
July 20	Paula Woods
July 27	Alice Tracey

Acolytes

July 6	Bruce Evans, Clayton Robb & Ethan Scott
July 13	Bruce Evans & Clayton Robb
July 20	Clayton Robb
July 27	Bruce Evans & Clayton Robb

Ushers

July 6	Chuck Crim & Volunteer
July 13	John Clancy & Jim Herget
July 20	Chuck Crim & Volunteer
July 27	John Clancy & Jim Herget

Looking ahead:

**Founders' Day potluck will be on
Sunday, August 10.**

SERVICES IN JULY 2025

Wednesday, July 2:

10:00 am = Holy Eucharist

**Sunday, July 6: THE 4th SUNDAY
AFTER PENTECOST**

8:00 am = Holy Eucharist

10:00 am = Holy Eucharist

Wednesday, July 9:

10:00 am = Holy Eucharist

**Sunday, July 13: THE 5th SUNDAY
AFTER PENTECOST**

8:00 am = Holy Eucharist

10:00 am = Holy Eucharist

Wednesday, July 16:

10:00 am = Holy Eucharist

**Sunday, July 20: THE 6th SUNDAY AFTER
PENTECOST**

8:00 am = Holy Eucharist

10:00 am = Holy Eucharist

Tuesday, July 22: St. Mary Magdalene

10:00 am = Holy Eucharist

Wednesday, July 23:

10:00 am = Holy Eucharist

Friday, July 25: St. James

10:00 am = Holy Eucharist

**Sunday, July 27: THE 7th SUNDAY AFTER
PENTECOST**

8:00 am = Holy Eucharist

10:00 am = Holy Eucharist

Wednesday, July 30:

10:00 am = Holy Eucharist