



Trinity Topics

JUNE 2026

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**“But the fruit of the Spirit is
love, joy, peace, patience, kindness, goodness, faithfulness,
gentleness, self-control; against such things there is no law.”—Galatians 5:22-23**

Ordinary Time begins with the arrival of the Holy Spirit on Pentecost, when Jesus hands over his mission to his Church. The liturgical color of the season is green to represent the abundant growth of the Kingdom of God. As fruit trees put forth flowers and then grow summer fruit, so our lives must now bear fruit of good works. Ordinary time, however, is not ordinary. After the great drama of the Christian year ordinary life is where we must be Christians. Many saints have been called to heroic acts of faith. Others have been given the duty of proclaiming the truth to the Church and to the nations. Some have been called to perform miracles or even die for the Christian faith. Perhaps you will discern a call to these lives in your own prayers. Most of us, however, are called to “ordinary life.” We are called to live the Gospel every day in our work and interactions with others. Saints of God are called to cook, clean, raise children, keep the lawn, and hold down a job in the name of Jesus. We have a scarce number of hours of rest, and part of those are devoted to the Lord’s worship too. It’s all the work of the Kingdom of God when our hearts are filled with the Holy Spirit.

We are often accustomed to think of the Church’s mission as something that is done at Church. In ages past the priest at church, people believed, did mission most of all. Doing “missionary work,” whether at home or abroad, was seen as a good option for those who were not ordained. In the very least, there were innumerable tasks at church that one who desired to do the work of Jesus could do. In common to all of these is this idea that real mission is “churchy” stuff. More power to you if you hear the Spirit calling you to do those holy activities! There are indeed plenty of tasks at church and in the wider diocese for lay people. Let me know if you want to be more involved. Yet the Gospels make it clear that all of us must produce the fruit of the spirit in our own “ordinary” lives—not only nuns, priests, and member of vestry. Every service at Trinity Church concludes with a final command to go out into the world, empowered by the Word we have been given in the service, to do the work of Jesus. Your life is the place where the Christian story happens.

All our lives can be devoted to God’s service because the Holy Spirit dwells in all of it. Perhaps your work for the Kingdom of God is praying without ceasing as you struggle day to day. In times of our lives when there just aren’t enough hours in the day, taking the time for simple acts of patient kindness can be a worthy sacrifice to the Lord. When God has blessed us with rest, a few rounds of cards with a friend that is lonely can be the fellowship of the Holy Spirit. An insurance agent, a janitor, a lawyer, a nurse, even a priest can make his work part of the Kingdom of God if that work is done with love, joy, peace, patience, kindness, goodness, faithfulness, gentleness, and self-control.

This is one of the great joys of Christian life: it’s available to all of us. Christian life isn’t only in a monastery or seminary. Holiness is possible in all times and all places, whoever we are and whatever we do. This also means, on the other hand, that there is no excuse for any of us. This very moment we must resolve in our hearts to do the work of the kingdom of God. The world is always running short of the fruit of the Holy Spirit: there is not enough faith, hope, or charity in the world. People today are desperate for the Word of Jesus. Showing the world the different way of Jesus begins with you. Whatever your calling in life might be, offer it to Jesus, and who knows what miracles God might work in you.

Father Zachary Brooks +

A Course in Anglican History: Part LXIII

Practically every church in this country has a sign near the door that says “All are welcome.” This is not merely a nice sentiment that churches espouse, rather it signifies of a specific policy practically every church practices today. When these signs were installed, they indicated that you would not be politely asked to leave if you couldn’t afford your seat. These signs were necessary because, until the modern era, going to church was not free. People had to pay for their seat through pew rental. There was an extra fee for special services on Christmas, Easter, and Pentecost. The specific pew you rented was yours (whether you actually went to the service or not), so you never had to worry about someone else sitting in your seat. Rents were higher near the pulpit or in very exclusive parishes. If there was seating for the poor (by no means a universal practice), hardly anyone wanted to be seen in the poor pew. This was seen as a very practical system. It ensured everyone contributed their fair share to the operation of the parish. It was the Tractarian Movement that started calling this practice into question in the 1840’s. This new movement emphasized the Church’s spiritual obligation to all people, and a system that priced people out of going to church directly conflicted with that belief. Tractarians established the “Free Church” movement, which was exactly what it sounds like: it advocated the practice of making church services free. The growth of the movement was quite gradual. After all, it directly challenged how most churches funded themselves. It took time for churches to trust that they could be funded through free-will donations. Free Churches came to predominate around the 1920’s, with the practice lingering in some Episcopal parishes until the 1960’s. Fees for special services lasted even longer. Washington National Cathedral, an Episcopal church, abolished charging a fee to attend Christmas Eve services in 2023, after scandalized headlines revealed a shocking practice that was nearly universal just 50 years ago.

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



News & Announcements

Doorbell Dinners

Trinity Church delivered Doorbell Dinners the week of May 11-15. Coordinator K-Lou Ashmore thanks those who helped:

Kip & K-Lou Ashmore, Keith and Maryjane Bradbury, Chuck and Joann Crim, Beth Hilleke, Forrest & Helen Keaton, Cindy Meisner, Mickey & Michele Quinones, Dana Ryan, Judy Tighe, and Ryan Worrall.

Trinity Church volunteers will be needed for Doorbell Dinners the week of **July 20 - 24th**.

Church School & Summer

We need to extend special words of gratitude for our dedicated Church School teachers: Hilda Radcliffe, Abby Radcliffe, Gayle Clark, and Janet Cisne.

Now that classes are not held in the summer, we hope school-age children will attend the service upstairs with their parents and follow along in the booklets during the service.

We will still have the nursery open for children in kindergarten or younger. **We ask parents and other parishioners to sign up to sit in the nursery once a month (or more)** so that the children can be supervised. A sign-up sheet is on the table in the lobby.

Congratulations!

Dani Clayton, granddaughter of Dianna Sutphen, graduated from Jacksonville High School. She will attend Southern Illinois University at Carbondale in the fall. Congratulations & Good Luck, Dani!

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



Thank you, Vestry, for our new sign!

Lectors:

June 7: Cathy Nelson
June 14: Beth Hilleke
June 21: Paula Woods
June 28: Forrest Keaton

Acolytes:

June 7: Clayton Robb
June 14: Abraham Brooks & Clayton Robb
June 21: Clayton Robb
June 28: Clayton Robb

Ushers:

June 7: Bob Hardwick & Jim Herget
June 14: Chuck Crim & Jim Herget
June 21: Chuck Crim & Volunteer
June 28: Bob Hardwick & John Clancy

The Vestry does not hold regular meetings in June and July.

Committees will continue their work.

Fr. Zach will be on vacation

from June 29 until July 3.

There will be no services during the week.

SERVICES IN JUNE 2026

Monday, June 1:
The Visitation of the BVM
10:00 am = Holy Eucharist

Wednesday, June 3:
10:00 am = Holy Eucharist

Sunday, June 7:
The 2nd Sunday after PENTECOST
8:00 am = Holy Eucharist
10:00 am = Holy Eucharist

Wednesday, June 10:
10:00 am = Holy Eucharist
Thursday, June 11: St. Barnabas
10:00 am = Holy Eucharist

Sunday, June 14:
The 3rd Sunday after PENTECOST
8:00 am = Holy Eucharist
10:00 am = Holy Eucharist

Wednesday, June 17:
10:00 am = Holy Eucharist

Sunday, June 21:
The 4th Sunday after PENTECOST
8:00 am = Holy Eucharist
10:00 am = Holy Eucharist

Wednesday, June 24:
The Nativity of St. John the Baptist
10:00 am = Holy Eucharist

Sunday, June 28:
The 5th Sunday after PENTECOST
8:00 am = Holy Eucharist
10:00 am = Holy Eucharist

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