



November, 2017
Anglican Church of the Holy Trinity
Christ-centered, Biblically grounded, worshiping in the Anglican Tradition



Newsletter

*Holy Trinity
 Being Christ to a broken and hurting world*

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The Protestant Reformation and Protestantism in Nigeria

By the Reverend Theophilus Iwuji

The Protestant Reformation was a major sixteenth century European movement aimed initially at reforming the beliefs and practices of the medieval Church.” Martin Luther wrote his Ninety-Five Theses and posted it on the door of Wittenberg Castle to address the issue. The posting of the Ninety-Five Theses was considered the beginning of the Protestant Reformation.

In northern and central Europe, reformers like Martin Luther, John Calvin and others challenged the authority of medieval Church, which triggered wars and persecutions. The re-clarifications of Christian practice and belief brought about by Luther’s Ninety-Five Theses were a call to purify the church and return to the Bible as the sole source of spiritual authority.

Luther and the other reformers became the first to cleverly use the power of printing press as a way to bring an understanding of what the Scripture has to say to God’s people. The Reformation drastically changed the political landscape in Germany, France, and England.

Christianity in Nigeria

Protestantism we know in Nigeria first came with Anglican missionaries. In the late 18th and early 19th Century arose a powerful religious awakening in Europe, led by men like Wilber Wilberforce, Charles Simeon John Wesley and William Carey. Their efforts brought about genuine, passionate, missionary societies in Britain with the aim of carrying the Gospel message to the areas of colonial influence, of which Nigeria was one. The Church Missionary Society, formed in 1799, was the missionary society that first brought Anglicanism to Nigerian soil led by the Reverend Henry Townsend. A Methodist minister, the Reverend Thomas Birch Freeman, came that same year.

An ex-slave originally from Nigeria who had been ordained Anglican priest, The Reverend Samuel Ajayi Crowther, came in 1846. The Rev’d Crowther was a linguist and later became the first African Bishop of Nigeria in 1864. The Anglican Communion came first to Yoruba land, which is in western Nigeria, and then moved to Onitsha in the eastern part of Nigeria. Lastly, the Church entered Wusasa in the Northern Part of Nigeria. Today the Church of Nigeria-Anglican Communion has approximately eighteen million members.

You can see that the fervent zeal of few men brought the Faith and True Gospel of Jesus Christ that we in Nigeria enjoying today. These men knew the truth of the gospel and defended it at all cost, and I believe that God is not going to let them down. These people fought the good fight of faith and finished their race, and they are awaiting the crown of righteousness (2 Timothy 4:7-8). We, the Children of God, are required to follow in their footsteps, “for those who know their God shall be strong and do great exploits” (Daniel 11:32b).



God bless you.

Fr. Theophilus Iwuji

References:

1. Reformation to the Present Day by Justo L. Gonzalez
2. Chapters in Church History by Powell Mills Dawley
3. Anglicanism by Reverend Canon Dr. W.O.W Weneka.
4. The Holy Bible and
5. Google



Our children on Sunday mornings... Precious.

500th Anniversary Reformation Celebration Teaching Weekend, November 3, 4, 5

Dear Family and Friends of Holy Trinity,



Archbishop
Thomas Cranmer
(1489 - 1556)

This All Saints Eve marks the 500th anniversary of the beginning of the Protestant Reformation. The Reformation was a very significant event in the life of the God's Church, and it has significance in your life as a Christian in ways you may not even be aware.

You, your family, neighbors and friends are all invited to explore The Protestant Reformation with us. Since much planning is going into both the program and meals, we ask you to kindly RSVP, by emailing robhartley@comcast.net, or calling 803-341-0075. There is no cost for the meals and program. Our goal is to have all our church family present for these transformative teachings. I look forward to being a part of this celebration with you.

Celebration Objectives

Our prayerful objectives for this Celebration include:

1. Enable us to appreciate God's work in the revival known as the Reformation and to praise Him for His faithfulness to His people.
2. Strengthen our relationship with the Lord by deepening their understanding of Biblical truths recovered by the Reformation.
3. Enhance our appreciation of our Reformation Heritage and the benefits we enjoy today because of that heritage.
4. Inspire us by reminding them of the Reformers' zeal, commitment, and sacrifice to God and to His Church.
5. Encourage us to aspire to greater faithfulness and boldness in being Biblical Christians in an increasingly unbelieving and spiritually confused society and age.

A prophecy received and shared with the congregation by Ginger Hackett at our Sunday Eucharist, October 8.

Some of you in this congregation have received gifts from me. To some of you who have asked me, I have given a measure of wisdom, to some a measure of power; and to others a measure of riches. But do not be boastful of any of these- rather use them to My glory. I charge you to glory in the reality that you know who I AM, that I am full of loving kindness, righteousness and justice. Know that I love you.

Sing!

We as the Church are a singing people because it is how God created us. It's what we do. The true beauty of congregational singing is that our voices and our hearts are knit together in praise. Our voices may not be professional, but they are surely confessional.

It is hard—impossible, in fact—to sing without joy when we are singing about that which we are excited in our spirits and grateful for in our hearts. Deeply felt thankfulness produces a sound from our voices that is always robust and enthusiastic.



We do not need to be technically able to sing well. Our singing has greater importance than the sound we make. When we sing together, our singing an audible expression of the bond we share. We are united in one Lord, filled by one Spirit, together as one People, offering a sacrifice of praise to our God. Biblically rich content in songs, sung by people who look like they mean what they are singing, helps teach the gospel as something credible and powerful.

When we sing, we witness to the people in our church who do not yet believe- to the unsaved spouse, to the cynical teen, to the intrigued friend. We witness to the outsider stepping through the door of our church. The sight and sound of a congregation singing praise to God is a radical witness in a culture that tends to reject God and embrace individualism. Our songs are our public manifesto.

Times of great church renewal and revival have been accompanied and spurred on by singing. As we know, Luther and other Reformers inspired and enabled their congregations to sing together in their own language, in words they and the people around them could understand. It was revolutionary.

The point is this: Singing is communicating the Gospel in a way that lifts the soul, informs the mind, and engages the emotions. Our singing on Sunday bears witness to the Savior. The songs we sing together are lifelines that draw us to the heart of the King whom we serve and to the priorities of the Kingdom of which we are a part.

Excerpt from an article by Ed Stetzer.

Ed Stetzer holds the Billy Graham Distinguished Chair of Church, Mission, and Evangelism at Wheaton College, is executive director of the Billy Graham Center, and publishes church leadership resources through Mission Group.

St. Francis Day- Blessing of the Animals

We blessed 20 dogs and one out-numbered, wide-eyed, and somewhat nervous squirrel.
We all had a wonderful time... even the squirrel.



Matthew 25 Initiative



*³⁵ for I was hungry and you gave me food,
I was thirsty and you gave me something to drink,
I was a stranger and you welcomed me...*



The poor, needy and disenfranchised are all around us. The Anglican Church in North America (ACNA) has an initiative to help us reach “the least of these” who are our brothers and sisters. It is called “The Matthew 25 Initiative” [matthew25i.org]. The offer is that any church that starts or supports a ministry that makes Christ known through alleviating human need, may apply for a matching grant. Our association with CMONA, Megiddo, the Lydia Project, etc may qualify for matching money, but this may also be a good opportunity to explore other hands-on ministries we would like to get started.

Let us also not forget that, through our relationship with Thrivent Financial, we have further possibilities for funding outreach initiatives. My charge to each of us is to prayerfully listen to the Lord as to how we can further meet the needs of the poor, needy and disenfranchised around us. I look forward to hearing from you.

Father Rob+

Lay Ministry Chart

2017	Nov 5 All Saints Sun.	Nov 12 23rd Sun. after Pentecost	Nov 19 24th Sun. after Pentecost	Nov 26 Last Sun. after Pentecost	Dec 3 1st Sun. of Advent
Euch. Min.	Rosemarie M	Paula W	Sandra S	Jerry N	Rosemarie M
Ushers / Greeters	Richard M Jason N Mike S	Monte S Margaret W Joseph A	Bill B Judy C Deborah K	Donna L Wayne L Richard M	Jason N Monte S Margaret W
Presenting Bread/Wine	Jerry & Terry N	Darren & Bonnie N	Johnathan & Christi P	Susan P Tracy P	Mike & Sandra S
Prayer Team	Nancy H Wayne L	Ginger H Monique T	Rosemarie Margaret W	Ginger H Monique	Nancy H Wayne L
Lector-OT	Jason N	Margaret W	Mike S	Sandra S	Avery S
Lector-NT	Avery S	JoEllen B	Brenda B	Judy C	Jami W
Altar Guild [week of]	Rosemarie M JoEllen B	Virginia F Marguerite P	Ginger H Monique T Terry N	Annette M Donna L	Rosemarie JoEllen B
Acolyte Guild	Avery S	Sandra S	Jackie F	Aliya N	Jada T

Altar Flowers

Flowers are given by members of this congregation either in honor of or in memory of loved ones as well as acknowledging any special occasions. There is a suggested donation of \$35.00 plus a \$6.00 delivery fee for a total of \$41.00. There is a sign up booklet on the table near the entrance to the sanctuary. Remember to make a note in the memo of your check.

November, 2017

Sunday	Monday	Tuesday	Wednesday	Thursday	Friday	Saturday
Sunday, Nov. 5 <i>Daylight Saving's Time Ends: Fall Back 1 hour!</i> Reformation Celebration <i>Luncheon 11:30 am</i> <i>Summary & Follow-Up immediately after the luncheon</i> <i>International Day of Prayer for the Persecuted Church</i>			1	2	3	4
			<i>Feast of All Saints</i> 6:00 pm Fellowship Supper & Study: <i>Nursery available</i>		6:00-9:00 pm <i>Reformation Celebration</i> covered-dish supper	8:15 am – 3 pm <i>Reformation Celebration</i> full breakfast & lunch provided
5	6	7	8	9	10	11
All Saints Sunday 8:00 am Eucharist 10:00 am Eucharist No Adult Forum / Sun. School Parish Luncheon and Reformation Celebration <i>Nursery available</i>		No Women's Bible Study 6:00 pm Choir	6:00 pm Fellowship Supper & Study <i>Nursery available</i>			9:00 to 10:20am Men's Breakfast & Bible Study
12	13	14	15	16	17	18
23rd Sunday after Pentecost 8:00 am Eucharist 10:00 am Eucharist 11:20 am Coffee 11:30 am Christian Ed <i>Nursery available</i>		10:00-11:30 am Women's Bible Study 6:00 pm Choir	6:00 pm Fellowship Supper & Study <i>Nursery available</i>			9:00 to 10:20am Men's Breakfast & Bible Study
19	20	21	22	23	24	25
24th Sunday after Pentecost 8:00 am Eucharist 10:00 am Eucharist 11:20 am Coffee 11:30 am Christian Ed <i>Nursery available</i>		No Women's Bible Study 6:00 pm Choir	No Fellowship Supper or Study <i>Nursery available</i>	<i>Thanksgiving Day</i>		9:00 to 10:20am Men's Breakfast & Bible Study
26	27	28	29	30	<p style="text-align: center;">The Bazaar scheduled for November 18 has been cancelled. A table for any crafts that have been made will be available on Sundays during Advent. Please put the price on your craft.</p> <p style="text-align: center;">Thank you, Paula Wahl.</p>	
Last Sunday after Pentecost 8:00 am Eucharist 10:00 am Eucharist 11:20 am Coffee 11:30 am Christian Ed <i>Nursery available</i>		No Women's Bible Study 6:00 pm Choir	6:00 pm Fellowship Supper & Study <i>Nursery available</i>	<i>St Thomas, Apostle</i>		

Links to the Ways We Communicate

Parish Website	http://www.achtna.org
Monthly Newsletters (web + mailed)	http://www.achtna.org/newsletters
Sunday Bulletin Announcement Pg.	http://docs.wixstatic.com/ugd/4a5efa_d2f2833708fd4cb786e26341d2b7e364.pdf
Holy Trinity Mobile App	http://docs.wixstatic.com/ugd/4a5efa_80ea18e8be5a4eb69541c319aa89a00f.pdf
Email Distr. of news and messages	(If not receiving HT emails, please provide your email address to robhartley@comcast.net)
Prayer List (Sun. Bulletin and Web)	http://www.achtna.org/parish-prayer-list
Blog (North Augusta Anglican)	http://holytrinityna.blogspot.com/

Holy Trinity is a congregation of the Anglican Church in North America

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Bishop: The Rt. Rev. Steve Wood, Rector: The Rev. Rob Hartley

Assisting Clergy: The Rev.'s Dan Brown and Theophilus Iwuji

Vestry: Jennifer Dorn, Jerry Nault, Larry Pettinato, Mark Watkins Senior Warden: Mike Fekula; Junior Warden: Darren Newman