

Methodist University Community Oral History Project
Methodist University
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Jane Horrocks

Interview Conducted by
Peter Wildeboer
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Holy Trinity Episcopal Church, Fayetteville

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Descriptive Table of Contents:

- 0:15—born August 31st, 1959 in Fayetteville, North Carolina; grew up attending Holy Trinity Episcopal Church
- 1:18—earliest memories of the church
- memories during the Civil Rights Movement include a new prayer book, but no direct involvement in the movement; Holy Trinity Episcopal Church is referred to as an inclusive church, but discord exists within it
- 5:29—no explicit memories of the Fayetteville community during the Civil Rights; vaguely remembers integration in schools
- Gender equality recognized in Holy Trinity Episcopal Church even prior to the acceptance by the overarching Episcopal Church; positions typically reserved for males were afforded to females—acolytes, ushers, assistants, and priests
- 8:15—strife over the ordination of women was not recognized in Holy Trinity Episcopal Church because of education and progressive attitudes
- she offers a hypothesis of how Holy Trinity Episcopal Church broke from St. John’s Episcopal Church; the differences and the relationship between the two churches are still recognized today
- 14:25—the Peace Movement was not expressly talked about in the Episcopal Church, including Holy Trinity Episcopal Church, since most Episcopalian Priests stick to a liturgical calendar and avoid politics
- Fort Bragg’s impact on the community and Holy Trinity Episcopal Church since the founding of the church; how Holy Trinity Episcopal Church includes military people into the church
- 21:09—volunteer opportunities within in the church and community involvement of Holy Trinity Episcopal Church; support of the motto “Come in to worship and go out to serve.”
- Episcopalians are not naturally evangelical but evangelize through demonstrating their Christian ideals through their actions
- 25:38—LGBTQ people have been included in Holy Trinity Episcopal Church with a lack of noticeable strife within the congregation; first gay marriage celebration or blessing has been scheduled to take place
- discussion of Horrocks’ positions in the church; explanation of the process by which one is appointed to positions, inner workings of Episcopal Churches
- 35:30—Holy Trinity Episcopal Church and the Episcopal Church generally are seen as well-read and educated, but they still retain their faith in the biblical scriptures and ideologies
- the influence and importance of Holy Trinity Episcopal Church on Jane Horrocks’ life and her families lives; her personal input on the church

42:32—the influence of Holy Trinity Episcopal Church’s on the surrounding community and how this is helping Holy Trinity Episcopal Church to prosper and grow; aspects that make Holy Trinity Episcopal Church inviting

—Holy Trinity Episcopal Church is an intermediate between Protestantism and Catholicism; small talk

Interview of

JANE HORROCKS

Interviewed by

PETER WILDEBOER

0:01

WILDEBOER: This is Peter Wildeboer conducting an interview about Holy Trinity Episcopal Church. It is March, 30th 2017, and we are stationed at Holy Trinity Episcopal Church. Can you please say your name and your birth date?

0:15

HORROCKS: Yes, my name is Jane Horrocks and my birthday is August 31st, 1959.

0:20

WILDEBOER: Thank you, thank you. So let's start off with the basics, can you tell me about your childhood and, I believe you grew up in the church?

0:28

HORROCKS: I did, I did. I was actually born in Fayetteville. I am a native Fayettevillian. And I—my family attended Holy Trinity and I was baptized here as an infant. And then later on went on to be confirmed here as an Episcopalian and then, was married here, as well, in 1984. Right, so I have—Holy Trinity has been a big part of my life for a long time.

0:54

WILDEBOER: And your parents also grew up in the church?

0:54

HORROCKS: Yes, my mother—not in this church—but my mother was Episcopalian. And my father was an Episcopalian as well. And my father started attending this church—attending Holy Trinity—shortly after it was founded.

1:12

[...]

6:25

WILDEBOER: So you did mention the Feminist Movement, which is my next one. Which it did kind of coincide with the Civil Rights Movement, that they kind of used it—I don't want to say on the coattails, but they kind of helped it to progress. So, the women were, what did you say—was the Episcopal Church one of the first to start ordaining women?

6:46

HORROCKS: Yes, yes and, you saw it, you saw it before that in the church. There were roles in the church that had been typically male, like an acolyte. You know, the person who assists the priest at the altar during the service, usually kids. And, acolytes had traditionally been male. Well, why can't a female do it?

7:11

WILDEBOER: That's very true.

7:12

HORROCKS: Right. And so, we very early on had female acolytes, and ushers, the folks who take up the offering, the collection during the service. Ushers were always male. Why can't a woman do it? [laughs] So we had females. So we began to incorporate some females into what had been very traditional male roles. Very early on. And, and then, the church recognized, women to be ordained and we had female priests. We had female assistants and female priests.

7:50

WILDEBOER: Okay. So was Holy Trinity, did they start implementing women into the services prior to, like the overall—.

7:57

HORROCKS: Mm-hmm.

7:58

WILDEBOER: Okay, so they did?

7:58

HORROCKS: Mm-hmm.

7:59

WILDEBOER: Okay. Now with—they—you said that many people, over the new prayer books that it kind of broke tradition. Was there even more strife about including women, since it in a sense broke tradition?

8:15

HORROCKS: You know, I think I remember the women part better because I was older. But I do know there was a lot of strife about the new prayer book and I am sure there were people that left—or that were upset about it but got used to it. Women being ordained was a very big deal. Yeah, that was a very big deal. But, here—and I know for particular parishioners it was probably—they may not have agreed with it but our church—being Holy Trinity when I say “our church,” here—was very supportive of it. And I think a lot of it was education, and, Holy Trinity has just always been fairly progressive.

9:06

WILDEBOER: That’s the word I was thinking.

9:07

HORROCKS: Mm-hmm, yeah, yeah we are fairly progressive.

9:11

WILDEBOER: Which is not a bad thing.

9:12

HORROCKS: No I would—and it doesn’t mean that everyone is a Democrat because that’s not true at all. But it does mean that I do think we are a little—we are more forward thinking.

9:26

WILDEBOER: Now would you say that the church becomes even more progressive, that, when the tradition is challenged they leave, and it becomes more progressive and more progressive.

9:40

HORROCKS: We hang on to certain traditions that I think keep it the Episcopal Church. Some folks—there's another who are a part of what they call an Anglican Church, which is a little more traditional—I don't think they have ordained women. And some folks have left the Episcopal Church that just could not—they just could not abide—that just wasn't for them. And they, they usually go to the Anglican Communion—they go to an Anglican Church. But most folks, you know, you go to a church not—but because of your church family as well, you know. I mean I certainly want to be in the Episcopal Church, but my church family is right there behind it. [laughs]. You know.

10:29

WILDEBOER: Yeah. So, my class has a theory, it's not really supported at all, we just kind of have a theory that Holy Trinity may have broken off from St. John's Episcopal Church. Do you see any—have you ever heard a story about that or—and kind of what is that separates Holy Trinity from St. John's?

10:53

HORROCKS: Right. All—again I was young when all—I wasn't even born when all that happened. So I don't have that many memories of it and my parents never talked about it very much. I do know there was some strife over that and I'm sure one of the people you are interviewing will know much better and will know a whole lot more about that than I do. Because I honestly don't remember that period

and nobody has ever really talked about it to me. Not to where I could say it for truth. You know what I mean, I don't want to say—

11:27

WILDEBOER: You've heard something.

11:28

HORROCKS: —I've heard something, right, because it might not be correct.

11:30

WILDEBOER: Very true.

11:32

HORROCKS: I do know St. John's and Holy Trinity are very different churches, which is a good thing. You don't want to duplicate—be exactly the same. We are very different churches, which I think provides—is good for churchgoers because one person may want something, they may want a historic church, they may want the type of liturgy and worship that they do. And we might be too open and too casual for them, you know. Whereas you might have somebody else that wants a little bit more casual—casual's not really the right word but—it's just a little bit—a little bit lower-church, I guess, and—which is what we are, you know. It's okay if your kids talk in church, it's okay, it's alright. It's alright if they run—last Sunday a little boy escaped from his mom [laughs] and I'm not kidding, he just took off and ran and she had to run after him [laughs]. It was okay, that was okay, it's okay, yeah. And if somebody wears blue jeans and flip-flops or cut-offs, it's okay. We don't— that's not a big deal at all, so. Not that it's a big deal at St. John's either because I don't think that it is, but—. Yeah, I do not—I feel that there has

always—in the past there has been a competition, a competitive feeling between St. John’s and Holy Trinity. I like to think that we are outgrowing that and we are getting way beyond that and we can work together and do things together. That’s the way it should be.

13:11

WILDEBOER: Well, yeah, I agree completely on that one.

13:15

HORROCKS: We have sports teams together. The kids play basketball together, you know; we have a basket—a little kid basketball team.

13:23

WILDEBOER: So would you say it’s more of a like a friendly competition between the churches?

13:25

HORROCKS: Yes I think so, I think so.

13:26

WILDEBOER: Okay. Do you guys ever get together like, I know—

13:31

HORROCKS: We do sometimes.

13:32

WILDEBOER: You do. So like just suppers and—.

13:34

HORROCKS: Not often, no, not really. [laughs]. But sometimes we'll have a meeting together, like a meeting where both churches—you know, where the churches in the community will meet at one church or another church, but not a lot.

13:44

WILDEBOER: Not a lot?

13:45

HORROCKS: Not a lot, no. We have Vacation Bible School together.

13:48

WILDEBOER: Oh.

13:49

HORROCKS: Mhm. That's right.

13:50

WILDEBOER: Okay.

13:52

HORROCKS: We do it here one year and they do it at their church one night the next year.

13:56

WILDEBOER: I like that idea, though.

13:57

HORROCKS: Mhm. Right, exactly, yeah.

13:59

WILDEBOER: I keeps it, yeah.

14:00

HORROCKS: Well it makes it so—you just, you know, something like that is a lot of work so you just share the work. And if you're going to do it, just do it together, it makes it a whole lot easier for everybody.

14:13

WILDEBOER: So the next big movement would be the anti-war or Peace Movements in the 70s and 80s.

14:23

HORROCKS: You know I don't know if it was because I just had my head in the sand or—. I don't remember it being, a big—I just don't remember the church's involvement in it. The church—typically in the Episcopal Church priests don't like—priests don't preach about, politics.

14:49

WILDEBOER: Okay.

14:50

HORROCKS: They preach about—we have what we call a liturgy. We have a liturgical calendar and we have liturgies so that on Sunday morning you have a reading, an Old Testament reading and a New Testament reading and then we have a Gospel—the priest reads one of the Gospels. And usually his sermon is about that Gospel; it's not about a movie that's in a theater, it's not about some current event. It's about that Gospel. Now will—if something huge has happened the priest will usually bring it up.

15:23

WILDEBOER: Okay.

15:24

HORROCKS: But it's not our—our service, our worship service is not about the politics that are going on around us.

15:34

WILDEBOER: See now I find that interesting that because I'm from a Presbyterian Church and I've literally heard my minister say, "I had an entirely different scripture reading for today. Like at 3 a.m. I woke up and felt moved to—"

15:49

HORROCKS: To do this. Right.

15:49

WILDEBOER: “—talk about this thing.” So would you say by doing that, by having, like, a structured—it kind of reduces, like, the crea—I don’t want to say, I guess like, creativity and like spirit-led, just—.

16:05

HORROCKS: Hmm, no. I think the structure, that structure we do have is a big chunk of what makes us the Episcopal Church. Because we do have that structure and it’s a pretty strict structure. I don’t think it limits it because I think if the priest wants to say something, he’s going to say something and he will work it in. And Jeff [Reverend Jeffrey D. S. Thornberg, the current rector of Holy Trinity Episcopal Church] will certainly work it in if he wants to say something. And I mean, like in today’s situation, where there’s been a lot of conflict, especially after the election. [Phone rings] I mean he certainly, you know. We certainly pray for a resolution of that conflict in our prayers. We have a separate prayer section where we pray more for people on the military prayer list, people that are sick, when there’s been, you know, a weather-related whatever, you know, for the wars, you know, things like that. And it’s certainly brought up in sermons and in conversation, with what’s going on around us, you know, how do we deal with that—as a Christian. Yes, that is certainly brought up, yeah—and sometimes tied into a Gospel.