

# TRINITY NEWS

## Fourth Sunday after Pentecost - Rhythms of Renewal in Finding God

*W*e come into church and await the opening hymn. We may kneel or sit as we “wait upon the Lord” to be with us when we approach God in prayer and loving service..

Then the priest gives a greeting, “The lord be with you,” and the people respond, “And also with you.” It was an eastern custom and also a Celtic practice to bring something of the Divine into greetings. Faith flows from one heart and mind to another through connecting words and the clasping of hands. We pray by holding the palms of our hands together. Energy connects and reaches outward and upward. The Cross of Christ is a powerful symbol of an awesome synthesis of human energy aligned to the energy of the Spirit of God: outward into humanity and the creation and upward into God.

This may be followed by a sentence from Scripture. Our liturgy is ‘soaked’ in Scripture.

Then we have the Prayer of Preparation which used to be called the Collect for Purity. “Collects” are connections of sparse words that gather up the theme of the day as it occurs in the liturgical year. “Liturgy” means the “energy of worship.” Without the Divine energy and our best efforts to imitate it by energizing the spirit of goodness in us, then worship falls flat and fails to satisfy. No one is completely “pure in heart” though some get close. But we can all be “cleansed in heart” through God’s forgiveness in Christ. This prayer is a wonderful introduction to worship and it prepares us for God’s mercy and forgiveness. Such an approach is the basis of heartfelt praise.

Then we use the Kyrie Eleison, a transliteration of the Greek for “lord have mercy”. We join Blind Bartimaeus in throwing ourselves upon the Lord’s mercy. This is not simpering Christianity, cowering before God, but it is a realistic look at our fundamental needs.

This leads into the Gloria in Excelsis Deo, uttered by the angels at Christmas according to Luke. Even in our extended form it retains the joy of the Incarnation, the “enfleshing” of the Divine Life in Jesus of Nazareth.

The Collect of Preparation leads into worship, but the Collect of the Day leads us into the Ministry of the Word.

We have a reading from the Tanach or Old Testament. This grounds us in the history of Jesus' people. Jesus revered that history and the God who acted in it.

A psalm or portion of a psalm from the book of Psalms (The Psalter) is read. Jesus knew at least some of them off by heart, and he used portions of the psalms at the Cross.

A reading from the New Testament other than the Gospels. This tells us of the history and the accrued beliefs of the Jesus Movement in the decades after his death.

A reading from the Gospels. The Gospels and the Psalms are always on the reading lists for our liturgy. Without the Gospels we would know little about Jesus. Without the Psalms we would know little about his way of worship.

We shall reflect on this introduction to the Liturgy via the story of the woman who anointed Jesus' feet as we have it at Luke 7:36-50. Derided as a sinner, she enters a room of hostile men and anoints Jesus' feet. He encourages her, no doubt to the disgust of the others, and that conversation remains with us in the words penned into parchment by Luke towards the end of the first century. It became Scripture for us. The way Christ acts towards the woman is very much like the way he comes to us through Spirit, bread and wine and in the words of Scripture.

Come lets us learn our liturgy and our Scriptures. Christ knew his liturgy and his Scriptures and so did the Apostles.

Bishop Arthur Jones

---

## **TO PLAN:**

### **Monday.**

- Vestry Meeting, 6:30pm, Rectory.

### **Wednesday.**

- Bible Study, 10:00am

### **Thursday.**

- Midweek Eucharist, 10am, Chapel

## **NEXT WEEK'S READINGS:**

Zechariah 12:8-10;13:1; Psalm 63:1-8  
Galatians 3:23-29; Luke 9:18-24