

# TRINITY NEWS

3rd Sunday after  
Pentecost  
WEEK 25. June 18, 2023

## Worship the Vital Way to Influence the World

*William Temple, Archbishop of Canterbury*

*This* detachment to which the Church is called, but which Churchmen have seldom attained, is not a hermit-like withdrawal from the world; on the contrary it is the way by which the Church may most influence the world. For the way to spiritual power over the world lies through worship and sanctification. If the Church is to supply to Christian people the quality enabling them to convert the world, they (or at least a large proportion of them) must be Churchmen before they are citizens, recognizing that their highest duty and privilege is to worship God made known in Jesus Christ, to quicken their consciences by His holiness, to feed their minds on His truth, to purify their imaginations by His beauty, to open their hearts to His love, to submit their wills to His purpose. Worship includes all those elements. Worship so understood is the activity whereby and wherein men become more fully incorporated into the Body of Christ, thus enabling the Church to become its true self and to do its true work.

Of course such worship is a continuous and lifelong enterprise. To 'go to Church' and there sit, stand, and kneel while other people say things and sing things may be better than nothing, for it is an act of witness; but it is not certain that it is better than nothing, but such a Churchgoer lowers the temperature of the whole congregation. It is not possible to worship truly while the daily life is far from God; and it is not possible to bring the daily life much nearer to God except by the best worship of which we are capable.

Thus worship is the distinctive and specially characteristic activity of the Church; but then worship includes all life and the moments spent in concentrated worship, whether 'in Church' or elsewhere, are the focusing points of the sustaining and directing energy of the worshipper's whole life.

It would strike many people as absurd to say that the cure for unemployment is to be found through worship; but it would be quite true.

If then the Christian citizen is to make his Christianity tell upon his politics, his business, his social enterprises, he must be a Churchman - consciously belonging to the worshipping fellowship and sharing its worship - before he is a citizen; he must bring the concerns of his citizenship and his business before God, and go forth to them carrying God's inspiration with him.

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This is all expressed in the Eucharist. There we bring familiar forms of economic wealth, which is always the product of man's labour exercised upon God's gifts, and offer them as symbols of our earthly life. If God had not given to the seed its life and to the soil the quality to nurture it, there would be neither harvest nor bread. Equally, if man had not ploughed the soil and scattered the seed, there would neither harvest nor bread. Bread is a product of man's labour exercised upon God's gift for the satisfaction of man's need. So is wine. These are our 'oblations' at the 'offertory' - often also accompanied by 'alms' expressing the charity which seeks to share with others the good things which God has given to us.

These representatives of all earthly 'good' we offer to God in union with the act of Christ as the Last Supper when, in preparatory interpretation of His death, He took the bread, called it His Body, and broke it - took the wine, called it His Blood and gave it. Because we have offered our 'earthly' goods to God, He gives them back to us as heavenly goods, binding us into union with Christ in that self-offering which is His royalty, so that we give not only our goods but ourselves, and thus become strengthened as members of His Body to do His will in the various departments of our life.

The Eucharist divorced from life loses reality; life devoid of worship loses direction and power. It is the worshipping life that can transform the world.

History is full of illustrations of this truth. But it is also, even more continuously, full of the opportunities which were lost because the actual Church was not a true Church, not a Body of Christ responsive in all its members to His Spirit.

If the Church is not like that the fault is in the members, who are so imperfectly subordinated to the Head. If the Church is my country, in my parish, is not like that, it is partly because my own response to Christ and my own self-dedication are so incomplete.

When Christians in sufficient numbers are truly converted, dedicated, sanctified, they will make the several associations which they serve handmaids of the one Divine Family, and they will make their natural communities provinces in the Kingdom of God. The Christian has no need to be greatly interested in the question how far this may come to pass on earth. That should come to pass must be our prayer and effort. But history in any case derives its meaning from a consummation beyond itself, and what is begun here may be perfected hereafter.

## **SAINTS OF THE WEEK:**

**Bernard Mizeki, Apostle of the MaShona, 18 June.** Born in Portuguese East Africa, Bernard Mizeki went to work in Cape Town and there he was converted to the Christian faith by the Cowley Fathers. He then gave his life as a translator and evangelist among the MaShona in what is present-day Zimbabwe. He was murdered on this day in 1896 in a tribal uprising and is revered throughout Central Africa as a witness to the gospel of Christ.

**Sundar Singh of India, Evangelist, 19 June.** Born of wealthy Sikh parents, Sundar Singh was converted to Christianity after experiencing a vision. He was baptised in the Anglican church at Simla in 1905. In an endeavour to present Christianity in a Hindu form, he donned the robes of a 'Sadhu' or holy man and travelled much around the Indian sub-continent. He even made a visit to Tibet, where he persisted in strenuous work, despite ill health. He went missing there, presumed murdered, in April 1929.