# The Episcopal Church of the Holy Trinity welcomes you!

## FOURTEENTH SUNDAY AFTER PENTECOST. AUGUST 25, 2024

# Notes on the Liturgy 3 Time 1

In the Liturgy, past, present and future intersect, and our true relationship with time is revealed to us. This is most noticeable in the Eucharist where we remember and make present Christ's death and resurrection, celebrate his presence to us now in Word, Sacrament and Fellowship, and declare our faith in his future coming again in glory, but it is true of any liturgical act.

We are reminded of this intersection the moment the liturgy begins with the procession of the ministers, which mirrors a typical first century group of well to do Romans or Greeks on their way to a dinner party. The torch-bearers light the way, the crucifer carries the family standard or emblem, the incense marks the event as festive and protect the party from any unpleasant first-century odors!

All are clothed in archaic garb: all the ministers wear in *albs*, simple white tunics, the common street garment of the Roman world, and the clerics colored *stoles*, or scarves. *Dalmatics* and *chasubles* in the appropriate liturgical colors, are worn by deacons and priests respectively, the Greco-Roman equivalent of formal evening wear. All this clearly plants us firmly in the past.

Moreover, though the basic patterns and forms remain Greco-Roman, every age since has left its mark. There is a wide variety of cuts and decorative motifs that reflect Early and Late Medieval, Renaissance, Baroque, Classical, Neo-Gothic and 20<sup>th</sup> century fashions, and our age too, of course has its own styles. The choir's robes, for example, reflect medieval developments.

Even at this very basic level of clothing then the Liturgy makes the past present to us. But it also, in a very real way, links us to our future. Because we can be pretty sure that, barring the Second Coming, 100, or 500 or even 1000 years from today, a gathered people will be rising for the entrance of a procession of ministers that we would recognize at once, however different the circumstances, in order to celebrate, as we do this morning, the Death, Resurrection and Coming-Again of the same Jesus Christ, our Lord and theirs. We are all, past, present and future, one people on the one Journey and that, in the true sense of the word, is awesome.

**MORNING PRAYER:** 8:00a.m., Chapel. (Tuesday-Wednesday; Friday & Saturday)

#### **AUGUST:**

- TODAY, French service, 11:30a.m.
- Aug.29, Thursday, Healing mass, 3:00p.m.

#### **SEPTEMBER:**

Sept. 08, Sunday, Bp James' visit.
 Regular service.

- Sept. 14, Saturday, Wedding, 3:00p.m.
- Sept.15, Sunday, Vestry meeting, 11:00a.m.; Wedding, 2:00p.m.
- Sept.22, Sunday, Wedding, 2:00p.m.
- Sept.26, Thursday, Healing mass, 3:00p.m.
- Sept.28, Saturday, ECW meeting, 2:00p.m.; Wedding, 2:30p.m.

### **SAINTS:**

Monica, Mother of Augustine of Hippo, 27 August. Monica was born in North Africa of Christian parents in 332 and she was married to a pagan named Patricius, whom she converted to Christianity. They had three children of whom the most famous was her eldest child, the future Augustine. Indeed, Augustine ascribed his conversion to the example and devotion of his mother: "She never let me out of her prayers that you, O God, might say to the widow's son 'Young man, I tell you arise'" -- which is why the gospel of the widow of Nain is traditionally read today as her memorial. Monica's husband died when she was forty. Her desire had been to be buried alongside him, but this was not to be. She died in Italy, at Ostia, in 387 on her way home to North Africa with her two sons.

Augustine of Hippo, 28 August. Augustine was born in North Africa in 354. His career as an orator and rhetorician led him from Carthage to Rome, and from there to Milan where the Imperial court at that time resided. By temperament, he was passionate and sensual, and as a young man he rejected Christianity. Gradually, however, under the influence first of Monica, his mother, and then of Ambrose, bishop of Milan, Augustine began to look afresh at the Scriptures. He was baptised by Ambrose at the Easter Vigil in 387. Not long after returning to North Africa he was ordained priest, and then became Bishop of Hippo. It is difficult to overestimate the influence of Augustine on the subsequent development of European thought. A huge body of his sermons and writings has been preserved, through all of which runs the theme of the sovereignty of the grace of God. He died in the year 430.