

The Episcopal Church of the Holy Trinity welcomes you!

Trinity Sunday 2024

Happy Fiesta to all, and a warm welcome our guests from the various embassies and other organizations who are with us here this morning. We are especially honored to have with us our bishop, the Rt. Rev. Rex Reyes who will be presiding at this morning's Eucharist. Bishop Rex will be retiring soon, and this is probably be the last time he will be with us as our diocesan bishop. Today then is not only our Fiesta, but also our despedida for Bishop Rex, who has been a close friend to this parish for many years. We wish him all the best and hope to see a lot of him in the future.

First and foremost of course, today is the Feast of the Holy Trinity, one of the principal feasts of the Church year. On this day we celebrate the very heart of the Christian understanding of God, which is not something that is particularly easy to talk - or write - about, indeed, is a notoriously difficult topic to tackle from the pulpit and the prospect of undertaking that task is one of 'gulp' moments that the newly-ordained dread having to face.

Luckily, the church has no lack of eloquent and wise preachers even today, One of my favorites is Rowan Williams, the former Archbishop of Canterbury. The following passage is from a lecture he gave a while ago in which he endeavors to explain the doctrine of the Holy Trinity at an interfaith gathering in Islamabad, Pakistan. He certainly says it better than I could.

"We believe that Jesus, Son of Mary, is fully a human being. But we believe more than that.

Because of the divine authority that he shows in his power to teach and to forgive, as our gospels describe it, we say also that the whole of his human life is the direct effect of God's action working in him at every moment.

Some of our teachers have said that his human life is like iron that has been heated in the fire until it has the same power to burn as the fire does.

We call him the Son of God. But we do not mean by this that God has physically begotten him, or that he is made to be another God alongside the one God.

We say rather that the one God is first the source of everything, the life from which everything flows out. Then we say that the one God is also in that flowing-out.

The life that comes from him is not something different from him. It reflects all that he is. It shows his glory and beauty and communicates them.

Once again, our teachers say that God has a perfect and eternal 'image' of his glory, sometimes called his wisdom, sometimes called his 'word', sometimes called his 'son', though this is never to be understood in a physical and literal way.

And we say that the one God, who is both source and outward-flowing life, who is both 'Father' and 'Son', is also active as the power that draws everything back to God, leading and guiding human beings towards the wisdom and goodness of God. This is the power we call 'Holy Spirit'.

So when we speak of 'the Father, the Son and the Holy Spirit', we do not at all mean to say that there are three gods - as if there were three divine people in heaven, like three human people in a room.

Certainly we believe that the three ways in which God eternally exists and acts are distinct - but not in the way that things in the world or even persons in the world are distinct."

SAINTS:

Augustine, Archbishop of Canterbury, 26 May. Augustine was prior of the monastery of St Andrew in Rome. In 596, at the instigation of Pope Gregory the Great, he was dispatched as the leader of a group of forty monks to re-evangelise the English Church. Augustine appears not to have been a particularly confident person, and in Gaul he wanted to turn back, but Pope Gregory's firm resolution held the group to their mission. The monks finally landed in Kent in the summer of 597 where they were well received by King Ethelbert whose wife, Bertha, was a Christian. Once established, Augustine returned temporarily to Gaul to receive ordination as a bishop. Pope Gregory would have preferred London to have become the primate see, but in the event Canterbury was chosen, and thus Augustine became the first archbishop of Canterbury. He died in either 604 or 605.

The Visit of the Blessed Virgin Mary to Elizabeth, 31 May. The church today recalls the visit of Elizabeth to her cousin Mary, as recorded in Luke's gospel. The celebration of the feast first occurred at a Franciscan Order General Chapter in 1263 but quickly spread throughout Europe. Since it is a celebration clearly described in the gospel, the churches of the Reformation were less inclined to proscribe it as they were other Marian feasts, particularly as it was the occasion for Mary to sing her great hymn of praise in honour of her Lord and God. Just as Luke sees John the Baptist as the last of the prophets of the old covenant, he uses John's leaping in Elizabeth's womb as the first time John bears witness to Christ as the promised Messiah. Thereby he links the old covenant with the new. He seems to be saying that just as the old covenant clearly points to Jesus, so does its last prophet, yet to be born.

MAY:

- ♦ May 30, Thursday, 3:00p.m., Healing mass

JUNE:

- ♦ June 2, Sunday, 3:00p.m., Wedding
- ♦ June 9, Sunday, 2:00p.m., Wedding
- ♦ June 10, Monday, 3:00p.m., Wedding
- ♦ June 12, Wednesday, 2:00p.m., Wedding
- ♦ June 15, Saturday, 2:30p.m., Wedding
- ♦ June 16, Sunday, 11:00a.m., Vestry mtg.
- ♦ June 16, Sunday, 3:00p.m., Wedding
- ♦ June 19, Wednesday, 3:00p.m., Wedding
- ♦ June 22, Saturday, 2:00p.m. ECW Gen. membership meeting
- ♦ June 22, Saturday, 3:00p.m., Wedding
- ♦ June 27, Thursday, 3:00p.m., Healing mass.