

The Episcopal Church of the Holy Trinity welcomes you!

FIFTH SUNDAY AFTER PENTECOST. JUNE 23, 2024

A Reading from a treatise *On the Lord's Prayer*

by Cyprian of Carthage

When we pray, our words and petitions must be properly ordered, and our attitude should be receptive and modest. Our bodily posture and tone of voice should reflect the fact that we are standing in the presence of God. Loud people end up shouting noisily at God, but a more modest person will pray in a quiet manner. Moreover, in the course of his teaching on the subject, the Lord himself taught us to pray in secret, in hidden and private places, even in our very bedrooms. This way of praying is best suited to our faith in order that we may know that God is present everywhere, that he hears and sees everything, and that in the fullness of his majesty he penetrates even hidden and secret places. For it is written: 'I am a God nearby, and not a God far off. Who can hide in secret places so that I cannot see them? Do I not fill heaven and earth?' And another passage of Scripture says: 'The eyes of the Lord are in every place, keeping watch on the evil and the good.'

Hannah was faithful and obedient in these things, and as such is an image of the Church. In Scripture we are told that she prayed to God not with loud petitions, but silently and modestly in the secret places of her heart. She uttered a hidden prayer, but with obvious faith. She spoke not with her voice, but with her heart knowing that the Lord hears such prayer. She truly received because she asked in the right way. As holy Scripture records of her: 'Hannah was praying silently; inly her lips moved, but her voice was not heard,' and the Lord heard her. We also read in the psalms: 'Speak in the silence of your hearts, and ponder your sins upon your bed.' The Holy Spirit, moreover, suggests and teaches the same thing in the words of Jeremiah: 'But in your heart say, "It is you, O Lord, whom we must worship."'

Finally, my friends, let no worshipper be ignorant of how the tax gatherer, as compared to the Pharisee, prayed in the temple. The tax gatherer would not even raise his eyes to heaven let alone pray with his hands lifted up ostentatiously. Instead he struck his breast and admitted the sins that lay hidden within, begging the help of the divine mercy. Although the Pharisee was rather pleased with himself, it was in fact the tax gatherer who was deemed holy because again, he asked God in the right way. He did not place his hope of salvation in an imagined innocence - indeed, before God no one can claim innocence. Rather he confessed his sins and prayed humbly, and the God who attends to the humble heard his prayer.

[Source: Celebrating the Seasons]

MORNING PRAYERS @ 9a.m., Chapel.
(Tuesday-Wednesday; Friday & Saturday)

JUNE:

- June 27, Thursday, 3:00p.m., Healing mass.
- June 29, Saturday, 6:00p.m., Jasper Dave Flores in a "Bridging Recital", UST Graduate School.
- June 30, Sunday, 9:30a.m., Baptism; French Service, 11:30a.m.

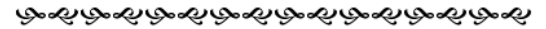
JULY:

- July 6, Saturday, Wedding, 3:00p.m.
- July 12, Friday, Wedding, 2:00p.m.
- July 13, Saturday, Wedding, 3:00p.m.
- July 14, Sunday, Wedding, 2:00p.m.
- July 28, Sunday, Wedding, 3:00p.m.

AUGUST: - - - - -

SEPTEMBER:

- Sept. 14, Saturday, Wedding, 3:00p.m.
- Sept. 15, Sunday, Wedding, 2:00p.m.
- Sept. 22, Sunday, Wedding, 2:00p.m.
- Sept. 28, Saturday, Wedding, 2:30p.m.



SAINTS:

The Birth of John the Baptist, 24 June. The biblical story of John, the son of Elizabeth and Zechariah, begins even before his birth. His leaping in his mother's womb is seen as a great alleluia in anticipation of the birth of his Redeemer and the good news of Jesus Christ is related in all four gospels as beginning with John as Christ's forerunner. He seemed to have a predestined rôle akin to that of the Old Testament prophets, particularly in encouraging the people of God to live lives worthy of their calling and in imminent anticipation of the coming of the Anointed One. In the tradition of the early Fathers, John was seen as endowed with grace from before his birth, and consequently the Church has always kept the celebration of this day with greater solemnity than that of his death.

Peter and Paul, Apostles, 29 June. Peter has often been called the 'Prince of the Apostles' because of the words of Jesus re-naming him, from Simon to Cephas. This was the Aramaic form of the Greek word Peter, which means 'rock'. Jesus said that on this rock he would build his Church. But both Peter and Paul came to be seen as having different rôles to play within the leadership of the Church: Peter in witnessing to the Lordship of Christ and Paul in developing an understanding of its meaning for Christ's followers. Peter and Paul have been remembered jointly on this day since the very early days of the Church, it being regarded as the anniversary of their martyrdom in Rome in about the year 64.