The Episcopal Church of the Holy Trinity welcomes you!

NINTH SUNDAY AFTER PENTECOST. JULY 28, 2024

Notes on the Liturgy #1

This morning we gather, as we do Sunday after Sunday, to offer common worship to God as part of the Christ's Body, the Church. Along with the vast majority of Christians (Anglicans, Roman Catholics, Eastern Orthodox, Lutherans, etc.) we are celebrating the Holy Eucharist. The liturgical styles, ceremonial, music etc. vary considerably from tradition to tradition; indeed, within our Anglican Communion itself there is great diversity; but the basic structure and the intention is always the same: the Proclamation of Christ's Life, Death and Resurrection and Coming Again, and our sharing in the Divine Life of the Holy Trinity through our Communion with Jesus Christ in the Holy Sacrament.

When I took over as interim rector I decided to observe the traditional 'high church' liturgical practices of this diocese for as long as I was here - which turned out to be quite a bit longer than anyone expected. But

what tradition, or traditions, are best suited to this particular community in the long run is something that you all need to be exploring as you continue your search for new leadership – remember, offering worship to God is the most important thing we do as a Christian community, so it's vital to have honest and informed discussions among yourselves as to how you want to worship – always, of course, within the framework of the Book of Common Prayer liturgy.

To facilitate that discussion, very early in my stay here, I wrote a series of short (not necessarily consecutive) 'Notes on the Liturgy' explaining why we do what we do the rationale behind various practices and customs, what they symbolize and so forth. I hoped it would foster among you the kind of discussion that would help you clarify your needs for the future. That was almost five years ago, so I've decided that perhaps now would be a good time to refresh everyone's memory on the matter and get that conversation going once again. Till next week then.

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

JULY:

 Today. Vacation Church School graduation; Wedding, 3:00p.m

AUGUST:

- Aug. 18, Sunday, Vestry meeting, 11:00a.m.
- Aug. 24, Saturday, ECW meeting, 2:00p.m

SEPTEMBER:

- 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. 28, Saturday, ECW meeting, 2:00p.m.;
 Wedding, 2:30p.m.

CONGRATULATIONS TO OUR NEWLY CONSECRATED BISHOP

The Rt. Rev. James N. Boliget

Diocesan Bishop Episcopal Diocese of Central Philippines



SAINTS:

Mary, Martha & Lazarus, 29 July. The gospels describe how Mary, Martha and their brother Lazarus gave Jesus hospitality in their home at Bethany outside Jerusalem. Jesus is said to have loved all three. After Lazarus' death, he wept and was moved by the sisters' grief to bring Lazarus back from the dead. Martha recognised Jesus as the Messiah, while Mary anointed his feet and, on another occasion, was commended by Jesus for her attentiveness to his teaching while Martha served. From this, Mary is traditionally taken to be an example of the contemplative life and Martha an example of the active spiritual life.

Ignatius of Loyola, Founder of the Society of Jesus, 31 July. Born in 1491, the son of a Basque nobleman, Ignatius served as a soldier and was wounded at the siege of Pamplona in 1521. During his convalescence he read a Life of Christ, was converted and lived a life of prayer and penance, during which he wrote the first draft of his Spiritual Exercises. He gathered six disciples, and together they took vows of poverty and chastity and promised to serve the Church either by preaching in Palestine or in other ways that the Pope thought fit. By 1540, Ignatius had won papal approval for his embryonic order and the Society of Jesus was born. For the next sixteen years he directed the work of the Jesuits as it spread around the world, until his sudden death on this day in 1556.