

The Episcopal Church of the Holy Trinity welcomes you!



Liturgy 4. Time 2

Ordering time

In recent times, church life has been slowly but steadily reduced to a once a week Sunday affair – and even that is being threatened now that Sunday has become to all intents and purposes another business day – and even, if we take sports events and the like into account, another school day in many places. How are we then to reclaim the week?

Keeping a regular prayer schedule is, of course, the corner stone to any such endeavor, but our prayer life can be substantially enriched if we learn to live according to liturgical rather than secular time. That means being aware and praying in the context of the Seasons, the Feasts and the Fasts of the Church year, and observing the communal practices traditionally associated with them. This enriches our prayer by adding a communal dimension to it, reminding that we never really pray alone; we pray as members of the Body of Christ.

Of course we mark the Seasons on Sundays at church, but how do we take them home with us? How do we incorporate them into our prayer life? How do we practice ‘waiting’ in Advent? How do we make sure that our celebration of Christmas is a celebration of God’s great gift to us in Christ? What do we do between Ash Wednesday and Holy Week to remind us daily that we are preparing for Easter? How do we live our Holy Week? Do we celebrate the 50 days of Easter with the joy we should? Do we observe Fridays throughout the year (except in Christmas and Eastertide) as days of abstinence, as suggested by the Book of Common Prayer?

And the Feast and Fasts that used to mark be focal points for community celebration – we tend to forget them, unless we cram them into a crowded Sunday. This month we've had, for example, St. Mary the Virgin, St. Bartholomew the Apostle, and a whole host of other saints (Dominic, Laurence, Augustine, Aidan and others, all heroes of the faith from whose examples we can all learn important lessons.

There are several ways of incorporating all these things into our daily lives. One of the most effective means is the daily recitation of Morning and/or Evening Prayer (Matins and Evensong) according the Book of Common Prayer, a custom, which is spreading among the laity in many countries. These services can be said on one’s own or in small groups – no need of ordained clergy to lead them! Morning Prayer is said at Holy Trinity now every Tuesday, Wednesday, Friday and Saturday at 8am in the chapel. It is led by me, or Marge, or Agosto, or any of the acolytes, and if you're up and about you are invited to join us, and who knows, you may up leading Morning Prayer too!"

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

SEPTEMBER:

- ♦ Sept. 08, Sunday, JOINT service, 8:30a.m., Bp. James' visit. Potluck lunch follows.
- ♦ 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.

OCTOBER:

- ♦ Oct. 6, Sunday, French Service, 11:30a.m.
- ♦ Oct. 12, Saturday, Wedding, 2:00p.m.
- ♦ Oct. 13, Sunday, Wedding, 3:00p.m.
- ♦ Oct. 20, Sunday. Vestry meeting, 11:00a.m.

SAINTS:

The Martyrs of Papua New Guinea, 2 September. The church in Papua New Guinea has been enriched by martyrdom twice in the twentieth century. James Chalmers, Oliver Tomkins and some companions were sent to New Guinea by the London Missionary Society. They met their death by martyrdom in 1901. Forty years later, during the Second World War, New Guinea was occupied by the Imperial Japanese Army and Christians were severely persecuted. Among those who died for the faith were two English priests, Vivian Redlich and John Barge, who remained with their people after the invasion of 1942 but were betrayed and beheaded, together with seven Australians and two Papuan evangelists, Leslie Gariadi and Lucian Tapiedi.

Gregory the Great, 3 September. Gregory was born in 540, the son of a Roman senator. As a young man he pursued a governmental career, and in 573 was made Prefect of the city of Rome. Following the death of his father, he resigned his office, sold his inheritance, and became a monk. In 579 he was sent by the Pope to Constantinople to be his representative to the Patriarch. He returned to Rome in 586, and was himself elected Pope in 590. At a time of political turmoil, Gregory proved an astute administrator and diplomat, securing peace with the Lombards. He initiated the mission to England, sending Augustine and forty monks from his own monastery to refound the English Church. His writings were pastorally oriented. His spirituality was animated by a dynamic of love and desire for God. Indeed, he is sometimes called the 'Doctor of desire'. For Gregory, desire was a metaphor for the journey into God. As Pope, he styled himself 'Servant of the servants of God' -- a title which typified both his personality and ministry. He died in 604.