

The Episcopal Church of the Holy Trinity welcomes you!
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## Notes on the Liturgy 5. Music and Silence

*"I will sing praises to my God while I have my being!" (Ps. 146 v.1)*

*"But I still my soul and make it quiet, like a child upon its mother's breast: my soul is quiet-  
ed within me." (Ps 131 v. 3)*

*F*or some reason, since the dawn of history, we humans have expressed our deepest emotions –love, awe and wonder, sorrow and joy, loneliness and belonging – in song or in song's sister, silence. No wonder then, that music and silence are among the most important elements of any liturgy. Every strand of Christianity has its own musical tradition (except perhaps the Quakers), from Baptist hymns, to Coptic chants, and most have a place for silence (especially perhaps the Quakers). Participation in congregational singing and in communal silence offers the laity one of the most direct means of participation in the liturgy.

Music in the context of the Eucharist must always be participatory, it cannot be allowed to become 'entertainment.' The hymns and chants we sing together, even the anthems, psalms and canticles sung by the choir alone, are prayers offered to God, not performances for some 'audience' – which is why do not applaud the choir for a well-sung anthem; at most, we whisper 'amen.' Silence must also participatory. It provides us a chance to reflect individually but as part of the gathered people of God on what has been read or sung, or done. So used, silence can be a profound source of unity.

In our Anglican tradition, the communal singing of hymns, the choir's anthems, the chanted dialog and prayer, the organ interludes, are all powerful reminders that when we gather to worship, we are entering another realm, another reality, one radically different from our day to day life, a reality in which beauty is a central value.

We are lucky at Holy Trinity to have a strong music ministry. Let us make sure we support it with our voices and our prayerful attention. As for silence, we're not there yet, but we're working on it.

**MORNING PRAYER:**

- ♦ 8:00a.m., Chapel. (Tues, Wed; Fri & Sat)

**SEPTEMBER:**

- ♦ Today, 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 FINANCIAL LITERACY FORUM**, 2:00p.m. Sign-up on the board.; Wedding, 2:30p.m.

**OCTOBER:**

- ♦ Oct. 6, Sunday, French Service, 11:30a.m.
- ♦ Oct. 12, Saturday, Wedding, 2:00p.m.
- ♦ Oct. 13, Sunday, Visit of the delegates from the ***Council of Churches in East Asia*** (CHT to host guests from the Diocese of Eastern Kowloon, Anglican Church of Australia & Episcopal Diocese of Northern Philippines.); Wedding, 3:00p.m.
- ♦ Oct. 14, CCEA Closing ceremony, 5:00p.m.
- ♦ Oct. 20, IP Sunday; Vestry meeting, 11:00a.m.

**SAINTS:**

**Cyprian, Bishop of Carthage, 15 September.** Born in Carthage in about the year 200, Cyprian was a teacher of rhetoric and a lawyer in the city before his conversion to Christianity. He gave away his pagan library and set his mind to study the sacred Scriptures and the commentaries that were beginning to proliferate. He became a priest and then, in the year 248, was elected Bishop of Carthage by the people of the city, together with the assembled priests and other bishops present. He showed compassion to returning apostates, whilst always insisting on the need for unity in the Church. During the persecution of Valerian, the Christian clergy were required to participate in pagan worship; Cyprian refused and was first exiled and then condemned to death. He died on this day in the year 258.

**John Coleridge Patteson, Bishop of Melanesia, 20 September.** Born in London in 1827, John Coleridge Patteson came under the influence of George Augustus Selwyn while John was still a scholar at Eton. Patteson went on to be ordained and, in 1855 at the age of twenty-eight, left Britain to begin his life's work among the Islanders of the South Pacific, founding the Melanesian Mission and becoming the first bishop of those Islands. His system of evangelisation was to train indigenous clergy and so to equip local people to share the gospel in a way that was within their own culture. This novel educative approach quickly bore fruit and Christianity spread rapidly. Also working in Melanesia were 'blackbirders', essentially European slave-traders, who carried off Islanders to work in British and other colonies in Australasia. When Patteson and his fellow-workers landed on the island of Nukapu, they were mistaken for such men. They were attacked and brutally put to death by the inhabitants. John Coleridge Patteson gave his life for the gospel on this day in the year 1871.