

The Episcopal Church of the Holy Trinity welcomes you!

THIRD SUNDAY AFTER PENTECOST. JUNE 9, 2024

A Reading from *Love's Endeavour, Love's Expense*

By W.H. Vanstone

Among the circumstances which restrict the expression of love is the capacity of the other to receive. A parent knows the danger of overwhelming or imprisoning a child by expressions of love which are untimely or excessive. A friend knows that expressions of friendship too sudden or demonstrative may simply embarrass. A wife knows that, out of love for her husband, she must sometimes 'think about herself'. The external restraint which love practices is often a mark of its freedom from internal limit. Love does not lay down the condition that it must be allowed freedom to express itself, nor limit its activity to those circumstances in which it may freely act. Love accepts without limit the discipline of circumstances. Although it always aspires to enlarge its own activity, it sometimes finds its most generous enlargement in the acceptance of restraint. Love must sometimes express itself in the renunciation of not disclosing itself.

That which love withholds is withheld for the sake of the other who is loved - so that it may not harm them, so that it may be used for a more timely service or so that it may mature into a richer gift. A person who loves holds nothing for himself: he reserves nothing as of right. That which he holds, he holds either on trust or as gift. He holds on trust that which awaits its own maturity or the need or capacity of the other to receive it: he holds as gift that which is returned to him in the response of the other who is loved. The enrichment which many discover in the experience of loving is not an enlargement of rights or an increase in possession: it is the discovery as trust or gift of that which had a previously been known only as possession. When a person loves, all that is in their power is invested with a sense of purpose, as available for the other, or becomes a cause or occasion of gratitude, as received by gift from the other.

The falsity of love is exposed wherever any limit is set by the will of those who profess to love: wherever, by their will something is withheld. Therefore the authenticity of love must imply a totality of giving - that which we call the giving of self or self-giving. The self is the totality of what a person has and is: and it is no less than this that is offered or made available in love. When we become aware that something less than the self is offered, we become aware of the falsity of love. [Source: *Celebrating the Seasons*]

MORNING PRAYERS @ 9a.m., Chapel. (Tues-Wed; Fri & Sat)

JUNE:

- TODAY, 2:00p.m., Wedding.
- June 10, Monday, 3:00p.m., Wedding.
- June 12, HOLIDAY. OFFICE CLOSED.
- 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 mtg; 3:00p.m., Wedding.
- June 27, Thursday, 3:00p.m., Healing mass.
- June 29, Saturday, 6:00p.m., Jasper Dave Flores in a "Bridging Recital", UST Graduate School.

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.

SAINTS:

Columba of Iona, 9 June. Born in Ireland in about the year 521. Columba was trained as a monk by St Finnian and then founded several monasteries himself, including probably that of Kells, before leaving Ireland to settle on Iona, off the coast of Scotland. He was accompanied by twelve companions and the number grew as the monastic life became more established and well-known. Columba seems to have been an austere and, at times, harsh man who reputedly mellowed with age. He was concerned with building up both the monastery and its life and of enabling them to be instruments of mission in a heathen land. He converted kings and built churches, Iona becoming a starting point for the expansion of Christianity throughout Scotland. In the last four years of his life, when his health had failed, he spent the time transcribing books of the gospels for them to be taken out and used. He died on this day in the year 597.

Richard Baxter, Puritan Divine, 14 June. Richard Baxter was born at Rowton in Shropshire in 1615. In 1633 he was at the court of King James I but was so disgusted with the low moral standards there that he returned home in order to study divinity. He was ordained but after the promulgation of an infamous Oath in 1640, which required obedience to a string of persons ending in the trite phrase 'et cetera', he rejected belief in episcopacy in its current English form and went as a curate to a poor area of the west Midlands. He opposed the Civil War and played a prominent part in the recall of Charles II, but his continuing dissatisfaction with the way episcopacy was practised led him to decline the See of Hereford. This refusal led him to be debarred from further office in the Church, though he continued to contribute to its life as a prolific hymn writer. He died in the year 1691.