

November 15, 2009

# TRINITY NEWS

## Pentecost 24. Your Kingdom Come, Your Will be Done, on Earth as it is in Heaven

We routinely say these words in the Lord's Prayer "Your kingdom come, your will be done, on earth as it is in heaven". What did Christ mean by these words? He instructed us to say them, but what did he mean by them, and what are we to make of them? After all, one of the first invocations in the worship of early Christianity was *Marana Tha*, "O Lord, come!" (I Corinthians 16:22).

Christians today have little understanding of how dramatic the expected return of Christ after his Ascension was to the first Christians. That imminent return seems to have been a view held by Jesus, though he warned against trying to set any specific agenda for it. The first Christians had a sense of living in an interim period between the resurrection of Christ and the coming of the Lord in a devastating way to renew the face of the Earth. The great event at Pentecost where Christ poured out the Spirit to his believers was seen as further evidence that the dramatic and overwhelming return of the Lord was near.

It is the eternal return, the huge need to return to first beginnings. Some of us would prefer to forget our first beginnings, but that is not humanly possible. The first imprintings that we received in life tend to stay with us. But we are free to have a positive or negative attitude towards them and to be creative about our own destiny, though circumstances always apply!

We still have people who are passionate about Christ's return, and indeed some fundamentalists have worked out what is required for that to occur. Two key matters are that the Gospel must first be preached to all nations, and the condition of humanity must deteriorate to the point where only the intervention of God can save it from total self-annihilation. The problem is that the pictures in the New Testament in particular are not as clear as the fundamentalists would like, so they produce the certainties that they require by fashioning them from the texts themselves.

to page 4

**Twenty Fourth Sunday after Pentecost  
November 15, 2009  
We are thankful to those who are  
ministering in the church this morning**

*Celebrant/Preacher:* The Rt. Rev. Dr. Arthur L. Jones

*Eucharistic Ministers:* [7:30] Vicky Yu

[9:30] Bertie Ezra / Ed Burleson

*Readers:* [7:30] Benjamin Yao

[9:30] Cecile Katigbak

*Ministers of Music:* Ferdinand Bautista /Domino Marcos

*Ushers:* [7:30] John & Alice GoHoc

[9:30] Delphina Ocquaye / Tiffany Shau

*Acolytes:* Patrick Dagas/Alexis Dalmas/Dexter Fanged

Eric Gatulla/David Joaquin/Loren Ursua

*The altar flowers are donated to the glory of God by:* Lilia Yu

*Offering of the Bread and Wine & Hospitality:*

Lito & Fely Barrientos

**Collect:**

Blessed Lord, who caused all holy Scriptures to be written for our learning: Grant us so to hear them, read, mark, learn, and inwardly digest them, that we may embrace and ever hold fast the blessed hope of everlasting life, which you have given us in our Savior Jesus Christ; who lives and reigns with you and the Holy Spirit, one God, for ever and ever. *Amen.*

**Scripture Readings:**

First Reading: Daniel 12:1-4a page 1018

Second Reading: Hebrews 10:31-39 page 1354

Gospel: Mark 13: 14-23 (NRSV)

**Sunday Hymns:**

[7:30] Gradual No. 711, Seek ye first  
Recessional No. 613, Thy kingdom come, O God

[9:30] Processional No. 362, Holy, holy, holy  
Gradual No. 711, Seek ye first  
Communion No. 304, I come with joy  
No. 314, Humbly I adore thee  
Recessional No. 613, Thy kingdom come, O God

**Your prayers are asked for:**

Those who are celebrating their

birthdays this week especially

Darlene Hutchison (Nov. 15)

Vanessa Pia Yu (Nov. 15)

Verna Rhea Yu (Nov. 15)

Verna Guia Yu (Nov. 15)

Ann Frances Barlow (Nov. 16)

Eric Lim Conlin (Nov. 16)

Yollie Portus (Nov. 16)

Melissa Chua (Nov. 19)

Beth Hoban (Nov. 19)

Maria Isabel Friborg (Nov. 20)

Robert Loren Ursua (Nov. 21)

Those who are in need of healing

especially Allan Waterfield,

Beryl Tanner, Ron Jacob, Agosto

Macli Sr, Carlyn-Fern Manning,

Johnny Manning Jr, Rom Vildzius,

Audrey Lacson, Loy Solasco,

Benjie Conzales, Jovel Llagas,

Richard Kendall, Aris Paraman,

JPeter, Isabel Yu, Ted Whale,

Merly Quiapos, Susan Dalmas,

Helen Irvine, Carrie Angus,

Diana Croyston, Nori Ongsiako,

Emerinciana Gatela, Valerie Jones,

J-Anne Bartolome,

Suzanne Jacobson.

Victor Navasero Sr, Carl Wolff

Truax on the occasion of their

death anniversaries.

**TAIZE INVITES!!**

Saturday 21st November

10am Resurrection Chapel.

A meeting to discuss with a

representative of the

Taize Community-the Youth

gathering in Makati

February 3-7, 2010. This

would be a wonderful

opportunity for our young

people! Please come so

that we can participate.

**Project C.A.S.H.**

As approved at the Diocesan

Convention, project will

be launched on Saturday,

21st Nov. 2:30 p.m. at the

Mary Alston Hall, Trinity

University of Asia.

**THIS WEEK:**

Nov. 16 Vestry Meeting,  
Monday 6:30pm, Rectory

Nov. 17 Bible Study,  
Tuesday 10am

Nov. 19 Midweek Eucharist,  
Thursday 10am, Chapel  
Bible Study, 7pm,  
Rectory

Nov. 22 Eucharist, 7:30 & 9:30  
Sunday Sunday School,  
9:15am, Parish Hall

*from page 1*

Because those of us who are imbued with the spirit of the West have a tendency to rationalise everything, many have chosen the recourse of referring to "realised eschatology". That is, the view that since most of the promises of Israel were summed up in Christ, then in effect that should be sufficient without speculating about an imminent return of Christ. After all, it is difficult to comprehend such a return within any rational framework! The fact that we are rarely completely rational seems to escape us!

"Realised Eschatology" so-called meets the need to reduce all things to rational explanations. But that does not explain away the biblical texts that are insistent about the Return of Christ.

"Eschatology" refers to the "eschaton", that is, in its classical definitions, to the last things: death and judgement, heaven and hell. One of the positive spin-offs of post-modernism has been a reluctance to reduce everything to definitive rational explanations. This is contrary to the procedures of science, and the two live rather uncomfortably alongside one another, like a man and his wife who are still

married, live in the same house, but have little to do with one another. Everything goes in post-modernism: astrology, new-age concepts, a breakdown in moral precepts of any kind, the attempt to break down the great narratives of humanity and put them on the same level as a novel full of drivel, and a ridiculing of organized religion of any kind. Alongside this is an almost blind trust in the claims of science, whereas the more lucid interpreters of science tell us that they are humbled by what lies before them in the cosmos itself. Post-modernism was and is a reaction against blandly accepted 'certainties' that needed to be tested. Post-modernism puts religion back on the table, while at the same time trying to severely reduce any notion of commitment to God or any sense of humility before God. "Your kingdom come!" Yes Lord, whether it be tomorrow, next year, or at the hour of our death, or in some overwhelming way that sweeps us all up into a new vision of humanity and of God. "Your will be done on earth as it is in heaven" was the dream of Jesus of Nazareth. He passed it on to his followers, and we should live in its assurance and its hope.

**Bishop Arthur Jones**