**Please Take Spare Pew Bulletins** to anyone housebound or absent this morning.

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**Before** the service, talk to God.

During the service, listen to God.

After the service, talk with each other.

Christians believe that the Father, Son, and Holy Spirit are distinct Persons, that each Person is fully God, and that there is only one God. Today we celebrate this belief which marks us out as being different from other monotheistic religions as well as all polytheistic ones.

* ‘I bind unto myself today the strong name of the Trinity by invocation of the same, the Three in One and One in Three.’
* Give thanks for the work and witness of the CAPA, the Council of the Anglican Provinces of Africa.

*Text: Robert McLean © Anglican Board of Mission*

**FAITH BOOK:** Mini-reflections on the Sunday scripture readings designed for persons on the run.

**From today’s reading from Romans:**

“...and hope does not disappoint, because the love of God had been poured out into our hearts through the Holy Spirit that has been given us.”

**Reflection:**

We don’t celebrate a doctrine of the church today, but the unfathomable mystery that is God, who chose to dwell among us, “fully human and fully divine,” and then did not leave us orphans, but gave us a continual share in God’s life through the gift of the Holy Spirit. It is this Spirit that continues to connect us to God and one another in love.

**So, we ask ourselves:**

* What names do we have for God that reflect our experience of the divine in our lives?
* Have we ever spoken of that name and experience to others?

*Jude Siciliano, OP,*

*Southern Dominican Province, USA*

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**Truth**

The word "true" has two different meanings in English that have parallels in Greek. Consider the phrase "'2 + 2 = 4' is true." This phrase expresses a factual statement. But the phrase "God is true" expresses faithfulness in a relationship. When we speak of faith, relationship with God precedes facts about that relationship. John followed this flow. Truth began with an encounter with the divine, then a description of that relationship.

As God's Power, the Spirit communicated the only truth that matters. Truth in John's sense was the ultimate truth, God's truth. All other truths paled in comparison. And this truth was not merely God's statements found in the Bible. This was THE truth between God and people. A relationship, not merely information about a relationship. The Spirit would lead the believer into a true relationship with God. That relationship would find its fulfillment in the Second Coming.

*Larry Broding*

*word-sunday.com*

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A painting of three women sitting at a table

AI-generated content may be incorrect.

Knowing the Trinity is being involved in this circling

movement: drawn by the Son towards the Father, drawn into the Father’s breathing out of the Spirit so that the Sons’ life may be again made real in the world. It is where contemplation and action become inseparable.

*Rowan Williams*

***The Dwelling of the Light: Praying with Icons of Christ***

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**Love the One I cannot know**

Now you say, "How shall I proceed to think of God as he is in himself?" To this I can only reply, "I do not know."  
With this question you bring me into the very darkness and cloud of unknowing that I want you to enter. A man may know completely and ponder thoroughly every created thing and its works, yes, and God’s works, too, but not God himself. Thought cannot comprehend God. And so, I prefer to abandon all I can know, choosing rather to love him whom I cannot know. Though we cannot know him we can love him. By love he may be touched and embraced, never by thought. Of course, we do well at times to ponder God’s majesty or kindness for the insight these meditations may bring. But in the real contemplative work you must set all this aside and cover it over with a cloud of forgetting. Then let your loving desire, gracious and devout, step bravely and joyfully beyond it and reach out to pierce the darkness above.

***The Cloud of Unknowing****, (14thC),  
trans. William Johnston*

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I arise today  
Through a mighty strength,  
   the invocation of the Trinity,  
Through a belief in the Threeness,  
Through a confession of the Oneness  
Of the Creator of creation.

***Lorica of St. Patrick***

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***The Trinity: On Loving Love Loving***

The name we give to God, The Trinity, marks the depth and height of the Christian knowledge and experience of *who* God is. It is completely unique to Christianity. Too often our understanding and experience of God as Trinity is dismissed as a mystery or presented as some sort of paradox or conundrum: ‘three persons, one God.’ Now, of course, God is the absolute mystery of our lives and because we, as finite creatures, have only very limited ways of expressing the transcendent glory of God’s Trinitarian life, we have to remember that our language must be humble, partial and inadequate. If it were not then it could not speak truthfully of the reality of God who cannot be contained within our speech. The point of our attempting to put this luminous, holy reality into the poor rags of language is not to obscure but to point the way – the way from thinking and speaking to the life of the mystery itself. So, when we speak of the Trinity as a mystery we do not mean that we should not think or speak about it but rather that its meaning is inexhaustible. On the contrary, then, we can never be done thinking and speaking and coming to an adoring wonder that we have been given such an extraordinary vision of God’s own life. So what do we mean when we say ‘three persons, one God’? Well, we’re not talking arithmetic. If we are then, clearly, we’re going to get into trouble and our Trinity will seem nonsensical.

… The Trinity is the revelation that God is Love. Now we get Love wrong if we think of it as a ‘thing’ – something we can possess or control. It is a relationship and it is a verb – we can only ‘have’ love by loving, by participating in a relationship of love. So, the Trinity is Love Loving – dynamic, unfathomable, inexhaustible, eternally complete and creative. Yet, here is the great wonder. We only know this because the Father gives Himself to be known in His Son and the Son gathers us into this eternal self-giving through and in the Spirit. In other words, the fact that we can speak at all about God as Trinity is already a sign that we are beginning to participate in God’s Triune life: we know and experience that the Trinity is Love Loving *us*. This is what we call grace. The whole of the Church’s liturgy lives out of this knowledge. It is our act of love, both a confession and a proclamation – ‘a great cry of wonder’ – that in loving us the Trinity takes us into these relations of life, so that we learn again how to love by participating in Love. Literally, by ‘being-in-Love’.

*Rev. Dr. James Hanvey SJ*

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**Monastic Wisdom**

**Community**

The heart and example of Christian community – whether that be household, parish, or monastery – is the heart and being of God, who is community. Our witness to a God who can be known, loved, and felt, stems from the witness of the way in which we live together with one another

*Br. James Koester, SSJE*

**Surprise**

What are you expecting from God? Don’t cling too tight. Listen and look for surprises, invitations which will stretch you to something more. You need not be afraid. Keep growing; keep living your yes.

*Br. Luke Ditewig, SSJE*

**Tapestry**

If you study a tapestry or quilt, you often discover that, though the front side may be more beautiful, the back side is more instructive. It shows all the hidden work that has enabled the front side. Just so God, the master weaver, knows us: knows what we present “up front,” and knows from whence it all comes. God created us, calls us, uses us, with a loving compassion.

*Br. Curtis Almquist, SSJE*

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There is nothing that God does without purpose, nor does he permit anything to happen in vain.

*Origen of Alexandria*

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**The Great Silence**  
  
O Caregiver of the Night,  
Sweet Soul of the Darkness,  
send angels to protect and anoint me,  
protect me from darkness that can harm,  
anoint me with darkness that can bless.

In this hour of deep silence  
when all things are hushed,  
I carve out a space in the darkness  
for you, O Beloved, to dwell.  
In the quiet of the night I seek your face.  
Shine upon me and I shall be healed.

Pour out the blessing of your presence on all  
who retire to their beds in sorrow and fear.  
Comfort those who have no silence.  
Shelter those who have no peace.  
Surprise them with your love.

Summon me into your beautiful darkness.  
Lead me to the land of rest  
Cherish my every breath while sleeping  
and I will rise at dawn  
with the memory of you in my heart.

*Macrina Wiederkehr*

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**great mystery**, a mystery of love, an ineffable mystery, before which words must give way to the silence of wonder and worship. A divine mystery that challenges and involves us, because a share in the Trinitarian life was given to us through grace, through the redemptive Incarnation of the Word and the gift of the Holy Spirit.