

## REFLECTIONS FOR TRINITY SUNDAY ~ 12 June 2022

### The Mount ~ The Residence at Littledale

We gather this day in the name of the Creator,  
who creates time and space, galaxies and stars and planets.  
In the name of Jesus Christ, born on planet Earth,  
and in the name of the Spirit who fills Earth with her presence.  
Creator God,  
in this time we call 'now' in this space we call 'here'  
we worship you.  
Make your presence felt among us.



Photograph  
Thomas R. Fletcher

This first Sunday after Pentecost is Trinity Sunday, a time to reflect on our Christian way of naming our God. Richard Rohr ofm wisely tells us, "Trinity leads you into the world of mystery and humility where you can not understand, you can only experience." What is there in our experience of God as Trinity which nourishes us and gives us courage in these challenging times?

Three themes emerge in my reflections on Trinity that are embedded in today's readings: delight in creation, inclusion, and

dynamic energy and movement. The first reading is from Proverbs where we are introduced to Woman Wisdom (*Hokmah* in Hebrew, *Sophia* in Greek). This passage is a delightful re-telling of the creation story – the depths, springs abounding with water, the mountains shaped, hills, earth and fields, the world's first bits of soil, the heavens, the face of the deep, the skies above, the fountains of the deep, the foundations of the earth – all the elements of the creation of the cosmos. But the first act of creation is Woman Wisdom, the one created at the beginning of the acts, before the beginning of Earth, when there were no depths or springs or mountains or hills or earth or fields or "bits of soil."

Woman Wisdom is present with God in every step of creation as a "master worker" or "an artist" or a "little child" (the Hebrew  $\mu\iota\tau\chi$  is unclear here), but certainly as a companion. And Wisdom is not only a companion in the acts of creating, but with God delights in these acts. This delight is so strong that "delight" and "rejoicing" are repeated four times in the same sentence, "I was daily God's delight, rejoicing before God always, rejoicing in God's inhabited world and delighting in the human race" (Prov 8:30-31). Part of the wonder and delight is that Wisdom herself shares with us this wonderful memory of the moment of creation. In Genesis 1, the creation story reflects the beauty and order of creation; in Genesis 2, the narrative focuses on God's need for humanity to complete creation;



Fractal, Roger Johnston

and here in Proverbs 8, the focus is on God's delight, shared with Woman Wisdom, in the created cosmos, including humankind.



**Fresco of Trinity, Urschalling  
Upper Bavaria, 12<sup>th</sup> Century**

In our Christian tradition, we have used this image of Wisdom to understand better Jesus the Christ, most evident in John 1:1-3, "In the beginning was the Word, and the Word was with God, and the Word was God. He was in the beginning with God. All things came into being through him, and without him not one thing came into being." That imagery has been a gift as we have struggled to understand the Cosmic Christ. We have also used the imagery to help us better understand the wonder and joy of the Holy Spirit. It is helping us imagine the Spirit as feminine. There is a profound fresco from as long ago as the 12<sup>th</sup> century in which the Spirit in the Trinity is portrayed not as a dove (the usual artistic image) but as a woman. We as Roman Catholics have also used the imagery to help us better appreciate the person of Mary, the Mother of God.

Today's Psalm 8 enhances the closing words of the reading from Proverbs in which God and Woman Wisdom delight in the human race. In the words of the scripture scholar, Walter Brueggemann, "The creator creates with wisdom: wisdom has a practical connection to human beings who live in God's created, well ordered world. Thus this entire speech of wisdom is a summons to humanity." The Psalm focuses on that summons to humanity within the context of the creation of the universe – the heavens, the moon and the stars, the sheep and oxen, beasts of the field, birds and fish, and all sea creatures. It is a humbling reminder to us that, despite our frailty and our sinfulness, God chooses to be mindful of us, to include us as co-creators, and to entrust us with the stewardship of Earth.

The mystic, Julian of Norwich, describes so simply our inclusion in the circle of love that is the Trinity, "And the deep wisdom of the Trinity is our Mother, in whom we are enclosed. And the high goodness of the Trinity is our Lord, and in him we are enclosed and he in us. We are enclosed in the Father, and we are enclosed in the Son, and we are enclosed in the Holy Spirit. And the Father is enclosed in us, the Son is enclosed in us, and the Holy Spirit is enclosed in us, almighty, all wisdom and all goodness, one God, one Lord."



In his letter to the Romans (5:1-5), Paul speaks of the peace, faith, grace, sharing in the glory of God, hope, and love that have been poured into our hearts through the presence of Jesus Christ and the Holy Spirit with our God. The wonder of that relationship among the Three and the inclusion of us and all creation in that relationship is echoed in the passage from John's Gospel. Jesus speaks of the promise of the Spirit of Truth who will "guide you in all the truth." An unknown author expresses this relationship of the Three in this way:

The Word you spoke, and keep speaking, O God  
is the life, the sustenance, of all that is – seen and unseen.

The Life you gave, and keep giving, O Christ  
is the recreation, the renewed birth of every broken, wounded and sinful creature.  
The breath you breathed, and keep breathing, O Spirit  
is the inspiration for creativity, compassion and community  
that connects and unites all that God has made.  
Life-giving, Life-restoring, Life-fulfilling God,  
our worship seeks to honour you, our hearts are devoted to you  
and our lives are completely given over to you. Amen.

The third theme is that of dynamic energy and movement. Meister Eckhart, the 13<sup>th</sup> century Dominican theologian, philosopher, and mystic, writes so joyfully:

Do you want to know what goes on in the core of the Trinity?  
I will tell you.  
In the core of the Trinity  
the Father laughs  
and gives birth to the Son.  
The Son laughs back at the Father  
and gives birth to the Spirit.  
The whole Trinity laughs  
and gives birth to us.

In our time, the Jesuit John Foley writes about the Trinity, “What aliveness, what movement there is in God: speaking, reaching out, flowing forth, receiving back. God is liquid motion, a dynamism in which everything is changing always, yet always remaining the same because it is love. We are invited into that circle of love. Even in today’s difficult world.”

We conclude with a prayer-poem by [Steve Garnaas-Holmes](#) which gathers our three themes of creation, inclusion, and dynamic energy, all enlivened by our experience of God as Trinity:

O Loving Mystery,  
womb of all that is and womb within us,  
silence and darkness and gentle companion,  
you who are beyond, beside and within us,  
unknowable and known, eternal and waiting  
to be born in us,  
Lover and Beloved  
and the Love that flows between,  
we praise you and thank you  
that we are members of your Body,  
stewards of your light, words of your song.  
Sing in us; dance in us;  
love in us, you who love us perfectly,  
that the circle may be complete.  
Amen.



Today, on Trinity Sunday, this is our prayer, “O Three in One, sing in us, dance in us, love in us, you who love us perfectly, that the circle may be complete!”