

Church of the Divine Love
THE FIRST SUNDAY AFTER PENTECOST
TRINITY SUNDAY
JUNE 15, 2025 9:00 AM AM
HOLY EUCHARIST, RITE II

A Morning Prayer – on insert

THE WORD OF GOD

Opening Acclamation page 355

Gloria page 356

Collect of the Day - lectionary sheet insert

First Lesson: **Proverbs 8:1-4, 22-31**

Psalm 8

Second Lesson: **Romans 5:1-5**

Gospel: **John 16:12-15**

Sermon – The Rev. Jean Lenord Quatorze – printed on insert

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Prayers of the People, Form VI page 392

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The Peace

Welcome and Announcements

THE HOLY COMMUNION

Doxology (sung)

The Great Thanksgiving:

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Sermon Sunday 15, 2025

Proverbs 8: 1-4, 23-31; Psalm 8; Romans 5:1-5; John 16: 12-15.

Sisters and brothers in Christ, today is the Feast of the Holy Trinity, a day that many understand as being devoted to and focused on a doctrine. While there is some truth in that understanding, it is, I believe, only a very small piece of what today is about. The greater truth is that we live Trinitarian lives. We live, move, and have our being in the Blessed Trinity.

We pray to the Holy Trinity offering ourselves, joys and sorrows, concerns and thanksgivings in the name of the Father, and of the Son, and of the Holy Spirit. We are baptized into new life in the name of the Father, and of the Son, and of the Holy Spirit. When three or four people gather in a chapel to be anointed in the name of the Father, and of the Son, and of the Holy Spirit for the healing of their body, mind, and soul. Each Sunday the Father, the Son, and the Holy Spirit sanctify our offerings of bread and wine that they might become the food and drink of eternal life. On a regular basis we bless people, pets, and things in the name of the Father, and of the Son, and of the Holy Spirit. The prayers at the beginning of our burial liturgy remind us that we entrust those who have died to the care of the Holy Trinity. We are Trinitarian people. From beginning to end and everything in between, our creation, birth, life, and death, are constituted, sustained, and filled by the Father, the Son, and the Holy Spirit. So, to see this day, this holy feast, as nothing more than a concept of numbers in which one equals three and three equals one is like saying a wedding anniversary is simply the remembrance and celebration of the concept of love. Concepts, whether of love or the Holy Trinity, rarely, if ever, sustain or transform our lives. Instead, our lives are sustained and transformed by relationships and experiences. Try to define love or explain to your spouse why you love her or him. Make a list, count the ways: you are pretty,

smart, funny; we have a lot in common; we enjoy the same things; you are fun to be with; you are a good cook; you have a good job; you are a good provider; I am attracted to you; you make me happy. The list begins to sound shallow, superficial, and you know at a deep level that list does not even begin to reflect your love. How can words ever describe or capture the beauty and mystery of two lives shared, given, and received? How do you talk about giving yourself to another so completely that you live within the other, not losing yourself but finding your true and complete self? Words fail. Some things, like love, cannot really be talked about. They can only ever be experienced.

Likewise, try to define the Trinity and you end up with nonsensical math in which $1+1+1=1$. Or you hear bad and, most often, heretical analogies: God is like an egg and the three persons are the shell, the white, and the yolk of the egg. The Trinity is like the three musketeers, all for one and one for all. At best we are left confused and at worst we decide this whole Trinitarian thing is outdated and irrelevant. How can words ever describe or capture the beauty and mystery of three lives shared, given, and received? How do you talk about three persons giving themselves to each other so completely that they live within one another, not losing themselves but finding their true and complete self? Words fail. Some things, like the Trinity, cannot really be talked about. They can only ever be experienced. The experience of and participation in Trinitarian love is where the gospel is taking us today. Jesus is more interested in our Trinitarian participation than in our Trinitarian understanding. In today's gospel Jesus speaks of the Father and the Spirit and the relationship the three of them share. It is not a lecture about the Trinity. He does not describe what they are but rather, how they are. According to Jesus this is how they are. They are in complete relationship. All they have is given, received, and shared. Nothing is withheld. Nothing is secret. All that the Father has is Jesus'. All that Jesus has is taken by the Spirit and declared to us. We are included in the life and love the Holy Trinity. All that the Father, the Son, and the Holy Spirit have is being given and made available to us. Nothing is withheld. Nothing is secret. The Feast of the Holy Trinity is the feast of God's life and love united with ours. It is the reality that unity and diversity, the one and the many, are not opposites. Rather, they necessarily constitute each other. It is the celebration of sharing, giving, and receiving each other lives. It is the invitation to fully participate in God's life and thereby in each other's lives. The most profound, meaningful, and life-changing things and events of our lives are beyond words, description, and even understanding. We do not explain them; we participate in them. So, it is with God.

If we can neither fully explain nor understand love, beauty, miracles, or the stories of our life, how can we ever hope or expect to explain or understand the source of that love, the creator of beauty, the revealer of miracles, or the author of our life? Why would we want to? Why would we distance and objectify that which is most of us? We do not meet God in our explanations, doctrines, or understanding. They are real but they are not the ultimate reality for which we search and long. At their best they are pointers, signposts, and guides along the way; helping to make visible that which is invisible. At their worst they become dead ends, distractions, and misdirection. Where then are we to meet God? In the unbearable. In that which is too big, too beautiful, too wild, to be understood, explained, or contained.

In that which is more than we can bear. That's where we meet and participate in the life of God. The Trinitarian life begins with the three, the Father, the Son, and the Holy Spirit, but it is not limited to the three. It is the ongoing dance of God's being and existence. All are invited to join the dance. No one is denied an invitation and in God's world everyone knows how to dance.

This dance of God's life and love is not, however, abstract. It is embodied and revealed through flesh and blood dancers that can touch and heal with God's hands, see with God's eyes, listen and discern with God's ears, speak God's truth, and love with God's heart. The Trinitarian life is embodied and revealed through us. Wherever we are and whoever with we are with, there is God's dance floor – in our families and marriages, in friendships, in places of reconciliation and healing, at school, in our workplace, at the food pantry, in our silence and solitude, in our recreation, in our joys and in our sorrows, in our concerns and in our thanksgivings. On this feast, let us remember that our differences should enrich our community rather than divide us. The diversity within the Body of Christ is a reflection of the diversity within the Trinity. Let us celebrate our unique gifts and work together in the spirit of love and unity.

As we celebrate the feast of the Holy Trinity, let us affirm our belief in the mystery of God's nature as a loving community of three Persons. Let us be inspired by their perfect love to cultivate relationships that mirror this divine reality in our lives. May we carry the essence of the Trinity into our everyday existence—living lives filled with love, unity, and peace. And as we go forth from this place, let us seek to build bridges rather than walls, to share the good news of God's love, and to serve others as our triune God serves us. **Amen.**

All baptized Christians, regardless of age, are welcome to receive communion in the Episcopal Church.

THE FIRST SUNDAY AFTER PENTECOST/TRINITY SUNDAY

	9:00 AM	HOLY EUCHARIST, RITE II
		COFFEE HOUR FOLLOWS
		HAPPY FATHERS DAY
MONDAY	8:00 PM	AA MEETING
TUESDAY	7:00 PM	BIBLE STUDY
WEDNESDAY	7:00 PM	AL-ANON MEETING
THURSDAY	10AM-2PM	THRIFT SHOP
SATURDAY	9:00 AM	CLEAN-UP DAY
	10AM-2PM	THRIFT SHOP

2 PENTECOST - PROPER 7

9:00 AM

HOLY EUCHARIST, RITE II

COFFEE HOUR FOLLOWS

	Today	Next Week
Eucharistic Minister	Jess Berbeck	Roe Prosser
Coffee Hour	Janet Croft	Jess Berbeck

SUPPORT THE FOOD PANTRY - DROP-OFF IN THE KITCHEN

PARISH PRAYER LIST

Loving God, comfort and heal all those who suffer in body, mind or spirit. Give them courage and hope in their troubles and bring them the joy of your salvation. Especially we remember before you:

Barbara Curran	Betty Curley	Jess
Bob Curley	Steve Curley	Joseph
Chris Dickson	John Roccoo	Deb P.
John Mulligan	Marjorie Guerrier	Bobby
Manetta Family	Robert Hosey	Ryan
Sister Eddie	Bernie Walther	Celeste
Beverly Noel	Phil Ryder	Warren
Anthony Paribello	Jonathan	Del
Donna Amundsen	Kate Jones	Aidan

Shannon & Family	Vincent & Barbara	Ciara
Mary & Family	Wendy	Jan
Nathan Treadwell	Gladys Hadija	Sophia
Michael & Family	Kristen	Mo
Michelle & Family	Christopher	Annie
Timothy Treasure	Donna A.	Aika
Moises Parra	Misael Varas	James

All people and countries suffering from violence, hatred and natural disaster.
The homeless and food insecure.

Help us to speak word of encouragement and offer deeds of kindness to them.
Bring us, with them, into the unending joy of your kingdom. Amen.

To add or make changes to prayer list during the week, email
Janet Croft at jmc220@optonline.net.

A Morning Prayer

Father in heaven, I stand ready to receive Your wisdom
and guidance. In each decision, big or small, lead me to
discern your will and to act accordingly. Help me to
understand the depth of Your wisdom, finding guidance

in Your word and through prayer. Teach me to be patient as I wait for Your direction, trusting that Your timing is perfect. May I navigate this day with the assurance that Your wisdom is a treasure far greater than any earthly knowledge. Guide my thoughts and actions, that they may be a reflection of Your discernment and love. In Your guidance, I find the path to a life of purpose and peace. Amen

Hymn to be sung during the consecration:

Father I adore you,

Lay my life before you,

How I love you.

(Repeat twice with second verse starting with Jesus

And third verse starting with Spirit.)

Prayer for Peace

Eternal God, in whose perfect kingdom no sword is drawn

but the sword of righteousness, no strength known but the strength of love: So mightily spread abroad your Spirit, that

all peoples may be gathered under the banner of the Prince

of Peace, as children of one Father; to whom be dominions

and glory, now and forever. Amen

