

PRAYING THE TRINITY - WEEK OF JANUARY ELEVENTH

**How to Use this Sheet:** The Trinity is a foundational belief for the Christian. However, it is also an idea that is difficult, if not impossible, to understand when using a typical approach to learning. Instead, we must approach the Trinity and our formation by it with open minds guided by contemplative practices. To that end, the following readings are designed to be read repeatedly and prayed over on the assigned days as we work towards deeper understanding of our faith.

**A Trinitarian Reading for Thursday** - You who sleep in my breast are not met with words, but in the emergence of life within life and of wisdom within wisdom. With You there is no longer any dialogue, any contest, any opposition. You are found in communion! Thou in me and I in Thee, Thou in them and they in me: dispossession within dispossession, dispassion within dispassion, emptiness within emptiness, freedom within freedom. I am alone. Thou art alone. The Father and I are One. - Thomas Merton

**A Trinitarian Reading for Friday** - We may ignore, but we can nowhere evade, the presence of God. The world is crowded with Him. He walks everywhere *incognito*. - C.S. Lewis

**A Trinitarian Poem for Saturday** -

I would love to live  
Like a river flows,  
Carried by the surprise  
Of its own unfolding.  
- John O'Donohue

**A Trinitarian Reading for Sunday - 2 Corinthians 1:19-20**

For the Son of God, Jesus Christ, whom we proclaimed among you, Silvanus and Timothy and I, was not "Yes and No"; but in him it is always "Yes." 20 For in him every one of God's promises is a "Yes." For this reason it is through him that we say the "Amen," to the glory of God.

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**A Trinitarian Reading for Monday**

*Perichoresis* is not a term one hears very often, if ever, in latinized Christian conversation, but it certainly occurs with frequency in Emergence conversation. It is obviously Greek, and we derive our word *choreography* from it. Knowing that correlation can help sometimes to elucidate what *perichoresis* is trying to name. As nearly as it can be brought into English, *perichoresis* is the perfect and harmonious being-together-ness of things and parts when they are in a dance. And the Trinity, for Orthodox Christians, is unceasingly in *perichoresis* or is perichoretic. It is community at its most exquisite. - Phyllis Tickle

**A Trinitarian Reading for Tuesday**

The stunning truth is that this triune God, in amazing and lavish love, determined to open the circle and share the Trinitarian life with others. This is the one, eternal and abiding reason for the creation of the world and of human life. There is no other God, no other will of God, no second plan, no hidden agenda for human beings. Before the creation of the world, the Father, Son and Spirit set their love upon us and us and planned to bring us to share and know and experience the Trinitarian life itself. Unto this end the cosmos was called into being, and the human race was fashioned, and Adam and Eve were given a place in the coming of Jesus Christ, the Father's Son himself, in and through whom the dream of our adoption would be accomplished. - C. Baxter Kruger

**A Trinitarian Reading for Wednesday - Colossians 1:15-20**

He is the image of the invisible God, the firstborn of all creation; for in him all things in heaven and on earth were created, things visible and invisible, whether thrones or dominions or rulers or powers—all things have been created through him and for him. He himself is before all things, and in him all things hold together. He is the head of the body, the church; he is the beginning, the firstborn from the dead, so that he might come to have first place in everything. For in him all the fullness of God was pleased to dwell, and through him God was pleased to reconcile to himself all things, whether on earth or in heaven, by making peace through the blood of his cross.

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