

TRINITY NEWS

WEEK 10
March 06, 2022

Charity is a right attitude of mind which prefers nothing to the knowledge of God. If we possess any strong attachment to the things of this earth, we cannot possess true charity. For anyone who really loves God prefers to know and experience God rather than his creatures. The whole set and longing of such a person's mind is ever directed toward God.

For God is far superior to all his creation, since everything which exists has been made by God and for God. And so, in deserting God, who is beyond compare, for the inferior works of creation, we show that we value God, the author of creation, less than creation itself.

The Lord himself reminds us: "Whoever loves me will keep my commandments. And this is my commandment: that you love one another." So the one who does not love a neighbor does not obey God's command. But one who does not obey his command cannot love God. One is blessed if one can love all people equally. Moreover, if one truly loves God, one must love one's neighbor absolutely. Such a one cannot hoard wealth. Rather, like God himself, one generously gives from one's own resources to all according to their needs.

Since one imitates God's generosity, the only distinction one draws is the person's need. Such a person does not distinguish between a good person and a bad one, a just person and one who is unjust. Yet personal goodness of will makes the one who strives after virtue preferred to the one who is deprived.

A charitable mind is not displayed simply in giving money; it is manifested still more by personal service as well as by the communication of God's word to others. In fact, if service toward one's brothers and sisters is genuine and if one really renounces worldly concerns, one is freed from selfish desires. For one now shares in God's own knowledge and love. Since one does possess God's love, one does not experience weariness as one follows the Lord God. Rather, after the prophet Jeremiah, one withstands every type of reproach and hardship without even harboring an evil thought toward any person.

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For Jeremiah warns us: "Do not say: 'We are the Lord's temple.'" Neither should you say: "Faith alone in our Lord Jesus Christ can save me." By itself faith accomplishes nothing. For even the devils believe and shudder. No, faith must be joined to an active love of God which is expressed in good works. The charitable person is distinguished by sincere and long-suffering service to others: it also means using things aright.

*Maximus the Confessor, Abbot
(died 662 AD)*

THIS WEEK:

March 10, Thursday. Community Mass,
9:00 a.m., Chapel

NEXT WEEK'S READINGS:

Genesis 15:1-12,17-18

Psalms 27: 11-18

Philippians 3:17-4:1

Luke 13:31-35

SAINTS:

Perpetua, Felicity & their Companions. 7 March

The moving, contemporary account of these early third-century, African martyrs proved to be of great significance in the life of the early Church. Vibia Perpetua was a young, married noblewoman of Carthage and Felicity was her personal slave. Saturus was possibly a priest and there were two other men, Saturninus and Revocatus, the latter also a slave. Felicity was pregnant. It seems most of them were catechumens when arrested and only baptised later in prison. They were condemned as Christians by the Roman authorities and dispatched to the public arena, there to be mauled by wild animals. They all survived and were then taken to be executed by the sword. Before this, they all exchanged the Kiss of Peace and affirmed their faith in Christ, the Son of God. The contemporary account was much circulated secretly throughout the Christian congregations and proved both to give renown to their courage and to give encouragement to their fellow Christians in the face of adversity. They were martyred for their faith on this day in the year 203.

Edward King, Bishop of Lincoln. 8 March

Born in London in 1829, Edward King, both as a priest and then as a bishop, was revered for the holiness of his life and the wisdom of his counsel. He was chaplain, then principal, of Cuddesdon Theological College, followed by a dozen years as a professor of theology in Oxford, during which time he exercised a great influence on a generation of ordinands. In 1885, he was consecrated bishop of the diocese of Lincoln, a position he held until his death. His advocacy of Catholic principles in ritual as well as theology involved him in controversy, but his significant gift to the Church was his example as a pastoral and caring bishop to both clergy and laity.