

# TRINITY NEWS

WEEK 11.  
March 12, 2023

## Meditative Prayer

In our meditative prayer each of us seeks intimate communion with God. Quietness and freedom from interruption are needed for us to enter deeply into this prayer. Accordingly, each house of the society shall have one hour of strict silence set aside each day so that all the brothers can spend this time in meditative prayer completely undisturbed. Occasional necessity may compel a few of us to have their hour of prayer at another time of day, but the community hour is sacrosanct. Although we usually pray alone we are especially close in this hour, bearing one another up. In times of struggle the sense of unity in prayer will be a great support. When we are away on vacation or mission we shall aim at giving half an hour of prayer each day.

“There are varieties of gifts, but the same Spirit.” We will not all have the same ways of prayer, but we will be united in seeking to open our hearts to “know the love of Christ that surpasses knowledge, so that [we] may be filled with all the fullness of God.” The focus of our meditation may be on Word of God in Scripture or holy writings. We may use our imaginations to enter into the deep meaning of a scriptural story. Or in slow, reflective reading we may wait for the Spirit to alert us to the words or image which are to be the means of God’s particular revelation to us on this day; “the Spirit of truth... will take what is mine and declare it to you.” Then the meditation opens our minds and hearts, and our response to God’s gift and disclosure is kindled by the Spirit within us. God may touch us through icons, images, and symbols, impregnating our hearts with grace and furthering our transformation “from one degree of glory to another.” Sometimes God’s word is waiting to be heard in our own current experience. The call may be to sift through it in company with Christ to see how he is at work in our lives and where he is leading.

Our prayer may distill our heart’s desire in single words or hallowed phrases lovingly repeated, while we lay aside discursive thoughts in order to be unified in Christ. Or we may simply wait on God expectantly until our affections are kindled, and our hearts find a few words to give voice to our worship.

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When God wills we may be drawn to contemplation. In the radical simplicity of contemplative prayer we surrender ourselves to the mystery beyond words of Christ's abiding in us, and our abiding in us, and our abiding in him close to the Father's heart.

Meditative prayer is the receptive and responsive prayer of our whole selves. Our bodies are at prayer in the postures and breathing that enable us to be centered. The solitude of the cell gives us the freedom to be spontaneous in expressing prayer through gestures, movements, tears, and singing.

*[The Rule of the Society of St. John the Evangelist]*



## **SAINTS:**

**Patrick, Patron Saint of Ireland, 17 March.** Patrick was born in Celtic Cornwall around the year 390 and was captured by Irish raiders when he was sixteen years old and taken to Ireland as a slave. After six years, he escaped and seems to have gone to the Continent. He eventually found his way back to his own family, where his previously-nominal Christian faith grew and matured. He returned to Gaul and was there trained as a priest and much influenced by the form of monasticism evolving under Martin of Tours. When he was in his early forties, he returned to Ireland as a bishop, and made his base at Armagh, which became the centre of his See. He evangelised the people of the land by walking all over the island, gently bringing men and women to a knowledge of Christ. Although he faced fierce opposition and possible persecution, he continued his missionary journeys. Despite being unsuccessful in his attempts to establish the diocesan system he had experienced in Gaul, his monastic foundations proved to be the infrastructure required to maintain the faith after his death, which occurred on this day in the year 460.

**Cyril, Bishop of Jerusalem, 18 March.** Born in about the year 315, probably in Caesarea, Cyril became Bishop of Jerusalem when he was about thirty-four years old. There he nurtured both the resident Christian population and the many pilgrims, following the end of the era of persecution, who were beginning to make their way from all over Christendom to the places associated with Christ. Cyril taught the faith in line with the orthodoxy of the Council of Nicaea and the credal statement that became associated with it. Though he found difficulty with the word in that creed which described Jesus as being 'of one substance with the Father', nevertheless he took the side of the Nicene Party against the Arians, who denied the divinity of Christ. His teaching through his *Catechetical Lectures*, intended for those preparing for baptism, show him to be a man profoundly orthodox and sound, and his liturgical innovations to celebrate the observance of Holy Week and Easter are the foundation of Christian practices to this day. He died in the year 386.

**HOLY WEEK @  
HOLY TRINITY**

**April 2. Palm Sunday**

- 7:30a.m. & 9:30a.m. Blessing of the Palms & Holy Eucharist

**April 6. Maundy Thursday**

- 7:00p.m. Holy Eucharist & Washing of the Feet

**April 7. Good Friday**

- 11:00a.m. Stations of the Cross
- 12:00noon Liturgy of Good Friday

**April 8. Holy Saturday**

- 7:00p.m. The Great Vigil of Easter
- Baptism & Confirmation

**April 9. Easter Sunday**

- 8:30a.m. JOINT Eucharist Rite 1.