

**LECTIO DIVINA (Holy Reading)**  
**PRAYING WITH THE SACRED SCRIPTURES.**  
**Sunday, 4 June, is the Solemnity of the Most Holy Trinity, Year A.**  
**The Psalter takes Week One**

Before beginning prayer with the Sacred Texts, let us take a look at the week ahead in the Liturgy, the Australian Church and the Social Justice Calendar.

**In the Liturgy:**

05: St. Boniface, English Benedictine monk and missionary to the Germanic peoples. We now have a new crime mystery starring a Sr. Boniface, whom they call Bonn-ee-face. It doesn't have you on the edge of your seat. I'd rather have Fr. Brown!

**In the Australian and New Zealand Catholic Church:**

07: Australia - Ukrainian Eparchy - Episcopal Ordination of the Most Rev. Mykola Bychok, 2020.

08: Melbourne - Episcopal ordination of the Most Rev. Peter Comensoli, 2011.

**In the Social Justice Calendar:**

07: World Environment Day.

**LET US NOW MOVE INTO PRAYER WITH THE SACRED TEXTS**

**The readings are:**

Ex. 34:4-6 and 8-9

1 Corinthians 13:11-13

John 3:16-18

**Lectio:** Read the first text from the Book of Exodus, chapter 34, verses 4-6 and 8-9.

**Meditatio:** This text fits into the longer unit: 34:1-35, the remaking of the Covenant. Moses, the covenant mediator goes to meet God on the holy mountain, hearing the divine proclamation of his mercy and justice. (New Jerome Bib. Comm. 3:74) When the Israelites were freed from slavery in Egypt, they were guided on their journey by a cloud (through the day), and a pillar of fire (through the night). In this text, it is the cloud that speaks of the Presence of God.

The prayer of Moses is profound. Moses bowed down to the ground in an act of faith and begged the Lord to come with them on the journey. Moses said: "True, they are a headstrong people, but forgive us our faults and our sins and adopt us as your people."

Read the text again and maybe a third time. Read it slowly, marking some of the words, phrases, sentences which may cause you to stop and recognize that the Holy Spirit is calling you to a word, a phrase, a sentence, or to the whole text. Ponder for a while. Maybe a day or more! Make your response.

I share my response in *Evangelizatio* 1.

**Responsorial Psalm** is from Daniel 3:52-56

**The response is:** GLORY AND PRAISE FOREVER.

This can be a real proclamation of the God who loves and saves. A strong lead voice will keep up the momentum and the pace.

**Lectio:** Read the second text: 2 Corinthians 13:11-13.

**Meditatio:** Some background to help us understand the text and make an informed response.

This is a Trinitarian blessing, utterly rich in divine presence. And it is new and fresh every day, and every time it is prayed for us: "Surely the Lord's mercies are not over, his deeds of faithful love are not exhausted. Every morning they are renewed. Great is His faithfulness. 'The Lord is all I have', I say to myself, and so, I put all my hope in Him.' (Lamentations 3:22-26)

**Gospel Verse:**

Alleluia, alleluia!

Glory be to the Father, the Son and Holy Spirit:

To God who is, who was, and who is to come>

Alleluia!

The Glenstal Abbey Missal says it more simply: The life of Christian Communities at one and the same time is marked by and reveals the Trinity: everything comes from the love of the Father, by the grace of the Son, in the communion of the Spirit.

**Lectio:** Read the Gospel text from John 3:16-18.

**Meditatio:** Some background to the text to help us respond with understanding. About this Gospel text, St. Gregory Nazianzen says: "To speak of the Godhead is, I know, like crossing the ocean on a raft, but enlighten my mind and loosen my tongue, Spirit of God, and I will sound aloud the trumpet of truth, so that all who are united to God may rejoice with their whole heart.

There is one eternal God, the mighty Father of one mighty and noble Son. Jesus offered up his blood and cleansed the whole world. He was lifted up on the cross, but it was sin that nailed him to the cross. On the one hand, there was the poverty of his humanity; on the other, the riches of his divinity. Sing praise to the Holy Spirit, who is the omnipotent bestower of diverse gifts."

What follows next is the most satisfactory description of the Trinity that I have ever heard or known. I come up against it every year: "In the one God are three pulsations that move the world."

He adds, "through these pulsations I became a new and different person when I came out of the font – a person restored to life from the dead. If God cleansed me so completely, then I must worship him with my whole being."

This profound commentary puts an end to threes and ones. We see three circles on the back of Vestments. We do the sums in our heads: How can three be one and one three? THERE ARE THREE PULSATIONS THAT MOVE THE WORLD!

Read the Gospel a few times. Take time for quiet and listening to the Holy Spirit praying within you. After a while (day or days), make your response to this text. I share mine in *Evangelizatio* 3.

**EVANGELIZATIO: My lived response to the texts with which the Church exhorts me to pray. St. James says, “Be doers of the Word.” And the Book of Deuteronomy tells us that the Word of God is in our hands to do it.**

1. My response: I love the images of “mountain” “cloud” and “presence”. When I was younger, I used to climb a cliff, where, at the top, was a seat overlooking the ocean. Armed with my bible and journal, I would spend a number of hours in *Lectio Divina*, soaking in the majesty of the sea and islands. It was always a Sunday because I didn’t have school commitments on a Sunday. We all need such a place - our place. It is about me (our) meeting God, and listening to God saying: “Lord, Lord, a God of tenderness and compassion, slow to anger, rich in kindness and faithfulness.” When I was in hospital in February, an Oblate of our community sent me a small book of English verse, which brought back memories of English Literature classes at school. There is one poem by –Shelley, called “The Light of Other Days”, and seems to be both a prayer and a small window into the Spirit-life, the pulsating rhythm that makes me new every morning:

*I love Love – though Love has wings, and like light can flee,  
But above all other things, Spirit, I love thee.  
Thou art love and life!  
O come!  
Make once more my heart thy home!*

2. My response: God is love. Now and then, I read parts of *The Story of a Soul*, the life of St. Therese of Lisieux. About God’s love she says: “In a transport of ecstatic joy I cried: “Jesus, my love, I have at last found my vocation; it is love. I have found my place in the Church’s heart, the place you yourself have given me, my God. Yes, there in the heart of Mother Church I will be Love.” Chapter 11, page 156. All of us who profess to be Christian, have a vocation to love.
3. My response: It is by three pulsations that I have been restored. It is not about threes and ones. It is God pulsating through my veins (as Sr. Joan Chittister says). Sr. Joan also teaches that “Interiority, the making of interior peace for the cultivation of the God-life, is of the essence of contemplation.” And: “God is the Mystery no answers dare to

determine.” The Mystery of the Holy Trinity is before us today and every day. May we worship on our knees, like Moses in the first text from Exodus.

*Lectio Divina is about reading the Sacred Scriptures and reflecting on them from an informed background.*

*It is allowing the Holy Spirit to play on the fibres of my heart like a harpist, and bring forth the beauty of my response.*

*In responding to the text, my life is changed more and more into Christ.*

*Lectio Divina is a way of life not a method of prayer.*



“In the one God are three pulsations that move the world.”

~ St. Gregory Nazianzen