

## Living the Word

### Proverbs 8.1-4 & 22-31

The idea of characteristics and virtues as personification in writing is very ancient; certainly, Greek mythology is full of this type of writing. Here, Wisdom takes on a role as a woman and gives a public speech for the second time in Proverbs. Inviting all of those who are able, or crucially who have the desire, to listen to her, she pours herself forth. This passage might remind us all of that other great portion of Proverbs, chapter 4 verse 7: 'The beginning of Wisdom is this: get wisdom.' In essence, a realisation that something which has been with God since the beginning of time is worth searching out. And that being so, taking that first step is the first wise thing one can do. The search for Wisdom is a step on our road to become closer to God. Perhaps Proverbs might form part of our daily Scriptural reading?

## Saints & Heroes

### Sing to the Lord a New Song

Those in the know will recognize 9th June as being the celebration of that great British saint, Columba. Little less familiar is that of Ephrem the Syrian. This will cause immediate controversy as the Orthodox, who do everything, including the calendar, differently, have his day on 28th January. What we know about him is that he was head of the cathedral school at Nisibis in what was Mesopotamia (and still is if you are using an atlas from 1939). When the Persians captured the town in 363 he fled and became a hermit in a cave near Edessa. There he carried out the life's work which made him famous. He wrote hymns, poems, sermons and Bible commentaries in Syriac, which was the dialect used by the Christian community in Nisiblis. So popular were his works that, after his death, Christian authors churned out material that claimed to be his.

### From the Fathers

'We define that there are two, the Father and the Son, and three with the Holy Spirit, and this number is made by the pattern of salvation... [which] brings about unity in trinity, interrelating the three, the Father, the Son, and the Holy Spirit. They are three, not in dignity but in degree, not in substance but in form, not in power but in kind. They are of one substance and power, because there is one God from whom these degrees, forms and kinds devolve in the name of Father, Son and Holy Spirit.'

From *Against Praxeas* by Tertullian (160-220, theologian)

## Father, Son and Holy Ghost



On the Feast of the Holy Trinity we praise God who 'lives in the perfect unity of Love.' Love is the key that opens up the mystery of the Holy Trinity. Love must be given and received. It is not real until it is active. The Trinity is at heart of creation and its purpose is to reveal God and invite a relationship with Him. Love flows in an eternal movement among and between God the Father who creates the world out of nothing but love; God the Son who reveals God as the loving Father and God the Holy Spirit who guides us in the ways of Love and enables us to call God Father. In our Baptism in the name of the Holy Trinity we are drawn into this exchange. Each person of the Holy Trinity makes themselves known to us in their own way: the Father in creation, the Son in the word and sacrament of Jesus and the Holy Spirit in our interior being where it brings light, understanding and lifts of heart in prayer and praise. Yet where we encounter one person the others are always present; this must be for the Love that they are can never be separated or divided.

