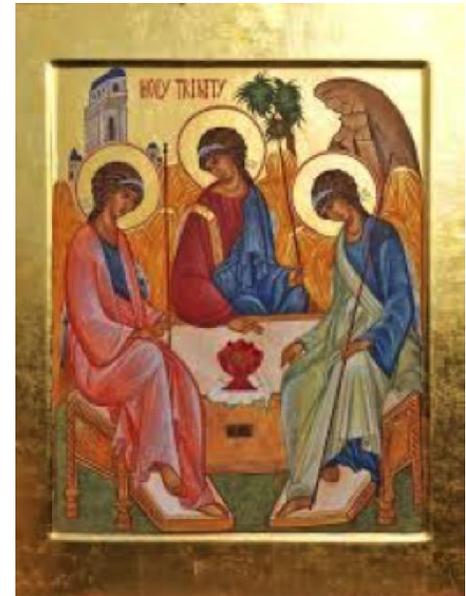


Trinity Sunday—Traditionally we celebrate Trinity Sunday as a remembrance of God who is One and also Father, Son and Holy Spirit, or Creator, Redeemer, Sustainer or a dance of an outpouring of love between God’s own self. We are invited into that Love through the power of the Creator God, the Risen Christ and the Spirit. What we as people of faith know by our corporate and individual experience—is that this Love of God in our midst is a Mystery. The Trinity doctrine is an attempt to name this experience of God’s presence and action in the world. We cannot possibly fully define God in all of God’s fullness.

Image of the Trinity from Godly Play

Rublev’s Holy Trinity is a Russian 15th century icon. It is the three Angels that came to visit Abraham and Sara to tell them they would have a child, but it is understood to depict the Trinity: Father, Son and Holy Spirit. We are being invited into their love. Even as we look at the icon there is room for us at the table and we are included in that perpetual motion of Love. We are part of the circle and being invited into that Power of God’s own Love.

In this image the Father, the Son, and the Holy Spirit are communicating with each and God’s realm is in the midst of the earth where we live.



The Celtic Trinity knot was used in the Book of Kells and is seen on many paraments in the church and on vestments. The Circle represents eternal life, the arcs, Father, Son, and Holy Spirit. The loops of the knot are in continuous motion and even before Christianity came to Ireland, it likely represented the continuity between earth, sky and sea, a representation of the constant connection of all things.

During this time of the Pandemic, many have rediscovered the power of walking, observing trees and grass and gardens; noticing humming birds, finches, hawks or coyotes, (one by the church this week!) or simple lizards reengaged our connections with the creation. We have perhaps wondered if this Mystery of God walks with us, around us, before us, and beneath us, in gardens, wild places and well traveled paths speaking to us individually and to the whole community. Perhaps we see the Creator God, in all things, the Christ renewing all things, the Spirit enlivening all things. Yes, “the whole creation has been groaning in labor pains until now; and not only the creation, but we ourselves, who have the first fruits of the Spirit...”Romans 8:22 And now we are being called to be stewards, created in the image of God, to care for “this fragile earth, our island home” BCP p370.

The mystery of the Trinity is inviting us to wonder how we can abide in the love that is God in the earth beneath our feet and the water below us and around us. In the hum of bees and in the roots of the Live Oak that reach deep into the ground by the labyrinth beside the church I believe God is sharing with us the glory of creation. What can we hear and know and experience in this invitation into the circle of relationship that invites us to connect with each other and with God.

# EXPLORE

IN THIS SECTION  
 Gobi Desert  
 Pangaea  
 Looming Crocodile  
 Basic Instincts  
 Pop Omnivore



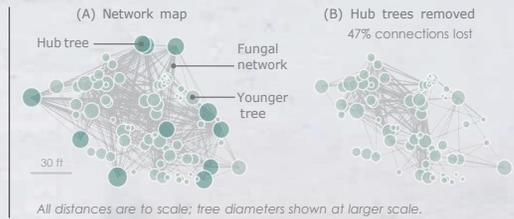
ILLUMINATING THE MYSTERIES—AND WONDERS—ALL AROUND US EVERY DAY

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## LOST CONNECTIONS

By sharing resources, networked forests with healthy hub trees become more resilient. Researchers examined fungal DNA to map connections in a Canadian forest (A) and found that the selective removal of hub trees (B)—by loggers, for example, or from an insect invasion—could cause more connections to be lost than if trees were removed randomly. Clear-cutting would destroy all links.



# TALKING TREES

DAISY CHUNG AND RYAN T. WILLIAMS

**BENEATH A SINGLE PATCH** of forest soil lies a vast interconnected web of life. Forest ecologist Suzanne Simard likens it to a kind of hidden intelligence. By tracking specific chemicals, she and other scientists observed how trees in the Douglas fir forests of Canada “talk,” forming underground symbiotic relationships—called mycorrhizae—with fungi to relay stress signals and share resources with one another.

Douglas fir (hub tree)

Douglas fir (younger tree)

Paper birch

Douglas fir (seedling)

**Understory nursery**  
 Douglas fir trees use the network to identify and nurture related seedlings.

**Seasonal partners**  
 Deciduous paper birch and evergreen Douglas fir trade resources seasonally.

In spring and fall, firs share sugar with leafless birches.  
 In summer, birches return the favor to shaded firs.



Western spruce budworm

Douglas fir (hub tree)

**Pine preparation**  
 Fir trees infected with budworms send stress signals to nearby pines.

Ponderosa pine

Chemical stress signals

FOREST IN DISTRESS

## WARNING SIGNS

Through the network, trees under stress can transfer resources, such as water, and can send chemical signals that trigger defensive mechanisms in other trees. Threats like insect infestation and drought are expected to increase as the climate changes.

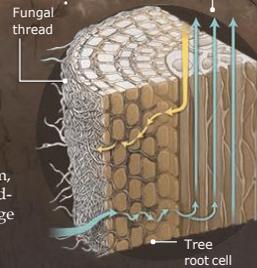
### Resource pathways

- Sugar from trees
- Nutrients from soil
- Mixed resources from network: nutrients and carbon (from sugar)
- Chemical stress signals

**Symbiotic fungal network**  
 Nitrogen, potassium, phosphorus, and other nutrients

Enlarged section of tree root tip

Resource-exchange pathway



1

### Excess production

Taller, older trees, called hub trees, often have more access to sunlight and produce more sugar through photosynthesis than they need.

2

### Exchange of goods

A mass of fungal threads, or mycelium, envelops the root tips of a hub tree, feeding it nutrients from the soil in exchange for sugar, which the fungus lacks.

3

### Deep connections

Weaker firs in the shaded understory tap into the network as it swells with resources. Firs can also share with other species, such as birch.