

Saint Thomas and Saint Thomas of the Air Church  
Second Sunday after Trinity  
June 14, 2026  
rmcneely+

let us not love in word, neither in tongue,  
but in deed and in truth

The season of Trinity is celebrated in green. The color of life  
Nature and growth.  
Symbolic of the intellectual growth nurtured by  
the survey of essential Christian doctrine that is the Trinity.  
It will be 25 weeks  
Before we finish the Trinity season this year  
and then during the other half of the Christian year  
transition to a walk with Jesus from His Birth  
to His Ascension.

Our agricultural ancestors saw the Trinity season  
As a time coincident with their planting of the seed  
in the warm moist earth,  
and over the course of the spring and summer  
the fields turned green as the seed sprouted.  
It was nurtured and cared for  
In the abundant English rains  
Until the time for harvest in the Autumn.

You may recall Jesus' parable of the "Sower of the Seed"  
In which the seed represented the word of God.

Our ancestors saw the parallel between the sowing of the seed in  
the verdant fields of England  
and the long green season of Trinity:  
When the word of God,  
Knowledge and understanding was nurtured and cared for  
in each of the 25 weeks of the Trinity Season.  
And so it is for us.

A long green season of learning and exploration  
 With the harvest coming throughout Advent, Christmas and  
 Easter as we walk with Jesus in Galilee and Judea.  
 And so it has begun.

In this second installment of the Summer Survey of Essential  
 Christian Doctrine,  
 We put ourselves in the hands of St John as we did last week  
 And immerse ourselves in his Epistle about Christian Love.

It is fitting that we begin the Trinity Season with the concept of  
 Christian Love.

But before we get ahead of ourselves  
 Let's confirm what we are talking about  
 when we use the term "Christian Love".  
 It's foundational.

Christian Love is more something we do than it is something we  
 feel. Yes, grammatically it is a noun but the way we use it  
 It could also be a verb.

John had the advantage of writing in Greek.

Where there are at least seven different words  
 for the several different kinds of love.

For example the love between a parent and child  
 A citizen and country  
 Master and pet.

In English we have only one word  
 and it has to stretch to cover a good deal of ground.

John used the Greek word agape.

Which loosely translated means to wish the other person well.

But that wish is expressed in things we do that benefit  
 The other person  
 Without any expectation of reward, of return  
 or even gratitude.

In this part of today's epistle, John gets practical:  
He tells us that because we love the brethren,  
that same love enables us to avoid eternal death  
to live eternal life hereafter.

John reminds us just how that happened:  
That it was out of love  
That Jesus gave His life for us.  
And that His sacrifice which proceeded of love  
Freed us from the bondage of our sins  
And opened the gates of Heaven  
To those who love and believe in Him.

So God's love was revealed in history  
In the life and sacrifice of Jesus.  
But it lives on and dwells in us.  
Christian love is not understood to have been displayed only once,  
in Christ,  
But as continuously active and alive in His followers  
In each of you.  
And the essence of Christian love  
Whether in Christ or in us  
Is in giving it away.

Sometimes, Christian Love is expressed in lesser things.  
In those opportunities to share our time  
Talents and treasure with those in need.

John gives an example:  
He imagines a person with "this world's good"  
That is; enough over and above what is needed for  
Existence,  
And who sees another in need  
But does nothing to help.  
John asks; How could the love of God dwell in him?

John writes of hate,  
 The very antithesis of love,  
 We become as a murderer if we hate;  
 In that the condition of our heart and soul  
 is that of a murderer.

Mark Twain said: “Anger is an acid  
 That can do more harm to the vessel in which it is stored  
 Than to anything on which it is poured.”  
 Sam Clemens must have known St John.  
 Hatred is an acid that eats and destroys our soul.  
 Christian love is the sustenance that nourishes our soul.  
 It is the antidote of hate  
 And is perhaps the only cure.

And then John makes this startling statement:  
 “My little Children,  
 Let is not love in word  
 Neither in tongue  
 But in deed and in truth.”

It is all well and good that we know of Christian love  
 And it is good that we write and say the words,  
 But that is not enough.  
 We must live our lives in the spirit of Christian Love.

We must walk the talk, in deed and in truth.  
 John is saying that love is not just sentiment nor talk  
 But deeds  
 Things we do.  
 How we live our lives.  
 In which actions speak louder than words.  
 Where your actions speak so loudly  
 I cannot hear what you are saying.

If our love is to be genuine (*truth*)  
 It will inevitably be positive  
 and constructive evidence of action.

But John also points out that we must love each other in *truth*.  
 What does he mean?  
 In truth.

Loving each other in *truth* is John's way of explaining  
 That our Christian Love  
 That Self-giving spirit  
 Is genuine.  
 Is real.

And that we perform the self giving deeds of Christian love  
 Out of a conscious reflection of Christ in our lives.  
 That is consistent with our beliefs.  
 Our beliefs in Jesus  
     In His words  
     And in His deeds  
     And in His sacrifice.

John gets practical again and tells us that should we ever doubt that  
 our deeds proceed from truth  
 We may allay such doubt  
 With a simple test drawn from our experience:  
 Do we endeavor to imitate Christ in deed as well as in word?  
 Do we keep His commandments of love for one another?

If we do, John says  
 Then we may have confidence in the Spirit within us  
 And we are of the truth.  
 That our prayers are answered  
 and that we re doing those things  
 that are pleasing in His sight.

Ours is not a religion to be understood and then ignored.  
 It is not a passive, dusty philosophy that is to be left on the shelf  
 It is not an intellectual pursuit of mind alone.  
 It is not to be personally consumed and ingested for our selfish  
 Satisfaction.

Ours is a religion that is to be lived.  
 Every day.

It is to remain active in everything we do.  
 It is rigorous, inconvenient, exhausting.  
 It is unrelenting.

Nobody ever promised that this Christian life would be easy.

Let us love one another as St John has suggested:  
 Not only in word  
 Nor only in tongue,  
 But in deed and in truth.

So just how should we go about doing that here at St Thomas'?

We have among us in our little band,  
 some who are in need.  
 And we have among us people willing to pledge their  
 Time, talent and treasure  
 To help others.

We have an Altar Guild and an Acolyte Guild  
 We have a Guild I have called: the Angels of St Thomas.  
 Composed of those of you  
 who want to help other members  
 of our miracle little church.

People who can make phone calls,  
 Make visits.  
 People; angels, who can help with occasional deliveries

Rides to church.  
Send a card of good wishes.  
Make use of their talents.  
Make small donations.  
People who are keen to the needs of others.  
And not content to sit back in hopes  
that someone else will take charge.  
Should you be one of those angels, a St Thomas Angel?

