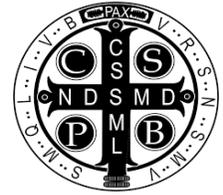


The MEDITATION



“ Thus says the Lord: Stand by the roads, and look, and ask for the ancient paths, where the good way is: and walk in it, and find rest for your souls.” - Jeremiah; Chapter 6, Verse 16.

May 31st, A.D. 2015
Trinity Sunday



The Holy Trinity – 1738-9
Fresco by Luca Rossetti da Orta (1708 – 1770)
St. Gaudenzio Church, Ivrea, Torino, Italy

Glory be to the Father, and to the Son, and to the Holy Ghost!

Blessed be the Holy Trinity, and the undivided Unity: we will confess Him, because He hath showed His mercy upon us.

The opening words of today's *Introit* are echoed again and again in the liturgy. Their meaning is profound – the Blessed Trinity is the origin of all grace.

Christ, the ambassador of God's love, revealed to mankind, in confidence, the mystery of the Holy Trinity. He shares something of its Being, and its intimate life, by His revelation of the trinity of Persons, in the unity of the Godhead; such a revelation is, in itself, a sign of love. God reveals Himself in confidence, because He reveals Himself in love. This was to make Himself better known to us when He made a new alliance with mankind in Christ Jesus.

Mankind, by refusing to honor and serve the God Whom we now know in three Persons, puts to shame the confidence which Christ placed in us. The Blessed Trinity, in the New Testament, is and must ever be, in the very heart of our faith and our Christian life. It's a truth on which our Holy Catholic Church repeatedly insists.

A soul is *baptized* in the Name of the Father and of the Son and of the Holy Ghost, and becomes a member of the Church. It is the Trinity that then gives this soul access to those *sources of grace: the Sacraments*. Every word of the liturgy, by which the Christian prays with the Church, is an homage that is rendered to the *Three in One*. The Christian confesses, by every *Sign of the Cross*, and by every *Gloria Patri*, (*Glory be*) the greatest of all mysteries: the mystery of the Triune God, whom he thanks for his creation, his redemption, and his elevation to the supernatural order.

A soul confesses his faith in the *Creed*, and declares his belief in one God, the Father Almighty, Maker of heaven and earth, of all things visible and invisible: in one Lord, Jesus Christ, the only-begotten Son of God, who became man: and in the Holy Ghost, the Lord and Giver of life, Who proceeds from the Father and the Son.

The Christian, when at *Mass*, sings or recites the "*Gloria in Excelsis Deo*"; (*Glory be to God on high*), in other words, "*Glory be to the Father and the Son and the Holy Ghost.*" He praises, blesses, adores, and glorifies the King of heaven, the Father Almighty, his Lord and God, and the Lamb of God, Son of the Father, who with the Holy Ghost shares in the glory of the Father.

The Christian who chooses to pray the words of the *Te Deum* * to express their thanks, or employs the three or nine-fold "*Kyrie Eleison*" (Lord have mercy), by way of a *litany* in which to obtain mercy, addresses themselves to the God in three Persons; *Father, Son, and Holy Ghost*.

Whoever attentively follows the texts of the liturgy, honors the Blessed Trinity. The doxologies (*i.e. Glory be to the Father...*), are so frequent that the person has no need to ask themselves if they are indeed honoring the triune God as they should!

To Thee be praise, glory, and thanksgiving, all-holy Father, unending Majesty, who by Thy infinite power hath created me from nothing.

I praise and glorify and thank Thee, all-holy Son, reflection of the Father, Who by Thy infinite wisdom saved me from death.

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I bless and adore Thee, Spirit of the Father and the Son, Who by Thy love and goodness have called me to a life of grace.

Glory be to the Father and to the Son and to the Holy Ghost, for ever and ever. Amen.

***Te Deum**, (*Te Deum Laudamus*) A prayer of Thanksgiving. Generally chanted at Vigils on Sundays or feasts, or said daily at the Office of Morning Prayer in the Book of Common Prayer. Can be found on pgs. 10-11 in **The 1928 BCP**.

Prayer for the day: *Blessed art thou, O Lord God of Our Fathers: praised and exalted Above all forever!*



PRAYER FOR THE WEEK

*The Spirit breatheth where he listeth : and thou hearest his voice,
But knowest not whence he cometh,
And whither he goeth.
Alleluia.*

St. John; Ch. 3

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Feasts, Fasts, and Other Things



Our learned brother Chip is away for the rest of the month giving college commencement addresses. Brothers Sylvester Squirrel and Raymond A. Crowe will be filling in during Chip's absence.

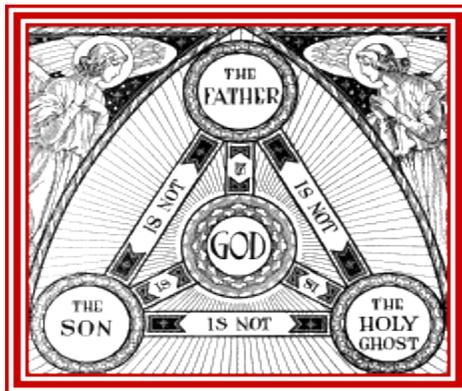
Out on a Limb

*By
Br. Raymond A. Crowe, O.S.B.*



Trinity Sunday

NOTE: Br. Sylvester Squirrel was scheduled to be on deck to write this Sunday's segment, but when he saw the topic was on the Trinity, he was heard to exclaim: "I ain't touchin' that one!" and disappeared. We haven't seen him since! In all fairness to our Br. Sly, the topic of the Trinity is a daunting one to write about, especially when given a short space in which to do it, so Br. Raymond has very kindly offered to take a shot at it (and hopefully not at Br. Sylvester, later!) – Fr. k. l. l. +



Central to the Christian faith, distinguishing it from other monotheistic beliefs, is the concept of God as one divine substance which comprises three distinct and co-equal persons: *The Father, The Son, and the Holy Ghost*, 'three in one and one in three'. To express this mystery, a truth divinely revealed but not contrary to reason, Tertullian (c. 160 – 225 A.D.)

5.

used the word *trinitas*, the Latin form of the Greek *trias*: (*triad*), which is not found in Scripture, but implicit in early benedictional, baptismal, and creedal statements.

Explaining this mystery of the triune God with doctrinal precision, is a task which gave rise to many heresies. There is a legend related to St. Augustine of Hippo, the author of the philosophical treatise, **On the Trinity**, a work which comprised fifteen (15) books! This legend goes something like this: St. Augustine saw a child playing on the beach one day. He saw, upon closer examination, that the child had a sea shell and was trying to empty the ocean into a hole in the sand with it. He remarked on the impossibility of the task to the child. The little one replied that it was no more difficult than St. Augustine's attempt to define the Trinity. Quite a precocious little kid, I would say!

The classic definition was given in the creed promulgated by the First General Council of Nicaea in 325 A.D.: *I believe in the Holy Ghost, the Lord and giver of Life, who proceedeth from the Father, Who together with the Father and the Son is worshipped and glorified*"

Offices said in honor of the Holy Trinity were first composed in certain monasteries from the late seventh century onwards. There were also votive Masses said at the discretion, or 'choice' (Latin "*votum*"), of the priest, some notable examples being composed c. 800 by Alcuin, the renowned scholar, born and educated in York, England, who became advisor on liturgical matters to the Emperor Charlemagne; and the Office for the Mass by Stephen, bishop of Liege, France (903-920). The Mass of the Holy Trinity was the most influential, and was celebrated in the eleventh century in the great Benedictine monastery at Cluny, in Burgundy, France and spread from there to daughter houses in other parts of France, Spain and later England.

These were considered local feasts by the papacy, and although tolerated as such, popes resisted in allotting a fixed day in the calendar for a Trinitarian feast, on the grounds that the Trinity was honored daily when the *Gloria Patri*, the ascription of praise "*Glory be to the Father, and to the Son, and to the Holy Ghost*", concluded every psalm as said in the daily offices.

Pope John XXII, in 1334, consented to a universal feast to honor the Holy Trinity, and to combat the Unitarian heresies as propounded by the Albigensians and the Waldensians in the 13th century, and after pressure from the Cistercian order which had instituted a Trinitarian Mass in 1271 at Citeaux, their mother-house. This feast was fixed on the first Sunday after Pentecost, conveniently a Sunday without an appointed Mass, following the commemoration of the descent of the Holy Ghost the previous Sunday (Pentecost), thus completing the cycle honoring the three Persons of the Trinity.

Devotion to the Trinity came to England initially in the monastic houses, and became more widespread following the Norman Conquest in 1066. It was intensified after St. Thomas a Becket, consecrated archbishop on June 3, 1162, the octave of Pentecost, in the Trinity Chapel of Canterbury Cathedral (later destroyed by a fire), ordered that the Most Holy Trinity should be honored on that day throughout his province to commemorate his elevation to the archbishopric.

Following the ancient usage of the diocesan church at *Sarum* (Salisbury, England), the **1928 Book of Common Prayer**, as well as the various Traditional Anglican Missals number the Sundays until Advent as "*after Trinity*". Traditional Roman Catholics observing the "*Extraordinary*" (*Tridentine*) Rite, make the Sundays after Pentecost their starting point. Roman Catholic, Episcopalian, and Church of England calendars following the *Novus Ordo* format reckon their Sundays during this period as Sundays "*in Ordinary Time*".

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Here, at the Priory, our liturgy being a combination of the Medieval *Sarum* and Benedictine/Cistercian monastic uses and calendars follow along as the Prayer Book does in the “*Sundays after Trinity*” format.

- *Br. Raymond, O.S.B.*

The MEDITATION is produced by the Benedictine Community of:

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PLEASE NOTE: Sunday Public Mass at the Priory Chapel commences at 9:00 a.m. followed by the Monastic Office of Terce.

PLEASE NOTE ALSO: There are No public restrooms so please plan accordingly.

PRIORY KALENDAR

Week of May 31st to June 7th - A.D. 2015

Trinity-tide

Sunday, May 31st Trinity Sunday

Monday, June 1stSt. Nicomede: Myr.

Tuesday, June 2nd . . . *comm. Bl. Peregrinus; Er. Cam. – 13th cent. Simplicity – candor - innocence.* **Note 1**

Wednesday, June 3rd

Thursday, June 4th . . . Corpus Christi - *Holy Day of Obligation*

Friday, June 5th *in the Octave of Corpus Christi – comm. St. Boniface: Bp. & Myr. 7th cent. Germany*

Saturday, June 6th . . . Saturday of Our Lady the Blessed Virgin Mary - *In the Octave of C.C.*

Sunday, June 7th First Sunday after Trinity

KALENDAR KEY: Ab. = Abbot, Abs. = Abbess, Abp. = Archbishop, Anc. = Anchorite, Ancs. = Anchoress, Ap. = Apostle, Bl. = Blessed, Br. = Brother, Bp. = Bishop, Card. = Cardinal, C. or Conf. = Confessor, Comm. = Commemoration, Dcn. = Deacon, Doct. = Doctor of the Church, Ev. = Evangelist, H. = Hermit, LBr. = Laybrother, LSr. = Laysister, K. = King, M. = Monk, **M.M. = Month’s Mind (requiem for the departed)**, Myr. = Martyr, N. – Nun, Obl. = Oblate, P. = Priest, P. or Po. = Pope, Pr. = Prior, Prs. = Prioress, R. = Recluse, Q. = Queen, Ven. = Venerable, Vir. = Virgin, W. = Widow,

RELIGIOUS ORDERS: C.O. = Congregation of the Oratory –Oratorians, C.P = Congregation of the Passion – Passionists, C.S.J. = Congregation of the Society of Jesus – Jesuits, Er. Cam. = Camaldolese

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Hermits, F.P.O. = Franciscans of the Primitive Observance, O. Car. = Carmelite Order, O. Cart. = Carthusian Order, O.C.D. = Order of Discalced Friars = Carmelites, O.F.A. = Augustinian Order, O.F.M. = Order of Friars Minor – Franciscans, O.F.M. Cap. = Capuchins, O.P. = Order of Preachers = Dominicans (Blackfriars), O. Praem. = Order of Canons Regular – Norbertines (White Monks), O.S.B. = Order of St. Benedict – Benedictines, O.S.U = Ursulines, O.C.O. = Order of the Cistercian Observance – Trappists, O.C.S.O. = Cistercian Order of the Strict Observance = Trappists.

FASTING: A = Abstinence, F = Fast, F & A = Fast and Abstinence

Kalendar Note 1: Occasionally, as space permits, we will list a minor saint or worthy from the **Benedictine Martyrology** . Accompanying the person's name are the virtues they were well-known by. We include this in the hope you might take a moment and meditate upon these virtues that made such ordinary souls outstanding in the eyes of Almighty God, The Holy Catholic Church, and their religious brethren . Virtues that may at times seem difficult for us to practice and master, but with the help of the Holy Trinity, all things are possible, as these good souls showed us by their examples of holy living.

Animal News



Helpful Sage

We recently put in a new section of electric fence that would protect a modest vegetable garden located near the pasture. Sage assisted us by holding Fr. Kevin's sweatshirt while he pounded in the fence posts!



P A X

