

'ORA ET LABORA'

The Meditation
Trinity Sunday - A.D. 2016
(May 22nd)



The Trinity – 1367
By Nicolo (Nicoletto) Semitecolo (1353 – 1370)
Venetian painter

The Collect for Trinity Sunday

ALMIGHTY and everlasting God, who hast given unto us thy servants grace, by the confession of a true faith, to acknowledge the glory of the eternal Trinity, and the power of the Divine Majesty to worship the Unity; We beseech thee that thou wouldst keep us steadfast in this faith, and evermore defend us from all adversities, who livest and reignest, one God, world without end. Amen.

Gloria Patri, et Filio, et Spiritui Sancto . . . 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 shewed His mercy upon us. These are the opening words of today's Mass in the **Introit** or entrance Prayer. They are echoed again in the liturgy of the day and especially so in the **Collect**, which is the general text subject of our Meditations for this Kalendar year. The meaning of these words are very profound. The Blessed Trinity is the origin of all grace.

Mankind, and above all the God-made-man, our Saviour of His fallen brethren, owe their existence to the decree of the Father, Son, and Holy Ghost. This is echoed again in the **Offertory-Prayer**: *“Blessed be God the Father, and the only-begotten Son of God, and likewise the Holy Spirit: for He hath shewed His mercy upon us.”*(Tob. 12).

Jesus Christ, the ambassador of God's love, revealed to mankind in confidence, the mystery of the Holy Trinity. His revelation of the trinity of Persons in the unity of the Godhead, gave us some knowledge of its Being and intimate life. Such a revelation is an overwhelming sign of love! God reveals Himself confidently to us, because He reveals Himself in love.

The profound theological sense of St. Augustine of Hippo can be clearly seen in this extract from his *De Trinitate*. There he explains the manner in which things of the Three Persons of the Holy Trinity are predicated: *“...the effect of the same substance in the Father, Son, and Holy Spirit is that whatever is said of each of the Persons in themselves is to be understood, not in the plural, but in the singular. For as the Father is God, and the Son is God, and the Holy Spirit is God, which undoubtedly is said of substance, yet we do not say that the Sublime Trinity itself is three Gods, but one God . . . So the Father himself is declared by the name of Father; but by the name of God both himself and the Son and Holy Spirit, since the Trinity is one God . . .*

Whatever, therefore, is said of God in respect to himself, is both predicated singly of each Person, that is of the Father, Son, and Holy Ghost; and together of the Trinity itself, not plurally, but in the singular. For inasmuch as to God it is not one thing to be, and another thing to be great, but to him it is the same thing to be as to be great; therefore as we do not say three essences, so we do not say three greatnesses, but one essence and one greatness.”

(St. Augustine of Hippo: De Trinitate: Cf. PL. 42. 916-917, 952-953.)

3.

When God made a new alliance with mankind in Christ Jesus, His first act was to make Himself better known.

Mankind, in refusing to honor and to serve the God whom he now knows in three Persons, puts to shame the confidence which Christ instilled in him.

We can see through the New Testament, that the Blessed Trinity is, and must always be, the very heart of our faith . . . our Christian life. It is a truth on which our Holy Church repeatedly insists.

It is the Trinity, when 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, which gives this soul access to those sources of grace, the **Sacraments**. Every word of the **liturgy**, which the Christian prays with the Church, is a homage rendered to the Three in One. The Christian confesses by every **Sign of the Cross** and by every **Gloria**, the greatest of all mysteries: the mystery of the *Triune God*, whom he thanks for his creation, his redemption, his elevation to the supernatural order.

When a soul is baptized in the name of the Father and of the Son and of the Holy Ghost, that person confesses their faith in his **Creed**. They declare their belief in one God, the Father Almighty, Maker of heaven and earth, and of all things visible and invisible; and in one Lord Jesus Christ, the only-begotten Son of God, who became man; and in the Holy Ghost, the Lord and Life-giver, who proceeds from the Father and the Son.

When, at Mass, one sings or recites the "**Gloria in excelsis Deo**", they say in other words, "*Glory be to the Father and the Son and the Holy Ghost.*" They praise and bless, adore, and glorify 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.

Whether one chooses the words of the **Te Deum** * to express their thanks, or employs the three-fold "**Kyrie eleison**" to obtain mercy, they are addressing themselves to the God in three Persons. . . Father, Son, and Holy Ghost.

Whoever follows the text of the liturgy of the Church *attentively*, not by habitual obligation, or mindless rote, honors the Blessed Trinity. The doxologies are so frequent, that one has no need to ask themselves if they indeed honor the triune God as they should.

To thee be praise, glory, and thanksgiving, all-holy **Father**, unending Majesty, who by thy infinite power created us all from *nothing*.

I praise and glorify and thank thee, all-holy **Son**, reflection of the Father, who by thy infinite wisdom saved mankind from death.

I praise and adore thee, **Spirit** of the Father and the Son, who by your 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.*

*The **Te Deum** can be found on pages 10 & 11 of the **1928 Book of Common Prayer**

From the Fathers of the Church

St. Gregory Nazianzen 4th Century, A.D. Doctor of the Church, Theologian, 'Christian Demosthenes'

St. Gregory, in his writings, gives excellent explanation on the theology of the mystery of the Trinity. He also advises all to have faith and humility. Here are his words for us to ponder:

“ If you are convinced that you should not investigate with undue curiosity if it is necessary to speak of the generation of the Son or of his substance, then neither should you be unduly curious about the possession of the Holy Spirit. For me it is enough to hear that he is the Son, who proceeds from the Father ; that one is the Father and the other is the Son. Nothing more should be investigated, I think, nor inspected with curiosity, lest the same should happen to me as happens to the eyes when they wish to look the sun in the face. The more clearly and carefully they attempt to see, so much the more harm is done to the sense of sight; indeed by looking at it for a long time the sight can be lost altogether. Thus the son overcomes the power of sight if one wishes to contemplate it in its entirety, and not merely in so far as it can be seen. You have heard that it is called generation. Then do not inquire into the why and the wherefore with too much curiosity. You hear that the Holy Ghost proceeds from the Father and the Son; do not study the manner of that procession with undue curiosity “

“Even though you may have more talent than others or be more clever, still you will be as far from the truth as is the difference which exists between your nature and that of God. We have the promise that, one day, we shall know as we are known. If it is impossible for us in this life to attain to a perfect knowledge of these things, respect that which you cannot know. What is it that we hope for? Undoubtedly, you will tell me that it is the kingdom of heaven. Now, I understand by the attainment of all that is purest and more perfect, that is, the knowledge of God. Let us guard it now and possess it in part, at least. Let us make sure that we attain to it partially while we live on this earth, and let us reserve the other part of it for the future life, that we may obtain as fruit and reward for our work the full light of the Holy Trinity as it is in itself, through Christ our Lord, to whom be glory and empire forever and ever.”

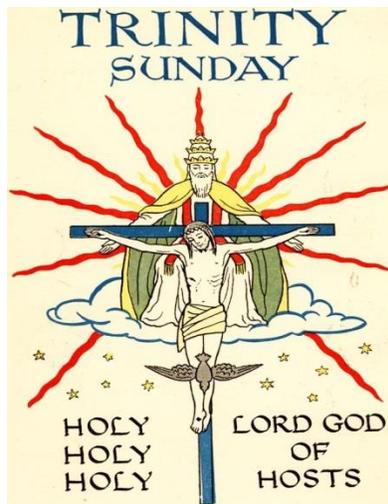
*Due to St. Gregory's intensive thought and immersion of soul into the mystery of the Holy Trinity, the Church has been given the proper words in which to speak of the relation of the Holy Ghost to the Father and the Son. He coined the term in Greek which we translate, “**proceed**”.*

Ref: St. Gregory's Fifth Theological Oration (Oration 31).

The Meditation is an online apostolate of Our **Lady of Seven Sorrows Priory** in Raymond, Maine. We are an Anglo-Catholic Benedictine contemplative community that follows the Holy Rule of St. Benedict, the Fifth-century Father of Western monasticism. We are affiliated within the Diocese of the Northeast (DNE), of the Anglican Church in America (ACA), a member of the worldwide Traditional Anglican Communion (TAC).

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In respect to our contemplative vocation and the animals in our rescue and rehab center, we do not have guest facilities and do not regularly receive visitors.



Priory Kalendar

For the week of
May 22nd to May 29th - A.D. 2016

Sunday, May 22nd Trinity Sunday

Monday, May 23rd . . . feria. . . Monthly Requiem (*suggested for this day*)

Tuesday, May 24th . . . St. Vincent of Lerins; C. 5th cent. Gaul.

Wednesday, May 25th . . . feria.

Thursday, May 26th . . . Feast of Corpus Christi . . . *Comm. St. Augustine of England.*

Friday, May 27th The Venerable Bede; C. & D. 7th cent. Eng. in the Octave of C.C.

Saturday, May 28th . . . Saturday of Our Lady (*Mass & Office*) *in the Oct. of C.C.*

Sunday, May 29th First Sunday After Trinity *in the Oct. of C.C.*

6.

Animal News from the Priory



We spent part of the day putting up some new fencing for the sheep. Sundance (who we affectionately call “Nosey Nellie”) decided to come and investigate and once she knew what we were up to, decided to help. She spent a great deal of time knocking over and trying to relocate the sledge hammer that is used to drive fence posts into the ground. She eventually got tired of that and moved on to the step stool as it made a much more interesting noise when toppled. This quickly turned into a game with Fr. Kevin. He would right the stool and Sundance would promptly tip it over. Both human and horse apparently are very easily entertained!

Sr. Mary Francis, O.S.B.



