

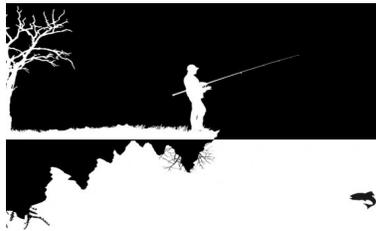
THE MEDITATION
TRINITY SUNDAY A.D. 2014



The Most Holy Trinity

Collect for the Day: *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 in 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.

We're going to do things a little differently this week . . . for a few reasons. Primarily, I think it would benefit us all if a few words were written about the subject of this Sunday's Liturgy, ***The Holy Trinity***. Secondly, This is one of those Sundays where the Gospels in the Traditional Anglo-Catholic and in the Traditional Roman Catholic Lectionaries don't jibe, so rather than fuss over which Gospel account to meditate upon, we'll let the Holy Trinity trump that question, and use the *Collect for the Day* as our Text . . . if that be what it is. Lastly, and certainly not least, I'm going to try to fill Brother Chip's shoes and offer a few thoughts about the Holy Trinity . . . not being the theologian that he is, I must beg pardon if my writing is not as detailed as his. *So, I'll give a cast and see what comes up . . .*



The feasts and seasons that have taken place so far during our Church Year have been closely linked to sacred history, most especially to the Gospel narratives of Christ's life. From Christmas to Pentecost we observed the great mystery of the earthly activity of our Blessed Lord. The Masses celebrated on these various feasts and ferials commemorated the sacred events, making the peculiar graces of that feast become real and relevant to us.

We'll now be meeting certain feasts that are oriented quite differently. We might call them 'faith-feasts' in which the mystery of our holy religion is made the object of our liturgical worship. In these faith-feasts, the bond with the Sacrifice (of the Mass) itself is no longer so intimate as it was for us witnessing the life of Christ. Masses for the most part, will now be celebrated on the occasions of certain given Church dogmas. The first of these, the ***Feast of the Most Holy Trinity***, has as its object the most profound and perhaps incomprehensible truth of our holy Faith.

The Feast of the Holy Trinity was very popular in England, especially with Archbishop Thomas a' Becket, for he was consecrated on that day in 1162. The Feast itself was given universal approbation by Pope John XXII in 1334.

The dogma of faith which forms the object of today's feast is this: ***There is one God and in this one God there are three divine persons ; The Father, The Son, and the Holy Ghost.***

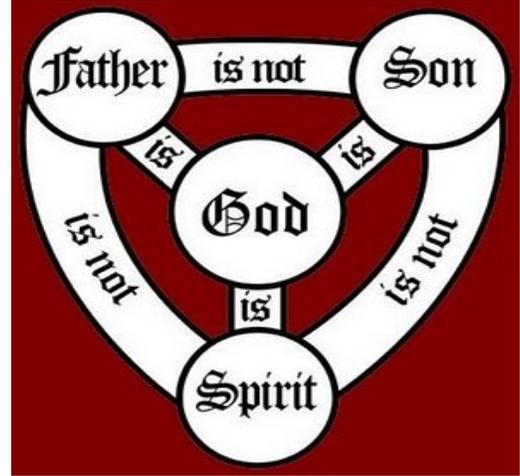
The Father is God, the Son is God, the Holy Ghost is God. Yet, there are not three Gods, but one eternal, incomprehensible God! The Father is not more God than the Son, neither is the Son more God than the Holy Ghost.

The ***Father*** is the *first* divine Person ; the ***Son*** is the *second* divine Person, begotten from the nature of the Father from eternity ; and the ***Holy Ghost*** is the *third* divine Person, proceeding from the Father and the Son.

3.

No mortal can fully fathom this most sublime truth, although some pretty great minds have tried to wrestle with the concept seeking answers. The result has always been that they, simply and humbly submit themselves and say: **“Lord, I believe, help me in my weak faith !”**

Such humble abandonment to simple faith brings great liberation !



Many parish churches have what are called: “Trinity Windows”, or “Rose Windows” ; windows that display in picture the concept of the Holy Trinity. Some Trinity Windows are great works of art. If you want to see a Trinity (Rose) Window for yourself, please visit **Old St. Paul's Church at 279 Congress St. in Portland, Maine . . . a true work of art created in 1868.**

Why is this feast celebrated at this particular time? It may be interpreted as a finale to all the preceding feasts. All three Persons contributed to and shared in the work of redemption. The Father sent His Son to earth to earth, for, “ *God so loved the world that He gave His only-begotten Son.*” The Father called us to the Faith. The Son, our Savior Jesus Christ, became man and died for us. He redeemed us and made us children of God. He remains *The Liturgist par excellence* to Whom we are united in all sacred functions. After Christ's ascension, the *Holy Ghost*, however, became our *Teacher*, our *Leader*, our *Guide*, our *Consoler*. On solemn occasions, the great *Te Deum* (see pg. 10 in the 1928 BCP) rises spontaneously from grateful Christian hearts.

The feast of the *Most Holy Trinity* may well be regarded as the Church's *Te Deum* of gratitude over all the blessings of the Christmas and Easter seasons ; for today's *mystery-feast* is a synthesis of Christmas, Epiphany, Easter, Ascension, and Pentecost. This feast, which falls on the first Sunday after Pentecost, should make us mindful that actually *every* Sunday is devoted to the honor of the Most Holy Trinity, that every Sunday is sanctified and consecrated to the Triune God. Sunday after Sunday we should recall in a spirit of gratitude the gifts which the Blessed Trinity is bestowing upon us. The Father created and predestined us ; on the first day of the week He began the work of creation. The Son redeemed us ; Sunday is the “Day of the Lord” the day of His resurrection. The Holy Ghost sanctified us, made us His temple ; on Sunday the Holy Ghost descended upon the infant Church. Sunday therefore, is *the* day of the Most Holy Trinity.

Our Meditation:

Try to realize how your whole life begins and ends by virtue of the Holy Trinity. Recall how the Sacraments or how the blessings are administered in the Name of the Father, Son, and Holy Ghost.

4.

Take, for instance, the Sacrament of Baptism, The priest says ; “ *I baptize thee in the Name of the Father, and of the Son, and of the Holy Ghost.*” Or, the Sacrament of Penance, he says at the absolution ; “ *I absolve thee from all thy sins in the Name of the Father, and of the Son, and of the Holy Ghost.*” At the death-bed, the priest will say : “ *Go forth from this world O Christian soul, in the Name of God, the Father Almighty who created you ; In the Name of Jesus Christ the Son of the living God, who suffered for you ; in the Name of the Holy Ghost, Who has been poured out upon you.*”

The life of a Christian begins and ends in the Name of the Blessed Trinity. Therefore, begin and close each and every day, of every week with the words: “ *In the Name of the Father and of the Son and of the Holy Ghost.*”

Today, the Church honors the Most Holy Trinity with its own feast. This is the very least that can be done. In a small way the honor continues for the rest of our Church Year, for the following Sundays are reckoned according to their standing after this very Sunday. What a nice reminder for us to ponder, considering the great part that the Trinity plays in our lives every day!

- Fr. k.l.l. +

Prayer for the day: BLESSED BE THE HOLY TRINITY, THE UNDIVIDED UNITY.



Prayer for the Week:

*Grant peace on Earth, and after we have striven,
find the Peace that passes all
when we enter God's Heaven!*

- Anon.

5.

FEASTS, FASTS, and OTHER THINGS



Br. Chip is away this week giving a commencement address. His column will not appear in this issue.

The Meditation is produced by the Benedictine Community of
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Visit our Website for previous editions of **The Meditation** at: www.ourladyofsevensorrows.org

SUNDAY MASS OPEN TO the PUBLIC: 9:00 a.m. *(The Chapel is located on the second floor of the garage building. Please enter by left side door and go up the stairs.)*

Also, Please Note: There are no Public Rest Room facilities at the Priory, please plan accordingly.

PRIORY KALENDAR

A.D. 2014

Week of June 15th to June 22nd

Sunday, June 15th . . . Trinity Sunday → (Note 1) ←

Monday, June 16th . . St. Barnabas; (*Transferred*) *Ap, Myr. - (1st cent.)...comm. St. Lutegard (Note2).*

Tuesday, June 17. . . .St. Botolph; *Ab. O.S.B. - (6th cent.)*

Wednesday, June 18th . . . St. Ephraem the Syrian; *Dcn, C. - (4th cent.)*

Thursday, June 19th . . . Corpus Christi . . . Day of Obligation

Friday, June 20th St. Silverius; *Po. & Myr. - (6th cent.). In the Octave of Corpus Christi.*

Saturday, June 21. . St. Aloysius Gonzaga; *S.J. C. - (16th cent.) . . . Summer Solstice - - - Solem in Alto!*

Sunday, June 22 . . First Sunday After Trinity . .comm. St. Alban, Myr.(4thcent.) In Oct. of C.C.

KALENDAR KEY: *Ab. = Abbot, Abs. = Abbess, Ap = Apostle, Bp. = Bishop, C. or Conf. = Confessor, Comm. = Commemorate. Dcn. = Deacon, Doct. = Doctor of the Church, Ev. = Evangelist, K = King, M. = Monk, Myr. = Martyr, N. = Nun, P= Priest Po. = Pope, Q. = Queen, Vir. = Virgin, O.S.B. = Order of St. Benedict. O.C.O. = Order of the Cistercian Observance (Trappists), A = Abstinence, F = Fast, F & A = Fast and Abstinence*

NOTES

**Note 1. There will be No Public Mass at the Priory Chapel on June 15th,
Masses resume on June 22nd at 9:00 a.m**

Note 2. **St. Lutegard or Lutgardis, d. 1246.** Entered religious life at an early age in the O.S.B.

Elected abbess of the Convent of St. Catherine in the diocese of Liege, France not long after her full profession. Overburdened by the office of Abbess her health began to fail and she left the O.S.B. And entered the Cistercian Order as a simple nun. Her great periods of fastings were worthy of note, and many Divine favors are recorded. In later years she went blind but always remained cheerful about her state of life.

We are always looking for benefactors to help financially with the animals. If you or someone that you know would like to help, simply mark your check “for the animals”. It will be gratefully received and deeply appreciated.

Please consider including our Animal Outreach and Rescue in your Estate Planning. Contact Sr. Mary Francis, O.S.B. For details.

Thank you

7.

Due to the very long Maine winter, our funds are very low, your help, in any amount, is greatly appreciated



Happy Father's Day !

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