

10.6.68
2.6.69
18.6.73 ✓

Te Deum "Te Deum"
claus "Te capiteles"
God be in my head
(LS 54)

The feast of the Holy Trinity, which we celebrated yesterday, is as I said in this programme last week, a doctrinal one - ideological, if you like, in contrast to the celebration of saving events which is the heart of ~~the~~ ^{Christian} Liturgy. But, having celebrated these events, which we continuously thank God for at every Mass - the love of our Father for His creation, a love so ~~strong~~ ^{strong} that He sent His own Son to live among men & die for them, to reconcile sinful mankind with the holiness of God, that Son risen from human death & returning to His Father, who sends the Holy Spirit of God's love to be with us - it's useful & valuable to have a day like Trinity Sunday to reflect on who God is and to praise & thank Him for the revelation of Himself which we've been given in the events of Christmas, Holy Week, Easter, Ascension & Pentecost. It's a revelation beyond our human capacity, to understand fully - that one God is 3 Persons; unity & trinity. Theologians work at it, pressed into making clarifications when some element of the facts as we know them from God's revealing of Himself are questioned or denied. Mystics & contemplatives have sometimes been given an insight into the reality of God - but their attempts to describe their experience in human language are, on their own admission & insistence, extremely feeble and not really enlightening. Ignatius Loyola, who was privileged with this mystic experience once, could only say it was like 3 perfectly harmonious notes of an organ. But what matters is how we live in union with Christ, doing the will of our Father, and ~~pray~~ ^{how we} pray to Him with the Spirit in us. In the words of St Hilary of Poitiers: "we can all fulfill a simple faith which we are hidden to do: that is, adore the Father, honour the Son with him, and be full of the Holy Spirit."

Te Deum
(Delalande
- Episto
RHK)

PRAYERS

For a prayer in music, let's listen to ^{another} part of a setting by Delalande of the very old hymn of praise to God: Te Deum laudamus, we praise O God.

The simplest, & probably the most frequent act of worship in honour of the Trinity which we make, is the ordinary sign of the cross - in the name of the Father, Son & Holy Spirit. We do it often, and usually rather casually; yet, if you stop to think of it, there's a wealth of meaning and expression in that simple gesture. It's done in the name of, with the power of God. It recalls the fact that we've been baptised in the same way - in God's name & power. Being made a member of the Church, a member of Christ and his brothers & sisters, we've actually been brought into the life of God Himself, 3 Persons. It's Father, Son & Holy Spirit. We can now call Him Father, because we share the life Jesus came to give us in abundance. How did He do that? - the gesture of ~~what~~ ^{our} what we call the Sign of the Cross tells us immediately - through His starry ~~our~~ ^{our} human life & dying on the cross for us. Why did He do it? - God's revelation in Scripture tells us it was because God loves, is love. Jesus, the image of His Father, the love of God present among men, was crucified because men who rejected God's love couldn't any longer put up with the evidence of God's care and love and truth before their very eyes. They had to get rid of Him. But the cross, that simple geometric shape has become for everybody, even non-Christians, a symbol

and sign, not of death, defeat, obliteration but of victory, life, triumph. The
 hands of Christ outstretched on the cross remain a constant invitation to come
 to him, a constant reminder of his desire to embrace the whole world, to
 bring into familiarity & friendship with Him, everyone. To bring men into
~~the~~ ^{His} family life — that is the object of God's love. And that is what the
 simple sign of the cross we make on ourselves should remind ^{us} of. God is
 not a cold, impersonal force, the God of the philosophers, of reason, the
 self-existent Being, the first Cause. He has revealed Himself, in his actions in
 our world, as Personal; as 3 Persons in fact, array upon, between whom
 there is love & life which human creatures, you and me, are meant to
 share; Persons who do care about what happens to each of us (tho' not
 a magician to get us out of scrapes), who each in their own way draw
 us, guide us, help us while leaving us the human freedom to respond with
love, the free giving of our whole selves. We shall eventually, in the
^{fullness of} next life experience the life of God's Trinity and understand as much as we'll
 ever be capable of doing. More important here than any arguing or
 discussing about the Trinity (unless you happen to be a theologian) is to
 pray to ^{our} Father through His Son, in the Holy Spirit, and live the way God
 wants us to — to be pleasing to the Trinity rather than knowing all about
 the Trinity, in the words of Thomas A' Kempis. Making the Sign of the Cross,
 with full attention & prayerfully, is one of the best prayers.