

TRINITY SUNDAY.

Before concluding the cycle of feasts which has been set before us from Advent Holy Church presents to our contemplation the great mysteries of the Adorable Trinity and the Holy Eucharist. In those mysteries is eternal life, according to our Lord's words (St. John xvii. 3), for there is the knowledge of the One True God and of Jesus Christ whom He has sent. In the first, we contemplate the divine Life in heaven together with the unspeakable jubilee of the Godhead; and, in the second, we look on the sacramental Life of Jesus in this wonderful mystery of faith. The dogma of the Most Holy Trinity is the foundation of all worship and is the cause of all adoration. This mystery is the primal mystery whence flow all others, and as it were, draws aside the veil and lets us gaze into the unfathomable depths of the Godhead; it shows us the Father unbegotten ever begetting the Only Son, and the Holy Spirit proceeding from the Father and the Son as from one Principle in ineffable procession. The contemplation of this adorable mystery more than any other abases us to the dust of our own nothingness, spreading a hush of awful worship over our souls, and leaves us prostrate and humble before the Throne. It is this sense of the utter poverty of human wit to celebrate, with any approach of worthiness, this awful mystery that makes the Mass of to-day almost nothing else but a confession of our helplessness to do aught but humbly confess our belief, and acknowledge that all we are and have comes to us from the Blessed Three in One.

The Introit is based on Tobias' prayer (xii.), with additions by Alcuin, and is a lowly confession that the Triune God hath shown mercy towards us. The Psalm (viii.) brings home to us that this great God whose Name is so wonderful in the whole earth is "our Lord." He is ours on account of the intimate relations we have with each one of the Divine Persons, and because we are members of the Body Mystical of Jesus Christ. These thoughts give a fresh meaning to the Doxology, "for He hath shown His mercy towards us." The Collect is a prayer, based upon our confession of the true faith in the Trinity and Unity of God, for protection against all hurtful things. St. Paul in the Epistle (Rom. xi.) warns us not to search too deeply into the depths of the wisdom of the riches and of the knowledge of God, for His judgments are not to be understood, and His ways no man can search out. He alone can give Himself glory and honour, for He alone is His own perfect praise, and from Him and through Him and in Him are all things. This reminds us of the words of the devout author of the *Imitation*: "What will it profit thee to discourse learnedly of the Trinity, if thou art displeasing to the Trinity?" (i. cap.). The Gradual (Dan. iii.) gives us a grand picture of God, blessed and praised for all ages, seated above the Cherubim, and searching out the abysses. This mighty and Eternal God is none other than "the Lord God of our fathers." The Gospel is (St. Matthew xxviii.) our Lord's own solemn enunciation of the mystery and His command to the Apostles to go and teach it to all the nations of the earth, baptizing them "in the name of the Father, and of the Son, and of the Holy Ghost." Like the Introit, the Offertory is the laud of the Three Divine Persons, the source of all mercy to us; and the same thought is carried on in the Secret, wherein we pray that the Host we offer may be made to Him an acceptable gift. The Communion is another call to heaven and earth, to all that has life, to bless the Lord of Heaven, for now in Holy Communion He has given us a new mark of His mercy; and in the following prayer we ask that the reception

of the Holy Sacrament may be as profitable to our body and soul as is our confession of the Trinity in Unity. —*Irish Ecclesiastical Record.*

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