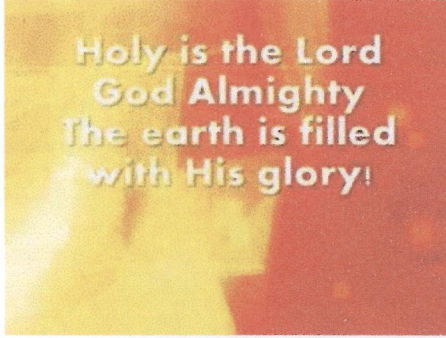


## *Don't lose this precious key!*

From learned experience, I now try to ensure that I have a duplicate for any key that is important to me. We probably all know the predicament of losing a key, especially if it is the only one we have for a particular door, safe, car or something else important in life. The concept of the Trinity is one we most likely take for granted, as just part and parcel of the gift and practice of our faith. But today's feast invites us to use a special key to open the door of the mystery a little wider. Baptism itself is the doorway to all the other aspects of our sacramental life, and when we are baptised we are baptised *in the name of the Father and of the Son and of the Holy Spirit* - God, a Trinity of Persons.

Today's feast of the Trinity is the feast of the mystery of God, the mystery of divine identity. When the first followers of Jesus began to hear about God as Father, Son and Holy Spirit, they asked if he could *see* him. Remember Philip at the Last Supper - *Lord, let us see the Father and then we shall be satisfied*. When children come to visit the church they are eager to *see* everything—to see inside the tabernacle, inside the font etc. It is natural of course that we want to see! But how can we see inside this great mystery of God? Is there a way to get inside this mystery? Some mysteries lie beyond the realm and grasp of logic and science. There are things in life that we just cannot reason out. Some things lie beyond our physical world, so we cannot grasp them through our usual senses. Of the divine presence in the Eucharist, Thomas Aquinas says, "*Sight is blind before God's glory, faith alone can see his face*".



Holy is the Lord  
God Almighty  
The earth is filled  
with His glory!

The key for opening the door of the mysteries of faith is surely **prayer**. We come to know from experience that prayer is not just lots of words, for words alone will not open up the mystery. It is prayer that comes from the depths of our spirit, the depths of our being which is needed - this is the key for opening up the mystery. Of course, words are important; they give expression to the life of faith and its longings: but *how* we pray the words - the spirit from they flow from us, the speed at which we pray, surely these are crucial in our deepening in the mystery of faith. Prayer is not about making us more intelligent or worldly wise; rather we may find that true prayer reduces us eventually to silence, and to a deeper awareness of being in the divine presence, and also makes us

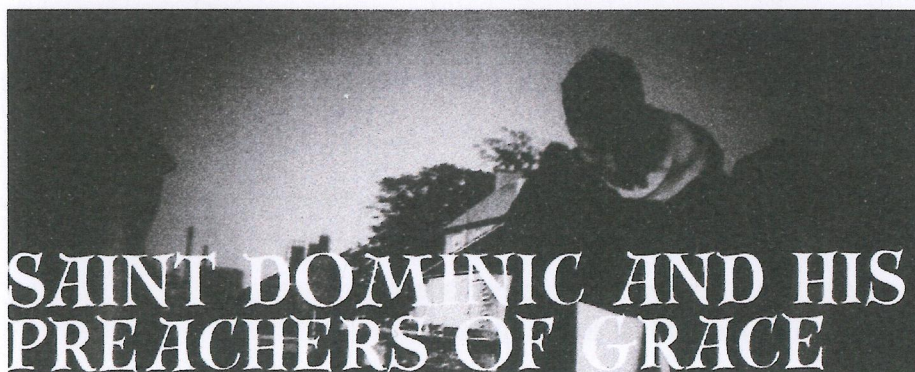
less rather than more full of ourselves. I can't remember which Saint it was who, when asked what he was really doing while sitting in stillness and silence before the Blessed Sacrament, responded simply "*I am looking at Him, and He is looking at me*".

In our communal prayer in the Liturgy, we are helped in the experience not only by words but by gesture, symbol, music, ritual, movement, art, and our spatial surroundings. We are also joined as brothers and sisters in this great act of communal love. Our first action on entering a church is to "bless ourselves" with the Baptismal water contained in the holy water stoup. This signing of ourselves is our ritual claiming of our place in this assembly, acknowledging our belonging in this people, and remembering (spiritually) the moment of our Baptism into Father, Son and Holy Spirit, a Trinity of persons, one God.

Both our silence and our celebration are vital. In both, we seek to discover God, to explore the mystery, to draw ourselves more deeply into it, so that our whole life is enriched. Again, through human experience and reflection, we come to know that alone by ourselves we could never find him. But we discover that he comes meet us, that he, especially in our liturgical action, draws close to us; as Jesus said of himself, he *comes to seek out and save that which would otherwise be lost*.

So what we celebrate today is not a riddle of three persons and one God, but a communion of persons who creates, redeems, liberates and transforms us, a communion of loving persons who embraces us and draws us near, who lives within us and makes us whole and holy! Cultivating silent prayer and stillness may be a great approach to allow us to discover that God we worship more deeply.

**We must treasure that Key which is prayer.**



The Dominicans are organising an event over Friday 23 June & Saturday 4 June in Edinburgh, with first class speakers like Timothy Radcliffe OP, and Fergus Kerr OP.

You may be interested in attending. There are flyers with the full details and how to book a place at the back of the Church.