

# TRINITY NEWS

WEEK 27.  
July 02, 2023  
Proper 8

## A Reading from *Mens Creatrix* by William Temple

*The* question is not whether the God of Christianity suits us, but whether we suit him. A sane man goes not say, 'The law of gravitation does not suit me, so I can ignore it and walk over the edge of this cliff in security'; nor will a sane man say, 'A God who requires me to love my very tiresome neighbor and even my most wicked enemy does not suit me, so I will pursue my selfish interests in security.' If God is love, selfishness is enmity against omnipotence - a foolish enmity. We may reject God if we like, but it makes no difference to his achievement of his purpose.

The power of God is love. To all that is selfish the love of God is infinitely terrible; to realize that love is the law of the universe, and that, whether we will or not, we are being used and used up for the good of the whole society of spirits, must be to the selfish soul an agony of torture. Love rejoices in the union with all things living wherein it finds itself. The realization of this truth about God it heaven or hell according as love or pride is uppermost in the heart.

But the divine love cannot be content with using as puppets of its purpose the soul whom it created to be worthy of itself. The kind of power that God exerted in the world before the birth of Christ was not enough. Not only events, but hearts and wills must be ruled. So the love was made known in an intelligible form through life and death, so that omnipotence should be complete, and, by the responding love called forth, the free allegiance of hearts and wills be won. By power and by love would deliver us from pride, which is the one poison of the soul, and bring us into union with himself.

[Source: Celebrating the Seasons]

## SAINTS OF THE WEEK:

**Thomas the Apostle, 3 July.** Thomas is mentioned among the number of the Apostles in the gospels of Matthew, Mark and Luke but it is in John's gospel that his significance is revealed. Firstly, he is heard encouraging the other disciples to go to Judæa with Jesus; then, not knowing what Jesus meant when he talked about where he was to go elicited the answer that Jesus was himself the Way. But probably most famously he was the Apostle notably unconvinced by reports of the resurrection of Jesus, causing Jesus to show him the marks in his hands and feet and side. Thomas then proclaims claims the words that have been described as the great climax to John's gospel by saying to Jesus, "My Lord and my God!"

**Thomas More, & John Fisher, Reformation Martyrs, 6 July.** Born in London in 1478, Thomas More studied classics and then the law, being called to the Bar at twenty-three years old. His clear honesty and integrity impressed Henry VIII and he appointed Thomas as his Chancellor. He supported the king in his efforts to reform the clergy but disagreed over Henry's disputes with the papacy, caused by the king's desire to annul his marriage to Catherine of Aragon and to find another queen who might provide him with a male heir. Henry could stand no such act of defiance and imprisoned his chancellor in the hope that he would renege. Thomas refused to take the Oath on the Act of Succession, which declared the king to be the only protector and supreme head of the Church in England, and was executed for treason on this day in 1535, declaring that he died the king's good servant but God's first.

John Fisher was Thomas More's close friend and ally. A brilliant academic, he had substantially reformed the life of the University of Cambridge, through the wealth and influence of his patron, Lady Margaret Beaufort, the mother of Henry VII. He was made Bishop of Rochester and proved himself to be a good pastor to his small diocese. As with Thomas, Henry VIII much admired him at first, but when he opposed the king their relationship deteriorated. Aged sixty-six and in indifferent health, he nevertheless endured the trauma of imprisonment in the Tower of London. He was executed just two weeks before Thomas on 22 July 1535.