

or this soul may be saved. Let me bear in my body the pain that would be his.'

God does not always accept such an offering; but sometimes he does, and in some wonderful way another life is spared, another soul is saved, through the willing pain and suffering of this suppliant. How joyful to bear pain, even death, that some soul may be saved, or some young life freed from disease, or some valuable and useful individual, more valuable and useful than oneself, may be preserved for his or her work!

Who would not say, 'Welcome Sister Pain' under such circumstances?

The problem of pain, looking at it as we have tried to look at it, tracing its fruitfulness from the lowest physical to the highest spiritual pain, presents no real stumbling-block to the Christian. It can be *salutary, reparative, the means of union with Jesus*. It may be a foretaste of purgatory, or the promise of heaven. It is all a question of, 'Am I ready to accept it in these ways, or am I indignant, rebellious, despondent, whining?'

Christ, the Lamb without spot, suffered *Pain* because of *sin*. Can I, who falter after him, who am so sin-stained, expect to be immune? No, should pain and suffering come my way, let me rather hold out both hands, and say, 'Welcome Sister Pain,' accept, offer up, and let its power be the means of closer union with our blessed Lord, in the sharing of his Passion.

## PROFITENTES UNITATEM

### Sequence for the Feast of the Most Holy Trinity

THIS sequence is one of the many which were current in the Middle Ages but which have been removed from the Missal now used. It has been transcribed from the 13th century MS. Dominican Gradual preserved in the library at Blackfriars, Oxford. It was written by Adam of S. Victor and may be consulted in Digby Wrangham, *The Liturgical poetry of Adam of St Victor* (1881 vol. i, pp. 130-134); there he inserts an extra stanza before the last.

Profitentes unitatem veneremur trinitatem pari reverentia;  
 Tres personas asserentes personali differentes a se differentia.  
 Hae dicuntur relative cum sint unum substantive, non tria  
 principia.  
 Sive dicas tres vel tria, simplex tamen est ousia, non triplex  
 essentia.  
 Simplex esse, simplex posse, simplex velle, simplex nosse, cuncta  
 sunt simplicia.  
 Pater, proles, sacrum flamen, deus unus, et hi tamen habent  
 quaedam propria.  
 Non unius quam duarum sive trium personarum minor efficacia;  
 Una virtus, unum numen, unus splendor, unum lumen, hoc tamen  
 quod alia.  
 Patri proles est aequalis, nec hoc tollit personalis amborum  
 distinctio;  
 Patri compar filioque, spiritualis ab utroque procedit connexio.  
 Non humana ratione capi possunt hae personae nec harum  
 discretio.  
 Non hic ordo temporalis, non hic situs aut localis rerum  
 circumscriptio.  
 Nil in deo praeter deum, nulla causa praeter eum qui creat causalia;  
 Effectiva vel formalis causa deus et finalis, sed nunquam materia.  
 Digne loqui de personis vim transcendit rationis, excedit ingenia.  
 Quid sit gigni, quid processus, me nescire sum professus, sed fide  
 non dubia.  
 Nos in fide gloriemur, nos in una modulemur fidei constantia;  
 Trine sit laus unitati, sit et simple trinitati coeterna gloria. Amen.

## P R O F I T E N T E S U N I T A T E M

Translated by WALTER SHEWRING

Affirming God both One and Three,  
 To either name we bend the knee,  
 The onefold or the threefold name.  
 Three Persons here are understood,  
 Distinct in very personhood  
 But in all attributes the same.

In One by substance, faith describes  
 Three by relation inwardwise;  
 One Principle they are of all.  
 Name them *The Three* or *Persons Three*,  
 Nothing that severs unity  
 Within their essence pure can fall.