

Trinity Sunday – 15.6.14

The word “Born”. Eight times in the Gospel for today. So worthy of note. “Being born” again does not mean that we turn our backs on things of science – or things of knowledge. All the so frequent scientific discoveries today are truly exciting – and easily – and rightly – capture our attention.

John – living at 24 South Street – some years back – was very intent on perpetual motion. Not the first – he reckoned that a motor once set in motion would drive a dynamo which in turn would provide power to drive the motor. In truth it was more sophisticated than that. There were exciting moments in his experiments – and this is the point of our noting John’s endeavours. He might have failed in his attempt at perpetual motion – but he was fully alive through his wide-view of life. He didn’t limit himself to “science” – but thought too of things spiritual (which also of course is another form of science). Fully alive he had a magnetism about him.

What we learn from John is of our outward and inward make-up. And why he is worth noting is that we through his life might be reminded of this wholeness/comprehensiveness – this twofold nature of life – the inward and outward – which in turn is surely something of what being born again is about. A rebirth, that is needful, for we easily lose sight of the wonder of humanity.

But our tendency – our temptation – is to take note of so much of what man is capable today to the exclusion of all else. We become so engrossed in the daily newness of discovery that we neglect taking stock of our being fearfully and wonderfully made. Most of all of our inwardness.

Simply through our awareness of sunshine is to be born again – or with rain too, in due season. In fact there is no limit to this newness we experience: the presence of a friend. Making a first rate cover-drive – or seeing someone else do so. A cross-court winner – listening to music. Singing. Dancing. Through reading – even TV – but with TV things are so quickly swallowed up. Pondering these, we experience something happening deep within our being – in our hearts, we might say.

But what we are reticent in considering in saying, is that we are born again through prayer. And most of all through prayer. Because through prayer there can be no hiding anything – no hidden agenda – no insincerity. For “all things are open unto the eyes of him with whom we have to do” (Hebrews Ch.4 v.13).

If we come clean, there is a matter that comes earlier in our consideration of the place of prayer. We are seemingly pretty indifferent to the revolutionary realisation of prayer. It isn’t talked about. Can it be so private? For we who are in the body of Christ? This is what comes first.

There is a passionate longing of our soul for God. And while it may be that even TV can bring us to this truth – it can also most surely prevent us reading, pondering, respecting, learning those great words of Augustine, “Thou hast made us for thyself, and our hearts are restless until they rest in Thee”.

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