

## **Holy Trinity -- June 6-7, 2020**

Today we celebrate Holy Trinity Sunday. Some have said that this day should be referred to as “Mystery Sunday.” The catechism of the Church tell us that the mystery of the Holy Trinity is one of the two central mysteries of our Christian faith – the other being the incarnation, passion, death and resurrection of Jesus. One of the most important things about a mystery is that we can know some things about it but we cannot know it fully. That is the way the Trinity has always been and always will be as long as we live in this world.

In today’s feast we are indeed celebrating the very nature of God which will always be a mystery. However, calling it a mystery does not mean we know nothing about the nature of God nor does it excuse us from letting ourselves be led more deeply into this mystery from which comes the meaning of our life and our world.

Much of the mystery of the Trinity we have to take on faith, but it is a faith that has Jesus for its foundation. It is from Jesus that we have learned of the Father and the Spirit and it is from him that we have learned that he and the Father are one. It is from him that learned that “he who sees me sees also the Father.” It is by his command that we have been baptized “in the name of the Father and of the Son and of the Holy Spirit.” It is he who taught us to call God our Father.

So --rather than being a complete mystery to us, the nature of the Trinity is one that we trace upon our selves each time we make the sign of the cross. When in making the sign of the cross or in prayer we proclaim God as Father, Son and Holy Spirit, we are entering into the life of the living God who took us into his life at Baptism. Paul in his second letter to the Corinthians that we heard from today, speaks of the Trinity in terms of grace, love and fellowship. Our God is still active among us in “the grace of the Lord Jesus Christ, the love of God and the fellowship of the Holy Spirit.” Paul is describing the ways in which God shows up on the midst of community. He tells the Corinthians that the God of love and peace will be with them if they encourage one another and live in peace. God works

through people who are in a loving relationship with each other, just as the three persons of the Trinity are in a loving relationship with each other.

When at the beginning God says, “Let us make man in our image and likeness,” the image he is speaking of is not of the Creator, or of the Spirit or Jesus but of all of them together in relationship. In embracing this mystery of one God in three persons, in whose image we were created, we are called beyond ourselves into the self-giving love of the Trinity which provides us with a model for the Christian life.

This is the same message we receive from today’s first reading. On the mountain top God reveals to Moses not only his name but his divine nature. “Thus the Lord passed before him and cried out: “The Lord, the Lord, a merciful and gracious God, slow to anger and rich in kindness and fidelity.” Every one of these characteristics that God names has meaning only in relationship with someone else. Each one needs to be directed outward or they make no sense. God could have used words like: all-powerful, all-knowing, or infinite – all of which he could be and is – without the presence of anyone else. But, when God revealed his divine identity to Moses, the words the Lord used were all relational.

Moses’ immediate reaction to God’s revelation is to bow down and worship. The words God uses describe the Lord’s deep love for the human race. Moses’ reaction is one of extreme gratitude and with that a plea that God in his mercy would come and be with his people.

On the mountain God wrote his commandments on the stone tablets so that divine guidance would be accessible to anyone who wanted it. But then God promised something greater than Ten Commandments. God agreed to accompany the nation on their journey ahead. We might ask ourselves – where do we experience the company of God when do we experience his company the most? All of this is fulfilled in the gift of his only Son to us. “God so loved the world that he gave us his only Son, so that everyone who believes in him might not perish but might have eternal life.”

So in fact what we see is that today's readings do not draw our attention so much on the Mystery of the Three Persons of God but on the reality of the love that is contained in this supreme mystery of our faith.

If you are drowning and someone throws you a life preserver, they are not trying to kill you. If that person goes one step further and dives into the water after you, your well-being is obviously important to them. If the person swimming toward you is risking hi or herself in the attempt to rescue you, you can be sure that your life is precious to the one trying to save you.

Yet we still find it easier to imagine that God is out to entrap us with all his commandments, laws and religious obligations rather than having our best interests at heart. God is not about corralling us into a narrow range of acceptable behaviors; he is about guiding us to live deeply, fully, and completely as human beings who bear the image of divinity within us. -- God is on **our** side. God comes a long way into the heart of this world to keep us safe.

What then is our calling and vocation? It is to live the life of the Trinity. Each of us is called to live the life of God and the life of God is the life of the Holy Trinity. Our vocation is God Himself – to be in Him and to live Him. God is love. We are called to believe in love, to accept it and to live it.

As we read in the opening line of the gospel today – God is self-gift. God loves and God gives. These attributes should mark our identity as Christians. If we want to live the trinitarian mystery and the sign of the cross that we make over ourselves daily, then, it behooves us to become like God, to love and to give to the point of giving our very selves. Living our faith is much more a sign of our Christian identity that reciting propositions we may or may not understand.

**In the name of the Father and the Son and the Holy Spirit** we pray for God's grace to follow Jesus who give himself to us in this Mass and is both the way and the model for us in giving witness, as Paul encourages, to the action of the Holy Trinity in our world today.