

# **The Most Holy Trinity**

**Year: B**

**Deut 4.32-34; 39-40; Ps 32 (33); Rom 8.14-17; Mt 28.16-20**

## **God, “Speak to Me”**

The man whispered, “God, speak to me.”  
And a meadowlark sang. But the man did not hear.

So the man yelled, “God, speak to me!”  
Thunder rolled across the sky. But the man did not listen.

The man looked around and said, “God, let me see you.”  
A star shone brightly. But he noticed it not.

And the man shouted, “God, show me a miracle.”  
And a life was born. But the man was unaware.

So, the man cried out in despair, “Touch me, God, and let me know that you are here!”

Whereupon God reached down and touched the man.

But the man brushed the butterfly away and walked on.

Don't miss out on a blessing because it isn't packaged the way you expect.

## **God Family**

The Trinity is the family of God where God's love overflows outside the Godhead and reaches out to us as Father, Son and Holy Spirit. God in his family, the Trinity, leads a life of perfect harmony, full integration, continual dialogue and understanding. The divine persons live in communion, mutual relationship and interdependence. Without being confused with one another, they are united by a same momentum of action and deeds. Between the Father, the Son and the Holy Spirit exists a strong relationship of reciprocity, equality and interaction.

## **Mutual Communication**

Such an understanding of God has some consequences for our Christian life. If God in himself lives a life of communion, mutuality and interdependence, it means that, in order to be faithful to him, we must implement in our own lives true relationships where we can count on one another, respect each other and love each other as brothers and sisters. How can we celebrate the feast of the Trinity without asking forgiveness for our negligence of true relationships that build us as Christian community? This is why the Trinity is challenging us any time we engage ourselves in conflicts of interest that destroy our brotherhood and sisterhood.

### **Climax of Christian Mystery**

In some ways, this feast of the Blessed Trinity looks like an afterthought in our liturgy. We have done Christmas, and Easter, and now Pentecost. What more is there? It isn't an afterthought. It is meant to be a summary, and a climax, of the whole Christian mystery we have celebrated in all our liturgies. The Trinity is the core of it all. It is the heart of everything. I thought I would try to say, as simply and briefly as possible, what the Trinity might mean for us. Please don't give up on it – it isn't as complicated as a lot of people imagine. It isn't a funny form of mathematics. It is a lesson in how to live. We know that in God there are three divine persons, Father, Son or Word, and Spirit. We know they do something in our lives. What?

### **God Goes Out to Bring Us In**

We have learnt from Jesus that God is not 'Wholly Other' but 'Wholly Near to us'. We are meant to experience this nearness and intimate presence of God – it is available to us, and we don't become the persons we were created to be, without it. This experience of the Nearness of God is itself a Gift: there is no logical necessity for it – we don't have to have it to survive, but we do have to have it to be all that we can be as persons. God gives it to us as a free Gift, but he does give it, and we can know it if we tune in to it.

### **Go Out and Come Back**

What we 'pick up' when we do, is a sense that God is 'going out from God' to us and 'taking us back to God' with God. It is a 'go out' and 'come back' model. We ourselves can realize that we have come out from God, with God, and that we ourselves are going back to God, with God. I am talking about our creation: we come from God. I am talking about our destiny: we go back to God. We do not

do this on our own. We are never absent from God, and God is never absent from us.

### **Human Channel of Communication**

God is a thinking God, and God thinks up a model or Exemplar of all creation, ourselves included. God talks to God all the time – eternally – about this. God talks to God-self about this big idea. It is the Exemplar of all creation and we call it the Word of God. It is in God, it is God, it is with God.

This Word of God has become incarnate, that is, has become human, in Jesus. In Jesus, this Word is our Way back to God.

### **Triune God – The Bond of Love**

When we look at the relationship between the Word Incarnate, Jesus, and God, we see it as the relationship of a Son and his Father. They are equal in all things. They relate mutually. They love each other. There is a bond of love between them. We call this bond of love between them the Spirit of God. It is in God, it is in Jesus, it is between them. It holds them fast in love. This Spirit of Love is just as much God as God is, or Jesus is.

This Spirit of God has come to us. It is an extra gift. It is in us. It is, in us, the dynamism that enables us to keep going on the Way to God, that is, to come back to God with Jesus our Way.

### **Jesus is the Way, the Spirit is the Drive**

We say that The Word of God and the Spirit of God are commissioned into us by the Father to lead us home. That means that they are sent to us, to do something. They are sent by God the Father, and they make God the Father present to us. They are present to us as sent on this mission by the Father.

Their mission is, together, to bring us home to the Father. We get ‘home’ when we become as like to Jesus, the Father’s only Son, as possible. When we become really like Jesus, we are said to ‘conform to’ him as our Model. We are meant to ‘conform to’, that is, ‘become as like as possible to’ Jesus through the active energy of the Spirit of God.

We believe in God, the Father, we believe in the Incarnate Word (Jesus) and we believe in the Spirit that holds them together in love. The key mystery is not a static Trinity in heaven, but a dynamic Trinity in us now. The three divine persons are with us, in us, moving us.

## **Deification**

It is not wrong to think that they are trying to make us as like to themselves as possible. They are trying, within the limits of our being finite, to make us as divine as possible. The ancient Greek Fathers of the Church called this 'deification' – making us like God; or 'divinizing' us. Deification is the word for 'grace' in the Patristic (especially Greek) tradition. It means the ongoing work of the divine persons in us, to make us like them and so bring us home. We are not going to a heaven of ordinary human persons, we are going into God, into the life of the divine persons.

The divine persons have been sent to introduce us – and through us the universe itself - into face-to face vision of God. Coming home to God is not just a mystery, it is a mystery we 'see' from the inside and 'understand'. That is what makes us finally happy. That happiness is called Beatitude. It is what happens through our dying. It is a very beautiful thing.

## **Meaning of Faith**

Meantime, now, there is faith, and there are moments of contemplation. Faith means that we believe it, even if we don't fully or really understand it. Moments of contemplation mean that even here on earth, in faith, we are asked to fix our gaze on God in us as much as we can. When we do, we sometimes fall in love with God (with the divine persons) so much that we 'sort of' get a glimpse of what they are all about and who they really are. There is something indeed to look at! and to love!

The name of the game, in our human and personal life, is a progressive transformation of our whole human being in a direct orientation to God. This puts rightness into us, and into our whole universe through us. This can only happen through Jesus Christ (the Way), and the Spirit (the Drive).

But we are not (all) called to be 'monks out of this world'. We relate to the divine persons through a positive appreciation of 'terrestrial things' – the creation that the divine persons are always involved in. The more we understand and love the universe, the closer we are to the divine persons.

## **Happiness**

We are meant to flourish as humans in this universe, and we do it better when we are aware of what the divine persons are doing in it. That is what makes us

really happy. 'Happiness' is the key to ethics: not pleasantness, not tranquility, but a share in the Joy of the three divine persons and in what they do creatively in the universe with us!

### **Practical Conclusion**

The whole Christian approach is communitarian in every sense of the word and worship. We are not meant to be alone. We are a universe of persons called from and we go into the universe of the divine persons. Life is a web of relationship. It is a net work of love, peace, joy, goodness, kindness, generosity and patience.