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This is not only how we start most of our prayers

It is a prayer in itself

A prayer that summarizes our feast today

As we begin the season of Ordinary Time

We have the Feast of the Holy Trinity

How do we understand the Trinity?

Do we even think of it at all?

Perhaps we just accept it

We were taught this as a child

We memorized what we needed to pass a test

Now we don't have to think about it

Until our child or grandchild asks

Or do we think grasping the Trinity is something for Theologians?

It is for the priests or religious to think about

When they aren't doing anything between weekend Masses

There have been many attempts to make this understandable

Even though at its core it is a Mystery

One we will never grasp and comprehend

But one we get glimpses of

And it is important

Because we are made in the image and likeness of God

So if we comprehend better who God is as God

We comprehend better who we are as human beings

Let's look first at Sacred Scripture

The term 'Trinity' is not found in the Bible

Old Testament or New Testament

So some say it is something Christians made up

Because Scripture does speak of it

But when we read Scripture in light of Jesus Christ

We can see many references

When God made Adam

He said: '*Let US make him in OUR image*'

The author of Wisdom literature spoke of this as well

***Wisdom* was there with God before there was anything**

When the Lord established the heavens

I was there

When he set the limits of the seas

Made the skies

Set the foundations of the earth

I was beside him as his craftsman

I found delight in the human race

So much so that he became one of us

He was born, died and rose for us

So we could be with him for all eternity

Although St Paul still does not use the term *Trinity*

He does speak of the three persons of God

God has accomplished the work of our salvation

We enter into this by faith

We do not earn our salvation by what we might do

We open our hearts to the healing power of God

Through the grace of the sacraments

This allows us to boast in the hope of God's glory

And to boast of our afflictions

Of our weakness

We experience affliction so we can grow in perfection

Afflictions can help us realize we are helpless on our own

If we simply try to rely on human strength and ingenuity

But when we allow the love of God to be poured into our hearts

When we allow the Holy Trinity to dwell with us

It changes how we look at the world

It changes how we see ourselves

In our Gospels, Jesus often referred to himself as God's Son

This was completely opposed to the Jewish way of thinking

For them, God is this all-powerful being

A distant Father who give orders

And expects them to be followed

Similar to how Muslims see Him as well

But Christ speaks of Him as Abba

Like a favorite term one might have for their dad or grandfather

A term of endearment and closeness

In our Gospel

Christ tell his disciples he will send the Spirit of Truth

He also told them he is the Way, the Truth and the Life

So he will send them his Spirit

Jesus tells them *'Everything the Father has is mine*

He will take what is mine and share it with you

We see the Spirit is already at work in Christ

It was the disciples that were limited

They had to come to know Christ as a human

See his works and begin to understand him as God

Then, after he was ascended to heaven

Open their hearts to the Spirit

The work of the Father, Son and Holy Spirit is not independent of each other

They are in a willing submission and a willing sharing

They act as one

In a communion of love

We are made in that image as well

We come into this life as a community

We all have a mom and a dad

Many of us have brothers and sisters

Our faith itself comes from a family

Because Jesus came from the Holy Family

It wasn't required

Jesus is God

He could have just appeared

But he didn't want to

He found delight in the human race

He desired to become one of us

And he did so within the bounds of the Holy Family

Lived in love and communion

So we see the Trinity does matter

And whether we look at it as the three triangles of St Thomas Aquinas

The three leaf clover of St Patrick

The folded blanket of St. Guiseppe of Cupertino

Water, ice and steam

The same substance

3 very different actions

It isn't just a theological concept

It impacts our lives here and now

It challenges how we see ourselves

We'll try another analogy

How many persons do we have here today?

And how many 'humans' are there present?

When we compare this to God, how many persons are here?

And how many Gods?

Humans have their own humanity

And we can choose to come to Mass, to worship

We can choose to stay home

We normally equate our autonomy as perfection

The more self-sufficient I am

The less I need others, the more human I become

That is the American way of thinking

But it is not God's way

God is one

The Father's identity is because he has the Son

The Father, Son and Holy Spirit share in God's divinity

We can't find one without the other two

They have one substance, one nature

But separate identities in relation to each other

In communion with each other

They make a perfect gift of each other to each other

And we need to be able to do this as well

To become truly human,

We need to learn that we are made to be a gift for others

In lives of service

Through lives of intercessory prayer and worshiping God at Mass

Through acts of charity at home in our families

In our parish and in our community

We need to be rooted in this

Because the temptations to isolate ourselves today are greater than ever

How often do we use modern technology for this?

Texting and emails instead of face to face communication

DVD's can be great things

But they can be overdone to the detriment of family life

We can go to the ATM

Use the automatic checkout at the gas station and the supermarket

We can lose ourselves in an array of iPods and Xboxes

Anything to keep us from human interaction

None of these are bad things in themselves

But when they become the dominant force in our lives

We become isolated from each other

We lose the relational aspect of human life

We lose the Trinitarian aspect of our life

At the heart of the Trinity is love

To truly love is to risk being hurt

It is to be vulnerable

If we give our heart to anything

Even to a pet, we risk a broken heart

So we tend to protect ourselves

Draw back, isolate ourselves

This is not Christ's model

It is not the Father's model

It is not the Holy Spirit's model

God is Love lived in communion between three persons

Living in His image and likeness

We strive not to know more about God

But to know Him who loves us so much

He sent His only Son

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