

Trinity Sunday (B)

27<sup>th</sup> May 2018

‘Trinity of love’

Dt 4: The Lord is God indeed, in heaven above as on earth beneath, He and no other. Ps 32: Happy the people the Lord has chosen as His own. Rom 8: Everyone moved by the Spirit is a son of God. Mt 28: 16–20: *Baptize them in the name of the Father, and of the Son, and of the Holy Spirit.*

I always love to hear those consoling words in the Gospel, as Our Lord is on the brink of ascending to heaven: “I Am with you, always, yes, to the end of time.” But equally important in those final words of Christ to the apostles is the instruction to baptize. Each and every time we baptize a new member into the body of Christ’s Church, we do so, “in the name of the Father, and of the Son, and of the Holy Spirit.” We do exactly as Christ asks of us as He withdraws from our sight at the Ascension: we are baptized with that Trinitarian formula from the Gospel, “in the name of the Father and of the Son, and of the Holy Spirit.” This is our distinctively Christian understanding of God — it is the new revelation that Christ bring to the world, and it means that we are reborn and live our faith in the God who is a communion of loving divine persons. How much more attractive and beautiful is this, than a mere idea of God as single, solitary, powerful and far off? Once we understand,

from the testimony of Jesus Himself, that God is three in one — three loving persons in one supreme God — then I am sure that we are drawn to love Him more. Since He Himself is a union of loving, a loving that He has then shared with His Creation — particularly the spiritual part of Creation, man and the angels — then we see how closely our nature and His are connected. It is because He is 3-in-1 in a perfect loving union that we made in His image have this capacity to love, ourselves. That’s to say, if there were no Holy Trinity, there would be no human love. Love is not derived from atoms (it can’t be!); love is derived from the God who makes our spiritual soul in His image of love.

In this way, I think, we have to appreciate the mystery of the Trinity. Not as some sort of a puzzle to be struggled with, nor as a conundrum simply to be left to one side and ignored. No, the Holy Trinity is the centre of all our faith’s teachings; it is not a side-issue or quaint or esoteric teaching. The love that the Father has for the Son, and the Son has for the Father — these are things that Jesus speaks passionately about throughout the Gospel. And then,

as He nears His Passion, and also His Ascension from the face of the earth, Jesus speaks powerfully and convincingly of the fact that the Holy Spirit — whom He calls “the Paraclete” (the Advocate, Comforter, or Consoler) — will be sent as His gift upon the Church’s people to bring them joy and life. To reflect on the Trinity, then, is to enter into the mystery of God’s profound love. The love that He is and always has been; and the love that He so dearly wants to share with the world He has made.

The second reading today allows St Paul a great cry of joy as He speaks about the Father, the Son and the Spirit. We are drawn by the Spirit, he says, into the inner life of God: co-heirs with Christ, we are moved by the Spirit to cry “Abba, Father” to the God who made us. This is what loving God the Holy Trinity means. He is not aloof or unfeeling, but is involved and deeply compassionate. And we, so in need of love, know that God the Father, Son and Spirit is the greatest treasure of love. Our human loving only poorly reflects His love. Yet we ask in prayer again and again that He pour out on us a greater measure of His

love. Let’s gaze towards heaven and God the Holy Trinity today: let’s be in awe of the Love that He is, and ask that He teach us ever better how to love Him and love one another.

*God the Father of heaven ...*

*God the Son, Redeemer of the world ...*

*God the Holy Spirit ...*

*Holy Trinity, One God ... Have mercy on us, save us,  
and give us Your peace.*