

## **Most Holy Trinity C/2007**

God is love. God has manifested his love in the creation of the world and of everything that exists within it. But this love, God has manifested in a more expressive way in the sending of his Son Jesus into the world to be our savior. Jesus, in turn, has manifested his love for us not only by dying on the cross but also by leaving us his Holy Spirit to guide us and lead us until the end of the world.

That love, and mystery, that unites and binds together the Father, the Son and the Holy Spirit, making them one and indivisible God, that is what we call Trinity. Trinity is the celebration of the identity of God as he reveals to us as Father, Son and Holy Spirit. Unlike the Buddhists or the Moslems who believe in an undifferentiated God, we believe that God is a loving Father who created the universe and directs it with wisdom; we believe that he has come down into this world and has become one of us in his Son, Jesus Christ; we believe that he fulfills his plan of love by his force, which is the Holy Spirit.

Today's readings try to shed light on this reality of the Holy Trinity. The first reading underlines the fact that all the creatures existing in the world are not the result of a blind mechanism of the universe. They have been created by a provident and wise God; they have been created with plan and order. Wisdom assisted God throughout the whole work of creation. As a consequence, creation complies with an orderly divine plan, though our human intelligence cannot grasp it.

In fact, we are like children watching their father building a table; what we see is just pieces of wood lying on the ground, without order. But, when at the end we see a table, we realize how everything was part of a wise plan, and not just a fruit of confusion. At times, when confronted with illness and inexplicable diseases, we often ask where God is. We often ask why he is allowing all this to happen. We ask why such a beloved person is dying and cannot recover. We often ask, why him or her? But what we rarely ask is: why not him or her?

All that is to say that there is a mystery that surrounds our life which we cannot totally comprehend. God alone knows and understands it; and he alone can answer where our questions remain silent. To believe in the Father means to believe that he has created everything with wisdom and love, even if we do not understand it. It is that mysterious plan of God that has brought Jesus into the world.

Jesus has become one of us to share our human nature with its joys and its sorrows, its anxieties and its hopes. Jesus has come into this world to tell us that the Father justifies us regardless of our merits; for that we have to believe in him.

Because of Jesus, we have peace with the Father and have access to his grace in the hope of our eternal glory, says St Paul. To have faith in Jesus is to believe that he loves us to the point of sharing the precariousness and the weakness of our lives. It means also to trust him with a hope that he will never abandon us, that his infinite love will ever be with us, even though we have to pass through

afflictions, sufferings and death. The Holy Spirit received in baptism is that pledge of God's fidelity to us.

The Gospel of this Sunday clarifies the task of the Holy Spirit, which is to bring to completion the work of the Father and the Son in the world. Jesus says that the Spirit will take that which is his and declare it to the world. But as everything that belongs to him belongs at the same time to the Father, it implies that the Spirit will glorify both the Father and the Son.

God is glorified when his plan of salvation is achieved, and reaches out to every heart so that it turns to him. Jesus has glorified the Father because he has fulfilled the mission entrusted to him. The Spirit, in turn, will glorify Jesus because he opens the minds and hearts of people to his word; he endows them with the power to love each other beyond human barriers; he renews personal relationships, and creates a society founded on the law of love. Consequently, the glory of the Father, the Son and the Holy Spirit is that we build a world in which we are all God's children, and live happy, in peace under God's guidance.

As it can be seen, the Trinity is the feast of love and of community of life that exists between the Father, the Son and the Holy Spirit. It is a celebration of the communion that unites the divine persons in their equality and difference. It expresses the relationships of mutuality and reciprocity that exist between them. It means that Father, Son and Holy Spirit dwell in one another without being confused or reduced to one another. Although they are three, they are just one inseparable God whose actions are interdependent.

From this understanding, let us draw some consequences for our Christian life. Because the Trinity in itself is relational, the triune God is inviting us to build strong relationships among us, and with one another. The more we do it, the more we resemble our Creator, and give witness to the true identity of our God.

Because the Trinity is relational, the triune God invites us to practice the values of "inclusivism" and tolerance. "Inclusivism" means the acceptance of each individual as he is, because of our same and common human nature.

If the Trinity is a community of divine persons where all are interdependent, it shows us that interdependence, reciprocity and mutuality are the values that build up a strong human community in which all can count on one another.

The Trinity, as a divine family where the Trinitarian persons are equal, is an invitation that our own families may develop strong relationships and an open communication among members and those around them. This is the grace we have to ask through this celebration. May God come to the help of all those who have very difficult relationships with those around them. May God bless us all and strengthen our relationships with one another.

**Proverbs 8, 22-31; Romans 5, 1-5; John 16, 12-15**



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