

Feast of Most Holy Trinity C/2010

One of the things we learn from our parents and teachers as small children is the sign of the cross. The sign of the cross refers to the mystery of the Holy Trinity as it describes the reality of God as Father, Son and Holy Spirit.

The mystery of the Trinity has been brought to us through the unfolding of salvation history. What salvation history contains in its fullness is the love God has for humankind and for the world. First, God has manifested his love by creating the world and everything that exists. Then, God manifested his love by sending his Son into the world to be the savior of the world. Jesus, in turn, manifested his love for us by dying on the cross and by leaving us his Holy Spirit.

The mystery of the love that unites the Father, the Son and the Holy Spirit, as one God, is what we call Trinity. Trinity is the celebration of the identity of God as he reveals to us through human history as Father, Son and Holy Spirit. That is what all today's readings try to bring to our meditation.

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 a plan and an order. God's wisdom assisted him all over the work of creation. Consequently, creation complies with a divine plan, though our human intelligence cannot grasp it.

In fact, we are like a child watching his/her father building a table. What he/she sees is just some pieces of wood lying on the ground, without order. When at the end, he/she sees a table, he/she realizes how everything was part of a wise plan, and not of confusion.

To have faith in God the Father is to believe that he has created everything with wisdom and love, even if we cannot comprehend all of that creation and its ramification. It is that mysterious plan of God that has also led Jesus to come into the world and to be our savior.

By becoming one of us, Jesus shares in our human nature with its joys and its sorrows, its anxieties and its hopes. The main message of Jesus to the world is that the Father loves us and wants us to belong to his kingdom. For that reason, we are not just anybody, but we are his beloved children. In the same way, our life is destined to more than what we can see or expect today.

As Paul says, because of Jesus, we have peace with the Father and have access to his grace in the hope of our eternal glory. Whatever happens in our life, in faith we know that we are at peace with God through Jesus, who died for our sins. To have faith in Jesus is to believe that God 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. His infinite love will ever be with us, even though for the time being we have to go through disappointments, frustrations, sufferings and death.

However, in all that we undergo, we are not left alone. We have a proof of God's bounty and love toward us in the presence of the Holy Spirit who is with us until the end of time. In fact, the Holy Spirit is that pledge of God's fidelity to us.

The Gospel of this Sunday clarifies the task of the Holy Spirit as he brings to its completion, in the world, the work of the Father and the Son. As Jesus says, the Spirit will take that which is his and declare it to the world. But as everything that belongs to Jesus 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 creature so that each one turns to him. Jesus has glorified the Father because he has fulfilled the mission entrusted to him. The Spirit, in turn, glorifies Jesus because he opens the minds and the hearts of people to listen to his word. The Spirit equally endows people with heavenly gifts so that they are able to love each other beyond human barriers. He renews personal relationships and helps people to live in peace with one another. Consequently, the glory of the Father, the Son and the Holy Spirit is that we accept to live as God's children.

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. The Father, the Son and the Holy Spirit dwell in one another without being confused or reduced to one another. Though they are three, they are just one inseparable God whose actions are interdependent.

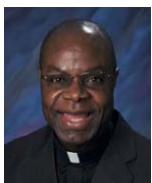
All that creates a challenge for our own Christian life. Because the Trinity is relational, the triune God invites us to build strong relationships among us, and with one another. The more we do it, the more we bear witness to the true identity of our God.

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 and reciprocity are values that build up a strong community in which people count on one another.

The Trinity, as a divine family where the Trinitarian persons are equal, is an invitation that our own families come to develop strong relationships and an open communication among its members. Let us ask that grace in this celebration. May God help all those who experience 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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