

The Solemnity of the Most Holy Trinity - In the name of the Father and of the Son and of the Holy Spirit, Amen

June 12, 2022.

The Easter season – the principal festival of the Church’s year – has ended. The celebrations of the Sundays immediately following are like an afterglow. This year, the month of June is bursting with celebrations: last Sunday’s Pentecost, this Sunday’s Solemnity of the Most Holy Trinity, next Sunday the Feast of Corpus Christi, the Nativity of St. John the Baptist (23), the Solemnity of the Most Sacred Heart of Jesus (24), and Sts. Peter and Paul (29), Fr Francis’ 10th priesthood anniversary, and the first group of Diocesan Permanent Diaconate ordination day in 2007 by then Bishop Luc. This year is our 15th anniversary! 🙏🙏🙏🙏🙏

Brothers and sisters, we the Church, are the Lord’s chosen ambassadors to spread the Good News to the people of our time. We undertake this task by availing ourselves to become living tabernacles for the Father, Son, and Holy Spirit. **“The ultimate end of the whole divine economy is the entry of God’s creatures into the perfect unity of the Blessed Trinity. But even now we are called to be a dwelling for the Most Holy Trinity: ‘If a man loves me,’ says the Lord, ‘he will keep my word, and my Father will love him, and we will come to him, and make our home with him,’”** (CATECHISM OF THE CATHOLIC CHURCH 260). By the power of the Holy Spirit dwelling in our souls, we can speak the Father’s truth as given to his Son, and so glorify the Holy Trinity. This Sunday the liturgy invites us to renew our faith in the Trinity of Persons made known to us in what God has done for the world in Jesus Christ. As Jesus awakened the beginnings of faith in his disciples, filling them with wonder at the mysterious depths they recognized in him, he directed their faith beyond himself, to the One with whom he was in continual communion – their prayer and their trust, he told them, should be addressed to their ‘Father in heaven’. Jesus had promised them the help of the his own Spirit to face what lay ahead of them (Mt 10:20 etc). Faith in their Risen Lord gave the themes of the Old Testament a new depth of meaning for them.

This Sunday’s first reading from Proverbs (8:22-31) recalls one of these themes. From the Old Testament, the ‘wisdom’ of God, like the ‘word’ of God’ was understood as God’s self-expression in creation and the shaping of human affairs. Now, as his disciples recognized the ultimate identity of their Risen Lord, they knew him as the ‘Word’ of the Father (John 1) and the ‘wisdom’ of God (1 Corinthians 1:24), through whom ‘all things came into being’ (John 1:1). God’s ‘spirit’ worked interiorly – giving the breath of life, and bringing the call of God to human hearts. After the Resurrection, as today’s reading from St Paul to the Romans shows, the disciples were vividly aware of the Holy Spirit as a divine agent carrying forward the work of Christ. And they remembered Jesus speaking of the Spirit as Someone other than himself, sharing as he does in the life of the Father. What Jesus has achieved for the world is clearly expressed as a work of the Father, Son and Spirit together – the ‘Lord Jesus Christ’ gives us God’s ‘grace’, an entitlement to our sharing in the divine ‘glory’; and at the same time the Spirit brings us the life-giving power expressed in the love the Father has shown us through the life, death and resurrection of his Son.

The ancient Hebrews were the only ones who believed in one God, a God who was spiritual, a God who was just, a God who created mankind in His image and likeness, the image and likeness of love. God gave mankind the ability to return love to Him, but that meant that mankind had the ability to reject Him. Mankind’s rejection of God resulted in disaster, in lives without love. So the first reflection we make when we invoke the Trinity is that we believe in that Person of the Holy Trinity who created us and loves us, the Father. For the Greeks, St. Paul mentioned (Acts 17:22-24) his observations in Athen: “You Athenians, I see that in every respect you are very religious. For as I walked around looking carefully at your shrines, I even discovered an altar inscribed, ‘To an Unknown God.’ ” The rest of the world looked to stories about various

gods to explain their questions about life. In ancient China, there were temples everywhere for patron god and goddesses of strength, wisdom, jobs, courage, safety, marriage, wealth, health With so many gods and goddesses, people soon forgot who they were worshiping in the temples.

There are many practices that we Catholics have which we do so often, we can easily forget their meaning. One of these practices is the way that we begin and end our prayers. We hardly think about it, but we begin all our prayers by invoking the Trinity and signing our bodies with the sign of God's eternal love for us, **the Sign of the Cross**. Whether those prayers are the Mass, the central prayers of the church, or simply grace before meals, we always begin with, **"In the name of the Father, and of the Son and of the Holy Spirit."** In Church, we make the sign of the cross, even before we enter our pews. We do that at the Holy Water Font (hopefully this will return with the end of COVID), reminding us of how we entered into God's family, by being baptized in the name of the Holy Trinity which makes us sharers in the family life of the Father, brothers and sisters to Christ and fills our hearts with love by the Spirit. In the same way, all our prayers end with our invoking the Trinity. The Mass concludes with the people being blessed in the name of the Trinity. We leave Church once again blessing ourselves at the Holy Water fonts, blessing ourselves invoking the Father, Son and Holy Spirit. We make the sign of the cross as an affirmation that we have been saved by the Second Person of the Holy Trinity, the One who was crucified for us. Jesus Christ is our Lord and Saviour. Perhaps we use that term Saviour too freely. Perhaps it has lost its meaning for us. Without Jesus Christ we would be in the grips of hatred, sin and death. With Jesus Christ, we are engulfed in love and life. When we say "He frees us from sin," we mean that he frees us from the misery that makes existence intolerable. With Jesus Christ, there is no situation in life that cannot lead us to his Peace, Presence and Happiness. He became one of us, Christmas. He died for us, Good Friday. He conquered death and restored eternal life for us, Easter. He ascended to the Father, but His Spirit and the Spirit of the Father, the Holy Spirit, was given to us on Pentecost and remains the Life Principal of the Church as well as the spiritual drive within each of us. We each have the Presence and Power of God within us. We can make God Present to others. This is the Third Person of the Trinity. And **so we begin our prayers in the Name of the Father, who loves us unconditionally, and of the Son who made this love concrete by becoming one of us and dying for us and bringing God's forgiveness to us, and of the Holy Spirit, who is God dwelling within us, empowering us. The sign of the cross is an affirmation of our faith. It is a declaration of who we are: people God loves, forgives and empowers.** As we grow in the knowledge that God loves us, as we experience His Love more and more in our lives, we are transformed by His Love. **We want nothing more than to nurture this Love. We want to spread this Love.**

Brothers and sisters, the ultimate mystery of God's life is – not surprisingly – far beyond our complete comprehension. It would be tragic, however, if it remained for us no more than a daunting abstraction. **Christian faith should bring us the joy of recognizing that - in the overflowing tumult of the divine life that we call the BLESSED TRINITY – we find three friends who invite us to share in their common life as the ONE TRUE GOD.** Today's gospel from John expresses this sharing in simple terms, and it brings us this astounding invitation: the Spirit 'will lead us to the complete truth', since he shares all with the Son, who in turn shares in 'everything the Father has'. **My God, we believe, we adore, we hope and we love You! We ask pardon of You for those who do not believe, do not adore, do not hope and do not love You! And so let's begin and end our prayers with a statement of whom we are. We are people who are loved, forgiven and empowered. We find our meaning in life in the name of the Father, of the Son and of the Holy Spirit. Amen.**