

The Holy Trinity (A)
(Exodus 34:4-6.8-9 / John 3:16-18)
07.06.2020

Dear brothers and sisters,

‘Confinement’ is a painful experience. Three months ago, most of us did not know that word or, at least, did not know its meaning. Today, all of us know it only too well and we are able to say what it means in an experiential way: children cannot visit aging parents; grandparents and grandchildren cannot hug each other; people cannot gather together for religious services, sporting, cultural, or social events in the ways they used to; senior citizens with a health condition are commanded to stay at home behind locked doors for months; people living alone are afraid, some suffering from deep anguish, at the thought of what tomorrow may bring.

We can legitimately ask ourselves: why is confinement so painful? The reason is that we were not made to live isolated lives; on the contrary, we were made to live in relationships with others. By nature we are social beings. Our lives are by and large made of a vast web of relationships. Someone who does not relate to others is said to be odd.

We should not be surprised that we are social beings called to live in relationship with others, because we were created in the image of God who is Trinity, that is to say a relationship, a communion of persons, one God in three persons: Father, Son and Holy Spirit.

Who is God? In the first reading we heard God proclaiming his own name to Moses: “Lord, Lord, a God of tenderness and compassion, slow to anger, rich in kindness and faithfulness”. God is love and mercy. If God is love, he cannot be alone, because, if he were alone, he would have nobody to love; if he were alone he could not be love. Since God is love, he needs a kind of vis-à-vis, someone he can love and who loves him in return. Since God is love, he has to live in communion with another, with others; so he has to be a sort of communion of persons.

We sing in the Creed: “I believe in one Lord Jesus Christ, the only-begotten Son of God, born of the Father before all ages, God from God, Light from Light, true God from true God, begotten, not made, consubstantial with the Father”. The Father being love could not but beget from the very outset a Son so that he could love him and be loved by Him. The communion of love between the Father and the Son is the Holy Spirit who is the third person of the Blessed Trinity.

God, who is a communion of three persons, created the world. In his Son, the Father created all that is. Through Him, all things were made. We, you and I, were created by the Father through the Son. When the time came, the Father sent his Son into the world to reveal to every human being his love and to reconcile all without exception with the Father. He accomplished this by Christ’s death on the Cross. By Christ’s death we are forgiven. We believe that Jesus, who died on the Cross, rose from the dead and ascended into heaven from whence he sent the Holy Spirit into the world to dwell within us.

God, who is a communion of persons, dwells among us. He has made his home within us. We were created in his image. This means that we are called to live in relationship, in communion.

We are called to live in communion with the three persons of the Blessed Trinity. The three persons of the Holy Trinity dwell in our hearts. Therein, the Spirit of the Son does not cease to pray to the Father with words which please Him: 'Abba-Father'. To pray is to allow the Spirit of the Son to pray within us. When we listen to the sacred scriptures in the liturgy or in Lectio Divina, the Spirit of the Father enlightens our minds and hearts in such a way that it is really the Word of God we listen to, the Word that God addresses to each one of us personally. The Spirit of the Father helps us also to confess Jesus as Lord, true God and true man.

We are also called to live in relationship, in communion with one another. We are all different, but we are called to live in communion with each other. We are called to love, respect and serve every human being, and never to exploit, abuse, disdain or hate them.

This is true at our personal level where we have to live in respectful communion with one another. This is also true at the level of our families and communities where we can be tempted to withdraw into ourselves and live in a kind of ghetto or private exclusive club. On the contrary, we should all be open to each other, ready to receive and to give. This is true at the level of our Churches, where Christians of all denominations are called to journey together on the path of unity. This is true at the level of our nations, which are called to work together, avoiding at any cost the temptation of all forms of nationalism or self-sufficiency.

Confinement, which is a painful experience, is also an opportunity for us not to take for granted all the relationships in which we are usually engaged. It is a time to better appreciate, value and cultivate them.

In so doing, we become an icon or an image of God in the world here and now. Through our lives of communion, the mystery of God Trinity – one God in three persons – takes flesh and becomes visible and meaningful all around us.

May the sign of the Cross which we make so often upon ourselves and upon others, – in the name of the Father, and of the Son, and of the Holy Spirit – reminds us who God is and what we are invited to live as we seek to be like Him!