

The Most Holy Trinity (C)
(Proverbs 8:22-31 / John 16:12-15)
12.06.2022

Dear brothers and sisters,

Who is God?

Who are we, who were created in the image and likeness of God?

The readings chosen for the liturgy of the Eucharist on this Holy Trinity Sunday can help us to answer these questions.

The first reading from the Book of Proverbs tells us that the Lord gave life to Wisdom before the creation of the world. Then, and only then, with and through Wisdom, God began his work of creation which is still going on today. God does not create on his own. God creates in relationship with Wisdom. In the prologue to his gospel, St John speaks of the Word, which is another way to name Wisdom in a different cultural context. St John writes: “In the beginning was the Word. The Word was with God and the Word was God. He was with God in the beginning. Through Him all things came into being, not one thing came into being except through Him”. It is important to note that Wisdom and the Word are presented as persons. God is in a personal relationship with them. The message is clear: God is not a lifeless, distant and unknown idol or idea. God does not live alone, in his own sphere, in his own bubble, so to speak. God is life. God is relationship. We believe that God is a relationship of three persons: Father, Son and Holy Spirit.

The Son is the revelation of the Father. The Son is the Word made flesh or again Wisdom made flesh. The Spirit is the communion of love which unites the Father and the Son, and which is given to us.

We too who were created in the image of God are called to live in relationship with the Lord and with one another. In so doing, we live to the full, we are fully alive. We are made for relationship and not for isolation. Many of us experienced an imposed isolation during the last Covid-19 pandemic. This was an opportunity for us to discover that isolation is something painful to assume; in a way isolation is something that goes against nature. We are not made for isolation: we are made for relationships. We need relationships in order to live and to be fully alive.

The Book of Proverbs tells us also that Wisdom was by the Lord’s side during his work of creation, “delighting in the Lord day after day, ever at play in his presence, at play everywhere in the world, delighting to be with the children of men”. These words tell us a lot about the relationship between Wisdom and God and the relationship between Wisdom and humankind. If it is true that we were created in the image and likeness of God, the consequence is that Christian life, our life, is about relationship. Christian life and Christian prayer is not a monologue but a dialogue. Christian life is not about isolation but about relationship, about communion, communion with God and communion with one another. Christian life is not about “I, me and myself” but about me with God and me with my brothers and sisters in humanity.

This is true in all the spheres of our human existence.

It is true in politics.

The Christian way in politics is not about power, violence and the elimination of those who don't think like us, but about diplomacy, dialogue, good compromise; it is about the respect of legitimate differences, and working together for the common good.

We all remember the example given to us a few years ago by a First Minister and a Deputy First Minister, both previously engaged in or associated with paramilitary organisations and violence. Both these men had for common purpose to eliminate the other, until one day something changed their minds and hearts. They decided to renounce to the way of violence and mutual exclusion. They chose to take the path of politics, dialogue and mutual respect; they committed themselves to work together for the common good.

We see also that when one country decides to invade and conquer another country, using violence and war, and refusing diplomacy, compromise and dialogue, the result is disastrous and goes nowhere worthwhile. The result is death and not life. Such behaviour has nothing to do with the gospel which is a message of dialogue, mutual respect and communion.

This is also true in family life, in life between husband and wife, between parents and children. Dialogue leads to mutual respect, forgiveness and communion. In a word, it leads to life! The absence of dialogue leads to separation, divorce and death.

This is true in community life as well; it is true in our places of work and in all positions of authority and responsibility at any level.

This is the synodal way on which Pope Francis invites the Church to walk. The synodal path is about walking together, listening and speaking to one another without exception; it is about being converted and changed by what we hear; it is about discerning together the way forward in the mission inspired to the Church by the Holy Spirit under the oversight of the bishop. The gospel invites us to dialogue humbly with one another rather than impose our point of view upon others.

This is the message of the Most Holy Trinity we celebrate today.

The example is given to us by Jesus. We heard from Jesus, in today's gospel passage: "When the Spirit of truth comes, he will not be speaking as from himself, but will say only what he has learnt. All he tells you will be taken from what is mine. Everything the Father has is mine; that is why I said: All he tells you will be taken from what is mine". We see that the three persons of the Holy Trinity live in deep relationship with one another, receiving themselves from one another, giving themselves to one another, desiring to share with us what is theirs.

Who is God? God is life. God is relationship. Who are we? We are called to be in communion with God and with one another. We are called to be men and women fully alive, in relationship with each other. May the Holy Spirit help us!