



HOMILY by Father Robbie Low

The Most Holy Trinity

God loves you, God loves you, God loves you

Readings: Proverbs 8:22-31, Ps 8, Romans 5:1-5, John 16:12-15

Today we celebrate the Feast Day of the Most Holy Trinity.

Let us hear what the Catechism has to say about this great revelation.

‘The mystery of the Holy Trinity is the central mystery of Christian Faith and life. It is the mystery of God in Himself. It is therefore the source of all the other mysteries of faith, the light that enlightens them.

The whole history of salvation is identical with the history of the way and means by which the one true God, Father, Son and Holy Spirit reveals Himself to men and reconciles and unites Himself with those who turn away from sin.’

St. Caesarius of Arles puts it more simply when he writes,

‘The faith of all Christians rests on the Trinity.’

The Mass itself begins with its proclamation,

‘In the Name of the Father and of the Son and of the Holy Spirit.’

We are greeted in the threefold name.

We begin our every prayer with this formula.

The last words of the Mass bless us in the name of this Trinity.

Our little voyage of Faith is launched in the waters of baptism in the threefold name.

As we receive the food for the journey out of this world, the Viaticum, we will affirm the same truth and offer ourselves back to the Father who created us, by the Son who redeemed us in the Spirit who has sustained us and borne us in the Church of Christ.

The Holy Trinity is the unique insight that God has granted man into the nature of His very being.

The Holy Trinity sets Christianity apart from every other faith or cult there ever has been or will be.

We are not polytheists. We do not believe like the pagans that there are many gods, each reflecting some aspect of nature and all too often being no more than projections of human sinfulness.

We are monotheists. There is only ONE GOD.

But we do not remain with the simple monotheist formula of Jew or Muslim. For we believe, both through experience, church teaching and scriptural theology, that God Himself is Trinitarian. There are, in the unity, three persons. Within the heart and nature of God is relationship and a relationship of unity and love.

Moreover that one true God, in three persons, has not only revealed that truth to us but made relationship possible with Him such that, although we are but humble creatures, we have an eternal destiny in Him.

At the very opening of the Canon of Scripture sits the Book of the Genesis. Our origin is explained thus.

God speaks. His creative Word goes forth to bring things into being. The Spirit overshadows the process bringing order out of chaos. The threefold nature of the One true God is revealed in the very act of creation.

It is that WORD that will become Man in Jesus. It is that same Spirit that will inspire the prophets, bring conception to the womb of Mary and descend on the Church at Pentecost.

It is in the very nature of God to relate, to love, to create and to reorder and purify. All the works of God draw us towards holiness and reconciliation.

We worship the Lord of all worlds, the One who is, ultimate being upon whom all is dependent and in whom everything finds its origin and its end. Overwhelmed by the magnitude of this awareness, we are not left in terror or despair because the Lord of all has, in His mercy and His love, reached out to us in His only begotten Son, the Word made flesh, Jesus. In the mystery of the salvation won for us in Christ, we are invited, through His humanity into His divinity and therefore into eternal life with the Father.

In order to effect this mystery the Holy Spirit works tirelessly through Christ's body, the Church, to presence Christ and to draw all men to Him.

That is what is happening in the sacraments, in our study of Scripture, in our mission to the lost and those who have never heard.

We worship One God but He has chosen to reveal His very nature to us. We do not always understand it – how could we comprehend the immensity of God? But we do experience it and live and come to know it as the truth.

St. Augustine once remarked, ‘Come to the Jordan and see the Trinity’, for, at the Baptism of Jesus, Father Son and Holy Spirit were revealed simultaneously.

Christ talked ceaselessly of His relationship with His Father and their unity. He spoke powerfully of the role of the Spirit in the life of the Church and her awesome power of absolution and reconciliation.

Jesus commanded His Church to go into all the world and baptise in the Name of the Father and of the Son and of the Holy Spirit.

In today’s Gospel Jesus promises that the Holy Spirit will continue to lead His Church into all truth.

The Spirit, Jesus tells us, will draw from Christ and that comes from the Father. There is absolute unity in this threefold majesty.

It is into this great mystery of love and holiness and eternal relationship that we are invited.

We may never, this side of Heaven, be able to articulate the full mystery of the Divine reality – and when we get there we won't need to - but we know it because God has revealed it to us and we have the joy and daily consolation and inspiration of living in that amazing truth.

Forty years ago I heard an old Irish priest explain the Holy Trinity thus:
'God loves God loves you God loves you.'

And I remember thinking how intellectually inadequate that was. Forty years on I suspect He may have nailed it more profoundly than the homily I have just preached.

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