

Trinity Sunday - A
Exodus 34:4b-6, 8-9;
II Corinthians 13:11-13;
John 3:16-18
Little Flower - 6/7/20

My Brothers and Sisters,

Today we celebrate Trinity Sunday. Today we celebrate our faith in three Persons in one God.

The starting point for Christian faith is our conviction that God has entered into human history and communicated with us. Paradoxically, however, God not only reveals Himself to us; he also reveals us to ourselves. In revealing Himself to us and us to ourselves, he also reveals his plan of salvation for us.

The heart of God's revelation in the Old Testament is that God is one and personal. The reading from Exodus presumes one God but reveals God as a personal God: "*a merciful and gracious God, slow to anger and rich in kindness and fidelity.*" The heart of New Testament revelation is that there are three persons in one God. Paul's closing greeting to the Corinthians expresses a Trinitarian faith: "*The grace of the Lord Jesus Christ and the love of God and the fellowship of the Holy Spirit be with all of you.*" Today we use this greeting to begin almost every Sunday Liturgy.

The Trinity is a great mystery. How can there be three persons in one God? This seems contradictory. When we talk about one God, we are talking about God's nature, i.e., what God is. When we are talking about three persons in God, we are talking about who God is. In other words, God is one and three but in very different senses.

Since God reveals us to ourselves, we can look to the mystery of the Trinity to understand what it means to live fully human lives. When we talk about our human nature, we are talking about what we are. Our intelligence and our freedom distinguish us as human beings. The perfection of intelligence is wisdom, and the perfection of freedom is love. To become the-best-version-of-ourselves, we have to constantly strive for wisdom and love. Jesus is the Wisdom of God; the Holy Spirit is love personified.

When we talk about ourselves as human persons, we are talking about who we are, our identity, which is shaped by our relationships. A person is a living being capable of relating consciously in knowledge and love. If this is true, our four greatest needs as persons are to know and to be known and to love and to be loved. These four can be summed up in one word: intimacy. Intimacy is our greatest personal need.

As persons, each of us is called to have a relationship with each of the three Persons of the Trinity. Many years ago, a young woman engineer told me how her relationship with the three Persons in God changed over the years. During childhood, she related primarily to God the Father because as a young child she was completely dependent on her father and her mother. As she went through adolescence, she related primarily to Jesus because he was human like us. However, after her marriage, she related more to the Holy Spirit because when an *I* and a *you* become a *we* in marriage, it is as though there is a new person. In other words, at different points in our lives, our relationship with the three Persons of Trinity changes.

My brothers and sisters, God not only reveals Himself to us and us to ourselves. God also reveals his plan of salvation. Today's Gospel is the clearest statement of God's plan of salvation for us:

For God so loved the world that he gave his only Son, so that everyone who believes in him might not perish but might have eternal life.

According to Fr. René Latourelle, one of the unique characteristics of Christian revelation is God's super-abundant love for us. God not only loved the world and us. He loved the world and us so much that he gave his only Son so that we might have fulness of life. As Jesus said, "*I came so that they might have life and have it more abundantly*" [Jn. 10:10].