

Today, sisters and brothers, we celebrate the wonder of God's being, a Blessed Trinity of Persons. 'The mystery of the Most Holy Trinity is the central mystery of Christian faith and life. It is the mystery of God in himself.'⁽¹⁾ 'The divine persons are really distinct from one another... 'Father,' 'Son,' 'Holy Spirit,' are not simply names designating modalities of the divine being, for they are really distinct from one another... They are distinct from one another in their relations of origin: 'It is the Father who generates, the Son who is begotten, and the Holy Spirit who proceeds.'⁽²⁾ 'The Father created everything with his wisdom and loving providence; the Son redeemed us with his death and resurrection; the Holy Spirit sanctifies with the fullness of his gifts of grace and mercy.'⁽³⁾

At the same time however, the Blessed Trinity is One, 'We do not confess three Gods, but one God in three persons, the 'consubstantial Trinity.' The divine persons do not share the one divinity among themselves but each of them is God whole and entire: The Father is that which the Son is, the Son that which the Father is, the Father and the Son that which the Holy Spirit is, i.e. by nature one God.'⁽⁴⁾ 'Christians are baptised in the name of the Father and of the Son and of the Holy Spirit: not in their names, for there is only one God, the almighty Father, his only Son and the Holy Spirit: the Most Holy Trinity.'⁽⁵⁾ "... there is one God, the Father, from whom are all things and for whom we exist, and one LORD, Jesus Christ, through whom are all things and through whom we exist." (1 Cor 8:6) '... the real distinction of the persons from one another resides solely in the relationships which relate them to one another... Because of that unity the Father is wholly in the Son and wholly in the Holy Spirit; the Son is wholly in the Father and wholly in the Holy Spirit; the Holy Spirit is wholly in the Father and wholly in the Son.'⁽⁶⁾

This knowledge is more than our limited capacities can fully comprehend, 'The human mind and language are inadequate to explain the relationship that exists between the Father, the Son and the Holy Spirit,'⁽⁷⁾ "the greatness of God exceeds our knowledge." (Job 36:26)

The struggle to understand the nature of God, stems in part from the fact that, as its Creator, God is distinct from his creation “For my thoughts are not your thoughts, nor are your ways my ways, says the LORD. For as the heavens are higher than the earth, so are my ways higher than your ways and my thoughts than your thoughts.” (Isaiah 55:8-9) It is for this reason that St. Paul proclaims:

“ in him all things in heaven and on earth were created, things visible and invisible... all things have been created through him and for him. He himself is before all things, and in him all things hold together.” (Col 1:15-17)

As every great artist is separate from the masterpieces they create, so too God is separate from his masterpiece, Creation. No matter how wonderful their art is, it cannot compare to the wonder of the artist’s own being, the wonder of their humanity. The same is true of Creation. Despite the wonder of Creation, it cannot compare to the wonder of the Creator.

Experts tell us however, that if one studies the work of great masters, it is possible to identify the unique fingerprint of the artist in their masterpiece. Something of the master’s personality, something of their essence is communicated through their art. The same is true of God. If we study God’s Creation, and Human Nature in particular, we discover something of of God’s essence, “Ever since the creation of the world his eternal power and divine nature, invisible though they are, have been understood and seen through the things he has made.” (Rom 1:20)

To reveal God’s fingerprints in Creation, we need only focus on that which captivates us most, for we are made in His Image and Likeness, (Gen 1:27), and our hearts are restless until they rest in him. Many characteristics of Creation captivate us, its beauty, its intelligence, but above all else what captivates us most is love. Love is humanity’s deepest yearning. Countless novels, plays, poems and songs have been written about love, not to mention paintings that depict it.

Pope Benedict teaches, ‘... today’s Liturgy draws our attention... to the reality of love that is contained in this first and supreme mystery of our faith. The Father, the Son and the Holy Spirit are one because God is love and love is an absolute life-giving force; the unity created by love is a unity greater than a purely physical unity. The Father gives everything to the Son; the Son receives everything from the

Father with gratitude; and the Holy Spirit is the fruit of this mutual love of the Father and the Son,⁽⁸⁾ 'Three Persons who are one God because the Father is love, the Son is love, the Spirit is love. God is wholly and only love, the purest, infinite and eternal love... The strongest proof that we are made in the image of the Trinity is this: only love makes us happy ... we live to love and be loved.'⁽⁹⁾ Love means everything to us, because God has created us, and as St. John teaches: "Beloved... love is from God, and whoever loves has been born of God and knows God. Anyone who does not love does not know God, because God is love." (1 John 4: 7-8)

Love is so important to us, that those who grow up without experiencing it, grow up feeling worthless, 'He appears to us above all as Love... He is love in his inner life, where the Trinitarian dynamism is the very expression of the eternal love with which the Father begets the Son and both give themselves to each other in the Holy Spirit. He is love in his relationship to the world, since the free decision to make it out of nothing is the fruit of this infinite love which radiates into the sphere of creation. If the eyes of our heart, enlightened by revelation, become pure and penetrating enough, they can by faith encounter this mystery in which everything that exists has its root and foundation.'⁽¹⁰⁾

A second essential aspect of the artist's nature is revealed in the way in which Love is experienced. A person would not know Love if, from birth to death, they lived in total isolation. Love is the rich fruit of relationship. It is through our relationships that we come to know what it means to love and be loved in return. Without relationships we could never truly understand what love is. Love would remain merely an idea, something we read about. It would never become a lived reality. Relationships are key because Love is experienced between people. Here we see revealed the second essential characteristic of God's Divinity. God is not a solitude. God is a relational being. A Blessed Trinity of Persons who share a single nature, Love.

In order that we might become partakers in this nature, the Second Person of the Blessed Trinity, became man in the person of Jesus of Nazareth, "God's love was revealed among us in this way: God

sent his only Son into the world so that we might live through him. In this is love, not that we loved God but that he loved us and sent his Son to be the atoning sacrifice for our sins.” (1 John 4: 9-10)

In order that we may grow in love, God called us to live out our lives within families. The family of parents / guardians and siblings, and the family of the Church. It is through these relationships that we come to know what love is. Family life is God’s blueprint for humanity. Family life is the icon that reveals the true nature of the Trinity, ‘The Christian family is a communion of persons, a sign and image of the communion of the Father and the Son in the Holy Spirit. In the procreation and education of children it reflects the Father’s work of creation.’⁽¹¹⁾ ‘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.’⁽¹²⁾ “Those who love me will keep my word, and my Father will love them, and we will come to them and make our home with them.” (John 14:23)

Let us today ask God the Father, the Son, and the Holy Spirit, to be at the heart of our family life. And let us ask God to help us forge bonds of love that will truly glorify his name.

- (1) Catechism of the Catholic Church, n.234
- (2) Catechism of the Catholic Church, n.254
- (3) John Paul II, Trinity Sunday, 10/06/2001
- (4) Catechism of the Catholic Church, n.253
- (5) Catechism of the Catholic Church, n.233
- (6) Catechism of the Catholic Church, n.255
- (7) Benedict XVI, Angelus Address, 30/05/2010
- (8) Benedict XVI, Trinity Sunday, 19/06/2011
- (9) Pope Benedict XVI, Angelus address, Trinity Sunday 2009
- (10) John Paul II, General Audience, 19/01/2000
- (11) Catechism of the Catholic Church, No. 2205
- (12) Catechism of the Catholic Church, n.260