Trinity Sunday

*Genesis 1:1-2:4a; Psalm 8; 2 Corinthians 13:11-13; Matthew 28:16-20*

June 7th 2020



*Background and History of the Feast*

The Arian Heresy of the 4th Century which was widespread throughout the Church disputed a fundamental catholic belief of One God in Three Persons. We know from the history of the Church that to correct this, the Bishops of the Church decided to write ‘new Prayers of a Mass’ on the Blessed Trinity to reaffirm this ancient faith. It was not until the 8th or 9th century that a date was set aside to celebrate this liturgical feast of faith. It was decided that every Sunday was the day to celebrate this faith.

*“Sunday is consecrated throughout the year to the Holy Trinity because God the Father began the work of creation on the “first day,” the Son made man rose from the dead on a Sunday morning, and the Holy Spirit came down on the Apostles on Pentecost Sunday.” (St Andrew’s Missal)*

In other words coming to Mass on each Sunday is our weekly celebration of the Church on Earth to celebrate with the Church in Heaven and in Purgatory the awesome mystery of the One Triune God who continues to give himself to us so readily. The Sunday after Pentecost eventually became a specific day in the Church to celebrate this feast universally so that the catholic faithful can continue to contemplate on the beautiful mystery the Triune God through the feast of the Holy Trinity.

*Refection*

How does one explain the mystery of the Blessed Trinity? Since the middle Ages, the Saints have been attempting to explain the mystery of our faith in the Blessed Trinity. With the help of The Sacred Liturgy, Sacred Scripture, Philosophy and Theology the Church’s contemplation continues to this day in the awesome wonder before the majesty of God. St Augustine was able to formulate a way of explaining this sublime truth but it there is so much more to it.

I find that the simplest way of accessing the doctrine of the Blessed Trinity is visible in the innocence of a little infant child. Every parent sees so much in the birth of a child. Whether it is their first born or the second, every parent is able to see themselves in their child and even more. In seeing their little children parents delight them. In that delight so much love and words expressing deep affection are lovely spoken.

God’s knowledge of himself is who we call the Second Person of the Blessed Trinity who was born of the Virgin Mary. Unlike us who need a mirror to see ourselves and know what we look like, God sees himself ‘within’ his eternal knowledge of himself. In ‘Knowing’ himself, God ‘Sees’ himself. In ‘Seeing’ himself he ‘Loves’ who he sees and knows. He who ‘Sees’ and ‘Knows’ is the First Person of the Blessed Trinity or God the Father. The Father ‘Loves’ who He ‘Sees’ and ‘Knows’ (Himself/the Son) and the Son responds to the One that Sees and Knows Him. This communion of love is the Third Person or the Holy Spirit. And so the One True God Is, *Knows, Sees and Loves*. It is the God the Father who is the one who Loves. The Son is the Beloved. The Holy Spirit is the very act of Loving. In this communion is an eternal dynamic of love given and received. Unlike an infant baby is unaware of who it is that is smiling at him or her, the Son delights in the Father who loves, knows and sees him from eternity.

When we read in Genesis *‘and God said let us make man in our own image and likeness* (Gen 1:26),’ it is this – to know, see and love as God knows himself, see himself and love himself. This is one reason why Baptism is necessary for salvation, *“Therefore go and make disciples of all nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit, and teaching them to obey everything I have commanded you. And surely I am with you always, to the very end of the age (Matthew 28:19-20).”* The Sacrament of Baptism purifies and sanctifies us so that we can participate in this eternal *Knowing, Seeing and Loving.* In doing so delight in the freedom of knowing we are loved by God as he loves his Son. The spiritual power of Baptism allows us to bask in the fire of God’s life without being consumed by its flames. The spiritual power of Baptism sanctifies our souls so that this eternal God who Knows, Sees and Loves himself from eternity is able to dwell within us through grace- knowing us, seeing us and loving us.

So dear brothers and sisters in Christ, lets us not look to far for this God who has made himself accessible to us poor creatures. Like St Augustine let us allow him to reveal himself to us in the crevices of our lives. In our joys, sufferings, delights and sorrows, our heavenly Father Knows, Sees and Loves us. In our turn those joys, sufferings, delights and sorrows, even our wounds and anxieties are a means to knowing him, discovering him and loving him as his beloved.

May the Blessed Virgin Mary the Daughter of God the Father, the Mother of God the Son and Spouse of the God the Holy Spirit help us to grow to know, recognise and love the Lord through the light of our catholic faith. May others come to know, see and love God by the witness of our lives.

Sincerely in Christ,

Fr Epeli