

Sunday June 12, 2022
Trinity Sunday
Parishioner Reflection

By: Kerry Tucker

It seems important, since this Sunday is “Most Holy Trinity” Sunday, that both the second reading and the gospel this morning refer to all three members of the Trinity: God, Jesus, and the Holy Spirit. Most Holy Trinity Sunday, known, more widely in the Church as “Trinity Sunday”, as you may know, “
is “...the term employed to signify the central doctrine of the Christian religion — the truth that in the unity of the Godhead there are Three Persons, the Father, the Son, and the Holy Spirit, these Three Persons being truly distinct one from another” (“The Blessed Trinity”, The Catholic Encyclopedia (1913 edition), <https://www.newadvent.org/cathen/15047a.htm>, accessed June 6, 2022).

What strikes me most about the mentions of God, Jesus and the Holy Spirit in the second reading and the gospel is the interconnectedness they show among the members of the Trinity, or what The Catholic Encyclopedia above calls “the unity of the Godhead”. For instance, the second reading says that “we have peace with God through our Lord Jesus Christ” and that “God’s love has been poured into our hearts through the Holy Spirit” (Living with Christ, Sunday Missal 2021-2022, 429). The work of salvation is being carried out, according to these phrases, by means of the whole Trinity.

In the gospel, we have another example which shows the interplay within the Trinity. The gospel says that “[The Spirit of truth] will glorify me, because he will take what is mine and declare it to you. All that the Father has is mine” (Living with Christ, Sunday Missal 2021-2022, 430). In this example, “me” and “mine” are talking about Jesus.

These examples are not unlike the one given in the first reading where the “Wisdom of God” is described as God’s capable helper in the world’s creation. The first reading says, “when [God] marked out the foundations of the earth, then I was beside him, like a master worker” (Living with Christ, Sunday Missal 2021-2022, 428). The Wisdom of God in this passage is not, I don’t think, talking about either Jesus or the Holy Spirit. (Although overall it does sound somewhat like John 1: 1-3 which is talking about Jesus.) So, this does not appear to be another example of the interconnectedness within the Trinity. But it might suggest, along with the previous instances mentioned above, the

importance for God of working, if only conceptually, in relationship to accomplish his ends.

And if it is so important for God to work in relationship to accomplish his purposes whether in creating the world or bringing about its salvation, what might that say to us about how he wants us to act in the world to accomplish his purposes? Beyond our texts this week, if God's nature includes a "unity" among three beings or "persons" which we have seen evidence for in this Sunday's texts, and as Christians we believe in the doctrine of the Trinity, how much more might that say about how God wants us to work to fulfill his purposes?

Or rather, his purpose, because, finally, "the ultimate end of the divine economy", the "whole divine economy" being "the common work of the three divine persons", is the "entry of God's creatures into the perfect unity of the Blessed Trinity" (The Catechism of the Catholic Church, 77). In the meantime, until God's final purpose is realized, as the texts noted here and the doctrine of the Trinity seem to support, "[Catholics] are called to be a dwelling for the most Holy Trinity: 'If a man loves me,' says the Lord, 'he will keep my word, and my Father will love him, and we will come to him, and make our home with him..'" (The Catechism of the Catholic Church, 78).