

All Christianity rests on the Trinity. We become Christians by being baptized “in the name of the Father, and of the Son and of the Holy Spirit.” Without this phrase and the water to accompany it a person has not been admitted into the Body of Christ and is not a Christian. They may be a believer, they may be wonderful people who are living a Christian life, but they haven’t passed through the gate to be numbered among the fold.

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

In the Old Testament, recognized as the First Age of Middle Earth by fans of J. R. R Tolkien, God revealed himself primarily through the Father. From the Annunciation to the Ascension while Jesus walked the Earth, the Second Age of Middle Earth, God revealed himself primarily through the Son. Now in the Third Age of Middle Earth, the time since that first Pentecost, the birth of the Church, God reveals himself through the Holy Spirit. The Holy Spirit, the one I consider the unsung hero of the Trinity who has always opened the hearts of the people of God so they can reconcile and have a loving relationship with God.

We cannot be here in this Church, cannot have the grace to pray without the gift of the Holy Spirit. We cannot know the Father except through the Son and we cannot know the Son unless he is revealed to us by the Father. A grace we cannot receive without it being bestowed upon us by the Holy Spirit.

Saint Patrick, a personal favorite of mine, used a shamrock to describe the Trinity to the pagans in Ireland. 3 leaves on a single stem, beautiful in symmetry, harmony and balance, separate yet still one. This simple illustration is a wonderful start, but it can’t begin to describe the beauty, complexity, and harmony of the Holy Trinity. In fact it is impossible, it is totally beyond our understanding to grasp the nature of God. It is one of the many mysteries of our faith and that is a good thing.

That leads to the natural question, why are the mysteries of our faith good? How can the lack of understanding, the total impossibility of fully knowing God on this earthy plain be good? Doesn’t our human curiosity cry out for answers? We have even had people ask the President of the United

States what kind of under-ware he wears. We want to know everything. Even while the logical corner of our minds is screaming TMI, TMI, we still ask questions.

The mysteries of our faith are good for many reasons. Not the least among them is that if someone, anyone, was able to understand the mysteries, then our Catholic faith would only be open to those people with the intellect and other resources necessary to understand them. The rest of us would not be able to grasp the mystery and therefore would not be capable of salvation.

If the requirement to understand the mysteries of our faith existed, that would mean that the select few could earn salvation on their own merits through intellect and study. That would mean that some people could be equal with God. Trying to be equal with God is the sin of Lucifer; the Sin that caused him and his followers to be cast out of heaven for all eternity.

Our human limitations are a wonderful gift in so many ways. Having to trust in God, having faith is a gift that opens our hearts and makes salvation a possibility for all of us. Let's carry this discussion on the Trinity and Faith to the Eucharist, the source and summit of our Catholic Faith.

The one Priest, Jesus Christ, the Son of God who is God continues the sacrifice of his passion and death on the cross, a sacrifice that never stopped, at every mass. The flat surface of the altar is the cross beam of the instrument of his death. Through the one Priesthood, God calls to God and God responds and simple bread and wine become the body, blood, soul and divinity of Jesus Christ who is God. Why would God do this for us? Simply because he loves us.

Let's use another Sacrament to dig a little deeper into this mystery. When a man and a woman come together in the bond of Holy Matrimony and are blessed with children, this is a Trinitarian event, one that reflects the grace and love God has for the married couple and the new life they have created together, living the marriage covenant between a man, a woman and God.

When we receive the body and blood of Christ in the sacrament, the gift of the Eucharist, our relationship with God becomes even closer than that of the married couple I just described.

Just as the bread and wine are absorbed and become one with, a part of our bodies, so too does God become one with our soul. By his presence

we have life within us. He knows us because he must recognize and cannot deny himself. We have a private audience with God. One on one time with our creator, the being who loves us so much that we are physically incapable of feeling his love here on earth because it would totally consume our very being.

But because by and large we feel the same after receiving the Eucharist as before, we spend our time worrying about what we are going to do after mass instead of using our time with God wisely.

Let's join the children who are receiving their first Holy Communion this weekend/today and try to recapture the wonder of that first taste of heaven. Let's try to focus and leave petty concerns behind. Let's welcome God into our souls, say thank you for all of his gifts and lay our deepest concerns at his feet and ask for help.