



SOLEMNITY OF THE MOST HOLY TRINITY (B) HOMILY

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In the very first paragraph of his autobiographical work The Confessions of Saint Augustine, the Saint penned his now famous line, “You stir man to take pleasure in praising you, because you have made us for yourself, and our heart is restless until it finds its rest in you.”

This phrase is a fitting summary of Saint Augustine’s theology. First, it reveals that man is utterly restless without God, lost and wandering. Second, it reveals that only God can provide true rest for the human heart. Augustine finds great comfort and affection in the character, nature, and works of God. Yet, he does not promote hierarchy. He’s not necessarily treating the Son and Spirit as mere bench players. He explains in his own words “the Trinity, my God — Father, and Son, and Holy Spirit is Creator of the entire creation.” So, God the Father creates with and through God the Son and God the Spirit, giving the divine persons co-equal acknowledgment for the creation of all things. This, for Saint

Augustine, is derived from the statement in Genesis 1:26, “let US make man in our image”.

The doctrine of the Holy Trinity affirms that it belongs to God’s very nature to be committed to humanity and its history, that God’s covenant with us is irrevocable, that God’s face is eternally turned toward us in love, that God’s presence to us is utterly unwavering and unceasing. The Christian Faith is essentially the Holy Spirit inspired human response to the incarnate Word of God, who is Jesus Christ, who reveals the face of the invisible God the Father.

Christian spirituality rooted in the Triune God emphasizes community rather than individuality. The goal of our spiritual life is holiness attained through the perfection of one’s relationship with others. Human beings are created in the image of an intrinsically relational God---the Father, the Son and the Holy Spirit in relationship to one another as the One God. Christian living is not about solitary salvation but about an ever-fuller participation in communion with God and others. This is because God is not solitary or self-sufficient but lives eternally in an ecstatic, overflowing love, of three interdependent persons in relationship

to each other. Similarly, human beings come to peak perfection of their nature in their total self-donation to others.

God's initiative toward all creation establishes the basis for any relationship between human beings and God. Consequently, prayer, celebration in word and sacrament, spiritual growth and maturity all rest on this prime initiative of God for us. Christian spirituality invites us into the very life of the Holy Trinity through communion with the Incarnate Word—Jesus Christ by the power of the Holy Spirit who is love. The call to ever-deeper communion with God is at the same time the call to an ever-deeper communion with others. We are oriented in the very depths of our being for union with our Triune God. The divine persons in the Trinity exist in a relationship of diversity, equality, uniqueness and interdependence---which invites the Community of believers into the same exact image and likeness between and among persons who may appear vastly unequal in terms of economic, social, mental and physical ability.

In essence the ideals of mutual self-giving and inclusive solidarity among human persons lie at the heart of the doctrine of the Holy Trinity.

Let me be clear, prayer, contemplation and this very mass to God should lead us to loving action in benefit of others. Simply put, prayer to the God of Love must result in love in action for others. The God of salvation history is a self-revealing God who desires union and communion with all creatures.

The mystery of the Triune God cannot be fully grasped within Christian Spirituality. However, this mystery of God is a magnet for a contemplative gaze and the prayer of quiet repose rather than analysis, systematic scrutiny or theological assertion. It is this mystery that invites us into the power silence before the Tabernacle of the Trinity in this very Cathedral Church.

And finally a Trinitarian Christian spirituality provides fertile ground for exploring the relationship between human and non-human life in such a way as to illuminate our interdependence on various forms of life as proclaimed in "Laudato si" (or in English) "On Care For Our Common Home" by Pope Francis which draws our attention to our relationship with the very world God created for us.

For Saint Augustine, the Father's role in the creation narrative is as the one who gives rise to the Son through the Spirit, and the

one who creates all things through them. This is one of Saint Augustine's most pointed emphases on the work of the Father. The triune God is reclaiming his kingdom and redeeming all things, including you and me. The Father has chosen to reveal his love for us through the sacrifice of the Son and the sending forth of the Holy Spirit. On this Solemnity of the Most Holy Trinity let us not forget that "God is both the goal of our journey and the means by which we find him." Go, therefore, my brothers and sisters and make disciples of all nations, helping our Holy Mother Church to baptize ALL in the name of the Father, and of the Son, and of the Holy Spirit.

