

Trinity Sunday A

First Reading Exodus 34:4-6.8-9

With the two tablets of stone in his hands, Moses went up the mountain of Sinai in the early morning as the Lord had commanded him. And the Lord descended in the form of a cloud, and Moses stood with him there. He called on the name of the Lord. The Lord passed before him and proclaimed, "Lord, Lord, a God of tenderness and compassion, slow to anger, rich in kindness and faithfulness." And Moses bowed down to the ground at once and worshipped. "If I have indeed won your favour, Lord," he said, "let my Lord come with us, I beg. True, they are a headstrong people, but forgive us our faults and our sins, and adopt us as your heritage."

Second Reading 2 Corinthians 13:11-13

Brothers and sisters, we wish you happiness; try to grow perfect; help one another. Be united; live in peace, and the God of love and peace will be with you. Greet one another with the holy kiss.

All the saints send you greetings. The grace of the Lord Jesus Christ, the love of God and the fellowship of the Holy Spirit be with you all.

Gospel John 3:16-18

Jesus said to Nicodemus, "God loved the world so much that he gave his only Son, so that everyone who believes in him may not be lost but may have eternal life. For God sent his Son into the world not to condemn the world, but so that through him the world might be saved. No one who believes in him will be condemned; but whoever refuses to believe is condemned already, because he has refused to believe in the name of God's only Son."

Meditation

All liturgical celebration, indeed all Christian prayer, is Trinitarian: to the Father, through the Son, in the Holy Spirit. The liturgical celebration of the Holy Trinity as an "idea feast" finds its origins in the Carolingian Church of the eight and ninth centuries. A votive Mass of the Holy Trinity proved so popular that it began to replace Sunday celebrations. In 920 the bishop of Liège composed a full Mass and Office to be celebrated on the first Sunday after Pentecost. The feast was established for the entire Roman church in 1334. The smallest functional unity of human life is not the individual. Every man and woman, no matter how deformed in spirit or body, exists because he or she was born of the coming together of two human beings. No infant survives without acts of touching and feeding which are acts of human relationship. If we exist at all, we exist as the product of some form of human community. We profess that we have been created in God's image.

Our self-image is so clearly and relentlessly one of life in community that we can not help but see in the scriptures suggestions and revelations of God's own life as life for and with the other.

Though we will never come to know God as God knows himself, every sign of God's action in our world leads us to him as a God in interaction. Creation itself is God's self-expression, the extension of his love to that which is other than himself. God's ongoing dialogue with creation reaches its climax in Jesus who is God-amongus. This Jesus is taken up into the fullness of the Father's glory and the fullness of their love is poured forth upon us in the gift of the Spirit. Though we falter before the complexity of centuries of theology seeking to understand the unfathomable depths of God, we resolutely form the shape of our faith by praying day after day to the Father, through the Son and in the Holy Spirit. As we mark our bodies with the cross we utter the name of Father, Son and Spirit. So we enter into life with God through baptism. We shall enter into the fullness of that divine community through the gate of death.