

First Sunday after Pentecost:

Trinity Sunday

May 30, 2021

Year B RCL

Isaiah 6:1-8; Psalm 29; John 3:1-17

“For God so loved the world”

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In the celebration of Pentecost last Sunday, we renewed the perennial presence of the Holy Spirit with each one of us and all the community of believers that create the Church. Today, we celebrate one of the greatest mysteries of the Christian faith, The Holy Trinity. This celebration is the product of the understanding of God as only One Divine Nature in three different Persons as Father, Son and Holy Spirit.

This develop of the faith was possible by the maturity of early Christians that recognized in the display of the divine actions, the intervention of three different persons working together to accomplish the plan of salvation for all our days. From the creation to Pentecost and until right now when the Christians read the biblical history and faith development with openness to the

mystery, it is possible to identify the Father, the Son and the Holy Spirit are a true reality of being only One God.

This is a solid difference from the Judaism where God is one and does all. Or the Greek and Roman religions where there were many gods and divinities divided each one by their own cause. Christianity teaches the Trinitarian monotheism as one of characteristics of the Christian faith. Since early doctrine developments, Christians have explained the ongoing transcendence of God in three different Persons but equal in Divinity.

However, the understanding and explanation of the mystery of the Trinity has always been a complex task for each generation from the beginnings and even in today's Christian education and Sunday school classes. One of the more practical approaches that we received from the Early Fathers and seasoned Christians is to contemplate and enjoy the mystery without trying to rationalize it, because humanly we are not able to achieve a total comprehension of the Trinity.

In this sense, a testimony for us comes from St. Augustine of Hippo in his book *The Confessions* where he mentions how it is rare for the soul to know when we are talking about the Trinity. This same St. Augustine wrote a book about the Trinity, "*De Trinitate*" (On the Trinity), which took him more than 15 years to

complete. He shares a dream he had where he was walking on the beach close to the ocean, when he saw a little boy taking water from the ocean and putting it in a small hole that the child had made in the sand. When St. Augustine inquired what he was doing, the boy replied he is trying to move the ocean to this side shell by shell. Augustine then shows the immensity of the ocean to the boy and mentioned it will be impossible for him to do so, to which the boy said before he disappeared, and you could never possibly understand the Holy Trinity.

The incapacity to explain the mystery of the Trinity from human reason is not an impediment to know and perceive how God as Father, Son and Holy Spirit is loving and caring for us all the time. Instead of explaining with the reason, we need only to approach the mystery with the humility of the faith. An example of this humility can be found in today's Gospel in the Pharisee Nicodemus. He is a seeker of the Kingdom, a religious person, a leader of the Jews, he acknowledges Jesus as Rabbi and understands that Jesus signs are from God. The gospel mentions that he went to seek Jesus by night. Given the negative connotations of darkness in John's gospel, the mention of the night is a reminder of the unbelief or spiritual misunderstanding.

Nicodemus wants to understand and explain rationally his faith. Jesus reminds him that to see the kingdom, a person needs to be born from above, from heaven, “Jesus answered him, “Very truly, I tell you, no one can see the kingdom of God without being born from above.” No one can enter the kingdom of God without being born of water and Spirit.”

It is impossible to explain the Trinitarian love of God, the believer needs to experience it. The seeker of the Kingdom like Nicodemus can see the signs of God, and not for this does he recognize who is the Messiah sent by the Father and revealed by the Holy Spirit. One of the greatest testimonies of the spiritual masters is that they understood how the Trinity is an ongoing dialogue between the divine persons that form a perfect communion and communicate with those who are open to listen.

In the constant busyness and noise of our lives, the challenge for us is to contemplate how the Divine Communion is communicating with us. God Father, Son, and Holy Spirit are the same that we worship and proclaim each Sunday in the Nicene Creed. God deserves more of us than our request and petitions. We must take more time to contemplate God’s beauty and holiness all around us so we overcome any challenges and can truly say with the prophet Isaiah, “Holy, holy, holy is the Lord of hosts; the whole earth is full of his glory.” Amen.