

**Father Brad Neely**  
**Holy Trinity Sunday, Cycle C:**  
**Spps; Nezp: May 30, 2010**  
**Prov 8: 22-31; Rom 5: 1-5; Jn 16: 12-15**

For those of you who were able to attend Sr. Beverly's presentation on Dei Verbum here in April, you no doubt have been pondering one of the fundamental points in her presentation. She took us to the beginning of the Book of Genesis in the Old Testament: *"In the beginning, when **God** created the heavens and the earth, the earth was a formless wasteland, and darkness covered the abyss, while a **mighty wind** swept over the waters. Then **God said**, "Let there be light, and there was light."* . . . . .and it goes on to detail the events of creation.

In those first 2 ½ verses, we have already been presented with the Holy Trinity. Remember, that this is the Old Testament, and the Trinity was not more fully revealed until the New Testament, through Christ. One normally comes away from the Old Testament with the Jewish understanding that there is only ONE God. This is called monotheism. But the New Testament did not reveal THREE Gods in place of ONE God, but THREE PERSONS in ONE God.

Listen again, closely: *"In the beginning, when **God** created the heavens and the earth, the earth was a formless wasteland, and darkness covered the abyss, while a **mighty wind** swept over the waters. Then **God said**, "Let there be light, and there was light."* The title **God** is attributed to "the Father. **Mighty Wind** is attributed to "the Holy Spirit." But where is the **Son**? The Son is there, but shrouded.

We have all heard of Christ referred to as "The **Word**." In the first chapter of John, it reads: *"In the beginning was the Word: the Word was with God, and the Word was God. He was with God in the beginning. All things came to be through him,*

*and without him nothing came to be."*

The reason we understand that the Son is present at creation, is because the first thing God did was "**say**." \***God said**, "*let there be light, and there was light.*" \***God called** "*the light 'day' and the darkness he called 'night.'*" \***God said** [let the light be separated from the darkness]. \***God said**, "*Let there be a dome in the middle of the waters to separate one body of water from the other.*" \***God called** the dome "*the sky.*" \***God said**, "*Let the water under the sky be gathered into a single basin, so that the dry land may appear.*" And so it **WAS**..... **God said**, is the "**Word**" of God, the Son.

Now when we get to verse 26 of the 1<sup>st</sup> chapter of Genesis, creation is finished except for man. *"God said, 'Let us make man in our image, in the likeness of ourselves, and let them be masters of.... [the fish in the sea, the birds of heaven, the cattle, all wild beast, all reptiles, etc]. So here we have the use of "our" image, and the likeness of "ourselves."*

In respect to the Old Testament, we've had these words for going on 3000-4000 years. We've had the words of the Gospel of John for a little over 1900 years. We understand through the revealing of God, that God has always existed--- Father, Son, and the Holy Spirit. It is certainly a mystery.

The divine movement of the Holy Trinity is revealed to us so that we may use our human freedom to answer the Trinity's invitation: an invitation to *personally enter into that divine realm.* The revelation of God is given us for *our sake.* The Son of the Holy Trinity did not come for his *own sake*, but for *our sake.* **Jesus came to sweep us up into Trinitarian life---**

**divine life---that is greater than all things existing.**

We *are* called to hold the truth of Trinitarian life in **faith**.

We derive our **faith** from the Tradition of the Church, from the Scriptures that were formed in that Tradition, and by the *grace* of the Holy Spirit, who has been poured out upon us to lead us into all truth.

The Catechism says that the  
“mystery of the Trinity in itself  
is *inaccessible* to the human mind  
and is the object of faith  
only because it was revealed by Jesus Christ,  
the divine Son of the eternal Father.”

Is it a problem that the Trinity is a mystery,  
and requires faith?

The answer--only if *we* make it a problem.

If we think about something in our human experience  
that is mind boggling---awesome---  
most of us could probably agree

that contemplating the nighttime sky  
is high up on that list,  
especially if we are away from the city lights.  
The depth of the cosmos is breathtaking.  
To put this in some perspective,  
I have given you some scientific facts before  
that are worth bringing to mind again.  
The circumference of the earth is 24,901.5 miles.  
The diameter – approx 8000 miles  
The surface area 196,935,000 square miles  
30% of the surface is land---70% is water.  
The temperature at the core  
is approx 9000 degrees Fahrenheit.  
The Earth is like a spec in size,  
when compared to the Sun.  
The Sun is *less than a spec*  
when compared in size to Antares,  
the 15<sup>th</sup> brightest star in the sky,  
which is *1000 light years* away from earth.  
The Hubble Telescope has photographed galaxies  
*billions of light-years* away from earth.  
Taking into account all of this-----  
-----**the Holy Trinity is still greater.**