Today we come together to celebrate Trinity Sunday, the first Sunday following the Easter season. Through the fifty days of Easter concluding with Pentecost we rejoice in the resurrection of Christ from the dead, the foundational event of our Christian faith and the source of all authentic Christian hope. This Christian hope is given to each one of us at our baptism.

During the Easter Season we hear both the scripture readings at Mass and in the prayers said at Mass that directs us to take up the mission of sharing with the whole world the Trinitarian faith we treasure as believers in the risen Lord. Now that we pass into the long season of the Church year that is called "ordinary time", a somewhat unfortunate name, we are urged once more by the readings to commit ourselves to the mission announced at the Ascension and Pentecost that launches us on our way.

Let me make this clear; I am not a Theologian! And I don’t have any great revelations for you. And so I don’t claim to be able to stand up here and clarify the deep mystery of the Trinity. Let me first read a statement from a theologian and then tell you of how I help myself to believe/understand the Trinity.

Let me first start with a teaching from St. Columban who wrote about the unfathomable depths of God, saying, “Who then is God? He is Father, Son and Holy Spirit, one God. Do not look for any further answers concerning God. Those who want to understand the unfathomable depths of God must first consider the world of nature. Knowledge of the Trinity is rightly compared with the depth of the sea. As the depth of the sea is invisible to human sight, so the Godhead of the Trinity is found to be beyond the grasp of human understanding. If anyone, I say, wants to know what he or she should believe they must not imagine that they understand better through speech than through faith; the knowledge of God that he seeks will be all the further off than it was before.”

A group of scientists decided that humankind had come a long way on its own and no longer needed God. So they elected one scientist to go and talk to God. The scientist walked up to God and said, “We’ve reached the point where we can cure just about every disease, we have mastered technology and are able to destroy and re-build creation – making it better. We can travel across the heavens and clone people, so God we really don’t need you anymore.

God listened and when he was finished, God said, “Before I go, what do you say we have a contest? A man-making contest – whichever one of us makes the best human being, wins. If I win, I stay put; if you win, I’ll leave, no hard feelings.”

The scientist agreed. God then added, “Now, we’re going to do this just like I did it back in the old days with Adam. We both start with simple handful of dirt.” The Scientist agreed and then bent down and grabbed a handful of dirt.

But God stopped him, “No, no, no. You have to get your own dirt.”
We come together today not to try to understand the depth of the Trinity or to dive into the meaning of the Trinity from a theological standpoint. The doctrine of the Trinity is central to the beliefs of the Catholic Church. Briefly this doctrine is described as the mystery of one God in three persons: Father, Son and Holy Spirit. I think we are called to believe in the trinity through the teachings of the Church. And I cannot stand here and make the Trinity any clearer. So let me try to tell you how I keep the Trinity in my thoughts. I do it by making the sign of the Cross often throughout the day.

A teacher once began class with the Sign of the Cross as usual, and then asked students to open the materials they had brought. “But we haven’t prayed yet!” they protested. “Sure, we did,” he answered. “At least I did. Didn’t you?”

Although the sign of the Cross usually begins and concludes a prayer, it’s really a prayer in and by itself. Making the traditional physical gesture, especially if done consciously, thoughtfully and respectfully, helps us focus on the Trinity. The gesture should not be exaggerated and brazen; neither should it look like shooing away a fly. This holy gesture is appropriate any time of the day; at the start of the day, even before arising from bed; it can function as a brief, simple morning offering; I sign myself every day before going down the steps, or it can be done at the beginning and end of a project; at the beginning of routine tasks such as doing laundry, or the dishes, cutting the grass, turning on the engine to drive to work or running errands. It is a silent prayer that keeps me focused on the fact that my God is always with me.

Today, on this first Sunday after the Great Fifty Days of Easter, we contemplate the mystery of God: the God who set all of life into motion with a handful of dirt; the God who created us and our world out of a love so perfect and complete that we cannot begin to fully understand it. The God who continues to re-create us and our world in the gift of his Son, the very love of God made human.

Today God invites us to a relationship with him not based on fear and judgement but centered in love, mercy and trust. Through our baptism we become Disciples of Christ and have the right to call God our Father. So as we celebrate the Trinity let us approach the Altar and receive the Eucharist being worthy to be called children of God; in the name of the Father and of the Son and of the Holy Spirit. Amen.