

Readings

Ex 34:4b-6, 8-9

Dn 3:52, 53, 54, 55, 56

2 Cor 13:11-13

Jn 3:16-18

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It seems to me that today the Church invites us to pause, to lift our minds and hearts, and to contemplate the central mystery of our faith: the Most Holy Trinity, One God in three Persons: Father, Son, and Holy Spirit. This is the deepest truth about who God is. Not simply that God exists, but that God is a relationship of love. And for us in an Augustinian parish, this is not just a doctrine to be believed, but a mystery that gives meaning to our lives, our communities, and our longing for unity and peace.

And this is a mystery that welcomes us. But we should be clear about what that means. A mystery in our faith is not something irrational or confusing; it is something so deep, so beautiful, and so true, that we can never fully exhaust it. As St. Augustine once said, when trying to understand the Trinity: *“If you understood Him, it would not be God.”* Augustine spent over 15 years writing *De Trinitate*, his great work on the mystery of God. He didn’t claim to solve the mystery, but to point the way toward contemplation. And that path to contemplation is love. The readings today offer us glimpses into this divine life. In Proverbs, we hear about Wisdom personified, who was with God at the beginning of creation. The early Church saw this Wisdom as a figure of Christ the Word, co-eternal with the Father, delighting in His presence. It’s an image of joyful, relational being. In Romans, Paul tells us that through Jesus, “we have peace with God.”

And how? Because “God’s love has been poured into our hearts through the Holy Spirit.” Notice the movement: The Father sends the Son, and through Him the Spirit is poured into us. The Trinity is not just an abstract concept – it is at work in our hearts... at this very moment. Then, in John’s Gospel, Jesus prepares His disciples for the coming of the Spirit. The Spirit will not speak on His own but will glorify Christ, just as Christ glorifies the Father. So, we need to ask ourselves: How do we speak to each other? How do we forgive? How do we bear with one another in weakness, especially in the society and in the world we live in?

Not only as individuals, but as a parish too, we are called to be a living icon of the Trinity. Not just a collection of individuals, but a communion of persons. The world longs for this kind of witness: of people living in peace, in unity, in sacrificial love. Self-giving is the key to understanding the Trinity. And it is the key to understanding ourselves, for we are made in the image of this Triune God.

St. Augustine offered many analogies for the Trinity – not to explain it away, but to help us experience it. One of his most famous is this: Memory, Understanding, and Will, three powers of one human soul. They are distinct, yet inseparable. They work together. And they reflect, in some mysterious way, the life of God. For Augustine, the Trinity is written into our very being. But he didn’t stop there. He believed the Trinity is not only in us individually; it is reflected in community. “The more one loves another, the more the two become one” (*Sermon 336*). This is why the Augustinian vision of religious life is built on community rooted in love. Living together “with one heart and one mind on the way to God,” we reflect the Trinity most clearly when we love one another in truth.

And so how can we live the Trinity in our daily lives? Be open to the Spirit. The Holy Spirit, as Paul says, pours love into our hearts. But we must make space through prayer, silence,

and openness to grace. We must seek unity, not uniformity. Just as the Trinity is three distinct persons in perfect unity, our communities can be diverse yet united in love. We must reject gossip, division, and pride, and embrace patience, humility, and shared mission. We are also called to give ourselves away. The Father gives the Son. The Son gives Himself on the Cross. The Spirit gives us the love of God. Trinity is self-gift. When we give of our time, our compassion, our presence, we reflect the divine life.

My dear friends, we are not meant to merely talk about the Trinity. We are meant to enter it. In every Mass, we pray to the Father, through the Son, in the Holy Spirit. In every act of love, we participate in the life of God. And at the end of our lives, when all things are made new, we shall see Him face to face, and understand not only who God is but who we truly are. Until that day, let us live as people made in the image of the Trinity. Let our homes, our parish, our friendships be places where love, unity, and joy are alive. Let us take Augustine's words to heart: "You have made us for Yourself, O Lord, and our hearts are restless until they rest in You." May we find that rest, that peace, not in isolation, but in relationship, in communion, in Trinity... until He comes again!