**Deacon Steve’s Reflection on the Sunday Readings**

**May 27, 2018 – The Most Holy Trinity Sunday**

**Deuteronomy 4: 32-34, 39-40 Psalm 33: 4-6, 9, 18-20, 22**

**Romans 8: 14-17 Matthew 28: 16-20**

 At the Sunday masses, we celebrate the Solemnity of the Most Holy Trinity, recognizing the fundamental truth of our faith. The Catechism of the Church states: *“The mystery of the Most Holy Trinity is the central mystery of the Christian faith and of Christian life. God alone can make it known to us by revealing himself as Father, Son and Holy Spirit.”* It is both a great truth and a great mystery, and while we strive to understand it by human reason, we experience its full joy in the light of faith. We offer ourselves to the One God, who is three persons whenever we bless ourselves with the Sign of the Cross – a prayer often uttered casually as we enter or leave the church or begin and end prayer, but upon deeper reflection, is the profound affirmation of our Christian faith. The Catechism (249) also states: *“From the beginning, the revealed truth of the Holy Trinity has been at the very root of the Church’s living faith, principally by means of Baptism. It finds its expression in the rule of baptismal faith, formulated in the preaching, catechesis, and prayer of the Church. Such formulations are already found in the apostolic writings such as this salutation taken up in the Eucharistic liturgy: ‘The grace of the Lord Jesus Christ and the love of God and the fellowship of the Holy Spirit be with you all.’”*

 There are times when the three persons of the Holy Trinity – Father, Son, and Holy Spirit – are titled by what many consider to be their fundamental roles, namely: Creator, Redeemer, and Sanctifier. And while, these titles may have some descriptive merit, they are insufficient in explaining the distinct personhood of God. *“We do not confess three Gods, but one God in three persons, the “consubstantial Trinity. The divine persons do not share the one divinity among themselves but each of them is God whole and entire: ‘The Father is that which the Son is, the Son that which the Father is, the Father and the Son that which the Holy Spirit is, i.e., by nature one God.’” The three divine persons are truly distinct from one another, yet also relative (or in relationship) to one another.* And so we pray to one God, in three persons, recognizing the unity throughout eternity: *“Glory be to the Father, and to the Son, and to the Holy Spirit. As it was in the beginning, is now, and forever shall be, world without end. Amen.”*

 As we heard in today’s reading from the Gospel of Matthew, Our Lord Jesus Christ, the Son of God, while he would return to the Father, did not intend to leave us alone. Rather, as we learned, he promised that he would be with them until the end of the age. He said to them: *“All power and earth has been given to me. Go, therefore, and make disciples of all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Spirit.”* Through his presence in the Holy Eucharist, and with the gift of the Holy Spirit, he draws us to the Father and tells us: *“Behold I am with you always, until the end of the age.”*

 Let us offer ourselves to God, who in the three divine persons, has created us, redeemed us, and nourishes and sanctifies us, not just today, but across the span of eternity. In the Holy Trinity, we are sustained as adopted sons and daughters, united in faith, hope and infinite love.

 Deacon Steven K. Szmutko