

In our reading from Exodus, Moses is conversing with God about the future of his people and their relationship with Him. Moses says, "Accompany us in life. This is indeed a stiff-necked people; yet pardon our wickedness and sins, and receive us as your own." This is an example of how we invite God into our lives, how we make a dwelling in our hearts through a commitment in faith. On this Solemnity of the Most Holy Trinity, we explore how the three persons of the Trinity touch our lives and guide us to heaven.

The Catholic Catechism describes the "Divine Economy" as the works by which God reveals himself and communicates his life to us. It says, "The ultimate end of the whole divine economy is the entry of God's creatures into the perfect unity of the Blessed Trinity."(260) God is working, through the persons of the Holy Trinity, to help us prepare to join the Trinity in heaven.

So, how do the persons of the Holy Trinity engage us in our pursuit of eternal life? The Catechism says, "The whole Christian life is a communion with each of the divine persons, without in any way separating them. Everyone who glorifies the Father does so through the Son in the Holy Spirit."

Beginning with the Father. Our creed tells us, "We believe in God the FATHER almighty, CREATOR of heaven and earth." God transcends us, He is so much greater, that He is beyond all our human understanding. He is greater than all creation and we only understand a small fraction of His creation. But, we get to know the Father through his works. This can happen from the planetary to the microscopic level. We can do this while watching the sunset on the beach, or marveling at the way sourdough bread fills with bubbles and flavor as it rises.

When the Artemis II astronaut, Christina Hammock Koch (cook) returned from her trip around the moon, she said, "When we saw tiny earth, what struck me wasn't just earth, but all the blackness around it. Earth was just this lifeboat hanging, undisturbingly in the universe."

This image of the lifeboat speaks to the fact that our home on earth is temporary. God the Father, created it, gave us life on it, and provided everything we need to sustain ourselves. But it is our personal spiritual journey, our rowing in the waters of life, that take us back to the Father, our spiritual home where we belong.

Besides being transcendent, the Father is also eminent, inside of us and intimate with us. We can recognize this intimacy through the habit of silent prayer. It involves finding a quiet place to sit with the Lord repeating a mantra that helps to keep our minds from wandering. I find repeating the word "Abba," with each inhale, connects me to the Father. The word means "Daddy." It's a personal connection to our God and expresses the gratitude we have for Him.

The next member of the Trinity is the Son, who appears in today's gospel. "God so loved the world that he gave his only Son, so that everyone who believes in him might not perish but might have eternal life." The Father works THROUGH the Son, but what does this mean?

This week, my Dad was telling a story about working at Argon National Laboratory, when I was just an infant. As a young physicist, he was studying the properties of various materials, and along the way he discovered ferromagnetism in uranium monosulfide. See the footnotes for details... When the work was published, his boss, Manuel Kanter, was listed as the lead author prior to my Dad's name. When I asked my Dad why, he said, "Manuel taught me HOW to do the research." You could say, Manuel worked through my Dad to make the discovery, like the Father working through the Son. The persons of the Trinity never work in isolation, but always as one God.

We move to the Holy Spirit, who is best understood when we think of the Trinity through the model of light. God the Father is the source of the light, for example solar light. The Son of God is represented by the rays of light moving from the Father out into the world, and the Holy Spirit is at the point where the light engages, illuminating our hearts and minds and warming our souls. The Holy Spirit converts our stoney hearts into hearts of flesh. The Holy Spirit moves in us, animates our being, and makes us fruitful doing God's work.

Through Baptism, the Holy Spirit dwells within us, allowing us to share in the divine life of the Holy Trinity as we are baptized in the name of the Father, Son, and Holy Spirit. The Holy Spirit heals, guides, and empowers us to do God's will. The Holy Spirit bestows charisms, or gifts like wisdom, knowledge, prophecy, and healing to build up the Church and serve the world. The Spirit also binds all believers into one mystical Body of Christ creating a horizontal fellowship among all members of the Church, both living on earth and the saints in heaven.

Our second reading ends with the words we often hear at the BEGINING of mass, "The grace of the Lord Jesus Christ, and the love of God, and the FELLOWSHIP of the Holy Spirit be with all of you." Fellowship with the Holy Spirit encourages our fellowship with each other as we work together to steer our lifeboat, guided by the Son, to find our way to the Father.

Going back to the recent moon expedition, Reid Wiseman, the Commander of Artemi II, said, "No one knows what our families went through, man, this was not easy, being 200,000+ miles away from home. Before you launch, it feels like it's the greatest dream on earth, but when you're out there you just want to get back to your family and friends." I imagine this is how God feels, he sees us all on His lifeboat, and he just wants to do everything possible to grant us a safe voyage, to bring us home, and to join in the unity of His Trinity.

The Eastern Catholic and Orthodox tradition describes the inner life of the Trinity using the Greek term "perichoresis" translated literally as "circle dance". It is an eternal, dynamic dance of mutual love, self-giving, and perfect communion shared between the Father, the Son, and the Holy Spirit. When we get to heaven, we won't see the members of the Holy Trinity sitting on chairs looking at each other. We will be swept up by the dynamic movement of the love between them. This is the beauty of the community of the Holy Trinity. Three persons, one God, who accompany us in life both here on earth, and into eternity.