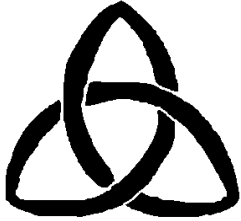


LIVING WITH CHRIST THIS WEEK

Sunday, May 23:	Pentecost Sunday (C) - red
Monday 24:	Ferial - green
Tuesday 25:	Ferial - green
Wednesday 26:	St. Philip Neri, priest - white
Thursday 27:	Ferial - green
Friday 28:	Ferial - green
Saturday 29 :	Ferial - green
Sunday 30:	Trinity Sunday (C) - white



The Experience and Mystery of the Blessed Trinity

3. The Experience of the Trinity

In his first sermon on Pentecost, St. Peter proclaimed: *You that are Israelites, listen to what I have to say: **Jesus** of Nazareth, a man attested to you by **God** with deeds of power, wonders, and signs, this man, ...you crucified and killed by the hands of those outside the law. (...) **This Jesus, God** raised up, and of that all of us are witnesses. Being therefore **exalted** at the **right hand of the Father**, and having received from the Father the **promise of the Holy Spirit**, he has poured out this that you both see and hear* (Ac 2:22-33).

This text illustrates that the early Christians believed that the Trinity was not primarily a dogma, but an experience. They encountered God as Trinity. Their experience of God took place through the Son who revealed the Father and through whom he acted. This experience happened through the Holy Spirit, who lived in and transfigured the early Christians. In his letters, St. Paul continued the same message: *But when the fullness of time had come, **God sent his Son**, born of a woman, born under the law, in order to redeem those who were under the law, so that we might receive adoption as children. And because you are children, God has sent **the Spirit of his Son** into our hearts, crying, "Abba! Father"* (Gal 4:4-6).

Approximately twenty years after Christ's death [51 AD], in one of the most ancient documents of the New Testament, St. Paul wrote: *To the church of the Thessalonians in God the Father and the **Lord Jesus Christ*** (1 Thess 1:1). The title of **Lord** is used in the Greek version of the Old Testament to refer to **God (Kurios)**. In another letter, St. Paul gives this title to the **Spirit**: *And all of us with unveiled faces, seeing the glory of the Lord as though reflected in a mirror, are being transformed into the same image from one degree of glory to another; for this comes from the **Lord, the Spirit*** (2 Cor 3:18). St. Paul affirmed that the **Father**, the **Son** and the **Holy Spirit** are three persons in one God. His language clearly reflected the strength of his belief in this mystery.

A comparison may help us to grasp a concept that is difficult to express verbally. Let's suppose that I am listening to a magnificent piano concerto. To produce this work, there must be three agents: the author-composer who wrote the piece, the pianist who interpreted and played the concerto, and finally the instrument on which it is played and produces the music. This is somewhat like God's work: the Father is the Origin of all things, in some way, the author of the cosmic concerto. The Son is the instrument, the One who took on our human form. Finally the Holy Spirit is the interpreter. When I listen to music, what do I hear: the composer's work, or the pianist's interpretation, or the marvelous sound that emanates from the piano? It is impossible to divide up these three that unite to produce a work of art. The inseparable action of the Father, the Holy Spirit, and the Son produced creation and guaranteed our salvation.

Georges Madore, s.m.m.

Translated by Honore Kerwin Borrelli