

The Mission of the Trinity

This detail of the Trinity is part of the very first fresco Raphael painted for Pope Julius II. Christian iconography commonly represented the Godhead as a triangle with the all-seeing eye in the center, often with rays of glory flooding forth. Yet Raphael chooses to make it much more personal, more real. He depicts the three persons of the Trinity.

God is not merely an idea, a first principle, or a mental criteria for moral choosing, but three real divine persons, each one active in your life. A triune God, an eternal explosion of love in which the Father begins by creating you; the Son continues by saving you; and the Holy Spirit consumes their love by inspiring and sanctifying you.

Although all things change, God never changes. He is still, the point of the pendulum from which all things hang and are supported. He wisely governs with his one hand lifted in authoritative and assuring purpose. In his other hand, the sphere of the world rests secure. His decisions are not arbitrary, swayed by public opinion, or motivated by insecurity needing affirmation. He is who is. It is we who need him and not the other way around.

Yet, his absolute authority doesn't convert him into an aloof despot. God lovingly takes interest



in everything! Nothing is unimportant—from the greatest things on earth to the smallest minutiae of my day. If it is important to me, it is important to him, and his providential hand keeps it all in balance.

—Fr. Mark Haydu, LC

For Reflection

Each person of the Trinity has a mission: The Father creates, the Son saves, and the Holy Spirit sanctifies. Do I thank each one for each one's gift?

[Jesus said,] “Make disciples of all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Spirit.”

Matthew 28:19

Calendar

Monday

May 28

Weekday

1 Pt 1:3–9

Mk 10:17–27

Tuesday

May 29

Weekday

1 Pt 1:10–16

Mk 10:28–31

Wednesday

May 30

Weekday

1 Pt 1:18–25

Mk 10:32–45

Thursday

May 31

Visitation of the
Blessed Virgin Mary

Zep 3:14–18a

or Rom 12:9–16

Lk 1:39–56

Friday

June 1

St. Justin,
Martyr

1 Pt 4:7–13

Mk 11:11–26

Saturday

June 2

Weekday

Jude 17, 20b–25

Mk 11:27–33

Sunday

June 3

Body and Blood of Christ

Ex 24:3–8

Heb 9:11–15

Mk 14:12–16, 22–26

Dear Padre,

Did Jesus know that he was God?

Everyone, Jesus included, has self-knowledge—at least in principle. For example, even though we know that we are individual human beings, we still find it almost impossible to formulate what that really means. Saint Thomas Aquinas explains that our knowledge of all things is conceptual—we make abstractions, express them in concepts, and think by combining these concepts. But self-knowledge is the one exception—it is intuitive knowledge, not conceptual, and extremely difficult to formulate in concepts.

Did Jesus know that he was God? Yes, intuitively. But if it's hard for us to express what we somehow sense as our basic humanity, imagine how difficult it would have been for Jesus to express what he profoundly grasped

as his divine/human self-identity. His knowledge of his radical selfhood would have been a genuine self-awareness of who he truly was—both God and human—but he wouldn't have been able to express it in a conceptual way.

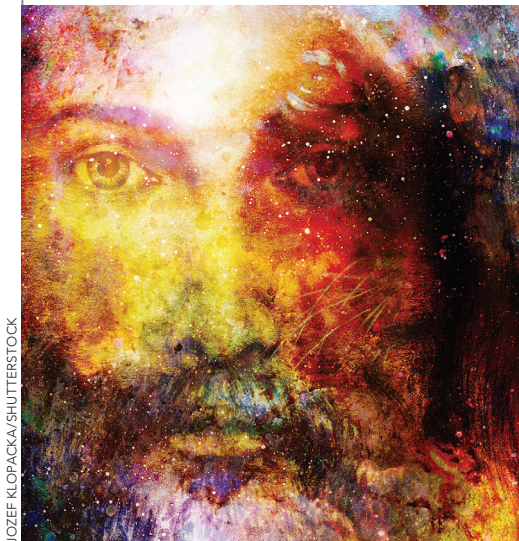
Jesus was able to build upon this profound, intuitive self-knowledge. Human beings perceive they are human early in life, but they know even more when they're forty than when they are twenty. A similar deepening perception took place in Jesus. Through

life experiences, Jesus constantly discovered what being divine in human circumstances implied. That's why Hebrews 5:8 says he “learned obedience through what he suffered.”

How wonderful it is to have Jesus, true God and true human, as our Savior.

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A Word From Pope Francis

The Feast of the Most Holy Trinity invites us to commit ourselves in daily events to being leaven of communion, consolation, and mercy. In this mission, we are sustained by the strength that the Holy Spirit gives us: he takes care of the flesh of humanity, wounded by injustice, oppression, hate, and avarice.

—Angelus, May 22, 2016