"The grace of the Lord Jesus Christ and the love of God and the fellowship of the Holy Spirit be with all of you." (2 Corinthians 13:13) On this feast of the Most Holy Trinity, it is fitting to begin today's reflection with this exhortation for ecclesial unity and divine blessing. In a world torn by conflict and fear of strangers, there is a great need to heal relationships. We need the healing grace of God's love to mend our relationships within the communities of peoples, nations, and families. As the model of all relationships, the Holy Trinity has much to teach us.

A deep relationship is formed when we surrender all we are to the other. This self-emptying is called kenosis and it is how we gift the other with who we are. When we do this it creates the space in us necessary to receive the other in their self-emptying. In the Trinity we see how the Spirit proceeds from the self-giving of the Father to the Son and the Son to the Father.

The Trinity describes the very heart and nature of God and it is the model of the universe. In this model the emphasis is on the relationship; the energy between the persons is more the focus than individuals in a relationship. Think of it as a divine dance where the creative motion between the parties is the true identity of God more than any of the individuals. This is also what is found in the created universe from atoms to planetary systems. In the atom, the push and pull of strong and weak molecular forces and gravity between the elementary particles are the identifying and creative aspect.
With this in mind, we can see how important dialogue is between parties seeking a true relationship. Listening and seeking to understand becomes as important as speaking one's truth. In good dialogue, the sharing of ideas is met with empathy. This is the kind of exchange that builds bridges rather than barriers to communication. Perhaps with this kind of approach, we can begin to model the love of God, "a merciful and gracious God, slow to anger and rich in kindness and fidelity." (Exodus 34: 6b)

If the love of God is shown in the gift of his Son, a gift sent to save us, then we too need to make the self-gift that chooses not to condemn another, or to even judge another, but rather to forgive others as we have been forgiven. Isn't this our prayer each time we recite the Our Father? (Matthew 6: 9-13) We are created in the image and likeness of God. (Genesis 1: 26-27) Even though this is the case we still resist and deny our true identity, but our true self is never really lost. With a merciful God, we are always invited to return to our truest self and this is experienced in relationship with the Trinity. But how do we access or experience this relationship?

In prayer, we can return to the intimacy of the Trinity. Silent or contemplative prayer is our surest access to the Father who is an unspeakable mystery. It is prayer beyond words for no word can capture what is incomprehensibility itself. The I Am who Am of Jewish tradition. The second person of the Trinity is creation itself, the manifestation of the Divine in all creation, and Jesus most uniquely. This Jesus, we are told in Matthew 25, is directly accessed when we serve the least and the littlest, the outside and the sinner. The Holy Spirit is most evident in the implanted Hope; the Hope that makes us wounded healers rather than people dying of our wounds. I leave you with "The grace of the Lord Jesus Christ and the love of God and the fellowship of the Holy Spirit..." (2 Corinthians 13:13)