

Three in One, or One in Three?

Our thinking moves far from the reality of God when we limit our reflection of the Trinity to numbers. The characterizations of an old man, a younger man, and a dove do not help much either. However, these are attempts to somehow talk about the mystery of all mysteries. We cannot adequately conceptualize or characterize God, but we try. Each reading today makes its own attempt.

In the Exodus passage, God actually describes God's own self: "gracious and merciful, slow to anger and abounding in love and fidelity" (Exodus 34:6).

The Gospel passage tells us how these divine features play out in our lives: "God so loved the world that he gave his only Son" (John 3:16). This Son is God in the flesh. What greater love can there be?

The prayer in Paul's letter seems to scoop us up

like an adoring parent would into the embrace of the Trinity: "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).

Theologians tell us that each person of the Trinity interacts with us and the rest of the created universe in a way unique to each person. Though different, each way is an expression of self-emptying love. The only response required of us is openness to that love. God only asks that we accept that love and allow it to transform us. Then we will be the living example of the Trinity's love for all.

—Sr. Dianne Bergant, CSA

FOR Reflection

- ★ Say the Gloria slowly, reflecting prayerfully on the meaning of the words.
- ★ What in today's readings touches you the most? Why?



Dear Padre,

Why was the confusing word *consubstantial* added to our Creed some years ago? What was wrong with the old “one in being with the Father”?

The Creed or Profession of Faith is said at Mass so that the assembly “may respond to the Word of God proclaimed in the readings...and explained in the Homily and that they may also honor and confess the great mysteries of the faith...before the celebration of these mysteries in the Eucharist begins” (*General Instruction of the Roman Missal*, 67). The Nicene Creed normally is used, although the Apostles’ Creed may replace it at Masses with children or on Sundays during the seasons of Lent and Easter.



BERNARDO FERRAZZINI / SHUTTERSTOCK

In the Nicene Creed, “We believe” changed to “I believe” because a profession of faith is a profoundly personal act, even when it’s made in public while at Mass. Plus, the literal translation of the Latin word *credo* is “I believe,” not “we believe.”

The word *consubstantial* indicates that Christ isn’t simply united with the Father but that they share the same substance. In other words, Christ is not a different God, but he’s the same God with the Father, since our God is One. They’re

coequal and coeternal. In St. John’s Gospel, Philip asks Jesus to “show us the Father, and that will be enough for us.” Jesus replies, “Whoever has seen me has seen the Father....Believe me that I am in the Father and the Father is in me, or else, believe because of the works themselves” (John 14:8–9, 11).

—Fr. Byron Miller, CSsR
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A WORD FROM *Pope Francis*

With our eyes fixed on Jesus and his merciful gaze, we experience the love of the Most Holy Trinity....His person is nothing but love, a love given gratuitously....The signs he works, especially in favor of sinners, the poor, the marginalized, the sick, and the suffering, are all meant to teach mercy.

—MISERICORDIAE VULTUS, APRIL 11, 2015

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Calendar

Monday

JUNE 8

Weekday

1 Kgs 17:1–6

Mt 5:1–12

Tuesday

JUNE 9

Weekday

1 Kgs 17:7–16

Mt 5:13–16

Wednesday

JUNE 10

Weekday

1 Kgs 18:20–39

Mt 5:17–19

Thursday

JUNE 11

St. Barnabas,
Apostle

Acts 11:21b–26;

13:1–3

Mt 5:20–26

Friday

JUNE 12

Weekday

1 Kgs 19:9a, 11–16

Mt 5:27–32

Saturday

JUNE 13

St. Anthony of Padua,
Priest and

Doctor of the Church

1 Kgs 19:19–21

Mt 5:33–37

Sunday

JUNE 14

Body and Blood
of Christ

Dt 8:2–3, 14b–16a

1 Cor 10:16–17

Jn 6:51–58

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