

**The Most Holy Trinity**  
**May 31, 2015**  
**Deut. 4:32-34, 39-40; Psalm 33; Rom 8:14-17; Matt 28:16-20**

Our Gospel today comes at the very end of St Matthew and is the most direct reference to the Holy Trinity in the Bible. It is given on a mountain in Galilee where the Apostles had been instructed to go by Jesus. This mountain is not without significance nor is its location.

There are a lot of mountains in the Bible and in every case what takes place on them is a special revelation of God. You can think of many examples going from the Ark landing on Mount Ararat, the Sacrifice of Abraham on the mountain of Moriah, to the giving of the Ten Commandments on Mount Sinai.

And in the New Testament there are quite a few other mountains and hills: Jesus is transfigured on Mount Tabor, he gives his most important teaching in the Sermon on the Mount and ultimately gives his life for us on the Hill of Calvary.

So what we're dealing with here on this mountain in Galilee is a moment of great significance, an occasion of special revelation.

On this mountain Jesus gives the Apostles three tasks: 1) to make disciples of all the nations 2) to Baptize them in the name of the Holy Trinity and 3) to teach these new disciples to observe the commands of Jesus. To become a disciple is the natural response to any personal encounter with Jesus. It is the task of the Apostles to bring people into contact with him, to enable those they meet to get to know the Lord and so become disciples themselves.

This is our task too. When we meet others it should be as if they are meeting Jesus. Being like Jesus is a tough job that each of us must work on everyday if we are to be the kind of disciples Jesus wants us to be.

But, whether we are any good at being like Jesus or not, then that certainly ought to be our aim. We don't need to go into long complicated theological explanations as to who Jesus is;

as long as the people we meet know through our words and actions that we are one of his disciples then that really should be enough.

From what we do and what we say, people will be easily be able to figure out a lot about the person and significance of Jesus. We might feel inadequate or even be afraid of giving the wrong impression and we might think that what we say and do often aren't in line with what Jesus would want.

But this kind of thinking underestimates the people around us; they're totally capable of figuring out whether we're sincere or not and they know immediately what our true intentions are.

It's a big undertaking but we should get used to it because it is our primary role as Christians. The other two objects of the mission given by Jesus were to Baptize and to teach. Baptism is our way into the life of Christ and teaching is one of the most important activities of the Church.

And in a sense they are much easier because once people get to know Jesus the natural response is to follow him, to seek Baptism and to wish to enter into a relationship with him.

Jesus doesn't explicitly teach us about the Trinity at all. But from this very succinct formula that the early Christians used for Baptism and from their reflections on all the things that Jesus had told them during his public ministry they were slowly able to arrive at a very clear theology of the Holy Trinity.

This is what we mean by the teaching role of the Apostles; like any good teacher they had first to reflect on what it actually is that they are meant to communicate and explain to others. Jesus was always talking about the Father and to their close relationship.

And then he taught us to speak to the Father in a very familiar and direct way. That is one of the things that makes praying the Our Father so revolutionary. Jesus also frequently

promised to send us his Spirit and tells us, even in this particular passage, that he will be with us always even until the end of time.

We understand therefore that it is precisely through the Holy Spirit that Jesus is able to be present to us today. This final passage of Matthew's Gospel is sometimes regarded as a brief summary of his whole Gospel as well as a plan for the rest of our lives.

But it also contains a promise; a promise that Christ will be with us till the end of time. This is perhaps the greatest of God's promises. He'll never abandon us, and he will always be with us guiding us and guarding us through the power of his Holy Spirit.

And in time we will be taken up into him to share the life of love that is the Trinity. We might find the task of discipleship intimidating but with this promise, we know that we will be able to fulfill the mandate of Christ and to give expression to our deepest desire to be faithful followers of the Lord Jesus in the world of today.