

“I AM” what “I AM”

Solemnity of the Most Holy Trinity

Year C

Wisdom 8:22-31
Psalm 8:4-5, 6-7, 8-9

Romans 5:1-5
John 16:12-15

In C.S. Lewis’ novel *The Horse and His Boy*, the Calmorene boy, Shasta, has an encounter with a mysterious voice (Aslan the Lion’s) on a dark, foggy night when he is alone and afraid. As Shasta tells this mysterious voice his story, and the voice relates it back to him, Shasta is quite fearful and unsure, wondering if the voice belongs to something that could eat him. When Shasta musters the courage to ask, “Who are you?” the voice answers: “*Myself!*!” very deep and low so that the earth shook; again, “*Myself*” loud and clear and happy; then a third time, “*Myself,*” whispered so softly you could hardly hear it “and yet it seemed to come from all around...as if the leaves rustled with it. Shasta was no longer afraid that the voice belonged to something that would eat him.... But a new and different sort of trembling came over him. Yet, he felt glad too.”

An old proverb states, “God created man in his own image; and man, being a gentleman, returned the complement.” This rather cynical saying is probably derived from the observation of people’s tendency to describe God subjectively: “I think God is *this* way.” “I think God is *that* way.” “I can’t believe that God would be angry at this if God were a loving God,” or “I can’t believe that

God would be this type of God.” These attitudes begin with “*I think*” or “*My image of God is,*” and reflect an outlook in which we often try to create God in our own image, from our own ideas and thoughts – creating a god that can cater to any sort of mold we devise from our own subjectivity and prejudices.

However, what we read in the teachings of Christ, and what we hear in C.S. Lewis’ *The Horse and His Boy*, reminds us not of what we would have God be, but of what God is: a Triune God revealed by Jesus and preached by Christianity. This concept of God is reflected in the three-fold “*myself*” of Aslan’s Voice when he answers Shasta’s question, “Who are you?” – deep and low, shaking the earth; clear and happy; and whispered very softly. This is the only passage in Lewis’ the *Chronicles of Narnia* that



makes a reference to the Holy Trinity and alludes, even if only in part, to the three persons of the Triune God.

In this voice – a deep, thundering voice; a youthful, joyful voice; and a whispering sound that seems to come from all around – we see the dynamic of the Holy Trinity. God is Power and Judgment; the source of Creation. God is Joy, Love, and Eternal Youth; who can identify with us

The Most Holy Trinity

in all things. God is that still, small voice that whispers within; like the wind. We can't see it, but we feel its movement. This reflects the mystery of the Godhead – Father, Son and Holy Spirit.

Our prayer – especially in liturgy – is saturated with references to the Triune God. We begin and end all prayer “in the name of the Father and of the Son and of the Holy Spirit.” In the *Gloria* we give glory to the Trinity, ending with “You alone are the Lord, Jesus Christ, with the Holy Spirit in the glory of God the Father.” In our *Creed*, we say: “We believe in one God, the Father the Almighty...We believe in one Lord Jesus Christ, the only begotten Son of God...We believe in the Holy Spirit, the Lord, the giver of life.” At the Doxology at the end of the Eucharistic Prayer, we see the ultimate direction of all prayer, and everything in which we live and worship as a

“You alone are the Lord,
Jesus Christ, with the
Holy Spirit in the glory of
God the Father.”

people of faith as the priest says: “Through [the Son], with Him and in Him in the unity of the Holy Spirit, all glory and honor is yours Almighty Father, forever and ever” (there is a reason we answer with a “Great” Amen.) Finally our liturgy concludes with blessing given in the name of the Triune God.

We come together every year on the Sunday after Pentecost to celebrate our faith in the Holy Trinity – revealed by Jesus, and continuing to sanctify us in and through the Holy Spirit as we share that relationship with God our heavenly Father. We come together to worship our God – Father, Son and Holy Spirit.

Fr. William Nicholas
revised from an article published in
Catholic San Francisco
May 16, 2008