



*"We are all connected
because we exist in the same
water
and find our sustenance in this ocean and everything else we need to
live."*

The completion of the feast and octave of Pentecost heralded the start of Ordinary Time. Ordinary Time celebrates "the mystery of Christ in all its aspects."

So, we have begun this time with the celebration of two important feasts that are far from ordinary - and we find a focus on the fundamental teachings and doctrine of the Church that seem controversial but fascinating.

Last Sunday, we celebrated Trinity Sunday, one of the few celebrations of the Christian Year that commemorates a reality and doctrine rather than a person or event. We remembered and honoured the eternal God: The Father, the Son, and the Holy Spirit and the unity of the Trinity. Essentially, the Trinity is the belief that God is one in essence (Greek *ousia*), but distinct in person (Greek *hypostasis*). The Greek word for person means "that which stands on its own," or "individual reality," and does not mean the persons of the Trinity are three human beings. Therefore, the Father, the Son, and the Holy Spirit are somehow distinct from one another - not divided though, yet completely united in will and essence. How can this be? Well, think of the sight of two eyes. The eyes are distinct, yet one and undivided in their sight. Another illustration to explain the Trinity is as a musical chord. Think of a C-chord. The C, E, and G notes are all distinct notes, but when joined as one chord, the sound is richer and more dynamic than had the notes been played individually. Each note in the chord is equally important in producing the rich sound, and the sound is lacking and thin if one of the notes is left out. A "mystery." By mystery the Church does not mean a riddle, but rather that the Trinity is a reality above our human comprehension that we may begin to grasp, but ultimately must know through worship, symbol, and faith. It has been said that this mystery is not a wall to run up against, but an ocean in which to swim. So, as St Paul told us that God is love, love and hence faith are the Ocean in which we all swim.

The next mystery of our faith was celebrated this Thursday, as every other year on the Thursday after Trinity Sunday, when the feast of Corpus Christi is celebrated in commemoration of the Last Supper of Jesus Christ and his twelve apostles before his crucifixion on Holy Thursday (Maundy Thursday). The name 'Corpus Christi' is Latin for 'the body of Christ'. This jubilant festival was celebrated to proclaim the truth of the transubstantiation of bread and wine into the body and blood of Christ during Holy Mass through Holy Communion (Eucharist). Even though, every sacrament is held in highly esteem, the Eucharist has traditionally held a special place among them. To illustrate this, Ignatius of Antioch (105 AD) referred to the Eucharist as the "medicine of immortality" (Ephesians 20:2); St. Ephrem the Syrian (373 AD) taught that even crumbs from the Eucharistic host could sanctify thousands and thousands; St Thomas Aquinas considered the Eucharist to be the greatest of all sacraments. Thus, the Church has consistently viewed the Eucharist as unique, even among the sacraments. So, while every Sunday is a feast of the Eucharist, because by participating in the Mass, and in receiving Communion, we are honouring and celebrating the Eucharist, it is fitting that a feast exists to specifically commemorate the Eucharist. The Catholic Catechism summarizes this in its teaching of the importance of the Eucharist:

The Eucharist is "the source and summit of the Christian life." "The other sacraments, and indeed all ecclesiastical ministries and works of the apostolate, are bound up with the Eucharist and are oriented toward it. For in the blessed Eucharist is contained the whole spiritual good of the Church, namely Christ himself, our Pasch."

"God's love is like an ocean: you can see its beginning but not its end."

"We are one with God as the waves are one with the Ocean."