

On the great Day of Judgement what will happen to Catholics who only come to Mass for First Holy Communion and at Christmas? What will happen to the Christians of other churches who have deliberately kept themselves apart from the unity of the Catholic Church? What will happen to Jews, Muslims, Sikhs, Hindus and Buddhists? What will happen to the people in your street who try to live reasonably good lives but would never dream of darkening the door of a church?

St Paul says in our second reading, *“Everyone moved by the Spirit is a son of God.”* Just think about that for a moment. That most fiery of apostles is reminding us that **everyone** moved by the Spirit is a son of God – not just good Catholics, not just those that go to Mass, not just those who ‘observe all the commandments’ – but **everyone** moved by the Spirit.

The doctrine of the Most Holy Trinity may sound unnecessarily complicated – a bit like trying to work out how many angels can dance on the head of a pin – but actually what the doctrine of the Holy Trinity is trying to do, is to say two very important, but, at the same time, different and opposing things.

First of all it is telling us that God reveals himself in particular things, in the heart of the burning bush, in the words given to the prophets, in *‘signs and wonders’* and supremely, of course, in our Lord Jesus Christ. *“All authority in heaven and on earth is given to me,”* says Jesus. Here is God Himself in a specific human being, and now made real for us in bread and wine. And it is his laws and commandments that we Catholic Christians need to keep.

But this God, who makes Himself known in the very particular way of Jesus and the Church, is the same God who is the creator of **everybody**, the God of the **whole** universe, the Spirit that inspires everything in this world that is good, the love that is at the heart of every relationship worthy of the name.

*‘Understand this today, therefore, and take it to heart: the Lord is God indeed, in heaven above as on earth beneath, he and no other.’*

The universal God of heaven above, the God of **every** one, is the same God who is born at Bethlehem and crucified on Calvary – He and no other.

So, not two Gods – one up there in heaven and one down here on earth, but one God.

And, what’s more, this one God is given to us totally and completely, His Spirit bearing witness with our spirit, His Spirit enabling us to cry out, *“Abba, Father.”*

The universal God, the particular God, the God who unites all things – Father, Son and Holy Spirit, to Him be all honour, glory and power. May people of all faiths and none find their true home in Him. And on that great Day of Judgement, may every single one of us find true love, peace and joy.

*“And know that I am with you always; yes, to the end of time.”*

Fr Michael