
Trinity Sunday, 31st May 2026
Homes, Watson and the Trinity
Petter Kringberg LLM

All things that the Father hath are mine: therefore said I, that he shall take of mine, and shall shew it unto you.
In Nomine +

Sherlock Holmes and Dr Watson went on a camping trip. After a good meal and a bottle of wine, they lay down for the night and went to sleep. Some hours later, Holmes awoke and nudged his faithful friend. "Watson, look up at the sky and tell me what you see." Watson replied, "I see millions and millions of stars." "What does that tell you?" Watson pondered for a minute. "Astronomically, it tells me that there are millions of galaxies and potentially billions of planets. Astrologically, I observe that Saturn is in Leo. Horologically, I deduce that the time is approximately a quarter past three. Theologically, I can see that God is all-powerful and that we are small and insignificant. Meteorologically, I suspect that we will have a beautiful day tomorrow. Why, what does it tell you?" Holmes was silent for a minute, then spoke. "Watson, you imbecile. Some bastard has stolen our tent."

Today the Church celebrates the great mystery at the centre of our faith: the mystery of the Holy Trinity. Every prayer we offer, every sacrament we celebrate, every blessing we receive is marked with the name of the Father, and of the Son, and of the Holy Ghost. The Trinity is not a puzzle for clever people to solve, and in explaining it, I fear it is quite easy to, just like Dr John Watson showed us (though his observation about God and man is very apt!), to miss the obvious. The Trinity is the living reality of God Himself, into whose life we have been drawn through Christ.

In today's Gospel, our Lord speaks to His disciples on the night before His Passion. The mood is sombre. Jesus tells them that He is going away. The disciples are troubled, fearful, confused. Yet Jesus says something astonishing: "it is expedient for you that I go away." Why could that possibly be true? How could the departure of Christ be expedient? Because His going opens the way for the coming of the Holy Ghost.

In these verses from Gospel of John, we are given a glimpse into the inner life of the Trinity. Jesus speaks of the Father, the Son, and the Holy Ghost—not as three gods, but as one God in eternal communion of love. Jesus says, "All things that the Father hath are mine: therefore said I, that he shall take of mine, and shall shew it unto you. Here we see the perfect unity between the Father and the Son. Nothing belongs to the Father that is not shared with the Son. And then the Holy Ghost receives from the Son and declares it to the Church. The divine life flows in perfect unity and love.

The Church Fathers often said that the Trinity is like an eternal exchange of love. The Father eternally begets the Son. The Son eternally receives Himself from the Father. The Holy Ghost proceeds as the bond of love between them. And this eternal love is not closed in on itself. God desires to share His life with us. This is the astonishing truth of Christianity: salvation is not merely rescue from sin; it is participation in the life of the Trinity.

Through Baptism, we are baptised not simply into a religion or moral system, but into the very name of the Father and of the Son and of the Holy Ghost. The Christian life is therefore deeply Trinitarian. We pray to the Father, through the Son, in the Holy Ghost or, as many intercessions start “In the power of the Spirit, and in union with Christ, let us pray to the Father”. Yet many Christians struggle to see how the Trinity matters in daily life. It can seem abstract or distant. But today’s Gospel shows us that the Trinity is profoundly practical because it reveals how God acts toward us.

First, the Father sends the Son. Christianity begins not with human searching but with divine initiative. God the Father loved the world so deeply that He sent His Son into the world for our salvation. The Father is not distant or indifferent. He is the source of all love and mercy.

Second, the Son reveals the Father. Jesus Christ is not merely a prophet pointing toward God. He is the Son, the eternal Word made flesh. To look upon Jesus is to see the face of the Father. In the Son we see the compassion of God toward sinners, the tenderness of God toward the suffering, and the holiness of God confronting evil.

Third, the Holy Ghost leads us into truth. Jesus says in today’s Gospel, “when he, the Spirit of truth, is come, he will guide you into all truth.” The Spirit is not an impersonal force. The Holy Spirit is the living God dwelling within the Church and within the hearts of believers. The Spirit convicts us of sin. The Spirit gives courage to the saints. The Spirit inspires prayer when we cannot find words. The Spirit transforms bread and wine into the Body and Blood of Christ in the Eucharist. The Spirit strengthens us in Confirmation. The Spirit comforts the dying and sanctifies the faithful. Without the Holy Ghost, Christianity becomes mere moralism or empty ritual. But with the Spirit, the Church becomes alive with divine grace. And notice something important in this Gospel: the Spirit does not speak independently from the Father and the Son. Jesus says, “he shall not speak of himself.” The Holy Ghost glorifies the Son, and the Son reveals the Father. In the Trinity there is perfect harmony, never rivalry or division.

This matters because we are made in the image of the Triune God. Human beings are created for communion. Sin isolates us, divides us, and turns us inward. But grace restores us to communion—with God and with one another. The Trinity therefore becomes the model for Christian life. Families are called to reflect self-giving love. Parishes are called to reflect unity amid diversity. The Church herself is called to be an icon of Trinitarian communion. This is especially important in a world marked by loneliness, suspicion, and fragmentation. Modern society often encourages radical individualism: “live for yourself,” “create your own truth,” “put yourself first.” But the Trinity reveals that true life is found not in self-assertion but in self-giving love.

The Father gives Himself to the Son.

The Son gives Himself to the Father.

The Holy Ghost is the eternal gift of love between them.

And Christ calls us into that same pattern of self-giving. We see this most perfectly on the Cross. The Son offers Himself completely to the Father for the salvation of the world. The Cross is therefore not only an act of sacrifice but also a revelation of the inner life of God: total, self-emptying love. The

Trinity is not a side doctrine. It is the heartbeat of our Christian faith. So today, as we celebrate Trinity Sunday, we should not stand at a distance trying merely to **analyse** the mystery. Rather, we should **adore** the mystery.

Saint Augustine of Hippo once spent years trying to understand the Trinity fully. According to a famous story, he encountered a child trying to pour the sea into a little hole in the sand. When Augustine said it was impossible, the child replied that it was easier to fit the ocean into the hole than for the human mind to comprehend the mystery of God. And yet, though we cannot fully **comprehend** the Trinity, we can truly **know** the Trinity because God has revealed Himself to us in Jesus Christ.

The Father loves us.

The Son redeems us.

The Holy Ghost sanctifies us.

And one day, by God's grace, we shall be drawn fully into that eternal communion of love which is heaven itself. *All things that the Father hath are mine: therefore said I, that he shall take of mine, and shall shew it unto you. In Nomine +*