

The Assumption 2025

**Vigil 1 Chr 15:3-4, 15-16, 16:1-2; Ps 13; 1 Cor 15:54-57; Luke 11:27-28
Apoc 11:19,12:1-6, 10; Ps 44; 1 Cor 15:20-26; Luke 1:39-56**

The Creed. Our Baptism. The Holy Trinity. The Assumption of the Blessed Virgin Mary. These are interconnected stars ablaze in revelation of the Truth.

'Holiness, St Augustine tells me, is order in love.

*To love to the end," to the end of one's strength, to the utmost limits of love, and to put oneself completely into this love as Jesus has done.'*¹

This is the Holiness of Mary. She places herself completely into the love of Jesus. What is the Love of Jesus? It is the Love of - rather more precisely, love in - the Holy Trinity. Explain this to me.

In 1950 Pope Pius the XII published the declaration that The Assumption of the *'the Blessed Virgin Mary is the teaching (dogma) of the Church that 'Mary, Immaculate Mother of God ever Virgin, after finishing the course of her life on earth, was taken up in body and soul to heavenly glory.'* This means that as faithful Catholics each one of us is to believe it. Why must we believe? Because it has something important to teach us about our Baptism and its purpose for our salvation.

This year is the 1700th anniversary of the Council of Nicaea. At this Council the Creed we say each Sunday at Mass, was formalised.² We usually refer to this as the Nicene Creed. It has been viewed for centuries as the definitive statement of what all Christians believe. By necessity I must omit much that is important.

¹ Jacques LeClerq, *A year with the Liturgy*, (Sceptre, Dublin, 1959) p214

The Creed starts with the fundamental declaration: *'I believe in one God, the Father almighty'*. God alone is supreme, and there is no other. He is the one God as revealed to Abraham, Jacob and Moses in the Hebrew Scriptures. God also is Father, which means we are called into relationship with Him and he cares for us. God also is 'maker of heaven and earth, of all things visible and invisible.' Nothing is before Him, nothing is after: omniscient, omnipotent, omnipresent.

There is one God, but he is Trinity, which means God is three persons. This is not mathematics, it is the most profound spiritual truth of reality as it truly is

Jesus is the Son of God, begotten not made. He is not a creation. He is God the Son, who God the Father pours himself into. It reminds us that the power of God the Father is so unlimited that he can give his Son everything and not be diminished, still remaining the Father. Thus the Son of God is the perfect image of God the Father. The Son of God as Jesus is also fully man, except for Sin. He was incarnate, which means he took on the flesh. He was born, lived and died in a specific time and place. He took His humanity from Mary, but he receives His divinity in his God-head. Outside of this we could not be saved from sin.

God the Holy Spirit is not the Son or the Father, but flows from and through them. He rejoices in, and is the witness to, and presence of the Father and the Son's love for each other. The Holy Spirit is life.

You Holy Trinity is indivisible. St Ephrem said that the Holy Trinity is like the unity of the Sun with its (presence,) warmth, & light.

² I am using the document 'Jesus Christ, Son of God, Saviour' (CTS, 2025) as my reference point for Christological thought.

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This is who we are Baptised into. Not just the Father, not just the Holy Spirit, not just the Son, but God the Trinity. When one is present all are present. It was only God the Son incarnate in Jesus at His birth and death and resurrection. However, when the Son is present, there too is the Father and the Holy Spirit: inseparable in Will and Love. Here are some Biblical quotes, given not as proof texts, but to assist in the direction of travel. Jesus in John's Gospel (15:8-11) says to Philip:

'Have I been with you for so long and you do not know me? He who has seen me has seen the Father. How can you say, 'Show us the Father?' Do you not believe that I am in the Father and the Father is in me? What I say to you I am not speaking from myself, but the Father, dwelling in me, does his works.'

And later *"Jesus said to them again:*

"Peace be with you. As the Father has sent me, even so I am sending you, And when he had said this, he breathed on them and said to them, 'Receive the Holy Spirit.'" (John 20:21-23)

At the beginning of the Bible, in the Book of Genesis we see what the rejection of God looks like by Adam and Eve; it looks like death and being cast out of paradise – the walled garden. At the end of the Bible we see what love of God looks like: it looks like Jesus; and life back in the garden. In Jesus the fallen nature of dust and freedom given to Adam is redeemed. In his Resurrection from the death the Creator's original plan is restored. Our Lord shows us this through his bodily Ascension into heaven. Through Baptism, He invites us to follow by placing the seed of God with us and His Church.

Mary, first obedient in her love of God the Father, is filled with the Holy Spirit to bring the Son into the World. Everywhere the Son is, the fulness of God, the Father and the Holy Spirit, are too. For this Mary rightfully has the special honour of not having her body, the fulness of her humanity, not see

corruption but being restored as to how it was always meant to be. This is the Creedal undertaking of my Baptism and yours, writ large across the heavens. Like Mary we are to live out our life in God who is Trinity. This is the meaning of today.