

## Homily St Pius & St Anthony Trinity Sunday Year B

Trinity Sunday – who God is! we all have an integrating illustration in mind – St Patrick’s favored shamrock, an egg (shell, white, yolk), element of water (3 forms gas, solid liquid), burning stick (flame, wood, & smoke), yet today I want to focus for a moment upon the relationship dimension within God, for that is where we come in through Baptism in the name of Father, Son & Holy Spirit. When it comes to God’s revelation of Himself as Trinity of Persons, truly three is company and continuing company, open company, never closed off, never a crowd, but always ‘accompanying’ and more on the way.... The beauty of the Holy Trinity is that as a community of persons (Father, Son & Holy Spirit) God is invitational- always welcoming of others, they joining in. How many times did Jesus say, “come to me’ like in Matt 11:28 **“come to me all you who are burdened , I will give you rest”**, John 6:35 **“all who come to me shall never hunger”**, John 6:37 **“whoever comes to me I will never reject”** Matt 19:14 **“let the children come to me”** and when we add all of his versions of invitations like *“Follow me”* or ‘drawing people’ to Himself like in, *‘when lifted up, I will draw all to myself’ (Jn 12:32)*, it goes on and on-like the eternity of God Himself. That is the Trinity! Ever open, life-growing love sharing, ever expansive and all inclusive. I heard somebody say once that Trinity is like an Italian Bus – you think it is full, and yet at every stop people are waiting to step in, somebody yells, ‘Spoustati-scoot a little’ and room is always made and more come on board-so, now it is full-- until next stop *‘rinse and repeat’* all over again, and always room made for more. When I hear God identified as Trinity of Persons, Father, Son and Holy Spirit, it tells me how naturally, ‘other-centered’ God is- Father says something about Son, Son says something about Spirit, Spirit reflects back both Father and Son (or is their reflection). I think of trying to grasp the divine persons of the Trinity and their relations (generations & processions) similar to the old game of ‘hot potato’. We can only hold on for a moment and then on to the other. We see this in God- The Father glorifies the Son (like at Baptism & Transfiguration when we hear the Father glowing with love –look my Son!) Yet the Son doesn’t bask in that glory or boast of his power, but Son says, “I came not of my own, but to do Father’s will, speak Father’s word” (reveal or glorify Father), and then the Spirit shows up to confirm, convict and console all that was revealed-lead us into all truth about Father-Son. Each person of the Trinity selflessly reflects the other, returns the self-gift reciprocally-

eternally begetting life as only God can. This selfless, 'other' orientation of our Trinitarian God (one yet manifest three) should not surprise us, as Jesus had **let us in**, on the possibility of our friendship with God (no greater love than to lay down life for friend-Jn 15:13) through our own sacrifice of self for another-this all happens in baptism-we join God's life then-all of God opens to us then). Yet, St John says in First Letter 4:8, "God is Love", and St Paul described God in 1 Corinthians 13:4-7 love (God) is 'not pompous, not inflated, never seeks own interests, ...it bears all things, believes all things, hopes all things, **endures all things**....never fails..." That is God! St Augustine mused that the Holy Trinity is the revelation of love's perfect action, the Father as source of first love as the Lover, Jesus the Son as the beloved, and the Holy Spirit as the actual love shared between them (which brings right back up the mutuality return of love). Yet, what does all of this mean to us?

I always keep two things in mind about the Trinity: First, It is God, And my mind and my heart are human, so there is a natural overwhelming sense to trying to understand God-Trinity. I like the distinction I heard once about telling apart poets and philosophers: about why philosophers go crazy and poets revel in joy! Philosophers try to define and explain it fully, while poets describe and live it fully through song. The philosopher tries to take the clouds of heaven-God and cram them into his/her head's categories, while the poet is content to just rise from time to time putting his/her head into the clouds to enjoy what can be sensed! Okay with the limits! God is more than our minds can hold! This hard drive doesn't have the RAM or ROM capacity to process the 'program software' of God. We humans didn't come up with God as a Trinity, and this is a second point: **Jesus had to reveal it to us!** Jesus teaches us who God is: Abraham, Moses, David and the prophets tried explaining God – one got a glimpse, another an idea or charge, another developed a rule-all of them trying to systematize God but it took God Himself to come and reveal-show us the inner life of God to us. Jesus does this 'He who called Himself the '**Way**, Truth and Life' (Jn 14:6)- If we just listen to Jesus we hear Him tell us about the Father, tell us about the Spirit, His every word and act teaches us who God is- The Holy Trinity. I have a friend who has a theory that the Lord's prayer itself is the perfect teaching on our Trinitarian God, or as simple as the one verse of Revelation 1:4 (repeated in v.8) proclaiming "I am the Alpha Omega,-The one who is, and who was, and who is to come." Or take today's gospel, Matthew 28:19 "Go baptize all nations, in name of Father, Son and Holy

Spirit...” There it is: God is in the sharing- the relationship. I hear Jesus saying that we are to go love all nations, share with & teach all nations what we have been given... knowledge and life with God-everything! So the Trinity is more to be experienced, lived out (we do by living fulfilling our baptism) than to be explained and lined out. Our prayer and Christian life of practicing faith demonstrate the Trinity- Our actions proclaim our belief in the Trinity, when we take up such Jesus practices as the works of mercy, feeding others, visiting others, sheltering others listening into others, all because Jesus said ‘What you do for them you do for me’ (matt 25:40). That is love or God’s otherness, ever-inviting others to relationship. Always open to welcome more, into the mystery of God living in us. In Baptism, God opened this life to us, and we open others to this life by our response to/for them.