

Trinity Sunday  
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### Trinity Sunday

Jack and Judy were married 40 years. Their kids had grown and were out of the house so they were 17 years on their own. Judy said: "We have experienced a new growing towards each other. We are still enjoying each other. We've always had a healthy respect for each other's differences and we're still growing to know each other better. I just wish we could have communicated with each other years ago the way we do now. But perhaps our easiness with each other now could only come about because of all the struggles we went through.

Understanding one another is a lifetime task. It's hardly surprising when it comes to God. We can become paralyzed by the sheer magnitude of the mystery. The more we discover the more we realize the mystery's depth.

Yes, God so loved the world as to give the only Begotten One, that whoever believes may not die but have eternal life."

Jesus is our entry into the mystery, into the grand relationship of love called God. Jesus is God with skin on. "He who has seen me has seen the Father." The beginning of this love affair with all creation started at the beginning of time. That's when God first showed God's Self. And from the very beginning everything belonged. That reality continued with the creation of being that we are made in the image and likeness of God. Each and every thing created has its being and is held in God.

Let us look at the visual; the Andrei Rublev painted this icon of the Trinity. The Trinity at the time of Rublev was the embodiment of spiritual unity, peace, harmony, mutual love and humility. On one level this Russian icon bespeaks the three angels that visit Abraham to whom he offers hospitality. But it is also the visual expression of the Trinity with its gracious hospitality.

The icon indicates movement: the Father pointing to the Son, the Son to the Spirit, and the Spirit to us. It is a flow of life. As the Father sends the Son, as the Son sends the Spirit, so we are invited and sent to complete the circle of the Godhead. The table shows God's hospitality, for the space that is open is on our side. We are invited to join the group at the table and receive the heart of their being for ourselves. We are invited to complete the movements of God in the world. Below the table or altar, is a small rectangle reminiscent of the place

where the relics of martyrs were kept in a church. Some believe that once this rectangle was covered with a mirror.

This reminds me of a story: A banker in New York had a great desire to encourage some soldiers who were fighting during WW II. He could not get permission to visit the war one personally. But his longing desire to help these men was not to be easily thwarted, so he called on a firm which manufactured advertising novelties and had them make several thousand small mirrors about three inches in diameter. On the celluloid back of each of these mirrors he had printed the words of John 3:16. Beneath the words of this inscription was written, "If you want to see who it is that God loves and for whom He sent his son, look on the other side."

It invites us to come into the depth and intimacy of all that is represented here. Come follow where the Spirit leads, to the table of belonging, to the circle of life.

Another way to understand the awesome love of the Trinity, "how God so loved the world," was put forth by Wm Paul Young, the author of *The Shack*. Let us consider what John's Gospel also states: "Everything is held in God. We are included in that. We are in God, all creation is in God. If anything is outside of God it does not exist. God is in us, it is the truth of who we are. Some of us are convinced otherwise and so there is evil in the world. If this chair is God the creator, this second chair is God the Son. Now the two exchange complete love which the Spirit returns and receives. All three overflowing with such great love and we are in the middle of that. Yes, we are positioned right in the middle. The word person comes from the Latin meaning to "sound through." We are called to sound through the love of God.

In the first reading, Moses begs for mercy on the mountain because the people had turned their back on God and worshiped a golden calf. Moses asked God to "Come along in our company. Receive us as your own." Though God grants Moses what God had intended for all time we are still working on understanding that we are God's own and not only does God come along with us, but will never leave us. There is perceived a separation, but that is a lie. We are a holy people precisely because we are in God and God is in us. God's name is not just "I am who am," but "I am who is for you, who is with you, who goes with you on your journey."

As we experience how deeply God's love is for us, how God lives in us, we begin to appreciate and come to know this God. This God who is a communion of

persons, then perhaps we will begin to understand that God has sent us to proclaim that love for everyone. It is our task to transform our world through love—the greatest power ever to be, the power of love. It doesn't take much for us to realize that we live at a time where this message of God is so important to our world.

There is so much hatred. We have been shocked by the absolute cruelty toward and disregard of life, the life of humans and earth. We are scarred by violence in our nations and fearful of terrorism striking again. There is sorrow and tragedy on our living room screens as we watch the nightly "breaking news." This violence and hatred needs to be transformed, and the only way that can happen is through this message of a God of love, who so loved the world and continues to love the world by pouring forth that Spirit into each of us. Only if we understand where we came from and who we are, these words, God's word, this Mass will effect a positive change in us and in the world.