

Trinity Sunday – B  
Christ the King – June 6-7, 2009

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Today we celebrate Trinity Sunday—One God in Three persons, three persons in one God. Throughout the centuries, we have used a variety ways to explain the mystery of the Trinity. Symbols such as a triangle or a shamrock have been used. Long and complex theological doctrines have us elaborated to clarify the mystery. Church councils from Niceae to Trent have debated, defended, parsed and pontificated on the triune nature of God.

But we know that God is beyond definition, beyond imagination, beyond language. God can never be fully understood or captured in any formula or symbol. In the face of this mystery, even the best language of theology and dogma fail us.

So instead of trying to define or explain this mystery, we are invited to experience our God. God can be known, experienced, tasted, related to in love and in friendship. God is Someone and Something that we live within and which can flow through our veins. To make God real in our lives, maybe we don't need to even try to picture how three-can-be-one and one-can-be-three. Maybe we don't need triangles and shamrocks. Maybe we don't even need theology books, as valuable as they may be.

Our God has chosen to be revealed to us in relationship: as Parent, Mother, Father, Son and Brother, and as living, loving Spirit. God is a flow of relationship to be experienced in community, family, parish, friendship, and hospitality. When we live inside of these relationships, God lives inside of us and we live inside of God. Scripture tells us that we abide in God

when we abide in family, community, parish, friendship and hospitality — when we fall in love.

This has some important consequences. It means that God is more domestic than monastic. It means that in coming to know God, the dinner table may be more important than the classroom. It means that grateful hospitality may be more important than the practice of right dogma. It means that meeting with others to pray as a community may give us something that long hours in private meditation cannot. It means that there are no simply 'religious' or 'secular' experiences. It means that we are not self-sufficient. It means that we can't have community and family on our own terms. It means that we can't have God without dealing with others. Most importantly, it tells us that: since God is in community, we need to be in community too.

God is community. God is relationship. And only in opening our lives in gracious hospitality to others can we understand the trinity!

*Adapted from Ron Rolheiser – Finding God in Community, June 10, 2001.*