

HOMILY

Trinity Sunday

June 3, 2007

Rev. Andrew A. Czajkowski

St. John the Evangelist Parish

Davison, Michigan

Real estate agents often tell us that when it comes to buying or selling a house, it's "All about location, location, location. Location is everything," they say. Well, when we read the Bible, or even just scan it, we discover that it is all about relationships. In fact, from the first page of the Bible to the last, the Bible is all about relationships—our relationship with God and our relationships with each other.

Today we celebrate the feast of the Holy Trinity and the Trinity is all about relationships. As you know, our belief in the Trinity distinguishes us from the monotheistic religions of Judaism and Islam. As Christians, we believe that when it comes to God we could not simply speak of God without speaking of the three ways God has revealed himself to us. This does not mean that there are three gods. It means that God has shown himself in three ways—Father, Son and Holy Spirit. So just what does the Trinity teach us about our relationships?

We speak of God as "Father." Jesus went so far as to refer to God not only as "Father" but as "Abba," which is the Hebrew word meaning daddy. Can you imagine referring to the creator of an endless universe, the creator of countless systems, as "daddy"? If we could only think of God as that loving daddy who waits patiently for us while we foolishly wander off to the far countries of our life and do our own thing. Then, when we have come to ourselves, he is there to meet us at the door and joyfully take us back in.

To be sure, there are stern images of God in the Old and New Testaments, even in the Gospels themselves. But the love of God for his people runs throughout the Bible.

- A love bestowed in spite of what we have done.
- A love given that was not earned.
- A love that came despite our resistance.
- A love that healed when sickness filled our soul.
- A love that to this day restores, affirms, provides.

The prophet Jeremiah caught the true message of our religion when he heard God say to him, *“I have loved you with an everlasting love.”*

Secondly, we affirm God shows us himself in the Son, Jesus Christ. We say that God took on human form, came and lived among us, suffered the same trials that we suffered, experienced the same feelings that we experienced. Jesus was purely human and purely divine.

The great Danish theologian of another century, Soren Kirkengaard, tells a story of a prince who wanted to find a maiden suitable to be his queen. One day, while running an errand in the local village for his father, he passed through a poor section. As he glanced out the windows of the carriage, his eyes fell upon a beautiful peasant girl. He made it a point to pass by her often and soon fell in love with her. But he had a problem. How would he seek her hand? He could order her to marry him; but even a prince wants his bride to marry him freely and voluntarily and not through coercion. He could put on his most splendid uniform and drive up to her door in a carriage drawn by six horses. But if he did this, he would never be certain that the maiden loved him or was simply overwhelmed with all of the splendor. The prince came up with another solution. He would give up his robes and move into the village, entering not with a crown but in the garb of a peasant. He lived among the people, shared their interests and their concerns, and talked their language. In time, the maiden grew to love him for who he was and loved him because he first loved her.

This very simple, almost child-like story, written by one of the most brilliant minds, explains what we Christians mean by the Incarnation. God came and lived among us. In the person of Jesus, we are told that Mysterious Other who created the stars and the universe is willing to go all of the way—even to a cross—so that a single person may be redeemed. That’s what God is like. That’s the God we say we believe in when we say we believe in Jesus Christ.

Finally, we affirm a belief in the Holy Spirit. On the Ascension, we spoke about the Holy Spirit as God present with us—within us—present to give us guidance and comfort and strength. Like the every breath we breathe, the Holy Spirit is the Divine Presence in our lives, where we are made aware of everything that Jesus taught and lived, where you and I are made aware of our purpose in God’s plan for us, and where we find strength and help in time of need.

The Holy Spirit is the *infinite* become *intimate*. The Holy Spirit is the God of the *beyond* that is *within*. The Holy Spirit is the presence of the Living God within you and me. And so, who is our God; who is this Mystery?

*God is the Father who is **for** you and me.*

*God is the Son who is **with** you and me.*

*God is the Holy Spirit who is **within** you and me.*

Someone once asked Mrs. Albert Einstein if she understood her husband's theory of relativity. "No, certainly not" she said. "But I know my husband."

We cannot begin to fathom the incomprehensible mysteries of God. But that does mean that we cannot know God? If God, choosing to make himself known to us, comes in the person of Jesus Christ and says: "Here I am. I am your brother. Let me show you the Father and then by the Holy Spirit fill you with our love." Then, friends, we can know God. We can know God intimately and personally.