

Trinity B.18; Dt 4:32-40; Rms 8:14-17; Matthew 28:16-20; *Wanna Go To Heaven?*

From the Tri-Personal Perichoretic Reality: Greetings to one and all! (or Hi Ya'll!)

Now are you thinking, "Father, who, what, are you talking about?!"

Here's a hint:

Not too long ago, a Sunday school teacher who asked, "How many of you children would like to go to heaven?" Everybody said "yes" except Bobby.

She asked, "Bobby, why don't you want to go to heaven?"

"Oh, I do want to," he said, "*but my mom told me I had to come straight home after class.*" **The hint is:** who lives in Heaven? Yes! Our God, who is actually,

the Tri-Personal Perichoretic Reality ... or the Trinity!

Some people approach "the Trinity" ... like it was a crossword puzzle. Yet...

"Trinity is a mystery, not a puzzle. Love is a mystery, a crossword is a puzzle.

You try to solve the puzzle; you stand in awe before a mystery."

(From: Justo Gonzalez; Hispanic Theological Initiative, Emory Univ.)

And, this mystery began long ago

Moses told the people, "Ask now of the days of old, before your time, ever since God created humanity upon the earth; ask from one end of the sky to the other: Did anything happen like this before? Did a people ever hear the voice of God speaking, from the midst of fire, as you did, and live??"

.... And to paraphrase this scripture:

The Creator, the *Lord God*, is personally involved in your life!

But, "*Who*" is this God?

Let's consult our Sacred Tradition. Christian doctrine on the Trinity proclaims God to be, the ***Father, Son, and Spirit***. We believe in the Trinity, yet we cannot explain how God can be one and three at the same time. The teaching does not clarify this reality. The teaching merely names the greatest Mystery of our Faith.

So, how can we begin to understand the very Center of Reality?

Let us listen not just to theologians but also to poets and mystics,

... because poets and mystics have a special skill in naming mysteries.

In 1393 the Christian mystic *Julian of Norwich* published her visions about the Trinity. She said: “*God showed me a little thing the size of a hazelnut lying in the palm of my hand. I looked at it with the eyes of my understanding and thought, ‘What can this be?’ My question was answered, ‘It is everything that has been made.’ I marveled how this could be, for it seemed to me it might fall into nothingness, it was so small. An answer for this was given to my understanding:*

‘It lasts and ever shall last because God loves it.’

So, in ***this little thing*** we saw three properties.

The first is that God **made** it. The second is that God **loves** it. And the third is that God **keeps** it. And what did we see ***in*** this?

That God is truly the Maker, the Lover, and the Keeper.

(By the way the **“it”** is Creation itself!) Source: Smiga, *Living With Christ*, 5/2018

2 Julian’s vision does not replace the usual three names of God: ***Father, Son and Spirit***. Julian uses three new names to investigate ***Their*** mystery. This helps us to see that ***if God is Maker***, then everything that exists does so because God wants it to be. ***If God is Lover***, then God gives God’s very self to save creation.

If God is Keeper, then God protects all of creation,

... never abandoning what has been made.

The names of Maker, Lover, and Keeper ... evoke a particular response inside us.

If God is Maker, then we should be people of wonder. We should never take for granted the world around us in all of its beauty and complexity.

If God is Lover, then we should love in return. As the *First Letter of John* says,

“Let us love one another, because love is of God.”

We are called to accept God’s love and, just as importantly, to match it with our own love which is to flow into the world. ***If God is Keeper***, we should always be people of hope, for God will never abandon us.

There will always be a future because God protects what God has made.

How do we know this?

A few years ago the “God roadside billboards” were popular. One said this,

“Don’t make me come down there!” *signed God.*

God did *come down here*, in Jesus, to continue creation within us. In the Scripture we learn that Jesus, the Word, became flesh to make us, “*partakers of the divine nature*” (2 Peter 1:4). From there Patristic Church Father, St. Athanasius (ca 298–373) wrote,

“God became a human being so that we might become God,” *On the Incarnation.*

That is stunning – not by merit, not by effort, but as the gift of eternal life,

God intends for us to live in the *Unity of Diversity* that is the Trinity.

There is plenty of room for us all!

Joy is waiting for you and me. ‘Wanna’ go to heaven, now?!

At this Liturgy of the very Center of Reality, we can relax and get about the business of living wholeheartedly in the here and now - not worrying about the future or obsessing about the past, but living in the present. We can expend everything *God gave us* on the most important work of our lives: helping one another to live fully. Jesus sent his disciples out to witness, by their lives,

... to the reality of this mysterious and loving Triune God.

That same invitation, that same challenge, remains: ***“Go, therefore and make disciples of all nations, baptizing them in the name of the Father, and the Son, and the Holy Spirit.*** And, Jesus did not promise that living our faith would be easy. Do not fear. Jesus also says....

“I am with you always, until the end of the age.”

And, that’s our God !!!