

Trinity Sunday: A God who is close to us

John 16:12-15 Jesus promises the Spirit to teach the Apostles all truth and to glorify the Father

When two people are in love they share many of their deep thoughts and feelings. As love matures they know almost instinctively what the other is thinking. They can guess their feelings. They know what bothers or hurts the other. They know their fears and joys. They become like an open book to each other. There is a deep joy. It also makes them vulnerable.

Lord, on this Trinity Sunday, you make known to us your inmost being. You make yourself vulnerable and open to us as a lover does for the beloved. You let us know that you are not a cold and distant God. You are not isolated or aloof. In fact, you are very near. You are in our hearts and on our lips. You are in the beauty of your creation. Before the majestic mountains, before the oceans, before the glistening lakes, before the rivers flowing for millions of years, we are small. In Psalm 144, David wonders how you can even be interested in us, fragile human beings. Before the beauty of your nature we realize that our minds and hearts are too closed in. There is mystery in nature. There is awe and wonder. It reminds us that your ways are not our ways. Our only response is joy for the gifts you have given us, and a glad, vibrant living out of them during the days and moments of our lives.

You are in the bread of the Eucharist, Lord, warm and nourishing. You are in the word, majestic and Lord of all, but also as one whom we can call "Abba" or "daddy". Thank you Lord that you are like a father and mother to us, one who created us, one who loves us, one who is at the center of our hearts as our best friend. Let us really know you as "daddy".

Thank you Lord for letting us know you are Trinity. Trinity is love. Trinity is trust. Trinity is sharing. As you revealed your inmost being to us, as you have become vulnerable for us, as you come so close, let us do the same for each other.

Michael Downey: "To have children is to leave oneself painfully vulnerable. It also calls for an understanding, a patience, a self-dethroning that, can empty you, literally, of yourself. That is true for God, as it is for any mother or father. Self-emptying is being present without demanding that your presence be recognized and its importance acknowledged. It demands giving without you demanding or rejected that your generosity be reciprocated...healthily solicitous rather than nagging or coercing. It means being vulnerable and helpless, unable to protect yourself against the pain of being taken for granted."

How do we speak of God inside a culture that is pathologically distracted, distrusts religious language and church institutions, and yet, carries its own moral energy and virtue. We need an image of God, a Jesus that can show what God does in these situations. The image of Christ as

the KENOSIS (self-emptying) of God. Jesus as divine self-abandonment like a good mother or father, offers a love so self-effacing, so understanding of its own weaknesses without any demand that it be acknowledged. It is a risk to be a mother or father...also for God...He and they want what is best us.