

**Homily for June 10, 2001  
Most Holy Trinity Cycle C**

**By Father Charles Bowes**

**Proverbs 8:22-31  
Romans 5:1-5  
John 16:12-15**

## *We are created to be with others.*

I remember being taught somewhere that a mystery, in the sense that it is used in Christian thinking, is not something that cannot be known but something that cannot be fully known.

To turn it around a bit, one might say that a mystery is something that is endlessly and inexhaustibly knowable. Like the onion, each layer of understanding leads to another layer. I think this is a comfort. I like knowing that in the great computer system of the universe, there are no firewalls. Hackers are welcome. Any knowledge that I can seek can be gained. God does not want me to stop asking, to stop thinking. God wants to be revealed. God wants a relationship with me that includes all my questions, all my curiosity, all my doubts and all my limitations. In other words, God made us so that God might have someone to whom he could give – someone to whom he could give himself.

So when it comes to pondering the mystery of the Holy Trinity, I think our great God fills with parental pride when one of the most finely wrought minds of creation, such as a Thomas Aquinas or a Karl Rahner, soars to great heights of subtle and profound thought

and stretches human language to the limit, trying to convey the wonder that they perceive.

What can we know about this mystery we call Trinity? Most of us, if asked to name our greatest gift, would probably name our friends or family – both, if we are lucky. If asked to name the happiest, the deepest, the truest or the holiest moment in our lives would probably tell the time when we were with others – or had a great sense of not being alone. In the story we would probably peel back the mystery of God, of the Trinity.

I think that's what the early stories of creation in the book of Genesis are getting at when they say the Spirit of God hovered over the waters and that we are created in God's own image, male and female. Each individual is made in the likeness of God, but no one individual is a complete revelation of who God is. We need other people to get the whole picture or at least a larger segment of the whole picture. We need to see and be seen, to know and to be known, to speak and to be spoken to, to hear and be heard, to love and to be loved.

Isn't that what happens at every gathering of the Eucharist and before Eucharist? The great Saint Augustine once said, "The liturgy makes the play actor into the true believer." In other words, we go through

the motions of being connected with others so that indeed we gradually become so. We become the body of Christ when we gather here and thus are connected. The God we call Trinity is revealed in our connection with one another. God created us thinking beings free to choose to love or not to love each other and their creator.

And when we creatures choose to love and be loved, something of the divine is revealed. Out of that love, friendships and family and communities are formed, each revealing something different about a God who is one and revealed through the Son and Holy Spirit.

When we name God Trinity, we are saying more than we can possibly understand about who God is. Our language exceeds our understanding. But then we speak it and we hear it, and we live it, together we reveal what was revealed to us: just a little more of what is endlessly knowable.

In Toni Morrison's work, entitled *Song of Solomon*, there is a scene at the very end of the novel. Two of the protagonists, Pilot and Milkman, are talking softly. He is holding her for she has been shot. "She sighed, 'Watch Reba for me.' And then 'I wish I'd a knowed more people. I woulda loved 'em all. If I'd a knowed more, I woulda loved more'..." Now he knew why he loved her so. Without ever leaving the ground she could fly... Let us pray: Lord, you have made us little less than the angels. May we always live as you have made us, in your image. We ask this through Christ our Lord. Amen.

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