

Holy Trinity Sunday 2013 Year C

This Sunday we celebrate the mystery of the Holy Trinity. As usual, I am somewhat apprehensive about trying to delve into it. There is in theology something called “apophatic” theology, meaning that this kind of theology (which is by definition “speaking about God”) basically refuses to speak about God, or at least, believes that one is in a much better position to say what God is not than what God is. God is beyond our comprehension. God is “father,” but God is unlike any human father. We only have direct knowledge of things we can experience through our senses; God is above and beyond our senses. We can, however, know God by analogy: God is *like* the best father, God is like the best, wisest, most just and caring king, etc.

God in his mysterious majesty has revealed himself to us. God has wanted to communicate with us, after having created us, in order to have us know and thus love him. There is great joy and peace in knowing and loving God. Sometimes God “hides his face” from us. He appears to be silent, or asleep, or distant. This keeps us on the search and lookout for him. It hones our instincts, our attention, like people without sight who then develop their other senses. Job thought he knew God, and his friends thought they had God rather figured out. Then testing and trials came, and these “theologians” in the Book of Job got going trying to explain God and his ways. Even Job, convinced he had done no wrong, challenged God, and in the end, had to admit he was too small and limited to understand God and his ways. He did pray, however, for his friends, and in the end, his fortunes changed and he was rewarded with a new life and a new beginning.

This Sunday’s readings present us with passages that in various ways speak of aspects of God, of how God has acted in nature, in creation, in our hearts and in our lives, that point to the triune nature of God. The Book of Proverbs is concerned with wisdom, a quality given by God, which God has, which we can discover at work in the world. So much so that already in the Old Testament wisdom was personified, that is, considered a being, Lady Wisdom (“wisdom” in Hebrew, like its Greek version Sophia, is feminine). She was there with God from the beginning, God’s architect, so to speak, in laying out the awesome structure and fabric of the universe. No one can doubt, not even the most analytical scientist, that the microcosmos and the macrocosmos are mind-boggling to contemplate. For believers, they point to God’s wisdom. And all this, the psalm says, God put in the hands of poor human beings, to share in God’s governance. And this wisdom of God is also like God’s Spirit which he sends forth into the world, and which God has,

in Christ, poured out into our hearts, as his pledge of love. The Spirit is also given to us, says the gospel, to lead us back to God, our awesome creator.