

Fr. Nick Dant's Homily, Saint Matthew Catholic Church, Indianapolis
Most Holy Trinity, May 29-30, 2021, Cycle B

In Matthew's Gospel when Jesus first sent his disciples out on mission (Matt 10:6) Jesus' firm instruction was: "Go only to the lost sheep of the house of Israel." Later on in Matthew's gospel in chapter 15, when we see a gentile woman – a Canaanite – pleading with Jesus to heal her daughter, Jesus declares that he was sent "only to the lost sheep of the house of Israel." This weekend, Trinity Sunday, the reading from the conclusion of Matthew's gospel, we hear Jesus tell his disciples: "Go, therefore, and make disciples of all the nations, baptizing them in the name of the Father and of the Son, and of the Holy Spirit..."

Not just the Israelites, but all peoples are invited to come and drink of the Salvation Jesus brings into the world.

Thus, we hear Jesus sing a completely different tune after his Resurrection in Matthew's gospel – Jesus has come to realize that the scope of his mission – is to include all peoples of the world. God wants all people to be part of His new creation. This is Good News!

With Trinity Sunday, we proclaim that God, a Trinity of persons, means God is a communion of Love. What Jesus came to discover in his ministry is that God's communion of love excludes no one. God always loves, and the reason each human has the breath of life is because God loves – and God wishes to expand his communion of love ever and ever wider. What Jesus came to know more deeply, which is the legacy he left all of His followers, is that with God there is no us and them.

The Apostle Paul came to realize the truth of the inclusiveness of God's love also – when Paul was Saul as a Pharisee, he not only thought that the Jews had an exclusive "in" with God, but actively persecuted Christians. When Paul was knocked to the ground on his way to Damascus– and found himself helpless and blind, he began a journey that enabled him to proclaim at the end of his Apostolate: that all who are led by the Spirit are "children of God."

The great St. Augustine of Hippo in the 4th century liked to speak of the three persons of God as Lover, Beloved and Love. Father = Lover, Son = Beloved, and Holy Spirit = Love. St. Augustine was only reiterating what the author of the First Letter of John wrote before in the first century: God is Love, and he who abides in love abides in God. Obviously, we human beings have a long way to go in discovering the profound truth of what Jesus and the Apostle taught about God's inclusive Love.

Perhaps some poetic words can best capture the love between the persons of the Trinity and the inclusive love of God for all. The 14th century Dominican mystic Meister Eckhart wrote:

"Do you want to know what goes on in the core of the Trinity? I will tell you. In the core of the Trinity, the Father laughs and gives birth to the Son. The Son laughs back at the Father and gives birth to the Spirit. The whole Trinity laughs and gives birth to us."

Isn't that a beautiful way to describe the love which is the Trinity? The great mystic, Julian of Norwich, also from the 14th century, puts God's inclusive love another way:

Just as the joyful Trinity created all things out of nothing, so also the same blessed Trinity will make well all that is not well." What beautiful thoughts about a love we can never fully comprehend.