

A Mission Church

TRINITARIAN LIFE:

ALL IS OF GOD

The teacher is present in the classroom – very readily seen.

The teacher speaks while in the classroom – very readily heard.

The teacher, and what was said, is brought to mind when doing homework. Once at home, what the teacher said is not always remembered so readily, although that was part of the reason for speaking what was spoken.

Three distinct awarenesses of the teacher:

- in person
- in word
- in spirit.

The same may be true of the priest celebrating Mass, although it depends completely on the one present as to whether the word spoken is heard and/or remembered and lived.

People will confront us with an attack on our belief of a Triune God – Father, Son, and Holy Spirit. They will make the claim of us worshipping three gods instead of only one.

Folks, it's nothing new.

From the time of the early Church there have been every type of heretical teaching imaginable concerning our God and our faith. These people fail to remember that our faith makes us aware that our God can do what man may think impossible or improbable.

What God would come to earth, and be crucified for no reason? The Greeks and Romans (Gentiles of biblical times) questioned this.

What God would be servant for mere humans?

These attackers of our faith would question how our God could remain separate and distinct while being seen in human reality on earth. No other god would stoop so low.

Well, look at humanity and see how we live this in our own lives, and see it each and every day.

What parent is not found talking like an infant, to make the baby smile and laugh, to encourage communication through repetition? What parent doesn't act like a young child in playing games, digging in the dirt, or playing house – for the sake of the child?

What parent goes outside of himself/herself for the sake of the child learning? What parent doesn't speak so as to provide instruction? And what parent doesn't hope, pray, expect that their child will remember what is taught?

And why?

Is it not out of love and concern for the child? Does a parent do the above for their own sake? Or so others won't think their child is deficient in some way?

The parent, in a certain way, also has three distinct natures, even though only one person:

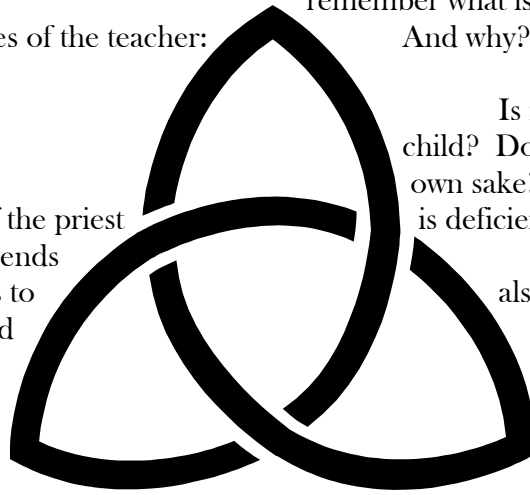
- in person
- in word
- in spirit.

The parent's word is completely the parent's. What is remembered is the word and action that belong to the parent.

Does the teacher, the priest, the parent ever lose their own identity? No. Will the student, child, parishioner ever become their mentor? They may, in time, share in that role. But they will never become that other person. The teacher, priest and parent will always remain separate and distinctly other.

No one can be them. Period.

So, if God can do all things perfectly, why can't He also remain totally other, come to live as a human person, die on the cross out of love, and then give something to draw us back to himself? Is not God greater than any human being? Doesn't his love exceed any understanding that we may conjure up? Doesn't it go beyond our limitations?



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Our problem has always been that we've compartmentalized God, and thereby, divided God. And this, therefore, ends our comparison, since we cannot do what God ultimately does — that is, draw us into himself and offer us eternal life, joy, peace, and happiness. You see, we're not complete in and of ourselves. God is. The person, the Word, the Spirit, have always been One.

“If you know me, then you will also know my Father. From now on you do know him and have seen him.” Philip said to him, ‘Master, show us the Father, and that will be enough for us.’ Jesus said to him, ‘Have I been with you for so long a time and you still do not know me, Philip? Whoever has seen me has seen the Father...Do you not believe that I am in the Father and the Father is in me? The words I speak to you I do not speak on my own. The Father who dwells in me is doing his works. Believe me that I am in the Father and the Father is in me, or else believe because of the works themselves. Amen, amen, I say to you, whoever believes in me will do the works that I do, and will do greater ones than these, because I am going to the Father.’” (John 14:7-12)

Jesus, is desiring that we seek the perfect love of God that will bring us completely into his presence. Then we will understand the fullness of God, realized in unique and wonderful ways — ways impossible for us to grasp while seeking the ways of society. The same is true when he prays that the unity of the Father and Son be ours — bonded by the unitive character found in the Holy Spirit — the love of the Father and the Son (reference John's Gospel chapters 13-17).

This is necessary for us since we cannot love in perfect harmony until we have abandoned all else in preference to God's love and life. We must:

- consecrate ourselves in oneness with our Lord and Savior;
- be perfected as our heavenly Father is perfect.

Only then the unity, the love of God is revealed!

We must believe and seek this unity of the Father and Son for ourselves. It is total gift. Otherwise we are left with desiring the unity and love of a society loaded down with what will destroy our seeing God in his fullness, of what will destroy us for eternity.

FROM THE CONFESSIONS OF ST. AUGUSTINE, BISHOP

Where did I find you, that I came to know you? You were not within my memory before I learned of you. Where, then, did I find you before I came to know you, if not within myself, far above me? We come to you and we go from you, but no place is involved in this process. In every place, O Truth, you are present to those who seek your help, and at one and the same time you answer all, though they seek your counsel on different matters.

You respond clearly, but not everyone hears clearly. All ask what they wish, but do not always hear the answer they wish. Your best servant is he who is intent not so much on hearing his petition answered, as rather on willing whatever he hears from you.

Late have I loved you, O Beauty ever ancient, ever new, late have I loved you! You were within me, but I was outside, and it was there that I searched for you. In my unloveliness I plunged into the lovely things which you created. You were with me, but I was not with you. Created things kept me from you; yet if they had not been in you they would not have been at all. You called, you shouted, and you broke through my deafness. You flashed, you shone, and you dispelled my blindness. You breathed your fragrance on me; I drew in breath and now I pant for you. I have tasted you; now I hunger and thirst for more. You touched me, and I burned for your peace.

When once I shall be united to you with my whole being, I shall at last be free of sorrow and toil. Then my life will be alive, filled entirely with you. When you will someone, you relieve him of his burden, but because I am not filled with you, I am a burden to myself. My joy when I should be weeping, struggles with my sorrows when I should be rejoicing. I know not where victory lies. Woe is me! Lord, have mercy on me! My evil sorrows and good joys are at war with one another. I know not where victory lies. Woe is me! Lord, have mercy! Woe is me! I make no effort to conceal my wounds. You are my physician. I your patient. You are merciful; I stand in need of mercy.

All my hope lies only in your great mercy.