

## TRINITARIAN CREATION; JUNE 16, 2019

As our relationship with God unfolds, God's reality as Trinity becomes clearer, though hardly crystalline. To review: out of the ground of God's undifferentiated Oneness, a Word is spoken, an emanation made, a Son begotten. In begetting is the Father revealed; in receiving that which is given, the Son begotten; and in the Son's response to that which is received, the Spirit inspired. Though the words I use are of time (begetting, receiving, inspiring), all I just described is in truth indescribable since we deal here with eternal verities. Time was created when God, in his absolute freedom, chose to extend himself beyond himself. This was done in keeping with his nature as Trinity, which being relational and reciprocal invites a response. In this manner is the Trinity made dynamically manifest on all the levels of created reality.

In our universe of sensate things, this manifestation is made visible through the appearance of creatures created in the image and likeness of God; namely, human beings. In us does God choose to surrender his prerogative as Creator, making himself effectively powerless in the face of our granted freedom. In receiving this self-emptying love, as a mirror of the Father's eternal begetting of the Son, is man made responsible to God. In other words, humans cannot achieve their calling unless we respond to that which is given by giving it fully, freely and unreservedly back to the Giver. As a species, this we chose not to do and our rebellion, our refusal to give love in return to Him who gifted it to us, has resulted in the ongoing catastrophe of the Fall.

Yet God, as eternal love, is insistent. Hence in the fullness of time did He insert himself into our creation even further. He became one of us. As Jesus of Nazareth, did mankind fulfill its destiny by giving itself, in and through him, completely back to God in response to the gift of creation. A response by man has therefore been made and hence is the sin of Adam undone. Yet because God will not compromise our own individual freedom, each one of us must still choose to accept this gift.

Our initial choice of acceptance is nothing other than a rebirth of the soul; a seed planted that, properly fed, will grow into a human being fully and gloriously alive. This fullness of humanity is called divinization and through the apotheosis of the human race, as icons of God, will the entirety of our cosmos be transformed. All of this happy promise is contained in its munificence in the consecrated species of bread and wine. Knowing this, how can we not be filled with both awe and reverence as we come forward to receive the very substance of our salvation.