

I'll bet you've done this: Look closely at a face, scrutinize it, to try and grasp what's going on behind the surface. We look at a baby's face, and wonder what kind of thinking of feeling or consciousness is going on there. Or a teenager's face, or the president's face on TV. To really look into a face, and try to figure out what's going on in there, and what is the personhood of that person ... what makes them tick, what are their worries, fears, conflicts, hopes, aspirations ... that's a very powerful spiritual thing to do. Sometimes at a vigil or rosary, with the person laid out there, I have watched people pondering the face, in just this manner.

And today we the Church look, as closely as we can, at the face of God, and try to get behind the face to who God really is, what makes God operate, what makes God God.

We wouldn't dare do such a thing uninvited. But God wants to be known. God allows, permits, encourages this scrutiny.

And when we look inside the personhood of God, we see ... Trinity.

Trinity. One God, but inside three forces, drives, talents, energies, motions that are so highly developed, so sovereignly free, so infinitely powerful ... they are persons in their own right. (We have different forces inside us too ... but none so developed they are persons in their own right. In fact, human beings with all our talents, thoughts, drives, put together, sometimes barely approach making one person. God is so developed in each of these drives he is a full-fledged person 3 times over.) And these motions --- Father, Son, Spirit --- or Creator, Word, Spirit --- unlike our inner parts --- are supremely and perfectly in sync. They comprehend, appreciate and like each other so much ... that wherever one is doing something, the other two are engaged there as well ... in a sort of perfect collaboration ... a dance really ... whirling around, cooperating, anticipating, perfecting, enhancing, completing.

Unlike some of our inner drives, the inner persons of God never need to try to dominate, eclipse, or steal center stage from each other. They are forever pointing, deferring.

A human being is a sort of image of the Trinity. We have different parts, and a well-integrated person has the parts semi-put together so they're cooperating, dancing with each other. A family, teaches our Catholic catechism, is an image of the Trinity. Different persons, united in love, completing each other in a dance. Creation is an image of the Trinity. Different parts, fitting together, trying to assist and empower each other. Heaven will be an image of the Trinity. All the persons --- that's us and our loved ones separate, yet truly and unbelievably one.

The Trinity, God's supernature made up of three super persons in this love dance, is the primordial mystery of our faith ... the source of creation and redemption. No wonder we baptize, no wonder we're always beginning and ending every prayer ... in the name of the Father and of the son and of the Holy Spirit.

And no wonder we Catholics, by instinct, try to create selves and cities, families and churches, and even a world ... that are images of the Trinity --- many yet truly one, each part receiving appreciation and respect, each part somehow perfected and enhanced by every other part.

Glory be to the Father ...