

TRINITY SUNDAY / WORLD ENVIRONMENT DAY

How well placed is World Environment Day this year in close proximity with Trinity Sunday!

The Church has had a long tradition of theologians who explored Creation as a revelation of God.

Augustine, Aquinas, Teilhard de Chardin and later Thomas Berry believed that the Universe held the understanding/revelation of the nature of the Trinity. For them, the Universe has not only been life producing but also a consciousness producing process. We are called as Church to tell of the Universe as the primary revelation of the Divine.

As the grandeur of the natural world declines, the manifestation of the Divine is diminished. We are distorting the story of ourselves - who we are and what our lives are about.

The parable for future generations is this: if we violate our planet, the planet withdraws pure air, water and fertile soil. Shoals of fish vanish, biodiversity declines. Creation will not endure the afflictions we impose on it. We, as a species, need to obey the divine directions of the natural world or we will perish. The situation recalls the wilderness experiences of the Israelites. In our desertification perhaps, like the Israelites, we will hear God more clearly, and yearn for the Promised Land, the ideal society, that our Creator had always intended...a Communion of Creation.

To know the Trinity calls us to renew the face of the Earth by:

1. Moving towards a spiritual intimacy with creation
2. Developing a spirituality of the Divine as revealed in the visible world
3. Developing a spirituality of justice that embraces the whole Earth Community.

To become absorbed in this sacred quest will lead to revelations of Divine mysteries we have never know.

ECO THEOLOGY helps us to understand God and the Trinity through the whole story of creation, and to discover God's desire for all creation to be in communion.

Through science, we have a new appreciation of creation and our Father, the Creator.

Current scientific research estimates that the universe started 13.7 billion years ago when two part photons chanced to collide and became all time and space.

The Creator's principles of chance and freedom of choice are at the heart of continuing creation ...

billions of galaxies and still emerging

earth with its complex biodiversity ... all an expression of the nature of our creator.

Science calls the process of creation, differentiation. Had the process in key areas differed by as little as one millionth of one percent, creation would have collapsed into dust. Such is the enduring presence of divine wisdom.

Into our time by universe standards, two thousand years ago, the creator sent his only son. Jesus came to teach us the way to live. He modeled love, ultimate and complete, of us and for us to follow.

As the Franciscans say: *The universe only exists because God was always going to give himself to it in love.*

Our evolutionary stage, homo sapiens, is marked by two

A generosity of spirit

An ability to celebrate

The night before he died, Jesus instituted the sublime celebration, the Eucharist. In many ways, the Eucharist is the summation of creation. In his apostolic exhortation *Sacramentum Caritatis*, the pope reminded us that

“During the presentation of the gifts, the priest raises to God a prayer of blessing and petition over the bread and wine - fruit of the earth - fruit of the vine - and work of human hands. With these words, the rite not only includes in our offering to God all human effort and activity, but also leads us to see the world as God's creation....

The world is not something indifferent, raw material, to be utilized as we see fit. Rather it is part of God's plan.....The relationship between the Eucharist and the cosmos helps us to see the unity in God's plan and to grasp the profound relationship between creation and the new creation inaugurated in the resurrection of Christ, the new Adam.”

Finally, the spirit calls us to communion with all creation.

Each reality of the universe is in communion with every other reality in the universe.

Scientists have given us challenging, mind opening insights into all manner of connectedness.

The unity of the entire complex of galactic systems is among the most basic experience of contemporary physics.

Current scientific research has presented a very clear picture of the relatedness of the universe - of every part of creation.

Life on earth depends on so many things:

The delicate equipoise of the earth's dance around the sun

The gentle pull of the moon creating our tidal rhythms

All critical to life on earth

In a similar way, it is passion that is at the heart of human physical and spiritual creativity. When Jesus died, he yielded up the Spirit. At Pentecost, we experienced the Spirit's dramatic re-entry that heightens our understanding of what it means to be "fully alive".

Through the Spirit we become alive to our place in the communion of creation - our relatedness - our interconnection with all that God has done.

Where is eco justice in our thoughts and action?

The Pope accepts that he has "an inner obligation to struggle for the preservation of the environment and to oppose the destruction of creation".

For the church he says she *"not only has a major responsibility; she is ... often the only hope. For she is so close to people's consciences that she can move them to particular acts of self-denial and can inculcate basic attitudes in souls"*.

And so we come to Trinity Sunday. Today we celebrate the wonder of relationship.

We reflect on our desire to make the relationship of Creator, Son and Holy Spirit real in our own living.

We are called to work to create healthy relationships between all God's people and with all creation.

Environment Group