

Trinity Sunday
Sr. Michele Bisbey
June 11, 2017

This day we celebrate the Feast Day of our Congregation.

Trinity Sunday was chosen
by the General Chapter a number of years ago
as the feast day of the whole international community
of the Sisters of Divine Providence
and our associates.

So, on this day we celebrate the mutual, dynamic,
inter-relationship of the Triune God
we call Providence.

We also celebrate our call to be in relationship,
in communion, with the Triune God of Providence.

This is the meaning behind the symbol we wear.
This community symbol is the profession symbol
worn to identify us as members who celebrate the community of the Trinity

And in this worship space
our understanding of the Provident nature of the Trinity
is visually illustrated in the four pieces that were commissioned
when the chapel was renovated.

The relationship of the Triune God
we call Providence is symbolized
in the Living Water Font.

We decided that the holy water font,
the baptismal font, should be living water
and that there should be three bowls
where the water continually flows one into another.

Our understanding of the Trinity is not a static,
philosophical dogma,
but an invitation into a participative, inclusive,
life-giving, life-healing,
life-sanctifying relationship,
a living communion in relation with the world.

In commissioning a statue of Mary,
the intent was to find an image of her as Mother of Providence,

actively participating in making God's care visible in her world.
Mary is depicted at the Wedding in Cana among the empty water vessels.
She is gesturing to the servants,
having just spoken the words
"Do whatever he tells you."
She speaks the same words to us,
inviting us to come and participate
in alleviating the poverties of our own time.

In the Cana story,
Mary clearly demonstrates
how a Woman of Providence makes God's Providence visible-
she gives voice to the needs of her times;
she satisfies those needs
in accord with God's word and asks us to do the same.

The etched glass triptych
that frames the tabernacle in the Eucharistic Chapel
recalls the bread and wine of the Eucharist
and our call to become Word made flesh,
bread broken,
cup shared
food for the entire world.

The cast bronze tabernacle
is reminiscent of the earth as seen from space.
In our Eucharistic devotion, we remember and intercede for all people

As a people who name our God
the God of Providence,
we recognize that our overwhelming giftedness,
our abundance,
comes from the bounty of Providence.

It is not ours by merit or entitlement.
Such plenty imposes obligations on us.
As we recall the gospel stories of the feeding of the multitudes,
we remember that the reign of God
begins with just a few offering their gifts,
their sustenance,
perhaps even offering it halfheartedly,
until finally all are fed,
all are satisfied,
and there are even leftovers!
The mandate that we feed

the multitudes
from our own sustenance
has tremendous implications for theology and for life.

Our prayer
is that we will learn to provide from our sustenance
so that the multitudes may be fed and know a God of Providence.

In the sculpture of the Risen Christ,
we see Jesus, luminous, exultant, grace filled, strong, and gentle.
In the backdrop, the star which heralded the night of His birth
becomes the dawning sun of his birth into resurrected life.

His hands, feet, and face
bear a strong resemblance to that of his mother
as illustrated in the statue of Mary at Cana.
His stance and gesture complement hers.

She is Mary, Mother of Providence;
He is God's providence made visible.
But of particular significance is his heart,
formed by the processional cross
presented in thanksgiving to the Sisters of Divine Providence
for our contributions to the *Pacem in Terris* program at LaRoche College.

It was given in remembrance of those who have suffered
and continue to suffer the ravages of war,
famine,
genocide, and poverty
especially children.
The risen Jesus, who conquered death, holds them in his heart.

As we make God's Providence more visible in our world,
we are drawn with the sorrowing and the suffering
to the heart of the Risen Jesus.
We make God's Providence visible among the living,
by our care for those who are in need,
by our advocating for those who have no voice,
by living lives of integrity in the midst of deceit,
by being inclusive in our compassion and hospitality.

The Trinity is a community of Love.
The Trinity is one God existing in community.
Relationship then is fundamental to God
and community is the foundation of God's interaction with the world.
We have an open invitation to join the company of that Triune Community.

Our Provident God, as Community,
calls us to indiscriminate graciousness,
to inclusive hospitality,
to sharing our abundance,
and also our sustenance.

We can risk that kind of sharing,
because all that we have has been provided,
not by our work not by our merit-- but by our Provident God.
So, we can be sure that it is always enough.

In that spirit then,
I invite all of the vowed members to please stand
as we renew our commitment to God,
the church
and each other.