

**APPENDIX III:
HOMILY FOR THE CONVENTION EUCHARIST**

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THE SOLEMNITY OF THE MOST HOLY TRINITY

First Reading: Proverbs 8:22-31

Responsorial Psalm: Psalm 8

Second Reading: Romans 5:15

Gospel Reading: John 16:12-15

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HUMANITY’S DANCE WITH THE HOLY TRINITY

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Happy Father’s Day to all fathers present.

Speaking of fathers, let’s get personal. As many of you know I am Mexican-American, and like many Mexican-American families, my whole family loves to dance. Even to this day, my mother, at ninety-one years of age, regularly asks my brother to take her dancing. When I was about eleven my father tried to teach me how to dance with him. In the beginning he would get irritated with me because I kept stepping on his feet. In time, I learned how to quiet my mind and begin to read the physical signals he was giving me—the tug of an arm for instance, or the turn of his torso—enabling me to learn how to move **with** him and not contrary to him. In time, I no longer stepped on his feet, at least, not literally.

Our ability to detect the movements of the Spirit in our lives is somewhat similar. We need to quiet ourselves if we hope to detect the Spirit’s movement within us and around us. Often this means being more deeply grounded in our bodies, getting out of our heads.

Last week we celebrated the birthday of the church, Pentecost. So, how appropriate it is that today, the Feast of the Holy Trinity, coincides with the renewal of the sacred work of the Catholic Theological Society of America—*our* work.

Indeed, our readings today suggest that the Holy Trinity has everything to do with how we human beings relate to God. We need to recognize the dynamism of this relation—“**God works *with* us. God works *in* us. God works *through* us,**” as Dianne

Bergant reminds.¹ *With...In...and Through* resonates with perichoresis, the dynamic of three in one, the reciprocal presence, or indwelling, of each of the divine persons.

At the same time, I am also mindful this evening of an invitation extended years ago by the Jesuit theologian, Walter Burghardt, to take “a long loving look at the real.”²

The *real* of our time. Today, the world is on edge, distraught, unsteady, anxious. This country, which was not long ago perceived to be a beacon of hope, now prompts aversion. Daily, even hourly, we experience an onslaught of terrifying news—just today the politically motivated killing of Minnesota State Rep. Melissa Hortman (D) and her husband, Mark, and further, an attempt on the lives of Minnesota State Sen. John Hoffman (D) and his wife, Yvette. Both were shot but are still alive. All four shot by a gunman who posed as a policeman. We live in a time marked by the sharp escalation of social trauma, brought on by these attacks—and by attacks on migrants, on black and brown bodies, on the white poor (we do not talk enough about the white poor), on our common home the earth, on LGBTQ+ folks, on women, **even attacks on the very nature of the beautiful, the good, and the true.** We may feel overwhelmed, at times paralyzed, by the sheer volume of what we are experiencing. Increasingly, **chaos** appears to reign.

As members of the CTSA we find ourselves on ground that is less firm than it was five years ago—more of us have found our universities less able or willing to support our scholarly work, our departments shrinking in size or even closing. Some universities are asking us to be more cautious in the positions we advance in our lectures and publications. Academic freedom is under attack, some of our books are being banned: talk to our former president, Bryan Massingale, about one of his books being banned. Diversity, equity, and inclusion are values some of our universities want to pull back from given the threat they feel. Initiatives advancing the cause of freedom and justice are being viewed with a suspicion that was not present even six months ago. Some of our international members—who contribute so much to who we are—no longer feel able to attend our convention. Without their voices among us, we are *seriously* impoverished.

And yet, today is **Holy Trinity Sunday.**

Even in the midst of social trauma and chaos, we are reminded today that, in Proverbs, the Wisdom of God entices us with the **beauty** of creation (symphony of the earth, depths, springs of water, fountains, fields, skies, seas—it expresses a majestic sense) and there is beauty of the Spirit movement, incessantly poured forth, brought forth. The movement itself is for the purpose of drawing us in. Sometimes when I hear the wonderful beat of a piece of music, I just want to move, to be one with the music. To join the dance. The Holy Spirit claims to be God’s delight “day by day,” **playing** on the surface of the earth, finding **delight** in the human race. It may feel jarring to think of **dancing**, playing, taking delight in, while we find ourselves in the midst of **chaos**—when our lives are marked by angst and terror. And yet, the Spirit invites a pause, a pause for our health and well-being. The Spirit nudges us, inviting us to join

¹ Diane Bergant, “A Reflection for the Solemnity of the Most Holy Trinity, Year C,” *America Magazine*, June 9, 2025, <https://www.americamagazine.org/faith/2025/06/09/dianne-bergant-preach-podcast-250882>.

² Walter J. Burghardt, “Contemplation: A Long Loving Look at the Real,” in *An Ignatian Spirituality Reader*, ed. George W. Traub (Chicago: Loyola Press), 89-98.

the Trinitarian dance, to drink in the beauty that is here. We need **time** for the beauty of creation in our lives. **Indeed, God works *with us***. Even as we stumble, we are called to join the Trinitarian dance, to feel God's presence.

Pope Francis reminds us in *Evangelii Gaudium* that by virtue of our baptism we are missionary disciples, we are invited to **move** through the world proclaiming God's **goodness**, a proclamation that materializes when we care for our sisters and brothers, especially the vulnerable and suffering. **God works *in us***. Saint Paul's letter to the Romans teaches us that our baptism makes of us a new creation, that "we have **peace** with God through our Lord Jesus Christ." Even in our afflictions, our ongoing trials, our perseverance, God's grace **reshapes** us. The gift of God's grace incessantly encourages within each of us an ongoing process of **conversion**. An ongoing invitation to continue **dancing** with the Holy Trinity. Even with the chaos surrounding us, we are assured, not of a surface calm, but of a grounding deep peace that comes from knowing, feeling, sensing that **God works *in us***. Even as the world appears to be crumbling around us, **God works *in us***. Even though the world appears to be crumbling around us, as Romans reminds us, "**Hope** does not disappoint."

In the Gospel today, Jesus urges his disciples to pray ardently for the coming of the Spirit, the Spirit of **truth**. When we pray, *Veni Sancte Spiritus*, is this not a recognition that **God works *through us***? Our "yes" to the Spirit's continuous invitation that we join the dance, cultivates within us an instinct for sensing and feeling God's movement. **God works *through us***. Over time, our instinct builds and deepens, leading us closer to **all truth**, to the fullness of **truth**.

On this Sunday, as we celebrate the **Holy Trinity**, may we come to know ever more deeply in every fiber of our being that **God works *with us***. **God works *in us***. **God works *through us***. May we know peace with God, and may we keep dancing. **Amen!**