



ELEPHANTS IN THE LIVING ROOM

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FR. MICHAEL CROSBY, OFM CAP.

ECONOMICS AND THE TRINITY
SOLANUS CASEY CENTER
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Introduction

Bishop Tom Gumbleton

Good afternoon, and welcome to the Solanus Casey Center at St. Bonaventure. So many of you are here, and that's because we have a great speaker in Michael Crosby; we've heard him before. That's the reason I am sure many of you come here, because of his previous talk a couple of years ago. But I can't believe how timely it is we have him once more to speak to us about what he is most skilled at talking about, that is, making the good news of Jesus, about our economic system and structures in our society; and in calling us to hear that good news in a way that makes us work for change. And if you don't think change is necessary, here is something that appeared in the paper on Monday this week. The 80 wealthiest people in the world altogether own 1.9 trillion dollars. Did you hear that - own 1.9 trillion dollars of wealth - 80 people? And that's almost the same amount that the bottom poorest people in our world have - 3.5 billion people. 3.5 billion people have to do with the same amount that 80 people in the world have 1.9 trillion dollars. And that situation is worse than just a year ago. This inequality is growing rapidly. Last year it took 85 people to have the same amount of wealth; now it takes only 80; and they have 1.9 trillion dollars. But what makes it worse, of course, is that some of the structures that cause this gap to keep growing. In our society and in our country, according to a study in 2015, the poorest fifth of America will pay an average of 10.9 percent of their income in state and local taxes. The poorest pay 10.9. The middle fifth will pay 9.4 percent, and the average of the top 1 percent will pay 5.4 percent. So the poorest people pay the highest percentage of their income in taxes. The richest people pay the lowest percentage. No wonder inequality is increasing at such a rapid pace in our society and in our world. So that's why we really need to have Michael Crosby with us here today, because he is the person who can help us understand some of this perhaps, and how it got to be; but even more, because of who he is, he will help us to understand what you and I have to do about it.

Michael comes to us from Wisconsin, as you probably know. He was born in Fond du Lac, Wisconsin; he went to elementary and Catholic high school in Fond du Lac school there and graduated from high school, and then, a year or so after he graduated from high school, he entered the monastery as a Capuchin friar, where he was ordained in 1966. And he has spent his ministry in a couple of very important ways. One: he lives in a very poor area of Milwaukee in a friary in the poorest area of Milwaukee; and the friars, including himself, to serve the needs of the poor in that neighborhood. They are the priests Pope Francis is calling for, those who get out among the poor, with the poor, not just talking about the poor. And Michael is that kind of priest. And also, it's most important that we know him through the retreats he gives and the talks that he gives all over the world on economics. The list of books that he has is too long for me to talk about but his most recent book is one called *Repair My Church*; and that's the book that calls us to reform the Church; and we need that very much, because in Church under the leadership of Pope Francis now, the focus on the poor and the absolute poor in our community; but we are a long ways from doing what we need to, to our Church to be repaired and reformed. So, this afternoon, Mike is going to talk on - and this is a title that totally intrigues me - the Holy Trinity and Economics. How he is going to put that together, I don't know, (Laughter) but I'm sure anxious to hear it. So, I'm happy to present Fr. Michael Crosby. (Applause)



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ECONOMICS AND THE TRINITY

Michael H. Crosby, OFM Cap

Solanus Casey Center, Detroit

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Economics and the Trinity

Fr. Michael Crosby

Thank you, Bishop Tom; and I thank all of you for coming; and I am going to be talking on that topic. I don't think you will be bored, but just so you can see what I am trying to do concretely around this topic. Just this morning, I was on conference calls with the major tobacco companies of the United States dealing with immigration issues. 65-70% of all hired farm workers in the United States are undocumented; and our Province bought stock in the tobacco companies so we could engage them on a whole host of issues. Now, one of the issues has been *green tobacco sickness*, because that's how I got involved with the farm workers on tobacco. But when you have 65-75% of your farm workers coming from across the border, having to pay \$3000. to \$5000. per person to get across the border, you have exploitation at every level. And as I said to Reynolds this morning, "You, along with membership in the Chamber of Commerce, have worked to undermine immigration reform in this country, because it is in your interest not to have reform for justice." So that was one concrete. The other thing that I have been involved in, that deals directly with what Bishop Tom has talked about, is the pay disparity and the issue of what happens when the middle class and the lower classes of economically poor people are not getting wage increases. The disparity in income increases. And so I coordinated shareholder resolutions with the fast food chains, McDonalds and Yum Brands especially - I don't mean especially, but many you may never have heard of Yum Brands; but Yum Brands is Pizza Hut and Colonel Sanders and Wendy's. And then the retail outlets - Wal-Mart, Kmart, Gap not Kmart - nobody would buy Kmart today - Target, because we've got to be fiscally responsible too, but to deal with the top CEO pay versus the average worker. So, I mean, I could talk all afternoon on those engagements, but I'm going to talk about this topic. And why I am going to talk about it is really, basically, sharing what motivates me as a disciple of Jesus to do this; and that's that we are all one.

We are in transition from a model of Church, I believe, for the last 30 to 40 years, where the construct was patriarchal clericalism, and the reinforcement of that model of the Church. And when you have this pope coming, who's a pastoral person, we need a bridging theology to get us out of the patriarchal, clerical, curial mode of church that we were used to for 30 to 40 years, into what it really means to be disciples of Jesus following the Gospel. What do we mean by this gospel? And so, hopefully, what I am going to share is going to be something that will be relevant, and speak to you in terms of a construct. I'm going to be calling it an architecture.

What's the architecture of our spirituality? Sharon Daloz Parks came out of Harvard and is a disciple of Carol Gilligan, and Kohlberg, and Piaget, and all the development psychologists; and she wrote this wonderful essay back in 1989 that, when you look at the need to come up with a mindset to help us in the transition from where we are now to where we got to go, that there are companion metaphors that are critical: detachment and connection, pilgrims and homemaking, journeying and home study. What I am going to suggest is - you're going to see - is that the metaphor of home and house is what will guide us in the transition. So I am giving you my bottom line, so you can see how I am going to be approaching home making, repairing the homestead, repairers of ruined homesteads. So it's a metaphor.

Now, where I am coming from, that has influenced me a lot, is what happened when we Capuchins were going through the difficult 60s, where we were losing a lot of men, and the administration that we elected was spending most of the time on how to make sure we were trying to be just to the guys that were leaving, and they were busy doing administrative stuff, and they couldn't plan. And so they said, "We need another group to help us plan our future." And so, they created a group called Research and Planning - the RAP Commission. And I was on the RAP Commission before rap was even rap; (Laughter) and so this was back in late 60s, early 70s. And we got talking; and we said OK, we know everybody was lock step before the Vatican Council. We all wore the same habit. We all got up at the same time - no matter whether you are in Detroit, Milwaukee or wherever you were - everything was the same pattern; and so you knew what to expect. But now that we are all over the board, there are no imposed rules and

regulations. What would unite at that time - now we are about 170 - what would unite a group of 250, 275 adult men in the Catholic Church who call themselves Capuchins? What would unite us? And so we said we better find out what the guys think in the Province. And one of our guys at that time was at Wayne State getting a Doctorate in Political Science. So he did a study; and we did this huge survey; and we said, "Well there are only four things that we could think of that would unite a group of Catholic brothers, like us."

1. And we said, "Well, the first one would be that we all have the same ecclesiology. When we think about Church, our theology about Church is the same." So we went to Dulles; at that time his five models of Church: the Herald, the Servant Guide. Well, we didn't have many. Well, we had quite a few Herald, but we had nothing uniting us on that one. So Discipleship, Family and Exile came later; those are other models of the Church.
2. So, we said, "Let's look at our lifestyle. We all got up at the same time. We all prayed exactly the same book, from the book, and all that; so maybe we got the same lifestyle now that we don't need to wear the habit." So we asked questions around that. "How do you feel about the friar that lives in an apartment by himself next to a Friary that has 20 guys and room to spare? How do you think about that?" Well, we put down anything we thought any friar had done in the last 10 years since the changes - the guy that has never worn his habit in the last 10 years and the guy who's never taken his habit off in the last 10 years - "and how do you think about that? How do you feel about that? How do you feel about the friar who wears the habit in a Gay Pride Parade? So how do you think about it? How do you feel about it?" And, oh, we can accept anybody who does anything. We don't feel good about a lot of it, you know, "Don't mess with me; I don't mess with you." OK, so we weren't united on that one.
3. So the next one was the same thing with our apostolic work. We did a little bit of everything; so we didn't have agreement there.
4. And the fourth one was, we all tell ourselves the same story. We got a vision; and we agreed on what we got to do to make us relevant in this world. And so we said, "OK! What about this vision? What about that?" And it turned out that 93% of the men in this province agreed that our life in the world is to live the Gospel. And then, some turkey said, "What Gospel?" (Laughter) Because all your ecclesiology comes out of a Christology. So are we looking at Jesus as the servant, as the proclaimer - you are Peter. So we ended up saying, "We don't know." And to this day our province has never addressed that topic again. What is it? What is it that unites us; and what could we do around that notion of the Gospel?

So, with that in mind, you look at the fact that if the Gospel is about transformation, how is it that, after 2000 years, there's been so little change? And so few who have taken up the cross in a way where they have been crucified by society in this country for proclaiming the prophetic Gospel and the mystical Gospel of transformation? What is it about this Gospel that honestly is so irrelevant to people? What is it? Only a Gospel that produces holiness, scriptural holiness, can transform the economy of death, and bring about good news to the poor. Now that was from a protestant theologian in Chicago.



But what really gave me fighting words ... Well the day after Steve Jobs died, because of my ministry of socially responsible investing - I get the *New York Times* and *The Wall Street Journal* every day - this was on the op-ed, the review section of *The Wall Street Journal* the day after Steve Job's died. And if you look at the picture close enough, who's wearing white robes with the dove above him; and you know who the dove is always inspiring in terms of the Holy Spirit? The globe! And who's kneeling before Steve Jobs at a computer? The Pope! That's the Pope, the white hat. His biographer says Steve Jobs was the evangelist of a certain kind of progress. He had no higher power. This is the gospel of the world we live

in. I'd rather, Michael, vow and observe the gospel of Jesus Christ. Has this gospel been co-opted? Why? Why is it that if you look at the different gospels that we have been inundated with - you have a Google gospel according to Peanuts, the Simpsons. Every day you get the therapeutic gospel of Oprah, and Dr. Phil, and Ellen Degeneres. Everyday it's a therapeutic gospel - individualism, feeling good. Now you might not have heard of Marcus Buckingham, but those of you who are into organizational development, he's the guru. If he was giving, you he would get \$10,000 a day; but you were very generous to me, but you weren't giving me Marcus Buckingham bucks. (Laughter)

You know, you get all kinds of stuff; and the one that I deal with continually is the gospel of Milton Friedman, who is an economist at the University of Chicago, who said, "The business of business is business." It doesn't matter whether you are exploiting those workers. That's business! It doesn't matter! And the consumers are saying, "Just make it cheap." We don't care where it comes from; and we end up with a globalization of indifference, because of our consumerism, Pope Francis is saying, that is blotting out the possibility of compassion. But that's his gospel. When you look at the prosperity gospel - David Platt is a American Baptist preacher; and he kind of summarized the Sunday gospel of the prosperity preachers - the American dream radically differs from the call of Jesus in the essence of the Gospel. We are upward mobility; the Gospel is downward mobility. We heard downward mobility in every reading that was here this morning. And we all say, "Amen" to it; and we go back to Wal-Mart, or the equivalent - if we are purists, we won't go to Wal-Mart. A gospel that doesn't unsettle, a word of God that doesn't agitate, it's a gospel that isn't doing anything.

Basileia

So when you look at the context of the Gospel, especially according to Matthew, Mark and Luke, what was it? At the time there was a particular meaning for the word "gospel." Generally speaking, it meant good news of some kind. So you found somebody and proclaimed the gospel. "Look! I was in difficulty; I got out of it. I was oppressed; I got liberated." It was a general meaning, a freedom from something. But it had a particular meaning in the year of Caesar Augustus and his reign. It was the extension of the gospel of imperial rule in a new territory. It's space-time categories, because space and time are the reality. In space, Caesar's rule, regime - *basileia* is the Greek word - got extended by conquering a new territory. And then, *Pax Romana* would rule everybody under that reign. And if Caesar's wife or daughter-in-law had a male heir, the gospel would be proclaimed. So in space and in time, gospel meant the extension of the reign of Caesar under *Pax Romana* and its oppressive system that refused any kind of uprising outside of violence. You'd have violence done to you if you went against *Pax Romana*. Now, within that, this is actually a decree of Caesar Augustus; and we all know about Caesar Augustus, because we just went through in the year of Caesar Augustus, the census was done. By this time Caesar Augustus, the ruler of the world into which Jesus was born, and the gospel writers ended up writing after him, was called God. And at the end of it - it all comes together - the birthday of our God and that meant Caesar Augustus. Why is it in that context we get the talk/text that basically goes to the reality of Caesar's imperial household went down to the smallest household? The *Pater Patriae* was the name of Caesar, the head of the household of the households. *Oikos*, we are going to see, is the word for house. *Oikodespotes* means, Father of the Fatherland - the head *despotes* of the *oikos*. The patriarchal rule of Caesar started at the top and went down to the smallest house in the empire, wherever it was in space, and it extended the rule of Caesar into the world. Now that's the context.

Why is it, if you look at the scriptures, that after Jesus heard that John had been arrested in today's Gospel of Matthew, he withdrew so that the scriptures might be fulfilled? Now, see, that's not in Mark's Gospel, you didn't have the scripture being fulfilled. You've got the first part today and yesterday. But then, 4:12:16, what's the first thing he does? He says you've got to change your gospels. There is another *Basileia*. There's another rule. You don't understand the radicality of Jesus until you know what was the subversion of Caesar, and any imperial rule of any day that is exploiting people, and continually with religiously patriarchy sanctioned violence. And what's the next thing He did? He called Peter and Andrew, and then James and John; and then you have the magic triad, I call it: he taught in their synagogues, he proclaimed the gospel of the kingdom, and healed sickness and disease of every kind. Now we've heard that so often, we don't ask, "What did it mean in that context?" You can see the passages are one, two, right after another - right after Jesus assumes the mantle of proclaiming the Gospel from John the Baptist.

Pope Benedict, in his theologizing, says there are two things you have to do. You have to inform. So you proclaim the Gospel; but then, you have to put it into practice. So he calls it the informative dimension of theology and the performative. Now, when you go back to those four passages you see Jesus was doing informative and performative theology. He repents. So change your loyalty; change your gospels for the

kingdom - *basileia* is the Greek - he said that 4:17; and what did he do? He performed it. And you can see this is performance gospel right here. He called Peter and Andrew, James and John, they left that house and they created the new household with Jesus. They left the father and the boat, we're being told - you all know that passage, we are going to get it Sunday - and what did he do? While Jesus was in the *oikia*, the house, the mother, the brothers, the sisters are outside trying to get him to come home, or wherever. Who is my mother? Who are my brothers and sisters? And he pointed to his disciples. Under the *pater* in heaven, not in Rome, we have a new family order, a new house based reality of equals. Anybody who is trying to pull off what I am trying to pull off; and we are going to see how radical that is around economy and Trinity in a few minutes. So, you can see, it's a whole new reality of equals, a community of equals, in contrast to the patriarchal, hierarchical model. And so he went and preached.

So what do we mean when we are called to proclaim, to preach, to put into practice, the Gospel of the kingdom of God, or the kingdom of heaven? Now just a little sidebar that I won't go into. Today's Gospel was Mark. Mark didn't have the Jewishness that Mathew's Gospel had. So if you would go to all the passages in Mark, 93% of Mark's gospel is in Matthew. Mark uses the word *basileia*, which is kingdom of God, because the Jews don't use the word, "God." Remember, we can't even say, "Yahweh," you know, we can't call God, "Yahweh," anymore. Well, that's an honor! The Jews don't use the name. So anytime Mathew - the author of Mathew - saw the word "God," almost invariably, put heaven instead of God. So, where Mark uses the word the kingdom of God, Matthew would use the kingdom of heaven. So you can just remember that.

I love this from N. T. Wright, who is a British theologian Anglican, "The gospels tell the story the political powers of the world reaching their full arrogant in height." Every reader of those gospels knew that when Matthew, Mark and Luke used that word "gospel" - John doesn't use the word by the way - but when they used it, it was the gospel of Jesus over and against the gospel of empire. It is serving notice to every society in every part of the world, going into the whole world, we are going to be counter gospel of empire, of Wall Street, of the pentagon, of Washington, or else our gospel will be irrelevant.

Archetype

And so, when you look at the Gospel, I say it is archetype of all relationships on earth. The word *arche* is unbelievably significant. And I've only discovered it in the last couple of years. *Arche* means primal source, the underlying reality of all reality that's before reality. We'll see in a minute. It is the word that is the root word for words of governance and structures of power, such as hierarchy, patriarchy, matriarchy, anarchy and archaic; but it is also the root word for architecture. Did God have an architectural construct in mind in creating the world? Where do we find the archetype of how we are to construct our lives? How are we to do that?

If you look at those words you start seeing - we're talking about how we structure our personal, communal and organizational life - do I have a model in mind when I do what I do? When I try to build my life and exercise my ministry, what's the construct I am coming out of? To show you how significant this word *arche* is, it's in Genesis. If any of you know Greek, if you go back you would say, when we say Genesis 1:1, we say "In the beginning". In Greek, if it would be "In [the] beginning" (*Ev ἀρχῆ/En archē*), it would define all reality before reality in those two key passages we all know. But if we don't know the Greek behind it, we don't see what they are really saying. We are getting into archetype forms here. And for those of us who are Franciscan, and we are going to get it in the great canticle from Colossians, "Christ is the head of the body." But see, we are the body; and what's the underlying power source that makes us live, move and have our being it's *arche Christos*, the living Christ, is embodied in every one of us; and we get our *arche* from the Christ and the Trinity.

And so the Trinity: you've got one God, the ultimate power energy. We say that one God is three persons. So the Tri-nity, Trinity, *tri-arche*, you might call it, is the ultimate archetype of everything in the universe, because the more we are learning from quantum theory, and the more we are knowing from cosmology, everything is related. It is not so much that when I wrote my book on *Repair My House*, I was getting into conscious connectedness. The Greeks said we got to stress three in one; and the west said, "No, its one in three;" and they fought each other, and excommunicated each other, over whether it's three in one or one in three. And I said, "You're missing the whole thing, because the thing that is uniting them is the middle word, "in."

Quantum theory is telling us: I'm in you, you are in me, in virtue of the big bang, because we are all related. Francis of Assisi got that without being into cosmic theory. He called it brotherhood/sisterhood, a new way of creating a Trinitarian community on earth as it is in heaven, a community of equals. It's called

perichoresis. And so you have a kind of archetype-tronics that is at the heart of the universe itself, because everything is what it is because of connectedness; and nothing that is can say **I am** apart from, **I am** a part of. And therefore that's the architecture of the universe. That's the plan. And so, if that's the model, how am I revealing the **I am**, called Yahweh, in the process of going into higher forms of consciousness of my connectedness to bring about the highest form of Trinity called love. How are we in that process? How are we relating?



Kingdom

Now I am going to give you this chart - this one here - because I tried to figure out what do we mean by the kingdom of God, especially when the word "kingdom" is a patriarchal word. How do we get free from the patriarchal construct, to get to what Jesus was really meaning, to create an alternative to *pater/patrea* of Caesar, in a whole new way on earth that would reflect the reign of God in heaven? So I said, "I've got to come up with other words for "kingdom." I've got to come up with other words for God than the patriarchal notion of Father, Son and Holy Spirit, because that just reinforces patriarchy. And so when you look at the right that gives me to do this, it's in the catechism, because every single thing you say about God is by analogy. So, if you say God is Father, that does not mean God is not any more father than mother; it just came out of a cultural construct where women and children didn't count. So you got to find a way to get out of the cultural constructs that keep us apart and separated; and patriarchy is one of them. And so basically anything we say about God is analogous in the first place. So then I said - well a couple of years ago I made my 30 day retreat - and I started rethinking, "Well, "In the beginning was the word." Well, how would we say "word" today? In the beginning, what? Well, from cosmic theology, from psychics, the whole cosmic reality, in our computer, in our home, we've connected to everyone through information. What if we would say God is information, God is communication. Then you got a communicator, the communicated, and the spirit of their communicating; or the revealer, who revealed, and is revealing. All of that Godliness is being done in me now as I am speaking, and talking, and communicating. It's God as the source the *arche*. What if we came to realize: and if God is love, then you've got a lover, and a beloved, and a loving. And, more and more, we are beginning to see the power of things like that. Where the original name was **I am**; and what Jesus in trouble is when he started saying, "**I am**." And they said, "He is blaspheming." And then he said, "**I am** in thee; thee are in me; we are one. Now what if we took that lover, beloved, loving; and I, thou, and we, and we started looking at how the early Church struggled with how can you get three of them and there's only one of them? And they came to realize the **I am** is the lover that everyone of our **I am** is to be lover. But everyone of us, who is the thou of another one, is the beloved. And what goes on in the relationship between us being the lover and the beloved? Each of us, to each own, is loving.

And that loving of the *arche* of God has been poured forth into our hearts, so that, as Pope Francis said, "When we deal with Church, the "we" is the reflection of the I, thou, we of the Trinity." And you and I have been baptized into that dynamic, that reality. So we've been given that *arche*, the power to pull off Trinity in our lives, to make God come alive again in our politics, in our economics. Why? Because we're made to image that. You and I, male and female are made to image Trinitarian loving. And so you get other images for kingdom, the empire Caesar, the imperial rule, the governance of Caesar, the sovereignty of Canada, the commonwealth of England, all these other words that are words for *basileia*, the realm.

I remember reading, and when I was trying to work this stuff through - as you can see, I use charts to work through my thinking - I was reading an article in the *New York Times* about Gibraltar. Who here has ever been to Gibraltar? Anybody? I've never been there. What's running all around Gibraltar? Those little monkeys! And there was an article on those little monkeys that they are trying to get into your car so you can feed them. And the title of the article was, *Gibraltar Journal: Where England Reigns But the Monkeys*

Rule. (Laughter) And when I saw that, the lights went on; and I said, “God is a noun; but God is a verb.” **I am** is the noun and the verb. We have to come to sense God as power, not as a noun, but as energy. And so when we start seeing what is the be-ing of this that we are to bring on earth? Everything here is an attribute of this which we have to pull off in our personal spirituality, in our group life, in our family life, and then as our organizational dynamics. So, everything on the left.

Kindom/Perichoresis

Now we are going to get into another word the economy of God it's called, the project of God. God cannot want anything apart from who God is if we are made to image God. We have to pull off in our way, in our reality, God's dream, God's project, God's will, God's way, God's architecture. These are all other words for kindom. Easter Monday a year ago I was saying Morning Prayer with a community I live with and that word “strength” just hit me. I will be your strength, Michael. The Trinity is my strength; the Trinity is my reality; the Trinity is my power; the Trinity is my energy. What's your plan, Mike? What's your dream? What's your mission? It's got to be God. And it's got to be creating relationships that we know from science, and quantum theory, and cosmology are only what they are because of a relationship. And so, just this morning, every single psalm that we said had an implication of strength. This is just from this morning's prayer. “Oh God, may your hand, your power, be on us your chosen ones;” and God has given us that strength. It's called spirit. My strength and my courage. What if everything I can say is my *arche* is your *arche*, God. And I'm a sacrament of your *arche* in society, and in the world; and I've been saved from patriarchy, and all the other anarchic models, because now I have a dream. It's to pull off your reality on earth as it is in heaven. And then the wonderful readings ... the kingdom of God is not about eating or drinking, but about justice, peace and joy.

Let us then make it our aim for peace. What if we created communities where the archetype was Trinity. And we would then have full equality of women, of gays, of anybody where there would be no more separation in our Church and in our world. This is the archetype. We have the strength to do it. Why are we whimpering? It is our life to be connected; and so, when you really come to ultimately what Jesus was pulling off, when he proclaimed, “Change your hearts for the kingdom of God is at hand.” When he went and called Peter and Andrew, James and John, they left the father in the boat; and they created a new kindom.

You can say when you are presiding up here, “kindom,” and nobody knows you are saying “kindom” and not “kingdom.” and you won't get reported. (Laughter) The vision is the new kindom, the new household. But now why is that the case? Because God's *perichoresis* it's called; way of be-ing a community is one of loving related; and that way of be-ing is what we have been called to be **I am**, to be an image of Trinitarian relating in my **I am** or **I am** not Godly. And so I am going to give you a quote, and see who you think said this: “The kingdom does not live in splendid solitude, but is rather the Trinity, but it is the font of life” - Bonaventure called it font of fullness - “that unceasingly gives itself in community. In some ways, when you take that who God is, and then you look through the microscope at the smallest electron, proton, or you go through the telescope, and you look at the massive skies, everything is impressed with Trinity, because it can't be a part of being related to another ‘it.’ Everything is relationship. And, ultimately, it's all about creative power of love being transforming everyone and everything into higher forms of consciousness and loving.” Who do you think said that? (from audience: Chardin) Pope Benedict XVI! The Trinity is the archetype of all reality.

The Archetype Of God's Household: The Architecture Of Every Human Transaction

FAMILY/HOUSE	OIKIA
OIKIA	+
Persons	NOMOS
Relations	=
Resources	OIKONOMIA
NOMOS	=
ORDER	ECONOMICS

Oikia/Nomos/Economics/Oikonomia

You are going to see the word for house is *oikia*. But how are we going to look at one's house or home vs. a pilgrim, alien or stranger? How are we going to look at one's family or lineage, or are we going to continue the homelessness. Is our identity going to be in the way we are, or when people are going to be coming here, they know they are not welcome in this place. Home is where I belong. As the song says a couple of years ago "Home is wherever I am with you." The wherever is the whenever. And so you see why, ultimately, you can see why it's such a huge metaphor: house, belonging. You have created your

family; you have created your household. How do we extend that to everyone in the universe? Now you are going to get into this economics; so if you just go with me a little bit. The Greek word for family or house didn't distinguish between the building and the household. That came with Latin, *domus*; the building, the *domicile familias*. In Greek and in Hebrew *beth* was the Hebrew *oikia*, was the word for house. But it wasn't the building as much as the persons, relations and resources. How you ordered the house order was called *nomos*. So, how you ordered the relations among the persons and the resources was *oikia* plus *nomos*, which equals *oikonomia*, which is what? Economics.

Now when you can realize there is a household called God, how do we understand that? That when you look at economics and the Trinity, the science of economics is how the different persons involved in relationship with each other are able to avail themselves of the resources. So it's persons, relations and resources. When you look at the Trinity, it's how the three persons relate to each other, so that everything called Godhead is what everyone is. They just aren't the other; and that is ultimately the goal. Because, as Einstein said, "We are separate. You're not where the person is next to you. But," he says, "the illusion is when we think we are separated." We are not separated. We are one in many parts; and the many parts make the one. And so at the time of Jesus the *oikos* was the basic unit of society, all the way up to empire; and this involved the way the persons, husbands, wives be submissive in the household order of patriarchy, children, slaves to masters. But, ultimately, house meant family; family meant business; and the business was the economy, because, until the Industrial Revolution, even today on family farms, it's the family business.

What if we started to think about Jesus' coming with a business model? What if we re-acclaimed the proclamation of the Gospel as Jesus' business model for a new economy? It would be transformative. But we have to get new models, and new metaphors, and a new construct. It's the only Franciscan thing you are going to get from me today. No, you're going to get one more. But in the early rule Francis said, "Let us make a house. How do I make this house for the reign of God to reign in me, through me, into the world through me?" Francis got it because he wouldn't let anybody be called father in the new community. There is only one. In our early rule he said, "No one can take the name father," because he was trying to break patriarchy.

An example of this model is contained in the word "gospel" in Mathew's Gospel. I'm only going to give you the top line, because you know the rest: "While Jesus was in the house of Simon the Leper, a woman came to him with an alabaster jar of very expensive ointment; and she poured it on his head ..." And we all know they got upset; and what was it that Jesus said? "It's a good deed." Now remember, if you would, that word "good deed;" and then it ends up: "Truly, I tell you, wherever this *euangelion*, the gospel, is proclaimed, what she did will be told in memory."

So in honor of who that anonymous woman is, today, on January 22, at St. Bonaventure in Detroit, as I am preaching the Gospel, I can never preach the gospel and not have the construct of who the woman was and what she did. What did she do in that house? You had person, Jesus and a woman. In virtue of his death he was going to need a resource. She had it, more than she needed it. And what did she do in that *oikia*? She created a new way of table fellowship by redistributing the wealth, which makes her a communist, according to Sean Hannity. This is the Gospel. What she did, Jesus is saying, is what the Gospel is. It has political, economic, and religious consequences because the woman becomes the archetype of the architecture of how we are to have our political economies. It's the model. And so, when you look at that, you see the universal metaphor of *oikos*. I'm not going to go into it but you can make a whole day.

How am I going to get my house in order? That's individual metaphor.

How do we have unfinished business in our communities that we've got to get reconciled? You can go all day on that one.

How do we create an *oikonomia* in an inhabited world where we don't have that rich and the poor; where those top people - and I don't know if Bishop Tom said it - but in that same article, it said, "In 2018 half of the world will be represented in those people" - half of the world!

And then how do we create the ecology? The root word *oikos* is the root word for personal, communal, organizational and ecological life. How do we create the Trinitarian reality? Because the Trinity made all reality; and all reality is the process of evolving back into its maker.

Oikodomein

So it's the universal metaphor of our lives, of our communities, of our organization of the cosmos itself that everything is to be measured up to that and anything that's falling short ... repair my house, *oikodomein*, which means build it up get it back to its original purpose, to the original architectural plan, to the model, because the Gospel is fundamental for development. We have to reclaim what Jesus proclaimed; and we've lost it! In the Protestant churches in prostituted, the time is right that the Catholic Church reclaim the Gospel of Jesus Christ in its fullest meaning. That's how we are going to move from the patriarchal, clerical construct into a new vision that's going to be honoring what quantum theory and cosmology is telling us, and what neuroscience is telling us. We have to be relevant. It demands a break from the gospels of empire and the alternative to a new business model. We have to create an RIM, communities of all IM's who are having a common wealth, a common vision, a common dream. And so, when you look at the Gospel, that Gospel demands in my personal, communal - the way I organize my life with the friars I live with back in Milwaukee, ways of relating where there can be absolutely no discrimination in my life, in my community life, in the Capuchin life, because wherever there is a discrimination there is a devaluing of an **I am**; and it's against the reign of God, in the resources, in the way we share it. I already got my check right here from you; and it's not made out to me, it's made out to the house. The economy is the common wealth that takes care of me; and I take care of it. It's our vision; and Sean Kennedy would call us socialists, and anti-capitalist; but Jesus created that economy.

And how are we going to create non-dominating relations? Riane Eisler, one of the great feminists, said, "Our whole system of patriarchy is a domination system. How do we get to the partnership model?" She didn't say Trinity, but that is what Trinity is; it's the partnership model. But if you look - this is such insight - look at Matthew 19, the one we call the rich young man came up and said, "What good must I do?" The woman was told that about what she did was a good deed. So, you see, "good deed" - doing good. Jesus said, "If you want to reorder your life", he didn't say economy, but *oikonomia* meant it, "you got to reorder your wealth on behalf of the poor." He couldn't do it. But look who did it. It's the woman who reordered in the house at the table; and Jesus said, "That's the Gospel." We have to proclaim the woman as the human archetype of the divine architectural plan. That's our future. And it's clear, it's clear!

And so when you look, remember I just said briefly, Matthew, Mark and Luke used the word gospel; John doesn't; and Luke used it in the Acts of the Apostles 12 times; but look at Paul: 77 times. And guess what? What Paul meant by gospel isn't what Jesus did. For proclaiming the Gospel, Jesus was crucified. And Saul of Tarsus heard about all these people who said he is risen; and he was going first of all to the house churches of Jerusalem, and dragging out women and men, and consigning them to prison; but they kept growing like flies; and now they are up to Antioch; and now he was going to go to Damascus, on the way to Damascus, to get them out of the synagogues before they even got to the house churches.

And then he experienced what he called the Gospel. I want to remind you sisters and brothers, the Gospel Paul proclaimed was Damascus. This Jesus, who proclaimed a gospel over and against empire, had the rulers conspire - yesterday - already to kill him in Mark's Gospel; so he withdrew. And so they conspired with Pontius Pilate's people, who were Caesar's people, to put him to death; but then, what happened is when those followers of Jesus started realizing: you experienced it, you experienced it, and you said, "He's alive!" That became the Gospel. "The one you killed is alive in them. Why do you persecute me?" You, me, are the body of the risen Christ. We are the risen embodiment of the historical Jesus.

So, therefore, in our way we embody the gospel in our empires, whether they are political, whether they are ecclesiastical, or whether they are economic, or cultural, we have to embody another gospel. But, grounded in the Gospel of Paul with the power, the *arche* of the Holy Spirit in us, we pull off what Jesus was trying to do. It's a both/and, not an either/or. And so this is what Pope Francis said about it. So we have to go back to the good news. We have to see what Jesus meant by his Gospel of the kingdom of God, now called the rule or governance of a new kindom of equals that puts us over and against, not Pax Romano, but patriarchal, clericalism, imperialism in the Church empowered by the *arche* of the death/resurrection and embodiment in each and every part of us in the spirit of Trinity. That's our task!

St. Lawrence of Brindisi, who's our Capuchin doctor of the Church now, coming out of Paul, says that Christ is the *archetype*. So now you have the Trinity *archetype*; and now Christ becomes the archetype. What does that mean? And in the two great canticles of Collisions - and later when Ephesians was a correction on Collisions - you have this *archetypal* dynamic of Trinity embodied in Jesus become the

Christ in a new embodiment that's to be Trinitarian with the outpouring of the charisms of each and every one. "For in Christ the fullness of the Trinitarian God was pleased to dwell." And then when you look at that, you say, "What's God's family business? Is it before the creation of the world God called us to participate in the business? To be part of the making of peace, not *Pax Romana*; but when Jesus said, "When you go into a house, proclaim peace to this - what? - house." Francis said, "The Lord revealed to me that we should have this greeting: peace! The notion of peace is what comes when you have justice, which is without discrimination, domination or deprivation.

And when we are on that path, we are in process of trinitification and deification; and that's the business of the economic Trinity, making peace through self-sacrificing love that brings about that peace; and we're the heirs of the family business. We're not just the stockholders, we're the children, we're the family members. It's up to us to honor the family. And so, when you look at that, going back to the other one, you see a word beginning in Ephesians: the divine will; this is God's plan. And now the Greek word for God's plan is *oikonomia*. Pope Benedict! This plan that Ephesians is talking about, God's plan, God's economy, is that this one, who was the Word enfleshed, is now to be enfleshed in each and every one of us to bring about Trinity, to bring about a new reign on earth as it is in heaven, as *arche* Christ is the source. Everything is held together. Everything is because of that one who's in love with everyone in the community. And so my **I am** can be not in any way separated from your **I am**, because we are one. And as males and females, we are equal in the family business to pull it off, because this is the product that we proclaim. This is the vision.

THE ECONOMIC TRINITY'S ECONOMY OF SALVATION

Oikia/Oikos = House = Family: Persons, Relations, Resources

Oikia/Oikos + Nomos = Oikonomia = Economics: The Ordering of Scarce/All Resources among Competing/Cooperating Persons

Oikonomia = Economics = Household = Family = Business = Company

Oikia/Oikos = Assumed primary metaphor in the Synoptic Gospels

"**The Economic Trinity:**" The Name we give to God's "household" way of ordering all divine resources (the commonwealth) among the Persons. Result: non-discrimination, non-domination, non-deprivation

"**The Economy of Salvation:**" The name we give to God's Trinitarian Plan for all creation: to image its maker via Trinitarian transformation in Christ. Those "in Christ" are to be made perfect in the way God is perfect (trinitarian).

Summary

And so, just summarizing it now in passages you all know: "In the beginning was the word, but the word was the image of the invisible God called Trinity, called love; and that word is the primal power of all creation; and that word got incarnated in flesh, in Jesus; and that one is the cosmic Christ; and that one now is the *arche* of embodiment historically who we are." This is our story. This is called the economy of salvation. This is the plan of God. And so, the economics Trinity - I'm giving you this so you'll get this on the other side, but this is the summary. You go to *oikia/oikos* - it's the house, it's the family. You go to *oikia nomos*; it's the *oikonomia*. You go to the *oikonomia*; it's economics, the household, the family, the business, the company. *Oikia* is the primary metaphor in Matthew, Mark and Luke. The economic Trinity is the name we give to God's way of being God, three in one; one household of loving, in wherein there is no discrimination, no domination, and no deprivation.

So anywhere, anywhere in Michael Crosby's life in this political economy in the Roman Catholic Church, you have any form of deprivation, domination and discrimination, it not only is un-Trinitarian, it is un-Godly. And when any representative says, "God wants there not to be women as equals, and have full access to seven sacraments, and the *oikonomia* of the Church," you know they are calling for a false God to be worshiped. (Applause) But see, I can't say this unless I have the architect, unless I know what I am talking about. We have to reclaim the Trinity in the Catholic Church 'cause we are baptized into it; and this is what it is; and that is the economy of salvation in which we are evolving into higher forms of trinitification and unity. Oikodomein, my house! Build it up, because its falling into ruin; it's falling apart. The only way we are going to build up this house is, if we reclaim the Trinity as the architectural construct of our personal community and our organizational lives.

And so, I leave you with my challenge: what's the gospel you proclaim? For the last 30 or 40 years we were told the Gospel was the patriarchal, clerical model of the leaders. A very high churchman, very close here, said this: "Bishops don't claim to speak for every baptized. Bishops speak for the Catholic and apostolic faith. If you are not in agreement with them, in effect, you're not Catholic. So you better leave 'cause you're not Catholic anyway." That was the Catholicism we were given for the last 30 or 40 years. That was the gospel this Church proclaimed; and anybody proclaiming another gospel of equality did so

out of fear and intimidation. But this bishop didn't even agree with the bishop of Rome, because shortly before he resigned, he went to Germany; and he said to seminarians being trained in that model of Church, "When we say we are the Church, it's true; but the WE is more than us. The WE is everybody. Let us be the Church precisely by opening."

And didn't somebody get elected pope after him by saying we can't be closed in on this model? Pope Benedict doesn't get the credit for the theology he was laying the foundation for, 'cause it was Trinitarian. That's my conviction. And then, Pope Francis. It's not a weave of things; no one is useless, but no one is more important than anyone else. If anyone says you don't have a job in this *oikonomia*, that's in a political economy, but not in the economy of the ecclesiology. There is no one that doesn't have a role to pull off the reign of God on earth. All of us are *oikodomein*.

And so the Gospel that Jesus proclaimed has to be united with the Gospel Paul proclaimed. And that is what we have to reclaim, if we are to overcome the patriarchal, clerical model that we've lived with for 30 to 40 years. This is our task and this is the challenge. Pope Benedict again, "The ecclesial community is responsible for that gospel." And if a bishop wants to take it upon himself to make it his, its only going to be reinforcing his power is an aberration and of an abuse of power. I believe this is a *kairos* moment! We don't have a theology to get us in transition from the last 30 or 40 years. We've got the pastoral; he's doing it; but we need to have the construct, the theological construct, for the new order reclaiming the good news proclaimed by Jesus as the *archetype* and its justice is going to be the model of a transformed Church.

At this moment in the economy of salvation, in a nation and a world evermore divided, as Bishop Tom said, by economics and ideology, everyone in the Catholic Church grounded in Paul's Gospel, the death/resurrection and embodiment of the *arche* of God in each of us needs to go back to the model and start proclaiming it to bring about a new construct. It's going to unsettle, but Jesus said, "Take up the cross." If we aren't being crucified in some way, we aren't being faithful to the Gospel in our generation. Let yourselves be consumed by the Gospel - to become all to everyone. Let us make this our task, because, if we don't, what's there left? And I love and end with this. Watch how you live your lives may be the only gospel anyone will ever read. Thank you. (Applause)

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