

## Homily for Trinity Sunday (B)

*'Mother, today we learned all about the Blessed Trinity,' little Martha cried, rushing in from school. 'Tell us what you've learned', her mother said. 'Well', she said, 'there's the Father and the Son and the Holy Spirit – she paused dramatically – 'and Amen isn't anybody'.*

The doctrine of the Trinity, even though it is a mystery, is central to our Catholic faith.

At primary school the teacher taught us the one plus one plus one equals three.

But, when learning about the Trinity, we were taught that one plus one plus one equals one. Therein lay the mystery. But perhaps we are looking at it too analytically. If we compare God to the role of a human father it might help to understand the mystery a bit better.

As a parent he is known by the affectionate name of 'Dad' or 'Daddy'. The Aramaic word 'Abba' which the Scriptures use when referring to God, is a most appealing name. Jesus referred to God as His 'Abba'. How many of us see God as a loving father who is always there for us and has our total good at heart. Of course if our human father was rather cold and stoical by nature, our image of God as loving Father may have some gaps in it.

Moving on from Dad as a parent, at work he takes on a different role. He is good workmate, skilled at his job, involved in his union supporting the rights of his fellow workers and all that this involves.

And if he is a married man he is cast in a different mould - he loves his wife, the one to whom he has committed himself for life in the sacrament of marriage.

Now, I know that's an idyllic picture but it might go some way in explaining the inner life of the Trinity – three dimensions of the One God but all divine persons in their own right.

God does not exist in a vacuum but in a community of persons. In other words, God is not a remote isolated figure. The same should apply to us. The Book of Genesis tells us it's not good for man to be alone. Even contemplative monks live in community. We are in the world but not of it. We are meant to make space for God our Father in the midst of worldly occupations.

The Trinity is three in one and one in three. Taking an example from everyday life we see that a man loves his wife and vice versa and their children are seen as the fruit of that union. They become a trinity.

But single people are not excluded from this. When they sacrifice their lives for others, they too reflect the inner life of the Trinity because unselfish love by its very nature whether married or unmarried, lifts people up and infuses them with new life.

*The Trinity is an eternal exchange of love and creativity between the Father and the Son in the power of the Holy Spirit. Our ultimate destiny in Heaven is to be part of that exchange sharing forever in its innermost life.*