

Homily on Trinity

I once heard a story about a young lad with a lisp. While making his Confirmation the poor lad got the dreaded nod to come forth to answer a question from no lesser a character than the formidable Archbishop. Archbishop asked the boy to explain what is meant by the Holy Trinity. The boy had learned what was in the Catechism and repeated it by rote: "By the Holy Trinity is meant that in God there are three Divine persons." However, the boy's lisp made it difficult for the Archbishop to understand, so he asked the boy to repeat it. Indeed, he asked him to repeat it a third time, with the same incomprehension. The Archbishop looked at the boy who was, by now, becoming ever more frustrated and embarrassed and said, "I'm sorry, but I don't understand." "You're not supposed to understand, the boy blurted out. It's a mystery". Whether or not the story is true, the mystery of the Holy Trinity is certainly the compelling element of our faith, for it is about us trying to understand the very nature of God.

Our God is rich in relationships, communication and love for all people. This God models to us what the dynamic Trinitarian life is all about -- communication, relationship and affection. In today's first reading from Exodus (34:4b-6), God is revealed to Moses: "The Lord, the Lord, a God merciful and gracious" God proclaims his own Name to us! He does so in the presence of Moses with whom he spoke face to face, as with a friend. There could be no better way to tell us the truth about God's identity. God's Name is Mercy, Grace, Faithfulness. In the second reading of today Paul reminds the people of the Father's love, the grace that comes through Jesus Christ and the fellowship or the unifying power of the Holy Spirit. Jesus' words to Nicodemus show that it was God, all three persons who started the whole process of redemption and the reason for this was his love for humanity. The quality of our Christian life is based on imitation of the interior life of the Trinity. The Trinity is the model of every human community, from the most simple and elemental, which is the family, to the universal Church. It shows how love creates unity out of diversity: unity of intentions, of thought, of will; diversity of subjects, of characteristics and, in the human realm, of sex. And we see, specifically, what a family can learn from the Trinitarian model.

One parishioner said, The Trinitarian God is a lot like our pastor. I don't see him through the week and I don't understand him on Sunday. The concept of trinity is really very valuable; it exists in all the religions. In India the Hindus have statues of god with three faces, called 'trimurti'. The greatest place in India for pilgrimage is Allahabad; it is called triveni. Three rivers meet there; the Ganges and the Yamuna, and the third is Saraswati. And in India, for the Hindus, wherever three rivers meet it becomes a sacred place for pilgrimage. Because according to them the meeting of the three is the birth of the ultimate. Of these three rivers, two you can see, the third is invisible. You can see the Ganges and the Yamuna, and the third is Saraswati; it is invisible. That represents the soul. Man is also a trinity: the body, the mind and the soul. These three are meeting in you. If they really meet, one becomes illuminated. Each individual has to find the unity between the three. And the moment you start feeling the unity between the three, you become a sacred place, you become a saint, you become a place of pilgrimage. So we see St Paul calling us temples of God. And only a man who has come to a unity within himself is capable of understanding this. The more conscious we are, the more blissful; the less conscious we are, the less blissful. It depends on how conscious we are. Sometimes we can think too deeply and make things that are really simple appear complex to the point of incomprehension. It is the same with the Holy Trinity. All that we need to remember is that we are made in the image of the Trinitarian God of Love. We are called to cherish our uniqueness and to cherish the uniqueness of each and every person in the human family who too are temples of God. St. Elizabeth of the Trinity wrote: "I have found heaven on earth, since heaven is God, and God is in my soul."

Today let us examine our relationships. Let us respect ourselves and others because everyone is the temple of the Holy Spirit where all the Three Persons of the Holy Trinity abide. Let us have the firm conviction that the Trinitarian God abides in us, that He is the Source of our hope, courage and strength, and that He is our final destination. Let us practice the Trinitarian relationship of love and unity in the family relationships of father, mother and children because by Baptism we become children of God and members of God's Trinitarian family. Let us practice the I-God-my neighbour vertical and horizontal Trinitarian relationship in society by loving God living in others.