



HOMILY by Father Robbie Low

## **Most Holy Trinity - Year B**

### ***Tri-Unity***

*Readings: Deuteronomy 4: 32-34, 39-40, Ps 32, Romans 8: 14-17,  
Matthew 28: 16-20*

It is often said that clergy dread preaching on Trinity Sunday because it is just too difficult to explain. This has always mystified me. Were we Jews or Muslims I could understand the problem but, as Christians, we hold to the Trinity as the centrally defining doctrine of the nature of God. We believe in that extraordinary paradox, One God – Father, Son and Holy Spirit. That does not mean that I think the supreme mystery of the Godhead is an intellectual ‘walk in the park’ but I do think we ought to be confident of our theological ground. And the reason for this is twofold.

First it is what Holy Scripture teaches. The divine, in the Genesis account, is plural. *‘Let us make man in our own image’*. Yet there is never any question that this same God is the unity that manifests in the Trinitarian Presence to Abram, appears to Moses in the bush of fire and is proclaimed in the central prayer of the people, the Shema, *‘Hear O Israel the Lord our God is one Lord.’*

Unsurprisingly this revelatory Scripture, the Word of God, is rehearsed by the same Word of God, this time incarnate in Jesus Christ Our Lord when

He acknowledges His intimacy with the Father (the Father and I are one) and promises the advocacy of the same Holy Spirit that manifested at the Jordan. The Trinity is revealed at the Jordan.

In the Great Commission that concludes St. Matthew's Gospel, Jesus commands us, as His disciples, to operate in the threefold name. We are scripturally secure. On the authority of the revealed Word we can rest secure. Nor, of course, are we, as Catholics, dependent on Sola Scriptura, (Scripture alone) with its vulnerability to personal interpretation. We have the authority of that body which, conceived by the Holy Spirit, re-presents the Body of Christ on earth, the Catholic Church. The Magisterium, in spite of all the heretical meltdowns of schismatics and heretics down the ages, has never deviated from this supreme truth about the nature of God. So we are doubly secure. If that were not enough there is, in this age of the deification of personal feelings, an additional and reassuring confirmation.

Christian experience is, unshakeably, testament to the relationship between mortal man and the reality of Our Father, creator, Our Redeemer Jesus Christ and the daily Presencer, the Holy Spirit of God. The Christian Faith is the lived experience of the reality of that relationship, that encounter with the triune persona of the One true God. Indeed were it not so then there would be no relationship as we understand.

We would be left with the distant judge of Islam or the Lawgiver of Judaism. The reality of the Trinity contains within Itself the reality of relationship and love as fundamental dynamic of the Divine. Because God

is as He is and chooses to reveal Himself as such to us then there is the possibility of reconciliation, redemption and the apotheosis, the divinisation of Man in Christ. Only in this revealed relationship can Man have real hope of eternal life in the Divine Presence.

All human language fails before the mystery of the Godhead but we know enough, because of His gracious and merciful self-revelation, to trust the truth of this central existential code of the Faith.

We can struggle to find explanatory images of TRI-UNITY, though there are plenty. None can truly do justice to the enormity of this supreme fact. St. Patrick employed the three leafed clover. Equally we may point to a simple unit of space and note that its very dimensions are triune – height, width, depth. We may look at our watch and recall that our linear perception of time is past, present and future - triune, distinct but co-inherent.

There are, no doubt, many more. But we are not at the mercy of the perceptions of our little human intellect in grasping the truth here. We have Scripture. We have Christ Jesus. We have the Church. We have the lived reality of that threefold reality of the personal relationship of love within the Godhead that, in Creation, Redemption and Sanctification (Father, Son and Holy Spirit), overflows our tragic fallen frailty and washes us clean and lifts up the little broken barque of our humanity and steers us, safe- harbour, home on the high tide of His infinite mercy.