

## Homily – The Most Holy Trinity

### Introduction

In the film 'Gone Girl' a man's wife disappears and as the story unfolds, it becomes apparent that there's more to it than meets the eye. It appears that the wife has set up her husband to take the blame for her disappearance.

Someone comments to the husband that his wife 'wanted to play God' to which he replies 'yeah, Old Testament God.'

This fits a common stereotype of the God of the Old Testament as being a vengeful, destructive God and there are certainly many passages in the bible that would back that up.

Our reading from Exodus today though, reverses that, gives fresh light on the attributes of God, attributes which would become central to Israel's concept of God.

This concept could only come about after God has re-established his covenant, his promise with the people. Moses returns to the mountain with two new tablets of stone and there is a re-making of the covenant with God.

### Covenant

A covenant is an exclusive relationship that we make with God. Making a covenant with God means exclusive loyalty to him and anything that might rival this, that might take the place of God, is to be rejected.

The first set of stone tablets from Moses were broken as the Israelites betrayed this loyalty by worshiping false God's and idols.

It's only now in this re-making of the covenant that the real meaning of the Lord is revealed – a God of tenderness, compassion, kindness and faithfulness.

## Re-birth in Christ

Our own covenant with God begins with our baptism, it's here where we enter into an exclusive relationship with Him. As Christians, our call to an exclusive relationship with one God appears more complex though, because we believe in the holy trinity – three persons in one. How do we understand that? That short answer is that we can't fully in this life.

That's why it's difficult for those who promote scientism to accept faith. Scientism is the view that the real can only be found through what the sciences can verify or prove. The problem with this is that it leaves no room for anything that can't be measured – and we know that there is much that can't be measured – why we find a painting beautiful, why a piece of music speaks to us in a deep way.

Rather the church takes the view that faith and science are compatible partners in leading us to deeper truths. When we're open to this then life is more of an adventure – we have a God who never fails to surprise and confound us.

So, as people of faith, we accept the mystery and engage in the search. And in our search to learn more about the holy trinity we have pointers that help us.

## The Family

The family unit is an image of the trinity. The family is a **communion** of persons – each with their own individuality and gifts but with a common bond, a unity to one another.

The procreation and education of our children reflects the work of the creation of God the Father, the family reflect Jesus the son in meals together and prayer, things Jesus did during his ministry, and the Christian family reflect their faith to the world through the power of the Holy Spirit working within each member.

Whether we are living within a family unit or not, this value we place on creation, togetherness, prayer, and spreading the good news are pointers that we all act as members of the wider Christian family, in communion and unity with one another while having charisms particular to ourselves, this means we are Trinitarian people.

### **The Domestic Church**

We call the family the Domestic Church because it's the Christian family who are our first teachers in the faith. In the 1<sup>st</sup> century as Christianity was establishing itself, family homes were 'house churches'. People gathered in their homes to celebrate their faith.

Over these weeks, we have to some extent re-established this early way of worshiping. Along with participating in masses online, many have set up little shrines in their homes, re-making the house church.

This is important because even in the households of practising Catholics, pointers to our faith can, at times be sparse – even within our homes we sometimes want to hid our faith away. A crucifix or a religion icon on the wall, a statue on the windowsill, a holy water stoop by the door, are pointers that indicate that our home is our house church, things that say This is who I am, this is what I believe.

One of the things I've heard a number of times over these last weeks is that the Jewish faith might have been better prepared for lockdown as much of their liturgy is centred in the home – Passover is table fellowship and an intimate occasion which speaks to the heart. The first Christians also had this intimacy in their homes.

We have the real presence in the sacrament of the altar and it's natural that we want to return to our parish churches. But if we put our faith on hold until this day then we're missing out on an opportunity to re-establish the domestic church within our homes.

God re-making his covenant with the people of Israel today reminded them that he is always with them and cares deeply for them.

The re-establishing of our homes as sacred spaces reminds us that the grace of our Lord Jesus Christ, the love of God and the fellowship of the Holy Spirit is with us always and everywhere.