

## **Feast of the Holy Trinity Homily; Sunday 31<sup>st</sup> May 2026.**

There is at least one person here today who perhaps is pleased that I am giving the homily: hopefully there are more of you – Fr Manoj! Because today being the feast of the Most Holy Trinity is one of the most difficult topics on which priests and deacons find themselves sharing with a congregation. Why? Because The Most Holy Trinity is one of the great mysteries of our faith.

The end of Paul's second letter to the Corinthians is a summary of what we not only believe, not only is our faith but is our certainty in the God who holds us in being: 'The grace of the Lord Jesus Christ and the love of God and the fellowship (or Communion) of the Holy Spirit be with you all.' Each time we make the sign of the Cross saying, 'In the name of the Father, and of the Son and of the Holy Spirit' we are proclaiming the Trinity. Each time in this prayer we acknowledge our confidence in God, in the certainty that he exists. These words show us God himself: the Father who loves and sends his Son, the Son who enters our lives forever with us and healing us and the Holy Spirit living within us guiding and comforting us.

Paul's greeting begins our every Mass and the priest's dismissal of 'May almighty God bless you, the Father, and the Son, and the Holy Spirit' concludes every Mass or the deacon's dismissal at the end of every Celebration of Word and Communion.

While the greeting is given at a point in time the Trinity we know is forever, 'Glory be to the Father and to the Son and to the Holy Spirit, as it was in the beginning, is now, and ever shall be, world without end. Amen.' At the end of both of these is the response 'Amen', by which we affirm, we are saying, 'we agree' or 'it is true.' And we remember that we are all baptised with water and the Holy Spirit; as Matthew quotes Jesus at the end of his Gospel: 'Go therefore and make disciples of all nations, baptising them in the name of the Father and of the Son and of the Holy Spirit, teaching them to observe all that I have commanded you. And behold, I am with you always, to the end of the age' – a very powerful thought to carry with us.

The Trinity, the three persons in one God which is our faith, forms the strongest structure we know, the triangle. A triangle shows unity and it gives strength; it is the strongest of building blocks. But the words I quoted

before describe the aspects of the trinitarian God and it is these I would like us to consider: the grace, the love and the fellowship.

The grace the Lord Jesus grants us was gained by him through his death on the cross and resurrection. He had the grace, the humility to offer himself to death and he did it for our sake that we may have eternal life. God the Father is all loving and all forgiving and he showed us his love by sending his only Son Jesus among us as a human being; by doing so Jesus also showed us his love for us by his teaching and his healing. The fellowship of the Holy Spirit is where God dwells in us and is that communal love we share with others and with each other.

We can perhaps look at the Trinity using two human examples. Firstly, my wife Barbara and I were thinking about the Trinity, and she compared it to a working environment. In an organisation there is someone at the top, a Chief Executive Officer, a CEO, in a large organisation or an owner in a small. The CEO or the owner leads the organisation, is the driving force and makes the decisions. The supervisor leads the staff working at the coal face as we often call it, and we have someone who is our mentor who guides us, showing us the correct way to be and to act. For us God the Father fulfills the role of the head, God the Son Jesus works with us in our coal face of daily life and the Holy Spirit is our mentor to open up for us the experience of how to work, how to live, how to communicate with others and with each other.

Secondly, as you know my wife Barbara leads the Children's Liturgy at St. John's. The children are from aged 3 to First Communion age. To describe the Trinity to a three-year-old is as daunting and a challenge as a homily is to a parish community! Using the analogy of Aquafresh toothpaste which contains three intermingling stripes of red, white and blue she can show that it could not be the same if there were only two stripes or one – it is a trinity of stripes. In a more adult sense the red stripe represents the Holy Spirit the advocate, the helper, the cleaning action of the Spirit; the white stripe represents the peace bringer, the comforter, the calming influencer; the blue stripe represents living, sharing water bringing refreshment to others. The toothpaste tube contains all these elements bound together delivering and sharing the Holy Spirit to those around us as the sign of the Cross delivers and shares love, grace and communion.

There is a story of a little boy who comes across a traveller who is looking down a well in the village square. The boy watches as the traveller takes a drink of water and continues to look down the well. The boy becomes curious and asks him what is down there, who is down there, but is too short to be able to peer down. The traveller tells him God is down there. So the traveller puts him on his shoulders and tells the boy to look. Putting the boy down, the boy is disappointed and says that there is nothing down there, he can only see his face in the water. And the traveller says 'now you know where God is, God is within you.' We can say that every time we make the sign of the cross, or listen and respond to the opening and closing greetings of the priest at Mass, God is within us in a truly trinitarian way.

At any time of the day or night we can acknowledge the mystery that is The Most Holy Trinity:

We receive the love of God, the grace of our Lord Jesus Christ and the fellowship of the Holy Spirit:

'In the name of the Father, and of the Son and of the Holy Spirit, Amen.'

Deacon Rob

Saturday, May 30, 2026