

The Trinity – Model for Human Society
“the Spirit of truth will guide you into all the truth”

Introduction: Where do we find our greatest happiness? In close, intimate, sharing, loving

relationships: between husband and wife, parents and children, family and friends.

All genuine living, even God’s life, is a matter of relationships.

1) Our Social Relationships in the Image of the Trinity vs. Individualism

- 1. God is a relationship of three Persons, who each share fully the most intimate, loving relationship. Each shares totally the one life of God, which is why there is only one God.**
- 2. We are created in the image of God, male and female. Male and female together reflect a fuller image of God than each one separately; the male reflects the masculine, fatherly aspect of God, the female reflects the feminine, motherly aspect of God.**
- 3. All human society is created in the image of God, to be in relationship with each other, as the Persons of the Trinity are in relationship with each other.**
- 4. The Persons in God, Father, Son, and Holy Spirit, are the Persons they are, because of their relationship with each other. They give fully of themselves to the other Persons.**
- 5. We become the persons we want to be through our relationships with others, and by giving of ourselves to others. We can’t grow and develop without others. There is no self-made man or woman. We need others to supply our needs.**
- 6. No room for individualism: going it alone, not depending on others, seeking only my own goals for my life, without regard for others, or using others for my own purposes.**

2) Dignity of the Human Person; Human Rights

- 1. Since we are created in God’s image, we have a God-given dignity as human persons.**
- 2. Therefore we must respect each other, all human persons, whatever their race, colour, creed, whether poor or well-off, whatever their disabilities. Can’t look down on anybody.**
- 3. Our human rights flow from our dignity as human persons. We are born with these rights.**
- 4. We must respect the rights of each and all human persons, first of all, the right to life itself, from conception to natural death, then a great number of rights: the right to sufficient food, shelter, clothing to maintain themselves; the right to work that returns an adequate income; the right to an education; the right to associate with others for mutual development; the right to take part in political life; the right to**

adequate government provision in poverty, disability, and old age; the right to health care, and so on.

3) Dignity of the Human Person and a Family Wage

- 1. The right to a family wage flows from the dignity of the human person. Everyone has a basic need for an adequate income to maintain himself. Workers have a right to a wage sufficient to maintain themselves and a family, enough to provide for the essentials of life.**
- 2. There are hundreds of thousands of examples of workers struggling to live on an unjust wage. For example, a mother and father with two small children. He's working for \$9.00 an hour in a large chain store. She stays at home to look after the children. They are struggling to make ends meet. They don't know how they are going to meet the increased cost of hydro.**
- 3. While we can blame the employer for paying an unjust wage, he also is under the pressure of our competitive economic system.**
- 4. For a long time, our economic system has been governed by the philosophy of individualism.**
- 5. To put this philosophy in its baldest terms, we are selfmade persons, who don't depend on others, that it's every man for himself, that everyone can strive, sometimes ruthlessly, to get to the top and achieve all the wealth and power they want.**
- 6. This is what happens in our free market, our system of free competition, with everyone competing against each other. The wealthy competitors, the huge corporations, want as little restriction or government regulation as possible. Those with few or no resources get left out.**
- 7. Pope John Paul stated that the free market, profit and capitalism are all acceptable, but must be regulated and controlled by social bodies and government for the common good. (Centesimus Annus 42)**

4) The Common Good and Solidarity

- 1. The system of capitalism practiced in an individualistic way is in contradiction to the way God has made society to be.**
- 2. God has made us to live in interdependence and in solidarity, that is, to have commitment to the common good, the good of all and each individual, because we are all really responsible for all. (John Paul – Social Concerns of the Church 38.4). It means living in mutual support of one another.**
- 3. If an employer is unable to pay a just family wage because his costs would exceed his profit, then he is obliged to work with other employers, trade associations, unions and government to bring about conditions that allow him to pay a just wage.**
- 4. In the U.S., 17 States, the D.C. and 130 municipalities have legislated increased minimum wages, most over \$9 an hour with employer health benefits. Contrary to the opinion that an increased minimum wage will cause business closings, surveys showed that this did not happen, in fact, there was more small business growth in States with higher minimums.**

(A Just Minimum Wage – Good for Workers, Business and Our Future: p.30.
National Council of Churches USA www.letjusticeroll.org/pdfs HTML version p. 38)

5. If a society is to function for the good of all, then we must observe the common good. The common good is the set of conditions which allow people to come to their proper development and fulfillment, with the resources to do this. The common good is not being fulfilled when many members of our society are poor and needy, not receiving the care and support they need.

6. The purpose of society is the good of each individual member, his welfare and development.

This is the overall purpose of government.

7. Each of us is obliged to work for the common good by practicing the virtue of social justice.

We practice social justice by working with others (a small group, movement, organization) to bring about changes in systems and practices so that they fulfill the common good.

8. In Quebec, a grass roots movement prevailed on the provincial government to pass legislation against poverty and social exclusion, with a follow up provision in the law.

5) “the Spirit of truth will guide you into all the truth” (Gospel)

1. Jesus pours forth the Spirit of truth upon us and upon the Church to guide us amid the perplexities of our modern world. He has guided our Popes to develop a body of social teaching over the past century which guides us in applying social justice and social love to the injustices, discord and animosity in our society.

2. We are not working on our own. The Holy Spirit is working in us and through us, uniting us, strengthening us, giving us courage and the power of his love.

3. Jesus call us to work with the members of the groups we are in, even one or two others to begin with, to make things good for all, as we act in the image of the Trinity: mutually loving, giving fully of self.

Transition to Eucharist:

Jesus comes now to renew and strengthen us in our Covenant bond with him.

Unite yourself with Jesus and pray to be renewed and strengthened in your bond with Him,

with each other and all your groups,
to work together for justice , love and peace in our world.

(It didn't seem possible to put this homily into point form without losing some meaning.)

“Put your hand to the plough” (Gospel)

(The following or something similar may be inserted in your homily:

1. We are blessed to live in Canada, especially as we see the conflict, violence and heart wrenching poverty in many other parts of the world. God in his Providence has called us to be here. We can rejoice and be grateful for the good life we have. But we must also be mindful of our obligations as citizens and stewards of what God has given us.

2. God calls us to work for the common good of all our fellow citizens, the good of each and every one. God calls us to solidarity. As Pope John Paul stated, this is “a firm and persevering determination to commit oneself to the common good; that is to say, to the good of all and each individual because we are all really responsible for all.” (Sollicitudo Rei Socialis 38.4)

3. Many of our fellow citizens cannot rejoice in their life in Canada. We are thinking of the many thousands who live below the poverty level, who are struggling to have enough to eat after they pay the rent, especially for their children. They are working in minimum wage or low paying jobs, or have had to resort to inadequate welfare payments, or are on inadequate disability pensions. Many do not have affordable housing. After paying their rent, there is not enough left for everything else.

4. Our federal and provincial governments are not disposed to do much for the poor because the majority of Canadians are not concerned about their plight. Governments will take significant action to overcome poverty if a large number of voters voice their concern and protest the inaction of our governments. Better than individual actions you may take, is to join with an anti-poverty organization working for the poor. There is a worldwide campaign called “Make Poverty History”. The Canadian branch now has a coalition of more than 700 anti-poverty groups and over 250,000 Canadians have signed on in this effort. You can get their website on the Internet under “Make Poverty History”.

5. It is important too, to express your concern to your M.P. and to your provincial member of the Ontario Legislature. In Quebec a grass roots movement prevailed on their provincial government to pass a law to overcome poverty and social exclusion. This is the way social justice works.

We have to join with others, work with others, to bring about social change.

6. Jesus identified himself with the poor, saying “I was hungry and you gave me to eat. Whatever you do for the least of my brethren, you do for me” (Matt. 25). The poor are brothers and sisters to us, as well as to Jesus. In today’s Gospel, Jesus calls us to make a determined effort for his Kingdom, uniting us in justice, love and peace. Let us “put our hand to the plough” for the poor.