

The Trinity - Model for Human Society

“God so loved the world that he gave his only-begotten Son”

Introduction: Where do we find our greatest happiness? In close, intimate, loving relationships between husband and wife, parents and children, families 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. It takes both male and female to be the full image 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.
5. In our concern for the human dignity and human rights of all people, we need to pay particular attention to how the human dignity and the human rights of the poor are being ignored or abused. The poor have a right to adequate food, shelter and clothing. The welfare payments to the poor in Ontario are not nearly adequate enough to provide a decent amount for food, shelter and clothing. This is why so many have to resort to food banks.
6. We need to press the Ontario Government to raise the payment levels for Ontario Works and the Ontario Disability Support Program.

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 minimum wage 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 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 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 governments for the common good. (Cent. Annus 42)

3) The Common Good and Solidarity

1. The system of capitalism practiced in an individualistic way is in contradiction to the way that God has made society to be.
2. God has made us to live in interdependence and 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. (Soc. 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 income, 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. 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 places with higher minimums.
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 resources 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 this virtue by working with others in a small group, movement or organization to bring about changes in systems and practices so that they fulfill the common good. We practice social love or charity by working with others to promote mutual respect, care and unity in our groups.
8. In Quebec and Ontario, grass root movements prevailed on the provincial governments to pass legislation against poverty and social exclusion, with a follow up provision to see that this legislation is being followed.

4) "God so loved the world that he gave only-begotten Son" (Gospel)

1. God shows his overwhelming desire to restore the world to himself in truth and justice and love by giving Jesus who made the total sacrifice of himself to achieve this. Such is the immensity of the love of God for us. Jesus continues his total sacrifice of himself for us in the Mass.
2. Jesus wants the love of his Father to be in us and he wants to be in us himself. (Jn. 17:26) In us and through us he will carry on his mission to the world.
3. We carry on the mission of Jesus by keeping the commandment to love our neighbour as Jesus has loved us. The Social Teaching of the Church shows how to love our neighbour in all the social relationships and groupings of society. By working to spread and apply this Teaching, we are loving our neighbour. We act in the image of the Trinity by loving and giving ourself to others.

Transition to Eucharist

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