

## **Solemnity of the Holy Trinity A/2008**

When we talk about God, very often we refer to his attributes as eternal, omniscient, omnipotent, etc. These attributes express, in fact, the true nature of God, but a careless use of them can lead to the conception of God as a remote being to whom people have recourse only when they are in trouble and in need. This is one of the reasons some people see God especially as a punishing God and a vengeful being. And yet, the unifying point of God's attributes is above all his love, compassion and mercy. That is what all the readings on this feast of the Holy Trinity try to tell us.

The first reading recalls the story of Israel in the desert after they left Egypt. As Moses went up the mountain to talk with God, the people who stayed down sinned grievously against him. Because of this infidelity, Moses became angry and broke the tablets of the law and destroyed the golden calf fabricated by the people. Following God's recommendation, Moses went back again up the mountain to meet God.

But how will God react to the infidelity of the Israelites? Will he punish them or will he forgive them? When God came down in a cloud, instead of punishing his people, he proclaimed his name as the Lord, a merciful and gracious God, slow to anger and rich in kindness and fidelity. Touched by the compassion of God, Moses bowed down in worship and interceded for the people.

This episode teaches a big lesson, namely that the Lord is a merciful God. No matter what we have done, no matter how grave is our sin, God loves us; he understands us and forgives us. He will never abandon us because of our sin; instead he will always look for a way of wining us back to him. Perhaps, we have been condemned by society, and our case judged as unforgivable, but not for God. For that reason, we should never despair of ourselves. We have to count on God's bounty and mercy.

Another lesson we learn is that with God, even the worst case can be recovered. With the God of Jesus, there is never a lost case. A chance of new life and new beginning is always possible. That is why God forgives us so that we may live again. With the God of Jesus Christ, there is always hope. Hope is Christian and despair pagan. But, at the same time, we are challenged by God's mercy and compassion. We are not forgiven so that we remain in our sinful situation, but rather so that we change and become better than we have been before.

All that helps us understand what is at stake in today's Gospel when John says, "God so loved the world that he gave his only Son, so that everyone who believes in him might not perish but might have eternal life. In other words, God is not only merciful, clement and full of compassion; he is also capable of loving to such a degree as to become one of us.

That God has become a human being shows that he cares for us, for you and for me. God is never satisfied until he finds us. He is not afraid of being involved in human history and in what is happening on earth. It shows also that our world is important to God and that he wants it to be saved. Then, we can understand

what St John writes when he says “God did not send his Son into the world to condemn the world, but that the world might be saved through him”.

As you can see, we are not created to be condemned to die, but to be saved. However, in order to have that salvation, we have to believe in Jesus as the messenger of God. We have to accept the directives he gives so that we may live. We are responsible for our salvation or our perdition. We are accountable for our acts. Nobody else can answer for things we do not want to change in our life.

It is we who condemn ourselves and not God who condemns us. We condemn ourselves when we refuse to believe in Jesus and convert from our sinful situations. The way we react to Jesus’ message determines to a large extent our destiny. The more we are open to his message and change, the more we put ourselves in the way of salvation. The less we accept his message and change, more we stand condemned.

After all, it is not condemnation that is the last word of God, but forgiveness. That is why his love prevails over sins. It is that love that has attained its climax in the sending of Jesus in the world. That God’s love is bigger than our sin. His love shows that he is really a Father, who has a big heart to love and forgive. God is not any Father, but a Father who has a Son he sent into the world. Jesus is not any son, but a Son who leaves us his Spirit to guide us until the end of the world.

That is what the feast of the Holy Trinity means, namely that God who is love, is Father, Son and Holy Spirit. Trinity is a mystery of communion and unity that exists in the Godhead that God himself has revealed. Although there are Father, Son and Holy Spirit, they are but one God, sharing the same nature, and different actions. They are equal, interdependent, and interact with one another in their actions in the world. So, it is understandable that the Father can send the Son and the Son can act in the world thorough the power of the Holy Spirit.

The intimate relationship that exists between the Father, the Son and the Holy Spirit, is what God wants to share with us when he calls us to faith. For that, we have to cultivate the openness of heart toward one another, to increase the life of connectedness with others inside the Church and in society. We have to consolidate relationships among us as a way of witnessing our faith in the Holy Trinity. Any relationship we want to initiate with people should remind us of the obligation to live the same reality first in our own circle of life with the members of our families. May God bless you on this feast of the Holy Trinity and lead you to love him in turn by loving your fellows at the example of the triune God.

**Exodus 34, 4b-6, 8-9; 2 Cor 13, 11-13; John 3, 16-18**



Homily Date: May 18, 2008

© 2008 – Father Felicien Ilunga Mbala

Contact: [www.mbala.org](http://www.mbala.org)

Document Name: 20080518homily.pdf