

Solemnity of the Holy Trinity B/2012

The readings of this solemnity of the Most Holy Trinity invite us to the celebration of the mystery of Godhead as Father, Son and Holy Spirit. They also invite to reproduce in our own lives and in our undertaking with one another the relationship of unity and reciprocity that exists between the persons of the Holy Trinity.

The first reading of Deuteronomy insists on the uniqueness of God and his love for us. It shows that in many ways and various circumstances, God has never abandoned his people. Rather, he has shown his love by intervening in the various needs and problems his people were involved in. Therefore, his people should be grateful to him and keep his commandments so that they may prosper and have a long life in the land given to them.

What is behind this text is the idea that there is no other god in the world than our God. What he has done for Israel through history is the proof of his uniqueness and his bounty. Another idea is the conviction that God is capable of rewarding his people when they are obedient and faithful to him. By doing so, God shows that he is above all a relational and communicating God. He cares for his people more than ever. That is why he is able to intervene in human history in favor of his people.

All that helps us understand the stakes of today's Gospel as it talks about the triune God. First of all the Gospel relates the gathering of the disciples up the mountain following the injunction received from Jesus and by the end of which he was taken up to heaven. Before it happened, Jesus approached the disciples and assured them about the power he has received from the Father. Then, he commissioned them to go into the world and make disciples by baptizing in the name of the Father, Son and the Holy Spirit. Finally, Jesus finished his speech by assuring the disciples of his permanent presence until the end of the world.

What do we learn from these readings? The first thing we learn is about the reality of the Holy Trinity. When Jesus recommends the disciples to go and baptize in the name of the Father, and of the Son, and of the Holy Spirit, he is affirming the reality of the mystery of the Holy Trinity.

By doing so, Jesus is recognizing that God in his uniqueness is Father, Son and Holy Spirit. If it was not so, it would make no sense and it would even be irrelevant that he asks the disciples to baptize in the name of the Holy Trinity.

The consequence, then, is that although God is encountered as Father, Son and Holy Spirit, he is, however, just one God. But how do we know that the unique God is one in three persons? Well, we know it through salvation history.

As a matter of fact, by looking at the unfolding of salvation history, we realize that God is the creator of the universe and of everything that exists. He has made himself known to the world as a Father who has created everything with love and care. The first reading of the book of Deuteronomy we have heard witnesses to that characteristic of God as Moses reminds the people of Israel of the great deeds of God and his bounty toward them.

The same God who is the Father and creator of all is the one who sent his Son, Jesus Christ, into the world in order to save us. As St Paul said in the second reading, through him we have become sons and daughters of God.

When we observe Jesus' words and actions, we realize that he is intimately united with the Father. As he himself says very often, he is in the Father and the Father is in him; the words he speaks and the actions he performs are not his, but those of his Father. After all, the Father and he are just one.

In the same way, before going to his Father, Jesus promised the disciples not to leave them orphans, but rather with an Advocate, the Holy Spirit. This latter will take what belongs to Jesus and to the Father and communicates to the disciples.

The Holy Trinity, then, is a mystery about the innermost life of God. What it signifies is that God in his innermost is unique, but in three persons. He has revealed himself through history as Father who has created the world, as Son who has saved the world and as Spirit who sustains the world in life.

The second thing I want to highlight is about the importance of relationship. By saying that although God is one, he reveals himself to us as Father, Son and Holy Spirit, we recognize that relationship and unity are at the heart of Godhead. The persons of the Holy Trinity, indeed, are united with one another in such a way that all three are equal and one God.

If we could use human analogy, we would say that the Holy Trinity is the family of God where God's love overflows outside the Godhead and reaches out to us as Father, Son and Holy Spirit. Like in a human family where the father, the mother and the children interact with one another in a bond of love and unity, the persons of the Trinity are united in a strong relationship with one another. They lead a life of perfect communion, equality and interaction with one another. As a father cannot be confused with the mother or the children, the persons of the Holy Trinity are distinct from one another, though forming one God.

The simple consequence to draw from such an understanding is that, because God in himself is one in three persons, we too should strive for unity among us, though we are, culturally, intellectually and sociologically different from one another. By doing so, we show our faithfulness to the Holy Trinity. That is why the Holy Trinity challenges us any time we engage in conflicts that destroy our relationships with one another.

Lastly, because the Holy Trinity is God's family, the triune God invites us to imitate them by implementing in our own families the relationship of mutual respect and reciprocal love. Let us, then, pray that the Lord may help us live according to the image of the Holy Trinity in communion of heart and mind with one another. May God bless you all!

Deuteronomy 4: 32-34, 39-40; Romans 8: 14-17, Matthew 28: 16-20



Homily Date: June 3, 2012

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Document Name: 20120603homily.pdf