

## **Solemnity of the Most Holy Trinity A/2020**

Anytime we gather in order to pray or to begin a spiritual activity, we make the sign of the cross in the name of the Father and of the Son and of the Holy Spirit. The revelation of God as Father, Son and Holy Spirit, is what we celebrate in the solemnity of Holy Trinity.

The Holy Trinity is a confession of faith on the nature of God as one, but in three persons. It is the affirmation of the unity of the divine persons as they have revealed themselves to us as one God in three persons, Father, Son and Holy Spirit. Trinity is the mystery of communion and unity that exists in the Godhead.

If I could refer to the analogy of a human family in which there is a father, a mother and the children, but still forms one family, I would say that the Trinity is the family of God where the Father, the Son and the Holy Spirit, though three distinct persons, form just one God.

Because those three divine persons form one God, they share a same nature and interact in their actions with one another in such a way that they are equal and interdependent without being confused or reduced to one another. They live in intimate relationship of reciprocity, mutuality and interdependence.

How do we come to the profession of faith in one God in three persons? We come to this confession by contemplating the unfolding of salvation history. In fact, when we look at the history of salvation, we realize that God has revealed himself through history as the Father who has created the world and everything in it, as the Son who died on the cross for the salvation of the world, and as the Holy Spirit who sustains the world in life.

Moreover, through this unfolding of history, we realize that God is fundamentally love. It is love that brought him to create the world. That love has attained its climax in the sending of Jesus into the world so that he might be our savior. God's love shows that he is really a Father who has a big heart to forgive and hold the whole world in his embrace. In that sense, 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 in order to guide us until the end of the world.

As understood, the Father, the Son and the Holy Spirit live in unity and strong relationship with one another. Though they are distinct from one another, they are just one God. Though they are different from one another, they are, however, equal.

Important attributes characterize the triune God, namely compassion, mercy and forgiveness. These attributes are highlighted today in the book of Exodus we heard as first reading.

This reading recalls the story of Israel in the desert in the aftermath of their liberation from Egypt. As Moses went up the mountain to talk with God, the people who stayed down fabricated a golden calf and worshiped it as god. However instead of punishing them, God forgave them. He proclaimed his name as a merciful and gracious God, slow to anger, rich in kindness and fidelity.

This trait of God is permanent throughout the history of salvation as God will always forgive us and show us his mercy. He will never be tired of our sins or abandon us because of our sins.

In truth, what God wants is that we change, we leave sins behind us and reconcile with him and our brothers and sisters. Even when society rejects us because of our sins, we have always to remember that with God, there always a second chance. That is why we should never despair about anyone. Then, the exhortation of St Paul in the second reading makes sense: “Mend your ways, encourage one another, live in peace, and the God of love and peace will be with you”.

Another attribute that is at the heart of the triune God is love. As St John says in the Gospel, “God so loved the world that he gave his only son, so that everyone who believes in him might not perish but have eternal life.”

Thus, God is not only merciful and forgiving; he is also capable of loving to the point of becoming a human being like us. By the incarnation of his son in the world, God shows that he is not afraid of being involved in human history and in what we do in this world. By the incarnation of Jesus in the world, God shows also that our world is important and worthy to be saved. That is why St Paul says, “God did not send his son into the world to condemn the world, but the world might be saved through him”.

If the Holy Trinity means that God is one in three persons, equal and interdependent, that has some consequence for our lived. First of all, there is the problem of the love of God for us. In fact, the Father loves us. That is why created us. Jesus loves us. That is why he became a human being and gave his life on the cross for our salvation. The Holy Spirit loves us. That is why he intercedes for us.

Because God loves us, we have to love him in turn. Because God loves us, we have to love one another at his example. But, how can we show our love of God if we do not care about his commandments and do not love one another as he recommends us?

Second. There is the problem of relationship. There exists between the persons of the Trinity a strong relationship of communion and unity that makes that the Father is in the Son and the Son in the Father. Because they live in intimate relationship with one another, the Holy Spirit proceeds from both the Father and the Son.

Jesus wants that we live in that relationship so that he dwells in us as the Father and the Holy Spirit dwell in him. But, how can we live in that relationship if we do not make ourselves the temple of God? How can we dwell in that relationship with God when we neglect to build it around us and in particular with our own members of family?

The feast of the Holy Trinity invites us to unity of heart with our brothers and sisters. It requires us to love one another as God loves us. God bless you all!

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



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