

Solemnity of the Most Holy Trinity B2021

All the readings of this solemnity of the Holy Trinity talk about the mystery of God. They show that God is one, but in three persons, Father, Son and the Holy Spirit. They invite us to live in unity and relationship with one another at the example of the Holy Trinity.

The first reading of the book of Deuteronomy describes the challenging questions Moses asked the people of Israel with regard to their relationship with God. It highlights in particular the love of God who created the world, chose Israel as his heritage among all the nations of the earth and protected them against their enemies. It also highlights the uniqueness of God and his protection of his people. Finally, it recommends Israel to keep God's law as a sign of gratitude for the blessings received from his hands.

What is behind this text is the idea that God is unique and worthy of being loved by his creatures. There is also the idea of the affirmation of the proximity of God and his solicitude for his people. The last idea is related to the truth that the keeping of God's commandments is the guarantee of his blessings on his people.

This text allows us to understand the point of today's Gospel as it reveals the inner life of God. In fact, the Gospel starts with the mention of the gathering of the disciples in Galilee on the mountain that Jesus designated to them. Then, it talks about the assurance that Jesus gave them even though they doubted. After that, the Gospel speaks of Jesus' commissioning of the disciples and the recommendation to baptize in the name of the Holy Trinity.

What do we learn from today's Gospel? Today I want to talk about the mystery of the Holy Trinity. Let me start this way: people all over the world and, from one generation to another, affirm the existence of God, call him by different names and adore him. For instance, in this country, the Native Americans were used to adoring the Great Spirit that had created the world and everything in it. The Incas, the Mayas in Latino America and the Aztec in Mexico knew certainly of God and adored him. The peoples of Africa worshiped God. The Hindu and the Moslem do the same. In a nutshell, let us say that all the cultures of the world talk about God and adore him in one way or another.

However, in spite, of all these similarities, there is something profoundly different between the God of those cultures and the God of Christians. That difference lies in the fact that our God is a personal and triune God. What does it mean? It means that God is a relational being, who maintains a living communication with his creatures, who has revealed himself to us as Father, Son and Holy Spirit. That is what we are celebrating today.

But, how do we know that God is Trinitarian? Well, we know it by watching the unfolding of human history. In fact, in the course of human history, which can be dated with precision, God has revealed himself to Abraham, Moses and the prophets with clear recommendations of things to do in order to maintain a sane relationship with him.

From that encounter with God, those important persons of salvation history have transmitted to us the truth that God is closer to us than we think; he is interested in our

problems and capable of intervening in human history. He has ears to hear and a heart that can be moved to pity; he is compassionate, forgiving and loving.

What they said, over and over again, about God has been confirmed by Jesus Christ when his time came to be in the world. Jesus, indeed, taught us that God is a Father who created the world and loves us and wants us to be saved. That was the reason why he sent him into the world. Through his words and actions, Jesus revealed to us that he lives in such a close relationship with his Father that the words he says and the deeds he performs do not come from him, but rather from the Father who acts through him and with whom he is one and in intimate relationship.

Jesus told us also that there is the Holy Spirit, an Advocate who will remind us all that he taught and who will intercede for us once he ascends to his Father. When in today's Gospel, Jesus says that all the powers had been given to him by the Father and, at the same, when he recommends his 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, he is recognizing that God in his uniqueness is Father, Son and Holy Spirit. If it was not so, it would make no sense that he asks the disciples to baptize in the name of the Holy Trinity. With all that in mind, we, then, understand that the Holy Trinity is a mystery about the innermost life of God. What it means is that God is unique, but in three persons. He is the Father who has created the world, the Son who offered his life on the cross in order to save the world and the Holy Spirit who sustains the world in life.

An analogy with a human family can make things clear. In fact, like in a human family, where there is a father, a mother and the children, but all form just one family, so is the Holy Trinity. It is the family of God, where the Father, the Son and the Holy Spirit, though distinct persons, are but one God. They live in communion, mutual relationship, interdependence and equality, with one another.

Such a vision has some consequences for our own life. In fact, if God lives in communion and interdependence it means that, in order to be faithful to him, we have to develop good relationships among the members of our own family and in our faith community. Negatively, it means that anytime we engage in conflicts that destroy our relationships with one another, we negate the reality of the Holy Trinity.

Moreover, because the triune God is just one God, we too, in spite of all our cultural, intellectual or racial differences, are but one people, the people of God. Therefore, we have to live together, work together, respect each other and appreciate one another. In doing so, we show our fidelity to the Holy Trinity. 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



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