

## **Solemnity of the Most Holy Trinity B2024**

The whole of our Christian life is a move under the guidance of the Holy Trinity. Every Sunday we start the Mass with a sign of the cross in the name of the Father, the Son and the Holy Spirit. What we do so on Sunday is a repetition of a fundamental truth we have already affirmed in our baptism and which is embedded in all the Sacraments of the Church, namely that God is Father, Son and Holy Spirit.

All the readings of this solemnity contribute, each in its own way, to the truth that God is one, but in three persons, Father, Son and Holy Spirit. In the first reading Moses reflects on the nature and the identity of God. He reveals that God is fundamentally a relational and a communicative being. He lives in relationship and not in loneliness. He is not wrapped in his divinity or hiding in his heavens.

He lets himself be approached and is touched by the situation of his people to the point of intervening in their favor as he did when the children of Israel were in Egypt. He acts with love like a father, always looking for the good of his beloved ones. He is close to us and interested in our problems. He has a heart to be moved to pity and ears to listen to human cry. He is a compassionate, a forgiving and a loving God.

There is no other God in heavens above and on earth below. To recognize and honor the uniqueness of our God is to respect and keep his statutes and commandments. Such a respect of God's statutes and commandments draws his blessing and graces on those who believe in him.

The experience of the uniqueness of God's love and communication to the world has attained its climax in Jesus Christ. By his acts and words, our Lord has revealed to us God as a Father who loves us. Our Lord can reveal the Father only because he knows him and is close to him. That is why he repeatedly said: "The Father and I are one"; "The words I talk to you are not mine, but from my Father"; "Whoever sees me sees the Father"; "You have faith in God; have faith also in me". Such words show that there is an intimate relationship between Jesus and his Father.

Moreover, before ascending to heaven, our Lord promised his disciples that he will not leave them orphans, but rather he will send them an Advocate, the Holy Spirit, who will remind them everything he taught.

The Holy Spirit confirms that we are sons and daughters of God, called to share in the same inheritance with our Lord Jesus. Because of the Holy Spirit, we can call God "Abba, Father". As St Paul says: "The Spirit bears witness with our spirit that we are children of God, and if children, then heirs, heirs of God and join heirs with Christ". By sharing in the suffering of our Lord, we will also share in his glory.

As it clearly appears, God in his innermost deity is not a lonely person, but a relational being. He reveals himself as Father, Son and Holy Spirit. All three are equal and complementary, but one God in their relationship to one another and to the world. That unity of Father, Son and Holy Spirit is what we called Trinity.

The Father has created the world; the Son has saved the world; and the Holy Spirit sustains the work of the Son in the world. The unity in the innermost deity makes us understand why when giving the mission to his disciples to teach the Good News of Kingdom to the whole world, our Lord recommended them to “baptize in the name of the Father, and of the Son and of the Holy Spirit”. Baptism in the name of the Trinity, Father, Son and the Holy Spirit, would have no sense, if there were no equality, complementarity and unity in Godhead. It is because the Father and the Son and the Holy Spirit are one that Jesus can ask the disciples to baptize in the name of the Trinity.

The 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. The Trinity is the family of God, where all the three divine persons lead a life of perfect harmony, integration, continual dialogue and understanding. The divine persons live in communion, mutual relationship and interdependence. Without being confused with one another, they are united by a same momentum of action and deeds. Between the Father, the Son and the Holy Spirit exists a strong relationship of reciprocity, equality and interaction.

If God in himself lives a life of communion, mutuality and interdependence, to be faithful to him, we must implement in our own lives true relationships with one another, respect each other and love each other as brothers and sisters. How can we celebrate the feast of the Trinity without asking forgiveness for our negligence of true relationships that build us as a Christian community? The holy Trinity challenges us any time we engage ourselves in conflicts of interest that destroy our brotherhood and sisterhood.

If God is relation and communion, we must above all yearn for unity among us, at the example of holy Trinity. It is not that kind of unity that strives to kill the charismas of others or tries to reduce everybody to the same level of thinking, but that is respectful of the diversity, knowing that God has created us different so that we might enrich each another. So, we are culturally, intellectually and sociologically different; but, we are one people, the people of God. Our differences cannot be an obstacle to be or work together as a community.

The Trinity as God’s family is an invitation that our own families live the values of mutual respect, reciprocal love, complementarity and interdependence. Let us ask the Lord to help us live according to the image of the Holy Trinity in communion of heart and mind with one another.

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



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