

HOMILY FOR HOLY TRINITY SUNDAY, YEAR A

Glory Be To The Father, To The Son And To the Holy Spirit, Amen!

Readings: 1st: Ex 34, 4-6.8-9; Ps. (Dan 3, 52-56); 2nd: 2Cor 13: 11-13; Gos Jn 3: 16-18

Today, just a week after Pentecost, the holy mother church celebrates the solemnity of the Most Holy Trinity. Today's celebration is a song of praise to God, who has called us to share in this mystery. Two concise prayers and blessings include: *"May the grace of our Lord Jesus Christ, the love of God, and the fellowship of the Holy Spirit be with you,"* and *"May the Almighty God bless you the Father, the Son, and the Holy Spirit."*

These are called trinitarian formulas. In these, the Trinitarian God unites to perform the function for which they are being consulted. Paul knew this and so constantly employed this formula in concluding most of his letters (1 Cor, 16, 23; 2Cor 13, 14; Gal 6, 18; Phil 4, 2).

The first question that comes to mind at the first encounter with the doctrine of the Trinity is: "Three Persons in One God, how could that be? Indeed, it should provoke such a question. However, this question becomes meaningful if only one could humble oneself and ask the Holy Spirit to enlighten him through the church.

Hence, the Church teaches that: *"The Trinity is One. We do not confess three Gods, but one God in three persons, the consubstantial Trinity. The divine persons do not share one divinity among themselves, but each is entirely God. The divine persons are distinct from one another. God is one but not solitary. Father, Son, Holy Spirit are not simply names designating modalities of the divine being, for they are distinct from one another"* (CCC253-255, p.82-83).

In the first reading, we see the obedience and humility of Moses before God. This humility won him the favor of God. Here also, God proved that he is indeed a Father. This is because, although He was not happy with the ways of his people, He relented his anger. So, because of the prayer of Moses, he forgave them.

In the second reading, Paul encourages us to *“be united and live in peace.”* He concluded with his usual benediction: *“The grace of the Lord Jesus, the love of God, and the fellowship of the Holy Spirit be with you all.”* In this, Paul shows great interest in the unity of the Christian community.

In other words, by invoking the Trinitarian fellowship on them, he wishes that they emulate it and be united in heart and soul as the Most Holy Trinity. A divided family lacks the fellowship of the Trinitarian God and needs to give it a chance.

Today’s gospel is very popular: *“God sent his son so that through him the world might be saved.”* This sending is one way through which we share in the Trinitarian Community. They keep coming to us to unite and make us be like them. They continue to seek fellowship with us because they wish that we be united as they are. Human words cannot perfectly explain this divine reality and mystery of the Trinity. So, no terminology or formulation is adequate to communicate it. We need God’s enlightenment and grace to comprehend the trinitarian mystery and theology. Nevertheless, the Christian faith is trinitarian, and every Christian needs to partake fully in this mystery.

Finally, the Trinity is not an abstract theological concept. Instead, it is a reality that is to be believed and lived. The Trinity is someone to whom we pray, but it is also a community, the communion of three in one, the family in whose image we build up our human community. In appreciation of this fellowship and communion, let us praise the Most Holy Trinity: *“Glory be to the Father, and the Son, and to the Holy Spirit. Amen!*

Peace be with you all! Maranatha!

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