

Homily of Holy Trinity Sunday of Year A, 2023

Exodus 34:4-6, 8-9; Daniel 3:53-55; 2 Corinthians 13:11-13; John 3:16-18

We celebrated the Solemnity of Pentecost last Sunday. The descent of the Holy Spirit on the apostles brings the work of the Trinity to its fullness. God the Father is the Creator. God the Son is the Savior. God the Holy Spirit is the Sanctifier and the Renewer.

When Jesus was about to ascend to heaven, he authorized his apostles to baptize in the name of the Trinity. He said, "Therefore go and make disciples of all nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit" (Matthew 28:19). By extension, Jesus commands us to do all things in the name of the Trinity: God the Father, God the Son, and God the Holy Spirit.

That is why all our prayers begin with invoking the Trinity with the Sign of the Cross and end with the blessing of the Trinity and with the Sign of the Cross. We are encouraged to do the Sign of the Cross reverently with understanding, conviction, and faith because of its deep and profound meaning. In the second reading, St. Paul teaches us that by signing ourselves with the Sign of the Cross, we invoke the love of God, the grace of Jesus Christ, and the fellowship of the Holy Spirit (2 Corinthians 13:14). The Sign of the Cross is a distinct identity of Catholics and a prayer that is rooted in the Trinity, which we must not feel reluctant or awkward to pray. We must not shy away from praying it to compromise with someone else's or group's belief.

The Trinity is very central in Christianity and one of the most important mysteries. A summary of the teaching of the Catholic Church on the Trinity is that God the Father, God the Son, and God the Holy Spirit are a unity of three persons, one God, one nature, equal, undivided, and inseparable. The three persons of the Trinity relate in perfect harmony from creation to redemption and to the descent of the Holy Spirit. We are not invited to fully understand the mystery. We are, rather, invited to participate in the life and way of the Trinity.

A story about St. Augustine and the child by the seaside:

While Augustine was working on his book *On the Trinity*, he was walking by the seaside one day, meditating on the difficult problem of how God could be three Persons at once. He came upon a little child. The child had dug a little hole in the sand, and with a small spoon or seashell was scooping water from the sea into the small hole. Augustine watched him for a while and finally asked the child what he was doing. The child answered that he would scoop all the water from the sea and pour it into the little hole in the sand. 'What?' Augustine said. 'That is impossible. Obviously, the sea is too large and the hole too small.' 'Indeed,' said the child, 'but I will sooner draw all the water from the sea and empty it into this hole than you will succeed in penetrating the mystery of the Holy Trinity with your limited

understanding.' Augustine turned away in amazement and when he looked back the child had disappeared.

The life and way of the Trinity are unity and peace. Any family, church, community, organization, institution, or country that walks in the way of the Trinity will experience peace. St. Paul tells us in the second reading today, "...agree with one another, live in peace, and the God of love and peace will be with you" (2 Corinthians 13:11). Where there is no unity, there is no peace. Psalm 133:3 tells us that where there is unity and peace, the Lord decrees blessings and life forevermore.

Unity is strength. When we work together as a team, with the same agenda and the same goal, there is progress and success. It is often said, "Where there is unity, there is always victory;" "United, we stand, divided we fall."

The crises we have all over the world are because men and women refuse the life and way of the Trinity but prefer the life and way of the world and the Evil One. The life and way of the world and the Evil One, such as, inequality, injustice, disharmony, hate, disunity, crises, and so on are opposed to the life and way of the Trinity which are one nature, unity, harmony, love, equality, and peace.

Today's celebration becomes more spiritually beneficial to me if I reflect and see how I participate and how I do not participate in the life and way of the Trinity. Am I an instrument of unity, harmony, love, justice, and peace? Or, am I an agent of disunity, disharmony, hatred, injustice, and crisis? We are invited today, to participate in the life and way of the Trinity by becoming channels of God's love, channels of Christ's grace, and channels of the outpouring of the Holy Spirit in the lives of others.

We sing:

*Glory to the Trinity,
The undivided unity,
The Father, Son, and Spirit one,
From whom all life and goodness come.*

We pray:

*God the Father, pour your love into us and recreate us.
God the Son, fill us with your grace and transfigure us.
God the Holy Spirit, anoint us and renew us.
Most Holy Trinity, may your life and goodness not pass us by. Amen.*

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