

SOLEMNITY OF THE MOST HOLY TRINITY-JUNE 12, 2022

READINGS: Proverbs 8:22-31;

Responsorial Psalm-Psalm 8;

Romans 5:1-5;

Gospel of John 16:12-15

The Trinity: A blessing for the Christian community.

We begin today's homily with a question. Have you heard that some people say that there are three gods in Christianity? As Christians, this question may puzzle us because we know that we worship only one God in three Persons: the Father, the Son Jesus Christ and the Holy Spirit. Even though we may tend to see the Holy Spirit as having less importance than the Father and the Son, the Christian concept of God as Trinity teaches that the Three Persons of the Trinity share the same divine status. The concept of God as Trinity in the Christian faith is a mystery and can be a challenging concept to other religious faith traditions. For example, while the Old Testament Scripture refers to the God of Israel-- the God of Abraham, Isaac and Jacob-- as Lord, in the Christian tradition Jesus is also referred to as Lord and God. Coming towards the end of the Easter Season, we noticed that the Holy Spirit was featured prominently in the Sunday's liturgical readings. The readings point to the fact that as Christians we can relate to God in our lives as the Father, the Son and the Holy Spirit.

Today our journey through the Ordinary Time brings us to the Solemnity of the Most Holy Trinity. On this Trinity Sunday, the Church invites us to reflect on the three readings to deepen our understanding of the spiritual significance of the doctrine of the Trinity. The readings are not to guide us to prove that there is one God in three Persons, but to help us reflect on how we relate to the one God in three Persons. We begin with the second reading from the Letter of Paul to the Romans. The passage begins, "Brothers and sisters: Since we are justified by faith, we have peace with God through our Lord Jesus Christ, through whom we have obtained access to this grace in which we stand; and we boast in our hope of sharing the glory of God." Paul wrote to the early Christians in Rome to demonstrate his way of teaching the Christian faith. He wrote to ease the tensions arising naturally from the fact that the Christian community in Rome was made up of people from two diverse and sometimes mutually hostile backgrounds--Gentile and Jew.

Just before today's passage, we read that Paul had argued that both Jew and Gentile needed the gift of God that came in Jesus Christ. The gift was that believers whether Jew or Gentile, had all come into a new relationship with the Creator through the kind of faith modeled by Abraham, who trusted that God could bring life out of sterility (Rom. 4:13-25). Through Jesus Christ, Jews and Gentiles find themselves in this new faith relationship with God.

In today's passage Paul talked about the Christian experience of God shared by the early Christians in Rome. Paul asserted that he and the early Christians had peace

with God. The expression “peace with God” means the fullness of a shared covenant life of a relationship with the Creator. According to Paul, it is in this relationship that we can hope to share God’s glory. This hope is no mere delusion, “because God’s love has been poured into our hearts through the Holy Spirit that has been given to us.” This hope would enable Christians in Rome to persevere despite suffering. The expression “God’s love” does not mean our love of God but God’s love for us. Paul’s message underlines the Christian experience of God as the Father, the Son and the Holy Spirit.

The Letter to the Romans leads us to the Gospel reading from John. The passage begins with these words: “Jesus said to his disciples: I still have many things to say to you, but you cannot bear them now. When the Spirit of Truth comes, he will guide you to all the truth... and he will declare to you the things that are to come.” The passage is part of the long discourse that Jesus had with the disciples before his passion and death. The expression the “Spirit of Truth” refers to the Holy Spirit. The expression “he will declare to you the things that are to come” is not a reference to new predictions about the future, but interpretation of what has already occurred or been said. According to Jesus, there would be no new revelation. Jesus is the revelation of the Father. He told his disciples, “All that the Father has is mine.” Today’s passage stresses the role of the Holy Spirit-- to enlighten the disciples and to guide the life of the Church.

My brothers and sisters in Christ, we can discern that the second reading and the Gospel passage are connected in the sense that they both talk about the Christian experience of the Triune God. The two readings talk about the reality of God: God whom Christians are related to as the Trinity. This reality of God in the first reading and the Gospel passage brings us to the first reading from the Book of Proverbs. The Book of Proverbs is traditionally known as the Proverbs of King Solomon, the son of David, the king of Israel. The book of Proverbs talks about instructions to live a successful life in God-- our relationship with God. Today’s passage begins, “Thus says the Wisdom of God: The Lord created me at the beginning of his work, the first of his acts long ago.” We read that Wisdom is personified and that even though created, wisdom was closely associated with God’s creative activity. Wisdom delighted in the presence of God and was at home in the company of the human race--“the children of Adam.” Some Scripture scholars refer to the wisdom that was poured forth before creation as the Holy Spirit. Some also teach that the person being present with the Creator before creation of the world was Jesus-- the Word who became flesh (John 1:1-14). In the context of what we celebrate today, we can discern that the passage points to God who exists in perfect union.

My brothers and sisters in Christ, we have come together to celebrate the Eucharist on this Trinity Sunday. What do the three readings teach us about the Trinity? When we examine the readings in light of each other, we can discern that they talk about the role of God: the Father as the Creator, the Son as the Redeemer and the Holy Spirit as the Sustainer--who enlightens us about the truth found in Jesus. Last Sunday we

learned that it is the Holy Spirit who empowers the individual members of the Church in fulfilling their mission of witnessing to God.

As Christians, there is a tendency to regard the mystery of the Trinity as something remote and largely irrelevant in our lives. Today's celebration encourages us to examine how we see the Trinity in our lives as people baptized in the name of the Father, and of the Son and of the Holy Spirit. As baptized children of God, we share in the life of the Trinity who are in a relationship with each other-- a relationship based on love, peace, harmony and unity. As Christians who believe in Jesus Christ, we are encouraged to imitate the loving relationship of the three Persons of the Trinity. As we come to receive the Eucharist, let us ask God the Father to inspire us to open ourselves to the working of the Holy Spirit. Let us pray to the Holy Spirit to empower us to bring the love and peace of Christ into our communities of faith.

Fr. Yaw Acheampong