

Homily: Solemnity of the Most Holy Trinity: Cycle B: 2021: Deut 4:32-34, 39-40; Ps. 33;

Rom 8: 14-17; Mt 28: 16-20

***“The belief in the Holy Trinity as the Foundation for our Christian Life”***

1. Today we celebrate the gift of God’s revelation to the human race of who God is in His inner life: **that the one true God of the universe is 3 eternal persons who really are distinct from one another but united freely in a relationship of eternal love.** Eternal three in one. The 3 forms of water analogy (steam, water, and ice- 3 forms but the same substance). A community of eternal life and love of which we are all called to enter intimately into in our minds, hearts, souls, and lives. As the *Catechism of the Catholic Church* puts it so beautifully, “*The mystery of the Most Holy Trinity is the central mystery of Christian faith and life. It is the mystery of God in Himself. It is therefore the source of all the other mysteries of faith, the light that enlightens them. It is the most fundamental and essential teaching in the “hierarchy of the truths of faith.” The whole history of salvation is identical with the history of the way and the means by which the one true God, Father, Son, and Holy Spirit, reveals Himself to men and reconciles and unites with Himself those who turn away from sin*” (par 234).
2. **We human beings are made in the image and called to grow in the likeness of God.** Along with the gift of freedom and the ability to think and love, being made in God’s image is the reason why we humans are **social beings** at the core of our nature. God is interpersonal in His life, the three divine persons living in eternal love in one substance of unity and life, and since we are made in God’s image we also are called to be interpersonal, and are incomplete if we are not. The **vocation of marriage**, of which most of the human race is called to, is a sign of this truth as the two become one flesh in a life-long commitment and show this self-giving love in a pre-eminent way by being open to new life by cooperating with God in an intimate way in bringing new human life into the world. I as a **priest** give my life for the service of God and others in self-giving love. Many **single people** give their lives to help others. The bottom line is: *we are all called, regardless of our vocation, to live for others and with others in our families, our parish, our*

*community, our nation and our world. We are all truly brothers and sisters in God, called to live in the mystery of love. We are not called to live in isolation from one another - which is why the last 15 months of social isolation because of the pandemic have been very difficult for most ppl. We can only find the ultimate meaning and purpose of our existence in living a life of love. But love for others must be rooted in God's eternal love - not the worldly counterfeits of love which are in fact various forms of selfishness: *be it lust, using others for our own pleasure in a multitude of selfish ways, seeing others as a means to our ends, or discarding others when they fail to meet our needs, or a selfish view of freedom – which always leads to some type of death spiritual or actual – e.g., why can't many modern people see that sexual immorality is a disaster for individuals and society at large and that abortion is murder of an innocent baby and there is no justification for that, and help is always there if you seek it out.* **How we need to pray and do acts of reparation and penance, as our Lady of Fatima has asked us to do, that people see the truth of God instead of believing the lies of the evil one in regard to the sacredness of all human life, from conception until natural death. Selfishness leads to death and destruction on so many levels. Love for the other hand leads to life, meaning and purpose.** *To love and to be loved is the essence of the human vocation,* but in the current world, life is often a desert of selfishness and death, rather than love and life. How can we learn to love properly? By rooting our lives in the love of the Trinity.*

3. **In the course of Salvation History, how does the Trinity fully reveal the nature of true love to us human beings?** We see the beginnings of this in the Old Testament when God **the Father** reveals Himself to the Israelites and teaches them the Commandments as the path to true love and life. Then we see the Trinity's love more fully revealed in the **Paschal mystery of Jesus Christ, the eternal Son of God made man**: *in His Life, Passion, Death, Resurrection, Ascension.* Finally we see it in the Descent of **the Holy Spirit** on Pentecost to begin the life and work of love of the Church down to our present day and until Jesus returns in glory. All 3 Divine persons are at work in each instance, even

though One of Them is front and center. The Revelation of the Triune God over the course of human history shows us what true love entails, namely **self-gift**: *to pour oneself out for the other; God has shown us the way!* We share in this mystery first in our **Baptism** when we receive the Trinity into our souls: the **Divine indwelling** by sanctifying grace. The mystery of God's very life in the depths of our being will never leave us, unless we freely chose to fall from grace by committing deliberate mortal sin. Even then, God is so good that He will restore His life in our souls if we receive the **Sacrament of Confession** with a contrite and repentant heart. That's why it is essential that we always strive to live in God's grace and avoid mortal sin at all costs (make sure you know what the Church considers mortal sin and what it does not)! And then do we realize that each time we receive **Holy Communion** (*spiritual communions too*), depending on our spiritual disposition and openness at the time of reception, the life of the Trinity grows in depth in our souls? What a gift! It is also why we should always make a profound **thanksgiving** to God after we receive Holy Communion: which is *the Body, Blood, Soul and Divinity of Jesus Christ the eternal Son of God*, but where the Son is so also is the Father and the Holy Spirit, as I pointed out above. Thus **when we receive Holy Communion we receive the entire Triune God by grace**. How thankful we should be, and how our desire to receive the gift of Holy Communion should increase each day with ever more pure and sincere hearts. Hence the attraction as we grow closer to the Blessed Trinity of attending Mass not just on Sunday but **daily**, if possible - strive to come to daily Mass as much as possible - it is worth the sacrifice of time and energy, for the opportunity of deeper union with the Trinity now, and in light of eternity. The love of the indwelling Trinity at the core of our soul leads us to hunger more deeply for the Eucharist, and the Eucharist leads us more profoundly into the love of the Trinity and love for our fellow man, all of which will come to its fullness in Heaven. **May each of us learn to love more generously by rooting our lives in the Trinity's love, which is the goal of our entire spiritual life as Christians and which one day will lead to the Beatific Vision in Heaven - the fullness of life and love in the eternal bliss of the Trinity's Presence.** God bless you.