

Homily of The Most Holy Trinity Sunday, Year A, 2026

Exodus 34:4-6, 8-9; Daniel 3:52-55; 2 Corinthians 13:11-13; John 3:16-18

The descent of the Holy Spirit on the apostles which we celebrated last Sunday 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 Renewer and the Sanctifier.

When Jesus was about to ascend to heaven, he authorized his apostles to baptize in the name of the Trinity. He said to them, "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). With these words, Jesus authorizes us, his followers, not only to baptize but to do everything in the name of the Trinity. That is why all our prayers begin and end in the name of the Trinity.

God reveals himself in the first reading, "... merciful and gracious God, slow to anger, and rich in kindness and fidelity."

In the second reading, St. Paul blesses us with the Trinity, which priests bless us with at the beginning of every Eucharistic celebration, "The grace of the Lord Jesus Christ and the love of God and the fellowship of the Holy Spirit be with all of you." Notice that St. Paul says, "the fellowship of the Holy Spirit." meaning, "the companionship of the Holy Spirit."

Jesus reveals himself in the gospel, "For God did not send his son into the world to condemn the world, but that the world might be saved through him."

The Sign of the Cross is not a casual prayer. By it, we invoke the Trinity: our merciful and gracious God, our savior Jesus Christ, and the companionship of the Holy Spirit. That is why we are encouraged to pray it and sign ourselves reverently with understanding, conviction, and faith because of its deep and profound meaning and power.

The Trinity is one of the most important mysteries in Christianity. God the Father, God the Son, and God the Holy Spirit are three persons, but one nature, one God, equal, undivided, and no separation. We are not invited to fully understand this mystery. We are, rather, invited to believe, participate, and share in the way of the Trinity.

What is the way of the Trinity?

First, the way of the Trinity is **unity**: The Trinity is one nature, undivided, and no separation. We are invited to be instruments of unity wherever we find ourselves. It is often said, "Where there is unity, there is strength, and there is victory." "United we stand, divided we fall."

Second, the way of the Trinity is **harmony**: God the Father, God the Son, and God the Holy Spirit related in harmony from creation to the descent of the Holy Spirit. We are invited to work harmoniously with one another. Disagreements and bitterness hinder progress.

Third, the way of the Trinity is **equality**: The three persons of the Trinity are equal. None is superior to the other. We are invited to provide equal treatment and equal opportunity for everyone. All forms of inequality are against the way of the Trinity.

Fourth, the way of the Trinity is **relational love and inter-sharing**: Jesus speaks of this relationship where he says, "Everything that the Father has is mine; for this reason, I told you that he [the Holy Spirit] will take from what is mine and declare it to you." We can see that the Trinity is bonded in love. Unity, harmony, and equality can only be possible where there is love.

Fifth, the way of the Trinity is **holy**: As we celebrate this Eucharist, may the rays of the Trinity's holy light shine on us, dispel forces of sin and darkness, and bring us to conversion. May the rays of the Trinity's holy light bring us physical and spiritual healing. May the rays of the Trinity's holy light guide us to the path of truth and righteousness. May the rays of the Trinity's holy light guard and protect us from all dangers. Amen.

St. Paul tell us that God made the human body to function in a trinitarian way, "God has so constructed the body ... so that there may be no division in the body, but that the parts may have the same concern for one another. If one part suffers, all the parts suffer with it; if one part is honored, all the parts share its joy" (1 Corinthians 12:25-26). Like parts of the body, we are invited to be relational and inter-sharing. Each person's gifts, talents, and resources are for the benefit of all. Whatever each person does or does not do affects others and the environment.

It is in the same trinitarian interconnectedness, interrelationship, and inter-sharing that God made the earth, which is why the earth is in the shape of a globe. God blessed every part of the earth with resources to be shared with other parts. But human beings' bad will and greed bring disconnection, exploitation, destruction, suffering, and death.

The crises in almost every part of the world are because of human beings' bad will and greed and the rejection of the way of the Trinity. Any family, parish, community, association, organization, or country that walks in the way of the Trinity will prosper. The way of the Trinity is the best and only way to go!

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