

www.sjti.ac.za/resources_homily.htm

First Reading: Proverbs 8:22-31
Response: *“How great is your name, O Lord our God, through all the earth!” (Ps.8:2)*
Responsorial Psalm: Psalm 8:4-9
Second Reading: Romans 5:1-5
Gospel: John 16:12-15

The Risen Lord is present in our lives. He is the revelation of God himself who is the Blessed Trinity: Father, Son and Holy Spirit. The Son is Jesus Christ, second Person of the Trinity. An experience of Christ is an experience of God the Blessed Trinity.

An expression of the divine mystery is divine Wisdom as mentioned in the First Reading. *“When he fixed the heavens firm, I (Wisdom) was there” (Prov.8:27).*

Divine Wisdom is pictured being with God from all eternity. It identifies with the doctrine of Logos (word) in John’s Gospel who is the eternal Son of God. *“From everlasting I was firmly set, from the beginning, before earth came into being” (Prov.8:23).*

There is no God like the Creator of the universe. *“How great is your name, O Lord our God, through all the earth!” (Ps.8:2).*

We are part of the great and loving God who is a Trinity. “Learn what you are in the eyes of God” (St. Eugene de Mazend). *“What is man...mortal man that you care for him and made him little less than a god; and crowned him with glory and honour” (Ps.8:2).*

Humanity is not built simply for mortality and time but for immortality and eternity. We share in the mystery of the Blessed Trinity. Paul tells us, *“it is by faith and through Jesus that we have entered this state” (Rom.5:1),* the higher spiritual life with God.

And in Christ, *“we can boast of our sufferings” (Rom.5.3)* and share in his glory. Paul mentions how we are united with God as a Trinity, *“to God, through Christ, in the love poured out by the Spirit” (Rom. 5:5).*

The Son is sent by the Father. The Father and the Son send their Spirit, *“Spirit of truth that will lead you to the complete truth” (Jn. 16:13),* the fullness of life.

Fullness of life is Trinitarian. The same Spirit that guides us in the knowledge of Christ. Christ shows us the way to the Father. The Father pours out his Spirit upon us, and so we are caught up in an upward spiral of love in the Trinity. John’s gospel is indicative of the Trinity: *“everything the Father has is mine; all the Spirit tells you will be taken from what is mine” (Jn.16:15).*

Scripture shows Christ speaking of his Father and sending the Holy Spirit (Jn.16:12-15).

Liturgy is based in the apostolic experience that reveals and proclaims the Blessed Trinity.

Teaching (Creed) is apostolic teaching of the Trinity, first used as an expression of faith in the Rite of Baptism and later brought into the Eucharistic celebration.

Witness is based on experience of the Trinity. Apostles saw **Jesus** as gift of the **Father** (Jn.3:16) and understood it all after they received the **Holy Spirit**. Making the Sign of the Cross, expresses a profession of faith in the God we worship. *Lex orandi, lex credendi.*

FOR THE CHILDREN

Share and discuss the Gospel of the day with the children (*Jn. 16:12-15*).

Make the Sign of the Cross and explain it, as used prayerfully and Liturgically.

Who is God? Give Teaching of the Church on what is the Blessed Trinity.

Witness: Trinity is a loving God of three Persons. **How can we love God and one another?**

FOR TEENAGERS (*Shared Christian Praxis*)

What is your experience of God, the Persons of the Blessed Trinity?

Reflect and share the Church's teaching and understanding of the Blessed Trinity.

What do we learn from the Church's teaching and personal experiences?

How are we going to live with the Blessed Trinity, in thought, word and deed?

RCIA

The Blessed Trinity is at the heart of the mystery of our faith. God's divine life is a community life of Father, Son and Holy Spirit. The beloved disciple tells us that "**God is love**" (*1 Jn. 4:16*), "**and God loved the world so much, he gave us his Son**" (*Jn. 3:16*). The ancient Hebrews always trusted in God's **חֶסֶד וְאֱמֶת**, *Hesed ve'Emeth*, his steadfast love and faithfulness. His name is Yahweh, meaning I AM here always and for you.

LIFE EXPERIENCE

I heard a priest preach on the Blessed Trinity. "Play C", he told the musician. After that he asked for E then G. We heard each note singly. Then he wanted the three notes played together. The triad was a beautiful harmony, a C Major chord. He compared the chord to the Blessed Trinity, the three notes like three persons in harmony making a beautiful triad. We may draw analogies in our understanding of the Blessed Trinity but ultimately it is a holy mystery. We know the answer but the meaning of it is beyond our comprehension, a God of tremendous love, who loves us into existence and destines us to share in his own life.

LITTLE ANGELINA

Angelina was upset and gave her father a piece of her mind. "You're late," she complained, being the last child to be picked up after a catechism class. Her father did his best in handling the situation. He apologized and promised his little angel that he would try not to be late again and made it clear that he is always there for his daughter. Such assurance was a great blessing to her. It took away all her fears and frustration. He showed himself as a loving father who understood his child and even had time to listen to her outburst. Now she snuggled close him as he took her home.

IMPORTANT WORDS:

'**Ἁγία Τριάδα** (Τριάς) (*Hagia Triada [Trias]*), **Beata Trinitas**, **הַשִּׁלּוּשׁ הַקְּדוֹשׁ** (*Hashilush Haqadosh*), are the names of the Trinity in Greek, Latin and Hebrew, early languages of the Church. The Trinity is Father, Son and Holy Spirit. This doctrine was spelt out in the early councils of the Church. The councils did not create the doctrine but articulated the mysteries believed since apostolic times. The councils used the language and culture of the day, which was mainly Greek, hence the philosophical approach. They tried to explain the Trinity as divine persons having the same essence, *homoousia* ('*ὁμοουσία*); and the nature of these persons, *hypostasis* ('*ὑποστάσις*); and their relationship to one another as *περιχώρησις* (*perichoresis*). Such new terminologies warranted further explanations and more councils to clarify and re-define. That is the background to the 'Nicene Creed' compared to the more simple ancient form of the 'Apostles' Creed.'

Watchword: "In the name of the Father and of the Son and of the Holy Spirit" (Mt.28:19)

Hebrew: לשם־האב והבן ורוה הקדש

Leshem-ha'Ab vebaBen veRuah haQodesh.

Greek: Εἰς τὸ ὄνομα τοῦ Πατρὸς καὶ τοῦ Υἱοῦ καὶ τοῦ Ἁγίου Πνεύματος.

Eis to onoma tou Patros kai tou Huiou kai tou Hagiou Pneumatos.

Latin: In nomine Patris et Filii et Spiritus Sancti.

Portuguese: Em nome do Pai, e do Filho e do Espirito Santo.

Spanish: En el nombre del Padre, y del Hijo, y del Espiritu Santo.

French: Au nom du Pere, du Fils et du Saint-Esprit.

German: Auf den Namen des Vaters und des Sohnes und des Heiligen Geistes.

Afrikaans: In die Naam van die Vader en die Seun en die Helige Gees.

Zulu: Ngegama likaYise beneNdodana noMoya Ocwebileyo.

Xhosa: Egameni loYise, neloNyana, neloMoya oyiNgcwele.

Sotho: Lebitso la Ntate, le la Mora, le la Moya oHalalelang.

Irish: In ainm an Athar agus an Mhic agus an Spioraid Naoimh.