

Holy Trinity - A

Today we celebrate the feast of the Most Holy Trinity which is essentially the central mystery – the core belief – of our faith, because it is about who God is. And our belief that God is a Trinity of three divine Persons differentiates Christianity from all other religions. It is of course a great mystery because God is so much greater than our limited human minds can comprehend. How can we even begin to understand who God is? And yet He has revealed himself to us – or perhaps I should say some of himself to us. Although He is infinitely greater than we are and is perfect in Himself and so has no need of us, He chose to create us and chooses to share his divine life with us.

When it comes to comprehending the mystery of the Trinity, our human language can only take us so far. But God has shared with us some of that mystery through Scripture, through the teachings of His Son Jesus Christ, through the teachings of the

Church that Jesus established. So there are some things that we can know and say about who God is, one of those being of course that God is a Trinity of three divine Persons. Scripture never uses the word “Trinity”; rather, this word came to be used by the early Church Fathers when there was much debate in the early Church about who God is and what we can know and say about Him. But Scripture does speak of a Father, Son, and a Holy Spirit.

So we can say that God is a communion of three divine Persons, but also that He is one – as we profess in the Creed at every Sunday Mass, “I believe in one God.” Although three divine Persons, the communion or the love between them is so great that they are one God. Another way to describe them is to say that the Father is the One who loves, the Son is the Beloved One, and the Holy Spirit is the love between them.

And we can also say that God is Love. And out of love for us His beloved creatures, He desires that we participate in this

communion or this love between the three Persons of the Holy Trinity.

As I preach about this, I sense just how inadequate are the words that I use to describe the Holy Trinity. If we feel confused – certainly understandable – then who better to turn to than God Himself so that He might reveal himself more and more to us, teach us more and more about who He is, and enable us to participate in the very life and love of the Holy Trinity.

So I exhort each one of us to grow in our life of prayer, because it is only through prayer that God can do these things in us. So if you do not have at present a regular, consistent daily prayer life, then I urge you to begin today to create one. If you are already have a regular, consistent habit of daily prayer, then I urge you to maintain it, to persevere in it. And if you already pray every day, but maybe for just a few moments here and there, then I likewise urge you to begin to work to build a more robust daily prayer life. This is

because prayer is absolutely necessary for us to grow closer to God, for our relationship with Him to deepen, for Him to be able to teach us more and more about who He is, for His love to grow in us, and then for us to love others as He desires. Without prayer, none of this would be possible. Just a little prayer in our lives of course is better than nothing, but this is a little like trying to survive on just a little water and a piece of bread each day – we might be able to stay alive, but we certainly won't be healthy or able to thrive. Probably most of us need stronger, more robust prayer lives than we already have. God desires to give us so much more, but it is up to us to let Him in – He does not force Himself upon us.

But as we all know, there are many challenges to having this robust prayer life I'm speaking of. We lead busy lives – there always seem to be so many commitments. If you are at that stage of life in which you are raising small children while also having a career, it can be really difficult to have that consistent, daily prayer life. And

the nature of the society in which we live is not exactly conducive to having a consistent prayer life. There are so many distractions out there, so many ways to entertain ourselves, so many things that present themselves as being so vital and important to our lives and to our human flourishing, but many of which really are not. It's easy to convince ourselves that we need to maintain a certain lifestyle, that we need to have certain things to consider ourselves happy and successful – a certain kind of house, or car, or clothes, or vacations, or whatever other material things. It's also easy to convince ourselves that we need to keep up with everything going on in the news or in the lives of the literally thousands of friends and acquaintances that we've made in our lives. It's easy to convince ourselves that we also need to make all of these thousands of friends and acquaintances aware of everything we're doing, what we're thinking, our thoughts and opinions and musings about everything, and so on.

In other words, there is a lot of busy-ness in life that we've come to accept as normal – a lot of things that we've come to believe are really important when they're really not – and these things do not lend themselves to cultivating a life of prayer and growing in our relationship with the Holy Trinity. So it's necessary to take a good look at our lives from time to time and to reflect on what's really important, what's truly necessary, and what we might be able to reduce or even get rid of altogether. And it's important to reprioritize that which is truly important, the most important of course being prayer.

If you sense that your life is not quite what you think it should be, not quite what you want it to be – and the same with your prayer life – then start today by identifying some little changes that you can make. Maybe this means less time engaging with screens and more time doing just about anything else: interacting with real human beings in person, going outdoors, getting more sleep.... And maybe

this means starting to build that consistent, regular habit of daily prayer that I keep talking about. This doesn't mean an hour of prayer each day to start – that could quickly lead to discouragement, burnout, and giving up. It might instead mean starting with five minutes every day with the Lord, preferably at the same time every day, and then slowly building on it and increasing it.

And prayer does not have to be complicated: God in his goodness has given us multiple ways to pray. There are of course the vocal prayers such as the Rosary, the Divine Mercy chaplet, and so on. There is also reading Scripture and reflecting on what you've read and how the Lord might be speaking to you through it. There are prayers of petition: bringing your needs and the needs of others to the Lord. There are prayers of thanksgiving: thanking the Lord for the gifts and the blessings He's given you and others. There's also just talking to the Lord, relating to Him what is on your mind and in your heart, whatever it might be. And then there's just sitting there

in God's loving presence, actively aware of His presence, that He is there with you, whether you "feel" it or not.

If we do this – if we pray – little by little God will reveal himself more and more to us. His love will grow in us. Our understanding of His will for our lives will increase. And we will participate more and more fully in the life and love of the Holy Trinity.

- **May 31, 2026 at St. Mary's, Spring Lake**