

May 31, 2026—Solemnity of the Most Holy Trinity

After Sunday Mass a few weeks ago, a boy asked me why do you say, “we **dare** to say” before the Our Father? That is a good question. In our relationship with God, we must hold two ideas together that seem to contradict one another. On one hand, we must believe that God is the Almighty, so far above us that we are barely able to grasp His greatness, intelligence and goodness. At the same time, He wants us to have a relationship that makes us His children able to call Him Father.

I am just a lowly creature without any claim upon God my Creator. If Jesus hadn’t taught us to address God as Father, we wouldn’t dare to speak in such a personal way. You may know that in the Moslem religion, Allah is never addressed as father. It would be blasphemy to do so. “Islam” means submission to the will of Allah. There is no give and take, no fatherly relationship of love with Allah.

God revealed Himself to the Jews, not as a distant Creator, but as God who is close to His chosen people. The First Reading reminds us of the relationship God established with Moses and the Israelite nation. God gave them the Ten Commandments. The Ten Commandments were good and noble and lifted up the Jews to be His chosen people. Moses was holding the two stone tablets of the Law when He spoke to God in this passage. He knew who he was talking to; he “**bowed down to the ground to worship Him**”. Then Moses said, “**If I find favor with you, O Lord, do come along in our company. This is indeed a stiff-necked people; yet pardon our wickedness and sins and receive us as Your own.**” Even though they were sinners and would offend the good God, nonetheless, God had made them His own people.

In the Bible, a covenant is not just a contract, but a family bond. When two parties enter into a covenant they are made into one family. God made covenants with Adam and Noah and Abraham. This covenant with Moses would elevate that relationship between God and His people to a higher level. At the same time, it was also pointing to the “**new and eternal covenant**” that He would establish through Jesus.

St. John commented upon this new relationship, this new family bond, which began in the Heart of God. We heard in the Gospel this Sunday, “**God so loved the world that He gave His only Son, so that everyone who believes in Him might not perish but might have eternal life. For God did not send His Son into the world to condemn the world, but that the world might be saved through Him.**” Despite the truth that we are sinners and do not deserve eternal

life with our God, God deals with His people in love and mercy. He desires our salvation so much that He gave His Son up to death on the cross. The “**new and eternal covenant**” that Jesus declared at the Last Supper and is repeated in the words of consecration in every Holy Mass fulfill God’s plans for the restoration as His people that was lost through the sin of Adam. In this perfect family covenant, we become children of God. We dare to say: Our Father.

In the new and eternal covenant, the Church became the family of God. It is based on the doctrine that God Himself is like a family. The doctrine of the Most Holy Trinity, which we are celebrating this Sunday teaches us that God is not a single isolated Being but is a family of the Father and the Son and the Holy Spirit.

There can be only one God. God by His very nature is the Almighty Creator, all-knowing, all-wise, all-good, all-merciful and just; the Divine Nature is perfect in every way. Anything less would not be the one, true God. However, when we ask the question, who is God, we come up with the answer that He is Father, Son and Holy Spirit. Each of the Persons of the Holy Trinity possess the Divine Nature completely, so that there are not three gods, but one God.

The New Testament expresses the doctrine of the Holy Trinity in the way St. Paul does in the Second Reading: “**The grace of the Lord Jesus Christ and the love of God and fellowship of the Holy Spirit be with all of you.**” He distinguished Jesus, the Son of God by calling Him Lord, but each of the 3 Persons could be called Lord, with all the meaning of that word; he referred to the Father as God, but each of the 3 Persons is God. We use these words of St. Paul as one of the greetings at the beginning of Holy Mass. The prayers of the Holy Mass are directed to God the Father, through Jesus Christ our Lord in the unity of the Holy Spirit.

For many Christians the relationship with God is expressed: “**Jesus and me.**” For Catholics it could be better expressed as “**the Blessed Trinity and us, the Church**”. During our time on earth, we need to get to know and love each Person of the Holy Trinity. It is the easiest to get to know Jesus because we have His words and deeds in the Holy Scripture; He is the Divine Person who laid down His life on the Cross for our salvation; He remains with us in the Holy Eucharist. Even though we frequently say the prayer that He taught us, we can forget about our Heavenly Father and how much we need a father. Of course, the Holy Spirit, who has been called the “Forgotten Person” is often neglected.

“Glory be to the Father . . .”