



# Bringing Home the Word

The Most Holy Trinity (A)  
May 31, 2026

## God Up There, God Down Here

Fr. Joseph Juknialis

Which of these images best describes your God: gardener, friend, police officer, Santa Claus, magician, doctor, lover, parent, judge, the Force?

Theologically, God is both transcendent and immanent, up there and down here. In other words, God is powerful, majestic, awesome, and all-knowing but always close, caring for us, forgiving, and comforting. Most of us lean toward one or the other in our spirituality. Whichever image you choose will tell you

### Sunday Readings

#### Exodus 34:4b–6, 8–9

[Moses said,] "Pardon our wickedness and sins, and claim us as your own."

#### 2 Corinthians 13:11–13

Mend your ways, encourage one another, agree with one another, live in peace, and the God of love and peace will be with you.

#### John 3:16–18

God did not send his Son into the world to condemn the world, but that the world might be saved through him.

something about how you usually relate to God. None of the images are necessarily right or wrong unless it locks us into relating to God in only one way.

Our tendency to relate to God as either transcendent or immanent may influence our preference for liturgical style. If we view God primarily as transcendent, we will tend to appreciate the Mass as a sacrifice, celebrated formally with processions, incense, and majestic music. If we tend to relate to God as more immanent, we will tend to appreciate the Mass as a eucharistic meal with the community gathered around the altar table, singing simpler music. As God is both transcendent and immanent, we should not have to choose. The ideal liturgical style would incorporate something of both transcendence and immanence.

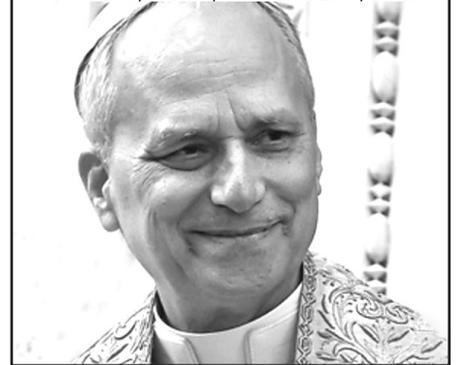
Today's story of Moses, who climbs Mount Sinai and there bows down in worship before God, is a story of the transcendence of God—majestic, powerful, awesome to behold. Today's gospel is of an immanent God who loved the world so much that he sent his Son not to condemn it, but to save it. †

**As God is both transcendent and immanent, we should not have to choose**

### A Word from Pope Leo XIV

To those in power, I repeat: listen to the voice of conscience! The apparent victories achieved with weapons, which sow death and destruction, are in reality defeats and never bring peace or security! God does not want war, he wants peace, and he strengthens those who are committed to leaving behind the spiral of hatred and taking the path of dialogue.

ANGELUS, ROME, SEPTEMBER 7, 2025



### REFLECTION QUESTIONS



- Do you pray to God described as "transcendent" or "immanent"?
- Can you appreciate both styles of liturgical prayer?



# Called to Gratitude and Community

*The Redemptorists*

There is a story told about St. Augustine, who was strolling along the seashore, struggling to comprehend the mystery of the Trinity. He encountered a youngster with a little bucket. The boy walked back and forth, emptying bucket after bucket into a hole in the sand, which was a short distance from the shoreline. When Augustine asked him what he was doing, the lad replied that he was putting the ocean into the hole. When Augustine told him that was impossible, the boy responded that it was just as impossible for him to comprehend the mystery of the Trinity.

Augustine himself affirms that if we think we have understood the mystery of God, then what we have understood is not God. The challenge of faith placed before us by this feast is not one of comprehension; for, try as we might, we will never really understand the mystery of the Trinity. Rather, it is a challenge of acceptance. We are invited to believe in God's tender working in our lives, and such conviction should prompt us to live fully our faith.

This is more a day for humble gratitude and renewed commitment than for theological speculation, as important as such speculation may be. We have all been touched by God's grace, God's love, and God's fellowship, so we all have much for which to be grateful.

This feast also calls us to commit ourselves to communion with others. Once again, it is Paul who shows us what this means: "Mend your ways, encourage one another, agree with one another, live in peace" (2 Corinthians 13:11). The Most Holy Trinity is the perfect example of unity in diversity. We most resemble this God when we live in loving harmony with one another. †

***The challenge of this feast is not comprehension but acceptance.***

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## Wisdom from Catholic Update

From "The Trinity: Mystery at the Heart of Life" by Leonard Foley, OFM  
Five Everyday Ways to Honor the Trinity

- 1). Embrace the greatest commandment: to love the triune God and to love your neighbor as yourself.
- 2). Say often and reverently the Trinitarian prayer: "Glory be to the Father, and to the Son, and to the Holy Spirit..."
- 3). Honor God the Father by imitating the first person's self-communicating love. We can do this by our own self-giving.
- 4). Honor God the Son by imitating the healing and evangelizing ministry of Jesus, who was God's missionary.
- 5). Honor God the Holy Spirit by seeking to build up God's kingdom and witnessing to Jesus' saving love wherever we go.

*Catholic Update*—a subscription newsletter published eleven times a year—explores Church tradition and teaching on contemporary topics. For more information, call 800-325-9521 or visit [Liguori.org](http://Liguori.org).



God of all—Father, Son, and Holy Spirit—inspire us to live in loving relationship with each other that the world may know peace and harmony, we pray. Amen.

The Redemptorists

## WEEKDAY READINGS

June 1–6

**Monday**, St. Justin: 2 Pt 1:2–7  
/ Mk 12:1–12

**Tuesday**, Weekday: 2 Pt 3:12–15a, 17–18  
/ Mk 12:13–17

**Wednesday**, St. Charles Lwanga and Companions: 2 Tm 1:1–3, 6–12  
/ Mk 12:18–27

**Thursday**, Weekday: 2 Tm 2:8–15  
/ Mk 12:28–34

**Friday**, St. Boniface: 2 Tm 3:10–17  
/ Mk 12:35–37

**Saturday**, Weekday: 2 Tm 4:1–8  
/ Mk 12:38–44



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