

## **Solemnity of the Most Holy Trinity (A)** **God Seeks Us Out in Love**

Exodus 34:4b–6, 8–9; 2 Corinthians 13:11–13; John 3:16–18

Dear brothers and sisters in Christ,

Happy Feast Day of the Most Holy Trinity!

Most of us have made the sign of the cross countless times, and each time we do, we invoke the name of the Holy Trinity. But how often have we considered its meaning? Today, the Church urges us to reflect on the mystery of God as Father, Son, and Holy Spirit, as revealed in Scripture and Tradition.

The Solemnity of the Most Holy Trinity calls us not to solve a theological puzzle but to enter the mystery of God's inner identity. The central question is not whether we fully grasp the Holy Trinity but how believing in the Father, the Son, and the Holy Spirit shapes our lives of love, unity, and communion.

The Holy Trinity is not merely a doctrine but a way of life. God, as Father, Son, and Holy Spirit, is a communion of perfect love, inviting us to live in loving relationships with Him and with one another. He is not a distant God but deeply involved with us; He seeks us out in Love. Jesus exemplified this by giving His life, and this Love is poured out through the Holy Spirit. God's essence is to reach out, revealing that He meets us in Love as a Triune God.

St. John articulates this well when he says, "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" (Jn 3:16). Yes, he is a God who meets us in love. This is a language we experience and understand.

St. Paul shares this understanding of divine love. He testifies: "We even boast of our afflictions, knowing that affliction produces endurance, endurance forms character, and character brings hope; and hope does not disappoint, because God's love has been poured into our hearts through the Holy Spirit (cf. Rom. 5:5)." He testifies to God's love amid hardships endured for Christ, adding, "If one does not have the Spirit of Christ, he does not belong to Christ (cf. Rom 8:9)."

Therefore, the Trinitarian nature of God has direct implications for our lives. Because God is trinitarian, as revealed in the mystery of Christ's life, we must consider what this means for us. It implies that one who follows Jesus cannot be a Christian unless he belongs to a community of brothers and sisters in the Lord. There is no such thing as an individual Christian, for there is no Christianity without a community.

Because God is Love, Christians must embody love toward one another. St. Paul urges, "Mend your ways, encourage one another, agree with one another, live in peace, and the God of love and peace will be with you" (2 Cor. 13:11). Jesus says, "This is how all will know you for my disciples: your love for one another" (John 15:35).

This Love is not ours alone but the Love we receive from the Father through the Son in the Spirit: "As the Father has loved me, so I have loved you. Live on in my love" (John 15:9).

Love is this: not that we loved God, but that He loved us and sent His Son for our sins. If God loved us so, we must also love one another (cf. 1 John 4:10-11). Neglecting anyone in need is like

neglecting family. Hurting, insulting, or cheating someone is like harming your own family. If you let your family down in these ways, you can hardly expect a warm welcome home.

The Holy Trinity is best understood as an environment of love: the source and destination of all things. This redefines how we see ourselves and our world.

With this in mind, whenever we make the sign of the cross, let us do so with deeper meaning and reverence. It is the most common prayer, so familiar that we may forget it is a prayer. Yet it unites the mystery of the Trinity with our salvation through Jesus' suffering, death, and resurrection. When we sign ourselves, we bear the mark of God: Father, Son, and Holy Spirit—a sign of communion, self-giving, and love.

St. Francis of Assisi embraced this communion, self-giving, and love of the Holy Trinity. In commemoration of the 800th anniversary of his passing into eternal life, Pope Leo XIV proclaims this year a Franciscan Jubilee. It runs from January 10, 2026, to January 10, 2027.

Let us make the prayer "Lord, Make Me an Instrument of Your Peace," attributed to St. Francis, our own. It speaks to the truth of living out the sign of the cross we mark on ourselves. And let us change some words to "I am" to emphasize our identity as people of the Holy Trinity.

“Lord, I am an instrument of your peace.  
Where there is hatred, I am love;  
where there is injury, I am pardon;  
where there is doubt, I am faith;  
where there is despair, I am hope;  
where there is darkness, I am light;  
and where there is sadness, I am joy.”

Let us strive to live as people of the Holy Trinity—marked by communion, self-giving, and love.

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