

Homily

Trinity Sunday – A

Rev. Peter G. Jankowski

May 23-24, 2026

Ex 34: 4-6, 8-9

Dn 3: 52, 53, 55, 56

2 Cor 13: 11-13

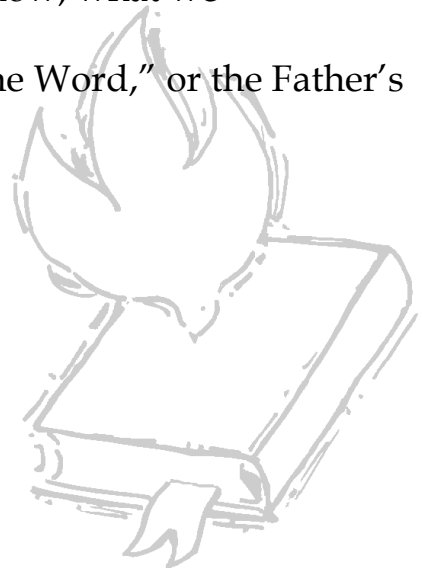
Jn 3: 16-18

In the beginning was the word and the word was in God's presence and the word was God. (John 1: 1)

This biblical passage is taken from the prologue of John's gospel, Chapter One, which is paralleled most likely by the same author in the First Letter of John, Chapter One...

What was from the beginning, what we have heard, what we have seen with our eyes, what we looked upon and touched with our hands concerns the Word of life.

Both passages reference how our Lord and God existed at the beginning of time, two passages that reference how, what we understand as "The Father" speaks through "The Word," or the Father's Son.



The Catechism of the Church teaches us that “the breath” of God is associated with the Holy Spirit and that God “breathes” (the Spirit) the “word” (the Son) when saying to us, “* And when he had said this, he breathed on them and said to them, “Receive the holy Spirit. Whose sins you forgive are forgiven them, and whose sins you retain are retained.” (John 20: 22-23). They are held bound. As Article 702 of the Catechism states,

702 From the beginning until “the fullness of time,” 60 the joint mission of the Father’s Word and Spirit remains hidden, but it is at work. God’s Spirit prepares for the time of the Messiah. Neither is fully revealed but both are already promised, to be watched for and welcomed at their manifestation. So, for this reason, when the Church reads the Old Testament, she searches there for what the Spirit, “who has spoken through the prophets,” wants to tell us about Christ.

Through Christ, the Father passes the Spirit to his apostles and the successors of the apostles, giving them the authority to speak in the name of God. As a result, God works through us, through the power of the Holy Spirit, to share this grace with each other, for the sake of their souls and ultimately for the sake of ours.

In the Extraordinary Form of the Mass in Latin Mass prior to the Second Vatican Council (and for those who celebrate the Extraordinary Form today), the faithful at Mass read that Prologue of John practically after every single Mass that is celebrated. In the Novus Ordo of the Mass (which the rest of the Catholic world celebrates), we pretty much limit the reading of John's Prologue to Christmas Day as well as a very few other times in the liturgical year. That said, that prologue allows us to understand who God is and what God asks of us.

The Prologue of John teaches us that God sends the Word, or the Father's Son, to breathe on each one of us, referencing the Holy Spirit, that existed in us at the moment of our own creation, something that God has done for each soul of humanity since the beginning of time. Since Adam and Eve and even before, the Father breathes life in us and the Word of God (the Son) helps us understand what that breath is (the Holy Spirit) and how the Spirit exists in us, each one of us!

Every single one of us, whether we know this or not, whether we accept this or not, receives that Holy Spirit, that third "person" of the Holy Trinity that connects us to the presence of the divine. The Father

reveals this Spirit to us through the Father's Son, knowing full well that some people accept and embrace that "breath" of God and many people reject it; some people accept the Holy Spirit that exists in our lives and far more people decide to put a bushel barrel of it and hide it all together.

"For God so loved the world that he sent his only Son that anyone who might believe in Him might not die but might have eternal life" (John 3: 16). Knowing full well in the story of the Old Testament that one protagonist after another protagonist receive the Holy Spirit and then discard it to sinful behavior, that one person after another in the scriptures received that gift and then abandon it (including you and me, at times), God does not abandon us even when we abandon God. God knows that we fall time and time again; he chose twelve individuals, knowing that each one had their fallacies, with one who eventually betrayed him. Each one of the apostles had their shortcomings and yet God chose them because he knew that if the Spirit is in us, we all were given the opportunity to embrace the Spirit after our sins so that we could return to God.

In this story of faith, each of us has been given a second chance... and a third... and a fourth... and so on. Each of us receive this gift of God, who is life, so we can share that life with each other.

For me, this message gives me hope. This message gives me hope because God knows that we are going to fall. God knows that we are human beings – when we turn away from God, every time we sin, it is kind of like we become our own god, turning away from the only God that counts. When we become our own little “god,” essentially we say that we want to guide our own lives and focus on what we want as opposed to how God directs us.

We also know that the world conditions us to live this way; when we left the Garden of Eden, we *chose* to live in a world of corruption and despair. When we do this, we enter a world filled with people who are little gods, those who focus on their own desires and temptations instead of building a friendship with the one who can carry us to a life of peace without destruction or pain.

Today’s Feast of the Holy Trinity reveals the gift of God that lives inside of us and has been revealed to us. We also realize that many of us

reject this gift, focusing on the little gods that turn us away from the one, true God, the only one that counts. Today's feast teaches us about a gift that has been given to me and has been given to you as a gift, a gift that God requires us to give away, as Christ did for us on the cross and as referenced by Paul in the Second Chapter of Philippians.

If we understand how to get to heaven, then we memorize this passage well: "God so loved the world that he gave his only son that anyone who believes in him might not die but might have eternal life." Eternal life does not exist because of me and certainly not in the little "gods" but in the one God who created us and who wants to take us home.

This is the one God that spoke to Moses in a burning bush. This is the one God who gave Moses the Ten Commandments and set the parameters by which we should live. It is this God who gives us life – God breathes on us this Spirit and speaks this Word.

What we do with that Spirit? What do we do with the Son who speaks for His Father by breathing this Spirit upon us? How we respond determines whether we accept God or whether we reject God... and the

world loves to reject God because we want things done our way, not God's way.

Sometimes we invoke God's name as a prop for what we really want to do or justify our actions by saying that our actions are God's actions. In reality, what we need to do is turn to the Lord by emptying ourselves of those little "gods" that control our lives and say, "I am nothing but a useless servant; I have only done what God has asked me to do" (Luke 17: 10).

If we become "useless servants," if we allow the Spirit in us to lead us and guide us, then we realize that those who are baptized into Christ. Jesus are baptized into his death (Romans 6: 3). When we embrace what baptism truly means, to allow God to rid us of Original Sin and guide us in the way we conduct ourselves, we then learn that our lives are not about us; our lives are about God working through us for the sake of others.

I have come to learn by living that way, so much *good* can happen in a parish and in the world. You all know this every time we try to do good in God's name. When we try to do good, there are always forces in the

world, the little “gods” in the world (or the “devils” in the world) that try to turn us away from the only God that is going to carry us to the other side. If we have that faith, if we allow the Spirit within us to lead us and guide us to unite us with God, we are never alone – we are with God.

On this Trinity Sunday, we will never be able to comprehend fully the existence of God but, when we allow the Spirit to enter us, to allow God to breathe on us and in us, then we learn about the only form of love that counts, learning that the best way to love is to empty ourselves of it by sharing it with others, as God’s Son did for us. If we do this, then, in a very small way, we are united with God, we better understand God and we are united with each other in God’s name, which is what God sent his Son to do on the cross for our salvation.

God’s Son gave up his life on the cross because he loved his bride, the Church, namely *all of us*. We today are now called to do the same, to give up our lives; we negate ourselves by saying that our lives are not about us; our lives are about God working through us. If we accept that premise, if we accept the Spirit breathed into our life, if we keep praying

that Prologue of John's Gospel to understand that God is our beginning and end, our "Alpha" and "Omega," then we can help others see God within each one of them and how we can allow that Spirit to carry us to the other side of life.

For all this to work; we have to do it together; we have to live as a "Body of Christ." The Son established the Church this way by dying on the cross, by allowing his blood and water to mingle, representing the union of human and divine. Christ showed us that we do not have to go it alone, that we do not become our own "gods" but to submit ourselves to the higher power so our Lord can lead us and guide us.

For this reason, we are here today and that is why I am so blessed that all of you keep supporting us and what we are doing to try to help you, for each and all of us to try to help those who are suffering. The beauty of these Masses that I am celebrating Online is to say you at home are not alone – we are united in prayer each time we gather at this table with the Communion of Saints. You know that I am willing to extend myself out to you by the power of the Spirit and make this sacrifice possible so that you can encounter Christ in this way.

Let us continue to always pray in the name of the Father, Son and Holy Spirit, the “Alpha” and the “Omega,” the beginning and the end, the one that breathed life in us, from the Father through the Son, who breathed on us this Spirit so we can share that Spirit with the people that we meet. This is our prayer.