

FATHER MARK SCHULTE HOMILY
The Most Holy Trinity (B)
May 30, 2021
“Three in One – Father, Spirit and Son”

Today, we celebrate the Solemnity of The Most Holy Trinity (Dt 4:32-40) (Rm 8:14-17) (Mt 28:16-20).

We live in a time when knowledge of the Christian faith among Catholics has gone into a great decline. What was once common knowledge among Catholics is now in many cases severely lacking. The statistics tend to bear this out. As a result of this lack of knowledge, many have walked away from their Catholic faith or no longer practice it. Many have walked away from a faith that they never learned to begin with. This is partially due to poor catechesis, that is many Catholics were not taught the faith adequately for a number of reasons, or they did not avail themselves of the opportunity to learn it. There is a great need to refocus on teaching and learning our faith. This need has always existed within the Church since her inception at Pentecost, but it is a particularly acute need at this time.

The Catechism of the Catholic Church (CCC) contains the core doctrine of the Christian faith, and it is divided into four main parts: The Nicene Creed, The Sacraments, The Commandments, and Prayer.

The Catechism document starts with the Nicene Creed for a very good reason. The Creed itself focuses on the central mystery of the Christian faith, which is the Trinity. The Creed describes the nature of the one true God, as Father, Son, and Holy Spirit, three distinct persons in one God.

I can imagine your eyes rolling back now and a voice inside your head saying: “Ah, the Trinity – who can understand it?” God created us for a specific reason; that is to know Him, love Him, to serve Him, and to be with Him forever in heaven. Having a familiarity with the nature of God as a Trinity of persons is part of knowing Him. In order to help accomplish this, God has revealed His nature to his people over time in salvation history.

In the Old Testament, God makes it known that He is one – there are no other gods but Him, and as creator He completely transcends the world; His power knows no limits (2 Chr 2:6) (Ps 78:40-43).

But it is Jesus, the second person of the Trinity, the Son of God, who reveals God’s triune nature to us in several instances in the Gospel. First, at his own baptism in the Jordan River. Jesus stood in the Jordan River, the Father spoke proclaiming Jesus His Son, and the Holy Spirit descended on Jesus in the form of a dove, thus revealing the three divine persons (Mt 3:13-17).

On the mountain with Peter, James, and John present – Jesus was transfigured in His glory. The Father spoke proclaiming Jesus as His Son, and the Holy Spirit descended on all present in the cloud (Mt 17:1-13).

Later, Jesus promised to send His Holy Spirit to His Apostles to teach them all things. He said: “As the Father sends me so I send you.” “Receive the Holy Spirit” (Jn 20:19-31).

Before Jesus ascended into heaven, He commanded His disciples to baptize in the name of the Triune God – Father, Son, and Holy Spirit. Thus, once again, teaching them that the nature of the one God is three persons, Father, Son, and Holy Spirit (Mt 28:16-20).

The liturgies and the various prayers of the Church always begin and end in the name of the Trinity – Father, Son, and Holy Spirit as we make the sign of the cross.

In the Mass, we join our prayers with those of Jesus. Our prayers are offered with Jesus, to the Father, and in the Holy Spirit.

The spiritual life of the Christian is completely bound up with the Trinity. “We are children of the Father, brothers and co-heirs with the Son, and continually sanctified by the Holy Spirit to make us ever more and more resemble Christ.” In so doing, we deepen our understanding that we are sons and daughters of God, living temples of the Blessed Trinity (In Conversation with God, Vol. 6, p 250). We participate in the divine life of God where the Father is eternally engendering the Son, while the Father and the Son jointly breathe forth the Holy Spirit (CCC 689). The Apostle Paul tells us that “God’s love has been poured into our hearts through the Holy Spirit who has been given to us” (Rom 5:5).

The nature of God as Trinity is indeed a mystery, but it is in the depths of our souls that we meet God in this mystery as we seek more and more to know and love God, rather than through our human reason alone or in some scientific formula.

The supernatural life that the Christian seeks is tied up in our intimate conversing with the Trinity who dwells within us as temples of God.

Human reason alone cannot access the mystery of the Holy Trinity, but the light of faith guided by the Holy Spirit gives the believer insight into the mysteries of God. Jesus said to his disciples: “To you it has been given to know the secrets of the kingdom of heaven” (Mk 4:11). We ask God to continually guide us in this light of faith.

We can and should nourish our faith in the Holy Trinity and other great mysteries through our pious practices by:

- meditating on the Nicene Creed,
- reciting frequently the “Glory Be to the Father and to the Son and to the Holy Spirit” prayer,
- focusing on the Holy Trinity as we make the Sign of the Cross before and after all of our prayers,
- by inviting God as the Holy Trinity to dwell in our souls in a more profound way, and then consciously reflecting upon His indwelling.

As we pray, we remember these words of Jesus:

“Blessed are your eyes for they see and your ears for they hear.

“Truly I say to you many prophets and righteous men have longed to see what you see and did not see it;

“and hear what you hear and did not hear it” (Mt 13:16-17).

We have been privileged beyond all imagining to have the mystery of God revealed to us. Let us cherish this revelation and not squander it. It is the pearl of great price.

God dwells in the hearts of those who really want Him there. Ask yourself, “do I sincerely want God living in Me?”