

Blessed Trinity Catholic Community + Spirit of Christ Mission

FEAST OF THE HOLY TRINITY -A- May 31, 2026

Exodus 34:4b-6, 8—9; Psalm: Daniel 3:52, 53, 54, 55; 2 Corinthians 13:11-13; John 3:16-18

Homily-Fr. Ed Hislop



The words are ominous and too often not believed or trusted: The Lord passed before and cried out to Moses describing who he, God, is: *“the Lord, the Lord, a merciful and gracious God, slow to anger and rich in kindness and fidelity.”* With those wondrous words God begins a conversation with the human family, created in the divine image and likeness, almost pleading with all humanity to converse with a mighty yet merciful creator: a vision almost too good to be true!

Moses too, on behalf of the whole human family then and for every generation to follow, enters that never-ending conversation and speaks on behalf of every person from generation to generation: *“Lord, do come along in our company, pardon our wickedness and sins and receive us as your own.”* An invitation from Moses to God, to walk with us, to be in our midst, to pardon our transgressions, and, in Moses’ own words, to *“receive us as your own.”* So, God, beyond our dreams, stirs in us a memory of an ancient conversation, but one that is ever new, again and again.

That conversation, Pope Lea reminds us in his recent encyclical, *MAGNIFICA HUMANITAS*, leads to a deep affirmation of human dignity that can never be diminished: *“This is the dignity,”* Leo writes, *“that belongs to every human being simply by virtue of existing, of being willed, created and loved by God. No sin, failure, humiliation or exclusion can diminish the profound value of human life that God*

has willed and called into being.” #52 That is why we can be at Table conversing with Father, Son and Holy Spirit.

We heard, just last Sunday as we welcomed the Spirit, Jesus speaking words which also invite a continuing conversation, when he said, *“I have much more to tell you, much more to tell you.”* The conversation, the dialogue, and the *“much more to tell us,”* are words spoken to us, the church and the world.

It is a conversation about new perceptions, new discoveries, new ways of living, hoping, loving and being, calling for ways of being slow to anger, and richer in compassion and mercy.

It means, if the conversation is true, that we have much more to learn as God seeks to hear the cries of the many of our time and day, reminding us, and the whole Church, again and again, that God did not send Christ into the world to condemn but to save: A vision for us to *“mend our ways, encourage one another and live in peace...”*

So the conversation must continue, and sometimes it must begin with a curiosity, about the much more God—Father, Son and Spirit, has yet to tell us, and the much more we have yet to learn, as we discover how to set aside ancient prejudices, wicked judgements, trust in war, and how to receive others as our own.

Pope Leo reflects the conversation, in which we must engage, in his encyclical *HE WRITES*: *“Let us not be afraid to get our hands dirty on the “construction site” of our time. ..., let us pray, plan wisely and work perseveringly, placing God at the forefront of our actions and the human person at the center of our choices. Thus, the “rejected stones” — the poor, the sick, the migrants and the least among us — will become the cornerstone, and a solid, welcoming common home will emerge on the earth, where love and faithfulness will finally meet, and righteousness and peace will embrace. This is the blessing we implore from God; and the task that*

stands before us is that of being builders of communion, rather than architects of Babel. We are to be servants of the coming Kingdom, instead of lords of towers destined for ruin. With the heart of a shepherd and a father, I ask everyone to abandon the construction of yet another Tower of Babel and to join forces in building up the common good, so that humanity will never lose its beauty, and the world once again will come to recognize the human heart as the place God desires to dwell.” #16

The image of the Blessed Trinity, before which we prayed as we began, reflects the truth of God, Father, Son and Holy Spirit, seated at table in conversation with all of us, who find our way to the holy meal of the Trinity.

A place for the whole human family to be with God, a place where all at the table speak and are heard, where all listen and are transformed. A table at which the grace of Christ, the love of God and the communion of the Spirit is bestowed on all who converse about life—its joy, sorrow, gifts, and needs. A table at which God listens, pardons,

laughs, learns, and receives all as his own; a table at which God, Father, Son and Spirit, tells us much more than we sometimes would sooner not hear: *“the Lord, the Lord, is merciful and gracious, slow to anger and rich in kindness and fidelity.”* He receives all as his own! We all have much more yet to learn, and indeed to trust, that God has received us, received us all, as his own and longs to converse with us as we talk with one another.

Leo reminds us that *“dialogue is an ordinary part of human life... It involves acquiring an attitude that seeks to forge bonds of fraternity built on listening, an open demeanor, making time for each other and even wasting time together. For if we experience authentic encounters with others, with those who are different, strangers, migrants, it becomes much more difficult even to imagine war.”* #200

IT IS TRUE: CHRIST HAS MUCH MORE TO TELL US; AND WE HAVE MUCH MORE TO LEARN!

