

**THE SOLEMNITY OF THE MOST HOLY TRINITY  
& THE NINTH WEEK OF ORDINARY TIME - A  
May 31 – June 6, 2026**

---

Sun            The Solemnity of the Most Holy Trinity  
May 31       **GOD SENT HIS SON**  
                 A Reflection from a commentary by St. Gregory Nazianzen

Mon.           Memorial of St. Justin, Martyr  
June 1        **HE DID IT SOLELY FOR THE SAKE OF MAN**  
                 From the Dialogue with Trypho by St Justin Martyr

Tues           Memorial of the Dead  
2               **A CONTEST OF LOVE**  
                 From the Writing of Servant of God Dolindo Ruotolo

Wed.           Memorial of St. Charles Lwanga and Companions, Martyrs  
3               **SAINTS CHANGE THE WORLD**  
                 From the Writing of the witness of St. Charles Lwanga and Companions

Thurs          Thursday of the 9<sup>th</sup> Week Ordinary Time  
4               **THE ETERNAL PROMISE**  
                 From the Writing of the 19<sup>th</sup> century Quaker Thomas R. Kelly

**MONASTIC DESERT DAY**  
Fri.            Memorial of St. Boniface, Bishop and Martyr  
5               **LOVING THE CHURCH AS ONESELF**  
                 A Reflection developed from the “Franciscan Media” Website

Sat.            Memorial of Our Lady  
6               **THE LIFE OF CHRIST, HIDDEN IN YOUR HEARTS**  
                 From a Sermon by Blessed Gueric of Igny

*Sunday*

## **GOD SENT HIS SON**

### **A Reflection from a commentary by St. Gregory Nazianzen**

To speak of the Godhead is, I know, like crossing the ocean on a raft, or like flying to the stars with wings of narrow span. Even heavenly beings are unable to speak of God's decrees or of his government of the world. But enlighten my mind and loosen my tongue, Spirit of God, and I will sound aloud the trumpet of truth, so that all who are united to God may rejoice with their whole heart.

There is one eternal God, uncaused and uncircumscribed by any being existing before him or yet to be. He is infinite, and all time is in his hands. He is the mighty Father of one mighty and noble Son. In no way does the birth of this Son resemble human birth, for God is spirit. The Word of God is another divine Person, but not another Godhead. He is the living seal of the Father, the only son of the only God. He is equal to the Father, so that although the Father always remains wholly the Father, the Son is the creator and ruler of the world and is the Father's power and wisdom.

Let us praise the Son first of all, venerating the blood that expiated our sins. He lost nothing of his divinity when he saved me, when, like a good physician, he stooped to my festering wounds. He was a mortal man, but he was also God. He was of the race of David, but Adam's creator. He who has no body clothed himself with flesh. He had a mother, but she was a virgin. He who is without bounds bound himself with the cords of our humanity. He was victim and high priest – yet he was God. He offered up his blood and cleansed the whole world. He was lifted up on the cross, but it was sin that was nailed to it. He became as one among the dead, but he rose from the dead, raising to life also many who had died before him. On the one hand, there was the poverty of his humanity; on the other, the riches of his divinity. Do not let what is human in the Son permit you wrongfully to detract from what is divine. For the sake of the divine, hold in the greatest honor the humanity which the immortal Son took upon himself for love of you.

My soul, why do you hold back? Sing praise to the Holy Spirit as well, lest your words tear asunder what is not separated by nature. Let us tremble before the great Spirit who also is God, through whom we have come to know God, who transforms us into God. He is the omnipotent bestower of diverse gifts and the giver of life both in heaven and on earth. He is the divine strength, proceeding from the Father and subject to no power. He is not the Son, for there is only one Son, but he shares equally in the glory of the Godhead.

In the one God are three pulsations that move the world. Through them I became a new and different person when I came out of the font, where my death was buried, into the light – a man restored to life from the dead. If God cleansed me so completely, then I must worship him with my whole being.

*Monday*

## **HE DID IT SOLELY FOR THE SAKE OF MAN** **From the Dialogue with Trypho by St Justin Martyr**

When I had finished, Trypho said, ‘...Explain to me the following words of Isaias: “There shall come forth a rod out of the root of Jesse, and a flower shall rise up out of his root. And the spirit of God shall rest upon him, the spirit of wisdom and understanding, the spirit of counsel and fortitude, the spirit of knowledge and piety; and he shall be filled with the spirit of the fear of the Lord.” Now you have admitted (he said) that these words were spoken of Christ, who, you claim, already existed as God, and, becoming incarnate by the will of God, was born of a virgin. This, then, is my question: How can you prove that Christ already existed, since He is endowed with those gifts of the Holy Spirit which the above-quoted passages of Isaias attribute to Him as though He had lacked them?’

‘You proposed a very sensible and intelligent question,’ I remarked, ‘which appears to raise a real difficulty... The Scriptures state that these gifts of the Holy Spirit were bestowed upon Him, not as though He needed them, but as though they were about to rest upon Him, that is, to come to an end with Him, so that there would be no more Prophets among your people as of old (as is plainly evident to you, for after Him there has not been a prophet among you)...

The Spirit therefore rested, that is, ceased, when Christ came. For, after man’s redemption was accomplished by Him, these gifts were to cease among you, and, having come to an end in Him, should again be given, as was foretold, by Him, from the grace of His Spirit’s powers, to all His believers according to their merits. I have already affirmed, and I repeat, that it had been predicted that He would do this after His Ascension into Heaven. It was said, therefore: “He ascended on high; He led captivity captive; He gave gifts to the sons of men.” And in another prophecy it is said: “And it shall come to pass after this, that I will pour out My Spirit upon all flesh, and upon My servants, and upon My handmaids, and they shall prophesy.”

...We indeed know that He did not approach the river because He needed either the baptism or the Spirit who came down upon Him in the shape of a dove. So, too, He did not condescend to be born and to be crucified because He needed birth or crucifixion; He did it solely for the sake of man, who from the time of Adam had become subject to death and the deceit of the serpent, each man having sinned by his own fault...

For, when John, wearing only a cincture of skins and a cloak of camel’s hair, and eating only locusts and wild honey, sat by the River Jordan and preached the baptism of repentance, men supposed that he was the Christ, but he cried out to his listeners: “I am not the Christ, but the voice of one crying: for there will come He that is stronger than I, whose shoes I am not worthy to carry.” When Jesus came to the Jordan... the Holy Spirit for the sake of mankind descended upon Him in the form of a dove, and at the same instant a voice out of the heavens spoke the words which had also been uttered by David, when he, in the person of Christ, spoke what was later to be said to Christ by the Father: “Thou art My Son; this day have I begotten Thee,” meaning that His birth really began for men when they first realized who He was.’

Tuesday

## A CONTEST OF LOVE

### From the Writing of Servant of God Dolindo Ruotolo

According to the revelation of Saints and we might even say according to logic, Purgatory is divided into *different areas*, depending on the degree of purification that the soul has to endure in proportion to the sin committed...

Saint Francesca Romana saw Purgatory divided into three distinct parts: in the *upper region* are the souls who suffer only the *pain of loss*, that is, the lack of the vision of God or some small pain... which prepares them for the vision and enjoyment of God. In the *middle region*, ...suffer the souls who committed venial sins or those... who must atone for the punishment due to mortal sin already forgiven. At the bottom of the abyss, close to Hell, the Saint saw the third region, which she calls the "*lower Purgatory*", filled with a clear and penetrating fire, different from that of Hell, where it is dark and gloomy.

This third region she saw divided into three further areas where the pain increases according to the responsibility of the soul and the degree of glory and happiness they are destined to reach. The *first* is for the laity; the *second* for the non-ordained Clergy; the *third* for the Priests and Bishops. It should be understood that this third area has an even lower level reserved for members of Religious Orders: men and women, who had higher means of sanctification and light from God and now have to bear greater responsibility for their faults and, therefore, a greater need for expiation.

Both Priests and Religious, called to the greatest sanctity, are called to a very high state of glory... In consequence, their pains are likewise severer and lengthier... The intensity of the pain is in exact proportion to the sins committed and... is intensely dominated by the *pain of loss*, which is the sense of abandonment by God and the desire to possess Him, because of the intensity of love that the souls feel for Him and the even more intense love that God has for the souls.

That is why we call Purgatory "*a contest of love*". The Lord is not very severe with souls. Instead, He is very loving, and He purifies them since He wants perfect happiness for them. The soul realizes this love of God and, even more, it soars toward Him: it yearns and groans for His love; it is aware of the dark fog that envelops it, knowing that it is loved and the soul loves in return. It begs for help to come out of this state, that it may be shortened. Yet the soul cannot shorten the time with its own merits, being unable to acquire merits. All this anxiety it has is love.

The groaning of love the soul has for God and the attraction to the Divine Love, feeling that God wants its happiness, is the *pain of loss* and the contest of love... It seems like a paradox, but... the contest of love itself makes the soul look at each purifying pain as a step that brings it closer to the Supreme Good and to its eternal happiness.

*Wednesday*

## **SAINTS CHANGE THE WORLD**

### **From the Writing of the witness of St. Charles Lwanga and Companions**

In the latter part of the nineteenth century, Catholic and Anglican missionaries began to evangelize Buganda, part of modern Uganda in eastern Africa. Its king expelled the missionaries in 1882, but in 1885, his son and successor, Mwangwa invited them back. They happily discovered that their original converts were living truly Christian lives and were reaching out to evangelize everyone around them. Christianity was thus spreading rapidly. This produced in Mwangwa and his closest advisors a panic that his power, which had been total, might be undermined by a group that seemed not to fear him.

Mwangwa's first victims were an Anglican bishop and six other Anglican missionaries whom he murdered because they sought entry to his kingdom. Twenty-six-year-old Joseph Mkasa, Mwangwa's majordomo and a Catholic, sought unsuccessfully to prevent the murders, at which point Mwangwa concluded that Joseph himself was a threat, especially since he was a leading catechist and had taken on the role of protecting the king's pages who had become Christian, hiding or sending away those whom the king wanted in order to use them sexually. Mwangwa ordered Joseph to be burned alive, but the assigned executioner instead beheaded him and then burned the body. Joseph's last message to the king was one of both forgiveness and a call to repentance from his debauched way of life.

Charles Lwanga succeeded Joseph's post and role as protector of the pages. A catechumen himself, he also catechized the pages. He and other catechumens, likely soon to face execution themselves, were baptized by the White Fathers – and then freely went back to their positions at court. Some months after the execution of Joseph, the king called for one of his pages and discovered that all of the Christian ones were missing. When he discovered that they had been receiving instruction in the faith from the page Denis Ssebuggwawo, he sent for Denis and murdered him by a thrust of his spear. Nevertheless, the Christian pages did not flee – they did not want to be seen as disloyal to their monarch.

When the king have shut everyone in his compound, Charles quickly baptized five of the pages he had been instructing, including the youngest, thirteen-year-old Kizito. All the pages were summoned and the Christians were ordered to identify themselves. Led by Charles, fifteen boys and young men (some Catholic, some Anglican) obeyed the order, not quaking with fear but filled with joy. One of the king's own bodyguards then made himself part of the group. When asked if they intended to adhere to their faith, they all said they would, until death. The king then sentenced them to die and sent them out, together with other prisoners also scheduled for execution. A Catholic missionary priest who witnessed the group as it was led to the place of execution, some miles away, saw that they showed courage, happiness, and resignation to what they faced, even the youngest of them. Along the way, several members of the group were martyred, including some who joined the original group... As the martyrs died, they called on Jesus' name. With his last breath, Charles evangelized an executioner who subsequently became a catechumen.

Altogether, twenty-two Catholic martyrs who died on May 26 and June 3, 1886, and on January 27, 1887, became the protomartyrs of Uganda. Saints change the world.

Thursday

## THE ETERNAL PROMISE

From the Writing of the 19<sup>th</sup> century Quaker Thomas R. Kelly

The old self, the little self-how weak it is, and how absurdly confident and how absurdly timid it has been! How jealously we guard its strange, precious pride! Famished for superiority... its defeats must be offset by a dole of petty victories. In religious matters, we still thought that we should struggle to present to God a suitable offering of service. We planned, we prayed, we suffered, we carried the burden. The we, the self, how subtly it intrudes itself into religion! And then steals in, so sweetly, so all-replacing, the sense of Presence, the sense of Other, and he plans, and he bears the burdens, and we are a new creature. Prayer becomes not hysterical cries to a distant God, but gentle upliftings and faint whispers, in which it is not easy to say who is speaking, we, or an Other through us. Perhaps we can only say: praying is taking place. Power flows through us, from the Eternal into the rivulets of Time. Amazed, yet not amazed, we stride the stride of the tender giant who dwells within us, and wonders are performed. Active as never before, one lives in the passive voice, alert to be used, fearful of nothing, patient to stand and wait.

It is an amazing discovery, at first, to find that a creative Power and Life is at work in the world. God is no longer the object of a belief; He is a Reality, who has continued, within us, his real Presence in the world. God is aggressive. He is an intruder, a lofty, lowly conqueror on whom we had counted too little, because we had counted on ourselves. Too long have we supposed that we must carry the banner of religion, that it was *our* concern. But religion is not our concern; it is God's concern. Our task is to call men to "be still," and... hearken to that of God within them, to invite, to unclasp the clenched fists of self-resolution, to be pliant in his firm guidance, sensitive to the inflections of the inner voice.

For there is a life beyond earnestness to be found. It is the life rooted and grounded in the Presence, the Life which has *been* found *by* the Almighty. Seek it, seek it. Yet it lies beyond seeking. It arises in *being* found. To have come only as far as religious determination is only to have stood in the vestibule. But our confidence in our shrewdness, in our education, in our talents, in some aspect or other of our self-assured self, is our own undoing. So earnestly busy with anxious, fevered efforts for the kingdom of God have we been, that we failed to hear the knock upon the door, and to know that our chief task is to open that door and be entered by the Divine Life.

...To become unselfed is to become truly integrated as a richer self. The little, time-worn self about which we fretted - how narrow its boundaries, how unstable its base, how strained its structure. But the experience of discovering that life is rooted and grounded in the actual, active, loving Eternal One is also to experience our own personal life firm-textured and stable.

...There is an introduction to suffering which comes with the birth pains of Love. And in such suffering, one finds for the first time how deep and profound is the nature and meaning of life. And in such suffering one sees, as if one's eye were newly opened upon a blinding light, the very Life of the Eternal God himself. And there too is suffering, but there, above all, is peace and victory.

Friday

## **LOVING THE CHURCH AS ONESELF**

### **A Reflection developed from the “Franciscan Media” Website**

Today’s saint was a monk living under the Rule of St. Benedict who felt a call to help the Church in Germany. With permission, he went to Germany to discover what was needed and returned to find he had been elected abbot. He refused the election and returned to the continent. He had seen that the German church needed reform and put love for others ahead of attending to himself.

In Germany, however, he found he could do little without authority. He went to Rome and asked for authorizing letters from the pope. Eventually, these were given to him. The pope also changed his name to Boniface. He then returned to what is now France and got authority from Charles Martel (father of Charlemagne) to force reform. With these authorizing documents, he began reforming the clergy and trying to educate them. With this in mind, he founded monasteries to teach by example how one lives a truly Christian life and to provide schools to help priests learn to read and live a life of seeking God. From a letter to the pope, we can see the situation he faced.

*“It is the custom of people in trouble to seek consolation and advice from those who have wisdom and affection. So relying on your wisdom, Holy Father, I lay before you my difficulties. There is conflict and anxiety because of false priests and hypocrites who defy God and rush to their own damnation while leading the faithful astray by scandals and errors. They sow weeds among the wheat so that the Word is choked or perverted into something poisonous.*

*What we plant, they do not attempt to water so that it may grow, but offer to the faithful ever new falsehoods and new sects.”*

All had to be accomplished through constant preaching and persuasion, first because those who were priests were using their pastoral offices for personal profit only, and second to attract those who were not yet Christian. He used the monasteries he founded to show how people who work for their living can live a deeply and thoroughly Christian life. It was during a trip to confirm some of the newly baptized that his retinue was attacked during the night, probably with the hope of finding something valuable to steal. Boniface was killed during the attack, which was largely in vain because he carried nothing valuable except books. Illiterate robbers are unable to appreciate the value of what they cannot understand, just as Christians who try to use their faith to gain earthly goods can’t appreciate its genuine value. We are called to make that value known by the way we live.

Love, after the model provided us by Jesus Christ, is the greatest value in and beyond this world we now inhabit. One can’t love oneself rightly if one doesn’t learn to love Christ and Christ’s Church rightly. Such love gives self freely and in service rather than seeking to take from others so that one may have what one wrongly imagines will make life better, but doesn’t.

Saturday

## **THE LIFE OF CHRIST, HIDDEN IN YOUR HEARTS**

### **From a Sermon by Blessed Gueric of Igny**

What can so stir up man to the love of God as the love which God first bestows on man, a love for man so ardent that he wills to become man for the sake of man?... Or what exhibits more plainly the power and merit of faith as that the Virgin conceived God by faith, by faith deserved to have all that God had promised her fulfilled? "Blessed," we read, "is she who believed, for what was told her by the Lord shall be brought to fulfillment." Now that you may know more fully that the Virgin's conception has not only a mystical but also a moral sense, what is a mystery for your redemption is also an example for your imitation, so that you clearly frustrate the grace of the mystery in you if you do not imitate the virtue of the example. For she who conceived God by faith promises you the same if you have faith; if you will faithfully receive the Word from the mouth of the heavenly messenger, you too may conceive the God whom the whole world cannot contain, conceive him however in your heart, not in your body...

Pay careful attention then to your hearing as it is written, for "faith comes from hearing, while hearing comes through the word of God," which without any doubt the angel of God proclaims to you when a faithful preacher treats with you of the fear or the love of God... How blessed are they who can say: "For fear of you, Lord, we have conceived and given birth to the Spirit of Salvation," which indeed is no other than the Spirit of the Savior, the Truth of Jesus Christ. Behold the unspeakable condescension of God and, at the same time, the power of the mystery which passes all understanding. He who created you is created in you, and as if it were too little that you should possess the Father, he wishes also that you should become a mother to himself. "Whoever," he says, "does the will of my Father, he is my brother and sister and mother." O faithful soul, open wide your bosom, expand your affections, admit no constraint in your heart, conceive him whom creation cannot contain. Open to the Word of God, an ear that will listen. This is the way to the womb of your heart for the Spirit who brings about conception; in such fashion are the bones of Christ, that is, the virtues, built up in the pregnant womb.

Thanks be to you, Spirit, who breathe where you will. By your gift, I see not one but countless faithful souls pregnant with that noble offspring. Preserve your works, lest anyone should suffer miscarriage and expel, shapeless and dead, the progeny he has conceived of God. You also, blessed mothers of so glorious an issue, attend to yourselves until Christ is formed in you. Be careful lest any violent blow coming from without should... extinguish the spirit you have conceived. Spare, if not yourselves, at least the Son of God in you; spare him not only from evil deeds and utterances but also from harmful thoughts and deadly pleasures, which obviously stifle the seed of God. Guard your heart with all vigilance, for from it life will come forth, *that is*, when the offspring is ready for birth and the life of Christ, which is now hidden in your hearts, will be made manifest in your mortal flesh. You have conceived the spirit of salvation, but you are still in labor; you have not yet given birth. If there is labor in giving birth, great consolation comes from the hope of offspring... For he who is now conceived as God in our spirits, conforming them to the Spirit of his charity, will then be born as man in our bodies, conforming them to his glorified body, in which he lives in majesty, *God*, forever and ever.