

Brothers and sisters, today, we are celebrating the **Solemnity of the Most Holy Trinity**, which is the central mystery of our Catholic faith. Our readings today talk to us about this first amazing mystery. “The mystery of the Most Holy Trinity is the central mystery of the Christian faith and of Christian life. God alone can make it known to us by revealing himself as Father, the Son and the Holy Spirit” (CCC.261). The doctrine of the Trinity is not a “**top down**” theology that began with Augustine’s or Thomas Aquinas’, apostolic writings, such as the following salutation taken up in our Eucharistic liturgy found in a few biblical references: **the grace of the Lord Jesus Christ and the love of God and the fellowship of the Holy Spirit be with you all** (2 Cor. 13:13; 1 Cor. 12:4-6; and Eph. 4:4-6). Another, most influential NT texts seen as implying the teaching of the Trinity is Matthew 28:19, which mandated baptizing “**In the name of the Father, and of the son and of the Holy Spirit**” as we heard from the gospel. In fact, in baptism we are called to share in the life of the Holy Trinity on earth in faith.

During the first centuries, the Church sought not only to **clarify its Trinitarian faith, but also to deepen its understanding of the faith** and to defend against the errors that were deforming it. This clarification was the work of the early **Councils**, aided by the theological work of the **Church Fathers**. Although the term “**Trinity**” may not be found in the Bible, **the basic doctrine of Trinity is rooted in the Bible**. Trinity unfolds in the work of creation, the whole history of salvation after the fall, and the missions of the Son and the Holy Spirit (cf. AG 2-9; CCC.250 Mt.28:19).

According to theologians, God made Himself known to us out of **love** and in **order to redeem mankind**. For God loved the world so much that he gave his only son, so that everyone who believes in him might not perish but have eternal life (Jn. 3:16). God created us and loves us, as our Father. As the Son, God came into the world to share his life with us. Jesus is talking about these same points in our Gospel passage today. Again, God is the Holy Spirit, who gives us new life as children of God and who causes the Trinity to dwell within our hearts that is what Paul is telling us in our second reading today that the Spirit that makes us sons, enabling us to cry ‘Abba! Father!’(Rom.8:15).

The Trinity is a mystery that cannot be explained in a rational term but a mystery to be experienced. It is a sanctifying and mysterious presence of God. One way to think about Trinity is that we all make the Sign of the Cross every time we pray. Christians have been doing that since the time of the apostles. So what are we really doing when we make the sign of the Cross? We’re expressing our faith in the Trinity and our faith that the **Trinity was revealed by Jesus on his Cross**. We touch our head and we say, “**In the name of the Father:**” because he is the first person of the Trinity and our Creator. Then we touch our hearts and we say, “**and of the Son:**” this reminds us that God the Son proceeds from the Father and came down from heaven to the womb of the Blessed Virgin Mary. Then we touch our shoulders, moving from left to right as we say, “**and of the Holy Spirit:**” we do this because God the Holy Spirit proceeds from the Father and the Son; and in his love, the Spirit fills us, body and soul, with the life of God.

Finally, dear friends, the mystery of the Most Holy Trinity is the central mystery of the Christian faith and of Christian life, God alone can make it known to us by revealing himself as Father, Son, and Holy Spirit. The Incarnation of God’s Son reveals that God is the eternal Father and that the Son is consubstantial with the Father, which means that, in the Father and with the Father, the Son is one and the same God. The mission of the Holy Spirit, sent the Father in the name of the Son (Jn.14:26) and by the Son “from the Father” (Jn.15:26), reveals that, with them, the Spirit is one and the same God. ‘With the Father and the Son he is worshipped and glorified’ (Nicene Creed, CCC.261-263). ‘Now this is the Catholic faith: we worship one God in the Trinity and the Trinity in unity, without either confusing the persons or dividing the substance; for the person of the Father is one, the Son’s is another, the Holy Spirit’s another; but the Godhead of the Father, Son, and Holy Spirit is one, their glory equal, their majesty coeternal’ (Athanasian Creed; DS75; ND16). Let me end with sociological dimension of the Trinity. If they live in perfect unity and love, then whenever you make the sign of the cross ask, what is my relationship with my God, and mother earth and my relationship with my brothers and sisters on my left and right?