



LESSON FOUR

The Holy Trinity: God Is Love in Relationship

Opening Prayer

*God in the most Holy Trinity,
you have blessed the Church with this mystery of faith.
I may never fully understand the mystery,
but I desire to grow in my faith.*

*Lord, like the father who begged you to heal his son, I can only say,
“I believe; help my unbelief!” (Mark 9:24).*

I do believe, Lord. Help my unbelief.

Amen.



Lesson Objectives:

- ❖ Become familiar with the mystery of the Trinity as the central truth of the Christian Faith, one God in three distinct Persons: Father, Son, and Holy Spirit.
- ❖ Reflect on what it means that God, in his very being, is love in relationship, and what that reveals about who we are.
- ❖ Understand how the mystery of the Trinity is not an unsolvable puzzle but a deep truth that God has revealed and invites us to enter.

BURNING QUESTIONS

- ❖ The Trinity isn't mentioned by name in the New Testament. Why do we believe in it?
There are places in the Gospels where Father, Son, and Holy Spirit are present at once, but why do we call all three one God?
- ❖ Is belief in the Trinity essential? Isn't it enough to simply believe in God?
Couldn't we just imagine our own version of God and be fine?

St. Thomas the Apostle

Feast Day: July 3

d. AD 72 · Galilee · Patron of India, Architects, Carpenters

Thomas was the apostle who doubted. When the risen Christ appeared to the other apostles, Thomas was absent. He refused to believe their testimony: “Unless I see ... I will not believe” (John 20:25). Eight days later, Jesus appeared again, with Thomas present. He invited Thomas to touch his wounds. In that moment, Thomas’ doubt became the Church’s greatest confession of faith. Thomas traveled widely in the following years, establishing churches in India and in the Near and Far East. He was martyred in India in the year AD 72.



“My Lord and my God!”

St. Thomas the Apostle (John 20:28)

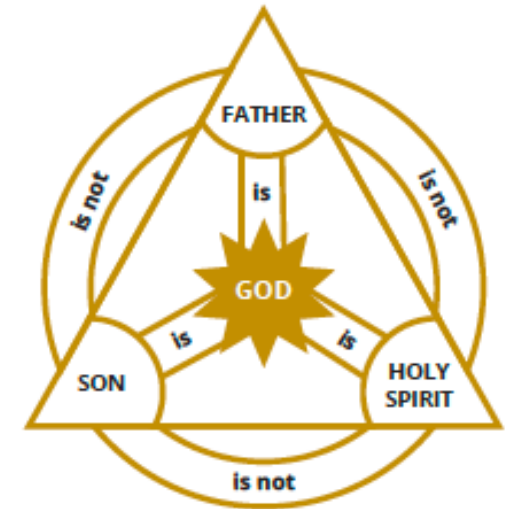
The Mystery of the Trinity

Mystery: A Divine Truth We Are Invited to Enter

A mystery in faith is not an unsolvable puzzle. It is a truth revealed by God that is so infinitely deep that no created mind can fully grasp it, yet it can be known, trusted, and entered into through faith. The Trinity is the central mystery because it reveals who God is in his very being.

One God, Three Persons

The Church teaches that there is one God in three distinct Persons—Father, Son, and Holy Spirit — each fully and equally God, united in perfect communion of love. This is not three gods, nor one God wearing different masks. It is one divine essence in three eternally distinct Persons.



“Go therefore and make disciples of all nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit.”

Matthew 28:19

The Three Persons

The Father

We were created by the Father, lovingly willed into existence and made in his image (see Genesis 1:26–27). He is not a distant Creator but a Father who knows us completely and draws us back to himself. He creates not out of need but out of overflowing love.

The Son and the Holy Spirit

We are redeemed by the Son, who took on flesh, died, and rose to restore our relationship with God (see John 3:16–17). We are sanctified by the Holy Spirit, who lives in us, guides us, and makes us holy (see Romans 5:5; CCC 1995). Every Sign of the Cross proclaims this mystery.

“God is love, and he who abides in love abides in God, and God abides in him.”

1 John 4:16

The Trinity and Our Life

Made in the Image of the Trinitarian God

Because God exists as a communion of love, we who are made in his image are made for relationship. We are not isolated individuals; we are persons called to love, to receive love, and to give ourselves away in love. This is the deepest truth about who we are.

What This Means for How I Live

If God is a communion of love, then our calling is to reflect that love in our families, friendships, and in the Church. Every act of self-giving love is a participation in the life of the Trinity. “Love one another as I have loved you” (John 15:12).

“God himself is an eternal exchange of love, Father, Son, and Holy Spirit, and he has destined us to share in that exchange.”

CCC 221



Discussion Questions

- ❖ Why do you think God revealed himself as Trinity throughout history rather than all at once? What might that say about God's relationship with humanity?
- ❖ In a world that often values autonomy over communion, how can Christians witness to the truth that mankind is made for relationships?
- ❖ How does the love within the Trinity help you understand the commandment to “love one another as I have loved you” (John 15:12)?

Faith and Fun

Which early Church Father first used the phrase “God is an eternal communion of love” in a way that helped shape the Church’s understanding of the Trinity?

a. St. Augustine

b. St. Basil the Great

c. St. Irenaeus

d. St. Gregory of Nazianzus

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St. Gregory of Nazianzus (AD 329–390) helped the Church articulate the Trinity as a living mystery of relationship and love: one divine nature in three distinct Persons united in perfect communion. His insights shaped the *Catechism’s* teaching that God, in his very being, is relationship (see CCC 221).

The Sign of the Cross

A Prayer, a Profession, and a Blessing

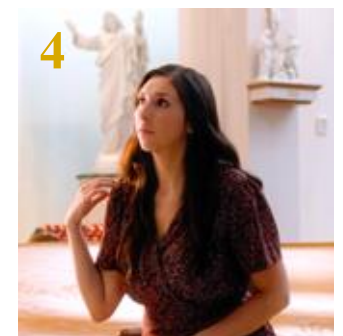
With a simple movement of the hand and a few words, the Sign of the Cross declares what we believe, to whom we belong, and how we are called to live. It is one of the most recognizable expressions of Catholic Faith, and one of the most profound. The *Catechism* reminds us that it is a profession of faith in the Trinity and in the Cross (see CCC 2157).

How To Make The Sign Of The Cross

Touch your forehead: “In the name of the Father,” your chest: “and of the Son,” left shoulder, then right: “and of the Holy Spirit. Amen.” Make it slowly. Make it meaningful.

Living It Out:

Make the Sign of the Cross slowly and deliberately each morning this week.



Closing Prayer

+ *In the name of the Father, and of the Son, and of the Holy Spirit.
Amen.*

Announcements / Reminders — add notes here