

# Catechumenate Session

APPRENTICES IN FAITH: A Resource for the RCIA  
The Most Holy Trinity • Year B • May 26, 2024



*We give you glory,  
O God,  
for you have spoken to us  
from out the fire,  
and made us co-heirs  
with Christ  
through Baptism  
into the mystery of  
your Godhead,  
Father, Son, and  
Holy Spirit  
for ever and ever.*

## Sunday Word

Deuteronomy 4:32-34, 39-40

Psalm 33:4-6, 9, 18-20, 22

Romans 8:14-17

Matthew 28:16-20

### *There Is No Other God*

Moses preaches to the people about their being chosen by God. They are to fix in their hearts that the Lord God is alone the One. There is no other God but the One who has chosen them.

### *Led by the Spirit*

We are adopted in the Spirit, co-heirs with the Son, that we might be glorified with him in spite of any suffering we endure on behalf of our belief.

### *Baptizing in the Name*

The Lord Jesus, before he ascends to the heavens, commands his disciples to make new disciples. They are to teach others the faith and baptize them in the name of the Father, Son, and Holy Spirit.

## Church Teaching: The Triune God

God has no equal. He is perfect and he is unique. The Old Testament speaks of God as the only One whom we should love with all our heart, soul, and might (see Deuteronomy 6:4-5). It is this singular, unique, and Almighty God who created the world, made a Covenant with his people, tenderly cared for the poor, the marginalized, and the outcast, and who—in Christ—opened us to the truth of the Triune God, the Most Holy Trinity.

In ancient Israel, God was called “Father” insofar as he created the world and bestowed the gift of the Law to Israel, his “firstborn” (see Exodus 4:22). Jesus revealed God as the Father in a new, unique sense. God is eternally Father in relation to his only Son, who is eternally Son in his singular relation to his Father. We ourselves cannot “know” the Father except that the Son has revealed him to us (see Matthew 11:27). Toward the end of his earthly life and mission, Jesus promised that the Father and he would send to the disciples an Advocate, the Holy Spirit (see John 14:16 and 16:7). The Spirit—who previously spoke through the prophets—would guide the disciples into all truth. It is this same Spirit who animates the Church, teaching, guiding, and consoling us.

The Most Holy Trinity is the central mystery of our Christian faith and life. It proclaims that we place our faith in one God, the Almighty Father, his only Son, and the Holy Spirit. But by confessing faith in this Triune God, what do we mean?

### **God Is One**

The Triune God is *one*, meaning we do not confess belief in three gods but One God in Three Persons. To express the oneness of God in this fashion is not mere wordplay. It signals that the divine substance is not somehow divided up between the Three Persons of the Most Holy Trinity.

Each of the Three Persons of the Trinity is God, wholly and completely. The Three Persons are one God because each of them equally possesses the fullness of the one and indivisible divine nature.

### **God Is Relational**

God is one God, but that does not mean that God is solitary. The terms “Father,” “Son,” and “Holy Spirit” designate real distinctions based on how the Three Persons of the Holy Trinity relate to each other.

The Father generates the Son. The Son, in turn, is generated or begotten by the Father. And the Holy Spirit proceeds from the Father and the Son. The Three Persons of the Holy Trinity are each identifiable persons, each fully God in a way distinct from the others. The distinction of each is thus only understood in *relation* to each other.

### **Distinctiveness of Church Teaching**

We are baptized into mystery. Christians are baptized in the *name* (singular, for God is one God) of the Father, and of the Son, and of the Holy Spirit. Given new life in Baptism, we are immersed into the truth that makes us who we are and that orients us in this life toward our heavenly inheritance: total participation in the communitarian life of the Holy Trinity.

## **Key Terms**

### **PERSON, DIVINE**

The term “person,” in Greek *hypostasis*, first used in early Church councils to describe the Father, Son, and Holy Spirit in their relation to and distinction from one another as the Most Holy Trinity (see *Catechism of the Catholic Church* 252).

### **TRINITY**

Mystery of One God in Three Divine Persons: Father, Son, and Holy Spirit; a revealed truth and central tenet of Christian faith (see *Catechism of the Catholic Church* 232).

### **TRIUNE**

Synonym for “Trinity”; pertaining to Three-in-One (see *Catechism of the Catholic Church* 254).

## **Voices of Faith**

[For on account of His greatness He is ranked as the All, and is the Father of the universe. [We call God] the One, or the Good, Mind, or Absolute Being, or Father, or God, or Creator, or Lord. We speak not as supplying His name; but for want, we use good names, in order that the mind may have these as points of support. . . . For each one by itself does not express God; but all together are indicative of the power of the Omnipotent.

— Saint Clement of Alexandria

True, no one has ever seen God as he is. And yet God is not totally invisible to us; he does not remain completely inaccessible. . . . God has made himself visible: in Jesus we are able to see the Father . . .

— Pope Benedict XVI

## **Further Reading**

### **Catechism of the Catholic Church:**

204 (progressive Revelation of God’s name), 242 (early councils confessing Holy Trinity), 260 (ultimate goal of humanity in Trinity)

### **United States Catholic Catechism for Adults:**

Chapter 5 (I Believe in God), especially the section entitled “God Is the Trinity,” pages 51–53

### **Compendium—Catechism of the Catholic Church:**

45 (revealed truth of Trinity), 48 (Church expressing trinitarian faith), 49 (the work of the Trinity)

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