



God, a Unity of One, A Relationship of Love

"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 In one single command, Jesus gives us the entire mystery of our faith. Not three gods. Not an abstract force. But a living communion Father, Son, and Holy Spirit one God, eternally bound in love. This is Trinity Sunday. Having journeyed through Easter and celebrated the outpouring of the Spirit at Pentecost, we now return to Ordinary Time but we begin it with anything but an ordinary truth. Here, at the very heart of our Christian

faith, stands the great Mystery and Solemnity of the Most Holy Trinity. And the readings this Sunday do not let us stand at a distance from this mystery they draw us in, showing us what this communion of love looks like, from the very first moment of creation to the depths of our own hearts.

When I look to the readings this week, what strikes me is the great relationship of Love — Love not as a feeling, but as the very nature of God, poured out and shared across all of creation. We begin in Proverbs 8, where Wisdom speaks: **"When he established the heavens, I was there... I was beside him, like a master workman; and I was daily his delight, rejoicing before him always."**(Proverbs 8:27, 30). Here, before a single human being drew breath, there was already relationship within God a delight, a companionship, a joy. The Trinity is not a later invention of theologians. It is written into the very fabric of creation. The Psalmist echoes this wonder: **"O Lord, our Lord, how majestic is thy name in all the earth!"** (Psalm 8:1). When we look up at the heavens, when we consider the moon and the stars, we are not looking at the work of a solitary, distant deity we are beholding the overflow of a God who is, in His very being, a communion of love.

Then St. Paul, writing to the Romans, draws us into that love personally: "God's love has been poured into our hearts through the Holy Spirit which has been given to us." (Romans 5:5). Notice the movement from the Father, through Christ our Lord, by the Holy Spirit, into our hearts*. The Trinity is not a doctrine to be debated. It is a love to be received. And in the Gospel, Jesus himself makes this dynamic visible. **"When the Spirit of truth comes, he will guide you into all the truth; for he will not speak on his own authority, but whatever he hears he will speak."** (John 16:13). The Spirit listens to the Son. The Son glorifies the Father. The Father gives all things to the Son. This is not a chain of command, it is a circle of self-giving love, and we are invited into it. St. John reminds us in his first letter that God is Love. Love is key to God's identity, and to love is to be in relationship. Every reading this Sunday is an arrow pointing to the same truth: the God who made us is a God who loves in community and He calls us to do the same But how do we hold this together? How can Love be one, and yet Father, Son, and Spirit be distinct? This is where the Church invites us to go a little deeper not to solve the mystery, but to stand more fully inside it.

God is One, not three, meaning, God is one, and in this unity of One, God reveals Himself in three distinct persons as Father, Son and Spirit yet is One God not three! What holds this unity



together? John gives us the simplest and most profound answer in all of Scripture: **"He who does not love does not know God; for God is love."** 1 John 4:8. Not that God has love, or that God shows love but that God is love. Love is not something God does. It is what God is And within the Trinity Father, Son, and Holy Spirit that love is eternally given, eternally received, and eternally shared. And here is the breathtaking implication: if God in His very nature is a communion of self-giving love, then we, made in His image, are made for exactly the same thing.

Let's look at the readings as we see this love of God calling us to see in the love of God a model and mandate for our living. Our humanity requires that we are relational and we are therefore called to be loving like the God who created us. And John makes this personal. He does not leave it as theology he brings it home: So, **"we know and believe the love God has for us. God is love, and he who abides in love abides in God, and God abides in him."** 1 John 4:16 Notice what John is saying. To abide in love is not simply a feeling or an aspiration, it is a dwelling place. It is where we live. When we love as God loves freely, fully, without condition we are not just imitating God. We are living inside of God. We are participating in the very life of the Trinity itself. This is our model and our mandate. We are not called to love because it is easy or because the world deserves it. We are called to love because love is where God is and where God is, is where we are meant to be. This is not a love that turns inward and stays comfortable. The Trinity itself shows us: love always moves outward.

Look around us and we do not have to look far. We live in a world a nation that is fracturing before our eyes. War is waged and children are buried in rubble. Violence stalks our streets and we have grown numb to it. Racism, sexism, and classism persist not as relics of the past, but as living, breathing forces that tell millions of people every single day: you are less than. You do not belong. You do not matter. Immigrants', men, women, children made in the image and likeness of God are stripped of their dignity, treated not as human beings but as problems to be solved, threats to be contained, burdens to be discarded. Children are going hungry because food assistance is being stripped away. Catholic Charities the hands and feet of this Church, the embodiment of Christ's love for the poor are being deprived of funding to care for the most vulnerable among us. And perhaps the most chilling sign of all: the very act of giving, of caring for the poor, of feeding the hungry the works of mercy themselves are being weaponized. Used as tools of manipulation and control. Dangled as leverage. Withheld as punishment.

Let us name this for what it is: it is a profound and deliberate rejection of everything the Trinity reveals to us about God and about what it means to be human. Because the God we worship Father, Son, and Holy Spirit does not hoard. God does not manipulate nor withhold love to gain power. The Trinity is not a hierarchy of dominance it is a communion of self-giving. Love poured out. Freely. Fully, without condition, without measure and we The Church, are called to be nothing less than a living sign of that communion in the world. Not a comfortable club. Not a silent bystander. But a prophetic presence that stands in the gap, speaks truth to power, and refuses to let the dignity of any human being be erased. This is not a political statement. This is

the Gospel. When the world builds walls, the Trinity tears them down. When the world hoards, the Trinity pours out. When the world dehumanizes, the Trinity says: every person is made in the image of a God who is Love. We cannot celebrate Trinity Sunday and remain silent. We cannot sing of a God who is a communion of love and look away from a world that is being torn apart. The mystery of the Trinity is not just something we believe it is something we are called to live, to embody, and in this moment, to defend. This humanity is best demonstrated in our willingness like God, to go forth, to go out, to reach, to interact with and embrace the "other" with great love.