

## The Doctrine of the Most Holy Trinity: Key Points

- There is but one, true God.
- There are three Persons in the one God and each of these Persons is fully God.
- Nobody made God. He always was, is now, and always will be.
- The mystery of the Holy Trinity is the mystery of God in Himself.
- The doctrine of the Holy Trinity is the most fundamental and essential truth of the Faith.
- The sacred mystery of the Holy Trinity is the source of all the other mysteries of the Faith. Sacred mysteries are not things we can't know anything about, but holy realities that we cannot know everything about.
- The word Trinity is a contraction of two words: Tri – Unity. It was coined by the Church to help us better understand the sacred mystery of the three divine Persons in one God.
- The doctrine of the Holy Trinity is a revealed truth. Without God's direct revelation, we could not know that the one God is a Trinity of Persons, cf. Matthew 28:19
- Nature answers the question what something is. What the divine Persons are is God.
- Person gives us the answer who someone is. Who God is, is the Father, the Son, and the Holy Spirit. This is why when somebody is baptized, the formula that must be used is:  
*I baptize you in the name of the Father, and of the Son, and of the Holy Spirit.*
- None of the three divine Persons is either of the others; each is wholly Himself. Yet each is fully God.
- The three divine Persons are distinct, but inseparable. In the one divine nature there are three divine Persons.
- The Persons of the Trinity are distinct primarily in their relationship to each other.
  - The Father is eternally the Father of the Son.
  - The Son is eternally Son to the Father.
  - The Holy Spirit eternally proceeds from the Father and the Son.
- The Trinity is a communion of Persons, somewhat — but not exactly — like a human family. Theirs is an eternal communion of divine love.
- God is Truth and God is Love. In fact, He has the fullness of all perfections, e.g. He is omnipotent (all-powerful), omnipresent (everywhere present), omniscient (all-knowing), all-merciful, all-just, all-pure, all-loving, etc.

- We must not take the Trinity for granted or be blasé about it. We should think about the Trinity and contemplate it. We must not say, as some do, that, because it is a mystery, we need think no more about it. The sacred mysteries are not things we cannot know anything about, but deep realities that we cannot know everything about. It is the Trinitarian life that we are incorporated into in Baptism. It is participation in the Trinitarian life that our Lord desires for us forever in heaven. The contemplation of God's Trinitarian life and love is the primary joy of heaven. We do well to begin thinking of it now.
- God did not make us out of necessity, i.e. because He needed to, but because of His immense love for us. He wants us to have access to the fullness of the truth and He wants us to share in the fullness of His Love. This is why He has revealed His truth to us, instituted the Catholic Church, and given us the sacraments. We have access to His great love on this earth especially in the Holy Eucharist, until we can share perfectly in His love in its fullness in heaven, where all the saints will share in the Love that never ends and "God will be all in all."

For more information on the doctrine of the Holy Trinity, please see Paragraphs # 249 – 267 of the *Catechism of the Catholic Church*.

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