

My Brothers and Sisters,

Today we celebrate the Solemnity of the Most Holy Trinity. We celebrate our faith in three persons in one God. The heart of Old Testament revelation is that God is one and personal. The heart of New Testament revelation is that there are three persons in one God: God the Father, God the Son, and God the Holy Spirit. As Catholic Christians, we begin every Liturgy “in the name of the Father, and of the Son, and of the Holy Spirit.”

Today’s reading from Deuteronomy proclaims that God is one and personal. Moses reminded the people that it was God who not only created the world but also delivered Israel from slavery in Egypt. Moses told the people, “*This is why you must now know, and fix in your heart, that the Lord is God...and that there is no other.*”

When we say that God is personal, we are saying that God is relational. On Mount Sinai, God established a covenant with Israel. In simple language, a covenant is a relationship. On Mount Sinai, God promised to make Israel his chosen people and to give them a *land flowing with milk and honey*, the so-called Promised Land, if they kept the Ten Commandments. In today’s reading, Moses called the Israelites to keep God’s statutes and commandments as their part of the covenant, their relationship with God.

Today’s readings from Paul’s Letter to the Romans and from Matthew’s Gospel refer to and name the three persons in God. Before ascending, Jesus commissioned his apostles to “*go... make disciples of all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Spirit.*” In his letter to the Romans, Paul defines our relationship with each of the three persons in God. He refers to the Holy Spirit as *a Spirit of adoption*. This suggests that the Holy Spirit is the Spirit of Jesus. Because the Spirit of God, the Spirit of Jesus, lives within us, we become adopted sons and daughters of God the Father and brothers and sisters of Jesus, God the Son. Consequently, we are called to live as God’s sons and daughters and, therefore, as brothers and sisters not only of Christ but of one another.

My brothers and sisters, in the first chapter of the book of Genesis, we read that we were created in the image and likeness of God. Since God is three persons in one God, we are persons called to live in community. A person is a living being capable of relating consciously in knowledge and love. Therefore, we fulfill our vocation to personhood to the extent that we live in relationships of knowledge and love with God, others, ourselves, and the world.

Second, we are called to live these relationships in communities. Therefore, we can only fulfill our vocation to personhood if we establish, maintain, and develop communities. This is the real challenge to personhood in our society today. I would suggest that one of the causes of the breakdown of communities within our society is an over-emphasis on individualism, competition, and differences—*I or me* rather than *we* and *us* versus *them*.

Third, St. Paul suggests the model for Christian community. If we are called to be and to live as God’s sons and daughters and brothers and sisters of one another, the Christian community is called to be and to live as a family.