

Trinity Sundy 2025 - Romans 5:1-5 + John 16:12-15

Saint Paul has no formal doctrine of the Trinity, but his reflections on the history of God's dealings with his people, almost led him to one. Our passage from Romans is typical. ***Through Christ, God*** brought about the reconciliation of humanity to himself. ***Through the Holy Spirit, God's love*** is poured into our hearts. Through Christ and the Spirit, God is present to believers. "Yet *I live*," writes Saint Paul, "no longer I, ***but Christ lives in me.***" And again, he writes, "Do you not know that your body is ***a temple of the Holy Spirit?***"

By the time John writes his gospel, it is already almost 40 years after Paul's letter to the Romans, and we can see the development in John's gospel on the Holy Trinity.

"All that the ***Father*** has, is mine," says Jesus at the Last Supper. The Son, ***as the Word***, was with God the Father "in the beginning." He shared his glory in a relationship of love. Then he was sent by the Father and the "***Word*** became flesh." He was in the world, though his own did not receive him. During his ministry, it was his food as the Son to do the will of the one who sent him.

The ***Holy Spirit*** would make up for the physical absence of Jesus. This Spirit could not be given until Jesus was glorified; by being lifted up on the cross. The water that flowed from his side on Calvary, signified that it had been given; its role, as the Paraclete, was explained to the disciples at the Supper. It was to lead them into the complete truth.

The story of John's gospel then is the story of the activities of the ***Triune God***. This Trinity is explained through the activities of each of its "Persons." Its salvific plan requires the disciples for its full accomplishment. At the end of the gospel, the Spirit is breathed over the disciples and they are given their mission; "As the Father has sent me, so I also send you." The believer, within whom the Father and Son had made their home, continued the work of the Trinity of bringing the world to belief.

The second reading from Paul puts the Holy Trinity in perspective in our lives as Christian, as he writes, "Brothers and sisters: Therefore, since we have been justified by faith, we have peace with God through our Lord Jesus Christ." Faith is our response to God. Faith is not something we work up within ourselves, like pushing a faith button, as Peter Kreeft writes, and producing faith. It is simply saying yes to God, with our mind and mouth and our heart and soul.

The real bonus in our lives, especially in today's world, is this ***Peace of Christ***. Peace, like love, is not just an objective ***feeling*** but an objective ***fact***. Peace with God means openness with God, no more war with God, no more divorce from God. Peace is not the absence of war; but is the absence of peace...War is like darkness and peace is like light. Light is not the absence of darkness; darkness is the ***absence of light***.

Peter Kreeft writes, "The most beautiful, most loved, and most popular verse in the Bible is ***"God is Love."*** The most puzzling, most misunderstood, and most unpopular doctrine in the Bible is the doctrine of the Trinity. Yet the two are one. They are identical. They say exactly the same thing. Genuine love, unselfish love, altruistic love requires at least two "persons," not just one. If God is only one person then God cannot be love itself but only a lover. And in that case, until he created others to love, God could not be an unselfish lover, only a selfish lover of himself."