

### **The Basis of Our Faith**

232 This is a story about love:  
tremendous,  
powerful,  
life-changing love.  
At baptism, a Christian is signed repeatedly  
in the name of the Father,  
and of the Son,  
and of the Holy Spirit.  
We trace on our bodies the cross of Christ  
as we profess this faith,  
and all we believe rests on this.  
That cross, and our belief in God,  
result only from God's love for us.

233 We give a name  
to this beautiful and mysterious belief:  
We call it the Most Holy Trinity.

234 And it is a mystery.  
But it's a mystery of depth,  
not of misunderstanding.  
For who can plumb the depths of God?  
Who can know the heart of the Lord?  
Indeed, it is the central Christian mystery.  
All that we believe can be summed up  
in this one mystery.

235 But how was the Trinity revealed to us?  
How does the Church receive it?  
How do we understand it?  
God, we know, speaks with us  
in both words and deeds.

These deeds and words are how God's plan  
of loving goodness toward us  
is carried out in the "threefold manner"  
that we call the Trinity.

236 This threefold way that God dwells among us  
reveals God's innermost life,  
God's way of being present.

Just as we tell who we really are  
by how we act  
more than by what we say,  
so it is with God.

God's actions in word and deed  
tell us about God.

237 So, we search among God's actions  
to find traces of the inner life of God  
that are hidden there.



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in word and deed  
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God.*

### **Jesus Reveals His Father**

238-39 Many religions use the human title of "Father"  
to refer to God.

They do this not because they think God,  
who is above and beyond  
human biological life,  
is actually a male,  
or actually a father,

but because it has been difficult to find a word  
that fits quite as well.

By using the title "Father,"  
we are saying two critical things.

First, we are saying that God is the origin of life,  
and second, we are saying that God  
is full of goodness and loving care for us all.

We might also express this  
through the image of Mother,  
which gives emphasis to the intimacy  
between Creator and creature.

This is the language of faith,  
and we can only draw  
on what we humans know,  
how we experience love,  
intimacy,  
and birth.

But our experience also tells us that parents can fail.  
They can be downright un-parent-like.  
So, it is important to remember  
that God transcends all this.  
God is neither male nor female; God is just God.

### The Trinity of Love

240-41 In Jesus, we learn more.  
Jesus and his beloved Father are one.  
That is to say,  
they are two faces  
of the same divine being.

The Gospel of John, in its very opening lines,  
expresses this another way:  
“In the beginning was the Word,  
and the Word was with God,  
and the Word was God.”

242 Each time we profess the Creed,  
we say that Jesus  
is “the Only Begotten Son of God,  
born of the Father before all ages...  
Light from Light,  
true God from true God,  
begotten, not made,  
consubstantial with the Father.”

This is not to suggest that we are excluded  
from this divine kinship.

In fact, we are all sons and daughters of God.  
John teaches about this in his Gospel,  
where he says in chapter 1, verse 12, that  
“to all who receive [Jesus] ...  
[God] gave power  
to become children of God.”

### GROUP OR PERSONAL PROCESS

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*The **Catechism** takes care to help us see that God is not human, even though we use human titles and names to address God. With what name do you address God most of the time?*

*How does this shape your prayer?*