

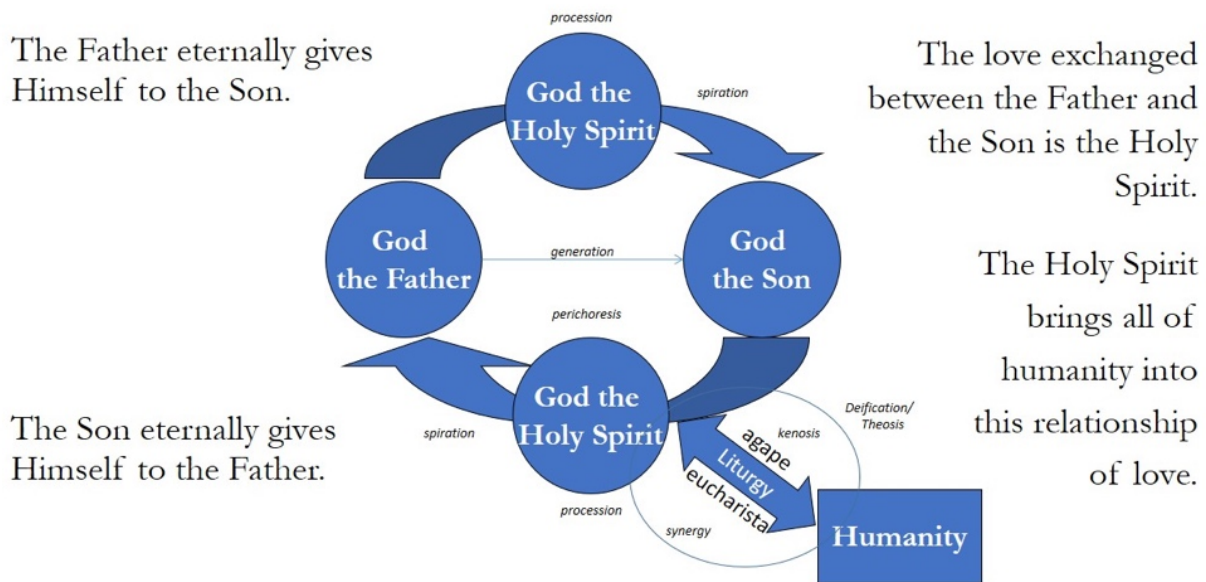
THE BLESSED TRINITY

Opening Prayer

Heavenly Father, you sent your only Son, the Word made flesh, and your Spirit of sanctification into the world to reveal to us your Blessed Trinity. May we always confess the true faith of the glory of the Father, the Son, and the Holy Spirit and adore your unity as three persons forever and ever. Amen.

Scripture Reading *John 14:23-29*

In this Gospel, Jesus is giving his Last Supper discourse, in which he reveals the three persons of the Blessed Trinity and the coming of the Holy Spirit. Jesus describes the unity of the persons of the Trinity, Father, Son, and Holy Spirit, to the disciples.



Why is God one?

- "Hear, O Israel, The Lord our God is Lord alone!" (Mark 12:29; cf. Deuteronomy 6:4).
- "There is no God but one... for us there is one God" (1 Corinthians 9:4,6).
- There is a oneness of God, which is why we baptize in the "name," not "names of the Trinity.
- God is one in nature, substance, and essence.
- If God is not one, then there is no God. Two gods would limit one to the other.

Incarnating THE **KERYGMA** THE BLESSED TRINITY

How is God three persons?

- "Then God said, 'Let us make man in our image, after our likeness'" (Genesis 1:26).
- "The Jesus approached and said to them, '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).
- "The grace of the Lord Jesus Christ and the love of God and the fellowship of the holy Spirit be with all of you" (2 Corinthians 13:13).
- The three divine Persons are only one God because each of them equally possesses the fullness of the one and indivisible divine nature.
- The distinctions in God is only by relation of origin. God is one in essence, substance, and nature.

What are the distinctions and attributes in the Trinity?

- The Father is particularly attributed to be the **creator** of the world. He is the author and the giver of order. "He made all things by himself, that is, by his Word and his Wisdom, by the Son and the Spirit, who so to speak, are his hands" (CCC, 292). The Father is the Unbegotten Begetter.
- The Son is particularly attributed to be the **savior** of the world. He is the person of the Trinity who became human. The Son is the one who is Begotten.
- The Holy Spirit is particularly attributed to be the **sanctifier** of the world. He "makes present the mystery of Christ, supremely in the Eucharist, in order to reconcile [us], to bring [us] into communion with God, that [we] may bear much fruit" (CCC, 737). The Holy Spirit is not begotten, but proceeds or spirates from the Father and the Son. The Holy Spirit is the love between the Father and the Son.

How does God relate with humanity?

- Through the Holy Spirit, humanity is drawn into the Blessed Trinity, as was God's original plan. The catechism tells us, "God himself is an eternal exchange of love, Father Son, and Holy Spirit, and he has destined us to share in that exchange" (CCC, 221).
- God's love was so great that he wished to share it with those whom he created in his own image. Christ redeems us in that great love and offers us the Holy Spirit to dwell within us so that one day we may dwell in God.

What is God not?

- **Modalism**: making the Trinity one person with different “masks” or “forms.” Rather the Trinity has three distinct persons who are present in the mode which is proper to him.
 - **Partialism**: the Father, Son, and Holy Spirit are not distinct persons of the Godhead, but are different parts of God, each one-third parts of the divine.
- **Tritheism**: making the Trinity three gods. Rather, the Trinity is one substance and are inseparable in their activity.
- **Subordination**: making the Son and the Holy Spirit below the Father. Rather, the Trinity is equal.
 - **Arianism**: making the Son and the Holy Spirit created by the Father. Rather, the Father, Son, and Holy Spirit are co-eternal and unchanging.