

**THE FEAST OF THE MOST HOLY TRINITY; June 15<sup>th</sup> 2025**  
**Proverb 8: 22-31; Romans 5: 1-5; John 16: 12-15**

Dear Sisters & Brothers,

Today the universal Church celebrates the Feast of the Most Holy Trinity and also this day is known as the nightmare of the preachers, as they struggle to explain this great mystery to their Congregations. A mystery cannot be fully defined or comprehended. That is why it is called a mystery. A mystery is to be believed not merely questioned.

Holy Trinity is the profound mystery on which our Christian faith is founded. All the major religions believe in **One God**. But they vary in defining and identifying the nature of God. It is to Moses, for the first time, God revealed His name as **"I AM WHO AM"**- not as Trinity at all. Later the Jews called God 'Yahweh' the creator of heaven and earth and all the creatures on earth. Though Trinitarian God is alien to the Old Testament, in the Book of Genesis we have indirect references to God in plural form. In Genesis 1: 26 we read, "Then God said: **Let us** make man in our image, after our likeness." *Here God does not say, "Let me make man in my image and after my likeness.* Again in the Book of Genesis 18: 1-3 we see God visiting Abraham in three persons. But we don't see God revealing to him as Triune God. The early Church recognized God as Triune from the very first century on. But only in 1334 A.D. the Feast of the Holy Trinity was introduced in the Church officially by Pope John XXII.

Perhaps the deepest and the most profound of all mysteries is the mystery of the Trinity. The Church teaches us that although there is only one God, yet, somehow, there are three Persons in God. **The Father is God, the Son is God, the Holy Spirit is God, yet we do not speak of three Gods, but only One God. They have the same nature, substance, and being.** The Catechism of the Catholic Church defines Trinity in these words, *"The mystery of the Most Holy Trinity is the central mystery of the Christian faith and life. God alone can make it known to us by revealing himself as Father, Son and Holy Spirit. The Trinity is one. We do not confess three Gods, but one God in three persons, the consubstantial Trinity. The Divine Persons do not share the one divinity among themselves but each of them is God whole and entire. He is not the Father who is the Son, nor is the Son he who is the Father, nor is the Holy Spirit he who is the Father or the Son." They are distinct from one another in their relations of origin: "It is the Father who generates, the Son who is begotten, and the Holy Spirit who proceeds." The divine Unity is Triune."*

We came to know this immense mystery because Christ revealed it to us. Just before ascending he said to them: **"Go teach all nations, baptizing them in the name of**

**the Father and of the Son and of the Holy Spirit" (Matthew 28:19).** It is true that we don't have many references to the Holy Trinity in the synoptic gospels (*Matthew, Mark and Luke*). It is Luke who, for the first time mentions the word, 'Holy Spirit' at the birth of John the Baptist and at the annunciation of the angel to Mary (Lk.1). But later the synoptic gospels mention the presence of the Father and the Holy Spirit at the Baptism of Jesus. It is in John's gospel at the farewell speech Jesus speaks extensively about the Father and the Holy Spirit (John 14, 15 & 16). While Jesus emphatically says to the disciples how deeply he is united to the Father, he promises them the Paraclete, another Advocate, the Holy Spirit.

In defense against the Arian heresy which denied the divinity of Jesus, the Council of Nicaea in 325 AD defined the Holy Trinity for the first time and the Nicene Creed which we recite at Mass, was formulated at this Council. St. Augustine spent a lot of time reflecting over the mystery of the Holy Trinity and finally could not explain it the way common people could understand. So he commented, "What wonder is it you do not understand God? **If you do understand then it is not God.**" That is why, the secret of the Holy Trinity is known as a mystery. If we can understand a mystery fully, then it is not a mystery at all.

In our Catholic life Holy Trinity is fully woven with our life. We don't begin any prayer without invoking the Holy Trinity, by making the sign of the Cross. The Holy Mass we celebrate repeatedly remembers the Holy Trinity. At the Mass before you listen to the Scripture reading, you hear the mentioning of the Holy Trinity three times. Finally the priest concludes the Mass with the blessing in the name of the Holy Trinity.

Many theologians are of opinion that it is through the Holy Trinity God is present to us and within us. God is transcendent and beyond human capacity to reach Him. But through the second person, the Son, He came down to the level of human beings and became accessible to man. Now through the Holy Spirit He continues to live with us as sanctifier. Today we come together as people of Faith to celebrate the great Feast of the Holy Trinity. And a big part of what we celebrate on this Feast is the unity and love that is shared between the Father, Son, and Holy Spirit. That unity and love brings the Trinity into Communion and makes Them One. The best part about this Feast Day is that all of us are also called and invited to share in that unity and love.