

**THE FEAST OF THE MOST HOLY TRINITY; June 12<sup>th</sup> 2022**  
**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, 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.

Many Church Fathers and theologians tried to explain the mystery of the Holy Trinity using different ways. But nobody could claim that they could define it satisfactorily. *According to the Catechism of the Catholic Church, "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; the Father is that which the Son is, the Son that which the Father is, the Father and the Son that which the Holy Spirit is, i.e. by nature one God."* **The Catechism continues, "The divine persons are really distinct from one another. "God is one but not solitary." "Father", "Son", "Holy Spirit" are not simply names designating modalities of the divine being, for they are really distinct from one another: "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."**

As we don't see a Triune God in the Old Testament, the term 'Trinity' is not mentioned anywhere in the New Testament either. **But we see God as Father,**

**Son and Holy Spirit in the life and teaching of Jesus Christ described in the gospels.** It is at the baptism of Jesus we see all the Three Persons of God present for the first time. Thereafter, in John's gospel Jesus speaks extensively about his union with the Father and sending of the Holy Spirit. So the revelation of God as Three Persons is Biblical, though the term 'Trinity' is used in the Church in the later time. Before his Ascension when Jesus commissioned the apostles for Evangelization work, Jesus commanded 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."**

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.