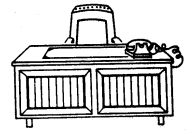


The Most Holy Trinity

June 12, 2022



From the Desk of
Fr. Romanus

Dear Parishioners,

Most Holy Trinity:

This Sunday is the celebration of the Most Holy Trinity, which is one of the fundamental beliefs of the Church. The doctrine of the Holy Trinity states that there are three persons in one God (expressed in Greek as *hypostasis*), namely; the Father, the Son, and the Holy Spirit. The three co-exist in absolute harmonious relationship and share one nature (essence). The unity of the three persons is often designated in scholarly circles as “hypostatic union.”

Many have tried to dissect the inner workings of this divine relationship with little success. The failure to fully comprehend the nature of the divine relationship underscores the fact that we are dealing with mystery, that is, the mystery of God. Limited human intelligence is incapable of fully grasping the overwhelming mystery of God. The doctrine of the Holy Trinity is not a proposition to be broken down, but a mystery to be lived. The much we know about God is essentially through revelation and the mediation of Jesus Christ.

Christian faith in the Trinity is often designated as Trinitarianism, in contrast to Unitarianism, a belief in one God and one Person. Unitarianism should not be confused with Monotheism, a belief in one God, which is a fundamental part of our Christian faith. Unitarianism also differs from Binitarianism, a belief in one God and two persons. In contrast to Catholic belief, the Church of Jesus Christ of Latter-day Saints views the Trinity as three divine persons with three separate natures as opposed to one nature, sharing one purpose.

It is important to note that we were baptized in the name of the Holy Trinity because we are a Trinitarian Church. The trinitarian baptismal formulation is in accord with Jesus’ mandate to his disciples to baptize in the name of the Father, and of the Son and of the Holy Spirit (Mt. 28:18-20). Hence, any baptism performed without that formula could not be valid in the Catholic Church. It also explains why we do not re-baptize people from other Christian denominations who convert to the Catholic Church.

Furthermore, the Holy Trinity is the foundation of our prayers. That is why our prayers begin with an invocation of the Trinity. In a public space, it is one clear evidence that someone is Catholic. Unfortunately, some are hesitant to publicly identify as Catholic or even as persons of faith. The myriad distractions in daily life make it difficult to focus on what really matters in the long run. Michael Downey in a symposium on “Being missionaries to our own children,” invites a reflection on this theme when he asks, “How do we speak of God inside a culture that is pathologically distracted, distrusts religious language and church institutions, and yet carries its own moral energy and virtues?” The shame associated with public prayers in some circles, especially among the young, reflect an understanding of “cool” that has nothing in common with religion. This could be overcome by highlighting the immanence of God than the transcendence of God. Jesus is the lynch pin in unpacking the transcendence of God by revealing God as love. It would be easier to speak of God in terms of relationship than in mysterious terms. It is the sort of language that even the young could relate to.

The harmonious relationship of the Trinity is a model for Christian relationships. Harmonious relationship is more than tolerating others, but involves a willingness to love everyone unconditionally, understanding that no one is perfect, including you. We will live in harmony when we recognize there are more that unite than divide us. Racism is about a mindset that is manifested in attitude. Changing the attitude begins with changing the mindset. Only then will one begin to see with a new pair of lenses.

Have a great week!

Fr. Romanus