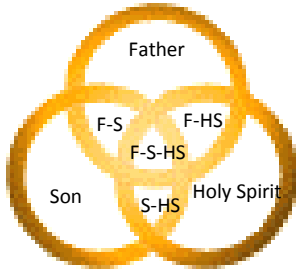


Trinity Chaplet

Distinct Persons: Trinitarian theology indicates the concept of Three-Persons-in-One as a



basic precept. There have been various simple pictures given to represent the Trinity, such as the triangle or the three leaf clover, however, I prefer to use three intersecting circles and by using the concept of a Venn diagram we are led to a hebdomatic paradigm. The

number Seven, the number of perfection and completeness, is not usually associated with the Trinityⁱ but this can be realized by using the combination formula of how n items can be arranged k ways, i.e., $C(n,k) = \frac{n!}{(n-k)! k!}$. For our case n is fixed at three and we have $C(3,1)=3$, $C(3,2)=3$, and $C(3,3)=1$, for a total of Seven. The illustration above is such that each part may be appropriately identified with a region and the relationships are seven unique communications as listed above. This allows for relational possibilities, other ways for the unity to be understood and implies that the external works of the Trinity may be differentiated and that there can be distinct roles of the Persons in creation, revelation, and redemption. We therefore have:

C(3,1) The Trinity acts as One: Father-Son-Holy Spirit

C(3,2) The Persons act in Pairs: Father-Son, Father-Holy Spirit, Son-Holy Spirit

C(3,3) The Persons act as Individuals. Father....Son.....Holy Spirit

We now use this concept as the basis of a Prayer Chaplet as follows:



On the Crucifix: The Creed: I believe in God.....

On the first bead:

Glory, praise and honor to the Father, Son, and Holy Spirit

Response: Our Father.....

On the next three beads:

Glory, praise and honor to the Father, Son

Response

Glory, praise and honor to the Father Holy Spirit

Response

Glory, praise and honor to the Son, and Holy Spirit

Response

On the next three beads:

Glory, praise and honor to the Father

Response

Glory, praise and honor to the Son

Response

Glory, praise and honor to the Holy Spirit

Response

Closing:

Glory be to the Father, the Son, and the Holy Spirit,

As it was in the beginning is now and ever shall be world without end. Amen.

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¹ Tertullian has called God “Septemplex”, the seven-fold Holy Spirit who radiates in the darkness. It is likely he refers to the seven spirits surrounding the throne as written in the Book of Revelation.