

June 07, 2020

Most Holy Trinity

Let us do all things in the name of the Father, Son, and Holy Spirit!

Exodus 34:4b-6,8-9

Daniel 3:52-55

2Corinthians 13:11-13

John 3:16-18

In the first reading Moses takes two stone tablets to Mt. Sinai as commanded by the Lord who then comes down in a cloud. Moses declares the Lord to be a merciful and gracious God who is slow to anger and rich in kindness and fidelity. Moses asks the Lord to accompany the people on their journey as he recognizes how stubborn the people are.

Our Psalm response is taken from the book of Daniel who indicates how blessed is the Lord God. The Lord is the God of our fathers, has a most holy name, and is forever exalted above all for all ages. God sits upon the heavenly throne and looks into depths of our very being.

In the second reading Paul speaks to all Christian brothers and sisters telling them to always rejoice, to mend wrongful ways, to encourage one another, and to live in peace. This can be accomplished with the grace of our Lord Jesus Christ, the love of the Father, and the fellowship of the Holy Spirit.

In the Gospel John tells us that God so loved the world that he sent his only Son not to condemn but to save. All who believe in the Son are saved by the Father.

God, the Father sent the Word into the world.
Jesus is the Living Word, and
The Holy Spirit reveals this wondrous mystery.

What a change would come over this world if everyone followed Paul's advice to mend their ways, encourage one another, and to live in peace. In fact, God our Father, gives us the strength to change. Jesus says we are to build each other up and so build up the Church, and the Holy Spirit is the spirit of peace that enables us to live in harmony with one another. Today we celebrate the three Divine Persons of the Blessed Trinity and pray that the sacred dignity of every person will be respected from conception to death.

The Trinity is too deep a mystery to be completely understood while we live upon this earth. St. Augustine once observed that, "God is not what you imagine or what you think you understand. If you understand you have failed." God was, God is, and God will be and God has shown great Love for us.

Three Persons equal in majesty, undivided in splendor, yet one Lord, one God, ever adored in everlasting glory.

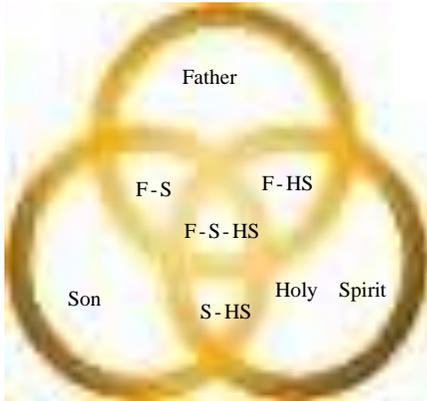
"The first article of Christian faith, the basic orientation of Christian conversion, is that God exists. We must, therefore, learn again to understand from God's perspective what being a Christian really means - that is - believing that God is Father, Son, and Holy Spirit. If he is that in himself, he must be I and You and so he must be one God in three Persons" (Pope Benedict XVI)



"When I speak of God, you should feel yourselves bathed in a single light and in three lights....there is undivided division, differentiated unity. One only in the Three: such is the godhead. The Three as One only: they are the three in whom is the godhead, or to, speak more precisely, the three who are the godhead." (Gregory Nazianzen, Oration, 39,11. 4th Century .)

<https://melkaplace.com>

Trinity Chaplet



Distinct Persons: Trinitarian theology indicates the concept of Three-Persons-in-One as a basic precept. There have been various simple images 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 Trinity 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, while k equals 1, 2, or 3, 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 such relation 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 combinatorial roles of the Persons in creation, revelation, and redemption. We consider:

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

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

C(3,3) The Persons act as 3 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.

<https://melkplace.com>

ⁱ 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.