



The Holy Trinity

There was a man who just got a job painting the white lines in the middle of the road. On his first day he painted three hundred metres, two hundred metres on the second day and only one hundred metres on the third. The supervisor was rather surprised. He called this man and said, "how come you painted three hundred metres on the first day but much less on the second and today only one hundred metres?" "Sir" he answered, "can't you see the can of paint was getting further and further away!" The man's progress was limited by his thinking that the can of paint could only be in one place to which he had to continue to go back to. His work would have improved immensely if he moved the can of paint along with him.

Our spiritual progress is often limited when we have a limited perception of where and who God is. For many people God is up there, so far away from our reach, and religion is a way to capture the distant God and make God present to us. Maybe this is why there are people who keep running around in search for God in spectacular sights or weeping statues.

The doctrine of the Trinity which we celebrate today, reveals to us the different modes of God's presence. According to this teaching our God is not only a transcendent one in heaven but also a God who became incarnate, who was born of a virgin and became one like us in all but sin. This God not only came into the world but continues to journey with us today in the world through his Holy Spirit. He is a God who dwells in every human heart. So our sense of the divine presence is more complete and richer. We know very little about God but it is more important if we can respond to the loving God whom we believe. Since the Second Vatican Council, the Church has redefined herself as the people of God. Let us pray that as the people of God, may we be the main signs of God's presence in the world.

The dogma of the Holy Trinity (Catechism of the Catholic Church)

253. 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." in the words of the Fourth Lateran Council (1215): "Each of the persons is that supreme reality, viz., the divine substance, essence or nature."

254. 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 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.