

The Most Holy Trinity

One can get easily confused when examining the beginning of ordinary time with the solemnity of the Holy Trinity and next week with the solemnity of the Most Holy Body and Blood of Christ. Both of these celebrations provide the bedrock of Christian faith and both are monuments of mystery in the church—today with the mystery of three persons in one God and next week with the mystery of the presence of the body and blood of Jesus in bread and wine. The two feasts provide the extraordinary bi-threshold into the ritual telling of Jesus' ministry as it is recorded in sacred Scripture.

Nowhere in Scripture is the term *Blessed Trinity*. (The term is attributed to Theophilus of Antioch, who in A.D. 181 used the term *trinitas*.) *Jesus, Father, and Spirit* are functionary names and represent two thousand years of reflection, theological exploration, and millions of words to explain how the three persons of the Trinity relate to each other and to us. The relationship to us is the easy part. All of it brings us to believing that God is thrice holy, which we affirm with ease every time we sign ourselves with the cross saying, "In the name of the Father, and of the Son, and of the Holy Spirit." Father, Jesus, Spirit—the spring from which millions of words in many languages, especially Latin, have been trying to figure out how.

Many believers grow weary of talking about the *how* and are perfectly comfortable to simply sing about the *why* of the Holy Trinity. The goal, of course, is that one day we will cast our own "golden crowns around the glassy sea." Ah, celestial bliss.

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