

FROM FR. CHRIS ALIMAJI'S DESK

Reflections on the Most Holy Trinity 2021

Our Christian faith has so much we are to know and understand. In each generation some mysteries of faith are explained. To vision the Most Holy Trinity in their splendor, glory and riches of gold is a special privilege this poor soul was blessed with, and for which I am thankful to envision. The one great mystery central in our Christian belief is that God is three Persons in One. This belief forms the core of our faith. Period! Not to believe it is not to be a Christian.

Sending his disciples to convert the whole world, Jesus the Lord of life commissioned them to Christianize people by the Trinitarian form of baptism: "In the name of the Father, and of the Son, and of the holy Spirit" (Mt. 28:19). By this formula therefore, we know any baptized person to be a Christian. Any other formula not Trinitarian does not make such person a Christian yet. The question is: "How were you baptized?" (Acts 19:1-6). **Therefore, for a true Christian baptism the form is the invocation of the name of the Trinity and the matter is water. The Church approves three methods: Baptism by immersion, by pouring and by sprinkling. Baptism has a claim on us that we are children of God and joint heirs with Christ to the kingdom in the power of the Spirit** (cf. Rom. 8:17).

Creation story teaches us of God the Creator, the Father, whose Spirit hovered over the waters (cf. Gen. 1:1-2); and the Gospels teach us of God the Son through whom all things were made (cf. John 1:1-4). With these accounts we know that the Trinity as One God was present at creation; and more so when God addressed himself in the plural and said: "Let us make man in our image, after our likeness." (Gen. 1:26). The grammar in referring to God in verses 26 and 27 is very intriguing and altogether revealing of the Trinity of God; while using the pronouns "us", "our", "his" and "he" referring to the Trinity. Check them out yourself too! **The Pentecost celebrates the power of the Holy Spirit, enabling us to witness and testify to the Father and the Son, (cf. Acts 1:8; 2:1-11). This Trinitarian feast celebrates the unity of God: three Persons, equal in majesty and splendor, indivisible, omnipotent, omnipresence, omniscience, not three Gods but only One God. This is a difficult Article of Faith and that is what makes it a mystery.** Mystery is **NOT** what we understand **but what we believe in faith**. Humanly speaking no three persons can become one human. But here we are reflecting on the realm of God where all things are possible (cf. Lk. 1:37).

Let us read with faith, the Scripture passages often read for this solemnity: Deut. 4:32-34, 39-40; Ps. 33; Rom. 8:14-17; Mt. 28:16-20; Exod. 34:4b-6, 8-9; Dan. 3:52-55; 2 Cor. 13:11-13; Rev. 1:8 and John 3:16-18. In our three-year liturgical cycle, the Church features Scripture passages that touch on the themes. Let us prayerfully read the Scriptures for clarity of the mystery of God, of humanity, and all of creation. The Holy Spirit of God enlightens us in our struggles to know, love and serve God for who He is. Every portion of Scripture is embedded in

mystery. It is the duty of the Church to explain the Scriptures in its totality. It is important to note that Scripture interpretation is not a matter for any individual's clever interpretation in one's own rights, but it is given as a role to the Church, which is the body of Christ, (cf. 2 Pt. 1:16-21). Glory be to the Father, and to the Son, and to the Holy Spirit. As it was in the beginning, is now, and ever shall be world without end. Amen.