

**Paul and the Trinity
(Most Holy Trinity, Year C)****Romans 5:1-5—God, Jesus Christ, and the Holy Spirit**

¹ Therefore, since we are justified by faith, we have peace with *God* through *our Lord Jesus Christ*. ² Through him we have obtained access to this grace in which we stand, and we rejoice in our hope of sharing the glory of God. ³ More than that, we rejoice in our sufferings, knowing that suffering produces endurance, ⁴ and endurance produces character, and character produces hope, ⁵ and hope does not disappoint us, because God's love has been poured into our hearts through *the Holy Spirit* who has been given to us. (Rom 5:1-5)

1. God [the Father]: “God” (Greek *theos*) means “God the Father” (5:1)
2. Jesus Christ: Jesus is both “Christ” (Greek *christos*) and “Lord” (Greek *kyrios*) (5:1)
3. Holy Spirit: through “the Holy Spirit” (Greek *dia pneumatōs hagiou*) (5:5)

Living Tradition

Catechism: *The dogma of the Holy Trinity: 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” [Council of Toledo XI, A.D. 675].

In the words of the Fourth Lateran Council [1215 A.D.]: “Each of the persons is that supreme reality, viz., the divine substance, essence or nature.” *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 he who is the Father, nor is the Holy Spirit he who is the Father or the Son*” [Council of Toledo XI, A.D. 675] 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. (CCC 253-54)

Questions for Discussion and Reflection (Holy Trinity, Year C)

1. How do Paul's words in Romans bear witness to the mystery of the Trinity?

For Further Reading

1. Brant Pitre, Michael P. Barber, and John Kincaid. *Paul, a New Covenant Jew: Rethinking Pauline Theology*. Grand Rapids, Mich.: Eerdmans, 2019.