



## The Most Holy Trinity

With the Solemnity of Pentecost last Sunday, His children, and that God is our Father. Through His words and His life, He taught us with Truth regarding the Way to return to the Father, who is eternal Life. Thus, Jesus showed us the Father's face: "*Whoever has seen me has seen the Father*" (Jn. 14:9). He reminded us that the way to heaven is open to everyone, that there is no need to be afraid, and that we do not need to be ashamed because God the Father is love, He is faithfulness, He is mercy. Obedient to the Father, Jesus died on the cross for our

salvation. On the third day He rose, defeating sin and death, thus opening the way to return to His Father and our Father (this is what we celebrated on Easter Sunday).

We can confidently choose this Way because Jesus, having ascended into heaven, gave us the *Holy Spirit* on Pentecost (the Solemnity celebrated last Sunday), the first gift given to believers – the Person of Love poured out into our beings so we might live as children of God. This is how we can understand why the liturgy invites us to celebrate the Solemnity of the *Holy Trinity*, Father, Son and Holy Spirit. This Solemnity is a sort of synthesis and, above all, directs us toward the goal of our journey.

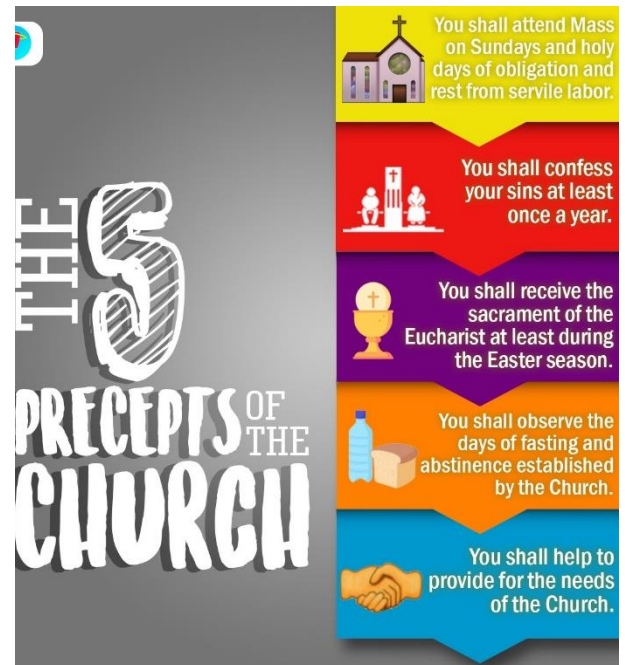
This God, who presents Himself as One and Triune, is not all that distant as it seems, but is so very close that He becomes Bread broken for us, *Corpus Christi* (which will be celebrated next Sunday). This Bread, the Bread of angels, nourishes us on our journey toward heaven. This gift then reveals the *Most Sacred Heart of Jesus*, celebrated the Friday following *Corpus Christi*.

These three liturgical feasts are a synthesis of the mystery of our faith which we have lived in these last months: from Christmas to the death and resurrection of Jesus, from His Ascension to Pentecost. The Arian heresy, which disputed Jesus's divinity and His bond with the Holy Trinity, was condemned by the Council of Nicea in 325 and Constantinople in 381. These two Councils were providential in spreading the doctrine regarding the Trinity both through preaching and through devotion. As early as the 8th century, liturgical prefaces appeared containing references to the doctrine of the Most Holy Trinity. A votive Mass emerged toward the year 800 in honour of the Trinity, which could be celebrated on any Sunday. This decision was opposed because the Trinity is honoured every Sunday. In the end, it was Pope John XXII who established the feast throughout the universal Church in 1334.

## The Precepts of the Catholic Church

The precepts of the Church are set in the context of a moral life bound to and nourished by liturgical life. The obligatory character of these *positive laws* decreed by the pastoral authorities is meant to guarantee to the faithful the very necessary minimum in the spirit of prayer and moral effort, in the growth in love of God and neighbor (CCC 2041).

- **The first precept - "You shall attend Mass on Sundays and holy days of obligation and rest from servile labor."**
  - This requires the faithful to sanctify the day commemorating the Resurrection of the Lord as well as the principal liturgical feasts honoring the mysteries of the Lord, the Blessed Virgin Mary, and the saints; in the first place, by participating in the Eucharistic celebration, in which the Christian community is gathered, and by resting from those works and activities which could impede such a sanctification of these days.
- **The second precept - "You shall confess your sins at least once a year."**
  - Ensures preparation for the Eucharist by the reception of the sacrament of reconciliation, which continues Baptism's work of conversion and forgiveness.
- **The third precept - "You shall receive the sacrament of the Eucharist at least during the Easter season."**
  - This guarantees as a minimum the reception of the Lord's Body and Blood in connection with the Paschal feasts, the origin and center of the Christian liturgy" (CCC 2042).
- **The fourth precept - "You shall observe the days of fasting and abstinence established by the Church."**
  - This ensures the times of asceticism and penance which prepare us for the liturgical feasts and help us acquire mastery over our instincts and freedom of heart.
- **The fifth precept - "You shall help to provide for the needs of the Church."**
  - This means that the faithful are obliged to assist with the material needs of the Church, each according to his own ability.
  - The faithful also have the duty of providing for the material needs of the Church, each according to his abilities" (CCC 2041).



The fidelity of the baptized is a primordial condition for the proclamation of the Gospel and for the *Church's mission in the world*. In order that the message of salvation can show the power of its truth and radiance before men, it must be authenticated by the witness of the life of Christians. "The witness of a Christian life and good works done in a supernatural spirit have great power to draw men to the faith and to God" (CCC 2044).