

the Holy Spirit are significant in this context. H. MÜLLER, *Der Heilige Geist als Person* (Münster 1963). I. HERRMANN, *Kyrios und Pneuma* (Munich 1961), raises a serious exegetical question in Paul. C. DAVIS, *Theology for Today* (New York 1962), ch. 9 and 2 taken together help to pinpoint the present-day problem of exegesis and doctrine in Trinitarianism.

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TRINITY, HOLY (IN THE BIBLE)

The doctrine of the Holy Trinity is not taught in the OT. In the NT the oldest evidence is in the Pauline epistles, especially 2 Cor 13.13, and 1 Cor 12.4-6. In the Gospels evidence of the Trinity is found explicitly only in the baptismal formula of Mt 28.19.

In the Old Testament. The mystery of the Holy Trinity was not revealed to the Chosen People of the OT. On account of the polytheistic religions of Israel's pagan neighbors it was necessary for the teachers of Israel to stress the oneness of God. In many places of the OT, however, expressions are used in which some of the Fathers of the Church saw references or foreshadowings of the Trinity. The personified use of such terms as the *Word of God [Ps 32(33).6] and the *Spirit of God (Is 63.14) is merely by way of poetic license, though it shows that the minds of God's people were being prepared for the concepts that would be involved in the forthcoming revelation of the doctrine of the Trinity.

In the New Testament. The revelation of the truth of the triune life of God was first made in the NT, where the earliest references to it are in the Pauline epistles. The doctrine is most easily seen in St. Paul's recurrent use of the terms God, Lord, and Spirit. What makes his use of these terms so significant is that they appear against a strictly monotheistic background.

In *Pauline Epistles*. The clearest instance of this usage is found in 2 Cor 13.13, "The grace of our Lord Jesus Christ, and the charity of God, and the fellowship of the Holy Spirit be with you all." This blessing is perhaps a quotation from the early Christian liturgy. The grammatical usage in this blessing, especially the subjective genitives τοῦ κυρίου Ἰησοῦ Χριστοῦ . . . τοῦ θεοῦ . . . τοῦ ἁγίου πνεύματος gives us a basis not only for the distinction of persons, but also for their equality inasmuch as all the benefits are to flow from the one God-head.

Another example of Paul's probable reference to the Trinity by his use of the triad, Spirit, Lord, God, can be seen in 1 Cor 12.4-6. Here, in speaking of the spiritual gifts or *charisms that are bestowed upon Christians, he says, "Now there are varieties of gifts, but the same Spirit; and there are varieties of ministries, but the same Lord; and there are varieties of workings, but the same God, who works all things in all." This passage witnesses to the doctrine of the Trinity by ascribing the various charisms, viz. gifts, ministries, and workings, to the Spirit, the Lord (the Son), and God (the Father), respectively. Since all these charisms of their very nature demand a divine source, the three Persons are put on a par, thus clearly indicating their divine nature while at the same time maintaining the distinction of persons.

In the Gospels. The only place in the gospels where the three divine Persons are explicitly mentioned together is in St. Matthew's account of Christ's last com-

mand to His Apostles, "Go, therefore, and make disciples of all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Spirit" (Mt 28.19). In this commission Christ commands the Apostles to baptize all men "in the name of" the Father, Son, and Holy Spirit. The expression "in the name of" (εἰς τὸ ὄνομα, literally, "into the name") indicates a dedication or consecration to the one named. Thus Christian Baptism is a dedication or consecration to God—Father, Son, and Holy Spirit. Since the Son and the Holy Spirit are mentioned here on a par with the Father, the passage clearly teaches that they are equally divine with the Father, who is obviously God. Whether these are the very words of Our Lord (see JESUS CHRIST, IHSIS-SIMA VERBA OF) or whether they come from an early baptismal formula based on the general teaching of Christ, they testify, under divine inspiration, to the belief of the Apostolic Church in a doctrine of three Persons in one God.

The accounts of the *Baptism of Christ as described in Mt 3.13-17; Mk 1.9-11; Lk 3.21-22; Jn 1.32-34 have been understood by older scholars as indications of the doctrine of the Trinity. Modern scholars, however, see rather in these accounts references to the authoritative anointing of Jesus as the Messiah. Yet in the light of the fullness of revelation, the possibility is not to be excluded that the Evangelists had the doctrine of the Trinity in mind when they described this event.

See also JOHANNINE COMMA.

Bibliography: EncDietHibl 2493-96. H. DE LAVALETTE, *Lex ThK* 3:546-548. P. PARINCE, *EncCath* 12:530-531. J. LUKETON, "La Révélation de la Sainte Trinité," *VieSpirit* 74 (1946) 225-240. E. B. ALLO, *Saint Paul: Première épître aux Corinthiens* (EtBibl, 2d ed. Paris 1956) 323. J. SCHMID, *Das Evangelium nach Matthäus* (Regensburg 1956). For fuller bibliography see *LumetVie* 29 (1956) 579-584.

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TRINITY, HOLY, DEVOTION TO. There are few signs of devotion to the Trinity in the early Church, aside from the ritual use of the Trinitarian formula in the administration of the Sacraments. Doxologies of praise are found in the writings of St. Justin (d. 166) and Clement of Alexandria (d. 199). St. Basil (d. 397) cites a prayer used by Christians when lighting the evening lamps, "We praise the Father, the Son, and the Holy Spirit" (*De Spir. Sancto* 290.72). A number of early carvings, representing the Trinity or praising it, are dated as of the 4th century (cf. *DACL* 15: 2787).

Devotion to the Trinity as it is known today seems to have begun in monasteries at Aniane and Tours, in the 8th century. St. Benedict of Aniane, who spread the devotion through his monastic reform, dedicated his abbey church to the Trinity in 872. And there are references to Masses in honor of the Trinity, at Tours and at Fulda in 796 and 804. A feast of the Trinity was introduced at Cluny in 1091, and at Canterbury by Thomas Becket in 1162. Rome resisted this observance, and it was not until 1331 that the Feast of the Trinity was approved by John XXII for the whole Church.

The revitalization by the early scholastics of the doctrine on the divine indwelling led to many works on the subject and to a devotion to the divine Persons that continues to modern times. SS. Thomas Aquinas and Bonaventure brought to light and refined the ancient teachings of the Fathers, especially of St. Augustine, on