

TRINITARIAN LOVE

What You Must Know About the Trinity

History

End of 2nd and beginning of the 3rd centuries: The word Trinity (*Triados*) was first used by Theophilus of Antioch (about 190) in his letter to Autolycus (2:2) .

Irenaeus of Lyons and Tertullian of Carthage are the first to outline an actual doctrine of the Trinity which does not simply set the three persons side by side but expresses clearly the unity of the Persons as well as the differences between them. The Son is somehow subordinated to the Father, and the Holy Spirit is working with the Son.

Ca. 200: The two streams called Monarchianism seek to retain the affirmation that God is one and therefore He is one Person. The first stream was the teaching of Theodotus the Tanner which is called in modern books “Dynamic Monarchianism”; Christ was a man who is filled with the impersonal power of God, and who was adopted as a son of God. The second was the teaching of Paul of Samosata and is known as “Modalist Monarchianism”. Paul of Samosata (d. after 272) thought that God was active in various modes, namely, as Father, as Son, and as Holy Spirit. This is also known after another name “Sabellianism”. This understanding does not allow a true revelation of the Fatherhood of God and the true Sonship, and thus destroys salvation

Beginning of the 3rd Century: The two streams of Monarchianism having been excluded from the church; Tertullian’s doctrine of the Trinity exercises a decisive influence in the West. In the East, Origen of Alexandria (d.254) develops the technical words which lead later to the *homoousia* (unity of the substance of God) and the use of words such as hypostasis and *prosopon*.

319 Arius and Arianism: Arius, presbyter of Alexandria, is excommunicated by the Synod of Alexandria on the ground that he designates the Son of God as a creature who was not from eternity and whose being therefore does not possess divinity.

325 The Council of Nicea: It condemns the doctrine of Arius and in its confession affirms that the Son is one with the Father in his being; He is “very God of very God”.

325-381 The great period of theological writings:

In the East: the works of Athanasius, “Against the Arians,” the “Letters on the Holy Spirit,” and the Theological Homilies of Gregory of Nazianzus.

In the West: Hilary of Poitiers, “On the Trinity” and Ambrose of Milan’s “Three Books on the Holy Spirit”, became the sources of Orthodoxy of this period.

The Cappadocians wanted to exclude the Modalist misunderstanding of consubstantiality of the Nicene word “*homoousios*”, Basil the Great made the distinction between the two

important words *Ousia* and *Hypostasis*. The Arian controversy remained the great topic and some local councils tried to formulate another Creed to support Arianism but without success.

381 The Council of Constantinople: It brings the Arian controversy to an end. The Confession of the Consubstantiality of the Trinity becomes the standard form of Orthodoxy, Three Persons in one substance.

Beginning of the 5th Century: The works of St Augustine mark a new period by introducing the concept of "relation" to the theology of the Trinity and making the distinction between the three Persons a distinction of relations in the Godhead. Augustine's ideas subsequently became normative for the Western theology of the Trinity, which consequently places more emphasis on the unity of the Godhead. The Eastern theology of the Trinity develops its understanding of the Fatherhood of the First Person as the source of unity of the Godhead.

Theological Vocabulary

Adoptianism: It designates all those opinions which chiefly come out of concern for pure monotheism, regard Jesus Christ as simply a human being, in a special manner possessed of the divine spirit and "adopted" by God as his Son. Its principal adherents were the judaizing Christians of the first century, Paul of Samosata in the third century, and Elipandus of Toledo and Felix of Urgel in the eighth century. (See also Monarchianism).

Anthropomorphism: It denotes the use of human characteristics to describe the reality of God. It is often found in the Bible, where human feelings, actions, and even limbs are attributed to God (regret, laughter, sorrow, anger; mouth, nose, feet, and so on). As it still occurs in the purified diction of the prophets, it is chiefly intended to convey the dynamism peculiar to God without obscuring the qualitative distance separating God from his creation. Nevertheless, anthropomorphic language raises difficult problems concerning God's relation to evil and the theology of our knowledge of God.

Undoubtedly it is inadequate to apply human characteristics to God, implying as they do concrete representations. But because of the transcendence of the human mind in relation to God, every concept possesses a certain transparency towards the divinity that makes a true knowledge of him possible - albeit analogical and in constant need of adjustment to God through new negations. In such knowledge man is aware of his anthropomorphisms and by that very fact surmounts them to "penetrate" the mystery of God. Any attempt to justify the use of anthropomorphisms on the basis of our necessary dependence upon sense perception should take into account God's own intervention in history. If we are to bear witness to this historical intervention we must necessarily make use of concepts derived from historical experience and it is precisely this latter kind of testimony that constitutes a more exalted justification for the use of anthropomorphisms.

The Fatherhood of God: Is a specifically Christian concept that God (strictly: the first Person in the Trinity) is the Father of Jesus and the human race because he makes us his own children by the self-communication of his own divine being in the grace of adoption in Jesus his Son, so that we are conformed to the image of his Son and vivified by his Spirit (Rom 8), made partakers of the divine nature (2 Pet 1:4), born of God (Jn 1:12f; 3:3-5; 1Jn 3:1-9).

Filioque: From the Latin, literally "and from the Son", an addition to the Creed of Nicea-Constantinople; first made by the Latin Church at the end of the 7th century. It means that the Holy Spirit proceeds from the Father "and the Son" as from a single principle. The addition was not adopted everywhere with the same readiness; not at Rome, apparently, until about A.D. 1000. It was opposed in particular by the Orthodox Church and has been the principal issue in that Church's dispute with the Latin Church since A.D. 867. To this day Orthodox consider it the original cause of the schism. The inclusion of the Filioque in the Creed, at the Council of Florence (1439) affected the reunion of East and West.

Homoousios: It means "of the same nature" (it is not to be confused with Homoiousios "of a similar nature"); a technical term in theology, already in use by the 3rd century, which signifies that the Father and the Son in the divine Trinity are of the same nature (better of one nature) or "substance". The Trinitarian and Christological controversies of the 3rd and 4th centuries established that Christ is of one nature ("con-substantial") with the Father and of one substance with us by reason of the two natures in him. The Fathers of the church conceive the divine nature to be absolutely simple: it cannot be divided by generation but is communicated without division. The philosophical and theological problem that still remained after the First Council of Nicea was how to distinguish between "nature" (Essence) (Greek) and hypostasis.

Hypostasis and Person: Before the rise of Christianity, Greek thought and Roman law, had not developed the idea of the human being as existing as a "person". Humans were individuals who must submit to the law of nature or the "cosmos". Humans were created for the cosmos. The soul does not belong to the body and human life lacks permanence. On the stage humans discovered their freedom when they put on the "*prosopon*" the "mask" which in Latin is the "*persona*". As a result of acting some form of reality was discovered and some form of freedom became part of the human understanding of life. This was expressed in another word "hypostasis" which means concrete reality. This word "*prosopon*", which is the mask, became very important for early Christians because the Incarnation revealed to us: first the divine freedom which was not accepted in the ancient world because even the gods were under the eternal Law. Second, salvation as a gift which is given by God the Father, in the Son, and through the Spirit. Christians used the word "*prosopon*" for the Three, Father, Son, and Holy Spirit. But this word was not good enough and gradually, the word *hypostasis* was used.

The term *hypostasis* originally had the same meaning as "nature"; so that the Latin *substantia* (substance) was used to render both. But when theological reflection on the Trinity began this usage proved unfortunate. Origen described the three divine Persons

as united by an identical "*ousia*", Tertullian spoke of three Persons in one substance. The First Council of Nicea still treated *hypostasis* and *ousia* as synonyms. The classic theology of the Trinity was only formulated in the year 380: in the one divine nature (essence) there are three, that is, three subsistences, or three Persons. A further confusion of language was met with in Christology. *Hypostasis* was equated with "*physis*" (nature). The matter was not finally clarified until the Council of Chalcedon. Jesus Christ is one *hypostasis* (one Person) in two natures. This concluded classic Christology as related to the theology of the Trinity. The problem rose by the undifferentiated use of the notion of "Person" in the theology of the Trinity (where the Person is constituted by relation alone) and in Christology had not yet been perceived.

Modalism: From the Latin *modus*, manner. The term applied to any theory of the Trinity which maintains that the one God becomes trinity only in respect of the mode of his operations *ad extra* in creation and redemption. It is also known as Sabellianism.

Monarchianism: A theological movement which denied the Trinity in God (thus certain Judaizing teachers at the end of the 1st century, Cerinthus, the Ebionites). Jesus, therefore, had to be declared a mere prophet whom God adopted as his Son (Adoptianist Monarchianism, represented by Theodore the Tanner [end of 2nd century], Paul of Samosata [3rd century]), or else recourse to Modalism was necessary to explain Christ's divinity (Sabellianism, Patripassianism).

Perichoresis: A Greek word which is equivalent to the Latin *circumincessio*; both mean penetration and dance. In Trinitarian theology it is necessary being-in-one-another or *circumincession* (Jn 10:38; 14:10f; 17:21; 1 Cor 2:10f.) of the three divine Persons of the Trinity because of the single divine essence, the eternal procession of the Son from the Father and of the Spirit from the Father and (through) the Son, and the fact that the three Persons are distinguished solely by the relations of opposition between them. Somewhat similarly, the hypostatic union of the divine and human natures in Christ is considered a sort of perichoresis. Care must of course be taken not to envisage perichoresis in spatial terms.

Sabellianism: A heresy of the third and fourth centuries which denied the Trinity, named after Sabellius (excommunicated at Rome about 220), a type of Monarchianism (Modalism). It alleged that God is three only in relation to the world, as three manifestations to the world of God who is simply identical in himself, with the effect that God ceases to be the Father with the Incarnation, and ceases to be the Son with the ascension.

Subordinationism: An opinion, among others in the second and third centuries when the doctrine of the Trinity had not been completely formulated, which held that the Logos and the Holy Ghost not only proceed from the Father and receive their being from the un-originate Father through the self-communication of his divine essence, but are in some way "subordinate" to him, do not fully possess the one divine essence (*Homoousios*), are not really God but mere divine "powers" through whom God (the Father) "economically" orders the world and saving history. Subordinationism is vagueness in the ancient

theology of the Trinity which was clarified during the struggle with Modalism and Sabellianism and disappeared after Nicea.

Subsistence: The real, fundamental unity of the one Person of Jesus Christ and the unconfused distinction between the divine and the human natures in him force us to distinguish even in a concrete individual substance between its substantiality and its subsistence (though originally the two words were synonymous). A real individual substance (at least in the case of the human nature of the divine Logos) may belong to a real unity of a higher order without becoming an accident or an intrinsic modification of another nature (the divine nature as such), and in this sense not "subsist" in its own right, not be a distinct hypostasis. Subsistence, then, is the absolute un-communicatedness and immediacy of a thing whereby it exists in its being in and for itself - that which makes a substantial being a *hypostasis* and, if it is a spiritual being, a person.

Substance: A basic concept that can only be described indirectly; opposed to accident. By "substance" is meant a being which (negatively) is neither a determination inhering in another nor a metaphysical component of something else, but (positively) possesses as its own the reality it connotes, "stands on its own" and therefore may (but need not necessarily) have accidents inhering in it. The concept of substance is analogically realized (in decreasing measure as one descends) at every level of being, so that it is difficult when we are dealing with purely physical things to state clearly when and how a "particle" is detached from the "field" of matter as a whole in such a way as to verify the concept of substance. God, who absolutely subsists in himself, is substance in the most eminent degree. The individual, free, spiritual person is also invariably a substance (though only by analogy with God's substantiality, since the person depends on God: Pantheism). For the difference between substance and subsistence, which is basic to Christology, see Subsistence.

Tritheism: A third century heresy which attracted no adherents of any importance. It conceived the Trinity in such a way that the absolutely single divine essence was divided into three Gods. In the twelfth century tritheism reappeared as the consequence of a confused Trinitarian theology and was condemned in 1215 by the Fourth Lateran Council.

Unitarianism: The teaching of certain sects (Servetus, Fausto Sozzini) which arose from the Reformation of the sixteenth century. They denied the doctrine of the Trinity, seeing in it a departure from strict monotheism. Unitarianism has had considerable influence in modern liberal Protestantism, especially in America.

TRINITARIAN LOVE

1. Triadic love of the Three is the movement of their one and common life. There is no “it” in the Trinity and no naked attribute at all, but all attributes are those of the Three Hypostases. No “it” because all in the Godhead is in the one life of the Three Hypostases, and all divine attributes are the attributes of the Three. God is not nature + attributes, but in God nature and attributes are those of the Three Persons. Love is not a blind force; it is not feeling; love is the divine life and in God life and love are not two separate compartments. We have to use both words to bring up our awareness that God is the Living God and that God is love. Both words are remedies for our forgetfulness.
2. The Father loves the Son; this is movement of birth or generation from the fountain of life. Person giving life to Person, who is born eternally to give life and shape to creation. This eternal movement was manifested at the Incarnation. It is the Incarnation that declared to us that God has his Only Son, who came to bestow upon us the gift of adoption.
3. Born eternally from the Father as his Only Son, the Son brings those who are by nature slaves to the dignity of adoption. He is the Only Son, and in the Son, we are his adopted children. We have our share in his Sonship.
4. “Glorify your Son, that your Son may glorify you.” (Jn.17:5). Love gives not because there is a need, but love gives because there is goodness that moves love to keep nothing for the self. Humans give when there is a need. This is the love of the mortals. But the love of the immortal delights in the shared giving. Giving is the movement of love, for love does not ever lack self-giving. The love of the mortals lacks immortality and is under the threat of death; it gives to receive and remains lacking in the movement of the goodness of immortal love. It is only among mortals that love and life are under the spell of death. But the risen Lord who destroyed our death united again life and love in the gift of life immortal which we shall surely receive on the Last Day.
5. The Son has to open for us this unique unbroken communion of love which the Son shares with the Father. It is the movement of the divine goodness. The Son received his hypostasis from the Father, “begotten from the Father”. In love there is no time or space. Even among the mortals, time and space are abridged by communion. In the Holy Trinity there is no time because time was created with the created Cosmos. There is no space in the Godhead, because the Godhead has no parts that need space to move. The Son moves by his filial love and the Father moves by his Fatherly love. The Holy Spirit moves by his proceeding love. He proceeds from the Father to rest in both the Father and the Son. Three movements of the one love. If we call them first, second and third, it is only for clarification. The Father’s love embraces the second

and both give themselves to the third - that is the Holy Spirit. The second filial love who is "in the Bosom" of the Father embraces the Father and returns the Spirit so that the 'procession' of the Spirit from the Father makes the movement of love truly Trinitarian. The three move in each other, not from outside to inside, but in the movement of '*perichoresis*'. A Greek word which is equivalent to the Latin *circumcession*; meaning penetration and dance. These three movements of love, come to us as "origin", "revelation" and "Gift". The name "Gift" is the eternal name of the Holy Spirit. The Father is the Origin or the Spring, and the Son is the Revelation. In the Three this movement is directed toward creation. The Gift gives us the Revelation, and the Revelation gives us our dwelling in the Origin.

6. God is love because He is triune; and because He is Triune, He is love. Love and Trinity are the same. In the Godhead there is the spring of love, the Father; the revelation of love is the Son; the giving and the communion of love is the Holy Spirit.
7. The Father loves His Son, and the Son is His beloved. The Son sends the Spirit, who is the Spirit of the Father, and that is why the Son said "All that the Father has is mine. For this reason I said that he (the Holy Spirit) will take what is mine and declare it to you." (John 16:14).

The Holy Spirit is the Spirit of communion; He proceeds from the Father and rests in the Son and that is why the Spirit is called "the Spirit of the Son" (Gal 4:4). The Son sends the Spirit to open the fountain of love for us. This is the movement of love in our Liturgical prayers. The Father condescends and comes to us in the Son; the Son is in a continuous state of "*Kenosis*" and comes to us through the Holy Spirit. We ascend from the state of sin and slavery to that of grace and adoption. The movement, the condescending of God the Trinity, and the ascending of the Church, the body of Christ, does not take place in space or in time, but has its beginning in the "call" of the Father and the "sending" of the Son, who united his divinity with our humanity, and thus became the Head of the church, on whom rested the Holy Spirit at his baptism. This baptism became the call that calls us to accept the outpouring of the Holy Spirit, in whom we ascend to God the Father as his anointed children.

8. The call of the Father, the sending of the Son, the union of the divine and the human in the Person of the Son, appointed the Son, as the "head" of the Church (his body); the Son received the Holy Spirit from the Father and gave the Spirit to his body. This defines our worship as moving in harmony with the movement of the divine love
9. The Son takes His office as Mediator between God and humans as the beloved of the Father. The Son offers His life for the world; the Father is the beloved of the Son who received the world from the Father to re-create it and to abolish sin, corruption, death and condemnation and open the "Bosom" of the Father for us to rest with him in the Father. The Holy Spirit proceeds from the Father, and is given by the Incarnate Son; the Son is the beloved of the Holy Spirit. The Holy Spirit takes the "gifts" and hands them over to the church. If we look at these gifts we soon realize that they belong to the Son-Logos, even the speaking in tongues. The Holy Spirit takes this from the

Logos, who created the human ability to speak, and gives this gift to us to preach the Gospel. There is a hint to that on Easter night when the Gospel of John is read in more than one tongue.

The Son sends the Holy Spirit of the Father, his beloved, to the church to make the church the Bride of the divine Trinity. This is the mystical union between the Head and the Body. Jesus our Lord established this mystical union upon the union of the divine and the human in his Person as God Incarnate, who is in two natures according to the teaching of our holy fathers of the Council of Chalcedon 451. They taught us: "Following the holy Fathers, we unanimously teach and confess one and the same Son, our Lord Jesus Christ: the same perfect in divinity and perfect in humanity, the same truly God and truly man, composed of rational soul and body; consubstantial with the Father as to his divinity and consubstantial with us as to his humanity; "like us in all things without sin." He was begotten from the Father before all ages as to his divinity and in these last days, for us and for our salvation, was born as to his humanity of the [Virgin Mary](#), the Mother of God. We confess that one and the same Christ, Lord, and only-begotten Son, is to be acknowledged in two natures without confusion, change, division, or separation.

The distinction between natures was never abolished by their union, but rather the character proper to each of the two natures was preserved as they came together in one person (*prosopon*) and one hypostasis. By saying without "confusion, change, division, or separation, the distinction between natures was never abolished by their union;" they confirmed the eternal love of God for our humanity, for humanity cannot be truly loved if it changed to another nature. If our humanity becomes the divine, love for humanity is diminished. Also, by declaring that the "union" did not abolish the distinction between natures, they have affirmed for us the Orthodox celebration of the Holy Eucharist. We come to church to receive the true body and the precious blood of our Incarnate, crucified, risen and glorified Lord, who because of this unique union and because of his love, he distributes his body and his blood to gather us as members of his body and present us clean and holy to the Father through the Holy Spirit as the body of his Son the Church.

10. The movement of love of the Holy Trinity is what we call *perichoresis*, where each gives His life to the others. When we pray in the beloved Lord Jesus Christ, we receive from Him the Holy Spirit because the Son is the Head of the new creation. But we also receive the Son our Lord from the Holy Spirit in order that we may rest in the Father.
11. The movement of the humility of God, the Trinity, is like that; the Father comes to us in His Son, and the Son comes to us in the Holy Spirit. When we receive the Son from the Holy Spirit, we ascend to the Father to rest in Him. Let us embark on this journey by taking our beginning from the Head, the Son who eternally took His beginning from the Father, who is the true Beginning (*arche*) and Spring of both the Son and the Holy Spirit.

12. Let us surrender to the Love of God the Father who is revealed in His Son and is communicated to us in the Son through the Holy Spirit. We surrender to the Son who emptied Himself and took our form. We accept to be crucified with Him in the mystery of baptism, that by His humility, we may have the first taste of divine love - Love that does not take anything from us, but first gives everything to receive us in the gift, and becomes the gift that the Son offers to the Father in the Holy Spirit. This is the humble love of the Divine who empties Himself, even the Son humbles himself to become a slave in order to lift up the slave to the rank of adoption, and keep him there forever.
13. God loves for no reason and no necessity, because love is His very life or nature; this love is that love of the Three who love each other with the same and equal love. This same and equal love should rest in us when we seek the Incarnation, the Crucifixion, the Resurrection, the Ascension and Pentecost. Let us not think that any of the revelation of the divine love is greater than the others because they are one “plan” (*oikonomia*) of salvation or communion.
14. Let us explore with holiness the divine love and take the holy word of God as our beginning, and His love as our goal. Let us not ask about a reason why God is Trinity, for love does not look for reasons and there are no reasons for the Communion of love of the Three, who love because love is their life. The beloved gives, the lover receives, and this is the foundation of what has been manifested in time, but had its origin in eternity. The Father gives birth to the Son so that in the Son, we may be born again. The Son receives from the Father, so that he can bring us through what he has received to rest in the Father. So also the Holy Spirit “proceeds” from the Father and is given to us by the Son, so that through this movement of his “procession” we are taken back to rest in the Father.
15. Let us look at the cross to learn sacrificial love, the love of the Trinity who offered the Son for sinners; He was declared to be Son of God with power according to the Spirit of Holiness by resurrection from the dead, Jesus Christ our Lord, (Romans 1:4). Amazing love, the Father accepts the “sacrifice” of love from his Son and raises him by the same Spirit who formed his body in the “womb” of the Theotokos.
16. Let us watch the giving and the receiving of the Three; what is given (such as the “generation” of the Son) is received back by the Father, but with the saved believers. The Holy Spirit who “proceeds” from the Father is given to the Son as his Co-worker and is received by the Son at his Baptism. The same Holy Spirit, who formed his body, raised his dead body to immortal life and thus begins the new creation which has its life eternal and celestial sanctification from his very Hypostatic quality of the Holy Spirit, which is holiness. The same Spirit, who anointed Jesus, seals us as God’s children with sanctification of the Spirit, and recreates us as he created the humanity of his beloved Son, and anoints us as he anointed Jesus at his Baptism.

17. The Holy Spirit who proceeds from the Father and rests in the Son takes us to the Bosom of the Father. The holy apostle told us that since we are the children of the Father, the Father sends the Spirit of His Son (Gal 4:4) – [the Spirit who rests in the Son from Eternity or from the beginning, and because of His Incarnation rests on Him] to anoint us with the same anointing which Jesus received. We are anointed in Him and with Him, because He is the second Adam and the head of the new creation which receives the Holy Spirit for eternal life. Let us pray in Jesus our true Intercessor to grow up toward the goal of our anointing by the Holy Spirit. By this anointing we are in Him, and Jesus keeps us for Him, who is our high-priest, to rest in the Bosom of the Father.
18. True prayer in the Holy Spirit is when we cry “Abba Father”. This short cry includes the mystery of our salvation. We look at the Spring of Love, God the Father; the Revelation of Love, God the Son, and the Communion of Love, God the Holy Spirit. When we are adopted, we know that they are not three gods but one God in Three. We discern the Three and the movement of divine love because divine love is not static but dynamic. It is then we learn through this love that we are the beloved, the lover and become the love of God in the world.
19. In His mercy the Father moves always to the Beloved and the Beloved moves always to the Holy Spirit. Let us not imagine distance or time, but just as our blood moves by the pulse of our heart and by our breathing so in like manner the Three move towards each other. This movement is one of distinction and differences. The three are not just names in the Godhead but Three *Hypostases* in one *Ousia*. Three Beloved in the one communion of Love; three lovers in the one undivided love. The Father is the Spring from whom come the Son and the Holy Spirit. The Son is the Revelation who reveals the Father and gives the Holy Spirit. The Holy Spirit is the Gift of communion who proceeds from the Father and rests in the Son and brings the whole creation to this communion.
20. Why are there a beloved, lover and love? First this is how love functions. Love is a relationship and the absence of one of these three changes love and the movement. Without, the lover, the beloved and the lover, there is no real love, but rather is a love that has lust and even evil. In evil there is lust and lust accepts a beloved as a means for satisfaction, as a tool, and never as a person. Love at our human level is not a person, but at the divine level love is the life of God, who sheds his love through the Person of the Holy Spirit (Rom 5:5). Because our love is caught in the net of feelings, it cannot become more than a bond and union under the threat of sin. No human can dwell in another human. No human love can allow us to penetrate the life of each other, because we all have a composite nature. In God love is the life of the Three. Because of that the Holy Spirit is given as the Gift of the Father by the Son who sends this Gift to us.

What Does the Trinity Secure for Us?

1. Love is only true when there is a community

2. Love is person to person relationship
3. Love gives and receives
4. Love is communion, and communion is between more than one.
5. Self love is the foundation of love
6. Self giving is the very communion between two, but shared love of two with a third transcends the closed relationship of the two. When two who love each other as equals share their love with a third equal, they move from the exclusive dyadic love to the communal triadic love. Triadic love is perfect:
 - It is communal because more than two are a community
 - It does not stop at exclusive dyadic love because a third who shares the love of the two gives back the same love of the two.

When we apply this to the Holy Trinity we realize that the movement of love is a movement of *perichoresis*, where generation reaches its climax, and procession its goal to perfect the plan of our salvation.

- The One, who is always with the Father and in the Father, has created in Himself the new humanity and came to meet our death.
- The Son met death in the flesh by the power of the Anointing which Jesus received for us at His Baptism from the Holy Spirit.
- At His conception in the womb of Mary, Jesus received from the Holy Spirit the foundation of the new creation which is his humanity.
- This new creation has its beginning in the Holy Spirit and in communion with the Father because the Father is its *Arche* (source); the Son is its Mediator and the Holy Spirit is its life.

This all happened secretly while the world was fast asleep!