

Mystery of the Trinity (Mistre Silassie)

- God is one in three and three in one (Holy Trinity)
- Unity in Trinity

Holy Trinity (Kedist Silassie)



Mystery of the Trinity

(Mistre Silassie)

- **The Holy Trinity is three:**
 - **In Name (Sim)**
 - **In Person (Akal)**
 - **In Deed (Sira/Giber)**

Mystery of the Trinity

(Mistre Silassie)

- Three in **Name**: **Father, Son and Holy Spirit** .
Matthew 28:19
- Three in **Person**: Father is His own **Person**,
Son is His own **Person** and Holy Spirit is His
own **Person**. Gen 18:1
- Three in **Deed**: The Father is the **begetter**,
The Son the **begotten** and The Holy Spirit is
the one who **proceeds**. John 11-14

Mystery of the Trinity (Mistre Silassie)

- The Holy Trinity is **one** in:

- ❖ Essence
- ❖ Divinity
- ❖ Existence,
- ❖ Will
- ❖ etc.....

John 10:30

Mystery of the Trinity (Mistre Silassie)

- Analogy 1
 - The father is Heart
 - The son is Word
 - The Holy Spirit is life

Gen 1:1; John 1:1-14

Mystery of the Trinity (Mistre Silassie)

Analogy 2

- The Sun
 - The Father is the Sun body/circumference
 - The Son is the Sun Light
 - The Holy Spirit is The heat



Mystery of the Trinity

(Mistre Silassie)

God is the only eternal Being. Beyond time, space and all limitations, He abides without a beginning and without an end. “Thou hast no beginning,” says in prayer the Ethiopian priest who celebrates the Anaphora of St. John, “but Thou bringest all things to their end. Infinite art Thou, but for all things Thou didst set bounds.”

Mystery of the Trinity

(Mistre Silassie)

God is one in three and three in one. The unity of God is neither convinced in the sense of an arithmetical digit nor of a solitary condition, but in that of an all-inclusive perfection. So the one is also eternally three. He is, affirms the Anaphora, “three names and one God, ...three persons and one essence”.

Mystery of the Trinity

(Mistre Silassie)

In the one co-eternal and co-equal Trinity, the Father is the eternal source of the Son and the Holy Spirit. The Son is born of, and the Holy Spirit proceeds from, the Father. While affirming that the Son and the Holy Spirit derive each of them His respective being eternally from the Father, it is insisted that “the Father did not beget the Son to help Him in His work before the world was created and the existence of the Holy Spirit is not to contribute wisdom and work.”

Mystery of the Trinity

(Mistre Silassie)

If we may put the emphasis in our words, the term “Father” with reference to God signifies the divine reality which originates everything; the Son indicates the divine reality implying all that is originated; and the Holy Spirit signifies the divine reality which dwells in creatures relating them both individually and corporately to God. The eternal God, as we have noted already, is the all-inclusive perfection. He creates all things; He sustains them; and He guides them to a final destiny.

Mystery of the Trinity

(Mistre Silassie)

Infinite love, God creates and sustains the world and all that there is in it. It is God the Father who bring all this into being; but it is accomplished in reality through the Son, and is perfected in the Holy Spirit. All this is one activity of God consisting of different aspects. Grounded in the Son and upheld and perfected by the Holy Spirit, the created world belongs to the Father. In His love God the Father sent His only Son into the world in order to accomplish its salvation; in the same love God the Son came and worked out the world's salvation; in the same love again God the Holy Spirit perfects the salvation thus given. All these are manifestation at different levels of the same activity of God in relation to the world.

Mystery of the Trinity

(Mistre Silassie)

- In the Old Testament

Gen. 1:26; 2:18; 3:22; 11:7; 18:1 -8; Ps.
33:6; 146: 5; Isa. 6:3,8

- In the New Testament

Mt. 3:16-7; 28:19; Jn. 14:26; 2Cor.14:13;
1Pet. 1:2; 1Jn. 5:7-8