



deny honor to it, so that if you must be blasphemous, you may also be consistent.

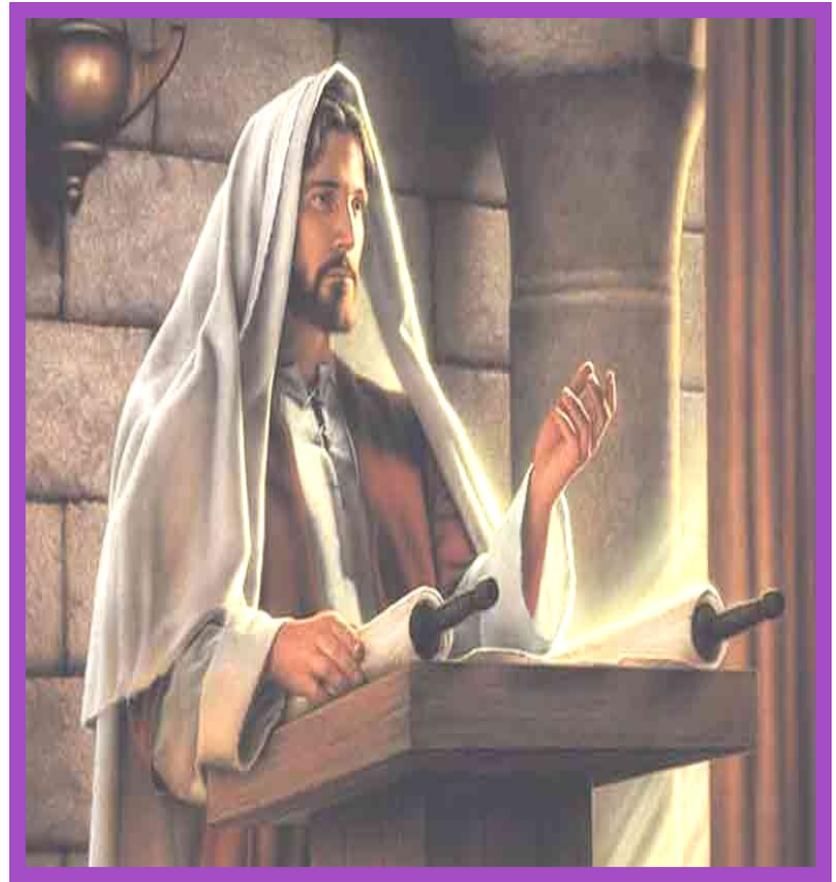
In summary, give praise to God with the Cherubim, who join the Three Most Holy into one Lordship (Is. vi. 3), and reveal to us the First Being in the measure that they open their wings to men of good will. With David be enlightened who said to the Light:

*In thy light we shall see light* (Ps. xxxv. 10), that is, in the spirit we shall see the Son, than Whom who can be more far-shining? Thunder with John, the son of thunder (Mk. iii. 17), giving forth no sound that is mean or earthly, but only what is of heaven and exalted regarding the majesty of God, namely, the Word that was in the beginning, and was with God, and was God (Jn. i. 1), knowing God, True God from the True Father; honored with the name of the Son who said: *I and the Father are one* (Jn. x. 30), that is unity in nature (substance); and *We will come and make our abode with him* (Jn. xiv. 23), think then of the distinction of Persons. When you hear the names of Father, Son, and Holy Ghost, think of Three Separate Persons...



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**SERMON ON  
THE TEACHING OF THE HOLY TRINITY  
FROM THE FATHER'S OF THE CHURCH  
# 158 - 1**



**JESUS, OUR FIRST PREACHER!**

**TRINITY SUNDAY  
FIRST SUNDAY AFTER PENTECOST**

## Based on the Divine Office-Douay-Rheims Version

Volume 2 - Pages 1436 - 1437 (1962 edition)

Commentary on the Gospel of Matthew 28: 18-20

by: Saint Gregory Nazianzen, Bishop and Doctor

In those who dwell on high there are two states of existence: namely, that of ruling, and that of serving. This division is not of the same kind as that which we find among us... The first of these is also above nature. It is creative, ruling, unmoving. The other is created, subject to rule and to change. More precisely, the One is above time, the other subject to time. The first is called God and subsists in the Three greatest; namely The Cause, the Maker, the Perfecter, that is, in the Father, the Son, and the Holy Ghost. They are not separate from each other and are not divided in nature; neither are they so confined in Their nature as to be restricted to one Person... The other kind is round about us, and is called creature; though among created beings one may be raised above the other, according to the degree of its nearness to God. Since this is so, *if any man be on the Lord's side, let him join with us* (Exod. xxxii. 26), let us adore the one Godhead in Three persons; not attributing a title of humiliation to The Unapproachable Glory, but having ever on our lips *the high praise of the One God in three Persons* (Ps. cxlix. 6)...

What shall we say of the Father in Whom all are ruled by natural reason and by common consent we forbear to affront. He has endured the beginning of an affront through being divided as it were into two: the Good and the Creator (*demiourgos*), by earlier innovators? Of the Son and Holy Ghost you will see how simply and briefly we shall speak. If any one can say of Either of These, that He was subject to

change, or changeable, or that He was subject to limitations either of time, place, power, action, not Good by nature, Self-moved, or free. He was but a minister of God, subject to fear, or He was not to be numbered with the Father. Let him prove this and we shall bear with it. We shall endure it that we are glorified by the dignity of our fellow servants; though we suffer the loss of One Who is God.

However, if all the Father has belongs also to the Son, save being Un-begotten, and all the Son has belongs to the Holy Ghost, save Son ship..., O ye makers of empty phrases, that at once fall to the ground. *Why will you die, O house of Israel* (Ezech. xviii. 31), if I may mourn for you from the Scriptures!... Even the demons revere all the titles of the Word and those who do not speak of the One God blaspheme... We also are an image of God, of the Glory that is on high, though we dwell on earth...

What now is this manipulation of grace, or rather of Those Who communicate grace, to make as it were a profession of believing God but come away without God? To profess one thing, to be taught another? For enlightenment is baptism and if after my baptism I have become black again, if I am to see those who are not yet washed whiter than myself, endangered by the false belief of my baptizer, seek a mightier Spirit and not find Him then give me a different baptism... Why do you change a person, who is the temple of the Holy Spirit, into the dwelling place of something that was created? Why do you partly honor, partly dishonor what belongs to me, judging falsely of the Divinity, that you cut off from the divine gift? Either give honor to the whole Divinity or