

1. The Mystery of God the Father:  
Paternity and Basileosis.



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## THE MYSTERY OF GOD THE FATHER: PATERNITY AND BASILEOSIS <sup>1</sup>

### Introduction: The Trinitarian context

The dogma of the Holy Trinity is foundational to Christianity. The works of the Most Holy Trinity *ad extra* are usually described in theology as being common to all three Persons. However, this statement may not be exaggerated because only the Second Person, the Divine Logos, became man. We must investigate the relationship with created reality of the Trinity *qua* Trinity, and of each of the three Persons individually. Because the act of creation is a work of the Trinity *ad extra*, the whole of created reality has its *arché*, its ultimate beginning, in the Trinity. Hence we can speak of created reality as “triadoarchic”; and we can speak of the very act of creation *ex nihilo* — from nothing — as “triadoarchy”.

The whole of the created cosmos is an icon of the Most Holy Trinity, and therefore we can term it “triadophoric” reality, bearing the image and seal of the Trinity. Since all of the visible and invisible cosmos, in its entirety, exists in the ubiquitous Triadic God who is the ground of its being it is totally dependent on Him for both its existence and its operation. For this reason, the total cosmic reality is “triadocentric”. Furthermore, the whole cosmos, in its tremendous dynamicity, is a “triadoteological” reality, for it tends towards the Most Holy Trinity as its definitive goal and Omega Point.

The divine acts of creation, love, attraction, vivification, strengthening, illumination, purification, redemption and salvation, sanctification, transfiguration, divinization and glorification constitute a great mysterious and inexpressible condescension of God to His creatures. By *God's condescension*, we mean that God waives the privileges of His transcendent dignity and majesty for the purpose of approaching us on our level — and this has no negative implications such as patronization. His divine loving condescension binds God and His creation into such a close reciprocal relationship that it overcomes the infinite abyss — and also the disparity of natures — between them. From the human point of view, God's condescension conquers not only our religious and moral remoteness from Him, but also what we tend to perceive as an ontological distance. While the Persons of the Trinity stand in utter immanence to one another (perichoresis; circumincession), *we progressively realize* the immanence of all cosmic reality part to part and to the

<sup>1</sup> We are indebted to Isabel A. Massey, Ph. D. in Theology, for the term *basileosis*, and for basic meaning of that term. *Cf. infra*.

