The Trinity at Christ’s Passion
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A. In Ioan. c. 3, lect. 3 (no. 478)
But does the Father really give him for this, that he would die on the cross? He did indeed give him over to death on the cross insofar as he gave [him] the will of suffering on it, and this in two ways. First, because as the Son of God, he had from all eternity the will of assuming flesh and suffering for us, and he had this will from the Father. Second, because Christ’s soul was inspired by God with the will to suffer.

B. In Epist. ad Rom. c. 8, lect. 6 (no. 713).
God the Father handed him over to death by appointing him to become incarnate and to suffer, and by inspiring his human will with the affection of charity, by which he freely underwent the passion.

C. In Epist. ad Hebr. c. 9, lect. 14 (no. 444)
[T]he cause why Christ shed his blood . . . was the Holy Spirit, by whose motion and instinct – namely, by charity for God and for neighbor – he did this. “When he shall come as a rushing stream, driven by the Spirit of the Lord (Is. 59:19).” But the Spirit cleanses. . . . And so [the Letter to the Hebrews] says “through the Holy Spirit he offered himself.” “Christ loved us, and handed himself over for us as an oblation and sacrifice to God in an odor of sweetness (Eph. 5:2).

D. ScG IV, c. 8.
The apostle shows . . . [that] the Son was obedient to the Father in those things that pertained to his human nature, for he says: “He became obedient” to the Father “unto death (Phil 2:8).”

E. In Ioan. c. 14, lect. 8 (no. 1976).
Two things moved Christ to sustain death, namely, the love of God and the love of neighbor. . . . And he proves this through the sign that he fulfills [the Father’s] commands. . . . As to this, he says [at John 14:31]: “But that the world may know that I love the Father, etc.,” efficaciously, namely, because I die. Thus he adds, “and I do as the Father has commanded me,” insofar as the Father moved him to accept death, namely, by the obedience that is caused by love. For the Father gave this command . . . to the Son of man, insofar as he inspired his soul that it was necessary for human salvation that Christ would die in his human nature.
F. In Psalm 21 (no. 1).

Someone is called abandoned by God when God is not present to him, just as [God] is seen to be present when [God] protects him and fulfills his petition. “The Lord God is with me as a strong warrior: therefore those who persecute me will fall, and will be weak (Jer. 20).” And because Christ was not freed from his bodily sufferings when he was in the passion, for this reason he is called “abandoned” at that hour, that is, exposed to the passion. “He did not spare his own Son, etc. (Rom. 8).” Moreover, his petition, “Father, if it be possible, let this chalice pass from me (Matt. 26),” did not seem to be fulfilled, because [that petition] was [made] according to [his] flesh. Is. 54: “For a moment and for a little I have abandoned you,” that is, I have exposed you to the passion, “and with great mercies I will gather you,” namely, in the resurrection. And so he says “why have you abandoned me?” that is, why have you exposed me to the passion.

G. In Ioan c. 17, lect. 1 (no. 2181).

Christ asked to be glorified by the Father . . . in the passion – through the many miracles that were then shown, when the sun was obscured, the veil of the temple was rent, and the tombs were opened. . . . Therefore he says, in this sense, “glorify [your Son],” by showing me in the passion to be your Son. Thus the centurion, seeing the miracles, said: “Truly he was the Son of God.

H. In Ioan c. 19, lect. 5 (no. 2414)

That Christ himself carries the cross, though it may be a great reproach in the eyes of the impious and unfaithful, is a great mystery to the faithful and pious. “The word of the cross is foolishness to those who are perishing, but to those who are being saved, that is, to us, it is the power of God (1 Cor. 1:18).” Christ carries his cross like a king his scepter, as a sign of the glory that is his universal dominion over all things. . . . He carries it like a victor carries the trophy of his victory. . . .; like a teacher carries his lampstand, on which was placed the lamp of his teaching, because the word of the cross is the power of God: “No one lights a lamp and places it under a basket, but on a lampstand, so that those who enter would see the light (Luke 11:33).

I. In Ioan c. 13, lect. 6 (no. 1830)

Christ began to have this glory [i.e., that others would know the glory he has in himself] in the resurrection and in the passion, in which men began to know his power and his divinity. The Lord, speaking about this glorification of his, says “Now is the Son of man glorified,” namely, according to his humanity, in his passion (which was imminent), glory is an effect in the knowledge of men; “and God,” namely, the Father, “is glorified in him.” For the Son not only reveals himself, but also the Father – “Father, I have manifested your name (John 17:6)” – and hence not only the Son is glorified, but also the Father: “No one knows the Father except the Son, and him to whom the Son wishes to reveal him (Matt. 11:27).” But it belongs to someone greater to return more [than he receives], and so Christ adds “and if God is glorified in him,” that is, if the glory of God the Father somehow increases because of the glory of the Son of man, insofar as he is better known by all, “God has also glorified him in himself,” that is, he has made known that Christ Jesus is in his glory.