

**June 15, 2025**

## **Trinity Sunday**

**Calling a Sunday Trinity Sunday kind of gets you thinking what all the other Sundays of the year are on about. But the church in its wisdom decided it is important to have one Sunday of the liturgical years specifically dedicated and named to remind us all of what we celebrate every Sunday in worship. To have this day called Trinity Sunday hopefully reminds us that every Sunday is Trinity Sunday.**

**We try to find new ways to approach God: Creator, Redeemer, Sanctifier is one common substitution, but it falls short because it names the persons of the Trinity by function rather than identity, and God is not limited to being functional, just as none of us are limited by our functions.**

**Trinity is not a word found in the Bible. It's a doctrine that developed in the early years of the church. This was not without controversy, particularly with the teachings of Arius and his followers who believed Christ was not truly divine, but a created being and was therefore subordinate to the Father.**

**Emperor Constantine, the First Christian Emperor, told the leaders of the early church that they had to sort out this discord and so they met at Nicaea, south east of modern day Istanbul, in AD 325. They agreed the wording "one Lord, Jesus Christ, begotten not made, of one Being with the Father."**

**Show Nicene Creed - 1700th anniversary of Nicene Creed and we will have a study series on this topic coming up soon.**

**So Jesus, both fully divine and fully human. And no subordination to the Father.**

**And no subordination of the Holy Spirit, the preserver of the Church, whose arrival we celebrated last week on Pentecost Sunday.**

**Trinity Sunday. A challenge. There will be many preachers linking the words Trinity and Mystery today. Indeed the Trinity is a mystery – but to say that is not to simply say, as we throw our hands up in exasperation, Oh it is all too hard, we cannot understand it, so we have nothing to say. Each and every time the NT uses the word "mystery" it is not to say "It is all too hard", but to say, that which once was hidden (the mystery) is now being revealed. So while it is absolutely true to say we cannot understand the Trinity fully, the Christian teaching about God being revealed as Father, Son and Holy Spirit – Creator, Redeemer, Spirit, does mean there is something we can say about the mystery revealed in Jesus Christ.**

Franciscan priest and theologian Richard Rohr argues that caring about the Trinity requires orienting ourselves in a new way: “Don’t start with the One and try to make it into Three,” he writes in his book, *The Divine Dance*. “Start with the Three and see that this is the deepest nature of the One.”

The God who spoke into the utter and outer darkness and whose voice rolled across the aeons, “let there be light” is the same God who hung on the cross in abject rejection, is the same God who breathers within you today. All God, there is one God. How can this be, how can this be: Well the only way to talk of this is to use the language of relationship and community. To not do so is to make God a single lump of God. To use the language of the triune God is to allow God to become dynamic, relational, communal and interesting. It is a love song, an ode to and about God.

And what does this say about the way we organise our lives, our families, our relationships, our work places, our schools, our governments?

What is captured is the dynamic nature of God – God is found in relationship, God is passionate, God comes to us, God loves and suffers and that suffering is redemptive for us. In the heart of God is the suffering of the Father who’s only begotten Son is killed by sinful humanity. The transforming power of God is not seen in the ruling monarch imagery, but in the suffering broken heartedness of the triune God, as the Son lays down his life to the eternal pain of the Father. All that can only be expressed in the language of vibrant relationships.

As the Spirit indwells us, and reverberates through the church this is to become our life and witness, the worship of the triune God becomes our delight.