

THE H⊕LY TRINI⊕Y

THE ⊕NE IN THREE

CEL+IC AD⊕RATI⊕N ⊕F +HE H⊕LY TRINI+Y

- *God is within himself a sweet society – Anselm*
- “I awake in the name of the Father who made me.
I arise in the name of the Son who died to save me.
I rise to greet the dawn in the name of the Spirit who fills me with life.”



WHAT IS MEANT BY “G⊕D”

IN LIGHT INACCESSIBLE

- As the old Welsh hymn puts it: “Immortal, Invisible, God only wise, / in light inaccessible, hid from our eyes, . . . O help us to see 'tis only the splendor of light hideth thee” (Walter C. Smith).
- To try to fully comprehend God by our minds is like trying to look at the sun:
 - We can see things of this world because of the sun’s light rays, but we cannot look at the sun itself because the splendor of the light is so great that it dazzles us.
 - So too our minds are overwhelmed by the being of God.

THE LIMITS OF OUR KNOWLEDGE OF GOD

- Compare God to the sun:
 - God's presence is like the rays of the sun:
 - Only a few rays are needed for the earth to be brilliantly illumined .
 - Most of the sun's immense energy falls elsewhere.
 - Indeed, the entire energy of the sun would utterly destroy us.

- Compare God to the sun:
 - God, coming to us in Jesus, lowered God's intensity.
 - Through Jesus, God invites us to share God's life with us, to elevate us into God's realm or kingdom
 - God's invitation is gently toned down to the person of Jesus, so that we are not overwhelmed by God's full intensity.
 - But this reduction of God's intensity means that most of God's greatness is not apparent to us.
 - Only a small part of God reaches us, as does only a small part of the sun's rays

THE HOLY ONE OF ISRAEL TRANSCENDENCE AND IMMANENCE OF GOD

- Every Sunday we reenact the cry of the seraphs before the throne of God, “Holy, Holy, Holy, Lord God of Hosts; Heaven and earth are full of thy glory,”
 - Taken from Isaiah's vision of God in 742 BC, **“Holy, holy, holy is the Lord of hosts; the whole earth is full of his glory.”** in Isaiah 6

TRANSCENDENCE AND IMMANENCE

- In this great phrase of worship, we proclaim and affirm the dual nature of God as both **transcendent (holy)** and **immanent (present in the world)**.
- God is both:
 - 1. **transcendent** or **holy**, and
 - 2. **immanent** or **present** in the world.
 - **Glory** = term for God's presence in the world
 - When we pray “for the Glory of God” = we are praying for *God’s presence to be with us*.

THE MYSTERY OF THE TRINITY: 3=1, 1=3

The Trinity in the Nicene Creed (from St. Augustine, *On Christian Doctrine*):

1. *The Father is God*
2. *The Son is God*
3. *The Holy Spirit is God*
4. *The Father is not the Son*
5. *The Son is not the Holy Spirit*
6. *The Holy Spirit is not the Father*
7. *There is only one God*

APPROACHING THE MYSTERY OF "ONE IN THREE" AND "THREE IN ONE"

Two concepts:

1. Perichoresis

2. Appropriation



PERICHORESIS

- Perichoresis (Greek) = circumincessio (Latin) = “mutual interpenetration:” the way the persons of the Trinity relate to each other. Describes “a community of being:” each person, maintaining a distinctive identity, “penetrates” the others and is penetrated by them, to the point that they have one will.

APPROPRIATION

- All three persons of the Trinity are involved in every action of God.
- Nonetheless, it is appropriate to think of some actions as distinctive actions of one person of the Trinity. For example: - creation as the work of the Father- redemption as the work of the Son.

G ⊕ D IS C ⊕ M M U N I ⊕ N

“The being of God is a relational being: without the concept of communion it would not be possible to speak of the being of God.... The Holy Trinity is a primordial ontological concept and not a notion which is added to the divine substance or rather which follows it.... The substance of God, “God” has no ontological content, no true being, apart from communion.”

-Eastern Orthodox theologian John Zizioulas.

HOW DID THE CHURCH COME TO BELIEVE IN GOD AS TRINITY?

- They came to believe that, in Jesus, God was visiting his people.
- They realized that Jesus was distinct from the Father. Relationship.
- After Pentecost they began to recognize a Presence within and among themselves they recognized to be divine. Reconciliation.

HOW DID THE CHURCH COME TO BELIEVE IN GOD AS TRINITY?

- They knew that the Spirit was not the same as Jesus or the Father. John 14:16 – “Another”
- GOD IS PERSONAL AND GOD IS RELATIONAL. GOD IS RELATIONSHIP.
- We were made *for* relationship and *by* Relationship – the image of God.

WHAT ARE THE
IMPLICATIONS OF SEEING
GOD IN THIS WAY/

- The Doctrine of the Trinity means that God is love. “NOT JUST BEING. *BUT BEING IN RELATION.*” *God is a community of love.*
- The Doctrine of the Trinity means that we are within the communion of the Three in One, not separate from them. We are “in Christ.”

- The Doctrine of the Trinity gives us a model for our relationships.
- The Doctrine of the Trinity means we should be fully Trinitarian in our spirituality and prayer.

G⊕D IN THREE PERSONS
BLESSED TRINITY

I Bind unto myself today, the strong name of
the Trinity,

By Invocation of same, the Three In One and
One in Three.