

- Trinity - A Strange Idea for a Simple Thing
 - 3 Person - 1 Essence
 - *“Because the Christian God is not a lonely God, but rather a communion of three persons, faith leads human beings into the divine communio. One cannot, however, have a self-enclosed communion with the Triune God-- for the Christian God is not a private deity. Communion with this God is at once also communion with those others who have entrusted themselves in faith to the same God. Hence one and the same act of faith places a person into a new relationship both with God and with all others who stand in communion with God.” -Miroslav Volf*
 - Trinity is about communication, relationship, mutuality
 - Street talk of the age
 - Nicea -- 325AD -- Constantine
 - The street talk of our age
 - The Secular Age
 - The loss of wonder
 - The loss of awe
 - mindset of concrete, literal
 - The loss of transcendence
 - Psalm 8:5
 - In a secular age, answering this in the material, concrete, literal
 - leads to loss of meaning and hope
 - Where does hope go when we lose the sense of that which is greater than us
 - Supernatural
 - In the Trinity
 - We are invited to participate in the relationship between God, the Holy Spirit and JC, because of who we were created to be, who we are and who we are becoming. So much of our self-knowledge is determined by a negative view of the self, which is opposed by a self-defined puffing up of who we think we are or should be. But what if our self-knowledge and our approach to the world and our relationships were defined first and foremost by what God and the Holy Spirit think of us? -- Prov 8, Ps 8, Jn 3:16
- What can Trinity tell us and teach us in an age and time like this?

- Who are we in our readings today?
- Proverbs 8:31-32
 - *Wisdom is embedded into the very fabric of creation itself
 - *Holy Spirit *as craftsman*
- Psalm 8:5
 - Created just a little lower than the angels
 - Act of joy and pleasure for God
- John 3:16
 - Cross sanctifies our suffering
 - God will never forsake us in our suffering
- We are spiritual beings who are greatly loved by God
- Man is an immortal spirit created in the image of God
 - Spirit is of a higher more durable order than any part of the visible world (II,5)
 - Heb 11:1 -- the evidence of things not seen
 - Matt 6:25 -- lilies of the field, birds of the air
- Jesus in relation to us
 - John 16
 - We share in what Christ shares with God
 - Philippians 2:5-11
- Who are we in this day and age?

Tyger! Tyger! burning bright
 In the forests of the night,
 What immortal hand or eye
 Could frame thy fearful symmetry?
 In what distant deeps or skies
 Burnt the fire of thine eyes?
 On what wings dare he aspire?
 What the hand dare sieze the fire?
 And what shoulder, & what art,
 Could twist the sinews of thy heart?
 And when thy heart began to beat,
 What dread hand? & what dread feet?
 What the hammer? what the chain?
 In what furnace was thy brain?
 What the anvil? what dread grasp

Dare its deadly terrors clasp?
When the stars threw down their spears,
And watered heaven with their tears,
Did he smile his work to see?
Did he who made the Lamb make thee?
Tyger! Tyger! burning bright
In the forests of the night,
What immortal hand or eye
Dare frame thy fearful symmetry?

- We are, each one of us, “framed by fearful symmetry”
 - The position of awe and wonder at our position relative to God and creation is the starting point for self-understanding and recognizing the presence of God in creation
- Romans 8:17
 - Heirs and co-heirs
- Romans 5:3-5
 - suffering, endurance, character, hope
- The Trinity then, the relationship between father, son and holy spirit, is a relationship of hope so we might also hope.
 - If it is true that God is with us in the details of our mundane lives, in our sufferings, then consider again Psalm 8 and Proverbs 8.
 - *We think our meaning is in our great accomplishments. We believe our lives to be defined only by the great things we have done. But they are defined by the places God has made God’s entire self known - in our sufferings, in those places where we had to endure those sufferings - where life seemed grey and flat for days and even years, in those moments where we begin to perceive that what we have suffered and what we have become because of it has made us who we are - our character. And then we understand on a profound level that God’s care for us is just a little lower than the angels. And here, in this understanding, in that small moment that may be only a sliver of light in a great darkness upon your life, you see that hope has budded from a deep frozen ground. Tend to your hope because hope does not disappoint.*
 - When we think of the Trinity, the relationship, communication and

mutuality of God in Christ through the Holy Spirit, think of it as God working in every possible way to draw us into that glorious relationship. A relationship which, upon discovery and acceptance, flips a dark world into a world ignited with the spark of the joy which the Spirit danced upon the surface of the waters, the spark of the joy which God made the creatures of the sea, the land and the air, the spark of joy in a world God loved so much, he gave his only son so that you might be saved, and by saved I mean the hope which comes from the character which has been derived from the sufferings you have endured in order to come to know the presence of God, the Holy Spirit and Christ in the very smallest details of your life. It is this hope, this suffering, that we share with Jesus, and in sharing it with Jesus we share in the relationship of the Father and the Son and the Holy Spirit.

- It is in the Trinitarian communication, relationship and mutuality that our hope lies.