

I have difficulty with the phrase: *“we really all believe in the same God”*.

It may be that the person with whom you are sharing does indeed believe in one God, but it may be that little else is similar to your belief. Christians believe that our one God has a face – Jesus – and that God has a name – Trinity.

Our God – our creator God – has not been remote to humankind. Our God comes to us in history, in specific, observable ways. Ours is not a disinterested “first cause”.

We affirm that we cannot make God into anything that we like: a God created into our own image of what a Creator God should be.

Trinity Sunday is the Church’s reminder of the distinctive identity of God. Trinity keeps our desire to create God in check. Again, there is a tendency to create God in OUR image rather than to proclaim the biblical notion that we are made in God’ image.

The much maligned doctrine of the Trinity is an assertion that there is only one God, but more than one experience of God’s activity in history and within our own contemporary lives.

Father, Son and Holy Spirit or rather, Creator, Redeemer and Sustainer conveys the mystery of God beyond God, creating; the mystery of God among us, Jesus; and the mystery of God felt deeply within us. All are the experience of the one mystery.

Trinity is a way of saying something about us and our experience of the mystery of God.

Trinity is also a way of saying something about God. Creation did not come into being because God needed something or someone to love. When the Bible describes God a love, it is an assertion about the very nature of the internal life of God.

For me, creation comes into being as a natural explosion of love – an ever-expanding explosion of love – the core spark of which lies in the mysterious internal life of God.

When the Russian artist, Arthur Rubler, painted his famous icon in 1425, it was meant to represent the Holy Trinity. He called his icon painting “Living in the House of Love”. The icon depicts three angels at table in intimate conversation. Within the icon there is a sense of movement and mutuality.

The challenge is to think of love as a verb and not as a noun.

God is love

God is loving

Within the very nature of God there is active loving – a living house of love.

At a clergy conference several years ago an English Bishop, Laurie Green, suggested to us that we stop thinking of truth as information and start thinking of truth as relationship.

The truth about God is an intimate loving relationship. Hence when we say we are created in the image of God, we are saying that we humans are intended to be in relationship.

Dr. Peter Lind, a frequent commentator on health issues on CBC radio, recently noted the study in the American Journal of Medicine in which loneliness is listed as a “major cause of ill health”. That study underscores what we as Christians already affirm, that we are created to be in relationship.

In closing, I need to acknowledge that the idea of Trinity seems farfetched to many, maybe even to you. So I suggest that you go home today and look in a mirror.

There you are:

- a) a visible face to be seen by all
- b) but that face, that countenance, displays a hidden interior life known only to you
- c) and then there is the invisible driving power that makes you a creative and communicative person.

I think every time we claim our spiritual nature, we acknowledge that we are **more** than what we do. Yet what you see in the mirror is clearly and indivisibly the one and only you.

I leave you contemplating the icon, “Living in the House of Love”, where love becomes a verb and brings creation into being, redeems that creation (because there can be no love without freedom), and then sustains that creation.

For we Christians, God has a face, Jesus, and God has a name, Trinity.

* * *