

## TRINITY SUNDAY

*Officiant:* The Churches of our Diocese stand on the traditional territories of the Algonquin Nation.

*People:* **May we dwell on these lands always with respect and peace.**

*Officiant:* The grace of our Lord Jesus Christ,  
and the love of God,  
and the fellowship of the Holy Spirit,  
be with you all.

*People:* **And also with you.**

### The Collect of the Day

Father, we praise you:  
through your Word and Holy Spirit you created all things.  
You reveal your salvation in all the world  
by sending to us Jesus Christ, the Word made flesh.  
Through your Holy Spirit  
you give us a share in your life and love.  
Fill us with the vision of your glory,  
that we may always serve and praise you,  
Father, Son, and Holy Spirit,  
one God, for ever and ever.

### The Proclamation of the Word

GENESIS 1:1-2:4a; PSALM 8; 2 CORINTHIANS 13:11-13; MATTHEW 28:16-20

*(You may use your own Bible, or click on this link:  
<https://lectionary.anglican.ca/nrsv/?date=2020-06-07> )*

### Sermon

When asked which Sunday they would rather not preach, 9 out of 10 clergy will answer Trinity Sunday. Today is Trinity Sunday; the day when we celebrate a doctrine about God. God is Father, Son, and Holy Spirit – three persons; but our God is one God. On this day, we try to talk about God. And that, of course, is quite challenging

When we talk about God, all our talk is picture language, symbols, metaphors. The abstract language that philosophers and theologians use to talk about God is just as much picture-language as the simple images that help ordinary people relate to the God to whom they say their prayers.

And so when we say God is like ice and water and steam (it's all H<sub>2</sub>O), or when St Patrick holds up a shamrock leaf and says "God is like this", we're probably just as

close to God as the famous contemporary theologian who tells me that “the economic Trinity is the immanent Trinity, and vice versa”; if there’s anyone listening this morning whose understanding of God is enhanced by that statement, please get in touch with me because I really need help with this one!

But we obviously think the Trinity is an important way to talk about God, even though we don’t understand it when we say one plus one plus one equals one; and when we wonder about those definitions of the Trinity which continue to baffle us.

But the Trinity is important: St Paul (in the second reading) concludes what has been a difficult letter to the Corinthian Church with words that have become an important Christian prayer:

"The grace of the Lord Jesus Christ, and the love of God, and the communion of the Holy Spirit be with all of you."

This Parish Church is dedicated to the Trinity; in this Diocese of Ottawa, 12 of the 121 churches are dedicated to the Trinity. (Only St John gets a bigger score).

1. The readings from Genesis and the Psalm talk about God, and do so in one of the ways we find it most easy; by looking at creation.

The reading from Genesis (very long! but we should read it in its entirety) has sometimes got people of faith into trouble, especially when it has been regarded (mistakenly) as history, or as science. Because it is neither; it is theology. It is talking about God. Science can tell us "how" creation came into being, but it cannot tell us "why". Genesis tells us why. The universe exists because God willed it; it is a response of God's creative energy. And God entrusts the universe to us. We have dominion over creation. But only on the assumption that God has dominion over us.

The psalmist opens this up:

"When I consider your heavens, the work of your fingers, the moon and the stars you have set in their courses;"

– it's something like:

"I look up at the sky – out in the country, the stars blaze (they never do that in the city) – and wow, God, you're so great and powerful to have created all this."

The sense of wonder, of awe; it inspires us to recognise the greatness and awesomeness of God. And this evokes a sense of humility in ourselves; how small, and perhaps fragile we are in the face of this awesomeness.

But the psalmist/scripture takes us beyond mere nature worship; it evokes humility, yes, but not insignificance. Indeed, the psalmist, reflecting the themes of the Genesis reading, is quite radical:

"You have made human beings a little lower than God, and crowned them with glory and honour.

You have given them dominion over the works of your hands; you have put all things under their feet,"

Part of God's awesomeness is God's vulnerability;

God makes us partners; the very act of creating us is in order to trust us to be caregivers of creation – God takes a great risk.

And it's a trust we have betrayed – not only in our generation (human beings have always done it) but its effects are now more conspicuous than before.

We have power. And it's God-given power. The consequences reveal we have abused it. We have power; we need to balance it with wisdom.

2. The Gospel is St Matthew's account of Jesus' departure, and includes the Great Commission: "Go therefore and make disciples of all nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit, and teaching them to obey everything that I have commanded you. And remember, I am with you always, to the end of the age."

Jesus has gathered with "the eleven" – the circle is incomplete. When we try to receive that same Commission, we too often feel we are an incomplete, maybe damaged community, inadequate material for carrying out this divine mission.

But Jesus is with us, and has given us a new vision of reality  
– a radical vision of reality:

Jesus' vision is that

- strength lies in weakness
- power lies in vulnerability
- success often lies in failure
- you're forgiven, free of charge
- life is meaningful, even though confusing
- God seeks you, even though you sometimes feel deserted and alone
- God is with you, helping you become whole, even when you're fractured and dis-integrated
- wholeness is my gift to you,  
not because you seek it for its own sake, but because you respond to God's love seeking you.

On this Trinity Sunday, we need to go beyond the metaphors and philosophical concepts (all eventually break down), and we can't even come close to explaining the Trinity; what we are given, and what we celebrate, is a series of images and events by which we can approach the mystery of the being of God. That's what today is about – the mystery of the being of God.

We know God's activity in God's life-giving activity, life-saving activity, life-fulfilling activity.

But that's not enough – we know there is more: when we say God is one and God is three, we are saying that God isn't limited to what we experience of God;

there is a dynamic within the One;

God is more than we experience of God.

God is unimaginably alive and varied;

God is the source of the unimaginable variety of all that exists.

And when we've said all that, God is still more.

## **Apostles' Creed**

*Officiant:* Let us confess the faith of our baptism as we say,

**All: I believe in God,  
the Father almighty,  
creator of heaven and earth.**

**I believe in Jesus Christ, his only Son, our Lord.  
He was conceived by the power of the Holy Spirit  
and born of the Virgin Mary.  
He suffered under Pontius Pilate,  
was crucified, died, and was buried.  
He descended to the dead.  
On the third day he rose again.  
He ascended into heaven,  
and is seated at the right hand of the Father.  
He will come again  
to judge the living and the dead.**

**I believe in the Holy Spirit,  
the holy catholic Church,  
the communion of saints,  
the forgiveness of sins,  
the resurrection of the body,  
and the life everlasting. Amen.**

## **Intercessions and Thanksgivings**

Holy, holy, holy God;  
Holy and Strong One,  
Holy and Mighty One,  
Holy and Immortal One,  
Holy Three, Holy One,  
Be with us now and evermore.

Holy Father, you have created all things  
and made us in your own image.  
We rejoice in the beauty of your creation.  
We come before you in wonder and awe.  
We seek to be responsive to your mysteries.  
We pray for places where your earth is exploited or damaged,  
where your creatures are victimized or misused.  
We pray for all who lack freedom or are oppressed  
Holy God, Holy and Strong One,  
**hear our prayer.**

Christ in glory, risen and ascended,  
You have redeemed us by your love,  
you give us life which is eternal.  
We pray to you for all who walk in darkness,  
all who cry out in pain, all who feel beyond hope.  
We remember all who are rejected  
and are outcasts in our world.  
for those who have invited our prayers, especially Zachariah, Marjorie, Cheryl, Fr.  
David, Roy, Jeanette; those affected by the COVID 19 pandemic;  
and those who are on each of our hearts and minds this morning.  
Holy God, Holy and Strong One,  
**hear our prayer.**

Spirit of God, breathing life into all,  
we give you thanks for our talents and abilities,  
for the powers of renewal and refreshment.  
We pray that we and all your Church may reach out in love.  
We pray for all bishops, priests and deacons,  
especially for Shane, our newly consecrated Bishop,  
and Michael, Assisting Bishop,  
In the Anglican Communion, we pray for La Iglesia Anglicana de Mexico  
The Most Revd Francisco Moreno - Presiding Bishop of La Iglesia Anglicana de Mexico  
& Bishop of Northern Mexico.  
In our Diocese, we pray for St. Columba, Ottawa, The Reverend Karen Coxon  
St. Barnabas, Deep River, The Reverend François Trottier.  
St. Barnabas, Ottawa, The Reverend Canon Stewart Murray.  
We pray for the ministry of all your faithful people.  
Holy God, Holy and Strong One,  
**hear our prayer.**

Holy, Blessed and Glorious Trinity,  
One in Three, Three in One,  
Bind us together in Unity.  
Bind us together in Love.  
Bind us together with loved ones departed.  
Bind us together with your saints in glory.  
Holy God, Holy and Strong One,  
**hear our prayer.**

## **THE LORD'S PRAYER**

*Officiant* Gathering our prayers and praises into one, let us pray as our Saviour taught us,

**All: Our Father, who art in heaven,  
hallowed be thy name,  
thy kingdom come,  
thy will be done,  
on earth as it is in heaven.  
Give us this day our daily bread.  
And forgive us our trespasses,  
as we forgive those who trespass against us.  
And lead us not into temptation,  
but deliver us from evil.  
For thine is the kingdom,  
the power, and the glory,  
for ever and ever. Amen.**

*Officiant:* The goodness of the Creator,  
the grace of the Saviour,  
and the guidance of the Holy Spirit,  
be upon you and within you,  
And the blessing of God almighty, the Father, the Son, and the Holy Spirit, be among  
you and remain with you always. **Amen**

*Officiant:* Go in peace to love and serve the Lord.  
**All: Thanks be to God.**