

Dear all

A little bit more for Trinity Sunday... Trinity Sunday is, famously, the Sunday that all sensible vicars give to their curates to preach on. The reason being that Trinity is such a nebulous concept to get one's head around – not least, because it is never mentioned in the bible. Almost invariably, once you start preaching on it, you end up fairly quickly in one heresy or another! Do tune in tomorrow to find out what my particular heresy is!!

(Attached is the [Order of Service for Trinity Sunday](#) - JW)

I have added 2 additional hymns –

[ABBOT'S LEIGH-FATHER, LORD OF ALL CREATION - YouTube](#)

and

[Sing Glory to God the Father - YouTube](#)

One illustration I find quite helpful, you won't be surprised, is a musical one. I find the idea of a trio a really helpful image. Perhaps a string trio, or an organ trio sonata. In these there are 3 separate strands, 3 voices, but each working together, and dependent upon one another. They can each be heard, but not separated. Each is part of the whole.

Here is an example by Schubert:

[Franz Schubert: String Trio D 471 / Veronika Eberle, Amihai Grosz, Sol Gabetta - YouTube](#)

And here are the complete organ trio sonatas by Bach, played by one of my favourite organists, Ton Koopmann:

[J. S. Bach - Trío-Sonatas BWV 525 - 530 - T. Koopmann - YouTube](#)

There actually seems to be something special about 3 parts/voices and the way that they work together that isn't in any other combination. Here is a trio from Mozart's opera 'Cosi fan tutte' (starts at 0:45 after an introduction in German).

[Soave sia il vento \(W.A.Mozart- Cosi fan Tutte\) Marianne Crebassa, Andrea Carroll, Rafael Fingerlos - YouTube](#)

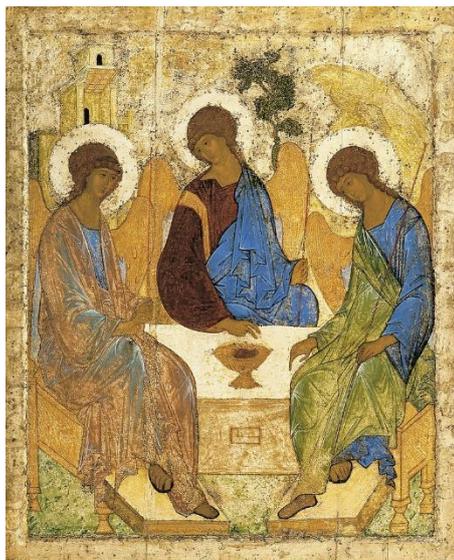
Here is what CS Lewis says about the Trinity:

A world of one dimension would be a straight line. In a two-dimensional world, you still get straight lines, but many lines make one figure. In a three-dimensional world, you still get figures but many figures make one solid body. In other words, as you advance to more real and more complicated levels, you do not leave behind you the things you found on the simpler levels: you still have them, but combined in new ways—in ways you could not imagine if you knew only the simpler levels.

Now the Christian account of God involves just the same principle. The human level is a simple and rather empty level. On the human level one person is one being, and any two persons are two separate beings—just as in two dimensions (say on a flat sheet of paper) one square is one figure, and two squares are two separate figures. On the Divine level you still find personalities; but up there you find them combined in new ways which we, who do not live on that level, cannot imagine. In God's dimension, so to speak, you

find a being who is three Persons while remaining one Being, just as a cube is six squares while remaining one cube.

[*Mere Christianity*, C.S. Lewis p. 137-138]



Rublev's famous ikon is variously called **The Trinity** (Russian: Троица, [tr. Troitsa](#), also called **The Hospitality of Abraham**). It actually depicts the three angels who visited Abraham at the Oak of Mamre (Genesis 18:1–8), however, this has traditionally been interpreted in Christian thinking as being a 'type' of the Holy Trinity. It is fascinating, in this case, to imagine who might be who! It has been noticed that the 3 are looking at one another in a very complete and inclusive way. It has also been noted that they sit on 3 sides of a table, and that there is a 4th side, to which the viewer is invited.

Wikipedia notes that *at the time of Rublev, the Holy Trinity was the embodiment of spiritual unity, peace, harmony, mutual love and humility.*

Nick Fawcett has posted the following meditation on his blog, [Home - Nick Fawcett \(devotional and reflective writer\)](#). It is a reflection on the gospel for tomorrow morning, taken from his book [A Most Amazing Man \(Year B\)](#), also found in the non-Lectionary version [A Man Like No Other 3](#), a meditation anticipating Trinity Sunday this weekend..

Jesus answered, 'Very truly, I tell you, no one can enter the kingdom of God without being born of water and Spirit. What is born of the flesh is flesh, and what is born of the Spirit is spirit. Do not be astonished that I said to you, "You must be born from above." The wind blows where it chooses, and you hear the sound of it, but you do not know where it comes from or where it goes. So it is with everyone who is born of the Spirit.' Nicodemus said to him, 'How can these things be?' *John 3:5–9*

The meditation of Nicodemus

I didn't know if I was coming or going.
One moment he was talking about himself,
the next, of God,
and the next, of the Spirit,
almost as though they were same thing.
I'd seen already that God was working through him,
even if my fellow Pharisees struggled with the idea –
how else could you explain what he was doing?
But as we talked together he seemed to imply more than that:
that he spoke for the Father himself,
and somehow, in his own person, brought the Spirit among us.
I was baffled, mystified,
yet he didn't seem surprised –
if anything, the opposite.
Oh, he teased me a little,
pointing out that, as a teacher of Israel,
I, of all people, should have known such things,
but, if I understand him correctly,
he didn't so much expect me to unravel the mystery
as to accept that I can't;
to realise that it *is* a mystery, and always will be.

God as three persons –
could he seriously be suggesting that?
It's preposterous, surely,
even blasphemy,
yet somehow I've not been able to dismiss it from my mind,
for in a strange way it seems to make sense.
He *did* show me God, as no other has done,
and the Spirit moved not only through *him*,
but also through those followers of his,
almost as though he'd passed it on
and was still with them after he'd died.
It's hard to believe,
impossible to believe:
that God is three in one yet one in three.
Yet do you know what?
I really think it's true!

Prayer

Almighty God,
teach us to live with the mystery of who you are,
to recognise that though we can never fully articulate,
let alone understand,
the wonder of your being,
we can experience it nonetheless,
responding to you each day as Father, Son and Holy Spirit.
However much it defies logic
and stretches imagination to the limit,
may we know and honour you as God above us,
God beside us,
God within us,
three in one yet one in three.
Help us to worship you in all your splendour,
glimpsing in your varied faces the Lord of all,
your glory filling the universe
yet touching our lives,
your purpose transcending space and time
yet enfolding us in eternity.
Almighty God,
different yet ever the same,
we praise you.
Amen.



Stay safe.

Blessings and love

Mark