

The Trinity

St Philip's Anglican Church, O'Connor

Revd Ian Chaplin

Trinity Sunday, 26 May 2013

Proverbs 8:1-4, 22-31; Psalm 8; Romans 5:1-5; John 16:12-15

Notes from the Sermon, giving the essence of what Ian spoke about.

Trinity: it is deeply mysterious. The Early Church had a number of councils about the relationship between the persons of the Trinity, like that of Nicaea. The Council of Nicaea, convened by Roman Emperor Constantine I in AD 325, attempted to gain consensus in the church through an assembly representing all of Christendom. It was highly controversial; some bishops were ambushed and killed.

In the twentieth century and since, the church has thought about the Trinity in terms of process: what the Trinity does. This is sometimes summed up in the Greek word *perichoresis*, (alternatively called 'circumincession' — Latin). *Perichoresis* comes from two Greek words, *peri*, which means 'around' and *chorea*, which means 'dance.'

— see: *The Dance of God, the Dance of Life* <http://www.leithart.com/archives/000132.php>

Now, when you dance with someone, like Fred Astaire & Ginger Rogers, you should hold them lightly. Hold ideas about God lightly! Don't hold too hard or else you stumble! Hold the "doctrine" lightly and it becomes a beautiful thing:

First: Process is like a kiss

Father-to-Son;

a kiss goes out to creation

or it forms creation.

Secondly: Trinity reflects our experience of God.

—God the Father; is beyond our grasp of reality; beyond time and space.

God is the mystery beyond time and space.

—(In) God the Son.

God made flesh (in the person next to us.)

—God the Spirit;

God is love;

Love & love alone gives us meaning and purpose.

The concept of Trinity can be used as a tool for our worship/spirituality:

Imagine

—dance with it lightly

—**imagine deeply.**