

Anglican Parish of Kingscliff : St James Kingscliff and St Mark's Pottsville
Feast of the Most Holy Trinity – 15 June 2025

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

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

St. Augustine, that brilliant 4th-century bishop from North Africa, once warned: *“If you try to fully understand the Trinity, you might lose your mind... but if you ignore it, you might lose your soul.”* He was being both witty and wise. The Trinity is not a puzzle to be solved but a mystery to be entered. Not because God is unknowable—but because God is endlessly knowable. The more we come to know God, the more we realise how deep the mystery truly is.

Trying to explain the Trinity is like staring into the sun—brilliant, powerful, but overwhelming. And yet, our hearts feel its warmth. As Romans 5 tells us, “God’s love has been poured into our hearts through the Holy Spirit. That we have received” We know the Trinity most not through theology textbooks, but through love—because *God is love* (1 John 4:8). Not just loving. Not just full of love. *God is love.*

At the heart of this feast is not just a theological doctrine, but a lived reality: **One God in Three Persons—Father, Son, and Holy Spirit.** That may sound abstract, but it’s profoundly relational. It’s not so much about solving the “how” of the Trinity, but receiving the “why.”

Why did God reveal himself as Trinity? Let me offer three reflections:

1. God is Communion—Not a Solitary Being

God is not a divine loner in the sky. God is a communion of persons: Lover (the Father), Beloved (the Son), and the Love between them (the Holy Spirit). Love cannot exist in isolation—it requires a relationship, a giving and receiving of self. And so, from all eternity, the Trinity exists as a community of self-giving love.

Romans 5:8 says, *“While we were still sinners, Christ died for us.”* This is the fruit of divine communion: love that overflows into the world, love that gives even when we are undeserving. And because we are made in God’s image, we are made for communion too—with God and with one another. Whenever we foster unity—at home, in our parish, workplace or in society—we reflect the Trinity. But whenever we sow division, we break communion, and move away from our truest identity.

2. God Is Not Either/Or—But Both/And; God is Unity in Diversity

The Trinity challenges the simplicity of either/or thinking. God is One—and yet Three. God is beyond our tidy categories. Think of St. Patrick’s shamrock: one leaf with three parts. Or water—liquid, ice, and steam. Or even a person who is a parent, a child, and a sibling all at once. These analogies are imperfect, but they gesture toward the truth that divine reality is more expansive than we often imagine.

This is good news for us. In a world that wants to divide everything into black or white, right or left, sacred or secular, God holds opposites together in love. God is a mystery—and God invites us into that wide, gracious space.

3. The Trinity Is Not an Idea—But a Love Story

The doctrine of the Trinity didn't fall from the sky neatly packaged. It took the Church over 400 years of prayer, conflict, and even martyrdom to find the words we now recite in the Creed each Sunday. And still today, East and West are not fully united in how we express it.

But here's the point: the Trinity is not something to debate—it's someone to encounter. As St. Augustine said, *"The Father is the Lover, the Son is the Beloved, and the Spirit is Love."* The Trinity is divine relationship—and we are invited into it.

This is exactly what Paul tells us in Romans: *"Hope does not disappoint us, because God's love has been poured into our hearts through the Holy Spirit."* God is not distant. In Jesus, God came close. On the cross, He proved his love. In the Spirit, that love is poured into us.

Let me borrow the words of Rumi, a Muslim mystic: *"Look through the eyes of the Beloved, and you will see the Beloved everywhere."*

We are meant to live the Trinity, not just believe in it.

St. Catherine of Siena gives us another beautiful image: she likens us to fish swimming in the vast ocean of God's love. The fish doesn't understand the sea, but it lives and moves and breathes in it. So do we live in the love of God—always surrounded, always held.

This isn't abstract theology. It's the shape of your life:

- You were **baptised** in the name of the Father, Son, and Holy Spirit.
- You are **forgiven** in the name of the Trinity.
- You are **married**, you are **blessed**, and one day will be **committed to God** in death—all in the name of the Trinity.

And through all of this, God's love is poured into your heart—not a trickle, but a flood.

So what now?

Let's not try to master the mystery. Let's be mastered by it. Let's open our hearts to this divine communion of love and allow it to shape how we relate to God, to one another, and to ourselves.

So now, filled with hope that does not disappoint, let us live in the name of the Father who creates, the Son who redeems, and the Holy Spirit who sanctifies. Amen.

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