



## TRINITY LORD'S DAY MEDITATION

*What is the design on the cover of the bulletin?*

The design with a circle interlocking a triangular shape is called "triquetra." The triquetra is a cross between a triangle and a circle. Our triquetra has an additional circle layered into the design.

This is perhaps the most widely recognized, traditional Trinitarian symbol. Note that it is an abstract image, not an attempt to "picture" the Trinity in terms of some created object. The three points of the triangular shape point to the co-equality and co-majesty of the three persons of the Godhead. The added circle points to their co-eternality, as Father, Son, and Spirit exist eternally in a "circle" of love, joy, and fellowship.

*What is the point of Trinity Sunday?*

Trinity Sunday culminates the "special" part of the church year, which tracks the great events of redemptive history (focused on the life of Christ), running from Advent, through Christmas and Epiphany, to Lent, Holy Week, Easter, Ascension, and Pentecost. The calendar tells the Christian story, and the sequence of events clearly unfolds the doctrine of the Trinity. Thus, as a way of capping off this redemptive phase of the church year, we celebrate God's revelation of himself as the Tri-unity of Father, Son, and Spirit. The rest of year counts "ordinary" Sundays, and may be

referred to as the season of Trinity, the season of Pentecost, or the season of the church (we'll use all three names in successive years).

Note that this Sunday includes several special Trinitarian hymns, including the classic "Holy, Holy, Holy," and "Holy God We Praise Your Name," which is a modernized version of the ancient chant, the *Te Deum*.

### ***Why is our Church named after the Trinity?***

The name "Trinity" reflects the centrality of God in our worship and life. The word "Trinity" is simply a synonym for "God" as Christians understand him, because the God revealed in the Lord Jesus Christ is a Tri-unity of Father, Son, and Holy Spirit. In Jesus (and especially in his cross), the life of God is turned inside out so we come to see and know God as he is. The full Godhood of God is most clearly revealed in the humanity of Jesus. There is no "hidden God" lurking behind Jesus; rather, who God is for us in Jesus is a glimpse into who God is in himself. That's why the gospel is so comforting!

Thus, Jesus is God's supreme self-disclosure. But Jesus cannot be understood apart from the Father who sent him, and the Spirit he and the Father poured out on the church after his death and resurrection. The church from her earliest days has confessed God is Triune: three eternal persons existing as one being, sharing a life of mutual love and fellowship. It is the doctrine of the Trinity that separates Christian faith from all other religions and philosophies, serving as the great boundary marker of orthodoxy. But it is also the doctrine of the Trinity that unites all of God's people into one family. We all share a common baptism into the Triune name. We all confess together God's Triune identity. This is the God we rejoice to worship and serve.

Understanding the Trinity is the key to understanding ourselves. God's Triune existence is a model for humanity, made in the image of the God who is three-in-one. Because God is a communal being, we know we were made to live in community as well, indwelling one another's lives as the Father, Son, and Holy Spirit all indwell one another. The Trinity is our pattern: *As God is, so the church should be* – a holy family, sharing a common life. *As God lives, so we should live* – in mutual love and fellowship. *As God does, so we should do* – giving ourselves to one another in humble service and sacrifice. *Our church desires to be a place where the Trinity is not just a doctrine, but a way of life.*

