1



Children

**God is an exciting mystery!**

I think the first step is to admit that the Trinity is a mystery that is beyond our ability to perfectly comprehend. No one metaphor or explanation can capture everything God is. The images we turn to and explanations always fall short.

And that’s okay! It’s exciting and wonderous! God is bigger than all of us. Even if we have questions, we can still believe and trust His revelation through the bible and in Jesus.

**What is the Doctrine of the Trinity?**

The doctrine of the Trinity tells us that there’s ONE GOD who is THREE distinct PERSONS existing as a community of self-giving and loving relationships with each other. This is one of the reasons we say that “God is LOVE”. (Describing God as LOVE is my favorite way of understanding the Trinity. Check out the children’s lesson at the end of this post!)

1. There’s ONE God

Unlike other religions practiced at the time, the Jewish people in the Old and New testaments were monotheist. They believed that only one God existed. Echoing the words of Deuteronomy 6:4, Jesus affirmed:

The most important [commandment], answered Jesus, “is this: ‘Hear, O Israel: The Lord our God, the Lord is one; you shall Love the Lord your God with all your heart, and with all your soul, and with all your mind, and with all your strength” (Mark 12:29-30 RSV)

Paul said the same thing: “There is no God but one” (1 Cor. 8:4 RSV) and in Ephesians 4:6 (RSV) “one God and Father of all.”

2. God is THREE distinct Persons

The bible reveals God is the Father (Ephesians 4:6, 1 John 3:1), God is the Son/Word (John 1:1, 14; 1 John 5:20; John 3:16, Colossians 1:15), and God is the Holy Spirit (1 Corinthians 2:10; Ephesians 4:30).

It also reveals that each member of the Trinity is distinct from each other. We see all three linked together in scripture, for example commissioning us to baptize “in the name of the Father and of the Son and of the Holy Spirit” (Matt. 28:19 NIV) and found in the benediction “The grace of the Lord Jesus Christ and the love of God and the fellowship of the Holy Spirit be with you all.” (2 Corinthians 13:14 NIV).

Not only that, we see each Person relating and interacting with each other. The Father sends the Son (Word) into the world (John 3:6). Jesus often talks about his Father (John 17:5; John 5:19) and prays to Him (John 17:20-26; Matt. 11:25-26; John 12:27-28). The Holy Spirit descends on Jesus as a dove in his baptism (Luke 3:22) and later Jesus promises to send this same Spirit from the Father to his disciples (John 15:26).

3. Each Person is Equal, 100% God and shares the same Divine Nature

The Doctrine of the Trinity also helps us understand a few more important truths about God.

* Each Person of the Trinity is believed to be **completely** God. God isn’t One God sliced into three parts like a cake.
* The Father, Son, and Spirit are not three properties of God or just different roles.
* The Trinity isn’t Three Gods combined into one.

Each member of the Trinity is different but 100% God. They’re all equal. And they all share the same divine Nature.

Adult

In the first years of the Church, the Fathers worked long and hard to put into words the reality of God as revealed by Jesus Christ. Christianity, like Judaism, was determined to be monotheistic, believing in One God; yet it was clear from the Christ event that just stating that there was One God was not sufficient for an understanding of God. Jesus spoke about God as His Father. He told us that He and the Father are One, and yet He was one of us. He told us that He needed to return to the Father so they could send their Spirit to continue the presence of God on earth.

So the councils of Nicea in 325 and Constantinople in 381, Ephesus in in 431 and Chalcedon in 451 tackled the task of putting into words the dogma of the Holy Trinity, the Three Persons of the One God, and the Second Person’s taking on a human nature in the Incarnation of Jesus Christ. They put into words the action of the Third Person and defined the role of the Jesus’ mother and our mother, Mary.

It is true that there were many false beliefs or heresies that led to these definitions, but it is also true that through these councils and those that followed, God revealed Himself to us. This Great Revelation was not a creation of the councils but was put into words by them. What God is, and Who He is, His nature and His person, were revealed throughout scripture with the Old Testament or Hebrew Scripture pointing in the direction of the teaching of Jesus in the New Testament. The Old Testament takes its meaning from the New Testament. The ancient wise men who were inspired to write the Torah, the first five books of the Bible, wrote in Genesis that God said, “Let us make man in our image,” not “I will make man in my image.” The intense monotheism of Judaism would not allow for multiple gods to be present at creation; yet God was expressed as plural, “Let Us”. This was a foreshadowing of the doctrine of One God in the Three distinct Persons.

Jesus was clear that after He returned to the Father, and after the Father and Son sent the abiding presence of the Holy Spirit, the apostles were to baptize in the name of the Trinity, Father, Son and Holy Spirit. We heard this instruction in today’s Gospel. Jesus did not say that they were to baptize in His Name alone, but in the Name of the Trinity.

This is where the dogma intersects with our lives. Remember in Genesis 2, God breathed Life into Adam. The life He breathed was not just physical life. It was God’s life. It was spiritual life. But mankind, Adam, exhaled this breathe of life through sin. The original sin was not just a minor act of disobedience, it was mankind saying through the action, “I do not need God.” It was rejecting the Life of God. Jesus restored the breathe of God’s life through his Passion, Death, and resurrection. The Life we receive at baptism is the Life that God breathed into Adam, the Life of God, Father Son and Holy Spirit.

The Great Revelation of the Trinity is also the Great Revelation of our participation in the Life of the Trinity. Trinitarian baptism is not just a matter of a

formula. It is the sharing of the intimate life of God. We used to use the term “indwelling.” The term might not be used as much, but the reality is still there: God dwells within us. God has set all things back to their original state. We, the baptized, are what God meant mankind to be. No, he did not mean for us to suffer and die, but he did mean for us to have His Life within us and to enjoy that life forever.

I will often mention that we are part of the transformation of the world. And we are. Perhaps a better way to understand this is that we are part of the restoration of the world. The world is being restored to what God originally planned for the world and for us.

In the seventeenth chapter of the Gospel of John, Jesus prays for his disciples. And He prays for us. He asks the Father to protect the disciples. He tells them that they are in the world but not of the world. He asks God to consecrate them in truth. And He says, “Your word is truth.”

We the baptized have been consecrated in the truth of God. This is very different then the modern understanding of truth. Modern people are so saturated with relativism, that many people do not believe there is objective truth. They will speak about their truth and another person’s truth as being different but to be respected. They will treat truth as something that is always in flux. They say, “What is true today, might not be true tomorrow.”

But we know better. There is one Truth, and that truth flows from God and returns to Him. We live our baptismal commitment by being bound to this truth. That means that we reject all that is devoid of the presence of God. If God’s presence is not there, then whatever it is that we are considering is itself a lie. Is God present in those who cheat on their vows, be they marriage vows or priestly vows? No, He is not. Therefore, th priest who has an affair and runs off with a lady is living a lie. The married person who has a hidden life with someone other than his or her spouse is living a life. Is God present in those who use other people. No, He is not. Therefore, the person whose high position at work resulted from his or her destroying the reputation of another person is living a lie.

Is God present in people who care for their ill spouse, their elderly parents, their chronically ill child as well as for others? Yes, He is. Therefore, they are living in the Truth. It is such a great gift to me as a to experience so many people who live the Truth in their continual self sacrifice for their loved one’s needs. Is God present in those who take a stand for the faith. Yes, He is. Therefore, they are living in the Truth. When we say to someone who attacks Catholicism, “I cannot allow you to disrespect my faith,” we are living in the Truth.

The world needs people of truth, the truth of God. Being people of truth is how we live our baptismal commitment. Being people of truth is how we reflect God’s presence in the world.

The creation of the world was initiated by the action of the Holy Trinity. The restoration of the world began with Jesus Christ and continues with the Spirit’s action in our lives. Every single one of us is part of God’s plan to restore the world.

The Intimate Life of God, Father Son and Holy Spirit has been revealed to us. We are baptized in the name of the Father, Son and Holy Spirit. We have to live our baptism. We are part of the Great Revelation of God.

2

“I baptize you in the name of the Father, and of the Son and of the Holy Spirit.”

Most of us have had those words spoken to us as water was sprinkled on our heads or our bodies were plunged into some pool. If water is a sign of God’s grace, then the Trinity is a mystery of God’s nature.

This is Trinity Sunday. Sunday after Sunday we sing about the Trinity, pray to the Trinity, and hear great thanksgivings expressed to the Trinity, but who of us understands this uniquely Christian expression of faith? I’m sure in the next few minutes I can make all that perfectly clear.

I. We Believe In One God

Our Jewish friends rise in the morning and say “Hear, O Israel, the Lord is our God, the Lord is one.” We Christians say “Amen.”

Our Muslim friends face Mecca five times a day and say “God is one, Allah is his name.” Understanding Allah to be the Arabic word for God, we Christians say “Okay.”

Like Jews and Muslims, we Christians practice a monotheistic religion.

Christians believe in one God. Let not our belief in the Trinity diminish our understanding of the Unity which exists in the one living and true God. God the Father, God the Son, God the Spirit is one. You can’t have one without the other.

When things are in chaos, we need someone to take charge. When life is falling apart, we need a creator to put things back together. So we call upon God the Father Almighty to demonstrate his power. But we do not call upon God the Father separate from the Son or in lieu of the Holy Spirit — for the three are one.

When we mess up, miss the mark of our high calling, trespass on another’s personhood, or transgress against the laws of God, we need a Savior. We find a friend in Jesus, all our sins and griefs to bear. But the mercy seat of Jesus is no different from the mercy seat of Jehovah made present by the power of the Spirit — for the Father, Son and Holy Spirit are One.

Sometimes these dry hearts of ours become thirsty for the fresh water of the Holy Spirit. Sometimes you just want to be stimulated with joy, astounded by love, excited by life. So we talk about being filled by the Holy Spirit, maybe even shouting, shaking, or speaking in tongues. But let us not be fooled. The Holy Spirit does nothing on his own. As Jesus said, the Holy Spirit brings glory to me even as I am one with the Father. God is One.

The central sin in the Bible is not sex, not lying, not cheating, not even murder. The central sin in the Bible is idolatry. Some of you would fight to post the Ten Commandments in public places. Can you cite the first one? What is it? “You shall have no other gods before me” is number one on the list.

Paul Tillich said in the 1960’s our god is our ultimate concern. Whatever gains our ultimate attention becomes our god. We have problems with idolatry in the 21st century too.

Like Martha in the Bible, we are troubled and concerned over many things. We are concerned about work, family, marriage, health, life. Every concern is tyrannical. It wants to own our whole heart, our whole mind. It wants our infinite attention, our unconditional devotion. I saw a bumper sticker stating “Soccer Rules.” In Brentwood, Tennessee, they are right. In many families that is true. We develop all kinds of gods.

Maybe it’s time to pledge our allegiance to the one, true, living, everlasting, God and set our feet to walking in God’s ways. We believe in one God.

II. We Believe This One God Is Expressed In Three Persons...

...which makes Christianity a unique religion in all the world. Or, as the hymn states it, “God in three persons, blessed Trinity.”

While the word Trinity is not found in the Bible, the concepts of the Trinity exist in the scriptures from Genesis to Revelation.

The Holy Trinity is a mystery. No preacher has fully explained it. But so is eternity, or electricity, or the love of a man for a woman. Behold, life is a mystery. Personally I would rather believe in a God that I can’t understand, than shrink God to the size of my finite brain. So let’s abandon our need to create God in our image.

Sure, the Trinity is a mystery because God is bigger than I can think, thank God. Every attempt to explain the Trinity is inadequate. I’ve tried all of them and I’ve failed every time.

The Trinity is like a three leaf clover—three leaves on one stem; a great idea of St. Patrick’s Day but hardly a full description of the Holy.

The Trinity is like water which can be liquid, steam, or ice, but always H2O. That is great science, but poor theology.

Or the worst one I ever tried, was using a hard boiled egg that I pretended to crack over a poor kid’s head during the children’s sermon. I profoundly announced that just as an egg has three parts, so does God — Father, Son and Holy Spirit — which caused one little girl to respond “Yuk.”

What if there is Community in the Unity of God? What if by the Trinity we mean not three distinct individuals or centers of consciousness, not three modes of operating like I might try to be a father, a son, and a pastoral counselor. What if by three persons we mean a vital, spiritual connection (hypostaseis), the Greek word for person, signifying relationship, community, interaction? What if the very nature of God is relational? What if it is not even good for God to exist alone? So God is Father, Son, and Holy Spirit unified into one by the bonds of love.

If that’s true, then the image of God in us longs for community. We are not made to be rugged individuals. We are not made to do it all ourselves. We are not made to be self-sufficient. It means that it is not good for humans to be alone. We need one another. We are made to belong.

The world has figured that out. Companies push for product loyalty. Sports fans are fanatics about belonging. Do you bleed blue or wear orange or root for the black and gold? Does our love of sports reveal our lack of faith?

I wonder if our fanaticism about sports is not a revelation of the failure of the church. What if we were put on earth as the body of Christ to create community? When will we rediscover the “fellowship of kindred minds” that made the early church a transformational community void of all political power?

What does it mean for you and me? It means that we were made for community and will never be happy until we find the bonds of love that connect us one to another and to God Almighty.

If, in fact, the Trinity is an expression of a relationship that is in the essence of God himself, and God-head himself is community, what would that mean to the Church? What could a renewal of the Trinity do for the Church? What if the Church reinvented itself — not as an ecclesiastical powerhouse with popes, bishops, and pastors in charge, and not as an entrepreneurial ego trip of some narcissistic, charismatic preacher who wants to be accountable to no one — and became a community? What difference would it make?

What if the church became a genuine community of faith that reflected the community of God as expressed in the Holy Trinity? What if there was power in the church to really transform chaos into creation? What if our sins really were confessed and forgiven? What if the Holy Spirit really did bind us together in a kind of radical love that the world had never seen before?

O, deep in my heart,  
Sometimes I catch the vision  
Of what it might really be like  
To embrace the Holy Trinity!

In the name of the Father, and the Son, and the Holy Spirit, Amen.

3

Many of you have heard this old joke, but I wonder if you have caught its religious significance. It is about a pilot and three passengers a boy scout, a priest, and an atomic scientist and a plane that develops engine trouble in mid flight. The pilot rushed back to the passenger compartment and exclaims, "The plane is going down! We only have three parachutes, and there are four of us! I have a family waiting for me at home. I must survive!" With that, he grabs one of the parachutes and jumps out of the plane. The atomic scientist jumps to his feet at this point and declares, "I am the smartest man in the world. It would be a great tragedy if my life was snuffed out!" With that, he also grabs a parachute and exits the plane. With an alarmed look on his face, the priest says to the boy scout, "My son, I have no family. I am ready to meet my Maker. You are still young with much ahead of you. You take the last parachute." At this point, the boy scout interrupts the priest, "Hold on, Father. Don't say any more. We're all right. The world's smartest man just jumped out of the plane wearing my knapsack!"

There are a lot of smart people today, successful people, affluent people, but they are jumping out of airplanes wearing knapsacks instead of parachutes. Buckminister Fuller once said: "The universe is a locked safe with the combination on the inside." For once in his life, this brilliant Englishman was dead wrong. There IS meaning and purpose. There is truth that is knowable, understandable, and eternal. The early church summed up this truth in the doctrine we know as the Trinity: God, the Father; God the Son; God, the Holy Spirit.

It is true that the word "Trinity" does not occur in the Bible nor does it occur in the writings of the early church fathers until the third century after Christ's resurrection. It is a manmade formula but it is based upon sound Biblical faith. The doctrine of the Trinity properly understood meets the deepest needs that we have in terms of our understanding of God.

We see God, first of all, as the creator and sustainer of life. God the Father: The Source of All Meaning/All definitions of God: Omnipotent, omniscient, omnipresent, everlasting. This is the God of Abraham, Isaac, and Jacob Lawgiver and Judge. This is God in his transcendent authority, the God whose ways are not our ways, the God whose glory is told by the heavens.

For many of us, however, this God of transcendence seems far removed from us, out of touch with our needs, our concerns unapproachable, and unyielding. There is a story about Sir David Edgeworth, the Australian geologist and explorer, who accompanied Ernest Shackleton on his expedition to the South Pole at the turn of the century. During the South Pole expedition, Sir Edgeworth's assistant, Douglas Mawson, was working in his tent one day when he heard a muffled cry from outside. "Are you very busy?" called the voice, which Mawson recognized as that of Sir Edgeworth. "Yes I am," he replied. "What's the matter?" "Are you really very busy?" "Yes," snapped Mawson, losing his patience. "What is it you want?" After a moment's silence, Sir David replied apologetically, "Well, I'm down a crevasse, and I don't think I can hang on much longer."

Somehow a transcendent God frightens us, puts us off. For He is the God of Justice and Judgment in the Hebrew Scriptures. And thus, God revealed himself in the gently, compassionate Nazarene, who cradled children in his arms, and treated all persons with dignity and respect. In Jesus, the Son, we are exposed to the approachable side of God, the God who would lay down his own life in behalf of the creatures he had formed out of the clay of earth.

Yet we must remember that Jesus says when you see me you see the Father. As any parent knows, a loving parent may appear distant and judgmental to their children, yet their actions are done out of love. God the Father. God the Son.

But there is a third partner to the Trinity for many of us a silent partner. The work of the Holy Spirit has evoked more controversy in the Christian community than perhaps any other issue in our theology. It is a controversy that actually precedes the outpouring of the Spirit on Pentecost by many centuries. In the midst of the Exodus experience, two leaders of Israel, Eldad and Medad, have the Spirit come upon them, according to the Old Testament narrative, and start prophesying. Joshua, who would one day lead the children of Israel into the Promised Land, Joshua is horrified and wants to restrain them. Wise old Moses, however, disagrees. His response to Joshua's discomfort is to declare: "I wish all were prophets and that all had the Spirit come upon them." I am reminded of Bishop Arthur J. Moore's famous statement that he would "rather restrain a fanatic than try to resurrect a corpse." And yet the Church has always recognized the dangers inherent in excessive, unbridled enthusiasm. Seeking to achieve a balance, our history has seen us swing from one side of the pendulum to the other. Balance is difficult. We dare not, however, ignore the Spirit because we do not understand it.

IN THE FIRST PLACE, THE HOLY SPIRIT IS THE INNER WITNESS OF THE REALITY OF GOD. It is our personal experience of God in His immanence/closeness. It is the confirming testimony that He who created us is with us. According to I John 4, our life in the world is actually His life lived within us. That is the work of the Holy Spirit. Without that inner witness, our lives can deteriorate to a cold formalism at best, and a blind legalism at worst. To be sure, dependence on such inner evidence exposes us to the risk of some superb sanctimonious silliness. I heard about one preacher who announced to his congregation that the Holy Spirit had come upon him, convicted him, and told him to leave for Africa and be a missionary to the heathen. A woman in the audience shouted, "That wasn't the Holy Spirit, that was your exwife!" Discerning the Spirit is one of the most difficult tasks we face.

The Holy Spirit is that presence in our lives that allows us to get our lives together, to achieve spiritual discipline and direction, to take charge of our lives and channel them in ways that glorify God and enrich the world. The word "organize" has a Latin root word meaning to "play an organ." To play an organ one must get all fifteen hundred pipes to sound in harmony. For many of us, it is all too apparent that we are restrained and restricted from being effective and successful in our living because of inner conflicts. We are being pushed and pulled from within. We desperately need the Spirit of God to come into our lives and take those contrary thoughts and feelings and bring them

together. To achieve such a unity of mind and heart requires a surrender of all we are and all we hope to be to the presence and power of God. The sad truth is that we want a partial experience of God's Spirit without total surrender. A letter was addressed to the General Electric Company from a little girl in the third grade who had chosen to investigate electricity for her class project. "I'm trying to get all the information I can," her letter said, "so please send me any booklets and papers you have. Also would it be asking too much for you to send me a little sample of electricity?" Many of us want just a sample of the Spirit. We tremble at the idea of God coming into our lives and taking total possession of our thoughts, our feelings, our dreams, our ambitions. Thus we never achieve that oneness of mind and purpose so necessary for effective living.

The Holy Spirit is the inward evidence, the indwelling presence, that which allows us to organize and prioritize our lives. It is the Holy Spirit that gives us the peace and assurance to cope daily with life's varied demands. Again we return to the Old Testament and find in I Samuel 16: 25 that when the Spirit of the Lord left King Saul, Saul was filled with depression and fear. It is the Holy Spirit that gives a lift to our lives and helps us stand on higher ground. A mother and child once stood looking at the beautiful picture of Christ standing at the door knocking. After a moment of thought, the mother said, "I wonder why they don't let him in?" The child considered this and then replied, "The reason they don't let him in is that they are down in the cellar and they can't hear him knocking." It is the Holy Spirit that lifts us out of the cellars of life by giving us inner evidence of the power and purpose of God.

THE HOLY SPIRIT IS EVIDENCE; THE HOLY SPIRIT IS ENABLER. It is the Spirit that gives us the ability not only to organize our lives, but also to carry through to victory. Virgil Hurley tells of a fire that broke out in a department store in Tijuana, Mexico in February, 1983. Before being extinguished, it devastated eight businesses in a surrounding area. Just the day before Tijuana firemen had been in San Diego receiving advanced training in firefighting techniques. But superior firefighting methods could not help when the city's water mains wouldn't pump enough water to quench the fire. The Holy Spirit is that power which enables us to fulfill our good intentions. It is knowing that we are not alone that allows us to be strong and to carry through. others.

We must remember that the Trinity is one and each person always acts in unity with the During this Mass, a prayer directed to the Father, the Holy Spirit descends upon the gifts of bread and wine and changes them into the Body and Blood of the Second Person of the Trinity.

In creation, the Father says, “Let there be.”  
The Son is those words and the Spirit hovered over the water.  
Never divide up the work of the Trinity.  
Why settle for a knapsack instead of a parachute? A parachute gently lowers us to the

ground; a paraclete, which is the Bibical word for the Spirit, lifts us to the heavens. Let's praise the Father, and praise the Son, but let's not neglect the silent partner, the Spirit that indwells us and empowers us to be all that God calls us to be.

4

In the late 1980s, artist Jim Sanborn was hired to create a piece of art to be displayed at the CIA headquarters in Langley, Virginia. This was a big commission! What an honor to create a unique piece of art for the CIA. Sanborn thought he would have a little fun with this project. He contacted Edward Scheidt, the retired chairman of the CIA’s Cryptographic Center. Scheidt is an expert in encryption and cryptology. Sanborn wanted Scheidt to help him create a message in code for his CIA art piece.

On Nov. 3, 1990, Jim Sanborn’s piece of art was unveiled at CIA headquarters. It’s called Kryptos, which is the Greek word for “hidden.” It’s a giant copper screen that looks like a wavy, unrolled scroll. On this giant screen, there is a word puzzle. To the untrained eye, it looks like a mass of random letters. But Sanborn and Scheidt say there are four encrypted, or hidden, messages within that mass of letters. And those four messages make up a riddle.

Jim Sanborn thought the folks at the CIA would figure out the puzzle in a matter of weeks. He was wrong. Over the past 30 years, three of the four messages have been decoded. The fourth one remains a mystery. And even if someone were to correctly decode the fourth message, they’d still have to put the four messages together and solve the riddle. Code experts and amateurs all over the world are working on cracking the code and revealing the message of Kryptos. (1)

Can you imagine spending 30 years or more trying to decode a hidden message or solve a riddle? And there’s no prize involved. This isn’t a message that is going to save lives or reveal the mysteries of the universe. Yet how many people are investing time and skill into cracking its code?

An even more fascinating form of hidden message comes from the year 499 BC. There was a Greek ruler [named Histiaeus] who tried to stir up a revolt against the Persian king Darius I. There is an old legend that he sent the plans for the revolt to his nephew by shaving the head of his servant and tattooing a message about the revolt on the servant’s scalp. Then he let the servant’s hair grow back over the tattoo, and sent the servant to visit his nephew, with instructions to shave his servant’s head once he arrived. (2)

What an ingenious way to hide a message in plain sight! Turning the messenger into the message. Think about that for a moment. The messenger became the message. That sounds exactly like what God did when He wanted to share the most important message in history with us. He sent His Son, Jesus Christ, to be both the messenger and the message. John, in the prologue to his Gospel wrote, “The Word became flesh and dwelt among us . . .”

I think hidden messages are fascinating, but I am so grateful that God didn’t hide His message from us. No cryptology, no codes, no puzzles, no fine print. In the Garden of Eden, God walked with Adam and Eve. And God communicated with them. The Creator and the creations lived in relationship with one another until the day when Adam and Eve chose to break that relationship of trust. Later God spoke directly to people like Noah and Abraham and Sarah and Jacob. And God spoke through the prophets like Isaiah and Amos and Hosea. If you read the Bible from start to finish, you’ll see that God is always trying to

communicate with His people. And God’s message to us is plain and simple and backed up by God’s own character. So if the incredible expanse of human history covered in the 66 books of the Bible could be distilled into one completely essential message, what would it be?

John tells us in the most famous single verse in the Bible—John 3:16, “For God so loved the world that he gave his one and only Son, that whoever believes in him shall not perish but have eternal life.”

Martin Luther called this “the Gospel in miniature.” In other words, if all the Bibles in the world suddenly disappeared and we could hold only to this one verse, we would know everything that is absolutely vital.

I read about this big conference where speaker after speaker lined up to speak on various topics. Finally, the last speaker of the evening stepped up to the mic. He said, “I have only ten minutes, I barely know where to start.”

From the back of the room, someone shouted, “Start at the ninth minute.” (3)

If the writer of Scripture had ten minutes to explain God’s character, God’s love and God’s plans for humanity, then he might start the ninth minute with this verse: “For God so loved the world that he gave his one and only Son, that whoever believes in him shall not perish but have eternal life.”

**For God so loved the world . . .** That is the beginning of it all—the mind and heart of God. The statement that defines reality. That defines the universe. That defines all human experience. God so loved the world . . . The same God that Isaiah saw “high and lifted up” on the day that King Uzziah died. The same God who guided the Children of Israel through the wilderness with a pillar of cloud by day and a pillar of fire by night. The same God who spoke—and the earth was created. This same God so loved.

But look what God loved—the world. I don’t believe John meant by this that God is crazy about mountains or lakes or deserts or sunflowers or whatever. I believe he was talking about people. Creative and crafty humanity. That’s who God loves. This complex creature who makes deserts bloom and lakes die. People of every color and nationality and culture and ability and personality. The world. That’s truly limitless love. That’s who God loves. Us!

A few years ago, a high school teacher in Colorado named Brittni Darras found out that one of her best students had come very close to committing suicide. Darras was heartbroken to think that one of her students could be so despondent that she would consider taking her own life. So Darras asked the girl’s mother if she could write her daughter a letter.

In the letter, Brittni Darras told the girl what she saw when she looked at her. She saw a young woman with a great personality and intellect. A young woman with a bright future. When the girl received the letter, she remarked to her mother, “I didn’t think anyone would say such nice things to me. I didn’t think anyone would miss me when I’m gone.”

The letter had such a positive effect on that young student that Brittni Darras committed to writing a personal letter to every single one of her students—all 130 of them—to tell them all the good things she saw in them.

Darras says that her students loved their letters. They read them over and over again. They shared them with their friends. One girl said, “I’m going to keep this forever.” They never realized before how much they mattered to their teacher. They never realized that she saw something special in each one of them. (4)

“God so loved the world. . .” God’s love for all of us is limitless. If God’s love for us is limitless, then what do we have to fear? Doesn’t it stand to reason that God has good plans and purposes for us? Doesn’t it stand to reason that we can come to God with anything, including our doubts and questions and failures, and not be turned away?

It’s amazing. That is the first great truth that is essential to our faith. But there is more.

**For God so loved the world that he gave his one and only Son . . .** That is also amazing! In fact, it is almost beyond comprehension. The very simplicity of the Gospel is an obstacle to our faith. God loves us so much that He was willing to give us the ultimate gift—the gift of his Son. Simple—yet so profound.

Pastor Adrian Rogers makes the point that a lot of people reject the message of God’s love in the life and death of Jesus because it’s too amazing to understand and too simple to accept.

Rogers met a lawyer one day, and they were chatting about the books they read. Rogers said the primary book he read was the Bible. The lawyer thought this was a little short- sighted of Rogers. “If you don’t read any further than that,” the lawyer asked, “how do you know what to talk about when you speak to people?”

Rogers responded that all people everywhere have only three problems: sin, sorrow and death. And he found the wisdom to address those problems in the Bible.

The lawyer disagreed. There are so many more problems in the world. But Rogers suggested he take some time to think about it and get back to him. The lawyer took some time to ponder their conversation. And when he approached Adrian Rogers again, he said, “Man has only three problems: sin, sorrow and death.”

And Adrian Rogers responded, “And Jesus Christ is the only answer to all three problems. You give me all of the wisdom of this world . . . but there is no other answer apart from the cross.” (5)

Our sin is what separated us from God and broke our relationship with the Creator of Life. And that broken relationship is the source of all our sorrow and of death. But God loves the world too much to let us bear the consequences of our sin. Jesus is the answer to our broken relationship with God. Jesus took on the sin that separates us from God. He died on the cross to put our sins to death once and for all. And he rose from the dead to show us that, through him, our relationship to God, the Source of Life, has been restored.

A famous theologian, Karl Barth, was asked what he thought was the most important word in the New Testament. You would think the answer would be “Jesus” or “faith” or “love” or “grace.” But that wasn’t Karl Barth’s answer. He said the most important word in the New Testament is *huper* (pronounced hoop ER). *Huper—spelled h-u-p-e-r—*is a Greek preposition meaning “on behalf of” or “in place of.” So when Barth called huper the most important word, he meant the most important of all truths is that we are significant because Jesus took our place on the cross that we may be saved. (6)

It is our understanding of the life, death and resurrection of Jesus Christ that God loved the world so much that He gave His one and only Son. But there is still more. “For God so loved the world that he gave his one and only Son . . . **that whoever believes in him shall not perish but have eternal life.”**

It makes no difference what our lives have been like before. It may be that we feel we have been the biggest loser, the biggest failure, the biggest sinner who ever lived. We may have more regrets than a centipede has legs. It makes no difference whatsoever. That is the glory of the Gospel. We can make a new beginning. We can be a new person—the person God created us to be.

Baseball fans are familiar with the name Mickey Mantle. Mantle played 18 seasons with the New York Yankee with great success. Three-time American League Most Valuable Player. Seven World Series titles. Five hundred thirty-six career home runs. Inducted into the Baseball Hall of Fame. Few players accomplished all the things Mickey Mantle did.

His life after baseball wasn’t as successful. He turned to drinking heavily and alienated his family and friends. He hurt a lot of people who cared about him.

But one of Mantle’s teammates, Bobby Richardson, never gave up on him. He shared the message of Jesus with Mantle on many occasions and visited him in the hospital when Mantle was recovering from a liver transplant. In 1995, however, as Mickey Mantle lay dying, he finally gave his heart to Christ. Bobby Richardson got to witness the joy and peace that filled Mickey’s last days.

At Mantle’s funeral, Bobby told of how his wife had knelt down next to Mickey’s bed a few days before his death to talk to him about his relationship with God. She wanted to make sure that any questions or doubts had been answered, and that Mickey was fully assured of that relationship. Mickey assured her that he knew everything he needed to know and he recited John 3:16: “For God so loved the world that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life.” (7)

God so loved the world that he gave his only begotten Son that whoever—that’s you and me—whoever believes in him **shall not perish but have eternal life.**

What a remarkable promise that is. You and I can have life that never ends through faith in Jesus Christ. You have heard that truth all your life, but have you ever made it your own? It does not require a grand emotional kind of experience. It does not require a spectacular vision.

Your experience of God’s grace need not be the same as every other believer’s. But there needs to come that time in your life and mine when by faith we make a conscious decision to surrender everything we are and everything we hope to be to the Lordship of Jesus Christ.

God so loved the world. That’s us. That He gave His only Son. The Lord high and lifted up humbled Himself. For whom? Whoever—that’s every one of us regardless of how badly we may have messed up our lives. That whoever believes in him may have eternal life. Have you taken that step of faith? Isn’t it time you do it today?

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In 1939 the poet T. S. Elliot wrote a book of poems called the *Old Possums Book of Practical Cats*. His poems were taken word for word and transformed by Andrew Lloyd Weber into a musical play which first appeared in London, then became a hit in New York, where it ran for nineteen years. You are probably familiar with the musical: *Cats*.

In his poems, T.S. Elliot says that all cats have three names. The first name is the name that the people the cat lives with give it. You will notice I did not say the people who own the cat. No one ever owns a cat, they just find a way to live with the cat the best they  
can. Anyway, the guests in the cat's home give the cat a name Like Fluffy or Bitsy or Garfield. According to T.S. Elliott, the cat has a name that other cats know. The cat might be called by the others, McCavity the thieving cat, or Mephistopholes, the magical cat, or Old Deuteronomy, the wise old cat. But, Elliott says, the cat also has a third name. This is a secret name that reflects all that the cat really is. In the poetry, the cat spends all his life contemplating his real name before God.

T. S. Elliott was not writing about cats. He was writing about people. In some ways we all can be thought of as having three names. There is the formal name we receive from our parents. There is the name our friends use. And then, there is that special name which we

receive from God that reflects who we really are. For example, I have a formal name, Monsignor Joseph A. Pellegrino. My second name is the one my friends call me, Fr. Joe, or Msgr, Joe or Mojo. I have another name, a third name, that I do not thoroughly know. That is the name that states who I am in my relationship with God. I received this name from God at my baptism. It expresses my deepest intimacy with God. This name states in a simple voice the unique reflection of God I was created to bring to the world. I was given this name at my baptism. I don’t thoroughly know this name. I will have to spend the rest of my life coming to a deeper and deeper knowledge of who I am before God. I will have to spend the rest of my life learning what my name is. You also have three names. The first is your formal name. The second is the one that those who know you use. The third is the name that proclaims to the world your unique relationship with God.

On Trinity Sunday we consider the name of God, Father Son and Spirit. This is more than a theological dogma about God. It is also a doctrine about us. It is an expression of who we are. We are baptized in the name of God. The goal of our lives is to find the particular, unique expression of God's love that we have been empowered to make present in the world. The goal of our lives is to reveal our most profound name.

All who are baptized in the name of the Trinity are called to the Father in Christ though the Holy Spirit. We are called to the Father. The journey of our lives is a

journey to God. This journey may follow the paths of marriage and parenthood, as many of you have  
taken. This journey may follow the path of the committed single Christian. The path might be that of religious life or holy orders. All journeys derive their meaning from their final destination. The journey of our lives is full of minor chores and major events. Even our routine chores derive their meaning from their final destination. Changing your baby's diaper, telling your child for the hundredth time to clean up his or her room, putting up with your spouse's moods, giving up going out with your friends so you can spend some extra time as a big brother or big sister, going to work and all that entails, going to school and completing all its tasks, all take their meaning as part of our journey to the Father.

We are called to the Father in Christ. Jesus Christ is the Word of God Become Flesh. Our Christmas celebration is a celebration of His Presence not just among us but as one of us. He teaches us who the Father is and how we can best serve Him. Jesus teaches us with His life what love really is. Love, true love, is sacrificial, even to death on a cross. When we journey to the Father through Jesus, we are united to the Tremendous Lover in His eternal sacrifice of himself to the Father. The greatest steps we take in our journey to God are the steps we take away from our own selfishness. Christian is our name and our claim. We seek God not through the loss of personality like so many cults, or through attaining a clear state of consciousness like Scientology, or even through a loss of all thoughts. We don't look for God in some sort of inner

energy. We seek God through sacrificial love. We are called to the Father through Jesus Christ, the Tremendous Lover.

We are called to the Father through the Son in the Holy Spirit. We are given the power and the grace to love as God loves so others might experience the presence of God working in us. We are the vehicles of the Holy  
Spirit. Our journey to God is not merely a matter of our individual relationship with God. We journey to God so that others might join us in the journey that gives meaning to life. We journey to God so others can see Him in us and also be led to His presence.

The intimate name we have received is the name that best reflects our unique sharing in the Blessed Trinity. Baptized in the name of the Father, Son and Holy Spirit, we are called to allow our lives to have meaning by being faithful to our name. A hundred years from now, a thousand years from now, ten thousand years from now, our participation in all the petty wants and desires and ambitions the world has decreed are the marks of a successful person will be forgotten. No one will recall if we owned a Rolls and a yacht, or a Hyundai and a canoe. But a hundred years from now, a thousand years from now, ten thousand years from now, the world will still enjoy the impact of our lives if we have illuminated the world with our own unique reflection of God. The world will be a better place if we make the journey, approaching the Father through the Son with the power of the Holy Spirit.