

Winchester, Eastleigh, & Romsey Circuit Worship at Home Sunday 12th June 2022

Trinity Sunday

Opening Prayer

We have come to meet with you, O God,
Father, Son, and Holy Spirit,
to be aware of your presence,
to bring you our worship
and offer you our praise.
Draw near to us now, we pray,
for we long to know you
and love you more day by day.

Amen

Silence

Listen, read, pray, or sing along StF 13

<https://youtu.be/6CKDQxIZZUE>

Sing of a God in majestic divinity,
seeding the heavens with numberless stars,
forming our dust and our dreams of infinity,
God of our lives and the judge of our wars.

Sing of a Child who was cradled so tenderly,
sing of a boyhood by Galilee's lake ;
sing of a cross and a Saviour who wondrously
suffered and died for humanity's sake.

Sing of a Spirit who daily addressing us,
lives in our sciences, nature, and arts ;
moving through all of creation and blessing us,
guiding our minds and engaging our hearts.

Sing of this God who in glory and mystery
chooses to lie in humanity's womb,
enters the prison and pain of our history,
rises triumphant and opens the tomb.

Thomas Herbert O'Driscoll (*b.* 1928)

Prayer for Trinity Sunday

In the mystery
of the beginning of things,
Creator God,
you made this planet,
rock upon layer of rock,
to be weathered and planted,
to become a place for living.

In the mystery of human life,
Parent God,
you made us,
flesh and blood and spirit and bone,
image of yourself,
woman, man, and child,
for loving.

In the mystery
of your unconditional love,
Redeemer God,
you came in Jesus,
flesh of our flesh, bone of our bone,
to buy us back from captivity,
back to our true belonging together,
daughters and sons of heaven,
living and loving,
here on earth.

So here, in this sacred place,
place of celebration,
of struggle, and of safety,
we rest,
content or cautious,
to know your presence,
hear your Word,
sense your Spirit,
welcoming us, and waiting,
once again.

And if, in the quiet,
there come to mind
the broken or the wounded bits
of our lives,
and of our world,

help us to name some of them now;
and as you have shared
our deepest sufferings,
so may the glue of your transforming grace
be for us,
and for our world,
a mending once again.

And if, here and now,
it will come to pass once again,
or perhaps for the very first time,
that your Spirit will touch ours -
then in your mercy
turn us to face you,
in ourselves, our world, our neighbour.
we pray in Jesus's name. Amen.

Read Romans 5 v 1-5

Read John 16 v 12-15

Reflection

Today is Trinity Sunday in our Church calendar and both readings reflect this. The Trinity is a Christian doctrine which was fought over by the early Church and which, if we're honest, many of us struggle to comprehend. I wonder if you've experienced well-meaning but inadequate attempts over the years to try somehow to explain it? The water illustration (liquid, steam, ice), the three leafed clover, a three-sided triangle?

In the passage from John 16 Jesus tells his followers:

'I still have many things to say to you, but you cannot bear them now. When the Spirit of truth comes, he will guide you into all the truth; for he will not speak on his own, but will speak whatever he hears, and he will declare to you the things that are to come.'

There is such kindness, patience, tenderness, and understanding in the words Jesus uses here. He

doesn't want to burden the disciples with more than they can cope with. Instead, he promises them that he will send them the Holy Spirit, the Spirit of truth, the Spirit of ongoing revelation. The Spirit will guide them, teach them, comfort them, and lead them into a fuller knowledge and understanding of all that he has had to leave unsaid.

I find that reassuring. It seems to me what Jesus is saying here is that we don't have to understand everything right now. It doesn't matter if we can't find the perfect metaphor, the perfect illustration to neatly explain the fullness of the God in three persons. The Trinity isn't meant as something for a bumper sticker or an internet meme. The Trinity is a great and holy mystery and, as such, we are called to stand in awe and humility before it. To explore fully the nature of God is beyond the remit of mere human language. It causes us to fall to our knees in silent adoration of the One who is beyond time and space, the God made known to us in Jesus, the God whose presence is with us now and always through the gift of the Holy Spirit. It causes us to be 'lost in wonder, love and praise'.

In Romans 5, Paul begins to explore the nature of the new life of those who have been 'justified by faith'. He describes the consequences of the Christ event for human beings as follows: '*We have **peace** with God through our Lord Jesus Christ*' (v 1), '*We boast in our **hope** of sharing the glory of God*' (v 2), and '*God's **love** has been poured into our hearts*' (v 5).

For Paul peace with God means the peace that comes when conflict is over. Paul portrays sin as the human denial of God or rebellion against God and therefore peace with God is the recognition that such denial and rebellion is at an end.

Hope for Paul is not the equivalent of desire or wish but rather it refers to confidence, trust, and conviction. The hope of sharing the glory of God

is the confidence, trust, and conviction that God's glory will indeed be shared by all.

When we read Paul's words from Romans 5 in connection with Trinity Sunday, the references to God, Christ and the Spirit take on particular significance. Christians live in peace with God because of Jesus Christ. Christians know the love of God because the Holy Spirit has poured out that love to them. Christians boast in God's glory which they know through Christ and the Spirit.

Franciscan priest and theologian, Richard Rohr, argues that caring about the Trinity requires that we should orient ourselves in a new way: 'Don't start with the One and try to make it into Three', he writes in his book, *The Divine Dance*. 'Start with the Three and see that this is the deepest nature of the One.'

What might we discover about God's character and priorities if we are able to see *threeness* as the ground and essence of God's being?

First, we will recognise that God is not static, God is dynamic. God's self is fluid. God moves. As Richard Rohr puts it 'God flows, and God *is* flow. God dances, and God *is* dance'.

Secondly, we'll realise that God is diverse. Rohr asserts that goodness isn't sameness. He writes, 'Goodness, to be goodness, needs contrast and tension, not perfect uniformity'. If God can incarnate goodness through contrast and tension, then it's worth asking why we can't. Or won't. Why do we fear difference so much when difference lies at the very heart of God's nature?

Finally, we'll discover that God is communal. The Trinity shows us that God's very nature and being is relationship, intimacy, connection, and communion. If God is communal then we ought to ask what we are doing when make the choice to go it alone, to emphasise independence and autonomy over companionship and mutuality? If the Trinity really is more than just a doctrine fought over by the early Church, then we dare

not take lightly the transformative power of our life in community with one another.

I want to finish this reflection by sharing with you a sonnet written by the poet and priest Malcolm Guite:

Trinity Sunday

In the beginning, not in time or space,
But in the quick before both space and time,
In Life, in Love, in co-inherent Grace,
In three in one and one in three, in rhyme,
In music, in the whole creation story,
In his own image, his imagination,
The Triune Poet makes us for his glory,
And makes us each the other's inspiration.
He calls us out of darkness, chaos, chance,
To improvise a music of our own,
To sing the chord that calls us to the dance,
Three notes resounding from a single tone,
To sing the End in whom we all begin;
Our God beyond, beside us and within.

Listen, read, pray, or sing along StF 392

https://youtu.be/VVo1p_zuG-8

O Holy Spirit, Lord of grace,
eternal fount of love,
in flame, we pray, our inmost hearts
with fire from heaven above.

As you unite in holy bond
the Father and the Son,
so fill us all with mutual love,
and make our hearts as one.

All glory to the Father be,
the Spirit and the Son,
all glory to the One in Three,
while endless ages run.

Charles Coffin (1676–1749)
translated by John Chandler (1806–1876) (*alt.*)

Intercessions

Holy Trinity, God in relationship,
we bring to you in our prayers those
whose relationships are breaking down;
and we pray for your healing.

We think of relationships that have gone wrong
and have caused division and bitterness;
and we pray for your healing.

We think of relationships between nations
where there is tension and mistrust;
and we pray for your healing.

We think of our own relationships -
of the times when we have felt inadequate
or helpless or used;
and we pray for your healing.

And we thank you for your relationship with the
world, with your Church, and with each one of us.
Amen.

Silence

An opportunity to bring before God the needs of
individuals known to us as well as our own needs

The Lord's Prayer

Offering and Prayer of Dedication

*If you give your weekly offering through an
envelope scheme or in cash, please set it aside,
and pray with those who give using Standing
Orders.*

Gracious God, accept these gifts, and with them
our lives, to be used in mission and service
through Jesus Christ our Lord. Amen.

John Harvey, Wild Goose Publications,
the Iona Community

Listen, read, pray, or sing along StF 664

<https://youtu.be/siBX8rVycr4>

Lord, you call us to your service,
each in our own way.
Some to caring, loving, healing ;
some to preach, or pray ;
some to work with quiet learning,
truth discerning,
day by day.

Life for us is always changing
in the work we share.
Christian love adds new dimensions
to the way we care.
For we know that you could lead us,
as you need us,
anywhere.

Seeing life from your perspective
makes your challenge plain,
as your heart is grieving over
those who live in pain.
Teach us how, by our compassion,
you may fashion
hope again.

Lord, we set our human limits
on the work we do.
Send us your directing Spirit,
pour your power through,
that we may be free in living
and in giving
all for you.

Marjorie Dobson (b. 1940)

Closing Prayer

Father, Son, and Holy Spirit,
send us out to live lives that glorify you.
Help us to be people of peace.
Empower us to recognize your call
in our families
in our communities
in our workplaces and schools
in our churches and in our world.
Amen.

Service prepared by the Revd Ruth Fry

Resources Used:

Fire and Bread, Wild Goose Publications,
the Iona Community

re-worship.blogspot.com
www.rootsontheweb.com

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