

*Exodus 34:4b-6, 8-9*

*2 Corinthians 13:11-13*

*John 3:16-18*

Trinity Sunday.

Three persons in one God:

not three Gods, just one,

but all three persons (Father, Son and Spirit) equally the one God.

How does that work? What does it mean?

I don't know!

So on Trinity Sunday I can't explain the Trinity for you.

And that may be a good thing...

One of the beautiful realities of our humanity

is our capacity to live *in* mystery,

to live *with* mystery:

to trust what we don't understand, what we cannot see,

what is yet to be.

The *Trinity* is a mystery - and that's not to beg the question:

that's simply to say something that is true.

Can we, will we consider the *mystery* of the Trinity?

Our culture and the knowledge explosion in which we live

tug us in exactly the opposite direction.

We tend to want to analyze everything

and it's possible that our desire to have everything explained

may drain the wonder and mystery out of our lives.

Technology, of its nature, is suspect of mystery,

understanding it as a puzzle to be figured out,

a problem to be solved, a proposition to be defined.

But there is something about the human heart and experience

that resists and defies solution,

and that something -- mystery -- is honest, real, true and beautiful.

Anyone who has ever loved, has ever been in loved,

or wanted to be in love, knows this is true.

Some of the most satisfying experiences in life are mysterious

and it is precisely their *mystery* that we treasure.

Would faith in another human being be faith

if everything to be known about the other was known?

Faith in others, faith in God, includes the mystery of believing

not only in what is known but also in what is not know.

Last week's scripture reminded us that we do not hope for what we see,  
but rather we hope for what we do not yet see,  
we hope in the *mystery* of what is promised, what is yet to come.

Would love be love if it could be reduced to some logic?

Is it not the *mystery* of how lover and beloved  
meet, become one, grow and sustain each other  
that makes love the ultimate experience that it is?

Yes, I deepen my intimacy with my beloved  
by growing in my understanding

but even more so by surrendering, losing myself to the mystery  
of what I do not know in the other or in our relationship.

If we embrace mystery

we have access to the divine;

embrace mystery

and the possibility of union with the beloved is ours;

embrace mystery

and faith becomes substance,

hope becomes reality,

and trust becomes a way of life.

Take mystery away - and we are little more than robots.

Mystery is the romance of human experience;

it is the hoped for joy that lifts us out of our grief;

it is the longed for healing that helps us survive our pain;

it is the desired reconciliation that leads us to forgive  
the one who offends us.

Mystery is the heart of friendship and the soul of marriage;

it is the path to the divine and the doorway to eternity.

Mystery is God, the *triune* God, alive:

in our bodies, our arms' embrace, our desires, our minds,  
our hearts, our imagination and our relationships.

If we discount mystery in our lives,

accepting only what quantifiable knowledge explains for us,  
we reject the heart of what it means to be human.

And if we reject what is truly human in us and in our experience,

we reject God in whose divine image we are created.

On Trinity Sunday, rather than try to solve the Three-In-One puzzle,

we might simply ask how open we are to mystery:  
the mystery of who God is;  
the mystery of why God created us to begin with;  
the mystery of God loving us, desiring to be part of our lives,  
to live in our hearts; to be one with us;  
the mystery of God inviting us to share in the life  
of the Trinity: Father, Son and Spirit;  
the mystery of a God who cares for us like a loving parent,  
who lays down his life for us like a best friend,  
who fills our hearts like a lover who will not be refused.

We are about to approach the table of mystery  
where the three persons in our one God invite us to sup with them.  
Here we offer praise and thanks to the Father,  
in the power of the Holy Spirit  
through Christ, the Lord.  
Here the very life of God becomes our food,  
the bread and cup of God's presence among us.

I cannot explain the mystery of the Eucharist  
any more than I can explain the mystery of the Trinity.  
I can only invite you to welcome the mystery, to lose yourselves in it,  
and allow the mystery to envelop and embrace you.

*-Rev. Austin Fleming*