

## **Holy, Holy, Holy**

Holy, Holy, Holy, Lord God almighty, God in three persons, blessed Trinity...

Who is this God we worship? Human beings have been wrestling with this question throughout all time. Who is God? What is God's relationship to humanity? And this is not a dispassionate, intellectual inquiry. Our longing to define God is also a longing to understand ourselves. Who are we? What is our purpose? What gives our lives meaning?

This quest for meaning gives rise to more questions about God and the "God question" in turn drives our endless attempts to wrap words around something that, in the end, words can never really capture--yet still we try. What is the nature of this God who pursues our broken humanity with such infinite, merciful love?

Often our best attempts fail because even our Biblical history shows us images of God that are widely varied and deeply paradoxical. We can trace this paradox running like a common thread throughout both the Old and New Testaments. On the one hand God is described as transcendent and unknowable; so high and lofty that only poetry and symbol can offer us a glimpse of the knowledge of God.

I think our innate understanding of God's "unknowability" speaks to our intuitive sense that it's not simply "all about us." Having a sense of God's "holy otherness" gives us a larger context in which our own quest for meaning takes place.

And yet, still other holy texts speak of a God who is immanently knowable and actively involved in human affairs. This understanding of God speaks to our desire to be in relationship, to feel and experience God, to partner with God to make a difference in the world.

Our sense of God as both unknowable and yet deeply entrenched in human affairs creates an intellectual tension that makes our brightest theologians scratch their heads in perplexed wonder.

There is a timeless struggle of trying to articulate an understanding of God that simply goes beyond words. Holy, holy, holy, Lord God almighty, blessed Trinity...

This quest taps into the deep longing in the human soul to simply experience the wonder, love and mystery of God more fully. Maybe this is the simple invitation to which our wrestling calls us--- perhaps one way in is to simply allow ourselves to dwell in the mystery and completeness of God.

Imagine quieting your mind enough to allow a beautiful glimpse into the inner life of God; a life so dynamic that it is a vision of an endless swirl of creativity and life that seeks only to catch us up in its outpouring of infinite love.

Maybe all we need do is simply surrender ourselves over to the mystery and let it unfold in our lives. I think offering ourselves the chance to dive into God's creative energy or to see ourselves as being invited into God's life in a dynamic way is exciting.

Perhaps this is how we might encounter the One-in-Three that is vibrant and engaging and yet lusciously "other" all at the same time.

Jesus often taught that it is not what we “think” of God that will offer us transformation from darkness to light or from bondage to freedom, but it’s what we experience of God and life that makes us a new creation.

Perhaps we resist the experience and go for the intellectual gymnastics instead because to be caught up in God’s life is to give ourselves away---and let’s face it---to feel the all-embracing love of the Three in One for ourselves and others can be a wild ride.

Thinking on doctrines like the Trinity is good for getting our intellect engaged and that is good exercise; after all, unexamined belief can be very dangerous. But on days like this upcoming Sunday, when we are asked to ponder such things, I think I will choose the path of loving surrender. I invite us all to surrender to the sweet poetry of God’s infinite love pouring itself out into infinite wisdom that gives birth to infinite inspiration.

Holy, Holy, Holy, Lord God almighty, God in three persons, blessed Trinity.

Blessings, Stephanie