



The Saint

All Saints Episcopal Church
Jackson, MS

June, 2010

WHAT IS THE TRINITY?

Here we come to another tedious discussion on the theme that requires more time and wisdom. The word trinity is a striking subject, full of pointed sayings, startling truths, and dramatic dialogue. It takes hold of our imaginations from a dozen different viewpoints. One is embarrassed with its richness in trying to define it. There is much that we cannot explain relative to the doctrine of the Holy Trinity, yet it is one of the fundamental doctrines of the church. So many of us are misinformed on what the doctrine of the Trinity is. This article will provide some theological facts about the doctrine of the trinity.

Let's begin by tackling the question. What is the Trinity? The word "trinity" is not found in the Bible. But this does not mean that the concept is not taught there. The word "omniscience" which means "all knowing" is not found in

the Bible either, but we use it anyway. Likewise, "omnipotence," which means "all powerful," and "omnipresence," which means "present everywhere," are not found in the Bible either. But we use these words to describe the attributes of God. So, to say that the Trinity isn't true because the word isn't in the Bible is an invalid argument. The Trinity is spoken of in the baptismal form, Matt. 28:19; in the benediction, II Cor. 13:14; in the baptism of Jesus, Matt. 3:16,17, 26; John 15:26, also in many other places, Rom 8:8,9; I Cor. 12:3-6; Eph. 2:18; 4:4-6; Heb. 9:14; I Pet. 1:2; Jude vrs. 20, 21; Rev. 21:4, 5.

In the early days of the Church people merely thought of God the Father, as the source of all things and of God the Son, as the Mediator through His atoning work; and of God the Holy

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The Vestry meets after the 10:30 service on the 3rd Sunday of each month.

Our Mission

"We strive through prayer, worship, study, and fellowship to be a people, individually and corporately, in whom and through whom Christ lives and changes the world with his Love."

Sunday Services

8:00 A.M. - Holy Eucharist
9:30 A.M. - Sunday School
10:30 A.M. - Holy Eucharist

Healing is offered on the 2nd Sunday of each month.

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Spirit as the One who made application of redemption to the hearts of men. Later on in the history of the Christian church people began to speculate about the relation which these three persons of the Godhead bore to one another. All sorts of ideas and theories were born. Some had peril in them. Then came the necessity of the Church's formulating its intellectual explanation of these three persons of the Godhead in their relations to one another. Berkhof, in his book, "Systematic Theology" says, "This doctrine has always bristled with difficulties, and therefore it is no wonder that the church in its attempt to formulate it was repeatedly tempted to rationalize it and to give a construction of it which failed to do justice to the Scripture data (Berkhoff Systematic Theology, 1988. p. 82). What we know is that the Jews of Jesus' days strongly emphasized the unity of God, and this emphasis was carried over into the Christian Church. The result was that some ruled out the personal distinctions in the Godhead altogether, and that others failed to do full justice to the essential deity of the second and third persons of the Holy Trinity. According to Hodges, People always thought of the united agency of the Trinity in the salvation of men. All three persons were thought to have their own distinctive work, but the ultimate issue of their work was redemption. The Trinity is not in the one God, it is the one God. Each person is equal in essence with none being superior or inferior in that essence of their nature. Positionally they are different, having an ontological order in the Godhead. (The Father sent the Son, the Son sends the Holy Spirit, the Spirit points back to the Son, and the Son glorifies the Father.) The titles Father and Son are descriptive of persons not roles or offices. They are relationship terms; one cannot be a Father without having a Son or vice versa. These do not describe what they are but who they are as persons. Each person was thought of as being different, and as doing differently. And all of them together were thought needful to make a Christian, to comfort a Christian, to complete a Christian, and finally, to create in a Christian the hope of glory (Hodges, Systematic Theology, p. 147, 1981).

So, what is the Trinity? The doctrine of the Trinity, like many other Bible doctrines, as well as many common things in nature, is not explained. God does not undertake to do it. We believe it because He says so. Those who will not believe anything that they cannot understand will have difficult to understand the mystery of the Incarnation, the eternal God becoming human, or why one of their fingers was made longer than the other. God is one yet self-differentiated; the God who reveals Himself to mankind is one God equally in three distinct modes of existence, yet remains one though all eternity (F. L. Cross, the Dictionary of the Christian Church, p. 1641). The doctrine of the Trinity is a mystery, the stupendous mystery of the Christian religion, the ineffable mystery of three persons in one God. We cannot define it. Every human attempt at





defining it ends up in deeper mystery. The arithmetic of heaven is beyond us. Yet this is no more mysterious and inexplicable than the trinity of our own nature; body, soul, and spirit; and no man has ever shown that it involved a contradiction or in any way conflicted with the testimony of our senses or with demonstrated truth; and we must accept it by the power of a simple faith, or rush into tritheist on the one hand or Unitarianism on the other (Fredk. Power p. 152). However, in doctrine of the Trinity we see a strict monotheism which is the teaching that there exists in all the universe a single being known as God who is self-existent and unchangeable (Isaiah 43:10; 44:6,8). While we must guard against separating the three personages (tritheism) we must also be aware of the flaw of their being numerically one, they are Distinct but not separate. We are not asserting that three persons are united as one person, or three beings in one being, or three Gods in one God (tritheism); nor on the other hand that God merely manifests himself in three different ways (modal Trinity of manifestations); but rather that there are three eternal distinctions in the substance of God" (Theology p.144). The traditional doctrine called the perichoresis means the mutual indwelling of the three persons, in that each person permeates the other being united in substance. This guarded against any teaching that there are three separate Gods as in tritheism. If God were deduced to a mathematical formula he would not be $1+1+1=3$ which would be tritheism, but would be $1 \times 1 \times 1 = 1$, a unified one. None of the persons can exist without the other; they all make up the one God in unity. That each person dwells in the other two which makes God indivisible and null, so that wherever one of the persons of God is, all of God is there (Commentary on theology, p. 742). What we are not saying is that they separate nor physical. This is why Jesus is the fullness of the Godhead bodily by himself, God cannot be divided, He is one God in his nature but three in persons. Its not a matter of opinion because this is the only conclusion one can come to from the overall body of literature in the scripture. All three simultaneously exist.

In conclusion, let's receive the doctrine with faith as a matter of revelation; with reverence, rather than as something intended for people's speculation; and with love, since each person of the Trinity has His share in our salvation. In all our thinking about the Trinity we must, first of all, maintain the unity of God. We should understand that it is not easy for finite people to comprehend the infinite being. Saying that God is Trinity means that God is mystery—but a mystery not to be explained but entered. God calls us to participate in his very being, joining in the divine dance that issues in creation and concludes in redemption (Roullington, p.182). I wish you a blessed Trinity season!

William+



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Prayers of the People

Please remember to pray for Edward, Scott, Lissa, Marion, Vicki, Jennifer, Adelaide, Betty, Mary Jane, Janis, Mary Lane, Stephen, Chase, Lela, Lori, Bill, Michelle, Kinsey, Anna, Colin, Angel, Trisha, Dean, Bob, Jolinda;

For Daniela Hines during her pregnancy;

For Adam Pastor and Marc Hines, serving in the active military;

In thanksgiving for our Fathers;

For a renewed awareness of the presence of the Holy Spirit in our lives during the Pentecost season .

Outreach Opportunity

We are requesting casseroles to be put in the church freezer. These will be given out as needed to our parish family members who have had surgery, a death in the family or any other urgent need for help.

We need to have a list of volunteers, and would like have 3 casseroles in the freezer at a time. If you are willing to help, please contact Tori Meyers at deartoto36@att.net or 601-925-4210.

Tornado Clean Up

Help is needed with the clean up from the tornadoes in Yazoo County. Please contact Butch Jones at (228) 234-5169 or bjones@lesm.org to find out how you can help.

Butch and his wife Elizabeth Wheatly Jones are the directors of Mission By the Bay on the Coast.

“These are a few of my favorite hymns!”
(...to paraphrase a song from the Sound of Music!)

Over the course of the summer, we thought it would be a great idea to incorporate as many favorite hymns (contemporary or traditional) as possible into our worship experiences. What are some of your favorites?





June Birthdays

Jeanne Shannon 06/09
Ron Litton 06/13
H.T. Holmes 06/18
Betty Sessums 06/19
James Sessums 06/23
Sam Litton 06/26

June Anniversaries

Lisa & Stan Saucier 06/01
Alec & Kay Valentine 06/02
Ian & Melissa Stuart 06/06
Betty & James Sessums 06/21

"Spirit of All Saints" Volume II

If you would be willing to share some of your memories and experiences as a member of All Saints church, please email or mail your "words" to the church.

allsaintsjackson@bellsouth.net or 147 Daniel Lake Blvd, Jackson, MS 39212.

Ultreya Begins Again

All Saints Ultreya will gather after church on the 4th Sunday in June (June 27) from 12:15 until 1:30, in the adult Sunday school room. Please bring a salad, sandwiches, chips, or cookies to share for lunch during our meeting.

If you have funds to pay your yearly dues, they are \$20 (\$15 to MS Cursillo and \$5 to All Saints Cursillo Scholarship Fund).

We have some young adults who want to attend the October Cursillo and we need to have an active Ultreya and grouping.

Thanks to Lana for your support and encouragement to start our monthly meetings again.

Healing Touch Ministry

10:00 a.m.
Saturday, June 5



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Expect a Miracle!



July 2010

Altar Guild for July: Hank Holmes & Lisa Saucier

	June 6	June 13	June 20	June 27	July 4
	2nd Sunday After Pentecost	3rd Sunday After Pentecost	4th Sunday After Pentecost	5th Sunday After Pentecost	6th Sunday After Pentecost
Crucifer	Pam Turner	Tori Meyers	Emily Saucier	Kinsey Narmour	Pam Turner
Server	Ross Turner	Christine Nelson	Greta Lovell	Vicki Stuart	Ross Turner
Layreader	8:00 Jolinda C. 10:30 Cindy G.	Emma M. Jolinda C.	Jolinda C. Cindy G.	Emma M. Jolinda C.	Jolinda C. Cindy G.
Chalice Bearer	Greta Lovell	Melissa Stuart	Lissa Nelson	Tori Meyers	Joy Patterson
Lectors	David C. Vicki Miles	Lauran Hall	Alec Valentine	Kenny Hall	Greta Lovell
Host Family	Lauran & Kenny Hall	Therese Hanna	Polly Blakeney	Connie Taylor	Lissa Nelson
Coffee Host	Greta Lovell	Kelly Family	Scott Essex	Lisa Saucier	Lauran & Kenny Hall
Nursery Worker	Dorothy N. Doreen N.	Alex L. Cindy G.	Alex L.	Alex L. Cindy G.	Alex L.

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