

St. Thomas's Episcopal Parish  
Newark, DE  
Trinity Sunday – June 11, 2017/Year A  
Genesis 1:1-2:4a; Psalm 8; 2 Corinthians 13:11-13; Matthew 28:16-20  
The Reverend Paul W. Gennett, Jr.

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*May my words reveal the greater glory of our Triune God! AMEN*

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**Oh Trinity, oh Trinity, here I go one more time with thee!** In just our utter delight in waiting this day to come in your liturgical journey, I am also filled with delight to know this is the **LAST** Trinity Sunday sermon I will be preaching. Nope, not going to supply on this Sunday next year or years to come. Been here, done my best, onward **LIVING** the Trinitarian life!

**The Trinitarian life** is what is different for me this year. Not that I have not sought to live within the divine dance of **our creative God, our compassionate Jesus, and our transformative Spirit**. It is most clearly the image of **divine dance** that pulls at my soul this year. We have seen a resurgence of those larger than life dance musicals over past year – **La La Land** in the movies, **Hello Dolly, Saturday Night Fever, Jersey Boys, and Singing in the Rain** on the stages around the country just to note a few.

This call to the **divine dance** invites me, and I hope all who hear or read these words, to join the fullness of our Trinitarian Holy Ones. May we open our eyes to **seeing creatively** God in us, around us, and in all others ... **acting compassionately** as Jesus lived, not espousing doctrines or legal codicils, but healing, feeding, sharing, blessing and being blessed ... and **living transformatively** through the Spirit's power **to be the difference** the world we live in desires for the life of the world.

In the simplest way of saying ... **let's dance!!**

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I have been walking with one of the latest books by Fr. Richard Rohr, **The Divine Dance: The Trinity and Your Transformation**. Rohr unpacks the God-powered triune presence personally and through his work at the Center for Action and Contemplation. In the book, there are **three movements** that invited me to the holy dance he shared through his life's work, as well as with partner in teaching at the CAC, Centering Prayer expert and Episcopal priest, Cynthia Bourgeault. These movements are **The Opposition is Never the Problem, The Delight of Diversity, and Laughter, Liking, Delighting, Loving**.

**The Opposition is Never the Problem**. Bourgeault explored **The Law of Three**, a philosophical model first introduced by 19<sup>th</sup> century French philosopher Auguste Comte, to acquaint the reader with its major precepts and a few of its peculiarities. What might some

concrete examples of Law of Three look like in reality? How about **seed/moist earth/sun = sprout ... flour/water/fire = bread ... plaintiff/defendant/judge = resolution**

While these are textbook examples, the Law of Three is **all about action**. It is one thing to recognize a Law of Three configuration in a theoretical exploration. It is another thing altogether to recognize it in actual life and be able to work with it confidently and skillfully. The single most liberating insight is the realization that what appears to be the resisting or opposing force is never actually the problem to be overcome. Holy denying is a legitimate and essential component in every new arising. **Without resistance, there is no new arising!**

This realization radically rearranges the playing field, shifting the focus away from trying to eliminate the opposition toward working collaboratively for a more spacious solution. According to the Law of Three, once an impasse is reached, it can never be solved by going backward but only forward into that new arising that honors all and brings them into a new relationship. The three forces are like three strands in a braid – **all three are required for the weaving.**

Can you imagine how the political and religious culture wars of our era could be changed by living into this simple courtesy of the Law of Three? **First, the enemy is never the problem but the opportunity. Second, the problem will never be solved through eliminating or silencing the opposition. Third, it is only by learning to hold the tension of the opposites and launch them in a new direction that real, whole-making and holy change can happen.** Imagine what a different world it would be if these simple precepts were internalized and enacted at ALL places of human interaction and endeavor.

**The Delight of Diversity.** One of the most wonderful things I find in the classic naming of God as Father, Son, and Holy Spirit is its affirmation that there is an *intrinsic plurality* to goodness. Goodness is not sameness, for goodness needs contrast and tension, not perfect uniformity. If Father, Son, and Holy Spirit are all God yet clearly different, and we embrace this differentiation, then there are at least three shapes to the foundational goodness, truth, and beauty of things. It is **the making of persons**, not the making of a uniform mob, which means there is clear diversity and a kind of open-endedness in all of nature.

In the eternal nature of things, you are somehow *you* on the path that God is leading *you* on, the journey *you* are going through, and the burdens that *you* are bearing. All of these are combining to create the precise alchemy of *your* soul, *your* holiness, and *your* response. In the eternal nature of things, you discover that all God wants from you is *you*.

It feels insignificant, and yet this is the liberating secret. I am precisely the gift God wants in full and humble surrender to my ordinariness which ironically is my eternal specialness. *All I can give back to God is who I really and fully am!* The Trinity reveals a pattern of perfect freedom whereby each of the Three Persons allows the other Two to be fully themselves while allowing, protecting, and honoring itself *as itself*, freely emptying itself to make room for the other Two. *This is the holiest definition of Divine and human Love.*

**Laughter, Liking, Delighting, Loving.** Meister Eckhart, the fourteenth-century German Dominican mystic, offers this poem ...

*Do you want to know  
what goes on in the core of the Trinity?  
I will tell you.  
In the core of the Trinity  
the Father laughs  
and gives birth to the Son.  
The Son laughs back at the Father  
and gives birth to the Spirit.  
The whole Trinity laughs  
and gives birth to us.*

God continues to do **one thing** since the beginning of time. God has always, forever, and without hesitation loved “the Son” [and you can equally use “the Daughter”] and understood in this sense as *creation within the material universe, right to you and me today*. This flow of love goes full circle as the “Son” also creates the “Father” precisely *as authentically the Father* just as any parent can attest. Watch the joy and tears on a mother or father’s face when their little one first says “Mama” and “Dada.”

Anything less than such divine laughter, liking, delighting, and loving, we do not have time for anymore! Fear will never build a “new creation” and is an entirely worn down false story line. The lowest level of motivation is guilt, shame, reward, and punishment, and it has not moved us anywhere close to a civilization of love. The Trinity beautifully undoes all negativity by a *totally* positive movement that never reverses direction. God is *always* giving, even in those moments when *we* experience the inaccessibility of love NOT because God stops loving us, but WE stop loving our neighbors as ourselves.

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The words on today’s bulletin cover are of the late Verna Dozier, renown African American theologian. She simply gives modern day voice in the tradition of Meister Eckhart and all who have heard and accepted the invitation to the Divine Dance.

We are invited into this glorious Divine Dance as the remarkable YOU that you are created to be. The Holy Ones who invites us to **seeing creatively. acting compassionately and living transformatively, NOW!**

**Will you dance with the Holy Ones, now?**

*AMEN*