

March 19, 2017
3rd Sunday of Lent

If today you hear his voice, harden not your hearts. Join in the dance

Something Left Untouched

Last week, we looked at how to maintain inner peace when confronted by fear - stop for a bit, go within and sense the presence of God there - in us, with us, for us. The inner peace we find there becomes stronger than our fear.

But after mass, someone came up to me and said, yes that's fine for us. But what about our children? How do we protect them? That stopped me. That's right, we don't seek hope and safety just for ourselves, we do so also for those whom we love. So how do we do that? It's got to be about something more than strategy, as important as that is. It's got to be about finding something deeper. What I am suggesting today is that that deeper something is "Trinity."

Trinity

Let's look at this. Jesus intuited a three-some-ness in the Gospels... "*My Father*" . . . "*the Spirit*." Tertullian in the third century coined the word "Trinity" for this three-some-ness. In trying to describe Trinity, the Greek Fathers used the Greek word, "Pericoreosis," which means dancing - not dancers, but dancing. Trinity is verb. It cannot be understood as an object - like a tree, it can only be understood by participating in the dance.

Trinitying

Trinity refers to the energy "between" opposites: union and isolation; giving and receiving, movement and stationary, love and hate. Science sees this same action in the universe: an influencing between planets and atoms. The energy is not in the objects, but in-between them. It is an objective force that does not take sides, but blends opposites into something new. This is a cosmic principle. Whether from the viewpoint of science or from the experience of religion, we see a courteous Law of Three: $A + B = C$, that is, "*this relating to that merges into something new.*"

This is the Law of the Universe. If there were no “Law of Three,” it would be fixed in place and no interacting among people. There would be only static individuals in isolation - a world museum of lifeless statues. Maybe this was the allusion of the “pillars of salt” in Sodom and Gomorrah. When we cut ourselves off from each other, we’re dead, and we will know we are by our anger, frustration, resentments, depression - we know them all.

Remembering that all analogy falls short, some of the following for Trinity may be helpful

- † Reconciling leads opposites to discovery
- † Leaving moves the “former” into “after”
- † Faith midwifing fear yields trust
- † Faith midwifing despair frees hope
- † Faith midwifing alienation births love

The simple Law of Three shows: (1) the opposite is never the problem but the opportunity; (2) the problem will never be solved by silencing the opposition, and (3) holding the tension between opposites launches new directions.

This courteous Law of Three reveals that God is not just elsewhere, not just out there, separate, at a distance, waiting to be invited to come and help us with our struggles. This threesome God is within that objective force which interfaces opposites into something new.

How does this help one who fears for the safety of loved ones?

When we join in this dance, we become in Paul’s words a “New Creation.” Then will we see the chaos of disintegration around us being transformed into the tranquility of God in our souls. One can only imagine how greatly the political and religious culture wars of our era could be eased by the simple courtesy of the Law of Three.

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