

May 27, 2018 Trinity Sunday
Reflection Title: Dance of Three

First Reading ~ John 3:1-12

A certain Pharisee named Nicodemus, a member of the Sanhedrin, came to Jesus at night. "Rabbi," he said, "we know you're a teacher come from God, for no one can perform the signs and wonders you do, unless by the power of God."

Jesus gave Nicodemus this answer: "The truth of the matter is, unless one is born from above, one cannot see the realm of God."

Nicodemus said, "How can an adult be born a second time? I can't go back into my mother's womb to be born again!"

Jesus replied, "The truth of the matter is, no one can enter God's realm without being born of water and the Spirit. What is born of the flesh is flesh; what is born of the Spirit is Spirit. So don't be surprised when I tell you that you must be born from above. The wind blows where it will. You hear the sound it makes, but you don't know where it comes from or where it goes. So it is with everyone who is born of the Spirit."

"How can this be possible?" asked Nicodemus.

Jesus replied, "You're a teacher of Israel, and you still don't understand these matters?"

"The truth of the matter is, we're talking about what we know; we're testifying about what we've seen—yet you don't accept our testimony. If you don't believe when I tell you about earthly things, how will you believe when I tell you about heavenly things?"

Second Reading ~ *from Margaret Wheatly in Turning to One Another*

Another surprising but important element of conversation is a willingness to be disturbed, to allow our beliefs and ideas to be challenged by what others think. No one person or perspective can solve our problems. We have to be willing to let go of our certainty and be confused for a time ...

I think it's important to begin a conversation by listening as best you can for what's different, for what surprises you. ... Sometimes we hesitate to listen for what's different because we don't want to change. We're comfortable with our lives, and if we listened to anyone who raised questions, we might feel compelled to engage in new activities and ways of thinking. But most of us do see things in our lives or in the world that we would like to be different. If that's true, it means we listen more, not less. And we have to be willing to move into the very uncomfortable place of uncertainty.

We may simply fear the confusion that comes with new ideas in unsettled forms. But we can't be creative if we refuse to be confused. Change always starts with confusion; cherished interpretations must dissolve to make way for what's new. Great ideas and inventions miraculously appear in the space of not knowing. If we can move through the fear and enter the abyss, we are rewarded greatly.

Third Reading ~ *from Father Richard Rohr, in*
"The Divine Dance: The Trinity and Your Transformation"

We must—absolutely must—maintain a fundamental humility before the Great Mystery. If we do not, religion always worships itself and its formulations, and never God.

The very mystical Cappadocian Fathers of fourth-century eastern Turkey eventually developed some highly sophisticated thinking on what we soon called the Trinity. It took three centuries of reflection on the Gospels to have the courage to say it, but they circled

around to the best metaphor they could find: Whatever is going on in God is a flow, a radical relatedness, a perfect communion between Three — a circle dance of love. And God is not just a dancer; God is the dance itself.