



THE TRINITARIAN REVOLUTION

from The Divine Dance by Richard Rohr

This God is the very one whom we have named “Trinity”— the flow who flows through everything , without exception, and who has done so since the beginning. Thus, everything is holy, for those who have learned how to see.

The implications of this spiritual paradigm shift, this Trinitarian Revolution, are staggering: every vital impulse, every force toward the future, every creative momentum, every loving surge, every dash toward beauty, every running toward truth, every ecstasy before simple goodness , every leap of élan vital, as the French would say, every bit of ambition for humanity and the earth, for wholeness and holiness, is the eternally-flowing life of the Trinitarian God.

Whether we know it or not! This is not an invitation that you can agree with or disagree with. It is a description of what is already happening in God and in everything created in God’s image and likeness.

This triune God allows you, impels you, to live easily with God everywhere and all the time: in the budding of a plant, the smile of a gardener, the excitement of a teenage boy over his new girlfriend, the tireless determination of a research scientist, the pride of a mechanic over his hidden work under the hood, the loving nuzzling of horses, the tenderness with which eagles feed their chicks, and the downward flow of every mountain stream.

This God is found even in the suffering and death of those very things! How could this not be the life-energy of God? How could it be anything else? Such a big definition of life must include death in its Great Embrace , “so that none of your labors will be wasted.”

In the chirp of every bird excited about a new morning, in the hard beauty of every sandstone cliff, in the deep satisfaction at every job well done, in the passion of sex, and even in a clerk’s gratuitous smile to a department store customer or in the passivity of the hospital bed, “the world, life or death, the present or the future— all belong to you; [and] you belong to Christ and Christ belongs to God,” as the apostle Paul puts it. ²² It is one Trinitarian Flow since the beginning.