

Sunday, June 11, 2017
Trinity Sunday
Genesis 1:1-2:4a,
Matthew 28:16-20
The Rev Fanny Belanger

A few months ago, I got a phone call from my mother that really gave me a thrill.

My mother told me that, as she was sorting out old stuff in her garage, she found some old home movies, and she managed to have them transferred on a DVD that she had sent to me. As I unwrapped the envelope a week after, I was feeling very excited.

Not only for the mere joy and fun of reconnecting with the past, but mainly because I lost my father almost fifteen years ago.

I was so excited to think I was going to be able to see him again, not as a static representation on a photo, but I would be able to see again the sparkle in his eyes when he laughed, the way he used to hold his head, join his hands, the expressions on his face -

all the things that progressively blur away when you lose someone.

Yet, as I started watching the movies, none of that came up.

Sequence after sequence, there was no sign at all of my father.

And then it hit me: I was not going to find him anywhere, because he was, of course, holding the camera.

I should have thought about it before: He was always the one making movies, so he would never be inside the movie.

I was very disappointed, of course but still, I carried on watching the movies, and then something strange happened.

Something strange happened.

As I was watching some pretty long sequences of my sister and I taking our first steps riding our first bikes,

My mother readjusting her hat on the beach, eating a sandwich, the dog fetching a ball or trying to steal the picnic, suddenly I realized it told me so much about who my father was, about the love he had for us. Just the way the way he was looking at us, filming us,

taking the time to record all these ordinary details.

I realized my father was nowhere on the scene, and yet everywhere behind the scene.

Reading the story of creation reminded me of this. I guess the way I felt my father's presence on that day, it's kind of the way the writer of Genesis realized that if God is nowhere to be seen in the world,

God is everywhere to be experienced,

in all the things in which God upholds love and life, in which God sees goodness and beauty.

God saw that it was good.

God looks at the world not as something ordinary, but as a Father would look at his family.

Good in Hebrew does not necessarily mean good in a moral way.

it means: Good for the senses, good for the heart, tasteful, joyful, delightful.

Beautiful

which is exactly what *cosmos* means also in Greek: beauty. Beauty and order at the same time.

God creates order and beauty.
We often say that this text is poetry, well it is also a meditation.
It's very soothing to read and, I don't know about you, but
I think God's work week is pretty awesome.
I wish I could work like God, really.
Step by step, one thing after another: light, sky, oceans.
God processes with order, authority and calm.
Even if each one of God's work days may last a few millions years,
God has all the time in the world.
God does not get impatient, tired, bored.
God does not doubt God's skills.
God is proud and happy and delights in his work.
More than a worker, God looks like a housewife to me,
a mother or a grandmother
getting the house ready for the guests,
for the family.
Don't we say that *God sets a table before us*?
God is like a housewife waiting for her guests, cooking meals,
filling cups, lighting lights, arranging flowers.
God prepares a home for us, to give it to us,
for free.
And so I think that when God gives commandment to man and woman
to have dominion over the earth, it has nothing to do
with a license to steal from it, exploit it or make a profit out of it.
In Latin, *domus* is the house and to be the *dominus*
is to be the housewife, or the family man.
If we think about it, strangely, God's first commandment is not to worship God,
God's first commandment is to take care of the gift,
to rejoice in it.

We could wonder what it means again today
when we are obviously ruining the earth, the waters and the skies
because of our own selfish interest
because of our indifference and negligence?
We often like to believe that this text of Genesis is
a license to do whatever we please with the earth
when actually, if we look closer, there is no place for predators in God's house,
literally.
Humans and animals alike are given for food the plants of the fields.
They all live in harmony,
God's house is for friends and family.
Despite its old age and despite the fact that we find this text to be not very scientific,
I am surprised to realize how modern it is.

How modern it is and how badly we need to hear it when
God speaks to us about an earth where we are commanded to live in peace,
with a vision of a common humanity,
one world, one human race taking care of all other species.
Nobody exploits or abuses. Mankind is man and woman alike.

Be fruitful and multiply, God says to them.
Isn't it refreshing to realize that actually the very first commandment
God gives man and woman is to be intimate?
It's not a license to be licentious, of course.
But God talks to the first couple as to newly weds
giving them a house to live, to grow in love and
to grow a family.
To be fruitful in all the ways they can bear fruit.
God creates man and woman so they would delight in what they create,
as God delights in God's creation.
But mostly God commands them to delight in one another.

God commands them to delight in one another.
That's when we find out something quite interesting:
God does not create one human being in God's image and God's likeness.
God creates mankind, male and female,
in God's image and in God's likeness.
When Adam and Eve delight in one another, that's when they look like God,
They delight in one another, the way God delights in Godself.
Turns out it's not Adam that looks like God, it's not Eve.
It's both Adam and Eve, and moreover:
Adam and Eve giving themselves to one another, receiving themselves from one another, they bear
together the resemblance to their God.
Two persons united by love, bearing together the resemblance to God,
Yet different, becoming one in the love they share.

Becoming one in the love we share,
it does not have to be about sex, or even about being male and female.
It's about being the lover and being the beloved
and it's about the love given and received -
and the Circle of love
this is the closest we can come to the experience of the mystery of the Trinity we celebrate today.
God is not like Adam, God is not like Eve.
God is like Adam loving Eve who loves Adam in return.

God is altogether the lover, the beloved and the love between them.
God is not like Romeo,
God is not like Juliet.
God is in the same time Romeo who dies for Juliet
and Juliet who dies for Romeo.
God is not like Mother Teresa,
God is not like the leper whom she cares for.
God is like Mother Teresa who cares for the leper who smiles to her as he is suffering.

Or if you prefer: God is like a Father who loves his Son,
and the Son loves his Father in return,
and there is this spirit of love
in the midst of them.

I saw a very sweet video on line a few weeks ago.
A little boy is packing his bag with his lunch one morning,
and he says to his mother:
“I am going to look for God today”.
And the mother smiles as the little boy heads to a nearby park.
There, he sees a homeless,
and very gently, sits next to her, unpacks his sandwich and shares it with her.
And then he comes back home and says to his mother:
“I met God today, she did not look like I expected”.
But here does not end the video.
You get another sequence.
You see the homeless woman talking with another homeless and telling him:
“I met God today, he did not look like what I expected”
The woman and the little boy were God for one another,
and God happened between them as they met
- in the sharing of the bread, if you have noticed.

God is Father, Son and Holy Spirit.
This is God in God’s fullness.
That’s why God could not just create the world, make the movie, set the scene, as the Father of all.
God has to come into the movie, into the world
to make Godself known.
It would have been really hard for me to understand who was my Dad
just by watching the home movie.
To recognize him in the making of the movie, I had to have at some point a revelation of who he was
when he was alive in the world with me.
Well, that’s what Jesus did for God, actually.
God does not hide behind his creation, God comes inside our stories, our lives,
to let us know who God is
and communicate this spirit of love to us so we can be his.

God builds a house, yes, God gives us the world,
but mostly: God is the house.
The incarnation of Jesus-Christ means
God opens up
and God invites us to dwell with God.
The *rest* of the Sabbath is not an invitation to take a nap.
It’s an invitation to dwell and to delight in one another
into the very being of God.

Today we are called by Jesus on the mountain to go and do to do the same as he did,
bring the love, would it be with a sandwich.
We are called not to keep waiting for God,
but to make God happen for the world
invite everybody in.

Because the heart of God as the universe is perpetually expanding. Amen.