

THE FIFTH SUNDAY OF EASTER

In the Old Testament, God's **being, nature and presence** was revealed by physical phenomena, this visible phenomena was known as the Glory of God. One of the earliest and finest examples, was the cloud of presence that went with the Israelites as they escaped from Egypt, the same cloud that rested on Mount Sinai when Moses received the Ten Commandments.

In the Book of Exodus, we are told that no man can see God's face, and **live**. However, some vision of him **was** granted. This permitted vision of God was also called the Glory of God. Moses went up to the top of Mount Sinai to meet and talk with God but he was not allowed to see God's face. However, God placed his hand over Moses' face until he had passed by then removed his hand to allow Moses to see God's back. So strong and powerful was God's radiance that it remained on Moses' face when he came down off the mountain, so much so, that he had to cover his face with a veil. This radiance **from** the glory of God is called the "Shekinah".

The glory of God also filled the tabernacle and appeared, especially, at the hour of sacrifice. Later, the Temple in Jerusalem became the place where this glory was especially located. In the New Testament, the glory of God was seen by the shepherds at Christ's birth. And later it was seen by Peter, James and John, at the Transfiguration on Mount Hermon. However, the greatest example of God's **being, nature and presence** is Jesus. And God's glory was truly visible in Jesus.

- Today's Gospel tells us: **1. "Now has the Son of Man been glorified, 2. and in him God has been glorified. 3. If God has been glorified in him, 4. God will in turn glorify him in himself, and will glorify him very soon."** This known as the four-fold glory of God.

The greatest glory in life is sacrifice. In warfare, the greatest glory belongs to those men and women who lay down their lives. Now as Judas had gone to the chief priests and scribes, the Cross was now a certainty, therefore, the glory of the Son of Man has **come**, and that glory **is**, the Cross.

The only way a person can demonstrate that he or she loves, admires and trusts their leader is by **obeying** him to the very end. Jesus gave honour and glory to God by his **obedient** acceptance of the Cross. **God** has been **glorified** through the obedience of Jesus to his Father.

If God had been aloof and majestic, serene and indifferent, unfeeling to sorrow or pain, then we might have feared him, and admired him, but we would **never** have loved him. When there is **no** love, there is **no** glory. God's love was demonstrated by the Incarnation, and the Cross, and thereby his supreme glory was **revealed**.

God will glorify Jesus. He glorified Jesus by the Resurrection and the Ascension. And in the future, he **will** glorify Jesus in the Parousia, when Jesus will come again, in **all** his glory, to **all** the world, and **all** the universe.

Meanwhile, how **does** God glorify **us**? And how do **we** glorify God? The Gospel tells us, that it is **through**, personal sacrifice, obedience, love, and faith in the second coming of Jesus.

The Gospel reading gives us another clue: "**love one another; just as I have loved you**". If we truly love God, then it follows that we **will** give of ourselves to Him, and we **will** do what He asks of us. I was always told: *That if we love God, we will love our neighbour. And if we love our neighbour, we will love God.* The two loves are inseparable.

God's **being, nature and presence**, is love, pure love, so intense, so radiant, it overwhelms us. But God had let us see his glory, through his Son, the light of the world. For Jesus said, "**whoever sees me, sees the one who sent me**". If we, like Moses, want to see the face of God, then we only have to look, on the face of Jesus. Jesus **is** the Glory of God. And by the gift of the Holy Spirit, **we** the Church, are also the glory of God. By our love for God, and for our neighbour, we **glorify** God and God **glorifies** us.

If we are not sure **how** we should love God, then we need only **see** how the **Son** loved the **Father**. God did not **tell** us how to love, he **showed** us how to love. And he gave us the Holy Spirit as our guide and helper.

Today, at this Mass, we glorify God by our presence, our praise, our prayer, and our thanksgiving. And in turn, God glorifies us, through the body and blood of his Son. And so we say: **Glory be to Father, and to the Son, and to the Holy Spirit**