

THE TRINITY



For two weeks I pondered today's readings, and the words of St Paul came to the fore, "*the love of God has been poured into our hearts by the Holy Spirit which has been given us.*". Then I remembered these words from the mystics, "*I am the host of the Guest within, in whose name I was baptised*". These words remained central in my thoughts. I will expound.

For me to understand a little of the Blessed Trinity, I first read Genesis 18 then I pray **to** the Father through the Son. and then pray **for** the Holy Spirit to teach me, and then I ponder the icon of the Trinity.

In Rublev's icon, of Genesis Chapter 18. we see the hospitality of Abraham to the three strangers, at the oak of Mamre. But we also see the three persons of the Trinity. Hence that is why it is known as the icon of the Trinity. I see on the left, the gold and blue of God the Father, and on the right the blue and green of God the Holy Spirit, and

in the centre, the red and blue of Jesus, looking at his Father. And then I see, their open arms inviting me to join them in **their** circle of **love**. And then I listen with my heart.

The mystery of the Blessed Trinity was probably not revealed in the Old Testament because God's chosen people were not yet ready to accept such a mystery. They were living in a time where they were surrounded by worshippers of many Gods. Therefore, any **knowledge** of the Blessed Trinity of three persons in one God might have weakened their belief in the **one** true God.

The doctrine of the Trinity was only **fully** revealed when Christ came on earth. Whereupon he **claimed** and **proved** his claim that he **was** the Son of God. **And** he promised to send the Paraclete, the Holy Spirit, the third person in God in order to strengthen and guide his disciples.

This doctrine was accepted, without question, from the very first days of the Christian Church. Accepted first of all, because it was Christ who **revealed** it. And secondly, because it was felt that the Church had **proof** of the existence of three distinct persons in the one God, because, each of them played a part in the founding and spreading of Christianity.

The Father sent his Son on earth in human form, and **raised** him from the dead when he carried out his Father's **will**. The Father and the Son sent the Holy Spirit, to direct and govern the Church **founded** by the Son.

While we admit the **fact**, that there are three distinct Persons in the One God, **and** have valid reasons for doing so, we **still** do not **understand** how this is. Of course, if God could be fully understood by **our finite** minds then he would **not** be God he would be a **limited** being like ourselves.

So, let us be content today, and say how privileged we are, to know **of** the doctrine of the Trinity, and more so, to know that each one of the three divine Persons, has played a part in giving **us** a share in **their** life.

However, we will have to wait until we get to heaven, where we shall **see** and **understand** the Blessed Trinity, all the more clearly with the added light of the Beatific vision which will be given to our glorified bodies.

Meanwhile, we believe that this Spirit of God is in **us**. Because, today we hear, that Jesus will share with **us** that vibrant love he has with his Father. As St. Paul tell us, "*the love of God has been*

poured into our hearts by the Holy Spirit which has been given us.” And **this** love, will live in us in the power of the Spirit.

There are many forms of power in God’s created world: pneumatic, hydraulic, electric, wind power, wave power and so on. However, the strongest power ... is love. And the strongest love is the vibrant love of the Father and the Son. And this same strong, but gentle, love is the power of the Holy Spirit that **lives** within us.

But how can we know all this. Our Trinitarian God, of Father, Son and Holy Spirit, **is** a mystery. However, we believe that the Father’s particulars, are revealed to the Son therefore, it is **when** we look upon Jesus, that we **begin** to understand, **some** of the mystery of God.

In the person of Jesus, the mystery of God has a face, a voice, a language, a love, a life. We know **this** from the witness of the Apostles, and the words of the Gospel authors.

In the words of the Gospels, we meet Jesus’ friends, and his enemies, we see and hear his enthusiasm, and his dislikes. We find ourselves caught up in his struggle for what is right, and we are challenged to keep alive the values **he** cherished. In Jesus, we are able to taste and see, the **goodness** of God. However, the Gospels alone, are not enough.

Therefore, we are baptised in the name of the **Holy Spirit**, who was **active** at the creation and in the lives of the Prophets. He was the one, who **descended** on Jesus at his baptism. He **enabled** Jesus to heal, and cast out demons, and he **made** the Kingdom of God a reality. And in time of persecution, the Spirit of the Father would **speak** through the disciples.

We cannot begin to understand the truth of God unless we are **gifted** with the supernatural power of the Holy Spirit. **Even** the Apostles, could not recognise the full truth about **the** Jesus they knew and loved, without the gift of the Holy Spirit at Pentecost. The same is true for us here. To understand the Son, we **need** the Holy Spirit. To reach the Father, we **need** to go via the Son. Therefore, it is the mystery of the **Trinity** that is at the heart of the Christian life of faith.

We are each gifted with the Holy Spirit, in order that we can **enter** into the mystery of the **Trinity**. to **meet** Jesus, to **begin** to understand Jesus, to **know** Jesus. And, to know Jesus, is to know the Father.

We **need** the Holy Spirit when we pray. We **need** the Holy Spirit when we read Scripture. In fact, we need the Holy Spirit for **everything** we do. And that is why we **begin**, and **end**, **everything**, in the name of the **Father**, and of the **Son**, and of the **Holy Spirit**.

The more I **pray**, the more I **learn**. In my prayer for this homily, it became abundantly clear to me, as to where God can be **found**, because according to St Paul. *“the love of God has been poured into our hearts by the Holy Spirit which has been given us.”*

And whether, I think of the love of God, as the **indwelling** of the Holy Spirit, or the **presence** of Christ in the faithful, it comes to the same thing, because, by our **faith**, and through our **baptism**, we can say, in the word of the mystics, *“I am the host of the Guest within, in whose name I was baptised”*.

The **Guest**, is the Holy Trinity, that **is** within us, and where the **Guest** is, the circle of love is. And we are undeservedly privileged, to **host** the circle of love, within us.

And if this circle of love is **within** us. I came to the conclusion, that my prayer must not drift **up** like incense, into the presence of God, a God who is up and away, out there, somewhere. My **personal** prayer **should be**, to the Trinitarian God within me. For we are each the **temple** of the Holy Spirit – the **host** of the vibrant **“Circle of Love”**.