

DEACON GEORGE'S HOMILY FOR THE MOST HOLY TRINITY

I am the host of the Guest within ... In all **western** religions, God is the Supreme Being, the Absolute One, the one who is beyond all names. He lives in unapproachable light, He is beyond all reach, and beyond all description. In the **Christian** religion, the Absolute One is called, the **Father**. And we believe that the Absolute One, whom we call Father, has revealed himself to his Son, our Lord Jesus Christ.

The Son is the **Word** of the silent God. He is the **visibility** of the invisible God. He is the Father made **visible**. Because, whoever **sees** the Son, **sees** the Father. The Son is the One who **lived in approachable_light**. And he is the One whose **name we can** get right. Through the Son, we can approach God, and call **him** our Father. Through the Son, we can **touch** God. And through the Son, we can **look** on the face of God, and **live**. Because, in the Son, God and humanity **meet**.

he Father does not keep **anything** from the Son. Everything **He** is, he **gives** to the Son. In return, the Son does not **withhold** anything from the Father. Everything **he receives**. he **gives** to the Father. This total giving, to each other, this bond of unity, this vibrant circle of love, between the Father and the Son, **this** is called the **Spirit** of God. And through the Spirit, the Son becomes human, and the Father and Son are one. We believe that this Spirit of God, is in **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, nuclear and so on. However, the strongest power, is **love**. And the strongest love, is the vibrant love, of the Father and the Son. **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, **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 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. 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.

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.

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. So 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. And whether, I think of it 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 medieval 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. We are each the temple of the Holy Spirit – the vibrant "Circle of Love".

I am the host of the Guest within, in whose name I was baptised".