

## Trinity

At the edge of our expanding universe, our time locked realm meets the timeless place of God. As the Big Bang happened and time was created, God already was. At the centre of God is order, so atom by atom, order and form, time and space began to be created from the chaos of beginning. But it was not enough, so Ruach, the creative force of God, identified, and began to move over the chaos and breath a gentle wind of love into it. In the warmth of her gentle creative breath the pieces began to drop into place one by one, earth and sky, water and air, nature; flora and fauna. Ruach made all things, and God saw that it was just as it should be. It was not just ordered, but beautiful, and its creation filled God with joy.



But there was one thing that God found difficult to deal with, and that was the last thing that Ruach had created, humankind. When she had asked God whether all was complete, God had looked sad, for there was nothing in all of creation that had even the faintest chance of understanding what God and Ruach had done together. Ruach thought for a long time, then created two creatures in the image of God, which delighted God and filled them with so much pride, that something could glimpse the wonderful workings of the Universe, and the God who together had created it. God named the first of humankind A'dam and Eve, Man and Woman.

God set humankind in a beautiful garden where they could be perfectly themselves. God would come and be with them, and walk and talk with them in the garden. The garden was their home, where they could live their lives as they had been created to live. There was just one thing that God said they could not do, and that was that they must not eat of the fruit from the tree of knowledge in the centre of the garden. But one time when God arrived for his walk, he could not find A'dam and Eve. Eventually after looking for a long time he found them hidden and covered. He realised then, that they had done the one thing they had been asked not to. They had eaten the forbidden fruit. God was so angry that he threw them out of the garden to manage on their own with the rest of creation. They were separated from God, but not from his attention.

God watched from afar the things that humankind got up to. How they forgot the Godlike qualities they possessed. In the end, even the God who had created them faded from their memories as well. God became unutterably sad. Eventually,

searching through time, he found one human being called Abram, whom he felt would listen and learn from him. So in a cave in the mountains, tired and weary from many months travelling, Abram met and listened to God.

What God had to say changed Abram's life, along with his descendants, for God promised them land and generations beyond number, if they would remember him, and worship only him. So God looked after the nation of Abram's descendants, the Israelites, and when they forgot their side of the promise, to worship only God, Ruach went to those, whose job was to prophecy to the rest of the people, to keep them on the path which God had set for them. In dreams, in words, in visions and actions God hoped and Ruach tried, to keep the Israelites faithful. Again and again humankind forgot or ignored God, and eventually God's patience ran out. God and Ruach withdrew to their place beyond time to think again about what they could do for rebellious humankind.

Eventually they came up with a plan, a really big plan, a generous plan. So over the edge of time, where creation and God meet, a woman was met by an angel. She was asked whether she would carry God within her, and give birth to him, just like any other human baby. For God's sake, and for our sake she said 'yes'. God was so excited by the plan that Ruach was sent out almost nightly to rehearse angels, or check that the shepherds were in the right place. The Wise Men were set off right on queue, and with dreams and visions Ruach made sure everyone knew exactly what their role in this great story for humankind was going to be. On the day of the birth of God's son everything went to plan, and God was so excited when the angel chorus broke the barrier between human time and God's infinity, the light of heaven shone on the earth and illuminated the baby, that God named Jesus. There in a manger in a crude stable among oxen and sheep, and a single donkey, that part of God in whose image we are all created came to earth and began to dwell among us.

Jesus grew up in an earthly home, and lived a human life. Ruach would visit and though dreams and visions keep the Godly an essential part of the boy and man. He slept and ate and drank. He was ill, and healthy; he ran and he walked; he was happy and sad, he was elated and tired; he was naughty and good, obedient and disobedient, he was at all times human, and at all times divine, showing those around him by example that it was possible to live a life fully of the presence of God, while living and working as a carpenter in a small town called Nazareth in Galilee, among the descendants of Abram, the nation of the Israelites, in their promised land.

But living a life that was so full of God brought out the jealous in some human beings. As Jesus moved among his people, and with the help of Ruach taught and healed, travelled and lived the God life, some men conspired to kill and crush and remove God from the face of the earth. And God let them, and Jesus lived it, and died it. For there was one more thing to be shown to us poor human beings, and that is the generosity of God. The generosity that forgave us for our parts in the death of Jesus on the cross, and the overwhelming generosity that brought him back to life on the third day.

Ruach had a special role in this post resurrection story, which began at Pentecost, when with wind and flame she brought the Godly to the followers of Jesus and all those who believed in him and his message; those who were willing to try to live the Godly life; those who were prepared to receive the freely given life force of God, which she had to offer. And Ruach has remained in time and beyond time, willing and leading; guiding and filling human beings to overflowing with the presence of God; Creator, Redeemer and life giving force, wherever they are in space and time, whenever they ask and are willing to receive.

But all this is just a story, made up of human words. If I could paint a picture of God in words, God would not be God. If in being filled with Ruach, the spirit of God enables me to see, as St Paul puts it 'through a glass darkly'. If re-enacting week by week the final meal of Jesus we can all feel and understand a small fragment of what God has to offer us, then this story, and these words have done their job.