

## Sharing the Love of God

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The ancient Greek philosophers, Plato and Aristotle, came to the conclusion that there is only one God. However, they had little idea of what God did within the Godhead. The great revelation of the inner life of God comes in the Last Supper Discourse of John's Gospel. This section of John takes from near the end of the thirteenth chapter to the end of chapter seventeen. At the Last Supper Jesus said to his disciples, "I no longer call you slaves, because a slave does not know what his master is doing. I have called you friends, because I have told everything I have heard from my Father." (In 15:15) The whole Last Supper Discourse has the tone of tenderness and concern that expresses the intimacy Jesus feels for his disciples.

The inner life of God is one of infinite knowledge and infinite love. St. Augustine helped us understand that 'God the Father's knowledge of Himself generates another person who shares totally in the Godhead. The love that exists between these two persons from all eternity generates the Third Person, sharing fully in the one Godhead. In the inner life of God there is a dynamic of sharing among three persons equally in the infinite love and knowledge of God.

Jesus' life, death and resurrection invite all humans to share in the circle of the one God's love. We understand the intimacy of divine love in a human way through the divine love incarnated in Jesus Christ. He teaches us to consider the Majestic God as our "Abba," our "Daddy." As most of us know, this term expresses the intimate family love that exists between a father and his child. "Abba" became the Christian way of understanding God. St. Paul said, "You received a spirit of adoption, through which we cry, 'Abba, Father.' The Spirit itself bears witness with our spirit that we are children of God, and if children, then heirs, heirs of God and joint heirs with Christ." (Rom 8: 15-] 7) At the Last Supper Jesus prayed to God the Father that his disciples "may all be one, as you, Father are in me and I in you, that they may also be in us, that the world may believe that you sent me ... and that you loved them even as you loved me." (In 17:21-23)

The Holy Spirit is the love God sends to all the world to help us love one another. The glorified Jesus always is praying for us. He told his disciples that even when he was not present physically among them, he would send another "Advocate," someone else to plead for them. St. Paul said, "The Spirit too comes to the aid of our weakness; for we do not know how to pray as we

ought, but the Spirit itself intercedes with inexpressible groanings. (Rom 8:26)  
This Gospel expresses the tremendous desire God has for our welfare.

At the Last Supper, after washing his disciples, Jesus gave a new command: "Love one another. As I have loved you, so you also should love one another. This is how all will know that you are my disciples, if you have love for one another." (In 13:34-35) The command to love one another is more a gift from God rather than a command. We are told that the Father's love comes to us through Jesus is the power of the Holy Spirit to those who believe in Jesus. The love Jesus gives us establishes community. Already our trust in the power of Jesus to make us lovers, allows us to share in divine love in our present time. People who genuinely love feel that they are living full lives. True love brings inner happiness. It is a foretaste of heaven. We are truly sharing in love that is eternal.

The Word of God became one of us so that we could share in his love and appreciate of all that God is. Jesus life told us of the powerful love the Father has for all His children. We stand before the Father with Jesus, our brother, and receive the love of our "Abba Holy Spirit is empowering us, urging us, teaching us, 1 is seek a love that will last forever. Jesus introduces m ) live in an eternal love. We must continually pray to love as Jesus loves. With Jesus, we can become the source also of love for others.