

Trinity



Catechism

Christian Belief

Christian Living

Church

Creation

Education

God

Heart

Islam

Jesus

Life's Healing Journey

Liturgy

Mission

New Testament

Old Testament

Pope Francis

Prayer

Priesthood

Religious Life

RCIA/Cursillo.

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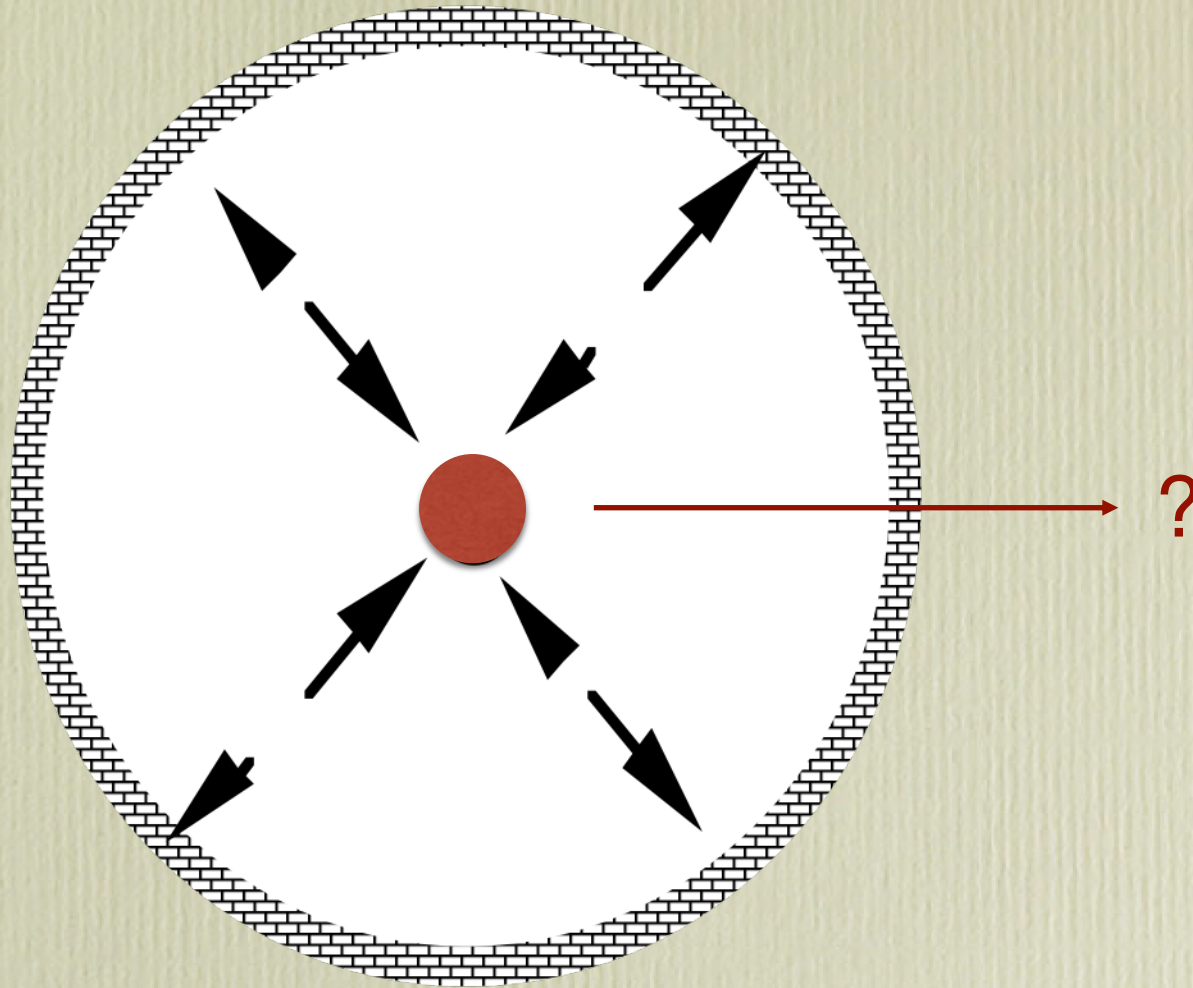
A u d i o C D ' s H o m i l i e s A r t i c l e s

Welcome to my site

Index of Topics

Religious

Experience



Religion Re + ligare To bind back

God Sanskrit **Ghu** ('called' 'calling') + **To** ('The one')

Religious
Experience is



Experience of
Communion with God

God 'The Heart and the Beyond of Everything'

(Teilhard de Chardin)

Exodus 3:11-12

Moses said to God, “Who am I that I should go to Pharaoh, and bring the Israelites out of Egypt?” He said, “I will be with you.

אֶהְיֶה עִמָּךְ

‘EHYEH ‘immak

This shall be the sign for you that it is I who sent you: when you have brought the people out of Egypt, you shall worship God on this mountain.”

To Isaac: ^{Genesis 26:3}
'I will be with you.'

To Jacob: ^{Genesis 31:3}
'I will be with you.'

Exodus 3:12

To Moses: I will be with you

^{Deut. 31:23 (also Joshua 1:5; 3:7)}
To Joshua: 'I will be with you.'

To Gideon: ^{Judges 6:16}
'I will be with you.'

Isaiah 7:14

‘The young woman is with child and shall bear a son,
and shall name him Immanuel [with-us God].’

Isaiah 43:2

‘When you pass through the waters, I will be with you;
and through the rivers, they shall not overwhelm you;
when you walk through fire you shall not be burned,
and the flame shall not consume you’.

Matthew 1:23

‘They will name him Immanuel, which means,
“God is with us”. [see Isaiah 7:14]

Matthew 28:20

‘I am with you always, to the end of the age.

John 7:33

‘I will be with you a little while longer,
and then I am going to him who sent me.

1Corinthians 15:10

‘It was not I, but the grace of God that is with me.’

‘Moses said to God, “If I come to the Israelites and say to them, ‘The God of your ancestors has sent me to you,’ and they ask me, ‘What is his name?’ what shall I say to them?” God said to Moses,

“I AM (will be) WHO I AM (will be).”

אֶהְיֶה
יְיָ

אֲשֶׁר

אֶהְיֶה
יְיָ

[אֶהְיֶה יְיָ ‘immak] - I will be with you]

εγω

εμου

‘ο ων

Exodus 3:14-15

‘God said further, “Thus you shall say to the Israelites, ‘I AM [אֶהְיֶה] [‘o ων] has sent me to you.’” God also said to Moses, “Thus you shall say to the Israelites, ‘YHWH [יְהוָה] [Κύριος], the God of your ancestors, the God of Abraham, the God of Isaac, and the God of Jacob, has sent me to you.’

‘To disclose one's name is to make oneself known to others; in a way it is to hand oneself over by becoming accessible, capable of being known more intimately and addressed personally’(Catechism n. 203).

Monotheism in Israel

At first the insistence was on worshipping only YHWH

‘You shall have no other gods before me’(Exodus 20:3).

‘Do not invoke the names of other gods’(Exodus 23:13).

‘Put away the foreign gods that are among you, and incline your hearts to Yahweh, the God of Israel’(Joshua 24:23).

Monotheism in Israel

- During the exile in Babylon, the idea began to emerge that YHWH was the only real God
- ‘I have chosen you that you may know and believe and understand that I, Yahweh, am he. Before me no god was formed, nor shall there be any after me’ (Isaiah 43:10).

Transcendent ('holy') God



Justin. I Apologia 61,131

‘This very name of God is not His name, for if anyone dares to claim that God has a name, he is mad. These words of Father, God, Creator, Lord and Master, are not names but words to call Him because of His Goodness and works. The word God is not a name but an approximation, which we find natural when we attempt to explain the unexplainable.’

Gregory Nazianzen.

‘O You, who are beyond everything,
are not these words all that can be sung about You? ...
What hymn could tell about You, what language?
No word can express You ...
Only You are unutterable.
Only You are unknowable ...
You are all beings and You are none of them . . .
Yours are all the names, but how will I name You,
the only One who cannot be named? . . .
O You who are beyond everything,
is this not all that can be sung about You?’

[‘ο ων]



John 1:18

‘No one has ever seen God. It is God’s only Son, who is in the bosom of the Father, who has made Him known.’



Jesus is God's perfect
human word
God's Word-made-flesh

He received everything
from God - life, words,
Spirit.

His Spirit is his love-
communion with God
whom he calls 'Father'

His Word and Spirit
reveal God as LOVE

Jesus, God's Son

The Dancer, The Singer, The Lover

God the 'Father'

The Dance,
The Song,
Love



God's Spirit

The Dancing,
The Singing,
The Loving

‘The mystery of the Most Holy Trinity is the most fundamental and essential teaching in the hierarchy of the truths of faith.’(Catechism n. 234)

Colossians 1:15,19

‘The Messiah Jesus, God’s beloved Son, is the image of the invisible God ... God was pleased for all the fullness to dwell in him.’

2Corinthians 5:19

‘In Christ God was reconciling the world to himself.’

Hebrews 1:3

‘God’s Son is the brilliance of God’s glory and the exact im

We accept that God is love, because we have experienced the Lover (Jesus) and the Loving (the Spirit) that inspires the Christian community in its relationship with God and with one another. We find this truth expressed throughout the New Testament.

Galatians 4:6

‘God has sent the Spirit of his Son into our hearts,
crying, “Abba! Father!”

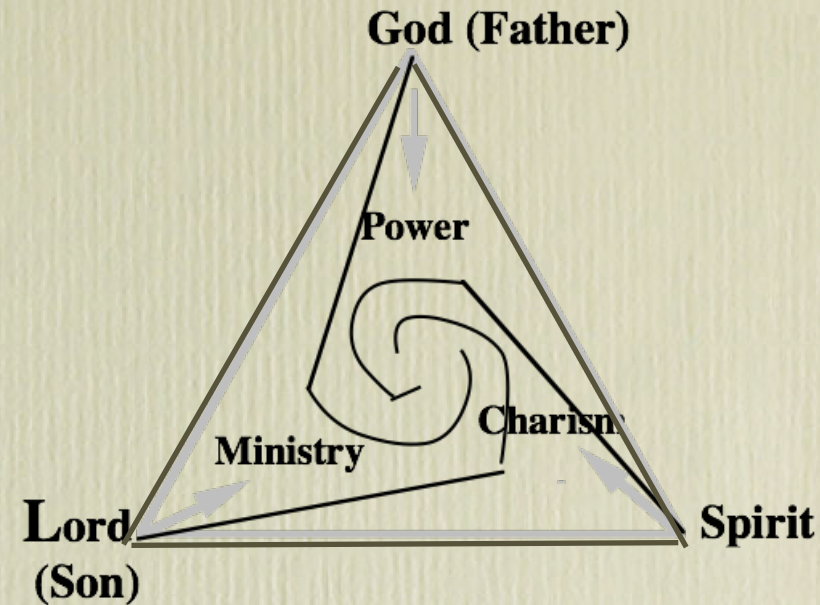
2Thessalonians 2:13

‘God chose you, brothers and sisters beloved by the
Lord, as the first fruits for salvation through
sanctification by the Spirit and through belief in
the truth.’

1Corinthians 6:11

‘You were justified in the name of the Lord Jesus
Christ and in the Spirit of our God.’

1 Corinthians 12:4-7



‘There are varieties of gifts, but the same **Spirit**;
there are varieties of ministries, but the same **Lord**;
there are varieties of ways of exercising power, but
it is the same **God** who inspires them all in
everyone. To each is given the manifestation of the
Spirit for the common good.’

2Corinthians 13:13

‘The grace of the Lord Jesus Christ, the love of God, and the communion of the Holy Spirit be with all of you.’

Romans 8:9

‘You are in the Spirit, since the Spirit of God dwells in you. Anyone who does not have the Spirit of Christ does not belong to him.’

Romans 8:15-17

‘You have received a spirit of adoption. When we cry, “Abba! Father!” it is that very **Spirit** bearing witness with our spirit that we are children of **God**, and if children, then heirs, heirs of God and joint heirs with **Christ**.’

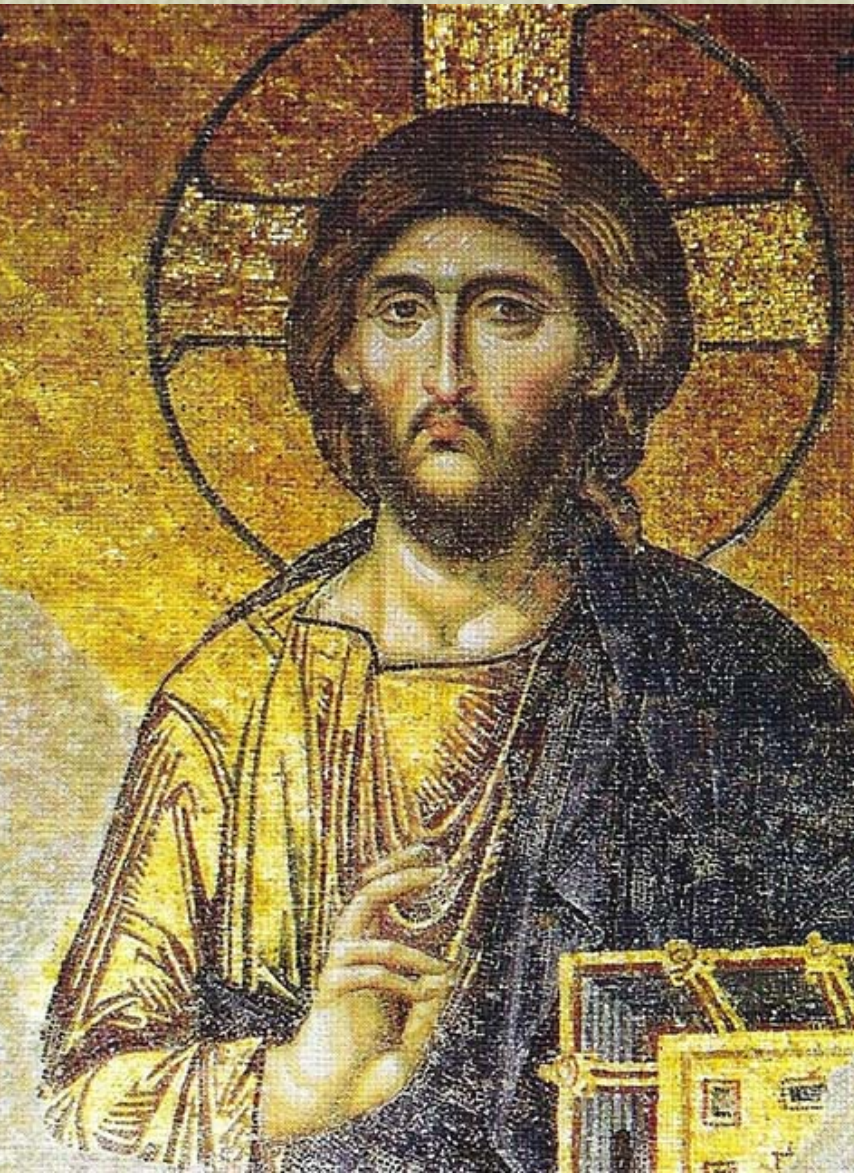
Trinity

- On one level when we speak of the Trinity we are saying that **God**, the one and only and always transcendent Source of everything that exists is experienced by us through God's Word and God's Spirit, and finally in the man Jesus who is the perfect human expression of God, God's Word-made-flesh, and who gives us his Spirit that we may share in his communion with God.

The dogma of the Blessed Trinity, however,
says more than this.

- It says that God, the one God whom with Jesus we address as 'Father', must be such as to be revealed in **Word** and **Spirit**.
- Thanks to Jesus, we have come to acknowledge that God is one, not as individual, but in a communion in love.

- Here we must accept the absolute poverty of human understanding and language to speak of the Triune God, the 'Eternal Source', the 'Eternal Word' and the 'Eternal Spirit'.
- The New Testament recognises that Jesus is the Incarnation, not of the 'Eternal Source', or of the 'Eternal Spirit', but of the 'Eternal Word'.



‘In the beginning was the **Word**,
and the **Word** was towards **God**,
and the **Word** was **God**
And the **Word** became flesh and
lived among us, and we have seen
his glory, the glory as of a
father’s only son, full of the gift
of truth.’

It is the eternal **Spirit** that fills
Jesus’ heart and that he gives
without reserve (see John 3:34).

- We are invited to thank God for the revelation of the mystery of the Triune God that continues to open us up to the wonder of the love-communion that is the very being of God, the love-communion which we are called to share.



‘Whoever has seen me has seen the Father ... I am in the Father and the Father is in me’(John 14:9-10).

‘I will ask the Father and he will give you the Spirit to be with you for forever’(John 14:16).

‘I am coming to you’(John 14:18).

‘My Father will love you and we will come to you and make our home with you’(John 14:23).

Catherine LaCugna *God for us: the Trinity in Christian Life* (Harper 1991)

‘The doctrine of the Trinity is a theory about the essence of **God** revealed and bestowed in the person of **Christ** and in the permanent presence of the **Spirit**’(page 334).

‘The purpose of the doctrine of the Trinity is to affirm that **God** who comes to us and saves us in **Christ** and remains with us as **Spirit** is the true living **God**’(page 380).

Catherine LaCugna

‘The perfection of God is the perfection of love, of communion, or personhood. Divine perfection is the antithesis of self-sufficiency. Rather it is the absolute capacity to be who and what one is by being for and from another. The living **God** is the **God** who is alive in relationship, alive in communion with the creature, alive with desire for union with every creature’(page 304).

Catherine LaCugna

‘God is so thoroughly involved in every last detail of creation that if we could truly grasp this it would altogether change how we would approach each moment of our lives. Everything that exists manifests the mystery of the living God’(page 304).

Jesus, God's
Son
The Dancer, The Singer, The Lover

God the 'Father'

The Dance,
The Song,
Love



God's Spirit

The Dancing,
The Singing,
The Loving



Knowing that God is **Spirit** reminds us to be attentive to the divinely inspired movements of our own heart: movements of longing as we yearn for closer communion with God whose Spirit inspires us; movements of wonder and praise as we rejoice in God being with us. It reminds us to be sensitive to these movements in every man and every woman.



Knowing that God is **Word** reminds us to be attentive to the words and actions through which God speaks to us, and the words and actions through which we respond to God. We learn, too, to reverence the sacred ground of each person's Spirit, and be attentive to each person's Word, as together we journey towards God who is the Source ('Father', 'Mother') of all.

Knowing that God is **Father** reminds us to open our hearts to God's love and to treat every other person as our brother or sister.





Everyday God

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Earth's Creator, *Everyday God*
Loving Maker, O Jesus,
You who shaped us, O Spirit
Recreate us, *Come be with us*

In your presence, *Everyday God*,
We are gathered, O Jesus,
You have called us, O Spirit,
To restore us, *Come be with us.*

Life of all lives, *Everyday God*,
Love of all loves, O Jesus,
Hope of all hopes, O Spirit,
Light of all lights,
Come be with us.



In our resting, Everyday God,
In our rising, O Jesus,
In our hoping, O Spirit,
In our waiting, Come be with us.

In or dreaming, Everyday God,
In our daring, O Jesus,
In our searching, O Spirit,
In our sharing, Come be with us.

God of laughter, *Everyday God*,
God of sorrow, O Jesus,
Home and shelter, O *Spirit*,
Strong and patient,
Come be with us.



Way of freedom, Everyday God,
Star of morning, O Jesus,
Timeless healer, O Spirit,
Flame eternal, Come be with us.

Word of gladness, Everyday God,
Word of mercy, O Jesus,
Word of friendship, O Spirit,
Word of challenge,
Come be with us.

Gentle Father, Everyday God,
Faithful Brother, O Jesus,
Tender Sister, O Spirit,
Loving mother,
Come be with us.



Our Beginning, Everyday God,
Our unfolding, O Jesus,
Our enduring, O Spirit,
Journey's ending,
Come be with us.

Alleluia, Everyday God,
Now and always, O Jesus,
Alleluia, O Spirit,
Through all ages,
Come be with us.