

# Communion in the 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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# Welcome to my site

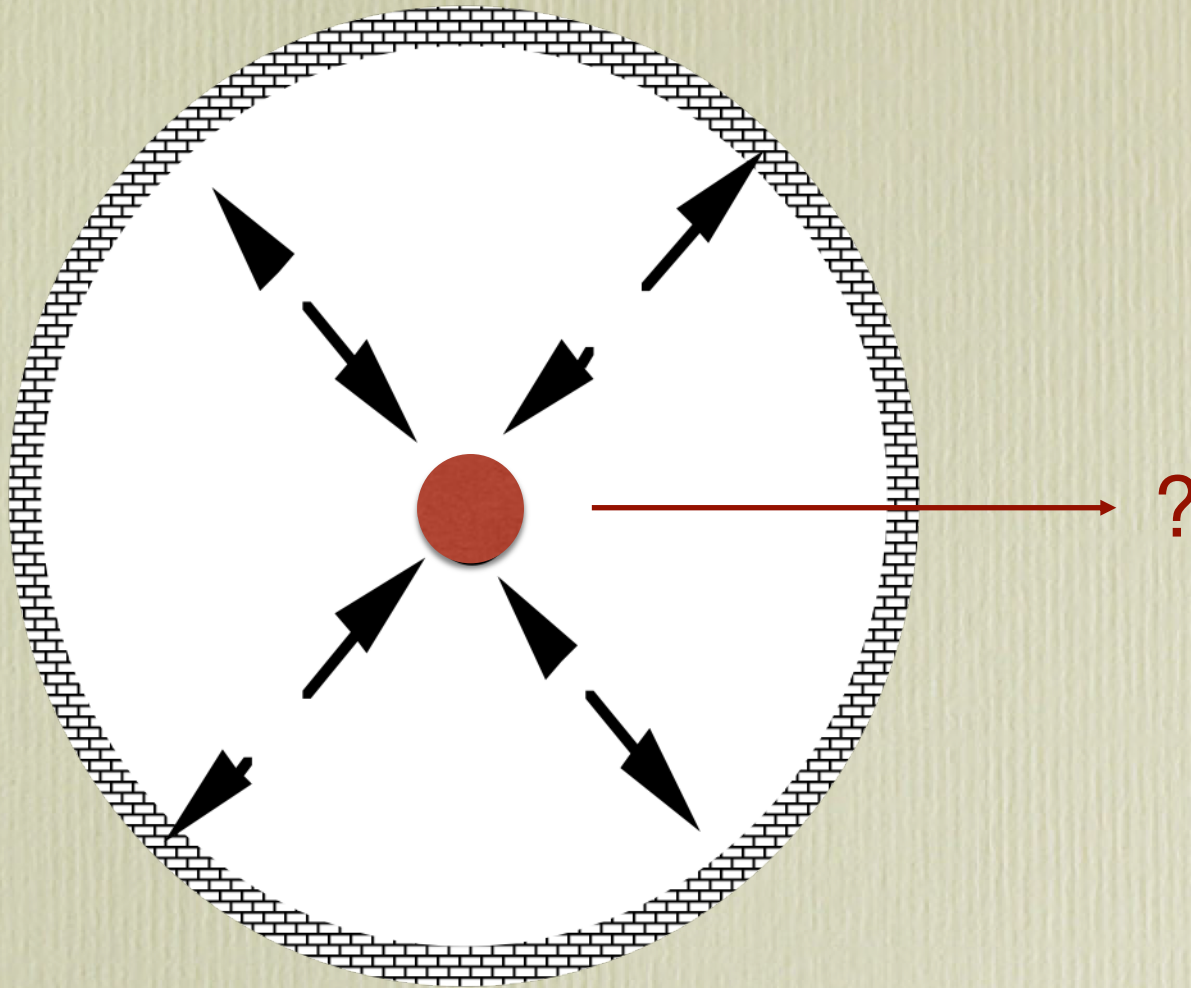
## Index of Topics

[Click on "God" \(left menu\)](#)



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.”



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

Genesis 31:3  
To Jacob: '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.'

Judges 6:16  
To Gideon: '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

אֲשֶׁר

אֶהְיֶה

[אֶהְיֶה ‘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





[‘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



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





‘Jesus said: “It is finished”. Then he bowed his head and gave over his **Spirit** ... One of the soldiers pierced his side with a spear, and at once blood and water came out ... As Scripture says: “They will look on the one whom they have pierced.”’

(John 19:30, 34, 37).





Jules Chevalier msc

‘From the Heart of  
Jesus pierced on  
Calvary, I see a new  
world coming forth –  
a great and life-giving  
world, inspired by love  
and mercy: a world  
which the Church  
must perpetuate on  
the whole earth.’

(Sacred Heart 1900)



# 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)



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

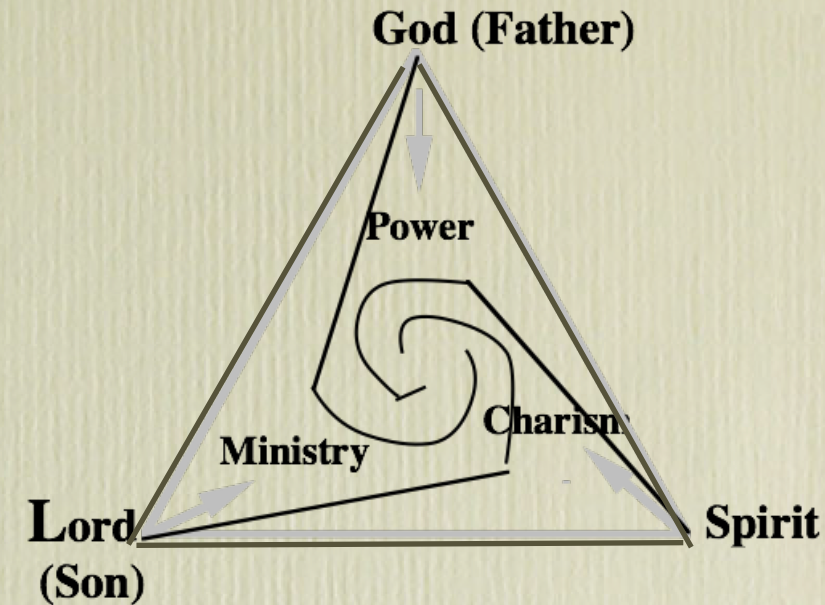
‘God has sent the Spirit of his Son into our hearts, crying, “Abba! Father!”

## 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.’



## 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 8:15-17

‘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

When we speak of the Blessed Trinity, 'Father', 'Son', and 'Holy Spirit', we are repeating the language of the New Testament, the language of Jesus, to speak firstly of how the one God communicates with us, and how we experience this one God.



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**.



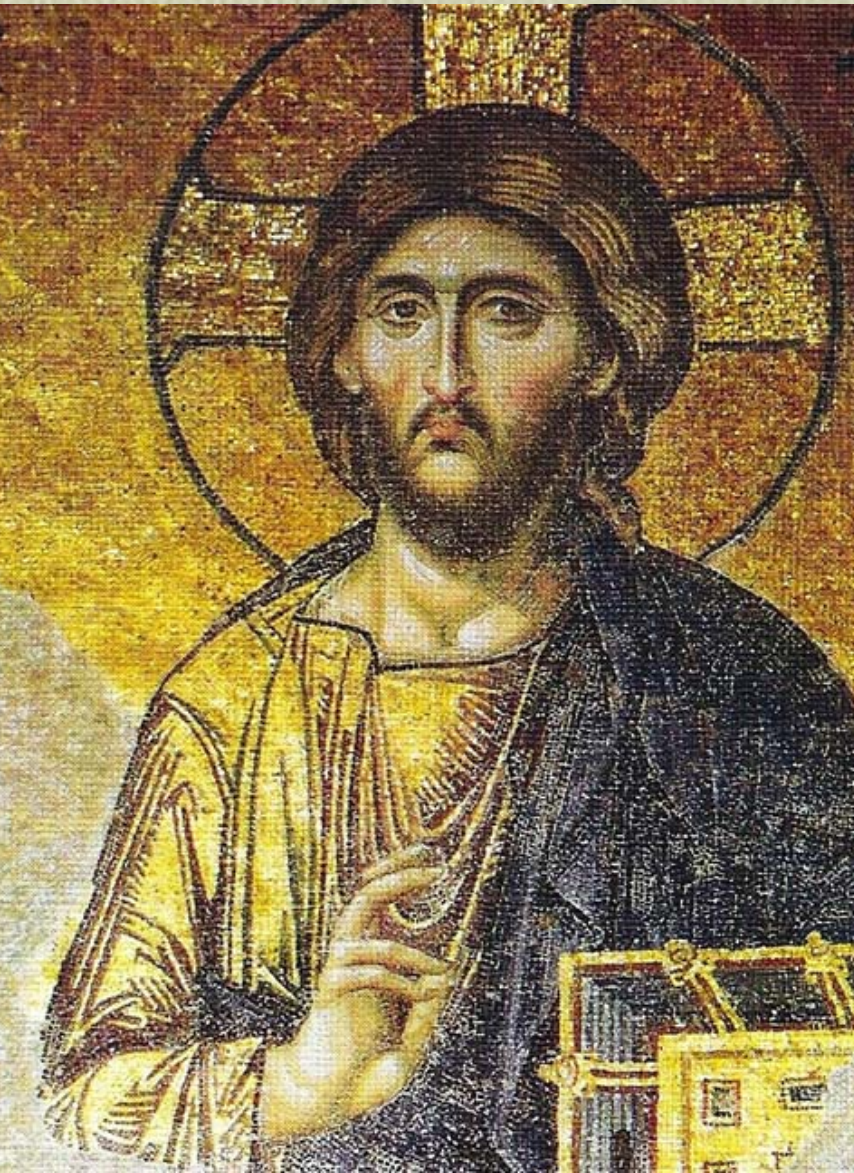
The dogma of the Blessed Trinity, however,  
says more than this.

- 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.





## Indwelling: John of the Cross

‘O most beautiful of creatures, transcendent spirit, who long to know where your beloved is and where you may find him so as to be united with him. He dwells within you. You are yourself the tabernacle, his secret hiding place. Rejoice, exult, for all you could possibly desire, all your heart’s longing is so close, so intimate as to be within you; you cannot be without him.’

(Spiritual Canticle 1,7).



‘The Word, the Son of God, together with the Father and the Holy Spirit, is hidden in the innermost being of the soul.’(Spiritual Canticle 1,6)

‘God, whose attributes are called "lamps of fire", dwells in us and favours us with his love. He says to the soul: I am yours and for you. I am delighted to be what I am, so as to be yours and to give myself to you’(Living Flame 3,6).



‘The spirit of God insofar as it is hidden in the veins of the soul is like soft refreshing water, which satisfies the thirst of the spirit, and insofar as it is exercised in the sacrifice of loving God, it is like living flames of fire’(LF 3,8)

‘The soul is like the air within the flame, enkindled and transformed in the flame, for the flame is nothing but enkindled air’(Living Flame 3,9).



‘Enter within yourself and work in the presence of your Spouse, who is ever present loving you’(Maxims on Love n.II).

‘The Father spoke one Word, which was his Son, and this Word he continues to speak in eternal silence. In silence it must be heard by the soul’(Maxims on Love n.2I).



Flame, alive, compelling,  
yet tender past all telling,  
reaching the secret centre of my soul!  
Since now evasion's over,  
finish your work, my Lover,  
break the last thread, wound me, and make me whole.

Burn that is for my healing!  
Wound of delight past feeling!  
Ah, gentle hand whose touch is a caress,  
foretaste of heaven conveying  
and every debt repaying:  
slaying, you give me life for death's distress.



O lamps of fire bright-burning  
with splendid brilliance, turning  
deep caverns of my soul to pools of light!  
Once shadowed, dim, unknowing,  
now their strange new-found glowing  
gives warmth and radiance for my Love's delight.

Ah! gentle and so loving  
you was within me, proving  
that you are there in secret and alone;  
your fragrant breathing stills me,  
your grace, your glory fills me  
so tenderly your love becomes my own.



O living flame of love, tenderly wound my soul  
to its deepest inner heart, without oppression.  
Come, consummate our love,  
tear through the veil of our union.  
If it be your will come and rend the veil of the temple.

Yet gently your hand does wound  
as you rend through the veil of my temple.  
Come, take this life that I give,  
So that I might come to live in this our dying.

O lamps of fire in deep caverns of feeling,  
Once obscured and blind  
Are now leading in the warmth  
and the passion of Your love.







In God alone





## In God alone

Words and Music: Frank Andersen

Text based on Psalm 61

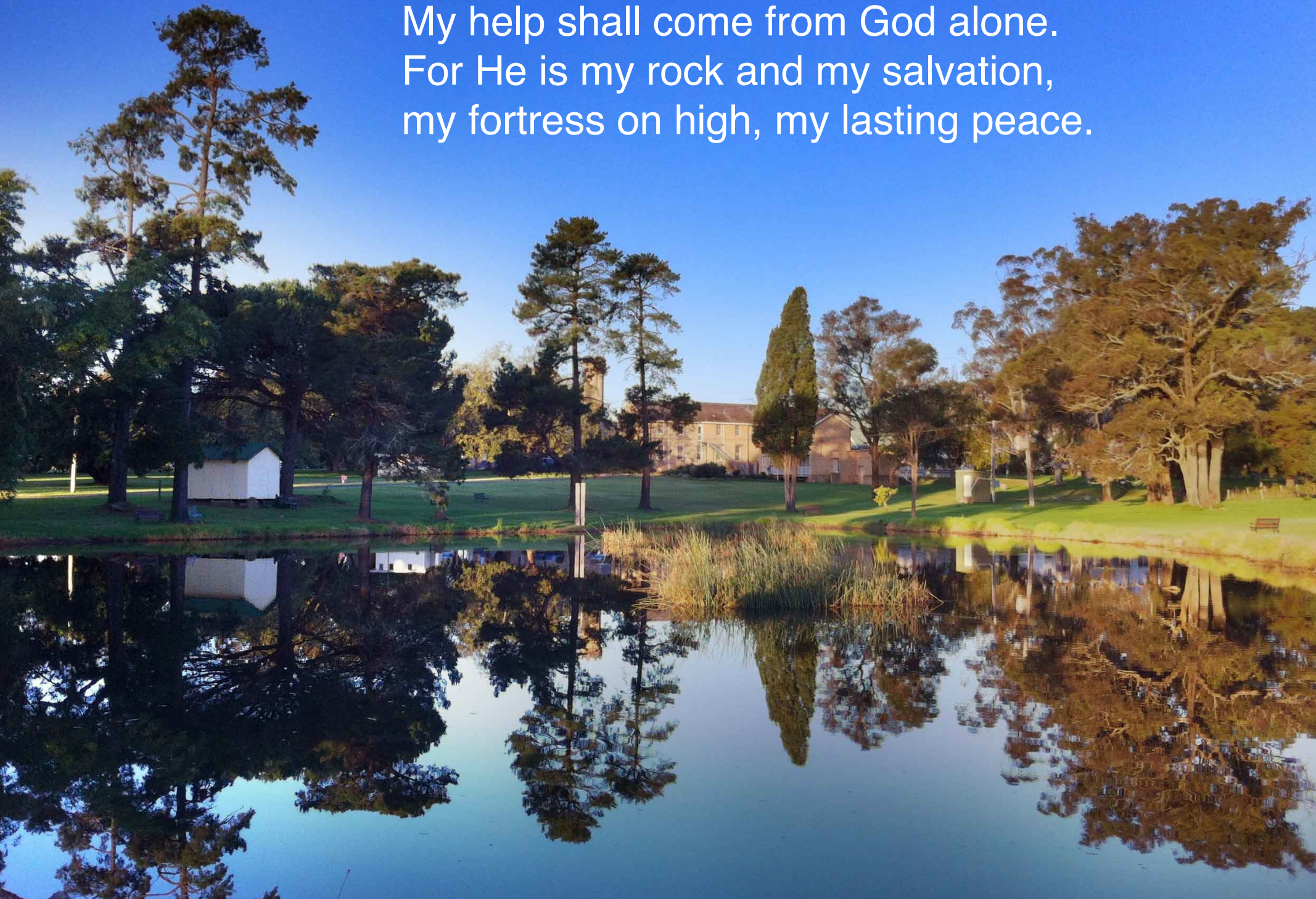
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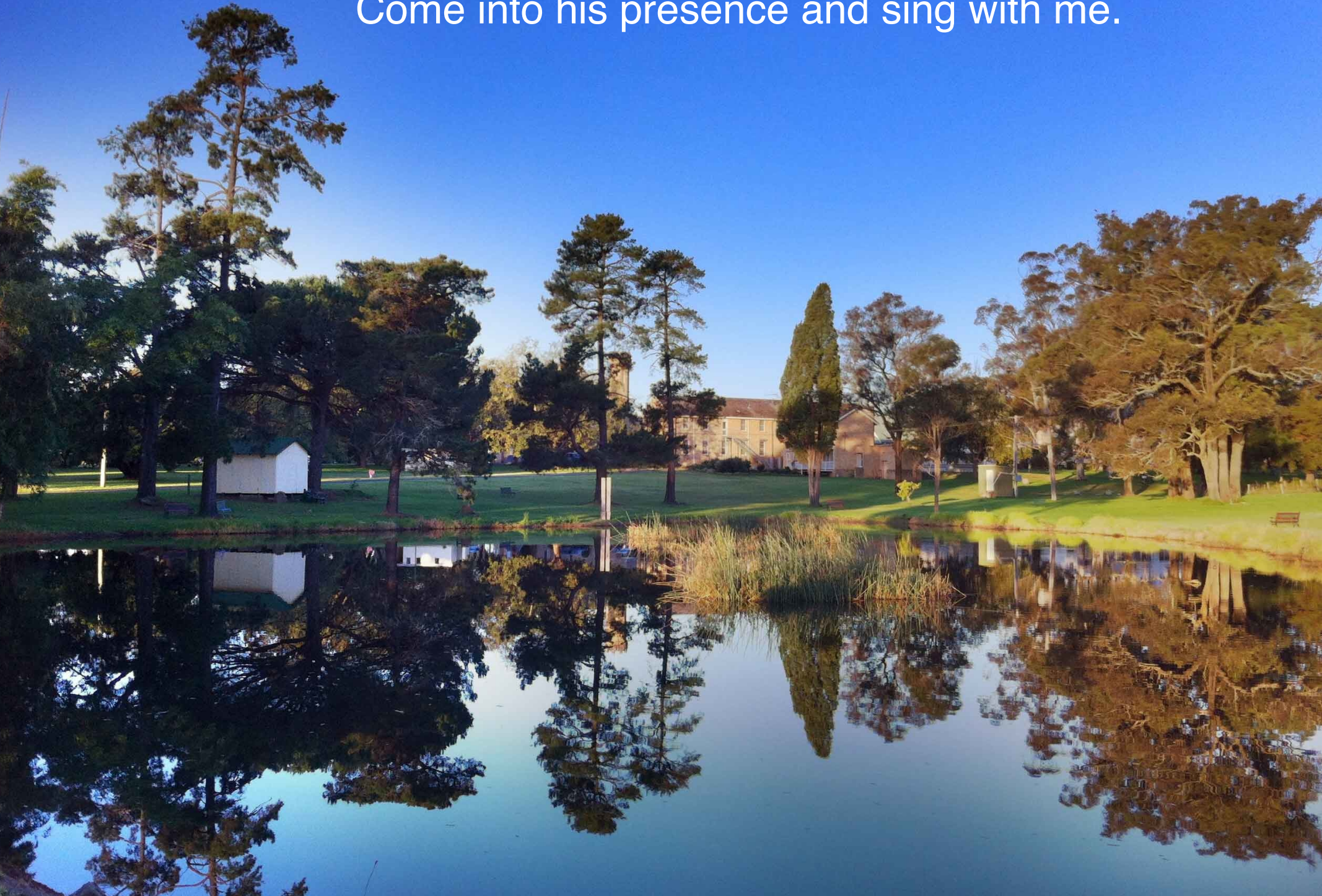


In God alone can my spirit find rest.  
My help shall come from God alone.  
For He is my rock and my salvation,  
my fortress on high, my lasting peace.





In God is my safety, my mountain secure.  
Come into his presence and sing with me.



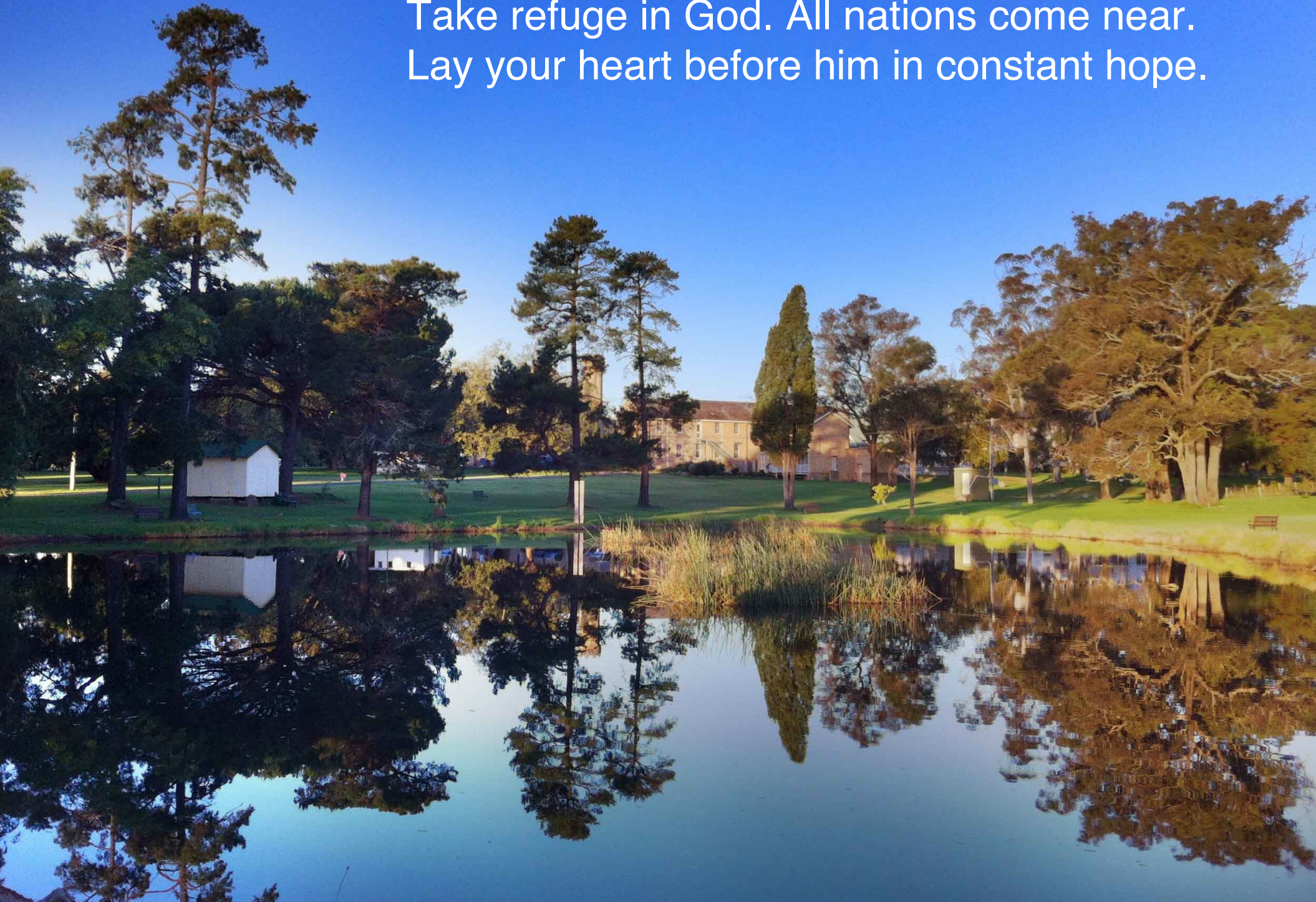


In God alone can my spirit find rest.  
My help shall come from God alone.  
For He is my rock and my salvation,  
my fortress on high, my lasting peace.





Take refuge in God. All nations come near.  
Lay your heart before him in constant hope.





In God alone can my spirit find rest.  
My help shall come from God alone.  
For He is my rock and my salvation,  
my fortress on high, my lasting peace

