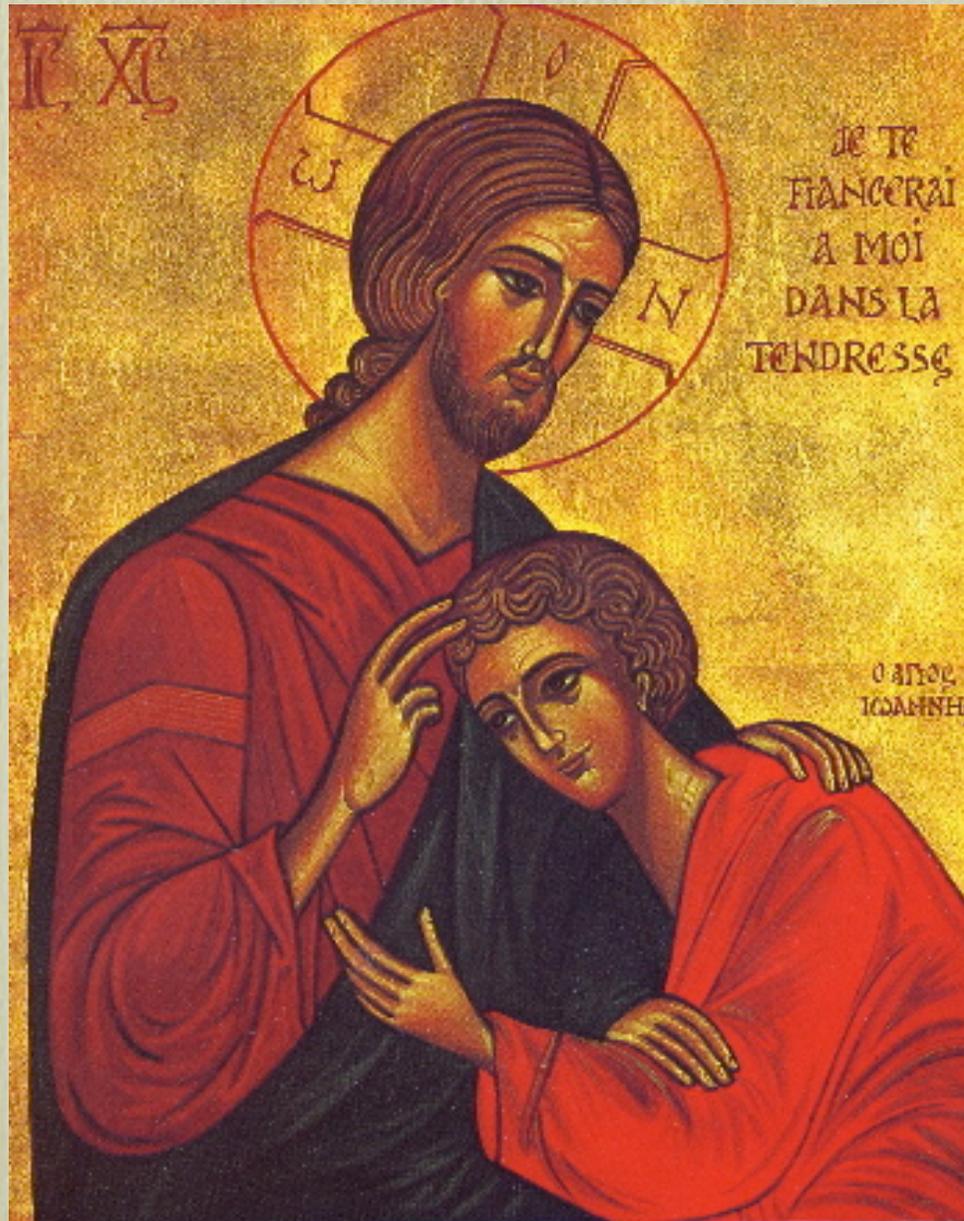


Trinity - Indwelling



Catechism

Christian Belief

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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

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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.”

Exodus 3:12

To Moses: **I will be with you**

Genesis 26:3

To Isaac: **‘I will be with you, and will bless you.’**

Genesis 31:3

To Jacob: **‘I will be with you.’**

Deuteronomy 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 **Immanu el**. [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.

Exodus 3:12 I will be with 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.

’ ‘It was not I, but the grace of God that is with
me.’ (1Corinthians 15:10)

6. Exodus 3:13-14

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 WHO I AM.”

אֶהְיֶה אֲשֶׁר אֶהְיֶה [אֶהְיֶה ‘immak]

εγω ειμι ‘ο ων I will be with you

Exodus 3:14-15

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

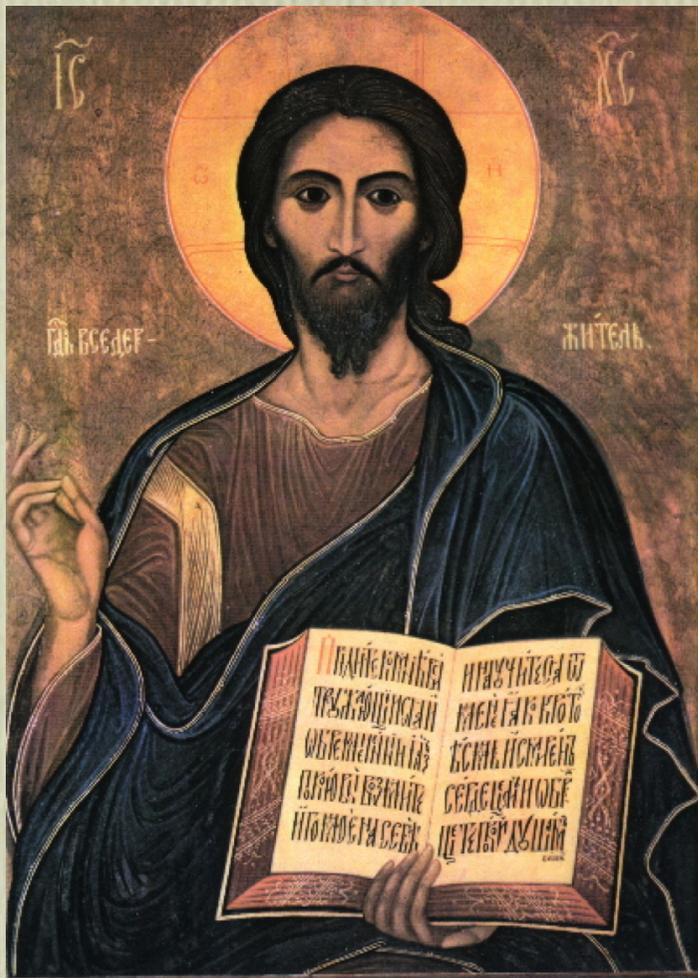
‘To disclose one's name is to make oneself known to others; in a way it is to hand oneself over by becoming accessible, capable of being known more intimately and addressed personally.’(Catechism n. 203)

[‘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.’



‘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).

- To contemplate the wonder of the Triune God, and to learn to call this God 'Father' as Jesus did, we must listen to Jesus, and pray that his Spirit will help us to enter into his experience.

- ‘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.’ (Colossians 1:15,19)
- ‘In Christ God was reconciling the world to himself’ (2Corinthians 5:19).
- ‘God’s Son is the brilliance of God’s glory and the exact imprint of God’s very being’ (Hebrews 1:3).

Jesus exclaimed: 'Let anyone who is thirsty come to me, and let the one who believes in me drink. As the scripture has said, "Out of his heart shall flow rivers of living water".' Now he said this about the **Spirit**, which believers in him were to receive; for as yet there was no Spirit, because Jesus was not yet glorified (John 7:37-39).

'I will ask the Father, and he will give you another **Advocate**, to be with you forever'(John 14:16).

- ‘The Advocate, the Holy Spirit, whom the Father will send in my name, will teach you everything, and remind you of all that I have said to you’(John 14:26)
- ‘The water that I will give will become in you a spring of water gushing up to eternal life’(John 4:14).



‘Jesus said: “It is finished”. Then he bowed his head and gave up 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).



‘There are three that bear witness to Jesus: the **Spirit** and the water and the blood.’

(1John 5:7-8)

‘I came to bring fire to the earth, and how I wish it were already kindled!’(Luke 12:49).



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"
J. Chevalier

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)

‘By dying on the Cross – as Saint John tells us – Jesus “gave up his Spirit” (John 19:30), anticipating the gift of the Holy Spirit that he would make after his Resurrection (cf. John 20:22). This was to fulfil the promise of “rivers of living water” that would flow out of the hearts of believers, through the outpouring of the Spirit (cf. John 7:38-39).

‘The Spirit, in fact, is that interior power which harmonizes their hearts with Christ's heart and moves them to love their brethren as Christ loved them, when he bent down to wash the feet of the disciples (cf. John 13:1-13) and above all when he gave his life for us (cf. John 13:1, 15:13).

Pope Benedict XVI *God is Love* n.19

The Spirit is also the energy that transforms the heart of the ecclesial community, so that it becomes a witness before the world to the love of the Father, who wishes to make humanity a single family in his Son. The entire activity of the Church is an expression of a love that seeks the integral good of man:

Pope Benedict XVI *God is Love* n.19

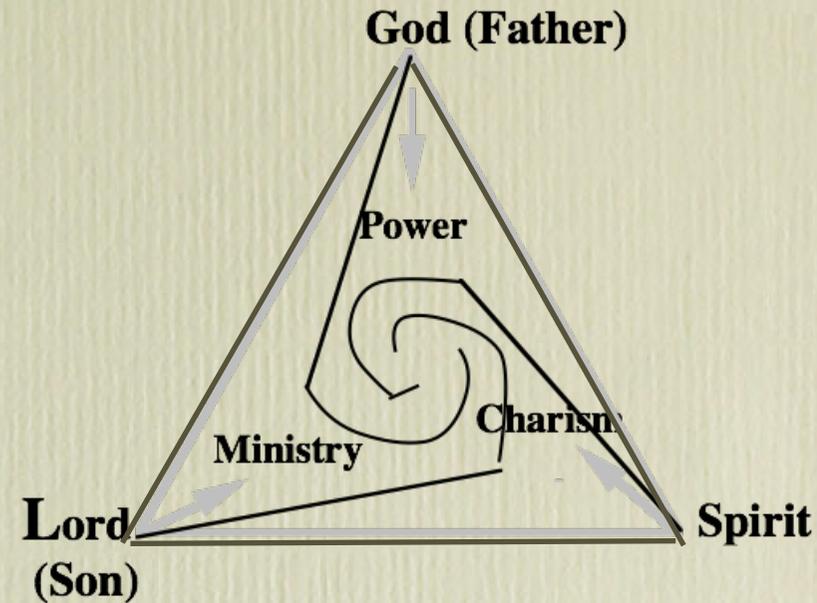
‘It seeks his evangelization through Word and Sacrament, an undertaking that is often heroic in the way it is acted out in history; and it seeks to promote human beings in the various arenas of life and human activity. Love is therefore the service that the Church carries out in order to attend constantly to our sufferings and our needs, including material needs.’

‘God has sent the Spirit of his Son into our hearts, crying, “Abba! Father!”’ (Galatians 4:6)

‘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’ (2Thessalonians 2:13).

‘You were justified in the name of the Lord Jesus Christ and in the Spirit of our God.’ (1Corinthians 6:11)

1Corinthians 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.’

‘The grace of the **Lord Jesus Christ**, the love of **God**, and the communion of the **Holy Spirit** be with all of you’(2Corinthians 13:13).

‘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 8:9).

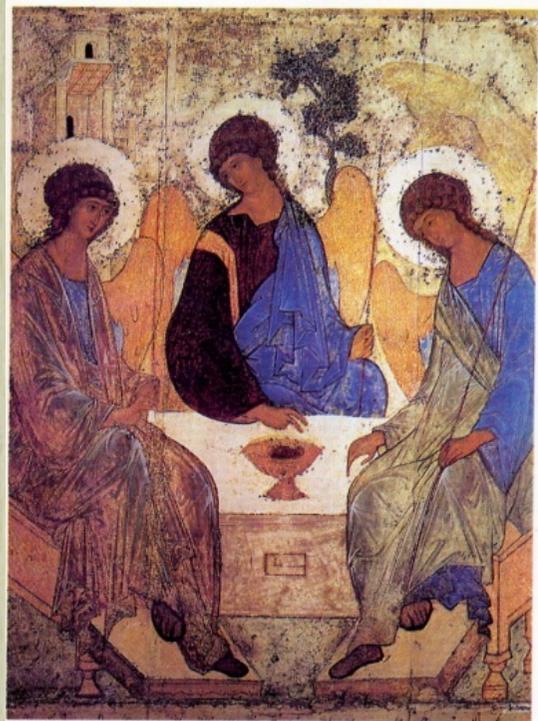
‘You have received a spirit of adoption.

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**.’(Romans 8:15-17)

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

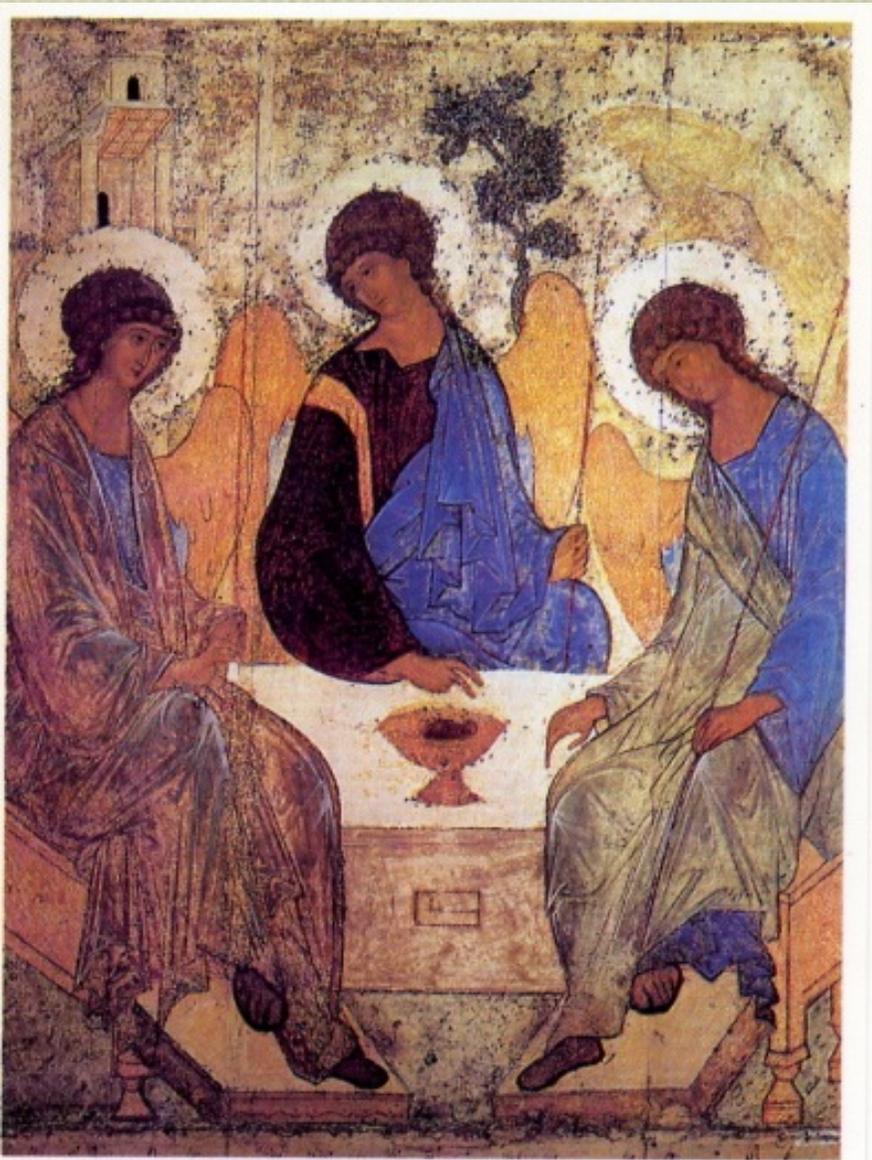
'The grace of the Lord Jesus Christ,
and the love of God
and the fellowship of the Holy Spirit be with you all.'

(2Corinthians 13:13).

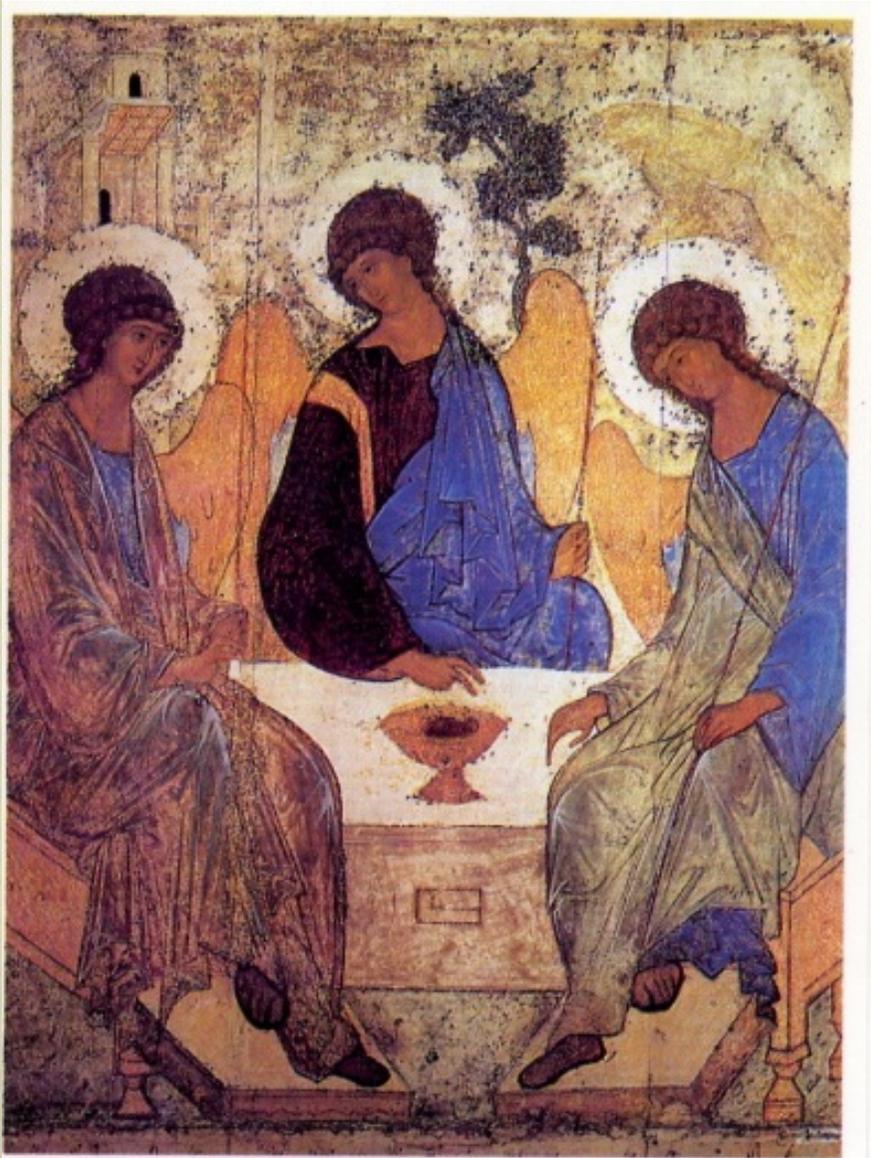
When we speak of the Blessed Trinity, 'Father', 'Son', and 'Holy Spirit', we are repeating the language of the New Testament, the language of Jesus, to speak firstly of how the one God communicates with us, and how we experience this one God.

We 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.

When we act ‘in the name of the Father, and of the Son, and of the Holy Spirit’, ‘**Father**’ refers to **God**, ‘**Son**’ refers to **Jesus**, and ‘**Spirit**’ refers to **the intimate love-communion between God and Jesus**.



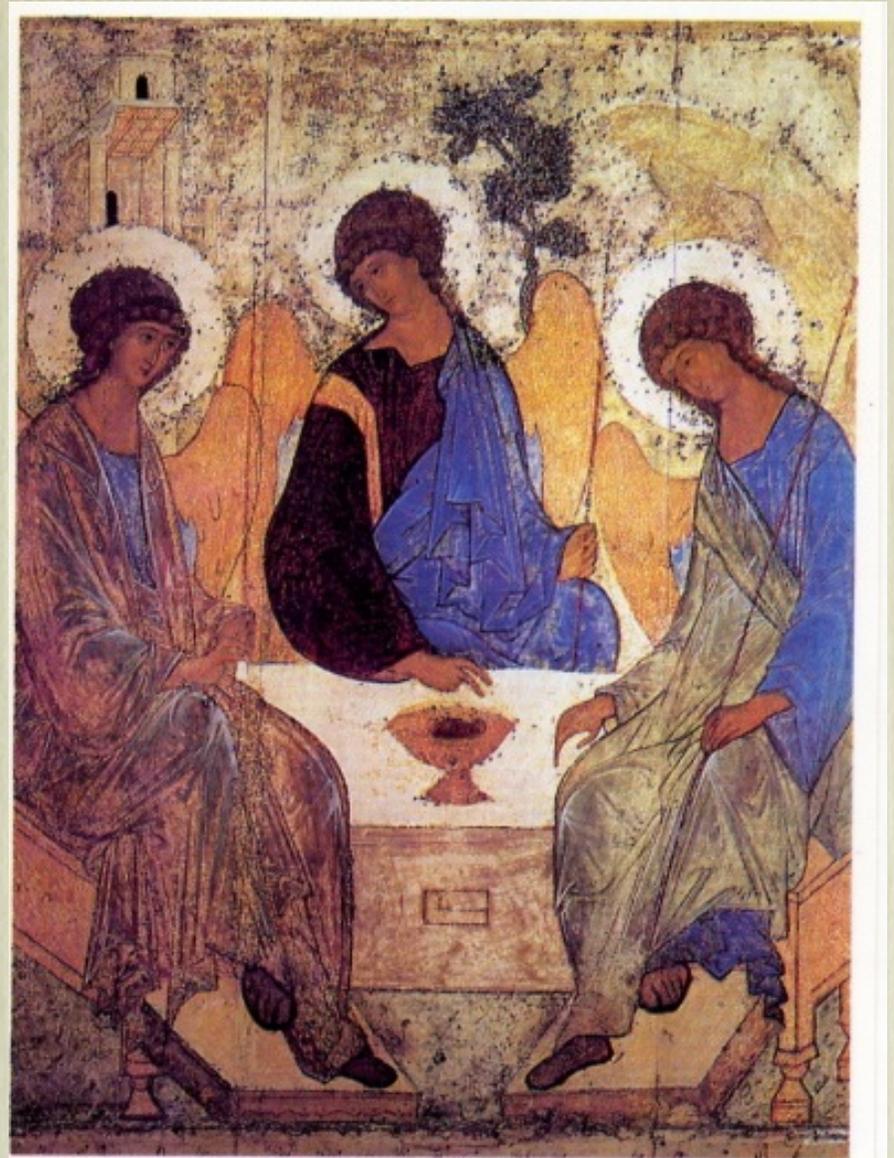
Knowing that God is **Spirit** reminds us to be attentive to the divinely inspired movements of our own heart: movements of longing as we yearn for closer communion with God whose Spirit inspires us; movements of wonder and praise as we rejoice in God being with us. It reminds us to be sensitive to these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

‘As you, Father, are in me and I am in you, may they also be in us ... so that the love with which you loved me may be in them, and I in them’(John 17:21,26).



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).

Indwelling: John of the Cross

‘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

Indwelling: John of the Cross

‘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).

Indwelling

‘We are enclosed in the Father, and we are enclosed in the Son, and we are enclosed in the Holy Spirit. And the Father is enclosed in us, the Son is enclosed in us, and the Holy Spirit is enclosed in us.’(Julian of Norwich, "Showings", chapter 54).

‘I thought that my heart would always be within God’s heart, and God's heart always within mine.’

(Angela of Foligno)

1. O living flame of love

that tenderly wounds my soul in its deepest centre.

Since you are not oppressive now, finish your work if it be your will;
tear the veil of this sweet encounter.

2. O sweet cautery!

O delightful wound! O gentle hand! O delicate touch!

that tastes of eternal life, and pays every debt!

In killing you have changed death to life.

3. O lamps of fire!

in whose splendours the deep caverns of feeling,
once obscure and blind, now, so strangely exquisite,
give forth warmth and light to their Beloved.

4. How gently and lovingly

you stir in my breast where in secret you dwell alone;
and in your sweet breathing filled with good and glory
how delicately you swell my heart with love!

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.



Augustine, Tract on John 18.10.1

‘Return to the heart! Why are you running away from yourself? Why are you getting lost, outside yourself, entering on deserted ways? You are wandering aimlessly. Come back! To where? To the Lord! It can be done quickly! Return immediately to your heart!

Exiled from your own self you wander outside. You fail to know yourself, you who want to know the source of your existence. Come back! Return to the heart ... See there what you can learn about God, for the image of God is there. In your heart dwells Christ. In your heart you are being renewed after



In the Silence

words and music Margaret Rizza

In the silence;
in the stillness of the Spirit,
we move, we move,
we move in the ocean of God.



We are called by name;
we are already known and loved;
already known and loved
in our mother's womb;
here in the mystery of silence,
we allow ourselves to be loved.

For when the light and
kingdom dawn in our hearts.
for then it touches all we touch.
We must not fear the light;
it must dawn and burst forth
in our hearts,
until it becomes
the full dawn of the risen Christ.

