

The Presence of the Trinity in Every Human Being Is the Source of Their Peace and Happiness

Every prayer begins, every blessing is given, every sacrament is performed in the name of the three Persons of the Most Holy Trinity. In the name of the Father, and of the Son, and of the Holy Spirit. All praise ends in doxology: Glory be to the Father, and to the Son, and to the Holy Spirit. Why? **The Catechism of the Catholic Church** teaches that the mystery of the Trinity is the central mystery of our Christian faith, for it is the mystery of God in Himself and is the source of all the other mysteries of faith. The Catechism states:

The whole history of salvation is identical with the history of the way and the means by which the one true God, Father, Son, and Holy Spirit, reveals Himself to men “and reconciles and unites with himself those who turn away from sin.” ... The Trinity is a mystery of faith in the strict sense, one of the “mysteries that are hidden in God, which can never be known unless they are revealed by God.” To be sure, God has left traces of his Trinitarian being in his work of creation and in his Revelation throughout the Old Testament. But his inmost Being as Holy Trinity is a mystery that is inaccessible to reason alone or even to Israel’s faith before the Incarnation of God’s Son and the sending of the Holy Spirit. (CATECHISM OF THE CATHOLIC CHURCH, #’s 234, 237.)

The mystery of the Trinity is inseparable from the mystery of the Incarnation, for it is the Beloved Son, the Second Person of the Most Holy Trinity, who truly and most profoundly reveals God as three Persons in one Godhead, Father, Son, and Holy Spirit. It is the Son who was sent into our world and into our lives by the Father, precisely to show us the Father’s Face and to give us the Father’s Love. Together, Father and Son breathe Their own Spirit within us so we might **share in their divine nature** and begin to live and love a little more like they do.

The Trinity comes to us through the mystery of the Divine Indwelling Presence of the Holy Three within us. The Divine Indwelling is unique and transcends the nature of God’s omnipresence and omniscience spoken of in Psalm 139 when the psalmist speaks of God knowing our thoughts before they are on our lips, knowing us before we are knit in our mother’s womb, knowing the number of days we have yet to live. The Divine Indwelling is about God’s deep and personal love affair with each one of us.

God is eternally and powerfully wed to His creatures by the very act of creation. He has brought us into being out of the womb of His own Eternal Be-ing. Apart from Him we have no life nor continued existence, but with Him we can do all things, for He offers us His grace and His power, all that He is and all that He has. This “divine espousal” of God with His creature is personal, unconditional and everlasting as is evident in the unchanging laws of our nature by which we are formed. It is evident in the immortal soul He breathed into us

at our conception which allows us to live forever. It is most personally evident in the ache, the hunger for Himself that He placed in the depths of our beings, leaving us restless until we rest in Him. God made us for union with Himself. When we lost that intimate union with Him because of original sin, His love set forth the plan for our redemption. He sent His only Begotten Son into the world to take on our flesh, die in our place and, in turn, offer us an even greater supernatural communion with Him in the Sacred Humanity of Jesus that far exceeds that of our former state. We are one with Jesus and become, therefore, adopted sons and daughters of the Father, inheriting all the rights of the Son and the glory of the Father. We call it a "happy fault" which merited for us so great a Redeemer. God does not merely walk with us in paradise but He lives within and sanctifies us with His Presence and joins us to Himself in the Mystical Body of His Son who is one with God and one with us. Paradise lives in us when God dwells within. We are bound to each Person of the Trinity when we are bound to any one of them, for they are inseparable, one substance each with the other. This is a wedding feast that begins on our altars and in our hearts and souls and will continue forever in heaven. It is the wedding feast of the Lamb wherein Christ is wed to His Bride, His people, His Church. In Christ, we are all wed to God and to one another as one cell in the body is to the others. Such mystery and grace! Who can fathom it? Sacred Scripture offers much reflection on the kind of communion God seeks to have with us.

For your Creator will be your husband; the Lord Almighty is his name! He is your Redeemer, the Holy One of Israel, the God of all the earth. (Isaiah 54:5) "And I will betroth you to me forever; yes, I will betroth you to me in righteousness, and in judgment, and in loving kindness." ..(Hosea 2:19) "Do not fear, for I have redeemed you; I have summoned you by name; you are mine." (Isaiah 43:1)

For in him we live, and move, and have our being; as certain even of your own poets have said, For we are also his offspring. (Acts 17:28) In his hand is the life of every living thing and the breath of all mankind. (Job 12:10)

We have come to know and have believed the love which God has for us. God is love, and the one who abides in love abides in God, and God abides in him. (1 John 4:16)

Jesus answered and said to him, "If anyone loves Me, he will keep My word; and My Father will love him, and We will come to him and make Our abode with him." (John 14:23) "That they may all be one; even as You, Father, are in Me and I in You, that they also may be in Us, so that the world may believe that You sent Me." (John 17:21)

"I am the vine, you are the branches; he who abides in Me and I in him, he bears much fruit, for apart from Me you can do nothing." (John 15:5) "Thus you are to be holy to Me, for I the LORD am holy; and I have set you apart from the peoples to be Mine." (Leviticus 20:26) ..."because it is written, You shall be holy, for I am holy." (1Peter 1:16)

God is family, trinity, a communion of persons, and he has created men and women to live in family, in Trinitarian love, in a communion of persons. He has given us the most perfect model of the divine family in the Holy Family, the earthly trinity, God's paradise on earth, which has Jesus as its center just as the heavenly Trinity does. The Divine Indwelling Presence is heaven on earth inside us. In that holy communion within we grow from glory to glory and will continue to do so for all eternity, for God is inexhaustible love and goodness. The Eucharist is the celebration of God's gift of Himself to mankind in an intimate and personal way, in a holy communion our words cannot describe.

The message of Our Lady of America® given to Sister Mildred Mary Neuzil in the middle and second half of the 20th century declares that the presence of the Trinity within every human being is the basis of the interior life and is the sure way to lasting peace and happiness. Let us pray upon Our Lady's words!

Sweet child, beloved of my Son and cherished by me, my message has not been heeded nor have I yet found one to further the cause of renewal within. The Presence of the trinity within every human being is the focal point, the basis of interior holiness. From this will spring a deep life of prayer and a love for penance as the discipline needed to convert all peoples to a serious preparation for the coming of my Son and His Kingdom. ...

You must try to make my people understand that the life of God within them is the source of their peace and happiness. There is no other way. This is what my Son came to teach and bring and it was for this He lived and died. Unless this mystery of God's Presence within is accepted and lived, peace will not come. It is the only way, believe me, my daughter.

(Sister Mildred Mary Neuzil, Diary, OUR LADY OF AMERICA®, Fostoria, Ohio, July 18, 1980, Page 37.)

Oh the mystery of God's Presence within! We must seek to live in constant communion and consciousness of God living and moving in us as we live and move and have our being in Him, as St. Paul would say. Let us pray with Sister Mildred that this great mystery may take hold of us and transform us into that perfect image of the Son so the Father may look upon us and see Jesus, the image of Himself, and be so pleased. May God's Trinitarian action—His creative, redeeming and sanctifying love---grab us as we collapse with wonder in the lap of its grace.

Prayer to the Indwelling Most Holy Trinity

O my Love, my only Good, Most Holy Trinity, I adore You, hidden in the depths of my soul. To You, to Your honor and glory, I dedicate my life. May every thought, word and deed of mine be an act of adoration and praise directed towards Your Divine Majesty enthroned in my heart.

O Father, Infinite Goodness, behold Your child, clothed in the likeness of Your Son. Extend to me Your arms that I may belong to You forever.

O Son, Divine Lord, made man, crucify me with Yourself that I may become, in union with You, a sacrifice of praise for the glory of Your Father.

O Holy Spirit, Fire of Everlasting Love, consume me on the altar of Divine Charity, that at the end of life, nothing may remain but that which bears the likeness of Christ.

O Blessed Trinity, worthy of all adoration, I wish to remain in spirit on my knees, to acknowledge forever Your reign in me and over me, to Your everlasting glory.

Through the Immaculate Heart of Mary and the pure heart of St. Joseph, I consecrate my life to Your adoration and glory.

At the moment of death, receive me, O my Triune Love, that I may continue my adoration of love through all eternity. Amen (200 days)

Nihil Obstat: --- Daniel Pilarczyk, S.T.D.

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