

Link to Liturgy



Holy Trinity Sunday Eternal Exchange of Love

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Lessons and Discussions

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“the Spirit of truth”

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“everyone who believes in him might not perish but might have eternal life”

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“God so loved”

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“...in the name of the Father, and of the Son, and of the Holy Spirit”

Page 26 – Scripture and the Trinity

“...in the name of the Father, and of the Son, and of the Holy Spirit”

Introit (Entrance Antiphon) Tob. 12, 6 – Simple English**Propers**

Should be chanted three times so that the time of prayer, study and discussion can be made sacred. The chant leader could chant the first time and then all can join the second and third. Another song can be substituted, but should have the same theme; this should not be the norm.

Benedicta sit *Tob 12, 6*

VIII

Blessed be the Ho-ly Trini-ty * and its un-di-vi-ded

U-nity; we shall ev-er give him thanks, for he has dealt

with us according to his mer-cy.

Alternate options:

All Hail, Adored Trinity
Come, Thou Almighty King
On This Day the First of Days
Holy, Holy, Holy!
Sing Praise to Our Creator
If Ye Love Me (Thomas Tallis)
Eternal Father, Strong to Save (Navy Hymn)
Holy is the Lord, God Almighty (Chris Tomlin)

Collect – Daily Roman Missal

In the name of the Father, and of the Son, and of the Holy Spirit.
Amen

God our Father, who by sending into the world the Word of truth and the Spirit of sanctification made known to the human race your wondrous mystery, grant us, we pray, that in professing the true faith, we may acknowledge the Trinity of eternal glory and adore your Unity, powerful in majesty. Through our Lord Jesus Christ, your Son, who lives and reigns with you in the

- [33] Colossians 1:26-27
- [34] Catechism of the Catholic Church; 221
- [35] Galatians 2:19-20
- [36] Ephesians 1:5
- [37] 1 Corinthians 2:9-10
- [38] Matthew 28:19
- [39] John 14:15
- [40] John 14:16-17
- [41] Matthew 28:20
- [42] Revelation 12:17
- [43] Blessed John Paul II
- [44] Catechism of the Catholic Church; 221
- [45] Order of the Mass; Eucharistic Prayer
- [46] Homily at the 23rd World Youth Day by Pope Benedict XVI
- [47] Spiritual Reading in this Link to Liturgy Packet
- [48] John 15:13
- [48] Luke 1:35
- [50] Luke 1:38
- [51] Luke 1:38
- [52] Luke 1:46
- [53] Catechism of the Catholic Church; 260
- [54] The New Saint Joseph Baltimore Catechism, No.2; Lesson 10
- [55] www.thelastmartyrdom.com/index.cfm?load=page&page=992;
cf. <http://www.iliturgy.com/index.cfm?load=page&page=160>
- [56] Fr. Leonard Goffine; The Church's Year; page 602
- [57] <http://www.catholictradition.org/Classics/signum-crucis.htm#10>
- [58] John 1:1
- [59] Luke 1:35
- [60] John 20:22
- [61] The Order of the Mass; Eucharistic Prayer I
- [62] Acts 1:8
- [63] Catholic Answers; *The Essential Catholic Survival Guide*
- [64] Ibid.
- [65] Hebrews 1:1-2
- [66] Catholic Answers; *The Essential Catholic Survival Guide*

V. Pray for us, O holy Mother of God
R. That we may be made worthy of the promises of Christ.

Let us pray. O almighty and everlasting God, who, by the co-operation of the Holy Ghost, didst prepare the body and soul of Mary, glorious Virgin and Mother, to become the worthy habitation of Thy Son: grant that we may be delivered from present evils, and from everlasting death, by her gracious intercession, in whose commemoration we rejoice. Through the same Christ our Lord, Thy Son, Who liveth and reigneth with Thee in the unity of the Holy Ghost, God, world without end. Amen.

“The End” Notes

- [1] Father Gabriel, *Divine Intimacy* pg. 585
- [2] Father Gabriel, *Divine Intimacy* pg. 590
- [3] Father Gabriel, *Divine Intimacy* pg. 590
- [4] Luke 23:46
- [5] Father Gabriel, *Divine Intimacy* pg. 588
- [6] Hardon, *Modern Catholic Dictionary*, 255
- [7] Goffines, *The Church’s Year*, pg. 281
- [8] Goffines, *The Church’s Year*, pg. 281
- [9] Goffines, *The Church’s Year*, pg. 281
- [10] CCC 243
- [11] Navarre Bible Jn. 16:14-15
- [12] Compendium Catechism of the Catholic Church, 41
- [13] Compendium Catechism of the Catholic Church, 223
- [14] Catechism of the Catholic Church; Glossary
- [15] Matthew 28:19
- [16] John 15:26
- [17] Luke 1:35
- [18] John 1:32-33
- [19] Spiritual Reading in this Link to Liturgy Packet
- [20] Jimmy Akin, *The Fathers Know Best*, pg. 88
- [21] John 2:19
- [22] The New Saint Joseph Baltimore Catechism, No.2; Lesson 23
- [23] Most Reverend Louis LaRavoire Morrow; *My Catholic Faith*; Lesson 12
- [24] John 1:1
- [25] Archbishop Francis George – Source: quotecatholic.com
- [26] John 3:30
- [27] See Jeremiah 31:3; Romans 8:15; Matthew 5:48
- [28] Most Reverend Louis LaRavoire Morrow; *My Catholic Faith*; Lesson 11
- [29] See Philemon 2:8; John 6:57
- [30] See 1 Corinthians 6:19
- [31] Abbot Gueranger, O.S.B. *The Liturgical Year*; Vol. 10; Time after Pentecost Book I
- [32] Matthew 28:19

unity of the Holy Spirit, one God, for ever and ever.

In the name of the Father, and of the Son, and of the Holy Spirit.
Amen

Gospel Reading – John 3:16-18 –Roman Missal [Cycle A]

A reading from the holy Gospel according to John
- Glory to you O Lord

God so loved the world that he gave his only Son, so that everyone who believes in him might not perish but might have eternal life. For God did not send his Son into the world to condemn the world, but that the world might be saved through him. Whoever believes in him will not be condemned, but whoever does not believe has already been condemned, because he has not believed in the name of the only Son of God.

The Gospel of the Lord.
- Praise to you, Lord Jesus Christ

Gospel Reading – Matthew 28:16-20 –Roman Missal [Cycle B]

A reading from the holy Gospel according to Matthew
- Glory to you O Lord

The eleven disciples went to Galilee, to the mountain to which Jesus had ordered them. When they all saw him, they worshiped, but they doubted. Then Jesus approached and said to them, “All power in heaven and on earth has been given to me. Go, therefore, and make disciples of all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Spirit, teaching them to observe all that I have commanded you. And behold, I am with you always, until the end of the age.”

The Gospel of the Lord.
- Praise to you, Lord Jesus Christ

Gospel Reading – John 16:12-15 –Roman Missal [Cycle C]

A reading from the holy Gospel according to John
- Glory to you O Lord

Jesus said to his disciples: "I have much more to tell you, but you cannot bear it now. But when he comes, the Spirit of truth, he will guide you to all truth. He will not speak on his own, but he will speak what he hears, and will declare to you the things that are coming. He will glorify me, because he will take from what is mine and declare it to you. Everything that the Father has is mine; for this reason I told you that he will take from what is mine and declare it to you."

The Gospel of the Lord.

- Praise to you, Lord Jesus Christ

Spiritual Reading – Office of Readings – Trinity Sunday

From the first letter to Serapion by Saint Athanasius, bishop

I will not be out of place to consider the ancient tradition, teaching and faith of the Catholic Church, which was revealed by the Lord, proclaimed by the apostles and guarded by the fathers. For upon this faith the Church is built, and if anyone were to lapse from it, he would no longer be a Christian either in fact or in name.

We acknowledge the Trinity, holy and perfect, to consist of the Father, the Son and the Holy Spirit. In this Trinity there is no intrusion of any alien element or of anything from outside, nor is the Trinity a blend of creative and created being. It is a wholly creative and energizing reality, self-consistent and undivided in its active power, for the Father makes all things through the Word and in the Holy Spirit, and in this way the unity of the holy Trinity is preserved. Accordingly, in the Church, on God is preaching, on God who is above all things through all things and in all things. God is above all things as Father, for he is principle and source; he is through all things through the Word; and he is in all things in the Holy Spirit.

Writing to Corinthians about spiritual matters, Paul traces all reality back to one God, the Father, saying: Now there are varieties of gifts, but the same Spirit; and varieties of service, but the same Lord; and there are varieties of working, but it is the same God who inspires them all in everyone.

Even the gifts that the Spirit dispenses to individuals are given by the Father through the Word. For all that belongs to the Father belongs also to the Son, and so the graces given by the Son

IV. ANTIPHON SALVE REGINA, SIMPLE TONE From First Vespers of the Feast of the Blessed Trinity to None on Saturday before the First Sunday of Advent.

Ant.
5.

Alve, Re-gi-na, * ma-ter mi-se-ri-córdi-æ : Vi- ta, dulcé-do, et spes nostra,
salve. Ad te clamámus, éxsu-les, fí-li-i Hevæ Ad te suspi-rámus,
gemén-tes et flentes in hac lacrimá-rum valle. E-ia ergo, Advocá-ta
nostra, il-los tu-os mi-se-ri-córdes ócu-los ad nos convér-te. Et Je-sum,
bene-díctum fructum ventris tu-i, nobis post hoc exsí-li-um osténde.
O clemens : O pi-a : O dulcis * Virgo Ma-ri-a.

V. Ora pro nobis, sancta Dei Genitrix.

R. Ut digni efficiamur promissionibus Christi

Let us pray. O almighty and everlasting God, who, by the cooperation of the Holy Ghost, didst prepare the body and soul of Mary, glorious Virgin and Mother, to become the worthy habitation of Thy Son: grant that we may be delivered from present evils, and from everlasting death, by her gracious intercession, in whose commemoration we rejoice. Through the same Christ our Lord, Thy Son, Who liveth and reigneth with Thee in the unity of the Holy Ghost, God, world without end. Amen.

English Translation

Hail, holy Queen, Mother of mercy, our life, our sweetness, and our hope. To thee do we cry, poor banished children of Eve; to thee do we send up our sighs, mourning and weeping in this valley of tears. Turn, then, most gracious Advocate, thine eyes of mercy towards us; and after this our exile, show unto us the blessed fruit of they womb, Jesus. O clement, O loving, O sweet Virgin Mary.

Go, of the substance of the Father, begotten before the worlds; and Man, of the substance of His mother, born into the world. Perfect Go and Perfect Man, of a reasonable Soul and human Flesh subsisting. Equal to the Father as touching His Godhead, and inferior to the Father as touching His Manhood. Who, although He be Go and Man, yet He is not two, but One Christ. One, not by conversion of the Godhead into Flesh, but by taking of the Manhood into Go. One altogether, not by confusion of substance, but by Unity of Person. For as the reasonable soul and flesh is one Man, so Go and Man is one Christ. Who suffered for our salvation, descended into Hell, rose again the third day from the dead. He ascended into Heaven, He sitteth on the right hand of the Father, God Almighty, from whence he shall come to judge the quick and the dead. At whose coming all men shall rise again with their bodies, and shall give account for their own works. And they that have done good shall go into life everlasting, and they that have done evil into everlasting fire. This is the Catholic Faith, which except a man believe faithfully and firmly, he cannot be saved.

In the name of the Father, and of the Son, and of the Holy Spirit. Amen

Marian Antiphon – Salve Regina – Simple Tone

in the Spirit are true gifts of the Father. Similarly, when the Spirit dwells in us, the Word who bestows the Spirit is in us too, and the Father is present in the Word. This is the meaning of the text: My Father and I will come to him and make our home with him. For where the light is, there also is the radiance; and where the radiance is, there too are its power and its resplendent grace.

This is also Paul's teaching in his second letter to the Corinthians: The grace of our Lord Jesus Christ and the love of God and the fellowship of the Holy Spirit be with you all. For grace and the gift of the Trinity are given by the Father through the Son in the Holy Spirit. Just as grace is given from the Father through the Son, so there could be no communication of the gift to us except in the Holy Spirit. But when we share in the Spirit, we possess the love of the Father, the grace of the Son and the fellowship of the Spirit himself.

Responsory – Office of Readings

Let us adore the Father, and the Son and the Holy Spirit;
- Let us praise and exalt God above all for ever.

Blessed be God in the firmament of heaven; all praise, all glory to him for ever.

- Let us praise and exalt God above all for ever.

Holy Spirit – Lesson and Discussion

“the Spirit of truth”

[This lesson is in conjunction with the Gospel Reading for Cycle C.]

“From Advent until today, the Church has had us consider the magnificent manifestations of God's mercy toward men: the Incarnation, the Redemption, Pentecost. Now she directs our attention to the source of these gifts, the most Holy Trinity, from whom everything proceeds.”[1]

Many times when we think of the Holy Trinity we can sometimes think of the Holy Spirit as an after thought. We see God the Father as the head; someone who is great and almighty, which He is. We see Jesus as the Son of God. Our perception of Jesus is a bit easier because Jesus dwelt among us; He was flesh and bone. However, the Holy Spirit is not physically seen as the Son, but is just as powerful as the Son. The Holy Spirit is vitally im-

portant to everything we do and everything we are. "...In our relations with others, in the performance of our daily duties, in our professional activity, as well as in our apostolic work, we should let ourselves be guided by the Holy Spirit. He should direct all our actions. In order that He may do so, we must first of all maintain a continual contact with Him, even in the midst of activity."[2]

"An interior soul gradually arrives at the point where its whole life – prayer as well as activities – is under the direction of the Holy Spirit."[3] It was Jesus on the cross that cried out to the Father, "into your hands I commend my Spirit"[4] It is this same Spirit, His Holy Spirit that we receive from the Father and the Son on Pentecost. To be under the direction of the Holy Spirit is to be under the direction of the Father and the Son, thus we are under the direction of the Blessed Trinity, the very dwelling of God within us.

"St. Thomas teaches that the gifts of the Holy Spirit are given to us as a help to the virtues...This is a very meaningful expression: note that we receive the gifts to help the virtues, *not* to substitute for them. If the soul does its best, seriously applying itself to the practice of the virtues, the Holy Spirit, by means of the gifts, will complete the soul's work."[5]

Who is the Holy Spirit? "The third person of the Holy Trinity, who is distinct from the Father and the Son but one in being, coequal, and coeternal with them, because, like them, he is in the fullest sense God. The Holy Spirit proceeds not only from the Father but also from the Son as from a single principle, through what is called a single spiration. He is the personal infinite term of the eternal act of mutual love of the Father and the Son; hence his name of Spirit, as the issue or term of God's eternal love or act of will. He is also called the Spirit of Truth, the Creator Spirit, the Sanctifier, as the gifts of revelation, of creation (and re-creation), and of sanctification are the outpourings of God's love, and therefore appropriated to the Spirit of Love, though whatever God does outside the Trinity (in the world of creatures) belongs to the common or united action of the three divine persons. He is called Dove, because it was in this form that he descended visibly upon Christ in the Jordan (Mark 1:10)."[6]

How will the Holy Spirit convince the world of sin, justice, and judgment? The Holy Spirit was another advocate that helps

Whosoever will be saved, before all things it is necessary that he hold the Catholic Faith. Which Faith except everyone do keep whole and undefiled, without doubt he shall perish everlastingly. And the Catholic Faith is this, that we worship one God in Trinity and Trinity in Unity. Neither confounding the Persons, nor dividing the Substance. For there is one Person of the Father, another of the Son, and another of the Holy Ghost. But the Godhead of the Father, of the Son and of the Holy Ghost is all One, the Glory Equal, the Majesty Co-Eternal. Such as the Father is, such is the Son, and such is the Holy Ghost. The Father Uncreated, the Son Uncreated, and the Holy Ghost Uncreated. The Father Incomprehensible, the Son Incomprehensible, and the Holy Ghost Incomprehensible. The Father Eternal, the Son Eternal, and the Holy Ghost Eternal and yet they are not Three Eternals but One Eternal. As also there are not Three Uncreated, nor Three Incomprehensibles, but One Uncreated, and One Uncomprehensible. So likewise the Father is Almighty, the Son Almighty, and the Holy Ghost Almighty. And yet they are not Three Almighties but One Almighty.

So the Father is God, the Son is God, and the Holy Ghost is God. And yet they are not Three Gods, but One God. So likewise the Father is Lord, the Son Lord, and the Holy Ghost Lord. And yet not Three Lords but One Lord. For, like as we are compelled by the Christian verity to acknowledge every Person by Himself to be God and Lord, so are we forbidden by the Catholic Religion to say, there be Three or Three Lords. The Father is made of none, neither created, nor begotten. The Son is of the Father alone; not made, nor created, but begotten. The Holy Ghost is of the Father, and of the Son neither made, nor created, nor begotten, but proceeding.

So there is One Father, not Three Fathers; one Son, not Three Sons; One Holy Ghost, not Three Holy Ghosts. And in this Trinity none is afore or after Other, None is greater or less than Another, but the whole Three Persons are Co-eternal together, and Co-equal. So that in all things, as is aforesaid, the Unity in Trinity, and the Trinity in Unity, is to be worshipped. He therefore that will be saved, must thus think of the Trinity.

Furthermore, it is necessary to everlasting Salvation, that he also believe rightly the Incarnation of our Lord Jesus Christ. For the right Faith is, that we believe and confess, that our Lord Jesus Christ, the Son of God, is God and Man.

John 19:7 - What crime did Jesus commit? He was put to death for blasphemy. He was put to death for claiming to be God. The Jews said to Pontus Pilate, “We have a law, and according to that law he ought to die, because he made himself the Son of God.” The Pharisees said on several accounts that only God can forgive sins, and Jesus, because He is God forgave sins, this infuriated them and resulted in the plotting of His death. If Jesus did not claim to be God, if He did not teach and act with the authority of God, then He would not have been put to death for claiming to be God. If Jesus said that He is God, and this is the reason He was put to death, we need to believe Him.

ACTIVITY: Titles and attributes Old and New

Titles and attributes given to God in the Old Testament are also given to Jesus in the New Testament. Jesus is given the same title as God, because He is God. Read each verse from the Old and New and tell the group what title is given.

Lord of Lords (Deut. 10:17; Rev. 17:14)

Savior (Is. 43:10-11; Acts 4:12)

First and Last (Is. 44:6; 22:13) Alpha and Omega (Rev. 1:8; 22:13-16)

Rock (Isaiah 8:14; 1 Peter 2:7-8)

Shepherd (Ps. 23:1; Heb. 13:20-21)

Unchanging (Mal. 3:6; Heb. 13:8)

Judge of the world (Ps. 96:13; John 5:22)

Every tongue confess (Is. 45:23; Phil. 2:9-11)

Profession of Faith or Popular Devotion – The Athanasian Creed

One of the symbols of the Faith approved by the Church and given a place in her liturgy, is a short, clear exposition of the doctrines of the Trinity and the Incarnation, with a passing reference to several other dogma. Unlike most of the other creeds, or symbols, it deals almost exclusively with these two fundamental truths, which it states and restates in terse and varied forms so as to bring out unmistakably the trinity of the Persons of God, and the twofold nature in the one Divine Person of Jesus Christ. At various points the author calls attention to the penalty incurred by those who refuse to accept any of the articles therein set down. The following is the Marquess of Bute' English translation of the text of the Creed:

In the name of the Father, and of the Son, and of the Holy Spirit. Amen

bring all truth. If Jesus is the truth then He is God. If the Holy Spirit is truth then He is God; not a different God, but one in the same. The Holy Spirit came to help us understand the fullness of truth. By fulfilling the truth, the Holy Spirit comes to cast light on darkness and sin. “He will convince the world, that is, the Jews and Gentiles, of sin, by showing them through the preaching, the sanctity and the miracles of the apostles, as well as by gradual inward enlightenment, the grievous sins which they have committed by their infidelity and their vices; of justice, by unveiling their error, and showing them that Christ whom they unjustly rejected, is the fountain of justice; of judgment, by showing them their condemnation in their prince and head, the devil, whom they served. This prince is now driven from idols and from the bodies of men, and his kingdom is destroyed in the name of Jesus by the apostles”[7]

Why didn't Jesus tell His apostles everything that he had to tell them? “Because they could not yet comprehend and keep it in their memory; because they were still too weak, and too much attached to Jewish customs, and also because they were depressed; He therefore promised them the Holy Ghost, who would fit them for it by His enlightenment, and would teach them all truth.”[8] Jesus loved His apostles to the end. He knew He could only give what they could handle at the time. When we were growing up, if our parents and teachers would have given us college level algebra when we were just six or seven we would not understand, and probably get upset with ourselves. We start simple and grow and push ourselves, but not to the point of breaking us. God loves us very much. He reveals Himself more and more as we grow in maturity with Him. Just like the apostles, we too are not told everything all at once. God helps us grow, and just fall more and more in love with Him. In the story of the road to Emmaus, the disciples who walked with Jesus were still under a veil, they did not see yet. The Christian who walks with Jesus is under a veil many times regarding the truths of liturgy, prayer, doctrine, and morals. They may still be ignorant to many of the truths, which are to be revealed as they continue to walk with Jesus and embrace the sacramental life. Many others will know, believe, and assent to the truths revealed by Christ and His Church but will be yet to fully understand. The dispelling of ignorance and understanding is the great work of the Holy Spirit, the Spirit of Truth.

How does the Holy Spirit teach all truth? “By guiding the Church, that is, its infallible administration, by His light to the

knowledge of the truth necessary for the salvation of souls, preserving it from error; and by advancing those members of the Church who seek His light and place no obstacle in its way, in the necessary knowledge of truth.”[9] We have to remind ourselves that the Holy Spirit is God. The Holy Spirit in His very essence is truth. The Holy Spirit always was, is, and ever shall be. We are reminded of one God in three persons each time we pray the Glory Be. Glory be to the Father, and to the Son, and to the Holy Spirit, as it was in the beginning, is not, and every shall be. Each person was in the beginning, each person in, and each person every shall be.

What does Jesus mean when he says, “He will not speak on his own, but he will speak what he hears”? If we break this question down: who is He hearing? The Father and Son. What is He hearing? Truth Why does He speak not of his own? Because the Holy Spirit is God. Jesus always said He spoke only of His father’s truth. He never spoke on His own. Likewise, the Spirit does not speak on His own, but the truth He hears and is. “That the Holy Ghost will teach us only that which He has heard from all eternity from the Father and Son; His teaching will, therefore, perfectly agree with Christ’s teachings, for the Holy Ghost proceeds from the Father and Son and is equal God to them, and that which He teaches is also their doctrine, which is expressed in the words: He shall receive of mine.” If there is ever a person that claims to be inspired by the Holy Spirit, yet that inspiration differs from truth that Jesus preaches in the Gospel, then the inspiration is false. The inspiration of the Holy Spirit in our life cannot contract the truth of Jesus in the Gospel. For the inspiration and the truth are one, just as the Holy Spirit and Jesus are one.

What does Jesus reveal about the Holy Spirit in today’s Gospel? First, He reveals the Holy Spirit is God. “Before his Passover, Jesus announced the sending of ‘another Paraclete’ (Advocate), the Holy Spirit. At work since creation, having previously ‘spoken through the prophets,’ the Spirit will now be with and in the disciples, to teach them and guide them ‘into all the truth.’ The Holy Spirit is thus revealed as another divine person with Jesus and the Father.”[10] Secondly, by revealing the mystery of the Holy Spirit, Jesus reveals more of the mystery of the Blessed Trinity. “He teaches that the three divine Persons have the same nature when he says that everything that the Father has belongs to the Son, and everything the Son has belongs to the Father (cf. Jn. 17:10) and that the Spirit also has what is

God.

How do we know from scripture that Jesus is God, and therefore the Holy Spirit is also God?

John 1:1 – “In the beginning was the Word, and the Word was with God, and the Word was God.”

John 20:28 – “Thomas says to Jesus, ‘My Lord and my God.’ In the original Greek it literally reads, ‘The Lord of me and the God of me.’ It would be nothing short of blasphemy for Jesus not to rebuke Thomas if he was wrong. Jesus does nothing of the sort; he instead accepts Thomas’s profession of his identity as God.”[64]

The beginning of the book of Hebrews says, “In times past, God spoke in partial and various ways to our ancestors through the prophets; in these last days, he spoke to us through a son, whom he made heir of all things and through whom he created the universe.”[65] The letter to Hebrews goes on say that Jesus Christ is the fulfillment of Psalm 2:7 “You are my son; today I am your father...”, Psalm 102:26 “Of old you laid the earth’s foundations; the heavens are the work of your hands”, and Psalm 110:1 “Take your throne at my right hand, while I make your enemies your footstool.”

“The Bible indicates that God alone created the universe (Is. 44:24) and ‘the builder of all things is God’ (Heb. 3:4). However, Jesus created the heavens and the earth (Heb. 1:10). This passage by itself proves that Jesus is God, since an Old Testament reference to God (Ps. 102:25-28) is now given to him.”[66]

John 8:58 – Jesus takes the name of God, “I Am” (Ex. 3:15-18), and applies it to himself.

Acts 7:54-60 – Saint Stephen prays to Jesus while he is being martyred, “Lord Jesus, receive my spirit.” He like Saint Thomas declares Jesus as Lord. What is important about this verse is that Saint Stephen is “filled with the holy Spirit, looked up intently to heaven and say the glory of God and Jesus standing at the right hand of God...” Being filled with the Holy Spirit, he makes the declaration that Jesus is Lord. If this is a false declaration and Jesus is not Lord then the Holy Spirit is not the spirit of truth, but of falsehood.

Why do some religions believe in Scripture, but not in the full truth of the Trinity? The following verses are often misunderstood and therefore misinterpreted.

John 5:19 – Jesus answered and said to them, “Amen, amen, I say to you, a son cannot do anything on his own, but only what he sees his father doing; for what he does, his son will do also.”

John 7:28-29 – So Jesus cried out in the temple area as he was teaching and said, “You know me and also know where I am from. Yet I did not come on my own, but the one who sent me, whom you do not know, is true. I know him, because I am from him, and he sent me.”

John 14:28 – You heard me tell you, “I am going away and I will come back to you. If you loved me, you would rejoice that I am going to the Father; for the Father is greater than I.”

How can we understand them correctly?

What can be said about these verses?[63] First, they may be referring to Christ’s human nature, as distinguished from his divine nature. His human nature, being created, is clearly subordinate to the Father divine nature.

Second, they may also refer to Christ’s Person insofar as the Person of the Son is generated or begotten by the Person of the Father. This doesn’t mean he is unequal in his divine nature and therefore not divine; rather, it means there is a certain logical relationship between the two Persons of the Father and the Son (who are both equally divine) in which it may be said, rightly, that “the Father is greater than I” – greater in the order of the three divine Persons, not greater in the order of nature or being.

Third, they may refer to the Son’s role in the economy of redemption. He came to fulfill the Father’s will in redeeming us and to reveal the Father to us, thus serving the Father. Hence, the Father holds a position in some sense superior to his. Thus the Son might be said to be inferior to the Father in the role he plays but not in his essential nature.

For those who do not believe in the Holy Trinity, the major attack is not only the Holy Spirit but on Jesus. They claim that Jesus is not God. If Jesus is not God, neither is the Holy Spirit

common to the Father and the Son, that is, the divine essence. The activity specific to the Holy Spirit is that of glorifying Christ, reminding and clarifying for the disciples everything the Master taught them (Jn. 16:13). On being inspired by the Holy Spirit to recognize the Father through the Son, men render glory to Christ; and glorifying Christ is the same as giving glory to God (cf. Jn. 17:1, 3-5, 10).”[11]

Finally, Jesus shows that just as the Father and the Son are one, so too is the Son and the Spirit one. The Father is one with the Son. The Son is one with the Holy Spirit. Therefore the Holy Spirit is one with the Father. As we state in the Nicene Creed, the Son is consubstantial with the Father. The Son is not a new creation, nor is He like or similar to the Father, the Son is of the same substance, begotten not made. The Holy Spirit is not a new creation, nor is He like or similar to the Father and the Son, the Holy Spirit is of the same substance, and proceeds from the Father and the Son. “In the indivisible Trinity, the Son and the Spirit are distinct but inseparable. From the very beginning until the end of time, when the Father sends his Son he also sends his Spirit who unites us to Christ in faith so that as adopted sons we can call God ‘Father’ (Romans 8:15). The Spirit is invisible but we know him through his actions, when he reveals the Word to us and when he acts in the Church.”[12] The Holy Spirit has been compared in analogy to the wind. We cannot see the wind, but we can see the effects of the wind. The effects of the wind can be fierce and raging as in a storm when limbs are broken from trees or the wind can be subtle and gentle as in a gentle breeze that causes branches to sway to and fro. What the wind does for the branches of a tree, the Holy Spirit does for the Christian. A branch must have movement, a gentle, sway to stay alive. Wind affects growth, form, and very survival of trees. It is also the wind that breaks off dead branches from the tree. The Holy Spirit is necessary for our soul to grow, form, survive, as well as convict us when we are dead in sin and thus broken off from Christ and His Church. The Holy Spirit’s inspiration on the Christian soul can be subtle and gentle, maybe even unnoticed at times, but it can also be fierce and raging as to get our attention.

[\[See also Link to Liturgy Lesson – Fruits of the Holy Spirit\]](#)

How does the Holy Spirit still enlighten the Church? The Church clearly teaches that it is led by the Holy Spirit. If the Holy Spirit did not run the Church, then she would not have survived for over 2,000 years. Jesus is the head of the Church

and the Spirit enlightens and moves her to glory. Every aspect of the Church is infused with the Holy Spirit: from the teachings on faith and morals, the Sacred Scriptures, Sacred Tradition, the Sacraments, prayer, and the pinnacle of our faith at Mass. The Catechism teaches us, “The very closest cooperation is at work in the liturgy between the Holy Spirit and the Church. The Holy Spirit prepares the Church to encounter her Lord. He recalls and manifests Christ to the faith of the assembly. He makes the mystery of Christ really present. He unites the Church to the life and mission of Christ and makes the gift of communion bear fruit in the Church.”[13]

Holy Trinity: One God in Three Persons - Lesson and Discussion

“everyone who believes in him might not perish but might have eternal life”

This weekend is set aside to show honor and worship of the one triune God. The mystery of the Holy Trinity is one of the most profound and difficult mysteries to understand. In fact, we are humanly unable to fully comprehend the reality and truth of the Trinity. Theologians for centuries have tried to help us understand a little better exactly the meaning of the Holy Trinity.

VIDEO – Catholicism: TRINITY – POP CULTURE CONNECTION – 8:17

<http://youtu.be/1GUo00j9qv>

This is a great short video to get an overview of the Holy Trinity. This could be a great thing to watch before going into this lesson or even this packet.

What is the Trinity? “The mystery of one God in three Persons: Father, Son, and Holy Spirit. The revealed truth of the Holy Trinity is the very root of the Church’s living faith as expressed in the Creed. The mystery of the Trinity in itself is inaccessible to the human mind and is the object of faith only because it was revealed by Jesus Christ, the divine Son of the eternal Father.”[14]

Why do we believe in the Trinity? We believe because Jesus revealed this mystery to us. The Jewish people believe in one God as do the Muslims. It was Jesus who revealed this to the Apostles. This was passed down by our Church Fathers and to this day the faithful believe in Him and thus the Church has not perished but is the source of eternal life.

chose to reveal Himself at the right time to the right person.

Did Jesus exist prior to the Incarnation in the womb of the Virgin Mary at the Annunciation? Of course, Jesus is the Word and “in the beginning was the Word, and the Word was with God, and the Word was God.”[58] What did not exist before was Jesus’ humanity. This He takes on at the Incarnation.

Did the Holy Spirit exist prior to Pentecost? Of course, the angel Gabriel said to Mary, “The holy Spirit will come upon you, and the power of the Most High will overshadow you. Therefore the child to be born will be called holy, the Son of God.”[59] The Holy Spirit therefore was given to Mary prior to Pentecost. The evening of the Resurrection Jesus appears to the disciples in the upper room and says, “Receive the holy Spirit. Whose sins you forgive are forgiven them, and whose sins you retain are retained.”[60] The Holy Spirit therefore was given to the disciples prior to Pentecost. Both of these outpourings of the Holy Spirit are unique and to the individual and given for a particular reason. The outpouring at the annunciation is unique to Mary, as the Mother of God. We remember this gift at each Holy Mass during the epiclesis, which occurs directly after the Sanctus in the Eucharistic Prayer. It is at this moment that the priest calls upon the Holy Spirit to overshadow the gifts of bread and wine, as the Holy Spirit once overshadowed the Virgin Mary. The priest prays, “To you, therefore, most merciful Father, we make humble prayer and petition through Jesus Christ, your Son, our Lord: that you accept and bless these gifts, these offerings, these holy and unblemished sacrifices...”[61] The outpouring in the upper room to the disciples is unique as they are given the power to forgive sins. The gift of the Holy Spirit for the forgiveness of sin is perpetuated at each ordination, when the newly ordained priest receives this gift. The outpouring given at Pentecost is universal, for all believers and is given so that all the faithful can be a witness of Christ. Jesus says, “...you will receive power when the holy Spirit comes upon you, and you will be my witnesses in Jerusalem, throughout Judea and Samaria, and to the ends of the earth.”[62] This power of Pentecost is perpetuated in a personal Pentecost at the Sacrament of Confirmation, where in the sacrament; the Holy Spirit comes in a unique way to each member of the faithful in order to

The Holy Trinity is eternal and beyond time, but the persons of the Trinity are manifested in the temporal world and in a logical order or progression, there is a plan; there is a reason or order.

sources of joy, confidence, and union with God.

Therefore, whether we are Catholic or non-Catholic, let us humbly but freely make the Sign of the Cross whenever we perceive the presence of God or whenever we seek to make Him present, before and after our prayers, and as a prayer itself. As a sign of faith and true devotion, consecration and abandonment to divine providence, redemption and salvation, communion and divine merciful love, the Sign of the Cross not only identifies one as a Christian before God and man, it makes him one. “If any man will come after Me, let him deny himself, and take up his cross daily, and follow Me.” (Luke 9:23) In the name of the Father, and of the Son, and of the Holy Spirit. Amen.

How is the Sign of the Cross a template of some of the core beliefs of the Faith?

1. We are worshipers of Christ Crucified
2. We have no fellowship with the enemies of the Cross of Christ
3. We profess faith in the Most Holy Trinity
4. We honor and prove our grateful remembrance of the sufferings and death of Christ.
5. We honor Jesus who redeemed us and obtained all good things for us by His death on the Cross.
6. We pray the Sign of the Cross to overcome the devil and temptations, for he hates the Cross.
7. We pray it to perform all our undertakings happily in the name of Jesus.
8. We pray it to be preserved by Christ’s merits from all harm of body and soul.

Scripture and the Trinity - Lesson and Discussion

“...in the name of the Father, and of the Son, and of the Holy Spirit”

The Father, the Son, and the Holy Spirit are equal in essence or substance, but they have distinct roles. When one person of the Trinity acts, the other persons are present. There is however a logical order or progression. The Father is the source and creator, the first to be revealed to man. The Son is the incarnate Word and redeemer, revealed to man in the fullness of time. The Holy Spirit is the sanctifier, the giver of life, that is sent from the Father and Son, revealed to man at Pentecost.

Did God exist prior to revealing Himself to Moses in the burning bush? Of course, He is the creator of the world, but

When did Jesus reveal the mystery of the Trinity? Jesus, right before He ascends to the Father says, “Go therefore and make disciples of all nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit.”[15] Jesus instructed the apostles at the Last Supper, “When the Advocate comes whom I will send you from the Father, the Spirit of truth that proceeds from the Father, he will testify to me.”[16] The Blessed Trinity was also manifested at the Annunciation, where the Father was present through His messenger, Angel Gabriel.[17] The Son, was present in the womb of Mary and the Holy Spirit overshadowed Mary. The Blessed Trinity was also manifested at the Baptism in the Jordan, when the Father’s voice was heard, the Son was baptized and the Holy Spirit descended in the form of a dove.[18]

How is the divine life given to us? “For grace and the gift of the Trinity are given by the Father through the Son in the Holy Spirit. Just as grace is given from the Father through the Son, so there could be no communication of the gift to us except in the Holy Spirit.”[19] The Father is the Source. The Son is the channel. The Spirit is the flow or movement of energy from the source through the channel.

What are some analogies of the Trinity, which can help both our reason and our faith? An analogy is only a comparison between two things. Since nothing can compare to God, any analogy trying to compare a thing to God will be incomplete. We can still attempt many analogies because God is the creator of all and in His creation He can be seen.

Can analogies do harm? Yes, if we do not understand the basics. We have to remember that the Trinity is one God in three persons, not one God just showing or manifesting Himself in three ways. For example if we use the analogy of one person who plays three roles. Jane Smith is a mother, a scientist and an artist. This analogy shows one person who has three roles or modes. This is not what the Holy Trinity is. The greatest danger is a heresy called Modalism. “Modalism teaches that Father, the Son, and the Holy Spirit are not distinct personalities, but different modes of God’s self-revelation. The idea is that there is only one God, but that this one God reveals himself in different ways and different forms – sometimes as Father, sometimes as Son, sometimes as Holy Spirit.”[20] When one person of the Trinity is present all three persons are present because they are a unity,

one. Saint Patrick's clover analogy works well because it is one plant, with three leaves. If you are looking or touching only one of the three leaves, the other leaves are still present.

The River - We can use the analogy of a river. The Mississippi river, which was discovered first by DeSoto in the 1500's was originally named after the Holy Spirit. Maybe it is ironic or providential that the mighty 4000 mile river, originally named, "River of the Holy Spirit", teaches us a lesson not only about the Holy Spirit, but about the Holy Trinity: Father, Son and Holy Spirit. The source of the Mississippi in the north is at Lake Itasca, Minnesota. The Mississippi flows from Minnesota, beside the great city of St. Louis, Missouri and finally empties into the bayous of New Orleans and into the Gulf of Mexico. There is a source a spring for a river, this is the Father. There is a channel, ditch or path, which the river takes, this is the Son. There is a current, a flow that pushes the water from the source, thus giving life to all that it touches, this is the Spirit. Ezekiel 47 speaks of a stream flowing from the temple and "wherever the river flows, every sort of living creature that can multiply shall live..." Jesus speaks of Himself as the temple when He says, "Destroy this temple and in three days I will raise it up." [21] Jesus gives us the living waters of Grace. These graces "...are channels or streams flowing from the open side of Christ through Mary's hands to us." [22] All of the Sacraments are administered in the name of the Blessed Trinity. [23]

The Sun - The Church Father's used the analogy of the sun. The sun is the source of life, the Father. The rays are the channel, the Son. The heat and energy which sustains life is the Holy Spirit, the Lord the giver of life.

The Word - In the Gospel of John we read, "In the beginning was the Word, and the Word was with God, and the Word was God." [24] In this analogy God the Father is the Speaker. The sound or the word coming from the mouth of the speaker is Jesus the Son and the breath that can be felt, and in cold weather, seen, is the Holy Spirit.

A Family - One of the best analogies is that of a family, because the Holy Trinity is a family. We say that there is one family, but many persons in the family. The rock of a family is the marriage, in which the husband and wife give to each other, in love. The love is so powerful between the two persons it brings forth life to another person. The love between the Father and the Son is so

anzen spoke of a man named Julian the Apostate who was not a faithful Catholic at the time, but was able to overcome the Devil just by the sign of the Cross. "Julian the Apostate one day entered a pagan temple, in company with a noted idolater. The latter having invoked the demons, they at once made their appearance: Julian became alarmed; and forgetting, for a moment, that he had abjured the Catholic religion, he made the Sign of the Cross, as he had been formerly accustomed to do when any danger was near. Immediately the infernal spirits disappeared ----so powerful and efficacious was this Sign, when made even by a Christian renegade! This miracle was the last effort of Divine mercy to recall that wretched being to repentance; but the unhappy man's heart was hardened and insensible to every call of God."

What happens when we make a sloppy Sign of the Cross?

Since the Sign of the Cross is thus a highly symbolic gesture, and an act of faith and consecration, it should always be made with care. Because it is made so frequently, there is danger of abusing it. St. John Chrysostom (d.407) remarked that a Sign of the Cross made hurriedly and without personal devotion is an empty and ineffective "magical waving of the hand in which the demons rejoice." St. Cyril of Jerusalem (d.386) gives this exhortation: "Let us not be ashamed to confess the crucified. Let us devoutly make the Sign of the Cross on the forehead, and on everything: on the bread we eat, on the wine we drink. Let us make it when we go out and when we come in, when we lie down to sleep and when we rise up, when we journey and when we rest." There is a true story of a priest, Fr. Ravignan who always made the Sign of the Cross with scrupulous care and devotion. A Protestant minister went one day to hear him in Notre Dame, in Paris. Seeing the venerable Father make the Sign of the Cross with such holy and majestic gravity, he said to his companion: "He has already preached to us; the sermon is over, we can go. [57]

In a very real sense, the Sign of the Cross is the perfect expression of the theology of the monastic soul. A Christian is a spiritual man, but nevertheless a man who is dependent upon his senses to make contact with realities beyond himself. A spiritual man lives and moves by faith in a world richer and wider than all the material realities he can see with his bodily senses, but these latter are necessary to lift him up to that invisible world. By the use of signs and symbols he draws nearer to the realities they represent, and thus his realization of them becomes life and

left symbolizes evil and death. Yet, one could argue, they sign the shoulder first because one must first acknowledge his sinfulness before being redeemed and saved from evil and death by God's grace and mercy. Whether right to left or left to right, both are acceptable and true.

If we go from left to right we symbolize that we are moving from the darkness of sin into the light of Grace. If we go from right to left we symbolize that we taking the truth and light into the darkness of the world.

In practical life, many Christians express verbally what the gesture symbolizes. Instead of the words, "In the name of the Father, and of the Son, and of the Holy Spirit," they say, "In the name of the Father Who created me, and of the Son Who redeemed me, and of the Holy Spirit Who sanctifies me," or "Lord, I give you my reason; Lord, I give You my love; Lord, I consecrate to You all that is good in my life; and I ask forgiveness of my sins," or simply, "Lord, be in my mind, be in my heart, be in the works of my life, and forgive me of my sins. Amen."

When did the Sign of the Cross begin? The earliest Fathers of the Church mention this custom, and say it originated with the apostles. St. Nicephorus informs us that St. John the Evangelist signed himself with the sign of the Cross. Tertullian (AD 160) urges the Christians to make the sign of the Cross when coming in and going out, when dressing, at table, in their rooms, when sitting down, and before every undertaking. St. Ephrem (AD 378) writes, "Arm thyself with the sign of the Cross as with a shield, sign thy members and they heart, but sign thyself not only with thy hand, but with thy mind. Thy work, thy coming in and thy going out, thy bed, and the ground over which thou dost pass, sign every thing in the name of the Father, and of the Son, and of the Holy Ghost; for these are the strongest weapons." [56]

Is there power in the Sign of the Cross? Absolutely. As it was said in the previous paragraph the strongest of all weapons is the Sign of the Cross. St. John Vianney said, "the sign of the cross is the most terrible weapon against the devil. Thus, the Church wishes not only that we should have it continually in front of our minds to recall to us just what our souls are worth and what they cost Jesus Christ, but also that we should make it at every juncture ourselves; When we go to bed, when we awaken during the night, when we get up, when we begin any action, and above all when we are tempted." St. Gregory of Nazi-

great that it is a person, the Holy Spirit. The difference between a family and the Holy Trinity is that a family has an origin a beginning. In the beginning there are two persons that do not know each other, the two persons get married and become one, the love between the two persons creates a third person. The Holy Trinity was never created, but rather always was and the persons of the Holy Trinity, Father, Son and Holy Spirit were never divided, but forever united in a constant exchange of love. The family also imitates the Trinity. Families are creative and open to life as the Father is creative. Families have to make sacrifices for each other as Jesus sacrificed Himself. Families are called to evangelize to be a witness and examples to their family, friends and all who see them, just as the Holy Spirit reaches out bringing people into communion.

VIDEO - How engine works- POP CULTURE CONNECTION - 1:40

http://youtu.be/6OQX5RY_oh

The Combustible Engine – There are three things necessary for an engine to work, there must be oxygen, fuel and a spark, fire. The spark is the Holy Spirit which is given the symbol of fire. Oxygen is God, because God gives the breath of life and Oxygen is thought to come from above. Fuel is from earth, just as God become man in the person of Jesus Christ. Also fuel sacrifices itself; it is willing to extinguish itself in order to give. In an engine the combination of oxygen, fuel and a spark is what cause the power. The oxygen, fuel and spark happen within a small chamber but generate great power. The Father, Son and Holy Spirit combine within the chamber of our hearts and create great power through our life.

H2O (Ice, Water, Gas) - Going back to the Mississippi River, we can see it is one river and the elements of the river are H2O. These elements, although they are one can appear and function as ice (solid), flowing water (liquid) and steam (vapor). On any given day, the river could be in solid form in Minnesota, liquid form in St. Louis and vapor form in the bayous of New Orleans. The elements, the nature are the same, all at the same time, but the appearance and function is different. The Mississippi is an example of how God is still one God even when the Father, the Son and the Holy Spirit are all manifesting themselves at the same time. In the agony of the garden, the Son, prays to the Father and is strengthened by the Spirit. Father, Son and Holy Spirit are distinct but yet united, just as ice, flowing water and steam are distinct but yet united, connect by one river.

Activity – In 3's

There are many things in nature that are found in threes. God is the author of creation and so stamps His image, His likeness on that which He creates. Make a list of all the things in nature that are found in threes. Saint Patrick is famous for using the Shamrock, three leaves, yet one plant to explain the Trinity. Other things in nature, like the banana, which can be split into 3's easily, reminding us of the Trinity. There are also universal norms or laws that are organized in threes. Physical dimensions of space (x, y, z); Verb Conjugation (1st, 2nd, and 3rd person); Time (past, present, future); Charges (positive, negative, neutral); States of Matter (solid, liquid, gas); Primary Colors (red, blue, yellow); Music (a chord must have three or more notes. You also see in secular music the pattern of a Verse, Chorus, and a Bridge).

Jesus says that unless we believe we will not have eternal life, yet we cannot believe unless we are open to the Grace, to a relationship with the Father, the Son and the Holy Spirit. "Faith is not a contract. Faith is surrender. If no other relationship in our experience is one of self-surrender, if it's all contractual, people won't know how to believe." [25] It is through our self-surrender, that our relationship with God bears fruit. "He must increase; I must decrease." [26]

How can we answer the question, "Do you have a personal relationship with Jesus?" We can say that we believe in one God in three persons. The love of God is so great; it is not contained within one person but given in three persons. So we definitely have a personal relationship with God, so personal that it is in three persons. We have a personal relationship with the Father, with the Son and with the Holy Spirit and are reminded of that personal relationship each time we pray and make the Sign of the Cross.

What does each person do for us? The Father is our creator, whom we owe our life and existence to. [27] "To God the Son we owe our redemption from sin and eternal death; by His death He gave us life." [28][29] The Holy Spirit is our sanctification. [30]

MUSIC - Eternal Father Strong to Save - POP CULTURE CONNECTION – 3:31

<http://youtu.be/bDjwUzUnNp>

This is the official hymn of the U.S. Navy. How does each stanza

Most Holy Trinity: Three in One. The fourth and little finger joined together in the palm also form a unity, which signifies our faith in the Incarnation: the union of God and man in one Person. Then, by the gesture of the Cross, we proclaim our faith in the Redemption: Christ's crucifixion and death on the Cross for our salvation.

Why do some people kiss their fingers after the sign of the Cross? In the Hispanic and Latino culture a small Cross is made with the thumb and pointer finger. After the Sign of the Cross is made usually, the person praying kisses the smaller Cross and sometimes even lifts the Cross. We can make a Cross with a Cross, shows our love for the Cross. We can kiss the Cross because it is the altar upon which our salvation was one. We can also lift that Cross up because Jesus calls us to deny ourselves, pick up our Cross and follow Him. We cannot carry it alone so we lift it up to Him.

Does it matter how we make the sign of the Cross? The way this gesture is made is also highly symbolic. After joining our fingers, we lift our hand to our forehead, calling on God the Father to be in our mind, as offering Him the homage of our intelligence. Then we bring our hand to our heart, offering our love to the Son and accepting His love and life. Then, as is done in the Eastern Christian tradition, crossing over to the right shoulder we call on the Holy Spirit to inspire our actions and to be the source of all our life and works, and to the left shoulder to ask forgiveness for our sins.

TV Show – Man vs Wild Bear Grylls jumps out of Helicopter POP CULTURE CONNECTION – 1:00

<http://youtu.be/ORvEbNgDLv>

Bear Grylls is a survival expert. He had fought with the British Special Forces and has jumped out of planes many times. In one particular training jump his shoot did not employ and he had broken his back. The doctors told him he would never walk again. He was able to beat the odds and has continued jumping. Knowing the dangers, every time he skydives he makes the sign of the cross. Not to be showy or just because, but for his deep belief in the Holy Trinity and keeping him safe.

In the West (Roman Catholic), Christians cross over first to the left shoulder, and then to the right shoulder. Eastern Christians sign the right shoulder first because in our human language and especially in the Holy Scriptures, right symbolizes good, while

Counsel – we receive His light to guide us in practical matters and warn us against evil (obedience)

Fortitude – courage to love God and do His will even in the midst of trials (obedience)

Fear of the Lord – awe and reverence for God, which keeps us from offending Him by sin, caring more about what God thinks, rather than what others think (obedience)

Knowledge – enables us to see God in creation, to see creation in its limits, to long for God (worship)

Piety – will be attracted to reverence of God as Father, and others as His children (worship)

The Sign of the Cross[55 - Lesson and Discussion

“...in the name of the Father, and of the Son, and of the Holy Spirit”

What is the most popular, most used prayer of the Church?

The Sign of the Cross is the most popular Christian doxology (hymn of praise to God), and the most constant daily reminder and expression of our Christian Faith. Besides being an act of faith, the Sign of the Cross is an act of consecration by which we dedicate ourselves to each Person of the Holy Trinity: Father, Son, and Holy Spirit.

TV AD - Very Funny Pepsi Commercial - POP CULTURE CONNECTION – 1:01

<http://youtu.be/40DykbPa4L>

The Sign of the Cross is the first sign, the first prayer, which we learn as Catholics. As a child, we see the Sign of the Cross many times, but do not understand the full meaning behind the sign. The law of prayer is the law of belief. As we pray, so we believe. We learn the sign and the prayer first, and then we grow into knowledge of what lies behind the sign. As we mature, we believe what we pray and we live out what we believe. In this TV ad the young student sees a symbol around him, even on the foreheads of his mentors, but he does not understand where the symbol comes from or what it means. As he lives and grows in maturity he understands the meaning of the symbol.

Does it matter how we hold our hands, fingers? As an act of faith, the symbolism contained in the gesture is very rich. The thumb, index finger, and middle finger of the right hand are joined together, while the fourth and little finger are joined and bent into the palm of the hand. The three fingers are joined together so as to form one entity, which expresses our faith in the

express our need for each person of the Holy Trinity and what they do for us.

Eternal Father, strong to save, Whose arm hath bound the restless wave,

Who bidd'st the mighty ocean deep, Its own appointed limits keep;

Oh, hear us when we cry to Thee, For those in peril on the sea!

O Christ! Whose voice the waters heard, And hushed their raging at Thy word,

Who walkedst on the foaming deep, And calm amidst its rage didst sleep;

Oh, hear us when we cry to Thee, For those in peril on the sea!

Most Holy Spirit! Who didst brood, Upon the chaos dark and rude,

And bid its angry tumult cease, And give, for wild confusion, peace;

Oh, hear us when we cry to Thee, For those in peril on the sea!

O Trinity of love and power! Our brethren shield in danger's hour;

From rock and tempest, fire and foe, Protect them wheresoe'er they go;

Thus evermore shall rise to Thee, Glad hymns of praise from land and sea.

Holy Trinity: The Secret is Out - Lesson and Discussion

“All power in heaven and on earth has been given to me.”

“The great secret of heaven is now published through the whole world”[31] Jesus reveals this secret when He says, “Go, therefore, and make disciples of all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Spirit...”[32] “...the mystery hidden from ages and from generations past. But now it has been manifested to his holy ones, to whom God chose to make known the riches of the glory of this mystery among the Gentiles...”[33] “...by sending his only Son and the Spirit of Love in the fullness of time, God has revealed his innermost secret: God himself is an eternal exchange of love, Father, Son, and Holy Spirit, and he has destined us to share in that exchange.”[34]

What is the great secret of heaven? There is one God in three persons. The three persons of the Blessed Trinity is an eternal

exchange of love. Another secret now revealed to the world is that all people are invited to share in this eternal exchange of love. God, the Father is love; God, the Son is the beloved; God, the Holy Spirit is the shared love between. The invitation to share in this love is for all.

How does this secret dispel the falsehoods of old? Before Christ, people believed either in several gods or one God. The one God however had not revealed Himself in three persons. Before Christ, God seemed very distant, revealing Himself to a group of people, for example the Israelites, or to certain individuals, such as the priest or prophets. Jesus tells us in the Gospel that God is three persons and that all nations are invited to have an intimate relationship with the three persons of the one God.

So do we have a relationship with Jesus Christ, the Lord?

Yes, we are called by Christ Himself to be baptized in the name of the Son. Baptism is to die with Christ and so rise with Christ. “I have been crucified with Christ; yet I live, no longer I, but Christ lives in me; insofar as I now live in the flesh, I live by faith in the Son of God who has loved me and given himself up for me.”[35] We also have a relationship with God the Father. “He [God the Father] destined us for adoption to himself through Jesus Christ, in accord with the favor of his [God the Father] will.”[36] We also have a relationship with God the Holy Spirit. It is through the Holy Spirit that the mystery, the secret of God is revealed. “But as it is written: ‘What eyes has not seen, and ear has not heard, and what has not entered the human heart, what God has prepared for those who love him,’ this God has revealed to us through the Spirit. For the Spirit scrutinizes everything, even the depths of God.”[37] What love, that not only do we have a personal relationship with Jesus Christ, the Son, but that we have a personal relationship the Father and the Holy Spirit as well. It would not be possible to have a personal relationship, if each person of the Triune God, was not a person.

Besides revealing the Blessed Trinity, what else does Jesus instruct “the eleven”? Jesus first tells them to baptize, He then tells the apostles to teach all nations to “observe all that I have commanded you. And behold, I am with you always until the end of the age”[38] The apostles are told, therefore to baptize and to teach and then He tells assures them that He will be with them. He will be with them through the Holy Spirit and physically in the Most Blessed Sacrament; the Eucharist. This short statement of Christ is rich in Sacraments as we see baptism,

ration is the actions of a lover. The prayer of Blessed Elizabeth of the Trinity is that of a lover speaking to the one that she loves; it is one expression of the great exchange of love that happens between each individual soul and the Holy Trinity. It is only in our love for God and His love for us that we find peace, a love that does not fail. “O my God, Trinity whom I adore, help me forget myself entirely so to establish myself in you, unmovable and peaceful as if my soul were already in eternity. May nothing be able to trouble my peace or make me leave you, O my unchanging God, but may each minute bring me more deeply into your mystery! Grant my soul peace. Make it your heaven, your beloved dwelling and the place of your rest. May I never abandon you there, but may I be there, whole and entire, completely vigilant in my faith, entirely adoring, and wholly given over to your creative action.”[53]

What happens if we are not open and obedient? If we do not have faith and trust and if we focus on self rather than the worship of God? The amount that we lack in these areas is the amount we lack in fellowship with the Holy Spirit. Lacking in the fellowship of the Holy Spirit, means we will lack in the Grace of the Son and lack in possessing the love of the Father.

How can we increase our obedience, faith and worship? To be obedient we have to be open and trust and use our will for the honor and glory of God, not our will but God’s be done. To be faithful we can study the teachings of Christ and His Church, we can practice the beatitude of having a hunger and thirst for righteousness. To worship we can practice perseverance in prayer, piety in the liturgy and fear of the Lord throughout our day.

How do the gifts of the Holy Spirit help us to have fellowship with the Holy Spirit? The seven gifts of the Holy Spirit are: wisdom, understanding, counsel, fortitude, knowledge, piety, and fear of the Lord.[54] Each gift enables us to grow in fellowship with the Holy Spirit by being more obedient, more faithful and in our prayer and worship. If a husband were to give a gift to his wife, very often the gift helps the two grow closer. The Holy Spirit desires to be united with us and so we are given seven gifts which draw us close.

Wisdom – to know the things of God and to live them (faith)
Understanding – gives us insight into the mysteries of faith so that we might live them (faith)

blood, but also to transform our lives to make us, in His power, “one body, one spirit in Christ”[46] Because of the Sacraments, because of the Mass we can most perfectly unite to the one body, one spirit in Christ and give glory and honor to the Father. We are reminded in the “Glory Be” prayer of our goal our mission, “Glory be to the Father, and to the Son, and to the Holy Spirit, as it was in the beginning, is now and every shall be world without end. Amen.”

What is shared with us? Love, Grace and Fellowship are shared with us “We possess the love of the Father, the grace of the Son and the fellowship of the Spirit himself.”[47] If we possess the love of the Father, we then share in His self-giving, His creative nature and want to give the gift of our self to others freely. We can only give the gift of our self through grace. Our fallen nature wants to take not give, and so we need the grace of the Son to redeem our fallen nature into a nature that wants to give and not take, this can only happen by grace. Jesus is a witness of this grace. Jesus says “No one has greater love than this, to lay down one’s life for one’s friends”.[48] Jesus possesses the love of the Father and shows that love leads to sacrifice. Fellowship means community. It is through the fellowship of the Holy Spirit that we unite with the community of the Holy Trinity.

How do we have fellowship, communion with the Holy Spirit? We can look to the example of our Blessed Mother, who is the spouse of the Holy Spirit. She was the first to have fellowship with the Holy Spirit and thus the first to possess the love of the Father, the grace of the Son. The angel said to Mary at the Annunciation, “The Holy Spirit will come upon you, and the power of the Most High will overshadow you.”[49] Those in fellowship are bonded by a oneness in faith, worship and obedience. Mary is completely obedient to the Holy Spirit, “Behold I am the handmaid of the Lord.”[50] She then trusts, has faith in the word of God, “May it be done to me according to your word”.[51] After the Annunciation in which she practices perfect faith and right away obedience she proclaims, “My soul proclaims the greatness of the Lord; my spirit rejoices in God my savior.”[52] This act of pure, heartfelt worship is so perfect that the Church prays the Magnificat each evening at Vespers in the Liturgy of the Hours. To have fellowship with the Holy Spirit we imitate Mary’s right away obedience, perfect faith and pure worship.

Where do we look for exchanges of love in this world? Where do they fail? The complete obedience, faith and worship or ado-

Confirmation, and the Eucharist present in the Gospel. It is no mistake that Jesus is speaking to “the eleven”, for it is the eleven that will be the first bishops. The bishops, throughout the history of the Church have been responsible for teaching and sanctifying (doctrine and sacraments). The proven method of evangelization is to teach and to sanctify (make holy). Truth and Holiness lead to a conversion in which we can be united to the Triune God.

VIDEO - Thomas Tallis - If Ye Love Me - POP CULTURE CONNECTION - 2:10

<http://youtu.be/J6RgaPTto4h>

If ye love me, keep my commandments,
and I will pray the Father,
and he shall give you another comforter,
that he may abide with you forever, in the spirit of truth.

How can we possibly return this love? Jesus says, “If you love me, you will keep my commandments.”[39] The disciples are told to teach all nations to observe what Jesus’s commands, so that all nations may love Him. **What happens if we keep His commands?** He says, “I will ask the Father, and he will give you another Advocate to be with you always, the Spirit of Truth, which the world cannot accept, because it neither sees nor knows it. But you know it, because it remains with you, and will be in you.”[40] When we keep the commands of Christ we are given the Holy Spirit and the Spirit remains with us and in us. The connection between “observe all that I have commanded you” and “I am with you always” is clear. If we keep all that Christ commands us, He will be with us. What is it that Christ commands? We can’t forget that the promise of the Advocate takes place at the Last Supper and it is at the Last Supper, that Jesus gives one of His most important commands, “Take and eat; this is my body.” He also commands, “Drink from it, all of you, for this is my blood of the covenant...” These words are said in the Consecration at Mass, and it is at Mass that we are observing one of the most important of Christ’s commands. In the observance of this command, we understand what Jesus said, “And behold, I am with you always, until the end of the age.”[41]

Why are “commandments” so important? In keeping them we show are love for Jesus and we receive the promise of the Spirit of Truth, thus remaining united with Christ. Keeping the commandments of Christ will set the Christian aside, will make the Christian stand out. There are many that would call themselves

Christian but will not keep His commands. “Then the dragon [Satan] became angry with the woman and went off to wage war against the rest of her offspring, those who keep God’s commandments and bear witness to Jesus.”[42] To keep the commandments therefore does the following:

1. Gives glory, honor and love to Jesus
2. Gives us the gift of the Spirit, who remains in us
3. Identifies us as a follower of Christ an authentic witness to Jesus
4. Puts us at war with Satan (a war we win if we remain in Christ)

How are Jesus’s words in Matthew 28:16-20 seen in the Liturgical Year? Jesus says the words in Matthew 28:16-20, just prior to ascending to Heaven. In the liturgical year we celebrate the following feasts in the following order:

The Resurrection (proof that Jesus is God), which begins the Easter season

The Feast of the Ascension (where Jesus reveals the Trinity), which closes out the Easter season.

The Feast of Pentecost (where the Holy Spirit is fully revealed). Holy Trinity Sunday - It makes since that after Pentecost, once all the persons of the Blessed Trinity have been revealed in the fullness, we celebrate the great feast in which we honor and adore all three persons of the Blessed Trinity.

Corpus Christi (Body and Blood of Christ) - After revealing the Trinity in the Gospel, Jesus says “And behold, I am with you always, until the end of the age.” It is in the Blessed Sacrament, the Eucharist, that Jesus remains physically with us until the end of the age.

It is through these great feasts of our Church, that we unite with the Life of Christ and through the liturgy, as we worship and adore the Blessed Trinity, we rise from the natural to the supernatural. “In the communion of grace with the Trinity, man’s ‘living area’ is broadened and raised up to the supernatural level of divine life. Man lives in God and by God.”[43]

Holy Trinity: Eternal Exchange of Love - Lesson and Discussion

“God so loved”

“God’s very being is love. By sending his only Son and the Spirit

of Love in the fullness of time, God has revealed his innermost secret: God himself is an eternal exchange of love, Father, Son, and Holy Spirit, and he has destined us to share in that exchange.”[44]

Why does God share anything with us? Love does such things. He shares all of His creation with us and made it for our benefit and wills to share His very life with us. Imagine a father who works hard and earns enough money to buy a new car. He does not keep the car just for himself and not allow anyone else to drive in it, but desires to share the car with his family. The exchange of love between the Father, the Son and the Holy Spirit is the divine life, a life that we are called to share in.

How do we share in this exchange of love? At the end of the Eucharistic prayer, the priest prays, “Through him, with him, in him, in the unity of the Holy Spirit, all glory and honor is yours, almighty Father, for ever and ever.”[45] It is through Jesus in the unity of the Holy Spirit that we are able to have the divine life, to share in the exchange of love.

TV AD - John 3:16 Super Bowl Commercial- POP CULTURE CONNECTION – 0:45

<http://youtu.be/HFx-OeXdK8>

<http://youtu.be/qlw8GfsJzo> - interview with Tim Tebow where he quotes John 3:16

John 3:16 is one of the most recognized scripture verses. **Why is this a message that needs to be heard, needs to be looked up and even needs to be painted on our faces?** God shows us this great love be giving us the divine life through the Blessed Trinity. **How does this verse give hope?**

Why do we want the divine life? Why do we want to share in this exchange of love? We want to give glory and honor of God. The Mass is an exchange of love. God who deserves all glory and honor, so loves the world, that He gives His Son. The Son, in obedience to the Father’s will, gives the Holy Spirit. It is only in this Spirit that we are able to give God glory and honor. Pope Benedict XVI says, “...to all those who have received the Spirit’s gift of reconciliation and new life at Baptism, who have welcomed Him into their hearts as their helper and guide at Confirmation, and who daily grow in His gifts of grace through the Holy Eucharist. At each Mass, in fact, the Holy Spirit descends anew, invoked by the solemn prayer of the Church, not only to transform our gifts of bread and wine into the Lord’s body and