

God the Father is the Creator of the Universe ... but he does not act alone. “In the beginning, when God created the heavens and the earth and the earth was without form or shape, with darkness over the abyss and a mighty wind sweeping over the waters— [The mighty wind is the breath of God, the Holy Spirit]. Then God said: Let there be light, and there was light. [The Word of God is Jesus, the 2<sup>nd</sup> person of the Trinity] (Gn 1:1-3). God created the world in 6 days. On the Sabbath he rested setting an example for us to dedicate a day to the Lord each week. On the 8<sup>th</sup> day, God the Father, the Son, and the Holy Spirit continued the work of creation. Glory be to the Father, and to the Son, and to the Holy Spirit as it was in the beginning.

Jesus Christ is the Redeemer of humanity ... but he does not act alone. “Seated at the right hand of the Father and pouring out the Holy Spirit on his Body which is the Church, Christ now acts through the sacraments he instituted to communicate his grace. The sacraments are perceptible signs (words and actions) accessible to our human nature” (CCC 1084).

- Jesus commissioned the disciples: “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” (Mt 28:19-20). God invites us to continue the work of creation by building the Kingdom of God.
- We remember the great sacrifice of Jesus when we celebrate the Eucharist.
  - The words of Christ from the Lord’s Supper are spoken by the priest.
  - He then invokes the Holy Spirit so that the bread and wine become the Body and Blood of Christ. “In the epiclesis we dared to ask the Spirit to transform our gifts because it was God’s own plan that a perfect offering be made to the glory of his name” (Driscoll, What Happens at Mass 92).
  - After we acknowledge the mystery of faith, the priest continues the prayer to the Father: “Look kindly, most compassionate Father, on those you unite to yourself by the Sacrifice of your Son, and grant that, by the power of the Holy Spirit, as they partake of this one Bread and one Chalice, they may be gathered into one Body in Christ, who heals every division” (Eucharistic Prayer for Recon.).

Glory be to the Father, and to the Son, and to the Holy Spirit as it is now.

The Holy Spirit is the Lord, the giver of life ... but the Spirit does not act alone. When we think of life, we naturally think of our conception and the gift of an immortal soul.

- “Many biblical passages ... respectfully and lovingly speak of conception, of the forming of life in the mother’s womb, of giving birth and of the intimate connection between the initial moment of life and the action of God the Creator” (Evangelium Vitae 45).
- “The value of the person from the moment of conception is celebrated in the meeting between the Virgin Mary and Elizabeth, and between the two children whom they are carrying in the womb” (EV 45). “When Elizabeth heard Mary’s greeting, the infant leaped in her womb, and Elizabeth, filled with the holy Spirit, cried out in a loud voice and said, ‘Most blessed are you among women, and blessed is the fruit of your womb’” (Lk 1:41:42).

When we speak of the Holy Spirit as the Lord, the giver of life, we must also think of death. We begin with the death of Our Savior. “Jesus cried out in a loud voice, ‘Father, into your hands I commend my spirit’; and when he had said this he breathed his last” (Lk 23:46). One day, we too will breathe our last. “God is both the source and guarantee of life from its very conception, and the foundation of the hope of new life beyond death” (EV 44). The Holy Spirit

helps us to encounter Christ in this world and in the world to come. Glory be to the Father, and to the Son, and to the Holy Spirit ... as it ever shall be, world without end.

We are created in the likeness and image of the Trinity. Our destiny, God's plan is that we share in the life of the Trinity in this world and the next. The Father, the Son, and the Holy Spirit do not act alone ... neither should we. "The good life, the life that brings real happiness, consists in conforming ourselves to our nature and realizing its inherent potential" (Chaput, Things Worth Dying For 64).

Our souls long for God, for unity with the Father, the Son, and the Holy Spirit. A trinitarian view of life acts in concert with the wisdom of God. In sharp contrast, our current culture glorifies individual rights at the expense of the common good. "We" is replaced with "I." Sacred Tradition is taboo as the individual seeks to dismiss eternal truths in favor of self-defined truth. Self-invention is self-destruction.

"O God, you are my God—it is you I seek! For you my body yearns; for you my soul thirsts, in a land parched, lifeless, and without water" (Ps 63:2). "In each of us lives a shadow of the Samaritan woman who came to draw water from a well. She found the Source of living water instead. That same living water is extended to us. As Jesus says: 'If anyone thirsts, let him come to me and drink'. And from those who do drink 'shall flow rivers of living waters,' waters to renew the world" (Jn 7:37-38, Chaput 69).

Glory be to the Father, and to the Son, and to the Holy Spirit as it was in the beginning, is now, and ever shall be world without end. Amen.