

are called to include in our work a dimension of receptivity and gratuity, which is quite different from mere inactivity. Rather, it is another way of working, which forms part of our very essence. It protects human action from becoming empty activism; it also prevents that unfettered greed and sense of isolation which make us seek personal gain to the detriment of all else. The law of weekly rest forbade work on the seventh day, “so that your ox and your donkey may have rest, and the son of your maidservant, and the stranger, may be refreshed” (*Ex* 23:12). Rest opens our eyes to the larger picture and gives us renewed sensitivity to the rights of others. And so the day of rest, centred on the Eucharist, sheds its light on the whole week, and motivates us to greater concern for nature and the poor.

## VII. THE TRINITY AND THE RELATIONSHIP BETWEEN CREATURES

238. The Father is the ultimate source of everything, the loving and self-communicating foundation of all that exists. The Son, his reflection, through whom all things were created, united himself to this earth when he was formed in the womb of Mary. The Spirit, infinite bond of love, is intimately present at the very heart of the universe, inspiring and bringing new pathways. The world was created by the three Persons acting as a single divine principle, but each one of them performed this common work in accord-

ance with his own personal property. Consequently, “when we contemplate with wonder the universe in all its grandeur and beauty, we must praise the whole Trinity”.<sup>169</sup>

239. For Christians, believing in one God who is trinitarian communion suggests that the Trinity has left its mark on all creation. Saint Bonaventure went so far as to say that human beings, before sin, were able to see how each creature “testifies that God is three”. The reflection of the Trinity was there to be recognized in nature “when that book was open to man and our eyes had not yet become darkened”.<sup>170</sup> The Franciscan saint teaches us that *each creature bears in itself a specifically Trinitarian structure*, so real that it could be readily contemplated if only the human gaze were not so partial, dark and fragile. In this way, he points out to us the challenge of trying to read reality in a Trinitarian key.

240. The divine Persons are subsistent relations, and the world, created according to the divine model, is a web of relationships. Creatures tend towards God, and in turn it is proper to every living being to tend towards other things, so that throughout the universe we can find any number of constant and secretly interwoven re-

<sup>169</sup> JOHN PAUL II, *Catechesis* (2 August 2000), 4: *Insegnamenti* 23/2 (2000), 112.

<sup>170</sup> *Quaest. Disp. de Myst. Trinitatis*, 1, 2 concl.

relationships.<sup>171</sup> This leads us not only to marvel at the manifold connections existing among creatures, but also to discover a key to our own fulfillment. The human person grows more, matures more and is sanctified more to the extent that he or she enters into relationships, going out from themselves to live in communion with God, with others and with all creatures. In this way, they make their own that trinitarian dynamism which God imprinted in them when they were created. Everything is interconnected, and this invites us to develop a spirituality of that global solidarity which flows from the mystery of the Trinity.

#### VIII. QUEEN OF ALL CREATION

241. Mary, the Mother who cared for Jesus, now cares with maternal affection and pain for this wounded world. Just as her pierced heart mourned the death of Jesus, so now she grieves for the sufferings of the crucified poor and for the creatures of this world laid waste by human power. Completely transfigured, she now lives with Jesus, and all creatures sing of her fairness. She is the Woman, “clothed in the sun, with the moon under her feet, and on her head a crown of twelve stars” (*Rev* 12:1). Carried up into heaven, she is the Mother and Queen of all creation. In her glorified body, together with the Risen Christ, part of creation has reached the fullness of its beauty. She

<sup>171</sup> Cf. THOMAS AQUINAS, *Summa Theologiae*, I, q. 11, art. 3; q. 21, art. 1, ad 3; q. 47, art. 3.