

Rev. Paul A. Hottinger

**Unity between the Word of God and the Creation**    Seventh Day within the Octave of the Nativity of the Lord    Saturday, December 31, 2016    8:15 AM    1 Jn 2:18-21;    **Jn 1:1-18**    (St. Sylvester I, pope)    (We have opportunities to share in the life and love of God and then bring that sharing to others, expanding the conscious participation in divinity, which is the very purpose of creation.)

**“All things came to be through him, and without him nothing came to be.”**

This **prologue**, the beginning of the Gospel of John, is, if you will, a **reprise of the story of creation**; but it is also the **beginning of the idea of the Blessed Trinity** where the Word is already at the beginning and everything comes to be through the Word and without the Word nothing comes to be.

This is something most Christians do not really contemplate, the absolute **unity between the Word of God and the creation, a unity that is absolutely essential that the creation cannot lose without disappearing**. The Word not only creates but sustains everything. In a sense, the Word **contains all the patterns of the creation so that everything in its proper place already is in the Word**, without which there would be no form or order or mindfulness to the creation. **The word is the mindfulness of the creation.**

And **God: Father, Son, and Holy Spirit, created the world**, the universe, the creation, **for itself to share the life of God with what is really the product of the love of God**. And this is a deep mystery. But it's one we need to go back to often to understand who we are and why we are here and what possibilities really exist for us, especially **opportunities to, first of all, to share in the life and love of God and then bring that sharing to others, expanding the conscious participation in divinity, which is the very purpose of creation** in the first place, a great mission, a great purpose.

And nothing could be a better way to prepare for whatever next year is going to be than to **deepen our awareness of this mystery**, and to reread this prologue of the Gospel according to John.