**Holy Trinity Sunday B Lectionary Catechesis**

**Fr. Alan Hartway, CPPS**

**Guardian Angels Parish in Mead, CO**

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| The readings of this year’s Trinity Sunday definitely feel like a continuation of Pentecost. The theme is Church in mission that is sacramental. Relational faithfulness defines the strength of the Church because this sort of love is of God. The psalmist in particular orients the Church towards the divine mercy. The issue is not the Trinity as a doctrine, but as a lived experience of divine Spirit, mercy, relationship in daily practice of discipleship. |

**FIRST READING: Deuteronomy 4, 32-34. 39-40**

This exhortation by Moses comes at the end of the first speech of Deuteronomy. The people have experienced every sort of evidence of the power of God; the evidence accumulates and results in faith. Faith includes a careful hearing of the commandments and an obedience to the commandments of God in covenant. Faithful hearing and obeying creates the covenant community and preserves the community in times of trouble. The text emphasizes the identity and action of the monotheistic divinity. What flows and follows from this is the Deuteronomic Book of the Covenant and Code. (4,44 – 28, 69, framed as Moses’ second speech)

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| **KNOW YOUR**  **FAITH** | Name as many of the mighty deeds of God as you can.  What does “fix in your heart” mean to you? (Vs. 39) |
| **LIVE YOUR**  **FAITH** | What does this text ask of you personally and communally in the Church?  In vs. 40, the traditional blessings are given for faithfulness. Name them. |
| **SHARE YOUR FAITH** | What is the relationship between different peoples in the sense of different religions and cultures when you read this text that privileges Israel?  In what way does the Church speak to culture in the name of God? |
| **WORSHIP** | Faith invites worship. What does the action of worship include and what does worship mean to you?  Why are we monotheistic? |

**First Reading**

**RESPONSORIAL: Psalm 33, 4-5. 6. 9. 18-19. 20. 22**

This psalm of praise seems to be set in Temple worship of God. God is thanked for three things in the whole psalm: for creation, for ordering the nations, and for His mercy upon which we depend. The creation part is largely missing from our responsorial verses, alluded to in vss. 6 and 9. God’s intervention in human history appears at the personal level of rescue and salvation, while the global scope of God’s acts are in the deleted verses. Our last verse give praise for God’s mercy. In other words, the themes addressed in Deuteronomy are followed through here. In the context of Trinity Sunday, the psalm invites us to worship of God, because it is too easy to view the Trinity only from a doctrinal perspective, here God is very much engaged with the world and active.

**Vs. 6: CCC 292, 703** God is revealed as Trinity, which cooperates to create all that is. The Word of God, Jesus, and God’s breath create and sustain all that is.

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| **KNOW YOUR**  **FAITH** | Define the Trinity from CCC 202, 232, 234, 237, 261, etc.  How is the Trinity an expression of monotheism? |
| **LIVE YOUR**  **FAITH** | CCC 260 concerns the Trinity in the human person. What does this mean for you?  How does your marriage reflect and make present the Trinitarian love of God? |
| **SHARE YOUR FAITH** | In what way do you see the Trinity as a model for a Catholic culture?  Have you seem God act in our human history and interpersonal relationships? Share. |
| **WORSHIP** | The Eucharistic Prayers are addressed to the Father. The priest is speaking to God the Father. How then are the Son and Holy Spirit involved in this central prayer?  Read CCC 1077-1109 for the work of the Trinity in the Liturgy. Share your reflections. |

**Responsorial Psalm**

**SECOND READING: Romans 8, 14-17**

At the center of the great catechetical chapter 8, Paul centers everything on justification through our cry of prayer to “Abba!” through the Holy Spirit that we might be co-heirs with Christ. The Spirit at the center of these verses pours out the grace that saves us into our hearts.

**Vss. 14-17: CCC 1996** This citation regards the whole reading. Grace creates justification with three effects: effects our adoption, enables our share in divine nature, and obtains eternal life.

**Vs. 14: CCC 259, 693, 1831, 2543** In the divine economy of things, the human person is in union with the Trinity who empowers each aspect of the human person toward the good. The Holy Spirit has numerous titles, here “Spirit of adoption.” There are seven gifts of the Holy Spirit listed in CCC 1831. The faithful disciples, led by the Spirit, “have crucified the flesh with all its desires and passions,” in order to fulfill the desires of the Holy Spirit.

**Vs. 15: CCC 257, 693, 1303, 1972, 2777** The Trinity is love because God is love. This work of the Trinity is the work of the human person as disciple and the mission of the Church. Confirmation deepens baptismal grace orienting the person always in the Spirit to Christ and His work. In the Eucharistic Prayers, we pray to the Father “with filial boldness.”

**Vs. 16: CCC 2639** “Praise is the form of prayer which recognizes that God is God,” simply because God is and through Christ we are united with Him as adopted children through the Spirit.

**Vs. 17: CCC 1265, 1460, 1831** Baptism purifies from sin, but makes us new creatures, partakers in divine nature and all that includes. Penance in the sacrament orders the person in a return to the good and configures us to Christ; this is God’s work in us, because by ourselves we can do nothing. Again the gifts of the Spirit for the common good are listed for this verse.

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| **KNOW YOUR**  **FAITH** | What does the Scripture mean by calling us “adopted children?”  What does Paul teach here about the Trinity? |
| **LIVE YOUR**  **FAITH** | What is empowered by grace in your life?  Does your experience of the Sacramentof Reconciliation help you configure your life to Christ? |
| **SHARE YOUR FAITH** | Notice the plural pronouns in the passage; in other words it is not about individuals. How do you live your life in this kind of communion?  From the passages, figure out the fundamental things we share as disciples and children of God. |
| **WORSHIP** | How do you find yourself participating in the Eucharistic Prayer, when it seems like the priest is the one saying everything?  Name and discuss the gifts of the Holy Spirit. |

**Second Reading**

**GOSPEL: Mathew 28, 16-20 The Great Commission**

This is the conclusion of Matthew’s Gospel. The resurrection narratives in Matthew are fairly minimal. An increasing tension is implied between the disciples and witnesses of the resurrection and the powers of this world. The narrative emphasizes worship of the risen one. Christ’s final comments focus on three things: his power, the commission to baptize, and he continuous presence among them.

**Vss. 16-20: CCC 857, 1444** The first citation teaches what it means that the Church is Apostolic, as professed in the Creed. Part of the apostolic power is the forgiveness of sins.

**Vss. 16-17: CCC 645** That Jesus touches and eats with the disciples is proof of his humanity and divinity in union. We too are called to posses someday that same glorious body when our own resurrection comes.

**Vs. 17: CCC 644** That the apostles doubted and were fearful at the appearance of Christ logically means that their faith didn’t simply make up the resurrection.

**Vss. 18-20: CCC 1120** The ordained ministries serve the baptized ministries in the Church. The ordained form a sacramental bond with and for the community to God and to the apostolic community’s mission.

**Vss. 19-20: CCC 2, 767, 849, 1223, 1257, 1276** At the very beginning of its catechesis, the Church understands that all that follows in the CCC is part of the fundamental invitation to proclaim and welcome the Gospel in order to share in God’s life. The Holy Spirit sanctifies the Church for her universal mission mandate. The mission is one, holy, Catholic, and apostolic. Baptism is necessary for salvation.

**Vs. 19: CCC 189, 232, 543, 691, 730, 831, 1122, 2156** Our first profession of faith is made in Baptism; it is Trinitarian by nature. In Baptism, everything is threefold: the rejection of evil, the belief in God, and the words of Baptism. Everyone is invited into the kingdom of God without restrictions of cultural, race, language. “Holy” and “Spirit” are designations of each person of the Trinity, while exclusively used of the third person. On the cross Jesus commends his spirit to the Father, only to receive it back again in the resurrection. The Church is called “Catholic” which describes his members without regard to national borders of any kind and to describe its mission. This mission is sacramental. In baptism a patronal name is chosen from among the saints which orients a person to a similar life of holiness; it designates a specific charism or virtue. “Parents, sponsors, and the pastor are to see that a name is not given which is foreign to Christian sentiment.”

**Vs. 20: CCC 80, 788, 860, 2743**

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| **KNOW YOUR**  **FAITH** | What is the core mission of the Apostolic Church?  What do the words “Catholic” and “Apostolic” mean? |
| **LIVE YOUR**  **FAITH** | How are you participating the core mission of the Church in your life?  What is your baptismal name and how are you living into the virtue or charism of that particular saint? |
| **SHARE YOUR FAITH** | Choose one of the core missions teachings above and share what it means to you.  What can you or your parish community do to be better evangelists? |
| **WORSHIP** | Share your thoughts and reactions to the last baptism you attended.  Why are Baptism, Confirmation, and Eucharist called the sacraments of initiation? |

**Gospel**

**Next Sunday: Body and Blood of Christ B: Ex 24, 3-8; Ps 116; Heb 9, 11-15; Mk 14, 12-16. 22-26**