

The decree of the LORD is trustworthy, giving wisdom to the simple. The precepts of the LORD are right, rejoicing the heart.

The command of the LORD is clear, enlightening the eye. The fear of the LORD is pure, enduring forever.

The statutes of the LORD are true, all of them just; More desirable than gold, than a hoard of purest gold,

Sweeter also than honey or drippings from the comb.

Sunday, May 30, 2021

Holy Trinity Sunday

Resurrection and mission
"I am with you always"

Opening Prayer

Lord Jesus, send your Spirit to help us to read the Scriptures with the same mind that you read them to the disciples on the way to Emmaus. In the light of the Word, written in the Bible, you helped them to discover the presence of God in the disturbing events of your sentence and death. Thus, the cross that seemed to be the end of all hope became for them the source of life and of resurrection.

Create in us silence so that we may listen to your voice in Creation and in the Scriptures, in events and in people, above all in the poor and suffering. May your word guide us so that we too, like the two disciples from Emmaus, may experience the force of your resurrection and witness to others that you are alive in our midst as source of fraternity, justice and peace. We ask this of you, Jesus, son of Mary, who revealed to us the Father and sent us your Spirit. Amen.

Gospel Reading – Matthew 28:16-20

- A Key to the Reading:

The liturgy of Trinity Sunday uses the closing verses of Matthew's Gospel (Mt 28; 16-20). In the beginning of the Gospel, Matthew introduced Jesus as *Immanuel*, God with us (Mt 1: 23). Here, in the last verse of his Gospel, Jesus communicates the same truth: "I am with you always" (Mt 28: 20). This was the central point of the faith of the communities in the eighties (AD), and continues to be the central point of our faith. Jesus is the Immanuel, *God with us*. This is also the perspective for our adoration of the Most Blessed Trinity.

- The Text:

¹⁶ Now the eleven disciples went to Galilee, to the mountain to which Jesus had directed them. ¹⁷ And when they saw him they worshipped him; but some doubted.

¹⁸ And Jesus came and said to them, "All authority in heaven and on earth has been

given to me. ¹⁹ 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, ²⁰ teaching them to observe all that I have commanded you; and lo, I am with you always, to the close of the age."

A Moment of Prayerful Silence

so that the Word of God may penetrate and enlighten our life.

Some Questions

to help us in our personal reflection.

- What drew your attention most in this text? Why?
- What kind of image of Jesus does this text convey to us?
- How is the mystery of the Trinity presented in this text?
- In Acts 1: 5, Jesus proclaims a baptism in the Holy Spirit. In Acts 2: 38, Peter speaks of a baptism in the name of the Lord Jesus. Here the text speaks of a baptism in the name of the Father, and of the Son and of the Holy Spirit. What is the difference among these three affirmations, or are they speaking of the same baptism?
- What, exactly, is the mission that Jesus gives the Eleven? What is the mission of our communities today as disciples of Jesus? According to the text, where do we find strength and courage to fulfil our mission?

A Key to the Reading

to enter deeper into the theme.

The Context:

Matthew writes for the Judeo-Christian communities of Syria and Palestine. They were criticized by the Jewish brethren who said that Jesus could not be the promised Messiah and, therefore, their manner of living was wrong. Matthew tries to uphold their faith and helps them understand that Jesus is indeed the Messiah who came to fulfil the promises God made in the past through the prophets. A summary of Matthew's message to the communities is found in Jesus' final promise to the disciples, the subject of our meditation on this Trinity Sunday.

Commentary on the text:

- Matthew 28: 16: the first and last appearances of the risen Jesus to the Eleven disciples.

First, Jesus appears to the women (Mt 28: 9) and, through the women, tells the men that they had to go to Galilee to see him once more. It was in Galilee that they received their first call (Mt 4: 12, 18) and their first official mission (Mt 10: 1-16). And it is there, in Galilee, that everything will begin again: a new call and a new mission! As in the Old Testament, important events always take place on the mountain, the Mountain of God.

- Matthew 28: 17: *Some doubted.*

When the disciples see Jesus, they prostrate themselves before him, the attitude of those who believe and welcome God's presence, even though it might surprise and be beyond the human ability to comprehend. So, some doubt. The four Gospels emphasize the doubt and incredulity of the disciples when confronted with the resurrection of Jesus (Mt 28: 17; Mk 16: 11-13, 14; Lk 24: 11, 24:37-38; Jn 20: 25). This serves to show that the apostles were not naïve and to encourage the communities of the eighties (AD) that still had doubts.

- Matthew 28: 18: *Jesus' authority.* "All authority in heaven and on earth has been given to me". This is a solemn declaration very much like the other affirmation: "Everything has been entrusted to me by my Father" (Mt 11: 27). There are other similar affirmations by Jesus in John's Gospel: "Jesus knew that the Father had put everything into his hands" (Jn 13: 3) and "All I have is yours, and all you have is mine" (Jn 17: 10). This same conviction of faith in Jesus appears in the canticles preserved in Paul's letters (Eph 1: 3-14; Phil 2: 6-11; Col 1: 15-20). The fullness of the divinity is manifested in Jesus (Col 1: 19). This authority of Jesus, born of his oneness with the Father, is the basis of the mission that the disciples are about to receive and also of our faith in the Most Blessed Trinity.
- Matthew 28: 19-20^a: *The triple mission.*

Jesus conveys a triple mission: (1) to make disciples of all nations, (2) to baptize in the name of the Father and of the Son and of the Holy Spirit and (3) to teach them to observe all the commands he gave them.

- To become a disciple: The disciple lives with the master and thus learns from this daily living together. The disciple forms community with the master and follows him, seeking to imitate his way of living and of living together. The disciple is someone who does not place absolute value on his/her manner of thinking, but is always open to learning. Like the "servant of Yahweh", the disciple strains his/her ear to listen to what God has to say (Is 50: 4).
- To baptize in the name of the Father and of the Son and of the Holy Spirit: The Good News of God that Jesus brought us is the revelation that God is Father and that thus we are all brothers and sisters. Jesus lived and obtained this new experience of God for us through his death and resurrection. This is the new Spirit that he spread over his followers on the day of Pentecost. In

those days, to be baptized in someone's name meant to assume publicly the commitment to observe the proclaimed message. Thus, to be baptized in the name of the Father and of the Son and of the Holy Spirit meant the same as being baptized in the name of Jesus (Acts 2: 38) and the same as being baptized in the Holy Spirit (Acts 1: 5). It meant and still means assuming publicly the commitment to live the Good News that Jesus brought: to reveal through prophetic brotherhood that God is Father and struggle to overcome divisions and separations among people, and to affirm that all are children of God

- To teach to observe all the commandments that Jesus gave us: We do not teach new doctrines nor do we teach our own doctrines, but we reveal the face of the God whom Jesus revealed to us. It is from this revelation that comes all the doctrine passed on to us by the apostles.

- Matthew 28: 20b: God is with us always.

This is the great promise, the synthesis of all that was revealed from the beginning. It is the summary of the name of God, the summary of the whole of the Old Testament, of all the promises, of all the desires of the human heart. It is the final summary of the Good News of God passed on to us in Matthew's Gospel.

- The history of the revelation of the Name of God, One and Three:

When one hears a name for the first time, it is just a name. The more we live with the person the more the name becomes a synthesis of that person.

Psalm 145 (144)

Jesus establishes the Kingdom

I will extol thee, my God and King, and bless thy name for ever and ever. Every day I will bless thee,

and praise thy name for ever and ever. Great is the Lord, and greatly to be praised, and his greatness is unsearchable.

One generation shall laud thy works to another, and shall declare thy mighty acts.

On the glorious splendor of thy majesty, and on thy wondrous works, I will meditate.

Men shall proclaim the might of thy terrible acts, and I will declare thy greatness.

They shall pour forth the fame of thy abundant goodness, and shall sing aloud of thy righteousness.

The Lord is gracious and merciful,

slow to anger and abounding in steadfast love. The Lord is good to all,

and his compassion is over all that he has made. All thy works shall give thanks to thee,

O Lord, and all thy saints shall bless thee! They shall speak of the glory of thy kingdom, and tell of thy power,

to make known to the sons of men thy mighty deeds, and the glorious splendour of thy

kingdom.

Thy kingdom is an everlasting kingdom,
and thy dominion endures throughout all generations.

The Lord is faithful in all his words, and gracious in all his deeds. The Lord upholds all
who are falling,

and raises up all who are bowed down. The eyes of all look to thee,
and thou givest them their food in due season. Thou openest thy hand,

thou satisfiest the desire of every living thing. The Lord is just in all his ways,
and kind in all his doings. The Lord is near to all who call upon him, to all who call upon
him in truth.

He fulfils the desire of all who fear him, he also hears their cry, and saves them. The Lord
preserves all who love him; but all the wicked he will destroy.

My mouth will speak the praise of the Lord,
and let all flesh bless his holy name for ever and ever.

Final Prayer

Lord Jesus, we thank for the word that has enabled us to understand better the will of
the Father. May your Spirit enlighten our actions and grant us the strength to practice
that which your Word has revealed to us. May we, like Mary, your mother, not only
listen to but also practice the Word. You who live and reign with the Father in the unity
of the Holy Spirit forever and ever. Amen.

Monday, May 31, 2021

Ordinary Time

Opening Prayer

Lord our God, loving Father,
Mary went with haste to visit
her cousin Elizabeth in her hour of need.
May we too rejoice in the Lord
when we can hurry to see people
to bring them the Lord
as we to share in their needs and their joys.
With Mary, may we become
a blessing to them.
We ask this through Christ our Lord.

Gospel Reading - Luke 1: 39-56