

Trinity - Yr. C

[Reading I: Proverbs 8:22-31](#)
[Responsorial Psalm 8:4-5, 6-7, 8-9](#)
[Reading II: Romans 5:1-5](#)
[Gospel: John 16:12-15](#)

Readings may be found on the US Bishop's website:
<https://bible.usccb.org/bible/readings/061222.cfm>



The feast of the Most Holy Trinity is an idea feast. Most feasts that the church celebrates recall events or people, like Christmas, Easter, or Sts. Peter and Paul. This one is different. We celebrate an aspect of God and how humans have come to describe God. In Cycle C, the third year of the lectionary cycle, attention is given to the third person of the Trinity, the Holy Spirit, whom we also celebrated last week on Pentecost.

The Gospel passage again comes from the Last Supper Discourse in the Gospel of John. The Holy Spirit is identified as the Spirit of Truth. The Spirit does not bring its own message but shares the same message that Jesus shared who shared the message that the Father gave. The Father has shared all with Jesus, who shares it with the Spirit, who declares it to all who follow Jesus. This intimate and complete sharing of the truth reflects the unity of the divine even though there are the unique expressions of God, known as persons.

The Trinity images the ideal of the Christian life. There is a total openness and complete sharing for the common good. The one essence of God is love. (1 Jn 4:16). This love is not a feeling nor a mere liking. It is a sharing of life for the good of the other. In this dynamic, as one seeks to share oneself, the other's life is enriched and enlivened. The Father loves the Son and their mutual love is the Spirit who now dwells in each Christian. This Spirit has been poured out on us not because we have earned or deserved it but because God is love.

This is also presented as the ideal of married love. Wife and Husband fully share themselves and through their mutual giving bring forth life in their partner. They become their fullest selves as they experience being loved by their partner. In God's plan, new life is created in this sharing of love. This new life is within each partner and in the children who come forth. True giving of self to the other, true relationship, are the source of life for they express the life that flows from God's essence.

The first reading comes from the Book of Proverbs. It is a collection of moral and religious instruction gathered to give youth guidance. It contains materials from various time periods of Jewish history. Our passage is chosen to give background to the later development of wisdom being the Holy Spirit. The original authors understood wisdom as an attribute of God. There is wisdom in how God created and that this order is also found in how humans relate with one another. This order is further reflected in the Responsorial Psalm. Here God has placed the human person in right order with heavens and the creatures on earth.

Christians who had experienced the Holy Spirit saw in these verses the hint of the Holy Spirit. The Eternal Word and Wisdom were present when the Father created. Later in the wisdom tradition, Wisdom is personified as a woman who is active in bringing forth creation. This helped to make the connection between Wisdom and the Spirit, and gave a further grounding to the understanding of the Trinity.

The second reading comes from St Paul's Letter to the Romans. A Christian community existed in Rome before Paul arrived there. He had apparently encountered a few members of the community in other places but writes to introduce himself and the message that he preaches to the larger community. Most of the other letters by Paul are responding to

issues or questions that arose in communities that he founded. The Letter to the Romans presents an overview of the central themes of Paul's preaching.

The central message of the Gospel is that humans are been returned to a right relationship with God through the saving death and resurrection of Jesus. In whatever situation a person must live, there is the opportunity to be satisfied. First, because of the peace (shalom: well-being, wholeness) that we are in relationship with God. This is confirmed because the Holy Spirit has been given to us. The early Christians were attentive to the presence, movement and action within their lives. In various situations, they relied upon the Spirit to strengthen and sustain them. In this experiential awareness, they know that the Spirit had been given to them and that this confirmed that they were in relationship with God who would always be with them.

Reflection Questions:

How have you experienced God with you and at work in you?

How have you experienced life being renewed or strengthened through being loved by another person?

How does the life-giving and life-generating love of the Trinity, offer you a vision of what the Christian life should be?

How does the order that Proverbs highlights offer you insights into your life and relationship with God?

Themes

Holy Trinity

God is Love

Relationship as the core of existence

Married Love

Prayer Suggestions:

For the Church: that we may experience the length, breadth, and depth of God's love that has been poured out into our hearts so that we may be transformed and fully live as children of God

For a greater desire for truth: that we continually seek the truth so that we may see God in all things and be aware that we are always in God's presence

For renewal of our relationships: that the life and love of the Trinity will inspire us as we and grow in our relationships and learn to share our lives and enrich the lives of those to whom we are committed more fully

For all who are living or preparing for the sacrament of matrimony: that God will form them into a community of life, strengthen their commitment to each other, and help them to encounter Jesus in their love for each other

For an experience of creative love: that God will renew our gift of life through experiences of being loved and loving others