



Preparing for the Mass of Sunday 27th May 2018 - Feast of the Holy Trinity

1 Relax & Remember

Set aside 10 -15 minutes and create a suitable environment by removing any distractions. Make sure that you are comfortable. Perhaps light a candle. Make the sign of the cross † and remain still for a minute of settling silence. **Call to mind the love that God has for you. Remember that through this scripture our Lord is truly present.** Then read the Gospel, preferably aloud and slowly, and pay attention to any words that stand out. If any do, meditate on them for a few minutes and be invited into a dialogue with God.



2 Read

Taken from the Gospel for 27th May 2018 (Matthew 28:16-20): Baptism into the Trinity

The eleven disciples set out for Galilee, to the mountain where Jesus had arranged to meet them. When they saw him they fell down before him, though some hesitated. Jesus came up and spoke to them. He said, "All authority in heaven and on earth has been given to me. Go, therefore, make disciples of all the nations; baptise them in the name of the Father and of the Son and of the Holy Spirit, and teach them to observe all the commands I gave you. And know that I am with you always; yes, to the end of time."



3 Reflect

After spending a few minutes considering this Gospel, continue by reading Fr Henry Wansbrough's reflection.

On a superficial level this gospel reading seems chosen because of the trinitarian baptismal formula. It is the only time this formula comes in the scripture, and it is remarkable that the trinitarian liturgical formula was already developed while the New Testament was being written. At a deeper level this reading of the final five verses of Matthew gives a wonderful trinitarian view of the work of salvation. The words of the Risen Christ, 'all authority in heaven and on earth has been given to me', are reminiscent of the vision of the exalted Son of Man in Daniel, who comes to the One of Great Age, seated on his throne, and receives from him all power on earth. Only Christ receives all power in heaven too, as 'the Son of God in power'. In this power he sends out his disciples, promising his divine presence always. The promise of Christ's divine presence in his Church now (delivered at the end of Matthew's gospel) balances the promise at the beginning of the gospel when the angel declares that the name of the child to be born to Mary is Emmanuel: Emmanuel means 'God with us'. So the permanent presence of Christ is the message of the whole gospel.

How is Christ present in the Church?

Dom Henry Wansbrough OSB

4 Respond & Request

Now slowly and prayerfully read the Gospel once again but this time in silence. Consider how this Gospel could apply to your life in general. Then thank God for any insight you may have received. Conclude by asking God to bless you with one of the following spiritual gifts to help you act on any resolution you have made: love, understanding, wisdom, faithfulness, peace, self control, patience, or joy. Please remember to pray for the Church and particularly our school families. **Then conclude by requesting the prayers of Our Lady & St Joseph.**



WEDNESDAY WORD PLUS †

Fr Henry's reflections on the first and second readings of Sunday 27th May 2018



First Reading: *The God of Love*

Deuteronomy 4:32-34. 39-40

Moses said to the people, "Put this question to the ages that are past, that went before you, from the time God created man on earth: Was there ever a word so majestic, from one end of heaven to the other? Was anything ever heard? Did ever a people hear the voice of the living God speaking from the heart of the fire, as you heard it, and remain alive? Has any god ventured to take to himself one nation from the midst of another by ordeals, signs, wonders, war with mighty hand and outstretched arm, by fearsome terrors - all this that the Lord your God did for you before your eyes in Egypt? Understand this today, therefore, and take it to heart: The Lord is God indeed, in heaven above as on earth beneath, he and no other. Keep his laws and commandments as I give them to you today so that you and your children may prosper and live long in the land that the Lord your God gives you forever."

Why a reading from Deuteronomy on the feast of the Trinity? Because the Book of Deuteronomy is primarily about the love of God, the revelation of God's awesome, forgiving love to his people. Love is the nature of God. We can never fully understand God, or what we mean by three Persons in one nature, but in this reading the Church provides us with the heart of God's revelation to Jews and Christians that He is love. Other religions feel their way towards this staggering and daunting truth, but to us it has been revealed. The revelation of God as love is a personal revelation, inviting us to a response in love, inviting us into a personal relationship with God as love. All the instructions that God gives us are simply meant to show us what that love means and how we can respond to it and stay close to God as God's own people. The Bible teaches us that man and woman were made in the image of God, and if I, made in the image of God, am to remain close to Him, I must shape all my desires, my activities and my relationships like those of God.

What do the scriptures reveal to us about God?

Second Reading: *Son, Father and Spirit*

Romans 8:14-17

Everyone moved by the Spirit is a son of God. The spirit you received is not the spirit of slaves bringing fear into your lives again; it is the spirit of sons, and it makes us cry out, 'Abba, Father!' The Spirit himself and our spirit bear united witness that we are children of God. And if we are children we are heirs as well: heirs of God and coheirs with Christ, sharing his sufferings so as to share his glory.

**The Trinity
'draws us into
God's own love'.**

The Trinity is often treated like a mathematical and philosophical problem. No attempt to understand the intra-trinitarian relationships of the three Persons can capture all there is to know about the Trinity. This reading which the Church gives us, instead, gives an inkling of our triple relationship with God. The basis is Jesus' own prayer, in which he called God 'Abba', the dignified and affectionate word in Jesus' own language (Aramaic) by which a son addressed his father. The staggering next move is that Jesus told us that we might use the same form of address; so we too can say 'Abba', Father, just as Jesus did. It is, however, only because Christ has given us his Spirit as our spirit that we can do so. This Spirit is also the Spirit of the Father. Sometimes in the gospel it is Jesus, sometimes it is the Father who sends the Spirit. We can say that the Spirit gives us access to the Father and to the Son, or that the Father gives the Spirit of the Son, or that the Son gives us his Spirit. In this manner the Trinity, each Person in a different way, imparts to us the love of God and draws us into God's own love.

In what ways does the Spirit draw us deeper into God's own love?

The Wednesday Word: Connecting Home, School & Parish through the Word of God
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