

Reflecting On Sunday's Readings

May 2015

The following series is **free, downloadable small-group materials** based on each week's Mass readings and taking into account the seasons of the liturgical year. Each study provides an introductory reflection on some aspect of the readings or on personal spirituality. Each of the readings is provided along with a few questions designed to engage the heart and stimulate the group's discussion. These small-group materials will be provided on a continuing basis in monthly segments.

We would suggest the following 60-to-90 minute format for the small group:

1. Open with a moment of quiet reflection and prayer.
2. Discuss the introductory reflection with a question or comment like, "What do you feel is important for us to grasp in this introduction?" or "What stood out to you from these opening paragraphs?" As the facilitator of the discussion be ready to share one or two things which were important to you from the introduction.
3. Have someone read the First Reading and ask several people to share their answers to the reflection questions. **Effective group-dynamic techniques should be used to further stimulate the discussion and affirm the participation.**
4. The Responsorial Psalm provides a reflective transition from the First Reading to the Gospel Reading, so have the Psalm read aloud. You may do this without additional comment, or you may want to draw their attention to something you feel is pertinent.
5. You can either read this week's Second Reading next and ask several people to share their answers to the reflection questions, or cover the Second Reading after you cover the Gospel Reading. The Second Reading does not always have a clear connection to the other Sunday Mass readings, **so do not feel like you need to force a connection.** However, you can provide an opportunity for the Holy Spirit to draw a connection by asking, "How do you see this passage tying into the theme of the readings?"
6. Move on to the Gospel Reading, repeating the process by asking several people to share their answers to the reflection questions.
7. Approximately equal time for discussion should be given to each of the sections: Introduction, First Reading, Gospel Reading, and the Second Reading. Obviously, if one section is especially stimulating, you should give some additional time to discussing it.
8. Close the discussion with group prayer, using various prayer formats.

We trust that God will use these materials to make His Word more meaningful to you, both within the small group environment and during Mass as you hear the Scripture is read and taught. **We would appreciate knowing if you are using the *Reflecting on Sunday's Readings*, and would welcome your feedback, either through the Emmaus Journey web page form, or by direct e-mail.**

Sincerely in Christ,

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Reflecting On Sunday's Readings

FIFTH SUNDAY OF EASTER—May 3, 2015

Introduction: Any of us who have ever gardened realize the significance of Jesus' allegory about the vine in this week's Gospel reading. Nothing can be more disheartening than to labor for weeks and months in anticipation of reaping the fruit of your labors, only to find that the seemingly healthy plant is failing to produce any fruit. We will go to great lengths inquiring about a remedy for the problem of a plant that doesn't produce. Why? Because the whole purpose of cultivating the plant is to enjoy its fruit. On the other hand when we have a plant that is highly productive we go out of our way to show off its fruit to others. We enjoy some degree of glory from the healthy fruit our plant produces. So in the allegory, Jesus is communicating that bearing fruit is included in his purpose for us and critical to our purpose of glorifying the Father.

The questions immediately come to mind, "About what kind of fruit is Jesus speaking? Is it the fruit of godly character or the fruit of new believers?" We know from Galatians 5 that character, love, joy, peace, longsuffering, gentleness, goodness, faith, meekness, and self control, is the fruit of the Spirit. Could this be what Jesus is referring to since it is the result of his life dwelling in us? Fruit by its nature is the reproductive element of the plant. The nature of fruit is that it contains the seeds that produce new plants. So, it is quite possible that Jesus is also talking about the ability to see Christ's life in us reproduced in others, i.e.: the spread of the Gospel from person to person. And in reality, it is as non-believers see Christ's life reproduced in our words, attitudes, and actions, that they are attracted to the faith.

Jesus in his wisdom did not lay on us the responsibility to produce fruit, but rather to remain in a relationship with him in which the Spirit could produce fruit in our lives. Fruit is the excessive life of the plant, its overabundance and vitality. If a plant only receives enough nourishment to survive it will not produce fruit. On the other hand if a plant is robust with health this extra nourishment is channeled into the production of fruit. Jesus knows that this kind of life comes through him, and so he does not put the stress on being fruitful but rather on the need to remain intimately attached to him, living our life in union with him, and allowing his life to permeate us. This is from where spiritual vitality and fruit come.

Abiding in Christ need not be a complicated thing. Jesus was in fact talking to simple, ordinary, people just like us. The word "abide" means to continue dwelling in a relationship. When we become believers we are indwelt by Christ, we enter into a new relationship of dependence and grace, wherein all that is needed for life and godliness (1 Peter 1:3) comes through him. Jesus is reminding us to continue to dwell in union with him, and as we do his life will increasingly permeate our lives. The need is to simply deal with those things in life that distract us from him as they arise, through confession and rededication. As we do we are constantly restored to that dwelling place in him.

"...for the Church, the first means of evangelization is the witness of an authentically Christian life, given over to God in a communion that nothing should destroy and at the same time given to one's neighbor with limitless zeal."^{*}

* *Evangelii Nuntiandi*, by Pope Paul VI, (41).

First Reading — Acts 9:26-31

²⁶ When he arrived in Jerusalem he tried to join the disciples, but they were all afraid of him, not believing that he was a disciple. ²⁷ Then Barnabas took charge of him and brought him to the apostles, and he reported to them how on the way he had seen the Lord and that he had spoken to him, and how in Damascus he had spoken out boldly in the name of Jesus. ²⁸ He moved about freely with them in Jerusalem, and spoke out boldly in the name of the Lord. ²⁹ He also spoke and debated with the Hellenists, but they tried to kill him. ³⁰ And when the brothers learned of this, they took him down to Caesarea and sent him on his way to Tarsus.

³¹ The church throughout all Judea, Galilee, and Samaria was at peace. It was being built up and walked in the fear of the Lord, and with the consolation of the holy Spirit it grew in numbers.

1. How would you feel if someone who was notorious for abusing Christians dropped in on your small-group meeting?

2. How can we facilitate the acceptance of strangers in our various Christian meetings?

Responsorial Reading — Psalm 22:26-28, 30-32

²⁶ I will offer praise in the great assembly; my vows I will fulfill before those who fear him.

²⁷ The poor will eat their fill; those who seek the LORD will offer praise. May your hearts enjoy life forever!”

²⁸ All the ends of the earth will worship and turn to the LORD; All the families of nations will bow low before you.

... ³⁰ All who sleep in the earth will bow low before God; All who have gone down into the dust will kneel in homage. ³¹ And I will live for the LORD; my descendants will serve you. ³² The generation to come will be told of the Lord, that they may proclaim to a people yet unborn the deliverance you have brought.

Second Reading — 1 John 3:18-24

¹⁸ Children, let us love not in word or speech but in deed and truth.

¹⁹ (Now) this is how we shall know that we belong to the truth and reassure our hearts before him ²⁰ in whatever our hearts condemn, for God is greater than our hearts and knows everything. ²¹ Beloved, if (our) hearts do not condemn us, we have confidence in God ²² and receive from him whatever we ask, because we keep his commandments and do what pleases him. ²³ And his commandment is this: we should believe in the name of his Son, Jesus Christ, and love one another just as he commanded us. ²⁴ Those who keep his commandments remain in him, and he in them, and the way we know that he remains in us is from the Spirit that he gave us.

3. From where within us, do you think feelings of self-condemnation arise?

4. Of what can we be assured, based on this passage?

Gospel Reading — John 15:1-8

¹ “I am the true vine, and my Father is the vine grower. ² He takes away every branch in me that does not bear fruit, and everyone that does he prunes so that it bears more fruit. ³ You are already pruned because of the word that I spoke to you. ⁴ Remain in me, as I remain in you. Just as a branch cannot bear fruit on its own unless it remains on the vine, so neither can you unless you remain in me. ⁵ I am the vine, you are the branches. Whoever remains in me and I in him will bear much fruit, because without me you can do nothing.

⁶ Anyone who does not remain in me will be thrown out like a branch and wither; people will gather them and throw them into a fire and they will be burned. ⁷ If you remain in me and my words remain in you, ask for whatever you want and it will be done for you. ⁸ By this is my Father glorified, that you bear much fruit and become my disciples.

5. What is the primary topic about which Jesus is speaking?
6. What role do Jesus’ words play in this process?
7. What is the most difficult aspect of abiding for you?
8. How do you respond to the statement Jesus makes to his disciple, “that you bear much fruit”?

Reflecting On Sunday's Readings

THE SIXTH SUNDAY OF EASTER—May 10, 2015

Introduction: The crux of Jesus' message, and the essence of our life in Christ is encapsulated in the word "love." Love answers the question, "Why?"—the enigma of salvation, why a holy God would expend his love on such a people as us. Love captures both the goal and meaning behind our existence as believers; to live in the Father's love. Love identifies the means by which the Gospel is advanced. For it is not through our flashy gimmicks that hearts are won, but rather by the proof that they are loved as God's love is expressed through our lives. Love is a cycle starting with the Father's love, shown forth by the Son's love, until eventually through the enlightenment of the Holy Spirit, we realize we are loved. Then in love, empowered by the Holy Spirit, we carry the love of the Father and the Son to others, beginning the cycle again.

Jesus makes three statements in this week's Gospel reading that help redefine and clear up our murky concept of love. First and foremost love is self-sacrificing; "...love one another as I have loved you. Greater love has no man than this, that he lay down his life for his friend." The way Jesus loved us was by living and giving his life to bring about our well being, our salvation, our awareness that God loves us. If we are to love as he loved us, we must love others at our own expense.

Second, the way to love sacrificially, is to do so in keeping with the will and direction of Jesus; "If you keep my commandments you will abide in my love." There are many difficult situations in life, times when we wonder which of our actions will really be the loving thing to do. Though commercialization has made trite the meaning of "What Would Jesus Do," this phrase does in fact provide direction as to how we should love others. We simply must keep his Word, his will, and his nature in mind if we are to love others as Jesus would if he was here walking among us. And guess what, he is literally here, of course, as he lives in and through us.

Third, the way to love is unconditionally. Jesus says, "You did not chose me, but I chose you." Coupled with this is the second reading which says; "In this is love, not that we loved God but that he loved us." In other words, Jesus did not find something in us that warranted his love, actually we were disdainful of his love. Yet Jesus took the initiative, sought us out, and demonstrated the Father's love for us. Jesus' kind of love seeks out the unlovable and ungrateful, expecting no payment in return. We are called to also love the unlovely, not so that they can fulfill some need we have but so that Christ's love, shown through our words and actions, might meet some need they have. This kind of love becomes redemptive in the same manner as Jesus' love is. As people experience unconditional love they are often drawn to its source, Christ in us, and respond back to him in love. This then becomes the fruit that abides forever.

"Only when you know yourself as unconditionally loved—that is, fully received—by God can you give gratuitously. Giving without wanting anything in return is trusting that all your needs will be provided for by the One who loves you unconditionally. It is trusting that you do not need to protect your own security but can give yourself completely to the service of others."^{*}

* *The Inner Voice of Love*, by Fr. Henri J.M. Nouwen, (page 65).

First Reading — Acts 10:25-26, 34-35, 44-48

²⁵ When Peter entered, Cornelius met him and, falling at his feet, paid him homage. ²⁶ Peter, however, raised him up, saying, "Get up. I myself am also a human being." ...

³⁴ Then Peter proceeded to speak and said, "In truth, I see that God shows no partiality. ³⁵ Rather, in every nation whoever fears him and acts uprightly is acceptable to him. ...

⁴⁴ While Peter was still speaking these things, the holy Spirit fell upon all who were listening to the word. ⁴⁵ The circumcised believers who had accompanied Peter were astounded that the gift of the holy Spirit should have been poured out on the Gentiles also, ⁴⁶ for they could hear them speaking in tongues and glorifying God. Then Peter responded, ⁴⁷ "Can anyone withhold the water for baptizing these people, who have received the holy Spirit even as we have?" ⁴⁸ He ordered them to be baptized in the name of Jesus Christ.

1. What are some areas where we might think that God is partial?

Responsorial Reading — Psalms 98:1-4

¹ Sing a new song to the LORD, who has done marvelous deeds, whose right hand and holy arm have won the victory. ² The LORD has made his victory known; has revealed his triumph for the nations to see, ³ has remembered faithful love toward the house of Israel. All the ends of the earth have seen the victory of our God. ⁴ Shout with joy to the LORD, all the earth; break into song; sing praise.

Second Reading — 1 John 4:7-10

⁷ Beloved, let us love one another, because love is of God; everyone who loves is begotten by God and knows God. ⁸ Whoever is without love does not know God, for God is love. ⁹ In this way the love of God was revealed to us: God sent his only Son into the world so that we might have life through him. ¹⁰ In this is love: not that we have loved God, but that he loved us and sent his Son as expiation for our sins.

2. What are the evidences seen in this passage of being born of God? Which ones are normative and which ones are extraordinary?
3. How many specific truths about love can you identify? Which one is most important to you?

Gospel Reading — John 15:9-17

⁹ As the Father loves me, so I also love you. Remain in my love. ¹⁰ If you keep my commandments, you will remain in my love, just as I have kept my Father's commandments and remain in his love. ¹¹ I have told you this so that my joy may be in you and your joy may be complete. ¹² This is my commandment: love one another as I love you. ¹³ No one has greater love than this, to lay down one's life for one's friends. ¹⁴ You are my friends if you do what I command you. ¹⁵ I no longer call you slaves, because a slave does not know what his master is doing. I have called you friends, because I have told you everything I have heard from my Father. ¹⁶ It was not you who chose me, but I who chose you and appointed you to go and bear fruit that will remain, so that whatever you ask the Father in my name he may give you. ¹⁷ This I command you: love one another.

4. What is the difference between joy and happiness?
5. What is the significance of Jesus' moving the disciples from the position of servant to one of friend? How are these relationships, servant and friend, different?
6. To what degree do you believe that we, the members of Christ's Church, have been "chosen" to "go" and to "bear fruit"?
7. For you, what is the most difficult aspect of loving others? The most enjoyable aspect?

Reflecting On Sunday's Readings

THE SEVENTH SUNDAY OF EASTER—May 17, 2015

Introduction: “An article in National Geographic several years ago provided a penetrating picture of God’s ‘wings.’ After a forest fire in Yellowstone National Park, forest rangers began their trek up a mountain to assess the inferno’s damage. One ranger found a bird literally petrified in ashes, perched statuesquely on the ground at the base of a tree. Somewhat sickened by the eerie sight, he knocked over the bird with a stick. When he struck it, three tiny chicks scurried from under their dead mother’s wings. The loving mother, keenly aware of impending disaster, had carried her offspring to the base of the tree and had gathered them under her wings, instinctively knowing that the toxic smoke would rise.

“She could have flown to safety but had refused to abandon her babies. When the blaze had arrived and the heat had scorched her small body, the mother had remained steadfast, because she had been willing to die, so those under the cover of her wings would live...” (Source unknown).

In this week’s Gospel reading Jesus also is about to enter a fiery ordeal and willingly die in order to secure eternal life for his followers. The events of the coming week, his last meal with his friends, his betrayal, abuse and the mockery of a trial, and his cruel death were known to him as assuredly as was the approaching holocaust to this mother bird. What was on his mind as he saw the end approaching?

John 17 provides an indelible snapshot of Jesus’ inner focus and concern. Like the protective mother bird his utmost thoughts concerned the care and well being of his followers. Consequently we see him praying; Holy Father—keep them safe, keep them united (“that they may be one”) keep them joyful (“that they may have my joy”) keep them consecrated (“sanctify them in the truth”) keep them mobilized for the mission (“so I have sent them into the world”). These men and women represented all those that would believe in the future, these disciples were the seed-corn of Christianity. If they were worth dying for, it was imperative that they should be protected.

What did Jesus rely on to preserve their faith? Four things; his Heavenly Father’s power, the Holy Spirit, his sacred Word, and his Mission. Jesus was able to leave them and fully give himself to his saving work on the cross, because he knew preserving their lives was fully consistent with the Father’s will, and fully within his Father’s power.

Second, Jesus set in place the conditions that would ensure that his Word would be available to all his followers for all eternity, providing strength and direction. We must keep in mind that when Jesus prayed, “I have given them thy Word,” not one of Jesus’ words had been recorded or written as we know them in the Gospel. But the promise was given of the coming Holy Spirit who “will teach you everything, and remind you of all that I have said to you,” (John 14:26). And so he did, inspiring and reminding the Gospel writers of Jesus’ words, and guiding them into the truth, which they recorded in what we now know as the New Testament books.

Lastly, Jesus left his followers with a mission that would provide the impetus for all they did; to take the knowledge of salvation in Christ to all the world, no small task. This mission provides focus and meaning for our existence, without which we would become complacent. As we know, complacency lends itself to a great degree of vulnerability. It is only as we stay focused on the mission Jesus gave us that we remain alert and ready to advance the Kingdom of God.

Jesus, on this last evening with his disciples, was focused on our care and well being. As he went to his fiery ordeal he entrusted us to his Heavenly Father, the Holy Spirit, to his Word, and to his Mission. We in turn should cooperate with his attempt to insure our well being by snuggling under these wings of protection.

First Reading — Acts 1:15-17, 20-26

¹⁵ During those days Peter stood up in the midst of the brothers (there was a group of about one hundred and twenty persons in the one place). He said, ¹⁶ “My brothers, the scripture had to be fulfilled which the holy Spirit spoke beforehand through the mouth of David, concerning Judas, who was the guide for those who arrested Jesus. ¹⁷ He was numbered among us and was allotted a share in this ministry. . . . ²⁰ For it is written in the Book of Psalms: ‘Let his encampment become desolate, and may no one dwell in it.’ And: ‘May another take his office.’ ²¹ Therefore, it is necessary that one of the men who accompanied us the whole time the Lord Jesus came and went among us, ²² beginning from the baptism of John until the day on which he was taken up from us, become with us a witness to his resurrection.” ²³ So they proposed two, Joseph called Barsabbas, who was also known as Justus, and Matthias.

²⁴ Then they prayed, “You, Lord, who know the hearts of all, show which one of these two you have chosen ²⁵ to take the place in this apostolic ministry from which Judas turned away to go to his own place.”

²⁶ Then they gave lots to them, and the lot fell upon Matthias, and he was counted with the eleven apostles.

1. What provisions by Jesus for the on-going development of his Church do you see in these passages?

Responsorial Reading — Psalms 103:1-2, 11-12, 19-20

¹ Of David. Bless the LORD, my soul; all my being, bless his holy name! ² Bless the LORD, my soul; do not forget all the gifts of God ...

¹¹ As the heavens tower over the earth, so God's love towers over the faithful. ¹² As far as the east is from the west, so far have our sins been removed from us. ... ¹⁹ The LORD'S throne is established in heaven; God's royal power rules over all. ²⁰ Bless the LORD, all you angels, mighty in strength and attentive, obedient to every command.

Second Reading — 1 John 4:11-16

¹¹ Beloved, if God so loved us, we also must love one another. ¹² No one has ever seen God. Yet, if we love one another, God remains in us, and his love is brought to perfection in us.

¹³ This is how we know that we remain in him and he in us, that he has given us of his Spirit. ¹⁴ Moreover, we have seen and testify that the Father sent his Son as savior of the world. ¹⁵ Whoever acknowledges that Jesus is the Son of God, God remains in him and he in God. ¹⁶ We have come to know and to believe in the love God has for us. God is love, and whoever remains in love remains in God and God in him.

2. Explain what you think it means to “abide” in God, and to have God “abide” in us?

Gospel Reading — John 17:11-19

¹¹ And now I will no longer be in the world, but they are in the world, while I am coming to you. Holy Father, keep them in your name that you have given me, so that they may be one just as we are. ¹² When I was with them I protected them in your name that you gave me, and I guarded them, and none of them was lost except the son of destruction, in order that the scripture might be fulfilled. ¹³ But now I am coming to you. I speak this in the world so that they may share my joy completely. ¹⁴ I gave them your word, and the world hated them, because they do not belong to the world any more than I belong to the world.

¹⁵ I do not ask that you take them out of the world but that you keep them from the evil one. ¹⁶ They do not belong to the world any more than I belong to the world. ¹⁷ Consecrate them in the truth. Your word is truth. ¹⁸ As you sent me into the world, so I sent them into the world. ¹⁹ And I consecrate myself for them, so that they also may be consecrated in truth.

3. Meditate on the implications of this passage by replacing the pronouns that refer to Jesus' followers with your name. What are your reflections after doing this?

4. What sense of mission, and conflict do you see?

5. How are the statements “sanctify them in the truth” and “consecrated in truth” similar? How are they different?

6. How would you describe someone who is consecrated?

Reflecting On Sunday's Readings

PENTECOST SUNDAY—May 24, 2015

Introduction: It is hard to think of an analogy that would depict what the Christian life would be like without the Holy Spirit. Perhaps the closest analogy would be to picture the chaos and impotency that would come if language, verbal and non-verbal, were suddenly to cease existing. One can only begin to imagine the sense of hopelessness we would experience not being able to communicate with even one other person. The powerlessness would be overwhelming. We would be unable to accomplish much of anything. There would be no information system, no books, and no written instructions on how to do things. The sense of isolation and dislocation would be unbearable. Love, appreciation and belonging would not be able to be expressed or received. Needs would not be able to be communicated nor could help be provided. Communication, one of the essential elements that make us distinctively human, when removed, would change life beyond recognition or description.

Pentecost Sunday celebrates the Father and Son's gift to us of the Holy Spirit. Similar to the above example, the Holy Spirit is the essential ingredient that makes us distinctively Christian, the absence of which would change our life beyond recognition or description. To appreciate the Holy Spirit's presence we want to think for a minute of what life would be like without him, if history was suddenly turned back, and the Holy Spirit was removed. How would our Christian life be different? There would be:

- No belonging—"But you are not in the flesh, you are in the Spirit, if in fact the Spirit of God dwells in you. Anyone who does not have the Spirit of Christ does not belong to him." (Romans 8:9)
- No assurance—"In him you... were sealed with the promised Holy Spirit, who is the guarantee of our inheritance until we acquire possession of it." (Eph 1:13,14)
- No revelation (Scripture)—"The Holy Spirit, whom the Father will send in my name, he will teach you all things, and bring to your remembrance all that I have said to you." (John 14:26)
- No illumination—"So also no one comprehends the thoughts of God except the Spirit of God. Now we have received not the spirit of the world, but the Spirit which is from God, that we might understand the gifts bestowed on us by God." (1 Corinthians 2:10-13)
- No power in prayer—"... we do not know how to pray as we ought, but the Spirit himself intercedes for us with sighs too deep for words... the Spirit intercedes for the saints according to the will of God." (Romans 8:26,27)
- No power to witness—"... you shall receive power when the Holy Spirit has come upon you; and you shall be my witnesses." (Acts 1:8)
- No unity—"For by one Spirit we were all baptized into one body..." (1 Corinthians 12:13,) "... maintain the unity of the Spirit in the bond of peace. There is one body and one Spirit..." (Ephesians 4:3-4)

Scary isn't it? These are just a few of the things made possible to us by the Holy Spirit's presence.

Fortunately, the Holy Spirit was given to us, his Body, and his presence will remain with us until Jesus returns. How can we more fully express our appreciation for the Holy Spirit on Pentecost Sunday? We can do this by fully opening our heart and life anew to his indwelling presence.

"In our day too, the Spirit is the principal agent of the new evangelization. Hence it will be important to gain a renewed appreciation of the Spirit as the One who builds the Kingdom of God within the course of history and prepares its full manifestation in Jesus Christ, stirring people's hearts and quickening in our world the seeds of the full salvation which will come at the end of time,"*

* *On the Coming of the Third Millennium*, by Pope John Paul II, (45).

First Reading — Acts 2:1-11

¹ When the time for Pentecost was fulfilled, they were all in one place together. ² And suddenly there came from the sky a noise like a strong driving wind, and it filled the entire house in which they were. ³ Then there appeared to them tongues as of fire, which parted and came to rest on each one of them. ⁴ And they were all filled with the holy Spirit and began to speak in different tongues, as the Spirit enabled them to proclaim. ⁵ Now there were devout Jews from every nation under heaven staying in Jerusalem. ⁶ At this sound, they gathered in a large crowd, but they were confused because each one heard them speaking in his own language. ⁷ They were astounded, and in amazement

they asked, “Are not all these people who are speaking Galileans?”⁸ Then how does each of us hear them in his own native language?⁹ We are Parthians, Medes, and Elamites, inhabitants of Mesopotamia, Judea and Cappadocia, Pontus and Asia,¹⁰ Phrygia and Pamphylia, Egypt and the districts of Libya near Cyrene, as well as travelers from Rome,¹¹ both Jews and converts to Judaism, Cretans and Arabs, yet we hear them speaking in our own tongues of the mighty acts of God.”

1. Why do you think this first manifestation of the Holy Spirit was so distinctive?

Responsorial Reading — Psalms 104:1, 24, 29-31, 34

¹ Bless the LORD, my soul! LORD, my God, you are great indeed! You are clothed with majesty and glory. ...
²⁴ How varied are your works, LORD! In wisdom you have wrought them all; the earth is full of your creatures.
²⁹ When you hide your face, they are lost. When you take away their breath, they perish and return to the dust from which they came. ³⁰ When you send forth your breath, they are created, and you renew the face of the earth.
³¹ May the glory of the LORD endure forever; may the LORD be glad in these works! ... ³⁴ May my theme be pleasing to God; I will rejoice in the LORD.

Second Reading — 1 Corinthians 12:3-7, 12-13

³ Therefore, I tell you that nobody speaking by the spirit of God says, “Jesus be accursed.” And no one can say, “Jesus is Lord,” except by the holy Spirit.

⁴ There are different kinds of spiritual gifts but the same Spirit; ⁵ there are different forms of service but the same Lord; ⁶ there are different workings but the same God who produces all of them in everyone. ⁷ To each individual the manifestation of the Spirit is given for some benefit. ...

¹² As a body is one though it has many parts, and all the parts of the body, though many, are one body, so also Christ. ¹³ For in one Spirit we were all baptized into one body, whether Jews or Greeks, slaves or free persons, and we were all given to drink of one Spirit.

2. What does the presence of such variety in the Church tell us about the nature of the Holy Spirit?
3. Which of the activities of the Holy Spirit, as seen in these passages, is most meaningful to you? Why?

Gospel Reading — John 20:19-23

¹⁹ On the evening of that first day of the week, when the doors were locked, where the disciples were, for fear of the Jews, Jesus came and stood in their midst and said to them, “Peace be with you.” ²⁰ When he had said this, he showed them his hands and his side. The disciples rejoiced when they saw the Lord.

²¹ (Jesus) said to them again, “Peace be with you. As the Father has sent me, so I send you.”

²² And when he had said this, he breathed on them and said to them, “Receive the holy Spirit. ²³ Whose sins you forgive are forgiven them, and whose sins you retain are retained.”

4. What do you think would have happened to the disciples if Jesus hadn’t appeared and the Holy Spirit hadn’t been given to them?
5. How were the disciples transformed by this experience?
6. Looking at this week’s Scripture passages, which manifestations of the Holy Spirit do you feel are normative and which do you feel are exceptional?
7. What do the exceptional manifestations communicate about him?
8. How do you feel about experiencing the Holy Spirit?

Reflecting On Sunday's Readings

THE MOST HOLY TRINITY SUNDAY—May 31, 2015

Introduction: “The mystery of the Most Holy Trinity is the central mystery of Christian faith and life. It is the mystery of God in himself. It is therefore the source of all the other mysteries of faith, the light that enlightens them. It is the most fundamental and essential teaching in the ‘hierarchy of the truths of the faith.’”¹

At many times, and in many ways we affirm again and again our belief in the Holy Trinity. Prayers, such as, “Glory to the Father, and to the Son, and to the Holy Spirit, as it was in the beginning, is now, and will be for ever; Amen,” speak of this mystery of the Christian faith. How was it “in the beginning”? This is an important question, for we profess that is the way it is now, and that is the way it will be in the future. This statement speaks of the individual uniqueness of each person of the Trinity, while simultaneously speaking of the complete unity which exists. Each one, Father, Son and Holy Spirit, has a distinct role and function, yet they are One, existing in perfect harmony in will and purpose.

In an attempt to explain the Holy Trinity people have developed various analogies. Perhaps you have heard someone explain how an egg, consisting of shell, white, and yoke, expresses the unity and diversity of the Trinity. Or another analogy of how a person can simultaneously be a son, a father, and a husband, demonstrating the oneness, while fulfilling three distinctly different roles. There are other such illustrations; however each of them leaves much to be desired by way of explanation. The reason they fall short is that the Holy Trinity, by its very nature, defies explanation. That is why it is called a mystery and requires faith to accept its reality.

A mystery is defined in several helpful ways in the book *Catholicism* by Richard P. McBrien, one of which is “truths of faith which are entirely beyond the natural powers of reason to apprehend.”² Somewhere I read that Pope Paul VI defined mystery as “a reality imbued with the hidden presence of God.” The Holy Trinity is also called an absolute mystery inasmuch as it cannot be really understood even after it is revealed to us, it remains a mystery. Thus it is “the central mystery of faith,” professed at our baptism and confirmation and acclaimed at each Mass.

It is in the Holy Trinity that we see the Father, Son and Holy Spirit working in perfect unity to bring about our salvation and their eternal purposes. Though it is a mystery it is a “reality” whose presence and effects can be seen and experienced. Ephesians chapter one is a wonderful exposition of the “mystery of His will.” In it we are able to see how each member of the Trinity is involved in completing our salvation. In verses 3-6 we see the Father choosing us and destining us to be adopted through his Son. In verses 7-11 we see how Jesus the Son accomplishes our salvation through the mercy and grace of his blood. Lastly, in verses 13-14 we see how the Holy Spirit seals our salvation and guarantees it by taking up residency in our lives. This is the Holy Trinity, One in being, united in purpose, yet unique in their roles.

The prayer of Blessed Elizabeth of the Trinity is a fitting conclusion and response to these truths: “O my God, Trinity whom I adore, help me forget myself entirely so to establish myself in you, unmovable and peaceful as if my soul were already in eternity. May nothing be able to trouble my peace or make me leave you, O my unchanging God, but may each minute bring me more deeply into your mystery...”³

¹ *The Catechism of the Catholic Church*, (234).

² *Catholicism*, by Richard P. McBrien, (page 244).

³ *The Catechism of the Catholic Church*, (260).

First Reading — Deuteronomy 4:32-34, 39-40

³² “Ask now of the days of old, before your time, ever since God created man upon the earth; ask from one end of the sky to the other: Did anything so great ever happen before? Was it ever heard of? ³³ Did a people ever hear the voice of God speaking from the midst of fire, as you did, and live? ³⁴ Or did any god venture to go and take a nation for himself from the midst of another nation, by testings, by signs and wonders, by war, with his strong hand and outstretched arm, and by great terrors, all of which the LORD, your God, did for you in Egypt before your very eyes? ... ³⁹ This is why you must now know, and fix in your heart, that the LORD is God in the heavens above and on earth below, and that there is no other. ⁴⁰ You must keep his statutes and commandments which I enjoin on you today, that you and your children after you may prosper, and that you may have long life on the land which the LORD, your God, is giving you forever.”

1. What are the promises revealed in these passages?

2. Why do you think the Israelites' well being and long life was directly tied to their obedience to the Scripture?

Responsorial Reading — Psalm 33:4-6, 9, 18-20, 22

⁴ For the LORD'S word is true; all his works are trustworthy. ⁵ The LORD loves justice and right and fills the earth with goodness.

⁶ By the LORD'S word the heavens were made; by the breath of his mouth all their host. ...

⁹ For he spoke, and it came to be, commanded, and it stood in place. ... ¹⁸ But the LORD'S eyes are upon the reverent, upon those who hope for his gracious help, ¹⁹ delivering them from death, keeping them alive in times of famine. ²⁰ Our soul waits for the LORD, who is our help and shield. ... ²² May your kindness, LORD, be upon us; we have put our hope in you.

Second Reading — Romans 8:14-17

¹⁴ For those who are led by the Spirit of God are children of God. ¹⁵ For you did not receive a spirit of slavery to fall back into fear, but you received a spirit of adoption, through which we cry, "Abba, Father!" ¹⁶ The Spirit itself bears witness with our spirit that we are children of God, ¹⁷ and if children, then heirs, heirs of God and joint heirs with Christ, if only we suffer with him so that we may also be glorified with him.

3. What does it mean to "be led by the Spirit of God"?
4. How would you explain the significance of being heirs of God, and fellow heirs with Christ?

Gospel Reading — Matthew 28:16-20

¹⁶ The eleven disciples went to Galilee, to the mountain to which Jesus had ordered them. ¹⁷ When they saw him, they worshiped, but they doubted. ¹⁸ Then Jesus approached and said to them, "All power 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 behold, I am with you always, until the end of the age."

5. How do you respond to the fact that some of Jesus' original eleven disciples doubted?
6. How do you feel when doubts enter your thinking? How do you handle them?
7. In what manner do you believe that these instructions of Jesus refer to you personally as a member of Christ's Church?
8. What difference will it make if these instructions are viewed as having been given to each of the eleven individually, or if you view them as having been given to them collectively?