

## FIRST READING – C TRINITY SUNDAY

A reading from the book of Proverbs.

Pause – and look up at the assembly

Thus says the wisdom of God:

“The Lord created me at the beginning of his work,  
the first of his acts of long ago.

Ages ago I was set up,  
at the first, before the beginning of the earth.

When there were no depths I was brought forth,  
when there were no springs abounding with water.

Before the mountains had been shaped,  
before the hills, I was brought forth –  
when he had not yet made earth and fields,  
or the world’s first bits of soil.

When he established the heavens, I was there,  
when he drew a circle on the face of the deep,  
when he made firm the skies above,  
when he established the fountains of the deep,  
when he assigned to the sea its limit,  
so that the waters might not transgress his command,  
when he marked out the foundations of the earth,  
then I was beside him, like a master worker;  
and I was daily his delight,  
rejoicing before him always,  
rejoicing in his inhabited world  
and delighting in the children of Adam.”



Pause for **THREE** seconds  
then look up at the people  
and say SLOWLY:

The WORD of the LORD.

*Thanks be to God.*

## SECOND READING – C TRINITY SUNDAY

A reading from the letter of Saint Paul to the Romans.

Pause – and look up at the assembly

Brothers and sisters:

Since we are justified by faith,  
we have peace with God through our Lord Jesus Christ,  
through whom we have obtained access to this grace in which we stand;  
and we boast in our hope of sharing the glory of God.

And not only that,  
but we also boast in our sufferings,  
knowing that suffering produces endurance,  
and endurance produces character,  
and character produces hope,  
and hope does not disappoint us,  
because God's love has been poured into our hearts  
through the Holy Spirit that has been given to us.

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PAUSE for **THREE** seconds  
then look up at the people  
and say SLOWLY:

The WORD of the LORD.

*Thanks be to God.*

## GOSPEL READING – C TRINITY SUNDAY

The Lord be with you.

*And with your spirit.*

A reading from the holy gospel according to John.

*Glory to you, O Lord.*

Jesus said to his disciples:

“I still have many things to say to you,  
but you cannot bear them now.

When the Spirit of truth comes,  
he will guide you into all the truth;  
for he will not speak on his own,  
but will speak whatever he hears,  
and he will declare to you the things that are to come.

He will glorify me,  
because he will take what is mine and declare it to you.

All that the Father has is mine.

For this reason I said that he will take what is mine  
and declare it to you.”



The GOSPEL of the LORD.

*Praise to you, Lord Jesus Christ.*

## SCRIPTURES IN DEPTH

### Reading I: Proverbs 8:22-31

The concept of the divine wisdom is mythological in origin but was taken up into the Yahwistic religion to express God's self-disclosure. This self-disclosure became to be hypostatized or personified as the divine wisdom.

Wisdom means God's going forth from his "aseity" (his being-in-himself) in revelation and action.

The hymn in Prov 8 is somewhat rudimentary in its understanding of wisdom as divine activity, for, unlike later passages (Sir 24:1-24; Wis 7:22-8:1), it does not assign to wisdom an active role in creation; she is merely "around" when God creates.

In its later development wisdom acquires a subjective role in human existence, becoming the organ of human religious experience. In this way "Wisdom" becomes the predecessor of both the Logos and the Holy Spirit.

Thus, we may read this passage as a step on the road to the doctrine of the Trinity.

### Responsorial Psalm: 8:4-5, 6-7, 8-9

This psalm puts into verse form the theological truth of the creation story in Genesis 1.

God is the creator of the whole universe, and human beings are the crown of creation, destined for glory and honor and invested with dominion over the created order. They exist in what Gen 1 calls the divine "image."

God's name, whose wonder is proclaimed, is, in Christian understanding, a threefold name—a God who is in his own eternal being, who goes forth out of himself in creation and redemption and creates human beings' response to that creation and revelation. All this is latent in this psalm.

### Reading II: Romans 5:1-5

This is one of those artless passages in which the Apostle exhibits the triadic structure of Christian experience.

God is the source of our redemption, but it is through Jesus Christ that this redemptive act is performed, and through the Holy Spirit poured into our hearts that we come to experience that redemptive action.

## **Gospel: John 16:12-15**

Here again the doctrine of the Trinity is implicit.

The revelation that Jesus Christ brings is from the Father, and it is the function of the Spirit to make that revelation meaningful to each succeeding Christian generation.

The Spirit does not convey new, independent revelation (“he will not speak on his own authority”) but constantly updates our understanding of the once-for-all revelation of God in the Christ-event.

Reginald H. Fuller