

Solemnity of the Most Holy Trinity

Gospel

[Mt 28:16-20](#)

The eleven disciples went to Galilee, to the mountain to which Jesus had ordered them. When they all saw him, they worshiped, but they doubted. Then Jesus approached and said to them, "All power in heaven and on earth has been given to me. 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, teaching them to observe all that I have commanded you. And behold, I am with you always, until the end of the age."

Corpus Christi – Body of Christ

Gospel

[Mk 14:12-16, 22-26](#)

On the first day of the Feast of Unleavened Bread, when they sacrificed the Passover lamb, Jesus' disciples said to him, "Where do you want us to go and prepare for you to eat the Passover?" He sent two of his disciples and said to them, "Go into the city and a man will meet you, carrying a jar of water. Follow him. Wherever he enters, say to the master of the house, 'The Teacher says, "Where is my guest room where I may eat the Passover with my disciples?"'" Then he will show you a large upper room furnished and ready.

Make the preparations for us there." The disciples then went off, entered the city, and found it just as he had told them; and they prepared the Passover.

While they were eating, he took bread, said the blessing, broke it, gave it to them, and said, "Take it; this is my body." Then he took a cup, gave thanks, and gave it to them, and they all drank from it. He said to them, "This is my blood of the covenant, which will be shed for many.

Amen, I say to you, I shall not drink again the fruit of the vine until the day when I drink it new in the kingdom of God." Then, after singing a hymn, they went out to the Mount of Olives.

CONTINUITY FROM MATTHEW'S HOLY TRINITY GOSPEL TO MARK'S GOSPEL ON INSTITUTION OF THE EUCHARIST:

1. ***Then Jesus approached and said to them, 'All power in heaven and on earth has been given to me. 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, teaching them to observe all that I have commanded you. (Mt 28:20)***

- ✓ Incorporation into Christ, which is brought about by Baptism, is constantly renewed and consolidated by sharing in the Eucharistic Sacrifice, especially by that full sharing which takes place in sacramental communion. We can say not only that each of us receives Christ, but also that Christ receives each of us.
- ✓ Evangelization: By its union with Christ, the People of the New Covenant becomes a "sacrament" for humanity, a sign and instrument of the salvation achieved by Christ for the

redemption of all. The Church's mission stands in continuity with the mission of Christ: Go therefore and make disciples of all nations. From the perpetuation of the sacrifice of the Cross and her communion with the body and blood of Christ in the Eucharist, the Church draws the spiritual power needed to carry out her mission. The Eucharist thus appears as both the source and the summit of all evangelization, since its goal is the communion of mankind with Christ, and in Him with the Father and the Holy Spirit.

- ✓ Mutual Love in Community: Christians look forward in hope to a true communion among all persons with each other and with God. The Spirit of Christ labors in history to build up the bonds of solidarity among all persons until that day on which their union is brought to perfection in the Kingdom of God. Indeed Christian theological reflection on the very reality of God as a trinitarian unity of persons—Father, Son, and Holy Spirit—shows that being a person means being united to other persons in mutual love.”

The Eucharist is the center of the Holy Trinity: The *power* of the intensity of love within the Trinity is to now be trans-national; all nations are to be touched. Love is the *power* and we are given the responsibility of receiving it and being caring for the coming of the kingdom within our own little lives.

It is a blessing of this holy Trinity that we appear to be more than we appear to be to ourselves. This is the *power* of the Resurrection.

- ✓ There is a “Trinity of Time” in which creation has a past, has been clarified as to its identity by the life, death and Resurrection of Jesus and it has a destiny to become the kingdom of powerful relations.

I am with you always...” (Mt 28:20)

- ✓ We believe in a God incarnate. The fact that the eternal Word was human flesh in Jesus of Nazareth centers our faith.

Hence Christians, and especially Roman Catholics, seem to celebrate the human body endlessly. We cherish sacraments that affirm God’s presence in our births and dyings, our confession of sin, and marking of commitment. Our feast days are remembrances of deaths, births, and even conceptions.

Not only do we celebrate when Jesus was born; we commemorate those precise moments of space and time when he was conceived and circumcised. And after we honor the Holy Spirit and the Blessed Trinity at this time of the church year, our rituals turn to Christ’s glorious flesh. We celebrate his heart as sacred, his blood as precious and his body as transfigured.

- ✓ The Eucharist is a mystery of presence, the perfect fulfillment of Jesus' promise to remain with us until the end of the world. The Eucharist is a great mystery — Jesus is really

present, body and blood, soul and divinity, in the consecrated Host — but it is also God's greatest gift to mankind, since in it, Christ becomes intimately united to us, by becoming the Bread of Life. If we fully penetrate this mystery, we are empowered to see each other as God sees us: as the body and blood of Christ. We are that presence—called to the same self-giving.

The consecration at the Eucharist is marked by the words, “This is my body. . . . This is my blood.” Through our Communion, the words apply to each of us. Transubstantiation, then, applies not only to the appearances of bread and wine, it also applies to the appearances of human flesh.

Perhaps this is the Eucharistic meaning of Jesus’ parable of the last judgment in Matthew 25. When all the nations of the world are gathered together, the Son of Man utters those strange words: “Insofar as you did it to the least of these, you have done it to me.” In the body of the prisoner or stranger, the hungry or the naked, the disconsolate or the sick, a second transubstantiation has taken place. Christ has said over the least of us: “This is my body.”

In his sermon “The Weight of Glory,” C. S. Lewis wrote: “Next to the Blessed Sacrament itself, your neighbor is the holiest object presented to your senses.” Christ’s body is as hidden in the least of us as it is under the appearances of bread and wine. Both require an uncommon and daring faith.

- ✓ Truly the Eucharist is a mystery which surpasses our understanding and can only be received in faith.

