

BEC Weekly Gospel Encounter Guide
SOLEMNITY OF THE MOST HOLY TRINITY
BEC SUNDAY 2022
June 12, 2020

A. OPENING SONG

OPENING PRAYER

Leader: In the name (+) of the Father, and of the Son, and of the Holy Spirit.

All: Amen.

All: O God of infinite love and grace, in Christ Jesus, we experience your immeasurable mercy. In that Spirit, we continually know your presence. We, your children, long to be in a relationship with you and one another. We seek to know you intimately and mirror your divine unity into our small communities. O God, and gather us as one people under your care, that we might share in your life in this world and the next. For this, we pray through Jesus Christ, who lives and reigns with you and the Holy Spirit, one God forever and ever. Amen.

B. THE WORD OF GOD

1. INTRODUCTION

Today, we celebrate the Solemnity of the Most Holy Trinity. This feast invites us to consider what we believe about God, who has revealed himself to us in the Trinity—one God in three persons. In the Gospel, Jesus offers assurances to the disciples. Even though he must leave the disciples, he tells them that they will have a future because of the help he will send them in the Holy Spirit. In this section, he focuses more on the shape of the future, which will include Jesus' victory over the world that they will share in. The disciples of Jesus cannot know the future. They can only know that, whatever shape the future takes, they will not have to face it alone. They have the Spirit of Truth, who will continue to provide the teaching of Jesus in the future. Reading this passage on Trinity Sunday reinforces our understanding of the unity shared by the members of the Trinity. Although the idea of one God in three persons remains a mystery, we have the assurance that, as Jesus and the Father share all, Jesus and the Spirit share all. (*Solemnity of the Most Holy Trinity, Sunday Connection, www.loyolapress.com*)

We also celebrate our 4th BEC Sunday today. We also reflect on what the future holds for our Basic Ecclesial Communities. We discern the Holy Spirit's lead for us as

we continue to promote synodality and, at the same time, fulfill our mission of church renewal and ministering to our grassroots communities.

First Reading: *Proverbs 8:22-31*
Resp. Psalm: *Psalm 8:4-5, 6-7, 8-9*
Second Reading: *Romans 5:1-5*

2. THEME

RE-ROOTING BECs TO BASIC HUMAN COMMUNITIES THROUGH SYNODALITY

3. GOSPEL READING: John 16:12-15

[All rise to honor the Gospel]

I still have many things to say to you but they would be too much for you to bear now. However, when the Spirit of truth comes he will lead you to the complete truth, since he will not be speaking of his own accord, but will say only what he has been told; and he will reveal to you the things to come. He will glorify me, since all he reveals to you will be taken from what is mine. Everything the Father has is mine; that is why I said: all he reveals to you will be taken from what is mine.

Reflection

Reflect in silence for a few moments on the Bible passage just read.

4. GOSPEL COMMENTARY

Today we celebrate the Solemnity of the Most Holy Trinity or Trinity Sunday. The Trinitarian mystery is considered "the Mystery of all mysteries." This mystery is beyond our imagination. Hence, how can words be enough to describe or capture the beauty and mystery of three lives shared, given, and received? Words fail. Some things, like the Trinity, cannot really be simply talked about. But they be best understood by being experienced.

In today's Gospel reading, Jesus speaks of the relationship the three of them share. It is not a lecture about the Trinity. He does not describe *what* they are but rather *how* they are – a complete relationship. All they have is given, received, and shared. Nothing is withheld. Nothing is secret. The Feast of the Holy Trinity is the feast of God's life and love united with ours. It is the reality that unity and diversity, the one and the many, are not opposites. Rather, they necessarily constitute each other. It is the celebration of sharing, giving, and receiving each other lives. It is the invitation to fully participate in God's life and thereby in each other's lives. It is an invitation to be governed by love and promote love. The experience of and participation in Trinitarian love is where the Gospel is taking us today. *Jesus is more interested in our Trinitarian participation than in our Trinitarian understanding!*

It is not surprising that we celebrate BEC Sunday during the Solemnity of the Most Holy Trinity (or Trinity Sunday) for our communion in the Basic Ecclesial Communities (BECs) finds inspiration in the unity-in-diversity of the Triune God as revealed to us by Jesus. BECs, therefore, should be governed by love and become channels to experience the love of God. In 1991, the Second Plenary Council of the Philippines (PCP II) affirmed the utmost importance of BEC as “a new way of being Church” – a significant expression of Church renewal: *Our vision of the Church as participation, communion, and mission, about the Church as priestly, prophetic and kingly people and as a Church of the poor – a Church that is renewed – is today finding expression in one ecclesial movement. This is the movement to foster Basic Ecclesial Communities.* (PCP II, 137)

But we cannot be genuinely BECs if we do not re-root to the grassroots communities where we began and were planted, where we thrive and continue to minister. In the BECs, we share not only the Word of God and the Eucharist but also the concerns of their daily life, hopes and frustrations, joys and sorrows, and their material and spiritual concerns. We should have a strong sense of responsibility for each other, solidarity with one another, and action for justice. Today, we realize that we are not simply faced with ecclesial concerns but various socio-economic-political-health-environmental concerns – human concerns. We cannot move forward without seriously considering these human concerns, which also challenge our community living. In BECs, we integrate faith and daily life. We are not simply called to offer a "faith-interpretation" of things happening and challenges we face; we are also called to help overcome them just as Jesus did. Many efforts have been made and are being made to promote this "new way of being Church today." But many more are still to be done.

Thus, the incomprehensibility of this mystery of our Triune God never hinders us from believing and professing our faith, especially that our faith rests not on how much we know about God but on how people feel and recognize the presence of God in us. Our devotion to promote, form, animate, and innovate BECs may not give us immediate results. We may not be able to see the fruit of our labors yet, but it should not hinder us to all the more exert effort for the realization of this noble mission. BECs can be signs of hope in a society faced with various socio-economic-political-health-environmental concerns such as ours. Moreover, as the Holy Trinity is not a concept to be memorized but persons to be loved, our BECs are not impossible dreams nor wishful thinking but realities slowly unfolding in our society that calls for our full and active participation.

C. GROUP SHARING

[As much as possible, everybody takes turns sharing while the rest listen attentively. Keep your sharing brief and relevant to the topic. Don't bring in extraneous matters.]

- **What are the signs of hope you see in your BECs amid the various socio-economic-political-health-environmental concerns we face?**

- **How do you think your BEC should re-root to basic human communities through synodality? How do you dialogue and concretize faith-in-action in your BECs?**

D. INTEGRATION

The facilitator or any member of the group gives a summary/insight on the points learned/taken up during the meeting, then facilitates group response:

- What did we learn from the Gospel Encounter?
- What can we do to help each other, our family, BEC, and our parish?

E. OTHER MATTERS

1. Individual/family/community concerns
2. Parish activities/announcements
3. Time and Venue for the next BEC meeting

F. CLOSING PRAYER

All: Christ Jesus, it is through you that we come to know and experience how much God loves us. Your love heals and restores. Guide us to make our Basic Ecclesial Community a communion of love patterned after your love. Forgive us if, at times, we fail to respond to the immediate needs of our neighbors. We commit to love our neighbors as we love ourselves from now on. We also raise to you all our concerns in life. May you continue to be with us in our mission of renewing the Church through synodality and dialogue. May we truly re-root ourselves to the basic human communities we belong to and concretely respond to the felt needs of your people. May you always be with us as we commit ourselves to be your hands and feet in bringing your presence to the peripheries and gathering people under your care. Amen.

May God (+) the Father who created us, the Son who saves us, and the Spirit who sanctifies us, bless us and our family and BEC now and always. Amen.

Leader: Let us praise the Lord...

All: And give him thanks!

CLOSING SONG