

## May 31st, 2026 Lectionary Notes

### The Readings on This Day

*\*\*\*Click on the links for the Bible Verse(s)*

### The Holy Trinity—First Sunday after Pentecost

Pentecost is a day, not a season. Trinity Sunday, the first Sunday following Pentecost, has been kept since the tenth century as a special celebration of the mystery of the triune God, as in a similar way the Baptism of Our Lord follows the Christmas season with its trinitarian focus.

#### [Genesis 1:1— 2:4a](#)

According to Christian doctrine, God is and has always been triune. The church has seen in the ancient Genesis cosmogony the everlasting Trinity at work in creation: God speaks the Word and breathes the divine Spirit over creation.

#### [The Psalm for the Day](#)

**Psalm 8** exemplifies the way that the Bible has been used in the development of Christian doctrine. Appropriate as a response to Genesis 1, the psalm praises God the creator, who is addressed as both YHWH, thus Lord, and Adonai, thus Lord or Master. The psalm states that human beings were created by God and given authority over creation. Because Hebrew was an androcentric language, human beings were spoken of in verse 4 as a single male, “man.” This praise of a man was seen in the early church as a description of Jesus Christ and thus became important for trinitarian theology. Some current psalm translations are cast in nongender-specific plural, to make clear that the Hebrew meant “human beings.” Contemporary Christians stress the responsibility of the care for creation that God has given to humankind.

#### [2 Corinthians 13:11-13](#)

Many Christians over the centuries use this passage from 2 Corinthians as an opening invocation or a closing benediction. Especially beloved is Paul’s description of the attributes of the triune God as grace, love, and communion.

#### [Matthew 28:16-20](#)

Called the Great Commission, the church proclaims this text on Trinity Sunday, affirming that even after the observance of the Ascension, the triune God is always present in the church. The conclusion of the Gospel of Matthew includes the trinitarian words that most Christians use at baptism: “in the name of the Father and of the Son and of the Holy Spirit.”

