



Living the Gospel



HOLY TRINITY SUNDAY— May 30, 2010

Theme: "But when He comes, the Spirit of truth, he will guide you to all truth. He will not speak on his own, but he will speak of what he hears, and will declare to you the things that are coming."

Gathering Prayer

All: God, we praise you: Father all-powerful, Christ Lord and Savior, Spirit of love. You reveal yourself in the depths of our being, drawing us to share in your life and your love. One God, three persons, be near to the people formed in your image, close to the world your love brings to life. We ask this Father, Son, and the Holy Spirit, one God, true and living, forever and ever. **Amen.**

Exploring the Word

Gospel Reading: John 16:12-15

¹² I still have many things to say to you but they would be too much for you to bear now. ¹³ 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. ¹⁴ He will glorify me, since all he reveals to you will be taken from what is mine. ¹⁵ Everything the Father has is mine; that is why I said: all he reveals to you will be taken from what is mine.

Gospel Notes

12. It is the Holy Spirit who makes fully understood the truth revealed by Christ. As Vatican II teaches, our Lord “completed and perfected Revelation and confirmed it... finally by sending the Spirit of truth” (Vatican II, *Dei Verbum*, 4).

14-15. Jesus Christ here reveals some aspects of the mystery of the Blessed Trinity. He teaches that the three divine Persons have the same nature when he says that everything that the Father has belongs to the Son, and everything the Son has belongs to the Father (cf. Jn 17:10) and that the Spirit also has what is common to the Father and the Son, that is, the divine essence. The activity specific to the Holy Spirit is that of glorifying Christ, reminding and clarifying for the disciples everything the Master taught them (Jn 16:13). On being inspired by the Holy Spirit to recognize the Father through the Son, men render glory to Christ; and glorifying Christ is the same as giving glory to God (cf. Jn 17: 1., 3-5, 10).

Gospel Reflection

Experience tells us that the most successful smaller communities have an even number of members. We are familiar with the “middle child syndrome” of families with three children. People in groups naturally tend to pair off. So when there are odd numbers, one person is always left out. This Sunday we celebrate the mystery of God as one but yet three. Unlike our human communities with an odd number of members, the Trinity is a perfectly harmonious, dynamic unity. We are unable to fully grasp with our intellect the mystery of divine Three-in-One. Nonetheless, our triune God is not a distant, uncaring deity. God desires to be personally encountered by us. God chooses to reveal the divine Self to us and be present to us.

The readings for this solemnity describe the majesty of God in the many ways we encounter the divine among us: in creation that is tangible and all around us, in Jesus of Nazareth who lived among us and is then the risen Lord who commands us to continue his saving mission and in the Holy Spirit who is poured forth in our hearts. The glory of God's presence is encountered through creation, salvation, and each other! Perhaps, then, the greatest mystery of the Trinity is not so much how God can be Three-in-One but why this God chooses to be intimately present to us. Perhaps the greatest mystery is that the triune community of the Trinity wishes to dwell within the diverse community of humanity.

Surely this mystery of our God is so great that we "cannot bear it now" fully. Revelation is always gradual. The fullness of-"all truth"-is the gift of the Trinity itself dwelling within and among us. This festival celebrates the mystery that the life and love of the Trinity "has been poured out into our hearts" (second reading). As we faithfully live Jesus' command to make known the Good News, we gradually become aware that we cannot reveal God on our own, but together, in community, we are that presence. The stronger the community in openness to encountering God, the clearer to us is the revelation of divine presence. We gradually learn from each other how much God loves us by the divine presence that we encounter and mediate for each other.

The majesty of the Trinity defies any intellectual unraveling of the mystery. An intellectual exercise is not what God reveals to us. God gives triune Self to us simply so that we can encounter God's glory and share among us the grace, peace, and hope of divine presence.

Living the Paschal Mystery

As difficult as it is to grasp the mystery of God's triune majesty, it is even more difficult to grasp that God loves us enough to share divine life and glory with us. God chooses to dwell within and among us. Living the dying and rising of the paschal mystery means that we are faithful witnesses to the God within. Sometimes rather than witnessing through doing

good works, we need to witness simply by appreciating ourselves and others for the wonderful gift of God's presence that we are. The readings this week challenge us to become more deeply aware of God's presence in creation, in Jesus, and in ourselves. We are invited to allow that awareness to overflow in thanksgiving and praise.

New and Old Testament links

First Reading — Proverbs 8:22-31

²² "The LORD begot me, the first-born of his ways, the forerunner of his prodigies of long ago; ²³ From of old I was poured forth, at the first, before the earth. ²⁴ When there were no depths I was brought forth, when there were no fountains or springs of water; ²⁵ Before the mountains were settled into place, before the hills, I was brought forth; ²⁶ While as yet the earth and the fields were not made, nor the first clods of the world. ²⁷ "When he established the heavens I was there, when he marked out the vault over the face of the deep; ²⁸ When he made firm the skies above, when he fixed fast the foundations of the earth; ²⁹ When he set for the sea its limit, so that the waters should not transgress his command; ³⁰ Then was I beside him as his craftsman, and I was his delight day by day, Playing before him all the while, ³¹ playing on the surface of his earth; and I found delight in the sons of men.

Responsorial Reading — Psalm 8:4-9

⁴ When I see your heavens, the work of your fingers, the moon and stars that you set in place-- ⁵ What are humans that you are mindful of them, mere mortals that you care for them? ⁶ Yet you have made them little less than a god, crowned them with glory and honor. ⁷ You have given them rule over the works of your hands, put all things at their feet: ⁸ All sheep and oxen, even the beasts of the field, ⁹ The birds of the air, the fish of the sea, and whatever swims the paths of the seas.

Second Reading — Romans 5:1-5

¹ Therefore, since we have been justified by faith, we have peace with God through our Lord Jesus Christ, ² through whom we have gained access (by faith) to this grace in which we stand, and we boast in hope of the glory of God. ³ Not only that, but we even boast of our afflictions, knowing that affliction produces endurance, ⁴ and endurance, proven character, and proven character, hope, ⁵ and hope does not disappoint, because the love of God has been poured out into our hearts through the holy Spirit that has been given to us.

Catechism of the Catholic Church

243. Before his Passover, Jesus announced the sending of "another Paraclete" (Advocate), the Holy Spirit. At work since creation, having previously "spoken through the prophets", the Spirit will now be with and in the disciples, to teach them and guide them "into all the truth". (Cf. *Gen* 1:2; Nicene Creed (DS 150); *Jn* 14:17, 26; 16:13.) The Holy Spirit is thus revealed as another divine person with Jesus and the Father.

244. The eternal origin of the Holy Spirit is revealed in his mission in time. The Spirit is sent to the apostles and to the Church both by the Father in the name of the Son, and by the Son in person, once he had returned to the Father. (Cf. *Jn* 14:26; 15:26; 16:14.) The sending of the person of the Spirit after Jesus' glorification reveals in its fullness the mystery of the Holy Trinity.

2466. In Jesus Christ, the whole of God's truth has been made manifest. "Full of grace and truth," he came as the "light of the world," *he is the Truth.* (*Jn* 1:14; 8:12; cf. 14:6.) "Whoever believes in me may not remain in darkness." (*Jn* 12:46.) The disciple of Jesus continues in his word so as to know "the truth [that] will make you free" and that sanctifies. (*Jn* 8:32; Cf. 17:17.) To follow Jesus is to live in "the Spirit of truth," whom the Father sends in his name and who leads

"into all the truth." (*Jn 16:13*.) To his disciples Jesus teaches the unconditional love of truth: "Let what you say be simply 'Yes or No.'" (*Mt 5:37*)

2615. Even more, what the Father gives us when our prayer is united with that of Jesus is "another Counselor, to be with you for ever, even the Spirit of truth." (*Jn 14:16-17*.) This new dimension of prayer and of its circumstances is displayed throughout the farewell discourse. (Cf. *Jn 14:23-26; 15:7,16; 16:13-15; 16:23-27*.) In the Holy Spirit, Christian prayer is a communion of love with the Father, not only through Christ but also *in him*: "Hitherto you have asked nothing in my name; ask, and you will receive, that your joy may be full." (*Jn 16:24*.)

2671. The traditional form of petition to the Holy Spirit is to invoke the Father through Christ our Lord to give us the Consoler Spirit. (Cf. *Lk 11:13*.) Jesus insists on this petition to be made in his name at the very moment when he promises the gift of the Spirit of Truth. (Cf. *Jn 14:17; 15:26; 16:13*.) But the simplest and most direct prayer is also traditional, "Come, Holy Spirit," and every liturgical tradition has developed it in antiphons and hymns.

Come, Holy Spirit, fill the hearts of your faithful and enkindle in them the fire of your love.

Heavenly King, Consoler Spirit, Spirit of Truth, present everywhere and filling all things, treasure of all good and source of all life, come dwell in us, cleanse and save us, you who are All Good.

Sharing and Discussion

1. What is your understanding of the Trinity revealed, and the three roles clarified through this statement by Jesus?
2. What light does this verse shed on how the early church fathers developed an understanding of the doctrine of the Trinity?
3. How can your understanding of the Trinity become more of a real influence in your life?

Closing Prayer

All: Triune God, you fill us with your grace and presence: hear these our prayers that one day we might share your glory forever and ever. Amen.

Leader: May the Lord bless us, protect us from all evil and bring us to everlasting life.

All: Amen

Saturday 10am - 12pm at Church of The Holy Cross (room #03-06)

****No session on 29th May ****

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