



LIVING THE GOSPEL

**Seventh Sunday of Easter
May 17, 2026**

Theme: "11 I am not in the world any longer, but they are in the world, and I am coming to you."

Gathering Prayer

Facilitator: Graciously hear our supplications, O Lord, so that we, who believe that the Saviour of the human race is with you in your glory, may experience, as he promised, until the end of the world, his abiding presence among us. Who lives and reigns with you in the unity of the Holy Spirit, one God, forever and ever.

All: Amen

Exploring the Word

Gospel Reading: John 17:1-11a

After saying this, Jesus raised his eyes to heaven and said: ¹ "Father, the hour has come: glorify your Son so that your Son may glorify you; ² and through the power over all mankind that you have given him, let him give eternal life to all those you have entrusted to him.

³ And eternal life is this: to know you, the only true God and Jesus Christ whom you have sent. ⁴ I have glorified you on earth and finished the work that you have gave me to do. ⁵ Now, Father, it is time for you to glorify me with that glory I had with you before ever the world was. ⁶ I have made your name known to the men you took from the world to give me. They were yours and you gave them to me, and they have kept your word. ⁷ Now at last they know that all you have given me comes indeed from you; ⁸ for I have given them the teaching you gave me, and they have truly accepted this, that I came from you and have believed that it was you who sent me. ⁹ I pray for them; I am not praying for the world but for those you have given me, because they belong to you: ¹⁰ all I have is yours and all you have is mine, and in them I am glorified. ¹¹ I am not in the world any longer, but they are in the world, and I am coming to you.

Gospel Focus

We've heard from Jesus' Farewell Discourse now for several week, pointing us to and preparing us for the inevitability of Jesus' departure. Having celebrated the Ascension of Thursday, this is the one Sunday between the ascent of Jesus to the Father and the descent of the Spirit at Pentecost, giving us a special context in which to continue to reflect on the words of Jesus. What are the apostles (and us) to do in the meantime? Surely, they had the same question, whether at the Last Supper hearing these words or as they gather together after the ascension. They knew that their relationship with Jesus would not disappear, but it had to change. Where they could not see him they took to prayer, as we see in the first reading. Fortunately for us, we have the same

recourse to Jesus here today that the apostles did. As Jesus has returned to the Father, we remain here on earth to do the work of God, holding on to his memory as handed down through the Scriptures. As Jesus says, "I have been glorified in them," *them* being each of us called by God into his kingdom. As we serve Christ in the world, remaining in his love, we praise God by our lives.

Gospel Reflection

"I'll pray for you" is a response that comes easily when we become aware of another person's particular need or difficulty. Some keep a list to help remind them of all those for whom they promise to pray. One time, a friend who has dedicated herself to a life of contemplative prayer knew that I was facing a particularly challenging situation and offered that she would hold me in prayer very concretely every day. She even extended the invitation that if there was a particular day and time that I would need special prayer, I could email her and let her know and she would be with me at that very time. This gift of prayerful presence and support sustained me in a powerful way and made God's spirit most tangible in a very trying time.

In like manner, Jesus prays for his disciples in today's gospel. The setting is the Last Supper, where Jesus has been speaking to his disciples of his impending departure. The prayer, which directed to the Father, is spoken in the hearing of the disciples, and concludes the Supper. It has three parts: Jesus prays for himself (vv. 1-5), then for those who already believe in him (vv. 6-9), and finally for all future believers (vv. 20-26). We hear the first half of the prayers in today's reading.

In John's Gospel, it is the Word become flesh and dwelling among us that makes the divine glory, God's impressive presence, visible to us (John: 1:14). Now, as he is about to depart, he speaks to God of how he has glorified God on earth, that is, has manifested the divine presence through his impressive deeds, and asks, "Now glorify me, Father, with you, with the glory that I had with you before the world began" (17:5). Here the language of glorification refers not so much to a fiery radiance that belongs to another realm but, rather, to the divine presence, manifest in diverse modes. Enjoying glory with God before the world began is a way of speaking of Jesus' being one with the Creator from eternity. (1:1-3).

In his earthly sojourn, Jesus made visible in human form this divine presence: "I glorify you on earth" (17:4). He is now entering another moment in his way of being with God and with humankind (17:11), and it is his disciples who will make visible God's presence on earth in the way that he did. Jesus is already abiding in them. He affirms this, saying, "I have been glorified in them" (17:10). This is similar to the way that the divine glory was said to be visible on the face of the Moses after his encounter with God on Mount Sinai (Exod 34:29-35). Jesus' disciples, although abiding in his glorious presence, will face very difficult days ahead. In order for them to perceive his presence, his glory, in them, and to have the courage to manifest that publicly, he not only tells them he will pray for them but does so in their presence. The prayer unleashes God's weighty, tangible presence in a new way, if one is open to receive this gift.

New Testament links

First Reading: Acts 1:12-14

¹² So from the mount of Olives, as it is called, they went back to Jerusalem, ¹³ a short distance away, no more than a Sabbath walk; and when they reached the city they went to the upper room where they were staying; there were Peter and John and James and Andrew, Philip and Thomas, Bartholomew and Matthew, James son of Alphaeus, Simon the Zealot, and Judas son of James. ¹⁴ All these joined in continuous prayer,

together with several women, including Mary the mother of Jesus, and with his brothers.

Responsorial Psalm: Ps 27: 1, 4, 7-8

R: I believe that I shall see the good things of the Lord in the land of the living.

The Lord is my light and my salvation; whom should I fear?
The Lord is my life's refuge; of whom should I be afraid? **(R)**

One thing I ask of the Lord; this I seek: To dwell in the house of the Lord
all the days of my life, that I may gaze on the loveliness of the Lord
and contemplate his temple. **(R)**

Hear, O Lord, the sound of my call; have pity on me, and answer me.
Of you my heart speaks; you my glance seeks. **(R)**

Second Reading: 1 Pet 4:13-16

Beloved: ¹³ If you can have some share in the sufferings of Christ, be glad, because you will enjoy a much ¹⁴ greater gladness when his glory is revealed. It is a blessing for you when they insult you for bearing the name of Christ, because it means that you have the ¹⁵ Spirit of glory, the Spirit of God resting on you. None of you should ever deserve ¹⁶ to suffer for being a murderer, a thief, a criminal or an informer; but if anyone of you should suffer for being a Christian, then he is not to be ashamed of it; he should thank God that he has been called one.

Catechism of The Catholic Church

1. God, infinitely perfect and blessed in himself, in a plan of sheer goodness freely created man to make him share in his own blessed life. For this reason, at every time and in every place, God draws close to man. He calls man to seek him, to know him, to love him with all his strength. He calls together all men, scattered and divided by sin, into the unity of his family, the Church. To accomplish this, when the fullness of time had come, God sent his Son as Redeemer and Savior. In his Son and through him, he invites men to become, in the Holy Spirit, his adopted children and thus heirs of his blessed life.

217. God is also truthful when he reveals himself - the teaching that comes from God is "true instruction". When he sends his Son into the world it will be "to bear witness to the truth": "We know that the Son of God has come and has given us understanding, to know him who is true."

684. Through his grace, the Holy Spirit is the first to awaken faith in us and to communicate to us the new life, which is to "know the Father and the one whom he has sent, Jesus Christ."⁴ But the Spirit is the last of the persons of the Holy Trinity to be revealed. St. Gregory of Nazianzus, the Theologian, explains this progression in terms of the pedagogy of divine "condescension":

The Old Testament proclaimed the Father clearly, but the Son more obscurely. The New Testament revealed the Son and gave us a glimpse of the divinity of the Spirit. Now the Spirit dwells among us and grants us a clearer vision of himself. It was not prudent, when the divinity of the Father had not yet been confessed, to proclaim the Son openly and, when the divinity of the Son was not yet

admitted, to add the Holy Spirit as an extra burden, to speak somewhat daringly. . . . By advancing and progressing "from glory to glory," the light of the Trinity will shine in ever more brilliant rays.

767. When the work which the Father gave the Son to do on earth was accomplished, the Holy Spirit was sent on the day of Pentecost in order that he might continually sanctify the Church.¹⁷⁴ Then "the Church was openly displayed to the crowds and the spread of the Gospel among the nations, through preaching, was begun."¹⁷⁵ As the "convocation" of all men for salvation, the Church in her very nature is missionary, sent by Christ to all the nations to make disciples of them.¹⁷⁶

1721. God put us in the world to know, to love, and to serve him, and so to come to paradise. Beatitude makes us "partakers of the divine nature" and of eternal life.²¹ With beatitude, man enters into the glory of Christ²² and into the joy of the Trinitarian life.

1996. Our justification comes from the grace of God. Grace is *favor*, the free and undeserved help that God gives us to respond to his call to become children of God, adoptive sons, partakers of the divine nature and of eternal life.⁴⁶

2812. Finally, in Jesus the name of the Holy God is revealed and given to us, in the flesh, as Savior, revealed by what he is, by his word, and by his sacrifice.⁷⁵ This is the heart of his priestly prayer: "Holy Father . . . for their sake I consecrate myself, that they also may be consecrated in truth."⁷⁶ Because he "sanctifies" his own name, Jesus reveals to us the name of the Father.⁷⁷ At the end of Christ's Passover, the Father gives him the name that is above all names: "Jesus Christ is Lord, to the glory of God the Father."⁷⁸

Sharing and Discussion

1. 'And eternal life is this: to know you, the only true God and Jesus Christ whom you have sent.' What does this mean and what is the purpose of knowing God the Father and Jesus Christ?
2. '10 all I have is yours and all you have is mine, and in them I am glorified. What does it mean, 'In them I am glorified?' How can we bring glory to God? Is there a price to pay?
3. According to the gospel and the 2nd reading, to live the paschal mystery (Jesus rising and dying) and to continue on his mission, one must be like Jesus. What are the implications?

Closing Prayer

Facilitator: Loving God, you call us to yourself and invite us into relationship with you. Hear the prayers we offer today and answer them as we strive for greater unity and peace in all aspects of our lives. We ask this through Christ, our Lord

All: Amen

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

All: Amen

Join us for our "Living The Gospel" Bible study and sharing session at the parish as we reflect on God's Word, grow in faith, and journey together in fellowship.

Every Saturday from 9.30 – 11.00 am

Venue: Level 3, Rm 03-06

All are invited!

For more information please contact:

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Reflection material available on Parish Website under – (Weekly Bible Sharing - Living the Gospel)

References for the Living the Gospel Reflection:

- 1) Gospel notes taken from the Navarre Bible
- 2) Gospel reflection and Living Liturgy are taken from "Living Liturgy for Sunday and Solemnities" by Order of St Benedict. Published by Liturgical Press, Collegeville, Minnesota. Reprinted with permission.
- 3) CCC references are taken from Catechism of the Catholic Church