



LIVING THE GOSPEL

**The Solemnity of the Holy Trinity
May 31, 2026**

**Theme: "God loved the world so much that
He gave his only Son."**

Gathering Prayer

All: God our Father, who by sending into the world the Word of truth and the Spirit of sanctification made known to the human race your wondrous mystery, grant us, we pray, that in professing the true faith, we may acknowledge the Trinity of eternal glory and adore your Unity, powerful in majesty. Through our Lord Jesus Christ, your Son, who lives and reigns with you in the unity of the Holy Spirit, one God, for ever and ever. **Amen.**

Gospel Reading: John 3:16-18

Jesus said to Nicodemus, ¹⁶ "God loved the world so much that he gave his only Son, so that everyone who believes in him may not be lost but may have eternal life. ¹⁷ For God sent his Son into the world not to condemn the world, but so that through him the world might be saved. ¹⁸ No one who believes in him will be condemned; but whoever refuses to believe is condemned already, because he has refused to believe in the name of God's only Son.'

Gospel Focus

The text "John 3:16" shows up on everything from T-shirts to signs at sporting events so much so that even if we know the content of the verse, we can forget the context. Nicodemus, a Pharisee, is curious about Jesus and meets him at night. The two share a conversation around flesh and spirit, light and darkness, eternal life and condemnation. It is in the context of relationships and mutual desire to know the other that Jesus shares his own essential nature—the one sent by the Father so that we may have life in the Spirit. God does not wish to be hidden. Instead, God wants to enter into relationship with us and to reveal God's self to us—in prayer, through the Sacraments, through the Tradition of the church, and through a special way in the Scriptures, the inspired word of God. Whenever we approach God in earnestness, God will be there with us as himself: Father, Son and Holy Spirit.

Gospel Reflection

This is a classic story told about Saint Augustine, who was strolling along the seashore, struggling to comprehend the mystery of the Trinity. He encountered a youngster with a pail. The boy trekked back and forth, emptying bucket after bucket into a hole in the sand, a short distance from the shoreline. When Augustine asked him what he was doing, the lad

replied that he was putting the ocean into the hole. When Augustine told him that was impossible, the boy responded that it was just as impossible for him to comprehend the mystery of the Trinity.

Augustine himself affirms that if we think we have understood, then what we have understood is not God (Sermon 117.5). While Augustine's insights are indeed true, this does not mean that we cannot know anything about the triune God. We strain to express in words and images and symbols what we have experienced of God, knowing that we cannot ever capture in our paltry expressions everything about who God is.

Moreover, we cannot know God in se, that is, in God's own self, but only in relationship to us. In the exchange between Moses and YHWH in today's first reading, Moses entreats God to "come along in our company" and "receive us as your own." This plea voices the desire of our hearts to experience God with us and for us and to know ourselves as belonging in the divine embrace. For, Christians, the experience of God-with-us comes to its fullest expression in the unfathomable divine love enfleshed in the person of Jesus and the ever-abiding Spirit. Today's gospel tells of God's ecstatic love for the world that overflows in the gift of the Son. He was sent not to die but to share the life and love that is the very essence of the Holy One-in-Three.

While much of the Christian art depicts the relationship among the three persons as triangular or in a linear procession, an ancient term from the Eastern Church fathers, *perchorisis*, can help us envision the dynamic love relationship of the Trinity in a circular fashion. This Greek word means, literally "going around," and suggests a vigorous dance-like movement—each person circling, interweaving, whirling in vibrant interaction with the others. The point of this dance of love, however, is not for the sole enjoyment of the divine Dancers. The dance is an open circle that invites us all onto the dance floor, drawing them right into the midst of the energetic flow of divine delight. If some hesitate, preferring to sit on the side-lines, the Three-in-One circle back again and again, extending the invitation over and over to each other and to all, changing the pace and the rhythm, so that even the clumsiest of us can learn the steps in the dance of divine love.

Paul, in today's second reading, suggests some practice steps for the dance: rejoice, mend your ways, encourage one another, seek agreement, live in peace, greet one another with a holy kiss. In these ways, we help one another onto the dance floor, where we become one with the very Source of grace, love and communion.

Old and New Testament links

First Reading — Exodus 34:4-6, 8-9

⁴ And so Moses cut two tablets of stone like the first and, with the two tablets of stone in his hands, he went up the mountain of Sinai in the early morning as ⁵ Yahweh had commanded him. • And Yahweh descended in the form of a cloud, and Moses stood with him there. ⁸ And Moses bowed down to the ground at once and worshipped. ⁹ 'If I have indeed won your favour, Lord,' he said 'let my Lord come with us, I beg. True, they are a headstrong people, but forgive us our faults and our sins, and adopt us as your heritage.'

Responsorial Reading — Daniel 3:52-55

R: Glory and praise forever!

Blessed are you, O Lord, the God of our fathers, praiseworthy and exalted above all forever; and blessed is your holy and glorious name,
Praise worthy and exalted above all for all ages. **(R)**

Blessed are you in the temple of your holy glory, praiseworthy and glorious above all forever. **(R)**

Blessed are you on the throne of your kingdom, praiseworthy and exalted above all forever. **(R)**

Blessed are you who look into the depths from your throne upon the cherubim, praiseworthy and exalted above all forever. **(R)**

Second Reading — 2 Corinthians 13:11-13

¹¹ In the meantime, brothers, we wish you happiness; try to grow perfect; help one another. Be united; live in peace, and the God of love and peace will be with you.

¹² Greet one another with the holy kiss. All the saints send you greetings.

¹³ The grace of the Lord Jesus Christ, the love of God and the fellowship of the Holy Spirit be with you all.

Catechism of the Catholic Church

219. God's love for Israel is compared to a father's love for his son. His love for his people is stronger than a mother's for her children. God loves his people more than a bridegroom his beloved; his love will be victorious over even the worst infidelities and will extend to his most precious gift: "God so loved the world that he gave his only Son."(Jn 3:16; cf. Hos 11:1; Isa 49:14-15; 62:4-5; Ezek 16; Hos 11)

444. The Gospels report that at two solemn moments, the Baptism and the Transfiguration of Christ, the voice of the Father designates Jesus his "beloved Son".(Cf. Mt 3:17; cf. 17:5) Jesus calls himself the "only Son of God", and by this title affirms his eternal pre-existence.(Jn 3:16; cf. 10:36) He asks for faith in "the name of the only Son of God".(Jn 3:18) In the centurion's exclamation before the crucified Christ, "Truly this man was the Son of God", (Mk 15:39) that Christian confession is already heard. Only in the Paschal mystery can the believer give the title "Son of God" its full meaning.

458. The Word became flesh so *that thus we might know God's love*: "In this the love of God was made manifest among us, that God sent his only Son into the world, so that we might live through him."(1 Jn 4:9) "For God so loved the world that he gave his only Son, that whoever believes in him should not perish but have eternal life."(Jn 3:16)

706. Against all human hope, God promises descendants to Abraham, as the fruit of faith and of the power of the Holy Spirit.(Cf. Gen 18:1-15; Lk 1:26-38. 54-55; Jn 1:12-13; Rom 4:16-21) In Abraham's progeny all the nations of the earth will be blessed. This progeny will be Christ himself,(Cf. Gen 12:3; Gal 3:16) in whom the outpouring of the Holy Spirit will "gather into one the children of God who are scattered abroad."(Cf. In 11:52) God commits himself by his own solemn oath to giving his beloved Son and "the promised Holy Spirit . . . [who is] the guarantee of our inheritance until we acquire possession of it."(Eph 1:13-14; cf. Gen 22:17-19; Lk 1:73; Jn 3:16; Rom 8:32; Gal 3:14)

Sharing and Discussion

1. "God loved the world so much that he gave his only Son" Why are we inherently different from God when it comes to loving?
2. Why can't unconditional loving become a part of our daily living?
3. "We say God's love is the foundation of our lives. If that is really true, how does it actually change the choices you make every day?"

Closing Prayer

All: Loving God, you who are relationship, call each of us to relationship. Hear the prayers that we make today and help us emulate the love of Father, Son and Spirit-one God in persons three. We ask this through Christ our Lord. **Amen.**

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

All: Amen

Looking to deepen your faith and connect with fellow parishioners? Join us for our **“Living The Gospel”** Bible study and sharing session at the parish. Together, we will 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 welcome! For more information or to RSVP, 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

