

GOSPEL*John 16:12-15*

Jesus said to his disciples:

‘I still have many things to say to you
but they would be too much for you now.
But when the Spirit of truth comes
he will lead you to the complete truth,
since he will not be speaking as from himself
but will say only what he has learnt;
and he will tell you of the things to come.
He will glorify me,
since all he tells you
will be taken from what is mine.
Everything the Father has is mine;
that is why I said:
All he tells you
will be taken from what is mine.’

HOMILY OF ST JOHN PAUL II*7 June 1998, Excerpt*

“Come let us worship the one true God: the Father, Son and Holy Spirit” (Invitatory, Italian breviary).
The Liturgy of Hours today begins with these words.
They are echoed by those of the Entrance Antiphon of today’s Holy Mass: “Blessed be God the Father and his Only-begotten Son and the Holy Spirit: for he has shown that he loves us” (Entrance Antiphon).

These words are a hymn of praise to the Holy Trinity, the great mystery that we celebrate this Sunday.

In fact, all liturgy is a song of praise to the Trinitarian mystery; every prayer is addressed to God the Father, through the Son, in the Holy Spirit. The most simple invocation, such as the “Sign of the Cross”, is made “in the name of the Father and of the Son and of the Holy Spirit”; and the most solemn liturgical orations end with praise to the Trinity. Every time we raise our minds and our hearts to God, we enter into the Holy Trinity’s eternal dialogue of love.

“Praise to the Holy Trinity and undivided Unity.
Let us praise God for he has shown us his mercy”
(Second Antiphon, First Vespers).

2. “God’s love has been poured into our hearts
through the Holy Spirit” (Rom 5:5).

When we approach the mystery of the Holy Trinity, we are clearly aware that we find ourselves before the first of those “mysteries hidden in God which, unless they are divinely revealed, cannot be known” (First Vatican Council, DS 3015).

The entire development of divine revelation is directed to the manifestation of God-Love, of God-Communion. This concerns, first of all, the Trinitarian life considered in itself, in the perfect communion that for all eternity unites the three divine Persons: the Father, the Son and the Holy Spirit. By revealing his love to man, God calls men to share his own life and to enter into communion with him.

To the universal vocation of believers to holiness, each of the three divine Persons makes his own specific contribution: the Father is the source of all holiness, the Son is the mediator of all salvation and the Holy Spirit is the One who animates and sustains the journey of man towards full and definitive communion with God.

In the Office of Readings today we read a significant text from St Athanasius: “Just as grace is given from the Father through the Son, so there could be no communication of the gift to us except in the Holy Spirit. But when we share in the Spirit, we possess the love of the Father, the grace of the Son and the fellowship of the Spirit himself” (Second Reading).

“Glory and honour to God in three Persons: Father, Son and Holy Spirit; glory and praise to him for endless ages” (Third Antiphon, First Vespers).

Yes, glory and honour to the Holy Trinity. Let us together raise our song of praise and thanksgiving to the Holy Trinity.

Let us adore the mystery of the hidden presence of God among us, contemplating in silence his saving plan.

Glory be to the Father, and to the Son and to the Holy Spirit.

Let us make our own the words suggested to us by the liturgy: “Glory and praise to God who is, who was and who is to come”. Amen!

REFLECTION QUESTIONS

What stood out to you from the Gospel or Reflection/ Homily?



Head: "Every time we raise our minds and our hearts to God, we enter into the Holy Trinity's eternal dialogue of love." What does this mean to you?



Heart: "Every prayer is addressed to God the Father, through the Son, in the Holy Spirit." Some people find relationship with "God the Father" difficult, why might that be? How do you feel about it?



Hands: What might we do to enter into "communion" with God more deeply this week?

PRAYER

Spend some time in prayer with one another:

1. Conscious of what has just been shared, members briefly name/ describe their prayer needs.
2. Intentionally call on the Holy Spirit to be present (e.g. "Come Holy Spirit, please be present as we pray")
3. Offer prayers of thanks and praise to God.
4. Pray for each others' prayer needs. Where appropriate, you may like to encourage the group to place a hand on the shoulder of the individual that you are currently praying for.
5. Conclude your prayer time with another prayer of praise, perhaps praying the 'Glory Be'.