

Sunday, May 31, 2026 – The Most Holy Trinity Year A

First Reading - Exodus 34:4-6. 8-9

A reading from the book of Exodus

The Lord God, ruler of all, merciful and loving.

With the two tablets of stone in his hands, Moses went up the mountain of Sinai in the early morning as the Lord had commanded him. And the Lord descended in the form of a cloud, and Moses stood with him there.

He called on the name of the Lord. The Lord passed before him and proclaimed, 'Lord, Lord, a God of tenderness and compassion, slow to anger, rich in kindness and faithfulness.' And Moses bowed down to the ground at once and worshipped. '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 Psalm - Dn 3:52-56. R. v.52

(R.) Glory and praise for ever!

Second Reading - 2 Corinthians 13:11-13

A reading from the second letter of St Paul to the Corinthians

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

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.

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

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

Gospel Acclamation - See Apocalypse 1:8

Alleluia, alleluia!

Glory to the Father, the Son, and the Holy Spirit:

to God who is, who was, and who is to come.

Alleluia!

Gospel - John 3:16-18

A reading from the holy Gospel according to John

God sent his Son to save the world through him.

Jesus said to Nicodemus,

'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.
For God sent his Son into the world
not to condemn the world,
but so that through him the world might be saved.
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.'

God of Communion, and God in Communion with the World
Reflection on the Gospel- Trinity Sunday Year A
(John 3:16-18)
-Veronica Lawson RSM

"In the beginning is not the solitude of a One, of an eternal Being, alone and infinite. Rather, in the beginning is the communion of the three Unique Ones" (Brazilian theologian Leonardo Boff). Trinity Sunday is the day that we set aside to celebrate who God is in Godself and who God is in relation to everything that exists. We celebrate the nearness of the Triune God who draws us as participants into the mystery of life, of communion, of love and of salvation.

Today's gospel passage forms part of Jesus' dialogue with a Pharisee called Nicodemus whom Jesus leads from a basic and fairly literal understanding to new understandings of what it means to be in relationship with God. The need to be "born of the Spirit" is part of the conversation that forms the context for this gospel reading. God is not a distant God, but rather a God of communion, and a God in communion with the world: "God so loved the world..." John uses the term "world" in today's gospel to refer to humanity in need of salvation. Jesus, "God's child", is the one through whom the world is saved.

Trinitarian language pervades John's gospel and is present elsewhere in the Christian scriptures, almost certainly reflecting the incipient belief of the earliest communities that God is one, as Jewish faith asserts, and at the same time three-in-one. This belief was to develop over the subsequent centuries into the doctrine of the Trinity which is at the very heart of Christian faith.

Perichoresis, a Greek term suggestive of both permeation and diversity in unity, is one of the earliest and probably one of the most striking metaphors used to explain this Trinitarian life of God. The life that is in God is three and yet one in a totally harmonious union of love. Another early metaphorical explanation was of three unified suns, with their three lights mingled into one light. No one image can capture the mystery of God's dynamic Trinitarian existence. Every image falls short in some respect. Since God is neither male nor female, it is important to remember that the traditional male language of Father, Son and Spirit is one way of imaging the Trinity and is not to be absolutized or taken as a literal description of God who is three in one.

Trinitarian love casts out hatred and enmity and wanton destruction. It calls us to live in harmony with one another and with the whole of the Earth community. It calls us to examine our tendency to

privilege those who look and act like us and who see the world as we do. It calls us to “enlarge the space of our tents” (Isa 54:2), to walk with all God’s people in faith and hope and love, working together to enshrine unity and peace across diverse cultures and habitats.