

LIVINGTHEWORD

- ❖ **Origin of the Feast:** The Feast of the Holy Trinity was born out of the Arian controversy debating the divinity of Christ. This was resolved with the Nicene Creed and the Councils of Nicaea (325) and Constantinople (381). By the early 400's, preaching and liturgical texts sought to strengthen the Church's faith and teaching on the Trinity, and the origin of this Feast were established.
- ❖ **The Divine Name:** "God does not prove himself; he shows himself". God's self-revelation (unveiling) is necessary as all human attempts to know the depths of God would be simply guessing. God 'reveals' himself to Moses today on Mount Sinai. The title 'LORD' is a Greek translation of the Hebrew "YAWHEH – I AM WHO I AM – the DIVINE NAME". But God wishes to go further. 'I am merciful and gracious, slow to anger, rich in kindness and fidelity'. The Hebrew word used to describe this character of God is found in the word 'Hesed'. It means that God has a covenantal spousal love which is ever faithful, astonishingly so when you consider that the other covenant partner – humanity – is not faithful.
[Q]: *Does this change your image of God? Heal an 'old' image of God? Comfort you? How?*
- ❖ **A Kiss of Peace:** St Paul's letter today shares an early liturgical greeting, which is still used to this day. A kiss of peace was to be offered to each other, not after the Our Father – before communion – but as a greeting at the beginning of worship, to show and sign the love we aim to live and celebrate.
[Q]: *How do you greet others in your faith community? How could the sign of peace at Mass become more meaningful for you?*
- ❖ **God's Nature – Name:** The Gospel does not attempt to explain the Three Divine Persons in One God, but aims to provide us with a glimpse of the inner nature of God, who **IS LOVE**. Sometimes God is portrayed as a surly master needing to be pacified or persuaded to forgive by Jesus. Today's text completely negates that idea. God sent his Son not to condemn the world but to save it. God's only motive is love, self-communication, forgiveness, mercy.
[Q]: *How do you personally show your response to God's offer of love and forgiveness?*

Hans Urs von Balthasar sj (*1905) was one of the great theologians of last century

His **Trinitarian Christology** was radical, in his redefining the Pauline notion of "self-emptying" (kenosis) of Christ as an eternal, foundational reality within the Trinity itself. Von Balthasar spoke of eternal and mutual self-giving and self-surrendering among the Father, Son and Holy Spirit. This is powerful stuff which ignites and enthuses Christian thought and mission. Let us explore and reflect a little.

Eternally, the Father completely pours out His divinity to beget the Son. In return, the Son eternally surrenders everything back to the Father, in perfect thanksgiving. The Spirit is the infinite expression of this mutual self-giving. In this context, the Cross can be seen as the full revelation of the Trinity.

We can understand the suffering and death of Jesus as the historical working of this eternal, divine reality. The "godforsakenness" experienced by Christ, on the Cross, shows forth the Triune God, for here is an act of God, within God. Jesus' death on the cross is not named as the death of God, but as the experience of death within God. This Crucified God ultimately saw its union of love win over death. The love of God was never broken. It has the final victory. In sum, this Trinitarian kenosis corresponds to the very essence of God, which can only be love, for love is the giving of self, a divine action.

According to Balthasar, in God, there is a triple kenotic relationship within the Trinity. The first kenosis consists in the Father dispossessing himself of his divinity and giving it to the Son. This divine act brings about the procession of the Son as the second possibility of being in one divine nature. The second kenosis comes about from the fact that the Son can be consubstantial with the Father only in his own self-emptying. The response of the Son to this substantial possession of the divinity is an eternal *eucharistia* (giving thanks).

Proceeding from the two, as their subsistent 'We', is the Spirit, who is God in his sealing as 'Person' this identical self-emptying in the Father and the Son, since he is the proclamation and flowing out of the love of the Father and the Son. This makes the third kenosis. This kenotic dynamic of the Trinity, their very act of self-giving, is the fullest expression of God, which is love.

As we celebrate the Trinity today, we are celebrating the divine mystery, which is beyond human comprehension. No matter what, as Christian theologians, we must grapple with this mystery so that we may love more fully in this life, thus purposefully divinising the mission of the Church. This mystery tells us that we are church to the world through our giving of self to others. So we are ever the humble and vulnerable Church.

** Pray, Reflect, Grow with the Sunday Readings at www.livingtheword.org.nz



CALENDAR

MONDAY

June 1
St. Justin, Martyr
2 Pt 1:2-7
Mk 12:1-12

TUESDAY

June 2
Weekday
2 Pt 3:12-15a,
17-18
Mk 12:13-17

WEDNESDAY

June 3
*St. Charles Lwanga
and Companions,
Martyrs*
2 Tm 1:1-3, 6-12
Mk 12:18-27

THURSDAY

June 4
Weekday
2 Tm 2:8-15
Mk 12:28-34

FRIDAY

June 5
*St. Boniface,
Bishop and Martyr*
2 Tm 3:10-17
Mk 12:35-37

SATURDAY

June 6
Weekday
2 Tm 4:1-8
Mk 12:38-44

SUNDAY

June 7
*The Most Holy
Body and Blood
of Christ (Corpus
Christi)*
Dt 8:2-3, 14b-16a
1 Cor 10:16-17
Jn 6:51-58, 19

COMMUNION

We are the Body of Christ. This is who we are as Church. It is our profound mystery that we take and eat, take and drink at Communion. In doing so, we give expression to our identity.

If we are not in communion with the Catholic Church, it makes no logical sense for those to receive because simply, it is not their identity.

If you are Buddhist, from another Christian tradition or just our welcome guest, please feel free to come forward, not to receive communion but to ask for a blessing.

The simple practice of asking for a blessing is through the bodily posture of bowing one's head and crossing one's arms across one's chest when before the minister distributing communion.

If you are a parent with a child not receiving Communion, please take personal responsibility in asking the minister for a blessing for your child.

*John P. Murray osa
Pastoral Leader, 10 am Mass Community*

Our website:
www.assumptioncathedralbkk.org

ASSUMPTION CATHEDRAL

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PASTOR:

Rev. Ignatius Adisak Somsaengsuang

ASSISTANTS:

Rev. Peter Somphop Ruengwuthichanapuech
Rev. Peter Kittisak Kitsamret

MASS SCHEDULE:

Mon-Fri : Thai 06:00 hrs.
Sat : Thai 06:00; 17:00 novena followed by
mass
Sun : Thai 07:00; 08:30 and 17:00 hrs.
English 10:00 hrs.

BAPTISM:

Thai : **First Sunday** during 8:30 am mass.
English : **Second Sunday** during 10:00 am mass.

CONFESSION:

Sundays : Before all masses (Thai).
English before 10:00 am mass.

CATHOLIC CENTER:

For religious articles, please visit the center opposite
the entrance of the Cathedral.

Opening Hours:

Mon-Fri : 08:30 – 17:00 hrs.
Sat & Sun : 08:30 – noon
Public holidays : Closed

Good News!

May 31, 2026

The Most Holy Trinity (A)

Exodus 34:4b-6, 8-9 / 2 Corinthians 13:11-13 /
John 3:16-18

FR. THOMAS M. SANTA, CSSR

The Christian confession of a triune God cannot be explained, it can only be believed. It is not a cop-out to proclaim that this belief is rooted in mystery. Mystery is the essential language and experience of belief. We lose something when we try to explain a mystery instead of embracing it. It may make us uncomfortable; it may provoke more questions than answers. Regardless, it does not suggest the weakness of mystery but rather the beauty, the wonder, and the awe.

Embracing belief and living as a person of faith is a singular journey. You cannot believe for someone else, and that person, even one you dearly love, cannot believe for you. It is also important to understand that as singular as the journey of faith may be, it ultimately ends in community. Belief does not isolate a person, but rather invites a person to connect with others who also walk in faith.

The community/communion of the triune God—Father, Son, and Holy Spirit—is the perfect witness to the truth that mystery creates. One God, three divine persons. The Eucharist that we celebrate on this day proclaims the unity of our belief—to the Father, through the Son, by the power of the Holy Spirit. ●

Priest: Pray, brethren, that my sacrifice and yours may be acceptable to God, the almighty Father.

All: **May the Lord accept the sacrifice at your hands, for the praise and glory of his name, for our good, and the good of all his holy Church.**

THE EUCHARISTIC PRAYER

HOLY (No. 263) PLEASE KNEEL

MEMORIAL ACCLAMATION (No. 264)

DOXOLOGY PLEASE STAND

Priest: Through him, and with him, and in him, O God, almighty Father, in the unity of the Holy Spirit, all glory and honour is yours, for ever and ever.

GREAT AMEN (No. 374)

COMMUNION RITE

THE LORD'S PRAYER (No. 387)

Our Father, who art in heaven, hallowed be thy name; thy kingdom come, thy will be done on earth as it is in heaven. Give us this day our daily bread, and forgive us our trespasses, as we forgive those who trespass against us; and lead us not into temptation but deliver us from evil.

Priest: Deliver us, Lord, we pray, from every evil; graciously grant peace in our days, that, by the help of your mercy, we may be always free from sin and safe from all distress, as we await the blessed hope and the coming of our saviour, Jesus Christ.

All: **For the kingdom, the power and the glory are yours, now and forever.**

LAMB OF GOD (No. 391) PLEASE KNEEL

Priest: Behold the Lamb of God, behold him who takes away the sins of the world. Blessed are those called to the supper of the Lamb.

All: **Lord, I am not worthy that you should enter under my roof, but only say the word and my soul shall be healed.**

COMMUNION: I AM THE BREAD OF LIFE (No. 945)

FINAL: O GOD, ALMIGHTY FATHER (No. 566) PLEASE STAND

SOLEMNITY OF THE MOST HOLY TRINITY (Year A)

Sunday, 31 May 2026

ENTRANCE: HOLY, HOLY, HOLY! LORD GOD ALMIGHTY (No. 567) PLEASE STAND

INTRODUCTORY RITE

Priest: I confess to almighty God,

All: and to you, my brothers and sisters, that I have greatly sinned, in my thoughts and in my words, in what I have done, and in what I have failed to do;
– and, striking their breast, they say –

Through my fault, through my fault, through my most grievous fault;

Therefore I ask blessed Mary, ever-virgin, all the Angels and Saints, and you, my brothers and sisters, to pray for me to the Lord our God.

Priest: May almighty God have mercy on us, forgive us our sins, and bring us to everlasting life.

All: **Amen.**

KYRIE / LORD HAVE MERCY

**Kýrie, eléison. Kýrie, eléison. Christe, eléison. Christe, eléison.
Kýrie, eléison. Kýrie, eléison.**

GLORY TO GOD

**Refrain: Glory to God, Glory to God, Glory to God in the highest,
and on earth, peace on earth, peace to people of good will.**

- 1. We praise you, we bless you, we adore you, we glorify you,
we give you thanks for your great glory,
Lord God, heavenly King, O God, almighty Father.**
- 2. Lord, Jesus Christ, Only Begotten Son, Lord God, Lamb of God, Son of the Father,
you take away the sins of the world, have mercy on us,
you take away the sins of the world, receive our prayer;
you are seated at the right hand, the right hand of the Father, have mercy on us.**
- 3. For you alone are the Holy One, you alone are the Lord,
you alone are the Most High, Jesus Christ,
with the Holy Spirit, in the glory of God the Father. (R)**

FIRST READING: Ex 34: 4b-6, 8-9

A reading from the Book of Exodus:

Early in the morning Moses went up Mount Sinai as the LORD had commanded him, taking along the two stone tablets.

Having come down in a cloud, the LORD stood with Moses there and proclaimed his name, "LORD." Thus the LORD passed before him and cried out, "The LORD, the LORD, a merciful and gracious God, slow to anger and rich in kindness and fidelity." Moses at once bowed down to the ground in worship. Then he said, "If I find favor with you, O Lord, do come along in our company. This is indeed a stiff-necked people; yet pardon our wickedness and sins, and receive us as your own."

The word of the Lord.

All: Thanks be to God

RESPONSORIAL PSALM Dn 3: GLORY AND PRAISE FOREVER!



1. Blessed are you, O Lord, the God of our fathers, praiseworthy and exalted above all forever; And blessed is your holy and glorious name, praiseworthy and exalted above all for all ages. (R)
2. Blessed are you in the temple of your holy glory, praiseworthy and glorious above all forever. (R)
3. Blessed are you on the throne of your kingdom, praiseworthy and exalted above all forever. (R)
4. Blessed are you who look into the depths from your throne upon the cherubim, praiseworthy and exalted above all forever. (R)

SECOND READING: 2 Cor 13:11-13

A reading from the second Letter of Saint Paul to the Corinthians:

Brothers and sisters, rejoice. Mend your ways, encourage one another, agree with one another, live in peace, and the God of love and peace will be with you. Greet one another with a holy kiss. All the holy ones greet you.

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

The word of the Lord.

All: Thanks be to God.

ALLELUIA: PLEASE STAND

Alleluia. Alleluia. Alleluia.

All: Glory to the Father, the Son, and the Holy Spirit; to God who is, who was, and who is to come.

GOSPEL: Jn 3:16-18

Priest: The Lord be with you.

All: And with your spirit.

Priest: A reading from the Good News according to John.

All: Glory to you, Lord.

God so loved the world that he gave his only Son, so that everyone who believes in him might not perish but might have eternal life. For God did not send his Son into the world to condemn the world, but that the world might be saved through him. Whoever believes in him will not be condemned, but whoever does not believe has already been condemned, because he has not believed in the name of the only Son of God.

Priest: The Good News of the Lord.

All: Praise to you Lord Jesus Christ.

PLEASE BE SEATED

THE APOSTLES' CREED PLEASE STAND

Priest: I believe in God,

All: the Father almighty, Creator of heaven and earth, and in Jesus Christ, his only Son, our Lord, who was conceived by the Holy Spirit, born of the Virgin Mary, suffered under Pontius Pilate, was crucified, died and was buried; he descended into hell; on the third day he rose again from the dead; he ascended into heaven, and is seated at the right hand of God the Father almighty; from there he will come to judge the living and the dead. I believe in the Holy Spirit, the holy Catholic Church, the communion of saints, the forgiveness of sins, the resurrection of the body, and life everlasting. Amen.

PRAYERS OF THE FAITHFUL

RESPONSE TO THE PRAYERS OF THE FAITHFUL:

"Trinitarian God, hear your people."

PLEASE BE SEATED

LITURGY OF THE EUCHARIST

PROCESSION OF THE GIFTS

OFFERTORY: FOR GOD SO LOVED THE WORLD (No. 580, Verse 3)

PREPARATION OF THE GIFTS PLEASE STAND