



SUNDAY REFLECTION

All of today's readings reflect on the gift of the Holy Spirit and its outreach to others. They invite us to reflect on the continuing presence of the Holy Spirit in our lives, as individuals and as a Christian community in the twenty-first century.

The First Reading reveals the power of the Spirit to transform, to bring about change. Initially gathered in fear, the disciples speak out and proclaim to the assembled peoples the good news of the Kingdom once they have been filled with the Spirit. We have received that same Spirit and have the same call to mission. What outreach does the Kingdom of God have in our lives? what action is the Spirit prompting our community towards? How can each of us make known the Kingdom of God to those around us? What are the changes we are being called on to make in our lives?

Dramatic as it is in the story, the gift of tongues evidenced in the disciples on the first Pentecost is one of the myriad gifts that the Spirit of God gifts to those who are open to receive them. Paul teaches how the varied gifts of the community are opportunities to be of service to others and to build the Kingdom of God. We are encouraged to recognize and appreciate the gifts and talents of others and to use our own talents for the good of the community.

In a world often divided and prejudiced by issues of status and race, both Luke and Paul reminds us that the Spirit of God makes no such distinctions. We are challenged to scrutinize our own inclusivity and reminded that all are welcome in God's kingdom.

John too, in the Gospel reminds us that the gift of the Holy Spirit is one that calls us beyond ourselves and our own circle; it is a gift and it is a mission. And it is a mission of forgiveness. Perhaps this Pentecost, filled with the joy and strength of the Holy Spirit, we can look in to our own hearts and recognize both how we have been forgiven and find what forgiveness we can bring to others.

As a teen, I thought the clergy were supposed to do everything. We laity were just called to pray, pay, and obey. Oh yes, and keep the commandments, of course. The original 10 seemed overwhelming enough. Then I discovered the Sermon on the Mount and nearly passed out. Perhaps this is why many inactive Catholics are so resentful of their upbringing in the Church. For them, religion means frustration, failure, and guilt.

Somehow they, and I, missed the good news about Pentecost. OK, we Catholics celebrate the feast every year and mention it in Confirmation class, but lots of us evidently didn't "get it." Because if we "got it," we'd be different . . . bold instead of timid, energetic instead of anemic, fascinated instead of bored. Compare the apostles before and after Pentecost and you'll see the difference the Spirit makes.

The gospel is Good News not just because we're going to heaven, but because we've been empowered to become new people, here and now. Vatican II insisted that each of us is called to the heights of holiness (Lumen Gentium, chapter V). Not by will-power, mind you. But by Holy Spirit power. Holiness consists in faith, hope, and especially divine love. These are "virtues," literally "powers," given by the Spirit. To top it off, the Spirit gives us seven further gifts which perfect faith, hope, and love, making it possible for us to live a supernatural, charismatic life. Some think this is only for the chosen few, "the mystics." Thomas Aquinas taught to the contrary that the gifts of Isaiah 11:1-3 (wisdom, knowledge, understanding, counsel, piety, fortitude, and fear of the Lord) are standard equipment given in baptism, that all are called to be "mystics."

Vatican II also taught that every Christian has a vocation to serve. We need power for this too. And so the Spirit distributes other gifts, called "charisms." These, teaches St. Thomas, are not so much for our own sanctification as for service to others. There is no exhaustive list of charisms,

though St. Paul mentions a few (1 Corinthians 12:7-10, Romans 12:6-8) ranging from tongues to Christian marriage (1 Corinthians 7: 7). Charisms are not doled out by the pastors; but are given directly by the Spirit through baptism and confirmation, even sometimes outside of the sacraments (Acts 10:44-48).

Do I sound Pentecostal? That's because I belong to the largest Pentecostal Church in the world. Correcting the mistaken notion that the charisms were just for the apostolic church, Vatican II had this to say: "Allotting His gifts 'to everyone according as he will' (1 Cor. 12:11), He [the Holy Spirit] distributes special graces among the faithful of every rank. . . . These charismatic gifts, whether they be the most outstanding or the more simple and widely diffused, are to be received with thanksgiving and consolation, for they are exceedingly suitable and useful for the needs of the Church" (LG12).

Powerful gifts, freely given to all. Sounds like a recipe for chaos. But the Lord also imparted to the apostles and their successors a unifying charism of headship. The role of the ordained is not to do everything themselves. Rather, they are to discern, shepherd, and coordinate the charisms of the laity so that they mature and work together for the greater glory of God (LG 30).

So what if you, like me, did not quite "get it" when you were confirmed? I've got good news for you. You actually did get the Spirit and his gifts. Have you ever received a new credit card with a sticker saying "Must call to activate before using?" The Spirit and his gifts are the same way. You have to call in and activate them. Do it today and every day, and especially every time you attend Mass. Because every sacramental celebration is a New Pentecost where the Spirit and his gifts are poured out anew (CCC 739, 1106).

That's why the Christian Life is an adventure. There will always be new surprises of the Spirit!

STEWARDSHIP: In the second reading today, St. Paul reminds the Corinthians, "There are different gifts, but the same Spirit, there are different ministries, but the same Lord." How am I using my gifts for the common good?

READINGS FOR THE SOLEMNITY OF THE MOST HOLY TRINITY 7 JUN '20

Ex. 34:4-6, 8-9: Moses acknowledges the sinfulness of his people. However, he then grounds the basis of divine forgiveness in compassion and concern. In the end Moses' intimacy with God wins forgiveness for his people.

2 Cor. 13:11-13: Paul exhorts his audience to mutual peace. He prays that his audience will demonstrate that peace through grace, love, and fellowship.

Jn. 3:16-18: John emphasizes the role of the Father in the giving of His only Son. It is the sending of this Son that brings salvation to the world.

PENTECOST

This weekend, the Church celebrates Pentecost, one of the most important feast days of the year that concludes the Easter season and celebrates the beginning of the Church.

Here's what you need to know about the feast day:

The timing and origins of Pentecost

Pentecost always occurs 50 days after the death and resurrection of Jesus, and ten days after his ascension into heaven. Because Easter is a moveable feast without a fixed date, and Pentecost depends on the timing of Easter, Pentecost can fall anywhere between May 10 and June 13.

The timing of these feasts is also where Catholics get the concept of the Novena - nine days of prayer - because in Acts 1, Mary and the Apostles prayed together "continuously" for nine days after the Ascension leading up to Pentecost. Traditionally, **the Church prays the Novena** to the Holy Spirit in the days before Pentecost.

The name of the day itself is derived from the Greek word "pentecoste," meaning 50th.

There is a parallel Jewish holiday, Shavu'ot, which falls 50 days after Passover. Shavu'ot is sometimes called the festival of weeks, referring to the seven weeks since Passover.

Originally a harvest feast, Shavu'ot now commemorates the sealing of the Old Covenant on Mount Sinai, when the Lord revealed the Torah to Moses on Mount Sinai. Every year, the Jewish people renew their acceptance of the gift of the Torah on this feast.

What happens at Pentecost?

In the Christian tradition, Pentecost is the celebration of the person of the Holy Spirit coming upon the Apostles, Mary, and the first followers of Jesus, who were gathered together in the Upper Room.

A "strong, driving" wind filled the room where they were gathered, and tongues of fire came to rest on their heads, allowing them to speak in different languages so that they could understand each other. It was such a strange phenomenon that some people thought the Christians were just drunk - but Peter pointed out that it was only the morning, and said the phenomenon was caused by the Holy Spirit.

The Holy Spirit also gave the apostles the other gifts and fruits necessary to fulfill the great commission - to go out and preach the Gospel to all nations. It fulfills the New Testament promise from Christ (Luke 24:46-49) that the Apostles would be "clothed with power" before they would be sent out to spread the Gospel.

Where's that in the bible?

The main event of Pentecost (the strong driving wind and tongues of fire) takes place in Acts 2:13, though the events immediately following (Peter's homily, the baptism of thousands) continue through verse 41.

Happy Birthday, Church

It was right after Pentecost that Peter, inspired by the Holy Spirit, preached his first homily to Jews and other non-believers, in which he opened the scriptures of the Old Testament, showing how the prophet Joel prophesied events and the coming of the Holy Spirit at Pentecost.

He also told the people that the Jesus they crucified is the Lord and was raised from the dead, which "cut them to the heart." When they asked what they should do, Peter exhorted them to repent of their sins and to be baptized. According to the account in Acts, about 3,000 people were baptized following Peter's sermon.

For this reason, Pentecost is considered the birthday of the Church - Peter, the first Pope, preaches for the first time and converts thousands of new believers. The apostles and believers, for the first time, were united by a common language, and a common zeal and purpose to go and preach the Gospel.

Pentecost vestments and customs around the world

Typically, priests will wear red vestments on Pentecost, symbolic of the burning fire of God's love and the tongues of fire that descended on the apostles.

However, in some parts of the world, Pentecost is also referred to as "WhitSunday", or White Sunday, referring to the white vestments that are typically worn in Britain and Ireland. The white is symbolic of the dove of the Holy Spirit, and typical of the vestments that catechumens desiring baptism wear on that day.

An Italian Pentecost tradition is to scatter rose leaves from the ceiling of the churches to recall the miracle of the fiery tongues, and so in some places in Italy, Pentecost is sometimes called Pascha Rosatum (Easter roses).

In France, it is tradition to blow trumpets during Mass to recall the sound of the driving wind of the Holy Spirit.

In Asia, it is typical to have an extra service, called genuflexion, during which long poems and prayers are recited. In Russia, Mass goers often carry flowers or green branches during Pentecost services.

PURPOSE OF MASS

Having been physically separated from our fellow parishioners over the past weeks we were still able to somewhat participate in the celebration of the Mass listening to the readings from Sacred Scripture and receiving the Eucharist spiritually. Perhaps we might have gotten a little too comfortable with that format, maybe losing some of the full sense of what the Mass is actually about; the whys and wherefores. This has been indicated by some of the comments that were heard as we "partially opened" last week. In the weeks ahead I would like to explore for the benefit of all of us, as we gradually approach some level of normalcy what is seen as the core and summit of our Faith.

Why do we have Mass?

We have Mass to worship and to receive God's grace, to unify with Him and with other worshipers through the sacrament of the Eucharist. As a sacrament, it is that Jesus Himself acting through the Eucharist, and supplies all the graces we derive from it.

At Mass we are able to stand mystically at the foot of the cross and witness for ourselves the same self-sacrifice of Jesus, in an unbloody manner.

Mass is a celebration of this sacrifice. It is the active participation of all that come together in the place of worship. We do not come to Mass simply to receive something passively or to watch a show; we come as participants embracing the grace Christ pours out for us shed by His own blood on the cross.

Different people have different roles at Mass. Some people are Eucharistic ministers. They help distribute the Eucharist to assist the priest when it is necessary in order to maintain the flow of worship.

Lectors help proclaim the Word of God and make it come alive for us. Cantors and choir members lead us in song to help us stay in tune.

The priest is there to serve us by leading us in prayer acting in the person of Christ, explaining the Scripture (Bible) readings, and consecrating the bread and wine so that they may become the body and blood of Jesus.

We only get out of Mass what we put into it.

If we do not find much significance in the Mass it is because our whole mind, heart, and soul are not there. We are called to actively participate.

When we actively participate in the Mass we receive God in two primary ways: we receive Him through His Word and through the Eucharist. These are the two main parts of the Mass: the Liturgy of the Word and the Liturgy of the Eucharist.

Liturgy is a term that means work or public duty. It is the work of the people, not just one person standing at the altar. All the people gathered are doing the work of celebration.

Liturgy of the Word

During the Liturgy of the Word we receive God in His word. Generally speaking there are three readings and a Psalm (usually sung). The first reading is from the Old Testament, then the Psalm, the second reading is from the New Testament and the third is a Gospel reading. All three of the readings are generally related; together they incorporate a theme. The priest or the deacon then gives his homily regarding this theme, how it relates to everyday life or something along those lines.

There may be times that the readings and / or the homily really hit home for us, speak to us in ways that we have not heard in the past; at other times not so much. Actually this is all right because the Mass isn't just about me, a single individual. The Mass is about the whole Body of Christ, those gathered here physically, or those attending through a live stream. When we celebrate Mass it isn't just us or those that we can see in the congregation. There are millions of other people around the world celebrating Mass as well. Not only that, but there are also those people who came before us, have died in their earthly bodies but are still alive in Christ in heaven, just as we are alive in Christ but on Earth.

So a particular set of readings or a homily may not affect you, but there may be someone else who really needed to hear it. There may be someone else going through a tough time and really needed to hear those words of comfort or joy (or whichever emotion is appropriate). In the first part of the Mass we receive God in His word and in the second part we receive God, through Jesus in body, soul and divinity. We receive God in the Eucharist.

Liturgy of the Eucharist

The first Mass was about 2000 years ago at the Last Supper. Jesus and the Apostles were gathered together in what was Jesus' final meal before His crucifixion. During the meal Jesus

took bread, broke it, gave it to the Apostles and said, "This is My body which will be given for you. Do this in memory of Me."

Afterward Jesus took a cup filled with wine and said, "This cup is the new covenant in My blood, which will be shed for you."

Jesus offers us a chance to partake in His sacrifice by offering for us His Body and His Blood. This is the sign of our covenant with God. Jesus' body and blood is the new covenant and Jesus tells us to partake in it in memory of Him.

At Mass when we receive the Eucharist, Jesus' Body and Blood under the appearance of bread and wine (just like at the Last Supper), we are renewing our covenant with God. We are reconfirming our promise to God to live out our end of the relationship.

A covenant, in this context, is a type of relationship. The type of relationship that God has always had with His people is a covenant. Covenantal relationships are whereby each party mutually agrees to something.

God loves us endlessly and infinitely. God forgives us endlessly and infinitely. Our mutual response to God is to love Him as much as we can even though our love is finite. Our response is to obey God and receive His freely given grace to help bring the Kingdom of God here on Earth.

When we receive the Eucharist at each Mass we are making that promise to God that we will hold up our end of the covenant. We are also unifying ourselves to God and to the other members of the Church through the Body of Christ.

The whole purpose of Mass is to worship God, unite ourselves with the sacrifice of Jesus, and to elevate our lives to the life of God. We will only get out of this relationship with God what we put into it; **God's grace can only work in our lives if we are open to receiving it.**

Why do we have to do this each week?

Our salvation is not a one-time ordeal where we make a promise to God at one point in our lives. Life is a process and so is our salvation.

When we receive the Eucharist we are receiving Jesus, God. In doing so we are making that commitment each time to live out our end of the bargain. By God's gift of free will to us we always have the opportunity to choose to fall away from God through sin and we need His grace and strength to maintain our relationship with Him.

By receiving the Eucharist at least once a week and making that promise to love God and obey Him we are receiving the grace necessary to do God's will. We grow in faith each time we receive.

An analogous example is marriage. The ideal marital relationship is modeled after God's relationship with His people. The two parties in marriage give themselves mutually exclusively to each other and promise to make self-sacrifices to support the other person.

The sign of the marriage covenant is sexual intercourse. A marriage is not consummated (made whole) until the husband and wife engage in sexual intercourse and each time thereafter they are renewing their covenant with each other in the unitive act of sexual intercourse.

Likewise we make whole our relationship with God through the Eucharist by eating His flesh and drinking His blood. We are renewing that covenant. We do it over and over and over again to renew ourselves and grow our relationship with God.

Most ordinary people honestly cannot say that if they are married they will only have sex with their spouse once. Likewise we continually renew our covenant with God through the Mass.

DAILY REFLECTIONS PENTECOST WEEK

Monday 1 Jun

Woman, behold, your son.

Behold, your mother.

For we judge people's virtue not by their sex but by their character, and we hold those to be worthy of the highest glory who have renounced both rank and wealth. It was for this reason that Jesus loved the Evangelist John more than the other disciples. For John was of noble birth and known to the high priest, yet he was so little intimidated by the plotting of the Jews that he introduced Peter into his court and was the only one of the apostles bold enough to take his stand before the cross. For it was he who took the Savior's parent to his own home. It was the virgin son who received the virgin mother as a legacy from the Lord (St. Jerome).

He handed over the spirit.

Could Life himself die unless he chose to? Could anyone take life from its author against his will? He himself declared, "I have power to lay down my life, and I have power to take it up again; no one takes it from me." To die, therefore, was his own choice. Immortal though he was, he allowed himself to be put to death.

Blood and Water Flowed Out

At the Lamb's high feast we sing

Praise to our victorious king,

Who has washed us in the tide

Flowing from his pierced side.

Praise we him whose love divine

Gives the guests his blood for wine,

Gives his body for the feast,

Love the victim, love the priest.

Where the Pascal blood is poured,

Death's dark angel sheathes his sword;

Israel's hosts triumphant go

Through the wave that drowns the foe.

Christ, the Lamb whose blood was shed,

Pascal victim, Pascal bread;

With sincerity and love

Eat we manna from above.

Mighty victim from the sky,

Powers of hell beneath you lie;

Death is conquered in the fight;

You have brought us life and light.

Alleluia!

(Ambrosian Hymn Writer)

Tuesday 2 Jun

I remember once meeting someone in my formative college years who refused to pay taxes because of his disagreements with how the government was choosing to use those funds. He claimed his retirement plan was to write a book from prison once he was arrested for tax evasion. To my 19 year-old ears, this was confusing and curious all at the same time. I remember thinking, "But I saw him pull up in a car that traveled on roads that were maintained by taxes. And wouldn't his prison 'retirement plan' be heavily funded by taxpayers? How can he both benefit from, while also rejecting, the system in which we all live?" My brain was all tied in a knot.

Perhaps I would have felt the same if I was in the crowd on the day depicted in today's Gospel passage. Some political and religious leaders approach Jesus and try to "ensnare" him in his own teachings. They shower him with empty platitudes and then spring the question on him, "Is it lawful to pay the census tax to Caesar or not?" In his typical way, Jesus coolly calls them out on their antics ("Why are you testing me?") and flips the script by asking them to present a coin ("Whose image and inscription is this?").

We form our students at Creighton to embrace in their hearts the awesome awareness and utterly humbling reality that they are each made in the image and likeness of God. "This is my beloved child in whom I am well pleased." As I read today's Gospel and consider this theological lens, I can't help but wonder, "What can I look to in my life, like Jesus asked the leaders to do with that coin, and see the 'image and inscription' of God?" And then, once I have taken this inventory, face the harder question: "Am I repaying 'to God what belongs to God'?"

While I could wax poetic about "finding God in all things," looking around my currently isolated life at home, it really boils down to a few "currencies" that truly hold God's image and inscription -- God's imprint: my wife...our dog...the natural world on which our home rests and...(perhaps the hardest to see) my own embodied existence that can often feel both messy and glorious all at once.

As my wife and I lean into the grand "Yes!" of our vocation to marriage with the multiple, smaller, daily "yeses," we are embracing the stance that Fr. Anthony deMello, S.J. recommends we take with God: "Behold the One beholding you, smiling." As our dog pursues us with unapologetic love, affection and acceptance, I witness Thompson's depiction of the Divine as a "hound of heaven." As I watch the four locust trees planted by the original owner of this home standing like sturdy sentinels through multiple human lifespans, the cardinals and bluejays flit and flurry in feathery exuberance, and the seasons

break through on the heels of one another in some sacred square dance, I am humbled by God's creative composition. And as I gaze with gentle eyes at the ways in which I live out this human adventure (some days better than others), I see the Divine author continuing to pen the story of my life.

After all of this embracing, witnessing, watching and gazing, it is then time to do what Jesus asks: repay to God what is God's! But how? I have found that the greatest way to provide God the "return on investment" for this abundance of gift is through the ways in which I choose to share and engage these wonderful treasures for "the greater glory of God" and in an effort to bring reconciliation to our world.

Wednesday 3 Jun

Thursday 4 Jun

The words quoted by Jesus in today's gospel reading are those of the *Shemá Israel (hear, Israel)* [Dt. 6: 4-5] engraved in the heart of every faithful Israelite. Those words were recited every morning upon waking up and Jesus must have also recited them. The core message was one of **wholeheartedness: with all your heart...** Those words were addressed to all Israelites, but they remain valid for any believer. There is no such thing as a call to half-heartedness. Sometimes the diversity of callings is misread as a diversity of expected response, as if priests, nuns, religious... were called to wholeheartedness, while the rest of the baptized were called to *muddle through as best they can*.

Surely, there is a diversity of vocations among the baptized. However that diversity lies not on the side of the expected response, but on the side of the calling itself, on the side of what we already desire to respond to wholeheartedly. Baptism is a calling to the wholeheartedness of the *Shemá*. But through prayerful reflection on our life experience we try to recognize the path the Lord is inviting us to follow and then our response, which we already desired to be wholehearted, leads us to marriage, priesthood, religious life... medicine, law, nursing, teaching...

The difference among vocations lies not on the side of the expected response, but the side of the diverse calling we are expected to respond to wholeheartedly.

Friday 5 Jun

Today's Gospel takes place in the temple area somewhat after Jesus' triumphal arrival in Jerusalem. It is the continuation of the other Gospel readings of the week. In the previous passages, first some Pharisees and Herodians, then some Sadducees, and finally one of the scribes try to trap Jesus with their questions. Jesus responds in ways that do not advance the cause of those trying to ensnare him. Indeed, they seem to be agreeing with his answers. Jesus now becomes the one who poses a question. This question is meant to address a more

traditional view that the Messiah would be a human leader, a king with a royal heritage, a military leader. Jesus challenges them to think that the Messiah might also have a more divine origin referencing Psalm 110 attributed to David. I can imagine myself as part of the crowd that had been drawn to Jesus by these exchanges. I can picture an apparent lack of a response by the elders to Jesus' new interpretation of this Psalm further increasing His favor with the crowd. I envision Jesus coming across as learned and perhaps even somewhat charismatic. I see Jesus in this series of interactions transcending His humble birth and His coming of age off the beaten track. (I think of my years working as a researcher based at Creighton in Omaha. I often felt that my work might have been tested against a higher standard than those coming from more celebrated institutions located in larger metropolitan areas. To some extent I can empathize with the challenges that Jesus faced in these interactions.)

These days (and this Gospel) have reminded me of the social hierarchies. We are all human beings possessing the right to a certain dignity, still the structure of society and current norms lead to profound differences in the ways in which many are treated. I am fortunate to find myself in a position of privilege and opportunity; I am healthy and still rather financially secure. This pandemic has made manifest how many have been marginalized in terms of health care and economic vulnerability. I find myself challenged in how I am called to respond.

Heavenly Father,

The television and my smart phone bring the needs of those around me into my sight.

Help me to discern how I can best be a source of support to those who are in need.

The Gospel today focused on your divinity.

Remind me of the spark of divinity that exists within us all.

In today's epistle St. Paul encouraged Timothy that, despite its trials, the Word provides us with mission worthy of pursuit.

Draw me into service that responds to Your presence in this world.

Saturday 6 Jun

In today's gospel Jesus teaches about the scribes who are described as those who "go around in long robes and accept greetings in the marketplaces, seats of honor in synagogues, and places of honor at banquets." Scribes could be likened to a lawyer or professor in today's society. These were very important people with a prestigious place in society. However, Jesus goes on to report that "they devour the houses of widows and, as a pretext, recite lengthy prayers." The scribes are in a position to take advantage of the vulnerable and they do just that. Jesus reminds us that they will be severely condemned.

No matter where one goes today, there is social stratification. The wealthy seem to get more while the less fortunate suffer. The wealthy sometimes profit at the expense of those on the margins—sometimes because they know how to take advantage of them.

I fear that this may worsen as our world tries to respond to and recover from a global pandemic. Can we work together for the greater good? Will some recover while stepping on those with fewer resources causing further harm to those who are already suffering from loss of livelihood, loss of income or decreased ability to provide basic necessities for their families? Jesus tells of the rich who gave some of their fortune while a poor widow gave a meager contribution, but with great purpose. This gospel reminds me of an important lesson I learned from an outstanding theology teacher I had in high school. This instructor was very dedicated

to the mission of getting young people to understand their privilege while encouraging each of us to leverage that privilege for the benefit of others. We often heard about the importance of giving of your substance, not of your abundance. Those words have been with me for many years. Wouldn't the world be a wonderful, just and peaceful place if everyone acted according to the lesson Jesus teaches today?

There are many good, generous people providing for the poor and neglected. For that I am grateful. However, I've witnessed too many decisions centered on money and prestige to the detriment of other. This is contrary to the teachings of the gospel.

Just for today take some time to consider the giving that occurs in your community, your country and around the globe. What is the reason behind the gift? Determine opportunities for personal giving, not out of abundance but from substance.

PRAYERS

Lord Jesus, as God's Spirit came down and rested upon You, may that same Spirit rest on us, Bestowing His sevenfold gifts.

Grant us the gift of understanding, by which Your word may enlighten our minds.

Grant us counsel, by which we may follow in Your footsteps on the path of righteousness.

Grant us courage, to ward off the enemy's attacks.

Grant us knowledge to distinguish good from evil.

Grant us piety, by which we may obtain compassionate hearts.

Grant us fear, by which we may draw back from evil and submit to what is good.

Finally, grant us wisdom, that we may taste fully the life-giving sweetness of Your love.

