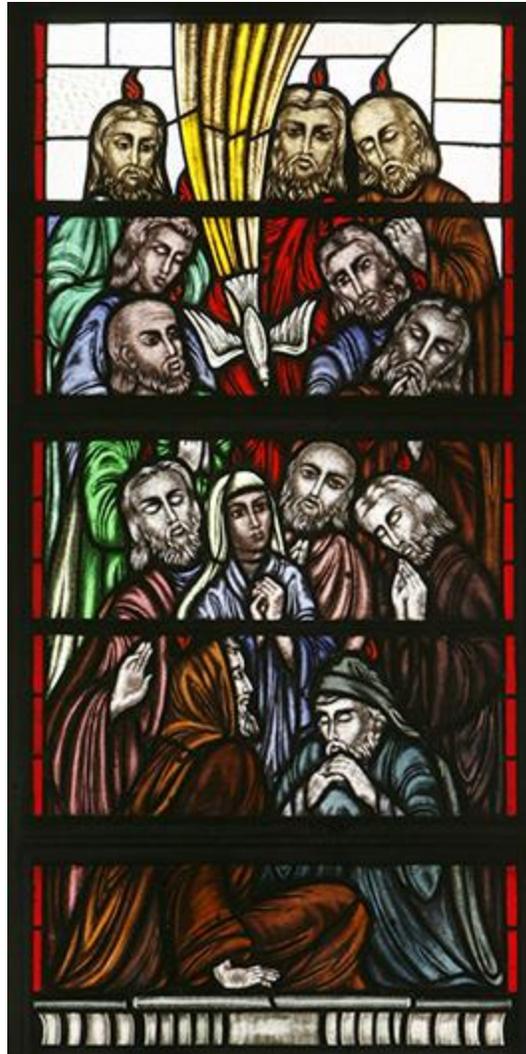


Bethlehem was  
God with us,  
Calvary was  
God for us, and  
Pentecost is  
God in us.

By Robert Baer

GIFQUOTES.COM



### SUNDAY REFLECTION

At Eucharist we call upon the Father to send the Spirit over the bread and the wine. In Eucharist, therefore, we involve ourselves in ongoing creation. In turn, our sharing in Eucharist evokes our task to send this same Spirit over the fragile world of human relationships. By sharing the bread and the cup, we commit ourselves to the unending mission of overcoming hatred with love and creating unity instead of division. Eucharist and our daily Pentecostal charge go hand in hand. We too are thus agents of the new creation.

**STEWARDSHIP:** One miracle of Pentecost was that, despite their diversity, each listener heard God's word in his or her own language. The meaning for stewardship is that, by sharing the gifts poured out on us by the Holy Spirit, we will be empowered to meet the needs of our brothers and sisters, whatever they may be.

**READINGS FOR THE SOLEMNITY OF THE MOST HOLY TRINITY     16 JUN '19**

**Prv. 8:22-31:** The Wisdom of God came into being before creation as a master craftsman, delighting in the divine presence, and remains a guiding force in all creation and in human activity.

**Rom. 5:1-5:** Our faith in Jesus Christ brings us peace with God and we experience God's love which has been poured into our hearts through the Holy Spirit.

**Jn. 16:12-15:** In the final days of His ministry, Jesus teaches how the Holy Spirit will work in His disciples, guiding them in truth and love.

## **PENTECOST**

After Easter Sunday, Christmas is the second-greatest feast in the Christian liturgical calendar, but Pentecost Sunday is not far behind. Coming 50 days after Easter and ten days after the Ascension of Our Lord, Pentecost marks the descent of the Holy Spirit on the apostles. For that reason, it is often called the "the birthday of the Church."

Pentecost Sunday is one of the most ancient feasts of the Church, celebrated early enough to be mentioned in the Acts of the Apostles (20:16) and Saint Paul's First Letter to the Corinthians (16:8). It supplants the Jewish feast of Pentecost, which took place 50 days after the Passover and which celebrated the sealing of the Old Covenant on Mount Sinai.

Pentecost marks the descent of the Holy Spirit upon the Apostles and the bestowal of the Spirit's gifts that enables the apostles to leave the Upper Room and preach the Gospel. The grace imparted by the Spirit causes the apostles to proclaim the Good News, and in turn, baptize over three thousand souls. However, it is important to bear in mind that the significance of Pentecost in the liturgical calendar does not merely commence on that first Pentecost Sunday in the Upper Room, but can be traced back to the time of Moses.

As does several Catholic feasts, Pentecost derives its origin from the tradition of the Jews. It originally stems from a Jewish Festival called the "Feast of Weeks," otherwise known as the *Shavu'ot*. The Feast of Weeks, deriving from the Greek word *Pentekostos*, meaning "fifty," occurs fifty days after the Passover, just as we celebrate Pentecost fifty days after Easter. The Feast of Weeks bears special significance for Catholics if examined on three levels: agricultural, in light of the exodus account, and in light of the New Testament.

On the agricultural level, the Feast of Weeks commemorated God's providence for his people. It celebrated the harvest of the wheat, which was the last grain harvest. The people of Israel would reap their "first fruits," bringing them to the Temple for the priest to bless them. The Jews regarded this feast to be so important that they would travel on pilgrimage to Jerusalem in order to make their offering in the Temple.

On the Exodus level, the *Shavu'ot* soon came to commemorate the covenant God established with His people through Moses on Mount Sinai as many believe that Moses received the Law on Sinai during the Feast of the Weeks. The ratification of this covenant is expressed through the giving of the Law, the Torah, and symbolically seen as the birth of the children of Israel. During the bestowal of the covenant, the Holy Spirit reveals His presence on Sinai for the Exodus account of Sinai provides many striking symbols of the Holy Spirit which later can be compared to Saint Luke's account of the descent of the Spirit in the Acts of the Apostles. Exodus relates when Moses spoke to God on Sinai, God revealed his presence to the Jews by means of wind and fire. Further, a cloud veils Mount Sinai when Moses remains on the mountain for forty days and nights, conversing with God. This cloud, symbolic of the *shekinah*,

the “glory cloud,” which rests upon the Ark of the Covenant, is the dwelling place of God. Just as the *shekinah* manifests God’s presence among his people, so too does the cloud on Sinai signify God’s presence. In the New Testament, the *shekinah* will be associated with the Holy Spirit, just as the cloud on Sinai may be viewed as a symbol of the Spirit.

The events that take place on Mount Sinai further hint of the sending of the Spirit. When Moses receives the commandments, Exodus speaks of wind and thunder. Pope Emeritus Benedict XVI says that there is “fire, thunder, and wind preceding the promulgation of the Ten Commandments and the conclusion of the Covenant.” He continues saying that Mount Sinai was “wrapped in smoke because the Lord descended upon it in fire.” Both fire and wind are present in the Upper Room and are symbols of the Holy Spirit.

Only after Moses receives the commandments and promulgates the covenant does the Spirit descend. God tells Moses to gather seventy elders of the people of Israel and bring them to the tent of meeting where Moses converses with God. Moses complies to God’s command, and the “Lord came down in a cloud” and spoke to Moses. God then “took some of the spirit that was upon him and put it into the seventy elders” (Numbers 11:16-20; 24-25). Just as the Spirit descends upon the elders of Israel after Israel receives the law, so too will he descend upon the Apostles after Christ proclaims the new law.

With the coming of Christ, Jesus gives the new law and establishes the new covenant. Christ ratifies this covenant at the Last Supper during the institution of the Holy Eucharist. By proclaiming “this is my blood of the new covenant” (Mk. 14:24) at the Last Supper, Christ echoes the words of Moses after the establishment of the Mosaic covenant during the Passover: “this is the blood of the covenant” (Exodus 24:8).

The Feast of Pentecost now becomes the new Sinai for it marks the promulgation of the new covenant. Pope John Paul II in *Veritatis Splendor* reflects on this saying, Saint John Chrysostom likewise observed that the New Law was promulgated at the descent of the Holy Spirit from heaven on the day of Pentecost, and that the Apostles “did not come down from the mountain carrying, like Moses, tablets of stone in their hands; but they came down carrying the Holy Spirit in their hearts ... having become by His grace a living law, a living book.” Instead of the Mosaic covenant, displayed through the giving of the law in stone, the law of the new covenant as Pope Emeritus Benedict XVI reflects in his 2011 Homily on Pentecost Sunday, is one “which the Spirit ‘writes’ in the hearts of all who believe in Christ.”

The promulgation of the new covenant, marked by the descent of the Holy Spirit under the symbols of a strong wind and fire, truly becomes the moment when the apostles, like the judges who gathered in the tent of meeting, obtain the grace to instruct and lead the Jews. On the first Pentecost, those in the Upper Room receive the gifts of the Spirit promised to them by Christ and foretold by Isaiah. Strengthened by these gifts, the Apostles gain the courage to leave the Upper Room and boldly proclaim the Gospel. By doing so, the apostles obey Christ’s mandate to make disciples of all nations.

The significance of the Shavu’ot now acquires a new dimension. Instead of celebrating the first fruits of the earth, Pentecost Sunday commemorates the first fruits in the harvest of souls. No longer are the faithful bound by Mosaic Law and required to make a pilgrimage to Jerusalem in order to offer the sacrifice of grain in the Temple. The new law of Christ demands something greater. It necessitates that we offer our lives in thanksgiving for this gift of Faith by proclaiming the Good News. For this reason, Pentecost is referred to as “the birthday of the

Church,” for on that day the Holy Spirit gave the Apostles the gifts of the Spirit, the grace they needed to proclaim the new covenant of Christ and so continue Christ’s mission of bringing man to the Father.

Though we celebrate Pentecost every year, it is important to remember that the descent of the Spirit on that first Pentecost Sunday is not a solitary event, but one that re-occurs throughout history. Pope Francis reflects upon this in his 2014 Homily on Pentecost Sunday. He says that the descent of the Spirit in the Upper Room “does not remain only limited to that moment, but is an event that is renewed and renews itself again. Christ, glorified at the right hand of the Father, continued to realize His promise, sending the Holy Spirit to enliven the Church who teaches us, reminds us, and makes us speak.” The Spirit enlivens the Church through His gifts, bestowing upon her members the grace to evangelize, and thus reap a bountiful harvest of souls. In this way the Spirit continues the work of the Apostles and causes the new covenant of Christ to be promulgated until the end of times.

## THE HOLY SPIRIT

The third person of the Blessed Trinity, the Holy Spirit, is sometimes referred to as “the forgotten” member of the Godhead. He is, no doubt, the least spoken of among the three persons of God, the Father, the Son, and the Holy Spirit. Most students of our Catholic theology of the Trinity agree: *Pneumatology*, or the study of the Holy Spirit, is probably the least developed, after the study of the Son and the Father. It is, therefore, no surprise to find many Catholics ill-equipped to deal with some of the more notable errors concerning He who is “the Lord and giver of life.” Thus, studying the person and nature of the Holy Spirit, though sometimes neglected, is crucial for us as Catholic apologists and as Catholics in general.

The most common attacks on Catholic belief concerning the Holy Spirit generally come from quasi-Christian sects such as the *Iglesia Ni Cristo*, Jehovah’s Witnesses, and others who deny the central mystery of the Christian faith—the Trinity. Both the personhood as well as the divinity of the Holy Spirit are rejected by these groups. The Holy Spirit is spoken of as a “force,” or as “power” emanating from God, rather than as God Himself. As Catholics, then, we must be able to respond to these two key misunderstandings concerning the Holy Spirit. The truths about the Holy Spirit are that 1. He is a person, and 2. He is God.

### More than a Force

One of the first reasons given for denying the divine nature of the Holy Spirit is often to point out that the Greek word for “spirit” (*pneuma*) is neuter. John 14:26, for example, refers to the Spirit as *to pneuma to hagion* (the Holy Spirit). The claim goes that *Father* and the *Son* are clearly personal, masculine terms, and therefore, they are revealed as persons. “Spirit” being neuter, on the other hand, supposedly indicates we are dealing with an impersonal force rather than a person. Catholics agree that *spirit* in Greek is a neuter term. But this does not necessarily mean the Holy Spirit is impersonal. Nouns in Greek are assigned gender as they are in many languages. In Latin and the modern romance languages, this is the case as well. For example, the Latin word for lance is *lancea*, which is feminine. This does not mean that lances or daggers are actually female and personal! The same can be said for Greek words such as *kardia*, heart. The fact that this Greek word is feminine does not indicate hearts to be female and personal. Nor

does the fact that a word like *baros*, Greek for arrow, which is neuter, indicate arrows to be impersonal forces. Words are simply assigned gender in these languages. Further, if being referred to as “spirit” indicates the third person of the Blessed Trinity is impersonal, then both angels and God the Father would have to be “forces” rather than persons as well. In John 4:24, Jesus says “God is *spirit* (Greek *pneuma*) and those who worship Him must worship in spirit and truth.” And in Hebrews 1:14, angels are referred to as “ministering *spirits* (Greek *pneumata*) sent forth to serve, for the sake of those who are to obtain salvation.” The key here is to examine the context and usage of a word in Scripture, rather than just its “gender,” in order to determine whether we are dealing with a person, a force, or perhaps just an arrow. Speaking of the importance of context, the verse of Scripture used to “prove” the Holy Spirit to be an impersonal force actually demonstrates, when examined more fully, that the Holy Spirit is both personal and masculine. John 14:26 says: “But the Counselor, the Holy Spirit, whom the Father will send in My name, He will teach you all things, and bring to your remembrance all that I have said to you.” Three key points are in evidence here. First, “the Counselor” is *ho paraclete* in Greek, which is masculine, not neuter. Second, when the text says *He* will teach you all things the demonstrative pronoun (Gr. *ekeinos*) is used in the masculine singular. This is significant because the inspired author could have used the neuter *ekeino*, but he did not. If the Holy Spirit were an impersonal force, the inspired author would not refer to it as a *He*. And third, notice what the Holy Spirit does. Jesus says *He* will both *teach* and *remind* us “all that [He has] said to [us].” Action follows being. One cannot teach and remind if one does not have the intellectual powers unique to rational persons that enable one to do so. The Holy Spirit is clearly a person. Indeed, the Holy Spirit is referred to in personal terms by our Lord throughout the New Testament. If we only consider John chapters 14, 15, and 16, the evidence is overwhelming. This is not to mention the abundance of examples we could cite throughout Scripture, both Old (in seed form) and New Testaments. Let’s take John 14:16-17 to start. Jesus says;

And I will pray the Father, and he will give you another Counselor, to be with you for ever, even the Spirit of truth, who the world cannot receive, because it neither sees him nor knows him; you know him, for he dwells with you, and will be in you.

In John 15:26-27, Jesus says;

But when the Counselor comes, whom I shall send to you from the Father, even the Spirit of truth, who proceeds from the Father, He will bear witness to Me; and you also are witnesses, because you have been with me from the beginning.

And in John 16:7-15, Jesus makes it very plain;

Nevertheless I tell you the truth: it is to your advantage that I go away, for if I do not go away, the Counselor will not come to you; but if I go, I will send him to you. And when he comes, he will convince the world of sin and of righteousness and of judgment; of sin, because they do not believe in Me; of righteousness, because I go to the Father, and you will see Me no more; of judgment, because the ruler of this world is judged. I have yet many things to say to you, but you cannot bear them now. When the Spirit of truth comes, He will guide you into all the truth; for He will not speak on His own authority,

but whatever He hears He will speak, and He will declare to you the things that are to come. He will glorify Me, for He will take what is Mine and declare it to you. All that the Father has is Mine; therefore I said that He will take what is Mine and declare it to you.

The Holy Spirit is personal. He convinces of sin, teaches the truth, speaks, declares things that are to come, and so on. These texts leave no doubt as to the personhood of the Holy Spirit.

### **How to “Pour Out” a Person**

One last obstacle for some who deny the personhood of the Holy Spirit is found in Acts 2:14-18. In this text, St. Peter describes the power of God being manifested on the day of Pentecost by quoting Joel 2:28:

But Peter, standing with the eleven, lifted up his voice and addressed them, “Men of Judea and all who dwell in Jerusalem, let this be known to you, and give ear to my words. For these men are not drunk, as you suppose, since it is only the third hour of the day; but this is what was spoken by the prophet Joel: ‘And in the last days it shall be, God declares, that I will pour out my Spirit upon all flesh, and your sons and your daughters shall prophesy, and your young men shall see visions, and your old men shall dream dreams; yea, and on my menservants and my maidservants in those days I will pour out my Spirit; and they shall prophesy.’”

The question is often asked, “How can you pour out a person? Is this not proof the Holy Spirit is a force rather than a person?” The answer is a resounding no! Consider Psalm 22. This is a messianic Psalm referring to our Lord’s Passion. But notice how it describes our Lord in verse 14: “I am poured out like water . . .” Would we say Jesus is just a force and not a person because He is “poured out” in this verse? Of course not! So it goes with the Holy Spirit. We do not deny the verses of Scripture indicating His personhood because He is described as being “poured out” in Acts 2:17.

### **The Holy Spirit is Omniscient**

We should examine one key phrase from John 16 more fully when considering the truth that the Holy Spirit is revealed not only as a person, but as a *divine person*—God Himself. Verse 13 tells us that the Holy Spirit “will guide [us] into all truth.” We have a hint here of what we see even more plainly in texts like 1 Corinthians 2:11: Scripture indicates the Holy Spirit is *omniscient*, a quality that God alone possesses or can possess. “For what person knows a man’s thoughts except the spirit of the man which is in him? So also no one comprehends the thoughts of God except the Spirit of God.” The reason St. Paul tells us “no one comprehends the thoughts of God except the Spirit of God” is because it would require infinite power to be able to comprehend the thoughts of God which are infinite. Romans 11:33-34 tells us: “O the depth of the riches and wisdom and knowledge of God! How unsearchable are His judgments and how inscrutable His ways! ‘For who has known the mind of the Lord, or who has been his counselor?’”

The fact that the Holy Spirit of God fully comprehends the thoughts of God proves beyond a reasonable doubt that his is, in fact, God.

### **The Lord and Giver of Life**

Among the many texts revealing the Holy Spirit’s divinity, perhaps the most plain and unmistakable are found in Hebrews. First, we’ll examine Hebrews 3:7-10:

Therefore, as the Holy Spirit says, “Today, when you hear his voice, do not harden

your hearts as in the rebellion, on the day of testing in the wilderness, where your fathers put me to the test and saw my works for forty years. Therefore I was provoked with that generation, and said, 'They always go astray in their hearts; they have not known my ways.'"

Notice the Holy Spirit is synonymous with God Himself. In Hebrews 10:15-17, the reference is even more clear:

And the Holy Spirit also bears witness to us; for after saying, "This is the covenant that I will make with them after those days, says the Lord: I will put my laws on their hearts, and write them on their minds," then He adds, "I will remember their sins and their misdeeds no more."

The Holy Spirit is revealed here to be both a person and divine. He is depicted as "bearing witness," "establishing a covenant," is referred to as "the Lord," "puts His laws on our hearts," and even forgives sins. How many Catholics realize when they recite the Nicene Creed every Sunday at Mass that they are clearly and concisely professing just what we see here in Scripture: The Holy Spirit truly is "the Lord and Giver of Life."

There is indeed a Holy Spirit. We know that there is a Spirit because Jesus has revealed him to us, just as he has revealed the Father to us, and because he has *given* us the Spirit to be our life. This is the reason why God took on our human nature: to share divine life with us.

As Jesus prepared to return to his Father, he promised to send the [Holy Spirit](#) to live with his disciples as Advocate, Consoler, Gift, and Love. From this farewell discourse, it is evident that the Spirit is not a *something*, but a *Someone*, a Person co-equal in the Trinity with the Father and the Son, who lives in relationship with the Father and the Son. It is clear, then, that this Spirit possesses the fullness of divine wisdom and power. Through this gift, believers will share in God's infinite life, wisdom, power, and love.

God so loved us that he sent his only Son who also out of love died to save us. Jesus continues that work of salvation through the presence of God's Holy Spirit with us today. It is the mission of the Spirit to fill us with God's presence, so that we can be elevated in grace and truly become adopted children of our heavenly Father.

In Saint John's Gospel, Jesus told his disciples, "I have much more to tell you, but you cannot bear it now. But when he comes, the Spirit of truth, he will guide you to all truth. He will not speak on his own, but he will speak what he hears, and will declare to you the things that are coming" ([John 16:12-13](#)). Our understanding of the Holy Spirit begins with Jesus' explicit declaration that when his work was finished he would return to his Father in glory and that he would send the Holy Spirit to continue the work of salvation.

After his resurrection, Jesus appeared to the Apostles and "he breathed on them and said to them, 'Receive the holy Spirit'" ([John 20:22](#)). The outpouring of the Spirit

happened in a more dramatic and visible way, however, at Pentecost, when “there came from the sky a noise like a strong driving wind and . . . there appeared to them tongues as of fire” ([Acts 2:2-3](#)). Thereafter, the Apostles drew their strength from the Spirit who directed their movements and gave them words, courage, zeal, and wisdom for discernment.

The Church continues to receive that great Pentecostal outpouring of the Spirit, and the Church continues to bestow the Spirit through the [sacraments](#) established by Jesus. As the Spirit was poured out on the Apostles, so the Spirit comes to the Church today through their [successors](#), the bishops, and is shared with the whole Body of Christ.

In the first letter to the Corinthians, Saint Paul teaches that “No one can say, ‘Jesus is Lord,’ except by the Holy Spirit ([1 Corinthians 12:3](#)). In writing to the Galatians, he tells us that God has sent the Spirit of his Son into our hearts crying, “Abba, Father!” ([Galatians 4:6](#)). The *Catechism of the Catholic Church* reminds us that the knowledge of faith that allows us to call Jesus Lord and to call God our Father is possible only in the Holy Spirit. If we are to be in touch with Christ, we must first have been touched by the Holy Spirit ([CCC 683](#)).

Catholics believe that God dwells with us most intimately by the gift of the Holy Spirit. The Spirit is sent by the eternal Father and by Jesus to give us light, comfort and strength and to stir up within us a newness of life. At the same time, the Holy Spirit seals our friendship with God and unites us with one another by the divine love that the Spirit pours into our hearts. When we profess our faith in God’s Spirit we do so aware that we are touching the mystery of the Holy Trinity. Yet the mystery of the Holy Trinity awaited a fuller revelation in the joys of Pentecost. Thus was the Holy Spirit revealed as a distinct divine person.

### **ICON: PENTECOST (At the entrance of the church)**

The Icon of Pentecost shows the apostles in a state of complete unity. The theme of the image is the unity, which is impossible without the Holy Spirit. The apostles are shown in inverse perspective; those who are farther away are slightly bigger than those in the foreground. No figure is identical with any other. Through the variety of gestures and the range of colors, we are reminded that unity does not erase diversity.

At the top of the icon is a partially revealed circle, symbolic of heaven, from which extend rays or flames. In this particular icon, a star in the center of the circle has an image of a dove in the middle, symbolic of the Holy Spirit.

The twelve apostles we see on the icon form the Apostolic College. The Apostolic College is the foundation of the Church, the twelve columns on which the building rests, built over the cornerstone, which is Christ. The icon of Pentecost is not the illustration of a historical event, but the symbol of the Church.

The twelve apostles sit in a semi-circle facing each other. Mary, the Mother of God, sits in the top space, in her role as Mother of the Church. In some icons, Mary is not present because the fullness of the Holy Spirit descended upon her at the Annunciation.

Each of the Apostles and Mary have a ray of fire in their numbus or halo. These represent the baptism of each person by the Holy Spirit.

The icon makes no effort to suggest the sound of a roaring wind but rather the deep inner silence of the apostles as they waited fulfillment of Christ's promise. Perhaps more than any other, this is an icon showing the condition of prayer—attentive waiting on the Lord. In some icons, there appears a mysterious figure in an arched black space beneath the Apostles. This is Cosmos, symbol of all people in darkness, awaiting illumination. Though crowned with power and wealth, he is imprisoned in a cave of night awaiting conversion. In the white cloth in his hands, he holds twelve identical scrolls, representing the life giving teaching of the Apostles.

## PRAYERS

**Dear Father**, in the name of my Lord Jesus Christ, I ask you to stir up within me the fullness of Your Holy Spirit. Help me to grow in my relationship with the Third Person of Your Holy Trinity and to live in His power and use His gifts.

**Lord Jesus**, You promised, "The Counselor, the Holy Spirit, whom the Father will send in my name, will teach you all things and will remind you of everything I have said to you" (John 14:26). Help me to remember that I don't know everything, and that this is okay, because the Holy Spirit understands it all. Fill me with the Holy Spirit and His understanding of everything that is happening in my life.

**O Holy Spirit**, Jesus asked the Father to give me the Spirit of Truth (John 14:17). Help me to recognize You in the scriptures. Open my mind to understand Your truths, and open my heart to accept Your truths in faith even before I gain right understanding.

**O Holy Spirit**, Jesus said, "The one who receives the seed that falls on good soil hears the word and understands it. He produces an abundant crop" (Matt. 13:23). Be the gardener of my life. Nourish the seeds of heaven that You have already placed within me and make it grow so that Your love, Your ways, and Your kingdom will always grow within me and produce much good fruit for others.

**O Holy Spirit**, Jesus said, "Do not worry about how you will defend yourselves or what you will say, for the Holy Spirit will teach you what you should say" (Luke 12:11-12). Help me to trust in You always. Help me to remember that with You, nothing is impossible, and that You work everything according to what is good and right and timely, even if it doesn't seem so to me.

**O Holy Spirit**, Jesus said, "Seek first his kingdom and his righteousness, and everything else you need will be given to you as well" (Matt. 6:33). Help me to let go of all my earthly attachments. First help me to recognize what I am attached to that is not of You, and then hold my hand as I walk away from the things of the world. Give me the determination and the strength to let go so that I have no other gods before me. I want only You.

**O Holy Spirit**, You are the Comforter. Help me to let go of the losses in my life. Heal my heart. And help me to face my sinfulness and to feel genuine sorrow for the damage ~ both intentional and unintentional ~ that I have inflicted on others and in so doing have inflicted on

Jesus. Comfort me as I mourn my need for forgiveness, and give me Your spirit of rejoicing over this new growth in me.

**O Holy Spirit**, Jesus freely chose to suffer and die for me because of His tremendous love for me. I have pains in my life ~ hurts, wounds, sufferings, trials, difficulties ~ and I want to run from them. Strengthen me to follow in Jesus' footsteps so that I can walk my road to Calvary without fearing evil, and lead me into my new life of victory and resurrection.

**O Holy Spirit**, Jesus said that He would not leave us orphans, but would send You to us (John 14:18). How often I have wept or complained because it seemed like You were not with me in my sorrows and sufferings! Help me to recognize Your presence in ALL situations. Help me to turn to You and find You, for You never leave me nor abandon me. You care even more about me and my problems than I do. You are working a plan for my benefit, to make good come from everything that happens to me. Help me to discover Your presence in every moment of my life.

**O Holy Spirit**, by the cross of Jesus we are healed! By His resurrection we live in the new life of total, unconditional love. Help me to share that healing love with all those around me. Jesus commanded, "Go into all the world and preach the good news to all creation." Help me to declare with power the Good News of Jesus Christ. Send me to where You can use my gifts and talents to make a difference.

**O Holy Spirit**, You gave Yourself to the Virgin Mary and she said "yes" to becoming the mother of the Messiah. Help me to say "yes!" to whatever it is You are calling me to do. I want to serve the Father and make Jesus' love more evident in the world around me.

**O Holy Spirit**, I have my own expectations about what I should and should not do. I now surrender to You my ideas, my limitations, my preferences, and my goals. Fill me, Holy Spirit, with all Your supernatural gifts! Empower me to accept and grow in the supernatural life as much as the early disciples did. I want to be useful to You. I want to go where You lead me. Holy Spirit, send me forth gifted and empowered to make a difference spreading the Good News of God's forgiving love.

**Come, Holy Spirit; renew me. In Jesus' name, Amen!**

	<p style="text-align: center;"><b>Pentecost People</b></p> <p>Come, Holy Spirit, and make us Pentecost people. Let your wisdom and right judgment guide our decisions and temper our impulses. Let knowledge and understanding increase our capacity for empathy and compassion. Let reverence and awe fill us with gratitude and respect for all of creation. Give us the courage to witness boldly to our faith in word and deed. Through and with and in Jesus Christ, we pray. Amen.</p>
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*"GOD OUR FATHER, WE GIVE YOU THANKS AND PRAISE FOR FATHERS YOUNG AND OLD.*

*WE PRAY FOR YOUNG FATHERS, NEWLY EMBRACING THEIR VOCATION; MAY THEY FIND COURAGE AND PERSEVERANCE TO BALANCE WORK, FAMILY AND FAITH IN JOY AND SACRIFICE.*

*WE PRAY FOR OUR OWN FATHERS AROUND THE WORLD WHOSE CHILDREN ARE LOST OR SUFFERING; MAY THEY KNOW THAT THE GOD OF COMPASSION WALKS WITH THEM IN THEIR SORROW.*

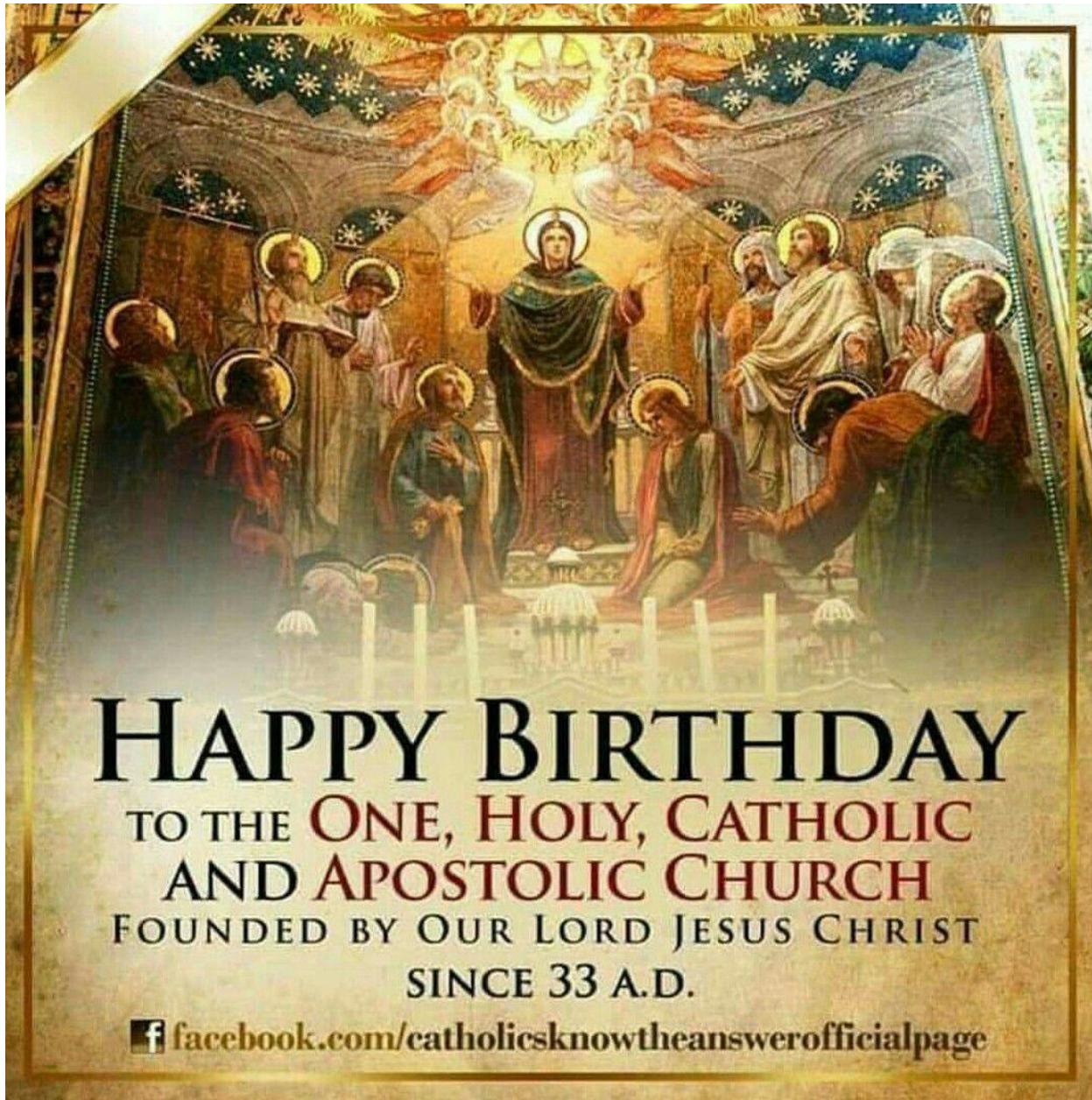
*WE PRAY FOR MEN WHO ARE NOT FATHERS BUT STILL MENTOR AND GUIDE US WITH FATHERLY LOVE AND ADVICE.*

*WE REMEMBER FATHERS, GRANDFATHER, AND GREAT GRANDFATHERS WHO ARE NO LONGER WITH US BUT WHO LIVE FOREVER IN OUR MEMORY AND NOURISH US WITH THEIR LOVE. AMEN”*

### **Strength of a Mountain**

God took the strength of a mountain,  
The majesty of a tree,  
The warmth of a summer sun,  
The calm of a quiet sea,  
The generous soul of nature,  
The comforting arm of night,  
The wisdom of the ages,  
The power of the eagle's flight,  
The joy of a morning in spring,  
The faith of a mustard seed,  
The patience of eternity,  
The depth of a family need,  
Then God combined these qualities,  
When there was nothing more to add,  
He knew His masterpiece was complete,  
And so, He called it ... Dad

*- Author Unknown*



### **PASTOR'S UP-COMING SCHEDULE**

Saturday 8 Jun	8:30 a.m. Mass Confessions 1:30 – 4:30 p.m. Vigil Mass of Pentecost Sunday 5:00 p.m.
Sunday 9 Jun	Masses Pentecost Sunday 7:00 a.m. 8:30 a.m. 11:30 a.m. Brig 7:30 p.m.
Monday 10 Jun	Pastor's Day Off Brig 7:40 p.m.
Tuesday 11 Jun	Mass 8:30 a.m.

Mass Willow Creek 10:00  
 ST. Brides Correctional Facility Mass 5:30 ...  
 Wednesday 12 Jun Mass 6:30 a.m.  
 Confessions 7:00 – 8:30 a.m.  
 Mass 8:30 a.m.  
 Meeting Noon  
 Mass Indian Creek Correctional Facility 6:00 p.m. ....  
 Thursday 13 Jun Mass 8:30 a.m.  
 Confessions 5:00 -6:30 p.m.  
 Mass 6:30 p.m.  
 Altar Server Training 7:00 p.m.  
 Friday 14 Jun Mass 8:30 a.m.  
**Quiet Adoration & Reflection 5:00 – 7:00**  
 Saturday 15 Jun Mass 8:30 a.m.  
 Confessions 1:30 – 4:30 p.m.  
**Vigil Mass Solemnity of the Holy Trinity 5:00 p.m.**  
**Sunday 16 Jun Solemnity of the Holy Trinity**  
**Masses 7:00 a.m., 8:30 a.m., 11:30 a.m.**  
 Brig Mass 7:30 p.m.  
 Monday 17 Jun Pastor's Day Off  
 Brig 7:40 p.m.