

THE SOLEMNITY OF PENTECOST RESUMPTION OF ORDINARY TIME

*** THE TENTH WEEK ***

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A reflection taken from talks by St. Pope John XXIII

Sunday

CELEBRATING PENTECOST IN PRAYER

A reflection by Jurgen Moltmann

“Jesus said: If you love me you will keep my commandments and I will ask the Father to give you another Advocate to be with you forever”. The presence of the Holy Spirit is the most wonderful thing that can happen in response to prayer. This is so for each of us, for the human community, for all living things, and for the earth. The Holy Spirit is God’s self, the God who creates and gives life, the God who redeems and blesses. Because the Holy Spirit has come, the end of the human history of guilt, suffering and death has begun!

What the first Christians experienced at the first Pentecost, according to the Acts of the Apostles, was the first day of the re-creation of the world. It was a pouring out of God’s creative power that gives life eternally, and so it was also a stormy wind and tongues of fire sweeping away all that was old.

This means that what we Christians call “Pentecost” wasn’t an addition to Good Friday or Easter but the very goal of Jesus’ death on the cross and his resurrection into the glory that will come to us all. In the Holy Spirit God is present in a special way so that we experience God in our lives by a power beyond anything in the depths of our own being. We experience our lives as healed and redeemed, as complete in their entirety and with all that we are. We feel and taste and touch and see our life in God and God in our lives.

There are multiple names for God the Holy Spirit. I think the most beautiful is “comforter” and then comes “source of life”. When we pray for the coming of the Spirit, we open ourselves to God’s expectations of us and we let the energy that is the Spirit flow into us so we can fulfill them. Even if you can as yet only groan for salvation and then be silent, already the Spirit is groaning with & interceding for you. One of the first signs of new life is this praying and groaning for the Spirit to open up our lives of imprisonment in a devastated world to which the Spirit can and will bring a new kind of living.

The response to this prayer is the Spirit’s coming and abiding. The Spirit is poured out and dwells in us. If you pray for the Spirit to come into your heart, into your community, and upon our earth, you aren’t seeking to flee into heaven or to be removed to whatever is beyond. You are showing you have received hope for your heart and community and world. We don’t pray, “Let us come into your kingdom...” but “let your kingdom come...” on earth, and abide, as it does in Heaven. This sort of praying is a magnificent affirmation of life. Human beings are fragile, and so is all earthly being, and the Divine Spirit comes to lift all up and make new all that is good, starting with each of us. Then our coming to one another can be a coming of the Holy Spirit.

Monday

MARY'S MOTHERHOOD AND OUR VOCATION

Developed from a reflection by Fr. Karl Rahner

Listen to the declaration of the Council of Ephesus: *"We confess our Lord Jesus Christ, the unique Son of God, perfect God and perfect human being, of a rational soul and a body, begotten of the Father before the ages according to Godhead and born in the last days for us and for our salvation of Mary the Virgin according to his humanness. A union of two natures took place. Therefore, we confess one Christ, one Son, one Lord. According to this understanding of the unconfused union, we confess the holy virgin to be "theotokos" (God-bearer) because God the Word was made flesh and lives as a human and from the very conception united to himself the temple taken from her."*

What the church proclaimed with the words *"born of the virgin Mary"* was solemnly defined and all Christians are called upon to confess their belief in the divine motherhood of the blessed virgin. There can be no genuine Christianity, truly believing in the coming of God himself in human flesh, if this article of faith is no longer held firmly.

Mary appears as a figure in sacred history like Abraham. She is part of the historical dialogue between God and our race. Our salvation depends on her right decision. Upon this, we are built as on a foundation. We are told in Scripture: Look, there was a human being to whom an angel came with a mysterious message and this human being said, simply and unreservedly, *"Be it done to me according to your word"*. Through this response, the Son of the eternal Father came down to this earth and into our flesh and history. God assumed all this forever in the flesh of his Son.

Mary, by the consent of her faith, became the Mother of God. By the gift of her Son, she became the mother of all who have faith. In this, she became the Mother of the Church, the Body of her son. We must never view her motherhood as only something physical or symbolic. It is an integral part of her real, free, personal act of trust in God. When she is given to us, all this is offered to us as well. We can be one with her faith and with her son, just as she is one with Him and with the Heavenly Father who sent him to her, and so to us. The Church strives to live in each of us the same faith that makes Mary God's mother. As we live that faith, we too become bearers of God, and to many others as she has become.

The Holy Scripture tells of Mary's divine motherhood and then involves Mary at once and as a matter of course in the tremendous, mysterious, shatteringly great drama that is being acted out between the eternal God and this world with its human race. She shows us the way to enter into that drama ourselves. Jesus, in giving her to us as our mother, shows us that this is God's will for us. If we are Jesus' brothers and sisters, then we are Mary's children. Jesus shows us what God's will for our race and each of us is by showing us Mary and her way of responding to this call. Can we do better than giving ourselves to God as Mary does?

Tuesday

ONE WHO IS A LIGHT IS A PASTOR

A reflection from a treatise by St. Cromatius

“You are the light of the world. A city set on a hill cannot be hidden.” The Lord called his disciples, all of them, to be salt for the earth; they were to season with heavenly wisdom the hearts of all who saw and heard them. This is a call to be light for the world. It is ours because we have been enlightened by the true and everlasting light. We are to become lights for others. That is the heart of being a good shepherd.

Christ is the “sun of justice”. So it is right that he calls us light for the world. He has poured into us the lights of truth and loving mercy. In us, the truth about Him is seen—if our deeds show mercy and love. It is in this way that we are to dispel the darkness of the unredeemed world and the errors filling unredeemed minds and hearts and deeds.

We have been enlightened in mind and heart. We have been made light whereas before we were darkness. St. Paul says, “Walk as children of light”. St. John teaches us in his letter that “God is light” and that whoever abides in God abides in this light”. He also teaches that God is love. Whoever walks in the divine light walks in love. St. Paul makes the point by saying, “You should shine like lights in the world, holding fast to the Word of Life”. To hold fast to Christ is to live as Christ lived.

To fail to do this is condemnation. If we fail to live Christ’s light we are veiling over and obscuring the very light that is God. We do it by our infidelity in not following Christ’s example. People need that light and that mercy so desperately. If you receive a talent, as the Lord tells you, you have to produce a proportionate profit; to hide it away is to be condemned. So that brilliant lamp which was lit for the sake of the salvation of all should always shine in each of us. We have the lamp of the heavenly commandments to light our way. We have spiritual grace. The psalm says, “Your law is a lamp to my feet and a light to my path”.

We must not hide this lamp. Especially since the Lord’s new commandment is to love others as he has, and does, love us. We must be lights in the Church, our lampstand, so that all may see and rejoice in the mercy of God given us in our Savior. Let all believers be so enlightened. May all those who are enlightened let their light shine out—to the glory of God the Heavenly Father, and to the salvation of all who see and wonder at the light that is “my” life. Be merciful, be loving, be caring—even as your Heavenly Father is. Don’t put off to the morrow what you can do today! Imitate the Good Shepherd as so many have already done.

Wednesday

A SCHOOL OF THE LORD'S SERVICE & ITS TEACHERS

A reflection from St. Bernard's third Pentecost Sermon

We know that from the beginning of the human race there have been many who are weighed down by concern for the visible world and for themselves. They disregard the purpose for which we have all been made. Some philosophers, for instance, directed their greatest zeal to investigate the arrangement of created things and led many others to neglect the ways in which things are useful to lead us to God.

People more prudent than these followed them and learned to pass by things that are made and questions about how they were made. It wasn't hidden from them that God made everything for his own purpose and for the good of all who belong to God. He made everything with gratuitous goodness for the benefit of his chosen ones. Spiritual persons use this world as though they weren't using it and seek God in the simplicity of their hearts.

We have much reason to rejoice that such people have led us to give ourselves to the tasks of learning how to serve God and love each other. Fortunate is the one who remains in the dwelling place of wisdom and of the Holy Spirit. It is characteristic of those led by the Spirit to cast away sin and hate it. Our teachers have been holy persons who showed us how to seek God in a House of the Lord's service. We are the children of these holy ones, especially of those who have walked the monastic way of learning to love God. They have passed on to us their love and dedication to God.

Do you know how to possess yourself in holiness and honor? Is it your will that whatever you want others to do to you, you will also do to them? Through whom did you receive the right spirit for serving your neighbor? The Holy Spirit is bestowed upon human beings for just such reasons. When we were helped to turn with our whole heart to God then the Spirit was given us to heal our weaknesses and give us consolation. The Spirit enkindled in us a mighty flame of love that we might glory only in the hope of being fully children of God. But all this was done by people who went before us in this monastic School of the Lord's service. We pray for them and pray with them so that the Spirit will draw us all together in his eternal Kingdom.

Let us pray that the days of Pentecost will be fulfilled in us as in them. Let us pray that these will be days of forgiveness and days of exultation. Let us pray most of all that these will be days filled with gratitude for those who have been our teachers by their example and manner of life in this our School of the Lord's service. By our oneness of heart may the Holy Spirit make us teachers like those who have now gone before us to God. This is the expression of our vowed stability to the praise and glory of the Church's bridegroom, Jesus Christ. Let's never depart from the way of walking in faith that we were shown by Jesus. Walk in faith and love. Follow those who first steadied your shaky feet so you could walk in this way. May he bring us all together to the House of our Heavenly Father and its eternal peace.

Thursday

THE GIFT OF THE HOLY SPIRIT

From Seasons of Grace by Walter Cardinal Kasper

After the death of Jesus, the disciples had no idea how they would carry on. Their hopes and expectations had been dashed. Everything had turned out differently from how they imagined it would: the one in whom they had hoped and around whom they had built their lives had come to a shameful end on the cross and had left them helpless. The disciples were knocked down, depressed, and filled with fear.

But just then, the unexpected and unimaginable suddenly happens. The one who had been crucified and buried turns out to be the Risen One; he is alive and reestablishes communion with his disciples. He walks into the midst of those who, in the middle of their lives, had come to believe themselves completely lost- and he wishes them peace.

In the encounter with the Risen One it becomes clear to the disciples: the message Jesus brought was no deception; it is now confirmed by God. It became reality with the Resurrection of Jesus. Now their lives have been opened to the creating and recreating Spirit, who was at work in raising Jesus from the dead. The Spirit seizes the hearts of the disciples so that they become on fire and enflamed for Jesus and for everything he worked for.

Through the encounter with the Risen Lord, a whole new phase of life begins for the disciples. The Spirit who has been shared with them and the joy that has broken out in their hearts would not allow them to remain behind closed doors any longer. In the encounter with the Risen Lord, the doors out into the world had been ripped wide open before the disciples. They were sent out into the world in order to share with others what they themselves had received: the Holy Spirit, who gives life.

From this moment on, this Holy spirit has become the dynamic force of the Church. This is the birth of a new beginning for the community of disciples. The Spirit drives them outwards to share with others what they have experienced in the depths of their hearts. The Spirit is also the response to our longing for inner peace and renewal of our hearts.

A church of those united in a living bond with the Risen Lord can again become a sign of salvation for people in our own time; such a Church can regain some of the momentum and vigor that shaped its beginning. The Church must get out from behind its closed doors and be led by the Spirit to be of service to the world. Such a serving Church can be an inspiring Church, because it is inspired by the Spirit of Jesus who lives and works in it.

We must never leave off in praying for this Spirit, for only the Spirit can show us the way that leads to our fully being the Church of Jesus Christ in the future.

Friday

WHAT IT MEANS TO BE COMFORTED

A reflection by Fr. Romano Guardini

To comfort you must love. You must be open and enter into the other's heart. You must be observant; you must have a free and sensitive heart which finds the paths of life with quiet assurance; you must be able to discover the sore and withered places. You must have subtlety and strength to penetrate to the other's living center, to the deep source of life which has dried up. The heart must make itself one with this source of life in order to summon it to life again and flow through all the deserts and ruins within.

To do this is truly to comfort. To do this is to awaken, to generate, to create. To do this is to call forth the best in another person. Such comfort liberates in the very act of permeating another from, so to speak, within. This releases, supports, and broadens—but in such a way that the other rises again from his or her own true center and makes a fresh beginning.

A person who has been wounded is comforted when another who loves awakens the hidden energy within so that it passes through the wound in a healing stream. A person who is spiritually dried up is comforted when one who loves him or her releases the wave of life within and everything is revived. A person who has lost things of great value, who had had work destroyed and hopes dashed, is comforted when someone who loves allies with something that lies at a deeper level than the loss, that lies underneath what we possessed or deeper than the work destroyed. A comforter allies with the innermost soul that is above all change and loss and is the eternal strength of the heart that mourns.

Something has been lost and it must be admitted that, so far as time is concerned, it is gone. Yet in some way what has been lost can be won anew from the timelessness of faith in God. A person whose heart is wounded or sullied is comforted when another who loves is able to touch the purity which lives below sin. Such a person rouses a new confidence that the ugliness can be overcome.

For instance, one who has sinned and can't find an escape from guilt is comforted when another who loves is able to shed light on the sinner's self-deception and release and strengthen the will and open new possibilities. There is comfort when the lover is able to soften what is hardened, touch what is paralyzed and give a new direction to the "lost" mind. Human love, really pure and selfless human love, is able to comfort. But it soon encounters its limits.

Human love isn't the love of God. Christ sent us the One who is the "nearness" between the Heavenly Father and the Son. This One is the Holy Spirit. The Spirit is the inwardness of God's very self. The Spirit is the secret language of love. The Spirit is the tie and the kiss. In the Spirit, God comes to us as the comforter. A comforter who has no limit because God's love has none. To whom shall we go when we need a comforter? Turn to God in the Spirit.

Saturday

ENCOURAGING OTHERS TO LIVE THE BOND OF LOVE

A reflection taken from talks by St. Pope John XXIII

Even among spiritual people, there are many opinions and views. The challenge is to see that this doesn't harm charity and peace. We have to act and speak in the sort of moderation of manner that encourages harmony in the service of the Gospel and of all that is good. I will add that the Lord makes use even of misunderstandings among us to bring about some great good in ways far from what we might expect.

Take the instance of the disagreement between Paul and Barnabas over the inclusion of young John Mark in their company as they set out again on an evangelical mission. He had been with them before and, in the midst of things, had quit and gone home. Now Paul refused to trust him to be a faithful part of this new venture in the apostolate. Barnabas, however, insisted on trusting him. The disagreement got so strong that Paul and Barnabas themselves separated and went on two different missionary ventures.

Beware of misunderstandings! They arise, they present challenges and may even lead to fighting. We must be on our guard against this. If we can't avoid such disagreements, at least let's not cultivate them. Don't let them get blown up in your imagination. Let's always try to explain them away or heal them in a peaceful way. Let's work especially hard to keep ourselves free of resentments.

Barnabas and Paul were both righteous and holy. We know that Barnabas took John Mark with him and by his trust and confidence in him encouraged him to become a good and effective evangelist. Perhaps it was this example that led Paul to work with him later, and consider him an especially fine and loved collaborator in the work of leading non-Jews to Jesus and the Heavenly Father. In other words, Barnabas was better at clearing away misunderstandings. He showed that Paul's original mistrust was a misunderstanding.

We should never forget the teaching of our Lord that believing and renouncing one's own ways brings more joy and peace than demanding and receiving what we may want. The New Testament tells us that Barnabas' name means "person who encourages" and that he found ways to encourage the early Jerusalem Christian community but selling some land and giving the sale price to the apostles for use in helping the community's poor. Was it due to him that the practice of giving away one's possessions became established in the Church?