



DOMINICA PENTECOSTES

PENTECOST SUNDAY

What festival is this? It is the day on which the Holy Ghost descended in the form of fiery tongues, upon the apostles and disciples, who with Mary, the Mother of Jesus, were assembled in prayer in a house at Jerusalem. (Acts II.)

Why is this day called Pentecost? The word "Pentecost" is taken from the Greek, and signifies fifty. As St. Jerome explains it, this was the last of the fifty days, commencing with Easter, which the early Christians celebrated as days of rejoicing at the resurrection of the Lord.

Why is this day observed so solemnly? Because on this day the Holy Ghost, having descended upon the apostles, the law of grace, of purification from sin, and the sanctification of mankind, was for the first time announced to the world; because on this day the apostles, being filled with the Holy Ghost, commenced the work of purifying and sanctifying mankind, by baptizing three thousand persons who were converted by the sermon of St. Peter; and because on this day the Church of Jesus became visible as a community to the world, and publicly professed her faith in her crucified Saviour.

Why did the Holy Ghost descend on the Jewish Pentecost? Because on their Pentecost the Jews celebrated the anniversary of the giving of the law on Mount Sinai, and God would show by sending the Holy Ghost on this days that the Old Law had ceased and the New Law commenced. God also chose this time, that the Jews who on this day came together from all countries to Jerusalem to celebrate the Pentecost, might be witnesses of the miracle, and hear the New Law announced by the apostles.

Why is the baptismal font blessed on the vigil of Pentecost, as on Holy Saturday? Because the Holy Ghost is the Author of all sanctity and the Fountain of baptismal grace, and because in the Acts (i. 5.) the descent of the Holy Ghost itself is called a baptism.

Vidi aquam egrediéntem de templo, a látere dextro, allelúia: et omnes ad quos pervénit aqua ista salvi facti sunt et dicent: allelúia, allelúia. Confitémini Dómino, quóniam bonus: quóniam in sæculum misericórdia ejus. Glória Patri, et Fílio, et Spirítui Sancto. Sicut erat in princípio, et nunc, et semper, et in sæcula sæculórum. Amen. Vidi aquam egrediéntem de templo, a látere dextro, allelúia: et omnes ad quos pervénit aqua ista salvi facti sunt et dicent: allelúia, allelúia.

V. Osténde nobis, Dómine, misericórdiam tuam.

R. Et salutáre tuum da nobis.

V. Dómine, exáudi oratiónem meam.

R. Et clamor meus ad te véniat.

V. Dóminus vobíscum.

R. Et cum spírítu tuo.

V. Orémus.

Exáudi nos, Dómine sancte, Pater omnípotens, ætérne Deus, et mittere dignéris sanctum Angelum tuum de cælis, qui custódiat, fóveat, próteget, vísitet, atque deféndat omnes habitántes in hoc habitáculo. Per Christum Dóminum nostrum. R. Amen

INTROIT *Wisdom 1. 7*

Spírítus Dómini replévit orbem terrárum, allelúja: et hoc quod cóntinet ómnia, sciéntiam habet vocis, allelúja, allelúja, allelúja. Ps. 67. 2 Exsúrgat Deus, et dissipéntur inimíci ejus: et fúgiant, qui odérunt eum, a fácie ejus. #. Glória Patri. Spírítus Dómini.

I saw water flowing from the right side of the temple, alleluia; and all they to whom that water came were saved, and they shall say, alleluia, alleluia. Praise the Lord, for He is good; for His mercy endureth forever. [Psalm 117]. Glory be to the Father, and to the Son, and to the Holy Ghost. As it was in the beginning, is now, and ever shall be, world without end. Amen. I saw water flowing from the right side of the temple, alleluia; and all they to whom that water came were saved, and they shall say, alleluia, alleluia.

V. Show us, O Lord, Thy mercy.

R. And grant us Thy salvation.

V. O Lord, hear my prayer.

R. And let my cry come unto Thee. .

V. The Lord be with you.

R. And with thy spirit.

P. Let us pray.

Hear us, O holy Lord, almighty Father, everlasting God, and vouchsafe to send Thy holy Angel from heaven, to guard, cherish, protect, visit and defend all that are assembled in this place: Through Christ our Lord. R. Amen

The Spirit of the Lord hath filled the whole world, alleluia; and that which containeth all things hath knowledge of the voice, alleluia, alleluia, alleluia. Ps. 67. 2 Let God arise, and let His enemies be scattered: and let them that hate Him flee from before His face. #. Glory be to the Father. The Spirit of the Lord.

COLLECT

Deus, qui hodiérna die corda fidélium Sancti Spírítus illustratióne docuísti: da nobis in eódem Spírítu recta sápere; et de ejus semper consolatióne gaudére. Per Dóminum...in unitáte ejúsdem Spírítus Sancti

O God, who on this day didst teach the hearts of Thy faithful by the light of the Holy Spirit: grant unto us, by the same Spirit, to be wise in what is right, and ever to rejoice in His consolation. Through our Lord...in the unity of the same Holy Ghost.

EPISTLE *Acts 2. 1-11*

Cum compleréntur dies Pentecóstes, erant omnes discípuli páriter in eódem loco: et factus est repénte de cælo sonus, tamquam adveniéntis spírítus veheméntis: et replévit totam domum ubi erant sedéntes. Et apparuérunt illis dispertítæ línguæ tamquam ignis, sedítque supra síngulos eórum: et repléti sunt omnes Spírítu

When the days of the Pentecost were accomplished, they were all together in one place; and suddenly there came a sound from heaven, as of a mighty wind coming, and it filled the whole house where they were sitting. And there appeared to them parted tongues as it were of fire, and it sat upon every one of them;

Sancto, et coepérunt loqui váriis línguis, prout *and they were all filled with the Holy Ghost,*
 Spíritus Sanctus dabat éloqui illis. Erant autem *and they began to speak with divers tongues,*
 in Jerúsalem habitántes Judaéi, viri religiósi ex *according as the Holy Ghost gave them to*
 omni natióne, quæ sub cælo est. Facta autem *speak. Now there were dwelling at Jerusalem*
 hac voce, convénit multitúdo, et mente confúsa *Jews, devout men, out of every nation under*
 est, quóniam audiébat unusquisque língua sua *heaven. And when this was noised abroad, the*
 illos loquéntes. Stupébant autem omnes, et *multitude came together; and were confounded*
 mirabántur, dicéntes: Nonne ecce omnes isti, qui *in mind, because that every man heard them*
 loquúntur, Galilaéi sunt? Et quómodo nos *speak in his own tongue. And they were all*
 audívimus unusquisque línguam nostram, in qua *amazed, and wondered, saying: Behold, are not*
 nati sumus? Parthi, et Medi, et Ælamítæ, et qui *all these that speak Galileans? And how have*
 hábitant Mesopotámiam, Judaéam, et *we heard every one our own tongue wherein we*
 Cappadóciam, Pontum et Asíam, Phrýgiam, et *were born? Parthians, and Medes, and*
 Pamphýliam, Ægýptum, et partes Líbyæ, quæ *Elamites, and inhabitants of Mesopotamia,*
 est circa Cyréne, et ádvenæ Románi, Judaéi *Judea and Cappadocia, Pontus and Asia,*
 quoque, et Prosélyti, Cretes, et Arabes: *Phrygia, and Pamphylia, Egypt, and the parts*
 audívimus eos loquéntes nostris línguis *of Lybia about Cyrene, and strangers of Rome,*
 magnália Dei. *Jews also, and Proselytes, Cretes, and*
Arabians: we have heard them speak in our own
tongues the wonderful works of God.

ALLELUIA

Allelúja, allelúja. #. Ps. 103. 30 Emítte Spíritum *Alleluia, alleluia. #. Ps. 103. 30 Send forth Thy*
 tuum, et creabúntur: et renovábis fáciem terræ. *Spirit, and they shall be created, and Thou shalt*
 Allelúja. #. *renew the face of the earth. Alleluia. #.*
 (All kneel) Veni, Sancte Spíritus, reple tuórum *(All kneel) Come, O Holy Spirit, fill the hearts*
 corda fidélium: et tui amóris in eis ignem *of Thy faithful: and kindle in them the fire of*
 accénde. *Thy love.*

SEQUENCE

Veni, Sancte Spíritus,
 Et emítte caélitus
 Lucis tuæ rádium.

*Come, Thou Holy Spirit, come,
 And from Thy celestial home
 Shed a ray of light divine.*

Veni, pater páuperum
 Veni, dator múnerum
 Veni, lumen córdium.

*Come, Thou Father of the poor,
 Come, Thou source of all our store,
 Come, within our bosom's shrine.*

Consolátor óptime,
 Dulcis hospes ánimæ,
 Dulce refrigerium.

*Thou of comforters the best,
 Thou the soul's delightful guest,
 Sweet refreshment here below.*

In labóre réquies,
 In æstu tempéries,
 In fletu solátium.

*In our labor rest most sweet,
 Pleasant coolness in the heat,
 Solace in the midst of woe.*

O lux beatíssima,
 Reple cordis íntima
 Tuórum fidélium.

*O most blessed Light divine,
 Shine within these hearts of Thine,
 And our inmost being fill.*

Sine tuo númine,
Nihil est in hómine,
Nihil est innóxium.

*Where Thou art not, man hath nought,
Nothing good in deed or thought,
Nothing free from taint of ill.*

Lava quod est sórdidum,
Riga quod est áridum,
Sana quod est sáucium.

*Heal our wounds, our strength renew,
On our dryness pour Thy dew,
Wash the stains of guilt away.*

Flecte quod est rígidum,
Fove quod est frígidum,
Rege quod est dévium.

*Bend the stubborn heart and will,
Melt the frozen, warm the chill,
Guide the steps that go astray.*

Da tuis fidélibus,
In te confidéntibus,
Sacrum septenárium.

*On Thy faithful who adore,
And confess Thee evermore,
In Thy sevenfold gifts descend.*

Da virtútis méritum,
Da salútis éxitum,
Da perénne gáudium.
Amen. Allelúja.

*Give them virtue's sure reward,
Give them Thy salvation, Lord,
Give them joys that never end.
Amen. Alleluia.*

GOSPEL *St. John 14. 23-31*

In illo témpore: Dixit Jesus discíplis suis: Si quis díligit me, sermónem meum servábit, et Pater meus díliget eum, et ad eum veniémus et mansiónem apud eum faciémus: qui non díligit me, sermónes meos non servat. Et sermónem quem audístis, non est meus: sed ejus qui misit me, Patris. Hæc locútus sum vobis, apud vos manens. Paráclitus autem Spíritus Sanctus, quem mittet Pater in nómine meo, ille vos docébit ómnia, et súggeret vobis omnia, quæcúmque díxero vobis. Pacem relínquo vobis, pacem meam do vobis: non quómodo mundus dat, ego do vobis. Non turbétur cor vestrum, neque formídet. Audístis quia ego dixi vobis: Vado, et vénio ad vos. Si diligerétis me, gauderétis útique, quia vado ad Patrem: quia Pater major me est. Et nunc dixi vobis priúsqvam fiat: ut cum factum fúerit, credátis. Jam non multa loquar vobíscum. Venit enim princeps mundi hujus, et in me non habet quidquam. Sed ut cognóscat mundus quia díligo Patrem, et sicut mandátum dedit mihi Pater, sic fácio.

At that time Jesus said to His disciples: If any one love Me, he will keep My word, and My Father will love him, and We will come to him and will make Our abode in him: he that loveth Me not, keepeth not My words. And the word which you have heard is not Mine: but the Father's who sent Me. These things have I spoken to you, abiding with you. But the Paraclete, the Holy Ghost, whom the Father will send in My name, He will teach you all things, and bring all things to your mind, whatsoever I shall have said to you. Peace I leave with you, My peace I give unto you: not as the world giveth, do I give unto you. Let not your heart be troubled, nor let it be afraid. You have heard that I said to you: I go away, and I come unto you. If you loved Me, you would indeed be glad, because I go to the Father: for the Father is greater than I. And now I have told you before it come to pass: that when it shall come to pass you may believe. I will not now speak many things with you. For the prince of this world cometh, and in Me he hath not any thing. But that the world may know that I love the Father, and as the Father hath given Me commandment, so do I.

OFFERTORY *Psalm 67. 29, 30*

Confirma hoc, Deus, quod operátus es in nobis: a templo tuo, quod est in Jerúsalem, tibi ófferent reges múnera, allelúja.

Confirm, O God, what Thou hast wrought in us; from Thy temple, which is in Jerusalem, kings shall offer presents to Thee, alleluia.

SECRET

Múnera, quaesumus, Dómine, oblata sanctifica: *Sanctify, O Lord, we beseech Thee, the gifts offered up to Thee; and cleanse our hearts by the light of the Holy Spirit. Through our Lord...in unity of the same Holy Ghost.*

PREFACE OF PENTECOST

Vere dignum et justum est, aequum et salutare, nos tibi semper, et ubique gratias agere: Dómine sancte, Pater omnipotens, aetérne Deus: per Christum Dóminum nostrum. Qui ascendens super omnes caelos, sedensque ad dexteram tuam, promissum Spíritum Sanctum hodierna die in filios adoptiónis effudit. Quapropter profúsis gaudiis, totus in orbe terrarum mundus exsultat. Sed et supérnae Virtútes, atque angélicae Potestates, hymnum glóriæ tuæ concinunt, sine fine dicentes: *It is truly meet and just, right and for our salvation, that we should at all times, and in all places, give thanks unto Thee, O holy Lord, Father almighty, everlasting God, through Christ our Lord. Who ascending above all the heavens, and sitting at Thy right hand, poured out on this day the promised Holy Ghost upon the children of adoption. Wherefore the whole world doth rejoice with overflowing joy; and the heavenly Hosts also and the angelic Powers sing together the hymn of Thy glory, ever more saying:*

COMMUNICANTES FOR PENTECOST

Communicantes, et diem sacratissimum Pentecostes celebrantes, quo Spíritus Sanctus Apóstolis innumeris linguis apparuit: sed et memóriam venerantes, in primis gloriósae semper Vírginis Mariæ, Genitricis Dei et Dómini nostri Jesu Christi: sed et... *Having communion in, and keeping the most holy day of Pentecost, whereon the Holy Ghost appeared to the apostles in countless tongues; and also reverencing the memory, first, of the glorious Mary, ever Virgin, Mother of our God and Lord Jesus Christ: as also...*

HANC ÍGITUR OF PENTECOST

Hanc igitur oblationem servitútis nostræ, sed et cunctæ famíliæ tuæ, quam tibi offerimus pro his quoque, quos regenerare dignatus es ex aqua et Spíritu Sancto, tribuens eis remissionem ómnium peccatorum, quaesumus, Dómine, ut placatus accipias: diésque nostros in tua pace dispónas, atque ab aetérna damnatione nos eripi, et in electórum tuórum júbeas grege numerári. Per Christum Dóminum nostrum. Amen. *We therefore beseech Thee, O Lord, graciously to accept this oblation of our service, as also of Thy whole family, which we make unto Thee on behalf of these whom Thou hast vouchsafed to bring to a new birth by water and the Holy Ghost, granting them remission of all their sins: and to dispose our days in Thy peace, preserve us from eternal damnation and rank us in the number of Thine elect. Through Christ our Lord. Amen.*

COMMUNION ANTIPHON Acts 2. 2, 4

Factus est repente de caelo sonus, tamquam adveniéntis spíritus veheméntis, ubi erant sedéntes, allelúja: et repléti sunt omnes Spíritu Sancto, loquéntes magnalia Dei, allelúja, allelúja. *Suddenly there came a sound from heaven, as of a mighty wind coming, and it filled the whole house where they were sitting, alleluia: and they were all filled with the Holy Ghost, speaking the wonderful works of God, alleluia, alleluia.*

POSTCOMMUNION COLLECT

Sancti Spíritus, Dómine, corda nostra mundet infúso: et sui roris íntima aspersione foecúndet. Per Dóminum...in unitate ejúsdem Spíritus Sancti. *May the infusion of the Holy Spirit, O Lord, cleanse our hearts and render them fruitful by the inward sprinkling of His dew. Through our Lord...in the unity of the same Holy Ghost.*

TODAY'S REFLECTIONS

THE EPISTLE: *Why did the Holy Ghost come upon the apostles in the form of fiery tongues?* The appearance of fiery tongues indicated the gift of language imparted to the apostles by the Holy Ghost, and inflamed their hearts and the hearts of the faithful with the love of God and their neighbor.

Why did a mighty wind accompany the descent? To direct the attention of the people to the descent of the Holy Ghost, and to assemble them to hear the sermon of the Apostle Peter.

What special effects did the Holy Ghost produce in the apostles? He freed them from all doubt and fear; gave them His light for the perfect knowledge of truth; inflamed their hearts with the most ardent love, and incited in them the fiery zeal for the propagation of the kingdom of God, strengthened them to bear all sufferings and persecutions, (Acts V. 41.) and gave them the gift of speaking in various languages, and of discerning spirits.

THE GOSPEL: *Why is the Holy Ghost expressly called "Holy," since this attribute is due to each of the divine persons?* Because He is the Author of inward sanctity and of all supernatural gifts and graces, and therefore to Him is especially ascribed the work of man's sanctification.

What does the Holy Ghost effect in man? He enlightens him that he may know the truths of religion and salvation, and the beauty of virtue; He moves him to desire, to aim after and to love these things; He renews his heart by cleansing it from sin, and imparts to him the supernatural gifts and graces by which he can become sanctified, and He brings forth in him wonderful fruits of holiness.

What are the gifts of the Holy Ghost? According to the Prophet Isaias they are seven: 1. The gift of wisdom, which enables us to know God, to esteem spiritual more than temporal advantages, and to delight only in divine things. 2. The gift of understanding, by which we know and understand that which our faith proposes to our belief; children and adults should pray fervently for this gift, especially before sermons and instructions in the catechism. 3. The gift of counsel, which gives us the knowledge necessary to direct ourselves and others when in doubt, a gift particularly necessary for superiors, for those about choosing their state of life, and for married people who live unhappily, and do not know how to help themselves. 4. The gift of fortitude, which strengthens us to endure and courageously overcome all adversities and persecutions for virtue's sake. 5. The gift of knowledge, by which we know ourselves, our duties, and how to discharge them in a manner pleasing to God. 6. The gift of piety, which induces us to have God in view in all our actions, and infuses love in our hearts for His service. 7. The gift of the fear of the Lord, by which we not only fear the just punishment, but even His displeasure at every sin, more than all other things in the world.

Which are the fruits of the Holy Ghost? As St. Paul (Gal. V. 22-23.) enumerates them, they are twelve: 1. Charity. 2. Joy. 3. Peace. 4. Patience. 5. Benignity. 6. Goodness. 7. Longanimity. 8. Mildness. 9. Faith. 10. Modesty. 11. Contineny. 12. Chastity. To obtain these fruits as well as the gifts of the Holy Ghost, we should daily say the prayer: "Come, O Holy Ghost, etc."

Why does Christ say: The Father is greater than I? Christ as God is in all things equal to His Father, but as Christ was at the same time Man, the Father was certainly greater than the Man-Christ.

Why does Christ say: I will not now speak many things with you? Christ spoke these words a short

time before His passion, and by them He wished to say that the time was near at hand when Satan, by his instruments, the wicked Jews, would put Him to death, not because Satan had this power over Him, but because He Himself wished to die in obedience to the will of His Father.

A HOMILY

Today we celebrate Pentecost, the third holiest celebration of our Christian Faith. We know that it is a day when we wear red at Mass, and for remembering of the great event of the outpouring of the Holy Spirit on the disciples in the upper room. We see this gift of the Holy Spirit, the Advocate promised by Christ at His Ascension, as the manifestation of the Church. While we remember all those things that we learned in our religious education class, have we really taken the time to ponder the meaning and significance of Pentecost?

First, on what can we base our reflections on the Holy Spirit? In speaking of God the Father, we can base our reflections in some measure on philosophy; He is the Unmoved Mover, or the First Cause. In speaking about God the Son, we can base ourselves on history; even non-Christians recognize the historical reality that at a particularly time and place in history Jesus of Nazareth lived. But what means do we have at our disposal for speaking about the Holy Spirit? None, other than Sacred Scripture, and “spiritual experience”. Jesus tells us Himself that of the Spirit the world, *“neither sees nor knows it. But you know it, because it remains with you, and will be in you”* (John 14:17). By spiritual experience I do not mean only our own personal experience, though that is a good starting place. Rather I mean also the experience of the Holy Spirit in the Church throughout history, which is nothing other than what we call Sacred Tradition. Sacred Tradition is infallibly the Word of God, as is Sacred Scripture. They are the two wings of the Dove of God’s Revelation.

On the day of Pentecost, the Holy Spirit could have manifested Himself in many ways. In our first reading today from the Acts of the Apostles we hear that the Spirit manifested Himself as a *“driving wind”* and as *“tongues as of fire”*. However, St. Luke in his account of Pentecost in the Acts of the Apostles places great emphasis on the phenomenon of the Apostles speaking in different tongues. Why? This is not the well-known speaking in unknown tongues during a prayer assembly, which St. Paul tells us must always be followed by its interpretation by someone else. Clearly in the Pentecost account there was no need for this “interpretation” because *“each one heard them speaking in his own language.”*

The constant response of the tradition of the Church has been that St. Luke (the author of the Acts of the Apostles) wanted to create a tacit contrast between what happened in the construction of the tower of Babel and what takes place now at Pentecost. In fact, in the Pentecost Vigil, the account of Babel is one of the readings. The relationship between Babel and Pentecost is one that contains both an element of similarity, and one of contrast. The element of similarity or affinity is that both the Tower of Babel and Pentecost involved a project of unity among all people, made possible and manifested by the unity of language. In Genesis we are told that all the people of the earth *“spoke the same language”* (Gen. 11:1) when they came together to build the tower. On the day of Pentecost each person hears the apostles *“speaking in his own language”* (Acts 2:6).

The distinction between Babel and Pentecost. In the first, language became the source of confusion and division, God confounded the haughtiness of Man. In the second, through the transforming power of Christ’s passion, death and resurrection and the gift of the Holy Spirit, language itself becomes the means by which the reconciliation, the redemption between God and Man is effected and made effectual for all time.

The element of contrast consists in the type of unity pursued, and this makes a big difference. At Babel it is a human unity; decided by human beings and having the goal of obtaining glory for human beings. Note that in the Genesis account the people do not offer their work to make a name for God or to give Him Glory, rather they say, *“Let us make a name for ourselves!”* (Gen. 11:4). The project at Babel is one seeking power and fame, and born out of arrogance. In contrast, on the day of Pentecost, the people hear the apostles speaking in their native language *“of the mighty acts of God”* (Acts 2:11). The apostles are not raising a monument to themselves but to God.

The difference is what is at the center. Is it a unity according to the flesh, or is it a unity according to the Spirit? Today when we hear the word “universal” we tend just to think about something that pertains to everyone, and that is true, but it forgets an element of the real meaning of that word. The original meaning of the word “universal” was “that which is turned towards the one” (from the Latin, uni = “one” and versum = “turn towards”). This is important for us to keep in mind, for the Church is universal not only when it aims to reach *“the ends of the earth”* but also when it draws all the ends of the earth towards its center which is the head of the body, the risen Christ Jesus.

Where is our center? This is the essential question for us to ask ourselves today? Do we think that our salvation lies within our own power? Are we like the arrogantly pious builders at Babel who know God but do not render Him the glory and thanks due Him? Do we seek mostly to make a name for ourselves? Or do we exercise the most necessary virtue of humility by accepting that all is from God; that He alone saves us and offers us redemption. Do we put God as the center of our lives so that in Him we live, and move, and have our being? Do we proclaim with our lives the mighty works of God?

Throughout His earthly life, Jesus was led by the Holy Spirit, and was totally obedient to the Holy Spirit’s guidance, both in ordinary things and in extraordinary things. And you and I should also be led by the Holy Spirit, and be obedient to His promptings, both in our every day life, and in the exceptional times when we face big trials or decisions.

As we celebrate this Great Feast of Pentecost, which to the Church is on a par with Christmas and Easter, may we ask the Holy Spirit to be that Secret Fire within us whom we serve, who will warm and brighten our hearts and our Church, no matter how cold and dark the world around us may get, and who will also at times flame out of us and out of the Church, to renew the face of the earth.

Come, Holy Spirit, fill the hearts of thy Faithful; and enkindle in them the fire of Thy love. Send forth Thy Spirit and they shall be created, and thou shalt renew the face of the earth...



PENTECOST