A venerable Catholic Tradition sets aside nine days of prayer as a “Novena.” Praying consistently on a particular theme for nine days brings a comfortable spiritual rhythm that allows the prayer to intensify from day to day. Far from causing boredom, these become occasions for spiritual repetition, for deepening our relationship with God.

The Mother of all Novenas dates back to the Apostolic Church. According to the Acts of the Apostles (1:3), Jesus ascended into heaven 40 days after his resurrection. The disciples then entered into a period of intense prayer, united with the Mother of God. (1:13-14). On Pentecost, the fiftieth day after Passover, the Holy Spirit was poured out upon them all. Those nine days situated between Ascension Thursday and Pentecost became the prototype of the Novena. Our Liturgy today still honors the original idea.

Paul Turner

The Faithful who devoutly assist at the public Novena in honor of the Holy Spirit immediately before the Feast of Pentecost may gain an indulgence of 10 years on any day of the novena; A plenary indulgence if they take part in at least five of the exercises, and moreover go to Confession, receive Holy Communion and pray for the Holy Father’s Intention.

The Raccolta
COME HOLY SPIRIT:  
A NOVENA FOR  
PENTECOST

“All these joined in continuous prayer, together with several women, including Mary the Mother of Jesus and His Brethren.”

Novena to the Holy Spirit  
Rite of Exposition  
of the Blessed Sacrament

Hymn of Exposition  
Incensation of the Blessed Sacrament  
Prayer for Atonement of Life

Eucharistic Heart of My God,  
breathing and throbbing under the veil of the Sacred Species,  
I adore You.

Moved to fresh love by the immense blessing of the Eucharist,  
and penetrated with sorrow for my ingratitude,  
I humble myself profoundly before You  
when I consider the depths of my misery,  
but I abandon myself still  
to the greater depths of Your mercy.

You have chosen me from my youth.  
You have not despised my weakness;  
You have entered into my poor heart  
and You invite me to an exchange of love,  
granting me happiness and peace.

And I, for my part,  
have lost all  
because I have been unfaithful, O Lord Jesus.

I have allowed my mind to go astray  
and my heart to grow cold;  
I have listened to my own voice  
and have forgotten Yours.

You would have been my guide, my counselor,  
the protector of my life,  
while I,  
allowing my passions to deafen your loving call,  
have failed to hear it,  
and have forgotten You.

In the midst of the trials of my life,  
in the joys of consolation,  
in all my difficulties and necessities,  
instead of going to You,  
I have sought creatures to give me comfort,  
and I have forgotten You.
I have forgotten You
in Your forsaken Tabernacles where Your Love languishes,
in churches where You bear insult and ingratitude,
in indifferent and sacrilegious hearts,
and even my own sinful heart, O Jesus,
both at the very moment of receiving You in Communion,
and after having received You.

Eucharistic Heart of my Saviour,
Joy of my First Communion
and of the days of my fidelity,
I give myself to You anew.
Forgive me even this time,
and I will wipe it all away by loving You.

Do not forsake me, my Jesus,
but for the sake of Your Precious Passion,
Your Glorious Resurrection,
and Your Triumphant return to the Father,
hear and answer me.

Amen.

A Prayer to Our Lady of the Cenacle

O most holy Virgin Mary,
present in the Cenacle
with the Apostles and disciples of the Lord,
obtain for us, we humbly pray,
the gifts of the Holy Spirit,
that we may live in charity
and persevere with one accord in prayer,
under your guidance and teaching,
to the greater glory of God,
and that, by word and by deed, we may labor
for the salvation of souls
and be granted a place in the heavenly banquet.

Be near us, Mary,
as you were near the Apostles and Disciples in that Upper Room,
and through your prayers,
obtain from Almighty God,
an outpouring of the Fullness of the Holy Spirit upon our parish,
the gift for which we earnestly now pray.
Amen.

PRAYER TO THE HOLY SPIRIT

O Holy Spirit, O my God, I adore You, and acknowledge, here in Your divine presence, that I am nothing and can do nothing without You.

Come, great Paraclete, O Father of the poor, O best of all Comforters, fulfill the promise of our blessed Savior, Who would not leave us orphans, and come into the mind and the heart of Your poor, unworthy servant, as You were outpoured on the sacred day of Pentecost on the holy Mother of Jesus and on His first disciples.

Grant that I may participate in those gifts which You did so wonderfully communicate to them, and with so much mercy and generosity. Take from my heart whatever is not pleasing to You, and make of it a Your most worthy dwelling-place. Illumine my mind, that I may see and understand the things that are for my eternal good.

Inflame my heart with pure love of You, that I may be cleansed from the dross of all inordinate attachments, and that my whole life may be hidden with Jesus in God.

Strengthen my will, that I may conform to Your divine will, and be guide me by Your holy inspirations. Aid me by Your grace to practice the divine lessons of humility, poverty, obedience, and contempt of the world, which Jesus taught us in His mortal life.

Oh, rend the heavens, and come down, consoling Spirit! that inspired and encouraged by You, I may faithfully comply with the duties of my state, carry my daily cross most patiently, and endeavor to accomplish the divine will with the utmost perfection. Spirit of love! Spirit of purity! Spirit of peace! Sanctify my soul more and more, and give me that heavenly peace which the world cannot give. Bless our Holy Father the Pope, bless the Church, bless our bishops, our priests, all Religious Orders, and all the faithful, that they may be filled with the Spirit of Christ and labor earnestly for the spread of His kingdom.

O Holy Spirit, Giver of every good and perfect gift, grant me, I beseech Thee, the intentions of this novena. May Your Will be done in me and through me and may You be praised and glorified forevermore! Amen.
LITANY TO THE HOLY SPIRIT

Lord, have mercy on us.
Christ, have mercy on us.
Lord, have mercy on us.
Father all powerful,
have mercy on us
Jesus, Eternal Son of the Father,
redeemer of the world,
save us.
Spirit of the Father and the Son,
boundless Life of both,
sanctify us.
Holy Trinity,
have mercy on us
Holy Spirit, Who proceeds from the
Father and the Son,
enter our hearts.
Promise of God the Father,
have mercy on us.
Ray of heavenly light,
have mercy on us
Author of all good,
have mercy on us
Source of heavenly water,
have mercy on us
Consuming fire,
have mercy on us
Ardent charity,
have mercy on us
Spiritual unction,
have mercy on us
Spirit of love and truth,
have mercy on us
Spirit of Wisdom and understanding,
have mercy on us
Spirit of counsel and fortitude,
have mercy on us
Spirit of Knowledge and piety,
have mercy on us
Spirit of the fear of the Lord,
have mercy on us
Spirit of grace and prayer,
have mercy on us
Spirit of peace and meekness,
have mercy on us

Spirit of modesty and innocence,
have mercy on us
Holy Spirit, the Comforter,
have mercy on us
Holy Spirit, the Sanctifier,
have mercy on us
Holy Spirit, Who governs the Church,
have mercy on us
Gift of God, the Most High,
have mercy on us
Spirit Who fills the universe,
have mercy on us
Spirit of the Adoption of the Children of God
have mercy on us
Holy Spirit,
have mercy on us
inspire us with horror of sin.
Holy Spirit,
come and renew the face of the earth.
Holy Spirit,
shed Your light in our souls.
Holy Spirit,
engrave Your Law in our hearts
Holy Spirit,
inflame us with the flame of Your love.
Holy Spirit
open to us the treasury of graces
Holy Spirit,
teach us to pray well.
Holy Spirit,
enlighten us with Your heavenly inspirations.
Holy Spirit,
lead us in the way of salvation
Holy Spirit,
grant us the only necessary knowledge.
Holy Spirit,
inspire in us the practice of good.
Holy Spirit,
grant us the merits of all virtues.
Holy Spirit,
be our everlasting reward.

Lamb of God, Who takes away the sins of the world,
pour down into our souls the gifts of the Holy Spirit.
Lamb of God, Who takes away the sins of the world,
grant us the Spirit of Wisdom and Piety.
V. Come, Holy Spirit! Fill the hearts of Your faithful,
R. And enkindle in them the fire of Your love.

Let Us Pray

Grant, 0 merciful Father, that Your Divine Spirit may enlighten, inflame and purify us, that He may penetrate us with His heavenly dew and make us fruitful in good works, through Our Lord Jesus Christ, Your Son, who lives and reigns with You in the unity of the Holy Spirit, One God, forever and ever.

AMEN.

SCRIPTURE

Each day will have a particular Scripture Reading which is offered for our reflection. Please consult the Scripture Reading of the Day.

MEDITATION FROM “LORD AND GIVER OF LIFE”

This encyclical of Pope John Paul II gives us insight into the meaning of the Holy Spirit in the life of the Church today.

HOMILY

DAILY PRAYER FOR THE GIFT OF THE SPIRIT

Each day we ask God for one of the specific Gifts of the Spirit.

Our Father, Hail Mary, seven Glory Be
ACT OF CONSECRATION TO THE HOLY SPIRIT

On my knees before the great multitude of heavenly witnesses, I offer myself soul and body to You, Eternal Spirit of God.

I adore the brightness of Your purity, the unerring keenness of Your justice, and the might of Your love.

You are the Strength and Light of my soul.

In You I live and move and have my being.

I desire never to grieve You by unfaithfulness to grace, and I pray with all my heart to be kept from the smallest sin against You.

Mercifully guard my every thought and grant that I may always watch for Your light and listen to Your voice and follow Your gracious inspirations.

I cling to You and give myself to You and ask You by Your compassion to watch over me in my weakness.

Holding the pierced Feet of Jesus and looking at His Five Wounds and trusting in His Most Precious Blood and adoring His opened Side and stricken Heart, I implore Your Adorable Spirit, helper of my infirmity, so to keep me in Your grace that I may never sin against You.

Give me grace, O Holy Spirit, Spirit of the Father and the Son, to say to Thee always and everywhere, Speak Lord, for Your servant is listening.

Amen.

PRAYER FOR THE SEVEN-FOLD GIFTS

Holy Spirit, Divine Consoler, I adore You as my true God, with God the Father and God the Son. I adore You and unite myself to the adoration You receive from the angels and saints.

I give You my heart and I offer my ardent thanksgiving for all the graces which You never cease to bestow on me. O Giver of all supernatural gifts, who filled the soul of the Blessed Virgin Mary, Mother of God, with such immense favors, I beg You to visit me with Your grace and Your love and to grant me the gift of Holy Fear, so that it may act on me as a check to prevent me from falling back into my past sins, for which I beg pardon.

Grant me the gift of Piety, so that I may serve You for the future with increased fervor, follow with more promptness Your holy inspirations, and observe your divine precepts with greater fidelity.

Grant me the gift of Knowledge, so that I may know the things of God and, enlightened by Your holy teaching, may walk, without deviation, in the path of eternal salvation.

Grant me the gift of Fortitude, so that I may overcome courageously all the assaults of the devil, and all the dangers of this world which threaten the salvation of my soul.

Grant me the gift of Counsel, so that I may choose what is more conducive to my spiritual advancement and may discover the wiles and snares of the tempter.

Grant me the gift of Understanding, so that I may apprehend the divine mysteries and by contemplation of heavenly things detach my thoughts and affections from the vain things of this miserable world.

Grant me the gift of Wisdom, so that I may rightly direct all my actions, referring them to God as my last end; so that, having loved Him and served Him in this life, I may have the happiness of possessing Him eternally in the next.

Amen.
Come O Holy Paraclete, and from your heavenly seat send your light and brilliancy!

Father of the Poor, draw near! Giver of all gifts, be here! Come, the soul’s true radiancy!

Come, of comforters the Best, Of the soul, the sweetest Guest, Come in toil, Refreshment sweet!

You in labor, Rest most sweet, You, our Shelter from the heat! Comfort in adversity.

Holy light, most pure and blest, Shine within the inmost breast Of your faithful company.

Where You are not, nothing is; Every holy deed and thought Comes from Your divinity.

What is soiled, now make pure, What is wounded, work its cure; What is parched, pour forth Your dew.

What is rigid, gently bend; What is frozen, warmly tend; Strengthen what goes erringly.

Fill Your Faithful who confide In Your power to guard and guide, With Your sevenfold mystery.

Here Your grace and mercy send; Grant salvation in the end, And in heaven, Sight most blest. Amen. Alleluia!

A Reading from the Acts of the Apostles (Acts 1:12-14)

From the Mount of Olives, the disciples returned to Jerusalem, a short distance away, no more than a Sabbath’s walk. When they reached the Upper Room where they were staying, Peter was there, along with James and John, Andrew, Philip and Thomas, Bartholomew and Matthew, James, son of Alphaeus and Simon the Zealot, And Jude, son of James. All these joined in continuous prayer, together with several women, including Mary the Mother of Jesus and his brethren.

The Word of the Lord.

Thanks be to God.

Meditation from “The Lord and Giver of Life”

In the midst of the problems, disappointments and hopes, desertions and returns of these times of ours, the Church remains faithful to the mystery of her birth. While it is an historical fact that the Church came forth from the Upper Room on the day of Pentecost, in a certain sense one can say that she has never left it. Spiritually the event of Pentecost does not belong only to the past: the Church is always in the Upper Room that she bears in her heart. The Church perseveres in preserves, like the Apostles together with Mary, the Mother of Christ, and with those who in Jerusalem were the first seed of the Christian community and who awaited in prayer the coming of the Holy Spirit.

The Church perseveres in prayer with Mary. This union of the praying Church with the Mother of Christ has been part of the mystery of the Church from the beginning: we see her present in this mystery as she is present in the mystery of her Son.

(The Lord and Giver of Life Part III, par. 66)

Homily

Let us pray:
Almighty and eternal God, who was pleased to regenerate us by water and the Holy Spirit, and has given us the forgiveness of our sins, grant us from heaven your seven-fold Spirit, the Spirit of wisdom and understanding, the Spirit of Counsel and Fortitude, the Spirit of Knowledge and Piety, and fill us with the Spirit of Holy Reverence, we ask this through Christ our Lord. Amen.

Our Father, Hail Mary, seven Glory Be Continue with prayers on page 9.

The Rite of Benediction can be found on Page 33
A Reading from the Acts of the Apostles (Acts 1:15-26)

At this time Peter stood up in the midst of the brethren (a gathering of about one hundred and twenty persons was there together), and said, “Brethren, the Scripture had to be fulfilled, which the Holy Spirit foretold by the mouth of David concerning Judas, who became a guide to those who arrested Jesus. For he was counted among us and received his share in this ministry.”

"Now this man acquired a field with the price of his wickedness, and falling headlong, he burst open in the middle and all his intestines gushed out. It became known to all who were living in Jerusalem; so that in their own language that field was called Hakeldama, that is, Field of Blood.

It is written in the book of Psalms,
- 'Let his homestead be made desolate, let no one dwell in it.'
- and,
- 'Let another man take his office.'

"Therefore it is necessary that of the men who have accompanied us all the time that the Lord Jesus went in and out among us--beginning with the baptism of John until the day that He was taken up from us--one of these must become a witness with us of His resurrection."

So they put forward two men, Joseph called Bar Sabbas (who was also called Justus), and Matthias. And they prayed and said, "You, Lord, who know the hearts of all men, show which one of these two You have chosen to occupy this ministry and apostleship from which Judas turned aside to go to his own place."

And they drew lots for them, and the lot fell to Matthias; and he was added to the eleven apostles.

The Word of the Lord.

Thanks be to God.

Meditation from “The Lord and Giver of Life”

When on the eve of the Passover Jesus speaks of the Holy Spirit as the one who “will convince the world concerning sin,” on the one hand this statement must be given the widest possible meaning, insofar as it includes all the sin in the history of humanity. But on the other hand, when Jesus explains that this sin consists in the fact that “they do not believe in him,” this meaning seems to apply only to those who rejected the messianic mission of the Son of Man and condemned him to death on the Cross. But one can hardly fail to notice that this more "limited" and historically specified meaning of sin expands, until it assumes a universal dimension by reason of the universality of the Redemption, accomplished through the Cross. The revelation of the mystery of the Redemption opens the way to an understanding in which every sin wherever and whenever committed has a reference to the Cross of Christ—and therefore indirectly also to the sin of those who “have not believed in him,” and who condemned Jesus Christ to death on the Cross.

(The Lord and Giver of Life Part II, #1, par. 29)
A Reading from the book of the Prophet Isaiah (Is 43: 8-13)

Bring out the people who are blind,
   even though they have eyes,
And the deaf, even though they have ears.
All the nations have gathered together
So that the peoples may be assembled
Who among them can declare this
And proclaim to us the former things?
Let them present their witnesses that they may be justified,
Or let them hear and say, "It is true."

"You are My witnesses," declares the LORD,
"And My servant whom I have chosen,
So that you may know and believe Me
And understand that I am He
Before Me there was no God formed,
And there will be none after Me.
"I, even I, am the LORD,
And there is no savior besides Me.
"It is I who have declared and saved and proclaimed,
And there was no strange god among you;
So you are My witnesses," declares the LORD,
"And I am God.
13"Even from eternity I am He,
And there is none who can deliver out of My hand;
I act and who can reverse it?"

The Word of the Lord.

Thanks be to God.

Meditation from "The Lord and Giver of Life"

Jesus had foretold and promised: "He will bear witness to me,...and you also are my witnesses." In the first discourse of Peter in Jerusalem this "witness" finds its clear beginning: it is the witness to Christ crucified and risen. The witness of the Spirit - Paraclete and of the Apostles. And in the very content of that first witness, the Spirit of truth, through the lips of Peter, "convinces the world concerning sin": first of all, concerning the sin which is the rejection of Christ even to his condemnation to death, to death on the Cross on Golgotha.

Beginning from this initial witness at Pentecost and for all future time the action of the Spirit of truth who "convinces the world concerning the sin" of the rejection of Christ is linked inseparably with the witness to be borne to the Paschal Mystery: the mystery of the Crucified and Risen One.

(The Lord and Giver of Life Part II, #2 par. 30-31)

Homily

Let us pray:
Come, O Blessed Spirit of Piety, possess my heart. Enkindle therein such a love for God that I may find satisfaction only in His service, and for His sake lovingly submit to all legitimate authority.
Amen.
A Reading from the Book of the Prophet Isaiah (Is 43:16-21,44:3-4)

Thus says the LORD,
Who makes a way through the sea
And a path through the mighty waters,
Who brings forth the chariot and the horse,
The army and the mighty man
(They will lie down together and not rise again;
They have been quenched and extinguished like a wick):
"Do not call to mind the former things,
Or ponder things of the past.
"Behold, I will do something new,
Now it will spring forth;
Will you not be aware of it?
I will even make a roadway in the wilderness,
Rivers in the desert.
"The beasts of the field will glorify Me,
The jackals and the ostriches,
Because I have given waters in the wilderness
And rivers in the desert,
To give drink to My chosen people.
"The people whom I formed for Myself
Will declare My praise.
I will pour out water on the thirsty land
And streams on the dry ground;
I will pour out My Spirit on your offspring
And My blessing on your descendants;
And they will spring up among the grass
Like poplars by streams of water.'

The Word of the Lord.
Thanks be to God.

Meditation from "The Lord and Giver of Life"

Sanctifying grace is the principle and source of man's new life: divine, supernatural life

The giving of this new life is as it were God's definitive answer to the Psalmodist's words, which in a way echo the voice of all creatures: "When you send forth your Spirit, they shall be created; and you shall renew the face of the earth." He who in the mystery of creation gives life to man and the cosmos in its many different forms, visible and invisible, again renews this life through the mystery of the Incarnation. Creation is thus completed by the Incarnation and since that moment is permeated by the powers of the Redemption, powers which fill humanity and all creation. This is what we are told by St. Paul, whose cosmic and theological vision seems to repeat the words of the ancient Psalm: creation "waits with eager longing for the revealing of the sons of God," that is, those whom God has "foreknown" and whom he "has predestined to be conformed to the image of his Son." Thus there is a supernatural "adoption," of which the source is the Holy Spirit, love and gift. As such he is given to man. And in the superabundance of the uncreated gift there begins in the heart of all human beings that particular created gift whereby they "become partakers of the divine nature." Thus human life becomes permeated, through participation, by the divine life, and it itself acquires a divine, supernatural dimension. There is granted the new life, in which as a sharer in the mystery of Incarnation "man has access to the Father in the Holy Spirit." Thus there is a close relationship between the Spirit who gives life and sanctifying grace and the manifold supernatural vitality which derives from it in man: between the uncreated Spirit and the created human spirit.

(The Lord and Giver of Life Part III, #2 par. 52)

Homily

Let us pray:
Come, O Blessed Spirit of Fortitude, uphold my soul in times of trouble and adversity, sustain my efforts after holiness, strengthen my weakness, give me courage against all assaults of my enemies, that I may never be overcome or separated from You, my God and greatest good.
Amen.

Our Father, Hail Mary, seven Glory Be Continue with prayers on page 9.
A Reading from the Book of the Prophet, Isaiah (Is 55:1-11)

"Ho! Every one who thirsts, come to the waters; And you who have no money come, buy and eat Come, buy wine and milk Without money and without cost. "Why do you spend money for what is not bread, And your wages for what does not satisfy? Listen carefully to Me, and eat what is good, And delight yourself in abundance. Incline your ear and come to Me Listen, that you may live; And I will make an everlasting covenant with you, According to the faithful mercies shown to David. "Behold, I have made him a witness to the peoples, A leader and commander for the peoples. "Behold, you will call a nation you do not know, And a nation which knows you not will run to you, Because of the LORD your God, even the Holy One of Israel; For He has glorified you." Seek the LORD while He may be found; Call upon Him while He is near. Let the wicked forsake his way And the unrighteous man his thoughts; And let him return to the LORD, And He will have compassion on him, And to our God, For He will abundantly pardon. "For My thoughts are not your thoughts, Nor are your ways My ways," declares the LORD. "For as the heavens are higher than the earth, So are My ways higher than your ways And My thoughts than your thoughts. "For as the rain and the snow come down from heaven, And do not return there without watering the earth And making it bear and sprout, And furnishing seed to the sower and bread to the eater; So will My word be which goes forth from My mouth; It will not return to Me empty, Without accomplishing what I desire, And without succeeding in the matter for which I sent it.

The Word of the Lord. Thanks be to God.

Meditation from "The Lord and Giver of Life"

God is present in the intimacy of man's being, in his mind, conscience and heart: an ontological and psychological reality, in considering which St. Augustine said of God that he was "closer than my inmost being." These words help us to understand better the words of Jesus to the Samaritan woman: "God is spirit." Only the Spirit can be

"closer than my spiritual experience. Only the spirit can be so permanent in man and in the world, while remaining inviolable and immutable in his absolute transcendence.

But in Jesus Christ the divine presence in the world and in man has been made manifest in a new way and in visible form. In him "the grace of God has appeared indeed." The love of God the Father, as a gift, infinite grace, source of life, has been made visible in Christ, and in his humanity that love has become "part" of the universe, the human family and history. This appearing of grace in human history, through Jesus Christ, has been accomplished through the power of the Holy Spirit, who is the source of all God's salvific activity in the world: he, the "hidden God," who as love and gift "fills the universe." The Church's entire life, as will appear in the great Jubilee, means going to meet the invisible God, the hidden God: a meeting with the Spirit "who gives life."

(Homily)

Let us pray:
Come, O Blessed Spirit of Knowledge, and grant that I may perceive the will of the Father: show me the nothingness of earthly things, that I may realize their vanity and use them only for Your glory and my salvation, looking ever beyond them to You and Your eternal rewards.
Amen.

Our Father, Hail Mary, seven Glory Be
Continue with prayers on page 9.
THE SIXTH DAY  WEDNESDAY OF THE SEVENTH WEEK OF EASTER

A Reading from the Book of the Prophet, Jeremiah  (Jer. 31:31-34)

"Behold, days are coming," declares the LORD, "when I will make a new covenant with the house of Israel and with the house of Judah, not like the covenant which I made with their fathers in the day I took them by the hand to bring them out of the land of Egypt. My covenant which they broke, although I was a husband to them," declares the LORD, "but this is the covenant which I will make with the house of Israel after those days," declares the LORD, "I will put My law within them and on their heart I will write it; and I will be their God, and they shall be My people.

"They will not teach again, each man his neighbor and each man his brother, saying, 'Know the LORD,' for they will all know Me, from the least of them to the greatest of them," declares the LORD, "for I will forgive their iniquity, and their sin I will remember no more."

The Word of the Lord.

Thanks be to God.

Meditation from "The Lord and Giver of Life"

In the texts of St. Paul there is a superimposing- and a mutual compenetration-of the ontological dimension (the flesh and the spirit), the ethical (moral good and evil), and the pneumatological (the action of the Holy Spirit in the order of grace). His words (especially in the Letters to the Romans and Galatians) enable us to know and feel vividly the strength of the tension and struggle going on in man between openness to the action of the Holy Spirit and resistance and opposition to him, to his saving gift. The terms or poles of contrast are, on man's part, his limitation and sinfulness, which are essential elements of his psychological and ethical reality; and on God's part, the mystery of the gift, that unceasing self-giving of divine life in the Holy Spirit.- Who will win? The one who welcomes the gift.

(The Lord and Giver of Life Part III, #3 par. 55)

Homily

Let us pray:

Come, O Spirit of Understanding, and enlighten our minds, that we may know and believe all the mysteries of salvation; and may merit at last to see the eternal light in Your light; and in the light of glory to have a clear vision of You and of the Father and the Son.

Amen.

Our Father, Hail Mary, seven Glory Be

Continue with prayers on page 9.

THE SEVENTH DAY  THURSDAY OF THE SEVENTH WEEK OF EASTER

A Reading from the Book of the Prophet, Ezekiel  (Ez 37:1-14)

The hand of the LORD was upon me, and He brought me out by the Spirit of the LORD and set me down in the middle of the valley; and it was full of bones.

He caused me to pass among them round about, and behold, there were very many on the surface of the valley; and lo, they were very dry.

He said to me, "Son of man, can these bones live?" And I answered, "O Lord GOD, You know."

As I prophesied over these bones, heard the word of the LORD. Thus says the Lord GOD to these bones, 'Behold, I will cause breath to enter you that you may come to life.'

I will put sinews on you, make flesh grow back on you, cover you with skin and put breath in you that you may come alive; and you will know that I am the LORD."

So I prophesied as I was commanded; and as I prophesied, there was a noise, and behold, a rattling; and the bones came together, bone to bone.

And I looked, and behold, sinews were on them, and flesh grew and skin covered them; but there was no breath in them.

Then He said to me, "Prophecy to the breath, prophecy, son of man, and say to the breath, 'Thus says the Lord GOD, 'Come from the four winds, O breath, and breathe on these slain, that they come to life.'"

"So I prophesied as He commanded me, and the breath came into them, and they came to life and stood on their feet, an exceedingly great army.

Then He said to me, "Son of man, these bones are the whole house of Israel; behold, they say, 'Our bones are dried up and our hope has perished We are completely cut off.' Therefore prophesy and say to them, 'Thus says the Lord GOD, 'Behold, I will open your graves, and cause you to come up out of your graves, My people; and I will bring you into the land of Israel.

"Then you will know that I am the LORD, when I have opened your graves and caused you to come up out of your graves, My people.

"I will put My Spirit within you and you will come to life, and I will place you on your own land. Then you will know that I, the LORD, have spoken and done it," declares the LORD."

The Word of the Lord

Thanks be to God.

Meditation from "The Lord and Giver of Life"

At the culmination of the Paschal Mystery, the Son of God, made man and crucified for the sins of the world, appeared in the midst of his Apostles after the Resurrection, breathed on them and said, "Receive the Holy Spirit." This "breath" continues forever, for "the Spirit helps us in our weakness."

The mystery of the resurrection and of Pentecost is proclaimed and lived by the Church, which has inherited and which carries on the witness of the Apostles about the Resurrection of Jesus Christ. She is the perennial witness to this victory over death which revealed the power of the Holy Spirit and determined his new coming, his new presence in
people and in the world. For in Christ's Resurrection the Holy Spirit—Paraclete revealed himself especially as he who gives life: "He who raised Christ from the dead will give life to your mortal bodies also through his Spirit which dwells in you." In the name of the Resurrection of Christ the Church proclaims life, which manifested itself beyond the limits of death, the life which is stronger than death. At the same time, she proclaims him who gives this life: the Spirit, the Giver of Life; she proclaims him and cooperates with him in giving life. For "although your bodies are dead because of sin, your spirits are alive because of righteousness," the righteousness accomplished by the Crucified and Risen Christ. And in the name of Christ's Resurrection the Church serves the life that comes from God himself, in close union with and humble service to the Spirit.

(The Lord and Giver of Life Part III, #3 par. 57, #4 par. 58)

**Homily**

Let us pray:

Come, O Spirit of Counsel, help and guide me in all my ways, that I may always do Your Holy Will. Incline my heart to that which is good; turn it away from that which is evil, and direct me by the straight path of Your commandments to that goal of eternal life, for which I long.

Amen.

Our Father, Hail Mary, seven Glory Be

Continue with prayers on page 9.

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**THE EIGHTH DAY**

**FRIDAY OF THE SEVENTH WEEK OF EASTER**

**A Reading from the Book of the Prophet, Joel**

( Joel 2:28-32)

It will come about
That I will pour out My Spirit on all mankind;
And your sons and daughters will prophesy,
Your old men will dream dreams,
Your young men will see visions.
"Even on the male and female servants
I will pour out My Spirit in those days.

"I will display wonders in the sky and on the earth,
Blood, fire and columns of smoke.
"The sun will be turned into darkness
And the moon into blood
Before the great and awesome day of the LORD comes.
"And it will come about that whoever calls on the name of the LORD
Will be delivered;
For on Mount Zion and in Jerusalem
There will be those who escape,
As the LORD has said,
Even among the survivors whom the LORD calls.

The Word of the Lord.

Thanks be to God.

**Meditation from "The Lord and Giver of Life"**

Man's intimate relationship with God in the Holy Spirit also enables him to understand himself, his own humanity, in a new way. Thus that image and likeness of God which man is from his very beginning is fully realized. This intimate truth of the human being has to be continually rediscovered in the light of Christ who is the prototype of the relationship with God. There also has to be rediscovered in Christ the reason for "full self-discovery through a sincere gift of himself" to others, as the Second Vatican Council writes: precisely by reason of this divine likeness which "shows that on earth man...is the only creature that God wishes for himself" in his dignity as a person, but as one open to integration and social communion. The effective knowledge and full implementation of this truth of his being come about only by the power of the Holy Spirit. Man learns this truth from Jesus Christ and puts it into practice in his own life by the power of the Spirit, whom Jesus himself has given to us.

Along this path—the path of such an inner maturity, which includes the full discovery of the meaning of humanity-God comes close to man, and permeates more and more completely the whole human world. The Triune God, who "exists" in himself as a transcendent reality of interpersonal gift, giving himself in the Holy Spirit as gift to man, transforms the human world from within, from inside hearts and minds. Along this path the world, made to share in the divine gift, becomes-as the Council teaches—"ever more human, ever more profoundly human," while within the world, through people's hearts and minds, the Kingdom develops in which God will be definitively "all in all": as gift and love. Gift and love: this is the eternal power of the opening of the Triune God to an and the world, in the Holy Spirit.
Homily

Let us pray:
Come, O Spirit of Wisdom, and reveal to my soul the mysteries of heavenly things, their exceeding greatness, power and beauty. Teach me to love them above and beyond all the passing joys and satisfactions of earth. Help me to attain and possess them forever.

Amen.

Our Father, Hail Mary, seven Glory Be

Continue with prayers on page 9.

The Ninth Day

The Vigil of Pentecost

A Reading from the Book of the Prophet, Isaiah

(Is.61:1-4, 10-11)

The Spirit of the Lord GOD is upon me,
Because the LORD has anointed me
To bring good news to the afflicted;
He has sent me to bind up the brokenhearted,
To proclaim liberty to captives
And freedom to prisoners;
To proclaim the favorable year of the LORD
And the day of vengeance of our God;
To comfort all who mourn,
To grant those who mourn in Zion,
Giving them a garland instead of ashes,
The oil of gladness instead of mourning,
The mantle of praise instead of a spirit of fainting
So they will be called oaks of righteousness,
The planting of the LORD, that He may be glorified.
Then they will rebuild the ancient ruins,
They will raise up the former devastations;
And they will repair the ruined cities,
The desolations of many generations.¹

I will rejoice greatly in the LORD,
My soul will exult in my God;
For He has clothed me with garments of salvation,
He has wrapped me with a robe of righteousness,
As a bridegroom decks himself with a garland,
And as a bride adorns herself with her jewels.
For as the earth brings forth its sprouts,
And as a garden causes the things sown in it to spring up,
So the Lord GOD will cause righteousness and praise
To spring up before all the nations.

The Word of the Lord.

Thanks be to God.

Meditation from “The Lord and Giver of Life”

When, under the influence of the Paraclete, people discover this divine dimension of their being and life, both as individuals and as a community, they are able to free themselves from the various determinisms which derive mainly from the materialistic bases of thought, practice and related modes of action. In our age these factors have
succeeded in penetrating into man's inmost being, into that sanctuary of the conscience where the Holy Spirit continuously radiates the light and strength of new life in the "freedom of the children of God." Man's growth in this life is hindered by the conditionings and pressures exerted upon him by dominating structures and mechanisms in the various spheres of society. It can be said that in many cases social factors, instead of fostering the development and expansion of the human spirit, ultimately deprive the human spirit of the genuine truth of its being and life-over which the Holy Spirit keeps vigil-in order to subject it to the "prince of this world."

The great Jubilee thus contains a message of liberation by the power of the Spirit, who alone can help individuals and communities to free themselves from the old and new determinisms, by guiding them with the "law of the Spirit, which gives life in Christ Jesus," and thereby discovering and accomplishing the full measure of man's true freedom. For, as St. Paul writes, "Where the Spirit of the Lord is, there is freedom." This revelation of freedom and hence of man's true dignity acquires a particular eloquence for Christians and for the Church in a state of persecution-both in ancient times and in the present-because the witnesses to divine Truth then become a living proof of the action of the Spirit of truth present in the hearts and minds of the faithful, and they often mark with their own death by martyrdom the supreme glorification of human dignity.

Also in the ordinary conditions of society, Christians, as witnesses to man's authentic dignity, by their obedience to the Holy Spirit contribute to the manifold "renewal of the face of the earth," working together with their brothers and sisters in order to achieve and put to good use everything that is good, noble and beautiful in the modern progress of civilization, culture, science, technology and the other areas of thought and human activity. They do this as disciples of Christ who-as the Council writes-"appointed Lord by his Resurrection...is now at work in the hearts of men through the power of his Spirit. He arouses not only a desire for the age to come but by that very fact, he animates, purifies and strengthens those noble longings too by which the human family strives to make its life more humane and to render the earth submissive to this goal." Thus they affirm still more strongly the greatness of man, made in the image and likeness of God, a greatness shown by the mystery of the Incarnation of the Son of God, who "in the fullness of time," by the power of the Holy Spirit, entered into history and manifested himself as true man, he who was begotten before every creature, "through whom are all things and through whom we exist"

(The Lord and Giver of Life Part III, #4 par. 60)

**Homily**
Let us pray:
Come, O Divine Spirit, fill my heart with Your heavenly fruits: charity, joy, peace, patience, benignity, goodness, faith, mildness, and temperance, that I may never weary in the service of God, but by continued faithful submission to Your inspiration may merit to be united eternally with You in the love of the Father and the Son.

Amen.

Our Father, Hail Mary, seven Glory Be
The Day of Pentecost

When the day of Pentecost had come, they were all together in one place. And suddenly there came from heaven a noise like a violent rushing wind, and it filled the whole house where they were sitting. And there appeared to them tongues as of fire distributing themselves, and they rested on each one of them. And they were all filled with the Holy Spirit and began to speak with other tongues, as the Spirit was giving them utterance.

Now there were Jews living in Jerusalem, devout men from every nation under heaven. And when this sound occurred, the crowd came together, and were bewildered because each one of them was hearing them speak in his own language. And they rested on each one of them. And they were all filled with the Holy Spirit and began to speak with other tongues, as the Spirit was giving them utterance.

Now there were Jews living in Jerusalem, devout men from every nation under heaven. And when this sound occurred, the crowd came together, and were bewildered because each one of them was hearing them speak in his own language. They were amazed and astonished, saying, "Why, are not all these who are speaking Galileans? And how is it that we each hear them in our own language to which we were born? Parthians and Medes and Elamites, and residents of Mesopotamia, Judea and Cappadocia, Pontus and Asia, Phrygia and Pamphylia, Egypt and the districts of Libya around Cyrene, and visitors from Rome, both Jews and proselytes, Cretans and Arabs--we hear them in our own tongues speaking of the mighty deeds of God."

And they all continued in amazement and great perplexity, saying to one another, "What does this mean?" But others were mocking and saying, "They are full of sweet wine."

Peter's Sermon

But Peter, taking his stand with the eleven, raised his voice and declared to them:

"Men of Judea and all you who live in Jerusalem, let this be known to you and give heed to my words. For these men are not drunk, as you suppose, for it is only the third hour of the day; but this is what was spoken of through the prophet Joel:

"Thus says the Lord:
It will come about
that I will pour out My Spirit on all mankind;
and your sons and daughters will prophesy,
your old men will dream dreams,
your young men will see visions.
Even on the male and female servants
I will pour out My Spirit in those days.
I will display wonders in the sky and on the earth:
blood, fire and columns of smoke.
The sun will be turned into darkness
and the moon into blood
before the great and awesome
day of the LORD comes.
And it will come about
that whoever calls on the name of the LORD
will be delivered;
for on Mount Zion and in Jerusalem
there will be those who escape,
as the LORD has said,
even among the survivors whom the LORD calls."

"Men of Israel, listen to these words: Jesus the Nazarene, a man attested to you by God with miracles and wonders and signs which God performed through Him in your midst, just as you yourselves know--this Man, delivered over by the predetermined plan and foreknowledge of God, you nailed to a cross by the hands of godless men and put Him to death; but God raised Him up again, putting an end to the agony of death, since it was impossible for Him to be held in its power, for David says of Him:

"I have set the LORD continually before me; because He is at my right hand, I will not be shaken.
Therefore, my heart is glad and my soul rejoices;
My flesh also will dwell securely.
You will not abandon my soul to Sheol;
Nor will You allow Your Holy One to undergo decay."

"Brethren, I may confidently say to you regarding the patriarch David that he both died and was buried, and his tomb is with us to this day. And so, because he was a
prophet and knew that "God had sworn to him an oath that

He would set one of his descendants on his throne forever", he looked ahead and spoke of the resurrection of the Messiah, that 'He was neither abandoned to Sheol, nor did his flesh suffer decay.

"This Jesus God raised up again, to which we are all witnesses. Therefore having been exalted to the right hand of God, and having received from the Father the promise of the Holy Spirit, He has poured forth this which you both see and hear. For it was not David who ascended into heaven, but he himself says:

'The Lord said to my Lord:
"Sit at my right hand
Until I make your enemies
A footstool beneath your feet.'"

"Therefore let all the house of Israel know for certain that God has made Him both Lord and Messiah--this Jesus whom you crucified."

The Ingathering

Now when they heard this, they were pierced to the heart, and said to Peter and the rest of the apostles, "Brethren, what shall we do?" Peter said to them,

"Repent, and each of you be baptized in the name of Jesus Christ for the forgiveness of your sins; and you will receive the gift of the Holy Spirit. For the promise is for you and your children and for all who are far off, as many as the Lord our God will call to Himself."

And with many other words he solemnly testified and kept on exhorting them, saying, "Be saved from this perverse generation!" So then, those who had received his word were baptized; and that day there were added about three thousand souls.

They were continually devoting themselves to the apostles' teaching and to fellowship, to the breaking of bread and to prayer. Everyone kept feeling a sense of awe; and many wonders and signs were taking place through the apostles. And all those who had believed were together and had all things in common; and they began selling their property and possessions and were sharing them with all, as anyone might have need.

Day by day continuing with one mind in the temple, and breaking bread from house to house, they were taking their meals together with gladness and sincerity of heart, praising God and having favor with all the people And the Lord was adding to their number day by day those who were being saved.

The Word of the Lord.
Thanks be to God
Rite of Benediction

Hymn

Tantum Ergo

You have given them Bread from Heaven. Alleluia!
Having all sweetness within it. Alleluia!

Let us pray (remain kneeling)

Lord our God,
in this great Sacrament we come into the presence of Jesus Christ, Your Son, born of the Virgin Mary and crucified for our salvation. May we who declare our faith in this Fountain of Love and Mercy drink from it the waters of everlasting life.

We ask this through Christ our Lord.
AMEN.

The Divine Praises

Blessed be God,
Blessed be His Holy Name,
Blessed be Jesus Christ, true God and true Man,
Blessed be the Name of Jesus,
Blessed be His most Sacred Heart,
Blessed be His most Precious Blood,
Blessed be Jesus in the Most Holy Sacrament of the Altar,
Blessed be the Holy Spirit, the Paraclete,
Blessed be the great Mother of God, Mary most holy,
Blessed be her Holy and Immaculate Conception,
Blessed be her Glorious Assumption,
Blessed be the name of Mary, Virgin and Mother,
Blessed be St. Joseph, her most chaste spouse,
Blessed be God in His Angels and in His Saints.

Concluding Hymn

As Posted

COME LORD JESUS COME!
Parish of St. Andre Bessette
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