

GLORIA

Glory to God in the highest,
and on earth peace to people of good will.

We praise you,
we bless you,
we adore you,
we glorify you,
we give you thanks for your great glory,
Lord God, heavenly King,
O God, almighty Father.

Lord Jesus Christ, Only Begotten Son,
Lord God, Lamb of God, Son of the Father,
you take away the sins of the world,
have mercy on us;
you take away the sins of the world,
receive our prayer;
you are seated at the right hand of the Father,
have mercy on us.

For you alone are the Holy One,
you alone are the Lord,
you alone are the Most High, Jesus Christ,
with the Holy Spirit,
in the glory of God the Father.
Amen.

COLLECT

O God, who by the mystery of today's great feast
sanctify your whole Church in every people
and nation,
pour out, we pray, the gifts of the Holy Spirit
across the face of the earth
and, with the divine grace that was at work
when the Gospel was first proclaimed,
fill now once more the hearts of believers.
Through our Lord Jesus Christ, your Son,
who lives and reigns with you in the unity of
the Holy Spirit,
one God, for ever and ever. **Amen.**

FIRST READING

Acts 2:1-11

A reading from the Acts of the Apostles.
When Pentecost day came round, the apostles
had all met in one room, when suddenly they
heard what sounded like a powerful wind
from heaven, the noise of which filled the
entire house in which they were sitting; and
something appeared to them that seemed like
tongues of fire; these separated and came to
rest on the head of each of them. They were
all filled with the Holy Spirit, and began to
speak foreign languages as the Spirit gave
them the gift of speech.

Now there were devout men living in
Jerusalem from every nation under heaven,
and at this sound they all assembled, each
one bewildered to hear these men speaking
his own language. They were amazed and
astonished. "Surely" they said "all these
men speaking are Galileans? How does it
happen that each of us hears them in his
own native language? Parthians, Medes and
Elamites; people from Mesopotamia, Judaea
and Cappadocia, Pontus and Asia, Phrygia
and Pamphylia, Egypt and the parts of Libya
round Cyrene; as well as visitors from Rome
- Jews and proselytes alike - Cretans and
Arabs; we hear them preaching in our own
language about the marvels of God."

The word of the Lord.

Thanks be to God.

PSALM

Psalm 103

Response:

**Send forth your Spirit,
O Lord, and renew the face of the earth.
or Alleluia!**

1. Bless the Lord, my soul!

Lord God, how great you are,
How many are your works, O Lord!
The earth is full of your riches. (R.)

2. You take back your spirit, they die,
returning to the dust from which they
came.
You send forth your spirit, they are
created;
and you renew the face of the earth. (R.)

3. May the glory of the Lord last for ever!
May the Lord rejoice in his works!
May my thoughts be pleasing to him.
I find my joy in the Lord. (R.)

SECOND READING Galatians 5:16-25

A reading from the letter of St Paul to the
Galatians.

If you are guided by the Spirit you will be
in no danger of yielding to self-indulgence,
since self-indulgence is the opposite of the
Spirit, the Spirit is totally against such a
thing, and it is precisely because the two
are so opposed that you do not always carry
out your good intentions. If you are led
by the Spirit, no law can touch you. When
self-indulgence is at work the results are
obvious: fornication, gross indecency and
sexual irresponsibility; idolatry and sorcery;
feuds and wrangling, jealousy, bad temper
and quarrels; disagreements, factions, envy;
drunkenness, orgies and similar things.
I warn you now, as I warned you before:
those who behave like this will not inherit
the kingdom of God. What the Spirit brings
is very different: love, joy, peace, patience,
kindness, goodness, trustfulness, gentleness,
and self-control. There can be no law against
things like that, of course. You cannot belong
to Christ Jesus unless you crucify all self-
indulgent passions and desires. Since the
Spirit is our life, let us be directed by the Spirit.
The word of the Lord.

Thanks be to God.

SEQUENCE

**Holy Spirit, Lord of Light,
From the clear celestial height
Thy pure beaming radiance give.
Come, thou Father of the poor,
Come with treasures which endure;
Come, thou light of all that live!
Thou, of all consolers best,
Thou, the soul's delightful guest,
Dost refreshing peace bestow;
Thou in toil art comfort sweet;
Pleasant coolness in the heat;
Solace in the midst of woe.
Light immortal, light divine,
Visit thou these hearts of thine,
And our inmost being fill:
If thou take thy grace away,
Nothing pure in man will stay;
All his good is turned to ill.
Heal our wounds, our strength renew;
On our dryness pour thy dew;
Wash the stains of guilt away:
Bend the stubborn heart and will;
Melt the frozen, warm the chill;
Guide the steps that go astray.
Thou, on us who evermore
Thee confess and thee adore,
With thy sevenfold gifts descend:
Give us comfort when we die;
Give us life with thee on high;
Give us joys that never end.**

GOSPEL ACCLAMATION

Alleluia, alleluia!

**Come, Holy Spirit, fill the hearts of your
faithful
and kindle in them the fire of your love.
Alleluia.**

GOSPEL

John 15:26-27; 16:12-15

A reading from the holy Gospel according to
John.

Jesus said to his disciples:

"When the Advocate comes,
whom I shall send to you from the Father,
the Spirit of truth who issues from the Father,
he will be my witness.

And you too will be witnesses,
because you have been with me from the
outset.

I still have many things to say to you
but they would be too much for you now.
But when the Spirit of truth comes
he will lead you to the complete truth,
since he will not be speaking as from himself
but will say only what he has learnt;
and he will tell you of the things to come.

He will glorify me,
since all he tells you
will be taken from what is mine.
Everything the Father has is mine;
that is why I said:
All he tells you
will be taken from what is mine."

The Gospel of the Lord.

Praise to you, Lord Jesus Christ.

PROFESSION OF FAITH

**I believe in one God,
the Father almighty,
maker of heaven and earth,
of all things visible and invisible.**

**I believe in one Lord Jesus Christ,
the Only Begotten Son of God,
born of the Father before all ages.
God from God, Light from Light,
true God from true God,
begotten, not made, consubstantial with
the Father;
through him all things were made.
For us men and for our salvation
he came down from heaven,**

(all bow during the next three lines)

**and by the Holy Spirit was incarnate of the
Virgin Mary,
and became man.**

**For our sake he was crucified under
Pontius Pilate,
he suffered death and was buried,
and rose again on the third day
in accordance with the Scriptures.
He ascended into heaven
and is seated at the right hand of the Father.
He will come again in glory
to judge the living and the dead
and his kingdom will have no end.**

**I believe in the Holy Spirit, the Lord,
the giver of life,
who proceeds from the Father and the Son,
who with the Father and the Son is adored
and glorified,
who has spoken through the prophets.**

**I believe in one, holy, catholic and
apostolic Church.
I confess one Baptism for the forgiveness
of sins
and I look forward to the resurrection of the
dead
and the life of the world to come. Amen.**

COMMUNION ANTIPHON

**They were all filled with the Holy Spirit
and spoke of the marvels of God, alleluia.**



The Gospel reading about the Paraclete presents quite a different picture to that of Luke in Acts.

There is no demonstration of power, no tongues of fire or the crowds being amazed by the disciples' speaking in tongues. Instead, we are confronted by a figure who will act as a guide, deepening the disciples' understanding of what Jesus has been teaching them. The Spirit will act as Jesus has done in regard to the Father, speaking what he received from the Father. So Jesus' challenge to the world will continue and will provoke the same hostile reaction which will be directed this time at the disciples.

The Spirit will preserve and inform the disciples' memory of Jesus' words, his teaching. The Spirit will lead them into a deeper understanding of the meaning of his words and their implication for them. The truth which is mentioned in the Gospel is belief in Jesus as the sole revelation of God and the one who speaks the words of God. The Spirit will help the disciples fulfil Jesus' instruction that "if you remain in my word, you are truly my disciples, and you will know the truth and the truth will set you free." ■

REFLECT

A common observation about Catholics is that their understanding of their faith has not developed in the same way or to the same extent as their knowledge in other spheres of life. Many people's appreciation of the faith has remained at the level of primary school. This is not to say that this is true in all cases, and in recent years there have been great efforts made to provide adult education in areas of study concerned with the faith. It is perhaps encouraging that Jesus told his disciples that not even he had been able to teach them everything and that their education would continue after his departure and be guided by the Paraclete, the Spirit of truth.

The biblical presentation of the Spirit of the Lord is usually one of a driving power: this is very much the Hebrew Scriptures' idea. The Spirit seizes upon the hero who will do great things for the people of Israel against their enemies. The Spirit in Luke's book of Acts empowers the disciples to go out and preach, thus spreading the word.

But this section of the Gospel suggests another role for the Spirit. Perhaps Jesus shares the view that 'humankind cannot bear very much reality': many of us may remember being overwhelmed by some sudden realisation which seemed to turn all our previous understanding upside down. Sometimes a gradual dawning

DO

As daylight fades, switch on the light. Think about how it enables you to function, and consider all the things you can do which are difficult, if not impossible, in the dark. Do you prefer darkness to light? How far do you allow the Holy Spirit to influence your daily life?

LEARN

What does the term *Spirit* contribute to our way of talking about God?

There is no grammatical reason to use the masculine pronoun *he* in relation to the Holy Spirit in the Gospel. The pronoun **she** would make as much (or as little) sense. God is a mystery.

The gender of the word for *Spirit* in the New Testament is neuter: the most appropriate pronoun, grammatically, would be *it*.

The gender of the word for *Spirit* in the Old Testament is feminine: the most appropriate pronoun, grammatically, would be *she*.

In the Old Testament, the *Spirit* is usually represented by symbols of power.

SAY
Come, Holy Spirit.
Fill my heart and mind.

of the true meaning of something we have always known allows us to see it in a different light, without being afraid that our whole world is about to come crashing down about us. This can be particularly true when we start to think more deeply about what we believe. It is then crucial that we are able to distinguish the essential teachings of the faith from what is of lesser importance, and the substance from the way in which it is presented. It is then that we need the help and guidance of the Holy Spirit, which is there if we ask for it and are open to where the Spirit leads us. ■