

# the CATHOLIC NAVIGATOR

Charting a Course to Christ

22 April 2018 • Cycle B: Fourth Sunday of Easter

VOLUME V • Issue 21

## “Come, Holy Spirit” “Veni, Sancte Spiritus”



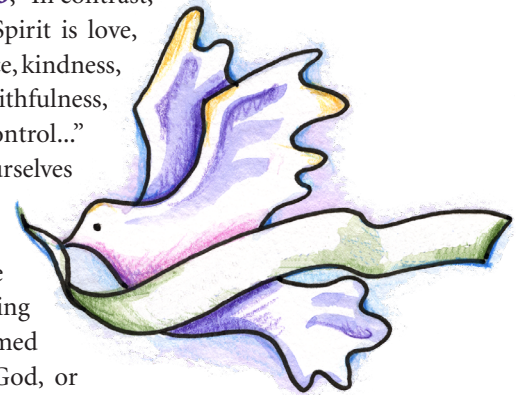
Continuing our search through the Bible for evidence of the Holy Spirit’s presence, we find the following:

**Acts 4:31**, “...and they were all filled with the holy Spirit and continued to speak the word of God with boldness.” Titus 3:5, “...through the bath of rebirth and renewal by the holy Spirit.”

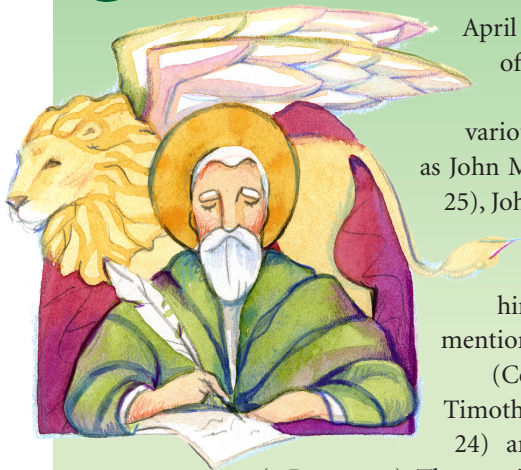
**2 Corinthians 3:18**, “All of us... are being transformed into the same image from glory to glory, as from the Lord who is the Spirit.”

**Galatians 5:22-23**, “In contrast, the fruit of the Spirit is love, joy, peace, patience, kindness, generosity, faithfulness, gentleness, self-control...”

When we find ourselves or others boldly and courageously giving witness to the Word of God, being renewed or transformed into the likeness of God, or manifesting fruits of the Holy Spirit, we know that the Holy Spirit is present and acting.



## Saints Preserve Us!



April 25 is the Feast of St. Mark the Evangelist. Acts variously refers to him as John Mark (Acts 12:12, 25), John (13:5, 13), and Mark (15:39).

It identifies him as the Mark mentioned by St. Paul (Colossians 4:10; 2 Timothy 4:11; Philemon 24) and by St. Peter

(1 Peter 5:13). These scriptural references provide a sketchy biography.

Mark’s mother Mary, prominent in the early Jerusalem Church, owned the house where the disciples met secretly. His cousin was St. Paul’s companion, Barnabas. Mark joined them on their return to Antioch, travelling farther as a young assistant on their first apostolic mission. He left midway and returned to Jerusalem.

Later, Mark accompanied Barnabas on a mission to Cyprus. Still later, Mark lived in Rome assisting St. Peter. Here he composed his Gospel based on St. Peter’s oral recollections of Jesus. After aiding Paul during the latter’s final imprisonment, tradition finally locates Mark as Bishop of Alexandria in Egypt, where he died a martyr.

## In God We Trust

In 1776, John Adams, Benjamin Franklin, and Thomas Jefferson met to design the seal and motto for our newly independent country. Even then sentiment was against any specific reference to God. So, in 1782, after much revision, Congress accepted the Great Seal, an eagle clutching 13 arrows in one talon and an olive branch in the other. The favored motto, *E Pluribus Unum*, was used though never officially adopted.

On April 22, 1864, Congress ruled that God could grace some of our coinage. No doubt the Civil War influenced this decision. Thus, *In God We Trust* appeared on the 1864 two-cent coin. The next year Congress ordered these words onto gold and silver coins. But it wasn’t until 1956 that this wording was printed on our paper money after Congress made *In God We Trust* our official national motto.

It took 180 years for us to finalize our national profession of trust in God. Where do we go from here?

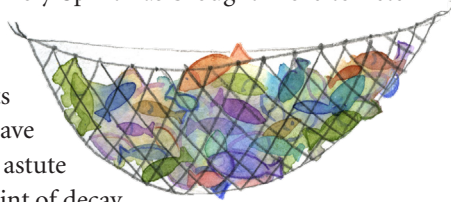


# Scriptural Secrets

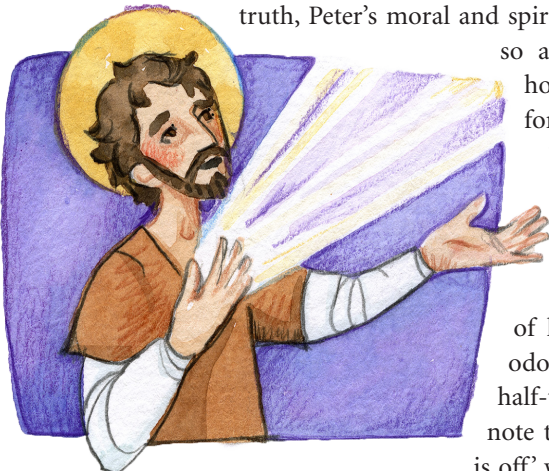
**W**hen Peter is challenged by the Temple elders in today's First Reading (Acts 4:8-12), the Holy Spirit has already come (Acts 2:2-4). The Apostles have been filled with courage and zeal. So emboldened are they that Peter sounds almost sarcastic as he responds to those questioning the source of his power. To paraphrase, "You don't know in whose name we are healing? If you want it said, then let me shout it to the entire nation: 'We heal by the power of Jesus Christ, the one you crucified!'" The Holy Spirit has brought more to Peter than strength.

Acts 4:8-12  
 Psalms 118:1, 8-9, 21-23, 26, 28, 29  
 1 John 3:1-2  
 John 10:11-18

Peter, a fisherman used to the 'fishy' scents of his trade, seems to have developed an equally astute moral nose. Sensing the hint of decay coming from men who had succumbed to envy, greed, and a lust for power, Peter responded swiftly and directly. He would not be manipulated or cowed by these guile-filled elders. Having been



led by the Holy Spirit and standing in Christ's truth, Peter's moral and spiritual senses are



so acute that they hold up a mirror for us as well – "Where do I stand?"

Does our spiritual nose detect the rot of hypocrisy? The odor of lies and half-truths? Does it note that 'something is off' when it should, in ourselves as well as others? Opening ourselves to the Holy Spirit, we, like Peter, can be led to truth and to eternal life by the Holy Spirit and all the heavenly senses He animates.

# Catechetical

Corner

**W**e are told to bring *all* of ourselves to prayer:

"The need to involve the senses in interior prayer corresponds to a requirement of our human nature. We are body and spirit... We must pray with our whole being..." (CCC 2702)

By bringing our whole being to prayer (body and soul, thoughts and emotions, longings and fears), we soon become able to bring our whole being to our decision-making.

We use our physical senses and our moral senses to make right decisions. We see and hear, almost touching and tasting, the Good, the Right, and the True. These moral senses work to keep our spirit healthy and our soul out of danger in the same way that our physical senses keep our bodies from injury or even death.



Noting when 'something isn't quite right,' our moral senses recoil and reach out for God. With our passions – joy, sorrow, hope, fear – emptied of self-seeking, we are free to make decisions that are open to the Holy Spirit's indwelling:

"The passions are natural components of the human psyche; they form the passageway and ensure the connection between the life of the senses and the life of the mind." (CCC 1764)



Remembering that "Passions are morally good when they contribute to a good action, evil in the opposite case" (CCC 1768), we must take care to use our moral eyes, ears, nose, touch, and taste to always orient our decisions and actions toward our souls' reward.

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