

the CATHOLIC NAVIGATOR

Aboard St. Peter's Barque with the Catechism Charting Our Course

8 June 2014; Cycle A, Pentecost Sunday

Volume I, Issue 28

SCRIPTURAL SECRETS...

Pentecost marks the coming of the *Paraclete* (from Latin, "advocate") and the beginning of the Church. Jesus Christ represents the fullness of the gifts brought by the Holy Spirit. It is through the reception of this Holy Spirit that one can then participate in the Gifts of the Holy Spirit (CCC 1831). One first believes and then receives.

Although heard in Paul's Letter to the Corinthians, these Gifts of the Holy Spirit are first seen in Isaiah when the "shoot from the stump of Jesse" is described, as well as the "branch" that "shall grow out of its roots":



Dear Father Thom,

Can you explain just what the Gifts of the Holy Spirit refer to? The language can be confusing.

A Curious Student

Dear Curious,

Good question... Some of these terms don't mean what we think they do!

*1. Fear of the Lord: Here, 'fear' is better pictured as the "awe and trembling" we feel when we realize we are not even a speck before the infinite greatness and goodness of our God.

*2. Fortitude: This describes the moral strength to fight off or avoid evil for an entire life. It also refers to a certain physical will that can face hardship with "constancy in the pursuit of the good." (CCC 1837)

3. Knowledge: This refers to the grace of being able to have an awareness of intimate truths of our God. (CCC 35)

4. Understanding: This refers to the grace of 'intimate knowledge,' the ability to see the inner mysteries of life.

5. Wisdom: This grace helps us desire to ponder what is "good, pleasing, and perfect." (Rom. 12:2) It is the perfection of faith.

6. Counsel: This grace grants us the ability to make right decisions, in actions and words, that bring us closer to God. It is the perfection of the virtue of prudence.

*7. Piety: This grace allows us to grow so close to our Father that we are motivated by love to worship him.

The starred graces, or gifts, help our will to grow in love for God, while the other four help our minds to grow ever closer to him. In these gifts, we have the tools necessary to successfully complete our journey.

~Fr. Thom

"And the Spirit of the Lord shall rest upon him,

The spirit of wisdom and understanding,

The spirit of counsel and might,

The spirit of knowledge and the fear of the Lord..." (Is. 11:2)

These gifts of the Spirit of the Lord help us in our common goal as members of this Church, those who have "been called out" (*ecclesia*) to walk together as one Body. These gifts, once received, make new paths accessible to us as we negotiate hostile landscapes on our journey back to the Father. These gifts identify us as a member of the same family.



SAINTS PRESERVE US!

St. Anthony of Padua's (1195 A.D.-1231 A.D.) feast day is this Friday, June 13th. We pray to him every time we lose something, but what do we know about him...? And why is he the patron of lost articles?!

Born to a wealthy family in Portugal, he first became an Augustinian monk. While there, five Franciscan monks stopped by on their way to preach to Muslims in Morocco. A year later, Anthony heard of their martyrdom (the first martyrs of the Franciscan order) and was moved by their heroism. He admired their simple evangelical life and longed for martyrdom himself. He decided to honor their lives by becoming a Franciscan friar and following their footsteps to Morocco. Because of ill health, he was instead sent to Italy where he tried to live the life of a hermit.

He was a friar only ten years before he died, but in that time was found to be a very gifted speaker. He was pressed into service as a preacher and teacher. Among other titles he earned, he was known as the "Hammer of Heretics" because his preaching was so simple and true that it cut through any lies being peddled and was understood by the simplest of peasants. He was also known as the "Wonder Worker" because of the many miracles attributed to him.

He died on a return trip from *Camposampiero* where he was recuperating from edema (collection of fluid in tissue under the skin). Legend has it that after his death his tongue never became corrupted. He was named a saint less than a year after his death (the 2nd fastest time in the Church's history, next to St. Peter of Verona). Anthony is a Doctor of the Church and venerated widely throughout the world.

It is rumored that he was once asked to find a lost book. When the prayer was answered, word spread and he became patron of the lost: lost items, lost people... lost souls!

Liturgical Lights



In the Pentecost Sunday liturgy there is an addition that only occurs two to four times yearly. This is the ‘*sequence*’ (from the Latin *sequentia*, ‘that which follows’), a hymn originally added after the Gospel acclamation (the Alleluia). Historically, in the cathedrals of Europe in the late Middle Ages, the priest or deacon would process to the middle part of the cathedral to proclaim the Gospel so that all could hear. This procession would take some time so choirs filled the silence after the Alleluia with hymns of varying length. These sequences grew in number and complexity until Pope St. Pius V said ‘enough’ and limited their number to five, four of which we still have today:



- *Victimae paschali laudes* (to the Pascal Victim Praises); on Easter Sunday~ obligatory
- *Veni Sancte Spiritus* (Come Holy Spirit); on Pentecost Sunday~ obligatory
- *Lauda Sion* (Praise, O Zion) on *Corpus Christi* (The Most Holy Body and Blood of Christ)~ optional
- *Stabat Mater* (The mother Was Standing); on the Feast of the Seven Sorrows of Mary~ optional
- *Dies Irae* (Day of Wrath; taken from the Book of Zephaniah); was sung at funeral liturgies, but no longer used after Vatican II reform.

We might note that today, the sequence precedes, not follows, the Gospel acclamation. When a *sequence* is used another verse is substituted for the Alleluia.

CATECHETICAL CORNER

Pentecost [from Greek *pentekoste*, fiftieth (day)] was the Greek name given to the Jewish *Feast of Weeks* celebrated in the Old Testament. This day praised God through the offering of the first fruits of the harvest. This offering was to be made on the fiftieth day following the 2nd day of Passover (see Lv. 23:16). By the time we get to Paul in the New Testament, ‘first fruits’ are being interpreted in a very different way.

“But in fact Christ has been raised from the dead, the first fruits of those who have fallen asleep.” (1 Cor. 15:20) To Paul, Christ is now *the* ‘first fruits’, the first of the harvest offered to God! This type of self-sacrifice is one that is done daily: ‘Your will, Father, not mine.’

Fifty days after Christ’s Resurrection, the Holy Spirit is sent to guide us, be our advocate, and help us make this same kind of offering. The Holy Spirit could thus be considered the first fruits of Jesus’ sacrifice and Resurrection. According to Paul, this Spirit is one sent to inhabit us, not just hover above or walk beside us. This Advocate doesn’t just whisper advice, it lives in us. Thus, the reception of this Holy Spirit on the 50th

day required believers who had an open heart, and who freely chose to receive it. God forces nothing.

Free will is most important in preserving the nature of this kind of love. Once this new Spirit is taken in, new life is received. Like the wind ‘hovering over the waters’ at the dawn of creation, this breath offered to us promises life in the Father. Those who accept and believe become part of the Body of Christ. The acceptance of the Holy Spirit on Pentecost marks the birth of God’s Church.

The second reading says that there are many ‘forms of service’ or ‘workings.’ Several of these are singled out a bit later in Corinthians: 1) apostles, 2) prophets, 3) teachers, 4) workers of miracles, 5) healers, 6) helpers, 7) administrators, 8) speakers in various kinds of tongues. (1 Cor. 12:28-30) Yet, as all gain entrance to this Church and are called to different ministries in the service of this Body, all serve the same Lord, the same God. No matter what talent or gift each has, in receiving the Holy Spirit, all have agreed to respond to Christ’s sacrifice by saying daily, “Your will, Father, not mine.”



On The Tip Of My Tongue...



The first reading for Pentecost Sunday states, in part:

“...And they were all filled with the Holy Spirit and began to speak in different tongues... Now there were devout Jews from every nation... but they were confused because each one heard them speaking in his own language...” (Acts 2:3-6)

Is this ‘speaking in tongues’ the same phenomenon that Charismatic Catholics experience in prayer? There seems to be different spiritual gifts described by this same term.

The above reference to ‘tongues’ in Acts specifically refers to the gift from the Holy Spirit of being able to preach the Good News in language(s) *not one’s own*, while still being understood by others. It is described as a community-wide and community-building experience. Thus, on that first Pentecost there were at

least fifteen foreign groups represented in the throng of people. All heard the Apostles’ words simultaneously in their native languages and understood. (See also Acts 10:44-46; 19:5-6)

St. Paul (1 Cor. 12:10) also acknowledges a speaking in tongues (*glossolalia*) in Corinth, *but* this is only one of numerous gifts given to individuals *for the good of all*. The evidence that this speaking in tongues is not the same as the Apostles’ gift is in his directive: Paul insists that this gift must be kept to oneself unless there is an interpreter to make it intelligible for the sake of the community. (1 Cor. 14) Corinth’s experience seems closer to that described by today’s Charismatic Catholics.

“There are different kinds of spiritual gifts, but the same Spirit...” (1 Cor. 12:4).

Imprimatur: Most Reverend Joseph R. Binzer, Vicar General, Archdiocese of Cincinnati, February 20, 2014; The *Imprimatur* (“Permission to Publish”) is a declaration that the work is considered to be free of doctrinal or moral error. It is not implied that those who have granted the *Imprimatur* agree with the contents, opinions or statements expressed.