

3. 6. 68
 (Peter Nord)
 31. 5. 71 ✓
 11. 6. 73 ✓

Veni Creator [clant] RHK
 Glee-1
 (Latin: Pent. Sun)
 (R 82)

Come creator spirit blessed
 "The spirit of the Lord fills the whole world. Alleluia"

This is ~~the text in Latin~~, ^{an old hymn for Pentecost, in a 9th century Gregorian chant setting} and the Gregorian chant for the ^{entrance} ~~opening~~ hymn

of the Mass of Pentecost. It sounds strange & romantic to most modern ears; ^{with many people,} & perhaps you may not ^{like or understand} appreciate this kind of chant. But you may have noticed how quiet and restrained it is, compared with the obvious excitement and bustle of St. Luke's description of the event of Pentecost in the Acts of the Apostles. This is no accident: that music, with its suggestion of mysterious force and power, is a song from a full, joyful heart, elaborated in the prayerful silence of some unknown monastery long ago. And it gives a lead and a cue to what our prayer should be like at this season of Pentecost: meditation, reflection on the meaning of all the excitement in Jerusalem on the morning of Pentecost when the Holy Spirit came upon the Apostles visibly and made them new men. ^{Many people} (Most of us) don't pay very much ^{real} attention to the Holy Spirit, forgetting that it's in his power that we can pray to our Father or at least that we try. He is sent to us, in accordance with Christ's promise, to be with us, our friend, comforter, consolator. We may not be quite like the people, in a later chapter of the Acts of the Apostles, who said they'd never even heard that there was a Holy Spirit. But as we celebrate this week His coming to us & our world, let's reflect in prayer on who He is and what He's doing.

PRAYERS

One of the most beautiful of all the hymns of the ^{Latin} Liturgy, in both words & music, is the sequence: Veni Sancte Spiritus (Come, Holy Spirit), attributed to Stephen Langton, who became Archbishop of Canterbury in the early 13th century. No translation ^{really} does justice to the original Latin: but we can pray in its spirit.

Veni Sancte
 (R 82) VO
 RHK RCA 849

In music now, the Communion verse for the Mass of Pentecost: Factus est repente ^{(suddenly there was a rushing sound),} ^{by Archdeacon}

before Pentecost, the Apostles & disciples of Christ were a rather sorry lot, even after they'd seen the risen Christ and began to understand a little what His mission was. But suddenly on the morning of that 50th day, they became new men: enlightened, courageous with a courage they didn't naturally have. Their enthusiasm & excitement was blamed by cynics in the crowd, on too much wine (there's always a way to explain away the conviction & commitment of people who are enthusiastic). Peter was indignant (the Peter who'd covered before the question of a servant girl not so long previously), and he started into the first proclamation of the Good News of Christ — he even forgot about the great worry they all had 10 days before, about the restoration of the Kingdom of Israel; because now he knows what the point of all God's dealings with men was. He preached renewal, turning back in repentance to God, and faith in Christ. Very soon the Church began to grow rapidly: Peter and the others learnt that all mankind, not just Israel, was called to belong to Christ, to be united

in the Christian assembly, sharing through Baptism, the life of Christ in His community, the Eucharist, the gift of the Spirit. And he knew this was being done and could only be done by the Holy Spirit they'd received.

In the babel of today's languages, in a place like the UN assembly, or the Vietnam peace-talks, men of good-will are still striving for the ideal of world brotherhood and unity. Most of them may not realize that it's a task beyond merely human efforts, that the real bond that can unite men is their love of God and their fellowmen in Christ, and that this is the work of the Holy Spirit in men's hearts, who is the Love of God. So, if we have any feeling for the impossible task of these men, let's remember to pray that they may be open to the enlightenment and inspiration of the Holy Spirit. But it's not only these important people who need to be open — it's you and me, too, to whom the Spirit has been sent as members of Christ's body the Church, in which we have our place and responsibility, and as individuals though some have natural gifts & talents or lack of them. The Holy Spirit has something to say. We've all of us got to be prophets, spokesmen of God — which isn't always easy: but this is the working of the Spirit in us; it's His courage we've to rely on, like St. Peter, rather than our own timidity, a fearfulness which would suggest we keep quiet & avoid trouble when we should be speaking out and doing what we know is right.