

Here's a text if you've only a minute ...

We hear them preaching in our own language
about the marvels of God.

First Reading

I find my joy in the Lord.

Psalm

The Spirit is given to each person for a good purpose. *Second Reading*

'Peace be with you.'

Gospel

God our Father,
let the Spirit you sent on your Church
to begin the teaching of the Gospel
continue to work in the world
through the hearts of all who believe.

Old Opening Prayer

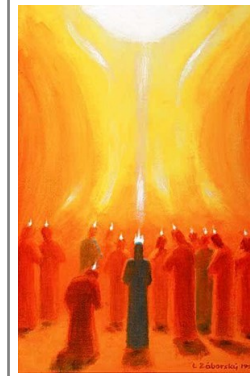
This week's texts if you want to explore further:
Acts 2: 1–11; Ps. 103 (104); 1Cor. 12: 3–7.12–13; John 20: 19–23



The Great Commission, by Nalini Marcia Jayasuriya, a Sri Lankan artist (1927–2014) who expressed herself through her Asian and Christian influences

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ST BEUNO'S OUTREACH IN THE DIOCESE OF WREXHAM



Pentecost Sunday
Year C
5th June 2022

'Peace be with you!'

Pentecost by Ladislav Záborsky,
a Slovak artist (1921–2016) imprisoned for
seven years for his religious activities.

On the 'fiftieth day' ('Pentecost' in Greek) after Passover, the disciples are back in Jerusalem to celebrate *Shavuot*, the Jewish harvest festival commemorating God's provision and sustenance. But rather than them offering the first fruits of the wheat harvest to the Lord, we see the Lord coming to provide for them in the form of the Holy Spirit (**First Reading**), the gift of the Lord's own self.

This gift of the promised Advocate of peace, given in the form of breath (**Gospel**), will keep us faithful to the Gospel with sustaining life, joy and renewal (**Psalm**). It is also given for a good purpose, that we might go out to witness to the power of the Spirit by lives of faith, service and unity (**Second Reading**).

This week, let's pray for an outpouring of God's love into our hearts, so that feeling renewed and full of the Lord's riches, we might willingly go out to share that richness.

We also pray for the peace of the world, and especially for the people of Ukraine.



Opening Prayer

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.

First Reading Acts 2: 1–11

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 Jews from every nation under heaven living in Jerusalem, and at this sound they all assembled, bewildered to hear each one speaking in their own language. They were amazed and astonished. 'Surely,' they said, 'all these who are speaking are Galileans? How does it happen that each of us hears them in our 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.'

I go to my place of prayer, to my room, and I ready myself for prayer.

I take my time as I gradually become more still. I don't rush.

I ask for the help of the Holy Spirit spoken of in today's readings.

I read the text two or three times, slowly, pausing wherever I am feeling drawn. What am I noticing? Is there a particular image, line, or word, that seems to be striking me? I stay with this, savouring it, dwelling on it for as long as I wish. Again, there is no rush.

If helpful, I might like to pray this reading imaginatively, as if present to the room, to the apostles, the wind and the fire. How is this touching me?

I don't force this type of imaginative prayer but let the Spirit lead as I remain passive.

If I find imaginative prayer difficult, I might like to look back to Easter Sunday, pondering over the past fifty days.

For what, during this time, can I be grateful and say thanks to the Lord?

Where have I continued to struggle and need to ask for further help?

I stay with these questions, gently holding any thoughts or feelings that come to me.

As I come to the end of my prayer, I might reflect on the '*marvels of God*' in my life: where have I felt them and what or who are they? *Glory be...*

Gospel John 20: 19–23

In the evening of the first day of the week, the doors were closed in the room where the disciples were, for fear of the Jews. Jesus came and stood among them. He said to them, 'Peace be with you', and showed them his hands and his side. The disciples were filled with joy when they saw the Lord, and he said to them again,

'Peace be with you.

As the Father sent me, so am I sending you.'

After saying this he breathed on them and said:

'Receive the Holy Spirit.

For those whose sins you forgive,
they are forgiven;

for those whose sins you retain,
they are retained.'

I begin this time of prayer by becoming conscious that I am Jesus's disciple, and he is speaking to me now.

I take some slow deep breaths and settle myself.

I might like to try to pray this Gospel imaginatively, having a sense of closed doors, of a dark, suffocating room, a taste of fear.

I take time to experience something of this in my prayer.

But then, a transformation. Jesus standing before me, showing me his wounds, smiling and saying to me, 'Peace be with you'.

How am I feeling now?

Do I want to say something, do something, by way of response?

I savour this encounter.

Then he breathes on me – can I feel his breath?

What is this gift of the Holy Spirit he is offering freely?

What do I want to say, do now?

I spend the remainder of my time in prayer, savouring the Lord, present to me and I to him.

I speak to him from the heart and end, when ready, with a slow sign of the cross.