



## LOST IN TRANSLATION

As we are told, the huddled disciples must 'receive' the Holy Spirit. It may sound very passive, but they are certainly activated by this reception, as our First Reading shows. They receive for a purpose, and so do we. In our Western tradition, Confirmation – or our personal Pentecost – marks the conclusion of Baptism after about twelve years. It's more of a commissioning than a conclusion, if truth be told.

It is our understanding that the work of God takes time to take root, nourish and grow, to burst out of all that would confine it. The early disciples are hemmed in by fear – it's almost contagious. In their heightened anxiety all the noise from the outside city is amplified and distorted. They fear imminent arrest and execution. St Luke's description, in the First Reading, has tongues of fire; St John's Gospel account is gentler, with the assurance of 'peace' and a breath that inspires. 'Inspire' is a word (from Latin) that means 'to breathe in'. Learning to breathe properly is often a skill in healing our bodies.

Climatically, we may worry about what we are breathing in a toxic

world, but for the Christian, it is also what we breathe out into the world that matters. We want to breathe out a message of assurance and peace when the clamour of the world distorts and discourages. There is no distortion of language, no need for translation or translators in the unifying language of God. This is a day to pray that the Holy Spirit of God will be breathed anew into each of us, refreshing us with hope, courage, resilience, peace, joy, health and peace of mind.

In a way, three of the four traditional elements: air (breath), water (Baptism in the Spirit) and fire (tongues of flame) are referred to in our readings for Pentecost Sunday. But earth or clay is not. We had it in the ashy fragments, all those ninety or more days ago, at Ash Wednesday. The ashy fragments of palm branches from the previous year, 2025, were placed on our foreheads. In a vivid way, at Pentecost today we are that fourth element – the clay – not failing and falling like Adam but renewed and invigorated by the Holy Spirit, to which we pray, 'Come Holy Spirit.'

— Tom Cox

### THE LITURGY OF THE EUCHARIST

Pray, brethren (brothers and sisters), ...

**May the Lord accept the sacrifice at your hands for the praise and glory of his name, for our good and the good of all his holy Church.**

#### Prayer over the Offerings

Grant, we pray, O Lord, that, as promised by your Son, the Holy Spirit may reveal to us more abundantly the hidden mystery of this sacrifice and graciously lead us into all truth. Through Christ our Lord. Amen.

#### Eucharistic Prayer

The Lord be with you. **And with your spirit. Lift up your hearts. We lift them up to the Lord.** Let us give thanks to the Lord our God.

**It is right and just.**

#### Sanctus

**Holy, Holy, Holy Lord God of hosts. Heaven and earth are full of your glory. Hosanna in**

**the highest. Blessed is he who comes in the name of the Lord. Hosanna in the highest.**

#### After the Consecration

The mystery of faith.

**Save us, Saviour of the world, for by your Cross and Resurrection you have set us free.**

### THE COMMUNION RITES

**Communion Antiphon (Acts 2:4.11)**

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

#### Prayer after Communion

O God, who bestow heavenly gifts upon your Church, safeguard, we pray, the grace you have given, that the gift of the Holy Spirit poured out upon her may retain all its force and that this spiritual food may gain her abundance of eternal redemption. Through Christ our Lord. Amen.

### Reflection

When did you come to realise that you had gifts which you could share with others?

### Lesson

You are the light of the world; you are the salt of the earth.

### Prayer

Send forth your Spirit, O Lord, and renew the faith of the earth.