

A Missionary Cenacle
Study Guide
on

Lord and Giver of Life

(Dominum et Vivificantem)
Fifth Encyclical Letter of
John Paul II

A Summary with Questions and
Suggested Scriptures and Reflections
and Outlines for Cenacle Meetings

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Foreword

This book contains twelve outlines for apostolic meetings for the Missionary Cenacle Apostolate based on Pope John Paul II's encyclical on the Holy Spirit, *The Lord and Giver of Life*. The Holy Spirit was such a central theme in Father Judge's spirituality, it is appropriate to focus on this encyclical for study and as a basis for our apostolic meetings.

The selections from the encyclical itself are abridgements or condensations of the original document. The full text can be found through the references at the end of each selection. The Scriptures selected are not necessarily meant to be read in their entirety at the meeting. They just offer further insight into the question under consideration. You may select from the readings a passage to be read at the meeting.

The most essential aspect of the meeting remains the apostolic sharing. This is the key element of all Cenacle meetings: What are we doing in the apostolate? What difficulties are we encountering? What successes have we experienced?

In addition to the meeting outlines, this book contains a summary of the encyclical with questions and suggested Scriptures for reflection. This can be used for further study.

While these meeting outlines and study guides are prepared especially for the Missionary Cenacle Apostolate, other members of the Missionary Cenacle and other Catholics will probably find this book helpful to become acquainted with this important teaching of the Holy Father.

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Summary and Study Guide

Introduction

The Church has proclaimed from the earliest centuries her faith in the Holy Spirit as the giver of life, the one in whom the inscrutable Triune God communicates himself to human beings, constituting in them the source of eternal life.

Vatican II brought out the need for a new study of the doctrine of the Holy Spirit as "the indispensable complement of the teaching of the Council." The occasion of the simultaneous celebration in Rome and Constantinople in 1981 of the Sixteenth Centenary of the First Council of Constantinople is an opportunity to reflect once again on the Holy Spirit as the supreme source of this unity of all Christians. All this is in the context of the human family's approaching the end of the second Millennium after Christ.

Reflection Guide

The Encyclical presents its teaching regarding the Holy Spirit as "giver of life" in the context of remembering the past (Sixteenth Centenary of Council of Constantinople) and anticipating the future (anniversary of the Second Millennium).

As we recall the experiences of our individual and communal past, what have been particularly "life-giving" experiences? As we look toward our future, both individual and communal, what visions, dreams, or hopes are "life-giving" to us? Where do we see signs of the life-giving Spirit active in ourselves individually? in the community? in the world?

Recommended Scriptures: John 14/22-31

I. The Spirit of the Father and of the Son Given to the Church

1. Jesus' promise and revelation at the Last Supper.

The Holy Spirit will be the Counsellor of the Apostles and the Church, always present in their midst – even though invisible – as the teacher of the same Good News that Christ has proclaimed (#4). Like the first Apostles, all believers will have to accept with faith and confess with candor the mystery of God at work in human history, the revealed mystery which explains the definitive meaning of that history (#6). The Holy Spirit–Paraclete in the mystery and action of the Church unceasingly continues the historical presence on earth of the Redeemer and his saving work (#7).

2. Father, Son, and Holy Spirit.

In the farewell discourse at the Last Supper, the highest point of the revelation of the Trinity is reached. This revelation will be subsequently translated into the great missionary mandate (Mt. 28/19). This mandate expresses the life–giving power of the Sacrament which brings about sharing in the life of the Triune God, for it gives sanctifying grace as a supernatural gift to the human person. Through grace, we are called and made capable of sharing in the inscrutable life of God (#9). Through the Holy Spirit God exists in the mode of gift. It is the Holy Spirit who is the personal expression of this self–giving, of this being–love. He is Person–Love. He is Person–Gift (#10).

3. The salvific self–giving of God in the Holy Spirit.

The Redemption accomplished by the Son in the earthly history of humanity is transmitted, in its entire salvific power, to the Holy Spirit. After Christ's departure what begins is the new salvific self–giving of God, in the Holy Spirit (#11). This is a new beginning in relation to the first, original beginning of God's salvific self–giving, which is identified with the mystery of creation itself. In creation (cf. Gen. 1/1f.) God not only calls into existence the very being of the cosmos in the giving of existence but also the presence of the Spirit of God in creation, the beginning of God's salvific self–communication to the things he creates. This is especially true in relation to the human person (Gen. 1/26) (#12).

Redemption is a new beginning, first of all because between the first beginning and the whole of human history – from the original fall onwards – sin has intervened, sin which is in contradiction to the presence of the Spirit of God in creation, and which is above all in contradiction to God's salvific self–communication to humankind (#13). Through the Cross of Jesus the Redeemer, the Holy Spirit comes to bring about that new beginning, the self–communication of the Triune God (#14).

4. The Messiah anointed in the Holy Spirit.

Even though in the Old Testament the personality of the Holy Spirit is completely hidden, in Jesus the Messiah the Holy Spirit dwells as the gift of God Himself. Jesus is the one who possesses the fullness of this Spirit, the one who marks the new beginning of the gift which God makes to humanity in the Spirit (#18).

5. Jesus of Nazareth, exalted in the Holy Spirit.

The theophany at the Jordan in which Jesus is exalted before the eyes of Israel as the Messiah clarifies only in a fleeting way the mystery of Jesus of Nazareth, whose entire activity will be carried out in the active presence of the Spirit (#19-20). The Holy Spirit is in him, fills his heart, pervades his own "I", inspires and enlivens his actions from the depths (#21).

6. The Risen Christ says: "Receive the Holy Spirit."

The Holy Spirit is first sent as a gift for the Son who was made man to fulfill the messianic prophecies. After the departure of Jesus the Holy Spirit will come directly to complete the work of the Son. It is his new mission to bring to fulfillment the new era of the history of salvation (#22). The Paschal Events are the time of the "new beginning" of the self-communication of the Triune God to humanity in the Holy Spirit through the work of Christ the Redeemer (#23). The Spirit of truth, the Paraclete, is sent by the Risen Christ to transform us into his own risen image (#24). The Redemption is totally carried out by the Son as the Anointed One, who came and acted in the power of the Holy Spirit, offering himself finally in sacrifice on the wood of the Cross. This Redemption, at the same time, is constantly carried out in human hearts and minds – in the history of the world – by the Holy Spirit who is the "other Counsellor" (#24).

7. The Holy Spirit and the Era of the Church.

The Holy Spirit was already at work in the world before Christ was glorified. Yet on Pentecost the Church was publicly revealed to the multitude, and the Gospel began to spread among the nations by means of preaching. With the coming of the Spirit the apostles, who before had felt like orphans, felt capable of

fulfilling the mission entrusted to them. They felt full of strength. Through the gift of Orders and Confirmation the grace of Pentecost is perpetuated in the Church (#25).

Reflection Guide

The Holy Spirit – as Gift and Love is present:

- in creation;
- in the Old Covenant;
- in Jesus, as a "new beginning;"
- in the Church;
- in the Sacraments, especially Baptism, Confirmation, and Orders;
- in all human history.

Jesus came to open up a "new beginning" for creation through his intimate self-communication in the Holy Spirit.

In your life, what ways have you experienced yourself as "gifted"? What are the manifestations of the Holy Spirit as "gift" in your own life today? in the life of the Congregation? in your local Missionary Cenacle? in the community or apostolate where you are called to serve? in the Church? in the world?

What is your response to this "giftedness" which comes from the Holy Spirit? Is your attitude one of gratitude? How practically do you express your gratitude to God? to the confreres? to others?

Recommended Scriptures: I Corinthians 12/1-31

Do you experience yourself as "loved"? In the past, when have you most experienced yourself as loved? In what way do you now experience love in your life?

Recommended Scriptures: I John 4/7-16

Do you give love? How do you practically and personally manifest your love for God? for the people with whom you live? for those you serve in the apostolate? for the Congregation? for the world?

Recommended Scriptures: I Corinthians 13/1-13

What are the practical means that can be used to increase the sense of "giftedness" or "love" in my own life? in that of the Congregation? with those whom I serve?

Summary and Study Guide

II. "The Spirit Who Convinces the World Concerning Sin"

(Jn. 16/7f.)

1. Sin, Righteousness, and Judgment.

These three terms have a very precise meaning in this context: sin, the rejection of his mission; righteousness, that definitive justice which the Father will restore to him when he grants him the glory of the Resurrection and Ascension; judgment, the Spirit of truth will show the guilt of the world in condemning Jesus to death. However, this "convincing" regarding sin and righteousness is meant for the salvation of the world, not its condemnation. It is only "Satan," who is already "judged." For He is the one who, from the beginning, has been exploiting the work of creation against salvation, the covenant, and the union of the human person with God (#27). This "convincing of the world" must be given the widest possible meaning. (The "world" is the whole human family along with the sum of the realities in the midst of which that family lives.) This "convincing regarding sin" includes all the sin in the history of humanity and not simply the sin of incredulity of those who immediately rejected Jesus (#29).

2. The testimony of the day of Pentecost.

On Pentecost, the promised Holy Spirit came down upon the apostles. As a result of His descent, the promise of Jesus was fulfilled, the apostles received courage to proclaim the message and to witness to Jesus Risen. This initial witness included convincing the world concerning its sin of rejecting Christ even

to his condemnation to death (#30). But the purpose of this "convincing" was not to condemn but rather to invite to repentance.

Conversion requires, however, as an essential element the "convincing of sin" in the truth of the person's conscience together with the certainty of redemption. For the greatest sin of having crucified the Son of God is matched, in the heart of the Redeemer, by the oblation of supreme love that conquers the evil of all the sins of humankind (#31). It is only the Spirit who reaches the Trinitarian depths of God and discovers God's response to the sin of humankind. The Spirit convinces the world about the death of the innocent Lamb and about every sin and demonstrates its relation to the Cross of Christ. This "depth" of the reality of human sinfulness ("mysterium iniquitatis") as well as that of God's great mercy ("mysterium pietatis") is unknown to the human person except through the Holy Spirit (#32).

3. The witness concerning the beginning: the original reality of sin.

Sin, in its original reality, takes place in the human person's will – and conscience – first of all as disobedience, opposition of the person's will to the will of God. Jesus is the Word who is also the eternal Law, the source of every law which regulates the world and human acts. Thus the root of human sin is the lie which is a radical rejection of the truth contained in the Word of the Father, through whom is expressed the loving omnipotence of the Creator (#33).

The Holy Spirit is the source and beginning of every giving of gifts to creatures. The world itself is given to humanity as gift and the human person receives as gift a special "image and likeness" to God. This means not only rationality and freedom but also, from the beginning, the capacity of having a personal relationship with God, as "I" and "Thou." The "gift of the Spirit" ultimately means a call to friendship, in which the transcendent "depths of God" become in some way opened to

participation on the part of the human person. Therefore, the sin of the human beginning consists in untruthfulness and in the rejection of the gift and love which determine the beginning of the world and of humankind (#34–35).

The human person has great dignity as "the image of God" yet, at the same time, is limited as a created being. In his essence and his existence he depends on the Creator. Disobedience is going beyond these limits. God the Creator is the one definitive source of the moral order in the world. The human person cannot decide by himself what is good and what is evil. In the created world God remains the sovereign source for deciding about good and evil, through the intimate truth of being, which is the reflection of the Word, the eternal Son. The Holy Spirit gives the human person the gift of conscience so that in this conscience the image may faithfully reflect its model, the source of the moral order in the human person and in the world. Disobedience, as the original dimension of sin, means the rejection of this source. Thus we see the person's claim to become an independent and exclusive source for deciding about good and evil (#36).

When the human person opens himself in this way to the "father of lies," the "anti-Word" or "anti-truth" enters. The truth about the human person becomes falsified: who he is and what are the impassable limits of his being and freedom. This anti-truth is possible because at the same time there is a complete falsification of the truth about who God is. He is placed in a state of suspicion, of accusation, as an enemy, a source of danger and threat, not a Father. Throughout history there will be a constant pressure on the human person to reject God as a limitation of his freedom rather than the source of freedom and the fullness of good. We see this in the atheistic ideologies that seek to root out religion as the cause of the radical "alienation" of the human person (#37–38).

4. The Spirit who transforms suffering into salvific love.

"Convincing regarding sin" also reveals the pain in the depths of God, a pain that is caused by a Father's love, the pain of a Father who feels compassion for the human person. This fatherly pain will bring about all the wonderful redemptive love in Jesus Christ, a love that can reveal itself in human history as stronger than sin. Whereas sin, by rejecting love, has caused the suffering of humankind, the Holy Spirit – in Jesus as the obedient servant, the Lamb of God – will enter into human and cosmic suffering with a new outpouring of love, which will redeem the world (#39).

Jesus Christ, as man, in the ardent prayer of his Passion, enabled the Holy Spirit, who had already penetrated the inmost depth of his humanity, to transform that humanity into a perfect sacrifice through the act of his death as the victim of love on the Cross (#40).

If sin caused suffering, now the pain of God in Christ crucified acquires through the Holy Spirit its full human expression. In Christ there suffers a God who has been rejected by his own creature; but, at the same time, from the depth of this suffering the Spirit draws a new measure of the gift made to humankind and to creation from beginning (#41).

5. The blood that purifies the conscience.

The Holy Spirit makes the human person realize his own evil and, at the same time, directs him toward what is good. Thus the conversion of the human heart is brought about by the influence of the Counsellor (#42). The conscience determines a human person's dignity. It is the most secret core and sanctuary of the person where he is alone with God, whose voice echoes in his depths. The capacity to command what is good and to forbid evil is the main characteristic of the personal subject. The conscience is the "voice of God" even when the person

recognizes in it nothing more than the principles of the moral order which it is not humanly possible to doubt, even without direct reference to the Creator.

The "convincing of sin" of the Gospel is accomplished through the conscience. The first result of the upright conscience is the calling of good and evil by their proper name. (The encyclical here, quoting the Pastoral Constitution on the Church in the Modern World, para. 16, lists a series of evils of our present day.) (#43) However, the upright conscience does not stop with simply naming good and evil. Rather the Spirit of truth comes into contact with the voice of human consciences since it is here, in the person's inmost being, that the roots of sin are found. In the interior of the person there is a monumental struggle to achieve integrity which cannot be done without valiant efforts and the help of God's grace (#44).

The laborious effort of conscience also determines the paths of human conversion: turning one's back on sin in order to restore truth and love in the person's very heart. Recognizing evil in ourselves sometimes demands a great effort and causes remorse: the person suffers interiorly because of the evil he has committed. When the Spirit of truth permits the human conscience to share in that suffering -- a distant echo of the suffering the heart of the Trinity over human sinfulness -- the suffering of the conscience becomes particularly profound, but also particularly salvific. Then, by means of an act of perfect contrition, the authentic conversion of the heart is accomplished: the evangelical metanoia. The hidden grace of this power is the Holy Spirit who moves the person to become open to forgiveness, to the remission of sin. The Holy Spirit comes in each concrete case of conversion-forgiveness, by virtue of the sacrifice of the Cross (#45)

6. The sin against the Holy Spirit.

Blasphemy against the Holy Spirit is the sin committed by the person who claims to have a "right" to persist in evil – in any sin at all – and who thus rejects Redemption. One closes oneself up in sin, thus making impossible one's conversion, and consequently the remission of sins, which one considers not essential or not important for one's life. This is a state of spiritual ruin. It is an interior resistance, an impenetrability of conscience, a state of mind which could be described as fixed by reason of a free choice. This is what Sacred Scripture usually calls "hardness of heart." In our time this attitude of mind and heart is perhaps reflected in the loss of a sense of sin. Hence the Church constantly implores from God the grace that integrity of human conscience will not be lost, that their healthy sensitivity with regard to good and evil will not be blunted (#46–47).

Reflection Guide

One of the Holy Spirit's principal missions is to "convince" the world regarding the true nature of sin. This is necessary not to condemn the world but rather so that the person -- in the continual and painful process of conversion -- may recognize the sinfulness in his/her own life and accept the gift of God's love and forgiveness. God is the source of the moral order which is revealed to us in the "intimacy of our being." The individual's true dignity is determined -- through the laborious effort of conscience -- by conforming conscience to its source, i.e. Jesus the eternal Word in whose divine image the person is made. In this way, the person becomes "integral," and alienation ceases.

Do I experience conversion as an on-going process in my life today? Do I experience myself as growing spiritually or do I feel complacent or "stuck" in a routine? How do I understand "sin"? Has my concept of sin shifted through the

years? What are some examples of this change? What are the areas of sinfulness in my life today? What are the graces I need to seek to be freed from these and to continue in a process of conversion?

The Encyclical cites the "loss of a sense of sin" as a problem today. What is my own practice of examen of conscience? of frequent confession? What practices do I find most helpful in encouraging and promoting this conversion process in my own life? How communal practices would be helpful – on the level of the local Cenacle or the Congregation – to promote and encourage this conversion process?

Recommended Scriptures: John 16/4–15; I Corinthians 2/6–16; Luke 12/8–12

III: The Spirit Who Gives Life

1. Reason for the Jubilee of the year 2000: Christ who was conceived of the Holy Spirit.

The mystery of the Incarnation is intimately linked to the Holy Spirit (cf. Lk. 1/34f.; Mt. 1/18). This mystery constitutes the climax of God's self-communication. The Incarnation of the Son signifies the taking up into unity with God not only human nature but, in this human nature, everything that is "flesh": the whole of humanity, the entire visible and material world. All this is accomplished by the power of the Holy Spirit (#49-51).

2. Reason for the Jubilee: grace has been made manifest.

From the beginning, throughout the world, and especially in the economy of the Old Covenant, the action of the Holy Spirit has been exercised, in every place and time, indeed in every individual, according to the eternal plan of salvation. According to the Council, the Holy Spirit is active "outside the visible body of the Church" in "all people of good will in whose hearts grace works in an unseen way." "We ought to believe that the Holy Spirit...offers to every person the possibility of being associated with this paschal mystery."

God, as absolute Spirit (Jn. 4/24), is in himself wholly transcendent to the world. Yet he is also not only close to this world but present in it, and in a sense immanent, penetrating it and giving it life from within. This is especially true in relation to the human person: God is present in the intimacy of the person's being, in his mind, conscience and heart: an ontological and psychological reality. For Augustine, God was "closer than my inmost being" (*Confessions* III, 6, 11). Through the power

of the Holy Spirit, who is the source of all God's salvific activity in the world, the divine presence in the world and in humanity has been made manifest in Jesus Christ in a new and visible form as a gift, source of life (#52-54).

3. The Holy Spirit in the human person's inner conflict (Gal. 5/17).

As God in the Spirit makes himself present to the world and humanity, He meets with resistance and opposition in our human reality. This is based, in part, on the opposition between our "visibility" and "materiality" in contrast to the "invisibility" and nature of God as "absolute Spirit," our essential imperfection in contrast to Him, the perfect being. But this opposition becomes conflict and rebellion on the ethical plane by reason of that sin which takes possession of the human heart. When St. Paul contrast the "works of the flesh" and those of the Spirit (Gal. 5/19-23), he is not condemning the body but is concerned with the morally good or bad works, the permanent dispositions - virtues and vices - which are the fruit of submission to or of resistance to the saving action of the Holy Spirit. There is a strong tension in the human person between openness to the action of the Holy Spirit and resistance and opposition to him and his saving gift. Who will win? The one who welcomes the gift (#55).

This interior struggle and rebellion finds expression in the external dimension in the context of culture and civilization, as a philosophical system, an ideology, a program for action and the shaping of human behavior. This is most clearly expressed in materialism. A particularly important manifestation of this materialism in our day is Marxism, which does not accept God's existence.

Such materialism leads to death. In our contemporary civilization there are many signs and symptoms of death: the arms race, poverty, famine, abortion, euthanasia, new wars,

organized terrorism. "We groan inwardly" (Rom. 8/23) as we suffer these difficulties, but it is with unflagging hope, because it is precisely this human being that God, who is Spirit, has drawn near to in his own Son in the likeness of sinful flesh (Rom. 8/3) (#56-57).

4. The Holy Spirit strengthens the inner person.

The Church is supremely aware of the reality of the inner person, of what is deepest and most essential in the human person, because it is spiritual and incorruptible. Under the influence of the Holy Spirit this inner, "spiritual" person matures and grows strong. Thanks to the divine self-communication, the human spirit which "knows the secrets of the human person" greets the "Spirit who searches everything, even the depths of God." In this Spirit, who is the eternal gift, the Triune God opens himself to the person, to the human spirit. The hidden breath of the divine Spirit enables the human spirit to open in its turn before the saving and sanctifying self-opening of God. Through the gift of grace, which comes from the Holy Spirit, the person enters a new life, is brought into the supernatural reality of the divine life itself and becomes a "dwelling place of the Holy Spirit," a living temple of God (cf. Rom. 8/9; 1 Cor. 6/19) (#58).

The human person's intimate relationship with God in the Holy Spirit also enables him to understand himself, his own humanity, in a new way. Thus that image and likeness of God which the person is from his very beginning is fully realized. The effective knowledge and full implementation of this truth of his being come about only by the power of the Holy Spirit. The Triune God, giving himself in the Holy Spirit as gift to the human person, transforms the human world from within, from inside minds and hearts.

Through the action of the Spirit-Paraclete, there is accomplished in our world a process of true growth in humanity,

in both individual and community life. Self-gift is revealed, through the Holy Spirit, as the way of life for the person to find himself. The discovery of the divine dimension of human life leads people to free themselves from the various determinisms which derive mainly from materialism. In our age these factors have penetrated into the person's inmost being. His growth in this life is hindered by the conditionings and pressures exerted upon him by dominating structures and mechanisms in the spheres of society. The Spirit alone can help individuals and communities free themselves from the old and new determinisms (#59-60).

5. The Church as the sacrament of intimate union with God.

At the Last Supper, Jesus talked about his "new coming." This new coming of Christ by the power of the Holy Spirit, and his constant presence and action in the spiritual life, are accomplished in the sacramental reality. This is most clearly seen and made present in the Eucharist. The Church itself is "in Christ as a sacrament...of the intimate union with God and of the unity of the whole human race." Through the presence of the Holy Spirit, the Son, who had "gone away" in the Paschal Mystery, "comes" and is continuously present in the mystery of the Church. Through the individual sacraments the Church fulfills her salvific ministry to humanity.

In the sacraments, together with the Spirit, Jesus is present and acting. Similarly, the Church, as sacrament, is the sign and instrument of the presence and action of the life-giving Spirit. The Spirit acts through the Church to restore and strengthen the unity at the very roots of the human race: in the relationship of communion the person has with God as his Creator, Lord, and Redeemer (#61-64).

6. The Spirit and the Bride say: "Come!"

The breath of the divine life, the Holy Spirit, in its simplest and most common manner, expresses itself and makes itself felt in prayer. Wherever people are praying in the world, there the Holy Spirit is, the living breath of prayer. If prayer is offered through the world, in the past, present, and future, equally widespread is the presence and action of the Holy Spirit. The Spirit "breathes" prayer in the heart of the human person in the most varied situations and conditions, sometimes favorable, sometimes unfavorable to the spiritual and religious life.

Prayer, despite persecutions and prohibitions, always remains the voice of all those who apparently have no voice. Prayer is also the revelation of that abyss which is the human heart: a depth which comes from God and which only God can fill, precisely with the Holy Spirit. The Holy Spirit is the gift that comes into the human heart together with prayer (Rom. 8/26). Our difficult age has a special need of prayer; for the person is threatened, humanity is threatened. The Church is always in the Upper Room that she bears in her heart. There she perseveres in prayer together with Mary, the Mother of Christ, loss of a sense of sin. Hence the Church constantly implores from God the grace that integrity of human conscience will not be lost, that their healthy sensitivity with regard to good and evil will not be blunted (#46-47).

Reflection Guide

The Incarnation of the Word through the power of the Spirit implies the taking up into unity with God all humanity together with the entire visible, material world. The Holy Spirit is present to, immanent in, all creation, especially in the human person. Yet the Spirit, which opens the human spirit to a life of intimacy with God, is met interiorly by resistance and opposition, even rebellion. This interior struggle is externalized in certain

philosophical systems, ideologies, and programs for action such as materialism. The discovery of self-gift as the way to true life and self-knowledge frees the individual from various determinisms. This "new coming" of Christ as Redeemer is accomplished through the Holy Spirit in the Church and its sacramental reality, especially the Eucharist, as well as through prayer, the "universal breath of the Spirit."

Suggested Scriptures: Matthew 1/20; Luke 1/35; John 1/1-4; Psalm 33/9; I Corinthians 8/6; Colossians 1/15; Hebrews 1/2; II Corinthians 3/17

Since the Holy Spirit is already immanent in all creation and every person, what is the role of the missionary? Do they "bring the Spirit"? Do they "discover the Spirit"? What are the implications of this for shared ministries? for ecumenism? for cooperation with groups united for socio-political ends?

Suggested Scriptures: Genesis 1/1; Genesis 2/7; Job 32/8; Job 33/4; Psalm 104/30; Psalm 139/7-12; Wisdom 1/7; Wisdom 12/1

What are the movements in our world - or our local community where we serve - that represent, like materialism, resistance to the Spirit? What are we doing to become aware of and work against these movements? What are the determinisms, of which the Encyclical speaks, that take away our personal freedom?

Suggested Scriptures: I John 4/1-6

Since prayer is the "breath of the Holy Spirit," what is the role of the prayer in my life? in the life of our local Cenacle? in the life of the Congregation? What is my regular

practice of prayer? What can I do to encourage a more profound spirit of prayer in myself? in my local Cenacle? in the Congregation? in those I am called to serve?

Suggested Scriptures: Galatians 4/6; Romans 8/26f.

Suggested Scriptures: John 16/4-15; I Corinthians 2/6-16

Missionary Cenacle Meeting Guide #1

Introduction

Opening Prayer to the Holy Spirit

Come, Holy Spirit, fill the hearts of your faithful gathered here and kindle in us the fire of your love. Fill us with your Spirit, and we will be created the apostles you have called us to be. We yearn to be your instruments to renew the face of the earth. We ask this in the name of Jesus, our Lord. Amen.

Reading from Encyclical:

"The Church has proclaimed from the earliest centuries her faith in the Holy Spirit as the giver of life, the one in whom the inscrutable Triune God communicates himself to human beings, constituting in them the source of eternal life."

Vatican II brought out the need for a new study of the doctrine of the Holy Spirit as "the indispensable complement of the teaching of the Council." The occasion of the simultaneous celebration in Rome and Constantinople in 1981 of the Sixteenth Centenary of the First Council of Constantinople is an opportunity to reflect once again on the Holy Spirit as the supreme source of this unity of all Christians. All this is in the context of the human family's approaching the end of the second Millennium after Christ." (Introduction to the Encyclical)

Commentary:

The Encyclical presents its teaching regarding the Holy Spirit as "giver of life" in the context of remembering the past (Sixteenth Centenary of Council of Constantinople) and

anticipating the future (celebration of the Second Millennium). Likewise, in the Cenacle it is vital to both recall what the Spirit has done in our lives and discern where the Spirit is leading for the future.

Suggested Scripture: John 14/22-31;
Philippians 3/12-16;
Hebrews 12/1-13

Questions for Reflection:

As we recall the experiences of our individual and communal past in the Cenacle, what have been particularly "life-giving" experiences? As we look toward our future, both individual and communal, what visions, dreams, or hopes are "life-giving" for us? Where do we see signs of the life-giving Spirit active in ourselves individually? in the Cenacle? in the world?

Apostolic Sharing

Closing Prayer: Missionary Cenacle Doxology

Blessed be God the Father who has created us!
Blessed be God the Son who has redeemed us!
Blessed be God the Holy Spirit who sanctifies us!
Blessed be the holy and undivided Trinity now and forever!

Missionary Cenacle Meeting Guide #2

The Holy Spirit as "Person-Gift"

Opening Prayer to the Holy Spirit

Come, Holy Spirit, fill the hearts of your faithful gathered here and kindle in us the fire of your love. Fill us with your Spirit, and we will be created the apostles you have called us to be. We yearn to be your instruments to renew the face of the earth. We ask this in the name of Jesus, our Lord. Amen.

Reading from Encyclical:

"In the farewell discourse at the Last Supper, the highest point of the revelation of the Trinity is reached. This revelation will be subsequently translated into the great missionary mandate (Mt. 28/19). This mandate expresses the life-giving power of the Sacrament [of Baptism] which brings about sharing in the life of the Triune God.... Through the Holy Spirit God exists in the mode of gift. It is the Holy Spirit who is the personal expression of this self-giving, of this being-love. He is Person-Love. He is Person-Gift". (Ch. I, n. 2)

Commentary:

The Holy Spirit -- as Gift and Love -- is present: in creation; in the Old Covenant; in Jesus, as a "new beginning;" in the Church; in the Sacraments, especially Baptism, Confirmation, and Orders; in every human being and all human history.

Jesus came to open up a "new beginning" for creation through his intimate self-communication in the Holy Spirit. Our missionary call is to share the knowledge of this life-giving

Spirit with all people but especially those who least experience the love of God.

Suggested Scripture: 1 Corinthians 12/1-31

Questions for Reflection:

In your life, what ways have you experienced yourself as "gifted"? What are the "gifts" you see in your life? in the life of your fellow Cenacle lay missionaries? in the lives of those you daily are called to serve?

What is your response to this "giftedness" which comes from the Holy Spirit? Is your attitude one of gratitude? How practically do you express your gratitude to God? to the members of the Cenacle? to those you serve?

Apostolic Sharing

Closing Prayer: Missionary Cenacle Doxology

Blessed be God the Father who has created us!
 Blessed be God the Son who has redeemed us!
 Blessed be God the Holy Spirit who sanctifies us!
 Blessed be the holy and undivided Trinity now and forever!

Missionary Cenacle Meeting Guide#3

The Holy Spirit as "Person-Love"

Opening Prayer to the Holy Spirit

Come, Holy Spirit, fill the hearts of your faithful gathered here and kindle in us the fire of your love. Fill us with your Spirit, and we will be created the apostles you have called us to be. We yearn to be your instruments to renew the face of the earth. We ask this in the name of Jesus, our Lord. Amen.

Reading from Encyclical:

"The Redemption accomplished by the Son in the earthly history of humanity is transmitted, in its entire salvific power, to the Holy Spirit. The Holy Spirit is in Jesus, fills his heart, pervades his own 'I', inspires and enlivens his actions from the depths. After the departure of Jesus the Holy Spirit will come directly to complete the work of the Son. The Spirit of truth, the Paraclete, is sent by the Risen Christ to transform us into his own risen image. The Redemption is constantly carried out in human hearts and minds -- in the history of the world -- by the Holy Spirit who is the 'other Counsellor'." (Ch. I, nn. 5-7)

Commentary:

Jesus' every action manifested love. In the depths of his being he was moved at all times by the Holy Spirit. This same Holy Spirit has been poured forth into our hearts. The work of the Holy Spirit is to transform every aspect of our person into the heart and mind of Jesus, i.e., love. We, in turn, are to be bearers of this burning love to our sisters and brothers, especially the

poorest and most abandoned among us.

Suggested Scripture: 1 John 4/7-16; 1 Corinthians 13/1-13

Questions for Reflection:

Do you experience yourself as "loved"? In the past, when have you most experienced yourself as loved? In what way do you now experience love in your life?

Do you give love? How do you practically and personally manifest your love for God? for the people with whom you live? for the other Cenacle lay missionaries? for the Cenacle? for the world?

Apostolic Sharing

Closing Prayer: Missionary Cenacle Doxology

Blessed be God the Father who has created us!
 Blessed be God the Son who has redeemed us!
 Blessed be God the Holy Spirit who sanctifies us!
 Blessed be the holy and undivided Trinity now and forever!

Missionary Cenacle Meeting Guide #4

The Holy Spirit, Sin and Conversion

Opening Prayer to the Holy Spirit

Come, Holy Spirit, fill the hearts of your faithful gathered here and kindle in us the fire of your love. Fill us with your Spirit, and we will be created the apostles you have called us to be. We yearn to be your instruments to renew the face of the earth. We ask this in the name of Jesus, our Lord. Amen.

Reading from Encyclical:

"Conversion requires as an essential element the 'convincing of sin' in the truth of the person's conscience together with the certainty of redemption. For the greatest sin of having crucified the Son of God is matched, in the heart of the Redeemer, by the oblation of supreme love that conquers the evil of all the sins of humankind. This depth of the reality of human sinfulness as well as that of God's great mercy is unknown to the human person except through the Holy Spirit". (Ch. II, nn. 1-2)

Commentary:

One of the Holy Spirit's principal missions is to "convince" the world regarding the true nature of its sinfulness. This "convincing" is necessary not so as to discourage us or cause us to despair, i.e. "not to condemn the world". Rather, in the continual and painful process of conversion, we recognize the sinfulness of our lives and accept the gift of God's love and forgiveness. By the frequent celebration of the Sacrament of Penance we die to our sins and experience God's transforming

healing and strength. This is all the work of the Holy Spirit.

Suggested Scripture: John 16/4-15; Luke 15/11-31

Questions for Reflection:

Do I experience conversion as an on-going process in my life today? Do I experience myself as growing spiritually or do I feel complacent or "stuck" in a routine?

When I do sin, how do I feel: sorrow? discouragement? despair? indifference? What is my practice of the Sacrament of Penance?

Apostolic Sharing

Closing Prayer: Missionary Cenacle Doxology

Blessed be God the Father who has created us!
 Blessed be God the Son who has redeemed us!
 Blessed be God the Holy Spirit who sanctifies us!
 Blessed be the holy and undivided Trinity now and forever!

Missionary Cenacle Meeting Guide #5

The Holy Spirit and Our Disobedience

Opening Prayer to the Holy Spirit

Come, Holy Spirit, fill the hearts of your faithful gathered here and kindle in us the fire of your love. Fill us with your Spirit, and we will be created the apostles you have called us to be. We yearn to be your instruments to renew the face of the earth. We ask this in the name of Jesus, our Lord. Amen.

Reading from Encyclical:

"The Holy Spirit is the source and beginning of every giving of gifts to creatures. The world itself is given to humanity as gift and the human person receives as gift a special 'image and likeness' to God. The human person has great dignity as 'the image of God' yet, at the same time, is limited as a created being. In his essence and his existence he depends on the Creator. Disobedience is going beyond these limits. God the Creator is the one definitive source of the moral order in the world. The human person cannot decide alone what is good and what is evil. In the created world God remains the sovereign source for deciding about good and evil, through the intimate truth of being, which is the reflection of the Word, the eternal Son. The Holy Spirit gives the human person the gift of conscience so that in this conscience the image may faithfully reflect its model, the source of the moral order in the human person and in the world. Disobedience, as the original dimension of sin, means the rejection of this source. Thus we see the person's claim to become an independent and exclusive source for deciding about

good and evil". (Ch. II, n. 3)

Commentary:

God is the source of the moral order which is revealed to us in the depths of our mind and heart through the Holy Spirit. The individual's true dignity is determined by conforming conscience to its source, i.e. Jesus the eternal Word in whose divine image the person is made. In this way, the person becomes "integral" -- whole, healthy. Alienation ceases, and interior peace ensues.

Suggested Scripture: 2 Corinthians 3/12-18;
1 Corinthians 2/6-16

Questions for Reflection:

How do I understand "sin"? Has my concept of sin shifted through the years? What are some examples of this change? What are the areas of sinfulness, i.e. disobedience, in my life today? What are the graces I need to seek to be freed from this disobedience and continue the process of conversion?

Apostolic Sharing

Closing Prayer: Missionary Cenacle Doxology

Blessed be God the Father who has created us!
Blessed be God the Son who has redeemed us!
Blessed be God the Holy Spirit who sanctifies us!
Blessed be the holy and undivided Trinity now and forever!

Missionary Cenacle Meeting Guide #6

The Holy Spirit and the Cross

Opening Prayer to the Holy Spirit

Come, Holy Spirit, fill the hearts of your faithful gathered here and kindle in us the fire of your love. Fill us with your Spirit, and we will be created the apostles you have called us to be. We yearn to be your instruments to renew the face of the earth. We ask this in the name of Jesus, our Lord. Amen.

Reading from Encyclical:

"Convincing regarding sin' reveals the pain in the depths of God, a pain that is caused by a Father's love, the pain of a Father who feels compassion for the human person. This fatherly pain will bring about all the wonderful redemptive love in Jesus Christ, a love that can reveal itself in human history as stronger than sin. Whereas sin, by rejecting love, has caused the suffering of humankind, the Holy Spirit -- in Jesus as the obedient servant, the Lamb of God -- will enter into human and cosmic suffering with a new outpouring of love, which will redeem the world.

"Jesus Christ, as man, in the ardent prayer of his Passion, enabled the Holy Spirit, who had already penetrated the inmost depth of his humanity, to transform that humanity into a perfect sacrifice through the act of his death as the victim of love on the Cross". (Ch. II, n. 4)

Commentary:

Sin is what denigrates the precious image of God written by the Holy Spirit into the heart of every human being. By

entering fully into the mystery of that suffering which sin brings about and conquering it, Jesus proved that love was stronger than sin and death. The Cenacle missionary is called in the power of the Spirit to enter fully into the sufferings of the world so as to transform them by the mystery of that same Spirit, the Spirit of Love.

Suggested Scripture: Mark 8/34-38;
1 Corinthians 2/1-5

Questions for Reflection:

Do I imagine God as still experiencing "pain" today over the sorrow of the world? Where do I see Christ suffering most grievously today? Am I willing to enter into the experience of that suffering? What can I do to alleviate that suffering?

Apostolic Sharing

Closing Prayer: Missionary Cenacle Doxology

Blessed be God the Father who has created us!
Blessed be God the Son who has redeemed us!
Blessed be God the Holy Spirit who sanctifies us!
Blessed be the holy and undivided Trinity now and forever!

Missionary Cenacle Meeting Guide #6

**The Holy Spirit and Conscience,
The "Voice of God"**

Opening Prayer to the Holy Spirit

Come, Holy Spirit, fill the hearts of your faithful gathered here and kindle in us the fire of your love. Fill us with your Spirit, and we will be created the apostles you have called us to be. We yearn to be your instruments to renew the face of the earth. We ask this in the name of Jesus, our Lord. Amen.

Reading from Encyclical:

"The Holy Spirit makes the human person realize his own evil and, at the same time, directs him toward what is good. Thus the conversion of the human heart is brought about by the influence of the Counsellor. The conscience determines a human person's dignity. It is the most secret core and sanctuary of the person where he is alone with God, whose voice echoes in his depths. The capacity to command what is good and to forbid evil is the main characteristic of the personal subject. The conscience is the 'voice of God'....

"Blasphemy against the Holy Spirit is the sin committed by the person who claims to have a 'right' to persist in evil -- in any sin at all -- and who thus rejects Redemption. One closes oneself up in sin, thus making impossible one's conversion, and consequently the remission of sins, which one considers not essential or not important for one's life. This is a state of spiritual ruin". (Ch. II, nn. 5-6)

Commentary:

The Cenacle lay missionary always will have the greatest respect for the individual human conscience. The Holy Spirit strives to speak to every human person through the movement of the conscience. This does not mean, however, that every conscience is properly formed. The missionary must strive to help individuals to conform their consciences ever more fully to that of Jesus, the true guide of the human heart.

Suggested Scripture: Luke 12/8-12

Questions for Reflection:

What are the principal ways in which my own conscience is formed? How much have I allowed anti-Christian values of the society to penetrate my conscience? How do I practically demonstrate my respect for the conscience of another? How can I help another's conscience to be formed more fully in agreement with the mind of Christ?

Apostolic Sharing

Closing Prayer: Missionary Cenacle Doxology

Blessed be God the Father who has created us!
 Blessed be God the Son who has redeemed us!
 Blessed be God the Holy Spirit who sanctifies us!
 Blessed be the holy and undivided Trinity now and forever!

*Missionary Cenacle Meeting Guide #8***The Holy Spirit and the Incarnation****Opening Prayer to the Holy Spirit**

Come, Holy Spirit, fill the hearts of your faithful gathered here and kindle in us the fire of your love. Fill us with your Spirit, and we will be created the apostles you have called us to be. We yearn to be your instruments to renew the face of the earth. We ask this in the name of Jesus, our Lord. Amen.

Reading from Encyclical:

"The mystery of the Incarnation is intimately linked to the Holy Spirit. This mystery constitutes the climax of God's self-communication. The Incarnation of the Son signifies the taking up into unity with God not only human nature but, in this human nature, everything that is 'flesh': the whole of humanity, the entire visible and material world. All this is accomplished by the power of the Holy Spirit.

"God, as absolute Spirit (Jn. 4/24), is in himself wholly transcendent to the world. Yet he is also not only close to this world but present in it, and in a sense immanent, penetrating it and giving it life from within. This is especially true in relation to the human person: God is present in the intimacy of the person's being, in his mind, conscience and heart. Through the power of the Holy Spirit, who is the source of all God's salvific activity in the world, the divine presence in the world and in humanity has been made manifest in Jesus Christ in a new and visible form as a gift, source of life". (Ch. III, nn. 1-2)

Commentary:

The Incarnation of the Word through the power of the Spirit means that all humanity together with the entire material creation was taken up into unity with God. The Holy Spirit is present to, immanent in, all creation, especially in the human person. Thus every human being and all creation are sacred and holy and infinitely deserving of honor and respect.

Suggested Scripture: Matthew 1/18-20; Psalm 139/7-12

Questions for Reflection:

Since the Holy Spirit is already immanent in all creation and every person, what is the role of the missionary? Do missionaries "bring the Spirit" or "uncover the Spirit"? What are the implications of this for ecumenism? for cooperation with groups united for social justice?

Apostolic Sharing**Closing Prayer:** Missionary Cenacle Doxology

Blessed be God the Father who has created us!
 Blessed be God the Son who has redeemed us!
 Blessed be God the Holy Spirit who sanctifies us!
 Blessed be the holy and undivided Trinity now and forever!

*Missionary Cenacle Meeting Guide #9***The Holy Spirit and Discernment****Opening Prayer to the Holy Spirit**

Come, Holy Spirit, fill the hearts of your faithful gathered here and kindle in us the fire of your love. Fill us with your Spirit, and we will be created the apostles you have called us to be. We yearn to be your instruments to renew the face of the earth. We ask this in the name of Jesus, our Lord. Amen.

Reading from Encyclical:

"As God in the Spirit makes himself present to the world and humanity, He meets with resistance and opposition in our human reality. This is based, in part, on the opposition between our 'visibility' and 'materiality' in contrast to the 'invisibility' and nature of God as 'absolute Spirit,' our essential imperfection in contrast to Him, the perfect being. But this opposition becomes conflict and rebellion on the ethical plane by reason of that sin which takes possession of the human heart. When St. Paul contrasts the 'works of the flesh' and those of the Spirit, he is not condemning the body but is concerned with the morally good or bad works, the permanent dispositions -- virtues and vices -- which are the fruit of submission to or of resistance to the saving action of the Holy Spirit. There is a strong tension in the human person between openness to the action of the Holy Spirit and resistance and opposition to him and his saving gift. Who will win? The one who welcomes the gift". (Ch. III, n. 3)

Commentary:

Our own individual lives and, therefore, the life of our

world is a constant struggle between forces of destruction and death and those of energy and life. "Discernment of spirits" is the process by which a missionary can determine whether a given action is really of God or not. What I must look for are the fruits of any given action: will the results of this particular act lead me -- and others -- toward or away from God? Important decisions should be discussed in council with other Cenacle missionaries.

Suggested Scripture: Matthew 7/15-23; Galatians 5/16-26

Questions for Reflection:

Do I make prudent decisions or am I impulsive? How do I go about deciding what God is asking of me? Do I discuss my decisions with others, especially with the other members of my Cenacle in council? Does indecision paralyze me? Do I have to be absolutely sure before I can act?

Apostolic Sharing

Closing Prayer: Missionary Cenacle Doxology

Blessed be God the Father who has created us!
 Blessed be God the Son who has redeemed us!
 Blessed be God the Holy Spirit who sanctifies us!
 Blessed be the holy and undivided Trinity now and forever!

Missionary Cenacle Meeting Guide #10

The Holy Spirit and False Value Systems

Opening Prayer to the Holy Spirit

Come, Holy Spirit, fill the hearts of your faithful gathered here and kindle in us the fire of your love. Fill us with your Spirit, and we will be created the apostles you have called us to be. We yearn to be your instruments to renew the face of the earth. We ask this in the name of Jesus, our Lord. Amen.

Reading from Encyclical:

"The interior struggle [between the flesh and the spirit] finds expression in the external dimension in the context of culture and civilization, as a philosophical system, an ideology, a program for action and the shaping of human behavior. This is most clearly expressed in materialism.

"Such materialism leads to death. In our contemporary civilization there are many signs and symptoms of death: the arms race, poverty, famine, abortion, euthanasia, new wars, organized terrorism. 'We groan inwardly' as we suffer these difficulties, but it is with unflagging hope, because it is precisely this human being that God, who is Spirit, has drawn near to in his own Son in the likeness of sinful flesh". (Ch. III, n. 3)

Commentary:

The Spirit, which opens the human spirit to a life of intimacy with God, is met interiorly by resistance and opposition,

even rebellion. This interior struggle is externalized in certain ideologies and programs for action such as materialism, racism, consumerism, sexism. The discovery of self-gift -- life in the Spirit -- as the way to true life and clear thinking frees the individual from such false value systems.

Suggested Scripture: 1 John 3/11-18; 1 John 4/1-6

Questions for Reflection:

What are the movements in our world -- or our local community where we serve -- that represent, like materialism, resistance to the Spirit? What are we doing to become aware of and work against these movements? What are the false value systems in society that take away our personal freedom?

Apostolic Sharing

Closing Prayer: Missionary Cenacle Doxology

Blessed be God the Father who has created us!
 Blessed be God the Son who has redeemed us!
 Blessed be God the Holy Spirit who sanctifies us!
 Blessed be the holy and undivided Trinity now and forever!

Missionary Cenacle Meeting Guide #11

The Holy Spirit and the Church

Opening Prayer to the Holy Spirit

Come, Holy Spirit, fill the hearts of your faithful gathered here and kindle in us the fire of your love. Fill us with your Spirit, and we will be created the apostles you have called us to be. We yearn to be your instruments to renew the face of the earth. We ask this in the name of Jesus, our Lord. Amen.

Reading from Encyclical:

"At the Last Supper, Jesus talked about his 'new coming.' This new coming of Christ by the power of the Holy Spirit, and his constant presence and action in the spiritual life, are accomplished in the sacramental reality. This is most clearly seen and made present in the Eucharist. The Church itself is 'in Christ as a sacrament...of the intimate union with God and of the unity of the whole human race.' Through the presence of the Holy Spirit, the Son, who had 'gone away' in the Paschal Mystery, 'comes' and is continuously present in the mystery of the Church. Through the individual sacraments the Church fulfills her salvific ministry to humanity". (Ch. III, n. 5)

Commentary:

The Holy Spirit is the "soul" of the Church. The Cenacle lay missionary understands that the Church is a divine reality. Through the ministry of the Church -- in a special way through the sacraments -- the very Person and Presence of God is made present by the direct action of the Holy Spirit. A deep love for

the Eucharist as well as an intense unity with both the joys and the sorrows of the Church characterize the missionary. To "feel", to "think" with the Church is to "feel" and to "think" in harmony with the Holy Spirit of Jesus which dwells in the heart of the Church.

Suggested Scripture: John 6/52-59; John 15/1-8

Questions for Reflection:

What is your own attitude or feeling toward the Church: positive, enthusiastic, hopeful, dejected, alienated? What is your Eucharistic practice? What can you do to cultivate a ever deeper sense with the joys, sorrows, hopes, needs of the Church?

Apostolic Sharing

Closing Prayer: Missionary Cenacle Doxology

Blessed be God the Father who has created us!
 Blessed be God the Son who has redeemed us!
 Blessed be God the Holy Spirit who sanctifies us!
 Blessed be the holy and undivided Trinity now and forever!

Missionary Cenacle Meeting Guide #12

The Holy Spirit and Prayer

Opening Prayer to the Holy Spirit

Come, Holy Spirit, fill the hearts of your faithful gathered here and kindle in us the fire of your love. Fill us with your Spirit, and we will be created the apostles you have called us to be. We yearn to be your instruments to renew the face of the earth. We ask this in the name of Jesus, our Lord. Amen.

Reading from Encyclical:

"The breath of the divine life, the Holy Spirit, in its simplest and most common manner, expresses itself and makes itself felt in prayer. Wherever people are praying in the world, there the Holy Spirit is, the living breath of prayer. If prayer is offered through the world, in the past, present, and future, equally widespread is the presence and action of the Holy Spirit. The Spirit 'breathes' prayer in the heart of the human person in the most varied situations and conditions.

"Prayer, despite persecutions and prohibitions, always remains the voice of all those who apparently have no voice. Prayer is also the revelation of that abyss which is the human heart: a depth which comes from God and which only God can fill, precisely with the Holy Spirit. The Holy Spirit is the gift that comes into the human heart together with prayer (Rom. 8/26). Our difficult age has a special need of prayer; for the person is threatened, humanity is threatened. The Church is always in the Upper Room that she bears in her heart. There she perseveres in prayer together with Mary, the Mother of Christ". (Ch. III, n. 6)

Commentary:

The apostolic, missionary life is impossible without prayer since prayer is the very "breathing" of the Holy Spirit. There are different types of prayer -- vocal, meditative, liturgical, contemplative. These will vary according to the temperament and level of maturity of the individual missionary. The key element is to have a vital, regular prayer life.

Suggested Scripture: Mark 11/22-26; Galatians 4/6;
Romans 8/26-27

Questions for Reflection:

Since prayer is the "breath of the Holy Spirit," what is the role of the prayer in my life? in the life of our local Cenacle? What is my regular practice of prayer? What can I do to encourage a more profound spirit of prayer in myself? in my local Cenacle? in those I am called to serve?

Apostolic Sharing**Closing Prayer: Missionary Cenacle Doxology**

Blessed be God the Father who has created us!
Blessed be God the Son who has redeemed us!
Blessed be God the Holy Spirit who sanctifies us!
Blessed be the holy and undivided Trinity now and forever!