May 16, 2021

Good Morning All,

The Ascension of the Lord in our Diocese is recognized today. Please see the video attached (approximately 8 + minutes) explaining the importance of this event in our church's faith. Ascension of Jesus and Meaning of the Mass - YouTube

Novena to the Holy Spirit - Day 3 - attached.

1. Today's Readings: https://bible.usccb.org/bible/readings/051621-Ascension.cfm

2. The RE Corner with Jan Heithaus: Today we celebrate the Solemnity of the Ascension, moved in our diocese from Thursday. The article explains some of the history of the celebration. Fr. Chris Alar gives a good explanation of the interaction of the Father, Son and Holy Spirit in conjunction with this feast.

In some places, Ascension is on Thursday, while in other places it is observed on Sunday. Why is this the case? (adoremus.org)

3. Quotes of the Day:

~ "Today our Lord Jesus Christ ascended into heaven; let our hearts ascend with him. Listen to the words of the Apostle: If you have risen with Christ, set your hearts on the things that are above where Christ is, seated at the right hand of God, seek the things that are above, not the things that are on earth." *St. Augustine*

~ "In the order of grace, God usually communicates HImself to human beings only through Mary. If we want to go to Him and be united with Him, we must use the very means he used to come down to us. That means is a true devotion to our Lady." St. Louis Grignion de Montfort

Blessed Mother Mary, Pray for Us!
St. Joseph, Pray for Us!

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Novenas to the Holy Spirit for the Seven Gifts ~ Day Three

NOVENA TO THE HOLY SPIRIT FOR THE SEVEN GIFTS

The novena in honor of the Holy Spirit is the oldest of all novenas. Our Lord Jesus sent His apostles back to Jerusalem to await the coming of the Holy Spirit on the first Pentecost. It is still the only novena officially prescribed by the Church. Addressed to the Third Person of the Blessed Trinity, it is a powerful plea for the light and strength and love so sorely needed by Christians.

HOW TO PRAY THE NOVENA

The particular prayer and meditation are said each day and followed by: **Our Father**, **Hail Mary, Glory Be 7x**, **Act of Consecration** and the **Prayer for the Seven Gifts.**

ACT OF CONSECRATION TO THE HOLY GHOST

On my knees before the great multitude of heavenly witnesses I offer myself, soul and body to You, Eternal Spirit of God. I adore the brightness of Your purity the unerring keenness of Your justice and the might of Your love. You are the Strength and Light of my soul. In You I live and move and am. I desire never to grieve You by unfaithfulness to grace and I pray with all my heart to be kept from the smallest sin against You. Mercifully guard my every thought and grant that I may always watch for Your light: and listen to Your voice and follow Your gracious inspirations. I cling to You and give myself to You and ask You by Your compassion to watch over me in my weakness. Holding the pierced Feet of Jesus and looking at His Five Wounds and trusting in His Precious Blood and adoring His opened Side and stricken Heart I implore You, Adorable Spirit, Helper of my infirmity, so to keep me in Your grace that I may never sin against You. Give me grace O Holy Spirit, Spirit of the Father and the Son to say to You always and everywhere "Speak Lord for Your servant is listening." Amen.

Novenas to the Holy Spirit for the Seven Gifts ~ Day Three

PRAYER FOR THE SEVEN GIFTS OF THE HOLY GHOST

O Lord Jesus Christ Who, before ascending into heaven did promise to send the Holy Spirit to finish Your work in the souls of Your Apostles and Disciples deign to grant the same Holy Spirit to me that He may perfect in my soul the work of Your grace and Your love. Grant me the Spirit of Wisdom that I may despise the perishable things of this world and aspire only after the things that are eternal; the Spirit of Understanding to enlighten my mind with the light of Your divine truth, the Spirit of Counsel that I may ever choose the surest way of pleasing God and gaining heaven, the Spirit of Fortitude; that I may bear my cross with You and that I may overcome with courage all the obstacles that oppose my salvation; the Spirit of Knowledge that I may know God, know myself, and grow perfect in the science of the Saints, the Spirit of Piety that I may find the service of God sweet and amiable, the Spirit of Fear that I may be filled with a loving reverence towards God and may dread in any way to displease Him. Mark me, dear Lord with the sign of Your true disciples / and animate me in all things with Your Spirit. Amen.

3rd DAY OF THE NOVENA

Thou, of all consolers best,
Visiting the troubled breast,
Does refreshing peace bestow.

The Gift of Piety

The gift of Piety begets in our hearts a filial affection for God as our most loving Father. It inspires us to love and respect for His sake persons and things consecrated to Him, as well as those who are vested with His authority, His Blessed Mother and the Saints, the Church and its visible Head, our parents and superiors, our country and its rulers. He who is filled with the gift of Piety finds the practice of his religion, not a burdensome duty, but a delightful service. Where there is love, there is no labor.

Prayer

Come, O Blessed Spirit of Piety, possess my heart. Enkindle therein such a love for God, that I may find satisfaction only in His service, and for His sake lovingly submit to all legitimate authority. Amen.

(Our Father, Hail Mary, Glory Be 7x, Act of Consecration, Prayer of Seven Gifts)

The **Ascension of Our Lord**, which occurred 40 days after Jesus Christ rose from the dead on Easter Sunday, is the final act of our redemption that Christ began on Good Friday. On this day, the risen Christ, in the sight of His apostles, ascended bodily into Heaven (Luke 24:51; Mark 16:19; Acts 1:9-11).

The reality of the Ascension is so important that the creeds (the basic statements of belief) of Christianity all affirm, in the words of the Apostles' Creed, that "He ascended into heaven, sits at the right hand of God the Father almighty; from thence He shall come to judge the living and the dead." The denial of the Ascension is as grave a departure from Christian teaching as is denial of Christ's Resurrection.

Christ's bodily Ascension foreshadows our own entrance into Heaven not simply as souls, after our death, but as glorified bodies, after the resurrection of the dead at the Final Judgment. In redeeming mankind, Christ not only offered salvation to our souls but began the restoration of the material world itself to the glory that God intended before Adam's fall.

The observance of this feast is of great antiquity. Although no documentary evidence of it exists prior to the beginning of the fifth century, St. Augustine says that it is of Apostolic origin, and he speaks of it in a way that shows it was the universal observance of the Church long before his time. Frequent mention of it is made in the writings of St. John

Chrysostom, St. Gregory of Nyssa, and in the Constitution of the Apostles. The Pilgrimage of Sylvia (Peregrinatio Etheriae) speaks of the vigil of this feast and of the feast itself, as they were kept in the church built over the grotto in Bethlehem in which Christ was born (Duchesne, Christian Worship, 491-515).

It may be that prior to the fifth century the fact narrated in the Gospels was commemorated in conjunction with the feast of Easter or Pentecost. Some believe that the much-disputed forty-third decree of the Council of Elvira (c. 300) condemning the practice of observing a feast on the fortieth day after Easter and neglecting to keep Pentecost on the fiftieth day, implies that the proper usage of the time was to commemorate the Ascension along with Pentecost. Representations of the mystery are found in diptychs and frescoes dating as early as the fifth century.

Certain customs were connected with the liturgy of this feast, such as the blessing of beans and grapes after the Commemoration of the Dead in the Canon of the Mass, the blessing of first fruits, afterwards done on Rogation Days, the blessing of a candle, the wearing of miters by deacon and subdeacon, the extinction of the paschal candle, and triumphal processions with torches and banners outside the churches to commemorate the entry of Christ into heaven. There was the English custom of carrying at the head of the procession the banner bearing the device of the lion and at the foot the banner of the dragon, to symbolize the triumph of Christ in His ascension over the evil one. In some churches the scene of the Ascension was vividly reproduced by elevating the figure of Christ above the altar through an opening in the roof of the church. In others, whilst the figure of Christ was made to ascend, that of the devil was made to descend.

In the liturgies generally the day is meant to celebrate the completion of the work of our salvation, the pledge of our glorification with Christ, and His entry into heaven with our human nature glorified.

Source: ucatholic.com