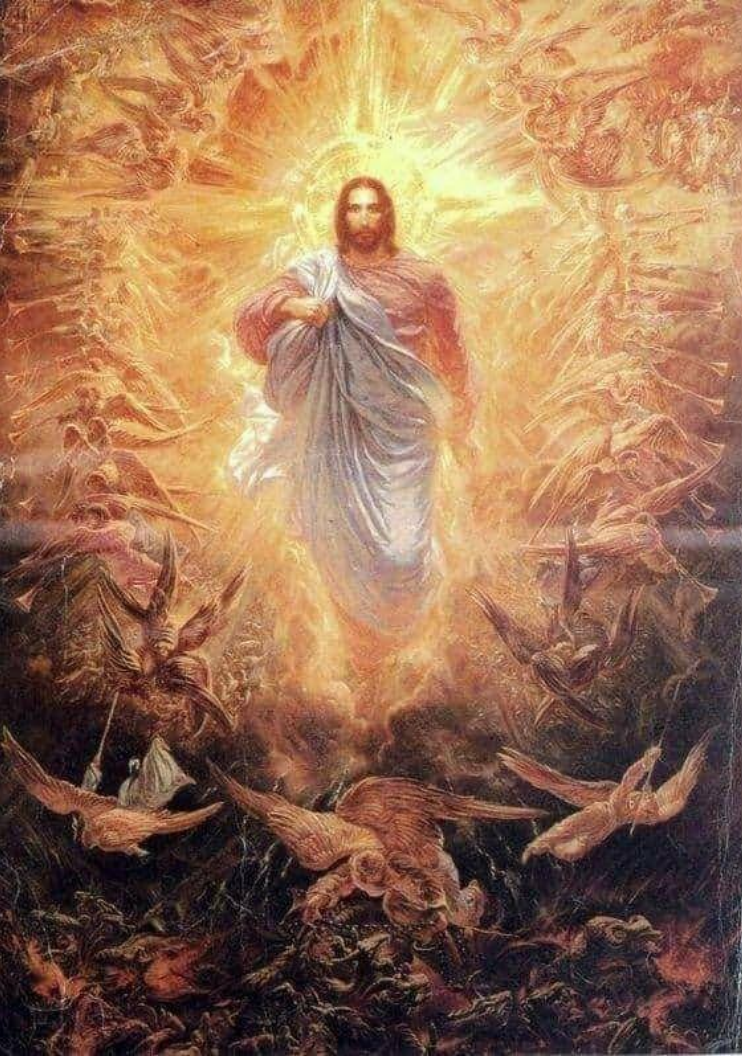


EASTER- PENTECOST



"Let God arise, and let His enemies be scattered: and let them that hate Him flee from before his face. As smoke vanishes, so let them vanish away: as wax melts before the fire, so let the wicked perish at the presence of God. And let the just feast, and rejoice before God: and be delighted with gladness." *Psalm 67:1- 4*

ADORER NEWS

Prayer for Confirmands: Thank you to all adorers who have picked up a prayer card and have been praying for the Confirmands in Columbia and Greene Counties. Please continue to remember them in your prayers. Our world needs more people anointed with the gifts of the Holy Spirit!

Chapel Security: With an increase in visitors to the OLV Chapel, we ask all trained adorers to recommit to the security of the Blessed Sacrament by being attentive Guardians of the Eucharistic Lord:

-Please sign in on the kiosk even if you're just visiting.

-When leaving the Chapel, please ensure that a **trained** adorer is present by asking them to show their OLV ID card. If you do not recognize the person as a trained adorer, you MUST ask to see their ID card. Untrained adorers can be invited to return at a later time. The Blessed Sacrament is much too precious to risk a security breach.

-Remember to carry your own ID card; newly-trained adorers may ask you to leave if you can't prove you're trained. If you need to replace a lost card, just contact one of the OLV Committee members.

-And finally, when leaving the Chapel unattended, remember to **veil** the monstrance and **lock** the door behind you.

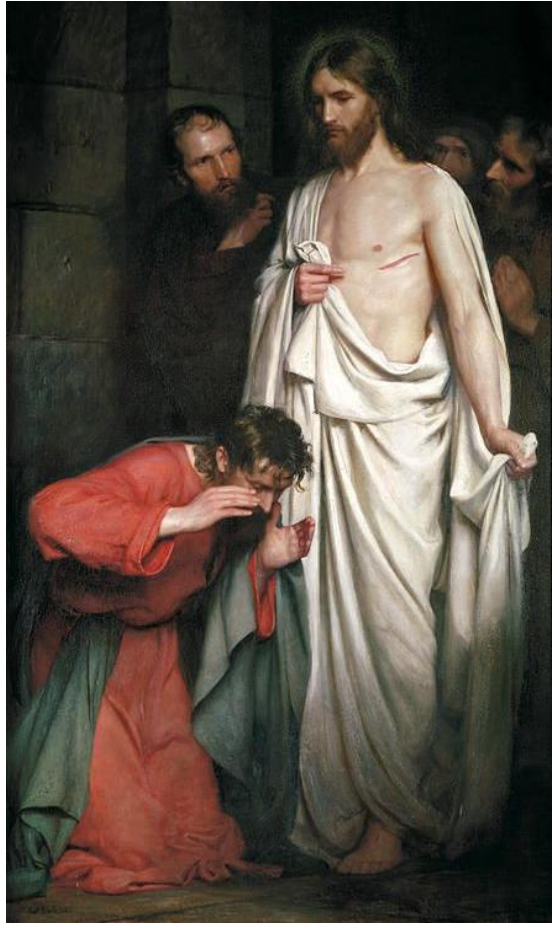
Chapel Cleaners Needed: Believe it or not, the OLV Chapel gets dirty! We are in need of a few volunteers to help dust, vacuum, change out the altar linens, and clean the candle globes. These tasks are usually done twice a month on the weekends. Although they take just a few minutes, it's important that they are done with loving care. If you could be of service, contact Cheryl at 518-755-5781 for the details.

Special Request: Please do NOT touch the monstrance, the glass case enclosing the Blessed Sacrament, or kiss the altar cloth when veiling or unveiling. The oils in lipsticks require special laundering and can ruin the fibers in the linen cloths. The Lord sees your good heart and already knows you love Him by your faithful presence.

Nocturnal Adorers are still needed for Sunday, Monday, and Tuesday nights. Can you make a special offering of one nighttime hour for the Lord?

TO BEAR THY PRESENCE

THOMAS CAME and touched Thy sacred wounds. O will the day ever come when I shall be allowed to actually and visibly to kiss them? What a day that will be when I am thoroughly cleansed from all iniquity and sin, and am fit to draw near to my Incarnate God in His palace of light above! What a morning, when having done with all penal suffering, I see Thee for the first time with these very eyes of mine, I see Thy countenance, gaze upon Thy eyes and



gracious lips without quailing, and then kneel down with joy to kiss Thy feet, and am welcomed into Thy arms.

What a day, a long day without ending, the day of eternity, when I shall be so unlike what I am *now*, when I feel in myself a body of death, and am perplexed and distracted with ten thousand thoughts. O my Lord, what a day when I shall have done once for all with all sins, venial as well as mortal, and shall stand perfect and acceptable in Thy sight, able to bear Thy presence, nothing shrinking from Thy eye, not shrinking from the pure scrutiny of Angels and Archangels, when I stand in their midst and they around me? Amen.

-St. John Henry Newman, *Meditations and Devotions*
Art: Carl Bloch. *Doubting Thomas*. 1881

You Are a Temple of the Holy Spirit!

"Remember then, that you received a spiritual seal, the spirit of wisdom and understanding, the spirit of knowledge and reverence, the spirit of holy fear. Keep safe what you have received. God the Father sealed you, Christ the Lord strengthened you, and sent the Holy Spirit into your hearts as the pledge of what is to come." -St. Ambrose

The Scriptures tell us very definitely that we are temples of the Holy Spirit. On the day of our baptism, we were consecrated temples of the Holy Spirit, and nothing may be done in that temple in which God dwells except that which will give glory to Him. St. Paul taught that even the most ordinary actions of the Christian should be done to this end: "Therefore, whether you eat or drink, or do anything else, do all for the glory of God."

The Holy Spirit does not come to us in a transitory manner; He does not pay a random call and then go away. He establishes in us a *permanent dwelling* and lives in intimate union with our souls as their eternal Guest. On the last night of His mortal life, Jesus promised that "...I will ask the Father, and He will give you another advocate to dwell with you forever, the Spirit of truth...You shall know Him because He will dwell with you, and be in you." (John 14:16-17)

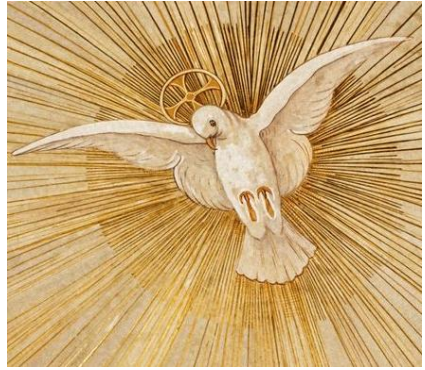
The inspirations of the Holy Spirit are not, then, something extraordinary and superfluous in our spiritual life; they are its vital, perfect impulse. Their infrequency at the beginning of the spiritual life is due precisely to the imperfection of that life - just as the direction of reason is not frequent or strong in the early years of a natural life, because one's development is still imperfect.

The Paraclete sanctifies the Church continuously as He also sanctifies every soul. This He does through the innumerable inspirations which are all the attractions, motions, rebukes and interior compunctions, lights and intuitions which God works in us. He strengthens our hearts with His blessings, with His fatherly care and love, so as to arouse us, move us, impel us and draw us to holy virtues, to heavenly love, to good resolutions, to all that leads us to eternal life.

When we realize that our sanctification and the apostolic effectiveness of our lives depends entirely on our correspondence with the motions of the Holy Spirit, we will feel the need to ask Him often to *wash what is stained, water our dryness, heal our infirmity, enkindle our tepidity, and direct our straying steps*, since we know that within us there are many

defects - lukewarmness, stains, areas which do not give good fruit, elements that are diseased, as well as little deviations that need correction.

The Holy Spirit never ceases to act in our soul. Not a single aspiration do we say that is not inspired by the Paraclete. He is present and moves with us in prayer in this Adoration Chapel, as we read the Gospel, when we discover new light through a piece of advice we received, as we ponder on a truth of faith which already perhaps we have considered. We realize that this clarity does not depend on our will, but is from God. It is the Holy Spirit who leads us gently to confess our sins, to raise our heart to God at an unexpected moment, to carry out some particular work. It is He who suggests we make some small sacrifice, or finds the right words to inspire someone to be better.



It's been said that the most important part of our biographies is that we were bought and paid for, redeemed at a price. But that is not enough - the Holy Spirit desires full possession of our souls - and for us to possess Him fully- for the full flowering of our mind and hearts by His perfect inspirations. A brief excerpt from the Sequence for the Mass at Pentecost can help us prepare for the coming of the Paraclete into our souls:

"Come, O Holy Spirit, send from heaven a ray of Your light. Come, O Giver of graces; come, O Light of hearts. Best of all Consolers, welcome. You are rest in our labor, peace in difficulties and solace in our grief. O most holy Light! Fill the inmost being of the hearts of Your faithful... Grant to your children who trust in You Your seven sacred gifts. Give them the merits of your virtue, the port of salvation; give them everlasting joy."

-Adapted from *In Conversation with God*. Francis Fernandez
and *True Devotion to the Holy Spirit*. Luis Martinez.

"There are no ordinary people. It is immortals with whom we joke, work with, and marry, snub and exploit - immortal horrors or everlasting splendors. Next to the Blessed Sacrament, your neighbor is the holiest object presented to your senses. In him also Christ 'vere latitat' - the Glorifier and the glorified, Glory Himself, is truly hidden."

- C.S. Lewis

Our help is in the Name of the Lord

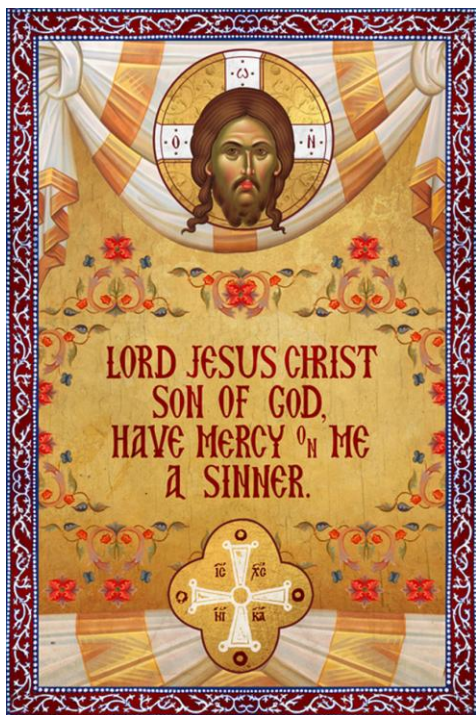
WITH all eyes on the crisis that has developed in Eastern Europe, and with our hearts extended towards those in both Ukraine and Russia, we may search for ways to enter more deeply into intercessory prayer on their behalf. One way is by invoking the Name of Jesus, specifically, by praying the Jesus Prayer. For Eastern Christians in both countries, both Byzantine

Catholic and Orthodox, this traditional invocation has been a "royal highway" for centuries, leading to the deepest mysteries of contemplation.

The outward form of the Jesus Prayer is quite simple. Basically, it consists of the words '**Lord Jesus Christ, Son of God, have mercy on me, a sinner.**' There is no strict uniformity, however; one can say 'have mercy on us'; it can also be shortened to 'Lord Jesus Christ, have mercy on me', or even include an actual name or names, '...have mercy on John'. The one essential and unvarying element is the inclusion of the divine Name of Jesus.

The Jesus Prayer helps us bridge the gap between our

formal times of prayer (church services or other prescribed time) and the normal everyday activities of life. By frequent repetition that becomes habitual and even unconscious, it can help us stand in the presence of God wherever we are - not only in the sanctuary or in solitude, but in the kitchen, while driving, or in the office. As Brother Lawrence, author of "The Practice of the Presence of God" said, "It is a great delusion to imagine that prayer-time should be different from any other, for we are equally bound to be united with God by work at work-time as by prayer at prayer-time."



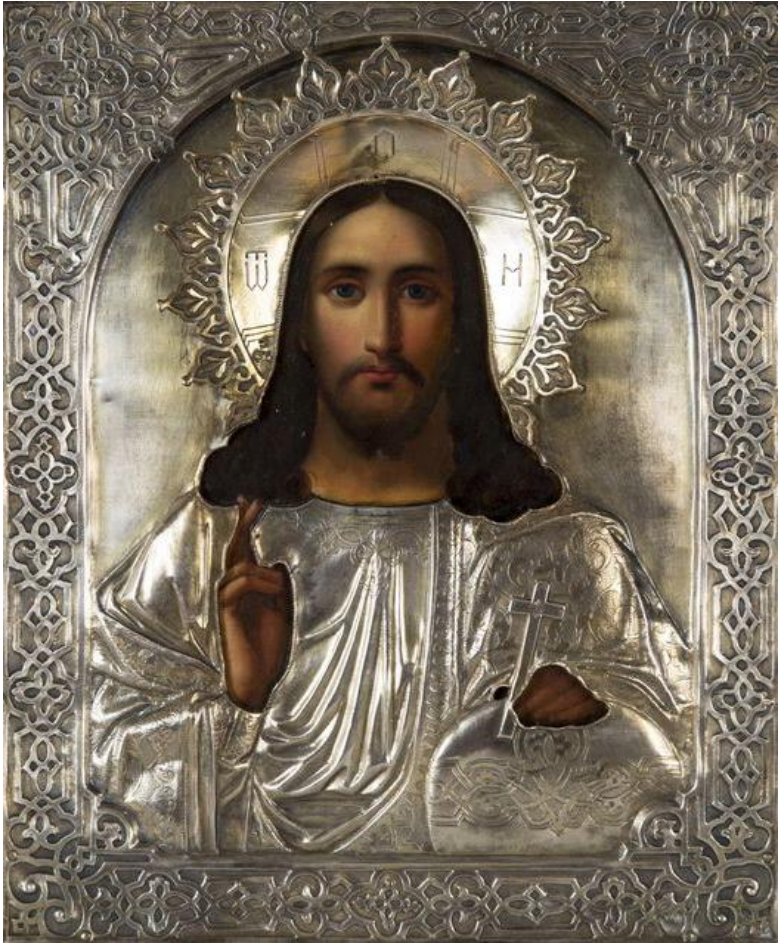
By standing in Christ's presence even for a few moments of each day, invoking His Name, we deepen and transform the remaining moments of the day, rendering ourselves available to others, effective and creative, in a way we could not otherwise be. All those whom we love are already embraced in His heart, loved by Him infinitely more than by us, and so through the Jesus Prayer we find them all again in Him. Invoking His Name, we enter more fully into Christ's overflowing love for the whole world.

In the Hebrew tradition, it is an act of weight and potency to do a thing *in the name* of another, or to *invoke and call upon someone's name*. Yet everything that is true of human names is true to an incomparably higher degree of the Divine Name. The power and glory of God are present and active in his Name. Our Catholic Catechism tells us that "to pray "Jesus" is to invoke Him and call Him within us. *His name is the only one that contains the Presence it signifies.*" (CCC, 2666) Attentively and deliberately to invoke God's name is to place oneself in His Divine Presence, to offer oneself as an instrument and a living sacrifice in his hands. Hence, the profound gravity of the Second Commandment - "Thou shall not take the name of the Lord thy God in vain"!

This Hebraic understanding of the Name passes from the Old Testament into the New. Devils are cast out and men are healed through the Name of Jesus, for the Name is power. The clause in the Lord's Prayer, "hallowed be Thy **Name**"; "Whatever you ask the Father in My **Name**, He will give it to you" (Jn 16:23); His final command to his apostles, "Go therefore, and teach all nations, baptizing them in the **Name** of the Father, Son, and Holy Spirit" (Mt 28:19); Peter's proclamation that there is salvation only in "the **Name** of Jesus Christ" (Acts 4:10-12), and the words of St. Paul, "At the **Name** of Jesus every knee shall bow" (Phil.2:10) - all point to the sacramental character and sign of His presence and action. ***The remembrance of the Name of God utterly destroys all that is evil.***

The invocation of the Name of Jesus presupposes that the one who says the Prayer believes in Jesus Christ as Son of God and Savior. Perhaps the faith in many of us is very uncertain and faltering; perhaps it coexists with doubt, perhaps it compels us to cry out, 'Lord, I believe; help my unbelief' (Mk 9:24). But at least there should be some desire to believe; at least there should be, amid all the uncertainty, a spark of love for the Jesus whom as yet we know so imperfectly.

-Adapted, "*The Power of the Name*". Kallistos Ware.



“AND YOU shall call His name Jesus, because in His Name we adore the entire majesty of the Godhead. All who dwell in the heavens, those who abide upon the earth, and every one of those who are held in the depths of hell, bow down prostrate to this Name. This is the Name which gave sight to the blind, hearing to the deaf, agility to the lame, speech to the mute, and life to the dead; the power of this Name forced the mastery of the devil entirely from the bodies of the possessed.”

- *St. Peter Chrysologus (406 - 450 A.D.)*
