

Fourth Sunday After Easter 14 May 2017

“For if I do not go, the Advocate will not come to you, but if I go, I will send him to you.” Jn. 16:7

During this Eastertide, the Church prepares us for the coming of the Holy Spirit. In his book, *Divine Intimacy*, Fr. Gabriel, OCD tells us: **“Only Jesus’ death could merit this great gift for us, and it was not until after His Ascension into heaven that the Holy Spirit, the Envoy of the Father and the Son, could descend upon the Church.”** (p. 503) The Apostles were about to lose the physical presence of their beloved Master, but Jesus would not leave them orphans; He would send them His Spirit who would teach them all things: **“But the Advocate, the Holy Spirit, whom the Father will send in my name, he will teach you all things, and bring to your mind whatever I have said to you.”** Jn. 14:26 Jesus, by His passion and death, had conquered sin and death and merited for the Apostles and His Church the coming of the Holy Spirit. Fr. Gabriel tells us: **“The sending of the Holy Spirit to our souls is the principal fruit of the Passion of Jesus.”** Gabriel, *Ibid.* p. 504 In today’s Epistle (Jas. 1:17-21), St. James tells us that the best way to prepare ourselves for the coming of the Holy Spirit is to avoid sin: **“Therefore, casting aside all uncleanness and abundance of malice, with meekness receive the ingrafted word, which is able to save your souls.”** Ja. 1:21 Whoever has the truth and the light of Christ rejects sin; such is the first lesson of the Holy Spirit.

*“And when he has come, he will convict the world of sin, and of justice and of judgment: of sin....because they do not believe in me.”*Jn. 16:8-9

Msgr. Patrick Boylan in his book, *“The Sunday Gospels and Epistles,”* tells us that the Holy Spirit will convict the world of sin: **“Our Lord had challenged His enemies to convict Him of sin—but the world will itself be convicted of sin by the Spirit-aided preaching of the Apostles. The sin which the world will be shown to have specially committed is the sin of unbelief. The preaching of the Apostles, aided and confirmed by the Holy Spirit, will bring home to the adversaries of Christ the sin they have committed in rejecting Him.”**

“Convicted.... of justice, because I go to the Father, and you will see me no more.” Jn. 16:10

The second lesson of the Holy Spirit is to convict the world of its injustice in not believing that Jesus was indeed **“the Just One and the Chosen One of God.”** **“The Paraclete (Advocate, Holy Spirit) will also convict the world of its folly in regard to justice. It had looked on Jesus as a profaner of the Sabbath and blasphemer: but the Resurrection and Ascension of Christ will be used by the Spirit to prove that Christ is indeed the Just One, and the Chosen One of God. The charisms of the Spirit and the growth of Christ’s Church will help to show its divine character and thus completely to vindicate its Founder. Thus even though the disciples must give up the joy of having Jesus visibly with them, their deprivations will ultimately help to establish the greatness and holiness of their Master.**

“Convicted... of judgment, because the prince of this world has already been judged.” Jn. 16:11

The third lesson of the Holy Spirit is that it was not Christ who was convicted, but his persecutors: **“In the third place, the Paraclete will show the world to be wrong in regard to ‘judgment.’ The enemies of Jesus had believed that, with the death of Jesus, their case against Him had been finally established. The Paraclete will show that it is they who have been condemned, with their leader, the Devil, ‘the Prince of this world.’ (cf. Jn. 12:31)**

“Good triumphs over evil”

“The Paraclete will prove, therefore, that the ‘world’ is sinful, that justice (righteousness) is on the side of Christ, and that condemnation of the powers of evil has definitely begun. To the ‘world,’ then, belongs sin: to Jesus belongs justice and (the) verdict of victory. Thus, in a word, it will appear after the coming of the Spirit that good triumphs over evil, that holiness ultimately judges sin, and Christ condemns and overthrows Satan.” (cf. Lk. 10:18, 11:22) Boylan, *Ibid.* p. 50

Apostles enlightened by the Holy Spirit

As Jesus had said, **“...he will teach you all things”** (Jn. 14:26). The Holy Spirit will enlighten and strengthen the Apostles to understand all that Jesus has spoken to them. **“The Holy Spirit is the Spirit of Truth: He brings truth home to the minds of men. He will guide the Apostles into the full truth: He will lead them gradually but**

steadily towards the full comprehension of Christ, Who is Truth itself.

“The ‘full truth’ is not fullness of knowledge of nature or history, but Christ---‘the Way and the Truth’ Jn. 14:6. The Spirit is the guide who points the way to the Truth. (cf. Ps. 25:5 & 57:7) To the Spirit is here assigned the work which in the Psalter (Psalms), belongs to the Spirit of Yahweh. ...The Spirit will announce what is to come. He will make known through the Apostles the new economy which will begin at Pentecost.

The Holy Spirit ‘convicts’ the world today.

“As the Jews rejected Christ in the Apostolic Age, so others reject Him in our day, and as the Jews foolishly believed that they had overthrown Christ and destroyed His work, so there are groups of men—even large sections of nations—today who aim at destroying Christ’s work, and representing it as useless, if not noxious, for humanity. In spite of all these new enemies of Christ, the life of the Church goes on, and is deepened and widened, and its capacity to adapt itself to every need of the time becomes every day more obvious. Now, therefore, as in the Apostolic days, the Holy Spirit is showing up –‘convicting’—the world in regard to justice. ...The daily sacramental life, and the never-ceasing spiritual growth of the Church, are the Holy Spirit’s answer to false teaching and persecution—whereby He ‘convicts’ the world of ‘judgment.’” Boylan, *Ibid.*, p. 52-3

“Fatima and the “signs of the times” needs a closer look”

JANUARY 20, 2017 BY FR. REGIS SCANLON, OFMCAP

“...The warning was meant for us today. Today, we see Our Lady’s warnings acted out all around us. Statistics show contempt for marriage, and widespread divorce. Adultery and fornication are common. While ‘sodomy’ has been around since antiquity, in 1917 the idea of legal ‘homosexual marriage’—especially on a worldwide scale—would have been inconceivable. Similarly, while abortion has played a sad role throughout human history, except for some brutal pagan cultures, abortion was certainly not glorified by

societies, and protected by governments, as a ‘legal right’ in 1917. Today, it is protected, even in traditional Catholic countries, which has led to the horrifying number of 1.5 billion babies murdered worldwide since 1980. And to think that after the flood, God said to Noah: ‘from man in regard to his fellow man, I will demand an accounting for human life.’ (Gen. 9:5).

“And consider the sacrileges against Our Lord in Holy Communion. In 1917, I doubt you could find a practicing Catholic, in those days, who would not be horrified to hear that a Catholic was regularly receiving Communion despite being divorced and remarried, or practicing fornication, adultery, or acts of homosexuality.

“Today, all these actions are being overlooked, shrugged off, or hushed up, and not just by ordinary Catholics in the pews, but by many clergy and leaders of the Church! It is as if the Church is going in the opposite direction from what the Angel of Fatima directed.

“Who can deny that, today, the Church seems to be encouraging sacrilegious communions? A majority of German Bishops want the divorced and invalidly remarried to be able to receive Communion, even without an annulment, and without practicing complete continence.¹⁵ Similar thoughts are emerging in other nations, such as in the United States. Some bishops in these countries are promoting sacrileges (perhaps unknowingly) by interpreting the papal document, *Amoris Laetitia*, as if it gives permission for invalidly married couples, living in objective adultery, to receive Communion through the so-called ‘internal form solution’ in confession.¹⁶ Others even go so far as to argue for *open communion*, defying the Church’s Canon 915, which requires ministers to refuse people Communion who are obstinately, and publicly, living in objective sin.¹⁷ Even the Vatican’s head of the department of Marriage and Family Life appears to say that, in some cases, people living in invalid marriages may be able to receive Communion without living as brother and sister.¹⁸

“It appears that a number of bishops think that, if people do not believe, or do not know, that

they are living in adultery, then they are free to receive Holy Communion, because there is no evil act and, therefore, no sacrilege. The truth is, that while a person may be free of sin because of their ignorance, the act itself remains an intrinsically evil act. *The act itself still offends God!* The Church clearly teaches that: It is, therefore, an error to judge the morality of human acts by considering only the intention that inspires them, or the circumstances (environment, social pressure, duress or emergency, etc) which supply their context.

“Furthermore, the Church teaches that: ...there are acts, which in themselves, independently of their circumstances and intentions, are always gravely illicit by reason of their object; such as blasphemy, murder and adultery. One may never do evil so that good may result from it.¹⁹ And when objectively evil acts are combined with the reception of the Body and Blood of Jesus Christ in Holy Communion, that is *always* a sacrilege.²⁰ It brings great harm to the Church, and invites a just punishment from God.

“It is a mystery, and a sign of our troubled times, that this harmful teaching has not been corrected. It is a blow to authentic Church teaching, and it ignores the truth that the Scriptures, and St. Paul, cannot be in error. The joining of adultery with Holy Communion is fanning the flames of God’s “wrath” upon the Church, and the world. Surely, this is why there is so much confusion and disharmony in the Church among her leaders, and why the world is afflicted with escalating immorality, strife, violence, bloodshed, and war today.

“**Oct. 13, 1917 was probably Satan’s choice.** Therefore, given the rampant spread of evil and sacrilege in the world since 1917, it is not beyond the realm of possibility—and, in fact, is likely to be true—that Satan chose to begin his 100-year war on the Church on Oct. 13, 1917. Perhaps, that date has satanic significance because it marks the 33rd year since Leo XIII had his vision/locution. Perhaps, Satan wanted to mock Our Lord’s 33 years on earth? It is not ours to know, but we can speculate.

“Did Our Lady intervene in this satanic plan by asking and receiving permission from God, the Father, to warn the world? And did she do so through her apparitions and messages to the children of Fatima on Oct. 13, 1917? I believe the answer to these questions is “yes.”

“If so, that means that Oct. 13, 2017 will mark the end of the 100-year reign of Satan. Therefore, that day, which will also mark the 100th anniversary of the miracle of the sun at Fatima, will be important as a great Marian anniversary, and, perhaps, as a day of warning for the world. Again, there is so much we are not permitted to know, except that we can observe the state of our world, and we know that as of now, it has not repented of these sins of the flesh, or of sacrilegious communions. Instead, everything is growing worse, and at an accelerated rate.

So what is to be done?

“The Church must revisit these urgent messages from Pope Leo XIII, and at Fatima, and act on the warnings. Listen to the words of the future St. John Paul II, then Cardinal Karol Wojtyla, who spoke in 1976 at the Eucharistic Congress in Philadelphia: **‘We are now standing in the face of the greatest historical confrontation humanity has ever experienced. I do not think that the wide circle of the American Society, or the whole wide circle of the Christian Community, realize this fully. We are now facing the final confrontation between the Church and the anti-church, between the gospel and the anti-gospel, between Christ and the Antichrist. The confrontation lies within the plans of Divine Providence. It is, therefore, in God’s Plan, and it must be a trial which the Church must take up, and face courageously.’²¹...**”