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# Pentecost: The Descent of the Holy Spirit

Ask with me for a new  
Pentecost, which will once  
again set the world alight.  
(Furrow, 213)

24 May

## **From the Acts of the Apostles:**

AND WHEN THE DAYS OF  
PENTECOST were drawing to a close,  
they were all together in one place.  
And suddenly there came a sound  
from heaven, as of a violent wind

blowing, and it filled the whole house where they were sitting. And there appeared to them parted tongues as of fire, which settled upon each of them. And they were all filled with the Holy Spirit and began to speak in foreign tongues, even as the Holy Spirit prompted them to speak. *(Acts 2:1-5)* **Texts of St. Josemaría:**

Our Lord had said: I will ask the Father, and He will give you another Paraclete, another Consoler, to abide with you forever (John 14:16). When the disciples were gathered together in one place, suddenly there came a sound from heaven as of a mighty wind, and it filled the whole house where they were. —At the same time, parted tongues of fire appeared and rested upon each one of them (Acts 2:1-2).

Filled with the Holy Ghost, the Apostles seemed as though drunk (Acts 2:13).

And Peter, around whom the other eleven gathered, raised his voice and spoke. —We, people from a hundred nations, hear Him. —Each of us hears him in his own language. — You and I in ours. —He speaks to us of Christ Jesus and of the Holy Ghost and of the Father.

He is not stoned nor thrown in prison: of those who have heard him, three thousand are converted and baptized.

You and I, after helping the Apostles administer baptism, bless God the Father, for His Son Jesus, and we too feel drunk with the Holy Ghost. (Holy Rosary, Descent of the Holy Spirit)

Christian tradition has summarised the attitude we should adopt toward the Holy Spirit in just one idea: docility. That means we should be aware of the work of the Holy Spirit all around us, and in our own selves we should recognize the gifts he

distributes, the movements and institutions he inspires, the affections and decisions he provokes in our hearts. The Holy Spirit carries out in the world the works of God. He is, as we read in a liturgical hymn, the giver of grace, the light of our hearts, the soul's guest, our rest in work, our consolation in sorrow. Without his help there is nothing innocent or valuable in man, since he is the one who cleanses the soiled, heals what is sick, sets on fire what is cold, straightens what is bent and guides men toward the safe harbour of salvation and eternal joy. (*Christ is Passing By*, 130)

It is worthwhile putting our lives on the line, giving ourselves completely, so as to answer to the love and the confidence that God has placed in us. It is worth while, above all, to decide to take our christian life seriously. When we recite the creed, we state that we believe in God the Father

Almighty, in his Son Jesus Christ, who died and rose again, and in the Holy Spirit, the Lord and giver of life. We affirm that the Church, one, holy, catholic and apostolic, is the body of Christ, enlivened by the Holy Spirit. We rejoice in the forgiveness of sins and in the hope of the resurrection. But do those words penetrate to the depths of our own heart? Or do they remain only on our lips? The divine message of victory, the joy and the peace of Pentecost, should be the unshakeable foundation for every Christian's way of thinking and acting and living. (*Christ is Passing By*, 129)

The marvel of Pentecost consecrates all the different ways: it can never be understood as monopoly or the appreciation of only one way to the detriment of the others.

Pentecost provides an unlimited variety of tongues, of methods, of

forms of meeting God: not violent uniformity. (Furrow, 226)

It is the Holy Spirit who, with his inspirations, gives a supernatural tone to our thoughts, desires and actions. It is he who leads us to receive Christ's teaching and to assimilate it in a profound way. It is he who gives us the light by which we perceive our personal calling and the strength to carry out all that God expects of us. If we are docile to the Holy Spirit, the image of Christ will be formed more and more fully in us, and we will be brought closer every day to God the Father. "For whoever are led by the Spirit of God, they are the children of God."

If we let ourselves be guided by this life-giving principle, who is the Holy Spirit in us, our spiritual vitality will grow. We will place ourselves in the hands of our Father God, with the same spontaneity and confidence

with which a child abandons himself to his father's care. Our Lord has said: "Unless you become like little children, you will not enter the kingdom of heaven." This is the old and well known "way of childhood," which is not sentimentality or lack of human maturity. It is a supernatural maturity, which makes us realize more deeply the wonders of God's love, while leading us to acknowledge our own smallness and identify our will fully with God's will. (*Christ is Passing By*, 135)

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