



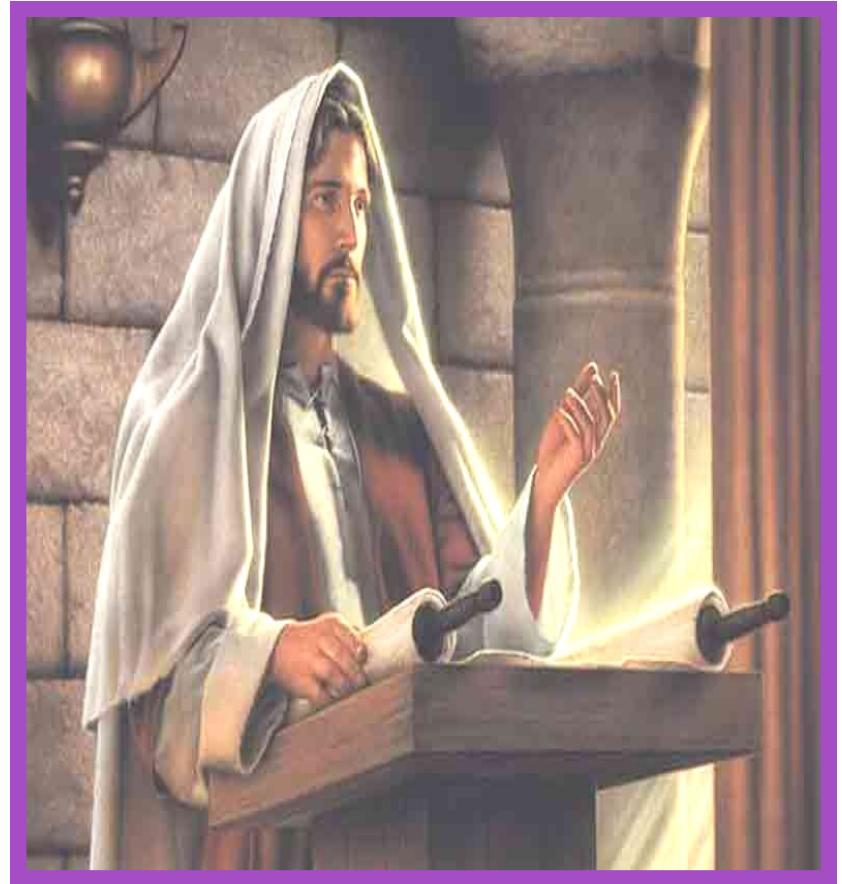
scattered throughout the whole world, and dwell there. So this double reproof is addressed to all men; for Christ has called to salvation not alone the Jews, the seed of Abraham, as in the beginning, but the whole fallen race of Adam...

The third reproach of the Holy Spirit shall be, as Jesus tells us, that most merited condemnation of the prince of this world... The Paraclete will testify to the glory of Christ, showing that He is indeed the Lord of the universe, and will show the world its error, in that abandoning Him Who is by nature God they have fallen down before and worshipped one who is not by nature God; that is Satan... Satan is but a pretender to the name of prince, and has no natural right to it. He holds it only because of the execrable wickedness of those who have gone astray. Jesus is the true *prince of this world*. Amen.



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**SERMON ON
THE MISSION OF THE HOLY SPIRIT
FROM THE FATHER'S OF THE CHURCH
153 - 1**



JESUS, OUR FIRST PREACHER!

FOURTH SUNDAY AFTER EASTER

Based on the Divine Office-Douay-Rheims Version

Volume 2 - Pages 1294 (1962 edition)

Commentary on the Gospel of John 16: 5-14

by: Saint Cyril of Alexandria, Bishop and Doctor

...As long as Christ remained bodily with those who believed in Him, He appeared to them as the Giver of every gift. But when it was time He should ascend to His heavenly Father, then He was to be present to His worshippers by means of the Spirit and dwell in their hearts by faith. By possessing Him we might with courage cry: *Abba, Father*, so as to go forward in every virtue and as having within us the all powerful Spirit; strong and invincible against the assaults of men and the snares of the devil.

The Holy Spirit changes the disposition of those in whom He wills to be and to abide, and restores in them a newness of life. Samuel, when speaking to Saul, says: *And the spirit of the Lord shall come upon thee, and thou shalt be changed into another man* (I Kings x. 6). See how the Spirit transforms those in whom He dwells! He readily turns them away from their taste for earthly things to dwell on those that are in heaven; from an unmanly cowardice to a courageous state of soul... What the Savior said then is true: *It is expedient to you that I go*. For it was then the time appointed for the descent of the Spirit.

...Jesus reveals to them what it is the Paraclete will do. *When he is come, He says, he will convince the world of sin, and of justice, and of judgment*. He clearly teaches us in what form the reproach contained in these sayings will take...

The reproach of sin is placed first. In what manner will

He convince the world? When those who love Christ, that is, the just, are convinced of sin; that is, that He will condemn the world, which means the ignorant and the unbelieving, who continue unbelieving, and those held fast by the delights of the world. Because of this fact, they are enslaved by their own vices, and must die because of their offenses... What did Jesus say to the Jews: *If you believe not that I am he, you shall die in your sins* (Jn. viii. 24), the Paraclete when He comes will show to be true because of their deeds.

Then He says: *He will convince the world of justice: because I go to the Father; and you shall see me no longer*. He will give His wisdom to those who have believed in Christ after His Resurrection, as being, and rightly, justified. For they received Him as True God, though they had not seen Him, and believed that He is enthroned with the Father. Recall the words of Jesus to Thomas: *Because thou hast seen me, Thomas thou hast believed: blessed are they that have not seen, and have believed* (Jn. xx. 29). Rightly then have they been justified who without seeing Him have believed in Christ; but the world will lose the possession of this blessedness, not seeking to possess the justice that comes by faith, preferring to remain in its own wickedness.

These two reproaches are meant, not only for the Jews alone, but rather for every man who shall be stubborn and resistant to the Paraclete. By the term *world* is meant not alone the man who is endlessly absorbed in seeking pleasure, and does not leave behind the devil's wickedness, but all who are