

Scripture Reflection by Father Dave

Pentecost Sunday – Pentecost originally was a Jewish Feast that occurred 50 days after the Passover celebration and commemorated the giving of the law to Moses and the Israelites on Mt Sinai. On the Pentecost following Jesus’ Resurrection and Ascension into Heaven, the Holy Spirit descended upon the Apostles and those gathered with them in prayer, bringing fulfillment to this Feast by bringing the NEW LAW in the Spirit, a Law written on our hearts – a Law of Love and Unity. The strong and driving winds are reminiscent of the encounters with God on Mt Sinai by Moses and Elijah. The presence of the Holy Spirit manifested itself miraculously through “different tongues.” And as a result, the Apostles were able to speak in different languages so that the people, present from other languages, were able to understand the message.

We might recall Jesus’ instruction to the Apostles before His Ascension – **“go out to all the world, tell the good news, and baptize in the name of the Fr, the Son, the Sp. And know that I am with you always, even to the end of time.”** The Apostles wasted no time in getting out the word and baptizing. Acts of the Apostles tells us that some 3,000 were baptized on that Pentecost alone. From there, the Apostles continued their work.

In a sense, Acts of the Apostles doesn’t end with the last recorded word in the Bible. Some Scripture Scholars consider that you and I are a continuation of the story of Acts of the Apostles. The written portion of Acts stops at a particular point. But the story is still being constructed – by us who are the present-day disciples, because we were also anointed with the Spirit when we were Baptized, and when we were Confirmed, and like the Apostles, we also are sent to share the Good News!

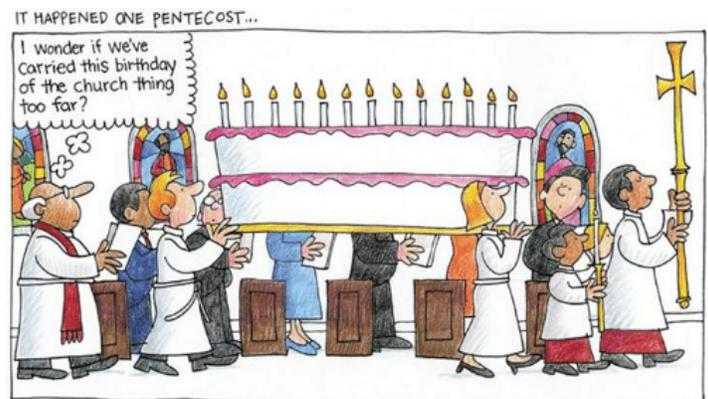
The Spirit that Jesus shared gave the Apostles a power for the work of Reconciliation as well as Peace. Just as Jesus had offered peace to His failed disciples, they were commissioned to do the same for others – freeing them from being defined by a sinful past – all so that they could enjoy peace with God.

The disciples were also sent to do as Jesus had done in denouncing those whose closed minds or systems impede the spread of God’s peace in the world. The ones whose sins are retained are those who are closed in on themselves. In the words of Pope Francis: *“Their hearts are open only to the limited horizon of their own immanence and interests, and as a consequence they neither learn from their sins nor are they genuinely open to forgiveness.”*

The Feast of Pentecost is meant to be a “blowout” celebration that reminds us of the unfathomable power we have been given to create a community of universal solidarity. Pentecost celebrates the fact that the Gospel can be understood in every time and culture because it fulfills the deepest yearning of human hearts.

With all our differences, Pentecost tells us that we are all such a part of one another that sharing God’s peace is really possible. That is the message / that is the Good News we are call to believe and to proclaim by the way we live. If we do that, God’s Peace can become a reality!

Let us pray for the Conversion of the World
& for Peace



Pentecost is often referred to as the
“Birthday of the Church.”
(Cartoon by the Rev. Jay Sidebotham)

Scripture Reflection by Father Rody

MAY 23 2021 **PENTECOST SUNDAY**
JN 20, 19-23

22 *And when he had said this, he breathed on them and said to them, "Receive the holy Spirit.*

The third phase of the economy of salvation is the entry of the Holy Spirit...now we have the Three Persons of the Holy Trinity. Why did Jesus Christ give the Holy Spirit to us? *I wish to answer that by using the Catechism of the Catholic Church verbatim (by way of admission).*

683 "No one can say 'Jesus is Lord' except by the Holy Spirit."¹ "God has sent the Spirit of his Son into our hearts, crying, 'Abba! Father!'"² ***This knowledge of faith is possible only in the Holy Spirit:*** to be in touch with Christ, we must first have been touched by the Holy Spirit. ***He comes to meet us and kindles faith in us. By virtue of our Baptism, the first sacrament of the faith, the Holy Spirit in the Church communicates to us, intimately and personally, the life that originates in the Father and is offered to us in the Son.***

...And it is impossible to see God's Son without the Spirit, and no one can approach the Father without the Son, for the knowledge of the Father is the Son, and the knowledge of God's Son is obtained through the Holy Spirit.³

684 Through his grace, the Holy Spirit is the first to awaken faith in us and to communicate to us the new life, which is to "know the Father and the one whom he has sent, Jesus Christ."⁴ But the Spirit is the last of the persons of the Holy Trinity to be revealed. ***St. Gregory of Nazianzus, the Theologian, explains: The Old Testament proclaimed the Father clearly, but the Son more obscurely. The New Testament revealed the Son and gave us a glimpse of the divinity of the Spirit. Now the Spirit dwells among us and grants us a clearer vision of himself.***

685 To believe in the Holy Spirit is to profess ***that the Holy Spirit is one of the persons of the Holy Trinity, consubstantial with the Father and the***

Son: "with the Father and the Son he is worshipped and glorified."⁶

686 ***The Holy Spirit is at work with the Father and the Son from the beginning to the completion of the plan for our salvation.*** But in these "end times," ushered in by the Son's redeeming Incarnation, the Spirit is revealed and given, recognized and welcomed as a person.

687 "No one comprehends the thoughts of God except the Spirit of God."² Now God's Spirit, who reveals God, makes known to us Christ, his Word, his living Utterance, but the Spirit does not speak of himself. The Spirit who "has spoken through the prophets" makes us hear the Father's Word, but we do not hear the Spirit himself. ***We know him only in the movement by which he reveals the Word to us and disposes us to welcome him in faith. The Spirit of truth who "unveils" Christ to us "will not speak on his own."***⁸ Such properly divine self-effacement explains why "the world cannot receive (him), because it neither sees him nor knows him," while those who believe in Christ know the Spirit because he dwells with them.⁹

