

PENTECOST SUNDAY: DAY

LECTIONARY #63

READING I Acts of the Apostles 2:1–11

A reading from the Acts of the Apostles

Proclaim the first line with an informative tone.

Start to build intensity as you proclaim.
Take your time.

This line is the highest point of the reading.
This is what we have waited and longed for!
Let the congregation hear gratefulness and
amazement in your voice.

Keep up your energy by using good volume
and eye contact.

Pause before you ask the questions.

Rehearse the names of all the different
countries.

Parthians = PAHR-thee-uhnz; Medes = meedz

Elamites = EE-luh-mīts

Mesopotamia = mes-uh-poh-TAY-mee-uh

Judea = joo-DEE-uh

Cappadocia = cap-uh-DOH-shee-uh

Pontus = PON-tuhs; Phrygia = FRIJ-ee-uh

Pamphylia = PAM-fil-ee-uh

Libya = LIB-ee-uh

Cyrene = sī-REE-nee

When the time for Pentecost was fulfilled,
they were **all in one place together**.
And **suddenly** there came from the sky
a **noise** like a strong driving wind,
and it **filled** the entire house in which they were.
Then there **appeared** to them tongues as of fire,
which **parted** and came to rest on **each one** of them.
And they were **all filled** with the **Holy Spirit**
and began to speak in **different tongues**,
as the Spirit **enabled** them to **proclaim**.

Now there were **devout Jews** from every nation under heaven
staying in Jerusalem.

At this sound, they **gathered** in a large crowd,
but they were **confused**
because each one heard them **speaking in his own language**.

They were **astounded**, and in **amazement** they asked,
“Are not all these people who are speaking **Galileans**?
Then **how** does **each of us** hear them in his **native language**?”

We are **Parthians, Medes, and Elamites**,
inhabitants of **Mesopotamia, Judea and Cappadocia**,
Pontus and Asia, Phrygia and Pamphylia,
Egypt and the districts of **Libya** near **Cyrene**,
as well as travelers from **Rome**,

READING I

The scriptural setting for this reading is the Jewish feast of Pentecost, so called because it was celebrated on the fiftieth day after Passover. It was one of three pilgrimage feasts that, if possible, Jews were to celebrate in Jerusalem. Jesus' disciples are in the city awaiting the baptism with the Holy Spirit.

Its sudden coming is manifested by noise and fire, typical biblical metaphors for the divine presence. The noise that fills the whole house is not exactly a violent rushing wind but is “like” such a wind. And tongues “as” of fire distribute themselves

and settle on each of the disciples. These analogies remind us that while the ever-mysterious and ineffable God truly acts on earth, human language limps when it tries to communicate this reality. On Pentecost, when the Spirit fills the disciples, it gives them new languages to preach about Jesus. Their discourse is not merely an account of their experiences with him. Their Spirit-filled words reveal the meaning of what God did through his life, death, and Resurrection.

The rest of the reading describes the effect of the disciples' preaching on “devout

Jews from every nation under heaven.” Each person is bewildered and astonished as he hears Galileans speaking his native language. In this scene, we see the Spirit redressing the human situation that began at Babel (see Pentecost Vigil, Genesis 11:1–9). There God came down and thwarted the plan of “the sons of Adam”—the plan to reach and live in God's realm through their own efforts—by confusing their languages and scattering them over the earth. On Pentecost, God's Spirit comes down from heaven and restores communication among the nations, and the first thing they

Cretans = KREE-tuhnz; Arabs = AYR-uhbz

Say this line slowly.

For meditation and context:

both Jews and converts to **Judaism**, **Cretans** and **Arabs**, yet we **hear them speaking in our own tongues** of the **mighty acts of God.**"

RESPONSORIAL PSALM Psalm 104:1, 24, 29–30, 31, 34 (30)

R. Lord, send out your Spirit, and renew the face of the earth.

or

R. Alleluia.

Bless the LORD, O my soul!

O LORD, my God, you are great indeed!

How manifold are your works, O LORD!

the earth is full of your creatures.

May the glory of the LORD endure forever;

may the LORD be glad in his works!

Pleasing to him be my theme;

I will be glad in the LORD.

If you take away their breath, they perish
and return to their dust.

When you send forth your spirit,

they are created,
and you renew the face of the earth.

READING II 1 Corinthians 12:3b–7, 12–13

A reading from the first Letter of Saint Paul to the Corinthians

Brothers and sisters:

No one can say, "Jesus is Lord," **except** by the **Holy Spirit**.

There are **different** kinds of **spiritual** gifts but the **same Spirit**;
there are **different forms of service** but the **same Lord**;
there are **different workings** but the **same God**
who produces **all** of them in **everyone**.

To **each** individual the **manifestation** of the Spirit
is given for some **benefit**.

As a **body** is **one** though it has **many parts**,
and **all** the parts of the body, **though many**, are **one body**,
so also Christ.

For in **one Spirit** we were **all baptized into one body**,
whether **Jews or Greeks, slaves or free persons**,
and we were **all given** to drink of **one Spirit**.

Corinthians = kohr-IN-thee-uhnz

What a wonderful reading! It is a teaching moment for us. Take your time. To keep the attention of the congregation, rehearse for strong eye contact and expression in your voice. Read with clarity.

Say this line slowly.

understand together is the disciples' inspired proclamation of the mighty deeds that God accomplished in Christ.

READING II

In this section of his letter, Paul writes to the very divided Corinthian community about the Spirit who is at work in each of them. Indeed, it was the Spirit who led them to recognize Jesus' divinity and to acknowledge it openly by being baptized. The confession that "Jesus is Lord" may have been part of this early Christian rite.

One evidence of the Spirit's presence in the baptized is an individual charism—i.e., a gift, a kind of service, or an activity or "working." The variety of these charisms is unlimited, but the same God "produces," "activates," or "works" them together for the sake of all. Though it is difficult to translate into English, the Greek text highlights the energy that comes into play as the baptized develop and exercise their unique gifts, and God orchestrates their efforts for divine purposes.

Chief among these is the primary mission of every parish and of the Church at

large to manifest the risen and living Christ in the world. Paul warns that internal divisions blur the image that a community projects. One source of disunity is that some consider their gift to be more important than those of others. Another is the persistent use of pre-Christian categories that sort and separate people, like national and ethnic labels, and universal status indicators. Worldly distinctions have no place among the baptized.

GOPEL

When Jesus appears to his disciples, they are together