



A Gift for All People of All Times

ANN M. GARRIDO

When reading aloud today's passage from **Acts of the Apostles**, do you stumble over the names of the peoples gathered as I do? "Parthians, Medes, and Elamites." Where is "Cappadocia, Phrygia, and Pamphylia"? And why were all these peoples in Jerusalem in the first place?

It might help to know that Pentecost did not originate as a Christian feast. There are three pilgrimage festivals that drew Jews from across the Mediterranean region to Jerusalem. Sukkot celebrates the fall harvest and God's protection during the exodus from Egypt. Two are in the spring: Passover, the Feast of the Unleavened Bread, recalling the night the Jews were freed from enslavement in Egypt; and Shavuot, or *Pentecost* in Greek, remembering the giving of God's law on Mount Sinai.

The scene described in Acts echoes the story at Mount Sinai. The peoples who gathered outside the house in Jerusalem represent the breadth and diversity of peoples known at that time, and not just at that time. Some of the civilizations mentioned had not existed for hundreds of years. The book of Acts wants us to know that the gift of the Holy Spirit was an event of such significance that somehow *all* were mysteriously present—not just those of times gone by, but even we who live in such far-away, hard-to-pronounce places as Islamabad or Albuquerque. Today, we celebrate a gift that transcends time and geography. A gift that continues to draw all of us together in wonder and awe. ●



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Reflect

***Do I often remember that the Church encompasses people of every nation:
those gone before us and those to come?***



[The Jews] 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 own native language?"

ACTS 2:7–8

Dear Padre,

I am a senior Catholic woman. All my life, I have waited for the Church to welcome women as priests. I have volunteered with numerous faiths over the years and have worked with pastors and rabbis who are women. Why does the Catholic Church not recognize that women have callings to the priesthood?

My answer will probably not be acceptable to you, and it might even make you a little more frustrated and perhaps even discouraged. The understanding of the Church is that the call to priesthood is not based on merit. If it were based on merit, and that was the single important criterion, your question might be phrased in a different way. I will let you imagine what that might be!

The tradition, practice, and discipline of the Church continues to insist that the call to ordained priesthood requires the respondent to be male. Any explanation beyond this simple statement would be strained and of little use. We are aware of the traditions that are practiced in other Christian denominations. We are probably aware of the Roman Catholic theology of priesthood that is offered in support of the practice. We can probably offer example after example in support or in disagreement of the practice. None of it matters when it comes up against the hard truth of the tradition, practice, and discipline: the priesthood requires a baptized male for validity. ●

Fr. Thomas M. Santa, CSsR / DearPadre.org



CARLOS DANIEL / CATHOLIC

A WORD FROM POPE LEO XIV

At Pentecost, the apostles spoke the languages of those they met, and the confusion of Babel was finally resolved by the harmony brought about by the Spirit. Whenever God's "breath" unites our hearts

and makes us view others as our brothers and sisters, differences no longer become an occasion for division and conflict.

HOMILY, ROME, JUNE 8, 2025

Do you have a question for the Padre?

Go to DearPadre.org to send your question and to learn more about *Dear Padre*.

Monday

May 25

The Blessed Virgin Mary, Mother of the Church

Gn 3:9–15, 20 or
Acts 1:12–14
Jn 19:25–34

Tuesday

May 26

St. Philip Neri, Priest
1 Pt 1:10–16
Mk 10:28–31

Wednesday

May 27

Weekday
1 Pt 1:18–25
Mk 10:32–45

Thursday

May 28

Weekday
1 Pt 2:2–5, 9–12
Mk 10:46–52

Friday

May 29

Weekday
1 Pt 4:7–13
Mk 11:11–26

Saturday

May 30

Weekday
Jude 17, 20b–25
Mk 11:27–33

Sunday

May 31

The Most Holy Trinity
Ex 34:4b–6, 8–9
2 Cor 13:11–13
Jn 3:16–18