

Catholic Scripture Study International

THE ACTS OF THE APOSTLES

LESSON 2

THEY WERE ALL FILLED WITH THE HOLY SPIRIT

In the second chapter of Acts, Luke describes one of the most important events in salvation history. God chooses an ancient Jewish feast to introduce the Holy Spirit, the mysterious third person of the Blessed Trinity who's been relatively unknown until this time. Usually understood as an ecstatic spiritual experience, Pentecost also represents God's judgment. When Christians receive the Holy Spirit, they agree to the consequences of purging and willingly accept suffering in their lives. God uses suffering to write his new law on human hearts, making it possible for the Holy Spirit to dwell within each individual believer. Through the grace of the Holy Spirit, it's now possible for men and women to live up to the demands of Jesus' commandment to love one another. Jesus Christ died so the Holy Spirit can effect this work, and it's through the sacraments of the Church that the power of the Holy Spirit flows out into all the world.

ACTS 2:1-47

¹When the day of Pentecost had come, they were all together in one place. ²And suddenly a sound came from heaven like a rush of a mighty wind, and it filled all the house where they were sitting. ³**And there appeared to them tongues as of fire, distributed and resting on each one of them.** ⁴**And they were all filled with the Holy Spirit and began to speak in other tongues, as the Spirit gave them utterance.**

⁵Now there were dwelling in Jerusalem Jews, devout men from every nation under heaven. ⁶And at this sound the multitude came together, and they were bewildered, because each one heard them speaking in his own language. ⁷And they were amazed and wondered, saying, "Are not all these who are speaking Galileans?" ⁸And how is it that we hear, each of us in his own native language? ⁹Parthians and Medes and Elamites and residents of Mesopotamia, Judea and Cappadocia, Pontus and Asia, Phrygia and Pamphylia, Egypt and the parts of Libya belonging to Cyrene, and visitors from Rome, both Jews and proselytes, ¹¹Cretans and Arabians, we hear them telling in our own tongues the mighty works of God."

ACTS 2:1-47

¹²And all were amazed and perplexed, saying to one another, “What does this mean?” ¹³But others mocking said, “They are filled with new wine.”

¹⁴But Peter, standing with the Eleven, lifted up his voice and addressed them, “Men of Judea and all who dwell in Jerusalem, let this be known to you, and give ear to my words. ¹⁵For these men are not drunk, as you suppose, since it is only the third hour of the day; ¹⁶but this is what was spoken by the prophet Joel:

¹⁷And in the last days it shall be, God declares,
that I will pour out my Spirit upon all flesh,
and your sons and your daughters shall prophesy,
and your young men shall see visions,
and your old men shall dream dreams;

¹⁸yes, and on my menservants and my maidservants in those days
I will pour out my Spirit; and they shall prophesy.

¹⁹And I will show wonders in the heaven above
and signs on the earth beneath,
blood, and fire, and vapor of smoke;
²⁰the sun shall be turned into darkness
and the moon into blood,
before the day of the Lord comes,
the great and manifest day.

²¹And it shall be that whoever calls on the name
of the Lord shall be saved.”

²²“Men of Israel, hear these words: Jesus of Nazareth, a man attested to you by God with mighty works and wonders and signs which God did through him in your midst, as you yourselves know—²³this Jesus, delivered up according to the definite plan and foreknowledge of God, you crucified and killed by the hands of lawless men. ²⁴But God raised him up, having loosed the pangs of death, because it was not possible for him to be held by it. ²⁵For David says concerning him,

‘I saw the Lord always before me,
for he is at my right hand that I may not be shaken;
²⁶therefore my heart was glad, and my tongue rejoiced;
moreover my flesh will dwell in hope.
²⁷For you will not abandon my soul to Hades,
nor let your Holy One see corruption.
²⁸You have made known to me the ways of life;
you will make me full of gladness with your presence.’

²⁹“Brethren, I may say to you confidently of the patriarch David that he both died and was buried, and his tomb is with us to this day. ³⁰Being therefore a prophet, and knowing that God had sworn with an oath to him that he would set one of his descendants upon his throne, ³¹he foresaw and spoke of the resurrection of the Christ, that he was not abandoned to Hades, nor did his flesh see corruption. ³²This Jesus God raised up, and of that we all are witnesses. ³³Being therefore exalted at the right hand of God, and having received from the Father the promise of the Holy Spirit, he has poured out this which you see and hear. ³⁴For David did not ascend into the heavens; but he himself says,

‘The Lord said to my Lord, Sit at my right hand,
³⁵till I make your enemies a stool for your feet.’”

³⁶Let all the house of Israel therefore know assuredly that God has made him both Lord and Christ, this Jesus whom you crucified.”

³⁷Now when they heard this they were cut to the heart, and said to Peter and the rest of the apostles, “Brethren, what shall we do?” ³⁸And Peter said to them, “Repent, and be baptized every one of you in the name of Jesus Christ for the forgiveness of your sins; and you shall receive the gift of the Holy Spirit. ³⁹For the promise is to you and to your children and to all that are far off, every one whom the Lord our God calls to him.” ⁴⁰And he testified with many other words and exhorted them saying, “Save yourselves from this crooked generation.” ⁴¹So those who received his word were baptized, and there were added that day about three thousand souls. ⁴²And they held steadfastly to the apostles’ teaching and fellowship, to the breaking of the bread and to the prayers.

⁴³And fear came upon every soul; and many wonders and signs were done through the apostles. ⁴⁴And all who believed were together and had all things in common; ⁴⁵and they sold their possessions and goods and distributed them to all, as any had need. ⁴⁶And day by day, attending the temple together and breaking bread in their homes, they partook of food with glad and generous hearts, ⁴⁷praising God and having favor with all the people. And the Lord added to their number day by day those who were being saved.

ONE OF THE BEST WAYS TO MEDITATE ON GOD’S WORD IS THROUGH MEMORIZATION. A SUGGESTED MEMORY VERSE IS PRINTED IN BOLD IN THE BIBLICAL TEXT, OR YOU MAY CHOOSE A VERSE OF YOUR OWN.

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STUDY QUESTIONS

It's best to read Acts 2:1-47 and the entire lesson before responding to the study questions.

THE COMING OF THE HOLY SPIRIT

ACTS 2:1-13

1. Adult Jewish men were required to travel to Jerusalem to celebrate three yearly religious feasts described in the sixteenth chapter of Deuteronomy—Passover, the feast of Weeks, and the feast of Tabernacles. How did the feast of Weeks come to be called Pentecost, and what instructions does God give the Israelites for celebrating this feast (see *Lev 23:15-17*)?
2. In Acts 2:2, the sound of a mighty wind indicates the arrival of the Holy Spirit in Jerusalem, where the disciples have been praying for nine days. What Old Testament writings describe the action of the wind in connection with the Holy Spirit (see *Gen 1:1-2* and *Ezek 37:1-10*)? What does the Church teach about the relationship between the wind and the Holy Spirit (see CCC 691)?
3. **And there appeared to them tongues as of fire, distributed and resting on each one of them. And they were all filled with the Holy Spirit and began to speak in other tongues, as the Spirit gave them utterance.** In Acts 2:3-4 (our suggested memory verses), the Holy Spirit appears in the form of fire. How does fire figure into the preaching of John the Baptist (see *Lk 3:15-16*) and of Jesus (see *Lk 12:49*)? How does Paul use fire as a symbol for the transforming energy of the Holy Spirit's actions in his First Letter to the Thessalonians (see *1 Thess 5:19*)?
4. In Acts 2:1-4, the descent of the Holy Spirit upon the disciples gathered in Jerusalem echoes another significant Old Testament manifestation of God that occurred at Mount Sinai after Moses led the Israelites out of bondage in Egypt. List parallels between these two important biblical events (see *Ex 19:16-19*).

5. Acts 2:4-6 describes how devout Jews from every nation under heaven are able to understand the disciples, who have begun to speak in other tongues as a result of being filled with the Holy Spirit. How is this event related to the Old Testament story about what happened when humans attempted to build a tower at Babel (see *Gen 11:1-9*)? What information does the Holy Spirit communicate on the day of Pentecost, and what does God expect the Jews who hear and understand to do with this information?

PETER ADDRESSES THE CROWD OF JEWS

ACTS 2:14-41

6. In Acts 2:14, Peter preaches to the multitude that has gathered, citing prophetic passages from the Old Testament book of Joel as an introductory text. What do Joel's writings suggest will confirm the arrival of the "last days," or the messianic age (see *Joel 2:28*)? How do other prophecies make similar claims (see *Isa 32:15*, *Isa 44:3*, *Ezek 36:26*, and *Ezek 39:29*)?
7. In his Pentecost address, Peter cites passages from several of the Psalms. How do the passages Peter mentions support his strong belief that Jesus is the long-awaited Messiah (see *Ps 16:10*, *Ps 110:1*, *Ps 132:11*, and *CCC 627*)?
8. In Acts 2:37, Luke records that when the people learn they're responsible for crucifying the Messiah, they're cut to the heart. What does Peter tell them they need to do? What does the Church teach regarding the effects of this sacrament (see *CCC 1226*, *CCC 1262*, and *CCC 1427*)? In Acts 2:39, what does Peter imply about who can receive this sacrament, and how does the Church interpret his words (see *CCC 1252*)?
9. When Peter tells his listeners to save themselves from "this crooked generation," how is he relating their situation to that of the Israelites who wandered in the wilderness for 40 years after being led out of Egypt by Moses (see *Deut 32:5*)? In Acts 2:41, Luke records that there were about 3,000 souls who were baptized on the day of Pentecost. What is the significance of this number (see *Ex 32:27-28*)?

LIFE AMONG THE FIRST BELIEVERS

ACTS 2:42-47

10. How does Acts 2:42 set forth a “mission statement” for the first community of believers in Jerusalem (see CCC 950, CCC 1329, and CCC 2624)? In Acts 2:47, who does Luke credit with the astonishing growth of the early Church in Jerusalem? In Matthew’s Gospel, who does Jesus say is the builder of the Church (see Mt 16:18)?

VOICES OF THE SAINTS

O Holy Spirit, descend plentifully into my heart. Enlighten the dark corners of this neglected dwelling and scatter there thy cheerful beams.

—St. Augustine, Doctor of the Church and author of *Confessions*

QUESTIONS FOR REFLECTION

The following questions are designed to help you reflect further about how ideas in Acts 2:1-47 might apply to your own life:

1. In Acts 2:40, Peter compares the Jews of his own time with the “crooked and perverse generation” of Israelites who disobeyed God and were condemned to wander 40 years in the wilderness. Paragraph 144 of the *Catechism of the Catholic Church* teaches that the word “obedience” is related to the Latin word for listen: “To obey in faith is to submit freely to the word that has been heard, because its truth is guaranteed by God, who is Truth itself.” List some ways that modern society is “crooked and perverse.” What steps can you take to listen more closely to God and to obey his word?
2. When Christians pray to be filled with the fire of the Holy Spirit, they’re asking God to purify their lives by burning away sin. How can you cooperate with this cleansing action? For what purpose does the Holy Spirit fill the lives of men and women?

THEY WERE ALL FILLED WITH THE HOLY SPIRIT

ACTS 2:1-47

PENTECOST VIEWED IN THE LIGHT OF ITS JEWISH HISTORY

In the second chapter of the book of Acts, Luke describes the descent of the Holy Spirit upon 120 believers who've been steeped in Judaism since their birth. Their understanding of Jewish religious feasts and festivals leads them to look at Pentecost differently than 21st-century Christians do. A singular event, Pentecost is mentioned only once in the New Testament. Luke, a Gentile, uses a mere four sentences to describe how the Holy Spirit appears to the disciples in fire and wind—yet the importance of Pentecost can't be overemphasized. Human history revolves around the Incarnation of Jesus Christ and his Resurrection from the dead. These events are pivotal because they establish the new and everlasting covenant that allows the Holy Spirit to come into the world, giving birth to the Church and bringing salvation to men and women.

The history of Pentecost dates back more than 3,250 years to the feast of Weeks, first mentioned in Exodus 23:16. In the book of Leviticus, God gives detailed instructions about how to observe this harvest festival, instructing the Israelites encamped at Mount Sinai to count seven weeks plus one day, or 50 days, from the feast of Passover and then to “present a cereal offering of new grain to the LORD” (*Lev 23:15-16*). The word Pentecost, the Greek name for this yearly event, is related to the 50 days and comes from the Septuagint, the collection of Hebrew Scriptures translated into the Greek about 250 B.C. Jewish and Catholic liturgical readings for Pentecost provide a contextual framework for understanding the Old Testament thought and customs surrounding the celebration of this feast. In giving a New Covenant to the Jewish people, God makes maximum use of existing religious festivals surrounding his giving of the Old Covenant.

A FESTIVAL OF FIRST FRUITS

Pentecost celebrates the first fruits of the grain harvest, and the distinguishing feature of this ancient religious festival is the offering of two loaves of bread to God (*Lev 23:17*)—one loaf for the Jews and one for the Gentiles. The original feast of Weeks anticipated a time when all the world would worship God. Because of their tradition of remaining separate from the Gentiles, the ancient Israelites and later the Jews who celebrated this feast never understood how God would bring all the nations into covenant with him.

Pentecost takes place when the wheat harvest is ripe. In the Gospel of John, Jesus indicates why it's so important that the Holy Spirit come into the world on Pentecost: “The hour has come for the Son of man to glorified. Truly, truly, I say to you, unless a grain of wheat falls into the earth and dies, it remains alone; but if it dies, it bears much fruit” (*Jn 12:23-24*). It was during the feast of Passover that Jesus, the Lamb of God, was crucified. He died and was buried, like a grain of wheat. Fifty days later, Jesus bears much fruit—at the same time that the wheat harvest is being celebrated during the religious feast of Pentecost.

This Christian understanding of first fruits is reflected throughout the New Testament writings of Paul. In his Letter to the Romans, Paul clearly connects the Holy Spirit to first fruits: “We know that the whole creation has been groaning with labor pains together until now; and not only the

creation, but we ourselves, who have the first fruits of the Spirit, groan inwardly as we wait for adoption as sons, the redemption of our bodies” (*Rom 8:22-23*). In order for Christians’ bodies to be redeemed and brought back to life, they’re first going to have to die and be buried. In his Letter to the Ephesians, Paul teaches that the Holy Spirit is God’s promise of future redemption: “In him you also, who have heard the word of truth, the gospel of your salvation, and have believed in him, were sealed with the promised Holy Spirit, who is the guarantee of our inheritance until we acquire possession of it, to the praise of his glory” (*Eph 1:13-14*). In his First Letter to the Corinthians, Paul explains that the Holy Spirit is a pledge—or down payment—given with a view to redemption of men and woman as God’s own possessions: “For as in Adam all die, so also in Christ shall all be made alive. But each in his own order: Christ is the first fruits, then at his coming those who belong to Christ. Then comes the end, when he delivers the kingdom to God the Father” (*1 Cor 15:22-24*).

THE LAW ON MOUNT SINAI, THE LAW WRITTEN ON HUMAN HEARTS

The first Pentecost didn’t occur in Jerusalem, it occurred some 1,250 years earlier on Mount Sinai, providing a fascinating historical context for the coming of the Holy Spirit recorded in the book of Acts. After Moses led the Israelites out of Egypt and they were encamped at Mount Sinai (also called Mount Horeb), God visited his people: “On the morning of the third day there was thunder and lightning, and a thick cloud upon the mountain, and a very loud trumpet blast, so that all the people who were in the camp trembled. Then Moses brought the people out of the camp to meet God; and they took their stand at the foot of the mountain. And Mount Sinai was wrapped in smoke, because the LORD descended on it in fire; and the smoke of it went up like the smoke of a kiln, and the whole mountain quaked greatly” (*Ex 19:16-18*). This manifestation of God is a supernatural event, as is the descent of the Holy Spirit described in the book of Acts.

Although contemporary Christians tend to view Pentecost as a blessing, it’s also a sign of God’s judgment. The fire of the Holy Spirit brings warmth and light, but purification by fire also is accompanied by pain and burning. When Jesus speaks of the judgment of hell, he describes it as being similar to fire: “But I say to you that every one who is angry with his brother shall be liable to judgment; whoever insults his brother shall be liable to the council, and whoever says, ‘You fool!’ shall be liable to the hell of fire” (*Mt 5:22*). The fire of Holy Spirit isn’t just an ecstatic experience for believers. Whenever Christians ask the Holy Spirit to fall on them, they’re asking for God to judge and purge them. The Holy Spirit can’t dwell within an unclean vessel—he first has to burn away everything that’s odious to God—sin, disobedience, and self-love.

At Mount Sinai, God enters into covenant with the Israelites and gives them the Ten Commandments. This gift of the Law shows people where sin exists in their lives. In the New Testament, the gift of the Holy Spirit shows Christians the new law of Jesus Christ—and burns away everything that’s opposed to this law of love: “A new commandment I give to you, that you love one another; even as I have loved you, that you also love one another” (*Jn 13:34*). It wasn’t until shortly before the time of Jesus that the Jews began to view Pentecost as a celebration of the anniversary of God’s gift of the Law. The fire of God descended on Mount Sinai, and it also descends on the disciples praying in Jerusalem—but there’s a significant religious difference. At Mount Sinai, God remains aloof from the people huddling around the base of the mountain. In Jerusalem, fire separates into tongues that go to rest on each individual present. At Pentecost, God

becomes very personal. Fire symbolizes the transforming energy of the Holy Spirit's action, something prophesied by John the Baptist: "I baptize you with water for repentance, but he who is coming after me is mightier than I, whose sandals I am not worthy to carry; he will baptize you with the Holy Spirit and with fire" (*Mt 3:11*).

Exodus 31:18 describes how "the finger of God" writes the Ten Commandments on two stone tablets (an action depicted by fire in the movie, *The Ten Commandments*). The book of Exodus goes on to recount what happens when Moses comes down from the mountain and finds that the Israelites have melted their jewelry to make an idol of a golden calf to worship in place of God: "And as soon as he came near the camp and saw the calf and the dancing, Moses' anger burned hot, and he threw the tables out of his hands and broke them at the foot of the mountain" (*Ex 32:19*). This necessitates that Moses make another trip up the mountain for a set of replacement tablets. Following God's instructions to Moses, the Israelites build the ark of the covenant in which to store the second pair of stone tablets that contain the law of the covenant.

God's Law is holy, and the ark of the covenant that contains the Law is holy. In the tabernacle in the wilderness and later in Solomon's Temple at Jerusalem, the area where the ark of the covenant is kept is called "the holy place," and it's where God dwells. In describing the dedication of Solomon's Temple, First Kings records: "There was nothing in the ark except the two tables of stone which Moses put there at Horeb, where the LORD made a covenant with the sons of Israel, when they came out of the land of Egypt. And when the priests came out of the holy place, a cloud filled the house of the LORD, so that the priests could not stand to minister because of the cloud, for the glory of the LORD filled the house of the LORD" (*1 Kings 8:9-12*).

In the Old Testament, God's Law was written on tablets of stone, but in the New Testament, God engraves his law on human hearts, fulfilling a prophecy recorded in the book of Jeremiah: "Behold, the days are coming, says the LORD, when I will make a new covenant with the house of Israel and the house of Judah, not like the covenant which I made with their fathers when I took them by the hand to bring them out of the land of Egypt, my covenant which they broke, and I showed myself their Master, says the LORD. But this is the covenant which I will make with the house of Israel after those days, says the LORD: I will put my law within them, and I will write it upon their hearts; and I will be their God and they shall be my people." (*Jer 31:31-33*). Jews who experienced the coming of the Holy Spirit at Jerusalem were well aware of this Old Testament prophecy, and of how incapable men and women had been of obeying God's Law. With the Incarnation of Jesus Christ, and his death and Resurrection, which lead to the coming of the Holy Spirit at Pentecost, God comes to dwell within his people and to give them grace to obey his new law.

A CROOKED GENERATION

Luke records that about 3,000 people are baptized after hearing Peter preach on the day of Pentecost (*Acts 2:41*). This number represents the first fruits of the new kingdom of God. After Moses comes down from Mount Sinai and finds the Israelites worshipping a golden calf, he instructs the Levites to "'go back and forth from gate to gate throughout the camp, and slay every man his brother, and every man his companion, and every man his neighbor.' And the sons of Levi did according to the word of Moses; and there fell of the people that day about three

thousand men” (*Ex* 32:27-28). Because the Israelites disobeyed God’s Law at the first Pentecost, 3,000 fell. On the same day that the Holy Spirit descends on the disciples in Jerusalem, 3,000 souls are added—reversing what happened at Mount Sinai.

There’s another parallel between what happens to the Israelites who rebelled against God at Mount Sinai and what happens to the Jews who refuse to receive the Holy Spirit at Jerusalem. The Israelites who participated in the worship of the golden calf are condemned to wander in the wilderness for 40 years until all of them have died. Only then does God permit their descendants to enter the Promised Land. The rebellious Israelites no longer are considered God’s children, and in the “Song of Moses” they’re referred to as “a perverse and crooked generation” (*Deut* 32:5). In Acts 2:40, Peter uses similar language when he urges his listeners to save themselves “from this crooked generation.” Peter’s words constitute a prophetic warning, and he’s likening the Jews in Jerusalem to the “perverse and crooked” Israelites who were with Moses in the wilderness. Forty years after the Israelites’ act of apostasy with the golden calf, all the adults who participated have been destroyed. Forty years after the day of Pentecost described by Luke in the book of Acts, “the crooked generation” Peter speaks of also is destroyed. The historian Josephus writes that 1.2-million Jews were slaughtered when the Romans captured Jerusalem in 70 A.D—but there’s no record of any Christian dying there at that time. The Jews who accepted Peter’s preaching and were baptized in the name of Jesus understood that Peter was cautioning them to obey God and so avoid being destroyed as their forefathers were.

SUPERNATURAL SPEECH

Scripture records that when God descended in fire on Mount Sinai, the “sound of the trumpet grew louder and louder, Moses spoke, and God answered him in thunder” (*Ex* 19:19). The primary meaning of the Hebrew word that’s translated as “thunder” is “voices.” Jewish tradition teaches that when God spoke on Mount Sinai, he didn’t speak only in Hebrew. The school of Rabbi Ishmael teaches: “Every single word that went out from the Holy One, blessed be He, split into 70 languages.” Genesis 10:1-32 records 70 nations of the world descended from Noah and his sons. The thunder on Mount Sinai was the sound of 70 voices speaking at once, and it indicates that all nations on earth are to be given the gift of the Law of God.

While the Israelites are encamped at the base of Mount Sinai, God gives 70 elders a share of the spirit he’s given to Moses, and they all prophesy (*Num* 11:25). At Pentecost, the leaders of the new community gathered in Jerusalem are filled with the Holy Spirit and they also prophesy, speaking in tongues. This is a sign to the Jews present that the coming of the Holy Spirit is connected with God’s New Covenant. As further evidence, the devout Jews from “every nation under heaven,” who are in Jerusalem to celebrate the feast of Pentecost, are able to understand in their own language the words of prophecy being spoken by the disciples. This reverses the ancient story of the tower at Babel, in which men all speaking the same language attempt to build a tower to the heavens but are thwarted “because the LORD confused the language of all the earth; and from there the LORD scattered them abroad over the face of all the earth” (*Gen* 11:1-9).

At Babel, language is confused, and people are scattered throughout the world. On the day of Pentecost, the disciples begin speaking of the mighty works of God in other languages, enabling people from other countries to hear and understand them. It’s important that these devout Jews

from other nations hear the Gospel message so that they can return to their home countries and bear witness themselves to the death and Resurrection of Jesus Christ. A human agenda is at work in the attempt to build a tower at Babel, and the result is disunity that spreads throughout the ancient world. The supernatural ability to speak and understand languages on the day of Pentecost announces the mighty works of God, and the result is the spread of a unified Gospel message throughout the world.

CATECHISM CONNECTIONS

- For more information about how fire symbolizes the transforming energy of the Holy Spirit, see *CCC* 696.
- Jesus uses physical signs to explain the kingdom of God. To learn more, see *CCC* 1152.
- *CCC* 1287 teaches that the outpouring of the Holy Spirit at Pentecost provides a sign of the beginning of the messianic age.
- *CCC* 1303 describes the specific effects of the Holy Spirit at work in the lives of mature Christians.

ROME TO HOME

Pope John Paul II wrote about the special role the mystery of Pentecost plays in the Church's liturgy.

It was again Sunday when, 50 days after the Resurrection, the Spirit descended in power, as “a mighty wind” and “fire” (*Acts* 2:2-3), upon the apostles gathered with Mary. Pentecost is not only the founding event of the Church, but is also the mystery which for ever gives life to the Church. Such an event has its own powerful liturgical moment in the annual celebration which concludes “the great Sunday,” but it also remains a part of the deep meaning of every Sunday, because of its intimate bond with the Paschal Mystery. The “weekly Easter” thus becomes, in a sense, the “weekly Pentecost,” when Christians relive the apostles’ joyful encounter with the risen Lord and receive the life-giving breath of his Spirit.

—*Dies Domini* (The Day of the Lord)

THEY WERE ALL FILLED WITH THE HOLY SPIRIT

ACTS 2:1-47

1. On the day of Pentecost, the room where the disciples are gathered is filled with a sound like a mighty wind, and tongues of fire come to rest on each individual.
2. Everyone present is filled with the Holy Spirit and begins speaking in tongues.
3. Devout Jews from “every nation under heaven,” who are in Jerusalem to celebrate the feast of Pentecost, are able to understand what the disciples are saying about the mighty works of God.
4. Peter addresses the crowd, explaining how the descent of the Holy Spirit is connected to the death and Resurrection of Jesus Christ and represents the coming of the messianic age foretold by the prophets.
5. Peter’s listeners are cut to the heart when they learn that they’ve been responsible for the crucifixion of the long-awaited Messiah.
6. Peter encourages the crowd to repent and be baptized for the forgiveness of their sins.
7. Peter likens the Jews of his time to the disobedient Israelites who refused to obey God after the Exodus out of Egypt and so were condemned to wander 40 years in the wilderness and to die without entering the Promised Land.
8. About 3,000 souls accept Peter’s Gospel message and are baptized on the day of Pentecost.
9. These first members of the early Church follow the apostles’ teaching, enjoy fellowship, break bread together, and devote themselves to prayer.
10. The Church continues to grow, with God adding to their number day by day.

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