**PENTECOST – REFERENCES OF INTEREST**

**REFERENCES TO THE NUMBER 5**

Pentecost is 50 days after Easter. The number five represents the perfected man.

In the Gemini Festival, Christ stands before the spiritual Hierarchy representing humanity as the “leader of His people” and the “Eldest in a great family of brothers” symbolizing for us the perfected Man – the God Man. Christ was “the perfect expression” of goodwill. (Problems of Humanity, 164)

The number 5: the esoteric ruler of Gemini is Venus which conducts and conveys 5th ray energy – the higher or abstract Mind and the lowest anchor point for the Higher Man. Venus refers to the Soul. On the “map” (the constitution of man chart), the causal body of the Soul (the Solar Angel) is found here, anchored on the second sub-plane of the mental plane through which the Soul’s energy can enter and flow into the mind, the feeling nature (the astral body) and the physical etheric body - of the whole person.

5 is the number of Man, the Perfected Man – Manas.

5 is the number for Mind on the 5th plane. Manas means Mind. Man refers to the Aryan Race of Mind for mental development.

5 refers to Venus, higher Mind where Love is found upon the mental plane to infuse mind with Love.

10 x 5 = 50 days from Easter to Pentecost

Man must stand in the five-fold energy field of the Pentagram for his own safety and for the perfecting of his vehicles by mastering the 5 lower sub-planes.

Five is the Star of Sanat Kumara bestowed to the Christ to officiate the birth and baptism initiations. Five is the five pointed star of the perfected Master.

Fifty is five to the power of two, twice.

Fifty is also (6+4)\*5, bringing together the Deva (6) and the Human (4) Kingdoms.  Five is the midpoint between the four and the six.

The musical fifth (G) is the Son, of the Mother (F), and the Father (C).

The Roman numeral for 10 (Capricorn) is **X**; that is, two juxtaposed *pentas* (**V**).

EA 643: "The Trinity was represented by the Sun (the Father), Mercury (the Son), and Venus (the Holy Spirit)." (S.D. II. 569.) ∆

**PENTECOST – The PLEIADES, the HOLY SPIRIT, CHRIST and the DOVE**

∆

"The Prince of Peace" is one of several names attributed to Christ, the Lord of Love.

The Dove is associated with the Soul, with Venus, with Love.

The Holy Spirit is symbolized by the Dove. The Holy Spirit descended over the multitude in the upper chamber, swirling like a Dove.

Pentecost - Bible, Acts 2:

*"And when the day of Pentecost was fully come, they were all with one accord in one place. And suddenly there came a sound from heaven as of a rushing mighty wind, and it filled all the house where they were sitting. And there appeared unto them cloven tongues like as of fire, and it sat upon each of them. And they were all filled with the Holy Ghost, and began to speak with other tongues, as the Spirit gave them utterance."*

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♥ ♥ ♥

Pentecost will increasingly be associated with the Gemini Festival of Humanity at which time LOVE pours into our solar system through the 2nd Ray, originating from the great constellations The Great Bear - the Seven Brothers or Rishis, and the Pleiades – the Seven Sisters.

The *Pleiades are associated with Doves:* “*Pleiades*, `flock of doves', consistent with the Sisters' mythological transformation.”

The Pleiades galaxy is the hub and center of our Universe, around which our Solar System revolves. Our Solar God is a God of Love, our Solar System is a Love system receiving the energy of Love and what some esotericists speculate is Cosmic LOVE emanating from the Pleiades, from the Cosmic Buddhic plane – via the star Sirius - the Cosmic Christ.

Christ, an Avatar of Love, embodies the cosmic principle of Love.

The Dove, Peace, The Holy Spirit, Monad – are all “holy fires” upon the subtle planes of Consciousness.

∆

“If the Stars should appear one night in a thousand years, how would men believe and adore; and preserve for many generations the remembrance of the city of God which had been shown!

But every night come out these envoys of beauty, and light the universe with their admonishing smile.”

(Ralph Waldo Emerson: Nature)

 THE PLEIADES

 (Nasa AstroBlog)

♦ ♦ ♦

*“Easter and Pentecost will be the "two outstanding days of the religious year“. Pentecost is … the symbol of right human relations in which all men and nations will understand each other and – though speaking in many and diverse languages – will know only one spiritual speech.” (Destiny of the Nations, AB)*

∆

**Treatise in White Magic, 35**

a. The soul therefore is neither spirit nor matter but is the relation between them.

b. The soul is the mediator between this duality; it is the middle principle, the link between God and His form.

c. Therefore **the soul is another name for the Christ principle**, whether in nature or in man.

∆

**Treatise in White Magic**, 198/200

As the heart center is awakened and the throat center swings into creative work, a definite relation is set up and there is an interplay of energy between the two. This activity in its turn brings about a response from that aspect of the thousand petalled lotus (a synthetic lotus) through which the energy always animating the heart and throat centers normally passes. This responsive activity and inter-action brings about two results, and these should be most carefully noted.

First, the light in the head makes its appearance. A sparking (if I might so express it) is set up between the higher positive over-shadowing energy as it is centralized within the form of the thousand-petalled lotus, and the steadily heightening vibration of the heart and throat centers or lotuses. These two lower centers in their turn are responding to the energies being lifted and raised from the centers below the diaphragm.

Secondly, the center between the eyebrows also begins to make its presence felt, and this significant two-petalled lotus begins to vibrate. It symbolizes **the work of at-one-ing the soul and the body**, the **subjective and the objective**. In some occult books it is called the lotus with the ninety-six petals, but this is only a differentiation dealing with the energies focused in the two petals. It will be noted that the sum total of the force petals in the centers (excluding the two head centers) amount in all to forty-eight petals. These energies in their two aspects of physical vital energy and soul qualities make up the ninety-six aspects or vibrations of the two petals of the Ajna or eyebrow center. It must be remembered also that the word 'petal' only symbolizes an expression of force and its apparent effect in matter.

The **five** **centers** with their **forty-eight petals** are synthesized therefore into the **two-petalled lotus**, and then we have **forty-eight plus two equals fifty**, **the number of the perfected personality, for five is the number of man and ten is that of perfection**. Symbolically also, if the sum total of the forty-eight petals of the five centers is added to the ninety-six petals of the center between the eyebrows, **the number one hundred and forty-four appears**. This number signifies the completed work of the twelve creative Hierarchies, twelve times twelve, and **thus the bringing together of the subjective soul and the objective body in perfect union and at-one-ment**. **This is** **the consummation**. To these figures, one hundred and forty-four add that of the number one thousand (the number of the petals in the lotus of the head center) and you have the number of the saved in the Book of Revelations, the one hundred and forty-four thousand who can stand before God, for the three ciphers which are found indicate the personality. **When man has completed within himself the great work, when the number one hundred and forty-four thousand is seen as symbolizing his point of attainment, then he can stand before God—standing now not only before the Angel of the Presence, but before the very Presence Itself.”**

∆



**http://thekundaliniprocess.blogspot.com/2009/11/updated-view-of-chakras.html**

Rotating each **V** upon itself we obtain

**A Key to the Science of TRIANGLES**



**Light, Love, Power**



**The Sea Goat**

EA 156: Capricorn: the mystery of God the Holy Spirit. Liberation.

The Roman numeral for 10 (Capricorn) is **X**; that is, two juxtaposed *pentas* (**V**).

EA 248: Saturn.—3rd Ray of Intelligence. God the Holy Spirit. He who knows. Mind. Human Consciousness. Instinct to Intellect.

EA 644: God the Holy Spirit—3rd Logos—Fire by friction—Pleiades. Saturn (C.F. 96.)



**Grounding the LIGHT**



**Power, Voltage and Current**

EA 560: This Cross of the personality dedicates the man who is crucified thereon to material ends in order that he may learn eventually their divine use. It is in the lower aspect of this Cross that the Nazis chose this symbol as theirs; they were expressing, at the close of the material cycle of human existence, the false and evil use of matter, of which separativeness, cruelty and selfishness is the key. The misuse of substance and the prostitution of matter and form to evil ends is the sin against the Holy Spirit.

**The Mystery of the Holy Spirit and the Mother** by D.K.

(A Compilation on the Holy Spirit)

TCF 4: This triple solar system can be described in terms of three aspects, or (as the Christian theology puts it) in terms of three Persons.

ELECTRIC FIRE, or SPIRIT.

1st Person    Father.  Life.  Will.  Purpose.  Positive energy.

SOLAR FIRE, OR SOUL.

2nd Person    Son.  Consciousness.  Love-Wisdom.  Equilibrised energy.

FIRE BY FRICTION, or Body, or Matter.

3rd Person    Holy Spirit.  Form.  Active Intelligence.  Negative energy.

\*\*\*

TCF 160: The Circle divided into four.  This is the true circle of matter, the equal armed cross of the Holy Spirit, Who is the personification of active intelligent matter.

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TCF 458: The animal kingdom is the third of the kingdoms and is (from the esoteric point of view and as regards its relation to mankind) the mother aspect, prior to the overshadowing by the Holy Spirit, the manas aspect.  Think out this resemblance, and trace the analogy between the cosmic mother, the systemic mother, and the same mother aspect as seen in the animal kingdom as a basis for the evolution of man.

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TCF 617: From the Christian standpoint, the greater Builders are the Holy Spirit, or force overshadowing and fecundating matter, whilst the negative or lesser Builders correspond to the Virgin Mary.

\*\*\*

TCF: The Father in [Page 711] Heaven is to be revealed through the Christ, the Son, by the method of incarnation made possible through the work of the Holy Spirit.

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TCF 916: ... the mystery of the Holy Spirit and the Mother.

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TCF: The Holy Spirit, the One Who overshadows and Who implants the germ of life in the waiting acquiescent Virgin Mother or matter (causing her to awaken and to commence her great work of producing the divine incarnation) is a primary factor from the standpoint of the second solar system.

In a way incomprehensible to modern thinkers, the Mother, or the divine Aspirant to the mysteries of the cosmic marriage, was (in a previous system) the dominant factor.  In this system in connection with substance it is the Holy Spirit.  The work, therefore, on etheric levels, and the energy and activity originating therefrom, are the factors that primarily are responsible on the physical [Page 917] plane for all that is tangible, objective, and manifested.  The accretion of matter around the vital body, and the densification of substance around the vital etheric nucleus are in themselves the result of interaction, and the final interchange of vibration between that which might be called the residue from an earlier manifestation, and the vibration of this present one.

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TCF 918: Much time is spent in speculating upon the sources of life, upon the springs of action, and upon the impulses which underlie the creative processes.  Hitherto science has worked somewhat blindly and has spent much time investigating the lower three planes.  It has dealt principally with the Mother, with the negative receptive matter, and is only now becoming aware of the Holy Spirit aspect, or of the energy which enables that Mother to fulfill her function, and to carry on her work.

\*\*\*

TCF 922: The Transmitter of the Word on the first plane of Adi is the embodiment of the throat centre of a cosmic entity.  From this statement will come a just realisation of our place in the cosmic scheme, and the fundamentally physical nature of the seven planes of the solar system is also here demonstrated, the nature of Brahma, or the Holy Spirit, becoming apparent.

The old Commentary says:

"Brahma is One, yet includes His brother.  Vishnu is One, yet existeth not apart from His brother, younger in point of time yet older far.  Shiva is One, and antedates Them both, yet He appeareth not nor is He seen, until They both have cycled through Their courses."

\*\*\*

TCF: There is no contradiction here to the occult teaching that Father and Mother, or Spirit and Matter, when brought into contact, produce the Son.  The difficulty which students have to surmount consists in the true interpretation of the three terms:  Mother—Matter—Moisture (or the waters).

In creation, the three vibratory spheres:

1. The dense physical.....Mother......Matter,

2. The etheric.................Matter.......Holy Spirit,

3. The astral...................Moisture...Water,

work as a unit, and in the occult teaching, during the earlier stages of creation, must not be separated or distinguished apart.  On the path of involution, if the subject may be approached from a different angle, and thus [Page 1020] somewhat clarify, distinctions are made, and on the path of evolution, or of return, they are, as we well know, surmounted; on the middle point of equilibrium, as on our globe, for instance, confusion ensues in the mind of the student owing to the occult fact that the various formulas are being employed simultaneously, the thought-forms are at all stages of construction, and the ensuing chaos is terrible.

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TCF 1034: Rotary activity....The internal activity of every atom viewed as a unity, the activity of Brahma or the Holy Spirit, perfected in the first solar system.  It is unified individual consciousness..."I am."

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TCF 1167: The Law of Economy is the governing principle of Brahma or the Holy Spirit

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EA 156: Capricorn: the mystery of God the Holy Spirit. Liberation.

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EA 245: ... the three divine aspects of the third Person of the Trinity, the Holy Spirit, the Creator—law, sex and money—.

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EA 248: Saturn.—3rd Ray of Intelligence. God the Holy Spirit. He who knows. Mind. Human Consciousness. Instinct to Intellect.

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EA: Virgo is, therefore, the cosmic mother because she represents cosmically the negative pole to positive spirit; she is the receptive agent where the Father aspect is concerned. In a previous solar system, this matter aspect was the supreme controlling factor, just as in this solar system it is the soul or the Christ principle which is of paramount importance. Virgo is, from certain angles, quite the oldest of all the signs, which is a statement I am quite unable to prove to you. In that first system, the faint symptoms (if I may use such a word) of the duality which is a proven fact in this system are to be found, and this truth is preserved for us in the words that "the Holy Spirit overshadowed the Virgin Mary." The life of the third divine aspect played then upon the ocean of quiescent matter and prepared that substance (over untold aeons) for its work in this solar system. It is in this system that the Christ Child, the expression [Page 256] of the divine consciousness and the result of the relationship of Father-Spirit and Mother-Matter, must he brought to the birth.

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EA 558: 1. The Mutable Cross is the Cross of the Holy Spirit, of the third Person of the Christian Trinity, as it organises substance and evokes sensitive response from substance itself.

2. The Fixed Cross is the Cross of the Son of God, of the second Person of the Trinity, driven through love to incarnate in matter and to be consciously crucified upon the Cross of matter.

3. The Cardinal Cross is the Cross of the Father, the first aspect of the sacred Trinity, Who sent forth **the Holy Spirit (the Breath)** because the Mind of God visioned a destiny for matter which had been long in coming. Now that the "time was at hand," the Son fulfilled the law in cooperation with the Holy Spirit and this in response to the fiat of the Father.

\*\*\*

EA 560: This Cross of the personality dedicates the man who is crucified thereon to material ends in order that he may learn eventually their divine use. It is in the lower aspect of this Cross that the Nazis chose this symbol as theirs; they were expressing, at the close of the material cycle of human existence, the false and evil use of matter, of which separativeness, cruelty and selfishness is the key. The misuse of substance and the prostitution of matter and form to evil ends is the sin against the Holy Spirit.

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EA 629: This third aspect of the divine expression is the result or outcome of the activity of the other two major rays. You must, with care, distinguish in your minds between matter or the Mother and substance or the "Holy Spirit overshadowing the Mother"; it is with this latter we are concerned, for we are regarding all these rays in terms of will, of spirit, and of life.

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EA 643:  "The Trinity was represented by the Sun (the Father), Mercury (the Son), and Venus (the Holy Spirit)." (S.D. II. 569.)

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EA 644: God the Holy Spirit—3rd Logos—Fire by friction—Pleiades. Saturn (C.F. 96.)

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EA 670:  "The Trinity is symbolised by the sun:

a. The central spiritual sun—God the Father.

b. The heart of the sun—God the son.

c. The physical sun—God the Holy Spirit."

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EH 180: The Centre at the Base of the Spine.  This centre is, above everything else, controlled and governed by the Law of Being, above referred to, and is established where spirit and matter meet and where matter, the Virgin Mary—under the influence of the Holy Spirit, the energy of the etheric vehicle—is translated "into Heaven," there (as the Christian phraseology puts it) "to be seated beside her Son in the house of the Father."

\*\*\*

EH: It must be remembered that the life of the centres is founded, in the initial stage, upon the inherent life of the organism itself, with the focus of the emanating life to be found in the centre at the base of the spine.  This is a point oft forgotten by esotericists.  This basic centre is the one through which the life of matter itself works; this is the life or energy of the Holy Spirit aspect, the third aspect.  Through its life each atom in the body is fed.  This process of animating the substance of the physical form is started in the prenatal stage; after birth, this type of force is aided and paralleled by the inflow of planetary prana or vital energy from the planetary life itself, via the spleen. [Page 210] This is the essential relating organ between the inherent life of matter itself, as present in the microcosm, and the inherent life in the planet.

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R&I: As we strive to arrive at some dim comprehension of the nature of the work to be done in building the antahkarana it might be wise, as a preliminary step, to consider the nature [Page 464] of the substance out of which the "**bridge of shining mind stuff**" has to be built by the conscious aspirant.  The oriental term for this "mind stuff" is chitta; it exists in three types of substance, all basically identical but all qualified or conditioned differently.  It is a fundamental law in this solar system, and therefore in our planetary life experience, that the substance through which divinity (in time and space) expresses itself is karmically conditioned; it is impregnated by those qualities and aspects which are the product of earlier manifestations of that Being in Whom we live and move and have our being.  This is the basic fact lying behind the expression of that Trinity or Triad of Aspects with which all the world religions have made us familiar.  This trinity is as follows:

1. The Father Aspect       This is the underlying Plan of God.

   The Will Aspect.            The essential Cause of Being.

   Purpose.                        Life purpose, motivating evolution.

                                            The note of synthetic sound.

        Utilises the sutratma

2. The Son Aspect.                  The quality of sensitivity.

   The Love Aspect.                The nature of relationship.

   Wisdom.  Understanding.       The method of evolution.

   Consciousness.  Soul.           The note of attractive sound.

    Utilises the consciousness thread

3. The Mother Aspect             The intelligence of substance.

   The Intelligence Aspect.      The nature of form.

   The Holy Spirit.                Response to evolution.

                                           The note of Nature.

    Develops the creative thread

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IHS xv: The Monad, or pure Spirit, the Father in Heaven. This aspect reflects the three aspects of the Godhead:

1. Will or Power.................The Father.

2. Love-wisdom.................The Son.

3. Active Intelligence...........The Holy Spirit.

and is only contacted at the final initiations, when man is nearing the end of his journey and is perfected.

BC 22: The Baptism in Jordan. This is the baptism to which John the Baptist referred us, telling us that the baptism of the Holy Spirit and of fire must be administered to us by Christ.

BC 99: The baptism of John was a step upon the way into the centre, and of more general application than is the baptism of Jesus, for few are ready yet for the second initiation. It is preparatory to that final baptism, for the purification of the emotional nature must precede in time the purification of the mental nature, just as in the evolution of the race (and of a child, likewise) the feeling, sentient man is first developed, and then the mind comes into active life. The baptism which Christ gives His followers concerns the purification of the mind by fire. Fire, under the universal symbolism of religion, is ever symbolic of the mind nature. This baptism by fire is the baptism of the Holy Spirit.

\*

BC 68: Joseph's name means "he who shall add"; he was a builder, a carpenter, a worker in the building trade, one who adds stone to stone, or beam to beam. He is the symbol of the building-creative aspect of God the Father. In these three people, Joseph, the infant Jesus, and Mary, we have the divine Triplicity symbolised and represented, God the Father, God the Son and God the Holy Spirit, or Matter informed by Deity, and therefore typified for us in the Virgin Mary.

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**Pentecost in the Churches**

From Wikipedia, the free encyclopedia; **<http://en.wikipedia.org/wiki/Pentecost>**

Pentecost

*Main article:*[*Pentecost*](http://en.wikipedia.org/wiki/Pentecost)

[**Pentecost**](http://ocafs.oca.org/FeastSaintsViewer.asp?SID=4&ID=1&FSID=45)**is the second most important feast of the church year, second in importance only to Pascha itself. The**[**Great Feast**](http://en.wikipedia.org/wiki/Great_Feast)**lasts for seven days, with its**[**Apodosis**](http://en.wikipedia.org/wiki/Afterfeast)**falling on the following Saturday.**

It is celebrated with an [All-Night Vigil](http://en.wikipedia.org/wiki/All-Night_Vigil) on the Eve of the Feast and [Divine Liturgy](http://en.wikipedia.org/wiki/Divine_Liturgy) on the day of the Feast. An extraordinary service called the Kneeling Prayer, is served on the night of Pentecost. This is a [Vespers](http://en.wikipedia.org/wiki/Vespers#Eastern.2FOriental_Catholic_.26_Orthodox) service to which are added three sets of long poetical prayers, the composition of Saint [Basil the Great](http://en.wikipedia.org/wiki/Basil_the_Great), during which everyone makes a full [prostration](http://en.wikipedia.org/wiki/Genuflection#Orthodox_Christianity), touching their foreheads to the floor (prostrations in church having been forbidden from the day of Pascha up to this point).

The churches are decorated with greenery, and among the [Russians](http://en.wikipedia.org/wiki/Russian_Orthodox_Church) the clergy and faithful carry flowers and green branches in their hands during the services. Pentecost is a traditional time for baptisms. The week prior to the feast is known as "green week", during which all manner of plants and herbs are gathered. **The Sunday of Pentecost is called "Trinity Sunday**," the next day is called "[Monday of the Holy Spirit](http://en.wikipedia.org/wiki/Monday_of_the_Holy_Spirit)", and Tuesday of Pentecost week is called the "Third Day of the Trinity."[[5]](http://en.wikipedia.org/wiki/Pentecostarion#cite_note-5) The whole week following Pentecost is an important ecclesiastical feast, and is a [fast-free week](http://en.wikipedia.org/wiki/Fasting#Eastern_Orthodox_Church), during which meat and dairy products may be eaten, even on Wednesday and Friday.

Theologically, the Orthodox do not consider Pentecost to be the "birthday" of the Church; they see the Church as having existed before the creation of the world (cf. [*The Shepherd of Hermas*](http://en.wikipedia.org/wiki/The_Shepherd_of_Hermas)).[[6]](http://en.wikipedia.org/wiki/Pentecostarion#cite_note-6) The Orthodox [icon](http://en.wikipedia.org/wiki/Icon) of the feast depicts the [Twelve Apostles](http://en.wikipedia.org/wiki/Twelve_Apostles) seated in a semicircle (sometimes the [Theotokos](http://en.wikipedia.org/wiki/Theotokos%22%20%5Co%20%22Theotokos) (Virgin Mary) is shown sitting in the center of them). At the top of the icon, the Holy Spirit, in the form of tongues of fire, is descending upon them. At the bottom is an [allegorical](http://en.wikipedia.org/wiki/Allegory) figure, called *[Kosmos](http://en.wikipedia.org/wiki/Cosmos%22%20%5Co%20%22Cosmos)*, which symbolizes the world. Although Kosmos is crowned with glory he sits in the darkness caused by the ignorance of God. He is holding a towel on which have been placed 12 scrolls, representing the teaching of the Twelve Apostles.

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**Pentecost** ([Ancient Greek](http://en.wikipedia.org/wiki/Ancient_Greek): Πεντηκοστή [ἡμέρα], *Pentēkostē [hēmera]*, "the fiftieth [day]") is the Greek name for the [Feast of Weeks](http://en.wikipedia.org/wiki/Feast_of_Weeks), a prominent feast in the calendar of ancient Israel celebrating the giving of the [Law on Sinai](http://en.wikipedia.org/wiki/Law_given_to_Moses_at_Sinai). This feast is still celebrated in Judaism as [Shavuot](http://en.wikipedia.org/wiki/Shavuot). Later, in the [Christian](http://en.wikipedia.org/wiki/Christian) [liturgical year](http://en.wikipedia.org/wiki/Liturgical_year), it became a feast commemorating the descent of the [Holy Spirit](http://en.wikipedia.org/wiki/Holy_Spirit) upon the [Apostles](http://en.wikipedia.org/wiki/Apostle_%28Christian%29) and other followers of [Jesus Christ](http://en.wikipedia.org/wiki/Jesus_Christ) (120 in all), as described in the [Acts of the Apostles](http://en.wikipedia.org/wiki/Acts_of_the_Apostles) 2:1–31.[[1]](http://en.wikipedia.org/wiki/Pentecost#cite_note-1) For this reason, Pentecost is sometimes described by some Christians today as the "Birthday of the Church".

In the [Eastern church](http://en.wikipedia.org/wiki/Eastern_church), Pentecost can also refer to the whole fifty days between [Easter](http://en.wikipedia.org/wiki/Easter) and Pentecost, hence the book containing the liturgical texts for [Paschaltide](http://en.wikipedia.org/wiki/Paschaltide%22%20%5Co%20%22Paschaltide) is called the[Pentecostarion](http://en.wikipedia.org/wiki/Pentecostarion). The feast is also called **White Sunday**, or [*Whitsun*](http://en.wikipedia.org/wiki/Whitsun), especially in [England](http://en.wikipedia.org/wiki/England), where [the following Monday](http://en.wikipedia.org/wiki/Whit_Monday) was traditionally a public holiday. Pentecost is celebrated seven weeks (50 days) after [Easter](http://en.wikipedia.org/wiki/Easter) Sunday, hence its name.[[2]](http://en.wikipedia.org/wiki/Pentecost#cite_note-2) Pentecost falls on the tenth day after [Ascension Thursday](http://en.wikipedia.org/wiki/Ascension_Thursday) [**Wikipedia]**

∆



An [icon](http://en.wikipedia.org/wiki/Icon) of the Christian Pentecost, in the [Greek Orthodox](http://en.wikipedia.org/wiki/Greek_Orthodox) tradition. This is the Icon of the Descent of the Holy Spirit on the Apostles. At the bottom is an [allegorical](http://en.wikipedia.org/wiki/Allegory) figure, called [*Kosmos*](http://en.wikipedia.org/wiki/Cosmos), which symbolizes the world.

Christians today as the "Birthday of the Church".

In the [Eastern church](http://en.wikipedia.org/wiki/Eastern_church), Pentecost can also refer to the whole fifty days between [Easter](http://en.wikipedia.org/wiki/Easter) and Pentecost, hence the book containing the liturgical texts for [Paschaltide](http://en.wikipedia.org/wiki/Paschaltide%22%20%5Co%20%22Paschaltide) is called the [Pentecostarion](http://en.wikipedia.org/wiki/Pentecostarion). The feast is also called **White Sunday**, or [*Whitsun*](http://en.wikipedia.org/wiki/Whitsun), especially in [England](http://en.wikipedia.org/wiki/England), where [the following Monday](http://en.wikipedia.org/wiki/Whit_Monday) was traditionally a public holiday. Pentecost is celebrated seven weeks (50 days) after [Easter](http://en.wikipedia.org/wiki/Easter) Sunday, hence its name.[[2]](http://en.wikipedia.org/wiki/Pentecost#cite_note-2) Pentecost falls on the tenth day after [Ascension Thursday](http://en.wikipedia.org/wiki/Ascension_Thursday).

The [Pentecostal](http://en.wikipedia.org/wiki/Pentecostal) movement of Christianity derives its name from the New Testament event.

The biblical narrative of Pentecost is given in the second chapter of the [Book of Acts](http://en.wikipedia.org/wiki/Acts_of_the_Apostles). Present were about one hundred twenty followers of Christ (Acts 1:15), including his core group of twelve Disciples (Acts 1:13, 26), his mother Mary and various other women disciples (Acts 1:14). Their reception of Baptism in the Holy Spirit in the Upper Room is recounted in Acts 2:1–6:[[4]](http://en.wikipedia.org/wiki/Pentecost%22%20%5Cl%20%22cite_note-4)

|  |  |  |
| --- | --- | --- |
| **“** | And when the day of Pentecost was fully come, they were all with one accord in one place. And suddenly there came a sound from heaven as of a rushing mighty wind, and it filled all the house where they were sitting. And there appeared unto them cloven tongues like as of fire, and it sat upon each of them. And they were all filled with the Holy Spirit, and began to speak with other languages, as the Spirit gave them utterance. And there were dwelling at Jerusalem Jews, devout men, out of every nation under heaven. Now when this was noised abroad, the multitude came together, and were confounded, because that every man heard them speak in his own language.[[5]](http://en.wikipedia.org/wiki/Pentecost#cite_note-5) | **”** |

While those on whom the Spirit had descended were speaking in many languages, the [Apostle Peter](http://en.wikipedia.org/wiki/Saint_Peter) stood up with the [eleven](http://en.wikipedia.org/wiki/Apostle_%28Christian%29) and proclaimed to the crowd that this event was the fulfillment of the prophecy ("I will pour out my spirit").[[6]](http://en.wikipedia.org/wiki/Pentecost#cite_note-6) In [Acts 2:17](http://en.wikipedia.org/wiki/Acts_of_the_Apostles#Peter_and_the_apostles), it reads: "'And in the last days,' God says, 'I will pour out my spirit upon every sort of flesh, and your sons and your daughters will prophesy and your young men will see visions and your old men will dream dreams." He also mentions (2:15) that it was the third hour of the day (about 9:00 AM). Acts 2:41 then reports: "Then they that gladly received his word were baptized: and the same day there were added unto them about three thousand souls."[[7]](http://en.wikipedia.org/wiki/Pentecost#cite_note-7)

Peter stated that this event **was the beginning of a continual outpouring** that would be available to all believers from that point on, Jews and Gentiles alike.[[8]](http://en.wikipedia.org/wiki/Pentecost#cite_note-8)

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**Location of the first Pentecost**[[edit](http://en.wikipedia.org/w/index.php?title=Pentecost&action=edit&section=4" \o "Edit section: Location of the first Pentecost)]



The [Cenacle](http://en.wikipedia.org/wiki/Cenacle) on [Mount Zion](http://en.wikipedia.org/wiki/Mount_Zion), claimed to be the location of the [Last Supper](http://en.wikipedia.org/wiki/Last_Supper) and Pentecost. [Bargil Pixner](http://en.wikipedia.org/wiki/Bargil_Pixner)[[9]](http://en.wikipedia.org/wiki/Pentecost#cite_note-Pixner-9) claims the original [Church of the Apostles](http://en.wikipedia.org/wiki/Church_of_the_Apostles) is located under the current structure.

Traditional interpretation holds that the Descent of the Holy Spirit took place in the Upper Room, or [Cenacle](http://en.wikipedia.org/wiki/Cenacle), while celebrating the day of Pentecost ([Shavuot](http://en.wikipedia.org/wiki/Shavuot)). The Upper Room was first mentioned in Luke 22:12-13 "*And he shall shew you a large upper room furnished: there make ready. And they went, and found as he had said unto them: and they made ready the* [*passover*](http://en.wikipedia.org/wiki/Passover).".[[10]](http://en.wikipedia.org/wiki/Pentecost#cite_note-10) This Upper Room was to be the location of the [Last Supper](http://en.wikipedia.org/wiki/Last_Supper) and the institution of [Holy Communion](http://en.wikipedia.org/wiki/Holy_Communion). The next mention of an Upper Room is in Acts 1:13-14, the continuation of the Luke narrative, authored by the same biblical writer.[[11]](http://en.wikipedia.org/wiki/Pentecost#cite_note-biblegateway1-11)

Here the [disciples](http://en.wikipedia.org/wiki/Disciple_%28Christianity%29) and women wait and they gave themselves up to constant prayer: *"And when they were come in, they went up into an upper room, where abode both Peter, and James, and John, and Andrew, Philip, and Thomas, Bartholomew, and Matthew, James the son of Alphaeus, and Simon Zelotes, and Judas the brother of James. These all continued with one accord in prayer and supplication, with the women, and Mary the mother of Jesus, and with his brethren."*[[11]](http://en.wikipedia.org/wiki/Pentecost#cite_note-biblegateway1-11)

Then, in Acts 2:1–2, *"And when the day of Pentecost was fully come, they were all with one accord in one place. And suddenly there came a sound from heaven as of a rushing mighty wind, and it filled all the house where they were sitting.",*[[12]](http://en.wikipedia.org/wiki/Pentecost%22%20%5Cl%20%22cite_note-12) "They" refers to the aforementioned disciples, and it includes the women. The "place" referring to the same Upper Room where these persons had *"*continued *with one accord in prayer and supplication".*[[13]](http://en.wikipedia.org/wiki/Pentecost%22%20%5Cl%20%22cite_note-13)

Alternative interpretations suggest that "the house" mentioned was in fact the House of God, [Herod's Temple](http://en.wikipedia.org/wiki/Herod%27s_Temple). There were Judeans from all over the world in the Temple proper. These people saw and heard the people whom received the gift of spiritual birth of holy spirit. The location the Upper Room did not allow women. Therefore, The Temple proper among all the people present is the location of the out- pouring of holy spirit. Acts Chapter 2.

In Christian tradition Pentecost is part of the [Moveable Cycle](http://en.wikipedia.org/wiki/Paschal_Cycle) of the [ecclesiastical year](http://en.wikipedia.org/wiki/Ecclesiastical_year). According to Christian tradition, Pentecost is always seven weeks after [Easter](http://en.wikipedia.org/wiki/Easter) Sunday; that is to say, 50 days after Easter (inclusive of Easter Day). In other words, it falls on the eighth Sunday, counting Easter Day. The date of Easter may be calculated using a procedure known as [Computus](http://en.wikipedia.org/wiki/Computus%22%20%5Co%20%22Computus).

Since the date of Easter is calculated differently in the East and West (see [Easter controversy](http://en.wikipedia.org/wiki/Easter_controversy)), in most years the two traditions celebrate Pentecost on different days (though in some years the celebrations will coincide, as in 2010, 2011, and 2014). In the West, the earliest possible date is May 10 (as in 1818 and 2285), and the latest possible date June 13 (as in 1943 and 2038). In the East, this range of possible dates presently corresponds from May 23 to June 26 on the [Gregorian calendar](http://en.wikipedia.org/wiki/Gregorian_calendar).

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**Eastern churches**

In the [Eastern Orthodox Church](http://en.wikipedia.org/wiki/Eastern_Orthodox_Church), Pentecost is one of the Orthodox [Great Feasts](http://en.wikipedia.org/wiki/Great_Feasts) and is considered to be the highest ranking Great Feast of the Lord, second in rank only to [Easter](http://en.wikipedia.org/wiki/Easter)/Resurrection Sunday/Passover. The service is celebrated with an [All-night Vigil](http://en.wikipedia.org/wiki/All-night_Vigil) on the [eve](http://en.wikipedia.org/wiki/Eve) of the [feast day](http://en.wikipedia.org/wiki/Feast_day), and the [Divine Liturgy](http://en.wikipedia.org/wiki/Divine_Liturgy) on the day of the feast itself. [Orthodox churchess](http://en.wikipedia.org/wiki/Eastern_Orthodox_church_architecture) are often decorated with greenery and flowers on this feast day, and the celebration is intentionally similar to the Jewish holiday of [Shavuot](http://en.wikipedia.org/wiki/Shavuot), which celebrates the giving of the [Mosaic Law](http://en.wikipedia.org/wiki/Mosaic_Law).

The feast itself lasts three days. The first day is known as "[Trinity Sunday](http://en.wikipedia.org/wiki/Trinity_Sunday)"; the second day is known as "[Spirit Monday](http://en.wikipedia.org/wiki/Spirit_Monday)" (or "Monday of the Holy Spirit"); and the third day, Tuesday, is called the "[Third Day of the Trinity](http://en.wikipedia.org/wiki/Third_Day_of_the_Trinity)."[[18]](http://en.wikipedia.org/wiki/Pentecost#cite_note-18) The [Afterfeast](http://en.wikipedia.org/wiki/Afterfeast) of Pentecost lasts for one week, during which [fasting](http://en.wikipedia.org/wiki/Fasting) is not permitted, even on Wednesday and Friday. In the Orthodox [Tradition](http://en.wikipedia.org/wiki/Sacred_Tradition), the [liturgical color](http://en.wikipedia.org/wiki/Liturgical_color) used at Pentecost is [green](http://en.wikipedia.org/wiki/Green), and the clergy and faithful carry flowers and green branches in their hands during the services.

An extraordinary service called the Kneeling Prayer, is observed on the night of Pentecost. This is a [Vespers](http://en.wikipedia.org/wiki/Great_Vespers) service to which are added three sets of long poetical prayers, the composition of Saint [Basil the Great](http://en.wikipedia.org/wiki/Basil_the_Great), during which everyone makes a full [prostration](http://en.wikipedia.org/wiki/Genuflection#Orthodox_Christianity), touching their foreheads to the floor (prostrations in church having been forbidden from the day of [Pascha](http://en.wikipedia.org/wiki/Easter) (Easter) up to this point). Uniquely, these prayers include a petition for all of those in hell, that they may be granted relief and even ultimate release from their confinement, if God deems this possible.[[19]](http://en.wikipedia.org/wiki/Pentecost#cite_note-19)

All of the remaining days of the [ecclesiastical year](http://en.wikipedia.org/wiki/Ecclesiastical_year), until the preparation for the next [Great Lent](http://en.wikipedia.org/wiki/Great_Lent) are named for the day after Pentecost on which they occur (for example, the 13th Tuesday After Pentecost).

The Second Monday after Pentecost is the beginning of the [Apostles' Fast](http://en.wikipedia.org/wiki/Apostles%27_Fast) (which continues until the [Feast of Saints Peter and Paul](http://en.wikipedia.org/wiki/Feast_of_Saints_Peter_and_Paul) on June 29). Theologically, Orthodox do not consider Pentecost to be the "birthday" of the Church; they see the Church as having existed before the creation of the world (cf. [*The Shepherd of Hermas*](http://en.wikipedia.org/wiki/The_Shepherd_of_Hermas))[[20]](http://en.wikipedia.org/wiki/Pentecost%22%20%5Cl%20%22cite_note-20)

The Orthodox [icon](http://en.wikipedia.org/wiki/Icon) of the feast depicts the Twelve Apostles seated in a semicircle (sometimes the [Theotokos](http://en.wikipedia.org/wiki/Theotokos%22%20%5Co%20%22Theotokos) (Virgin Mary) is shown sitting in the center of them). At the top of the icon, the Holy Spirit, in the form of tongues of fire, is descending upon them. At the bottom is an [allegorical](http://en.wikipedia.org/wiki/Allegory) figure, called *[Kosmos](http://en.wikipedia.org/wiki/Cosmos%22%20%5Co%20%22Cosmos)*, which symbolizes the world. Although Kosmos is crowned with earthly glory he sits in the darkness caused by the ignorance of God. He is holding a towel on which have been placed 12 scrolls, representing the teaching of the Twelve Apostles.

In the ancient *Coptic Orthodox Church of Alexandria*, Pentecost is one of the seven Major "Lord's Feasts". It is celebrated at the time of ninth hour (3:00pm) on the Sunday of Pentecost by a special three-segment prayer known as the "Office of Genuflection (Kneeling Prayer)". This feast is followed with the "Apostles Fast" which has a fixed end date on the fifth of the Coptic month of Epip [which currently falls on July 12, which is equivalent to June 29, due to the current 13-day Julian-Gregorian calendar offset]. The fifth of Epip is the commemoration of the Martyrdom of St. Peter and Paul.

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**Western churches**



A Protestant church altar, decorated for Pentecost with red burning candles and red banners and altar cloth depicting the movement of the Holy Spirit



A Protestant church altar and font, decorated for Pentecost with red flowering plants and green birch branches

The liturgical celebrations of Pentecost in [Western churches](http://en.wikipedia.org/wiki/Western_Christianity) are as rich and varied as those in the East. The main sign of Pentecost in the West is the color red. It symbolizes joy and the fire of the Holy Spirit. Priests or ministers & choirs wear red [vestments](http://en.wikipedia.org/wiki/Vestments), and in modern times, the custom has extended to the [lay people](http://en.wikipedia.org/wiki/Laity) of the congregation wearing red clothing in celebration as well. Red banners are often hung from walls or ceilings to symbolize the blowing of the "mighty wind"[[21]](http://en.wikipedia.org/wiki/Pentecost#cite_note-bibleverse.7CActs.7C2:2.7CKJV-21) and the free movement of the Spirit.[[22]](http://en.wikipedia.org/wiki/Pentecost#cite_note-22)

They may depict symbols of the Holy Spirit, such as the dove or flames, symbols of the church such as [Noah's Ark](http://en.wikipedia.org/wiki/Noah%27s_Ark) and the [Pomegranate](http://en.wikipedia.org/wiki/Pomegranate), or especially within Protestant churches of[Reformed](http://en.wikipedia.org/wiki/Reformed) and [Evangelical](http://en.wikipedia.org/wiki/Evangelicalism) traditions, words rather than images naming for example, the [gifts](http://en.wikipedia.org/wiki/Seven_gifts_of_the_Holy_Spirit) and [Fruits of the Spirit](http://en.wikipedia.org/wiki/Fruits_of_the_Spirit). Red flowers at the altar/preaching area, and red flowering plants such as [geraniums](http://en.wikipedia.org/wiki/Geraniums) around the church are also typical decorations for Pentecost masses/services. These symbolize the renewal of life, the coming of the warmth of summer, and the growth of the church at and from the first Pentecost.[[23]](http://en.wikipedia.org/wiki/Pentecost#cite_note-stcatherineofsweden1-23)

These flowers often play an important role in the ancestral rites, and other rites, of the particular congregation. For example, in both Protestant & Catholic churches, the plants brought in to decorate for the holiday may be each "sponsored" by individuals in memory of a particular loved one, or in honor of a living person on a significant occasion, such as their [Confirmation](http://en.wikipedia.org/wiki/Confirmation%22%20%5Co%20%22Confirmation)day. These dedications are then printed in bulletins distributed at the service.[[23]](http://en.wikipedia.org/wiki/Pentecost#cite_note-stcatherineofsweden1-23)

In the [German speaking lands](http://en.wikipedia.org/wiki/German_language_in_Europe), in [Central Europe](http://en.wikipedia.org/wiki/Central_Europe), and wherever the people of these nations have wandered, green branches are also traditionally used to decorate churches for Pentecost. [Birch](http://en.wikipedia.org/wiki/Birch) is the tree most typically associated with this practice in Europe, but other species are employed in different climates.

The singing of Pentecost hymns is also central to the celebration in the Western tradition. Hymns such as [Martin Luther](http://en.wikipedia.org/wiki/Martin_Luther)'s "[Komm, Heiliger Geist, Herre Gott](http://en.wikipedia.org/wiki/Komm%2C_Heiliger_Geist%2C_Herre_Gott%22%20%5Co%20%22Komm%2C%20Heiliger%20Geist%2C%20Herre%20Gott)" (Come, Holy Spirit, God & Lord),[[24]](http://en.wikipedia.org/wiki/Pentecost#cite_note-24)[[25]](http://en.wikipedia.org/wiki/Pentecost#cite_note-25) [Charles Wesley](http://en.wikipedia.org/wiki/Charles_Wesley)'s "Spirit of Faith Come Down"[[26]](http://en.wikipedia.org/wiki/Pentecost#cite_note-26)[[27]](http://en.wikipedia.org/wiki/Pentecost#cite_note-27) & "Come Holy Ghost Our Hearts Inspire"[[28]](http://en.wikipedia.org/wiki/Pentecost#cite_note-28) or [Hildegard von Bingen](http://en.wikipedia.org/wiki/Hildegard_von_Bingen)'s "O Holy Spirit Root of Life"[[29]](http://en.wikipedia.org/wiki/Pentecost#cite_note-29)[[30]](http://en.wikipedia.org/wiki/Pentecost#cite_note-30) are popular. Some traditional hymns of Pentecost make reference not only to themes relating to the Holy Spirit or the church, but to folk customs connected to the holiday as well, such as the decorating with green branches.[[31]](http://en.wikipedia.org/wiki/Pentecost#cite_note-31)

Consider "Oh that I had a Thousand Voices" ("*O daß ich tausend Zungen hätte*")[[32]](http://en.wikipedia.org/wiki/Pentecost#cite_note-32)[[33]](http://en.wikipedia.org/wiki/Pentecost#cite_note-33) by German, Johann Mentzer Verse 2: "*Ye forest leaves so green and tender, that dance for joy in summer air*…" or "O Day Full of Grace" ("*Den signede Dag*")[[34]](http://en.wikipedia.org/wiki/Pentecost#cite_note-34)[[35]](http://en.wikipedia.org/wiki/Pentecost#cite_note-35) by [Dane](http://en.wikipedia.org/wiki/Kingdom_of_Denmark), [N. F. S. Grundtvig](http://en.wikipedia.org/wiki/N._F._S._Grundtvig) verse 3: "*Yea were every tree endowed with speech and every leaflet singing*…". In the Roman Catholic Church, [Veni Sancte Spiritus](http://en.wikipedia.org/wiki/Veni_Sancte_Spiritus%22%20%5Co%20%22Veni%20Sancte%20Spiritus) is the [sequence hymn](http://en.wikipedia.org/wiki/Sequence_%28poetry%29) for the Day of Pentecost. This has been translated into many languages and is sung in many denominations today. See also [Veni Creator Spiritus](http://en.wikipedia.org/wiki/Veni_Creator_Spiritus%22%20%5Co%20%22Veni%20Creator%20Spiritus).[[36]](http://en.wikipedia.org/wiki/Pentecost#cite_note-36)[[37]](http://en.wikipedia.org/wiki/Pentecost#cite_note-37)

Trumpeters or [brass ensembles](http://en.wikipedia.org/wiki/Brass_instrument) are often specially contracted to accompany singing and provide special music at Pentecost services, recalling the Sound of the mighty wind.[[21]](http://en.wikipedia.org/wiki/Pentecost#cite_note-bibleverse.7CActs.7C2:2.7CKJV-21) While this practice is common among a wide spectrum of Western denominations (Eastern Churches do not employ instrumental accompaniment in their worship) it is particularly typical, and distinctive to the heritage of the [Moravian](http://en.wikipedia.org/wiki/Moravian_Church_music) Church.[[38]](http://en.wikipedia.org/wiki/Pentecost#cite_note-38)

**Holy Ghost holes**



Saints Vitus and Katharina Church in [Rehling](http://en.wikipedia.org/wiki/Rehling%22%20%5Co%20%22Rehling)



St. Blaise Church in [Dillingen an der Donau](http://en.wikipedia.org/wiki/Dillingen_an_der_Donau%22%20%5Co%20%22Dillingen%20an%20der%20Donau)



Saints Peter and Paul Church in[Söll](http://en.wikipedia.org/wiki/S%C3%B6ll)

Another custom is reading the appointed Scripture lessons in multiple foreign languages recounting the speaking in tongues recorded in [Acts 2:4-12](http://www.biblegateway.com/passage/?search=Acts+2%3A4-12&version=ESV).[[39]](http://en.wikipedia.org/wiki/Pentecost#cite_note-39)

In the [Middle Ages](http://en.wikipedia.org/wiki/Middle_Ages), cathedrals and great churches throughout Western Europe were fitted with a peculiar architectural feature known as a Holy Ghost hole; a small circular opening in the roof that symbolized the entrance of Holy Spirit into the midst of the assembled worshippers. At Pentecost, these Holy Ghost holes would be decorated with flowers, and sometimes a dove figure lowered through into the church while the story of the Pentecost was read. Holy Ghost holes can still be seen today in European churches such as [Canterbury Cathedral](http://en.wikipedia.org/wiki/Canterbury_Cathedral).[*[citation needed](http://en.wikipedia.org/wiki/Wikipedia%3ACitation_needed%22%20%5Co%20%22Wikipedia%3ACitation%20needed)*]

Similarly, a large two dimensional dove figure would be, and in some places still are, cut out of wood, painted and decorated with flowers, to be lowered over the people, particularly during the singing of the [sequence hymn](http://en.wikipedia.org/wiki/Sequence_%28poetry%29), or [Veni Creator Spiritus](http://en.wikipedia.org/wiki/Veni_Creator_Spiritus%22%20%5Co%20%22Veni%20Creator%20Spiritus). In other places, particularly [Sicily](http://en.wikipedia.org/wiki/Sicily) and the [Italian peninsula](http://en.wikipedia.org/wiki/Italy), [rose petals](http://en.wikipedia.org/wiki/Rosalia_%28festival%29#Rose_Sundays) were and are thrown from the galleries over the congregation calling to mind the tongues of fire. In modern times, this practice has been revived, and interestingly adapted as well, to include the strewing of [origami](http://en.wikipedia.org/wiki/Origami) doves from above, or suspending them – sometimes by the hundreds – from the ceiling.[[40]](http://en.wikipedia.org/wiki/Pentecost#cite_note-40)

In some cases, red fans, or red handkerchiefs are distributed to the assembled worshippers to be waved during the procession, etc. Other congregations have incorporated the use of red balloons, signifying the "Church's Birthday" into their festivities. These may be carried by worshippers, used to decorate the sanctuary, or released all at once.

**Fasting, baptisms, and confirmations**[[edit](http://en.wikipedia.org/w/index.php?title=Pentecost&action=edit&section=10" \o "Edit section: Fasting, baptisms, and confirmations)]

For some [Protestants](http://en.wikipedia.org/wiki/Protestants), the nine days between [Ascension Day](http://en.wikipedia.org/wiki/Ascension_Day), and Pentecost are set aside as a time of [fasting](http://en.wikipedia.org/wiki/Fasting), and world-wide prayer in honor of the disciples' time of prayer and unity awaiting the Holy Spirit. Similarly among [Roman Catholics](http://en.wikipedia.org/wiki/Roman_Catholics), special Pentecost [Novenas](http://en.wikipedia.org/wiki/Novenas) are held. The Pentecost Novena is considered the first Novena, all other Novenas offered in preparation of various festivals and [Saints days](http://en.wikipedia.org/wiki/Saints_days) deriving their practice from those original nine days of prayer observed by the disciples of Christ.

While the Eve of Pentecost was traditionally a day of fasting for Catholics, today's [canon law](http://en.wikipedia.org/wiki/Canon_law) no longer requires it. Both Catholics and Protestants may hold spiritual [retreats](http://en.wikipedia.org/wiki/Retreats), prayer [vigils](http://en.wikipedia.org/wiki/Vigil) and [litanies](http://en.wikipedia.org/wiki/Litanies) in the days leading up to Pentecost. In some cases vigils on the Eve of Pentecost may last all night. Pentecost is also one of the occasions specially appointed for the Lutheran Litany to be sung.[[41]](http://en.wikipedia.org/wiki/Pentecost#cite_note-41)



*A stained glass window at* [*St. Matthew's German Evangelical Lutheran Church*](http://en.wikipedia.org/wiki/St._Matthew%27s_German_Evangelical_Lutheran_Church)*in*[*Charleston, South Carolina*](http://en.wikipedia.org/wiki/Charleston%2C_South_Carolina)*which depicts the flame of fire upon the heads of the disciples*

From the early days of Western Christianity, Pentecost became one of the days set aside to celebrate [Baptism](http://en.wikipedia.org/wiki/Baptism). In Northern Europe Pentecost was preferred even over Easter for this rite, as the temperatures in late spring might be supposed to be more conducive to outdoor [immersion](http://en.wikipedia.org/wiki/Immersion_baptism) as was then the practice. It is proposed that the term [Whit Sunday](http://en.wikipedia.org/wiki/Whit_Sunday) derives from the custom of the newly baptized wearing white clothing, and from the white vestments worn by the clergy in [English liturgical uses](http://en.wikipedia.org/wiki/Sarum_Rite). The holiday was also one of the three days each year (along with [Christmas](http://en.wikipedia.org/wiki/Christmas) and [Easter](http://en.wikipedia.org/wiki/Easter)) Roman Catholics were required to [confess](http://en.wikipedia.org/wiki/Confession_%28religion%29) and receive the [sacrament](http://en.wikipedia.org/wiki/Sacrament) of [Holy Communion](http://en.wikipedia.org/wiki/Holy_Communion) in order to remain in good church standing.[[42]](http://en.wikipedia.org/wiki/Pentecost#cite_note-42)

Holy Communion is likewise often a feature of the Protestant observance of Pentecost as well. It is one of the relatively few Sundays some [Reformed](http://en.wikipedia.org/wiki/Reformed) denominations may offer the communion meal, and is one of the days of the year specially appointed among [Moravians](http://en.wikipedia.org/wiki/Moravian_Church) for the celebration of their Love Feasts. [Ordinations](http://en.wikipedia.org/wiki/Ordinations) are celebrated across a wide array of Western denominations at Pentecost, or near to it. In some denominations, for example the [Lutheran](http://en.wikipedia.org/wiki/Lutheran) Church, even if an ordination or consecration of a [deaconess](http://en.wikipedia.org/wiki/Deaconess) is not celebrated on Pentecost, the [liturgical color](http://en.wikipedia.org/wiki/Liturgical_color) will invariably be red, and the theme of the service will be the Holy Spirit.

Above all, Pentecost is a day for the [Confirmation](http://en.wikipedia.org/wiki/Confirmation) celebrations of young people. Flowers, the wearing of white robes, or white dresses recalling Baptism, rites such as the [laying on of hands](http://en.wikipedia.org/wiki/Laying_on_of_hands), and vibrant singing play prominent roles on these joyous occasions, the blossoming of Spring forming an equal analogy with the blossoming of youth.

The typical image of Pentecost in the West is that of the [Virgin Mary](http://en.wikipedia.org/wiki/Virgin_Mary) seated centrally and prominently among the disciples, with flames resting on the crowns of their heads. Occasionally parting clouds suggesting the action of the "mighty wind",[[21]](http://en.wikipedia.org/wiki/Pentecost%22%20%5Cl%20%22cite_note-bibleverse.7CActs.7C2%3A2.7CKJV-21) rays of light, and/or the Dove, are also depicted. Of course, the Western iconographic style is less static and stylized than that of the East, and other very different representations have been produced, and in some cases have achieved great fame, such as the Pentecosts by [Titian](http://en.wikipedia.org/wiki/Titian), [Giotto](http://en.wikipedia.org/wiki/Giotto) and [el Greco](http://en.wikipedia.org/wiki/El_Greco).

[Paul](http://en.wikipedia.org/wiki/Paul_of_Tarsus) already in the 1st century notes the importance of this festival to the [early Christian](http://en.wikipedia.org/wiki/Early_Christian) communities. (See: [Acts 20:16](http://www.biblegateway.com/passage/?search=Acts+20%3A16&version=ESV) & [1 Corinthians 16:8](http://www.biblegateway.com/passage/?search=1+Corinthians+16%3A8&version=ESV)) Since the lifetime of some who may have been eye-witnesses, annual celebrations of the descent of the Holy Spirit have been observed. Before the [Second Vatican Council](http://en.wikipedia.org/wiki/Second_Vatican_Council) [Pentecost Monday](http://en.wikipedia.org/wiki/Whitmonday) as well was a [Holy Day of Obligation](http://en.wikipedia.org/wiki/Holy_Day_of_Obligation) during which the Catholic Church addressed the newly baptized and confirmed. Since that time however Pentecost Monday is no longer solemnized.

Nevertheless Pentecost remains an official church festival in many Protestant churches, such as the (Lutheran) [Church of Sweden](http://en.wikipedia.org/wiki/Church_of_Sweden), the [Evangelical Lutheran Church of Finland](http://en.wikipedia.org/wiki/Evangelical_Lutheran_Church_of_Finland), and others. In the [Byzantine Catholic Rite](http://en.wikipedia.org/wiki/Greek_Byzantine_Catholic_Church) Pentecost Monday is no longer a [Holy Day of Obligation](http://en.wikipedia.org/wiki/Holy_Day_of_Obligation), but rather a simple [holy day](http://en.wikipedia.org/wiki/Holy_day). In the Roman Catholic Church, as at Easter, the [liturgical rank](http://en.wikipedia.org/wiki/Ranks_of_Catholic_liturgical_days) of Monday and Tuesday of Pentecost week is a Double of the First Class[[43]](http://en.wikipedia.org/wiki/Pentecost#cite_note-43) and across many Western denominations, Pentecost is celebrated with an [octave](http://en.wikipedia.org/wiki/Octave_%28liturgical%29) culminating on [Trinity Sunday](http://en.wikipedia.org/wiki/Trinity_Sunday).



Medieval western illustration of the Pentecost from the [Hortus deliciarum](http://en.wikipedia.org/wiki/Hortus_deliciarum%22%20%5Co%20%22Hortus%20deliciarum)of [Herrad of Landsberg](http://en.wikipedia.org/wiki/Herrad_of_Landsberg%22%20%5Co%20%22Herrad%20of%20Landsberg) (12th century)



A Western image of the Pentecost. [Duccio di Buoninsegna](http://en.wikipedia.org/wiki/Duccio_di_Buoninsegna%22%20%5Co%20%22Duccio%20di%20Buoninsegna)(1308).

Marking the festival's importance, in several denominations, such as the Lutheran and [United Methodist](http://en.wikipedia.org/wiki/United_Methodist) churches (and formerly in the Roman Catholic Church), all the Sundays from the holiday itself until the next [Advent](http://en.wikipedia.org/wiki/Advent) in late November or December are designated the 2nd, 3rd, Nth, Sunday after Pentecost, etc. Throughout the year, in Roman Catholic piety, the Pentecost is the third of the [Glorious Mysteries](http://en.wikipedia.org/wiki/Glorious_Mysteries) of the [Holy Rosary](http://en.wikipedia.org/wiki/Rosary), as well as being one of the [Stations of the Resurrection](http://en.wikipedia.org/wiki/Stations_of_the_Resurrection), or Via Lucis.

In [Evangelical](http://en.wikipedia.org/wiki/Evangelicalism) and [Pentecostal](http://en.wikipedia.org/wiki/Pentecostal) churches, where there is less emphasis on the [liturgical year](http://en.wikipedia.org/wiki/Liturgical_year), Pentecost may be one of the greatest celebrations in the year, such as in [Germany](http://en.wikipedia.org/wiki/Germany) or [Romania](http://en.wikipedia.org/wiki/Romania). In other cases, Pentecost may be ignored as a holy day in these churches. In many evangelical churches in the United States, the secular holiday, [Mother's Day](http://en.wikipedia.org/wiki/Mother%27s_Day), may be more celebrated than the ancient and biblical feast of Pentecost.[[44]](http://en.wikipedia.org/wiki/Pentecost#cite_note-44) Many evangelicals and Pentecostals are observing the liturgical calendar and observe Pentecost as a day to teach the [Gifts of the Holy Spirit](http://en.wikipedia.org/wiki/Gifts_of_the_Holy_Spirit).[*[clarification needed](http://en.wikipedia.org/wiki/Wikipedia%3APlease_clarify%22%20%5Co%20%22Wikipedia%3APlease%20clarify)*]

Across denominational lines Pentecost has been an opportunity for Christians to honor the role of the Holy Spirit in their lives, and celebrate the birth of the church in an [ecumenical](http://en.wikipedia.org/wiki/Ecumenical) context.[[45]](http://en.wikipedia.org/wiki/Pentecost#cite_note-45)[[46]](http://en.wikipedia.org/wiki/Pentecost#cite_note-46)

Classical compositions for Pentecost[[edit](http://en.wikipedia.org/w/index.php?title=Pentecost&action=edit&section=11" \o "Edit section: Classical compositions for Pentecost)]

The [Lutheran](http://en.wikipedia.org/wiki/Lutheranism) church of the [Baroque](http://en.wikipedia.org/wiki/Baroque) observed three days of Pentecost. Some composers wrote sacred [cantatas](http://en.wikipedia.org/wiki/Cantata) to be performed in the church services of these days. [Johann Sebastian Bach](http://en.wikipedia.org/wiki/Johann_Sebastian_Bach) composed several [cantatas](http://en.wikipedia.org/wiki/Bach_cantata) for [days of Pentecost](http://en.wikipedia.org/wiki/List_of_Bach_cantatas_by_liturgical_function#Pentecost), including *[Erschallet, ihr Lieder, erklinget, ihr Saiten! BWV 172](http://en.wikipedia.org/wiki/Erschallet%2C_ihr_Lieder%2C_erklinget%2C_ihr_Saiten%21_BWV_172%22%20%5Co%20%22Erschallet%2C%20ihr%20Lieder%2C%20erklinget%2C%20ihr%20Saiten%21%20BWV%20172)* in 1714 and [*Also hat Gott die Welt geliebt*, BWV 68](http://en.wikipedia.org/wiki/Also_hat_Gott_die_Welt_geliebt%2C_BWV_68) in 1725.[Gottfried Heinrich Stölzel](http://en.wikipedia.org/wiki/Gottfried_Heinrich_St%C3%B6lzel) wrote cantatas such as *Werdet voll Geistes* (Get full of spirit) in 1737.[[47]](http://en.wikipedia.org/wiki/Pentecost#cite_note-47) Mozart composed an antiphon *[Veni Sancte Spiritus](http://en.wikipedia.org/wiki/Veni_Sancte_Spiritus_%28Mozart%29%22%20%5Co%20%22Veni%20Sancte%20Spiritus%20%28Mozart%29)* in 1768.



A Western depiction of the Pentecost, painted by [Jean II Restout](http://en.wikipedia.org/wiki/Jean_II_Restout), 1732.

[Olivier Messiaen](http://en.wikipedia.org/wiki/Olivier_Messiaen) composed an organ mass *[Messe de la Pentecôte](http://en.wikipedia.org/wiki/Messe_de_la_Pentec%C3%B4te%22%20%5Co%20%22Messe%20de%20la%20Pentec%C3%B4te)* in 1949/50. In 1964 [Fritz Werner](http://en.wikipedia.org/wiki/Fritz_Werner) wrote an [oratorio](http://en.wikipedia.org/wiki/Oratorio) for Pentecost *Veni, sancte spiritus* (Come, Holy Spirit) on the sequence *[Veni sancte spiritus](http://en.wikipedia.org/wiki/Veni_Sancte_Spiritus%22%20%5Co%20%22Veni%20Sancte%20Spiritus)*, and [Jani Christou](http://en.wikipedia.org/wiki/Jani_Christou) wrote *Tongues of Fire*, a Pentecost oratorio. [Richard Hillert](http://en.wikipedia.org/wiki/Richard_Hillert) wrote a *Motet for the Day of Pentecost* for choir, vibraphone, and prepared electronic tape in 1969. [Violeta Dinescu](http://en.wikipedia.org/wiki/Violeta_Dinescu) composed *Pfingstoratorium*, an oratorio for Pentecost for five soloists, mixed chorus and small orchestra in 1993.

Customs and traditions

**In**[**Italy**](http://en.wikipedia.org/wiki/Italy)**it was customary to scatter**[**rose**](http://en.wikipedia.org/wiki/Rose)**petals from the ceiling of the churches to recall the miracle of the fiery tongues; hence in**[**Sicily**](http://en.wikipedia.org/wiki/Sicily)**and elsewhere in Italy Whitsunday is called *Pasqua rosatum*.** The [Italian](http://en.wikipedia.org/wiki/Italian_language) name *Pasqua rossa* comes from the red colours of the vestments used on Whitsunday.

In [France](http://en.wikipedia.org/wiki/France) it was customary to blow [trumpets](http://en.wikipedia.org/wiki/Trumpet) during Divine service, to recall the sound of the mighty wind which accompanied the Descent of the Holy Spirit.

In the north west of [England](http://en.wikipedia.org/wiki/England), church and chapel parades called Whit Walks take place at Whitsun (sometimes on Whit Friday, the Friday after Whitsun).[[48]](http://en.wikipedia.org/wiki/Pentecost#cite_note-48) Typically, the parades contain brass bands and choirs; girls attending are dressed in white. Traditionally, Whit Fairs (sometimes called Whitsun Ales)[[49]](http://en.wikipedia.org/wiki/Pentecost%22%20%5Cl%20%22cite_note-49) took place. Other customs such as [morris dancing](http://en.wikipedia.org/wiki/Morris_dancing%22%20%5Co%20%22Morris%20dancing)[[50]](http://en.wikipedia.org/wiki/Pentecost#cite_note-50) and[cheese rolling](http://en.wikipedia.org/wiki/Cheese_rolling)[[51]](http://en.wikipedia.org/wiki/Pentecost#cite_note-51) are also associated with Whitsun.

Since Pentecost itself is on a Sunday, it is automatically a public holiday in Christian countries.

Pentecost Monday is a public holiday in many [European](http://en.wikipedia.org/wiki/Europe) countries including [Austria](http://en.wikipedia.org/wiki/Austria), [Belgium](http://en.wikipedia.org/wiki/Belgium), [Cyprus](http://en.wikipedia.org/wiki/Cyprus), [Denmark](http://en.wikipedia.org/wiki/Denmark), [Estonia](http://en.wikipedia.org/wiki/Estonia), [France](http://en.wikipedia.org/wiki/France), [Germany](http://en.wikipedia.org/wiki/Germany), [Greece](http://en.wikipedia.org/wiki/Greece), [Hungary](http://en.wikipedia.org/wiki/Hungary), [Iceland](http://en.wikipedia.org/wiki/Iceland), [Luxembourg](http://en.wikipedia.org/wiki/Luxembourg), the[Netherlands](http://en.wikipedia.org/wiki/Netherlands), [Norway](http://en.wikipedia.org/wiki/Norway), [Portugal](http://en.wikipedia.org/wiki/Portugal), [Romania](http://en.wikipedia.org/wiki/Romania) (since 2008), (most parts of) [Switzerland](http://en.wikipedia.org/wiki/Switzerland), [Ukraine](http://en.wikipedia.org/wiki/Ukraine) and also in the African nations [Senegal](http://en.wikipedia.org/wiki/Senegal), [Benin](http://en.wikipedia.org/wiki/Benin) and [Togo](http://en.wikipedia.org/wiki/Togo).

In [Sweden](http://en.wikipedia.org/wiki/Sweden) it was also a public holiday, but Pentecost Monday (Annandag Pingst) was replaced by Swedish National Day on June 6, by a government decision on December 15, 2004. In[Italy](http://en.wikipedia.org/wiki/Italy) and [Malta](http://en.wikipedia.org/wiki/Malta), it is no longer a public holiday. It was a public holiday in [Ireland](http://en.wikipedia.org/wiki/Republic_of_Ireland) until 1973, when it was replaced by Early Summer Holiday on the first Monday in June. In the [United Kingdom](http://en.wikipedia.org/wiki/United_Kingdom) the day is known as [Whit Monday](http://en.wikipedia.org/wiki/Whit_Monday), and was a [bank holiday](http://en.wikipedia.org/wiki/Bank_holiday) until 1967 when it was replaced by the Spring Bank Holiday on the last Monday in May.

Literary allusions[[edit](http://en.wikipedia.org/w/index.php?title=Pentecost&action=edit&section=14" \o "Edit section: Literary allusions)]

According to legend, [King Arthur](http://en.wikipedia.org/wiki/King_Arthur) always gathered all his knights at the round table for a feast and a quest on Pentecost:

*So ever the king had a custom that at the feast of Pentecost in especial, afore other feasts in the year, he would not go that day to meat until he had heard or seen of a great marvel.* [[52]](http://en.wikipedia.org/wiki/Pentecost#cite_note-52)

German poet [Johann Wolfgang von Goethe](http://en.wikipedia.org/wiki/Johann_Wolfgang_von_Goethe) declared Pentecost "das liebliche Fest" – the lovely Feast, in a selection by the same name in his [Reineke Fuchs](http://en.wikipedia.org/wiki/Reineke_Fuchs%22%20%5Co%20%22Reineke%20Fuchs).

Pfingsten, das liebliche Fest, war gekommen;

es grünten und blühten Feld und Wald;

auf Hügeln und Höhn, in Büschen und Hecken

Übten ein fröhliches Lied die neuermunterten Vögel;

Jede Wiese sprosste von Blumen in duftenden Gründen,

Festlich heiter glänzte der Himmel und farbig die Erde.[[53]](http://en.wikipedia.org/wiki/Pentecost#cite_note-53)

"Pfingsten, das liebliche Fest", speaks of Pentecost as a time of greening and blooming in fields, woods, hills, mountains, bushes and hedges, of birds singing new songs, meadows sprouting fragrant flowers, and of festive sunshine gleaming from the skies and coloring the earth - iconic lines idealizing the Pentecost holidays in the German-speaking lands.

Further, Goethe records an old peasant proverb relating to Pentecost in his "Sankt-Rochus-Fest zu Bingen"[[54]](http://en.wikipedia.org/wiki/Pentecost#cite_note-54) – *Ripe strawberries at Pentecost mean a good wine crop.*

[Alexandre Dumas, père](http://en.wikipedia.org/wiki/Alexandre_Dumas%2C_p%C3%A8re) mentions of Pentecost in [Twenty Years After](http://en.wikipedia.org/wiki/Twenty_Years_After) (French: Vingt ans après), the sequel to [The Three Musketeers](http://en.wikipedia.org/wiki/The_Three_Musketeers). A meal is planned for the holiday, to which La Ramée, second in command of the prison, is invited, and by which contrivance, the Duke is able to escape. He speaks sarcastically of the festival to his jailor, foreshadowing his escape : *"Now, what has Pentecost to do with me? Do you fear, say, that the Holy Ghost may come down in the form of fiery tongues and open the gates of my prison?"*[[55]](http://en.wikipedia.org/wiki/Pentecost#cite_note-55)

[William Shakespeare](http://en.wikipedia.org/wiki/William_Shakespeare) mentions Pentecost in a line from [Romeo and Juliet](http://en.wikipedia.org/wiki/Romeo_and_Juliet) Act 1, Scene V. At the ball at his home, Capulet speaks in refuting an overestimate of the time elapsed since he last danced: *"What, man? 'Tis not so much, 'tis not so much! 'Tis since the nuptial of Lucentio, Come Pentecost as quickly as it will, Some five-and-twenty years, and then we mask'd."*[[56]](http://en.wikipedia.org/wiki/Pentecost#cite_note-56) Note here the allusion to the tradition of [mumming](http://en.wikipedia.org/wiki/Mumming), [Morris dancing](http://en.wikipedia.org/wiki/Morris_dancing) and wedding celebrations at Pentecost.

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| --- | --- |
| Portal icon | [***Christianity portal***](http://en.wikipedia.org/wiki/Portal%3AChristianity) |

* [Pentecontad calendar](http://en.wikipedia.org/wiki/Pentecontad_calendar)
* [Whit Monday](http://en.wikipedia.org/wiki/Whit_Monday)
* [Cenacle](http://en.wikipedia.org/wiki/Cenacle)

References[[edit](http://en.wikipedia.org/w/index.php?title=Pentecost&action=edit&section=16" \o "Edit section: References)]

* 1. [**Jump up^**](http://en.wikipedia.org/wiki/Pentecost#cite_ref-1) [2:1–31](http://tools.wmflabs.org/bibleversefinder/?book=Acts&verse=2:1%E2%80%9331&src=!)
	2. [**Jump up^**](http://en.wikipedia.org/wiki/Pentecost#cite_ref-2) Catholic Encyclopedia, [Pentecost (Whitsunday)](http://www.newadvent.org/cathen/15614b.htm)
	3. [**Jump up^**](http://en.wikipedia.org/wiki/Pentecost#cite_ref-3) The Seven Festivals of the Messiah 12 Edward Chumney – 1994 p230 This is called the counting of the omer. On the fiftieth day following the Feast of First Fruits (Bikkurim) is the Feast of Weeks (Shavuot) or Pentecost ( Leviticus [Vayikra] 23:15–21).
	4. [**Jump up^**](http://en.wikipedia.org/wiki/Pentecost#cite_ref-4) [Acts 2:1–4](http://tools.wmflabs.org/bibleversefinder/?book=Acts&verse=2:1%E2%80%934&src=!)
	5. [**Jump up^**](http://en.wikipedia.org/wiki/Pentecost#cite_ref-5) [Acts 2:1–6 in all major bibles](http://bibref.hebtools.com/?book=%20Acts&verse=2:1%E2%80%936&src=!)
	6. [**Jump up^**](http://en.wikipedia.org/wiki/Pentecost#cite_ref-6) ["Joel 2:28–29"](http://www.biblegateway.com/passage/?search=Joel%202:28-29;&version=ESV;). Biblegateway.com. Retrieved 2013-12-21.
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	10. [**Jump up^**](http://en.wikipedia.org/wiki/Pentecost#cite_ref-10) ["Luke 22:12–13"](http://www.biblegateway.com/passage/?search=Luke%2022:12-13;&version=ESV;). Biblegateway.com. Retrieved 2013-12-21.
	11. ^ [Jump up to:***a***](http://en.wikipedia.org/wiki/Pentecost#cite_ref-biblegateway1_11-0) [***b***](http://en.wikipedia.org/wiki/Pentecost#cite_ref-biblegateway1_11-1) ["Acts 1:13–14"](http://www.biblegateway.com/passage/?search=Acts%201:13-14;&version=ESV;). Biblegateway.com. Retrieved 2013-12-21.
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	13. [**Jump up^**](http://en.wikipedia.org/wiki/Pentecost#cite_ref-13) [Acts 1:13](http://www.biblegateway.com/passage/?search=Acts+1%3A13&version=ESV)
	14. [**Jump up^**](http://en.wikipedia.org/wiki/Pentecost#cite_ref-14) [Did Abinadi Appear in the City of Nephi on Pentecost?](http://publications.maxwellinstitute.byu.edu/fullscreen/?pub=2238&index=7)
	15. [**Jump up^**](http://en.wikipedia.org/wiki/Pentecost#cite_ref-15) [Gordon C. Thomasson, John W. Welch and Robert F. Smith, "Abinadi and Pentecost," in *[Reexploring the Book of Mormon](http://publications.maxwellinstitute.byu.edu/fullscreen/?pub=1110&index=38)*, pp. 135-138]
	16. [**Jump up^**](http://en.wikipedia.org/wiki/Pentecost#cite_ref-16) [Joseph Fitzmyer](http://en.wikipedia.org/wiki/Joseph_Fitzmyer) *Responses to 101 questions on the Dead Sea scrolls*1992 p 87: "Particularly important for the Qumran community was the celebration of this Feast of Weeks on 111/15, because according to Exod 19:1 Israel ... Later the renewal of the Covenant came to be celebrated on the Feast of Weeks (see [Jubilees](http://en.wikipedia.org/wiki/Jubilees)"
	17. [**Jump up^**](http://en.wikipedia.org/wiki/Pentecost#cite_ref-17) Menachot 10:3
	18. [**Jump up^**](http://en.wikipedia.org/wiki/Pentecost#cite_ref-18) All troparia and kontakia · All lives of saints. ["Trinity Week – 3rd Day of the Trinity"](http://ocafs.oca.org/FeastSaintsViewer.asp?SID=4&ID=1&FSID=47). Ocafs.oca.org. Retrieved 2013-12-21.
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	21. ^ [Jump up to:***a***](http://en.wikipedia.org/wiki/Pentecost#cite_ref-bibleverse.7CActs.7C2:2.7CKJV_21-0) [***b***](http://en.wikipedia.org/wiki/Pentecost#cite_ref-bibleverse.7CActs.7C2:2.7CKJV_21-1) [***c***](http://en.wikipedia.org/wiki/Pentecost#cite_ref-bibleverse.7CActs.7C2:2.7CKJV_21-2) [Acts 2:2](http://tools.wmflabs.org/bibleversefinder/?book=Acts&verse=2:2&src=KJV)
	22. [**Jump up^**](http://en.wikipedia.org/wiki/Pentecost#cite_ref-22) [John 3:8](http://tools.wmflabs.org/bibleversefinder/?book=John&verse=3:8&src=KJV)
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	27. [**Jump up^**](http://en.wikipedia.org/wiki/Pentecost#cite_ref-27) ["Spirit of Faith, Come Down"](http://www.hymntime.com/tch/htm/s/p/spifaith.htm). Hymntime.com. Retrieved 2010-05-17.
	28. [**Jump up^**](http://en.wikipedia.org/wiki/Pentecost#cite_ref-28) ["Come, Holy Ghost, Our Hearts Inspire"](http://www.hymntime.com/tch/htm/c/o/comehgoh.htm). Hymntime.com. Retrieved 2010-05-17.
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