



# BIBLICAL RESOURCES

Acts 2:1-11; Psalm 104 (103); Galatians 5:16-25; John 15:26-27; 16:12-15

## I will send to you from the Father, the Spirit of truth who comes from the Father

John 15:26 [Jesus said:] “When the Advocate comes, whom I will send to you from the Father, the Spirit of truth who comes from the Father, he will testify on my behalf. 27 You also are to testify because you have been with me from the beginning.

John 16:12 “I still have many things to say to you, but you cannot bear them now. 13 When the Spirit of truth comes, he will guide you into all the truth; for he will not speak on his own, but will speak whatever he hears, and he will declare to you the things that are to come. 14 He will glorify me, because he will take what is mine and declare it to you. 15 All that the Father has is mine. For this reason I said that he will take what is mine and declare it to you.

### INITIAL OBSERVATIONS

The ordinary reader will notice that this is not how Jesus speaks in the Synoptic Gospels (Matthew, Mark and Luke). The words used reflect the language of the community of the Fourth Gospel—often, it is true, echoing themes and even phrases from the other traditions, but absorbing them into its own worldview and spirituality. A few examples will suffice: Advocate, come from the Father, testify, from the beginning, Spirit of truth, glorify me and so on. Thus, our text reflects concerns and theology from the end of the first century. In deep discernment, the leader of the community “heard” what the Risen Lord was saying to him and through him to the community at the time of writing. He placed this discernment on the lips of Jesus in the Gospel story. As so often in this Gospel, it is the Risen Lord who is speaking to us.

It may help to add this. The bible texts chosen for Ascension and Pentecost reflect a wider anxiety about and reflection on the transition from the experience of



Jesus in his ministry to the time after the resurrection, the time of the Church. The question being asked is “How will Jesus be with us now?” In the “negotiation” of this transition, the New Testament writers acknowledge the discontinuity (Jesus is risen, no longer available in the same way) and at the same time they seek to discern the continuity, within the new. In the new situation of mission and church, the Lord is with his followers but in a totally different, deeper and richer way. In John’s Gospel, the Farewell Discourse in chapters 14-17 deals with this search the Lord’s being “with us”, but not as he was before.

### KIND OF WRITING

The common situation in farewell speeches is that of a prominent person who gathers his followers (children, disciples, or the entire nation of Israel) just before his death or departure to give them final instructions that will help them after he is gone. Our excerpts for Pentecost come from chapters 15 and 16. The common thread is the Advo-

### Thought for the day

It is often forgotten that Pentecost is first of all a Jewish feast, actually a harvest festival. That sense of “in gathering” is also a theme of our Christian Pentecost, as we see the beginning of the church. By the time of Jesus, *Shavuot*—to give it its Hebrew name—also marked the giving of the Law on Mount Sinai. This also fits our Christian *Shavuot* as long as we recall that Law, Torah, meant instruction and indeed a whole way of life under God’s grace and guidance. It was always interior and the descent of the Holy Spirit takes this inner reality to new levels.

### Prayer

Send, O Father, the Holy Spirit of your Son into our lives and communities. May the joy we know in the Spirit help us to be joyful bearers of the Good News to our contemporaries.

cate.

### NEW TESTAMENT FOREGROUND

The expression “advocate” for the Holy Spirit is unique to the Fourth Gospel.

“And I will ask the Father, and he will give you another *Advocate*, to be with you forever.” (John 14:16) “But the *Advocate*, the Holy Spirit, whom the Father will send in my name, will teach you everything, and remind you of all that I have said to you.” (John 14:26) “When the *Advocate* comes, whom I will send to you from the Father, the Spirit of truth who comes from the Father, he will testify on my behalf.” (John 15:26) “Nevertheless I tell you the truth: it is to your advantage that I go away, for if I do not go away, the *Advocate* will not come to you; but if I go, I will send him to you.” (John 16:7)

The Greek for “advocate” is *paraclete*. The word started out in a passive sense, “one who is called alongside [to someone’s aid],” and so was rendered in Latin as “*advocatus*.” In the NT it is used in an *active* sense (as is “advocate” in current English): “one who appears on

another's behalf," "mediator," "intercessor," or "helper." In 1 John 2:1, Jesus Christ is referred to as our *paraclete* who intercedes with (God) the Father on behalf of sinners. Some English versions paraphrase the word: "one to plead our cause" (NEB), "someone who pleads ... on our behalf" (GNB), or "one who speaks in our defence" (NIV). In the Gospel of John (14:16, 26; 15:26; 16:7), *paraclete* is identified with the Holy Spirit and is variously translated as the "Comforter" (KJV, ASV), "Counsellor" (RSV, NIV), "Advocate" (JB, NEB, NRSV), and "Helper" (GNB, NASB).

The experience of the Spirit as presence and encouragement was fundamental to the early Christian movement, which cannot really be understood without taking it into account.

#### OLD TESTAMENT BACKGROUND

Yes and no. Of course the Spirit was active in the time before Jesus (e.g. creation, prophecy, wisdom, prayer). Yet the task of the Spirit after the Paschal Mystery is so radically new—precisely the appropriation in the hearts and lives of believers of what God had achieved for humanity in the death and resurrection of Jesus—that we may say it is as if there had been no Spirit until now. The new role of the Spirit after the resurrection helps us to understand a puzzling passage in this Gospel,

"On the last day of the festival, the great day, while Jesus was standing there, he cried out, "Let anyone who is thirsty come to me, and let the one who believes in me drink. As the scripture has said, 'Out of the believer's heart shall flow rivers of living water.'" Now he said this about the Spirit, which believers in him were to receive; *for as yet there was no Spirit*, because Jesus was not yet glorified." (John 7:37-39)

#### ST PAUL

"Live by the Spirit, I say, and do not gratify the desires of the flesh. For what the flesh desires is opposed to the Spirit,

and what the Spirit desires is opposed to the flesh; for these are opposed to each other, to prevent you from doing what you want. But if you are led by the Spirit, you are not subject to the law. Now the works of the flesh are obvious: fornication, impurity, licentiousness, idolatry, sorcery, enmities, strife, jealousy, anger, quarrels, dissensions, factions, envy, drunkenness, carousing, and things like these. I am warning you, as I warned you before: those who do such things will not inherit the kingdom of God. By contrast, the fruit of the Spirit is love, joy, peace, patience, kindness, generosity, faithfulness, gentleness, and self-control. There is no law against such things. And those who belong to Christ Jesus have crucified the flesh with its passions and desires. If we live by the Spirit, let us also be guided by the Spirit." (Galatians 5:16-25)

#### BRIEF COMMENTARY

**Verse 26** Quite early in this Gospel, the teaching emerges that certain aspects of the ministry and life of Jesus will be understood only afterwards (e.g. "After he was raised from the dead, his disciples remembered that he had said this" [John 2:22]). A chief function of the Holy Spirit will be to "remind" the disciples later, that is, to take to heart in the light of the resurrection. Testify—literally give witness—here points to the inner encouragement of the Spirit in order that believers may give witness.

**Verse 27** The disciples can testify because of their experience (see 1 John 1:1-4).

**Verse 12** This verse reflects the actual experience of the first Christians, who came to a radically new understanding of Jesus in the light of Easter.

**Verse 13** Truth, in this Gospel, is relational and not merely informational. Jesus in his person is The Truth, that is, the faithful love of God. The Spirit is the Spirit of Jesus and this same Spirit will guide us into "all truth", that is, into Jesus himself as the way, the truth and the life.



**Verse 14** "Glorify" in this Gospel means to reveal the heart of God in Jesus' lifting up. The Spirit will "glorify" by letting believers live from that

astonishing love and reality.

**Verse 15** In the language of later creeds, the Trinity is involved in this taking to heart, because the Father's initiative in Jesus is now a spiritual reality on account of the inner action of the Spirit. "Everyone who believes that Jesus is the Christ has been born of God, and everyone who loves the parent (= God the Father) loves the child (= Jesus, the Son of God)." (1John 5:1)

#### POINTERS FOR PRAYER

1. Jesus recognised that his disciples were not capable of taking in everything at once. Wisdom about life comes slowly and sometimes painfully. Hearing the 'right' answer at the 'wrong' time does not help us. We need to be ready and open to receiving the truth if it is to have any impact. Perhaps you can recall some occasions when it was the 'right' time for you to learn a truth about life. Remember your experiences of growing in understanding and truth.

2. Perhaps the Spirit guided you through the words of someone close to you, or through the words and actions of people you read about or saw on TV. Understanding may have come to you when you were praying or reflecting on your life. Remember and give thanks for the people who have helped you to greater wisdom in life.

3. Jesus said the Spirit would 'glorify' him by reminding the disciples of Jesus' own teaching. To whom do you give glory by taking their wisdom and incorporating it in your life? Are there people who give you glory by using your wise advice in their lives?

4. Wisdom is handed on from person to person, and from generation to generation, within families, within communities, etc. Are there any particular gems of wisdom that you cherish from what has been handed on to you? What wisdom would like most of all to pass on to those close to you?

#### PRAYER

Send down, O God, upon your people the flame of your Holy Spirit, and fill with the abundance of your sevenfold gift the Church you brought forth from your Son's pierced side.

May your life-giving Spirit lend fire to our words and strength to our witness. Send us forth to the nations of the world to proclaim with boldness your wondrous work of raising Jesus from the dead.

# I will remember my covenant that is between me and you and every living creature

Gal 5:16 Live by the Spirit, I say, and do not gratify the desires of the flesh. 17 For what the flesh desires is opposed to the Spirit, and what the Spirit desires is opposed to the flesh; for these are opposed to each other, to prevent you from doing what you want. 18 But if you are led by the Spirit, you are not subject to the law. 19 Now the works of the flesh are obvious: fornication, impurity, licentiousness, 20 idolatry, sorcery, enmities, strife, jealousy, anger, quarrels, dissensions, factions, 21 envy, drunkenness, carousing, and things like these. I am warning you, as I warned you before: those who do such things will not inherit the kingdom of God.

Gal 5:22 By contrast, the fruit of the Spirit is love, joy, peace, patience, kindness, generosity, faithfulness, 23 gentleness, and self-control. There is no law against such things. 24 And those who belong to Christ Jesus have crucified the flesh with its passions and desires. 25 If we live by the Spirit, let us also be guided by the Spirit.

## INITIAL OBSERVATIONS

The letter to the Galatians is one of the great Christian documents. It has resonated through the centuries—especially for St Augustine and Martin Luther. Vatican II cited Galatians no fewer than twenty-nine times. It is a difficult, passionate document, very focused on a particular context, but at the same time, seminal and worth every effort in understanding and in appropriating the teaching.

## CONTEXT IN THE COMMUNITY

As the sharp contrast between the works of the flesh and the works of the Spirit shows, Galatians was written at a critical juncture in Paul's career. He had converted Gentile communities in Galatia and had then left them. In his absence, wandering evangelists, claiming the authority of Jerusalem, insisted that the full Jewish Law was essential for full Christian practice. Paul was very much against this for deeply theological reasons.

As part of his persuasion, he asked the Corinthians whether or not they had already experienced the Spirit *before* the imposition of the Torah. The answer, of

course, is yes. The Spirit is a central part of the teaching of Galatians (Gal 3:2–3, 5, 14; 4:6, 29; 5:5, 16–18, 22, 25; 6:1, 8).

## KIND OF WRITING

Like all the Pauline letters, Galatians follows a rhetorical pattern:

Introduction 1:6-10  
Thesis 1:11-12  
Proof 1 1:13-2:21  
Proof 2 3:1-4:7  
Proof 3 4:8-5:12  
Proof 4 5:13-6:10  
Conclusion 6:11-18

Our reading comes from the final Proof, where Paul gives practical advice.

## RELATED PASSAGES

The only thing I want to learn from you is this: Did you receive the Spirit by doing the works of the law or by believing what you heard? (Galatians 3:2)

Well then, does God supply you with the Spirit and work miracles among you by your doing the works of the law, or by your believing what you heard? (Galatians 3:5)

And not only that, but we also boast in our sufferings, knowing that suffering produces endurance, and endurance produces character, and character produces hope, and hope does not disappoint us, because God's love has been poured into our hearts through the Holy Spirit that has been given to us. (Romans 5:3–5)

For God has done what the law, weakened by the flesh, could not do: by sending his own Son in the likeness of sinful flesh, and to deal with sin, he condemned sin in the flesh, so that the just requirement of the law might be fulfilled in us, who walk not according to the flesh but according to the Spirit. (Romans 8:3–4)

If the Spirit of him who raised Jesus from the dead dwells in you, he who raised Christ from the dead will give life to your mortal bodies also through his Spirit that dwells in you.

So then, brothers and sisters, we are debtors, not to the flesh, to live accord-

ing to the flesh—for if you live according to the flesh, you will die; but if by the Spirit you put to death the deeds of the body, you will live. For all who are led by the Spirit of God are children of God. (Romans 8:11–14)

## BRIEF COMMENTARY

**Verses 16-17** When Paul uses flesh/spirit language, it is natural to think he means body/soul. But this is not the case. Instead, two contrasting “worlds” and Christians find them pulled both ways. Cf. Romans 7:7-25.

**Verse 18** Paul means neither to the Law nor to the “law” of the flesh.

**Verses 19-21a** Paul has “vice lists” elsewhere, notably in Romans 12:28-32.

**Verse 21b** Paul rarely speaks of the kingdom of God: Rom 14:17; 1 Cor 4:20; 6:9–10; 15:50. It is often to provide an ethical contrast as in 1 Corinthians 6.

**Verses 22-23a** Each of the ten qualities merits personal meditation. Cf. Romans 14:17.

**Verse 23b** This is surely meant ironically: if you like prohibitions...

**Verse 24** Again, asceticism is not the issue but the contrasting worlds, for and against God. The Christian “shape of life” is distinctive. Cf. Gal 2:19-20 (NB).

**Verse 25** Simple and yet so difficult. To appreciate the full force of this sentence, read all of Romans 8. The introductory reflections in Romans 5:1-4 is also vital.

## POINTERS FOR PRAYER

1. We all experience the “tug of worlds” and perhaps we can see ourselves in both vices and virtues.
2. The ten virtues given here—perhaps a contrast to the ten “words” in Exodus, invite extensive personal examination. 1 Corinthians 13 would also help.
3. What is my own sense of “being led by the Spirit”? How to I discern the movement of the Spirit in my own life? What do I actually do so that I may indeed be led by the Spirit and know true freedom in Christ?

## PRAYER

Come, Holy Spirit of God. Let us know again your presence and action in our hearts and lives. Help us to live by your inbreathing and by your gifts that we may know true freedom and inner peace.

## When the day of Pentecost came

Acts 2:1 When the day of Pentecost had come, they were all together in one place. 2 And suddenly from heaven there came a sound like the rush of a violent wind, and it filled the entire house where they were sitting. 3 Divided tongues, as of fire, appeared among them, and a tongue rested on each of them. 4 All of them were filled with the Holy Spirit and began to speak in other languages, as the Spirit gave them ability.

Acts 2:5 Now there were devout Jews from every nation under heaven living in Jerusalem. 6 And at this sound the crowd gathered and was bewildered, because each one heard them speaking in the native language of each. 7 Amazed and astonished, they asked, "Are not all these who are speaking Galileans?" 8 And how is it that we hear, each of us, in our own native language? 9 Parthians, Medes, Elamites, and residents of Mesopotamia, Judea and Cappadocia, Pontus and Asia, 10 Phrygia and Pamphylia, Egypt and the parts of Libya belonging to Cyrene, and visitors from Rome, both Jews and proselytes, 11 Cretans and Arabs—in our own languages we hear them speaking about God's deeds of power."

Divided tongues, as of fire, appeared among them...

### INITIAL OBSERVATIONS

This dramatic scene and commentary correspond in some measure to the opening tableau in Luke 4:16-30. Like that opening scene in the Gospel, the portrayal of the day of Pentecost is both synthetic and programmatic. It is synthetic in that it gathers into a foundational scene the many experiences of the Holy Spirit which marked the life of the early church. It is programmatic in that this is the scene which holds the energy behind the breath-taking expansion of the Way recounted in the Acts. Luke lays out the material in the symbolic language of forty days appearances and the outpouring the Spirit fifty days after Passover (see below). That this is symbolic may be appreciated by noting that in John's Gospel the Spirit is given on the day of resurrection.

### CONTEXT IN THE COMMUNITY

This *tableau* serves as a foundation story for the Church, calling readers in every time to catch again the faith and the

irresistible impulse of the Spirit.

### KIND OF WRITING

This is a symbolic tableau, capturing multiple experiences of the Spirit, in dialogue with Genesis 11:1-9 and Joel. It combines the two themes of the Jewish feast of Shavuot / Pentecost. (i) Harvest: Pentecost initiates the gathering in of the Gentiles. Harvest language always suggests sifting, i.e. judgment. (ii) The giving of the Law on Sinai: Pentecost celebrated the writing of the Law on the hearts of believers (cf. Jeremiah). *vors* shall be those whom the Lord calls.

### RELATED PASSAGES

(i) Shavuot or Pentecost was one of the three pilgrimage feast of Judaism. Legislation can be found in Ex 23:16; 34:12; Lev 23:15-21; Dt 16:9-12. It was an important harvest feast as we see from Paul's eagerness to be in Jerusalem for it (Acts 20:16). By the time of Jesus' ministry, it had also come to mark the giving of the Law, the Torah, on Mount Sinai. The metaphors used—sound, wind and fire—all have a considerable OT background.

(ii) The feast is also mentioned in the Mishnah, in the significant context of the last judgment:

At four seasons of the year the world is judged: at Passover for grain; at Pentecost for fruit of the tree; D. at the New Year all who enter the world pass before Him like troops since it is said, He who fashions the hearts of them al& who considers all their works (Ps. 33:15); and on the Festival [of Tabernacles] they are judged in regard to water. (Rosh Hashanah 1:2)

(iii) Pentecost, in Acts 2, is in dialogue with Gen 11, the story of the tower of Babel. Pentecost "reverses" Babel.

(iv) The speech which follows cites the prophet Joel, in the Septuagint (Greek) version, making significant adjustments as noted in brackets here:

Joel 2:28 Then afterward (*Lk redacts: in the last days*) I will pour out my spirit on all flesh; your sons and your daughters shall prophesy, your old men shall dream dreams, and your young men shall see visions. 29 Even on the male and female slaves, in those days, I will pour out my spirit. (*Lk adds: and they shall prophesy*). 30 I will show portents in the heavens and on

the earth, blood and fire and columns of smoke. 31 The sun shall be turned to darkness, and the moon to blood, before the great and terrible day of the Lord comes (*Lk redacts: before the coming of the Lord's great and glorious day*). 32 Then everyone who calls on the name of the Lord shall be saved; (*Lk omits the remaining phrases:*) for in Mount Zion and in Jerusalem there shall be those who escape, as the Lord has said, and among the survivors shall be those whom the Lord calls.

### BRIEF COMMENTARY

**Verse 1** I.e. the beginning of the Christian harvest which is the theme of Acts, taking us from Jerusalem to Rome. The languages are perhaps not meant literally. It means more that the Gospel message "speaks" to every human heart.

**Verse 2** God as a wind is found elsewhere, both in the OT and the NT. It is invisible, unpredictable, uncontrollable and powerful. Thus it suggests itself as an image for God. This is true, yet it is not the wind which fills the house, but the sound! We are to think of an overwhelming, deafening sound.

**Verse 3** Distributed might be better than divided, because the author stresses unity throughout. Fire was equally mysterious to early humans – being apparently not a thing, yet capable of giving light and heat (positive), death and destruction (negative).

**Verse 4** Speaking in tongues was apparently a frequent phenomenon in the early church (1 Cor 14:1-33). "Filled" is a fulfilment of a prediction and command of Jesus (Luke 24:49; Acts 1:4-5, 8).

**Verse 5** This suggests that we are to think not of all nations, but of Jews in these lands or among these nations. Again, he is not thinking of transient residents, but rather permanent foreign residents. The city did have a mixed population.

**Verse 6** This represents the reversal of Babel.

**Verse 7** Luke uses the crowd to express appropriate reaction.

**Verses 8-11** The list is symbolic – because the details are problematic. E.g. why Judea? Parthians and Medes were no long politically significant.

### POINTERS FOR PRAYER

1. It might help to reflect on times in

# THE LITURGY

## Acts 2:1-11; Psalm 104 (103); Galatians 5:16-25; John 15:26-27; 16:12-15

your own life when you experienced a special awakening and enthusiasm for Gospel. What was going on in your life before this and what were the effects afterwards?

2. The passage from Acts includes another interpretation: they are full of new wine. Did you ever get that kind of reaction, where someone “explained” your engagement in the faith by means of another interpretation?

3. The gifts of the Spirit are many (see Galatians 5:22 and 1 Corinthians 12): can I name my own gifts and thanks to God the Holy Spirit.

### PRAYER

God of new life and new beginnings, send your Holy Spirit again upon your people gathered in prayer. Breathe into us the very breath of God, in whom we live and move and have our being. We make our prayer through our Lord Jesus Christ, your Son, who lives and reigns with you in the unity of the Holy Spirit, God for ever and ever. Amen.

### READINGS 2 AND 3

All three readings are well connected today, given the feast. There is however in Galatians 5 and John 15 a special emphasis on the *experience* of the Spirit in the hearts and lives of believers.

### THE RESPONSORIAL PSALM

The joyful and energetic Psalm 104 (103) is really Genesis 1 in the form of a prayer. The excerpts chosen underline the work of God’s spirit in all creation.

### SUNDAY INTRODUCTIONS

#### First reading

2:1-11

*Acts*

This symbolic tableau gathers together many experiences of the outpouring of the Spirit. As we hear it, we open ourselves afresh to the same life-giving gift.

#### Second reading

*Galatians 5:16-25*

It has sometimes been irreverently remarked that God wants spiritual fruits

and not religious nuts! Our reading describes the fruits of the Spirit—and we should see ourselves portrayed therein.

### Gospel

*John 15:26-27; 16:12-15*

The Gospel of John offers a very particular understanding of the role of the Holy Spirit: it is nothing less than to make lives in the hearts and lives of believers the great events that gave us new life Christ. Come again, Holy Spirit!

### WEEKDAY INTRODUCTIONS

As we resume Week 8, we take up Sirach in the middle of the book. This long work, originally written in Hebrew (in Jerusalem) early in the second century BC, was translated into Greek (in Egypt) by the author’s grandson.

This vivid Wisdom tract ranges over many topics, such as fear of God and divine retribution, to friendship and conduct at banquets, and much else besides. It offers a wonderful spirituality of creation.

#### Monday 25 May *St Gregory VII*

*Ecclesiasticus 17:20-28*

The door of faith and forgiveness is always open, as we hear in this inviting readings.

#### Tuesday 26 May *St Philip Neri*

*Ecclesiasticus 35:2-15*

The Temple was of great importance to Sirach—but he insists that our worship and our lives should be (cheerfully!) integrated.

#### Wed 27 May *St Augustine of Canterbury*

*Ecclesiasticus 36:1-2, 5-7, 13-19*

Our reading is a wonderful prayer asking God to for renewed healing and life. It may help us imagine what Jesus meant when he spoke about gathering in the lost sheep of the house of Israel.

#### Thursday 28 May

*Ecclesiasticus 42:15-26*

We can share Sirach’s sense of joyful awe before the wonders of creation. In several places—this being the best—he

gives us a basis for a modern eco-theology.

### Friday 29 May

*Ecclesiasticus 44:1, 9-13*

Sirach invites to cherish the memory of all our ancestors in the faith, men and women.

### Saturday 30 May

*Ecclesiasticus 51:17-27*

Today we hear the prayer and ideal experiences of the scribe who wrote Sirach.

### REFLECTION

Let’s ask ourselves: are we open to the Holy Spirit, do I pray to him to enlighten me, to make me more sensitive to the things of God? And this is a prayer we need to pray every day, every day: Holy Spirit may my heart be open to the Word of God, may my heart be open to good, may my heart be open to the beauty of God, every day. But I would like to ask a question to all of you: How many of you pray every day to the Holy Spirit? Eh, a few of you I bet, eh! Well, a few, few, a few, but we realise this wish of Jesus, pray every day for the Holy Spirit to open our hearts to Jesus.

Dear brothers and sisters, we need to let ourselves be imbued with the light of the Holy Spirit, so that He introduces us into the Truth of God, who is the only Lord of our lives. In this Year of Faith let us ask ourselves if we have actually taken a few steps to get to know Christ and the truths of faith more, by reading and meditating on the Scriptures, studying the Catechism, steadily approaching the Sacraments. But at the same time let us ask ourselves what steps we are taking so that the faith directs our whole existence. Do not be a ‘part-time’ Christian, at certain moments, in certain circumstances, in certain choices, be Christian at all times! The truth of Christ, that the Holy Spirit teaches us and gives us, always and forever involves our daily lives. Let us invoke him more often, to guide us on the path of Christ’s disciples.

Pope Francis *Pentecost 2013*