

## To Begin Holy Hops



May we always remember that the altar is first a table.

*Amen.*

Where we meet one with another, Lord Jesus,  
You have promised to be in our midst.  
You have taught us that Your Kingdom is like yeast  
And though it be but a small thing,  
so it shall leaven the whole batch.  
May it work so mightily in our midst that  
we witness a transformation,  
as the fat of the grain of the field is made  
new into its various forms,  
granting nourishment to us, may we also be  
nourishment to others,  
that whoever drinks of our cup gains  
health in body and peace in the soul.

Through Christ our Lord.

*Amen.*



## The Elemental Pentecost

Acts 2:1-21

<sup>1</sup>When the day of Pentecost had come, they were all together in one place. <sup>2</sup>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. <sup>3</sup>Divided tongues, as of fire, appeared among them, and a tongue rested on each of them. <sup>4</sup>All of them were filled with the Holy Spirit and began to speak in other languages, as the Spirit gave them ability.

<sup>5</sup>Now there were devout Jews from every nation under heaven living in Jerusalem. <sup>6</sup>And at this sound the crowd gathered and was bewildered, because each one heard them speaking in the native language of each. <sup>7</sup>Amazed and astonished, they asked, “Are not all these who are speaking Galileans?” <sup>8</sup>And how is it that we hear, each of us, in our own native language? <sup>9</sup>Parthians, Medes, Elamites, and residents of Mesopotamia, Judea and Cappadocia, Pontus and Asia, <sup>10</sup>Phrygia and Pamphylia, Egypt and the parts of Libya belonging to Cyrene, and visitors from Rome, both Jews and proselytes, <sup>11</sup>Cretans and Arabs—in our own languages we hear them speaking about God’s deeds of power.” <sup>12</sup>All were amazed and perplexed, saying to one another, “What does this mean?” <sup>13</sup>But others sneered and said, “They are filled with new wine.”



*Peter Addresses the Crowd*

<sup>14</sup> But Peter, standing with the eleven, raised his voice and addressed them, “Men of Judea and all who live in Jerusalem, let this be known to you, and listen to what I say. <sup>15</sup> Indeed, these are not drunk, as you suppose, for it is only nine o’clock in the morning. <sup>16</sup> No, this is what was spoken through the prophet Joel:

<sup>17</sup> ‘In the last days it will be, God declares,  
that I will pour out my Spirit upon all flesh,  
and your sons and your daughters shall prophesy,  
and your young men shall see visions,  
and your old men shall dream dreams.

<sup>18</sup> Even upon my slaves, both men and women,  
in those days I will pour out my Spirit;  
and they shall prophesy.

<sup>19</sup> And I will show portents in the heaven above  
and signs on the earth below,  
blood, and fire, and smoky mist.

<sup>20</sup> The sun shall be turned to darkness  
and the moon to blood,  
before the coming of the Lord’s great and glorious day.

<sup>21</sup> Then everyone who calls on the name of the Lord shall be saved.’



## **Jewish history of Pentecost, from Wikipedia:**

Shavuot, known as the Feast of Weeks in English and as Pentecost in Ancient Greek, is a Jewish holiday that occurs on the sixth day of the Hebrew month of Sivan (may fall between 14 May–15 June.) Shavuot marks the all-important wheat harvest in the Land of Israel (Exodus 34:22); and it commemorates the anniversary of the day God gave the Torah to the entire nation of Israel assembled at Mount Sinai, although the association between the giving of the Torah (Matan Torah) and Shavuot is not explicit in the Biblical text. The holiday is one of the Shalosh Regalim, the three Biblical pilgrimage festivals. It marks the conclusion of the Counting of the Omer, and its date is directly linked to that of Passover. The Torah mandates the seven-week Counting of the Omer, beginning on the second day of Passover, to be immediately followed by Shavuot. This counting of days and weeks is understood to express anticipation and desire for the giving of the Torah. On Passover, the people of Israel were freed from their enslavement to Pharaoh; on Shavuot they were given the Torah and became a nation committed to serving God.

### **Discussion Questions:**

Why was the giving of the Torah (Law) significant for early Christians?

Why does the Holy Spirit descend on this date?

What changed for the early Christians when the Holy Spirit came?

If the Holy Spirit were to be made manifest again today, how would our religious groups be made new? What do you think God would change about us?