



## ACTS OF THE APOSTLES 2:1-11

WHEN THE DAY of Pentecost had come, they were all together in one place. And suddenly a sound came from heaven like the rush of a mighty wind, and it filled all the house where they were sitting. And there appeared to them tongues as of fire, distributed and resting on each one of them. And they were all filled with the Holy Spirit and began to speak in other tongues, as the Spirit gave them utterance. Now there were dwelling in Jerusalem Jews, devout men from every nation under heaven. And at this sound the multitude came together, and they were bewildered, because each one heard them speaking in his own language. And they were amazed and wondered, saying, "Are not all these who are speaking Galileans? And how is it that we hear, each of us in his own native language? Parthians and Medes and Elamites and residents of Mesopotamia, Judea and Cappadocia, Pontus and Asia, Phrygia and Pamphylia, Egypt and the parts of Libya belonging to Cyrene, and visitors from Rome, both Jews and proselytes, Cretans and Arabians, we hear them telling in our own tongues the mighty works of God."

were overcome by confusion and amazement and gathered together in this place. They were amazed because they were hearing the Apostles speaking strangely in their own national languages.

Some interpreters say that the Apostles continued speaking Hebrew, whereas the listeners were hearing, each one in his language, which is also the most prevailing viewpoint. Others again say that they were truly speaking foreign languages of their age. Others, like the ever-memorable Fr. Romanides, say, that the speaking of tongues is a manifestation of the gift of noetic prayer.

No matter how the event is, in any case, it concerns a graceful spiritual condition of unity and love-in juxtaposition to the experience of division and confusion of the age of Babel -more generalized in those years, when the Holy Spirit was drawing good-intentioned souls through miracle works, which nevertheless progressively becomes less and almost disappears in the age of the

sacred Chrysostom, as he himself witnesses, nevertheless spontaneous cases exist even today.

A pale, deceptive image of the first genuine intervention of God in the first Church, the ludicrous conditions in contemporary Protestant gatherings comprise, a result of psychological suggestions, auto suggestions, hysterical deviations of sick individuals, who want to "distinguish" demons or a combination of some or all of the above causes.

### To each one separately

The Holy Spirit on the day of Pentecost does not appear as a spectacular huge bright sphere, but is apportioned in visible bright tongues which each one of them also sits upon one person. God personally addresses each one of us separately, as to a responsible person, not to an anonymous mass of individuals and pursues the personal cooperation of each one with Him. He stretches out His hand and we freely give Him our own. His gifts and their combinations are infinite. With His breaths He adorns differently each person in the Church, forgives the other, which means that He lives with him in the same area, in the country of the living, edifying the unity in Christ. Wherever there is are breakups, factions, fanaticisms, looseness, para-gatherings, the Holy Spirit is put to flight.

Our struggle in the Church of Christ is that we obtain the Holy Spirit, as Saint Seraphim of Sarov used to also say. Participation in the saving mysteries, keeping the commandments of the Gospel, working the virtues like fasts, vigils and our prayers, aim at this, that Christ be formed in our heart and for Him to set us up as living casts of His grace.

### The necessity for the human tongue

We are living in an age of confusion of people, of nations and of members of the family between them. People speak the same language and the one does not understand the other. An age