

- O God of peace, you who have taught us that in returning and rest we shall be renewed, that in quietness and confidence we shall find strength. Prepare our hearts and minds now to worship you, and by the power of your Spirit, lift us to your presence, where we may be still and know that you are God. Be among us now, O God, and make us one with you through Jesus Christ our Lord, amen. (gentle organ music) ♪ Come, Holy Ghost, our souls inspire ♪ ♪ And lighten with celestial fire ♪ ♪ Thou the anointing Spirit art ♪ ♪ Who dost thy seven-fold gifts impart ♪ ♪ Praise to thine eternal merit ♪ ♪ Father, Son, and Holy Spirit ♪ ♪ Amen ♪ (stately organ music) ♪ Come, Holy Ghost, our souls inspire ♪ ♪ And lighten with celestial fire ♪ ♪ Thou the anointing Spirit art ♪ ♪ Who dost thy seven-fold gifts impart ♪ ♪ Thy blessed unction from above ♪ ♪ Is comfort, life, and fire of love ♪ ♪ Enable with perpetual light ♪ ♪ The dullness of our mortal sight ♪ ♪ Anoint and cheer our soiled face ♪ ♪ With the abundance of thy grace ♪ ♪ Keep far our foes, give peace at home ♪ ♪ Where thou art guide no ill can come ♪ ♪ Teach us to know the Father, Son ♪ ♪ And thee, of both, to be but one ♪ ♪ That through the ages all along ♪ ♪ This may be our endless song ♪ ♪ Praise to thine eternal merit ♪ ♪ Father, Son, and Holy Spirit ♪ ♪ Amen ♪

- You may be seated.

- Dear friends in Christ, let us humbly confess our sin, individually and in unison, as we acknowledge who we are and whose we are, in the presence of Almighty God. Let us pray. O God, we are not alive. We only exist. We do not love, we only pretend. Therefore, our so-called living is pretending. We talk about being reborn, of changing, of maturing, but how much of our talk is hollow? Play is work for us, and work is boredom. Our believing is swallowed up in doubt, but we will not confess our doubt. What creativity we are capable of, we repress in conformity. Destruction, suffering, and death seem to be our lords. Where can we turn for help? Lord, can you forgive and remake us for Christ's sake, amen. In silent prayer now, let each one continue in prayer with our loving and merciful Father. Grant, we ask of you, O merciful Lord, to your faithful people, pardon and peace that we may be cleansed from all our sin and serve you with a quiet mind and an obedient life through Jesus Christ our Lord, amen. (gentle organ music) (singing in foreign language) Let us hear the word of God. 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, each 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? And all were amazed and perplexed, saying to one another, "What does this mean?" But others, mocking, said, "They are filled with new wine." But Peter, standing with the 11, lifted up his voice and addressed them. "Men of Judea, and all who dwell in Jerusalem, "let this be known to you and give ear to my words. "For these men are not drunk, as you suppose, "since it is only the third hour of the day, "but this is what was spoken by the

prophet Joel, "and in the last days, it shall be, God declares, "that I will pour out my Spirit upon all flesh, "and your sons and your daughters shall prophesy, "and your young men shall see visions, "and your old men shall dream dreams. "Yea, and on my manservants and my maidservants "in those days, I will pour out my Spirit "and they shall prophesy. "And I will show wonders in the heaven above "and signs on the earth beneath, "blood and fire and vapor of smoke. "The sun shall be turned into darkness, "and the moon into blood, before the day of the Lord comes, "the great and manifest day. "And it shall be that whoever calls "on the name of the Lord shall be saved." Thus ends the reading of the epistle lesson for Pentecost Sunday. Will you stand for the reading of the gospel lesson? "If you love me, you will keep my commandments, "and I will pray to the Father, "and he will give you another counselor "to be with you forever, even the Spirit of truth, "whom the world cannot receive because it neither sees him "nor knows him, but you know him, "for he dwells with you and will be in you. "These things I have spoken to you "while I am still with you, "but the Counselor, the Holy Spirit, "whom the Father will send in my name, "he will teach you all things and bring to your remembrance "all that I have said to you. "Peace I leave with you. "My peace I give to you. "Not as the world gives do I give to you, "let not your hearts be troubled. "Neither let them be afraid." May God's mercy give to you and me a message from these words from his holy word, amen. (lofty organ music) ♪ Glory to the Father ♪ ♪ And to the Son ♪ ♪ And to the Holy Ghost ♪ ♪ As it was in the beginning ♪ ♪ Is now and ever shall be ♪ ♪ World without end ♪ ♪ Amen ♪ ♪ Amen ♪

- Let us together affirm our faith.

All: We are not alone. We live in God's world. We believe in God, who has created and is creating, who has come in the true man Jesus, to reconcile and make new, who works in us and others by his Spirit. We trust him. He calls us to be in his church, to celebrate his presence, to love and serve others, to seek justice and resist evil, to proclaim Jesus, crucified and risen, our judge and our hope. In life, in death, in life beyond death, God is with us. We are not alone. Thanks be to God.

- The Lord be with you.

- And with your spirit.

- Let us pray. O God, Father, Son, and Holy Spirit, Creator, Redeemer, and Comforter, on this holy Sunday when we remember the coming of your Holy Spirit to the early church with power and with love, we give thanks for the gift of the Spirit and for the love we know through this same Spirit. For those sad and lonely times when our hearts have been comforted, for those hurting and angry times when our spirits have been calmed, for those valleys of the shadow of death when light and hope have come, for those times when we have wanted and needed to be alone, the Spirit has cared. For those times when we have become selfish and the Spirit has called us to love others, for those times of doubt and confusion when faith has faltered and the Spirit has given us a vision and an experience to confirm and clarify our faith again, O God, Father, Son, and Holy Spirit, we praise your eternal and everlasting name for the ever-present gift of the Counselor, the Comforter, the Sustainer, the Spirit. Even the Spirit of truth and peace, which the world cannot give because the world knows the Spirit not. Give to us this day a new and renewed sense of the power, the presence, and the purpose of your Holy Spirit among us and for each of us. But O God, on this day, we pray

not only for ourselves, but for all of the human family to which we belong. We pray for all of our friends and our fellow workers and colleagues and fellow students, asking you to include them, O God, in your fatherly concern. Yes, we pray also for all who today or tonight will be faced by some great decision, for all who this day and tomorrow will be engaged in settling affairs of moment in the lives of nations. For all, O God, who this day are molding public opinion for us all, for all who write what others of us read, for all who are holding aloft the lamp of truth in a time of ignorance and of sin, for all whose hands and bodies are worn with too much labor, and for those who have no labor, whose hands today are idle, for those, O Father, who have no real home, indeed, no place to lay their head, for these and others for whom it is both our duty and our privilege to pray, O God, we offer these words. We pour out our hearts, but help us, O God, to pray but not to pray for anything for which we are not also willing to work. O God, with thanksgiving in our hearts, we rejoice with those peoples in the Middle East who this week have seen quiet and peace and the laying down of arms, and the coming home of prisoners of war. O God, continue to bring peace to our world, and continue with each of us now, young, middle-aged, or elderly, continue with each of us to bring peace to our individual lives. Hear our prayer, hear our feelings which we lift before thee, in the name of Christ our Lord, who has taught us to pray, our Father, who art in heaven, hallowed be thy name. Thy kingdom come, thy will be done on earth as it is in heaven. Give us this day our daily bread and forgive us our trespasses as we forgive those who trespass against us. And lead us not into temptation, but deliver us from evil, for thine is the kingdom and the power and the glory forever, amen.

- Greetings in the name of God our Creator, our Redeemer, and our Sustainer, amen. Last Sunday and this Sunday are the times in the liturgical year in which we celebrate the ascension of Jesus last Sunday and the coming of his Spirit to his followers this Sunday. The intertestamental period, the time between the closing of the Old Testament canon and the beginning of the New Testament was seen as a time in which the Spirit of God was absent in the world. There was no one who could speak, thus saith the Lord. There were no prophets. People could interpret and teach, but no one had the authority to speak for God. They expected the Spirit to return. They looked forward to this, and they expected when the Spirit returned, it would come not just to a few people, but it would be given to many people. Such expectation is reflected in the quotation from Joel that Peter used when he was trying to convince his fellow Jews that these people at Pentecost were not drunk, simply because it was too early in the morning, but that they had received the gift of the Spirit, and that the Old Testament prophecy was being fulfilled. So he quoted from Joel. I will pour out upon everyone a portion of my Spirit, and young men will see visions and old men will dream dreams. And then he described what would be the signs of the end of the time, for not only did the people expect that the Spirit would come to many people, but it would usher in the kingdom of God. John the Baptist announced that the time was at hand when the people would be baptized not just with water but with the Holy Spirit. The Holy Spirit is associated with Jesus from his birth, his baptism, temptation, and through his ministry of healing and teaching, and at the conclusion of his ministry, he promised to his followers that they would receive the Holy Spirit, so that they would have the power to continue his work and his ministry. Now, can you imagine what it must have been like for these disciples? And it's the time that is symbolized between last Sunday, the ascension, and this Sunday, the coming of the Spirit to all his followers. These people had given up much to cast their lot with this man who offered much promise and much hope for a new life, and then he was killed, crucified. It's hard for us to view this from the vantage point of the church, and the crucifixion, resurrection faith, to understand how this probably was a real

dilemma for these people. Here they were giving their lives to something they thought was goin' bring in a new life and then the man was killed. Was this the end? Had they given themselves to something that was no more than just a cause like many other causes that was passing? And so they were living between the no more of the awareness of his presence and the not yet of the coming of his Spirit. And then when his Spirit came, it didn't come quite as they expected it. It came to many people, but it did not bring the kingdom of God in its fullness, and so this was a dilemma that the early Christians had to live with and had to understand how they were goin' live with it. And so we hear Paul talk about the first fruits of the kingdom, the down payment, the earnest, the guarantee. The Spirit had brought the kingdom in part, but not in its fullness. God was at work again among the people of God, but we still have to live with the limitations of our humanity. The Spirit has come, but we still live with our ambiguity, our uncertainty, and the mistakes of our humanity. The coming of the Spirit did not eliminate the limits of our finitude, we are still finite creatures. Now, the place that Jesus' followers found themselves, between the no more of his presence and the not yet of the coming of his Spirit can be seen as symbolic. It's where most of us live out our lives, between the no mores and the not yet's. Does this make sense to how you see yourself, as always moving between the no mores and the not yet's? Some of you have left childhood, but have not yet moved in to the full maturity of adulthood. You have left the certainty and the surety of the home, the beauty and the magic of childhood, but you've not yet moved into the confidence and certainty of adult decisions and responsibility. And so you can be frightened, and you want to move back into the no more of childhood. And nothing may be more tragic than for parents to try to hold children into the security and the protection of childhood rather than let them risk moving into the no more of adulthood where they take responsibility for their decisions. And the blacks know what it means to move from the no more of a segregated society in which there are two classes of citizens, first class and second class, and move into a society in which all persons can develop to the fullness of their potential with the complete support of all dimensions of our society. We didn't need to be reminded, but we were reminded, as the news media visited some of the schools commemorating the 20th anniversary of the decision that separate but equal was not a possibility. And we saw again that we are not where we thought we would be in 20 years. So the not yet is still in the future. And the women are moving in a pattern similar to the blacks, and we are frightened, for we know some of the problems and some of the chasms that we are moving over, but we don't know all. The church has been helpful in leading the work for liberation of all peoples, but the church has often been the place where you still find segregated societies. You still find two classes of people. And this has made it difficult for some blacks to work in the church, and some women face the same dilemma. But there's a subtle distortion and dilemma that we face who work within the church because one of the basic tenets of the church can be subtly distorted and can hold us women back in the no more, and that is the distortion of the suffering servant image. And we are frightened because we don't know where we are as we move between the no more and the not yet. We are not completely sure what the not yet means. We do know that one of the dangers we face is that as we become liberated, and in the process of being liberated, we could become the oppressors and not the oppressed, and we know that if this happens, we will still, as a matter of fact, be oppressed. Now one last example of moving from the no more to the not yet, those who have been working for social change have moved from the no more, which is symbolized in the demonstration and marches, and are moving to another way of bringing about social change. And we are frightened because we don't know what this way is. We have no clear vision yet of what this will be, and we are afraid that we don't have the intelligence or the energy or the dedication to work for social change in a way that will bring about a better

world, and so we are tempted to move back to the no more of the demonstration and the marches. Now, the fear of the unknown, this not yet, is great and terrible, and some persons choose to live their lives in the no more, no matter how destructive and how dehumanizing the no more is, rather than take the risk of moving into the not yet of the unknown, and we all feel tempted at some time to do this. We would all rather stay in the no more, for it's comfortable, and it's secure, and it's certain. And yet, even when we feel most drawn to stay in the no more, we know this is not an option. This is not a choice. For when we decide to accept responsibility for the development of ourselves, then the no more is no choice, for such a choice would dwarf, paralyze, maybe be ultimately fatal to our human potential. This seems so obvious it doesn't even seem to need to be mentioned, and yet we get caught up in wanting to live in the no more in very subtle ways, and we can justify it to ourselves and other people, even when the situation is destructive and dehumanizing, we can explain why we'd rather stay in the safe, secure present rather than risk moving out. Now, first of all, that's a major danger we face. There's a danger on the other side that may not be as great, but that is of idealizing the not yet, of imagining an unrealizable utopia that we are trying to move into. Such dreams can be paralyzing to us and can be frustrating and can cause us not to contribute to the developing humanity in this world. So what we need to affirm is first, we cannot live in the no mores. And then, as a matter of fact, we will never live in the not yet's. For what it means to be human means that we are always in process. We are always growing. And as we move into our not yet's, they, in some part, become no mores. They become a part of our culture and our society. We benefit from 'em, but we do not take our rest in them. We are in process, we are always growing. There is always more of our potential that we must develop. And that is the excitement and the challenge of the human potential. It is realizable, but there's always more to be realized. Now, our celebration of Pentecost should be helpful to us as we live our lives between the no mores and the not yet's, for what we are celebrating is the gift of God's presence with us and the gift of his church. The certainty of God's sustaining, redeeming, creating power at work in our world of uncertainty, of ambiguity, and of giant earthquake cracks. And as we affirm this morning, we are not alone. We live in God's world. Now, it would be unfortunate if our uneasiness with some of the manifestations of the Spirit cut us off from the Spirit. There seems to be a renewed interest and respectability in the more ecstatic gifts of the Spirit. We know all, we have heard of people who can speak in tongues. For most of us, we don't want this gift. In fact, if someone offered us this gift of the Spirit, we'd turn and run the other way and say, no thanks. That's not for me. But there are, in the Christian and other religious traditions, examples of people who have been claimed by the Spirit and who speak in tongues, and this can be authenticated. But for our purposes today, this morning, Paul's words seem sufficient. He did not deny the validity of the Spirit, as being evidenced in speaking in tongues, but he said it was one of the least of the gifts of the Spirit, for it did not edify the believers, it tended toward disorder and divisiveness, and it could easily be counterfeited. You know that what we called his hymn of love, it was written in response to this phenomenon, and it was encouraging people to work toward the high gifts of the Spirit. Now, it would be sad though, if our logical, rational minds that fear such gifts as speaking in the tongue cut us off from the dimension of the ecstatic, for our lives could be greatly enriched by ecstasy. Now, there are several statements that we need to make about the gifts of the Spirit. First, it does not take the place of our human abilities. So we can't count on the Spirit doing the work of our mind, our reason, or our thinking. Nor can we manipulate the Spirit. We can be open and receptive, or we can reject and refuse the gifts of the Spirit. However, the Spirit is not a power that we can create. It is a power to which we can respond. The Spirit is the power of God working with us and in us, guiding, provoking, inspiring, comforting, stimulating, healing, and creating with us and through us. The

work of the Spirit can be new and different and innovative, but at no time would the work of the Spirit be privatistic or in conflict with the love of God as revealed to us in the life and death and resurrection of Jesus the Christ. The promise of the Spirit is the promise of God's power and support, which will enable us to fulfill the mission of Jesus the Christ. And when Jesus talked about his mission, you remember he quoted from Isaiah, saying, "The Spirit of the Lord is upon me, "for he has anointed me to heal the sick, "to free the oppressed, to give sight to the blind." Now this is how we must see our mission, and if we are going to be obedient to this, then we have to be open to the gifts of the Spirit. Today, in some sense, we are celebrating the birth of the church, and we are celebrating the gift of the power that enables us to work for human, liberated, just society. But there's another dimension of the Spirit that should be mentioned today. Paul Tillich describes the working of the Spirit in very ordinary ways, which he believes we all can claim. He says that while spiritual power can thrust some people into an ecstasy that most of us have never experienced, and he says that it can drive some towards self sacrifice, which most of us are not capable, and it can inspire some to insights into the depths of being that remain unapproachable for most of us, but he says, for most of us, the Spirit works in other ways. And then he describes the workings of the Spirit. He says the Spirit can work in you in a soft but insistent voice, telling you that your life is empty and meaningless, but that there are chances of a new life waiting before the door of your inner self to fill its void and to conquer its dullness. The Spirit can work in you, awakening the desire to strive toward the sublime against the profanity of the average day. The Spirit can give you the courage to say yes to life in spite of the destructiveness you have experienced around you and within you. The Spirit can reveal to you that you have hurt someone deeply, but it can also give you the right word which reunites you to this person. The Spirit can conquer your sloth toward that which you know is the aim of your life, and it can transform your moods of aggression and depression into stability and serenity. The Spirit can awaken in you sudden insight into the way you must take your world, and it can open your eyes to a view of it that makes everything new. The Spirit can give you joy in the midst of an ordinary routine, as well as in the depth of sorrow. The Spirit can create warmth in the coldness you feel within you and around you. The Spirit can throw you into a hell of despair about yourself and then give you that certainty that life has accepted you just when you feel totally rejected, and when you have rejected yourself totally. And these are the dimensions of the Spirit that Paul Tillich says we can claim. Now, as we move between the no mores and the not yet's of our lives, over the crack of giant earthquake cracks in this world, we need to be open to each other and to this working of the Spirit, that we and all people may develop our full potential and may become the new creation of loving and caring people working for a just and righteous society. Let us pray. O God, pour out your Spirit upon your church, that into all of its members may come new vision, new life, and a new spirit. Open our eyes that we may see the needs of your children. Open our hearts that we may receive your power to care for these needs. We pray in the Spirit of the Christ who came to offer new life to all people, amen. (stately organ music) ♪ Come Holy Ghost, our hearts inspire ♪ ♪ Let us thine influence prove ♪ ♪ Source of the old prophetic fire ♪ ♪ Fountain of life and love ♪ ♪ Come, Holy Ghost, for moved by thee ♪ ♪ Thy prophets wrote and spoke ♪ ♪ Unlock the truth, thyself the key ♪ ♪ Unseal the sacred book ♪ ♪ Expand thy wings, celestial dove ♪ ♪ Brood o'er our nature's night ♪ ♪ On our disordered spirits move ♪ ♪ And let there now be light ♪ ♪ God, through himself, we then shall know ♪ ♪ If thou within us shine ♪ ♪ And sound, with all thy saints below ♪ ♪ The depths of love divine ♪ ♪ Amen ♪ (quiet organ music) (gentle organ music) ♪ Shall we gather by the river ♪ ♪ Where bright angel's feet have trod ♪ ♪ With its crystal tide forever ♪ ♪ Flowing by the throne of God ♪ ♪ Throne of God ♪ ♪ Yes, we'll gather by the river ♪ ♪ By the river ♪ ♪ The beautiful ♪ ♪ By the river ♪ ♪ The beautiful river ♪ ♪ By the

river ♪ ♪ Gather with the saints by the river ♪ ♪ That flows by the throne of God ♪ ♪ Soon we'll reach the
shining river ♪ ♪ Shining river ♪ ♪ Soon our pilgrimage will cease ♪ ♪ Soon our happy hearts will quiver ♪ ♪
With a melody of peace ♪ ♪ Yes, we'll gather by the river ♪ ♪ By the river ♪ ♪ The beautiful ♪ ♪ The beautiful
river ♪ ♪ Gather with the saints by the river ♪ ♪ That flows by the throne of God ♪ ♪ That flows by the throne
of God ♪ (stately organ music) ♪ Praise God from whom all blessings flow ♪ ♪ Praise him all creatures here
below ♪ ♪ Alleluia, alleluia ♪ ♪ Praise him above, ye heavenly host ♪ ♪ Praise Father, Son, and Holy Ghost ♪ ♪
Alleluia ♪ ♪ Alleluia ♪ ♪ Alleluia ♪ ♪ Alleluia ♪ ♪ Amen ♪

- O Lord, you know all things. You know we love you, but you also know our hearts are divided among
several masters. You know our cowardice and know how our lives have denied you. Forgive us, Lord. And
then grant that we may give ourselves to you anew, humbly, resolutely, and with a wholehearted love, for
the sake of Jesus Christ our Lord, amen. (gentle organ music) ♪ Lord, dismiss us with thy blessing ♪ ♪ Fill our
hearts with joy and peace ♪ ♪ Let us each, thy love possessing ♪ ♪ Triumph in redeeming grace ♪ ♪ O refresh
us, O refresh us ♪ ♪ Traveling through this wilderness ♪ ♪ Thanks we give and adoration ♪ ♪ For thy gospel's
joyful sound ♪ ♪ May the fruits of thy salvation ♪ ♪ In our hearts and lives abound ♪ ♪ Ever faithful, ever
faithful ♪ ♪ To the truth may we be found ♪ ♪ Amen ♪

- And now, without bowing heads or closing eyes, will you receive this blessing from one Christian to
another? The grace of our Lord and Savior, Jesus Christ, the love of God the Father, the communion and
fellowship of the Holy Spirit be with you and with those whom you love, now and forever. ♪ Amen ♪ ♪ Amen
♪ ♪ Amen ♪ ♪ Amen ♪ ♪ Amen ♪ ♪ Amen ♪ (bell ringing) (footsteps tapping) (triumphant organ
music) (congregation chattering) (stately organ music)