

Order of Worship for June 5, 2022 (Pentecost Sunday)

Prelude:

P: The Lord be with you,

C: and also with you.

Opening Hymn: “O Day Full of Grace” - Hymn # 503

Confession and Forgiveness p. 151

Entrance Psalm:

P: Come, Holy Spirit, fill the hearts of the faithful,

C: and kindle in them the fire of Your love. Alleluia.

P: O LORD, how manifold are Your works! In wisdom have You made them all;

C: the earth is full of Your creatures.

P: These all look to You,

C: to give them their food in due season.

P: When You give it to them, they gather it up;

C: when You open Your hand, they are filled with good things.

P: When You send forth Your Spirit, they are created,

C: and You renew the face of the ground.

**All: Glory be to the Father and to the Son and to the Holy Spirit;
as it was in the beginning, is now, and will be forever. Amen.**

P: Come, Holy Spirit, fill the hearts of the faithful,

C: and kindle in them the fire of Your love. Alleluia.

The Kyrie: (*Lord, Have Mercy*) p. 152

Hymn of Praise: “*This is the Feast*” p. 155

Salutation: p. 156

Prayer of the Day:

P: O God, on this day You once taught the hearts of Your faithful people by sending them the light of Your Holy Spirit. Grant us in our day by the same Spirit to have a right understanding in all things and evermore to rejoice in His holy consolation; through Jesus Christ, Your Son, our Lord, who lives and reigns with You and the Holy Spirit, one God, now and forever.

C: Amen.

Old Testament lesson: Genesis 11:1-9

R: Now the whole earth had one language and the same words. And as people migrated from the east, they found a plain in the land of Shinar and settled there. And they said to one another, “Come, let us make bricks, and burn them thoroughly.” And they had brick for stone, and bitumen for mortar. Then they said, “Come, let us build ourselves a city and a tower with its top

in the heavens, and let us make a name for ourselves, lest we be dispersed over the face of the whole earth.” And the LORD came down to see the city and the tower, which the children of man had built. And the LORD said, “Behold, they are one people, and they have all one language, and this is only the beginning of what they will do. And nothing that they propose to do will now be impossible for them. Come, let Us go down and there confuse their language, so that they may not understand one another’s speech.” So the LORD dispersed them from there over the face of all the earth, and they left off building the city. Therefore its name was called Babel, because there the LORD confused the language of all the earth. And from there the LORD dispersed them over the face of all the earth.

R: This is the Word of the Lord

C: Thanks be to God

The Second Lesson: Acts 2:1-21

R: When the day of Pentecost arrived, the disciples were all together in one place. And suddenly there came from heaven a sound like a mighty rushing wind, and it filled the entire house where they were sitting. And divided tongues as of fire appeared to them and rested 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 was hearing them speak in his own language. And they were amazed and astonished, 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.” 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 eleven, 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 uttered through the prophet Joel: ‘And in the last days it shall be, God declares, that I will pour out My Spirit on all flesh, and your sons and your daughters shall prophesy, and your young men shall see visions, and your old men shall dream dreams; even on My male servants and female servants in those days I will pour out My Spirit, and they shall prophesy. And I will show wonders in the heavens above and signs on the earth below, blood, and fire, and vapor of smoke; the sun shall be turned to darkness and the moon to blood, before the day of the Lord comes, the great and magnificent day. And it shall come to pass that everyone who calls upon the name of the Lord shall be saved.’”

R: This is the Word of the Lord

C: Thanks be to God

Alleluia and Verse: (p. 156)

Holy Gospel: John 14:23-31

P: The Holy Gospel according to St. John, the 14th chapter.

C: Glory to You, O Lord. (sung)

P: Jesus answered him, “If anyone loves me, he will keep My word, and My Father will love him, and we will come to him and make Our home with him. Whoever does not love Me does not keep My words. And the word that you hear is not Mine but the Father’s who sent Me. “These things I have spoken to you while I am still with you. But the Helper, 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. You heard Me say to you, ‘I am going away, and I will come to you.’ If you loved Me, you would have rejoiced, because I am going to the Father, for the Father is greater than I. And now I have told you before it takes place, so that when it does take place you may believe. I will no longer talk much with you, for the ruler of this world is coming. He has no claim on Me, but I do as the Father has commanded Me, so that the world may know that I love the Father.”

P: This is the Gospel of our Lord.

C: Praise to You, O Christ. (sung)

Sermon Hymn: “Holy Spirit, Ever Dwelling” - Hymn # 650

Sermon: “Peace in Trouble” – John 14:23-31

One of the most common questions we ask to find out someone’s outlook on life is, “What do you think of when you see a glass that’s only partly full?” Is the glass half empty or half full? The optimist, of course, will say that it’s half full. The pessimist will say that it’s half empty. The engineer will say the glass is too big. The scientist will say that it’s all full – you just need to define what it’s full of. The cynic wonders who drank the other half. The waitress comes over and fills it up. And the true optimist wonders whose paying for the next round.

What about you? How do you see the glass? Or, more importantly, how do you see your life? Is your life half full, or half empty? Or is it more than that? Are you totally filled, or totally empty? Maybe the warmer weather has filled you up with joy, the summer has filled you with new possibilities, a new relationship fills you with joy, and you’re blessed to overflowing. Or maybe you’re empty. Maybe you’ve got too much month at the end of your money. Maybe you feel like you’re running on empty. Maybe you’re drained from watching the news and hearing of more school shootings, of inflation, of the pandemic, of more politicians passing the blame for all of the problems. Or maybe it’s just the everyday drain of busyness. What that shows us is that our troubles drain us. Peace, though, fills us. Troubles drain. Peace fills.

This is yet another passage from Jesus’ final words to his disciples in the upper room on Maundy Thursday. He’s preparing them for what is to come. He’s preparing them for all that’s going to happen over the next few days; his arrest, trial, crucifixion and resurrection. He’s preparing them for when they will flee, deny, and hide. He’s preparing them for a time of trouble. He’s preparing them for trouble by showing the peace he has even as he knows what’s coming for him. He’s preparing them for trouble by giving them peace.

If the disciples had known the trouble that was coming for Jesus, they would probably try to comfort him. But as it was, Jesus himself comforted his disciples because he was going away—to the cross. Jesus comforted them: “Let not your hearts be troubled, neither let them be afraid.” Jesus had to go away, had to face trouble, but that wouldn’t be the end. They would see Jesus again. He would return. And the disciples should rejoice because Jesus’ departure into death would result in a glorious resurrection and return to life, that all people might believe and be saved. Only by leaving could he return. Only by dying on the cross could he win “the forgiveness of sins, life, and salvation” for you and me. His death is our life. His end is our beginning. His troubles bring us peace.

More than that, Jesus knows that his disciples will need someone to be alongside them once he isn’t alongside them. Last week we celebrated Jesus’ ascension. When he was on earth, Jesus was the one who was alongside his disciples. He was with them as they journeyed from town to town. He was with them to teach them and answer their questions. Once he ascended, the Holy Spirit would be the one coming alongside them. The Holy Spirit would come to them, be present with them, and give them peace.

I’ve talked a lot about Jesus, but today is all about the Holy Spirit. The word that Jesus uses to describe the Holy Spirit in today’s Gospel lesson is *parakletos*. It’s a compound Greek word. The first part, *para*, means beside. The second part, *kaleo*, means to call. Literally, the term means “the one who is called alongside.” In a courtroom, that person is your advocate or your counselor. It can also mean someone who is called to come alongside you when you go through trials and tribulations and troubles, griefs and sorrows. A person who does that is someone we’d call a comforter.

Jesus knows that his disciples will need someone who is called to be alongside them, to comfort them in their sorrows and troubles, to give them peace. Jesus promised to send the Holy Spirit, the “Helper” and “Spirit of truth.” He would be with them forever, so the disciples would never be alone. The Holy Spirit would call to mind all the words of Jesus. So in death and life, the words of Jesus would continue echoing in their hearts and ears.

The Spirit doesn’t do anything new. The Spirit doesn’t bring a new gospel or a new message. The Spirit testifies about Christ, and gives the disciples the same power.

Lutherans can make the Holy Spirit seem kind of boring. We’re not like the Pentecostal Christians who talk about manifestations of the Spirit in speaking in tongues or dancing wildly. We don’t have miraculous healings like televangelists. We see the Holy Spirit doing more miraculous things, though. We see the Holy Spirit calling us to faith, creating faith where there wasn’t any. We see the Holy Spirit gathering us together with our fellow believers, not leaving us in isolation. We see the Holy Spirit enlightening us, working in us to help our faith grow. We see the Holy Spirit sanctifying us, working in us to make us more holy. We see the Holy Spirit giving us peace when we face troubles, even peace in the middle of troubles. We see the Holy Spirit working through us to bring peace to others in their troubles.

The Helper promised by Jesus is the Holy Spirit—the Comforter, the Counselor, and the Advocate. He is the same Spirit given to the disciples on Pentecost, so that all of Jesus’ disciples could speak openly and proclaim all that God had done. He is the same Spirit who

came into your hearts when you were baptized, who washed away your sins and made you holy, who planted the seed of faith nurtured by the baptismal waters. He is the same Spirit who speaks to you through God's Holy Word even now. And He is the same Spirit who continues to guide and lead us.

The Holy Spirit continues to work through Word and Sacrament, to work through us, to create faith. The Holy Spirit gives us the words to say when we share our faith. The Holy Spirit gives us the boldness to share our faith with those around us.

Jesus, talking to his disciples, doesn't promise that he'll take away or make them forget the trouble they've faced, but he does promise them peace and his presence as they face trouble and adversity. We don't just rejoice that we hold on to Jesus. We rejoice that Jesus holds on to us and gives us his peace. We have a friend in Jesus, one who carries our sins and griefs, and will continue to do so. Jesus gives us a place of solace and peace in the midst of the troubles and tribulations of the world.

Yes, in this world you will have trouble. That's guaranteed. But it pales in comparison with the future glory and blessing that awaits us at Christ's return. Yes, now we struggle against sin, death, and the power of the devil. Yes, now we suffer from the fallout of a fallen world and sinful humanity. Yes, we want to shout at the troubles of the world, "No more!" But none of that will last forever. By his death Jesus destroyed death, and by his resurrection he offers new life to all who believe in his name. In this world we will have troubles, but we have peace from God, as well. A peace that passes all understanding.

Third Article of Creed and Explanation: p.323

Installation of the Board of Directors:

Sharing Our Ministry:

Offering/Voluntary:

Offertory: (*What Shall I Render to the Lord?*) p. 159

Prayer of the Church:

P: Lord in Your mercy,

C: hear our prayer.

Service of the Sacrament

Preface: p. 160

P: It is truly good, right, and proper that we should in all times and in all places give thanks to You, holy Lord, almighty Father, everlasting God, through Jesus Christ our Lord, who ascended above the heavens and, sitting at Your right hand, poured out on this day as He had promised the Holy Spirit on the chosen disciples. At this the whole world rejoices with exceeding joy.

Therefore with angels and all the army of heaven we praise and make great Your holy name, evermore praising You and singing . . .

Sanctus: (*Holy, Holy Holy*) p. 161

Prayer of Thanksgiving:

P: Blessed are You, O Lord God. King of all creation, for You have not only sent Your Son, Christ Jesus into the world to die with our sins and rise to new life, but You sent the Holy Spirit to give us the faith to put our trust in Jesus. Send that Spirit to us now as we come to Jesus' altar and receive in true faith His true body and blood for the forgiveness of our sins. Hear us, then, as we pray the prayer Jesus taught us. . .

Lord's Prayer and The Words of Our Lord: p. 162

Pax Domini (*Peace of the Lord*) and **Agnus Dei** (*Lamb of God*): p. 163

Distribution of Holy Communion:

Communion Hymns:

"Come Down, O Love Divine" - **Hymn # 501**

"Come, Holy Ghost, God and Lord" – **Hymn # 497**

Song After Communion: *"Thank the Lord"* p. 164

Prayer After Communion:

P: God our creator, earth has many languages, but Your Gospel announces Your love to all nations in one heavenly speech. Make us messengers of the good news that, through the power of Your Holy Spirit, everyone may unite in one song of praise, through Your Son, Jesus Christ our Lord.

C: Amen.

Blessing: p. 166

Closing Hymn: *"Holy Spirit, Light Divine"*- **Hymn # 496**

Postlude