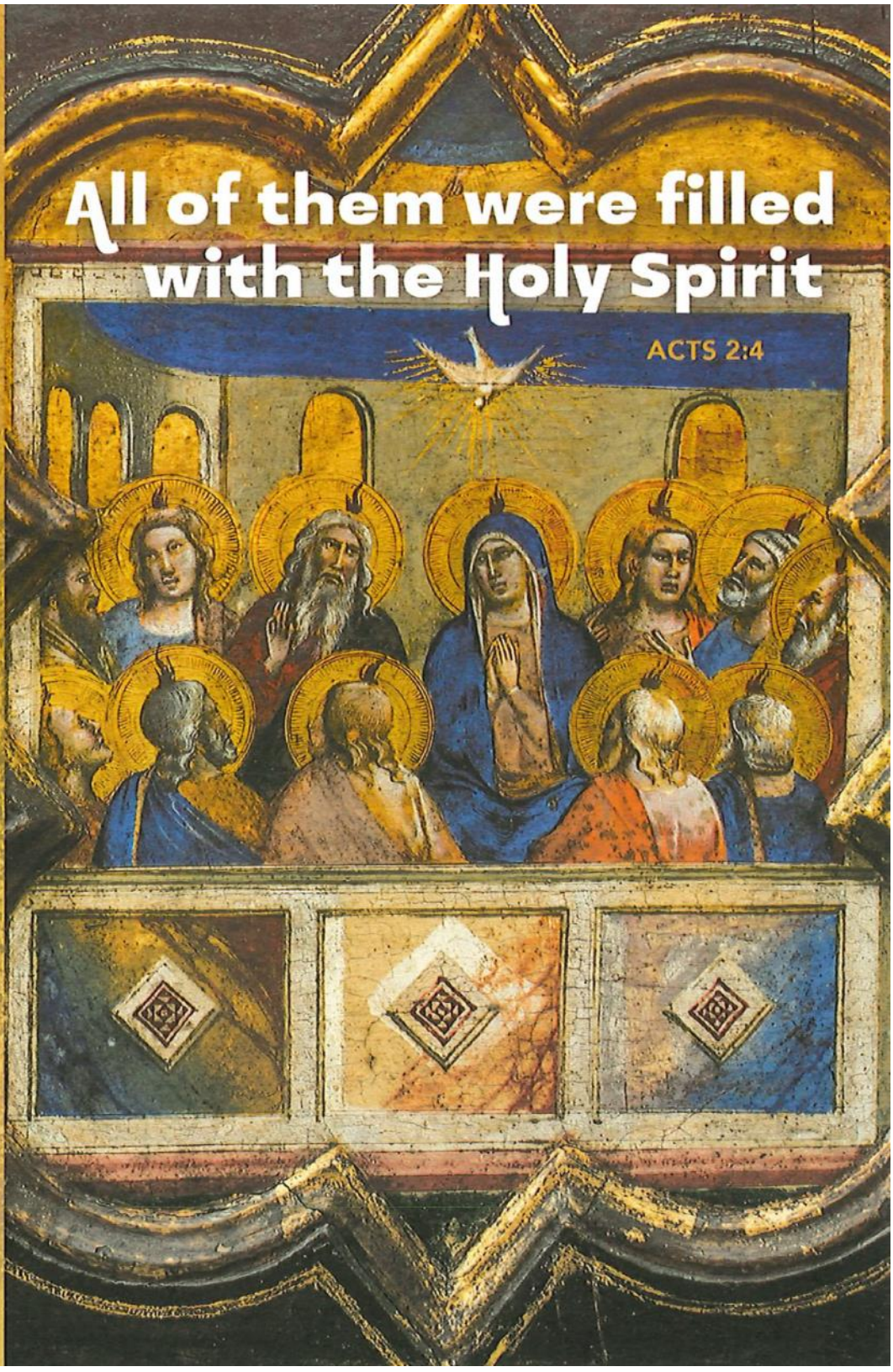


**All of them were filled  
with the Holy Spirit**

ACTS 2:4



# St. Paul's Lutheran Church

25 W. Springettsbury Ave., York, PA 17403

Church Office 717-843-8155

[www.stpaulsyork.org](http://www.stpaulsyork.org)

Email: [st.paulsyork@comcast.net](mailto:st.paulsyork@comcast.net)

[www.stpaulspreschoolyork.com](http://www.stpaulspreschoolyork.com)

**WELCOME** Thank you for being with us.

We are a Christian church within the Lutheran tradition (Evangelical Lutheran Church of America) and we welcome people of all Christian traditions as well as people of other faiths and people of little or no faith. Christian worship has been offered to God in this congregation for 185 years. By worshipping with us today, you become part of that living tradition.

**Restrooms** are available in the Good Shepherd Room (Springettsbury lobby) and the narthex. Baby changing stations are provided in these restrooms.

**The 8:00 AM Liturgy is live streamed.** Please be aware that conversations can be audible to those viewing from home.

**We are not relaxing our guidelines at this time. Please remain diligent.  
Guidelines for Worship during the time of COVID-19**

## **Entering and Leaving the Church:**

*Face masks are required inside,*

*Please take your service bulletin with you and dispose of it properly.*

## **Offerings:**

*Monetary offerings may be placed in the basins provided at the entrances to the nave prior to the service or immediately following the service. You may also donate via our website at [www.stpaulsyork.org](http://www.stpaulsyork.org)*

## **While in the Nave:**

***Please wear your mask.*** *Please sit in designated pews only. You may sit together as a family. We ask that you practice social distancing from one family to the next within the pew. Occasionally an usher may seat a guest in the red zone.*

## **Communion Procedure:**

- *Ushers will direct you. The pulpit side (left) of the nave communes first followed by the font side (right).*
- *Wearing your face mask, come to the chancel step taking your place at one of the five positions marked on the chancel floor with a green cross.*
- *Your entire household may gather at a position marked by the green cross.*
- *Extend your arms and cup your hands together to receive the host.*
- *Once the minister has moved to the next group, then remove your mask, receive the host, replace your mask and return to your pew by the closest side aisle. There is no need to hurry.*
- *We are receiving communion in one kind only (bread/host).*

Our COVID-19 task force is assisting us as we remain open at St. Paul's. Please thank Dr. Jessica Ericson, Sheridan Palmer, Deacon Harold Sargeant, and Dr. Martha Thomas for their dedication and service.



**Pentecost**  
**Sunday, May 23, 2021**  
**Holy Communion 8:00 AM**

**PRELUDE**

*Stand*

**ENTRANCE HYMN**

*O Day Full of Grace (LBW 161) Stanza 1*



**APOSTOLIC GREETING**

The grace of our Lord Jesus Christ, the love of God, and the communion of the Holy Spirit be with you all. **And also with you.**

**HYMN OF PRAISE**

*Sung by the cantor. People join at*



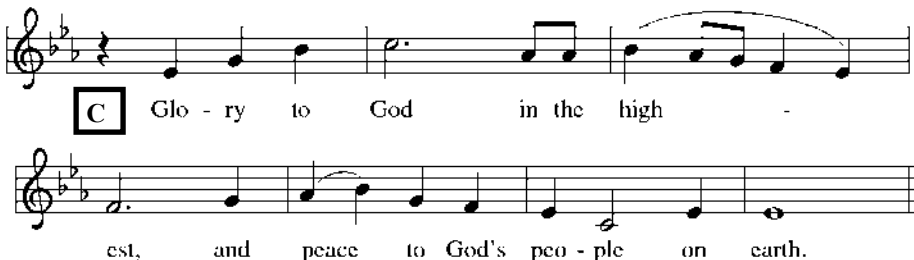
Glory to God in the highest, and peace to God's people on earth.

Lord God, heavenly King, almighty God and Father,

we worship you, we give you thanks, we praise you for your glory.

Lord Jesus Christ, only Son of the Father, Lord God, Lamb of God, you take away the sin of the world: have mercy on us; you are seated at the right hand of the Father: receive our prayer.

For you alone are the Holy One, you alone are the Lord, you alone are the Most High, Jesus Christ, with the Holy Spirit, in the glory of God the Father. Amen.



## PRAYER OF THE DAY

The Lord be with you. **And also with you.**

God, the Father of our Lord Jesus Christ, as you sent upon the disciples the promised gift of the Holy Spirit, look upon your Church and open our hearts to the power of the Spirit. Kindle in us the fire of your love, and strengthen our lives for service in your kingdom; through your Son, Jesus Christ our Lord, who lives and reigns with you in the unity of the Holy Spirit, one God, now and forever. **Amen**

## FIRST READING

Acts 2:1-21

*(back cover)*

## PSALM

Psalm 104:24-34

*Spoken responsively by half verse.*

<sup>24</sup> Man goes forth | to his work\*

**and to his labor un- | til the evening.**

<sup>25</sup> O LORD, how manifold | are your works!\*

**In wisdom you have made them all; the earth is full | of your creatures.**

<sup>26</sup> Yonder is the great and wide sea with its living things too man- | y to number,\*  
**creatures both | small and great.**

<sup>27</sup> There move the ships, and there is | that Leviathan,\*  
**which you have made for the | sport of it.**

<sup>28</sup> All of them | look to you\*

**to give them their food | in due season.**

<sup>29</sup> You give it to them; they | gather it;\*

**you open your hand, and they are filled | with good things.**

<sup>30</sup> You hide your face, and | they are terrified;\*

**you take away their breath, and they die and return | to their dust.**

<sup>31</sup> You send forth your Spirit, and they | are created;\*

**and so you renew the face | of the earth.**

<sup>32</sup> May the glory of the LORD en- | dure forever;\*

**may the LORD rejoice in | all his works.**

<sup>33</sup> He looks at the earth | and it trembles;\*

**he touches the mountains | and they smoke.**

<sup>34</sup> I will sing to the LORD as long | as I live;\*

**I will praise my God while I | have my being.**

*Stand*

## HOLY GOSPEL

John 15:26-27; 16:4b-15

*(back cover)*

The Holy Gospel according to **St. John. Glory to you, O Lord.**

*At the conclusion of the Gospel.*

The Gospel of the Lord.

**Praise to you, O Christ.**

*Sit*

## SERMON

Pastor Reep

*Stand*

## APOSTLE'S CREED

**I believe in God, the Father almighty, creator of heaven and earth.**

**I believe in Jesus Christ, his only Son, our Lord.**

**He was conceived by the power of the Holy Spirit  
and born of the virgin Mary.**

**He suffered under Pontius Pilate, was crucified, died, and was buried.**

**He descended into hell.\***

**On the third day he rose again.**

**He ascended into heaven, and is seated at the right hand of the Father.**

**He will come again to judge the living and the dead.**

**I believe in the Holy Spirit, the holy catholic Church,**

**the communion of saints, the forgiveness of sins,**

**the resurrection of the body, and the life everlasting. Amen.**

## PRAYERS OF INTERCESSION

*Alive in the risen Christ by the power of the Holy Spirit, we bring our prayers before God who promises to hear us and answer in steadfast love. Let us pray.*

*A brief silence.*

*Gracious God, you give the Holy Spirit to your church, filling it with many and varied gifts. Strengthen us in our visioning and dreaming, so that we may discover anew the Spirit's creative work. Hear us, O God.*

**Your mercy is great.**

*God of life, your mighty works are too numerous to count. The earth is full of your creatures, living things both great and small. Open your hand and give them the necessities of this life. Hear us, O God.*

**Your mercy is great.**

*God of the nations, at the sound of the rushing wind, people speaking different languages proclaimed and heard together your deeds of power. Fill the leaders of nations with your love, so that they exercise your gracious will. Hear us, O God.*

**Your mercy is great.**

*God of faithfulness, you tend to the needs of your people, even the sighs of our hearts. Hear those who cry out to you in distress. Restore to wholeness all who are in any need this day (*especially*). Hear us, O God.*

**Your mercy is great.**

*God of love, fill us with gratitude for the gifts we have received from you. Renew our ministries, heal our divisions, and open us to the needs of our neighbors. Hear us, O God.*

**Your mercy is great.**

*Here other intercessions may be offered.*

God of hope, those who have died in you raise their eternal song of praise. We give you thanks for the many gifts of your people and rejoice in the witness of your saints (*especially*). Hear us, O God.

**Your mercy is great.**

In the hope of new life in Christ, we raise our prayers to you, trusting in your never-ending goodness and mercy; through Jesus Christ our Lord.

**Amen.**

## PEACE

The peace of the Lord be with you always. **And also with you.**

*The ministers and congregation greet one another in the name of the Lord.*

## DIALOGUE

*Sung by Pastor/congregation*

The Lord be with you. And al - so with you.

Lift up your hearts. We lift them to the Lord.

Let us give thanks to the Lord our God.

It is right to give our thanks and praise.

## PREFACE *The preface appropriate to the day is sung.*

It is indeed right and salutary that we should at all times and in all places offer thanks and praise to you, O Lord, holy Father, through Christ our Lord; who rose beyond the bounds of death and, [on this day,] as he had promised, poured out your Spirit of life and power upon the chosen disciples. At this the whole earth exults in boundless joy. And so, with the Church on earth and the hosts of heaven, we praise your name and join their unending hymn:

## SANCTUS

*Sung by cantor. Congregation joins at*



Ho - ly, ho - ly, ho - ly Lord, God of  
pow-er and might, heav-en and earth are full of your glo - ry. Ho -  
san - na in the high-est. Blessed is he who comes in the  
name of the Lord. Ho - san - na in the high - est.

## THANKSGIVING

You are indeed holy, almighty and merciful God.

You are most holy, and great is the majesty of your glory.

You so loved the world that you gave your only Son, so that everyone who believes in him may not perish but have eternal life.

We give you thanks for his coming into the world to fulfill for us your holy will and to accomplish all things for our salvation.

In the night in which he was betrayed, our Lord Jesus took bread, and gave thanks; broke it, and gave it to his disciples, saying:

Take and eat; this is my body, given for you. Do this for the remembrance of me.

Again, after supper, he took the cup, gave thanks, and gave it for all to drink, saying:

This cup is the new covenant in my blood, shed for you and for all people for the forgiveness of sin. Do this for the remembrance of me.

For as often as we eat of this bread and drink from this cup, we proclaim the Lord's death until he comes.

**Christ has died. Christ is risen. Christ will come again.**

Remembering, therefore, his salutary command, his life-giving passion and death, his glorious resurrection and ascension, and the promise of his coming again, we give thanks to you, O Lord God Almighty, not as we ought but as we are able; we ask you mercifully to accept our praise and thanksgiving and with your Word and Holy Spirit to bless us, your servants, and these your own gifts of bread and wine, so that we and all who share in the body and blood of Christ may be filled with heavenly blessing and grace, and, receiving the forgiveness of sin, may be formed to live as your holy people and be given our inheritance with all your saints.

To you, O God, Father, Son, and Holy Spirit, be all honor and glory in your holy church, now and forever.

**Amen, amen, amen.**

Lord, remember us in your kingdom and teach us to pray...

## THE LORD'S PRAYER

**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 and ever. Amen**

## FRACTION RITE

When we eat this bread, we share the body of Christ.

**Reveal yourself to us, O Lord, in the breaking of the bread, as once you revealed yourself to your disciples.**

**AGNUS DEI**                      *Sung by cantor*

***Sit**      The pastor cleanses hands and prepares for the distribution of Holy Communion.*

## COMMUNION OF THE FAITHFUL

*Instructions for receiving the sacrament are on the inside front cover of the bulletin.*

**COMMUNION CANTICLE**                      *Congregation sings refrain    Cantor sings stanzas*

*Refrain*

This is the feast of vic-tory for our God.

Al-le-lu-ia, al-le-lu-ia, al-le-lu-ia, al-le-lu-ia.

Worthy is Christ, the Lamb who was slain, whose blood set us free to be people of God. Power and riches, wisdom and strength, and honor and blessing and glory are his.

### REFRAIN

Sing with all the people of God, and join in the hymn of all creation:  
Blessing and honor, glory and might be to God and the Lamb forever. Amen.

### REFRAIN

For the Lamb who was slain has begun his reign. Amen

### REFRAIN



*Stand*

## POST-COMMUNION BLESSING

The body and blood of our Lord Jesus Christ strengthen you and keep you in his grace.  
**Amen**

## POST-COMMUNION PRAYER

Let us pray. *God our Father, may the Spirit you sent on your Church to begin the teaching of the Gospel continue to work in the world through all who have received this heavenly food; through Jesus Christ our Lord.*

**Amen**

## BLESSING

Almighty God, Father, Son, Holy Spirit, Bless you now and forever. **Amen**

## RECESSIONAL HYMN

*Spirit of God, Descend upon My Heart (LBW 486) stanza 1 & 4*



The musical score is written on four staves in G major (one sharp) and 4/4 time. The melody is simple and hymn-like, with lyrics written below the notes. The first staff contains the first line of the hymn, and the subsequent staves contain the fourth stanza. The lyrics are: 1 Spir - it of God, de - scend up - on my heart; 4 Teach me to love you as your an - gels love, wean it from earth, through all its puls - es move; one ho - ly pas - sion fill - ing all my frame: stoop to my weak - ness, strength to me im - part, the bap - tism of the heav'n - de - scend - ed dove, and make me love you as I ought to love. my heart an al - tar, and your love the flame.

1 Spir - it of God, de - scend up - on my heart;  
4 Teach me to love you as your an - gels love,  
wean it from earth, through all its puls - es move;  
one ho - ly pas - sion fill - ing all my frame:  
stoop to my weak - ness, strength to me im - part,  
the bap - tism of the heav'n - de - scend - ed dove,  
and make me love you as I ought to love.  
my heart an al - tar, and your love the flame.

## DISMISSAL

Go in peace. Serve the Lord.

**Thanks be to God.**

## POSTLUDE

Copyright © 2021 Augsburg Fortress. All rights reserved. Reprinted by permission under Augsburg Fortress Liturgies

*Please...be respectful of distancing and personal space as you leave.  
...feel free to gather outside for conversation.  
...take your service bulletin with you and dispose of it properly.*

### *In our prayers we remember...*

*C. R. Lloyd, Barbara Ruppert, Rick Hock, Tonya Cave, Amy Hollis, Sandy Beaverson, Chuck Oelsner, Chas Ebling, Mogan Lanzalotti, Courtney Snell, Sharon Cox, Jessica Arnold, Dante Fuligini, Alyuson Bucks, Delores Sergeant, Betty Mehrling, Drew Herdson, Kristine Gross, Porter Stacey.*

*Today at the 10:30 AM liturgy the Sacrament of Holy Baptism is celebrated for Noelle Rose Wagner, daughter of Scott and Johanna Wagner.*

### **Summer Worship 8:00 AM Outside**

Through the 2020 summer cottage meetings it was determined that even after the time of COVID-19 passes away holding a service outside on the south lawn during the summer months was a welcomed idea. The public visible witness strengthens our evangelism efforts. Children enjoy the relaxed setting. Currently we are finalizing the plans for summer worship. One aspect of holding an outside service is the weekly set up prior to and the clean up after each service. Last year the bulk of the set up fell upon staff members. There was always a core of faithful volunteers who would help with the clean-up and put away process. If you are supportive of an outside liturgy during June, July, and August and are willing to donate physical strength and 30 minutes prior to the 8:00 AM service time, please sign up to help by calling or emailing the church office with the dates you will be available. Thank you.



Flowers This Week

*The altar flowers are presented to the Glory of God in celebration of the Baptism of Noelle Wagner and in honor of our grandchildren by John & Ellen Wagner and Larry & Deb Becker*

### **Altar Flowers**

The Springettsbury Hallway bulletin board has the sign-up sheet to sponsor flowers for available dates for the year. Many Sundays are still available! Cost is \$30 per vase.

## This Week at St. Paul's May 23-30

Church office open 7:30 a.m.—4:00 p.m. Mon—Thurs, 7:30 a.m.—12 noon Fri

### Sunday, May 23 Pentecost

8:00 AM Holy Eucharist  
10:30 AM Holy Eucharist—Outside  
Brass Ensemble  
6:30 PM AA meeting Community Rm

### Monday, May 24

7:00 PM Worship & Arts Meeting—In-House  
7:00 PM Boy Scout Meeting— ZOOM

### Tuesday, May 25

9:30 AM Food Pantry  
12:30 PM Christian Ed Meeting—ZOOM  
6:00 PM Property Committee—In-House

### Wednesday, May 26

10:30 AM Bible Study—Christ Hall

### Sunday, May 30 Trinity Sunday

8:00 AM Holy Eucharist  
10:30 AM Holy Eucharist - live streamed.  
6:30 PM AA meeting Community Rm

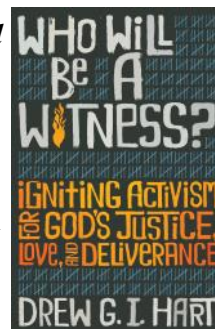
### Food Pantry—May

**Items needed:** Pancake mix, 4 pks of toilet paper, canned or boxed potatoes, stuffing mix, jelly, boxed rice. We also need paper grocery bags with handles.

Anyone able to help can contact Teresa Rohrbaugh or Janet and Larry Moore. Plastic Bags are always needed. Money donations are gratefully accepted. Please place cash or check in a “special” envelope marked “Pantry”.

Join members of St. Paul's Church Lutherans throughout our Lower Susquehanna Synod in a book study and discussion on Drew Hart's book *'Who Will Be A Witness; Igniting Activism for God's Justice, Love, and Deliverance'*.

The group will meet via Zoom on Thursday evenings from 7:00 – 8:30 p.m. from May 13, 2021 through June 10, 2021. Each week will be facilitated by a different congregation in our synod and will feature a special guest faith-based community activist “storyteller”. (Please plan to also join us from 10:00 a.m. – 12:00 p.m. on Saturday, June 19, 2021 for our synod Juneteenth Celebration featuring a keynote from Drew Hart himself) Read more and register by clicking this link or log into the Synod's Website. [Journey Towards Justice - Lower Susquehanna Synod \(lss-elca.org\)](https://www.lss-elca.org) Contact Patty Snyder if you have questions.



### STAFF

Pastor  
Youth Director  
Organist, Choir Director  
Bookkeeper  
Secretary  
Sexton  
Preschool Director

Reverend Stanley Reep	<a href="mailto:prreep.stpaulsyork@comcast.net">prreep.stpaulsyork@comcast.net</a>
Kelly Moore-Spencer	<a href="mailto:kmoorespencer.stpaulsyork@comcast.net">kmoorespencer.stpaulsyork@comcast.net</a>
Victor Fields	<a href="mailto:vfields.stpaulsyork@comcast.net">vfields.stpaulsyork@comcast.net</a>
Dale Zeiger	<a href="mailto:dzeiger.stpaulsyork@comcast.net">dzeiger.stpaulsyork@comcast.net</a>
Patee Pizzirusso	<a href="mailto:st.paulsyork@comcast.net">st.paulsyork@comcast.net</a>
Ted Weikert	<a href="mailto:st.paulsyork@comcast.net">st.paulsyork@comcast.net</a>
Deb Becker	<a href="mailto:director@stpaulspreschoolyork.com">director@stpaulspreschoolyork.com</a>

“Range anxiety.” I was oblivious to this phenomenon until a friend purchased an electric vehicle. It was one of the topics that he shared with me as he expressed the joys of his new car. When he came to visit me I was interested in the power, speed, the quietness of the ride and the interesting configuration of storage spaces. He shared his anxiety of not knowing for sure if he would make it home.

“Range anxiety” is the fear that a vehicle has insufficient range to reach its destination. The fear is that you won’t get where you want to go; a real fear that you will be stranded. The term, which is primarily used in reference to battery electric vehicles (BEVs), is considered to be one of the major barriers to large scale adoption of all-electric cars. The term “range anxiety” was first reported in the news September 1, 1997 in the *San Diego Business Journal* by Richard Acello. His insight was that this fear is the very thing that will keep the battery electric vehicle from moving out, becoming popular, embraced by the mainstream. More than 20 years later and we still hear of “range anxiety.”

“Range anxiety” didn’t seem to be problematic for those gathered in Jerusalem on the day of Pentecost. Not knowing how far they would need to take the message of God’s mighty deeds hadn’t much crossed their minds. They were all together in one place waiting and praying. There may have been fear, but it wasn’t about getting home or reaching their destination.

There was a sound like the rush of a violent wind, and those divided tongues of fire that rested on each of them, and their speaking in other languages, that would have produced some fear in me! They will face head on the sneering, the perplexing and the amazing commentary by the religiously devout who had gathered from every nation under heaven. Their astute observation, regarding the followers of Jesus speaking in languages other than what was common to Galileans, was ripe for comment. At least one group announced publicly that those Jesus people were “filled with new wine.”

Peter it seems has had some anxiety about speaking out and speaking up when it comes to Jesus and knowing Jesus and being with Jesus. But on the Day of Pentecost something came over Peter that permitted him to stand up and raise his voice and debunk the false accusation that he and the company of believers were drunk. It was 9 o’clock in the morning. If they are intoxicated with anything at that hour of the day it is of the powerful word of God. This is the word that was spoken through the prophet Joel. Peter isn’t tongue tied at this critical moment. Anxiety about saying the right thing or even knowing what to say didn’t preclude him from responding to the contemptuous accusation that they were a bunch of drunks who could easily be dismissed. Peter relates the situation at hand to the one that was long ago promised by God.

*‘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.*

Prophecy is one of those words placed into a category of either complexity or confusion. It is a word that is laden with baggage in our modern society. Prophecy, for some falls into the realm of classic biblical literature associated with people like Isaiah, Jeremiah, Amos, and Joel whom we have quoted this morning. Prophecy, for others is associated with the religious fringe who regularly proof text the sacred scriptures and assemble a timetable leading to the end of this world as we know it to be. And yet others place prophecy into a more benign camp of words used in reference to some sort of insight. Something has come to pass and we reflect back acknowledging one's ability or luck at the predictability of an outcome.

On this Feast of Pentecost it shouldn't come as a surprise to us when Peter uses the prophecy from the Prophet Joel to give shape and purpose to the events of the day in Jerusalem. He reminds those gathered that they are not drunk with wine, noting the hour of the day, but that they are empowered by the Spirit to testify, to witness, to tell the story of God's mighty deeds. The Spirit is the engine that drives the church into the entire world. There was little comprehension of the scope or range to which those believing would need to carry the message, proclaiming the suffering, death and resurrection of Jesus. If they would have known, I think they would have been the first to have experienced "range anxiety."

In the church we have our own version of "range anxiety." You may be oblivious to this phenomenon unless you are asked to witness or give testimony to the mighty deeds of God. Then fear sets in and you are not sure that you will reach your destination safely or in a timely fashion. How far into the story of God's love for humanity must you traverse? Will you have enough oxygen to sustain you? Will the words form on your lips? Will you speak intelligibly or stammer like a middle school student asking out their crush to go on a first date? This version of "range anxiety" hampers the church from moving out to destinations unimagined. Such fear doesn't necessarily leave you stranded but simply hanging out along the curb in front of the place that is most comfortable for you.

"Range anxiety," you have it, I have it, it stalls the church and her mission. I wish that I wasn't so fearful about living the gospel, showing God's love through the decisions I make, and how I live life. But even after years of living the baptized life, being a pastor in the Church, I have fears about how far I am to take the message of God's mighty deeds. That is biblical language for everything we heard about last week that was a prerequisite for the disciple selected to fill the vacancy left by Judas' demise. In Holy Baptism you and I are selected, chosen to live as witnesses of God's love in Christ Jesus.

Fear is a major barrier that keeps us from moving out, extending the embrace of God's love so that it becomes widespread, embracing ordinary people in extraordinary ways. More than 2,000 years later we are still anxiety ridden when confronted with taking the message of God's mighty deeds beyond what is comfortable for each of us. As children of God, followers of Jesus, disciples in our own day, we are to be witnesses. We are to give testimony to the things of God; to the mighty deeds of power. Don't let "range anxiety" stifle you, hold you back or keep you from moving forward. The Spirit is given, poured out empowering you for the journey; a baptismal journey that takes you all the way home to God. Amen.



**FIRST READING: Acts 2:1-21**

When the day of Pentecost had come, [the apostles] 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."

<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."

*or Ezekiel 37:1-14 [not printed]*

**Psalm 104:24-34, 35b**

**SECOND READING: Romans 8:22-27**

[not printed]

*or Acts 2:1-21 [see First Reading]*

**GOSPEL: John 15:26-27; 16:4b-15**

[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. <sup>27</sup>You also are to testify because you have been with me from the beginning.

<sup>16:4b</sup>"I did not say these things to you from the beginning, because I was with you. <sup>5</sup>But now I am going to him who sent me; yet none of you asks me, 'Where are you going?' <sup>6</sup>But because I have said these things to you, sorrow has filled your hearts. <sup>7</sup>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. <sup>8</sup>And when he comes, he will prove the world wrong about sin and righteousness and judgment: <sup>9</sup>about sin, because they do not believe in me; <sup>10</sup>about righteousness, because I am going to the Father and you will see me no longer; <sup>11</sup>about judgment, because the ruler of this world has been condemned.

<sup>12</sup>"I still have many things to say to you, but you cannot bear them now. <sup>13</sup>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. <sup>14</sup>He will glorify me, because he will take what is mine and declare it to you. <sup>15</sup>All that the Father has is mine. For this reason I said that he will take what is mine and declare it to you."

**Next Sunday's Readings:** Isaiah 6:1-8; Psalm 29; Romans 8:12-17; John 3:1-17.

Cover: *The Outpouring of the Holy Spirit* by Taddeo Gaddi (1290–1366, Florentine). Copyright © ACME Imagery/Superstock. Used by permission.

Readings are from the New Revised Standard Version Bible with Apocrypha, copyright © 1989 by the Division of Christian Education of the National Council of the Churches of Christ in the United States. Revised Common Lectionary copyright © 1992 by the Consultation on Common Texts (CCT), admin. Augsburg Fortress. All rights reserved. Used by permission. Please visit our Web site at [www.augsburgfortress.org](http://www.augsburgfortress.org).

Copyright © 2020 Augsburg Fortress. All rights reserved. May not be reproduced. Printed in U.S.A.

Tracks 1 and 2  
ELCA-R