Our contemporary context of global living is compound-complex and precarious at every level—biological and psychological, political and economic, cultural, religious, and intellectual. We know the facts: Scientists estimate that within a few decades the sharp temperatures changes taking place in the oceans will bring about severe drought, thus, reducing harvests and causing food insecurity, hunger, and malnutrition. In the past five years, floods, hurricanes, wild fires, tsunamis, and earthquakes have occurred with increasing ferocity and frequency in various regions of the planet, annihilating human populations, destroying animal and plant life, and damaging infrastructure. Poverty remains the scourge of our world and, along with war, the principal cause of hunger. Roughly 982 million people live each day on $1.00 or less. Refugee camps continue to proliferate as armed conflict, brutality, and rape drive people from their homes and villages and towns; while quite unintentionally, these camps spawn a cycle of hunger and malnutrition that increase the risk of disease and death. The persistence and virulent spread of HIV/AIDS along with increasing incidences of
polio and tuberculosis have reawakened old plagues in new places.¹ In Russian and U.S. prisons, more and more women and men fall prey to multidrug-resistant tuberculosis.² Large numbers of children, women, and men endure violence to their reputations, persons, and lives because of homophobia, sexism, racism, including anti-immigrant biases and anti-Semitism. Uncritical affirmation of the liberal market’s vulgarization of individuality as license has led to exploitation of the poor and the manipulation and commercialization of desire. Staggered by the fragility of the global economy, we have begun to glimpse just how gravely the empty, tasteless market culture has jeopardized and undermined our capacity for being human and for authentic spirituality.³ Our culture in its reflective or contemplative mode is collapsing underneath the weight of kitsch, which has eviscerated the moral and spiritual content. We are amusing ourselves to death.⁴

At the same time, in the past decade, as institution, the Church has initiated a serious, yet disconcerting reassessment of the meaning of the Second Vatican Council; as Mystery, the Church is undergoing waves of shattering agony provoked by abuse of persons and authority; as pilgrim people of God, the Church edges toward sacramental famine.

The cumulative evidence is glaring: On almost every level, both as individuals and as community, we feel powerless. On a cultural level, we feel bewildered and alienated by the collapse of values. On a social level, we feel

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¹ http://www.care.org/campaigns/hiv.asp?source=170740250000&channel=default
³ See Gary Dorrien on integrating democratic values into the economic order: http://www.youtube.com/watch?v=2F-DmmKKfPY.
vulnerable and threatened by the power of our technologies, the deceptive nature of progress, and the vacuousness of our politics. On an intellectual level, we feel overwhelmed and inundated by the amount and intricacy of information required to make good moral and ethical choices. On a religious level, we feel betrayed and ignored by our pastoral leaders, who daily contend with multiple competing and, often, conflicting demands, and who themselves often feel betrayed and ignored.

Anxious and bedridden, abused and brokenhearted, imprisoned and alone, we turn to you as chaplains for the comfort and care, instruction and encouragement for which our souls and bodies yearn. Yet, you as chaplains—women and men like us—also are in need of comfort and care, encouragement and solidarity. You too experience powerlessness and vulnerability before these gathering winds of change. Ours is a situation and time of forfeiture and loss, a time of failure before logical or rational solutions. Surely, our situation and our time cry out for meaning and grace and hope, cry out for the healing balm and courage of the Spirit.

The general context for my reflections, this morning, is our genuine and concrete need for the Spirit as we confront and are confronted by multidimensional change of all sorts. The immediate context for my topic of ecclesial change and promise is provided, first, by the plenary presentations that have and will explore change and promise in individual, professional, and global dimensions and, second, by the two critical questions developed by the

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conference planners: *How does our story as Church challenge us to a future vision? How can the story move us to prophetic witness?* These questions intimate a dialectical conversation between *history* and *hope*. I will work this out in *two sections*: By attending to the New Testament book of the *Acts of the Apostles*, the *first section* sketches out, in broad strokes, the meaning and promise of the gift of the Spirit in and to the *ekklesia theou* or the church of God. In this endeavor, Bernard Cooke’s caution is worth repeating. Any attempt at understanding the divine reality referred to as ‘the Holy Spirit,’ any “search for deepened knowledge of God’s Spirit can occur only within the context of faith … and [should understanding] occur [it] is not the conclusion of careful reasoning but insight that extends beyond justifying explanation.”

The *second section* considers the exercise of prophetic ministry in our church. The prophet’s role, Walter Brueggemann argues, is to speak to a community’s crisis while standing in that community’s tradition. Hence, prophetic ministry helps a faith community to reckon with loss, even in the midst of denial and proclaims to that community a hope rooted in tradition, yet beyond all imagining. Such hope “wager[s] on transcendence.” For God and God alone is the ground and basis of Christian hope, and the resurrection is the great symbol of that hope. The resurrection is “the finger of God we can see at work when we put

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all our hope and trust in God, when we begin to see dimly in the dark that Jesus is still at work in our world” through the power of the Spirit.

The Meaning and Promise of the Spirit in the Church

The story of the birth of the *ekklesia theou* or church of God; it is a story full of reversals and surprises, full of drama and promise. The post-Resurrection appearances of Jesus console and steady the disciples in understanding their encounter and relationship with him, and he tries to prepare them for the baptism of the Holy Spirit. Still his final departure, the ascension, throws them back into uncertainty and bewilderment (Acts 1:3-5, 8, 9-11). They go down from Mount Olivet to Jerusalem to wait—for what they are not entirely sure, but they gather in prayer, in conversation, turning over in their hearts what they had seen and heard. Then, on the day of commemoration of God’s giving the tablets of the covenant at Mount Sinai, the feast of *Shavu’ot* or Pentecost, those men and women (Acts 1:14) who loved Jesus and who held to ‘the way’ he had taught were, once again, all together in one place.

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. Divided tongues, as of fire, appeared among them, and a tongue rested on each of them. All of them were all filled with the Holy Spirit and began to speak in other languages, as the Spirit gave them ability.

Now there were devout Jews from every nation under heaven living in Jerusalem. And at this sound the crowd gathered and was bewildered, because each one heard them speaking in the

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native language of each. Amazed and astonished, they asked, “Are not all these who are speaking Galileans? And how is it that we hear, each of us, in our own native language… We hear them speaking about God’s deeds of power.” All were amazed and perplexed, saying to one another, “What does this mean?” But others sneered and said, “They are filled with new wine” (Acts 2: 1-8, 11-12).

Up to that moment, “because they lacked either understanding or courage, the apostles had not proclaimed publicly what God had done in and through Jesus.”

But, under the powerful impetus of the Spirit, Peter dismissed charges of drunkenness, answered their questions, and interpreted the event by drawing on the prophet Joel (2:28-32). For, what Peter saw happening and what he experienced on that day was what Joel had envisioned.

“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. Even upon my slaves, both men and women, in those days I will pour out my Spirit, and they shall prophesy. … Then everyone who calls on the name of the Lord shall be saved” (Acts: 2: 14-18, 21).

What Peter saw and experienced in amazement on that festival day was the universal, non-selective outpouring of the Spirit in the world. No one—neither male nor female, neither young nor old, neither slave nor free—was or is outside the sphere and power of the Spirit. Under the inspiration of the Spirit, Peter testified passionately how God had raised Jesus of Nazareth from the dead and

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made him both Lord and Messiah. Under the inspiration of the Spirit, his message went straight to the hearts of his listeners, and about “three thousand persons were [baptized].” These, then, devoted themselves to the apostles’ teaching and fellowship, to the breaking of the bread and the prayers … and held all things in common” (2: 32, 36, 37, 41-42, 44).

The Book of Acts records the vibrant, mustard-seed-like spread of the early ekklesia. The Spirit fills and releases the disciples to act and to speak boldly—preaching to and praying with the rulers of the people (4:31), initiating new ministries (6-7), sending Peter and John to Samaria (8:14-18), baptizing and eating with Gentiles (8: 28, 29; 10:1-48), recognizing and affirming Saul’s conversion (9:1-8), and journeying to far-flung Antioch, Seleucia, and Cyprus for the sake of the ‘good news’ (11:24-13).

This outpouring was but a continuation of the work of the Spirit, whose power has been effective everywhere and for all time, “cleansing hearts by faith and making no distinctions” among all those who gather together in confession of Jesus as Lord (Acts 15:8-9). The Spirit, who is one and who unifies, will not be confined by our socially constructed boundaries of gender or age or social condition or race or culture or custom or country or ecclesiastical appointment. The Spirit, the great French Dominican theologian Yves Congar writes, is able “to penetrate all things without violating or doing violence to them. … [For] the Spirit is unique and present everywhere, transcendent and inside all things, subtle and sovereign, able to respect freedom and to inspire it.”10

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As the source and principle of the life of the church, “the Spirit dwells among us and is at work in [us] and in the most decisive acts of [our] life [as church].” Thus, the Spirit animates the church, and gives to its members those gifts or charisms necessary for its growth and ongoing life, and helps to structure the church and its gifts. It is not necessary to trace here the emergence and progression of those structures by which early Christian communities organized themselves and their ministries. But we must acknowledge that structure or order and office as well as charismatic forms constitute integral aspects of our historical experience as church.

The church of God is a complex and living system that aims to balance structure and flexibility or tradition and development. Innovation and adaptation in office or ministry arise often in response to new needs, to change, or to evaluation; yet the import of the response for the whole of the community may encourage assessment and thoroughgoing assimilation. In this way, the church grasps tradition not as a chain, but a root—as something organic. At the same time, pressing any adaptation or innovation too far in one direction or the other may “lead to stagnation or anarchy.” Theologian Donald Goergen reminds us “Although the church is both charismatic and structured, both charisms and structures are subordinate to the gospel.” The gospel, the good news of the life and ministry, death and resurrection of Jesus Christ is normative for the self-understanding of the church. The Spirit has entrusted the gospel to the church, but

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12 Goergen, Fire of Love, 42.
13 Ibid.
to quote Goergen again, “the church as structured is always inadequate to the
gospel. There is always ‘more’ to the gospel than the church can express.”¹⁵ In all
its structures, offices, and charisms, the church must serve the gospel, and hold
itself accountable to the Spirit.¹⁶

_The Spirit’s promise is freedom and life._ “Where the Spirit of the Lord is,
there is freedom” (2 Cor 3:17). Perhaps, it was no accident that the outpouring of
the Spirit took place on _Shavu’ot:_ The Spirit penetrates the law, grounds the law
in love, and imbues the law with freedom. The freedom the Spirit offers is neither
license, nor restraint or control; these are “caricatures” and distortions of authentic
freedom.¹⁷ Thomas Aquinas teaches that the Spirit works by drawing us into love
and friendship even regarding us as an extension of the Spirit’s own self. Thus the
Spirit, who is Good and Love, moves us, draws us, and leads us into “love-
creating _koinonia_”¹⁸ with the Triune God. The Spirit perfects us through and in
communion and conversation, contemplation and prayer, our consent to the
Spirit’s gentle will, without at the same time renouncing our intelligence and our
dignity as human beings, constitutes true freedom.¹⁹

In this first section, I have called attention to the “conspicuous [and]
prophetic” action of the Spirit at the beginning of the church.”²⁰ Indeed, as Congar

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¹⁴ Ibid., 43.
¹⁵ Ibid., 45.
¹⁶ Ibid., 45.
¹⁷ Congar, _He Is Lord and Giver of Life_, 125.
¹⁸ Catherine LaCugna, _God for Us: The Trinity and Christian Life_ (San Francisco:
¹⁹ Thomas Aquinas, _Contra Gentiles_ IV, 21, 22, cited in Congar, _He Is Lord and Giver of Life_,
132.
²⁰ Raymond Brown, _The Churches The Apostles Left Behind_ (New York/Ramsey: Paulist Press,
1984), 65.
declares: “the church is made by the Spirit.”\textsuperscript{21} Still, the story of our church as the Book of \textit{Acts} narrates it may too easily be perceived as self-satisfied, even triumphal. \textit{Acts} overlooks setbacks, losses, and failures; such events receive little attention, and if mentioned are deemed “temporary [and seem] quickly to turn out for good in a Christian movement that is constantly growing numerically and geographically.”\textsuperscript{22}

But, as we know full well the story is far more complicated, far more painful, pockmarked with twists and turns, reversals, and missteps. How unwise it is to romanticize the evolution of early Christianity! Historians and theologians have begun to grapple with the militant posture of Constantine and Theodosius, with centuries of bitter doctrinal dispute, with persistent and vicious Christian anti-Semitism, with the brutal crusades against the followers of Islam, and with the torture and murder of dissident women and men thought to possess strange powers.\textsuperscript{23} Such instances well might be read as manipulations of the ‘will and work’ of the Spirit in order to defend our arrogance, stubbornness, and cruelty. These and events like these ought to press us to question whether we have assumed, as Raymond Brown puts it, that “God [has] given a blank check so that in every major instance the Spirit will make sure that the church will muddle through.”\textsuperscript{24} And, he continues, “Almost by definition the Spirit surprises, but at

\textsuperscript{21} Congar, \textit{He Is Lord and Giver of Life}, 5, 8.
\textsuperscript{22} Brown, \textit{The Churches The Apostles Left Behind}, 70.
\textsuperscript{24} Brown, \textit{The Churches The Apostles Left Behind}, 72, 73.
times the surprise may be that the Spirit lets God’s people pay the price of its failures.”

Lessons from the past water the ground of the present in order that a future vision might grow. Attending to the experience of the early Christian community teaches us that living into the promise of the Spirit entails openness and docility, surrender to the unexpected and to what is ‘beyond,’ consent to the divine initiative and active cooperation, love and communion, prayer and service: Thus, the Spirit possesses us and transfigures us into the image of the Word (2 Cor 3:18). Then, without our choosing or deciding, but with our cooperation and our action, the Spirit may lead us to live out and to live out of and into prophetic hope, for the Spirit’s gifts, energies, and powers are for the future God desires to give us (Heb 6: 5).

**The Exercise of Prophetic Ministry in the Church**

Prophetic hope characterizes the experience of the earliest followers of ‘the way’ and, hence, such hope characterizes the church the Spirit makes. This hope comes from the Spirit of life who rouses us from sadness and apathy, who wakes us up to “undreamed-of love” and sets us on the ‘way’ of life. This charismatic quickening may be grasped in two more stories from the life of the early Christian community.

(1) After the crucifixion, the men, disorientated and demoralized, huddle on the brink of despair. The women grow reckless with love and duty and make a

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25 Ibid.
26 Congar, *He Is Lord and Giver of Life*, 106.
pilgrimage to the tomb of rabbi Jesus; they plan to anoint his mangled body that was so hastily buried three days earlier. Beyond all probability, beyond all logical or rational expectation, they are stunned to joy. When they reach the tomb, they encounter two men in dazzling clothes who speak to them: “Do not look for the living among the dead! He is not here, but has risen. Remember what he told you” (Lk 24: 1-8; cp. Matt 28: 1-8; Mk 16:1-8; Jn 20:1-13). The women do remember and run with this new knowledge—this new fides—to release the men and themselves completely from the bowels of fear.

(2) Desolate and heartbroken, two disciples leave Jerusalem and head for Emmaus. As they walk along, a stranger soon joins them. Why, the man asks, do you seem so sad, so distressed? Cleophas reacts with incredulity: “Are you the only stranger in Jerusalem who does not know the things that have taken place there in these days?” Perhaps, in exasperation, certainly in anguish, the disciples recount the trial and ruthless murder of their rabbi. But curiously, the stranger’s conversation grows instructive, consoling, even moving. The men are warmed by his presence and, so, they urge him to stay the night, or, at least to share a meal. Then, “at table, [the stranger] takes bread, blesses and breaks it, and gives it to them. Then their eyes are opened, and they recognize him; and he vanishes from their sight.” Beyond all probability, beyond all logical or rational expectation, they are stunned to joy. They know—fides—that Jesus has presented himself alive. The men hurry back to Jerusalem and find their companions gathered together; the good news they bring repeats the proclamation of the women: The Lord is risen (Lk 24: 13-31).
These post-Resurrection appearances of Jesus *re-member* the knowledge of the women and men as *fides—as faith* that reconstitutes the past as an opening into the present for the future that the Spirit will bring. This *faith* is “knowledge born of love”27 and shines forth in *prophetic hope*. Mary Magdalene, Joanna, Mary the mother of James, the other women accompanying them to the tomb and Cleophas and his companion—*disciples all*—teach us to be reckless in love and duty, to risk encounter with the stranger, the ‘other,’ to in joy to share the startling and unexpected message of life. Animated by the Spirit’s energies, they witness to the *in-breaking* of the Spirit in their lives and allow that power to *break out* in them and *break through* in their living. We too are invited to open ourselves at the disposal of the Spirit.

**Prophetic Ministry in Our Situation**

“A prophetic ministry is imperative,” Walter Brueggemann argues, “when a situation is so new and different that the old traditions no longer supply clear guidance and adequate motivation for facing history responsibly.”28 Prophetic ministry is equally imperative when a situation reaches an *impasse*—when nothing seems to be moving forward, when new and life-giving possibilities for the future seem foreclosed or beyond immediate realization, when traditions are treated mechanistically and no longer nourish growth and transformation.29 My initial summary of our contemporary social, cultural, and religious context

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supports the claim that we are living in an impasse situation and that we need a prophetic ministry to rightly discern our situation and our freedom. An understanding of prophetic ministry in ancient Israel may help us to clarify our responsibility in exercising ministry in our situation; it also may erase some of our false assumptions about prophecy and prophets.

The Hebrew prophets rarely were leaders of the people, and while these women and men were invested with a critical public function, most of them remained far from the royal court, out of sight, unaffected by obscurity. Yet, the prophet’s ability to read the ‘signs of the times’ was indispensable for the life of the people, for their relationship with God. Prophets bear witness, testify to what they see, and stand up and against it. They are cultural theorists, George Schulman writes, “messengers who announce truths their audience is invested in denying.”

At the same time, the prophet’s task was neither prediction, as if truth-events simply could be manufactured and divine power subordinated to magic, nor the proclamation of immutable decree. These women and men were signposts, orienting the people to their freedom.

The prophet’s task, Martin Buber explains, “involves a question, a summons to decision.” The true prophet “sets the audience before the choice,” not the choice before the audience. When the prophet summons the people before the message of God, the future is not something already fixed or concluded. The

future depends upon the people’s real decision, their choice in freedom.\textsuperscript{33} Thus the prophet witnesses to hope—hope in the people’s relationship with God and one another, hope in the people’s disposition before their freedom. And for Israel and their prophets “Hope was not so much a heavenly gift as a divine requirement.”\textsuperscript{34}

In our exercise of prophetic ministry we are “not called to invent a new message,” but rather, with creativity and imagination, to help the community to recognize and respond to the work of the Spirit.\textsuperscript{35} Nor does our exercise of prophetic ministry set us apart from or over our community and its traditions; these are rich sources of wisdom, correction, and support. Private prayer, but never privatized faith characterizes the life of one who exercises prophetic ministry; without fidelity to a life of prayer, our words are hollow, our living shallow, our capacities for discernment distracted. The exercise of prophetic ministry demands an integrity that demands that we be living signs of “God’s investment in the history of [God’s] people.”\textsuperscript{36}

Forty-five years after the remarkable outpouring of the Spirit on the church in the call to aggiornamento, in nearly every aspect of our ecclesial life, we encounter fragmentation, breakdown, resistance, forfeiture, and loss. Many of the familiar structures of our ecclesial life are crumbling: Parishes and schools have closed for lack of members; the clerical priesthood has been shamed and wounded; and vowed religious and laity are anxious. Some of us, including

\begin{itemize}
\item \textsuperscript{32} Ibid., 103, 2-3.
\item \textsuperscript{33} Ibid., 2-3.
\item \textsuperscript{35} Brueggemann, \textit{Tradition for Crisis}, 124.
\end{itemize}
ecclesial leaders, have grown fearful, rigid, and repressive; at the same time, others of us have become resigned to mediocrity in our worship, our ministry, and our inner lives; and others still carry on, caught between nostalgia and despair. The church as we know it well may be passing away, even as the church of the future is being born. We need the grace and courage of the Spirit to lead us in living as witnesses to hope, in exercising a prophetic ministry in and for the church in this time of transition. How are we to live and love in the presence of God as church in such a time of radical transition?

**A Praxis of Hope**

With the term *praxis*, I mean the dynamic exercise of attitudes, dispositions, habits, and choices that flow from steady response to Christian conversion that flowers in Christian living realized in shouldering responsibility for the ‘least’ and waiting in lively hope for the coming reign of God. Such *praxis* is the cradle of prophetic ministry. With this definition in mind, I want to adapt and transpose some themes Brueggemann has developed into criteria for prophetic ministry:

1. Prophetic ministry *contests idolatry and ideology*. Prophetic ministry is critically alert to the world in which live discerns ‘the signs of the times’ and, thus, uncovers what is not of God—what disguises itself as an idol, what attempts to usurp God’s place in our lives and in our world. *God must be God*—not nation, not race, not party, not sex, not ministry, not even church. Ideology critique

36 Ibid.
accompanies the uncovering of idols. Thus, under the tutelage of the Spirit, prophetic ministry turns the spotlight on oppressive structures or institutions, delineates for us their implications, and uncovers our uncritical assumptions that allow these structures to appear *natural*, logical, necessary, and permanent.

2. Prophetic ministry helps us to understand that God does not *absolutize the present*, thus, we should be wary of taking the present with “excessive seriousness.”

3. Prophetic ministry *uncovers human suffering*—it shoulders the weight of reality and takes charge of the weight of reality. Prophetic ministry “demystifies pain and sees clearly that much pain is principally caused by the manipulation of economic and political access whereby the strong regularly destroy the weak. Such suffering is not a legitimate, bearable cost; and it is not explicable.”

4. Prophetic ministry assumes a critical posture toward established power. The various forms of established power seek to seduce and with promises of security and safety; in return, we are to lower our vision to the immediate and the tangible. This is nothing less than the surrender of our responsibility before our freedom. Prophetic ministry contests such an abuse of

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38 Ibid., 80.
power: power does matter, but power does not matter ultimately. Prophetic ministry confesses the judgment of God on the totality of human achievements and stands in expectation of the coming reign of God.

5. Prophetic ministry is an act of unyielding hope that resists despair.\textsuperscript{42} Paulo Freire regards hope as “an ontological need.”\textsuperscript{43} In other words, we cannot live without hope, we cannot be human without hope, nor without hope shall we drink wine with Jesus in the household of God as he promised. Prophetic ministry sets us before our freedom, and offers us an account of hope that expands all our “perceived horizons of possibility, broadening our landscape of reality in such a way as to set our present circumstances in a wider perspective and thereby to rob it of its absoluteness.”\textsuperscript{44} Such an account of hope liberates and invigorates, “transfigures every empirical present by relating” it to the Spirit’s vision of the future.\textsuperscript{45} Thus a prophetic ministry challenges us to reorient ourselves toward a praxis of hope, and this praxis can be nothing other than living into the promise of the Spirit.

\textbf{Conclusion}

I began, first, by taking note of the compound-complex global matrix within which we live and within which you carry out ministry as chaplains. Then, I adverted to the two critical question the conference planners assigned me: “\textit{How}
does our story as Church challenge us to a future vision? How can the story move us to prophetic witness”? These questions convey a dialectical tension—history and hope—in Christian living, and I explored this tension implicitly in two moves: First, drawing on the New Testament Acts of the Apostles, I tracked the work of the Spirit in the founding of ekklesia theou or the church of God, adverting to advances as well as breakdowns, albeit briefly, in our fidelity to the Spirit. Next, I addressed the exercise of prophetic ministry in the church, attending to lessons from the Hebrew prophets, and sketching out a praxis of hope as discipleship, with special reference to prophetic ministry. To repeat: Prophetic ministry is a humble self-critical ministry that challenges us to reorient ourselves toward a praxis of hope, and this praxis can be nothing other than living into the promise of the Spirit.

The meaning, the work, and the promise of the Spirit is life. As church, the Spirit makes, molds, forms, and fills us with holy mysterious divine life; as persons, the Spirit honors each one of us “as an original and autonomous principle of sensitivity, experience, relationships, and initiatives.”46 The Spirit unites and differentiates us both for and in the Body of Christ, and makes us restless and eager to witness in prophetic hope the coming reign of God and the salvation of the world.

Nearly every theologian whom I have read in preparing this address, somewhere in her or his text, has thanked the Spirit. I do so now, and pray:

45 Ibid.
46 Congar, He Is Lord and Giver of Life, 16.
Most Holy Spirit, in confidence, we give thanks for Your most gracious visitation, for without Your presence and action we could not be here.

Fill us and mold us as witnesses of hope, prophets of your promise, agents of your will: Give us open hearts, discerning minds, ears to hear, and courage to speak.

Strengthen us with your gifts of peace, love, joy, kindness, faithfulness, patience, and self-control.

Fill our hearts with the fire of longing for the ‘reign of God,’ and strengthen us in your Truth.

Come, Holy Spirit, Come.