

Fincastle Presbyterian Church

Pentecost Sunday ~ 6/5 and Trinity Sunday ~ 6/12

In honor of Pentecost, please wear RED to church on Sunday, June 5. Come to church to hear the spoken word in different languages.

Nine Things to Know about Pentecost from Mark Woods

[What is Pentecost? 9 key things to know about Pentecost \(christiantoday.com\)](https://christiantoday.com/what-is-pentecost-9-key-things-to-know-about-pentecost/)

Pentecost is one of the great festivals of the Church. In modern popular culture it isn't nearly as well known as Christmas or Easter, but for Christians it's profoundly significant. It marks the coming of the Holy Spirit on the disciples and their transformation from frightened and confused people to men who would face martyrdom for what they believed.

1. Pentecost means '50'. Pentecost is from the Greek word 'Pentekostos', which means 'fifty'. It's the 50th day after the Sabbath of Passover week and in Judaism is called the Feast of Weeks (Leviticus 23:16).

2. It's traditionally celebrated as Whitsun. The word Pentecost has become more common in the UK, but traditionally the Church celebrated it as Whitsun – 'White Sunday'. It's believed that this is because it was a day for baptisms and those being baptised would wear white. Another explanation is that it derives from the Anglo-Saxon word 'wit', which we still use for verbal cleverness but which meant 'understanding' – Pentecost was when God poured out the wisdom of the Spirit.

3. There's debate about speaking in tongues. Luke tells the story in Acts 2:1-13. Some scholars think he was referring to an experience of 'glossalalia' or speaking in tongues, an ecstatic outpouring of praise in an unknown language. Others point out that what the disciples said seems to have been understood by their hearers.

4. Pentecost is the fulfilment of two promises. One promise is in the Old Testament – Joel 2:28, which says "I will pour out my Spirit on all people", and one in the New, where Jesus says he will send another Counselor, the Spirit of truth (John 16: 5-15).

5. Modern day Pentecostals emphasise the gifts of the Spirit. Pentecostals are so called because of the emphasis they place on the gifts of the Spirit, particularly speaking in tongues. They stress the possibility of a direct personal experience of God, like the first disciples, which – just as it was then – is often manifested in dramatic ways. Modern Pentecostals trace their origins to the Azusa Street Revival in 1906 Los Angeles.

6. There was wind... Luke tells of three distinct experiences. A violent wind filled the house: breath or wind is a symbol of the Spirit of God. Ezekiel 37 tells the story of the prophet's vision of a valley of dry bones

which come together: when the 'breath' of God enters them, they come to life and stand on their feet. The Pentecost wind represents the power of God to bring life to the 'dry bones' of faith.

7. ...and tongues of fire... Tongues of fire separate and come to rest on each of them. Jesus told his disciples, "You are the light of the world" (Matthew 5:14). In John 8:12 he says, "I am the light of the world." The picture in Acts seems to be of a single flame that separates and symbolically rests on each of them; the disciples will do what Jesus did.

8. ...and other languages. The nature of the original experience has been queried, but in Luke's telling of it the point is that it breaks down barriers between people. The story links back to one of the earliest of the Old Testament stories, in Genesis 11, when the people begin to build the huge Tower of Babel. God confuses their language so they can no longer understand each other. At Pentecost, this Babel confusion is reversed.

9. Pentecost is the birthday of the Church. It marks the beginning of Christianity as a purposeful movement and a new community. When Peter preached immediately afterwards, around 3,000 people believed and were baptised.



A representation of Pentecost by Soichi Watanabe

Trinity Sunday ~ June 12

An excerpt from the [Companion to the Book of Common Worship](#) (Geneva Press, 2003, 149-150)

Unlike other festivals in the church's liturgical calendar, Trinity Sunday centers on a *doctrine* of the church, rather than an *event*. It celebrates the unfathomable mystery of God's being as Holy Trinity. It is a day of adoration and praise of the one, eternal, incomprehensible God.

Trinity Sunday, in a sense, synthesizes all we have celebrated over the past months which have centered on God's mighty acts: Christmas-Epiphany celebrating God's taking flesh and dwelling among us in Jesus Christ; Easter celebrating Christ's death and resurrection for us; Pentecost celebrating God the Holy Spirit becoming our Sanctifier, Guide, and Teacher. It is, therefore, a fitting transition to that part of the year when Sunday by Sunday the work of God among us is unfolded in a more general way.



Russian icon by Andrei Rublev (1360-1430) depicting the three visitors to Abraham and Sarah (Genesis 18).

A Message from David—Looking Ahead

Recently you should have received a letter from our church's Feasibility Committee (F.C.) inviting you to either of the two meetings held by the F.C. in order to hear your thoughts and to address your concerns. About 15 members (representing 12 families) of our congregation (other than the F.C. members themselves) attended.

Since then I have heard, indirectly, some comments from the extended church family that would lead me to think that there may be some misunderstanding of "why do we even have a Feasibility Committee" and "What is its purpose?" Here is my attempt to answer those questions.

Last fall I asked our session to form a "feasibility committee" for the purpose of determining the best path forward for our church, and whether or not we can pursue it (hence the name, "feasibility committee"). My motive for asking this is a simple and realistic one: though I truly love being you part-time interim minister (since Fall 2017!), at age (almost) 71 I am becoming aware that I am a mere mortal (like everyone else in the world!) Also I am very aware that a part-time interim can not do the work of a full-time ordained minister who is called by the church to lead the church into God's future plans for our beloved Fincastle Presbyterian Church.

After the F.C.'s two conversations with those of you who could attend our meetings, the F.C. has come to the following conclusions.

1) Yes Fincastle Presbyterian Church should set to work to call a full-time Presbyterian minister (a process that often takes 1 1/2 or 2 years!);

2) And, Yes, we can afford to maintain that minister for at least 5 to 6 years (and maybe a few more).

As your current part-time interim minister, I can see my future including 2 more years of part-time service here. I would be honored and pleased to do so. But the fact remains, at age 70-plus, "ain't" none of us given any guarantees about tomorrow!

Let me ask you once again; please, contact any member of our F.C. with any and all of your thoughts, concerns, questions. The F.C. members are: David Dickerson, Patsy Dickerson, Cathy Goad, John Kilby, Paul Phillippe, Verna Shuey, and Bo Trumbo.

Thank You and May God bless you and keep you!

David

Committee Reports

Financial Committee—Hal Bailey, Chairman

Remember to send you contributions to the church : Fincastle Presbyterian Church
Box 144
Fincastle, VA 24090

Fellowship Committee—Jim Porter, Chairman

Sign up to provide cookies and drinks for after church fellowship time. The sign up sheet is in the basement.

Congregational Care Committee—Cathy Goad, Chairman

Prayer List: **Members:** Nathalie Givins, Kaki Peaslee, Dianne Poynor, Meg Omer, Rick Vari, Mary Beth Huwe

Friends and Family: Laura Holt McCann, Mary Lee Reese, Mary Black, Marilyn Koch, Molly Rose, Lisa Curlee, Marleen Davidow, Amy Ward, Paul Langford, Benn Womble, TC Beasley, Whitney Wolford

June Birthdays: Becky Downs (6/6); Randall Wright (6/8); Mary Kilby (6/10); David Dickerson (6/29)

Property Committee—Fred Coots, Chairman

If there is an odor of paint in church Sunday, it is because the property committee has been at work again. Some of the upstairs Sunday School classes have received a “facelift”.

Christian Education Committee—Lyn Burton, Chairman

Sunday School class on the study of the book of Revelations has concluded. Stay tuned for other opportunities

Missions Committee—Paul Phillippe

Talk to Paul if you would like to volunteer with the Botetourt Food Pantry or have other mission suggestions.

Worship Committee—Lynne Bolton, Chairman

Hymns for the Month:

June 5	293 Spirit, Working in Creation	June 12	2 Holy, Holy, Holy
	290 Spirit of God, Descend upon My Heart		3 Holy God, We Praise Your Name
	295 Breathe on Me, Breath of God		358 Eternal Father, Strong to Save
June 19	77 Praise to the Lord the Almighty	June 26	40 Let the Whole Creation Cry
	591 Dear Lord and Father of Mankind		O Christ Who Called the Twelve (insert)
	697 In Christ There Is No East or West		648 O Jesus, I Have Promised

Eternal Father, Strong to Save

Behold, He who keeps Israel shall neither slumber nor sleep. Psalm 121:4

Text: William Whiting 1825-1878

Source: Hymns Ancient and Modern, 1861

This hymn is known as the sailor's hymn. It follows three scriptural bases:

Job 38:10-11 God prescribes the ocean's boundaries.

Matthew 8:23-27 Matthew 14:22-32 Christ stilling the storm and walking on the sea.

Genesis 1:2 The Spirit of God brooded over the face of the deep and created order from chaos.

The final stanza is a summary prayer to the Trinity for the safety of sailors and to all of us who are sailors on the sea of life.

Psalm 121 has been called the Traveler's Psalm, for it requests God to watch over the comings and goings of His people. There have been many hymns based on this plea of protection of travelers. The most famous is the mariners' hymn, *Eternal Father*. It is called the Navy Hymn because of its association with the Naval Academy in Annapolis.

This hymn was the favorite of Franklin Roosevelt and was sung at his funeral. As the casket of John F. Kennedy was carried up the steps of the U. S. Capital, to lie in state, this deeply moving music was heard.

The melody for the hymn was written by the famous composer, John B. Dykes. He named the tune *Melita* after the island Paul was shipwrecked as recorded in Acts 27.