



May 31, 2022



Parable of the Pastor

Sunday is Pentecost Sunday!

Pentecost is not a day in which we decorate the church as we do for Christmas and Lent. We do not send Pentecost cards to our family and friends during the Season of Pentecost. There are no Pentecost parties, special songs to sing or gifts that are given. What is the significance of Pentecost?

The Feast of Weeks celebrated the end of the grain harvest, and it occurred seven weeks after Passover. Because this was about 50 days after Passover, the Greeks called it Pentecost. The celebration in the Upper Room when the early believers gathered happened 50 days after Easter, was a pivotal moment for us as Christians.

On the day of Pentecost as believers came together to commemorate how God had always provided and taken care of them, the Holy Spirit descended like a dove. Persons from different cultures could understand the language of those they previously could not understand. Pentecost was a powerful display that God's Presence would continue to care for them.

Pentecost is known as the Birthday of the Church because it is said to be when the church was actually birthed. God's Spirit who was present during creation now had a new place in the lives and hearts of all believers and would assist us in our work within the church.

We wear red on Pentecost to emphasize the "tongues of fire" that appeared to fall on all who were present for the first Pentecost celebration. I wear red on Pentecost to symbolize God's love which is the true foundation for our work in the church. Happy Birthday, St. Andrew's! On Sunday remember from where your power and purpose are derived.

Happy Pentecost. Pastor Mitch



Summer Choir

Interested in singing? Try out summer choir- everyone is welcome! Meet Christine in the Sanctuary at 9:45 am on Sunday to go over the hymns for that day.

Music for Sunday, June 5th

Guest musician Sunday is Serena Jack, violinist. She will play music by Handel and Rameau.

Lauren will be singing Panis Angelicus by Cesar Franck. "Panis Angelicus" is the second-to-last section of the hymn "Sacrís solemnís," which was written by Saint Thomas Aquinas in the 13th century.

"Panis Angelicus" is Latin for "Bread of Angels" or "Angelic Bread." The song was originally written for the Feast of Corpus Christi, a celebration of the body and blood of Jesus Christ. In 1872, composer César Franck set "Panis Angelicus" to music as part of a sacred composition.

Musical Arrangements Sacred Latin texts like Aquinas's "Sacrís solemnís" have been set to music by numerous composers. One of the earliest arrangements of "Panis Angelicus" was written by João Lourenço Rebelo, a Portuguese composer who lived during the 17th century..

Franck's 1872 arrangement is the most famous. Originally arranged for tenor, organ, harp, and cello, the music was later incorporated into Franck's "Messe à trois voix" (Mass for Three Voices). The melody of Franck's "Panis Angelicus" exaggerates and accentuates some of the words in the text such as "pauper, servus et humilis" (poor humble servant).

-Christine



Concert at Knox Church

Presbyterian World Service and Development
fund-raising concert by "Balm in Gilead"

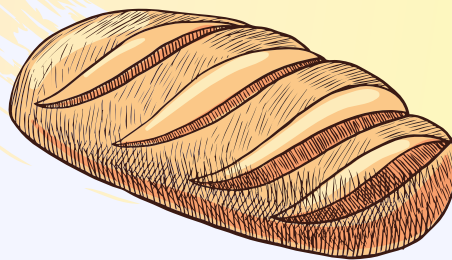
Thursday, June 16, 7 pm, Knox Presbyterian Church,
2964 Richmond Rd.

The concert features "songs that are equally at home on the sacred or secular stage [and have] underlying theological tones and messages that relate to Christianity as well as universal spiritual values"

Admission by donation, with proceeds to support the relief efforts of Presbyterian World Service and Development

*You may recognize the song Panis Angelicus when you hear it on Sunday but do you know the words?
Here is the English translation so that you can better understand the music:*

*The angel's bread becomes the bread of men
The heavenly bread ends all symbols
Oh, miraculous thing! The body of the Lord will nourish
The poor, poor, and humble servant
The poor, poor, and humble servant*



Read From Your Bible This Week

- Acts 2:1-21
- Psalm 104:24-34, 35b
- Romans 8:14-17
- John 14:8-17, (25-27)

