

From the Pews, Ashley Brown

Moby is my all-time favorite musician. There is something special about the way he overlaps classical instruments with crescendo-ing techno beats that just “speak to me.” When I listen to Moby during my hikes or runs, or even car-drives I feel a closeness to the Holy Spirit. Rain or shine, Moby’s what’s on the playlist. And it’s been that way for ten years straight. Close second and thirds on the Ashley Brown musical spectrum of delight are Enya and Dido.

Musical interests aside, as I read Acts 2:1-13, I realized that I tend to box “languages” into the way we verbally communicate with one another. Spanish, Italian, French, English, Chinese, Vietnamese, etc. What if the languages we are given to communicate God’s love fall outside of these tight parameters? What if God filled us all with a holy fire to speak his message through our spiritual gifts?

I remember the first time I dipped my fingers into a can of paint and closed my eyes and let my fingers dance across a white canvas. It was like waking up. I felt truly that I had physically dipped into a new language and could finally express this untapped extension of my soul through finger-painting. It was an incredibly spiritual process. Through art, I re-established a relationship with Christ with one painting alone and I was never the same after.

This magnificent and strange world that we currently are planted in, is a wildflower field of spiritual languages. There are:

- Mechanics who can speak through cars,
- Gardeners who can speak through plants,
- Bankers, who speak through numbers,
- Pitmasters, who speak through BBQ,
- Children, who speak through imagination,
- Doctors, who speak through science,
- Bakers, who speak through flour,
- Programmers who speak through computers,
- Dancers who speak through movement
- Musicians who speak through sound
- Lawyers who speak through reason

It is through all of these conversations, these nurtured curiosities that an ongoing dialogue with God grows. When we speak through the language God gives us not everyone is going to understand. And that is okay. Let them laugh. Nothing is more sacred than your conversation with God. What is it, about this human experience that speaks deeply and truly to you and how can you best hear God?



Prayer of Preparation

Living God, you sent the Holy Spirit to breathe life into your church. Let us no longer be captives to fear, but messengers of your saving love, so that all may be reconciled in you; through Jesus Christ, our peace.
Amen.

Gathering and Preparing for God’s Word

Introit *Veni Sancte Spiritus* Berthier
Welcome and Announcements

Sentences of Scripture, *Selections from Genesis 1 and Psalm 118*
In the beginning when God created the heavens and the earth, the earth was a formless void and darkness covered the face of the deep, while a wind from God swept over the face of the waters. Then God said, ‘Let there be light’; and there was light.

This is the day that the Lord has made; let us rejoice and be glad in it.

Hymn #280 *Come, O Spirit, Dwell Among Us* EBENEZER
See hymn sheet.

Morning Prayers
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 debts as we forgive our debtors; and lead us not into temptation, but deliver us from evil. For thine is the kingdom, and the power, and the glory forever. Amen.

Hearing God’s Word

Prayer for Illumination
Old Testament Lesson, *Isaiah 55:5, 10-13*
Time for Children
New Testament Lesson, *Acts 2:1-13*
Homily *“Ripple Effects”*
Anthem *Gracious Spirit, Dwell with Me* Scott

Affirmation of Faith, from *The Confession of 1967*
Each member is the church in the world, endowed by the Spirit with some gift of ministry and is responsible for the integrity of his or her witness in each particular situation.

In recognition of special gifts of the Spirit and for the ordering of its life as a community, the church calls, trains, and authorizes certain members for leadership and oversight. The persons qualified for these duties in accordance with the polity of the church are set apart by ordination or other appropriate act and thus made responsible for their special ministries.

Recognition of Elders
*Questions to the Congregation
Do we, the members of the church, accept

*Mary Ashmore, Tony Atkins, *Jeff Beck, *Emily Busby, *Caroline Clark, *Durdan Collins, *Kevin Lancaster, *Lisa Mangione, Rob Morgan, Carl Muller, *Mae Todd Mullins, and Laura Williams Sanders*

as ruling elders, chosen by God through the voice of this congregation to lead us in the way of Jesus Christ?

Do we agree to pray for them, to encourage them, to respect their decisions, and to follow as they guide us, serving Jesus Christ, who alone is Head of the Church?

*denotes those ordained and installed; we encourage you this morning to leave a message of encouragement to the new class in this morning’s Ritual of Friendship.

Prayer of Blessing & Dedication
Hymn #722 *Lord, Speak to Me That I May Speak* CANONBURY
See hymn sheet.

Charge and Benediction
Postlude *Praise, My Soul, the King of Heaven* arr. Smith

Leading Worship this Morning

Ben Dorr, *preaching*
Mary Kathleen Duncan, Lauren Slingerland, Leigh Stuckey, *liturgists*
Nancy Smith, *organist*
Judy McKenney, *alto*
Mark Kemp, *bass*

280 Come, O Spirit, Dwell Among Us

1 Come, O Spir - it, dwell a - mong us; come with
 2 We would raise our al - le - lu - ias for the
 3 Come, O Spir - it, dwell a - mong us; give us

Pen - te - cos - tal power; give the church a
 grace of yes - ter - years; for to - mor - row's
 words of fire and flame. Help our fee - ble

strong - er vi - sion; help us face each cru - cial hour.
 un - known path - way, hear, O Lord, our hum - ble prayers.
 lips to praise you, glo - ri - fy your ho - ly name.

Built up - on a firm foun - da - tion, Je - sus Christ, the
 In the church-'s pil - grim jour - ney you have led us
 Fa - ther, Son, and Ho - ly Spir - it, Three in One: what

This 20th-century text was written by a Presbyterian layperson and poet, who in her later years became interested in writing hymns for the seasons of the church year and prepared a collection of them for her congregation. It pairs effectively with this sturdy Welsh tune.

722 Lord, Speak to Me That I May Speak

1 Lord, speak to me that I may speak in liv - ing
 2 O lead me, Lord, that I may lead the wan - dering
 3 O teach me, Lord, that I may teach the pre - cious
 4 O fill me with your full - ness, Lord, un - til my
 5 O use me, Lord, use e - ven me, just as you

ech - oes of your tone. As you have sought, so
 and the wa - vering feet. O feed me, Lord, that
 truths which you im - part. And wing my words that
 ver - y heart o'er - flow in kin - dling thought and
 will, and when, and where un - til your bless - ed

let me seek your err - ing chil - dren, lost and lone.
 I may feed your hun - gering ones with man - na sweet.
 they may reach the hid - den depths of man - ya heart.
 glow - ing word, your love to tell, your praise to show.
 face I see, your rest, your joy, your glo - ry share.

Two great truths inform this text: first, that the testimony of experience is powerful and persuasive; and second, that no one should venture to minister on one's own strength rather than God's. The tune reflects a 19th-century practice of adapting piano pieces as hymn tunes.