

Words of Faith

THE NEWSLETTER OF FAITH PRESBYTERIAN CHURCH

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“The word is near you; it is in your mouth and in your heart,” that is, the word of faith we are proclaiming...

—Romans 10:8

From the Editor



You might say, this is our Y2K issue. All right! — I can hear the groans already. Now hold on, Y2K is not just about computers. Let’s not forget that Y2K stands for “Year 2000” — two thousand years from what? The birth of Jesus, of course — but, not just the birth of a charming little baby with an enchanting nativity, but rather the advent of Christ, the Messiah, the long awaited Savior and King, the desire of all nations (Hosea 2:7). That is the grand and true focus of Christmas, and that is what the world is now 2000 years past.

Beyond the usual end-of-year reflections it is good for us to reflect on where “the Church” (the body of Christ on earth) is and where it is going. The best way to begin that reflection is to consider where it has come from, and how it got here.

Christmas and Easter are the two major annual celebrations on the church calendar, and for good reason. Christmas commemorates the advent (the earthly incarnation) of the Messiah 2000 years ago. And, likewise, Easter commemorates the reason for His advent — the events surrounding Christ’s death and resurrection, and in particular the evening in the upper room where He and the disciples celebrated the Jewish Passover, part of the Feast of

Tabernacles, which commemorates God’s deliverance of Israel from Egyptian slavery, which in turn commemorates God’s delivering His people from their bondage to Sin and death, which in turn is the curse of the Fall. So that’s how we got here!

In part 2 of his article on the history of the Lord’s Supper, Mike Pfefferle gives us the background for this most essential of worship practices.

Now today, for Presbyterians, October ended not with the popular celebration of Halloween, but with a celebration of “Reformation Day” as it is often called. In this issue, Pastor Rayburn’s article in the Lessons of Faith section explains why the R-word plays so heavily in our theological heritage. This, and subsequent articles, will build the theological foundations of particular practices here at Faith, and more broadly, why Faith Presbyterian and the PCA denomination of which we are a part need to exist at all. It’s Pastor Rayburn’s intention to eventually collect some of these articles into a pamphlet that could be given to visitors of Faith Pres. It is also his intention that we all become students of, and advocates for, the Protestant Reformation.

On behalf of the
Newsletter Committee,
Elliot Shelden, General Editor

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Lessons of Faith



The Reformation of Worship

By Robert Rayburn

In Holy Scripture, the corporate worship of God's people, the worship of the Lord's Day and the Lord's House, is the defining center and the great engine of the life of faith. In the context of a discussion of such worship, our Savior said that the Father seeks true worshippers who will worship him in Spirit and in truth. Without denying or minimizing the importance of private devotion, the Bible lays unmistakable emphasis on the priority of the church's worship together.

It devotes much more space to the regulation of that worship. The corruption and reformation of corporate worship is the principle means by which the spiritual health of God's people is measured. The devout prize it above all other things (Ps 27:4; 84:10). As a rule, there is more of the presence, manifestation, and blessing of God in it than in either private (Ps. 63:1-2; 73:17) or family worship (Ps. 87:1-2). Corporate worship continued to be the center of Christian life in the new epoch (Acts 2:46-47). And, it is the corporate worship of God's people that most nearly approximates the worship of heaven, for, so far as the Scripture describes it, all the worship of the saints in heaven is corporate.

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Throughout the ages the worship of God's people together, especially the high worship of the Lord's Day, has conveyed either life or death to the hearts of God's people. To a far greater degree than most Christians realize, their spiritual health, vitality, and fruitfulness depends mightily on the church's worship of God being what it ought to be and its reformation according to the Scripture, the gospel, and the practice of the best and holiest eras of Christian history.

With that conviction and to the end of seeking such reformation and the blessing of it for God's people we have thought long and hard about our worship at Faith Presbyterian Church and continue to do so. We have made many changes and will make more as careful study and reflection lead us to recognize in what other ways our worship together may be purified, made more biblical, and brought into closer conformity to the best traditions of the church.

In coming issues, I intend to consider our worship as a whole and in its parts, to describe the principles that govern our worship here, to explain the changes that have been made over the years, and to anticipate changes to come. I offer all of this in hopes of deepening our understanding of and our sense of meaningful participation in our corporate worship, and of enlarging our expectations when we come to the house of God on the Lord's Day.



Thanksgiving Proclamation

By the President of the United States of America

New York, 3 October 1789

Whereas it is the duty of all Nations to acknowledge the providence of Almighty God, to obey his will, to be grateful for his benefits, and humbly to implore his protection and favor — and whereas both Houses of Congress have by their joint Committee requested me to recommend to the People of the United States a day of public thanksgiving and prayer to be observed by acknowledging with grateful hearts the many signal favors of Almighty God especially by affording them an opportunity peaceably to establish a form of government for their safety and happiness.

Now therefore I do recommend and assign Thursday the 26th day of November next to be devoted by the People of these States to the service of that great and glorious Being, who is the beneficent Author of all the good that was, that is, or that will be — That we may then all unite in rendering unto him our sincere and humble thanks — for his kind care and protection of the People of this Country previous to their becoming a Nation — for the signal and manifold mercies, and the favorable interpositions of his Providence which we experienced in the course and conclusion of the late war — for the great degree of tranquility, union, and plenty, which we

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have since enjoyed — for the peaceable and rational manner, in which we have been enabled to establish constitutions of government for our safety and happiness, and particularly the national One now lately instituted — for the civil and religious liberty with which we are blessed; and the means we have of acquiring and diffusing useful knowledge; and in general for all the great and various favors which he hath been pleased to confer upon us.

And also that we may then unite in most humbly offering our prayers and supplications to the great Lord and Ruler of Nations and beseech him to pardon our national and other transgressions — to enable us all, whether in public or private stations, to perform our several and

relative duties properly and punctually — to render our national government a blessing to all the people, by constantly being a Government of wise, just, and constitutional laws, discreetly and faithfully executed and obeyed — to protect and guide all Sovereigns and Nations (especially such as have shewn kindness unto us) and to bless them with good government, peace, and concord — To promote the knowledge and practice of true religion and virtue, and the encrease of science among them and us — and generally to grant unto all Mankind such a degree of temporal prosperity as he alone knows to be best.

Given under my hand at the City of New York the third day of October in the year of our Lord 1789.

Geo. Washington



Acts of Faith

Weddings

Elliot Shelden & Sheree Asbury
(10/23)

Deaths

Rev. James Hanson (11/14)



WIC Christmas Brunch

Ladies, Let's Share our Joy

Contributed by Ann Oatridge

Your father is coming into town for his seventieth birthday and you and your sisters are planning a big party for him. There will be beautiful music prepared, scrumptious food, maybe some words from his close friends about what he has meant to them over the years. Someone may tell the story of how they met your dad or about growing up with him. It will be a day meant to honor your dear father. You sit down to write the guest list. The first on the list are the easiest, friends he has been in close contact with and, of course, your family. Then you think to yourself, "I would really like for Jane to see dad again. It has been so long since she has talked with him. And then there is my dear friend Sally. We are so close I feel that she already knows my dad because she knows me so well. I would love for her to come and hear about dear old Dad and get to know him on a one to one basis."

In the same way you would plan a guest list for a party to honor your earthly father, let us honor our heavenly eternal Father by inviting those who need to hear about the wonderful things he has done for us and the gift he has given us through his Son. It is only natural for us to want our friends to meet our family, so why not our Father, our Lord and Savior?

Sit down and think about someone you have wanted to share Christ with but haven't found the right words — or maybe the opportunity just hasn't come up. A neighbor you chat with, a relative you have been praying for, or an old friend you haven't talked to in a while would probably feel honored that you thought of her. Ask God to show you who he would have you invite and then call one of the people that come to your mind. The worst that could happen is that she would say no but most likely still appreciate being invited.

We have before us, ladies, an opportunity to bring our unchurched or searching friends and relatives to hear the Gospel clearly presented in a warm and loving atmosphere. This is the one time of year in which many hearts are open to contemplating the meaning of Christmas and the wonder of Jesus' birth. Let us take this opportunity to be obedient to the calling in Isaiah 52:7, "How beautiful on the mountains are the feet of those who bring good news, proclaim peace, who bring good tidings, who proclaim salvation, who say to Zion, 'Your God reigns!'" . So many people have such fond memories of Christmas times from their past. They remember the Christmas carols, the nativity story, the tree, ornaments, good food and good fellowship. That is exactly what they will experience if they are invited to come to

the brunch on Saturday, December 4th at 10:00AM at the Tacoma Club. Tickets will be sold after the morning services Sunday November 21st and November 28th for \$7.50 each or \$15.00 for two (hint, hint). Hope to see you there!



Lisping Faith



Kyle Proctor (40), who works for Haven of Rest Funeral Home, phoned the church office and asked what the elder visitation topic was. Mike Simpson replied, "The preservation of the saints."

After a moment of dead silence, Kyle asked, "Does that have anything to do with embalming?"



Cedric Bond (7) awoke last December 23, burst into the living room, and asked, "If tomorrow's Christmas Eve, what's today?" No one knew. With a grin, he solved the riddle, "Christmas Adam!"



Church History



A SHORT HISTORY OF THE LORD'S SUPPER

By Mike Pfefferle

In the previous article, we looked at the way early Christians celebrated the Lord's Supper and how the rite became encrusted with superstition and false theology during the medieval period. In this article, we will see how the Reformation transformed the church's belief about and practice of the Supper.

The central insight of the Reformation was that sinful human beings can be made right with God because Jesus was punished for their sins on the Cross. Because Jesus was substituting for his people, God considers them to have suffered on the Cross and therefore no longer guilty. This is called justification. Because sinners don't contribute anything of their own to their justification, but simply trust in Christ's finished work on the Cross, this came to be known as "justification by faith."

This of course meant the Lord's Supper had to be seen in a new light. As we have seen, medieval theology taught that each performance of the Mass (as the Lord's Supper was usually called) was an actual sacrifice of Jesus, actually atoning for sins. In particular, it atoned for the sins the worshipper had committed since last partaking of the sacrament. But the Reformers recognized anew the fact that Christ's death on the Cross atoned once for all for all the sins of his people (see Hebrews 10:12-14). The Lord's

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Supper therefore could not be a sacrifice and so the first change all the Reformers made in the celebration of the Lord's Supper was to remove all the sacrificial language from the liturgy.

Another precious truth recovered at the Reformation was the priesthood of all believers. This phrase summarizes the Bible's teaching that all believers have a direct relationship with God, rather than being connected to God only through the mediation of priests. This meant that all believers needed to have the Scriptures in their own languages, not just in Latin. Furthermore, all Christians needed to participate with understanding in worship. Recall that the medieval liturgy was largely a spectacle put on before a passive audience. The liturgy was said in Latin, with no congregational singing and little preaching. So the Reformers began developing liturgies in the vernacular (German, French, English, etc.) and composing hymns for their people to sing.

Above all, the services featured exposition of the Scriptures in their plain sense rather than the fanciful allegorizing that was favored by medieval preachers.

How did the actual administration of the Lord's Supper change? Most obviously, the cup, which had been withdrawn from the laity and allowed only to the clergy, was again given to the people. The minister now faced the people instead of turning his back on them as before. Following the universal custom of the Christian Church, the officiating minister partook of the bread and wine first, followed by the assisting ministers. Then the people came forward and received the elements, kneeling or standing.

Until the Reformation, the Mass was part of nearly every public worship service. However, many people actually partook of Communion once a year at most, though they may have attended church several times every week. Recall that in the medieval period, popular superstition about the dangers of chewing on the actual body of Christ without having achieved a high degree of sanctity made the people fearful of taking Communion. So strong was this fear that the Church enacted laws requiring Christians to take Communion at least once a year.

The Reformers wished to continue the weekly observance of the Lord's Supper that had been the practice of the church since the earliest records. Strangely, they were thwarted in this desire not by their ecclesiastical op-

(Continued on page 7)

“The Faith Good CD Guide”

George Frederic Handel’s *Messiah* in Recordings

By Michael Javins

With the Christmas season approaching, many head to the local CD shop to purchase a recording of George Frederic Handel’s *Messiah*. On arrival, though, the number of choices one is confronted with can be overwhelming: a complete recording or only highlights? period or modern instruments? do you choose by conductor or soloist or choir? even sung in English or German?

The list could go on. While not a comprehensive discourse on every available recording, this will at least hopefully provide some guidance as to the differences in interpretation and provide recommendations to a few of the better recordings.

Historically Correct

The first type of recording we’ll consider is the “period” or “historically informed” performance. These are performances which utilize instruments copied in design and tuning from Handel’s era, use smaller ensembles, and pay strict attention to the score and performance practices of the time, all in an effort to recreate the work as Handel might have heard it. A good example of this approach can be heard in Trevor Pinnock’s recording with the English Concert and Choir (on the Archiv label; soloists include Arlene Augér and Sofie van Otter). Pinnock imbues the score with vitality and uses the smaller ensembles to display the virtuoso aspects of *Messiah* while maintaining a definite spirit of devotion and decorum.

A Victorian Christmas

For a considerable time, the fashion of *Messiah* performance was to assemble the largest possible orchestra and chorus and to find soloists with the biggest voices. Performances in this tradition are often stately, tending to be somewhat pompous, and grandiose — unfortunately often at the sake of losing vibrancy in the orchestra and diction from the choir. And, yet, this treatment stands up rather well — particularly for the larger choruses (“And the Glory of the Lord” and “Hallelujah” to name but two). Perhaps the quintessential example of this style — indeed for many, THE recording of *Messiah* — pairs the Philadelphia Orchestra with the Mormon Tabernacle Choir under the baton of Eugene Ormandy. If your goal is to find a recording emphasizing the choral parts, this very well may be the performance for you — in terms of overall sound, the Mormon choir is virtually unsurpassable and the Philadelphia Orchestra is captured in fine form.

The Modern Alternative

If you’re interested in something a little more down to earth — not so much a sound test for the stereo system, but also unsure about the sound of the period instruments — there is another alternative. Many conductors now opt for more of a chamber approach to *Messiah*: They take full advantage of the resonance of modern instruments, but scale back the numbers to something more akin to the size of Handel’s

orchestra. The recording by Sir Colin Davis demonstrates this approach well. His stately reading of the score and clear phrasing from the orchestra and choir make this a delightful addition to any library — particularly as it is available in a 2-for-1 format. Performances conducted by Sir Neville Marriner and Sir Charles Mackerras are other fine examples of this approach.

A Class Apart

One recording deserves special mention, yet does not fit in the categories discussed thus far. Recorded in 1959, the performance conducted by Sir Thomas Beecham (available from RCA records) has stood the test of time and is still widely considered one of the greatest recordings available. Beecham was recognized as one of the premiere interpreters of Handel’s music. The key word being “interpreter,” as he frequently re-arranged and re-orchestrated portions of the original score to make them, in his opinion, stronger. This is a glorious recording: Conducted with warmth and sung with reverence, Beecham’s performance is one of eloquent grandeur.

This is, of course, only the beginning, covering in broad strokes 4-5 of the 20 or more available recordings. For further reading, reference either the *Penguin Guide to Classical Compact Discs* or *The Gramophone Good CD Guide*. Both books should be available as references at most any CD store and contain in-depth reviews of a fair majority of the recordings in circulation.



Church History — The Lord’s Supper, continued

(Continued from page 5)

ponents, for there was on this issue no disagreement between Protestants and Roman Catholics, but by influential laymen and secular authorities within their own congregations and cities. Most Reformed ministers therefore had to settle for monthly or quarterly celebrations of the Lord’s Supper.

While the Reformers were agreed on what the Lord’s Supper was *not* (it was not a real sacrifice), there was less unanimity on what it was. Martin Luther rejected the sacrificial nature of the rite but retained the medieval teaching that the bread and wine became the actual body and blood of Jesus. Other Reformers denied this and taught that Christ was spiritually present in the sacrament. Thus the Reformation movement was divided into Lutheran and Reformed wings, with the latter counting John Calvin and John Knox among its leaders.

Several developments in the practice of the Lord’s Supper since the Reformation are worth mentioning here. First, in many Protestant churches, receiving Communion while seated in pews became the norm. We have seen that from the earliest beginnings, the faithful came forward to receive the elements, and the Reformers, with one exception, saw no reason to change that practice. The exception was the Swiss city of Zurich, where the Reformer Ulrich Zwingli introduced pew communion. But the practice did not catch on elsewhere and soon died out in Zurich. However, a century later English Puritans revived pew communion. Their Scottish

neighbors detested this practice, preferring to serve worshippers while they took turns sitting around an actual table. But the Scots themselves began to capitulate under the pressure of expediency in the early 19th century, so that in the churches of the Reformed tradition, pew communion is now virtually universal.

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Second, the traditional order of receiving communion—ministers, then people—has been reversed in the last few centuries. The historic order was based on the idea that the minister leads his people in the Christian life, teaching them to follow him as he follows Christ. The change seems not to have been made for any particular reason other than what one author called “a misguided sense of politeness.”

A third development is actually just the continuation of a trend which began in the Middle Ages and was practically unaffected by the Reformation. This was the narrowing of the focus of the Lord’s Supper to the death of Christ and the almost exclusively penitential mood that resulted. We have seen that in the first few centuries, the Lord’s Supper was a celebration of the whole

life and work of Christ, not just his death on the Cross. Further, the Supper had a strong note of joyous expectation of Christ’s return and the great wedding feast that will follow in heaven with Christ and his Bride. Over time, the emphasis contracted to just Christ’s death for the sins of the worshippers, so that the rite became primarily a time for remorseful introspection by individuals who just happened to be sitting next to each other. Any resemblance to a joyful corporate feast disappeared.

A new interest in forms of worship, including the Lord’s Supper, has arisen in our day, even among people whose church traditions have long been uninterested in or hostile to “liturgy.” Some have begun to wonder if some of the Reformers or their successors overreacted against the real errors and abuses of medieval Roman Catholicism, in effect throwing the baby out with the bath water. Many have shown a healthy desire to see how much of their worship traditions can actually be supported from the Bible. And some have become interested in looking beyond their own, comparatively recent traditions to see what sort of worship nourished Christians in the first few centuries after Christ, when a new religion was fiercely persecuted by the greatest empire the world had ever seen, but which ended up conquering the world itself.



Year 2000 Mania

By David Davis

To say that Y2k, also known as the "millennium bug," is a major problem is an understatement. However, the problems are caused not by computers but by mass hysteria and speculation. Numerous people are predicting the complete meltdown of human civilization as we know it. One fear-monger noted that it would take two decades to recover from the damage of a prolonged wintertime power outage. Deleterious consequences have already been experienced by some whose marriages have broken up over how to prepare for this supposed calamity. There have even been church splits that have produced cultic spin-off groups. Many of these cultic groups have turned themselves into militia-type communes equipped with a heavy arsenal of weapons.

Numerous evangelical leaders have gone on record warning of the impending doom that is upon us, such as: R. C. Sproul, D. James Kennedy, Jerry Falwell, James Dobson and the financial advisor Larry Burkett. Kennedy claims that, for those who are unprepared, it will be like walking into an airplane propeller. Falwell and Dobson have, to their credit, backed off from their original stance in light of further developments.

In essence, the whole issue revolves around the internal clock in the computer system. In order to save money, computer chips were built

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without the ability to read the year 2000 or beyond. Thus, the internal clock would regress back to the year 1900. The problem was well known from the start, but financial concerns took priority thirty years ago. Today, corporations are paying a heavy financial price for their past errors. And the price is steep. It has been estimated that the total cost of fixing the Y2K bug in the United States may top one trillion dollars. From a strictly financial standpoint, the greatest beneficiaries have been the thousands of computer programmers and the numerous Mormon companies selling dried food.

A few years ago it was legitimate to have concerns about the issue. Chuck Yeager, a professed unbeliever, was the leading person who started the pandemonium. Widely quoted by Christians as an expert on the dangers of the bug, he is now on record saying that he deliberately overstated the dangers. He did this intentionally in order to awaken our government to action. Now that the issue has been addressed thoroughly, he is not at all concerned and will be in Holland celebrating the coming millennium. This is one tenor with those writing

doomsday scenarios. They always quote outdated articles and seem never to report upon the positive developments. If they would simply do so they would quell some of their fears.

Many who see the problem as minor have questioned why so many leaders in the Christian community have touted this as such a calamitous event. There are, no doubt, many whose motives are sincere but sincerity is not a test for truth. Tyrants and heretics are frequently sincere. It is always dangerous to judge motives, but it cannot be overlooked, however, that Y2k is a marketer's dream. The hype and hysteria that has arisen has created a massive industry. Increased sales of bottled water, long burning candles, generators, and a year's supply of food to the tune of \$3,500 have many seeing green. Add to that the numerous books that are rolling off the presses warning of the coming disaster and you have an estimated 50 billion dollar industry built upon hype and false information.

It must be noted that none of the leading spokesmen warning of a coming disaster are experts in the technology industry. David Laube, currently the Chief Information Officer for US West, has been outspoken for debunking the sky-is-falling scenarios. His position as the leading developer and supervisor of technological advancement for US West makes him privy to the whole situation. As an insider, he sees the whole issue as a minor problem that is being dealt with adequately. He has stated that the phone lines are

(Continued on next page)

Year 2000 Mania, (continued)

(Continued from previous page)

completely Y2k ready and that we have nothing to worry about. Similar positive statements can be cited in regards to the water supply, transportation, and almost every other life-critical resource. The military has also stated that they are largely compliant.

For the last few years, some Christians have been looking forward to the incredible opportunity to minister on a massive scale in the event of a calamity such as they predict Y2k to be. It is said that those who are prepared will, like Joseph in a land of famine, rescue many from assured disaster. The trouble with this is that the scriptures say that today is the day of salvation (Hebrews 4:1-7). Today is the time to evangelize (2 Tim 4) and today is the day to help those who are in need (1 John 3:17). Far too many Christians are waiting for an opportune time to serve Christ that never seems to arise. The truth is that if you don't feed the needy now you probably never will. How many of those stockpiling food sent a check in to aid the victims of the latest earthquake or hurricane? There is plenty of opportunity to minister to the down and out without a calamity. We just need to open our eyes to the sorrow around us.

Strangely, some Christians have come to see the Millennium bug as a form of persecution and that Christians are going to suffer for their faith. Unfortunately, they never explain how computer problems are a form of persecution. It is a strange day we are living in

when computer problems can be a form of spiritual persecution. The only true suffering is to suffer for Christ and for the sake of His gospel. Any other suffering we experience is a result of our own sin or in some way related to our fallen state in a cursed universe. Millions of Christians have been slain defending the gospel and for someone to equate computer problems and any related inconveniences with the true persecution is an egregious insult to the martyrs of the faith. Any setbacks or hardships that arise from Y2k will

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affect everyone dependent upon computers. There are many more aspects of this issue that can be elaborated at length. The most balanced treatment of the issue comes from the pen of Dave Hunt. His sensationalism frequently does a disservice to his reputation, but he has written a very helpful book entitled, *Y2K: A Reasoned Response to Mass Hysteria*. If you can look past his eschatology, his book is full of excellent insight.

In concluding, we may reflect upon a few lessons to be learned over this issue that has created much heat but very little light. From these we may learn how not to react to a real or

threatened technological crisis. We need to remember that technology is not infallible. The editor of *PC Magazine* recently said in response to the complaint that the Y2k virus will make computers unreliable, "since when have computers been reliable? My computer has had hundreds of viruses. What is one more?" As a work of man's ingenuity, technology is imperfect. Like so many other modern conveniences it has its benefits and its downsides. We need to place our trust and confidence in the giver of blessings not in the blessings themselves.

The primary lesson God wants his children to learn about him is that He is in complete control — a fact that has been largely ignored in the whole discussion. We must remember that whatever happens in this world is all a part of our Lord's script for his creation. God is never caught off guard and never surprised. He sets up kings and deposes them (Daniel 2:21), determines the exact place where we live (Acts 17:26), and ultimately determines the length of our days (Psalm 39:4). To be overly concerned with Y2k shows a lack of trust in the Lord of history. If Job can trust God, though he was to slay him, surely we should also.



New Member Spotlight



By Kathryn Allen

Kjirste Bentson

Moving has always been a part of Kjirste's life. As the daughter of Kirk and Susan Bentson, she has had the express privilege of being brought up as a United States Air Force child. We enjoyed having their family some time ago as members but they have since moved to Tucson, Arizona. We enjoy Kjirste's presence because of her great love for the Northwest. Her recently obtained bookkeeping job at a law firm in Seattle has her rubbing shoulders with the renowned Steve O'Ban.

After graduating from Covenant College in 1997, she taught high school while she was in Miami. She may one day consider returning to that profession but has decided to take a break for now. Her hobbies include reading, writing stories, and swimming. Warmly welcome her back into our church family where she belongs.

Carolyn Goerig

Having been privileged to know Christ for the last decade, Carolyn delights in hearing impassioned teaching about the Word. She actually visited Faith for the first time about two years ago and was thrilled by the worshipful liturgy of the services and the personal warmth of various families who immediately invited her into their homes for a Sunday meal. She also enjoyed the hospitality and fellow-

ship of church members through supper for six. After visiting other churches, she realized the church where she felt the most refreshed and blessed was indeed Faith, and she has become a member!

With two part time jobs in two different cities, Carolyn spends much time commuting. Using her adept social skills, she waitresses at a RAM in Seattle where she also lives. Marketing for a dental consulting firm in Olympia, she is able to spend some of her week with her family. She especially loves group settings where she can show hospitality, read aloud by the fire, discuss theology, or watch intriguing movies. Please

make her feel welcome.

Child professions of faith:

Four-year members Byron and Kathy Calhoun have the express pleasure to announce two more of their five children, Joshua (12) and Faith (10) recently met with the elders to confirm their belief in Christ and their desire to follow him. Praise the Lord for his covenantal promise to show His faithfulness to his chosen faithful ones.

Rachel Persson (6) also met with the elder board to declare her love for our Lord and Savior. Her parents, Jon and Michele were featured in the fall newsletter since their recent church membership. Join with them in celebrating the Holy Spirit's work in the hearts of their children.



Reference Desk

The following are books mentioned in sermons at Faith in recent months. These books are still in print and available for purchase.

The Distinguishing Marks of a Work of the Spirit of God by Jonathan Edwards (\$5.00)
Spurgeon vs. Hyper-Calvinism by Ian Murray (\$5.99)
Jerome (Jerome's life writings) by J. N. D. Kelly (\$24.95)
Old Paths by J. C. Ryle (\$11.99)
Letters by Samuel Rutherford (\$4.99)
On the Mortification of Sin by John Owen (\$6.99)
Miracles by C. S. Lewis (\$7.00)
Penses by Blaise Pascal (\$9.95)
God in the Wasteland by David Wells (\$18.00)
T. C. Hammond by Warren Nelson (\$9.99)
Just A Talker by Rabbi Duncan (\$15.99)
Not the Way It's Supposed To Be by Cornelius Plantinga (\$16.00)
The Imitation of Christ by Thomas a Kempis (\$10.95)
Life of Joseph by George Lawson (\$25.99)

Price and availability information provided by Good News Christian Bookstore, in Tacoma at 6331 6th Ave, Tacoma, phone (253) 565-9466 or at Olympic Village Shopping Center in Gig Harbor, phone (253) 858-9477; e-mail goodnews@integrity.com.



Book Review



Trial and Triumph: Stories from Church History

by Richard Hannula

Review by Miriam Shelden

A history, as we all know, is usually most interesting when it focuses on the lives of people, rather than on movements or other abstractions. *Trial and Triumph* is a collection of 46 separate lives that will keep you on the edge of your seat without ever resorting to fictional embellishments. But their chronological arrangement sets the book apart from other anthologies of inspiring biographies that have appeared since William Bennett's *Book of Virtues* became a best-seller. Not only is each of the stories told more cogently than others I've read, but the book as a whole gives the reader an improved grasp of the church's timeline.

Each section of the book (Early Church, Middle Ages, etc.) begins with an introduction succinctly characterizing the period. The story commences with Christ's resurrection, and every century is represented (except the tenth, which is a commentary on it). The ending (last page before the bibliography) should give you goose-bumps — but not if you peek ahead of time.

Hannula has woven the stories together to make a seamless whole: Augustine goes to hear Ambrose speak; Jeanne d'Albret encourages ministers trained by Calvin; Whitefield visits Jonathan Edwards and

works with the Wesleys. Especially delightful are the occasions when we see the hero in the making being inspired by an earlier hero: King Alfred aspires to rule as Charlemagne did; young Elizabeth of Hungary hears from her father about Francis of Assisi; David Brainerd's missionary work inspires William Carey, who in turn inspires David Livingston. Home schooling parents will surely want to use this as a history text.

But, of course, this book is a manual for character training as well. Each section includes missionaries, martyrs, and defenders of the faith against heresy or unbelief — lights along the way we and our children may be called to walk. In the final section, for example, Charles Spurgeon evangelizes city dwellers, C.S. Lewis the skeptical, and Pietronella Baltus her own unbelieving pastor; Christians in China and Communist Romania suffer for their faith; J. Gresham Machen defends orthodoxy against the liberals.

Every chapter begins with a vividly drawn scene. Each is made up mostly of adventures exciting enough to enthrall a seven-year-old, but brief discussions of issues (e.g. was Constantine's influence positive or negative?) provide food for thought at perhaps a middle-school level. When we read the book aloud, my children always begged for more.

Each biography includes a large helping of the subject's own words, often including his or her last words. Each also clearly presents the Gospel.

The author's ability to select the relevant details and exclude the rest is impressive — no cakes in the tale of King Alfred, and Livingston without the word "presume"! I found only Patrick's and Luther's chapters disappointingly brief. (Elder Hannula paid me extra to throw in one criticism to give this the air of a genuinely disinterested review.)

Trial and Triumph is a treasury of great stories we have heard from the pulpit conveniently collected between two covers. Remember Ambrose confronting Emperor Theodosius ("How will you lift up in prayer hands still dripping with the blood of the murdered?"), Calvin breaking his silence at the Lausanne debate, and Cranmer punishing his unworthy right hand? They are all here, with many more. What a marvelous Christmas gift! Order from Canon Press by phoning 800-488-2034 or visiting www.canonpress.org.



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Faith Presbyterian Church*

Faith Presbyterian Church
620 South Shirley Street
Tacoma, Washington 98465

Phone: 253-752-7601

Fax: 253-752-5992

E-mail: fpc@accessone.com

Web: <http://www.faithtacoma.org>



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