

Words of Faith

THE NEWSLETTER OF FAITH PRESBYTERIAN CHURCH

Volume 3, Issue 1

January–March 2003

Calendar

February 27–March 1

Couple's Retreat

March 5

Ash Wednesday; Lent begins

March 20–21

Covenant High School Play (Thursday & Friday)

April 13

Palm Sunday

April 18

Good Friday Worship Service
(followed by the Men's Night of Prayer)

April 20

Easter Sunday

April 25

Pacific NW Presbytery meets

DeSotos celebrate 60th

Harry and Eunice DeSoto had been married for all of three weeks back in 1942 when WWII came between them and future personal plans, and Harry, like so many other men at that time, was sent far away from his new bride.

But eventually the war ended, Patton's Third Army was out of a job, Harry came home, and he and Eunice were again newlyweds, who had now been married for 3½ years.

Last fall this wonderfully faithful couple celebrated 60 years of marriage, and this year they will mark 50 years as members of Faith Presbyterian Church.

The anniversary was celebrated by the church family following the evening service on Sunday, November 3, 2002, with cake, comments, and a crowd of well-wishers who filled the narthex and overflowed into the sanctuary and down the hall.

Pastor Rayburn, a relative upstart who has been at Faith for only 25 years, called the DeSotos "an absolute rock on which this congregation has been built." He noted Harry and Eunice's

years of teaching Sunday School, Harry's years of service as an elder, and Eunice's years of working with the church's tape ministry, and said that "a great debt is owed by many in the congregation" for their untiring efforts on behalf of the kingdom.

Their affiliation with Faith dates back to 1953, the year the church was first organized, when the congregation was holding services at the Masonic Temple in downtown Tacoma. These Minnesota transplants, who had been raised in the Christian Reformed Church, could find no CRC congregation here, so they joined with those seeking to create an evangelical Presbyterian Church in town.

In addition to their spiritual offspring, the DeSotos have two children: John (Candy) and Rebecca (Mike) Brauhn, as well as four grandchildren.

"Be as busy in church as you can," says Eunice, "and be a light wherever you are. Don't be afraid to speak for Him." For more than half a century the DeSotos have exemplified 1 Corinthians 15:58, and have been steadfast, immovable, and always abounding in the work of the Lord. ☪

Ken Anderson's Homecoming

Our beloved elder emeritus Ken Anderson went home to the Lord on Monday afternoon, January 20. He passed away surrounded by his family. Ken was a charter member of Faith Presbyterian Church and worked as an elder for nearly thirty years. Ken's devotion to Christ and the ministry of FPC helped preserve the church during a devastating split of the congregation in 1977 and guided

her through many years of rebuilding. Ken used his carpentry and fix-it skills to build cabinets, bookcases and shelves for the church and repair broken items. He also served as the church's historian for decades. If you wanted to know anything about the church's past, you consulted Ken. We will miss his solid faith, loving fellowship and unflinching sense of humor. ☪



Lessons of Faith

Biblical Worship: A Continuing Series

Raising a point about the raising of hands during the benediction

By Rev. Rob Rayburn

In this space we have dealt previously with a variety of subjects bearing on our worship as a congregation on the Lord's Day. We have discussed larger issues, such as the structure of the liturgy itself or what is to be sung in the praise of God, and smaller matters, such as what ministers should wear when leading worship. This time I want to consider one of the shortest elements in the worship service, the benediction. Here too, however, all is not as simple as it may at first appear. Witness this recent correspondence (edited and shortened somewhat) between one of our elders, Dick Hannula, and myself.

Rob,
I am writing to encourage you to reconsider your practice of not raising your hands while delivering the benediction. I mentioned this to you a few months ago as it was a question raised in a membership interview. Here are a few of my thoughts as I have looked into it a little over the past few weeks:

1. The Scriptures do not often mention a posture for giving a blessing but when they do they refer to raised hands as far as I can see.

Christ, before ascending, "lifted up his hands and blessed them" (Luke 24:50).

"Then Aaron lifted his hands toward the people and blessed them." (Lev. 9:22)

It seems that the first high priest and the Great High Priest have set a pattern to follow.

2. The practice of not raising your hands seems out of step with your teaching about the importance of

bodily posture—our bodies and spirits working together. When the minister raises his hands during the benediction it further communicates (to me) that he is standing in the place of the Lord and we are coming under God's blessing. Keeping your hands at your sides while giving the benediction is the same posture you would use to

But in the benediction,
biblically understood,
we are not *asking* God
for anything; he is *giving*
something to us.

chat in the narthex after the service. Why not help the flock "see" the blessing as well as hear it?

3. While in Britain we attended services from very different traditions and approaches—low church Anglican, high church Anglican, and Church of Scotland. All the ministers raised their hands for the benediction—it was a reminder that it is a well established practice of the church. As far as I know, raised hands for benediction has been the practice of Roman Catholics, Orthodox, Celtic Christianity (I read that Columba raised his hands in blessing the monks of Iona) and most Protestants for centuries. It doesn't seem in keeping with your emphasis on the importance of building on the foundation of the church's past to abandon this long-standing practice of the Christian church.

To which I responded:

Dick,
I take your point that we have in the Bible instances of benedictions being offered with raised hands. I certainly have no objection to that. All things considered, I would have adopted that practice when I was ordained and did, in fact, use that posture early on. After all, it was the universal tradition or custom pertaining in our circles when I became a minister. Both your biblical argument and the one from tradition weigh with me. If it is not certain that benedictions were invariably pronounced in that posture—Mark 10:16 is one instance that suggests a benediction without upraised hands; Luke 10:5 may be another—the two instances you mention are surely important.

My decision not to use that posture had primarily to do and has today to do with the fact that the entire idea of the benediction has been largely lost in our spiritual culture. Even many PCA ministers do not understand or appreciate what they are doing when they practice it. God's people, as a result, have little appreciation of this rite or the meaning of the words pronounced. The proof of that is not only that congregations regularly have their eyes shut when the benediction is pronounced—that is, they view it as some kind of prayer—but that very often what is said is not a benediction at all.

At the service of inauguration at Covenant College recently, a prominent PCA minister, cited, for his benediction, the text at the end of Jude, "Now unto him who is able to keep you from falling..." That is an ascription of praise to Christ, it is not a blessing of the people. I hear such "benedictions" all the time everywhere I go. What this means is that, as an element in Christian worship, the benediction has withered into some vague form of words appropriate for the end of a service, a kind of pious good-bye. It is an

Lessons of Faith, continued

expression of hope, of good will, rather than, as it is in the Bible, the declaration of God's blessing to and upon his people. The minister often has his eyes closed, the congregation generally does, and the words chosen are, added together, a mixture of texts with widely disparate intentions. The modern evangelical benediction is far removed from the view of it articulated by the great Anglican, Charles Simeon.

"I feel that in pronouncing [the benediction], I do not do it as a mere finale, but that I am actually dispensing peace from God, and at God's command. I know not the individuals to whom my benediction is a blessing; but I know that I am the appointed instrument by whom God is conveying the blessing to those who are able to receive it."

My intention in not using the traditional posture was precisely to break in the congregation's mind the connection between Evangelicalism's ordinary practice of the benediction and their own understanding of its nature and importance. My sense is that nowadays by raising my hands—a posture that we use almost exclusively for forms of address to God, both in prayer and in the singing of hymns—I confirm the deeply ingrained notion that the benediction is a prayer or, even less, a wish.

But in the benediction, biblically understood, we are not *asking God* for anything; he is *giving* something to us. In the Bible far and away the largest number of instances of the raising of hands are instances of prayer. The fact that the raising of hands is not peculiar to benedictions but is ordinarily associated with prayer, in my view, may have contributed significantly to the widespread confusion. To have the minister look at the congregation, catch its eye, as it were, and keep his hands down serves, I think, to arrest

the congregation's attention and so create a different understanding of the rite and to preserve it against the tide of the spiritual culture.

The fact that people so often ask me why I do not raise my hands and I am able to explain what a benediction is, has served to confirm the wisdom of the practice. I'm not sure but that it hasn't been very helpful to have Rick use one posture and I another. It is, for a similar reason, that I do not offer a prayer at baptisms. It has been customary to pray at baptism in most traditions, but I have moved that prayer from the rite itself to congregational petitions precisely to help break the grip of our spiritual culture, which is so widely and deeply confused as to the meaning of baptism, upon our own understanding and appreciation of the ritual. In baptism itself we are neither *promising* God that *we* will do something, nor are we *asking* God to do something, we are *watching* him do something. A prayer immediately before or after baptism, I think, is bound to perpetuate the confusion, not remove it.

I notice that at certain times in church history postures that have been widely misunderstood or misused have sometimes been minimized or dropped altogether, if not positively spoken against, at least temporarily by reformers of worship. For example, Calvin and the Reformers made a point sometimes of not using or speaking of the unimportance of the rite of laying on of hands because of false associations in the minds of church folk in their day. The fact that the posture was entirely appropriate, even biblically approved, did not persuade them that it was in all times and circumstances necessary and perhaps especially so in times of liturgical reform. It is interesting, for example, that we have the same prayers or types of prayers offered with

very different postures in the Bible (e.g. penitential prayers offered both kneeling and standing) which at least indicates that in the matter of certain ritual acts there is little support for the notion of one, indispensable posture.

Since receiving your letter, however, I have thought about whether I should, for the sake of the principles you mention, alter my practice. I'm still in a divided mind about it. If I do, I'll certainly make a full explanation to the congregation. Thanks for the stimulation of your critique and argument.

Rob ☪

We want, in fact, not so much a Father in Heaven as a grandfather in heaven—a senile benevolence who, as they say, “liked to see young people enjoying themselves,” and whose plan for the universe was simply that it might be truly said at the end of each day, “a good time was had by all.” Not many people, I admit, would formulate a theology in precisely those terms: but a conception not very different lurks at the back of many minds. I do not claim to be an exception: I should very much like to live in a universe which was governed on such lines. But since it is abundantly clear that I don't, and since I have reason to believe, nevertheless, that God is Love, I conclude that my conception of love needs correction... If God is Love, He is, by definition, something more than mere kindness. And it appears, from all the records, that though He has often rebuked us and condemned us, He has never regarded us with contempt. He has paid us the intolerable compliment of loving us, in the deepest, most tragic, most inexorable sense.

—C.S. Lewis, writing in
“The Problem of Pain”



Reflections

Worldliness and Godliness: Where Do We Draw the Line?

by Rob Westervelt

When it comes to worldliness, evangelicals denounce it vehemently, but where the line is drawn between “in the world and not of it” leaves many faithful followers scratching their heads.

But what is worldliness? For some, it’s tattoos and piercings. For others, it’s drinking, dancing and movies.

According to Talbot Seminary philosophy professor Garry De Weese, “Worldliness means supplanting God’s values with the values of the culture.” So, if a culture’s values replace the values God wants me to have, then that’s worldliness.

If De Weese is right, then it’s time to do some soul searching. What are our values and where are we getting them? Magazines, movies and TV shows are common fodder for casual Christian conversations—even sermons. But how much do they influence our values?

Before we answer that one, there’s another issue to discuss—“being relevant.” According to Talbot philosophy professor J.P. Moreland, we need to move past our privatized, cultural isolation and stop being fearful of secular culture. But Moreland is not talking about becoming more like the culture.

Moreland believes, “We need to revitalize the intellectual life of the Church,” but he also says, “We have to revitalize spiritual disciplines and spiritual formation in the church” as well.

And if there’s one discipline that’s missing, professors say, it’s the study of the Bible.

“I think it’s something that’s not particularly emphasized or encouraged in the church today,” said Dennis Dirks, dean of Talbot. “Churches tend to focus on numbers and activities that reflect the culture using a Christian veneer.”

Dirks says Christians have allowed themselves to be enamored with distractions, like magazines and movies, which may not be bad in themselves, but tend to take time and focus away from Bible study.

And this may be the real challenge—putting down People and Fortune and passing on movies that promote values counter to the Scriptures. But it may be necessary, especially for those who are biblically uninformed. Statistics show that many Christians don’t know their Bibles, which makes a case that our values are coming from somewhere else.

“There are people in churches who have never heard of certain books in the Bible,” De Weese said. “There’s a growing acceptance [in the Church] of certain social trends such as abortion, divorce, premarital sex and even gay rights.” He says this is evidence that the Church is being more influenced by culture than Scripture.

So where do we draw the line? It seems the line is disappearing. As more Christians turn to other sources to form their values, we see Scripture’s role diminishing—not to mention the influence of the Church on society.

To turn the tide, we’ll have to dig deep within ourselves and ask the question, “In Whose image?” To reflect Christ in our everyday lives may require going against the culture more than being part of it. ✝

Rob Westervelt is a 1997 graduate of BIOLA University, and wrote this article for the school’s alumni magazine. It is used here by permission.

The author of Hebrews tells us that Moses was afraid because of the fire and smoke on the mountain (see Hebrews 12:21–24). Often we think this means that while God was frightening in the Old Testament, he is a nice friendly God in the New Testament, so we no longer need to be afraid. But that is not the author’s point. His point is that although worship early in Israel’s history was so frightening that even Moses was terrified, the reality is far more glorious than even Moses could perceive—and, hence, should evoke even greater fear and reverence... we come not just to a smoking, fiery earthly mountain that may still be touched (see 12:18), but we come to the living God, who is the judge of all, with absolute, total power, and who will burn away in furious fire all that is not holy.

—Dan McCartney, writing in
“Modern Reformation”

Local Events



Christmas Programs Highlight 2002 Advent Season

Two musical events at Faith helped to celebrate the 2002 Christmas season.

On December 12 and 13, the Covenant High School Choir presented their tenth Christmas concert, with selections by the Madrigal Choir, Covenant Choir, and Chamber Choir.

Selections included Benjamin Britten's Ceremony of Carols, the lovely carol "O Holy Night" (sung in French, as it had been when it was first performed in a village church in southern France in Christmas of 1847), and a very boar-ing rendition of an old secular English carol—The Boar's Head. The wind ensemble provided able accompaniment throughout the evening, and some fine keyboard work was on display as well (Anne Stopoulos and Madalyn McComas during the prelude, as well as an anything-but-Lisztless offertory by Leah Hampson, with high-lights from Hungarian Rhapsody #6).

Mrs. Florence Rayburn directed the concert, leading the students through a program which ran for 1½ hours of clock and eight pages of printed program. At the conclusion refreshments were served, and guests had an opportunity to look over student artwork on display downstairs.

On December 22, the Sunday school, directed by Mrs. Carol Pribyl, took its turn with "Christ is the Lord," an hour-long program in which most of the singers were younger and the arrangements simpler, but the music no less sweet.

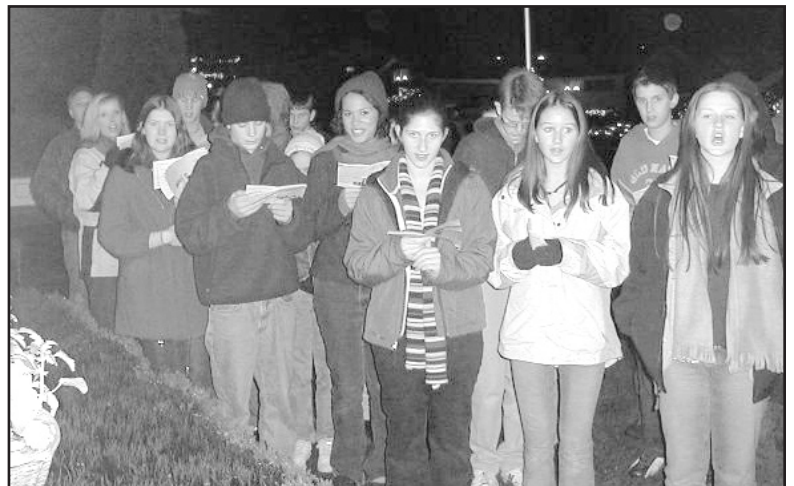
Following a flute duet (Victoria Arnold and Bonnie McCoy) and piano prelude (Jennifer Lind), the Junior Choir performed "Children's Song of the Nativity" by Frances Chesterton. They were followed with selections performed by young people in escalating grade levels, interspersed with Scripture readings, poetry, a manger scene, and the visit of the Magi.

The progression up through the various age groups was then followed by a sharp declension to the realm of small-fry angels in white robes and halos—gradeless, wingless, guileless little messengers who announced the good news of Christ's birth to the attentive spiritual descendants of the Judean shepherds from 2000 years ago, singing "Away In A Manger" and "Jesus Christ is Born Today."

By the end of the evening Christmas was still three days away, but the audience could not have been more ready. ☺



Dressed up: The Covenant High School Madrigal Choir, decked out for their December concert. Choir director Florence Rayburn is in the lower right-hand corner. The concert also included the Covenant and Chamber Choirs.



Dressed down: Following their boffo concert performance, choir members went caroling on December 17. (Photo by Delores Tulfo)

Church History



A Brief History of Faith Presbyterian Church

Fourth in a Series

By Ken Anderson

In April of 1988, the 35th Anniversary of the church was celebrated with special services. Charter members of the congregation and former members were invited with their families to a special dinner. Dr. Robert G. Rayburn came from St. Louis to preach in the Sabbath services, April 24.

Increasing attendance and an ever-growing number of children and young people made imperative the remodeling and expansion of the church building. A building program in several phases was proposed in 1989. After adjustments made necessary by both building code requirements and financial considerations the last of three proposed phases, the remodeling of the sanctuary was completed in the Spring and Summer of 1991. During the renovation the congregation worshipped in the church basement.

In June of 1990, Kevin and Dana Skogen returned to Faith Presbyterian Church from seminary studies in St. Louis. Mr. Skogen began his ministry as a Pastoral Intern and was called and ordained as Associate Pastor in the Winter and Spring of 1991. In January of 1993, Mr. Skogen left with his family to assume the pastorate of Reformed Presbyterian Church (PCA), Lookout Mountain, Georgia. The Lord made substantial use of his bridge ministry not least among high school and young adult members of the congregation. In January of 1993 a call was extended to Mr. John Birkett, a senior student at Covenant Theological Seminary, to come as Pastoral Intern with a view to the prospect of an eventual pastorate. He and his wife Debbie returned in June, 1993. He accepted a call to Christ Presbyterian Church (PCA), Owensboro, Kentucky and became the pastor in 1994.

The elders had begun in 1979 a systematic visiting of every member of the congregation each fall focusing on a particular topic. In the fall of 1993, Session Visitation was devoted to “our calling as Christians to be salt of the earth and the light of the world” as the church congregation entered its “middle age”. The congregation was warned about the temptation to lethargy marked by criticism and defensiveness and encouraged to keep their edge with an eye fixed on the truer and deeper purposes of worship, fellowship, and ministry.

After years of prayer and planning, Covenant High School opened for classes in September 1992, with over 40 students enrolled. A ministry of Faith Presbyterian Church, CHS began classes on the church property utilizing the church basement, a portable building purchased and installed in the spring and summer of 1992 and the physical education facilities of the closely located YMCA. Elder Robert Rogland was the High School’s first faculty member and Elder Richard Hannula its principal. Doug Bond became the third full-time faculty member in the fall of 1993.

In May 1994, Mr. Richard H. DeMass was called as Associate Pastor. He and his wife Lisa arrived from St. Louis in June where Rick had been a student at Covenant Theological Seminary. At this time the worship services consisted of a 11:00 a.m. service and a 6:00 p.m. service. In addition there were Sunday School and a mid-week Prayer Meeting. In 1995, a second morning service was added at 8:15 a.m. The Diaconate continued to support the Tacoma Rescue Mission, Templo Maranatha, and Project Angel Tree as well as assisting individuals. An organ

was added to the worship service on a trial basis. A number of the congregation left in 1995 to form a mission church, Peninsula Presbyterian Church (PCA), in Port Orchard.

By the spring of 1995, there were 79 students at Covenant High School. This was the first year students were graduating who had attended all four years. This was also the year CHS began to seek accreditation through the Association of Christian Schools International. In the fall of 1996, there were 91 students at CHS representing 27 different congregations. 30% of the student body attended Faith. An awning was installed on the front of the church to help relieve crowding in the narthex during fellowship time after the morning service. The building fund had begun to be replenished after being used for the renovations so that by January 1997, \$100,000 had been raised.

In 1997, CHS enrolled over 100 students and was granted accreditation by the Association of Christian Schools International. For the first time in many years a Vacation Bible School was conducted in June 1997. In addition to the regular youth activities, including the annual leadership conference in Horn Creek, Colorado, some of the senior high schoolers went on a church mission trip with Amor Ministries to Mexico in August to help construct a home. ✂

The 50th anniversary dinner celebration for the church is scheduled on May 23 at the Landmark Convention Center.

New Member Spotlight



By Ron Boydston

BRENDON KEENE is a senior at Covenant High School, and for most of his life has been a Lutheran. For the past three years he has been attending both Faith and Prince of Peace Lutheran Church in Lakewood, and will continue his dual attendance. He lives at home with his mom Debby, and plans on heading off to college after graduating this year.

ROB and DEBORAH LOYNES, along with children JESSICA, ALICIA, MATTHEW, ERIC, and STEPHANIE, are returning to Faith after five years at Peninsula Presbyterian Church, which disbanded last year. They live in Port Orchard. Rob has had three jobs shot out from under him during his career: He was in the Air Force for 11 ½ years until that branch started cutting back, then was at Boeing for 2 ½ years until the company also started pruning its work force. Retrained in telecommunications at Clover Park Technical College, he worked for Qwest for a year, then was pink-slipped in 2002 from that position as well. Rob and Debbie (who works for Tacoma dentist Dr. David Hannula) met at Faith, and were married here in 1985.



Rich and Chris Young. (Photo by Doug Lawty.)

RICH & CHRIS YOUNG were members of Bellewood PCA in Bellevue when they bought a house in Puyallup and moved south last year. A family in that church recommended Faith, they began attending here last May. Married for 14 years, they both became Christians in April 1996, and enjoy hiking and other outdoor activities.

JIM BJERKAAS is an officer in the US Army and recently engaged to be married, and comes to us from Columbia Presbyterian Church (OPC) in Columbia, MD. He has been transferred to Afghanistan by his employer for a short-term assignment. We will provide additional information upon his return.

BRIAN HECKER graduated from Cascade Christian High School in 2000, and now attends Pierce College while working seasonally for a moving company in Kent. Raised in the Assembly of God church, he started attending Faith in the summer of 2000 at the invitation of Kevin Slack, as the result of an internet e-mail forum. He is a friend of the McNeeley family, and would like to transfer to Covenant College and someday teach philosophy at the college level.

Child Professions of Faith

CJ ARNOLD, son of Lonnie and Lorna Arnold. SEAN STIPEK, son of Mike and Anni Stipek. ALYSON MORSE, daughter of Craig and Sarah Morse

Baptisms

Keith Kamke, son of Jonathan and Brooke Kamke; Honor Tamminga, daughter of Micah and Wendy Tamminga; Katherine Hansen, daughter of Jodi Hansen; Noah Shelden, son of David and Miriam Shelden; Ty King, Jamin King, and Wesley King, sons of Doug and Margie King; Melody

Milovich, daughter of Dave and Mary Milovich; Cessalie Darby, daughter of Paul and Dawn Darby.

Transfers

Lorelei Eddy with Andreana, Jonathan, Joseph, and Christopher, to Covenant Presbyterian Church, Fayetteville, GA; David & Julia Robinson, to Valley Presbyterian Church, North Hills, CA; Chris & Jane Jorgensen and family, to Green Lake Presbyterian Church, Seattle, WA. ☺



Lucia Miranda was introduced to you in the previous newsletter. For those of you who still don't know her, here is her picture! (Photo by Brad Miller)

*God on His thirsty Sion-Hill
Some mercy drops has thrown
And solemn oaths have bound His love
To show'r salvation down
Why do we then indulge our fears
Suspicious and complaints?
Is He a God, and shall His grace
Grow weary of His saints?*

—from the early American
choral song "Africa"

Faith Presbyterian Church
620 South Shirley Street
Tacoma, Washington 98465

Phone: 253-752-7601
Fax: 253-752-5992
E-mail: fpc@faithtacoma.org
<http://www.faithtacoma.org>

Non-Profit Org.
U. S. Postage
PAID
Tacoma, WA
Permit No. 1497

ADDRESS SERVICE REQUESTED

Thoughts on Wednesday night prayer meeting

by Sandy Edelstein

I started coming to prayer meeting at Faith more than 17 years ago, the first week I was in Tacoma, as a result of a dinner invitation—and I've been coming ever since. Wednesday prayer meeting is now as much a part of my week as Sunday worship—and has been at least as influential, if not more so, in my spiritual life.

Attending prayer meeting has offered me the opportunity to sit at the feet of some master pray-ers. Each week is a lesson on prayer and I've learned much through hearing others pray. I'm indebted to many people for teaching me so much about prayer—about praying with real depth, knowledge and passion.

It has also broadened my worldview as I've heard Rob's commentaries about world or local matters; matters that I would be less likely to encounter in

my everyday life. The door to missions has opened in a way that would not likely have been opened in any other. I am constantly struck by the privilege afforded us in prayer—of participating in a ministry that is five miles away or five thousand miles away. I have developed some very special friendships that began through my learning of a particular missionary on Wednesday nights—friendships that have enhanced my life wonderfully.

I've also had the privilege of being on the receiving end of your prayers. The year I spent in Russia and Kazakhstan was one during which I relied on your prayers to sustain me. After attending prayer meeting for so long, I know that if we have something in hand, we are much more likely to pray for that person or matter. So, I'd scramble to make it to the fax office in order to ensure that my news and prayer requests were in your hands on Wednesday

evening. I don't know if it worked but the Lord certainly sustained me and I was thankful, knowing that there was a body of believers holding me up in prayer.

Finally, I can only imagine the means by which the Lord has used my attendance at prayer meeting to deepen my love for the members of Faith. It is a mystery to me, but I know it to be true that the Lord binds us in a significant way to those with whom and for whom we pray. And that has certainly been the case for me as I've prayed for many of you all these years at prayer meeting.

I don't find it work to attend prayer meeting; it is all a blessing and a welcome part of my week. I look forward to Heaven, where we will learn more fully how the Lord has answered the prayers that are offered at Faith Presbyterian Church on Wednesday nights. ✝