

## The Purpose of Grace Presbyterian Church

is to glorify God by equipping individuals and families with the Word of God so that by God's grace they will grow in their service and worship of God, cultivate a genuinely loving fellowship, and influence the world for Jesus Christ.

### Sunday and Wednesday Worship Schedules:

#### Sunday

9:15 am Sunday School  
An Overview of the Minor Prophets

Foundations of a Biblical Worldview from Genesis 1-3

10:30 am Morning Worship  
Sound Doctrine and Sound Living: Paul's Letter to Titus

6:00 pm Evening Worship  
The Gospel of Mark:  
The Suffering King Has Come to Save

#### Wednesday

No Wednesday night  
Activities for the Summer

#### The Session

Caleb Cangelosi  
(Teaching Elder),  
Brad Bleasdale,  
Dennis Parker  
(Clerk of Session),  
Darryl Richards,  
Robert Row (Director  
of Family Ministries)  
Quinton Bain (Elder  
Emeritus)

#### The Diaconate

Todd Burks (Chairman),  
Chuck Craig,  
David Cunningham,  
Jamey Farris,  
Jason Morse (Treasurer),  
John Rust,  
Michael Savage,  
\*Wes Stevens  
\*Deacon for July

# Grace Press

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July 17, 2009

## Missions Corner

Tommy Roberts, Chairman

At the last Missions Committee we reviewed some potential "new" missions. The consensus was that the following missions would be worthy of our support. We are looking for any person who would like to try their hand at being a Mission Manager. If any of the missions below seem to be what God might want you to involve yourself in, please let us know and we can discuss further.

**Habitat for Humanity:** As mentioned in the last Newsletter article, we are already involved in Habitat's fundraiser called Cooking on the Square. However, there is much more opportunity for our involvement with Habitat for Humanity. Everything from volunteering to work at the store, helping build homes locally or in other countries, or perhaps GPC might even want to consider building our own particular "home". The sky is the limit but we need a Mission Manager to execute the mission.

**Special Needs Children & Families:** There are families and individuals within our congregation as well as throughout the Upper Cumberland that could use our help in caring for special needs family members. If your heart is touched by this need, please consider being our Mission Manager to orchestrate a GPC mission in this area.

## Educational Outreach Mission:

This effort is still being discussed but the thought is to have classes that could be attended by both church members and invited guests. Through these classes relationships could be built which might promote an interest in checking out GPC. This mission has not been fully developed strategically, but has potential. Anyone interested?

## Cemetery Maintenance Outreach:

There are many neglected family cemeteries throughout the Upper Cumberland. These cemeteries never evolved into public cemeteries and eventually family members either moved on or neglected the cemeteries for other reasons. Many have Civil War era soldiers buried in them. The thought would be for us to clean them up and maintain them. We would put a sign on the fence that says something to the effect of: "This Cemetery Maintained by GPC" – "Showing God's love in a practical way". Hopefully, people noticing these signs might be prompted to check us out.

The Missions Committee believes all these have potential and we would like to see us go forward with these missions. However, good ideas require people who are willing to do the work before they can be executed. The first thing we need is a Mission Manager who has a strong interest in the particular mission. Please let us know if you are that person.

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## Pastor's Corner

Caleb Cangelosi, Pastor

Due to a summer cold and preaching/teaching three times on Sunday, I have lost my voice. It has been a frustrating providence, not least, I'm sure, to Robert and Cheryl, who were counting on me to lead singing and to speak at VBS. I thank them for their patience and hard work making this a great week for our children, and I thank Anna Richards, Hannah Stewart, Annalee Cunningham, Ashtyn Farris, Michael Burks, and Cody Winston for helping out with the singing!

Since I haven't been able to talk much this week, I've had some time to reflect upon my muteness. The Puritans spoke about "improving your afflictions" – that is, taking advantage of the trials and tribulations that the Lord sends into your life, using them to draw closer to God and to grow in faith, humility, and gratitude. So here are some of the things I've been meditating upon:

I've been struck by how tenuous my life and livelihood is. I speak for a living; in teaching, preaching, praying, counseling, conversing, encouraging, confronting, singing, administrating, etc. What if I lost my voice completely? I would be unable to fulfill my calling. Sure, I could still think and study and write sermons and letters and articles and papers. But I would have a near impossible time being your full-time pastor. I would be like a dentist or doctor or carpenter whose hands were crushed in a trash compactor, or like an athlete losing his sight. It's made me so thankful for the voice God has given me, and the ability He has given me to provide for my family in this way. I am completely dependent upon Him.

I've also realized how important verbal communication is in life. Losing my voice has made me see how much I take for granted the ability and opportunities I have to speak to my wife and children, to make a phone call to one of you, to sing praises to my Savior, to preach twice on Sunday, to talk to the checkout lady at Wal-Mart. The fact that our God is a speaking God, and that we are made in His image, and are therefore speakers as well, is something we should remember often. The tongue is a powerful instrument, as James and Solomon remind us, and so the picture of a husband who grunts responses to his wife while his head is in front of a computer screen or newspaper, or who uses his tongue to verbally lash his

wife and children, is an affront to our Creator and Savior. "The mouth of the righteous is fountain of life, but the mouth of the wicked conceals violence;" "Death and life are in the power of the tongue, and those who love it will eat its fruit" (Prov. 10:11; 18:21). But don't forget this proverb – "When there are many words, transgression is unavoidable, but he who restrains his lips is wise" (Prov. 10:19).

Through all this, God's word to Moses has been on my heart: "*Who has made man's mouth? Or who makes him mute or deaf, or seeing or blind? Is it not I, the LORD? Now then go, and I, even I, will be with your mouth, and teach you what you are to say*" (Exodus 3:11-12). I need to hear that as I prepare to speak God's word to you each week. Any sermon I preach, or Sunday school or Bible study I teach, is a gift from God; I have no reason to boast in it whatsoever. He gave me not only what I say, but the physical ability to say it. I need to trust that He is the one who will feed His sheep through my mouth, and not fall into pride or despair about my sermons.

I know there is a lot of pain in our congregation, a lot of affliction, turmoil, struggling marriages, health issues, depression, discouragement and disappointments, fear of the future, financial/vocational uncertainty. I pray that God will give you grace to trust in Him through the valleys and ditches, and that your cries will be that of the Psalmist: "*My soul cleaves to the dust; revive me according to Your word...I am exceedingly afflicted; revive me, O LORD, according to Your word...Look upon my affliction and rescue me, for I do not forget Your law...This is my comfort in my affliction, that Your word has revived me...Before I was afflicted I went astray, but now I keep Your word...It is good for me that I was afflicted, that I may learn Your statutes...I know, O LORD, that your judgments are righteous, and that in faithfulness You have afflicted me...If Your law had not been my delight, then I would have perished in my affliction...*" (Ps. 119:25, 107, 153, 50, 67, 71, 75, 92).

Since we just crossed the 500<sup>th</sup> anniversary of the birth of John Calvin (July 10, 1509), we've included a few selections from his writings in this edition of our newsletter, as well as a brief biography. Enjoy!

Your Pastor, Caleb

### Calvin in His Own Words

On God's eternal election, by which He has predestined some to salvation, and others to destruction (from *Institutes*, III.xxi.1):

"In actual fact, the covenant of life is not preached equally among men, and among those to whom it is preached, it does not gain the same acceptance either constantly or in equal degree. In this diversity the wonderful depth of God's judgment is made know. For there is no doubt that this variety also serves the decision of God's eternal election. If it is plain that it comes to pass by God's bidding that salvation is freely offered to some while others are barred from access to it, at once great and difficult questions spring up, explicable only when reverent minds regard as settled what they may suitably hold concerning election and predestination. A baffling question this seems to many. For they think nothing inconsistent than that out of the common multitude of men some should be predestined to salvation, others to destruction. But how mistakenly they entangle themselves will become clear in the following discussion. Besides, in the very darkness that frightens them not only is the usefulness of this doctrine made known but also its very sweet fruit. We shall never be clearly persuaded, as we ought to be, that our salvation flows from the wellspring of God's free mercy, until we come to know his eternal election, which illumines God's

grace by this contrast: that he does not indiscriminately adopt all into the hope of salvation but gives to some what he denies to others.

"How much the ignorance of this principle detracts from God's glory, how much it takes away from true humility, is well known. Yet Paul denies that this which needs so much to be known can be known unless God, utterly disregarding works, chooses those whom he has decreed within himself. 'At the present time,' he says, 'a remnant has been saved according to the election of grace. But if it is by grace, it is no more of works; otherwise grace would no more be grace. But if it is of works, it is no more of grace; otherwise work would not be work' (Rom. 11:5-6). If – to make it clear that our salvation comes about solely from God's mere generosity – we must be called back to the course of election, those who wish to get rid of all this are obscuring as maliciously as they can what ought to have been gloriously and vociferously proclaimed, and they tear humility up by the very roots. Paul clearly testifies that, when the salvation of a remnant of the people is ascribed to the election of grace, then only is it acknowledged that God of his mere good pleasure preserves whom he will, and moreover that he pays no reward, since he can owe none..."

*See Pages 5 and 6 for more "Calvin in His Own Words"*

#### Missions Luncheon

The Missions Committee will host a luncheon for David Simmons of Third Millennium Ministries in the cafeteria immediately following services on July 19th. If you are interested in hearing more about this ministry, please stay and join us.

#### Nursery Volunteers and Greeters

	7/19	7/26
SS Babies	R. Craig / T. Christian	Kay Mitchell
AM Worship Babies	Connie & Hannah Stewart	Apryl & Ashtyn Farris
AM Worship Toddlers	Estella & Racquel Nyhof	Woody & Jessica Welch
PM Worship Babies	Darryl & Mary Richards	Robert & Rebecca Row
Greeters	Majewskis	S. A. Savage / G. Roberts

Sunday	Monday	Tuesday	Wednesday	Thursday	Friday	Saturday
7/19 12:15 Mission Luncheon	7/20 12 noon Calvin's Institutes Church Office	7/21	7/22 Anniversary! Fesler; Stevens  4:30 Cookeville Rescue Mission Meal	7/23	7/24 Anniversary! Niemann, Robson	7/25 Birthday! Bailey Lee
7/26 Anniversary! Pedde	7/27 12 noon Calvin's Institutes Church Office  7:15 Building Committee Mtg	7/28 Birthday! Jack Elmore  7-9 pm Titus 2 Tuesday Vicks' Home Topic: Natural Cleaning Agents	7/29	7/30 Birthday! Mandy Walker; Molly Gleason; Wes Stevens  Anniversary: Twitty	7/31	8/1 Birthday! Jerry Majewski

## The Life of John Calvin

Calvin was born on July 10, 1509, in Noyon, France. His mother died 3 years after he was born, and his father was a lawyer and financial agent in the Roman church. Calvin went to the University of Paris in 1523 at the age of 14, and transferred to the University of Orleans in 1528. His father had been excommunicated by the church, and urged his son to become a lawyer rather than a preacher. He listened to his dad, and in 1532 he published a brilliant legal commentary on Seneca's *On Mercy*.

God had other plans for Calvin, however. Throughout the early days of his life, Luther's ideas were making their way into France, and the French government was persecuting Lutherans. The German reformer was a generation ahead of Calvin (recall that Luther had hung his 95 Theses on Oct. 31, 1517, when Calvin was eight years old). We don't know exactly when Calvin was converted, but his first formal association with Reformation teaching came when his friend Nicolas Cop preached an anti-Romanist sermon in 1533 at the University of Paris. In the coming months Calvin had to flee France for Switzerland. On his way, he decided to write the *Institutes of the Christian Religion*, his greatest work, to give a positive statement of the biblical faith, and to defend Reformed theology to King Francis, who had begun persecuting Reformed believers. It was published in 1536, when Calvin was only 27 years old. Calvin eventually produced five editions of the *Institutes*, the final being written in 1559.

In 1536, Calvin was on his way to Strasbourg, and had to take a detour in Geneva. His life would never be the same. A

Reformed pastor, William Farel, persuaded Calvin to stay in Geneva and become the pastor of the church there. Calvin attempted to bring theological, ecclesiastical, and moral order to the city, but the citizens ended up driving him out of town in 1538. He was asked to return in 1540, the same year he married his wife Idelette. Unfortunately, she and their three children all died by 1549. Calvin himself died in Geneva in 1564.

His legacy was enormous, not only in Geneva, but across Europe, as Protestants driven out of France, England, Scotland, and the Netherlands came to Geneva to take refuge and to learn from Calvin. They returned to their countries thoroughly Reformed. Through an enormous number of personal letters he was also able to influence the church far and wide, and his published commentaries and sermons spread his teaching even further. As Presbyterians, we trace our theological heritage to Calvin through John Knox, the Scottish Reformer who pastored English refugees in Geneva from 1556-1559. One of the main slogans of the Reformation was *Post tenebras lux* – "After darkness, light" – and the life and ministry of John Calvin was one of the main means that God used to bring the light of His truth back into the church and the world. Calvin's vision of a sovereign, majestic, holy, gracious, merciful God for whom we live in every area of life has been an encouragement and spark to the church ever since he died. May we who follow in his theological footsteps walk especially in his life's prayer – "My heart I offer to you, promptly and sincerely."



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## Calvin in His Own Words

*One of the clearest presentations of the reasons for the Protestant Reformation can be found in John Calvin's treatise The Necessity of Reforming the Church. Listen to Calvin's declaration and defense of the Protestant cause:*

"If it be inquired, then, by what things chiefly the Christian religion has a standing existence amongst us, and maintains its truth, it will be found that the following two not only occupy the principal place, but comprehend under them all the other parts, and consequently the whole substance of Christianity: that is, a knowledge, *first*, of the mode in which God is duly worshipped; and, *secondly*, of the source from which salvation is to be obtained. When these are kept out of view, though we may glory in the name of Christians, our profession is empty and vain... (15)

"I know how difficult it is to persuade the world that God disapproves of all modes of worship not expressly sanctioned by his word. The opposite persuasion which cleaves to them, being seated, as it were, in their very bones and marrow, is, that whatever they do has in itself a sufficient sanction, provided it exhibits some kind of zeal for the honor of God. But since God not only regards as fruitless, but also plainly abominates, whatever we undertake from zeal to his worship, if at variance with his command, what do we gain by a contrary course? The words of God are clear and distinct: 'Obedience is better than sacrifice.' 'In vain do they worship me, teaching for doctrines the commandments of men,' (1 Sam. 15:22; Matt. 15:9). Every addition to his word, especially in this matter, is a lie. Mere 'will worship' is vanity. This is the decision, and when once the judge has decided, it is not longer time to debate... (18)

"There is no point which is more keenly contested, none in which our adversaries are more inveterate in their opposition, than that of justification: namely, as to whether we obtain it by faith or by works. On no account will they allow us to give Christ the honor of being called our righteousness, unless their works come in at the same time for a share of the merit. The dispute is not, whether good works ought to be performed by the pious, and whether they are accepted by God and rewarded by him; but whether, by their own worth, they reconcile us to God; whether we acquire eternal life as their price; whether they are compensations which are made to the justice of God, so as to take away

guilt; and whether they are to be confided in as a ground of salvation.

"We condemn the error which enjoins men to have more respect to their own works than to Christ, as a means of rendering God propitious, of meriting his favor, and obtaining the inheritance of eternal life: in short, as a means of becoming righteous in his sight. First, they plume themselves on the merit of works, as if they laid God under obligations to them. Pride such as this, what is it but a fatal intoxication of soul? For instead of Christ, they adore themselves, and dream of possessing life while they are immersed in the profound abyss of death. It may be said that I am exaggerating on this head, but no man can deny the trite doctrines of the schools and churches to be, that it is by works we must merit the favor of God, and by works acquire eternal life; that any hope of salvation unpropped by good works is rash and presumptuous; that we are reconciled to God by the satisfaction of good works, and not by a gratuitous remission of sins; that good works are meritorious of eternal salvation, not because they are freely imputed for righteousness through the merits of Christ, but in terms of law; and that men, as often as they lose the grace of God, are reconciled to him, not by a free pardon, but by what they term works of satisfaction – these works being supplemented by the merits of Christ and martyrs, provided only the sinner deserves to be so assisted. It is certain that, before Luther became known to the world, all men were fascinated by these impious dogmas; and even in the present day, there is no part of our doctrine which our opponents impugn with greater earnestness and obstinacy." (26-27)

## Calvin in His Own Words

*A letter to Richard Vauville, a pastor of the French Reformed Church of Frankfort, November 1555:*

“How deep a wound the death of your wife must have inflicted on your heart, I judge from my own feelings. For I recollect how difficult it was for me seven years ago to get over a similar sorrow. But as you know perfectly well what are the suitable remedies for alleviating an excessive sorrow, I have nothing else to do than to remind you to summon them to your aid. Among other things, this is no mean source of consolation, which nevertheless the flesh seizes upon to aggravate our sorrow, that you lived with a wife of such a disposition that you will willingly renew your friendship with her when you shall be called out of this world. Then an example of dying piously was offered to you by the companion of your life. If it were my task to exhort a private person, I should order him to weigh in his own mind what he owes to his Creator. For we unjustly defraud God of his right, unless each of us lives and dies in dependence on his sovereign pleasure. But it is your duty to reflect what part you sustain in the church of God. As, however, our principal consolation consists in this, that by the admirable providence of God, the things which we consider adverse, contribute to our salvation, and that we are separated in the world only that we may be once more reunited in his celestial kingdom, in this you will from your piety acquiesce. As I hear that the heat of contentions in your church is a little abated, you will do your endeavor that no secret grudges remain in people’s minds. That cannot be accomplished all at once, I know. Therefore by degrees you will study to mollify the tempers which have been exasperated, till offences be completely softened down. Farewell, my most worthy and dearest brother. May the Lord alleviate the sorrow of your widowerhood, by the grace of his Spirit, and bless all your labors.”

*A letter to William Farel, written April 11, 1549, upon the death of Calvin’s wife Idelette:*

“Intelligence of my wife’s death has perhaps reached you before now. I do what I can to keep myself from being overwhelmed with grief. My friends also leave nothing undone that may administer relief to my mental suffering. When your brother left, her life was all but despaired of. When the brethren were assembled on Tuesday, they thought it best that we should join together in prayer. This was done. When Abel, in the name of the rest, exhorted her to faith

and patience, she briefly (for now she was greatly worn) stated her frame of mind. I afterwards added an exhortation, which seemed to me appropriate to the occasion. And then, as she had made no allusion to her children [from a previous marriage], I, fearing that, restrained by modesty, she might be feeling an anxiety concerning them, which would cause her greater suffering than the disease itself, declared in the presence of the brethren, that I should henceforth care for them as if they were my own. She replied, ‘I have already committed them to the Lord.’ When I replied, that that was not to hinder me from doing my duty, she immediately answered, ‘If the Lord shall care for them, I know they will be commended to you.’ Her magnanimity was so great, that she seemed to have already left the world. About the sixth hour of the day, on which she yielded up her soul to the Lord, our brother Bourguoin addressed some pious words to her, and while he was doing so, she spoke aloud, so that all saw that her heart was raised far above the world. For these were her words: ‘O glorious resurrection! O God of Abraham and of all our fathers, in thee have the faithful trusted during so many past ages, and none of them have trusted in vain. I also will hope.’ These short sentences were rather ejaculated than distinctly spoken. This did not come from the suggestion of others, but from her own reflections, so that she made it obvious in few words what were her own meditations. I had to go out at six o’clock. Having been removed to another apartment after seven, she immediately began to decline. When she felt her voice suddenly failing her she said: ‘Let us pray: let us pray. All pray for me.’ I had now returned. She was unable to speak, and her mind seemed to be troubled. I having spoken a few words about the love of Christ, the hope of eternal life, concerning our married life, and her departure, engaged in prayer. In full possession of her mind, she both heart the prayer, and attended to it. Before eight she expired, so calmly, that those present could scarcely distinguish between her life and her death. I at present control my sorrow so that my duties may not be interfered with. But in the meanwhile the Lord has sent other trials upon me. Adieu, brother, and very excellent friend. May the Lord Jesus strengthen you by His Spirit; and may He support me also under this heavy affliction, which would certainly have overcome me, had not He, who raises up the prostrate, strengthens the weak, and refreshes the weary, stretched forth His hand from heaven to me. Salute all the brethren and your whole family.”