



FAITH
Presbyterian Church

FAITH FAMILY FORUM II

PASTOR NOTES—WHY DO WE SING ?



Pastor Karl Thompson

Singing is a profoundly appropriate act of worship to God. It unites heart, mind, and strength together in harmony with other worshipers to exalt our God and His goodness to us.

In order to truly sing, we must engage heart, mind, and strength. Singing is an emotional activity—our hearts will be moved as we sing. But it is crucial that our hearts are directed toward what is true and honorable (Philippians 4:8). Therefore, we must also engage our minds, thinking on the things that are excellent so that

our hearts are led in the right direction. Singing also involves physical strength and ability, which can be developed so that we may sing out to the Lord with fullness!



When we sing, we have the opportunity to unite with other worshipers in true harmony. As we join our voices together, something essential to the very nature of singing, we experience the joy of unity. The worshipers around us stir us to sing, and every voice, though different, blends into a beautiful chorus of praise to God (Psalm 147:1).

It is not hard to imagine what happens when hearts are engaged together in singing about the grace and goodness of God with understanding. We step away from the darkness and disappointments of this life to remember that God is good. We step away from our failings to remember that God is gracious. Our hearts are carried away, delighting in this God who is so great.

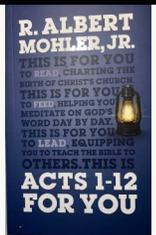


THE TUESDAY MORNING LADIES BIBLE STUDY

The Tuesday morning Ladies Bible Study began on Tuesday, September 9, 2025 at 10am.

The study: Albert Mohler’s first volume on Acts, which explores:

- The missionary journeys, trials, and testimony of the Apostle Paul
 - The Council of Jerusalem
 - The spread of the early Church into Philippi, Athens, and Rome
- If you desire deeper fuel for Christian life and mission, this study offers powerful insight and Spirit-led encouragement.



We are deeply thankful for the faithful women leading this study: Ann Pimentel, Debbe Hemmer, and Laura Cent.



Last time we primarily covered civil and church governments. These and others mentioned in the previous essay are all external governments. There is also an internal government; that is the focus of this brief essay.

Internal government is self government or perhaps referred to as self control. It is important to realize that there is a relationship between external and internal governments. Control or power is finite; total control is 100 percent; total chaos is zero percent control. We live in a world where power is shared between the individual and the external governing bodies, be they civil, ecclesiastical, familial or some other forms of government. It is generally agreed that some individual power must be relinquished to external governments but also that some individual power must be retained. The balance is where people disagree.

Individuals like their independence. They want to be in charge of their lives and how they live. It is a tendency we all have. Satan exploited that in the Garden. **Genesis 3:4-5** *Then the serpent said to the woman, "You will not surely die. For God knows that in the day you eat of it your eyes will be opened, and you will be like God, knowing good and evil."* In other words, eat this and you will be in charge, making your own decisions. Unfortunately, the temptation was too much, and we are all paying for that today.

Here is an example that will help us see the need for self government. Think of a young child. Little ones want their way. You've all seen it. It's part of our fallen nature. Self government means responsibility. It must be learned. As parents we tell our children no and to share and so forth. Parents are to teach their children how to be responsible. **Proverbs 22:15** *Foolishness is bound up in the heart of a child; the rod of correction will drive it far from him.* **Proverbs 22:6** *Train up a child in the way he should go, and when he is old he will not depart from it.* **Proverbs 29:15** *The rod and rebuke give wisdom, but a child left to himself brings shame to his mother.*



Scripture speaks to the lack of self control when it speaks of anger. People do things in anger that they wouldn't normally do. Anger is evidence of loss of self control. **Ecclesiastes 7:9** *Do not hasten in your spirit to be angry, for anger rests in the bosom of fools.* **Proverbs 29:22** *An angry man stirs up strife, and a furious man abounds in transgression.* **Proverbs 19:11** *The discretion of a man makes him slow to anger, and his glory is to overlook a transgression.*

One more example is the use of mind altering substances such as drugs and alcohol. Overuse of either causes a loss of self control. **Proverbs 20:1** *Wine is a mocker, strong drink is a brawler, and whoever is led astray by it is not wise.* While drugs are not mentioned in this verse, the application is the same. The unwise is the same as the fool in Scripture.

Managing one's emotions and controlling one's actions and words is represented as a good thing in Scripture. **Galatians 5:22-23** *But the fruit of the Spirit is love, joy, peace, longsuffering, kindness, goodness, faithfulness, gentleness, self-control. Against such there is no law.* You get the idea. Don't be angry, be responsible. God is a god of order; His desire for us is to exercise our self government in a good way, not as license to do what we want. Be wise and find the balance that pleases God.



WE MOURN THE PASSING OF A FAITHFUL SERVANT

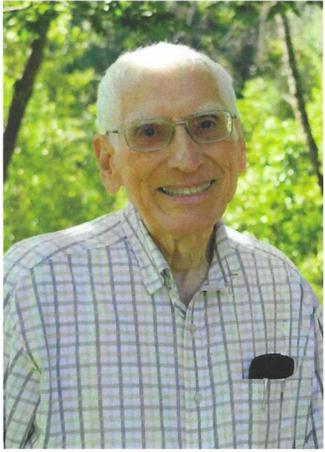
“O, THAT WILL BE GLORY”
(Words & Music by Charles H. Gabriel)



MEMORIAL SERVICE

For

DON ANDY BIERBOWER



Faith Orthodox Presbyterian Church
Grants Pass, Oregon

September 6, 2025 - 1:00 p.m.



labor
re; Ju
ages b
be glor
shall lo

d I am safe on that
ord I ador

Friends will be the
me will flo
gh the a

ory f
be g

glor
shall lo

ory for me
be glory, be glory for

inthians
glory of the L
one degree of
is the Spirit.

2 Corinthian
preparing us ar

Colossians 3:4 Wh
also will appear with r



Below is our proposed Fall schedule for our OPC calendar:

Presently: Children's Sunday School every Sunday 9:30am

Current sermon series: Genesis

Evening Service:

1st Sunday evening: Prayer and discussion questions on morning teaching (now Genesis)

2nd Sunday evening: No evening worship service

3rd Sunday evening: Singing and application of morning message (currently Genesis)

4th Sunday evening: Faith Academy

5th Sunday evening: ?

WHY DO WE SING OLD SONGS

By Pastor Karl

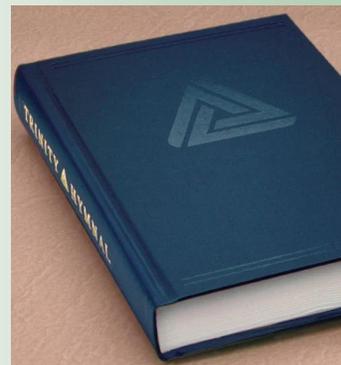
We don't only sing old songs; we are always looking for new songs too. But we make sure to include a healthy dose of old songs. The reason is the same as why we read old books.

Every culture and time has its own blind spots, places where we are wrong, un-informed, or rebellious. Even the church is not immune to this. Many modern songs are beautiful and true, but on closer examination, they often reveal the individualistic, self-centered blind spots of our age. Not all new songs fall into this, of course, but many do.

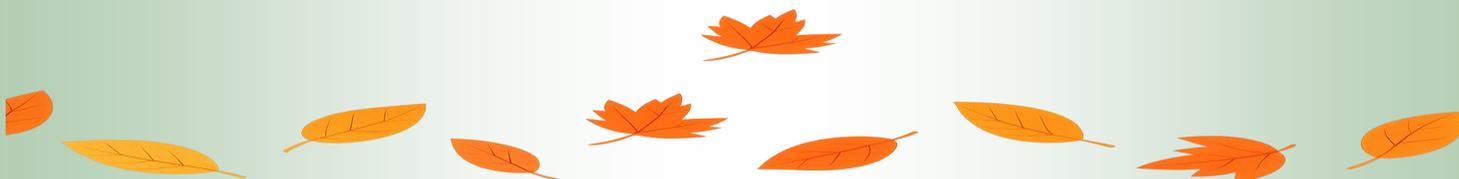
By singing old songs, we push back against our own cultural blind spots. Of course, we run the risk of embracing the blind spots of another age, since no time or culture gets everything right. But two safe-guards help us:

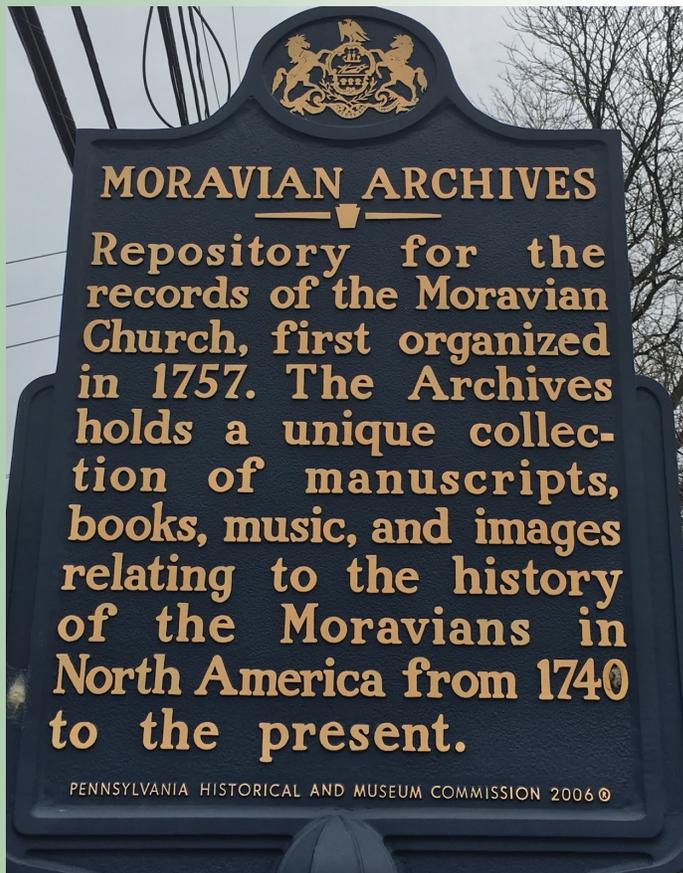
- ◆ We sing not just old songs, but really old songs, and even really, really old songs. This variety keeps us from leaning too heavily on one era.
- ◆ The old songs we sing have been tested by generations of worshipers, who have passed down the best and left behind the not-so-good.

So, singing old songs fills our hearts and voices with rich, time-tested music that strengthens our worship.



(If you are interested in locating songs in our blue Trinity Hymnal please click on the Trinity Hymnal photo.)



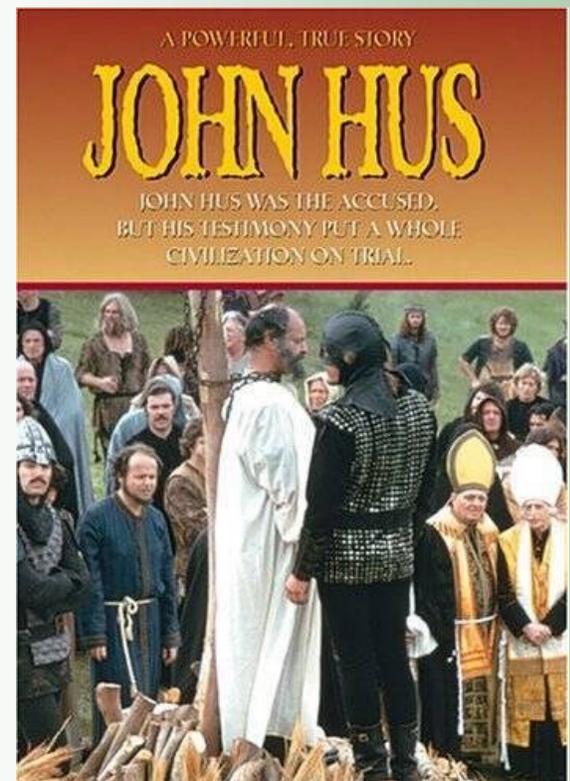


Earlier this year we sang a hymn whose credits referenced the Moravian Archives. Although I am a history buff I had never heard of such a thing, so I decided to check it out. The Moravian Archives is “the official repository of and serves as the institutional memory of the Moravian Church in America.” They “steward records and historical materials of Moravians.” The Moravian Church lives on to this day on several continents.

The Moravian Church traces its roots to a Bohemian Catholic priest by the name of John Hus. He lived from around 1370 to 1415. Hus was influenced by, and promoted, the reformed teachings of John Wycliffe (1328-1384) although they hadn’t yet coined the term *reformed*. Followers of John Hus were called Hussites. Their movement is referred to as the Bohemian Reformation or The First Reformation and was impactful enough that Hus was burned at the stake in

1415. This was a century before Martin Luther composed his Ninety-five Theses. But Hus’ influence would live on after his death as his followers coalesced into a distinct denomination. Over time there would emerge the Moravian, Anabaptist, Unity of the Brethren, and Baptist churches. This era is referred to as the proto-reformation. It is impossible for my small story to go into great detail, but this is just the tip of the iceberg. I encourage you to investigate this interesting period of history for yourself.

On a side note, two years ago Jorene alerted me to a movie about John Hus. At the time I had not heard of him and watched with great interest. Now I understand more fully the rich history that preceded him and the influence he had on those that succeeded him. The movie set the historical stage for me, so thank you Jorene!





It was early September, and the air still clung to summer's heat. A gentle rain began to fall, soft, refreshing, and welcome. I smiled, grateful for the relief, then it began to rain harder and just half a mile away, neighbors saw only a light drizzle. But my home sat directly in the path of something far more powerful.

Soon, pea-sized hail began to tap against the deck. I sat outside, watching lightning dance across the sky and listening to the low rumble of thunder. It felt peaceful that is until the wind shifted.



Suddenly, it howled with force, driving the rain sideways in sheets. Within seconds, the gutters overflowed, water cascading like waterfalls over the edges. Puddles formed, then grew. The rain intensified beyond anything I'd seen in my 30 years living here. It pounded so hard that the gravel driveway gave way, carving deep crevasses down the center.



The sound was deafening as each drop seemed to compete for dominance, a chaotic symphony of nature's fury. Then the hail returned, no longer gentle. It grew to the size of jawbreakers, hammering everything in sight. My dogs trembled, and truthfully, so did I.

But even in that moment of fear, I felt held. I have a Father who hears me, and a church family whose love and prayers I knew would be there. I knew, no matter what happened, we would be okay.



The hail stripped green oak leaves and threw them to the ground along with hundreds of pine needles from the trees, blanketing the ground in a surreal mix of white and green. My back deck awning couldn't withstand the beating; the hail punched holes all the way through the roof. And then, just as suddenly as it began, it was over.

Within days, my faithful and loving Deacons arrived, clearing the roof, the gutters, and the debris around the house. Their kindness reminded me once again of the strength found in Faith OPC.

Now, the gutters are ready for the next rain. And I'm reminded: even in the fiercest storm, nothing can separate me from my Savior. Praise the Lord.



Standing while singing is a valuable cultural expression of worship. We don't always stand to sing, but it is a posture that allows us to express reverence in a unique way.

Imagine sitting in your living room and the President of the United States walked through the door. Would you remain seated or stand to greet him? Anyone who stayed seated would clearly be showing disrespect. Although our culture has slipped in its sense of honor, it is still generally rude to greet an important person while sitting down.

In worship, part of why we stand, especially at the beginning of the service, is because we are being ushered into the presence of the living God. So we stand to show Him honor.

Recently, we adjusted from standing for both opening songs to standing for just the first one. We concluded that this still communicates respect while making it more attainable for the congregation as a whole. We also recognize that some are unable to stand, even for that first song, and there is no disrespect in this inability.

In the end—whether we sit or stand—we enter God's presence only by His grace!



**REMEMBER:
OCTOBER 5TH AFTER WORSHIP WILL BE
THE ELDERS BBQ**



Announcing the birth
of
Lydia Joy Lammers
08/04/25



Praising the Lord
Ryan and Rachel Lammers



STAND FOR LIFE

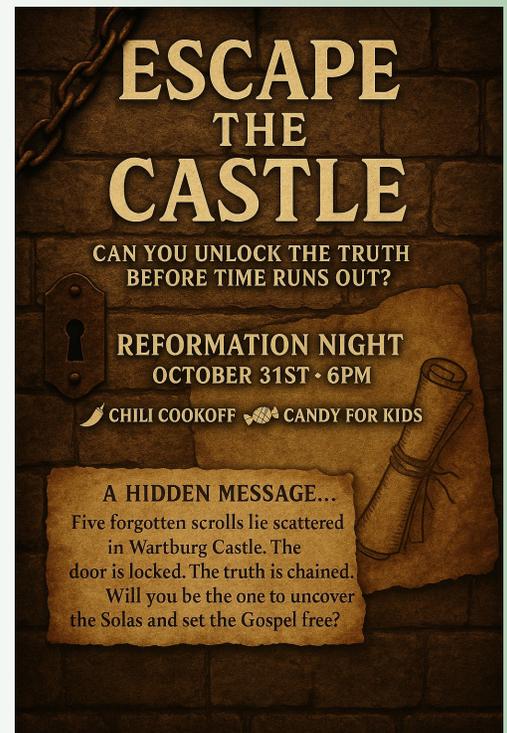
Every week is a new adventure. Observe first hand how those driving by respond to 'life of children' and reminders that God is the creator and sustainer of all. Occasionally some give encouraging waves and honks of their horns, but some responses not so honoring to the Lord. Hearts are challenged as the Holy Spirit works!

God creates life. Life is important to our Lord, so to it is to His beloved (us). How do we at Faith let the world know God's heart? Take time to join us next to the front of Planned Parenthood to pray and hold a sign proclaiming Truth about life and faith in our Lord!

Rain or shine, 10am-11am every Monday. Stop by and pray with us.

Do you have what it takes to answer some reformed trivia? Maybe not, but this is a great event to learn and fellowship. Before the trivia you can sample and judge some of the Rogue Valley's finest chefs and their home-made chili, in our annual

Chili Cookoff.



COMING UP

October 5 — Elder's BBQ

October 11 — 7am Men's Breakfast

October 27 — 6pm Men's Meeting

10am Monday — Stand for Life

10am Tuesday—Ladies Bible Study

6pm Wednesday —Family Worship

To view the church calendar— [CLICK HERE](#)

FAITH 2025 BIBLE ACADEMY

The session has decided to do a chronological approach to the Bible reading starting last year. You will be given a chart each week. It will be on the church website, www.faithgp.org, sent via email, and in print on the table in the foyer each Sunday. The reading began in the Old Testament but we paused and read in the New Testament for December 2024 but now back to the Old Testament. The reading will consist of about a chapter per day except for Sundays. Sunday will be a review day; you will not have to read anything but a good review day. The session is asking you not only to read the Bible but also to react to it. The goal is to get you to think a little about what you are reading. You will find space to write on the chart; we are asking you to do two things; see below.

You will be asked to generate a short thought about the reading, probably 15 words or less will fit in the space given. It can be a summary, a reflection, whatever you decide. For instance, let's say you were asked to read Leviticus 25. It is relatively long being 55 verses, and it covers a lot of material: the Sabbath year, the year of the jubilee, and the redemption of property and of the poor and enslaved in that year. You could make a summary statement about content. *It covered the Sabbath year and the year of Jubilee.* You could reflect on the chapter's content. *God gave them specific rules for redeeming property and people. The 50 year redemption is a shadow of Christ's ultimate redemption. I don't think the jubilee system would work today.* You might even ask a question? *How would this affect investing in property in year 48?* The point is to get you to think a bit about what you have read.

The second thing you are asked to do is copy a verse you like. You are not asked why you liked it. Just pick a verse you happen to like for whatever reason and copy it down with the reference, v 14 for instance. Sundays are review days. Again, you are asked to write two things. First, look at your chart and make some sort of statement about the reading for the week. Second, pick one of the six verses you had previously copied down. Write this verse in the review section and think about and maybe even jot a note as to why you picked it. At the fourth Sunday evening service of the month, we will talk about your review items, 1st week, 2nd week and so forth. It would be helpful for you to bring your sheets with you to that service. This is an experiment. We think it will take about 15 minutes or so per day to read and fill in the chart. After a time, maybe a couple of months, we will take a bit of time for evaluation of the process. Our desire is to get you involved with your Bible on a daily basis. If you have some other reading plan already in place with which you are comfortable and believe is profitable for you, that's fine; you can continue to follow that in lieu of what we are proposing. We will be continuing through 2025 in finishing the Bible reading.

Date	Chapters	Instruction	Notes
1-Jan	Review		Finish 2022 Reading
2-Jan	Gen 1	(1) Write down one thought (2) Copy 1 verse you like.	
3-Jan	Gen 2	(1) Write down one thought (2) Copy 1 verse you like.	

A lot of care, time, and effort went into the publishing of this newsletter and we would love to hear your comments, recommendations, and thoughts. Drop us a line at:

office.faithopc@gmail.com

Special thank you to the proof readers, Marylou Hansen and Frode Jensen, and the many article writers

Feel free to write an article anytime, just email to the above link.

