

Calvary Family News

August 2025

What Life and Death are all About

I spent the last couple of days hanging out with my good friend Chuck. He's the one we have been praying for because he has ALS. If you don't know:

Amyotrophic Lateral Sclerosis (ALS), also known as [Lou Gehrig's disease](#), is a progressive nervous system disease that affects nerve cells (neurons) in the brain and spinal cord, impacting voluntary muscle movement. It leads to muscle weakness and atrophy, affecting various bodily functions like walking, speaking, swallowing, and breathing. While there's no cure, treatments focus on managing symptoms and slowing disease progression. (AI Overview)

Simply what that means is that unless the Lord does a miracle (which He certainly can) my friend will probably be dead in less than a year. The guy who used to hunt, fish, and bust tires for a living spends half his day in bed and the other half in a massage chair which helps stimulate his muscles, which he can no longer move. The guy who has taken numerous missions trips to build churches and help provide clean drinking water in third world villages now needs help to go to the bathroom. Chuck can still move his head and neck, but other than that he is paralyzed. He can still eat (when someone feeds him) and talk on his own (the guy has some amazing stories), but unless God intervenes (which He certainly can) those abilities will also be lost.

I'm not writing this so you will have pity for Chuck, that's the last thing he would want. What Chuck really wants is for people to come to a saving relationship with Jesus. And while Chuck and many others of us are praying that God will heal him (which He certainly can), he also knows that the Lord is using him in the condition he is in to open doors for the gospel. One example is that this Saturday, August 2nd, Chuck's friends and family are having a "Celebration of Love" for him, a chance for folks to hang with him while he can still enjoy it. Chuck only agreed to do it if the focus of the celebration was Jesus. The first hour will be a barbecue and the last two hours will be a praise and worship service. Plus he ordered about 200 copies of the gospel of John to pass out so that no one will leave without the Word of God in their hands.

My prayer for all of us is that no matter what lies ahead of us, at the end, we can say along with the apostle Paul (and my friend Chuck):

6 For I am already being poured out as a drink offering, and the time of my departure has come. 7 I have fought the good fight, I have finished the race, I have kept the faith. 8 Henceforth there is laid up for me the crown of righteousness, which the Lord, the righteous judge, will award to me on that Day, and not only to me but also to all who have loved his appearing.

2 Timothy 4:6-8

Serving Him,

Pastor Karl

How Should We Then Worship? R.C. Sproul

Three-quarters of the way through the twentieth century, Francis A. Schaeffer asked the question, *“How should we then live?”* His book of the same name answered the questions raised by the radical shift in our culture from modernity to post-modernity. The question that we face in our generation is closely related to it: *“How should we then worship?”* The “how?” of worship is a hotly disputed matter in our day. The issue has been described as the war of worship. If there has been a worship war in the church in America in the last thirty years, then surely by now its outcome has been decided. Far and away, the victorious mode of worship in our day is that form roughly described as contemporary worship. “Contemporary” in this context is contrasted with “traditional” which is seen as being outmoded, passé, and irrelevant to contemporary individuals. Those who deem the contemporary shift in worship as a deterioration are in the minority, so it behooves us to explore the “how” question that Schaeffer first raised.

The “how” question is related to the other questions usually pursued by the journalists who seek to unwrap the details of a particular story. They ask the questions: *“Who, what, where, when, and how?”* In like manner, the best place for us to answer the “how” question of worship is to begin with the “who” question. Manifestly the most important question we ask is, *“Who is it that we are called upon to worship with our hearts, our minds, and our souls?”* The answer to that question at first glance is exceedingly easy. From a Christian perspective, the obvious reply is that we are called upon to worship the triune God. As easy as this answer is on the surface, when we see the concern given to this question throughout the Old and New Testaments, we realize that as fallen creatures it is one of our most basic and fundamental inclinations to worship something, or someone, other than the true God. It’s not by accident that the first four commandments of the Ten Commandments focus attention on the true God whom we are to worship according to His Being. The New Testament likewise calls us to honor God with true worship. Paul reminds us that at the heart of our fallenness is a refusal to honor God as God or to show proper gratitude to Him with praise and thanksgiving. So it is imperative that the Christian, at the beginning of his pursuit to understand what true worship is, gets it clear that the object of our worship is to be God and God alone.

When we move to the “where” question, it doesn’t appear to matter that much. We recall Jesus’ discussion with the woman at the well when He said that the New Testament church has no appointed central sanctuary where all true worship must take place. It’s not necessary for Christians to migrate to Jerusalem in order to offer authentic worship to God. Yet at the same time we notice throughout biblical history that people met together in a variety of locations, including house churches in the early years after Christ’s ascension. The house church phenomenon of the first century was not something intended to avoid institutional churches or to seek an underground church as such, but it was basically built on the foundation of convenience because the church was so small that the number of believers could easily meet in a home. As the church grew in number, it became necessary to find a place where a larger group could assemble for the solemn worship of God, as an act of corporate praise and celebration. So today it would seem that the obvious answer to the “where” question is that we should be worshipping together with other Christians as we gather in local churches.

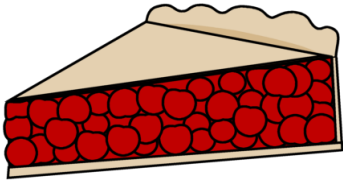
The “when?” is also a question that is given attention biblically. Obviously, it is the obligation of the believer to worship God everyday, at all times. But God appoints special times and seasons for the gathering of His people in corporate worship. In the Old Testament, that special time was established early to be on the Sabbath. The term sabbath means seventh, or a cycle of one in seven. In the Old Testament economy, it was on the seventh day of the week. After the resurrection and the split of the Christian community from Judaism, it was changed from the seventh day of the week to the first day of the week, though the seven-day cycle remained intact. We understand that when the Christian community meets in solemn assembly, the communion of saints means that not only are Christians joined together locally in their own particular congregations, but that the worship of God goes beyond the walls of each individual church and incorporates churches around the nation and around the world, who, for the most part, are meeting at the same time. But the “where” and the “when” questions pale into insignificance when we return our attention to the “how” question. And the “how” question is ultimately determined by the “who” question.

The one attribute of God that should inform our thinking about worship more than any other is His holiness.

We are to worship God how God wants us to worship Him. This is the apparent crisis in the revolution of worship in our day. The driving force behind the radical shift in how we worship God today is not because of a new discovery of the character of God but rather through pragmatic studies on what works to attract people to corporate worship. Thus, we devise new ways of worship that will accommodate the worship of the people of God to those who are outside the covenant community. We are told that churches ought to be seeker-sensitive, that is, they ought to design worship to be appealing to people who are unbelievers. That may be a wonderful strategy for evangelism, but we must remember that the purpose of Sabbath worship is not primarily evangelism. Worship and evangelism are not the same thing. The solemn assembly is to be the assembling together of believers, of the body of Christ, to ascribe worship and honor and praise to their God and to their Redeemer. And the worship must not be designed to please the unbeliever or the believer. Worship should be designed to please God. We remember the tragic circumstances of the sons of Aaron in the Old Testament, who offered strange fire before the Lord, which God had not commanded. As a result of their “experiment” in worship, God devoured them instantly. In protest, Aaron went to Moses inquiring about God’s furious reaction. Moses reminded Aaron that God had said that He must be regarded as holy by all who approach Him.

I believe that the one attribute of God that should inform our thinking about worship more than any other is His holiness. This is what defines His character and should be manifested in how we respond to Him. To be sure, God is both transcendent and imminent. He is not merely remote and aloof and apart from us. He also comes to join us. He abides with us. He enters into fellowship. He brings us into His family. We invoke His presence. But when we are encouraged to draw near to Him in New Testament worship, we are encouraged to draw near to a God who, even in His imminence, is altogether holy.

The modern movement of worship is designed to break down barriers between man and God, to remove the veil, as it were, from the fearsome holiness of God, which might cause us to tremble. It is designed to make us feel comfortable. The music we import into the church is music that we draw from the world of entertainment in the secular arena. I heard one theologian say recently that he was not only pleased with this innovative style of worship and music but thought that what the church needs today is music that is even more “funky.” When we hear clergy and theologians encourage the church to be more funky in worship, I fear that the church has lost its identity. Rather, let us return to Augustine who agreed that we can use a variety of music in our worship, but all that is done should be done with a certain gravitas, a certain solemnity, always containing the attributes of reverence and awe before the living God. The “what?” of worship, the “where?” of worship, the “when?” of worship, and especially the “how?” of worship must always be determined by the character of the One Who is the living God.



**September Newsletter Items Due
Tuesday, August 26th! We would
Love to have your input on articles!**

August Birthdays

- 1 Danielle Pierce**
- 3 Jannet Hoeffner**
- 11 Gary Smith**
- 15 Adena Rosin**
- 17 Kevin Bernardy**
- 31 Chris Wittich**



Missionary Sharing & Church Potluck

We had a great potluck to visit and send Crystal Pierce, Ethnos360 back to Rancho Siloe, after she shared during our morning worship service, July 27th.

We had about 20 folks that stayed and had a variety of delicious food to eat together, including her three nephews from Boise that stayed to eat, before returning home. There was a huge variety of items to choose from, Chicken Curry, Tater Tot Casserole, Sweet & Sour Meatballs, Sausage/Egg Casserole with Cheese, Fruit Tray, Spice Cake, Cookie Pizza, Macaroni Salad, Potato Casserole, Brownies, just to name a few. All was delicious and visiting with friends as well as Crystal was great!

Crystal shared about praying for our missionaries during the service and here's a quick recap:

1. Pray as you would pray for yourself. They have struggles too, that they may not be ready to talk about.
 - a. Frustrations with things that don't work out.
 - b. If they have families, pray for relationships, spouses and raising kids.
 - c. Ministries they are involved in.
 - d. Communication, wisdom and unity on the team as they make decisions.
 - e. Responsibilities and time management.
 - f. Stability in governments, and safety in their countries and traveling.
 - g. Ministry Stress and Cultural Stress doing things differently.
 - h. Spiritual Growth.

August 2025

Sunday	Monday	Tuesday	Wednesday	Thursday	Friday	Saturday
3 9am Adult Sunday School 10am Worship, Children's Church & Nursery	4 6pm Men's Bible Study	5 10:30-1:30p CBC Turn to Serve at Sr Center	6 5:30pm Prayer & Dinner	7 5-6pm Community Dinner 6pm Celebrate Recovery	8	9
10 9am Adult Sunday School 10am Worship, Children's Church & Nursery	11 6pm Men's Bible Study	12	13 5:30pm Prayer & Dinner	14 5-6pm Community Dinner 6pm Celebrate Recovery	15	16
17 9am Adult Sunday School 10am Worship, Children's Church & Nursery	18 6pm Men's Bible Study	19	20 5:30pm Prayer & Dinner	21 5-6pm Community Dinner 6pm Celebrate Recovery	22 Camp Elkanah Family Camp	23 Camp Elkanah Family Camp
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31 9am Adult Sunday School 10am Worship, Children's Church & Nursery	1 Labor Day	2 10:30-1:30p CBC Turn to Serve at Sr Center	3 5:30pm Prayer & Dinner	4 5-6pm Community Dinner 6pm Celebrate Recovery	5 9am Ladies' First Friday Breakfast at Truck Corral	6