



Inside the Session: *Sitting with Your Shepherds*

By Colin Peters

I did not grow up in a Presbyterian church. Whew! There, I've said it. Now you know and I can't take it back. I am not aware of a single strand of Presbyterian heritage within my family. Although it has now been nearly 20 years since I stepped onto the Presbyterian road, I find myself still growing in familiarity with this historical part of the Church. Perhaps you are like me in this way. And so I'd like to lead into this issue of Cafeteria by offering a snapshot of an important piece of the Presbyterian puzzle.

I would say that I began to become Presbyterian during college. A spiritual "awakening" of sorts led me to what we sometimes call reformed theology by means of a Presbyterian campus ministry – Reformed University Fellowship. This, naturally, compelled me to find a Presbyterian church after I graduated from college. So once I had settled into my new city, I found one. And when I inquired about membership I discovered something odd, and frankly a bit intimidating – they wanted me to meet with "The Session." I stumbled, "Um..."; now not so sure I wanted to pursue this, "the what?"

Unraveling Mystery

Let's admit it – "The Session" is a term that can generate images of formality and intimidation. But don't misunderstand. The term is derived from the Latin word which means "to sit." A "session" is a group of people who sit together. In our case, this group consists of the elected elders of our congregation. There are two "teaching" elders – Rich Lambert and myself; and there are five "ruling" elders – Jack Parker, David Rice, Mark Van Vesseem, Blake Brawner, and Keith Benedict. (Keith is currently on leave of absence.) Twice each month the Session of

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“The shepherds sit with one another for the benefit of the flock in order to cultivate and maintain its spiritual vitality.”

New St. Peter’s Presbyterian Church sits together in the church office conference room to discuss and pray over matters of importance to our congregation. There should not be a sense of mystery or uncertainty in our congregation about this. So my intent is to explain what we do so that you might not only be aware, but also pray for and, whenever necessary, avail yourself of the ministry of our Session.

As elders, we are charged with maintaining the spiritual government of the church. To use one of the Lord’s favorite terms, that means we are “shepherds” of this flock. The shepherds sit with one another for the benefit of the flock in order to cultivate and maintain its spiritual vitality. This task lends itself to two primary areas of concern: administration and intercession. Should either of these be neglected, we would all gradually begin to notice decay setting in. Both areas are vital. And their combination, rather than amounting to some sort of executive boardroom, generates an atmosphere of care and concern for the well-being of all whom the Lord has given us. Each time we sit together, we begin with Bible study and an extended time of prayer. This usually lasts for 30 minutes or more. And often, we will conclude the meeting with a short discussion of some article or subject pertinent to pastoral ministry. In these ways, we constantly seek for the Lord to shape and lead us. Certainly a Session is charged to make decisions that represent the congregation – but only as is fitting for the grace and glory of God.

Two Meetings

To this end, we have two stated meetings each month – the first and third Tuesdays. Shepherding requires making administrative decisions that are consistent with the principles of gospel ministry that guide us; and so, on the first Tuesday of each month we sit down to consider such matters. During recent “administrative” meetings, we have:

- Evaluated property options for our potential permanent church home
- Considered and approved a request from Bethel PCA to have Elliott Greene serve as interim pastor
- Considered and approved a request from the Missions Committee to support MTW missionary Paul Fisher
- Approved the dismissal from membership of those who have moved away or transferred to other churches
- Evaluated the gifts and calling of Aaron Morris and voted to hire him as Assistant Pastor
- Evaluated health care plans and costs for NsP pastors and staff
- Elected David Rice and Blake Brawner to be delegates to the General Assembly in June

Of course, shepherding also involves interceding for members of our church in many instances. It may be to address sin and to call for repentance. It may be to encourage and counsel regarding some painful or difficult circumstance. It may be

to rejoice for a particular thanksgiving. It always includes prayer. And so, on the third Tuesday of each month we sit down to consider any matter that might require attention in this way. We take our cue from James 5:13-15:

“Is anyone among you suffering? Let him pray. Is anyone cheerful? Let him sing praise. Is anyone among you sick? Let him call for the elders of the church, and let them pray over him, anointing him with oil in the name of the Lord. And the prayer of faith will save the one who is sick, and the Lord will raise him up. And if he has committed sins, he will be forgiven.”

Since you’re now curious about it, you may know that in appropriate circumstances we do anoint with oil – only a tiny dab on the forehead. The weighty richness of oil – usually olive oil – is a common Biblical symbol of the grace of God upon His people. The elders anoint the person with oil as they pray so their prayer is not only heard, but physically felt. The prayer is to the Lord and the anointing is done in the name of the Lord. It is the Lord, not the prayer or the oil, who will raise him up. Scripture has given us instructions in this and we follow them in faith.

Recently during these – usually called “shepherding” meetings – we have:

- Met with a child and her parents for encouragement and prayer regarding matters that chronically worry her

- Met with a man for encouragement and prayer regarding a medical condition that afflicts him
- Met with a couple for encouragement and prayer regarding difficult parenting matters at home
- Counseled and exhorted in a variety of marital circumstances
- Heard the testimony and sense of call from a candidate for ministry and received him “under care” for continued guidance

As a congregation you have elected the elders to the Session to represent you. Here you have some description of the ways in which we do that. Remarkably our mysterious God chooses ordinary means to serve His people...means that we can understand. He calls men to sit together. May He sit with us all, that we might grow in the grace and peace of Christ together

The General Assembly Comes to Dallas

Hyatt Regency Hotel, June 9-13

Now that you know a little about the NSP Session, you have a context for a broader lesson in Presbyterian polity. Our denomination consists of three levels of representative church courts. There is the Session (local level), the Presbytery (regional level) and the General Assembly (national level). While our Session meets two times each month, our Presbytery (North Texas) meets once each quarter, and the PCA General Assembly meets once each year. The location of the GA changes each year, and this year it has landed right here in Dallas. You are welcome to come for a visit to observe the national face of our denomination.

So how does it work? Every teaching elder in good standing is eligible to register, attend and vote. Each church session elects ruling elders from their membership to register, attend and vote as well. The number of ruling elders a session can send depends on the size of its congregation. In this way, each congregation is represented, some more heavily according to their size. Then, sort of like an enormous session meeting, this gathering considers various needs in the areas of administration and intercession. On Monday and Tuesday there will be various “pre-assembly” meetings as committees prepare the work they are to present to the assembly. On Tuesday evening, the assembly will convene with a worship service, followed by the start of business. The business meeting will continue during the next three days, usually concluding by lunchtime on Friday. Each evening there will be a worship service following the dinner break.

There is much to be thankful for in regard to our General Assembly. The national gatherings of some denominations revolve around challenges to central Biblical doctrine. But the PCA – even with the inevitable imperfections and friction – is remarkably united. This is one of the strengths of a “confessional” church. Guided by the Westminster Confession, our theological consensus runs very broad and deep. Usually, this allows us to focus our time and energy on strengthening and growing the Church. Please pray that the Lord would work among us during this Assembly for His own glory.

If you would like to visit the Assembly, a good entry point would be one of the evening worship services. These will take place from 7:30 – 9:00 pm on Tuesday, Wednesday and Thursday in the Landmark Ballroom of the Hyatt Regency Hotel downtown. You are also welcome to visit during the day.

For more information including a docket of scheduled business, go to www.pcanet.org.

R Y F:

The Place and Shape of Reformed Youth Ministry

By Aaron Morris

Many in the church have asked about our plans and goals for RYF (Reformed Youth Fellowship). As members from a number of backgrounds, we have had a wide range of experiences with youth ministry; some good, some bad, all with baggage. Many have a good idea of what youth ministry is not, but it is a little harder to come back and say what it should be. Hopefully this article will move us at least a few steps in that direction, and prove helpful for those with children in or approaching RYF and any in the church who want to know more about our various ministries. Our goal in RYF, like the overall philosophy of ministry at New St. Peter's, is to disciple toward maturity. Admittedly, Christian maturity is a moving target, one of those ever developing objectives we will never exhaust. The more we grow in it, the farther we realize we have to go. Where does RYF fit into all of this?

Bridging the Gap

Our children belong to our households and they live under our care, but this will not always be so. At some point they will need to learn to live in and as the church outside of our homes. In reality, from the day our children are born, they are moving from our covenant household to their own. They progressively try on and grow into new

pieces of adulthood: feeding and dressing themselves, forming relationships outside of our family, determining schedules, taking on and fulfilling responsibilities, and eventually living on their own. And so it is in the church; from Nursery to RYF we are ministering to our children by bridging the gap between current and future covenant households. So rather than a series of separate bridges, you may find it helpful to picture ministries to our children and students as lengthening strides across a single bridge. It is our hope that the Wednesday night Catechism clubs will prepare and naturally lead children into RYF, that RYF will naturally lead into RUF (Reformed University Fellowship), and RUF will in turn naturally lead to engaged and growing discipleship throughout adulthood in the Church.

The Current Shape of RYF

In RYF, we hope to instill a less compartmental understanding of faith and Christian identity by providing assorted platforms for discussion, teaching, and fellowship. This first year we have experimented with monthly meetings. We generally meet for a group activity, shared meal, singing, prayer, and time spent teaching (currently through a survey of the Westminster Confession of Faith). Our

times together have been enjoyable and fruitful. Students have grown noticeably in their fellowship and interaction with the doctrines discussed. Initially, students offered occasional questions and even fewer answers. Now students are considering, weighing, and asking good questions of the Confession: "What does it mean for a Calvinistic confession to say that saving faith 'accepts and receives' Christ; doesn't He 'accept and receive' us?" "If God does not receive or add to his glory from anything in us, why do we talk about glorifying him?" "Do the members of the Godhead play different roles in our justification and sanctification?"

Shaping RYF Down the Road

We are considering adding a second monthly meeting this fall. This additional meeting could follow different structures and possibly include group discussions led by parents or others from within the church. These will give students the chance to listen and discern as they are taught from other voices.

As well, we hope to add opportunities for shared service in and to the congregation of New St. Peter's. Our church and its members will have needs that we can fill, and it is important that we learn real

discipleship — the kind that grows in grace and extends mercy and hospitality when needed. The modern church often misconceives of service as a means of affording us opportunities to preach the gospel in word. But James' emphasis on "hearing and doing" reminds us that our service is a means of preaching the gospel in deed. We will aim to see and preach the gospel in both.

Life & Doctrine

We intend to cultivate maturity and discernment, so sound doctrine necessarily sits at the core of our concern. But, admittedly, this process takes years, and our goal is not to graduate junior divines. Currently we are running through a survey of the Westminster Confession of Faith at a pace that moves us through the Confession in just under 18 monthly "bites." We hope that this will accomplish three things: 1) provide a broad, Reformed context for further study, 2) move them to embrace confessional Christianity, and 3) give them a start as lifelong readers in the Westminster Standards. Our students should not see this as teaching separate from the life of the church, but as tools enabling them to interact more deeply with private, family, and corporate worship.

Biblical and theological instruction will be

one focus in this process, but the gospel is more than information and life in the church requires more than knowledge. Not only will they need right doctrinal answers, they will need to learn to ask good questions of their experience. They will need to be able to hammer out solid answers. Our students will need to grow up strong in their doctrine and vigilant in their practice of sanctification. This means learning the practice and necessity of real community, confession, and repentance. All of these things are essential not just for their private exercise, but for times when they will be required to call others along in them as well. So, while we want to have fun when we are together, our time, activities, and meals are not intended to attract and entertain. They afford us regular time spent together during which our students can get to know each other and their shepherds better. Knowing one another ought to make more substantial community more natural and accessible in coming years.

In Short

So how would we briefly explain what we're trying to do? In short, we are aiming at maturity by means of discipleship in reliance on the grace God alone grants. Specifically when discipling our children and students, we consider much of our

“Our goal in RYF, like the overall philosophy of ministry at New St. Peter's, is to disciple toward maturity”.

task in terms of growth and preparation. We are growing them in the gospel and preparing them to live outside of our direct oversight and care. On their way, we are committed to train them to be the church: to grow and live as Christ's church even when they are not under our shepherding as parents or elders. May the Lord work through us—and even despite us—to faithfully raise our children as His worshippers.

SOMEONE,
SOMETHING
IS CHASING
ME, HUNTING
ME, WANTING
TO DESTROY
ME!

The Doctrine of Sanctification:

A Theological Mystery

by Rich Lambert

“Will I always lose to my sin? I believe the gospel, but it feels like my sin wins endlessly. Is my sin more powerful than Christ’s gospel?” How would you answer those questions if a distraught friend put them to you? Would you advise, “you just need to rest in Christ.” Resting in Christ is not inactivity, and that advice in this situation doesn’t match our doctrinal standards which say that Christians are to be “sanctified really and personally,” and “without the practice of true holiness...no one shall see the Lord.”¹ Would you say, “Just stop. Stop sinning.” That doesn’t match our experience. If your friend were able to stop sinning, your help wouldn’t have been sought. Would you suggest that the doctrine of sanctification (the practice of personal holiness) isn’t that important? Would you offer that sanctification is great, but unnecessary? That doesn’t match Scripture - *“This is the will of God, your sanctification (1 Thessalonians 4:3).”*

Sin parades through my office every day – infidelity, pornography, substance abuse, eating disorders, anger, refusal to love spouse, or children. When people march into my office and sit in a chair with their sin in their laps, what would you have me say to them? Would you want me to say, “There’s nothing that can be done. You are stuck. The gospel of grace can deliver you from the guilt of sin but not from its continuing effects.”? There must be hope and deliverance for

addicts, and pornographers, emotional abusers, and idolators of all kinds. When people come to see me dragging their sin by the hand, I always tell them the same thing. I tell them, “It’s time to fight.”

Theological Mistakes

For some reason I don’t pretend to know, the doctrine of sanctification has been lost in recent years, or at least it feels as though it has. In reformed churches we often have a malnourished and undeveloped view of sanctification called “quietism.” Quietism is just as it sounds. I need sanctification but I sit quietly and do nothing. I just wait for it. Lots of folks in reformed churches still waiting...

This particular mistake is a mutation of the doctrine of salvation. We believe that justification (judged fully righteous in the works of Jesus Christ) is monergistic, or the work of one only. Justification is the work of God alone. Sanctification on the other hand is synergistic, or a working together. In sanctification we are active with our God opposing sin through the new birth He has given in Christ by the Holy Spirit. But you see the error - since justification is monergistic, sanctification must be also - we wrongly convince ourselves. And so we are deficient in sanctification, waiting and waiting...

The other common mistake is a more charismatic view of sanctification - the Holy Spirit gives a near magical ability to

just stop sinning. And by stop, we mean stop altogether, done, over with, the danger is gone. We call this perfectionism. But perfectionism makes no one perfect. Rather it is the illusion, the self deception of perfection. It only succeeds in making us sin managers and outright liars. Neither quietism, nor perfectionism will help us in true sanctification. True sanctification is a fight.

The Bone Chilling Mystery

Usually, when saints want to talk about sanctification and their losing streak in it, they come into my office like something out of film noir or pulp novels. I'm cast in the roll of the private detective with the congregant as the troubled rattled client. "Someone is trying to kill me. Someone, something is chasing me, hunting me, wanting to destroy me...can you find out who or what it is?" "Yes. I don't even have to investigate. I know who's trying to kill you." "Who?" "You."

Then from there, we try to unravel the theological mystery of it all. The trouble is we are people of two natures. We have remaining in us the old, sinful nature. We have also received in justification and adoption a new godly nature. The old nature wants sin. The new nature wants the gospel. The old nature is killing us - involving us with the wrong people, dragging us to the wrong places, enticing us with the wrong activities. But it is our own sinful nature working against us.² The new nature is meant to fight against the old. The nature of redemption, the nature of Christ in us is meant to defend against the nature of brokenness and sin in us. Most of us are ignorant of this and we don't know how to fight within ourselves.

Unfortunately the fight is often a mugging... it comes on us out of nowhere. The sin nature jumps us, beats us, and threatens to drag us down a dark alley. Because our tempting of ourselves comes on so quickly, we often go along willingly. But it is in the moment of the ambush that we are to come alive and fight back. In temptation much sanctification occurs.

When we entice ourselves with sinful desires, we are to stop. Most Christians go wrong right here, we just don't stop. We are to analyze the way we are beginning to move with our hearts, our minds, our tongues, our bodies - "Am I moving in the direction of the cross and resurrection of Jesus or away from it?" Usually we are starting to move away, or the question wouldn't even have come up.

Rebuke the temptation and the sin you are drawing yourself toward. Say, "The cross of Jesus shows the utter wrongness of this...the resurrection of Jesus did not intend to give me into the dominion and tyrannical rule of this thing...I want the righteousness and freedom that the crucified and risen savior gives more than I want this thing." Now you've got a fight.

Repent. As vividly and as violently as you can, repent of the thing. Your sin treats you violently and the only activity that is able to meet your sin with equal and greater violence is judging that sin with repentance and rejoicing in the gospel. Call it what it is, denounce it, and refuse to go with it crying out for grace and resistance in the power of Christ. Remember, that repentance is a turning away, a turning around. Physically, willfully, turn away from your sin and turn toward the grace given to bring you along after Christ in righteousness.

Pray. Pray for the help and supply of Christ's Spirit. Pray for the strength of Christ. Pray for the glory of Christ and your own growing delight in sanctification. Pray to win. Ask to win, and give boisterous thanks when you do.

Reflect on the fight when it is over. A couple of weeks ago I was mugged by my sin. I strained and struggled through all the movements just listed. That night I was thinking on it, and I realized that I had fought and won against my sin. I had more to learn, more fighting to do, more growing to do contrary to this particular sin, but sanctification had occurred. Next time, I would be even harder on my enemy nature.

Watch for your stalking, lurking nature. Watch for your sin because it will try again. Be vigilant, be ready to fight. Some of the most hopeful and sermonic words in this regard come from the Westminster Confession of Faith, "In this war, although the remaining corruption, for a time, may much prevail; yet through the continual supply of strength from the sanctifying spirit of Christ, the regenerate part doth overcome; and so, the saints grow in grace, perfecting holiness in the fear of God."³

"Can you find out who's trying to kill me?" They all ask...

"I already know...it's you."

"Can you stop me?"

"No, but you can. The new nature, Christ's nature given to you, growing in you, can rise up and fight. That is His promise to you. Face your sin by faith and fight."

¹ Westminster Confession of Faith, Chapter XIII, Of Sanctification, paragraph I

² See James 1:14,15

³ Westminster Confession of Faith, Chapter XIII, Of Sanctification, paragraph III

Summer Books and Movies

During the summer, the pace of your activity probably accelerates. Kids or grandkids are home from school on the daily search for what to do with all their spare time, and so you enter into the rush of summer events and outings. Unfortunately, when our bodies speed up, sometimes our minds slow down. If you would like to prevent the mental and spiritual malaise of the summer heat, here are a couple of suggestions.

Putting Amazing Back into Grace: An Introduction to Reformed Theology by Michael Horton

A Review, by Mackenzie Skaer

As a sophomore in college, I attended weekly large group Bible studies at RUF. As one new to reformed teaching, it was hard to make sense of the words they used - words like justification, sanctification, covenant and atonement. As I began to wrestle with Biblical truth my Campus Minister recommended Michael Horton's *Putting Amazing Back into Grace*. Building from the often difficult writings of theologians like Augustine, Calvin, Luther and Knox, Horton explains complicated Biblical terms in a way anyone can understand. Since reading it 5 years ago, I have taken my Campus Minister's lead and recommend the book as an introduction to reformed theology.

Horton presents his explanation of reformed doctrine in a simplistic yet thorough way. The book begins, where Scripture does, at creation, laying a foundation for the rest of his book:

"Whenever we take up the subject of redemption, that is where we need to begin, at the beginning, with creation," Horton writes. "Very often, however, a gospel presentation starts with the fall -

the origin of human sin and the need for redemption. But creation is the proper starting point for any consideration of human identity and its recovery through the gospel."

Horton's explanation of reformed thought goes beyond the commonly taught T.U.L.I.P. acronym. He outlines his book beginning with creation, explaining the fall of man into sin, the doctrine of election, appreciation of God's grace through worship, Christ's atonement for our sins, and irresistible grace. "After all, theology is the basis for loving God and living for Christ," Horton writes.

One of the things I appreciate most about *Putting Amazing Back Into Grace* is that Scripture is used as the basis for all arguments. Horton weaves Scripture throughout providing a trustworthy and full explanation of doctrine. He uses a fundamental rule for understanding the Bible by allowing Scripture to interpret Scripture. For example, in his explanation of the atonement, he dissects several passages of Scripture from both the Old and New Testaments.

I recommend this book for anyone new to reformed theology or someone simply looking to deepen their understanding of it. It also provides discussion questions at the back of the book, which would be useful in group or individual study. If you are looking for a helpful summer read to build on your understanding of Biblical Christianity, this might be just the book for you. Copies are available in the NSP bookstore which is located in the church office conference room.

The Chronicles of Narnia: *Prince Caspian*

A Review, by Martha Elaine Belden

Imagine it will come as no surprise to those of you who know me, but I grew up reading C.S. Lewis' *The Chronicles of Narnia* with my family and watching the PBS miniseries as often as I could. So when I found out a few years ago that Disney decided to start making the books into feature films, I was ecstatic. I eagerly awaited the opening of *The Lion, the Witch & the Wardrobe* and was relatively happy with the result. It was certainly childlike, but it stayed true to the story, didn't try to bury the Gospel message and brought the characters to life for me in new ways.

Over the last few months, I've read a few articles here and there predicting that *Prince Caspian* would be a slightly grittier, more action-packed adaptation than *Wardrobe*, and I was excited to see what they had created. So when a friend invited me to join her for a midnight showing on Thursday evening, I eagerly accepted. I re-read the book on Wednesday, and felt adequately prepared come Thursday night.

In hindsight, I can't decide whether reading the book right before seeing the film was a wise decision or not. But one way or the other, it affected my viewing – so much so that I'm struggling to write an objective review of the film. I imagine this is a battle faced by every filmmaker seeking to bring a beloved literary work to the big screen. He or she will inevitably be praised by some and reviled by others.

When it comes to my opinion of *Prince Caspian* I'm afraid I fall somewhere in the middle... although definitely farther on the "praise" side of the fence. I can say for certain that none of the problems I had with the movie could lead me to "revile" the filmmakers. First and foremost, I must applaud the writers and director for staying

true to Lewis' "moral message," if you will. The Gospel wasn't even watered down, much less wiped out completely. In fact, I would argue that some of the "changes" they made... while rubbing me the wrong way as a literary loyalist... actually served to draw more attention to the struggle between "what is right and what is easy" [okay, I know it's a *Lord of the Rings* reference, but I think it's fitting nonetheless].

For anyone who might be unfamiliar, *Prince Caspian* is the tale of an orphaned prince being raised by his usurping uncle (King Miraz). When Miraz is finally blessed with a son, Caspian is forced to flee and go into hiding. As a result of the tyranny of his uncle and forefathers, true Narnians (i.e. dwarves, talking animals, centaurs, etc.) have lived for centuries hiding in the depths of the forest, and the history of Narnia has been all but erased. Meanwhile, it's been a year since Peter, Susan, Edmund and Lucy stumbled out of Narnia and back into childhood in England. But when they're suddenly yanked back to their beloved Narnia, they find that once again, time is not a constant between the two worlds and it has in fact been thousands of years since they reigned as kings and queens.

The film sticks to this basic plotline, but as with nearly all theatrical adaptations scenes are eliminated, conflicts are exaggerated, and the sequence of events has been rearranged and even embellished. My biggest problem with the film is the rivalries that were created by the filmmakers. At least in one instance, the combatant spirit of the two characters is not even hinted at in the book; therefore the bitterness of this relationship in the movie served as an irritant that very much tainted my viewing of the film.

Where *The Lion, the Witch & the Wardrobe* was criticized for staying too true to the book... for not taking any creative license to add excitement and scandal to the film, *Prince Caspian* has taken things in the opposite direction. The battles in this film are violent and the death toll is heartbreaking. In fact, as a result of the increased violence and more blatant hatred (most powerfully portrayed in a murder scene near the end of the movie), I would advise parents to screen the film before taking their younger children to the theater.

All-in-all, I have to say I was entertained by the film and might have even loved it if it weren't for my overwhelming loyalty to the book. The cinematography and special effects seem light years behind other recent adaptations like the esteemed *Lord of the Rings* films, and that's a little frustrating for a film fanatic such as myself. But I also understand budget limitations and audience considerations, so this wasn't a huge hang up for me. The characters are well played, and there are certainly a few brilliant performances (the saving grace in this film, for me, is found in Reepicheep – voiced by Eddie Izzard — and Peter Dinklage's portrayal of Trumpkin).

If you have any interest in the film, I would encourage you to see it. If your children are a little older, take them...I assure you, they'll love it. But if you're even slightly concerned about the violence, again, I recommend a pre-screening so you can make that call yourself. For all you die-hard fans of the book, brace yourself for some surprises...some pleasant, some otherwise. But take comfort in the fact that the story of our faith is most-assuredly present, and try not to be a stick in the mud like myself and just enjoy yourself.



2008 Maundy Thursday Service



Photography by Tim Scheer, Backdoor Studios

dwell

June

Men's and Kid's Crawfish Boil Saturday, June 7
Stephen and Leslee Shannon's house: 12 noon

Reformed Youth Fellowship Sunday, June 8
WCF study and TBD: 5-7 p.m.

PCA General Assembly June 9-13
Hyatt Regency Convention Center

Home Group Leader Training Wednesday, June 18
All Home Group leaders gather for Training 1: 7:30 p.m.

Girl's Night-In Thursday, June 19
At Kristen Moran's house: 7 p.m.

FC Roosters Sunday, June 22
Family friendly soccer and pizza at White Rock Elementary: 4 p.m.

July

Reformed Youth Fellowship Sunday, July 13
WCF study and swimming at the Walker's house: 5-7 p.m.

Home Group Leader Training Wednesday, July 16
All Home Group leaders gather for Training 2: 7:30 p.m.

FC Roosters Sunday, July 27
Family friendly soccer and pizza at White Rock Elementary: 4 p.m.

August

Reformed Youth Fellowship Sunday, August 10
WCF study and swimming at the Kassing's house: 5-7 p.m.

Visitors' Café date TBD
Introduction to NSP leading into the New Members class

North Texas Presbytery August 22-23
Summer Meeting

FC Roosters Sunday, August 24
Family friendly soccer and pizza at White Rock Elementary: 4 p.m.

Ongoing

Men's Prayer Meeting Tuesdays, 7:00 a.m.
Weekly gathering for prayer at the church office

Introducing Our NSP Officers



David and Melanie, Sarah and Adam

David Rice was installed as a Ruling Elder last fall. He was born in Bryan, Texas, and grew up in Dallas. He graduated from Lake Highlands High School and then Texas A&M University, earning a Bachelor of Science in Electrical Engineering. God's gracious work of sanctification is evident in David's life in placing him on the session with two Longhorns – Blake Brawner and Jack Parker! For nearly 30 years since graduating from TAMU he has worked for the same company. Though the name has changed a few times, it is now Luminant Energy, where he works as a Generation Control System Business Manager. Naturally his engineering overflows into the home where he and his son are devising plans for a robotic tank.

David grew up in a United Presbyterian Church, but joined Northwest Bible Church a few years after returning to Dallas from college. While at NBC he met his lovely bride-to-be, **Melanie**, and they were married there in 1991. A few years later the Rices began to embrace reformed theology which led them to seek a church that would nurture their growing faith. They found Trinity PCA in Plano and joined in 1999. It was there that David was ordained as a Ruling Elder. A move south into Dallas brought them to NsP which they joined in 2004. The Rice's children are **Sarah** (14) and **Adam** (12). In his spare time you might find David cycling around White Rock Lake, reading, home brewing, or creating inventions with Adam.

cafeteria
smorgasbord for the soul

NEW ST. PETER'S
PRESBYTERIAN CHURCH



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