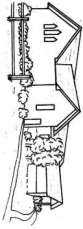


**NORTHWOODS  
PRESBYTERIAN  
CHURCH**



**4723 GRIFFITH AVENUE  
CHEYENNE, WY 82009**

**WORSHIP IN SPIRIT AND TRUTH. JOHN 4:24**

However, many of those who heard the word believed; and the number of the men came to be about five thousand. Acts 4:4

# THE NORTHWOODS NEWS

## *Then and Now*

By

Rich Cesal

The history of the Christian church is many times ignored in the analysis of the present church and its condition. It is important to put the New Testament times in the proper historical framework. All people whose lives are reported about in the New Testament were brand new to the gospel. There were no radio stations broadcasting the gospel to tell the populace the Good News. People only knew of Jesus from contact with a disciple or someone who had already been converted by hearing a disciple preach the gospel. Would that make a difference in the coming to Christ of these people in a different way than that which we have been engulfed in since? The answer is yes and thus, we have

### *Then and Now.*

All the people in the stories given in the New Testament came from a variety of backgrounds. Many were Jews both ethnically and otherwise. The Gentiles many of whom worshiped the various gods of the Greeks or the Romans. Idol worship was prevalent as were many other religions. So into this sea of religious dogma, Christ was introduced. This was a brand new idea. Certainly this is a totally different environment than we have today.

Today, there is hardly any place on earth that doesn't have access to the gospel message on the radio. Most people probably have heard of Jesus to some extent or another. Perhaps in the massive populations of India, China and Malaysia there are people who know nothing about Jesus. But compared to the time of Jesus, there is a huge difference since Christianity has now a great following in all parts of the world.

There are two great differences in comparison of *then* to *now*. The first difference is the people did not have the New Testament to learn from. Since from the Day of Pentecost, people had to come into the knowledge of Christ through the meeting of a disciple or someone who had been discipled. Paul's letters would eventually be circulated in the church but that took some time. The gospels did not surface until fifty years or more after Christ. And then how many would have had access to these documents. Just imagine what it would be like to not have the New Testament. The Holy Spirit had to be very busy.

The second very big difference is that in the early beginning, there were no Christian families. All who came to Christ had to be exposed to someone preaching the gospel without the benefit of parents who could train them in the ways of the Lord.

It is written in Jeremiah 31:31-32, "Behold, the days are coming, says the LORD, when I will make a new covenant with the house of Israel and with the house of Judah not according to the covenant that I made with their fathers in the day that I took them by the hand to lead them out of the land of Egypt." This prophecy announces there will be a new relationship of the Lord with His people with the coming of Jesus. Jesus Himself announces the arrival of the new covenant when He said in Mat 26:28, "For this is My blood of the new covenant, which is shed for many for the remission of sins." Jews had to give up their Judaism and turn to Christ. This also meant the abandonment of circumcision.

For the Jews and the idol worshipping people to give up their religion and turn to Christ was a miraculous event. Paul's missionary journeys converted so many upon the hearing of the gospel.

The gospel could only be conveyed to the people through word of mouth and the teachings of the Old Testament. Not only no New Testament but no writings of any kind. Even if a person had the where-with-all to have access to written material, with no printing presses, there wasn't any thing like R. C. Sproul and Tabletalk Magazine available. They couldn't tune in a TV program on Sunday morning to witness a church service. They had to learn of Jesus from someone else through personal contact. This shows the growth of the church in a very hostile environment was nothing less than

phenomenal, and very much unbelievable. Only the power of the Holy Spirit could bring about such a miracle.

I can think of only one example in Scripture testifying to a young person, probably pre-teen, having been saved by the hearing of the gospel. That person was Timothy who it is said of in Acts 16:1, "Then he [Paul] came to Derbe and Lystra. And behold, a certain disciple was there, named Timothy, the son of a certain Jewish woman who believed, but his father was Greek." Paul in 2 Tim 1:5 gives further information about Timothy, "When I call to remembrance the genuine faith that is in you [Timothy], which dwelt first in your grandmother Lois and your mother Eunice, and I am persuaded is in you also." So here is an example of the passing down to a child the faith of the grandmother and mother. This no doubt was not a common way of coming to Christ. It probably took sometime for this kind of teaching to become a method of reaching new converts.

Many theologians read the stories in the New Testament Bible and erroneously apply them to today's conditions. In my opinion, it is many times a mistake to superimpose the actions in the New Testament to current situations. Then was *then* and now is *now*.

One of the first false ideas taken from the New Testament is the matter of baptism. This is error propagated through the Baptists and others of the widely new evangelical church today. That idea is one of only believers baptism. The Baptists love to point out that the baptism stories given in the New Testament involve adults. There is no direct retelling of an infant's baptism. Of course, they ignore the stories telling of the baptism of whole households which surely would have included infants if not of the family itself but in all probability there would be infants in the families of the servants. Not only was the head of the house saved but all those in the house including servants were saved on the basis of the faith of the head. And so, it is no wonder that all baptism stories involve adults.

The history of infant baptism is a mystery. There is some evidence that the practice may have been exercised in the second century. Around 180 AD there is some references to the practice. But the most direct statement of the practice was by Origen (184-254 AD). From the third century on, infant baptism was 'standard practice.'

The most identifiable reference to infant baptism in the Scriptures is found in Acts 2:38-39, "Then Peter said to them, 'Repent, and let every one of you be baptized in the name of Jesus Christ for the remission of sins; and you shall receive the gift of the Holy Spirit. For the promise is to you and **to your children**, and to all who are afar off, as many as the Lord our God will call.' " What else could Peter's statement that "every one of you be baptized" and "the

promise is to you and to your children" mean? In addition, there is the matter of Covenantal Theology.

It took about 100 years for the early church to get things right. Here is an example of the lagging of knowledge with the early Christians. In Acts 19 we find Paul meeting up with several disciples and finding out that they knew nothing of baptism of the Holy Spirit and only knew of John's baptism. There was confusion between the meaning of John's baptism and of Christian baptism. This story and many other recordings of councils and discussions about proper doctrine shows us that many doctrines had to be investigated in order to get them right.

The biblical references to baptism only of adults cannot be used as a reason to not baptize infants because this is not a logical argument. There were no Christian families in the New Testament times with the possible exception of the aforementioned Timothy. It would take a generation after the first Christians for their children to become adults and have children of their own. Then in the second generation Christians, you have the case of Christian parents wanting their children to be brought into the covenantal family of God just as the Jewish families were instructed to have their children circumcised as a sign of the covenant at eight days. Covenantal Theology took some time to develop. The whole Baptist argument is no argument at all but a misunderstanding of biblical principals and the way in which beliefs were formulated. Obviously for those coming to Christ as an adult, believers baptism makes all the sense in the world. *Then* is not *now*.

Of course since New Testament times, we have many examples of those able to make a genuine commitment and participate in believers baptism. But for those raised in a Christian home, when the parents present their children to God as participants in the covenantal relationship to God, baptism signifies that commitment of the parents. Eventually, those children must make a profession of faith when they are old enough to understand.

The evangelical church perhaps is now having second thoughts about their baptism dogma. When we had our store in Laramie, people would come in looking for a greeting card for a baby's baptism. We had none since the card companies that we bought from were all evangelical. But then a strange thing happened. All of a sudden in the offerings of these card companies was a new card intended for child dedication. The practice sounds very much like infant baptism without the water. The evangelicals now think it is important to bring their children to God.

As mentioned, the story in Acts 19 about Paul coming upon believers who knew nothing of Christian baptism or the Holy Spirit shows the lack of understanding. This illustrates the *then* is not *now* facts. In Acts 19, the Scriptures tell us that Paul came upon some disciples in Ephesus who

had not ever heard of the Holy Spirit. Here are some Christians who heard the gospel and believed but knew nothing of Christian baptism or the Holy Spirit. They only knew of John's baptism and hadn't heard of the Holy Spirit. When they received instruction from Paul, they immediately were baptized in Christian baptism and received the Holy Spirit. It is difficult to believe that today people could come to Christ without knowing about the Holy Spirit. But back then, the tremendous speed at which the gospel was spreading probably produced many strange tales. That was *then* and *now* is *now*.

In John 14, we have Jesus saying this to His most closest disciples, probably the original twelve, "Have I been with you so long, and yet you have not known Me, Philip? He who has seen Me has seen the Father; so how can you say, 'Show us the Father?'" Here we have the most instructed men ever of the time who were taught by the Teacher Himself who didn't as yet fully understand about Jesus.

Jesus for three years went throughout the Mideast region teaching and performing miracles and yet He was tragically not fully understood. It would take the crucifixion, burial, resurrection and ascension to bring home the meaning of the Christ. That was *then*, this is *now*.

To hear the gospel in those days, must have been a great shock to the hearer. This message was so different from all the idol worship that existed. It was only through God's grace that the people believed and the church expanded and strengthened in all the places the gospel reached. Thousands were being added daily. Wow, wouldn't we like to see that today? But that was *then* and we are *now*.

There is an exception to the "then", the book of Job. One thing that Scripture teaches to all willing to hear is the sovereignty of God. God's sovereignty was fully known to Job. Here was a man who probably had nothing like a Bible, no one to instruct him and yet he was fully aware of God and what's more that God was in total control, His total sovereignty.

There have been many systematic theologies written over the years, some excellent but many not worth the paper they are printed on. They probably all start with God. Who He is and what is His relationship to His creation. What His attributes are. What authority does He possess. In other words, the meaning of His sovereignty. Then they move on to probably the next most important theological issue, the meaning and authority of Scripture. This is most necessary because it is from Scripture that all legitimate theological issues are developed.

R. C. Sproul has said that he wishes all the systematic writers would remember what they said about God's sovereignty on page 1 when they begin explaining doctrine. By the time many of these systematic theologies finish we find the sovereignty of God diminished to a little above something like human control. The *Touched by an Angel* type of control where God is figuratively on His knees hoping for a good result.

Making God a super human instead of the Holy, mighty, sovereign of the universe is a huge error.

The sovereignty of God is extremely important. As I said, it seems that Job had a very good idea about God's sovereignty. That is a difference between *then* and *now* which looms large on today's scene. Since Arminianism has taken hold of the evangelical church movement, the sovereignty of God has become totally distorted. They teach He is sovereign but yet is somewhat powerless to have the outcome to events according to His will and the execution of His decrees and not dependent on the choices and will of His creatures. They have totally rejected the Decree of God and all its consequences. By the decree of God it is meant that eternal plan by which God has rendered certain all events of the universe, past, present, and future. To deny that God has absolute control over everything reduces God to the God of Open Theism. This is about the Plan B God who must adjust the desire of His will depending on the actions of His creatures.

But without the tools which are available today, the advancement of Christianity was very much obviously due exclusively to the work of the Holy Spirit.

There was a book about 40 years ago that attempted to show contemporary churches the liturgy of the early church and how those practices should be part of the current church. I don't remember much from that book but I do remember I was not impressed to follow the guidelines given. I think it was a great example of *then* and *now*. Practices which were being used then in the infant church were not refined by the study of the life of Christ as what eventually took place in the centuries since.

The councils which were convened to discuss issues of beliefs began with the Council of Nicaea (325 AD) to establish the relation between Jesus Christ and God the Father. The interesting fact here is that it took 300 years to desire to settle the basic belief that Jesus was a person of the trinity. And so beliefs and practices in the early church were primitive at best. There would be many doctrinal issues after this one settled by an ecumenical council the last being the Second Council of Nicaea (787 AD) which restored the veneration of icons.

So, we must be careful how we apply history to our current day belief systems. We have so much more now available as the written word that ignorance of the truth cannot be an excuse. Many of the current denominations which have existed perhaps for millennia, should reexamine themselves and put Scripture up against their beliefs. They may find just like the men in Acts 19 that they do not comprehend the total reality of God's Word. Ω

# Session Report

## January 2016 Session Report

Happy New Year. Thank you to all who came to the congregational meeting to discuss the budget. The budget finalized for 2016.

In January we are going to be collecting a special offering for the work of Ministerios Fronterizos – a part of The Burkempers work in Mexico. Ministerios Fronterizos is a reformed Presbyterian church-planting network made up of church leaders, missionaries, national partners and local churches in Ciudad Juárez. In just two short years Torre Fuerte Church has outgrown its meeting place for worship and ministry to the community, it is in desperate need for a new place to call home. Through many generous gifts and the efforts of Torre Fuerte and Promesa de Vida churches in Juarez raising funds locally in Juarez has provided them with a prime piece of property sitting on a busy intersection and in front of a public school. It is a great location which will give it great opportunities to serve its community. With the help of many summer teams and the men at Torre Fuerte and Promesa de Vida much has been accomplished on the new church. The future 2 1/2 story building has been progressing slowly since the end of the summer as you can see from the photos below. The building will be able to hold 300 people when completed with a number of classrooms and offices. It will be a multifunctional building that will be a great tool to minister to the many needs of the community. The first floor walls are completed and ready to pour the ceiling and the floor for the second story. But they don't have the funds to go any further!! The session asks that you prayerfully consider supporting this project as it will be a great impact for Gods Kingdom in Juarez, Mexico.

If you would like to give, you can put a check in the offering plate designated to MF or Ministerios Fronterizos. You can also send gifts to:

Mission to the World

PO Box 2589

Suwanee GA 30024-0982

with Project #97361 Torre Fuerte Building Project in the memo.

You can also give directly online at <https://donations.mtw.org/donate/AddDesignation.aspx?No=97361>

# Important Things

**Men's Breakfast**— At the church, Saturday Morning, January 16, 8:00 AM. What is God's providence for you on this day? We are on chapter 11 & 12, *Practical Implications for the Saints* and *Practical Problems in Connection with Providence* in the study of the book *The Mystery of Providence* by the Puritan John Flavel. This will be the last study in this book. We will also decide the fate of the breakfast as to whether to continue or not. We always have a hearty hot breakfast and a great fellowship time. See you there.

**Men's Bible Study**— January 11 & 25, 7:00 PM. Meet at the Norgauer home. We are studying in-depth the book of Ephesians.

**Women's Bible Study**— The women are resuming their monthly Bible Study on Jan 12th and Jan 26th at 7:00 PM. The study book is *Trusting God* by Jerry Bridges.

## Nursery Schedule for January

3rd	-	KELLEIGH ANDERSON
10th	-	LAURA TWITCHELL
17th	-	KAIRA TUNNICLIFF
24th	-	HEATHER NORGAUER
31st	-	BECKY SHWEN

Please trade with someone if you are unable to do nursery duty on the assigned day.



Keegan Tunnicliff	6th	Heather Norgauer	19th
Kendra Tunnicliff	10th	Milan Norgauer	26th
Tom Twitchell	17th	Charmayne Cesal	29th

Mike & Janet Anderson 18th



The following is taken from *A History of Christianity*  
by Kenneth Scott Latourette

The precise forms of the Christian community in the first century or so of its existence have been and remain a topic of debate. This is partly because in subsequent generations Christians sought in the organization of early Christianity the authority for the structure of their particular branch of the church. It is also because the evidence is of such a fragmentary character that on many important issues it does not yield incontestable conclusions.

For the first two or three generations, the Christian community exhibited great variety. There was a consciousness, at least among some of the leaders, of the inclusive unity which, as we have seen, was the ideal set forth in the New Testament. Yet no central administration existed as the instrument for knitting together the many local units of the church into a single articulated structure. The church in Jerusalem as the initial center of the Christian Fellowship, endeavored to exercise some measure of control, especially on the contested question of the degree to which Christians should conform to the Jewish law. To some extent it was heated, perhaps after the pattern of respect shown for the Jewish authorities in Jerusalem by the Jewish communities in various parts of the Gentile world, but it possessed no administrative machinery for extensive oversight. Its authority was more that of prestige than a precise canon law. Under these conditions, no comprehensive or uniform pattern of church practice and government existed.

Before the first century of its existence was out, the church began to display certain organizational features which, developed, have persisted, with modifications, into the 20th century. We hear of offices and officials. Prominent among them were deacons, elders, and bishops. It was early maintained that the precedent for the deacons was to be found in the seven who are described as having been appointed by the Twelve Apostles in the early days of the Jerusalem church to take charge of the daily distribution to the widows from the common store. While the historic community between the seven in the later diaconate has by no means been fully demonstrated, and in the New Testament we never have clear mention of deacons in the church in Jerusalem, it is indisputable that within a generation or two in some of the local units, or churches, deacons were regarded as characteristic officers, and it may have been that women as well as men served in that capacity.

The office of presbyter, or elder, may have been suggested by the organization of the synagogue, where elders were regular part of the structure. In at least several of the local churches there was more than one bishop and the evidence seems to support the view that at the outset in some and perhaps all of the churches the designations of

"elder" and "bishop" were used interchangeably for the same office.

Uniformity of structure was far from coming into being at once. In the earliest mention of what appears to be officers or leaders in the great Gentile church in Antioch, we hear of prophets and teachers, but not of deacons, elders, or bishops. In one of his letters to the church in Corinth, where he appears to be naming the offices in the church, Paul says nothing expressly of deacons, elders, or bishops, although some of his words can be so interpreted, but he speaks of apostles, prophets, and teachers. In his *Letter to the Romans* prophets, ministers, teachers, exhorters, givers, and rulers are named as what appears to be the order with which Paul is familiar. In another letter the list is apostle, prophets, evangelists, pastors, and teachers. In the first generation of the church in Jerusalem, James the brother of Jesus was regarded as its head, but not until later was the title of Bishop attached to him. It is also clear that the church in Jerusalem had elders. It is likewise obvious that Paul exercise jurisdiction over the churches which he had founded. Whoever the author may be of the letters which bear the traditional designation of the first and second epistles of John, and this is much in dispute, he calls himself "the elder" and as such writes with acknowledged authority. He also speaks of a certain Diotrephes as loving preeminence in a church and refusing to recognize the power of the author.

In the four part of the second century the picture began to change. While no single form of structure as yet prevailed, we now hear indisputably of what soon came to be the accepted pattern, a bishop governing a particular church and of at least one bishop, that of the church in Antioch, acting as though it were his acknowledged right to address himself with authority to other churches. In the first quarter of the second century Ignatius, bishop of the church in Antioch, while on a journey to Rome under guard for martyrdom, wrote letters to several churches most of them in Asia minor. In these is seen something of the organization of the churches and of the conception which Ignatius had of it. It is clear that in several of the churches which he addressed there was a single bishop. Presumably, although not certainly, there was only one bishop in a city. Ignatius enjoined obedience to the bishop. He spoke of presbyteries and deacons as though they were there recognized officers in the church and commanded that they also be needed. He declared that the bishop is representative of God the father and that presbyters are the sanhedrin of God, the assembly of the apostles. Nothing was to be done without the bishop and the Eucharist was to be administered either by the bishop or by someone to whom he had entrusted that function. Ignatius held that it was not lawful to baptize or to celebrate a love feast without the bishop. He declared that he who honors the bishop shall be honored by God. Ignatius writes as though the bishop, the presbyters, and the deacons had come to be essential to the existence of a church. Ω

# The Epistle to Diognetus

**The *Epistle to Diognetus* is an example of Christian apologetics, writings defending Christianity from its accusers. The Greek writer and recipient are not otherwise known; estimates of dating based on the language and other textual evidence have ranged from AD130 (which would make it one of the earliest examples of apologetic literature), to the late 2nd century, with the latter often preferred in modern scholarship.**

**The document, penned by an unknown writer in classical Greek, probably first appeared in the second century. It was a type of literary Melchizedek, without father, without mother, without dissent, having neither beginning of days, nor end of life; that is, and enveloped in mystery, externally bearing no historical clues whatever. Not one of the church fathers quotes from it.**

**While not in the theological sense inspired writing, it merits the right to a place in the library of inspiring pieces of excellence, penned by a man asked to give a reason for the hope that is in him, and so is worthy of all acceptance.**

**What follows is an abridged presentation of the letter.**

I see, Diognetus, that you are very much in earnest about investigating the religion of the Christians and make very exact and careful inquiries concerning them. Who is the God in whom they trust - you wonder - and what kind of cult is theirs, because one and all, they disdain the world and despised death? Christians are not distinguished from the rest of mankind by either country, speech, or customs; the fact is, they nowhere settle in cities of their own; they use no peculiar language; they cultivate no eccentric mode of life. They reside in their respective countries, but only as aliens. They take part in everything as citizens and put up with everything as foreigners. Every foreign land is their home, and every home a foreign land.

They marry like all others and beget children; but they do not expose their offspring. Their board they spread for all, but not their bed. They find themselves *in the flesh*, but do not live *according to the flesh*. They spend their days on earth, but hold citizenship in heaven. They obey the established laws, but in their

private lives they rise above the laws. They love all men, but are persecuted by all. They are unknown, yet are condemned; they are put to death, but it is life that they receive. *They are poor, and enrich many*; destitute of everything, they abound in everything. They are dishonored, and in their dishonor find their glory. They are calumniated, and are vindicated. *They are reviled, and they bless*; they are insulted and render honor. Doing good, they are penalized as evildoers; when penalized, they rejoice because they are quickened into life. The Jews make war on them as foreigners; the Greeks persecute them; and those who hate them are at a loss to explain their hatred.

No man has either seen or made known God; but he has revealed himself. And he did reveal himself by faith, through which alone it has been vouchsafed us to see God. For God, the Lord and Creator of the universe, who made all things and assigned to each its proper place, not only proved Himself man's friend, but long-suffering as well. And after conceiving a great and unutterable purpose, He communicated it to His Son alone.

After, then, He had already planned everything in His own councils in union with the Son, He yet permitted us, all through the intervening time, to be carried away, just as we chose, by unruly passions - victims of unbridled desires!

And when the cup of our iniquities was filled, and it had become perfectly clear that their wages - the punishment of death - had to be expected, then the season arrived during which God had determined to reveal henceforth his goodness and power. Of His own accord *He gave up His own Son* as a ransom for us - the Saint for the sinners, the Guiltless for the guilty, the *Innocent for the wicked*, the Incorruptible for the corruptible, the Immortal for the mortal! Indeed, what else could have covered our sins but His holiness? In whom could we, the lawless and impious, be sanctified but in the son of God alone?

O sweetest exchange! O unfathomable accomplishment! O unexpected blessings - the sinfulness of many is buried in One who is holy, the holiness of One sanctifies the many who are sinners! In the previous time He had demonstrated are nature's inability to win life, and now He revealed the Savior who is powerful to save even what is powerless; and on both grounds He wished us to have faith in his loving-kindness to consider Him Nurse, Father, Teacher, Counselor, Physician, Mind, Light, Honor, Glory, Strength, Life, and - not to be solicitous about clothing and food!

If this is the faith which you, too, desire, then you should, first of all, acquire a thorough knowledge of the Father.

Then you will realize, while your lot is on earth, that God lives in heaven; then you will in good earnest discourse on the mysteries of God; then you will love and admire those who submit to punishment for their refusal to deny God; then you will condemn the deceitfulness of the world and its error once you understand the real life in heaven, once you despise the apparent death here below, once you fear the real death reserved for those who are condemned to the eternal fire, which will forever torment those delivered up to it. Then you will admire and pronounce happy those who, for conscience' sake endure the fire and last but for a while - once you grasp the nature of that other fire.

There is nothing strange in my discourse, nor is my argument contrary to reason. No, after becoming a disciple of Apostles, I am now becoming a teacher of the Gentiles. What has been handed down I deliver exactly such as become disciples of the Truth. Really, can anyone that has been correctly taught and has fallen in love with the Logos, failed to strive to learn exactly what has been plainly shown by the Logos to disciples to whom the Logos appeared in person and made revelations in plain language? He was not understood by unbelievers, but gave a detailed explanation to disciples, and these, reckoned by Him as trustworthy, came to know the mysteries of the Father.

For this reason he sent the Logos to appear in the world, who discredited by His people, was preached by Apostles, and believed by Gentile nations. He was in the beginning, appeared new and was found to be old, and is ever born anew in the hearts of the Saints. He is the Eternal One, [who] today is accounted a Son; by Him the church is enriched, and grace, ever unfolding in the Saints, is multiplied - the grace which grants understanding, reveals mysteries, announces season, glories in believers, gives freely to seekers - such as do not break their plighted troth or transgress the bounds fixed by the father. And then fear of the Lord becomes a theme of song, prophetic inspiration is recognized, the trustworthiness of the Gospels is firmly established, Apostolic tradition is observed, and the grace of the Church is exultant. And if you do not grieve this grace, you will appreciate what the Logos communicates through whomsoever He chooses and whenever He pleases. After all, urges by love for the revelations made to us, we but share with you whatever, in obedience to the command of the Logos, we felt prompted to speak out with difficulty.

If you read this and listen attentively, you will find out what blessings God bestows on those who love Him as they should. Ω

### **Have a need? Contact one of the officers.**

Office Telephone	307-637-4817
Web Site	northwoodspca.org
Email	church@northwoodspca.org
Milan Norgauer, <i>Pastor</i>	635-1865 mnorgauer@gmail.com
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Rich Cesal, <i>Deacon/Treasurer</i>	637-6195 cheyoming6195@gmail.com
Dale Vosler, <i>Deacon</i>	632-0133 tuliphill2@gmail.com

**If you have a request for the prayer chain contact Branda Church 221-9206 and if not available, Kelleigh Anderson 635-2578 or send an email to churchfamily@outlook.com.**

*And the very God of peace  
sanctify you wholly; and I pray  
God your whole spirit and soul  
and body be preserved  
blameless unto the coming of  
our Lord Jesus Christ  
Hallelujah, Amen*