



A 1st Look:
Getting to know
our church

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first presbyterian

where faith comes to life

Our Vision:

We are compelled to reach out in Christ's love, grow with God and others, and go into our community and the world.



Our Church's Vision and Identity

We are compelled to reach out in Christ's love, grow with God and others, and go into the community and the world.

(Our commitments) We are compelled to:

Reach out in Christ's love:

Glorify God through worship and praise, pointing people to God

Guide people into a deepening relationship with God through Jesus Christ

Grow with God and others:

Grow in our faith as we study the Bible, God's inspired Word, conforming our lives to it

Gather regularly in intentional community centered on Christ

Go into our community and the world:

Give ourselves away through the stewardship of our finances and spiritual gifts

Go into our community and the world to make an impact for Christ.

"The Presbyterian Church: Its Beliefs"

Ernest Trice Thompson

The Presbyterian denomination has definite beliefs, drawn directly from the Word of God, which are stated clearly. It holds the common Christian faith and cooperates fully with all other Christian people. Some of its important beliefs are summarized briefly below:

God - God is the Creator of the heavens and the earth (Genesis 1:1) is Sovereign Lord of the universe (Daniel 4:35). He has revealed Himself partially through nature and fully in the Bible. His supreme revelation of Himself is in Jesus Christ. God is righteous in all His ways, loving in all his dealings (2 Peter 3:9).

Man/(Woman) - Man/(woman) is a sinner, unable to save himself/(herself), and therefore needs a Savior (Genesis 6:5-6; Romans 3:19-23; Romans 6:23a).

Christ - God, out of His great love, provided a Savior (John 3:16-17). This one and only Savior is the Lord Jesus Christ, God's own son, born of a woman, and is therefore God and man, and as such is able to make reconciliation between God and man/(woman). (Romans 3:24-26).

Salvation - For our sins Christ died on the cross, taking upon Himself our guilt and the penalty of sin that we might be forgiven and set free (Romans 5: 8, 8:1).

Faith - Salvation comes to us only through our faith in Jesus Christ as Savior and Lord (Romans 6:23; Ephesians 2:8-9; John 1:12 John 3:14-15; Acts 16:30-31; Hebrews 7:25).

Repentance - Repentance from sin, which is more than sorrow for sin, is a turning away from sin unto newness of life in Christ (Mark 1:14-15; Acts 2:37-38; Matthew 3:8).

The Holy Spirit - The Holy Spirit leads to conviction of sin, to repentance and faith, and to a desire for a new life. It brings about the new birth without which no man/(woman) can enter into the Kingdom of Heaven; and He enables us to die more and more unto sin and live more and more unto righteousness (John 3: 3-8; John 16: 7-13).

The Bible - The Bible is the inspired and authoritative Word of God (2 Peter 1:19-21; 2 Timothy 3:16).

The Organized Church - The organized church is a divine institution for the worship of God, the propagation of the faith, and the mutual comfort and strength of those who believe (Matthew 16:16-18; Ephesians 5: 23-27).

(continued)

"The Presbyterian Church: Its Beliefs" (continued)

The Sacraments - There are only two of these holy ordinances instituted by Christ, wherein by outward signs, inward spiritual meanings and graces are conveyed to sincere participants.

Baptism - Water baptism, a symbol of spiritual baptism, is the rite of entrance into the church; it is to be administered to all who believe in Christ and to their children as a token that they are members of the household of God (Acts 16: 14-15; Ephesians 6:4; Acts 16: 32-33).

The Lord's Supper - This is a memorial of Christ's life and death and a coming again (1 Corinthians 11:23-26).

A Public Confession of Christ as Savior - A public confession of Christ as Savior is made by joining the church (Matthew 10:32).

The Lord's Day - The first day of the week is the Christian Sabbath for public worship. After the resurrection of Christ the disciples met for prayer and worship on the first day of the week (1 Corinthians 16: 1-2; John 20: 19-26).

Christian Responsibility of Witnessing for Christ - A Christian has the responsibility of witnessing for Christ, and so helping to build a human society permeated by the spirit of Christ (Acts 1:8; John 1: 34-42; 2 Corinthians 3:2-3).

The Bodily Resurrection of Christ -The resurrection of Christ was a bodily resurrection. There will also be a bodily resurrection of all men/(women) and recognition in life to come (1 Corinthians 15: 3-4; John 14: 1-3).

The Second Coming of Christ – The second coming of Christ will be personal and glorious. It is ours to watch, work and be ready for when He comes (Matthew 24: 42-44).

The Final Judgment - There will be a final judgment with Christ as the Judge; and there will be eternal blessedness for all those who in this life accept Jesus Christ as Savior and seek to follow Him as their Lord (Acts 10:42; Hebrews 9:27; 2 Corinthians 5:10).

First Presbyterian Answers...

WHAT DO PRESBYTERIANS BELIEVE?

About God...

We believe in the Triune God -the Father, Son, and Holy Spirit. Indeed, God created all things and is creating still through the Holy Spirit.

About Jesus...

God, through the person of Jesus the Christ became fully a human being while still being completely God. Jesus is God's way of saying "Yes!" to all people and the world He created. Presbyterians believe Jesus Christ bridges the gap created between humanity and God as a result of our sin.

About Salvation...

The salvation Jesus offers is not just something we "get" when we die and "are in heaven." The Bible talks about eternal life in the present tense, i.e. it's something we can experience today. Eternal life is not only "resting in the arms of God" in our death; it's also a way of seeing, experiencing, and living life the moment we embrace God through Jesus Christ. A synonym for salvation is "wholeness." Our journey towards wholeness begins in this life when we embrace Christ as Lord and Savior.

About the Church...

The Church is the place where the Word of God is proclaimed, where the sacraments of God are given, and where disciples are made and then sent out into the world to love others in Christ's name. To be a Christian automatically means one is a part of the community. There is no such thing as an "isolated Christian." We believe that the voice of God is better heard, interpreted, and understood when it is heard in the community of the Church.

About the Bible...

The Bible is the authoritative witness pointing to God in the person of Jesus Christ. The Bible is a witness to Jesus without equal and is a standard in itself. One cannot grow in their faith in Jesus Christ unless he or she studies the Bible.

About the Sacraments...

The Presbyterian Church has two sacraments: The Lord's Supper and Baptism. Sacraments are outward signs of God's grace and love for us. They point us directly to God.

The Lord's Supper (sometimes called the Eucharist or Communion) is a gift of God to all people who confess their sins and need for Jesus and who profess Him as Lord and Savior. The focus of the Lord's Supper is on the Lord's Table as opposed to the altar.

Baptism is a washing away of sins, a participation in the Good Friday and Easter event with Jesus, and the giving of God's Holy Spirit in a very dramatic way. Children of believing parents are welcomed for baptism because Presbyterians see that baptism is a gift of God given by God. The power of baptism comes from God and not from our desire to be baptized. Consequently, if you have been baptized already, you do not need to be baptized again.

The Primary Differences Between The Presbyterian Church and Other Denominations

Two of the most frequently asked questions are, “What’s the difference between the Presbyterian Church and my church? How is the Presbyterian Church different from other Christian denominations?” The starting point is that the Presbyterian Church has *more in common* with other Christian churches and denominations than differences. Although there are some subtle theological differences in our understanding of some church doctrine, we hold much in common with other members of the Christian family.

To many people’s surprise, the biggest difference between the Presbyterian Church and other denominations has to do with the form of government under which the church operates. Church government prescribes the way a particular church makes its major decisions. This decision-making structure differentiates the Presbyterian Church from other denominations.

Essentially, there are three forms, or ways, churches govern themselves. First, there is an Episcopal form of government. Next, there is a Congregational model of church government. Finally, there is a Presbyterian form of operating the church.

EPISCOPAL FORM OF CHURCH GOVERNMENT

The authority come from the “top down,” similar to a corporate structure with the CEO at the top. Decisions trickle from the top of the pyramid to the bottom. Those at the bottom of the pyramid have limited input regarding the critical decisions of the church and its direction.

One example of this type of church structure would be the Catholic Church, where the Pope sets the agenda and makes the edicts. The other decisions are set by the College of Cardinals and Bishops which, in turn, pass on the directives from the top to the local parishes vis-à-vis the priests. Other examples of churches with an Episcopal form of Church government are the Anglican and the Greek Orthodox Churches.

CONGREGATIONAL FORM OF GOVERNMENT

The Congregational form of church government found in such churches as the Baptist, Congregational, and many independent churches, is where the major decisions and actions of the congregation are made independent of any other congregation. Each congregation is an autonomous, independent decision making unit. Any decision a congregational church makes is only binding to that particular church. In churches with a Congregational form of government, each member has a vote on most decisions made in the life of the congregation.

PRESBYTERIAN FORM OF CHURCH GOVERNMENT

Presbyterians use a representative form of government. In fact, Presbyterian government served as the model on which the government of the United States was developed. The name “Presbyterian” has its roots in the Greek Bible where we find the term “presbyteros” (meaning Elder) used some 200 times in the Old Testament and 60 times in the New Testament. Literally then, a Presbyterian Church is a church governed by elders. The elders serve at any of several graduated levels of responsibility: Session, Presbytery, Synod, and General Assembly. (Please see diagram on page 10.)

The Session

The Session of a local church consists of the pastor, the associate pastors, and the active elders elected by the congregation. In our church the Session consists of 9 elders in each of three classes, for a total of 27. One-third of the Session, then, is elected each year. The Session is responsible for the government, mission, and spiritual direction of the local church.

The Presbytery

Churches and pastors within a specified geographic region are organized as a Presbytery that has authority over the churches and pastors within its bounds. The Presbytery provides resources, pastoral, and financial support for churches in its region, and is responsible for the care of ministers, from initial inquiry to ultimate ordination and placement. Local churches support the Presbytery with financial resources and through elders who are appointed by the Session as delegates to its meetings.

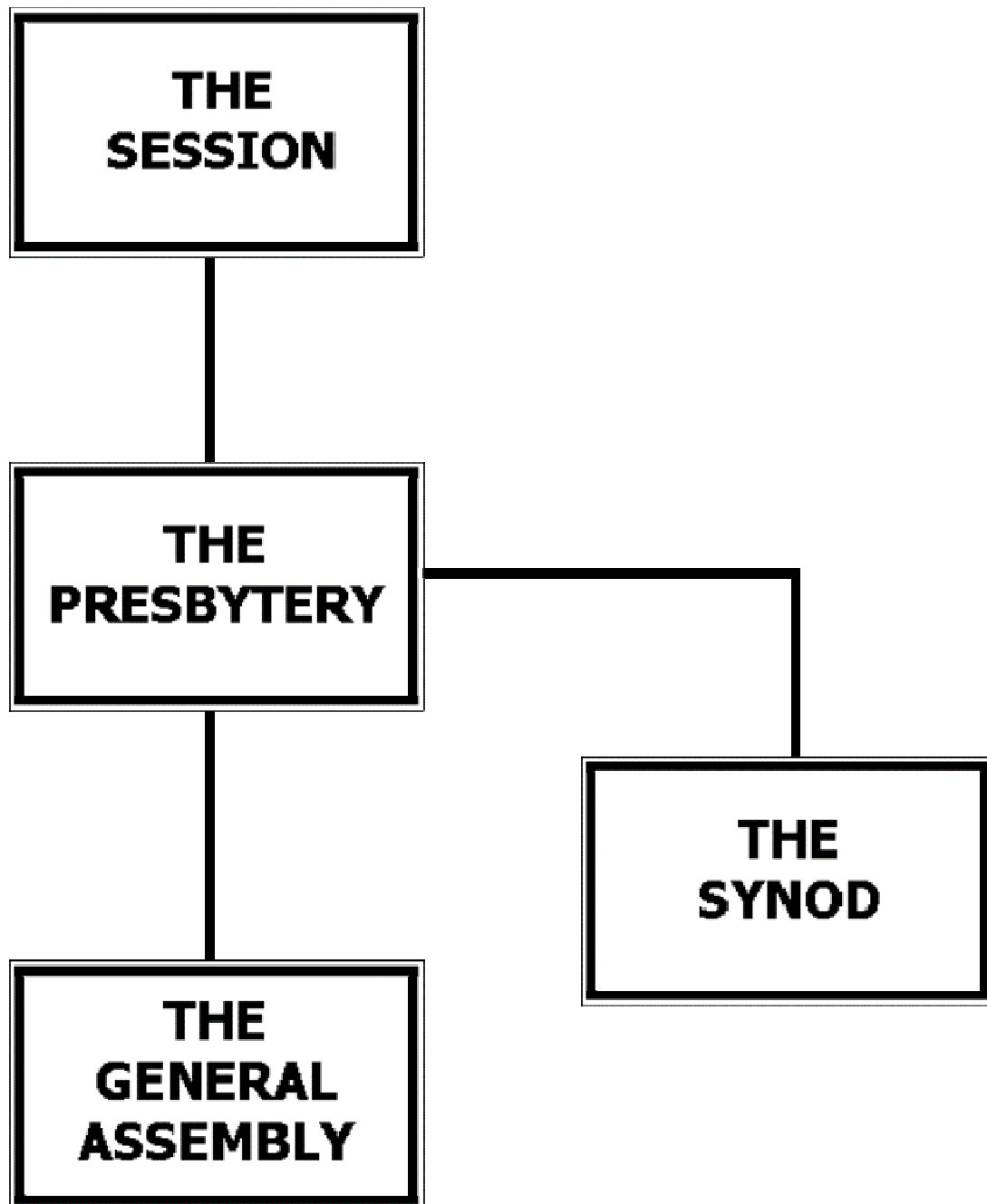
The Synod

On a typical organization chart the Synod would be connected with a dotted line, because it does not fall into a direct line of authority. Within the government of the denomination, the Synod fills a niche like state governments within our national scheme. It has certain responsibilities for its presbyteries but is not a direct link between the Presbyteries and the General Assembly. Synods are particularly involved in the areas of missions and higher education. A Synod typically covers several states.

The General Assembly

According to the Book of Order, "The General Assembly is the highest governing body of this church and is representative of the unity of the Synods, Presbyteries, Sessions, and congregations of the Presbyterian Church (USA)." Each presbytery from across the nation (in accordance with its size) elects a number of elders and ministers as delegates to the General Assembly that meets on an annual basis. That body sets priorities and develops "overall objectives for mission and a comprehensive strategy to guide the church at every level of its life." It is important to note that the General Assembly speaks to the Church and not for the Church. There is always freedom under the leadership of Jesus Christ, for individuals, churches and presbyteries to follow their own consciences.

Presbyterian Church Government



Reformed Theology

A person who begins to study the theology of a Presbyterian Church will sooner or later hear the term “Reformed theology” or “the tenets of the reformed tradition.” Those terms refer to the specific system for understanding God and His revelation on which the Presbyterian Church is built.

Reformed theology begins with an affirmation of our connection with the rest of the Christian family. Presbyterians are first and foremost ‘Christian.’ Our church is based on the unique witness to God provided in His divine son, Jesus Christ. Jesus lived a sinless life, died for our sin and was raised again from the dead that we might know the truth of His claims. (Phil 2:4-8) We are brothers and sisters to all who sincerely follow Him. During the third century two ways of being the church of Jesus Christ developed. One centered in Constantinople and became known as the ‘Eastern Church.’ From it sprung the Greek, Russian and Coptic Orthodox churches. The other, the ‘Western Church’ was centered in Rome and became what is known as the Roman Catholic {catholic means ‘universal’} Church. It is this branch of the Christian family in which we find our roots.

Students of history know that the power of the Roman Empire and the Catholic Church were often at odds with one another. Leaders in the church began to add to the record of scripture, requirements and practices that are not found in the Bible. Some even charged that the leaders of the church had become corrupt. Persons within the church began to call for a reforming of the church, a return to the Bible alone as the source of authority. They rejected the need for you and me to have a priest or minister stand between God and us and hear our confession. They declared that any authority rests with God and His Word alone and rejected the right of any human being to speak solely on God’s behalf and the right of the Pope’s words to carry the same authority of scripture. This movement was known as The Reformation. Presbyterians come from this movement and our theology is known as Reformed Theology. Presbyterians do not believe God loves us more or less than any other part of the Christian family. However, we do believe that our theology helps us best understand God’s word to us as it comes to us through Scripture.

There are a number of characteristics that set the ‘Reformed’ family of the Christian faith apart. We believe that a careful reading of the scripture gives us some principles that help us as we try to make sense of the spiritual life and try to live in obedience to God. These are known as the essential tenets of the reformed tradition. They can be summarized in a few basic categories.

God alone is sovereign. God is the creator of all that is. He is not the creation, but He made the creation, including humankind. While we are created ‘in the image of God’ (that is to say with the mark of God on us), the Bible does not teach that there is some part of God inherently in us. God is separate from His creation. While He made the creation, the creation is not God. God is separate from all that He made. One theologian has said that God is the one who is ‘wholly other.’ He calls us as His creatures to live in obedience to Him and to worship Him. Any attempt that we make to obscure the difference between God and humankind is sin.

Because God is who He is and we are creatures, we cannot know Him on our own. We cannot reason our way to God nor can we seek God and find Him apart from God’s initiative. If we believe that our intelligence and reason equip us to discover God, we have made ourselves God. God has given us the ability to respond to Him, but God must reveal Himself to us, His creation. When we worship God in any way other than in the way He has revealed

Himself, we replace the true God with a God of our own design. So for us, idolatry not only includes the worship of idols or material things which might take the place of God in our lives, but is also any attempt to re-create God into a more comfortable form. By emphasizing the sovereignty of God, we remind ourselves that God is different from us and that if we are to know Him, He must show himself to us.

Salvation comes from Christ alone. The scriptures make it very clear that we all need a Savior. Presbyterians believe that all of humankind has been affected by sin. The theological term for this is total depravity. Total depravity does not mean that humankind is totally depraved. We are, after all, made in the image of God. It does mean that every part of our being has been affected by sin. We all need a Savior. Each of us needs salvation because we have participated in sin, rebellion against God. We do that when we take upon ourselves prerogatives that belong only to God. We have attempted to be our own god, to run our own lives. When we say we can make our own decisions regardless of God's structure, we reject Him as Creator and God.

Jesus Christ is our sovereign God's plan for our salvation. He has provided a way for us to come back into relationship with Him. That way is Jesus Christ. In a day when there are a huge number of 'spiritual' claims in our culture, understanding this part of reformed theology is important. Jesus himself said that there is no other way to God than through him. (John 14:6) Presbyterians believe that this principle is so important that it must stand as a basic truth on which everything else is built; the way to a right relationship with God can only come through Jesus Christ.

This gift of God's salvation (or forgiveness) is available to us by grace (as a gift from God) alone. This means that there is nothing we can do to earn this gift. God does not weigh our good deeds against our bad ones and give us salvation if the good out-weighs the bad. There is no one great good deed that will earn us a place in God's heaven. The gift of God is just that, a gift. It is something we do not deserve. No offering, no self-punishing, no compensatory deeds are required. The Bible makes it clear that God's gift is given to us precisely because in our broken, sinful condition, there is no way for us to be able to earn His favor.

The only way we can receive this gift is through faith. Jesus tells you and me that in spite of the fact that we do not deserve God's goodness and forgiveness, that His love is extended toward us and His offer of forgiveness is real. Faith is trusting in God that He will be true to His word that He will forgive us. When we place that faith in Him we are invited to begin learning to live a new way, the way He designed us to live. So the life of faith is a trusting of God for forgiveness and a trusting of God that He will enable us to learn to live, not in rebellion toward Him but under His guidance and leadership. The only path that God provides for our salvation is that found in Jesus Christ, a path that is a gift to us, a path that can be traveled only by faith.

The saving work of Christ is uniquely revealed in the Scriptures. Reformed people call themselves 'people of the book.' That book is the Bible. The scriptures are a record of God's interaction with humankind. Therefore, the Bible is the final authority for matters of faith. One of the mottos that gave form to the Reformation, is a Latin phrase 'Sola Scriptura,' which means 'scripture alone.' Scripture, not the words of an individual nor the traditions of a group of people, nor an experience of one or more people is what gives us the true picture of what God is saying to humankind. The Bible as it tells us of God's saving work in Jesus Christ is the ultimate authority for Christians in the Reformed family.

While the Bible is incredibly important to us, we do not worship the Bible. We worship the God who is revealed in the pages of scripture, the God who approaches us in Jesus Christ. The Bible is simply a book in which human beings record how God interacted with them and how He interacts with people throughout the ages. When we study the scriptures in the guidance of God's Spirit, we can hear and know God's word to us. The Bible does not claim to be a book about science, nor anything else other than an absolute authority in matters of faith. Thus we learn to study the book, to learn of its authors and the world in which they wrote so that we can more fully understand God's message through that book to us today. A central assertion of reformed theology is that the scriptures provide us with all we need to receive God's forgiveness and to live in obedience to Him.

Ministry is realized through the priesthood of all believers. One of the significant understandings which is a part of the Reformation is that God has not created any group of human beings with more value than another. We all stand before God with the same needs, and God offers us all the same rights as His children. We do not need priests or ministers to come before God to confess our sin and receive His pardon. In a like manner, all of us have been called to serve God in our daily lives. God chooses every follower of Christ not for some spiritually privileged position, but for service in His church and to the world. Ministers are distinguished by the call to serve the church, but their calling does not give them any special standing that is not afforded to all believers. Ministers have the same call that every other believer has, to be faithful to God's call and to serve Him in daily life.

The life of being a Christ-follower is an on-going journey. We discover God's goodness and forgiveness. Then we begin to learn to bring our lives in line with God's dream for us. This is a never-ending process. Every Christ-follower tries to grow in his or her spiritual life, trying to be more and more like Jesus and seeking to live as God designed him or her. We want to live like Jesus, in complete obedience to God. The theological word for this part of the Christian life is 'sanctification.' We all aim toward this same goal. Yet there is also a unique part of God's call to every individual. We are given different gifts and called to different jobs within the work of God in the world. In the service to which we are called we have different assignments, different 'callings.'

Thus, every member of the church is expected to discover and fulfill his or her ministry. The Bible tells us that every believer is given special gifts by the Holy Spirit, which relate to the specific kinds of ministry to which God calls us. When coupled with the personalities God gives us and our God-given passions, we can begin to discover that special and unique place God has for us individually to serve in His kingdom.

“Playing for Keeps”

Our vision at First Presbyterian includes using our time, talents, finances, and spiritual gifts to build the Body of Christ and to advance the Kingdom of God. If you join First Presbyterian Church you will be asked to affirm that you will discover the gifts God has invested in you and that you will use them for His kingdom. This concept has many names and faces. One is “stewardship of time, talents, and resources” which means being a good steward of the resources with which God has blessed us. Another is found in Martin Luther’s statements that spawned the Reformation and it is the “Priesthood of All Believers.” There is a dimension of Luther’s statement that is just now being more understood and embraced, and some believe it is unlocking the power of the Church in ways never before seen. Greg Ogden states this new understanding in his book *The New Reformation*.....

“We are fully acquainted with the first aspect of the priesthood of all believers since it is a part of the church’s fabric. All believers have direct access to God through Jesus Christ. The reformation released us from the stultifying practice of going through a human mediator who pleaded our case before God.....The unfinished business and un-kept promise that has the power to unleash a grass-roots revolution is the logical corollary to the priesthood of all believers. For not only are all believers priests before God, **we also are priests to each other and in the world.**”

Roberta Hestenes, former President of Eastern College and Presbyterian Minister corroborates.....

“I find it noticeable that many fast growing churches are growing, at least in part, because they have entrusted significant ministries to non-ordained people.”

We believe giving ministry to the people of God, to members of First Presbyterian is essential, but we also believe that the imparting of ministry must be intentional and must be implemented in a way that matches individual ministries with individual gifts. The rest of this section takes a deeper look at the why, what, and where of spiritual gifts. Why should I serve? What are spiritual gifts? What are **my** gifts and where should I serve?

The Power Source of Your Spiritual Gifts.

God has given everybody certain talents and abilities to use in life. He has given Christians additional tools called spiritual gifts, used ultimately to glorify God. The Holy Spirit, the third person of the Trinity, is alive and well and is the provider of these gifts and therefore the power source for Gifts Based Ministry. We believe that Jesus Christ promised the Holy Spirit to His body (John 14:16), and that the Holy Spirit is active in the church today just as it was in the first Christian church. Further, the church is a vital, healthy, Kingdom building, and God glorifying when its members individually seize the power of the Holy Spirit in each of their lives to serve God and each other in the entire body. It is amazing, and yet it is truth, that the creator of the universe chooses to use us as the key players in His eternal plan. When we accept His gifts and the role he has assigned to us, we are making an eternal impact.....we are **playing for keeps!**

Why Should We Serve?

God's word very clearly answers this question in a number of ways, each component of which by itself is quite compelling, and as a whole creates an undeniable calling.

- **He calls us to serve, and He is our Lord!** Greg Ogden states this mandate as follows, "The church functions as an organism when those who make up the Body of Christ seek obediently to fulfill the role God has assigned to them."

Refer to the following Scripture passages:

Ephesians 4:12, I Peter 4:10, James 2:26, Matthew 25: The Parable of the Talents

- **The rest of the Body depends upon it!** You have been uniquely designed to play a part in His eternal plan. When you deny that role, you are withholding your gifts from the Body. Author Elizabeth O'Connor writes, "The church means staying locked into a concrete web of relationships until we come to know ourselves as belonging to one another and to the body of Jesus Christ."*

Refer to the following Scripture passages:

I Corinthians 12:7,12,14, Ephesians 4:15-16, Romans 12:4-5, Galatians 5:13

- **You will glorify God and worship Him** when you do what He has gifted you to do.

Refer to the following Scripture passage:

Romans 12:1

- **We will grow in Christ and be spiritually strengthened** when we do the work He has chosen for us. We receive His blessings of renewed strength and joy.

Refer to the following Scripture passages:

Luke 6:38, John 15:8, 11

What Are Spiritual Gifts?

God's word speaks in many places, both Old and New Testament, of supernatural, Holy Spirit endowed gifts which should be applied to building God's kingdom and serving in the Body. The concentration of Scriptural discussion is found in Paul's letters to the Christian churches in Corinth, in Rome, and in Ephesus. On your own, read I Corinthians 12, Romans 12, and Ephesians 4. As you read, notice not only the spiritual gifts listed, but also note the exhortation to use the gifts and the emphasis on interdependency within the Body, even using the metaphor of our worldly human bodies.

What Are Your Spiritual Gifts?

You may have a strong sense of your gifts already. You may be quite correct in your self-assessment, but you also might have other gifts that you haven't yet discerned on your own. First Presbyterian Church offers opportunities to assess your spiritual gifts and therefore where you might serve. However, do not wait for this formal discovery. Serve wherever you currently believe you are truly gifted and called to serve.

What Is Financial Stewardship and How Do I Reconcile It With Using My Spiritual Gifts?

For obvious reasons our finances, as they relate to the Church, is a tender issue and one on which many churches choose to avoid direct discussion. We want to be humble, but clear and forthright in stating what we believe about financial stewardship of God's people. We believe that all of our financial resources are owned by God, and He has graciously entrusted them to us for our use and enjoyment, and for the building of His Kingdom. The nation of Israel's King David prayed, "Everything comes from You, and we have given You only what comes from your hand." Leviticus 27:30 states, "All the tithe of the land, of the seed of the land or of the fruit of the tree is the Lord's." Further, God asks of His people that they give a tithe, or 10%, to His storehouse, the Church. Malachi 3:10 says, "Bring the whole tithe into the storehouse so that there may be food in my house."

However, we also believe that your financial commitments should be guided by God through His Holy Spirit, and the joy in giving should flow from a love of Christ and His Body, the Church. God warns in several instances in the Bible of blindly following rules and guidelines without a basis of love for and counsel from God (See Matthew 23:23 and Luke 18:10-14). Seek God and seek His counsel.

How does financial stewardship relate to your spiritual giftedness? In a large sense, they are quite similar: (1) our finances **and** our spiritual gifts are God's possessions and we are only stewards of these resources, (2) He asks of His people that we use both types of resources to build His Church and advance His Kingdom, (3) He promises a return on our "investments" in the Church (See Malachi 3:10 and Luke 6:38).

There are Biblical references to the spiritual gift of giving. People with this gift joyfully and readily give to God beyond what God asks of His people. This does not set them apart as their gift of giving is no more and no less important to the Body than the various gifts of others.

Spiritual Gifts

- ADMINISTRATION**The divine enablement to understand what makes an organization function, and the special ability to plan and execute procedures that accomplish the goals of the ministry. (I Cor. 12:28)
- APOSTLESHIP**The divine ability to start and oversee the development of new churches or ministry structures. (I Cor. 12:28-29, Eph. 4:11-12)
- DISCERNMENT**.....The divine enablement to distinguish between truth and error. The ability to discern the spirits, differentiating between good and evil, right and wrong. (I Cor. 12:10)
- ENCOURAGEMENT**.....The divine enablement to present truth so as to strengthen, comfort, or urge to action those who are discouraged or wavering in their faith. (Rom. 12:8)
- EVANGELISM**The divine enablement to effectively communicate the gospel to unbelievers so they respond in faith and move toward discipleship. (Eph. 4:11)
- FAITH**.....The divine enablement to act on God's promises with confidence and unwavering belief in God's ability to fulfill his purposes. (I Cor. 12:9, 13:2; Rom. 4:18-21)
- GIVING**.....The divine enablement to contribute money and resources to the work of the Lord with cheerfulness and liberality. People who have this gift do not ask, "How much money do I need to give to God?" but, "How much money do I need to live on?" (Rom. 12:8)
- HELPS**.....The divine enablement to accomplish practical and necessary tasks which free up, support, and meet the needs of others. (I Cor. 12:28; Rom. 12:7)
- INTERCESSION**The divine enablement to consistently pray on behalf of and for others, seeing frequent and specific results. (Rom. 8:26-27; John 17:9-26)
- HOSPITALITY**.....The divine enablement to care for people by providing fellowship, food, and shelter. (Rom. 12:13)
- KNOWLEDGE**The divine enablement to bring truth to the body through a revelation or biblical insight. (I Cor. 12:8)

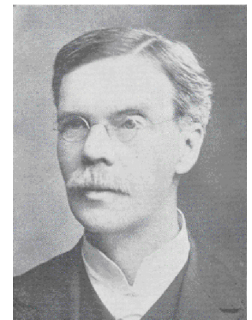
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Spiritual Gifts (Continued:)

- LEADERSHIP** The divine enablement to cast vision, motivate, and direct people to harmoniously accomplish the purposes of God. (Rom. 12:8)
- MERCY** The divine enablement to cheerfully and practically help those who are suffering or are in need, compassion moved to action. (Rom. 12:8)
- PROPHECY** The divine enablement to reveal truth and proclaim it in a timely and relevant manner for understanding, correction, repentance, or edification. There may be immediate or future implications. (Rom. 12:6, I Cor. 12:10, 28, 13:2)
- SHEPHERDING**..... The divine enablement to nurture, care for, and guide people toward on-going spiritual maturity and becoming like Christ. (Eph. 4:11-12)
- TEACHING**..... The divine enablement to understand, clearly explain, and apply the word of God, causing greater Christ-likeness in the lives of listeners. (Rom. 12:7, I Cor. 12:28-29)
- WISDOM**..... The divine enablement to apply spiritual truth effectively to meet a need in a specific situation. (I Cor. 12:8)

Historical Highlights

- 1859 Reverend Frontis H. Johnson of Lexington, NC, accepted an invitation to preach a Presbyterian sermon in the Winston courthouse.
- 1861 For \$86, a lot on Cherry Street at the end of Third Street was purchased for the site of the Presbyterian church of Winston. \$6 extra was paid for the cherry trees.
- 1862 On October 4, First Presbyterian Church of Winston was dedicated. It had eight members; two new to the faith. Also, six children were baptized.
- On October 5, the first house of worship was dedicated.
- 1875 The Female Society of the Presbyterian Church of Winston was established to "raise money for the benefit of the Sabbath school and foreign Missions".
- 1877 First full time minister, Frontis H. Johnson, was called. 52 members.
- 1887 163 active members; 25 non-resident members
- 1890 First formal sanctuary dedicated.
- 1906 Sunday School - 185 students, 25 officers and teachers.
- 1912 50th anniversary celebrated under the leadership of Pastor, Dr. Neal Anderson.
- 1933 New Sunday School Building, a gift of Mrs. Kate B. Reynolds, was dedicated.
- 1937 Celebrated the 75th anniversary of First Presbyterian. Membership - 1,021.
- 1937-62 Era of expanded staff, introduction of televised services, decision to remain in downtown Winston-Salem, and the "planting" of six new Presbyterian churches.
- 1962 Celebrated the 100th anniversary of First Presbyterian Church. Membership - 1609.
- 1972 New Sanctuary and Fellowship Hall dedicated.



- 1973 - present Continued growth of congregation, expanded mission involvement.
- 1997 *Sundays at Sawtooth* seeker service added to Sunday mornings.
- 1999 Purchased the Regency Hotel and BB&T Building for parking and future expansion. Membership - 1752.
- 2001 Renovated the BB&T Building primarily for use as venue for *Sundays at Sawtooth* seeker service.
- 2002 Purchased the "Hoyt strip" (a strip of parking bisecting the block just south of the BB&T Building).
- 2004 Contemporary 11:00 service in the South Annex added to Sunday mornings.
- 2005 Broke ground for new Worship Center and started repair and renovation on the existing Sanctuary. Membership - 1900.
- 2007 Opened new Worship Center in April. Went from one building to a campus of Buildings A, B, and C. Renovated the 1st floor of the BB&T Building (Bldg B) as the new Youth Gathering Space.
- 2008 March 16 - dedicated our renovated Sanctuary.

Our Campus

Building A
Sanctuary and Fellowship Hall
Sunday School Classes
and Nurseries



Building B
Youth (Middle School, High
School, & College)
Church Offices



Building C
Worship Center
Children's Church
Visitor's Nursery



Call List

If you have any questions, call us at 723-1621 or send us an email.

We would love to get to know you!

You can also check us out at www.1stpres.com.

For Info About	Contact	E-mail	Ext
Visitors/Membership Questions	Karen Schoulda	KarenS@1stpres.com	243
Nursery	Sharon Spencer	SharonS@1stpres.com	233
Preschool	Jami Conroy	JamiC@1stpres.com	236
Elementary (grades k-5)	Jami Conroy	JamiC@1stpres.com	236
Middle School (grades 6-8)	Sam Fornecker	SamF@1stpres.com	293
High School (grades 9-12)	Marissa Joyce	MarissaJ@1stpres.com	246
College	Justin Lewis	JustinL@1stpres.com	245
Young Adults	Justin Lewis	JustinL@1stpres.com	245
Adult Sunday School	Amy Holloway	AmyH@1stpres.com	228
Small Groups	Amy Holloway	AmyH@1stpres.com	228
Seniors	Jeff White	JeffW@1stpres.com	235
Women	Amy Holloway	AmyH@1stpres.com	228
Men	Chuck Hobbs	ChuckH@1stpres.com	227
Missions	Jeff White	JeffW@1stpres.com	235
Hospital/ Pastoral need	Jeff White	JeffW@1stpres.com	235

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