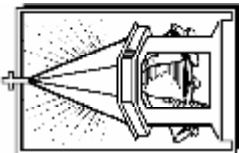


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First Baptist Church of
Chickasaw
"The Chimes"
92 Fifth Street
Chickasaw, AL 36611



Hours of Worship & Activities

Sunday	
9:30 AM	Sunday School
10:45 AM	Morning Worship
4:45 PM	Choir Practice
5:00 PM	Drama Team
6:00 PM	Evening Worship
Tuesday	
9:30 AM	Nursing Home Visitation
12:00 PM	Fun & Fellowship/Gym
Wednesday	
5:00 PM	Drama Team
6:00 PM	Prayer Meeting
6:00 PM	Team Kids
Thursday	
12:00 PM	Fun & Fellowship/Gym

Other Opportunities for Service

Brotherhood - Meets at 7 a.m. the 4th Sunday of each month in the Fellowship Hall.

Church Supper - 4th Wednesday of each month in the Fellowship Hall at 5:00 p.m. Bring a covered dish.

WMU - Meets the 1st Wednesday of each month at 10:00 a.m. in the Fellowship Hall. Lunch immediately following the meeting.

CONTACT INFORMATION

Pastor: Dr. Henry Creel Cell 251-209-7136
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Minister of Music Dr. Ken Bergdolt 251-447-0661
Church Office 251-452-0222
Church Fax 251-452-0280
Church E-mail: firstbaptistc359@bellsouth.net
Church Web Site fbcchickasaw.com



The Chimes



I DON'T LIKE THAT MUSIC

SISTER YOUNGER: Why don't we sing more of the new songs, Dr. B?

BROTHER ELDER: Why don't we sing more of the old songs, Dr. B?

DR. B: Friends, you have raised one of the more divisive issues in churches today.

Worship music styles stir up as much controversy as doctrine. It is not unusual to find congregations separating into a contemporary and a traditional service. Some churches even split and move to different locations. Then there are those churches that include both the old and the new into a blended service.

SISTER YOUNGER: But Dr. B, the Psalms tell us to "Sing a new song unto the Lord."

BROTHER ELDER: At the same time, Sister Younger, the Psalms do not prohibit us from singing the old songs.

DR. B: You both have made good points. In his book *I Don't Like That Music*, Robert H. Mitchell warns of our tendency to approach hymns that are old and familiar in a routine fashion and risk losing "some new insight into God's way of dealing with us." Of course, the same can be said about reading "the old and familiar" Bible. It too can be read in a routine fashion, and we can miss some new challenge to our way of life.

Mitchell, however, is not promoting the new song over the old. He quotes that passage from Matthew 13:52 where Jesus tells His disciples "Therefore, every scribe who has been trained for the kingdom of heaven is like a householder who brings out of his treasure what is new and what is old." For Mitchell, it's both the old and the new.

SISTER YOUNGER: But Dr. B, change is a major part of Jesus' message. Go the second mile, love your enemies, lay not up for yourselves treasures on earth, but in heaven.

DR. B: I agree that we must be open to change, especially when change is an improvement. If the new song can help us revitalize our worship aims - for example, acknowledging the love of God and Lordship of Jesus Christ in our lives, and strengthening our outreach to others - then improvement has taken place.

But remember, what is new to us may be very old and simply unfamiliar. "All Creatures of Our God and King", a paraphrase of St. Francis of Assisi's thirteenth century "Canticle of the Sun", and the seventeenth century passion chorale "O Sacred Head Now Wounded", would be new to us at First Baptist Church, Chickasaw, because we are unfamiliar with them.

BROTHER ELDER: But the contemporary Christian music is a different story. Some of it sounds like that "pop music" we hear every day with drums, guitars, keyboards, and "wailing" vocalists.

SISTER YOUNGER: Well, Brother Elder, change has always been met with resistance. When some preachers in colonial times thought it would be good for their congregations to read music, singing schools were started. Some objected, saying that the music was not as "melodious as the usual way," and their "fathers got to heaven without it."

Even the King James Version of the Bible ran into resistance. The "Preface to the Readers" in some older copies reads "... (this translation) deserveth much respect and esteem, but yet findeth cold entertainment in the world. It is welcomed with suspicion instead of love..."

DR. B: Both of you have expressed valid concerns. Brother Elder, the similarity of church music styles with those of the secular world can color our reactions to them. The early church, for example, may have avoided the use of instruments because of their association with pagan cults.

Associations, of course, can change. Melodies from the sixteenth century Genevan Psalter, such as *Praise God from Whom All Blessings Flow*, which today we revere, were ridiculed by Queen Elizabeth I as "Geneva Jigs". Even the popular nineteenth century gospel hymns of Crosby, Sankey, and many others, may have found some resistance because of their likeness to popular parlor music.

So, I share your view, Brother Elder, that the similarity of contemporary Christian styles to today's pop music, may turn some away.

And yes, Sister Younger, I also agree that change is often accompanied by resistance.

BROTHER ELDER: So, where are we? With the old?

SISTER YOUNGER: Yes, Dr. B, where are we? With the new?

DR. B: For me, the basic question is not what's old, or what's new, but what's good in respect to the aims of worship of which we have spoken. Whether old or new, will the music lead us to acknowledge the love of God and Lordship of Jesus Christ in our lives? Will it lead us to re-examine our response to His call? And will it strengthen our outreach to others?

Did Paul have a variety of music styles in mind when he advised use of "psalms, hymns, and spiritual songs"? Did he intend to address a variety of worship needs in a blended worship approach?

Whatever Paul's intention, I believe he would agree that we should evaluate our worship needs, look to scripture, and pray for guidance as we serve God through the ministry of music at First Baptist Church, Chickasaw.

Finally, Brother Elder and Sister Younger, a word from C.S. Lewis about grace in our attitudes toward one another. When the musician gives the people humbler fare than she would wish in the belief it can thus bring them to God, and the unmusical layman listens to music which he cannot appreciate in the belief that it somehow glorifies God, then, to both, church music will have been a means of grace: not the music that they liked, but the music that they have disliked. Perhaps with that attitude we can move forward with unity of the spirit, not only in our music, but in other phases of our Christian walk.

Dr. Kenneth Bergdolt

Memorials

*A gift in memory of
Clara Mitchell
was given by
Her Family*

*A gift in memory of
Brenda Sue Reddick
was given by the
Lydia Sunday School Class*

Thank You

*Pastor Creel & First Baptist
Church Family,*

*Just wanted to take this
opportunity to say thank you
for making the community Kids
Krusade such a success. Without
your partnership, this event
would not have been possible. I
look forward to building
relationships with each other
and the community with similar
events in the future. Lets
advance God's Kingdom together.*

*Pastor Spence Walker
& CenterPointe Assembly
Church Family*

Thank You

Dear Church Family,

*Kind deeds are like little
prayers. Our family greatly
appreciates your love and prayers
for my dear sister, Clara Mitchell.
She enjoyed the many visits and
cards from her church family. We
are also deeply grateful for your
support during the time of her
home going. May the Lord bless
each one of you.*



*Thank you so much,
Edith Fuller and Family*

Sunday School Attendance

6/27/10 - 7/25/10

	Average	
	<u>Enr.</u>	<u>Att.</u>
Sunday School	184	63

ATTENTION!

Dr. Mark Foley
President,
University of Mobile
will be speaking at our
10:45 a.m. Worship Service
August 8, 2010