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Our Mission Statement:

As people of God and servants of our Lord Jesus Christ, we believe our Mission to be the building of a strong fellowship, ministering to the Spiritual and physical needs of the church, the community, and the world fulfilling our Lord's command to "Love our neighbors."



ENCHANTMENT

Terry C. Muck

In a recent sermon we struggled together to understand why we tell our children and grandchildren bedtime fairy tales. Just what do we hope to accomplish by telling them stories like Jack and the Beanstalk, for example?

Some think the reason we tell such stories is to communicate moral principles. European philosopher John Locke advocated using Aesop's fables as education for children by entertaining them with these fantastic stories. The problem with this theory is that a fable's dominating moral principle(s) were often questionable. Jack, the hero of Jack and the Beanstalk, for example, models stupidity (instead of selling the family cow for much needed money for food he traded it for "magic" beans), thievery (he stole gold coins, a goose that laid golden eggs, and a self playing golden harp from the giant), and murder (he killed the giant he found at the top of the beanstalk he grew).

Others think that fairy tales have an etiological function, that is, they teach us lessons about how things were created in the beginnings of time by the gods. The problem with this theory is that it seems to turn fairy tales into religiously based myths, stories that require a religion-philosophic base that few of them have. In fact, more than a few of them are extremely skeptical of anything that smacks of religion.

And still others, such as the Grimm brothers (Jacob and Wilhelm), early nineteenth century German law students, think their "Children's and Household Tales" would be helpful in preserving history, especially a history of old German poetry. They collected, wrote, and taught these stories with that in mind. They believed that the fairy tales of any country were especially representative of it, and they formed the easiest way to teach children their nation's history.

To be sure, there may be some moral value to particular fairy tales. And those tales may be used to teach nationalistic history. And even the creative origins of humans and animals can be fetchingly told by fictitious stories—such is not out of the question. But I'm wondering if these are the best ways to look at what we hope happens over the long haul when we treat our off-spring to these fascinating and entertaining narratives. I'd like you to consider another way of looking at their value.

Let me suggest that the most important thing we communicate to our children when we tell them these stories is the lesson of enchantment. What do we mean when we use the word enchantment?

Enchantment is most of all a feeling of wonder and delight when confronted with what seems to be a magical facet of creation. Sometimes enchantment comes from observing a feature of our natural world, such as the Grand Canyon. Sometimes it comes from a deliberately created institution or entertainment, such as Walt Disney's theme parks called Disneyland. In order to fully enjoy these so-called "wonders" we are required to willingly suspend our disbelief.

Many sociologists such as Max Weber have noted that a feature of modern society, especially in the last century or two, has been a process called disenchantment. Disenchantment means a loss of the wonder over natural or created features of our world, replacing them with a process of rationalization that removes the

world's "magic." Scientific certainty replaces a sense of mystery. Magic is replaced by explanation. A reliance on "experts" replaces a sense of the gods.

Much is lost when disenchantment rules. Imagination is discouraged, the existence of God (or the gods) is questioned, the value of religious rites and rituals diminishes. When facts become necessary for belief, we are forced to wonder where the wonder went when it comes to loving the world around us.

These losses have convinced many that we need a process of re-enchantment in order to restore an aspect of human living that we find compelling. When believing in a realm of existence beyond the limitations of time and space becomes so difficult that we lose confidence in religion especially, something essential to human nature is lost.

How can we restore the sense of wonder? I suggest that one way is to tell children fairy tales, stories that celebrate the mysteries of magical beans and giants living in castles in the sky. I suggest that in so doing we are really taking to heart a teaching of Jesus about the importance of the simplicity and credulousness that children exhibit. Jesus told his disciples that "unless you become as children, ye shall not enter into the kingdom of heaven—whosoever shall not receive the kingdom of God as a little child shall in no wise enter therein." (From Matthew 18:1-10, Luke 18:15-17) It just may be that telling children that magnificent stories that they will remember for the rest of their lives, will aid the process of the re-enchantment of daily living that we need so badly.

Of course, bedtime fairy tales are in many ways a cheap substitute for learning about the enchantment of the world in which we live. Every morning as Frances and I wake up with our morning coffee, looking out the picture window at the foot of our bed, enjoying the north woods, our two King Charles Cavalier puppies join us. Frances and I enjoy the flora and fauna we see through the window; Chance and Evers are looking for critters to bark at. I love to watch them. I have often thought that it is a cheap, safe way for them to follow their doggie instincts to hunt. The window separates them from having to hunt in the rain and snow and cold. It also protects them from actual contact with a fox or a coyote, who could do them real damage in a confrontation. Yes, this virtual hunting keeps their hunting instincts alive and kicking; but it is a pale imitation of the real thing.

The deepest lessons of enchantment, and the way to overcome disenchantment through a process of re-enchantment, is through an ongoing development of a relationship with God and his Son Jesus through the power of the Holy Spirit. Whatever we can do to aid in that development, even something as simple as telling fairy tales at bedtime, must be encouraged.

SPECIAL DAYS FOR JULY 2024

Independence Day

July 4



Birthdays

Rebecca Wright	July 7
Ralph Kerler	July 11
Mary Jane Hettinga	July 20
Mary Jane Stevens	July 23
Richard Rosenthal	July 25
Delma Erikson	July 28

Anniversaries

No known Anniversaries this month

Scripture readings for JULY

July 7 – 2⁷th Sunday after Pentecost

Semicontinuous: 2 Sam.5:1-5,9-10 and Ps. 48;

Complementary: Ezek.2:1-5 and Ps. 123; 2 Cor. 12:2-10; Mark 6:1-13

July 14 – 8th Sunday after Pentecost

Semicontinuous: 2 Sam. 6:1-5,12b-19, and Ps. 24;

Complementary: Amos 7:7-15 and Ps. 85:8-13; Eph.1:3-14; Mark 6:14-29

July 21 – 9th Sunday after Pentecost

Semicontinuous: 2 Sam. 7:1-14a and Ps. 89:20-37;

Complementary: Jer. 23:1-6 and Ps.23; Eph.2:11-22; Mark 6:30-34,53-56

July 28 – 10th Sunday after Pentecost

Semicontinuous: 2 Sam.11:1-15 and Ps. 14;

Complementary: 2 Kings 4:42-44 and Ps. 145:10-18; Eph. 3:14-21; John 6:1-21



WE ARE IN NEED OF PEOPLE TO SIGN UP FOR:

GREETER

USHERS

LITURGISTS

I received the following article in my email and thought it was a very interesting and wanted to share it with you:



Jacob Edson

Jacob holds a Master of Theological Studies in Early Christian Thought from Harvard Divinity School, and a Bachelor of Arts in Religious History from Memorial University of Newfoundland, though with most of his coursework from the University of Hawai'i at Manoa. His work has appeared in Ekstasis and in Geez Magazine's "Embracing Darkness" Advent devotional. He is currently Editorial Director of Bible Gateway.

 **Jacob Edson** 📅 June 24, 2024

Have you ever wondered how the Bible got its chapters and verses? These divisions are so ingrained in how we read and reference the Bible today, many people don't realize that they weren't part of the original texts.

just because there are thousands of them)!



Where Did Bible Chapters and Verses Come From?

Chapters and verses are a relatively late addition to the **books of the Bible**.

Scrolls: The Original Divisions of the Bible

Originally, the books of the Bible were written on scrolls without any

breaks in the text from one end to the other (including such modern luxuries as spaces between words!). These scrolls were made from papyrus (paper made from plants) or parchment (paper made from animal skins).

These texts flowed as continuous narratives or collections of teachings, making it challenging to locate specific passages. They also could only hold so much information on a single sheet.

1 and 2 Kings, for instance, are actually the same “book,” but had to be split between two scrolls due to their length. The twelve “minor” prophets, on the other hand, were all brief enough to include on a single scroll — despite being active hundreds of years apart.

By the time Christians started compiling the Bible into the format we know today — the “codex,” or more commonly, “book” — the divisions were so familiar that they kept the numbering.

History of Bible Chapters

Codices (books) were the format in which the Bible was read for over a thousand years across Christendom. Then, in the early 13th century, the Archbishop of Canterbury (still at that time a Catholic diocese) Stephen Langton invented a new way to subdivide the books of the Bible into a more digestible format: the chapter.

Langton’s system came at a time when access to religious texts was becoming increasingly important, as people were increasingly expressing interest in hearing Scripture in their own languages, outside of the Latin Mass. Dividing the lengthy books of the Bible into smaller chapters provided a structural framework that made it easier for scholars, clergy, and laypeople alike to reference and study the Bible.

It also paved the way for the coming vernacular Bible revolution: John Wycliffe’s English Bible of 1382 was the first to include Langton’s chapter divisions.

History of Bible Verses

The system of verses was introduced still later. In 1448, a French

Jewish rabbi named Isaac Nathan ben Kalonymus divided the Old Testament into verses for the purpose of creating a concordance — the first of its kind in Hebrew. (Of course, it didn't include the books of the Apocrypha, which were found in Catholic Bibles at the time but not in Jewish Bibles.)

Like Langton's chapters, Nathan's innovation came during a period of increasing interest in making the Bible more accessible and understandable to scholars and laypeople — and Christians and Jews — alike.

Then, the invention of the printing press by Johannes Gutenberg in the mid-15th century revolutionized the production and dissemination of texts — especially the Bible. For the first time in history, it enabled the mass production of books, which previously had to be painstakingly copied by hand.

The printed Bible soon became much more widely available — and with it came a greater need for standardized references to facilitate study and discussion.

The First Complete Bible with Chapters and Verses

In 1551, Robert Estienne, a French printer also known as Robertus Stephanus, answered that need. He built on Rabbi Nathan's work to introduce a verse numbering system for the New Testament as well.

A few years later, Estienne produced the first complete Bible with chapters and verses across both testaments. This achievement made the Bible more accessible to readers and scholars, facilitated easier navigation and citation, and established a consistent reference framework that could be applied to all Bible versions worldwide, in any language.

Though today, his name (like Langton's and Nathan's) is not well known, we can scarcely imagine a Bible without his influence.

How Many Chapters Are There in the Bible?

The Bible contains a total of 1,189 chapters divided between the Old

Testament and the New Testament — plus additional chapters in the Apocrypha.

Number of Chapters in the Old Testament

The Old Testament comprises 929 chapters across 39 books in standard Protestant Bibles. These chapters cover everything from history and law to prophecies and poetry.

Number of Chapters in the Apocrypha/Deuterocanonical Books

The number of chapters in the Apocrypha, which includes books not universally accepted within the canonical Bible (due to disagreements around the correct manuscripts to translate from), vary depending on the tradition.

Catholic Bibles, which include the Deuterocanonical Books as part of the Old Testament, contain an additional 145 chapters over Protestant Bibles (plus the addition to Daniel 3), for a total of 1,074. These are spread over 46 books.

Orthodox Bibles include even more material, as well as presenting the Book of Ezra in a different format. The total number of chapters in the Greek Orthodox Old Testament comes to 1,114 divided between 50 books — plus more in various other Orthodox branches.

In most Protestant versions that include it, the Apocrypha contains 173 chapters, separate from the rest of the Old Testament.

Number of Chapters in the New Testament

The New Testament contains 260 chapters — less than a third as many as the Old Testament. Unlike the Old Testament, this number is the same for all major Christian denominations.

Included in these chapters are the life and teachings of Jesus, the acts of the apostles, various letters from Paul and other apostles, and the prophetic book of Revelation.

Longest and Shortest Chapters in the Bible

- **Longest Chapter:** **Psalm 119** in the Old Testament is the longest chapter in the Bible, with 176 verses. It's a beautiful and complex meditation on the varied ups and downs of human experience and the steadfast dependability of God's law.
- **Shortest Chapter:** **Psalm 117** is the shortest chapter, containing just two verses that call all nations to praise the Lord.

How Many Verses Are There in the Bible?

In total, the Bible contains some 31,102 verses across its 1,189 chapters, split between the Old and New Testaments.

Number of Verses in the Old Testament

The Old Testament includes approximately 23,145 verses. These verses span from the creation story in Genesis to the prophecies of Malachi.

Why “approximately”?

While chapters remain relatively equivalent across Bible versions, verses can vary somewhat depending on the translation philosophy. For example, Orthodox Bibles are translated from the Greek Septuagint Old Testament, while Protestant Bibles (and, today, most Catholic ones) are translated from the Hebrew Masoretic Old Testament.

There are minor discrepancies between these texts (and major ones — see the Apocrypha section below) that result in slight differences in verse numbering. But for most English Protestant Bibles, 23,145 is the standard number you can expect to find.

Number of Verses in the Apocrypha/Deuterocanonical Books

Determining the exact number of verses in the Apocrypha is a complex process due to variations across different denominational traditions and translations. In the commonly accepted versions of the Apocrypha included in Western Bibles, you will find approximately 6,081 verses.

Not all of these verses are included in Catholic Bibles (see the section on chapters above). Since verse numberings are more inconsistent in the Apocrypha (see the history section above), it's hard to place an exact number, but the entire Catholic Old Testament has somewhere around 28,000 or 29,000 verses, with a few hundred more in Orthodox Bibles.

Number of Verses in the New Testament

The New Testament consists of around 7,957 verses, beginning with Matthew's genealogy of Jesus and ending with the expectation of his return.

As with chapters, this number is more consistent than in the Old Testament — but it can still vary a bit based on a few disputed sections, such as the short and long endings of [Mark 16](#).

Longest and Shortest Verses in the Bible

- **Longest Verse:** [Esther 8:9](#) holds the record for the longest verse in the Bible. This verse details King Ahasuerus' decree allowing the Jews to defend themselves across his empire, "from India to Ethiopia."
- **Shortest Verse:** [John 11:35](#) is the shortest verse in the Bible — and one of the most powerful. It simply states (in the NIV translation), "Jesus wept." The brevity encourages us to witness Jesus' profound compassion and humanity as he mourns the death of his friend Lazarus.

Conclusion: The Value of Verse and Chapter Additions

It's impossible to overestimate the impact that the division of the Bible into chapters and verses has had on how we read, understand, and reference God's Word. While these divisions were not part of the original manuscripts, they have provided invaluable benefits — including easier navigation, standardized citations, and more structured theological study — for generations of readers.

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Articles are to be submitted by the last Sunday of the month.

If you are online, the following web addresses will provide you with news and information about the General Assembly, Synod of Lakes and Prairies, and the Presbytery of Northern Waters www.pcusa.org/crisis; outreach/evangelism; www.stopinfindout.org; northernwaters.net. We also have the Newsletter on our website: www.ldfchurch.com.

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