

The Cry from Memphis: How Long, O Lord?

by George Robertson
The Gospel Coalition
January 28, 2023

It has been a tough week in Memphis. Even if you haven't been personally affected by some of the tragedies, you may know someone who has. And even if you don't, as Christians we're called to compassion, a "feeling with" others in their pain.

I've always found it beneficial in such times to distinguish between the known and the unknown. It restores my soul to trust in God and his goodness and it helps me listen to and counsel others who are suffering. Here are three things I want you to know and be ready to share with others at this time.

1. This isn't the way it was supposed to be (Gen. 3:14–19; Rom. 8:20–25).

Murder, death, mental illness, mourning, pain, fear—these are all results of Adam and Eve's sin. God didn't create his world to house these enemies of human flourishing. The Bible makes this clear even while it doesn't fully explain the relationship between God's sovereignty and man's free will.

Not only are anger and distress appropriate responses to recent events, but they're also welcomed by God. He provides the vocabulary for us to use in such times through



Painting by
Leo Richardson

passages like Psalms 44 and 88, Lamentations 3, Ecclesiastes, and Habakkuk 1.

John Calvin's most frequent prayer was "How long, O LORD?" (Ps. 13:1; 89:46)—I'm exclaiming it more and more.

2. There's comfort now for those who suffer (Ps. 46; 2 Cor. 1:3–7).

By praying this way, we must be prepared for God to answer us with himself rather than with answers to specific tragedies. When God showed up in Habakkuk's prayers and revealed he was sovereignly guiding all of redemptive history in a way that would be best for his people and horrific for their enemies,

the prophet's agitation was quieted. He concluded his prophecy with a resolution to trust the goodness of God's character regardless.

Not only are anger and distress appropriate responses to recent events, but they're also welcomed by God.

Similarly, Job put his hand over his mouth and Jonah quit complaining when they each saw that God's infinite wisdom and unquestionable goodness were sufficient bases for trust until fuller answers come. God identifies himself as the Comforter, a present Help, and a Refuge. *We must flee to him as the Good Shepherd; he will bring more solace than a well-reasoned explanation for the existence of evil.*

- Prayer brings peace (Ps. 4:8).
- The Scriptures anchor us (Ps. 33).
- Worship realigns us (Ps. 73:17).
- Community encourages us (Heb. 10:24–25).

Christ uses all these means to bring the peace of heaven to us now.

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LEPC Mission Statement:

We at Leicester Evangelical Presbyterian Church, confess Jesus Christ as our Lord and Savior. We prayerfully seek to do His will through the power of the Holy Spirit in our worship, discipleship, ministry, mission, fellowship and continually strive to make this church one that glorifies God and is pleasing to Him.



Pastor David Missel

585-658-1197 Residence
djmguided1947@gmail.com
585-382-3311 Church

It is our desire to assist anyone who is seeking help, if possible, whether it be spiritual or otherwise. Please contact Pastor David or any Session Elder if you would like us to be of help.

When Pastor David is unavailable:

Pastor David is presently scheduling Fridays as his day off so matters of less urgency could be left on the church office answering device, or call one of the Ruling Elders:

- Leo Richardson 585-382-3153
- Carol Griffen 585-382-3681
- Shirley Matthews 585-382-3171
- Cathy Mlyniec 585-322-6669

Other Contacts

LEPC website:

www.seekinggodtogether.com

LEPC Email Address:

grichardson001@rochester.rr.com

LEPC Food Pantry:

(by appointment only)
585-245-3448

Sunshine Person:

Cathy Mlyniec
cmlyniec@gmail.com

Reminder: Set your clocks forward one hour, Sunday, March 12, 2023!

Aletheia - Truth

The following article was written by Michael Burer, PhD @ Dallas Theological Seminary.

I never meant to be a thief, but the evidence was undeniable: two small tomatoes still in my cart. I overlooked them when I rang up my groceries, which led to walking out without paying for them. Right there in the parking lot, I had a crisis. Would I just put them in my trunk and head home? Why not? We're talking about fifty cents here! Or would I walk back in and pay for them? Put more starkly, would I decide to go my own way? Or would I live in accordance with the truth?

The Word became flesh and made his dwelling among us. We have seen his glory, the glory of the one and only Son, who came from the Father, full of grace and truth.

John testified concerning him. He cried out, saying, "This is the one I spoke about when I said, 'He who comes after me has surpassed me because he was before me.'" Out of his fullness we have all received grace in place of grace already given. For the law was given through Moses; grace and truth came through Jesus Christ. John 1:14, 17 niv

Truth, simply put, is "the body of real things, events, and facts." It represents that which **actually** exists in the world. It does not concern opinion or subjective feeling but rather actuality and objective existence. The Greek word for "truth" in the New Testament is **aletheia**, and it has the same basic definition as the English word: "the quality of being in accord with what is true" and "an actual event or state, reality." Its importance in the New Testament is clear: Jesus and the gospel message are identified with truth, and believers therefore are to live in accordance with truth.

When the New Testament describes Jesus and the gospel message, **aletheia** is front and center. Jesus Himself is full of truth (John 1:14, 17). When Jesus revealed Himself to the disciples in the Upper Room, He identified himself as truth, which meant He was the only way to the Father (John 14:6). The gospel message about Jesus, sourced in God Himself, is identified as "the message of truth" (2 Timothy 2:15). You won't get far in the New Testament without learning

how everything Jesus was and did—everything He is and does—is truth.

Truth also becomes the standard for those who believe in Jesus Christ: our lives must now embody truth. Because of our connection with each other in the body of Christ, we must speak truth with each other (Ephesians 4:25). In the imagery of the armor of God, truth plays a central role in how we live out our salvation (Ephesians 6:14). We must love in deed and truth (1 John 3:18). Our entire existence is now measured by our Lord; since He is truth, we must live truthfully.

Remember my tomatoes? Since Jesus is truth, the gospel about Jesus is truth, and believers are called to truth, my choice was simple. It took only a few minutes to walk back into the store and pay the \$0.45 for those little red fruits. But to me, that decision affirmed who Jesus is, the impact of the gospel, and how believers are to live. It all boils down to truth.

Submitted by Pastor David Missel



Our Mission

The EPC exists to carry out the Great Commission of Jesus as a denomination of Presbyterian, Reformed, Evangelical, and Missional congregations.

Our Vision

To the glory of God, the EPC family aspires to embody and proclaim Jesus' love as a global movement of congregations engaged together in God's mission through transformation, multiplication, and effective biblical leadership.

Our Motto

***In Essentials: Unity.
In Non-Essentials: Liberty.
In All Things: Charity.***



Easter at Leicester EPC - April 9, 2023

There will be a Sunrise Service this year at 6:30 a.m., at the foot of the Cross, followed by light refreshments in Fellowship Hall. There will not be a luncheon on Easter Sunday (second Sunday of the month), and Communion will only be celebrated on the first Sunday of the month as usual. Times of Prayer and Share and the Berean Class will be suspended for Easter Sunday morning. Regular Worship is at 10:30.

***Everyone is welcome
to both services!***

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3. There will be a new creation without suffering (Rev. 21:1-4).

Someday all of these enemies, even death, will be no more, and the world will be restored to what it was supposed to be—and even better (2 Cor. 4:17; 1 Cor. 15). The Lord taught us that such tragedies should awaken us spiritually. They call us to examine our hearts and repent so we might be prepared to meet our returning Savior unashamed (Luke 13:1-5).

Sudden loss of life and tragic interruptions to the “normal” call us to ask if we’re living in reality, which is that death is coming and eternity lies on the other side of it. Most of our Western world lives as if indulgence, recreation, and hobbies in this life are all the heaven there is.

Ignatius of Loyola (1491–1556) provides an example of how to respond to tragedies that rock our world. He was a soldier with a bright future ahead of him when a cannonball shattered his leg. Without anesthetics, medical personnel set his leg

incorrectly. Tough man that he was, he ordered the medics to rebreak it and reset it. His recovery was long and brutal, but the Lord met him in the midst of it. The wounded man took all the “why” questions of his suffering to God, and God answered them with himself.

Now is a time to exclaim “How long, O Lord,” to put our hands over our mouths and an arm around a sufferer, and to wait until God strengthens us to say,

Though the fig tree should not blossom, nor fruit be on the vines, the produce of the olive fail and fields yield no food, the flock be cut off from the fold and there be no heard in the stalls, yet I will rejoice in the LORD; I will take joy in the God of my salvation. GOD, the Lord, is my strength; he makes my feet like the deer's; he makes me tread on my high places.
(Hab. 3:17–19)

George Robertson (MDiv, ThM, Covenant Theological Seminary; DPhil, Westminster Theological Seminary) is senior minister of Second Presbyterian Church in Memphis, Tennessee, and a Council member of The Gospel Coalition.

Women's Bible Study Starting New Topic March 21!

Do you like to read the Bible, but some of it seems difficult to understand? So, you have questions and would like to get together with other women to talk about it.

There is a group of women that meet Tuesdays for an hour starting at 2 p.m. at Carol Griffen's house. We just spent a few months reading and learning about the book of Revelation, which we will complete in a couple of weeks. The plan is to start 1 Thessalonians on March 21. We read the Bible verses, talk about what it means, and discuss how to apply it to our lives. We share our questions, thoughts, prayers and our lives, often with laughter.

If you might be interested in participating in this group, talk to Carol. We have room for a couple more women.

As the Apostle Paul said, “*Grace to you and peace from God the Father and our Lord Jesus Christ.*”

Carol Griffen (cbgriffen@yahoo.com)



Dear Leicester EPC,
 You are an incredible blessing
 to H4R Ministries and us too!
 Thank you for your support
 and prayers!

Blessings,
 Gary and Cindy



Glenwood Grounds Ministry Center,
 Glenwood Corridor in Youngstown, Ohio,
 January 2023. More information can be
 found on their flyer on the Bulletin Board
 in Fellowship Hall.



Margret Conteh

LEPC continues to sponsor Margret
 through EduNations Child Sponsorship.
 She is 15 years old and attends
 Mayatta Hope Academy. Please
 continue to hold her in your prayers.



A large storm tore off the school roof in Mayatta, Sierra Leone.

**Two Disasters Hit Schools
 in Sierra Leone**

Please pray for our students and staff in
 Sierra Leone as we have experienced two
 major disasters in the past two weeks.
 On January 24, a large storm ripped the
 roof off of the Mayatta school building.
 Then one of our dorm buildings at our
 Senior Secondary School in Rokassa was
 destroyed by a fire. We are so thank-
 ful that nobody was injured in either of
 these incidents.

Thank you for your support and
 continued prayers.



An accidental fire destroyed one of
 the dorms in Rokassa.

“He Gets Us” Campaign

Maybe you have noticed the sign out front of the church that has the above
 quote, and you may be wondering why.

You may have seen commercials and other advertisements highlighting
 something about the life of Jesus and ending with the statement “He Gets Us”.
 This national evangelistic campaign intends to pique the interest of unchurched
 people and connect them to local ministries. The campaign involves partner-
 ships with church networks and denominations whose members want to engage
 with people who seek Jesus. Have you been praying for opportunities for our
 church to talk with people who are unchurched?

This may be a tool which LEPC could use. Here are some key points to
 maximize the opportunity.

- These ads are meant to be provocative to non-Christians and raise curiosity
 about Jesus. Thus, they are not aimed at Christians.
- To initiate a conversation: (In the moment)--“I think that ad is about Jesus.
 If Jesus does get us, what do you hope he gets about you? What was your first
 impression of the “He Gets Us” ad? How did it strike you?”
 (Casual conversation about ads)--“You’re right, some of those ads seemed aim-
 less. I saw the “He Gets Us” ad, and I am still trying to put words to everything
 it was trying to communicate. How would you describe the point it was trying
 to make?”

**Look for any opportunity that the Lord may provide
 to talk about Jesus!**

Prayer Ministry

For this reason, since the day we heard about you, we have not stopped praying for you. We continually ask God to fill you with the knowledge of his will through all the wisdom and understanding that the Spirit gives... Colossians 1:9 niv

Ask the Lord each morning to give you the name/s of any people He wants you to pray for that day. Try to keep track of all the people the Lord brings to your mind this month!

Liturgists Signup

For those who read scripture during Sunday worship, please remember to sign the "Volunteer" list in Fellowship Hall so Pastor knows who is next in line to read. Thank you.

"Thanks" to Carol Griffen and Cathy Mlyniec...

for hosting a "Game Time Gathering" on Saturday afternoon, February 18th at the Church. A great time of fun, fellowship and snacks was had by all! (See page 7 for photos.)

Church Rummage Sale!

Our annual Church Rummage Sale will take place **April 21 and 22**. This means we will be setting up for the week prior, starting Saturday, April 15. Please mark your calendars. It is not all hard work, we have some social time and fun, too. We appreciate all the help we can get.

Monthly Celebrations

March Birthdays

4 Sharon Richardson
29 Carol Griffen

Anniversaries

6 M/M Gene Gregg

Why Hymnals?

by Todd Alexander
Chief musician at St. Andrew's
Chapel in Sanford, FL
Taken from *Tabletalk Magazine.com*

The people of God have always sung their faith. Jesus and His disciples sang a hymn after the Last Supper before leaving for the Mount of Olives. The church sang hymns throughout the Apostolic age (Col. 3:16) and continued to do so

Let the message of Christ dwell among you richly as you teach and admonish one another with all wisdom through psalms, hymns, and songs from the Spirit, singing to God with gratitude in your hearts.
Colossians 3:16 niv

for many centuries afterward. Yet particularly during the Renaissance, congregational song in the church's corporate worship began to disappear.

Pre-Reformation church music was dominated by beautiful yet complex polyphony. The difficult rhythms, melodies, and harmonies could be mastered only by choirs of well-rehearsed singers, confining congregations to passive observation. A major intervention was required to recover congregational singing. This occurred during the Reformation by means of the written notation of the hymnal.

Martin Luther gave the German church two books in the vernacular: the Bible and the hymnal. Luther published the first hymnal, known as the *Achtliederbuch*, in 1524. This pivotal collection of eight hymns formally launched Luther's revival of singing as a congregational activity and did much to cement a recovered biblical theology in the hearts and minds of early Protestant Christians. Both friends and opponents of the Reformation admitted that Luther's

hymns did more to spread Protestant theology than his sermons.

For centuries since Luther's *Achtliederbuch*, Christian leaders and denominations have followed suit by editing and publishing hymnals. These hymnals have helped set the boundaries of theological orthodoxy and musical expression in the worship of a given denomination. Texts and tunes chosen for hymnals have made statements about what Christians should believe and how we should approach God in corporate song. A hymnal says, "These texts are worthy and truthful" and "These are the tunes best suited to express these texts in a corporate setting." For instance, John Calvin's *Genevan Psalter* reflected his belief that only God's Word is appropriate material for congregational song. Lois Bourgeois, a church musician under Calvin's leadership, worked to set the Psalms to music in a fitting manner. Luther's hymns had broader boundaries that included scriptural paraphrases, prayers, and systematized doctrine. Luther borrowed from music that already existed in the church by adapting chant tunes for his hymns. It is a myth that Luther used bar tunes to compose hymns. Rather, Lutheran chorales are constructed according to "bar form," in which the first musical line is repeated before moving on to new melodic material. The use of secular compositional material for hymns came after Luther and was protested by theologians.

Hymnals have stewarded a core "canon" of hymnody over the centuries. One of the earliest hymns after the biblical canticles still sung today is the third century's Phos Hilaron, translated "Hail, Gladdening Light" or "O Gladsome Light." Hymns and psalm settings are still

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My Song is Love Unknown

Lyrics by Samuel Crossman,
(1624 - 1684)

Music composed by John Ireland

1 My song is love unknown,
my Savior's love to me,
love to the loveless shown,
that they might lovely be.
O who am I, that for my sake
my Lord should take frail flesh and die?

2 He came from his blest throne,
salvation to bestow;
but men cared not, and none
the longed-for Christ would know.
But oh, my Friend, my Friend indeed,
who at my need his life did spend!

3 Sometimes they strew his way,
and his sweet praises sing;
resounding all the day
hosannas to their King.
Then "Crucify!" is all their breath,
and for his death they thirst and cry.

4 Why, what hath my Lord done?
What makes this rage and spite?
He made the lame to run,
he gave the blind their sight.
Sweet injuries! Yet all his deeds
their hatred feeds;
they 'gainst him rise.

5 They rise, and needs will have
my dear Lord sent away;
a murderer they save,
the Prince of Life they slay.
Yet willingly he to suffering goes,
that he his foes from thence might free.

6 In life, no house, no home
my Lord on earth might have;
in death, no friendly tomb
but what a stranger gave.
What may I say? Heav'n was his home,
but mine the tomb wherein he lay.

7 Here might I stay and sing,
no story so divine;
never was love, dear King,
never was grief like thine.
This is my Friend, in whose sweet praise
I all my days could gladly spend.

To listen to the song, go to the website:
Youtube My Song is Love Unknown
Chet Valley Church

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being composed today. We should
sing some of these, yet there should
be an established set of timeless
hymns that every Christian knows.

**Christians need hymns that
can unite them whether they
find themselves in churches or
in jail cells, like Paul and Silas.**

This shared experience of hymnody binds generations of believers together. *"One generation shall commend your works to another"* (Ps. 145:4). A church I once served had a tradition of Christmas caroling at a nursing home with their children's choirs. Residents wept as they resonated with familiar words and tunes. In the memory-care wing, where names of loved ones were long forgotten, Christians knew their Christmas hymns, and they sang.

The hymnal is the layman's theology text. Over the centuries, hymn writers have beautifully fleshed out every aspect of faith and doctrine. **The devotional and catechetical nature of hymnody can deepen our piety and develop our theological knowledge.** This should motivate us to move beyond singing familiar favorites to explore hymns from other genres and time periods. One may be well versed in nineteenth-century gospel songs that highlight the Christian's personal experience of Christ. But if we are to be well rounded in our hymnody, we should also be singing Ambrose of Milan's hymn "O Splendor of God's Glory Bright," Samuel Crossman's "My Song Is Love Unknown," and Paul Gerhardt's "O Lord, How Shall I Meet Thee?"

Hymnals invite participation. Worshipers with little musical background can learn to read the music in the hymnal by observing the movement of melody and rhythm. More experienced musicians

can read and sing the harmonies. Good hymnals thoughtfully limit tunes to those that are well constructed and can be sung with relative ease by congregations. These tunes generally consist of straight forward rhythms, melodic lines, and harmonies. Good hymnals pair texts with tunes that appropriately convey the message of the text. In the best pairings of text and tune, the tune will "paint" or exposit the meaning of the text.

Hymnals, like creeds, can help us avoid theological drift and a resulting diluted, culturally syncretistic Christianity. Creeds remind worshipers of core beliefs that Christians have confessed over the centuries and guide them in confessing those beliefs. Likewise, **hymnals remind worshipers of what they believe and guide them in singing their faith.** Churches are wise to guard against worship forms that foster a congregational passivity mirroring that of the pre-Reformation church.

If your church doesn't use a hymnal, find a good one for your private family worship and sing through it. Let us be a people who do not neglect to sing our faith. As Isaac Watts admonished in his hymn "Come, We That Love the Lord":

*Come, we that love the Lord,
and let our joys be known;
Join in a song with sweet accord,
and thus surround the throne.*

*Let those refuse to sing
that never knew
our God;
but children of
the heav'nly King
may speak their
joys abroad.*



Painting by
Leo Richardson

Game Time Gathering Laughter and Fun!

There were nine participants in Saturday's (Feb 18) game time. Board games and card games were played and snacks were enjoyed. A good time was had by all!

Submitted by Cathy Mlyniec



L-r: Cathy Mlyniec, Pastor David Missel, Carole Missel and Bill Todd



L-r: Carol Griffen, Shirley Matthews, Leo Richardson and David Thomson



L-r: Carol Griffen, Leo Richardson and Sharon Richardson

Session Highlights for March Steeple:

Sharing Life, Spiritual Focus and Prayers for the Church: Time was given for updating the health and welfare of the members and friends of LEPC and others. The Session members offered up prayers for those who attend LEPC and for others who were discussed.

Financial Report for January: Operating Income: \$8,445.29, Operating Expense: \$4,616.19, Mission Income: \$1,145.00, Mission Expenditures: \$651.75

Pastor's Report - Communications: Thank you notes received from: Samaritan's Purse, Betsy Rumor (POA) Memorial Park Church for our financial support for the work in Sierra Leone, Hope For Renewal (LEPC partner in church plant), Bill and Vivienne Radley for encouraging cards received from LEPC by way of our Sunshine Person, Cathy Mlyniec.

Worship Report: There will be a Sunrise Service this year at 6:30 a.m., at the foot of the Cross, followed by light refreshments in Fellowship Hall. There will not be a luncheon on Easter Sunday (second Sunday of the month), and Communion will only be celebrated on the first Sunday of the month as usual. Prayer and Share and the Berean Class will be suspended for Easter Sunday.

Stewardship: The 2023 Per Member Asking for POA (Presbytery of the Alleghenies) is \$14.50 and the General Assembly of EPC (1% of LEPC Income from the previous year) is \$23.00 which totals **\$37.50 per LEPC member**.

Although this is not mandatory, in the past we have encouraged our members to make this special commitment. You may use the "Other" section of the offering envelope to designate this giving.

If you are a member who doesn't use offering envelopes, please use any envelope and/or memo your check and envelope: **"Per Member Asking"**. You may place it in the offering plate or mail it to the church. Thank you.

Miscellaneous: LEPC's insurance company basically stated that they would not be covering any future claims for illnesses, such as Covid, that individuals may bring against LEPC.

Session approved the Special Baby Bottle Offering dedicated to the Pregnancy Resource Center of the Valleys located in Mt. Morris, N.Y.

Missions:

Session approved a donation of \$300 to EduNations for relief in Sierra Leone for two recent major disasters (fire and storm). Monies will help with Rokassa's dormitory and Mayatta Primary School reconstructions as well as replacement of dormitory furniture and student and teacher clothes and belongings. Updates were made for LEPC's ongoing support for 2023 to include Camp Cherith, Jewish Voice Ministry, Lamplighter Ministries, Missionary Greg M., Open Door Mission, Reclaimed Ministries (Negus Missionaries), Samaritan's Purse, and Sierra Leone/EduNations.

Submitted by Cathy Mlyniec

Website Listening Audience:

If you would like to listen to weekly Sunday sermons, after-the-fact, they are available on the LEPC's website: **www.seekinggodtogether.com**

For January 2023:

POD Listeners	Date
2	Jan. 1
4	Jan. 8
5	Jan. 15
6	Jan. 22
4	Jan. 29

Total of 21 - 5 sermons

Submitted by Tom Miller

**John 3:16 —
God's Gracious Grip**

Today's inspiration
comes from:

**3:16: The Numbers
of Hope**

by Max Lucado

*... whoever believes
in Him
shall not perish...*
John 3:16

Team Hoyt consists of a father-son squad: Dick and Rick. They race. They race a lot. Sixty-four marathons. Two hundred and six triathlons. Six triathlons at Ironman distance. Two hundred and four 10K runs. Since 1975, they've crossed nearly a thousand finish lines. They've even crossed the USA. It took them forty-five days to run and pedal 3,735 miles, but they did it.

Team Hoyt loves races. But only half of Team Hoyt can run. Dick, the dad, can. But Rick's legs don't work, nor does his speech. At his birth in 1962, the umbilical cord wrapped around his neck, starving oxygen from his brain, stealing coordination from his body. Doctors gave no hope for his development.

Dick and his wife, Judy, disagreed with the prognosis. Rick couldn't bathe, dress, or feed himself, but he could think. They knew he was bright. So they enrolled him in public school. He graduated. He entered college and graduated again.

But Rick wanted to run. At age fifteen, he asked his dad if they could enter a five-mile benefit race. Dick was

not a runner, but he was a father, so he loaded his son in a three-wheeled wheelchair, and off they went. They haven't stopped since.

Young Rick Hoyt relies on his dad to do it all: lift him, push him, pedal him, and tow him. Other than a willing heart, he makes no contribution to the effort. Rick depends entirely on the strength of his dad.¹

God wants you to do the same.

*Whoever believes in Him
shall not perish but
have eternal life.*

John 3:16

The phrase "**believes in Him**" doesn't digest well in our day of self-sufficient spiritual food. "Believe in yourself" is the common menu selection of our day. Try harder. Work longer. Dig deeper. Self-reliance is our goal.

And tolerance is our virtue. "**In Him**" smacks of exclusion. Don't all paths lead to Heaven? Islam, Hinduism, Buddhism, and humanism? Salvation comes in many forms, right? Christ walks upriver on this topic.

Salvation is found, not in self or in them, but in Him.

We bring to the spiritual race what Rick Hoyt brings to the physical one. Our spiritual legs have no strength. Our morality has no muscle. Our good deeds cannot carry us across the finish line, but Christ can.

*To the one who does not work,
but believes in Him who justifies
the ungodly, his faith is credited
as righteousness.*

Romans 4:5 NASB

Paul assures salvation to the most unlikely folks: not to the worker, but to the trust-er; not to the able-bodied, but to the unable; not to the affluent saint, but to the bankrupt

and unemployable — the child who will trust with Rick Hoyt reliance.

*Trusting-Him-to-do-it
is what gets you
set right with God,
by God. Sheer gift.*
Romans 4:5 MSG

**A soul sealed by God
is safe.**

We bring what Rick brings. And God does what Dick does. He takes start-to-finish-line responsibility for His children.

*I give them eternal life,
and they shall never perish;
no one can snatch them
out of My hand.*
John 10:28

Jesus fortified this language with the strongest possible negation, leading the Amplified Bible translators to translate:

*And I give them eternal life,
and they shall never lose it
or perish throughout the ages.
[To all eternity they shall never
by any means be destroyed.]
And no one is able to snatch
them out of My hand.*
John 10:28

We parents understand God's resolve. When our children stumble, we do not disown them. When they fall, we do not dismiss them. We may punish or reprimand, but cast them out of the family? We cannot. They are biologically connected to us. Those born with our DNA will die with it.

*God, our Father, engenders
the same relationship with us.
Upon salvation we
"become children of God"*
John 1:12 ESV

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Upcoming Community Event

The York-Leicester Kiwanis Annual Spring Chicken BBQ

March 25, 2023

Drive Through Only

3:00 p.m. until Sold Out

Leicester Fire Hall, Main Street

Leicester, NY

\$15.00 each, Tickets purchased in
advance or at the door.

The Steeple Newsletter

is published monthly by the Leicester Evangelical Presbyterian Church, for the purpose of proclaiming that Jesus is Lord and that He is moving among his people here. Our intent is to keep the readers informed of local events, provide information to stimulate and edify its readers, mixed with a touch of humor to lighten the day.

For those who would like a printed version of the church newsletters, we keep the last 2 months' issues in the brochure rack, on the wall to your right, as you exit the sanctuary to Fellowship Hall.

Submission Deadline:

The 3rd Sunday of the month.

Contact:

Leo Richardson, Editor, 382-3153
or grichardson001@rochester.rr.com
Layout and Technical Advisor,
Sharon Richardson

Staying Connected: If anyone does not receive the Steeple Newsletter, participate in Prayer Chain Activations, receive church updates by e-mail, or has a change for the "Birthdays and Anniversaries" and wants to be included, please contact Leo Richardson.

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He alters our lineage, redefines our spiritual parenthood, and, in doing so, secures our salvation. To accomplish the mission, He seals us with his Spirit.

*Having believed,
you were marked in
Him with a seal, the
promised Holy Spirit.*
Ephesians 1:13

A soul sealed by God is safe.

For a short time in college, I worked at a vacuum-cleaner plant. We assembled the appliance from plug to hose. The last step on the assembly line was "sealing and shipping." By this point, the company had invested hours and dollars in the machine. So they took extra care to protect their product. They mummified it in bubble wrap, secured it with Styrofoam, wrapped the box with tough-to-tear tape, stamped the destination on the box, and belted it inside the truck. That machine was secure. But compared to God's care of His saints, workers dumped bare machines into the back of a pickup truck. God vacuum-seals us with His strongest force: His Spirit. He sheathes His children in a suit

of spiritual armor, encircles us with angels, and indwells us Himself. The queen of England should enjoy such security.

**Christ paid too high a price
to leave us unguarded.**

*Remember, He has identified
you as His own,
guaranteeing that you
will be saved on the day
of redemption.*
Ephesians 4:30 NLT

What a difference this assurance makes.

When Dick and Rick Hoyt cross finish lines, both receive finisher medals. Post-race listings include both names. The dad does the work, but the son shares in the victory. Why? Because he believes. And because he believes, both celebrate the finish.

**May you and your Father do
the same.**

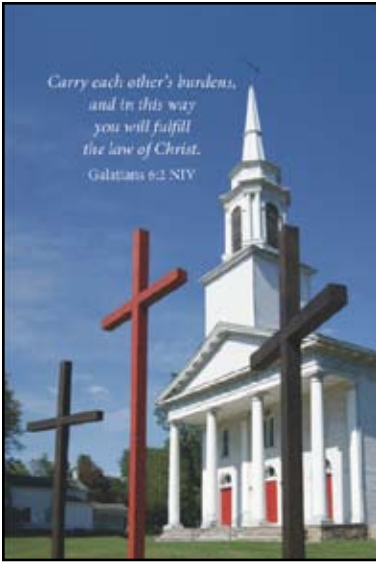
¹ David Tereshchuk, "Racing Towards Inclusion," *Team Hoyt*, <http://www.teamhoyt.com/history.shtml>.

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Submitted by Carole Missel



Photo by Sharon Richardson



EPCConnection

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 month
 Dish-to-Pass Luncheon -
 2nd Sunday of the
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On the Lighter Side...

At a Wednesday evening church meeting a very wealthy man rose to give his testimony.

"I'm a millionaire," he said, "and I attribute it all to the rich blessings of God in my life. I can still remember the turning point in my faith, like it was yesterday:

I had just earned my first dollar and I went to a church meeting that night. The speaker was a missionary who told about his work. I knew that I only had a dollar bill and had to either give it all to God's work or nothing at all. So at that moment I decided to give my whole dollar to God. I believe that God blessed that decision, and that is why I am a rich man today."

As he finished it was clear that everyone had been moved by this man's story. But, as he took his seat, a little old lady sitting in the same pew leaned over and said: "Wonderful story! I dare you to do it again!"

Q. Where was Solomon's temple located?
 A. On the side of his head.

Q. Who was the smartest man in the Bible?
 A. Abraham. He knew a Lot.

Q. Why didn't they play cards on the Ark?
 A. Because Noah was standing on the deck.

Q. Who was the greatest comedian in the Bible?
 A. Samson. He brought the house down.

Q. What kind of man was Boaz before he married?
 A. Ruthless.

Q. Which Bible character had no parents?
 A. Joshua, son of Nun (Joshua 1:1).

Q. Where is the first baseball game in the Bible?
 A. In the big inning. Eve stole first, Adam stole second. Cain struck out Abel. The Giants and the Angels were rained out.
jokes.christiansunite.com