INDEPENDENT PRESBYTERIAN CHURCH 1755

IPC Messenger

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DENOMINATIONALISM

When our two older sons Drew and Sam were little boys, we periodically traveled to Greenville to visit grandparents "Netsi" and "Bop-Bop." On one occasion they arranged a trip for the boys to the fire station. The firemen were kind to the little fellows, showing them their equipment and asking them questions about themselves. Upon learning that our family was from Savannah, one of the firemen concluded, "You must be Braves fans." Drew immediately responded, "No, sir. We're Presbyterians."

Amusing as that story is, no doubt some believers might be horrified. They might conclude that our children were victims of an over-hyped denominationalism. Throughout the 20th century and to the present day, a growing number of Christians began to see denominations as a liability rather than an asset. Denominations are seen by them as representing the divisions within Christianity and little else. Hence the impetus to belonging to a church that claims no denominational affiliation and is merely Christian. Nondenominational Protestants are now the second largest group of American Protestants after Baptists and ahead of Methodists and Pentecostals. So desirable has a nondenominational identity become that many denominational churches mask their denominational identity, calling themselves "Saddleback Church" (though a Southern Baptist congregation) or "Grace Church" (though PCA). Most so-called "community" churches (are other churches not a part of the community in which they are located?) are either nondenominational or intentionally hiding their denominational brand. When denominational labels are dropped, a church is able to project the message that says, "We care about what unifies Christians, not what divides them." "We emphasize the important things that believers hold in common, not the secondary matters that separate."

Old school

This has not been our approach at I.P.C.; rather, the opposite. We tend to fly our denominational flags. We highlight rather than hide our denominational identity. We think being Presbyterian is important. We think the distinctive set of beliefs and practices that make a Presbyterian a Presbyterian are worth preserving and even promoting. We think that when one leaves Presbyterianism for another brand of Christianity, one loses something important. This is not to say that we don't have much in common with other Christian bodies. When we recite the Creed each week, we demonstrate the value we place on truly catholic (small "c") Christianity. Yet what a nondenominational branding implies, we cannot affirm. What might that be? That one classify the sacraments, church government, form

Continued Page 2

IPC Messenger
CONTENTS

3 Women's Ministry
4 Family Corner
8 Children's Ministry
7 Moral Concerns
9 Counseling Training
10 Announcements
11 Music Ministry

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sermonaudio.com "faith cometh by hearing"

DENOMINATIONALISM *from page 1*

of worship, eschatology, and predestination/sovereignty of God as secondary issues. If we focus on just the first of these, the sacraments, it is unprecedented in the 2000-year history of the Christian church to regard the sacraments as of secondary importance. Christians of previous eras were willing to die for their particular understanding of the Lord's Supper. Blood was shed over whether the transubstantiation, consubstantiation, true (spiritual) presence, or no particular presence best describes the nature of Christ's presence in the Lord's Supper. Or take another issue, church government. When oppressive church bureaucracies are suffocating some churches and unaccountable preacher-dictators controlling others, is this really the time to be saying that the form of church government doesn't matter? Or, consider worship. Given the anarchy, given the pervasive chaos, given the continuing conflict over worship, is this really wise to say it doesn't matter how one worships? Is someone really going to claim this even in light of the teaching of the Bible and 2000 years of church history?

Separating the primary from the secondary is a notoriously difficult task. The interrelatedness of the whole body of Christian truth makes identifying so-called core or main or central doctrines problematic. One may think that the doctrine of God's sovereignty is esoteric, but try withholding Romans 8:28 from someone whose family has just suffered a terrible tragedy. Is God working this for their good or not? Does He have a purpose in this or is it without purpose? without meaning? merely a matter of bad luck? The point is, we are not just Christian. We are Presbyterian. When we start new churches, we start Presbyterian churches. When we support overseas missions, we support Presbyterian missions. When we move to a new community, we look for a Presbyterian church. When we send our children to college, we look for a Reformed institution or a Reformed campus organization. Why? Because our distinctive beliefs and practices matter.

I understand why people say, "The main things are the plain things." There is no need to fight over everything. There is no need to give equal time to the most remote doctrines. C. S. Lewis likens "mere Christianity" to a large hall in which all Christians may gather. Leading out from the main hall are multiple doors opening into several rooms. These are the various denominations. One room is Episcopal. Another is Lutheran. Another is Baptist, and so on. It is in these side-rooms, he concedes, that all the important action takes place. "It is in the rooms, not in the hall, that there are fires and chairs and meals" (*Mere Christianity*, p. xv.). The main hall, common Christianity, is that to which evangelism aims. We wish to bring the unbelieving to Christ, to the Christian faith, as truly though perhaps not deeply understood. However, one must not remain in the main hall. Convictions must be recognized and honored regarding God, humanity, sin, salvation, the Christian life, and the last day, and not treated with indifference. The process of settling one's convictions moves one through an adjoining door and into a distinctive room.

It is ironic that nondenominational churches, for all their nondenominationalism, can be pegged denominationally in a matter of five minutes with a dozen or less questions. Indeed, most of the nondenominational churches are paedobaptist and dispensational in belief and practice. Most would fit comfortably in the Southern Baptist Convention. They only pretend to be nondenominational. And that's okay, so long as reality is recognized. Reality is, they are as theologically denominational as anyone.

—TLJ

Congratulations to Veritas Academy

On March 5, 2019, Veritas Academy won first place in the GA Independent Christian Athletic Association (GICAA) Spring Literary Competition. Schools from all over the state competed at the regional levels. Top performers from all of the regions then met for the state meet in Albany. Students participated in various singing, piano, essay writing, speaking, recitation, and spelling competitions. Among I.P.C. competitors were the following:

Rollins Nix – 1st in Spelling, 4th in Extemporaneous Speaking

Abigail Taylor, Evan McKee, with Paige Fennell – 1st in Girls' Trio

John Harvard Heritage, Conner Fennell and two others – 1st in Boys' Quartet

Congratulations also to Miss Anna Liebing, Spring Literary Coach, and Mrs. Doug Winks (Denise) who supported and encouraged the singers.

WOMEN'S **MINISTRY**

2019 World Missions Women's Luncheon





"*The Savior of All People*" was the theme of this year's missions conference, and it certainly was the theme of our women's luncheon as well.

Christy Leonard encouraged us not to limit ourselves to developing relationships with women just like us; to not be afraid of women who may in fact be very different from us. If the Gospel is for all people, we need to know all kinds of people and they need to know us. Christy talked about learning other people's stories, hearing them, and finding common ground. Since we all need Christ, sharing our stories may lead to understanding our shared need of Him. We saw that Christy's life was open to others and to whatever God wanted her life to mean.

Aline Mailloux told us that French women don't go to the gym. And then she proceeded to tell us that she never planned to go to the gym, but ended up going at the suggestion of her doctor. There she met women from different backgrounds and different countries with whom she asked to go for coffee. Aline was willing to take a risk not always knowing what she would say to the women.



WITH CHRISTY LEONARD, ALINE MAILLOUX, AND LORIE IRISH

Aline's helpful and practical advice to us was to let other women talk first in order to learn about them. After the conversation she would think about and even study the things the women mentioned. During the next conversation she was ready to engage her new friend in even deeper conversation. This has led to a counseling ministry with women that she meets at the local gym.

Love radiates from **Lorie Irish**—her love for Christ and her love for others who need Christ. She has a passion for those to whom she ministers, caring for them as if they were members of her own family. Lorie has said, "*I have a big heart for helping those willing to transition from a broken heart to a new life, as productive, self-sustaining, and contributing Christian members of society*."

We counted about 100 women of all ages at the luncheon this year. What a blessing it was to be together hearing from women who love Christ and want to make Him known. We loved hearing their stories and seeing how God made them who they are for His purposes of reaching different people, who all have the same need of Christ.

—Jane Boatright



FAMILY CORNER

Years 1–10

Psalm 22

Verses 1–12

1 My God, my God, O why have You
Forsaken me? O why
Are You so far from giving help
And from my groaning cry?
2 By day and night, my God, I call;
Your answer still delays.
3 And yet You are the Holy One
Who dwells in Israel's praise.

4 Our fathers put their trust in You;
From you their rescue came.
5 They begged You and You set them free;
They were not put to shame.
6 But as for me, I am a worm
And not a man at all.
To men I am despised and base;
Their scornings on me fall.

7 All those who look at me will laugh
And cast reproach at me.
Their mouths they open wide: they wag
Their heads in mockery.
8 "The Lord was his reliance once;
Now see what God will send.
Yes, let God rise and set him free,
This man that was His friend."

9 You took me from my mother's womb
To safety at the breast.
10 Since birth when I was cast on You
In You, my God, I rest.
11 Be not far off, for grief is near,
And none to help is found;
12 For bulls of Bashan in their strength
Now circle me around.

TUNE: HORSLEY CM
William Horsley, 1844

Years 11-15

Psalm 69:7–21

Based on *Scottish Psalter*, 1650

7 For I have borne reproach for Thee;
My face is veiled with shame.
8 To brothers strange, to mother's sons
An alien, I became.
9 For zeal within me for Thy house
Has been consuming me,
And all reproaches cast at Thee
Have fallen now on me.

10 When I was weeping in my soul,
My fasting was my shame;
11 When I in sackcloth clothed myself,
Their byword I became.
12 The men who sit within the gate
Have talked about me long;
And those who gave themselves to drink
About me made a song.

13 But in a time accepted, LORD,
To Thee my prayers ascend;
In Thine abounding love and truth,
O God, salvation send.
14 Deliver me from out the mire,
And me from sinking keep;
Deliver me from those that hate,
And from the waters deep.

15 Let not the flood me overflow;
Let me not swallowed be
By gaping deep; let not the pit
Close up its mouth on me.
16 Because Thy mercy, LORD, is good,
O answer Thou my plea;
In all of Thy compassion great,
O turn Thou unto me.

17 Ne'er from Thy servant hide Thy face;
I'm pressed; soon answer me.
18 Draw near to me; redeem my soul;
My foes come; ransom me.
19 Well known to Thee is my reproach,
My shame and my disgrace;
The adversaries of my soul
Are all before Thy face.

20 My heart is broken by reproach,
And I am sick and weak.
I never find the sympathy
And comforters I seek.
21 They also gave me bitter gall
In all the food I ate;
They gave me vinegar to drink
The time my thirst was great.

TUNE: BEATITUDO CM (90B)
("O for a Closer Walk") or
MAPLE AVENUE CMD
(*Psalter Hymnal* [4th ed.], p. 14)

Psalm 22

David first wrote this Psalm out of deep anguish of soul. Feeling abandoned by God, he cried "My God, my God, why hast thou forsaken me?" (v 1). Jesus made these words His own in His "cry of dereliction" upon the cross. C. S. Lewis referred to Psalm 22 as "the terrible poem which Christ quoted in His final torture." The whole Psalm is vividly Messianic, providing us with our clearest glimpse of the internal suffering of Christ on Calvary's hill. "In singing this Psalm," said Matthew Henry, "we must keep our thoughts fixed upon Christ, and be so affected with His sufferings, as to experience the fellowship of them, and so affected with His grace, as to experience the power and influence of it."

Psalm 69

The setting of Psalm 69 is immediately obvious. The psalmist is up to his neck in trouble, is about to go under, and is crying out to God for help (vv 1-3). He suffers both from the unwarranted attacks of enemies (v 4) and his own sins (v 5). Through his distress his focus is on the honor of God, for whose glory he has great zeal (vv 6-13). The rest of the psalm is an elaboration of these themes. Repeatedly this psalm is applied to Christ by Jesus and the New Testament writers (vv 4, 9, 21): zeal for His Father's house (v 9; Jn 2:17); bearing reproaches (v 9; Rom 15:3); hated without a cause (v 4; Jn 15:25); gall for food and vinegar to drink (v 21; Mt 27:34, 48, & 11).

CHILDREN'S **MINISTRY**



Breakfast & Egg Hunt



Saturday, April 20, is the date for I.P.C.'s annual Egg Hunt and Pancake Breakfast! Mark your calendars and plan on joining the fellowship and fun. Last year we had almost 300 in attendance for the best pancake breakfast and egg hunt in Savannah! This is a great event to bring visiting family, neighbors, and friends. Please R.S.V.P. by completing a pew card and dropping it in the collection plate, emailing *amartin@ipcsav.org*, or calling the church office at 236-3346. This will help make sure we have enough bacon to go around! Any questions? Please call Amy Martin at 897-2214 or use the email address.

Candy Collection

For every child participating in the egg hunt, please donate one dozen empty plastic eggs and individually wrapped candy. That's all you need to do! The youth group will fill the eggs and ready them for the hunt. Collection boxes have been placed in the church office, narthex, and in front of Telfair Hall.







Youth Group

We will gather for our annual egg decorating, hiding, and filling on Friday, April 19! Plan on meeting at Point Pleasant at 10:00 a.m. and we should be finished by 12:00 noon. We will have pizza, coke, and all of the candy you can eat! If you have any questions, please contact Paul Rodgers or Amy Martin. Thank you so much for your service to the congregation and our families.









Student Ministries

April 17	High School Fellowship will not meet
April 19	**Youth Hide Eggs at Point Pleasant - 10:00 a.m.** Annual egg decorating, filling eggs, and hiding eggs
April 20	Breakfast and Egg Hunt at Point Pleasant - 9:00 a.m.
April 24	High School Fellowship will not meet
April 26-28	Youth Choir Trip to Alex Mark's Church, First Scots Presbyterian, Beaufort, SC
April 28	No youth activities; including youth choir, Middle School Emmaus Road, and High School small groups
May 8	Youth Graduates' Banquet
May 15	End of Academic Year Party





MORAL **CONCERNS**

MARCH FOR LIFE IN OUR NATION'S CAPITOL

January 18, 2019. Over two hundred thousand people marching. Waves of banners and signs held up. The crowd shouting, "You are unique. And this is the March for Life."

Washington D.C. first started the day dreary and lifeless. Just a few people milling about outside. But in the National Mall the beginnings of a rally started to grow.

Many speakers appeared on the rally's stage. Senator Steve Daines, Ben Shapiro, Katrina Jackson, Dr. Alveda King, Vice-President Mike Pence, and more. All shared their stories and thoughts on the horrible destruction of babies that is taking place in our nation. Some of the female speakers spoke on how they used to work for companies that supported murder of unborn babies. How sometimes it was they that oversaw the process. It was not until they realized how precious the life of a child is that they saw the evil in what they had been doing. Now they are in support of life.

One girl that came up shared with the huge crowd that her bones are brittle and break easily. She has suffered many accidents. Some people think her life isn't worth living, but she thinks her situation makes living worth more. That everyone deserves to live and experience this world. This girl was asked to help lead the march on the capital.

Soon the tons of people that had gathered moved to make their way down the streets. Friends and families, bands of high school and college students, Christians and Judaists, organizations and individuals. All smiling as they enjoyed this moment in life, walking for a cause.

There were people who had set up their guitars, bagpipes, or radio stations to entertain and encourage the marchers. Everyone trekked through snow sludge and mud and across hard pavement. The wind froze the tips of ears and noses. The main buildings of government lining the path of the thousands.

The marchers' message this year was to remind everyone of everybody's uniqueness. To remember the great individuals that this world has seen. Albert Einstein, Martin Luther King Jr., Beethoven, groundbreaking scientists, doctors, and those with special needs. If any of those people were not born, where would we be? The March for Life revealed that sixty-seven to ninety percent of unborn babies with Down syndrome are chosen to be killed.

The March for Life defends those who are not able to defend themselves. They march to end abortion in our nation.



—Carolina Phillips
SCAD student who went on the
March for Life Trip

MAINTENANCE COMMITTEE UPDATE

The new interior chairlift was installed by Tidal Elevation. It offers a more compact design and comes with a battery backup for use during a power outage. The new chairlift is more reliable and uses up-to-date parts in case repair is needed. The previous lift was not reliable and the parts for repair are no longer manufactured.

Work will also begin on replacing a total of 7 sashes in the the sanctuary windows.

— Clark Rookstool

College Ministry

Ministry to the SCAD campus has continually reaffirmed my original sense that the path into the college students' hearts passes first through their stomachs. So, as you all know, we have endeavored to open our home and set our table with food in hopes that there they might learn to call upon our God and become one among us, His people.

I am thankful to see that in some way this has worked. God has added His blessing to our little group and we have seen growth and a slow connection beginning to form between it and the larger congregation as evidenced by, among many things, the article in this *Messenger* written by Carolina Phillips (a SCAD student from Birmingham). I hope and pray that this small beginning will continue to grow and produce fruit to the glory of God as we labor knowing that such labor is not in vain.

—Evan Gear

COLLEGE **MINISTRY**

A few months ago as we bowed our heads together to prepare for worship, the minister used the words of Jacob in Genesis 31:42 to invoke the presence of God. He, we, prayed to the "*God of Abraham, and the Fear of Isaac…*" I know I had heard the title before, but this time it struck me and stuck with me—Isaac's Fear. It is only in the context of the exchange between Jacob and Laban, his father-in-law, recorded in Genesis 31 where we encounter this title. You will recall that this is the moment when Jacob departs with his family from Laban to return to the land of his fathers. As he remembers his time with Laban and his service for him, he invokes the God of Abraham and Isaac who had "*been by his side"* (v. 42), ever looking upon his afflictions and labors in Laban's house. It is due to God's faithfulness that Jacob leaves now with so much wealth, with two wives, twelve sons, and a daughter. As he departs, remembering God's faithfulness and care, he makes covenant with his father-in-law swearing by this strange appellation — "*So Jacob swore by the Fear of his father Isaac… offered sacrifice…and called his kinsmen to eat bread* (v. 53)."

Notice he does not call the LORD his fear, but instead his father's fear. Might we then assume that Isaac had spoken of God in such terms to Jacob, his son? If so, should we not have some warrant from Scripture to make the claim?

As I pondered these things, the story of Jacob disguising himself as his brother in order to receive the blessing came to mind. The blessing was naturally going to pass onto Esau who was the first born and the favorite of his father. He would be the one to receive the blessing that was the promise given to Abraham, the promise of which Isaac stood as a tangible sign. He was after all the promised child born to his aged parents. He was its bearer and through him it would pass to the next generation. So, "*When Isaac was old and his eyes were dim so that he could not see, he called Esau his older son and said to him, "My son… take your weapons… hunt game for me, and prepare for me delicious food, such as I love, and bring it to me so that I may eat, that my soul may bless you before I die"* (Gen. 27:1-4).

You are probably familiar with the story (it is a good one). Esau departs to hunt and Jacob, at his mother's bidding, clothes himself in Esau's garments, covers his smooth skin with the furry skin of goats, and enters his father's room pretending to be his brother with food in hand. The moment is tense. Isaac is initially wary, "*How is it that you have found it so quickly?"* (v. 20). He calls Jacob to come near. He touches him, feeling the fur and assuming Esau's hairy arms and neck. "'*The voice is Jacob's voice, but the hands are the hands of Esau.' And he did not recognize him… So he blessed him"* (vv. 22-23)*."* Then Jacob draws even closer and Isaac smells the fragrance of Esau's garments and we read the blessing, "*See the smell of my son…Let the peoples serve you… cursed be everyone who curses you and blessed be everyone who blesses you"* (27-29). He uses the very words given to Abraham in Genesis 12:3.

Then "*when Jacob had scarcely gone out,"* Esau returns. He has food in hand and is expecting the promised blessing (a birthright he had already surrendered to his brother for stew, Gen. 25:33). His father says to him, "*Who are you?"* Esau, confused, lets his father know that he is himself – *your firstborn, Esau*. It is then that we read these words in verse 33, "*Isaac trembled very violently…"*

In an instant he realizes what has happened. He has given the birthright, the blessing to Jacob. At this point, if we were Isaac, we would simply give the blessing to Esau. But Isaac doesn't do that. In fact he seems to think himself unable to do so, saying in his trembling; "*I have blessed him… and he shall be blessed.*" He trembles because he realizes that through him the blessing has passed, but apart from his purpose or will for it. God who gave the blessing controls its passage, even by means of deceit and treachery. And Isaac in an instant realizes he is caught up in it apart from any will of his own. He stands before the providence of God moving in and through Jacob and his mother and Esau and his very own hands and mouth. He is confronted by God imminent, omnipotent, transcendent and free. And, fittingly, he is afraid. Like David who sees God strike Uzziah dead for touching the ark, he is troubled by the ways of this God. His ways are not our ways; they are deeper and, in a certain sense, darker. Dark like calling a man to take his son on a mountain, bind him, and lay him on wood for a sacrifice. Dark like being that son and seeing the knife in your father's hand—your father who said, "*God will provide a sacrifice…*"

Dark, yes. Mysterious, certainly. But, importantly full of confident hope that the one who so works in the darkness is the one who worked darkly to orchestrate the crucifixion of Christ and through such a work to bring light and life everlasting to those who dwell in darkness. Truly, He meets us where we are and, as Jacob confessed, He is by our side even in the darkest places carrying the promise to fruition. So we pray to Him whom we fear, knowing that He is working for our good.

—Evan Gear



CHRISTIAN EDUCATION

COUNSELING TRAINING

Trinity Presbyterian Church of Statesboro is doing something different this year with regard to counseling training. I've taken the 3 foundational courses for certification as an Association of Certified Biblical Counselors (ACBC) counselor and combined them into one course! Taking the most essential aspects of Introduction to Biblical Counseling, Methodology of Biblical Counseling, and Family Systems, the new course meets the guidelines for certification with ACBC.

In an attempt to minimize impact on family life and in considerations of job restrictions, this summer we will hold our training on four Saturdays, June 1 and 15, 2019, and July 13 and 27, 2019. The training will be an all-day event on the days it's scheduled and it will be challenging! As we've said before, you do not have to be seeking certification to participate in this training: Anyone who is or wants to be involved in Bible-based discipleship of new or growing believers would profit immensely from this training—campus ministers, discipleship group leaders, elders, deacons, lay ministers, pastors—all would be better equipped to minister God's word to themselves and other people through this training! Classes will be held at Trinity Presbyterian Church in it's Fellowship Hall.

Basics
1. Why My Church Should Counsel
2. Theology of Biblical Counseling

Critical Reflection on Various Theories
3. Survey of Counseling Theories
4. What Makes Biblical Counseling Biblical

Basics part 2
5. Doctrine of Spiritual Growth
6. Idolatry and Heart Change

Key Elements of Biblical Counseling
7. Data Gathering
8. Involvement
9. Interpreting Data Gathered
10. Giving Hope
11. Providing Instruction
12. Giving Homework

Marital Relationships
13. God's Purpose in Marriage
14. Biblical Role of a Husband
15. Biblical Role of a Wife
16. From Forgiven to Forgiving
17. Conflict Resolution
18. Biblical Principles of Sexual Intimacy
19. Principles of God-Honoring Communication
20. Honoring Christ with an Ungodly Spouse

Parent/Child Relationships
21. Do Not Provoke/Disciple
22. Instruction and Discipline

Frequent Issues in Counseling
23. People Pleasing
24. Pride
25. Fear/Worry
26. Anger
27. Guilt and Repentance
28. Depression
29. Trials and Suffering
30. Sexual Sin and Habitual Sin

You can sign up for the training at the Trinity Presbyterian Church (TPC) website or *Facebook*; cost is minimal and is primarily used to cover the cost of classroom materials. Register at: http://bit.ly/tpc_counseling19. Registration deadline is May 15, 2019. I hope you will consider being a part of this training this summer!

Henry Beaulieu
TPC Counseling

Location: Trinity Presbyterian Church
571 East Main Street
Statesboro, GA 30461

ANNOUNCEMENTS

Service of Lessons and Psalms

On Sunday, April 14, we will feature the Service of Lessons and Psalms during our 5:30 p.m. evening service. This will be followed by our regular fellowship meal.

The Lord's Supper on Maundy Thursday

The Lord's Supper will be on Thursday evening, April 18, at 6:30 p.m. This year we are separating Easter-week communion from the Service of Lessons and Psalms, mainly because of the exceptional length of the service when they are combined.

A meal will be available prior to this service in the Fellowship Hall at 5:30 p.m.

No Wednesday Lunch or Bible Study

The Wednesday Lunch and Bible Study will not meet on Wednesday, April 17. We encourage you to attend the Maundy Thursday Communion Service.

Session/Diaconate Meetings

Our regular Session/Diaconate meetings will be held on Monday evening, April 29, at 5:30 p.m. and 6:00 p.m. The men will meet jointly at 7:00 p.m. in the Administration Building, Assembly Room.

Dead Theologians' Society

The Dead Theologians' Society will meet on Wednesday, April 17, at 6:50 a.m. for breakfast at the Johnsons, 110 Lee Blvd., and on Thursday, April 18, for lunch at noon in the Administration Bldg. We will be discussing George Swinnock's, *"The Christian Man's Calling"* in *Works*, Vol 1., pages 329–437.

Work Day at Point Pleasant

The Diaconate is hosting a workday at Point Pleasant (441 Suncrest Blvd.) on Saturday, April 13, 9:00 a.m. We will be getting the grounds and building ready for the breakfast and egg hunt.

Tuesday Evening Circle

The Tuesday Evening Circle will meet on *April 9, at the home of Mrs. Anne Portell, 340 E. 50th St. (*Please note the change of date this month.)

Tuesday Morning Circle

The Tuesday Morning Circle will meet on April 9, 10:30 a.m., at the home of Dr. Doris Cope, 9959 Whitefield Avenue.

Thursday Morning Circle

The Thursday Morning Circle will meet on April 11, 10:30 a.m., at the home of Mrs. Brenda Oliver, 6 Cuthbert Lane (The Landings).

Easter Lilies

Orders are now being taken for Easter lilies to be placed in our church on Sunday, April 21. They are $15.00 each and may be given in honor of individuals or as a memorial. Please fill out and return the form in the bulletin, call the church office, or send an email to *mtaylor@ipcsav.org.* The deadline for ordering is April 14.

Births

Congratulations to:

...Mr. and Mrs. Josiah Van Puffelen* (*Christian-Emilee*)**, on the birth of their daughter, ***Lorelei Elisabeth Van Puffelen, born on Friday, March 1, 2019, in Chattanooga, TN. The proud grandparents are ***Mr. and Mrs. William Van Puffelen* (*Lindsey*)**.

...Mr. and Mrs. Neal A. Davis* (*Katie*)**, on the birth of their daughter, ***Alice Ayall Davis, born on Wednesday, March 6, 2019, in Savannah, GA.

…Rev. and Mrs. Terry Johnson (Emily) on the birth of their granddaughter, ***Magdalen Emily "Emma" Girgis***, born on Sunday, March 17, 2019, in Chicago, IL. The proud parents are ***Mr. and Mrs. Peter Girgis* (*Sally*)**.

CHANGES IN ADDRESS:

Mr. and Mrs. Andrew Tanner (Andrea)
22 Nancy Place
Savannah, GA 31406

Mr. and Mrs. Garret Duron (Bethany)
2 Cornus Drive
Savannah, GA 31406

Mr. George E. Fenwick
611 Trafford Lane
Savannah, GA 31410

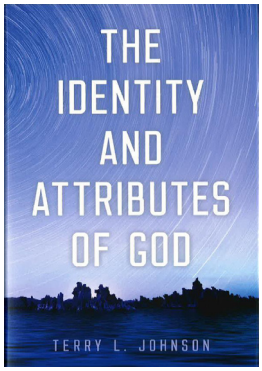
Mr. and Mrs. Kris Warren (Kelly)
1410 East 51st Street
Savannah, GA 31404

Mrs. Marian Cronic
Savannah Commons
1 Peachtree Drive
Savannah, GA 31419

Mr. and Mrs. Seth White (Marci)
950 Main Street (temporary)
Cartersville, GA 30121

Phone changes:
Mr. Mark Mitchell: 912-335-9399

NEW BOOK



The Banner of Truth has just released Terry's long-awaited book entitled, *The Identity and Attributes of God*.

Special Price $15.00

APRIL BIRTHDAYS

1 Bruce Baxley
1 Josh Boatright
1 Sarah Brown
1 Jon Gift
2 Jonathan Thompson
2 Nick Greene
2 Jaimie Gear
3 Becky Cope
3 Scott Brodmann
4 Kevin Heritage
4 Chuck Moore
5 Terry Johnson
5 Mary Kate Hazeltine
6 Carla MacMillan
6 Susan Wright
6 Bernard Nolan
7 Chris Hart
8 Eric Robyn
8 Tim Scharold
8 Bev Van Grouw
9 Patrick McLean
9 William Oliver
10 Sarah Dusek
11 John Wright
11 Todd Rodenberg
11 Chris Ellis
11 Emi Steward
12 Charlie Martin
12 Morgan Thomas
12 Rebecca Imre
13 Will Monroe, Jr.
13 Will Henry
15 Grace Jackson
15 William Van Puffelen
15 John Toler
15 John Gross
16 Wesley McKee
17 Stephen Milling
17 Jennifer Immel
18 Frankie Daniell
18 Carl Biathrow
18 Anna Beth DeMott
18 Emma Grace DeMott
18 Dan Brown
19 Sandra Ward
20 Kate Jackson
20 Emily Hazeltine
20 Silas Dixon
21 Tim Ellis
21 Lucille Bloomgren
21 Vivian Sullivan
24 Brett Hudson
25 Laura Brodmann
26 Fun Gobel
26 Virginia Moody
29 Della Roach
29 Emmy Ragen
29 Margaret Milling
30 Dennis Boatright
30 Josh Corbitt

MUSIC MININSTRY

The **Sanctuary Choir** will have an additional sectional rehearsal on the morning of April 6:

Men: 8:30 a.m. to 10:00 a.m.
Women: 10:30 a.m. to 12:00 p.m.

They will sing on the following Sundays:

April 14 – Palm Sunday morning
April 14 – **Service of Lessons & Psalms**
Palm Sunday evening, 5:30 p.m.
April 21 – Easter Sunday

Since I will be out of town with the Youth Choir on April 28, the Sanctuary Choir will have the morning off.

The **Youth Choir** is preparing music for the Youth Choir trip on April 26-28. The Youth Choir will sing on Sunday, April 28, at First Scots Presbyterian Church in Beaufort, SC, where Rev. Alex Mark (a former pastoral intern) is the pastor. More details to follow.

Thank you to John Garnett for planning the trip and to Tevis Garnett for accompanying the choir.

The **Chapel Choir** will continue to have rehearsals all of April and May, except for after the Easter service on April 21.

The children may attend Summer Waves Adventure on April 18. If Chapel Choir children have faithful attendance, the trip is free, but other children are welcome to join us by paying the entrance fee of $20. Parental forms will be available in the choir room in early May. More information will follow in the May newsletter.

The **Handbell Choir** will be ringing during our services on April 14 and April 18.

Please continue to support the music ministry of this church with your prayers.

—Kathryn Van Eck

The IPC Messenger

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