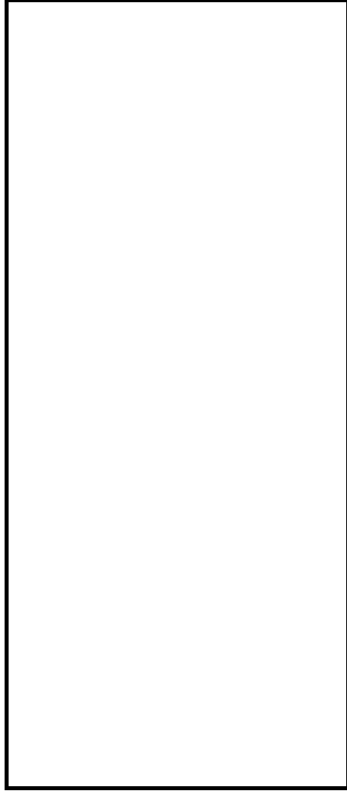




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# THE CHIMES



**Starkdale Evangelical Presbyterian Church  
Newsletter February/March 2021**

**Worship Services 9AM and 11 AM**

**MESSAGE FROM  
REV. G. CARL MOORE**

‘You shall do no injustice in judgment. You shall not be partial to the poor, nor honor the person of the mighty. In righteousness you shall judge your neighbor  
(Lev 19:15 ESV)

If you recall a few months ago, I made the case that sin is not only personal but is also structural and systemic. Then I gave a summary analysis of Critical Race Theory, a theory that I argued is contrary to a biblical notion of justice. As I promised, I want to share with you a biblical notion of justice, a notion that refutes CRT.

Distinguished Dutch Reformed theologian, Herman Bavinck, argues that there are three basic demands of biblical justice that is reiterated over and over again in the Old Covenant dispensation:

(1) the guilty person may by no means be considered innocent (Deu. 25:1; Prov. 17:15; 24:24; Isa. 5:23); (2) the righteous may not be condemned (Exod. 23:7; Deut. 25:1; Pss. 31:18; 34:21; 37:12; 94:21; Prov 17:15; Isa 5:23); and (3) the rights of the poor, the oppressed, the day laborers, the widow, and the orphan especially may not be perverted but, on the contrary, must be uplifted for their protection and support (Exod. 22:21f.; Deut. 23:6; 24:14, 17; Prov. 22:22; Jer. 5:28; 22:3, 16; Ezek. 22:29; Zech.7:10).

Bavinck says that these three demands of justice are grounded “...in the fact that God is the God of justice and righteousness, who upholds the rights of the poor and the afflicted, the widow and the orphan.”<sup>2</sup>

There are two things I want to emphasize. First, a biblical notion of justice is grounded in God: i.e., true justice is what God demands; and true justice is based on God’s righteous standards, that is the Ten Commandments. Second, God demands that the “rights” of the poor and the afflicted, the widow and the orphan be upheld. Who are the poor and afflicted, the widow and the orphan? In the Old Testament these were the “oppressed,” oppressed not because of their condition, but because of their condition people in power tended to take advantage of them. In other words, the poor are not oppressed by virtue of being poor; on the contrary, the poor are usually oppressed because they are poor. When you are poor, people who are not poor can easily take advantage of you.

1..Herman Bavinck, *Reformed Dogmatics: Sin and Salvation in Christ*, v. 3 (Grand Rapids: Backer Academics 2008), 162.

2. Ibid.



*Birthdays*

- 2 Robert Burns
- 5 Paul Busby
- 7 James Lipinski
- 10 Jane Gambos
- 17 Olivia Gambos
- 21 Amjad Alkaed
- 22 Brooks Beynon
- 24 Imogene Louk
- 26 Patricia Daily
- 26 Eleanor Drazich
- 27 Debbie Grecco
- 29 Abbey Pendleton
- 30 Brock Pendleton
- 31 Mary Beth Allan

*Anniversaries*

- 21 Ron and Suzie Rousey
- 21 Ted and Janice Whitaker
- 22 Ed and Laura Chanoski
- 27 Robert and Linda Daily



### Birthdays

3 Carol Daily	15 Steve Orwick
3 David Daily	21 Donna Parkinson
3 Gerald Palmer	21 Marlene Rhueff
4 Cindy Sagrilla	22 Donna Baker
5 Rev. Carl Moore	23 Ron Rousey
8 Wade Gambos	24 Hunter Paris
12 Helen Chociej	28 Thomas Peterson

### Anniversaries

13 Mason and Alexis Gambos  
13 John and Donna Parkinson

The Chimes Staff would like to thank you for your patience. The information in this Chimes has been brought forward over the past three months. Due to coronavirus quarantines by staff, and the office being closed, we were unable to mail the last Chimes. Thank you again.

What the poor as widow, orphan, and sojourner had in common was a precarious social status. In the case of the widowed and the orphaned it was the death of a husband or father; in the case of the sojourner, it was social and political dislocation due to her or his alien status of not belonging. The concern for these groups was not poverty per se as absolute poverty, but oppression. What I mean is that economic poverty, in the sense of a lack of subsistence, was par for the course in the ancient world of the Old Testament. However, if one were economically disadvantaged due to any one of these categories, then one was liable to oppression; that is, the wealthy—with their political clout and connections (social and political and economic capital)—could (and would) use their advantages over-and-against those with no such social capital. The plight of which the Old Testament most often speaks is not the plight of hunger or lack of shelter; it is their inability to maintain their rights, so that it is possible for others to oppress them. The rights that the widow and the orphan had was a right to her husband's and a right to his/her father's resources. The widow had certain "independent legal rights" that a married woman did not have. Case in point, the gleaning laws mandated that what was left in the fields were to be left to the sojourner. Also, because the widow and the orphan lacked sufficient "muscle power," and the resident alien lacked equal opportunity, certain provisions were legislated: e.g., the gleaning of the fields; every three years a tithe was brought to the local town; and every seven years the land was left uncultivated so that the poor could harvest whatever grew on it.

This biblical notion of justice is contrary to CRT and other secular/pagan notions of justice. In what ways? Let me give you two: first, regarding CRT there is no notion of God; God is not the foundation of justice and righteousness. CRT rejects traditional authority. However, Scripture teaches us that all authority is on loan from God: "Let every person be subject to the governing authorities. For there is no authority except from God, and those that exist have been instituted by God" (Romans 13:1 ESV). CRT and other secular/pagan notions of justice reject this. Second, regarding CRT if you are poor, a woman, a person of color etc., then your minority condition or status by definition means you are oppressed. And by definition if you are not in any one of these minority conditions or statuses you are the oppressor; you are the problem. This too is contrary to a biblical notion of justice.

A biblical notion of justice looks to the rights of the poor, the widow, the orphan, etc. being protected and supported. In short, a biblical notion of “social justice” looks to equity, that is to say no matter your condition or status in life—e.g., rich or poor, male or female, black or white, etc.—everyone has an equal standing before the law. As Moses says: “You shall do no injustice in judgment. You shall not be partial to the poor, nor honor the person of the mighty. In righteousness you shall judge your neighbor” (Lev 1:15 ESV).

In conclusion, both the poor and the mighty are to be treated the same under the law; both the poor and the mighty are to be judged by the same standard under the law. CRT teaches the opposite: the poor and oppressed are given preference over the mighty. That’s just as unjust as the mighty given preference over the poor and oppressed. We live in the times of a pendulum shift: we have gone from the injustice of the mighty being preferred over the oppressed (e.g., Jim Crow of previous generations) to the oppressed being preferred over the mighty (e.g., CRT’s notion of justice). A biblical notion of justice rejects both of these forms of injustice. Equitable judgment is the biblical notion of justice.

Pastor Carl

**BABY GIRL**

**FLOCK TALK**



**Proud parents, George and Ashley Huber, announce the birth of their daughter Kendra Rae Huber, on October 23, 2020. She weighed 6 lbs. 5 oz. and was 19” long.**

**SNOW REMOVAL**



We are looking for an individual to clean snow off the sidewalks during the weekdays (Sundays will still be covered by church volunteers, sign-up sheet in the narthex). Please contact the church office if you are interested.

John Parkinson, Administration



Donna Gradel is the daughter of Betty Hackathorne and the niece of George Allan, Ruth Carson, and Mary Beth Allan.

In 2018, Donna was chosen as Teacher of the Year for the State of Oklahoma and taught at Broken Arrow Public Schools. In 2019, Donna was chosen as one of four candidates for National Teacher of the Year.

Although she was not chosen as National Teacher, it was quite an honor for Donna and her family. In 2020, Donna was inducted into the National Teacher’s Hall of Fame. She is now in an administrative position at Summit Christian Academy in Broken Arrow. Needless to say, her family is very proud of her accomplishments.

God Bless,  
Betty Hackathorne

**NOTE FROM ADMINISTRATION**

We would like to thank everyone for their generous donations for the lift project. \$80,000 was raised so far and the Session has voted to make up the difference out of the general account. If you were unable or would still like to donate, please note on your donation that it is for the “lift project.”



*After 20 years of service to the church as Nursery Director, Sharon Patterson has retired. We would like to thank Sharon for her many years of service and the great job she did caring for our young future members.*

*Dear Starkdale Family,,  
I would like to thank my Church Family for everything you have done for my family over the last several years. Vernon was sick for quite some time, and you were always there for us.*

*Thanks for all the prayers, love, concern, cards, meals and everything else that has been done for us. Thanks to Pastor Carl Moore and Pastor Tom Bullard for visits, texts, and prayers. Thank you to Carl for doing the service.*

*In Christian Love,  
Carolyn and Brian McCamic*

*I would like to thank the congregation for all the get well cards, prayers and kindness during my recent illness. Your thoughtfulness is very much appreciated. A special thank you to Rev. Moore and Rev. Bullard for their continued prayers.*

*In Christian Love,  
Henrietta Malesick*



*Dear Starkdale Family,*

*Thanking my Starkdale Church Family is my joy for today. You all have been so kind with your calls, cards and prayers, and I'm so happy to say God was listening. I'm doing very well and enjoying the weather and people here in Florida. Of course, the Big "C" is still there, but so am I.*

*God bless you and thank you,  
Robbie France*

*Dear Carl and Starkdale Church Family,*

*I am so very grateful for the visits, the prayers, the flowers, the cards and calls I have received from so many of you throughout my recent confinement. They all, truly have been quite meaningful and uplifting as I have recuperated.*

*I am very hopeful of being back with you at services very soon.*

*Thankfully,  
Marge Bedortha*

*Dear Starkdale Family,*

*Miss you all. Thank you so much for your beautiful cards. The Lord has blessed me with such wonderful friends.*

*Sincerely,  
Janet Haverfield*



*Our Sympathy is extended to Carolyn McCamic, Brian McCamic, and their extended family, in the death of Carolyn's husband and Brian's father, Vernon McCamic, on October 6, 2020.*

*Our Sympathy is extended to Joe Re kai and his extended family in the death of his wife, Peggy Re kai, on November 15, 2020.*

*Our Sympathy is extended to the family of Paul Visyak in his death on December 9, 2020.*

*Our Sympathy is extended to family and friends of Caroline Dean in her death on December 27, 2020.*

*Our Sympathy is extended to the family of Richard Wyman in his death on January 5, 2021.*

