



Making disciples who make disciples
Trinity Sunday
June 7, 2020

Church Worship & Office Location

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Dcn Linda Stokes, Assisting Clergy
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Worship Service Times

Sunday 11:30 a.m. & Wednesday 5:30 p.m.

Church Mailing Address:

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Find us Online: ctryuma.org

Find us on Facebook:



Christ the Redeemer Anglican Church,
A Christian Community

Parish Council Members

Senior Warden

Sherri Wayman, sswayman@yahoo.com

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Jennifer Kircher, jangyuma@yahoo.com

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Ann Traverso, anntraverso@hotmail.com

David Wayman, dwayman66@yahoo.com

Next Parish Council Meeting

June 24, 2020

Reminder...We are gathering for worship in addition to the virtual live-stream on Facebook at 11:30 a.m. Please join us!

In Other Words – Trinitas

The Sunday after Pentecost each year celebrates the Holy Trinity. The three-in-one and one-in-three idea of our triune God is the Church's focus immediately following the dramatic presentation of the Holy Spirit in action at Pentecost.

Various attempts at explaining the idea fall short because we don't have any other example in this world with which to accurately compare it.

For example, a water molecule is made of three atoms: 2 hydrogen and 1 oxygen. Without all three, it's not a water molecule. A water molecule with a fourth atom (H₂O₂) is hydrogen peroxide, not water. Likewise, no other entity can be added to the Father, Son, and Holy Spirit. God is complete and a Trinity.

Water can be a solid, liquid, or gas, and it is still water. The problem with that example is that it describes "modalism," because water cannot be all those things at once; it can only be in one mode at a time. God is Father, Son, and Holy Spirit all at once.

Jesus had shown his disciples the Father through his relationship to Jesus multiple times in the Gospels (e.g., John 10:30 "...the Father and I are one" and John 14:11 "I in the Father; the Father in me..."). Pentecost completed the disciples' relationship with God through the Holy Spirit.

All four Gospels imply the three-in-one Godhead, but none state it directly. That should hardly be held against the writers, however, as they shouldn't be expected to explain a theology that no one knew existed.

If we remember the passage in Luke about the walk to Emmaus, two disciples of Jesus didn't understand his death and resurrection until Jesus himself explained it all to them over the course of a few hours walking from Jerusalem to Emmaus.

We see the Trinity demonstrated during Jesus' Baptism (Mt 3:16-17; Mk 1:10-11; Lk 3:21-22; Jn 1:32-34). The skies opened, and a voice from Heaven declared "This is my son, in whom I am well pleased," as Holy Spirit descended on Jesus "in the form of a dove."

During the Great Commission (Matt 28:19), Jesus commands his disciples to make new disciples "...baptizing them in the name of the Father and of the Son and of the Holy Spirit ..." Notice that Jesus doesn't say "in the *names* of the Father, Son, and Holy Spirit," which would be normal if describing three separate entities. The text uses the singular form of "name" instead of the plural.

Paul's blessing in 2 Corinthians 13:14 shows the trinitarian concept: *May the grace of the Lord Jesus Christ, and the love of God, and the fellowship of the Holy Spirit be with you all.*

We're left wondering, though, why the New Testament writers didn't just come right out and say "Trinity." It's because the word hadn't been invented yet. A Roman theologian, Tertullian, around the year AD 200, created it, along with hundreds of other words. He established the word, *trinitas*, which is the Latin form of trinity; also, *persona*, which literally meant a "mask," like Roman actors wore on stage. Tertullian used the image to describe "one substance, but three persons" — three distinct roles of God in the drama of our salvation.

He also created the word, *substantia*, which shows the basic, foundational unity within three *personas* of one God.

During a visit to the dentist some years back, I learned something about light, which although not a perfect analogy, seems to come pretty close in describing the trinitarian model.

I was getting some caps put in, and after having me bite into a tray full of glop, the technician pointed a plastic ray gun at my mouth. It looked like a cheap prop from a 1960s science fiction movie, but it was real and used one of the properties of light to firm up the glop around my teeth.

Light is one single substance, but it has three properties. The first is actinic light. It has short wavelengths and produces photochemical effects—like what my dentist used to change the chemical structure of mold he was making of my teeth. Actinic light can't be seen or felt. It is a great illustration of God the Father.

No one has ever seen God, but the one and only [Son], who is himself God and is in closest relationship with the Father, has made him known. —John 1:18

We don't see or feel the Father, just like actinic light.

The second property is luminiferous light, which results from heat. It can be both seen and felt. It's a great description of God the Son. He is totally God; but by also being totally human, Jesus could be seen and felt. He has a physical, tangible property, just like luminiferous light.

The third property is calorific light. It is made of light rays that are converted into heat. We can't see it, but we can feel it. Calorific light is a great illustration of God the Spirit. We can't see the Holy Spirit, but we can feel his presence.

These three wavelength groups are in one substance. Three separate aspects, each with its own specific function and property, but all part of the same one entity.

In addition to the issue of light and its properties, I recalled the theological aspects of light. Jesus describes himself as the Light of the World. He told his disciples, "*Believe in the light while you have the light, so that you may become children of light*" (John 12:36).

We, as children of God, have been called out of the darkness to become children of light.

Grace and Peace,

Fr. Austin

Readings for Trinity Sunday

Genesis 1:1 - 2:4a; Psalm 8;
2 Corinthians 13:11-13; Matthew 28:16-20

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Those Who Serve (6/7/2020)

Ushers ~ Randy and Patty Smith

Lessons ~ Al Manning

Prayers ~ Ann Traverso

Chalice ~ Alan Kircher & Jeffrey Polston

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To the Family of CtR ~

Thank you so much for the gift and beautiful flowers. So unnecessary, but very appreciated. When we came here 8 years ago as winter visitors, then Yumans, we gained not only a church, but a family. I thank God everyday for leading us to you. Without this love we would never have chosen Yuma as our permanent home. Each of you are a vital part of our lives.

God bless,

Mary Sue Houston

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Don't forget to turn in your baby bottles as soon as possible. Please contact Ann Traverso if you have questions. Thanks!

Discernment Teams Needed

We are in the process of establishing Discernment Teams for two candidates to the diaconate in our parish. Training will be done via Zoom at the end of this month. If you are interested in being part of a team or would like to know more about the discernment process, contact Deacon Linda at 928-259-6620.

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They're Here!

The new *Book of Common Prayer 2019* of the Anglican Church in North America has arrived. Books are available for a donation of \$25 (to offset the cost). For more information, see Mary Sue Houston.

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Sunday, May 31, The Day of Pentecost

11:30a.m. Worship Service (in church & via Facebook)

Tuesday, June 2

6:30 a.m. Bible Study (2nd Chronicles) via ZOOM

Wednesday, June 3

2:00 p.m. Bible Study (Pauline Letters) via ZOOM

5:30 p.m. Worship Service (in church & via Facebook)

Sunday, June 7, Trinity Sunday

11:30 a.m. Worship Service (in church & via Facebook)

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CTR PRAYER PROJECT

Luke 8:15-But the seed on good soil stands for those with a noble and good heart, who hear the word, retain it, and by persevering, produce a crop.

We're all familiar with the Parable of the Sower, and in the verse above, Jesus is responding to His disciples, who were asking Him to explain the parable. This got me thinking about bearing fruit and it also got me looking back over my life's productivity. I have my parents to thank for the good soil I was planted in. I was baptized at the age of three months, and although many today believe parents should wait to have their children baptized when they are old enough to make the decision for themselves, my parents and Godparents promised to raise me in the faith, and they kept their promise. I attended worship services and Sunday School regularly. I didn't receive an allowance, but my parents always gave me a coin to put in the offering plate. I went to weekly choir practice and sang in the Youth Choir. In high school, I attended weekly Youth for Christ meetings before school, and weekly teen youth meetings on weekends. And when I was twelve, I was confirmed by the Bishop. I didn't retain much from my Confirmation Classes, but I fully understood that I was affirming the promises made for me as an infant. When I headed off to college, I was transplanted into different soil--a bit more rocky and thorny than what I was used to. I still believed that Jesus is God, and that He died for my sins, but my relationship with Him suffered for awhile as I spent time with relatives who didn't attend church, partied with non-believers, and was so busy reading textbooks that I had no time for my Bible or prayer. My crop production was practically nil at that time, but the Lord didn't just prune my branch and toss it into the fire. Instead, He fertilized it by connecting me with friends who wanted to get back into the habit of attending worship services. And we found that our skills, talents, and enthusiasm were greatly needed for the church's outreach projects; this gave us a feeling of being productive again for the Lord. I think we all go through rocky and thorny times while attached to the Vine, but like he does with all prodigal sons, our Father welcomes us back, hits us with a bit more fertilizer, and delights in watching us bear fruit for Him again. If you're not producing much fruit right now, don't be discouraged. Ask the Holy Spirit to sweeten your soil. It's a prayer He'll be more than happy to answer.

Praying in One Accord-When we are in Christ, the Vine, we grow and produce in one accord with His timing.

Accord Prayer-Lord Christ, we can produce nothing of value if we are not connected to You; keep us firmly attached so we can draw our strength and vitality from You. In Your Name we pray. Amen.

Prayer of Thanksgiving-Blessed Vinedresser, thank You for tending to our soil and patiently waiting for us to bear fruit for You; thank You for never giving up on us. Amen.

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Lord, we ask you to comfort and sustain all who in this transitory life are in sickness, or any other adversity. Open the hearts to know your love and feel your presence.

We pray for Abbie Bundy, Alfredo & Lilian Campa, Betty (Bo Peep) Penny, Donna, Kate Campa, Dcn. Linda, Lorraine Chavez, Steve Chacon, Merle Shyne, Laura, Darlene O., Maddy, Lauren, Steven, Elena, Armida, Armida's mother, and Pray for the World.

If you would like to submit prayer requests for this newsletter or if you have any updates, please contact the church office at 928-343-9551, or ctryuma@gmail.com

PRAYERS FOR THE DEANERY OF ARIZONA

The Rev. Steven and Darci Balog, with their children Nicholas, Jonathan, Ashley, and James, Holy Spirit Anglican Fellowship, Prescott, AZ

Ryan and Noleen Thurman, with their children Ethan, Keilah, Micah, and Eleyana, the House Church, "Apprenticeship to Jesus", serving Grand Canyon University, Phoenix

