



Making disciples who make disciples
2nd Sunday after Pentecost
June 14, 2020

Church Worship & Office Location

2215 S 8th Ave, Yuma, AZ 85364
(928) 343-9551

ctryuma@gmail.com

Fr. Austin Mansfield, a/OSA, Rector
(928) 247-4001

fr.mansfield@gmail.com

Dcn Linda Stokes, Assisting Clergy
(928)259-6620 llstokes1@me.com

Worship Service Times

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

Church Mailing Address:

**PO Box 2919
Yuma, AZ 85366**

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

Junior Warden

Jennifer Kircher, jangyuma@yahoo.com

Treasurer

Jeffrey Polston, Jeffrey@matpc.com

Assistant Treasurer

Mary Sue Houston,

neverhom2003@yahoo.com

Motty Durham, mottydurham@yahoo.com

Pat Fraser, lakefrontwest@shaw.ca

Jo Towner, josephine.towner@gmail.com

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 – Righteous by Faith

Paul was Jewish. He was born that way, raised that way, and worshipped that way. When he was confronted by Jesus on the road to Damascus, he came to understand the fulfillment of Judaism through the arrival of the awaited Messiah, Jesus of Nazareth. He never left Judaism; Paul saw following Jesus, the Messiah, as the proper continuation of being a Jew. The Jews, however, did not. This also created an unintended difficulty for Gentile believers.

If Jesus was the Jewish Messiah, yet offered Salvation to the Gentiles, logically one might think the Gentiles needed to become Jewish to be under the promise of the Jewish Messiah. Paul's ministry to the Gentiles (as well as Peter's vision and second Pentecost moment with the Roman (Gentile) centurion, Cornelius, and his household), led to the Jerusalem Council's understanding of Gentiles being saved by Jesus as Gentiles, without having to convert to Judaism and follow Mosaic Law (Acts 15). Paul and Barnabas' missionary ministry at Antioch among the Gentiles was where they were first called Christians.

Paul's writings all formed through a Jewish scholarly perspective. It's the way he was taught to think. In his letter to the Gentile Christians in Rome, Paul's thought process shows some Jewish insight. We can presume Paul is writing to Gentile Christians because his letter is dated at A.D. 56-57—the Roman Emperor Claudius banished all the Jews from Rome in A.D. 49, as attested to by Luke in his reference to Paul meeting Aquila and his wife, Priscilla, in Corinth.

After this, Paul left Athens and went to Corinth. ² There he met a Jew named Aquila, a native of Pontus, who had recently come from Italy with his wife Priscilla, because Claudius had ordered all Jews to leave Rome.
— Acts 18:1–2

In this week's Lectionary passage, we see the start of Chapter 5 of Paul's letter to the Romans. It begins with a powerful declaration that deserves a close look.

Therefore, because we have been declared righteous by faith, we have peace with God through our Lord Jesus Christ, ² through whom also we have obtained access by faith into this grace in which we stand, and we boast in the hope of the glory of God.
— Romans 5:1–8

As I've mentioned before, whenever we see a sentence in the Bible that begins with "therefore," we need to see what it's "there for." In this case, Paul has spent all of Chapter four explaining that Abraham's faith (not his actions) resulted in God declaring him righteous and promising to make him the father of many nations before any mention of circumcision or sacrifice of his son (who has not been born yet). Paul uses that example to show that we are therefore all declared righteous by faith, not by our actions. This is a typical rabbinic logical argument of "if that, then this also."

Being declared righteous puts all the action on God. We do not "become" righteous. We don't reach a level of holiness considered righteous. We don't earn the status of righteous. God simply declares it. We cannot declare ourselves righteous. The Greek word Paul uses means both justified and righteous, so we see both terms frequently used in the New Testament, but they both come from the same word. Justification simply means being declared righteous by God.

Sanctification is the process of being made

holy. We ask the Holy Spirit to "sanctify" the bread and wine at the Eucharist and us as well. We are asking him to make them and us holy. The final result of our sanctification is glorification, which will occur in the next realm for us, not in this one.

Our salvation, therefore, is a three-step process that is affirmed at the first step but evolves by God's hand in refinement. That initial declaration of righteousness by God puts us at peace with him. Our view of peace is a sense of calm. The Pentagon describes it as "temporary non-hostility" (sadly, a quite accurate depiction of human peace).

The Jewish idea of peace, however, is different. It (*shalom*) is a wholeness, a well-being, that goes beyond mere non-conflict. In biblical times, enemies of a monarch were in a state of war or conflict. One did not want to have a powerful king as an enemy. *Shalom* was a much better choice, and *shalom* with Yahweh was an amazingly powerful and blessed existence.

Paul's statement that we have peace with God through Jesus, means that before Jesus we did not have peace with God. That means we were enemies of God. Monarchs killed their enemies; they did not comfort them or welcome them into their kingdoms. Yet God does.

For while we were still helpless, yet at the proper time Christ died for the ungodly... God demonstrates his own love for us, in that while we were still sinners, Christ died for us. — Romans 5:6, 8

The two verses following the passage this week confirm our pre-faith status.

Therefore, by much more, because we have been declared righteous now by his blood, we will be saved through him from the wrath. ¹⁰ For if, while we were enemies, we were reconciled to God through the

*death of his Son, by much more,
having been reconciled, we will be
saved by his life. — Romans 5:9–
10*

There is a promised bad result described for those who remain as enemies of God in verse 9. Salvation requires by definition an adverse condition from which to be removed. Those who are declared righteous by God are saved from his wrath, a broad term that implies a horrific result coming from the most powerful monarch imaginable.

And yet, this horrendous punishment is removed by God *while we were enemies*. One cannot overstate the importance of this aspect: God saves us while we're still screwed up, not after we get our act together and start behaving as we should.

God knows it takes the Holy Spirit to guide us from our sinful ways, that we can't do it on our own. Telling a drowning person to swim to the shore and get out of the water doesn't work out well. God recognizes that and gives us peace with him despite our sinful nature. He declares us righteous, despite our unrighteousness, because of Jesus' sacrifice on our behalf. We are welcomed back into the kingdom from which we had been banished, as a result of our faith in the one who offers us restoration.

This level of peace is a fully Jewish concept, brought to us by God's Jewish evangelist to the Gentiles, so that we could all be one in Christ.

It is through him we have peace with God.

Your Brother in Christ,
Fr. Austin

Readings for the 2nd Sunday after Pentecost

Exodus 19:2-8a; Psalm 100;
Romans 5:1-8; Matthew 9:35-10:8 [9-23]

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Those Who Serve (6/14/2020)

Ushers ~ David Wayman & Jim Slater
Lessons ~ Connie Whitener
Prayers ~ Sherri Wayman
Chalice ~ Mary Sue Houston & Sherry Wayman

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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.

† † †



Molly, wife of Fr. Russell Martin, was called to her eternal home June 9, 2020 after an 8-year battle with cancer. Molly, Fr. Russell, and Deacon

Dee Renner (Mollie's close friend) are longtime friends of many in the Diocese of Western Anglicans and the Cursillo Movement. Cards may be sent to:

1420 Manchester Street
National City, CA 91950

CTR PRAYER PROJECT

Philippians 4:19-My God will meet all your needs, according to the riches of His glory in Christ Jesus.

We all have daily needs for food, shelter, better health, and meeting financial obligations. Some of our needs are more easily met than others. At certain times, though, those needs intensify: a baby is born, fighting for its life; a house with all of its contents burns to the ground; a job we've had for years is suddenly given to someone with better computer skills; there is rioting and looting occurring in a normally peaceful city; a worldwide pandemic breaks out, with many carriers being asymptomatic. These hit us unexpectedly and threaten to undo us. Our emotions go into high gear. Fear and anxiety replace our normally quiet soul. Where do we go for help? To our spouse? To our best friend? To our co-workers? Well, it often depends on whether or not we are believers. Not just believing that God exists. Not just believing that over 2,000 years ago a man we believe to be the Son of God, took our punishment for sin on Himself and died on a cross in our place; but TRULY believing with every fiber of our being that God's Word is truth and every promise can and will come to pass. Philippians 4:19 tells us that in Christ Jesus, every need will be met. This begs us to examine our needs, doesn't it? Are they really needs, or is it something we want? Are we insistent on God answering immediately, or are we willing to wait patiently while He carefully sets every detail into place? Are we only willing to treat it as answered prayer if God carries it out according to our prescription, or are we willing to acknowledge that whatever His solution may be, it is the very best for all concerned? And is it for our glory or HIS? It's at times like these that we have numerous opportunities to witness to our faith. The light in us glows for all to see. Christ is revealed in and through our trust and the inner peace that becomes outwardly evident. Times like these separate the sheep from the goats. It's easy to tell which are the goats; they are filled with anger, fear, self-righteousness, and they have no hope for the future. They live only for today, and they live only for themselves. But today's goats can become tomorrow's sheep, if we are only willing to share our hope with them in times like these.

Praying in One Accord-For our needs to be met by God, we must first be in one accord with His One and Only Son.

Accord Prayer-Lord Christ, when all those around us are hopeless, give us the courage to demonstrate our faith, our trust, and the confidence we have in YOU to meet our every need. In Your Name we pray. Amen.

Prayer of Thanksgiving-Father, You have given Your Son all authority in heaven and on earth; thank You for meeting our needs in and through Him. May the glory be Yours. 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, Fr. Russell Martin and family, 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. Austin and Mary Mansfield, Christ the Redeemer, Yuma

Deacon Linda Stokes and Everette Whitacre, Christ the Redeemer, Yuma

Deacon John and Carol Jordan, Desert Oasis Fellowship, Las Vegas



From time to time, CTR receives requests for financial assistance from individuals in need. As the presence of Christ, we need to respond in a loving, consistent, and prayerful way. Katy Mize has agreed

to be the new contact person for such requests. This new process in no way prohibits other parish members, who following God's lead, wish to help others. What it does mean is that all requests for financial assistance should be directed to Katy Mize at 928-782-0843. I will work with Katy to ensure our responses are both loving, and supportive given individual situations. Of course, confidentiality will be maintained within our parish leadership. It is my prayer that our handling of such requests will be sensitive and guiding. If you need additional information do not hesitate to call me or Katy.

Deacon Linda, 928-259-6620



Sunday, June 14

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

Tuesday, June 15

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

Wednesday, June 16

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

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

Sunday, June 21

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

Reconciliation with God through Faith in Christ

Romans 5:1-11

M O R E Y A H P A L S O J
 B P H D F F P E R S O N K
 G R A C E F M A V C O J N
 L O R D Y L U C L H B N O
 H V R P E I C E H A T N W
 O E I R S C H A N R A J F
 P N G O O T L P C A I E A
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 R N U S E Y U N U L O V E
 Y C S B O A S T A N D E L
 B E E N I B E H A L F D F

ACCESS	AFFLICTION	ALSO
BECAUSE	BEEN	BEHALF
BOAST	CHARACTER	CHRIST
DECLARED	ENDURANCE	FAITH
GLORY	GRACE	HOPE
JESUS	KNOW	LORD
LOVE	MORE	MUCH
OBTAINED	ONLY	PATIENT
PEACE	PERSON	PRODUCES
PROVEN	RECONCILED	RIGHTEOUS
SAVED	SOMEONE	STAND