



Making disciples who make disciples
Seventeenth Sunday after Pentecost
September 27, 2020

Church Worship & Office Location

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Worship Service Times

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

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Find us Online: ctryuma.org

Find us on Facebook:



Christ the Redeemer Anglican Church,
A Christian Community

Parish Council Members

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Ann Traverso, anntraverso@hotmail.com

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Next Parish Council Meeting
September 30, 2020

Christ the Redeemer Anglican Church has returned to **public gathering** for our worship services as well as continuing the Facebook live streaming. Worship begins at 11:30 a.m.

In Word — Sins of the Father

The Old Testament passage for this week is from Ezekiel and brings a few controversial aspects. Let's look at the opening verses.

*And the word of Yahweh came to me, saying,
2 "What do you mean by quoting this proverb
about the land of Israel, saying, 'The fathers, they
ate unripe fruit, and the teeth of the child became
blunt.' 3 As I live, declares the Lord Yahweh, it
will surely not any longer be appropriate for you
to quote this proverb in Israel! — Ezekiel 18:1–3
(LEB)*

We've seen in previous articles that the term "the word of Yahweh" is a reference to the pre-incarnate Jesus as illustrated in Jeremiah and Abraham's interactions with him. For example, frequently, we read "*And the word of Yahweh came to Jeremiah, saying...*" (e.g., Jer 1:11, 13; 29:30; 32:6, 26; 33:19, 23; 34:12; 35:12). Sometimes the phrase refers to "words" being spoken, but other times it makes sense only if referring to a physical entity, as in Jer 1:9, which says "*Then Yahweh stretched out his hand and touched my mouth, and Yahweh said to me...*" These are two distinct actions (touching and saying) that require a physical presence. Jeremiah also recognizes "*the word of Yahweh*" as being Yahweh himself based on his response of "*Lord Yahweh*" in verse 6.

In Genesis, the "word of Yahweh" came to Abraham both "*in a vision*" (Gen 15:1) and without the vision mentioned (Gen 15:4). Visions are sight oriented—no one has ever claimed to have heard a vision, and verse 4 indicates a physical presence.

So, in Ezekiel 18, a physical entity is conversing with Ezekiel about a popular proverb making the rounds in the region, the point of which was that the children were suffering because of their parents' sins.

Yahweh is correcting their errant belief through his interaction with Ezekiel. The suffering going on in Jerusalem just before the exile and destruction by Babylon were the result of the current Israelites' sins, not those of their ancestors. It was an understandable error, since the Pentateuch includes the statement, "...punishing the children for the sin of the fathers to the third and fourth generation of those who hate me." (Ex 20:5; 34:6-7; and Deut 5:9). In context, however, the point of those passages was to point out the seriousness of sins and their consequences—not that God arbitrarily punishes innocent people for things their ancestors did. By blaming previous generations for their difficulties, the Israelites were denying their guilt for causing the events occurring in Jerusalem. They believed God was punishing them unjustly.

The Lectionary leaves out verses 5-23, in which Yahweh provides three scenarios for Ezekiel. The first shows a righteous man avoiding idolatry and striving to follow Yahweh's laws wholeheartedly. He avoided immorality and maintained sexual purity. The man also would not oppress his fellow Israelites by keeping collateral for a loan or robbery. He also gave food and clothing to the poor. He was compassionate and merciful, and exhibited righteousness in his conduct in all things. This man would not suffer the judgment awaiting everyone else, as most of the people in Jerusalem did not behave this way, and therefore would be punished for their sins.

And if a man is righteous and does justice and righteousness,⁶ and on the mountains he does not eat and he does not lift up his eyes to the idols of the house of Israel, and the wife of his neighbor he does not defile and he does not approach a woman of menstruation,⁷ and he oppresses no one and he returns a pledge for his loan and he

commits no robbery and he gives his bread to the hungry and he covers a naked person with a garment,⁸ and he does not charge interest and he takes no usury, and he holds back his hand from injustice and he executes a judgment of fairness between persons,⁹ and in my statutes he goes about and my regulations he keeps, performing faithfully—then he is righteous, and certainly he will live," declares the Lord Yahweh. — Ezekiel 18:5–9

In the second scenario, that righteous man has a son who isn't righteous at all. He does all the bad things that his father had avoided. In this case the father's righteousness would not help him. He would be accountable to Yahweh for his robbery, adultery, and idolatry ("eating on the mountains" alludes to the pagan shrines in the high mountain places). Yahweh says this man will die, and he has no one to blame but himself.

"And now he has a son, a violent one, who sheds blood and does any of these things¹¹ (though he did not do all of these things), for the son also eats on the mountains and he defiles the wife of his neighbor.¹² He oppresses the needy and the poor, and he commits robbery, and he does not return a pledge for a loan, and he lifts his eyes to the idols so he does a detestable thing.¹³ He charges interest and takes usury. Then, shall he live? He shall not live, for he did all of these detestable things. Surely he will die! His blood will be on him. — Ezekiel 18:10–13

The third scenario moves to the next generation in this hypothetical family. The son of the wicked man sees his father's behavior, and rejects it, choosing instead to follow his grandfather's righteous way of life. Yahweh will not punish him for the things his father had done.

Ezekiel 18:14–20 (LEB)

¹⁴ “And look! He has a son, and he sees all of the sin of his father that he did, and he sees it, but he does not do it. ¹⁵ On the mountains he does not eat, and he does not lift up his eyes to the idols of the house of Israel, and the wife of his neighbor he does not defile. ¹⁶ And he oppresses no one; he requires no pledge for a loan, and he does not commit robbery; he gives his bread to the hungry, and he covers the naked person with a garment. ¹⁷ He brings back his hand from iniquity; he does not take interest and usury; he does my regulations; he goes in my statutes. He will not die because of the guilt of his father; he will surely live! ¹⁸ Because his father oppressed severely; he stole from his brother; that which is not good he did in the midst of his people, and look! He will die through his guilt.

¹⁹ “Yet you say, ‘Why does the son not bear the guilt of the father?’ And since the son does justice and righteousness and he keeps all of my statutes and does them, he shall surely live! ²⁰ The person, the one sinning, will die. A son shall not bear the guilt of the father, and a father shall not bear the guilt of the son. The righteousness of the righteous shall be on him; the wickedness of the wicked shall be on him.

Knowing that the guilty are punished for their own sins, but the innocent are not punished for the sins of others, is good news only if we haven’t sinned. Paul tells us that no one is righteous, that “*all have sinned and fall short of the glory of God*” (Rom 3:23). But God offers redemption for those who are willing to accept it. So, Yahweh tells Ezekiel that the wicked who repent and turn back to Yahweh and follow his commands will not die.

This promise is about deliverance from Babylon’s army, not a reference to eternal life. The behavior of the repentant Israelites would show their change of heart (good works don’t yield grace, but grace will yield good works). People whose hearts are aligned with God’s will shall bear fruit that results from that grace. In this passage, Yahweh reminds Israel that he will judge each person according to their own merit. If Israel were to be destroyed, it would be the results of that current generation. Israel needed to repent to escape the devastation that they had been warned about. Ezekiel was reminding them that their life or death depended on their response to Yahweh’s offer. Those who repented would live, while those who continued to rebel against him would die.

When Jerusalem was attacked, they lost pitifully, and the city and Temple were destroyed. Many Jews were killed, but many were brought into exile to remain for about 70 years before returning to Israel. A faithful remnant had survived.

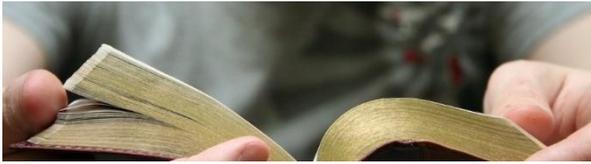
Although the specific promise here was made to Israel, and not to everyone for all time (everyone of the Israelites eventually died, as do all of us), the passage gives us an understanding of the nature and character of God. He holds us accountable for our own sins, not the sins of others. And he offers grace to us if we repent and turn back to him (although we still may face consequences resulting from our misbehavior). Paul describes eternal life as the result of that grace (Rom 6:23).

We will all die physically in this world, but through grace by faith, it is merely a transition to eternal life with Christ.

Your Brother in Christ,

Fr. Austin





Readings for the Seventeenth Sunday after Pentecost

Ezekiel 18:1-4, 25-32
Psalm 25:1-8
Philippians 2:1-13
Matthew 21:23-32



They're here! They're here!

The current edition of "Our Daily Bread" is available for you to pick up on Sunday morning. Remember you can also find them online at odb.org.



Those Who Serve (September 27)

Altar Guild ~ Sherri Wayman
Ushers ~ Don & Mary Sue Houston
Lessons ~ Al Manning
Prayers ~ Connie Whitener
Chalice ~ Alan Kircher



Oct. 4 ~ Frances Burk, Maureen Light
Oct. 9 ~ Patty Morris
Oct. 14 ~ Mina Girard
Oct. 16 ~ Dave Barney
Oct. 17 ~ Star McNair
Oct. 18 ~ Lisa Reel
Oct. 21 ~ Richard Reel
Oct. 23 ~ David Wayman
Oct. 29 ~ Betty Jo (Bo Peep) Penny
Oct. 30 ~ Mary Moon
Oct. 31 ~ Mary Sue Houston



Sunday, September 27
11:30a.m. Worship Service

Tuesday, September 29
6:30 a.m. Bible Study – Job

Wednesday, September 30
2:00 p.m. Bible Study - Pauline Letters (Romans)
5:30 p.m. Worship Service
6:30 p.m. Parish Council meeting

Sunday, October 4
11:30 a.m. Worship Service



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 Scotty Haskell, St. Paul's Church (Payson, AZ), Christopher Randle, Diane Manning, Fr. Austin, Bishop Keith, 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, Officer Shay K. Mikalonis, Niki, Roni, Bob, Carol, Mickey Greenlund, Zachary, Kathy Watson, Tyler, 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. Dr. Earle Fox, Good Shepherd, Mesa

The Rev. Leo and Sylvia Laney, Living Faith, Tempe

CTR PRAYER PROJECT

Hosea 2:14-15a-Therefore I am now going to allure her {Israel}; I will lead her into the desert and speak tenderly to her. There I will give her back her vineyards, and will make the Valley of Achor a door of hope.

It has been over 30 years since I taught my 5th and 6th grade Sunday School Class about the major and minor prophets. Last week, I watched a movie and was reminded that one-third of all the books in the Bible are prophecy, yet we hardly ever hear sermons preached from them. My 5th and 6th graders liked the story of Hosea and Gomer; they were surprised to learn that Gomer represented the Israelites and Hosea represented God. Just as Gomer had been unfaithful to her husband, Hosea, the Israelites had been unfaithful to their Husband, God, choosing to worship Baal, the Canaanite gods, and idols instead of the God of their forefathers. They believed the pagan gods had given them their vineyards, forgetting it was God who gave them the Promised Land. Our nation today is being unfaithful to God, forgetting who has led us into the prosperity we've grown accustomed to, forgetting who gave us our "promised land", forgetting who led us through each and every war and brought us out victorious. Presently, God is alluring us, taking us through the "desert", and speaking tenderly to us, but we aren't listening. We're too busy complaining about our circumstances. When I read today's Scripture verses, I didn't understand what God meant by "making the Valley of Achor a door of hope". I grabbed my Bible Dictionary and it mentioned that Achor is taken from Achan, the Israelite who disobeyed God by taking plunder from a war and hiding it in his tent (Joshua 7). Nobody knew of his sin but God, and when God revealed the name of the culprit, Achan and his entire household were in BIG TROUBLE; they were all put to death. The Valley of Achor has come to mean "a troublesome situation brought on by sin". God allows troublesome circumstances to punish us for sin and draw us back into relationship with Him. If we repent, He will make our Valley of Achor a door of hope. Christ's Church is His betrothed. He has paid the "Bride Price" for our sins. Now it's up to us to make faithfulness to Him our top priority.

Praying in One Accord-When we are praying in one accord with our Bridegroom, we are less likely to enter the Valley of Achor.

Accord Prayer-Loving Lord, You have paid the price for our many sins; help us remain faithful to You by avoiding sin, worshiping only You, and acknowledging You as the Giver of all the gifts we have received. In Your Name we pray. Amen.

Prayer of Thanksgiving-Eternal Father, thank You for speaking tenderly to us, in spite of our transgressions; thank You for remaining faithful to us, even when we have been unfaithful to You. Amen.



Jesus' Authority Challenged Matthew 21:23-32

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

AFRAID	ALSO	ANSWER
ARRIVED	AUTHORITY	BAPTISM
BECAUSE	BEGAN	BELIEVE
CAME	CHIEF	CROWD
DISCUSS	DOING	ELDERS
GAVE	HEAVEN	JESUS
JOHN	LOOK	PEOPLE
PRIESTS	PROPHET	QUESTION
SAID	TEACHING	TELL
TEMPLE	THEN	THINGS