



## Making Disciples Who Make Disciples

Aug. 29, 2021



### Church Worship & Office Location

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### 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](http://ctryuma.org)

Find us on Facebook:



Christ the Redeemer Anglican Church,  
A Christian Community

### Parish Council Members

Senior Warden

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### Next Parish Council Meeting

Aug. 25 6:30 p.m.

### *In Word – True Religion*

During the next five weeks, passages from the Epistle of James are the New Testament readings before the Gospel in our Sunday worship services.

Martin Luther disliked this particular letter because of its focus on deeds, or “works.” In Luther’s time (16<sup>th</sup> century), the church emphasized doing certain things as a way of accumulating grace to be accepted into Heaven. Good deeds, church attendance, prayers, even buying indulgences (a monetary donation to the Vatican that paid for the forgiveness of a certain amount of sinfulness, depending on the contribution size). From that frame of reference, Luther saw James’ 1<sup>st</sup>-century letter as a list of works leading to salvation and therefore in conflict with Paul’s declaration that we are saved by grace through faith.

His perspective was skewed a bit. Both Paul and James were in complete agreement. We are saved by grace through faith, which God sees, as Paul tells us in his Letter to the Ephesians:

*For by grace you are saved through faith and this is not from yourselves, it is the gift of God; — Ephesians 2:8 (LEB)*

In other words, you can't earn it; so, stop acting like you can.

James is commenting on the aspect of faith that humans are able to see: the fruit of our faith. He mentions that Abraham was saved by faith, but his actions in obeying God's command are what we witness as a demonstration of that powerful faith.

*Was not Abraham our father justified by works when he offered up his son Isaac on the altar? <sup>22</sup> You see that faith was working together with his works, and by the works the faith was perfected. — James 2:21–22*

“Perfected” in biblical usage doesn't mean “without fault.” It means “completed.” Abraham's faith in God was incomplete in its ability to serve as an example to others until that faith led him to trust God regarding the sacrifice of his own son.

Being told by Abraham that he had faith in God would be less convincing to the people around him than their witnessing that faith in action.

James is showing us that our faith will result in changed lives: ours and those we touch. It is completely consistent with Christ's command in the Sermon on the Mount:

*In the same way let your light shine before people, so that they can see your good works and glorify your Father who is in heaven. — Matthew 5:16*

And so, our venture into James' letter begins, as he confronts us almost immediately with an admonishment concerning anger (a behavioral issue that plagued both Paul and Luther).

*Understand this, my dear brothers: every person must be quick to hear, slow to speak, slow to anger, <sup>20</sup> for human anger does not accomplish the righteousness of God. <sup>21</sup> Therefore, putting aside all moral uncleanness and wicked excess, welcome with humility the implanted message which is able to save your souls. — James 1:19–21*

And after you've accepted God's message within your hearts, act on it. God is the playwright and you are one of his performers, not an audience member watching the play unfold.

*But be doers of the message and not hearers only, deceiving yourselves, <sup>23</sup> because if anyone is a hearer of the message and not a doer, this one is like someone staring at his own face in a mirror, <sup>24</sup> for he looks at himself and goes away and immediately forgets what sort of person he was. — James 1:22–24*

Where the passage translated the word *someone*, James uses the word, *andros*, which usually means *man* specifically, as opposed to *anthropos* (from which we get *anthropology*), which often means humanity in general. A woman at that time using a mirror would likely not ignore a flaw that she sees in it. She would fix whatever she could (brushing hair, washing face, etc.), whereas, a man was more likely to ignore whatever needed fixing. Yes, the culture of 1<sup>st</sup>-century Israel was less politically correct than ours today.

*But the one who looks into the perfect law of liberty and continues to do it, not being a forgetful hearer but a doer*

*who acts, this one will be blessed in what he does. — James 1:25*

Many of us read something in the Bible or hear it on Sunday and think it's wonderful, but then go on with our lives never implementing the guidance we received from God. That's a faith problem. Faith is a belief that causes us to change, and change is visible to others.

*If anyone thinks he is religious, although he does not bridle his tongue but deceives his heart, this person's religion is worthless. <sup>27</sup> Pure and undefiled religion in the sight of our God and Father is this: to look after orphans and widows in their affliction, and to keep oneself unstained by the world. — James 1:17–27*

The social action of helping the poor is reflected in the comment about looking after widows and orphans, and much of our charitable focus is in that direction. We forget the preceding part that identifies it as pure and undefiled religion in God's sight. Not proper doctrine, not flawless theology, not a better understanding of the Lord's Supper than those other folks. None of that is even mentioned by Jesus or James. Helping others is, however, and it's a primary concern. The next phrase serves as a warning to us regarding the material distractions that beckon to us — to keep ourselves unstained by the world.

Paul shows us how the world's distractions can corrupt us in his letter to Timothy asking for visitors for his last days.

*For Demas deserted me, because he loved the present age. — 2 Tim 4:10*

Demas had been ministering alongside Paul for years, as he sends greetings from them both and other workers to Philemon.

*... and so do Mark, Aristarchus, Demas, and Luke, my fellow workers. — Philemon 24*

But Demas became distracted by what the secular world had to offer him and left his calling and purpose to chase after his own material desires. James warns us that our sinful world will do all it can to draw us away from our calling as disciples. Our faith in Christ enables us to withstand that temptation, and our unworldly focus becomes an example to others of our faith.

The flow goes in one direction, however; faith causes works—not the other way around. Works don't cause faith any more than perfume causes flowers.

So, keep the faith, and let God's grace lead you to the good works he has in store for you.

Semper Fidelis,

Fr. Austin





## Arizona Anglican Men's Retreat

This year's retreat will be at Emmanuel Pine Retreat Center in Prescott, Sept 10-12. The anticipated cost will be \$95 for the weekend and a few scholarships for people with hardships will be available. The retreat begins at 4 p.m., Friday, Sept. 10 and continues until about noon Sunday. For more information, please contact Jeff Bisgrove ([jeffmbisgrove@me.com](mailto:jeffmbisgrove@me.com), 602-653-9996) or Teke Sankey ([Tekes2@hotmail.com](mailto:Tekes2@hotmail.com), 303-884-3651).



## Season after Pentecost Sunday's Lessons

1<sup>st</sup> Reading: Deut 4:1-2, 6-9  
Psalm: 15  
2<sup>nd</sup> Reading: James 1:17-27  
Gospel: Mark 7:1-8, 14-15, 21-23



Please note:  
The deadline for newsletter submission is 9 a.m. Wednesday. Thank you.



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 Diane Manning, Dale, Scotty Haskell, Julie Corral, Bill and Judy Fletcher, Zachary Kircher, Katy Mize, Lina, Bruno

Hildebrandt, Kara, Eric, Ella & Timothy, Gerry Pyper, Sandra Pyper, Steven Fischer, Ann Traverso, Neil, Lauren, Pat Galloway, Dorothy Green, Denise, Connie, Sue, Bishop Keith, Abbie Bundy, Betty (Bo Peep) Penny, Donna, Dcn. Linda, Lorraine Chavez, Steve Chacon, Merle Shyne, Laura, Darlene O., Maddy, Lauren, Steven, Elena, Officer Shay K. Mikalonis, Niki, Roni, Bob, Carol, Kim Henehan, Kathy Watson, Jim and Wendy Music, Steve Warner, Maureen Light, Tim Harris, Lety, Bryan, and Linda.

To submit or update prayer requests for this newsletter, please contact the church office at 928-343-9551, or [ctryuma@gmail.com](mailto:ctryuma@gmail.com)

## CTR Prayer Project

*When Jesus saw him lying there, and knew he had already been a long time in that condition, He said to him, "Do you wish to get well?" — John 5:6*

Have you ever wondered what caused the ripple at the Pool of Siloam? Have you ever wondered why only the first person to enter the rippling water was healed? Have you ever wondered how many invalids were parked by the pool or how long "a long time" was? When I read this passage for the um-teenth time the other day, I wasn't asking any of these questions. Instead, I found myself focused on Jesus' question to the man. It seems strange, at first. "Do you wish to get well?" We would expect the man to reply, "Of course I want to be well. Why else would I be here?" But Jesus, who is able to read minds, knew the answer already. He knew the man didn't know who was asking him the question. He knew the man thought it was the water or the ripples that caused the healing. He knew the man had no family or friends nearby (or who were loyal to him), ready to help him into the pool. And He knew someone was either bringing him food, or the man was able to go home each day. Did he really want to get well, or had he long since given up on the thought that he could be healed, because he had no way of getting himself into the water? Jesus knew this man didn't just need physical healing. He knew that the man desperately needed spiritual healing, as well. And what is missing in this account? Where are the Pharisees? Why have none of

them come to the pool to pray with all of those waiting for the ripples? Did the Pharisees believe healing came from God, or did they believe it was due to magic? It would be interesting to know if anyone at all was ever healed when the water rippled, or if what appeared to be healing was temporary or permanent. You and I know that all healing comes from God. Sometimes he uses surgeons, doctors, or medications to do it, but the source of the healing is always God Himself. A lot of people are suffering today—physically, spiritually, emotionally, relationally. Before God can bring us healing—either instantaneous or long-term—we must want to be healed. We must be ready and willing to do what He created us to do. We must be willing and able to witness to others about our healing and our Healer. Are you waiting for the ripples, or have you spotted the Great Physician and let Him know you are wanting to be healed in His timing and according to His plan for your life? You don't have to wait for Him to show up at your bedside. He's with you 24/7.

**Praying in One Accord** In order to be in one accord with God's plans for healing, we must remember that spiritual healing is His top priority.

**Accord Prayer** Lord Christ, You have the hairs on our heads numbered and the days of our lives determined in our mother's womb. Healing here on earth must bring glory to You, so help us request the type of healing You desire and Your timing for its occurrence. Help us desire spiritual healing above all else. In Your Name we pray. Amen.

**Prayer of Thanksgiving** Father of Provision, thank You for encouraging us to ask for healing. Thank You for healing of mind, body, and spirit. Thank You for knowing what we need the most, and for timing our healing—whether it be here on earth or in heaven—perfectly. Amen.



# Mark Your CALENDAR

**Sunday, Aug 29**  
11:30 a.m. Worship Service

**Tuesday, Aug 31**  
6:30 a.m. Bible Study (Acts)  
6:30 p.m. Grief Share – CtR Library

**Wednesday, Sep 1**  
2 p.m. Bible Study (1 Peter)  
5:30 p.m. Worship Service

**Sunday, Sep 5**  
11:30 a.m. Worship Service

## Psalm 15

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

BLAMELESSLY	BRIBE	BRING
CONTEMPTIBLE	DAVID	DISGRACE
DWELL	EYES	FRIEND
HARM	HEART	HOLY
HONESTLY	HONORS	INJURY
INTEREST	LEND	MONEY
MOUNTAIN	NEIGHBOR	OATH
PSALM	REJECTED	RESIDE
RESPECT	RETRACT	RIGHT
SLANDER	SPEAKS	TAKE
TENT	TONGUE	WALKS