

THE MESSENGER

EASTERTIDE THROUGH THE FEAST OF THE APOSTLES SAINT PETER
& SAINT PAUL (JUNE 29), [2ND QUARTER 2021]

THE CHURCH OF THE MESSIAH
114 NORTH THIRD STREET AT MADISON
PULASKI, TENNESSEE 38478
THE EPISCOPAL DIOCESE OF TENNESSEE
JOHN C. BAUERSCHMIDT, BISHOP

*THE MISSION OF THE CHURCH OF THE MESSIAH IS TO BE A GROWING WITNESS OF
OUR FAITH IN JESUS CHRIST IN THE MIDST OF THE COMMUNITY
THROUGH WORSHIP AND SACRAMENT IN THE EPISCOPAL TRADITION.*

Our leadership:

- ✠ The Rev. Jess Reeves, Priest-in-Charge
- ✠ Pat Woolard, Music Director
- ✠ Senior Warden, Crystal Woolard ('22)
- ✠ Junior Warden, Dan Lavacot ('21),
- ✠ Secretary to the Parish, Marquenda Forrester
- ✠ Clerk of the Vestry, Dr. Cathy Roberts ('23)
- ✠ Treasurer, Kristi Watson ('23)
- ✠ Vestry members: Ann T, Hays ('22), Andy Hoover ('21), Donny Muth ('22)

COULD THE ATONEMENT FOR SIN HAVE BEEN DONE ANOTHER WAY?

Jesus had to go to the cross, and He had to die in exactly the way that it happened. But why? Because it was God's plan? Well, the answer to that question is a definite, "yes." If God ordains something, it is guaranteed to come to pass. But there is much more to the answer. Now we have the question, Why did it need to be a *blood atonement*? There is a quite simple reason, and it is God's Word that provides it.

Blood...from the Garden to the Cross

Let us go back to the beginning when Adam and Eve sinned. The fall of man was a result of their disobedience to God, when God commanded that they were not to eat of the tree of the knowledge of good and evil. ([Genesis 2:17](#))

Adam and Eve's disobedience was sin against God, and it broke their union and communion with God. They died spiritually, and they began to die physically. The Bible tells us that Adam and Eve's eyes were opened, and they saw that they were naked. In a bootless attempt to cover their sin (evidenced by awareness of their nakedness) they sewed together fig leaves ([Genesis 3:7](#)). Of course, their works were not sufficient to cover their sin. Therefore, God in His mercy covered them with animal skins ([Genesis 3:21](#)). Animal skins! Do not read past that too quickly. God's covering them with animal skins was the first evidence of the necessity of blood to cover sin. And it is the beginning of understanding why Jesus had to die on the cross, in the way that the Gospels record.

God's covering of Adam and Eve

- 1) An animal needed to be killed. Prior to this time there was no death in God's perfectly created world. Death entered the world when Adam and Eve sinned, and because of their sin the first animal died. The Bible clearly states, in later revelation, that the wages of sin is death ([Romans 6:23](#)).
- 2) Adam and Eve were incapable of atoning for their sin by their works or power. While it was the sin of Adam and Eve that introduced death into God's perfect creation, it was God who killed the animal to provide the covering for their sin. This shows God's judgment of sin (death is the penalty). And it shows God's mercy and grace. He gave a substitutionary atonement. The life of an innocent animal paid for the sins of guilty Adam and Eve. God did for Adam and Eve what they could not do for themselves. Only the Giver of Physical Life has the right to take life. And only the Giver of Spiritual Relationship can repair a broken relationship. God killed the animal so the sin of Adam and Eve would be covered and their relationship with Him would begin to be repaired. This pointed to a future day when Another would come and die for the sins of mankind opening the way to eternal life and restored relationship with God.
- 3) Blood is required. [Genesis 3:21](#) tells us that God clothed Adam and Eve with "coats of skins." Therefore the first death in our world was an animal's blood to pay for man's sins. This pointed to a time when God would provide Himself, in the Person of the Lord Jesus Christ, as the sacrificial Lamb. **Innocent** blood would pay for the guilt and stain of sin. All who repent and trust in Jesus receive His forgiveness of sins and are clothed in His "coat" (His robe of righteousness), in much the same way that God clothed Adam and Eve in the "coats of skins."

Blood Required from Genesis to Jesus

From the time of Adam and Eve, until the time of the cross, the sacrifice of an animal and the shedding of its blood was God's required provision for covering man's sin. This is seen throughout the Old Testament, and it is clearly revealed in what the Jews call the Akedah, or the binding of Isaac in Genesis.

[Genesis 22:1-19](#) - Abraham was instructed by God to offer Isaac as a sacrifice on Mt. Moriah. Abraham built an altar, laid wood, bound Isaac, and laid Isaac upon the wood ([Genesis 22:9](#)). As Abraham lifted the knife above Isaac to slay him, God spoke and stopped Abraham's hand ([Genesis 22:10-12](#)). God then provided a ram. It was not Abraham who found the animal to offer. It was God who provided the animal.

[Gen 22:13](#) *Then Abraham lifted his eyes and looked, and there behind him was a ram caught in a thicket by its horns. So Abraham went and took the ram*, and offered it up for a burnt offering instead of his son.* This pointed to a future time when another Father (God) would offer up

His Son (Jesus) to make atonement for the sins of all mankind. This time the sacrifice would not be stopped by God the Father. Instead His Son, right before death, would declare, “It is finished.” ([John 19:30](#))

[* Adult female sheep are referred to as ewes, intact males as rams, castrated males as wethers, and younger sheep as lambs. God provided this ram (a lamb that had reached maturity) as a substitutionary atonement. This pointed toward the Lamb of God who would come as the final atonement for sin.]

Blood Required in Leviticus

The practice of animal sacrifice was more clearly defined by God and practiced by the people of Israel beginning with the wilderness wanderings. God instructed the Jews to build a Tabernacle in which He would meet with His people. He called the Levites into service and gave them explicit instructions about the sacrificial system He required and how they were to worship. The book of Leviticus describes the sacrificial system and tells that animal sacrifice (the shedding of blood) was required for the atonement of their sins.

So why did God send His Son to die for us? Why couldn't man have just continued with the animal sacrifices?

Insufficiency of Animal Sacrifice

Three key factors to understand this:

- 1) God's plan was to completely redeem man and cleanse him of all sin—not just to cover it, as animal blood did.
- 2) Since the fall, man's life is in the blood ([Leviticus 17:11](#)), and man's life and blood are contaminated by sin.
- 3) God is just. Because man's life (his blood) is not pure it cannot atone for sin or cleanse man of his sin.

As a just judge God had to require a full and perfect atonement. A sinless life had to be sacrificed for sinful life. Only a sinless human life would suffice. Animals do not sin. They live under the curse of sin, but it is man who is born with a sin nature and lives a sinful life. Therefore an animal's blood could not fully atone for man's sin, but the sacrifice of the innocent for the guilty was a sign.

Man's Life/Man's Blood

It had to be a man's blood and it had to be the pure blood of man who lived a sinless life. Only God could provide that Man, and He did so by giving His Son ([John 3:16](#)). What God had promised in the Garden ([Genesis 3:15](#)), He fulfilled through Jesus. Jesus came to earth and took on a human body, with flesh, bone, and blood! He set aside His divine nature ([Philippians 2:7](#)) and lived a perfect, pure, and sinless life. When He offered His life on the cross, He gave His sinless life for the sinful life of mankind. He shed His pure blood for man's sinful blood.

No Other Way

The atonement for sin could not have been done in any other way. It had to be by blood atonement. [Heb 9:22](#) ...without **shedding of blood** there is no remission [of sin]. Nor could atonement have been made by any other man, for only Jesus lived a sinless life ([Philippians 2:8](#)). ...*He humbled Himself and became obedient to the point of death...*

God knew what He was doing when He created man. He created man for His pleasure and for His glory ([Revelation 4:11](#), [Isaiah 43:7](#)) and yet He knew that man would sin. But even in man's sin, God is glorified and magnified. His mercies are revealed, and in salvation His forgiveness and grace are magnified, and His name is glorified forever more.

*Bearing shame and scoffing rude,
In my place condemned He stood;
Sealed my pardon with His blood.
Hallelujah! What a Savior! (Bliss)*

Taken from Sheri Abbott's, [Reasons for Hope](#)

Messiah Ministries:

- *Morning Prayer, Monday-Saturday, 7 a.m.*
- *Sunday, Holy Eucharist, 10 a.m.*
- *Wednesday, 7 p.m., Holy Communion*
- *Vestry meeting, Second Monday of the month, 6:30 p.m.*

Altar Flowers:

April 4	Grace Meier
April 11	Kristi Watson
May 2	Bennita Rouleau
May 9	Marqueda Forrester
May 16	Samantha Muth
May 23	Grace Meier
May 30	Bennita Rouleau
June 27	Grace Meier

Flowers for the altar on Sunday mornings are a very important part of the worship service. The chart is in the back of the church for you to choose the Sunday you would like to donate flowers in thanksgiving or memory of a loved one. Please feel free to let Catherine Dunnivant or Marqueda know if you would like either one to sign up for you. If someone has signed up for your desired date, you may ask us to inquire if that person would share the flower offering with you, which is sometimes agreeable.

RFD Schedule: April 15, Thursday, 5:30 pm, sorting/packing food, Sharp Annex; **April 17**, Saturday, 8:30 am, distribution, AG Park, Elkton Hwy; **May 20**, Thursday, 5:30 pm, sorting/packing food, Sharp Annex; **May 22**, 8:30 am, distribution, AG Park, Elkton Hwy; **June 17**, Thursday, 5:30 pm, sorting/packing food, Sharp Annex; **June 19** Saturday, 8:30 am, distribution, AG Park, Elkton Hwy.

GOD WORKS FOR GOOD IN ALL THINGS

Excerpts from exposition of Julian of Norwich (c.1373), saint, whose day of remembrance is in May:

It appears that Julian's concept of sin is that it is grotesque and perversion. However, within the Providence of God in the whole of Creation, sin is fitting as it serves and is for the sake of the higher good. If this were not so, God could not allow it as His character is perfectly just and loving. So while it is vile and repugnant, sin is simultaneously grotesque and sweet, the former in regard to itself, the latter in that God uses it to serve some good that will be by it. The fall of man, while tragic, issues through God's love to the redemption He affords in Christ. Beyond our prospect, all will finally be ingredients in the final Glory of God. Therefore Saint Julian's famous. **All shall be well**, although not all will be privately perfect experienced in isolation. Sin will indeed remain sin, but it will be subsumed into the overwhelmingly greater story of God's abiding love and recreation.

Of course, it is impossible for us to see here and now how permitted evils will be used to implement higher goods. We do not even know what such higher goods may be in specific. Nonetheless, this is what we must expect as characters in the middle of a story written by Providence; we are not the authors, much less the critics (ask Job). Saint Augustine reflects thus:

The sinful will, though it violate the order of nature, does not [nor cannot] escape the laws of God, who justly orders all things for good. For as the beauty of a picture is increased by well-managed shadows, so, to the eye that has the skill to discern it, the universe is beautified even by sinners, though considered by themselves, their deformity is a sad blemish.

Ultimately, evil is reprehensible and damnable, but it is not meaningless nor outside God's providential plan. Julian of Norwich tells us that all shall be well precisely because God, the grand storyteller, has written, is now writing, a story in which the reality of our virtue and even the reality of our sin shall forever reflect nothing but the Glory of God.

Adapted from Augustine, Saint Thomas, and Dr. Patrick O'Neill

A SMART AND EASY WAY TO BE A BETTER CHRIST FOLLOWER

Once upon a time, being a Christian in America was comfortable. Not anymore. A skeptical world is asking reasonable questions, but many (most?) Christians are completely unprepared to answer. The Colson Center for Christian Worldview wants to help. In their own words, *We want Christians who can face the world with clarity, confidence, and courage*. The Center's program, **What Would You Say**, provides compelling, repeatable answers to questions about faith and culture that show the gospel is both true and good. Their 5-6 minutes distillations are nothing less than very cogent and very impressive. Go to whatwouldyousay.org for a very worthwhile (free) experience. After all, the Bible says that we are to be able to give a defense for the faith that is in us, and this is the most user-friendly education to that end known to me.

A Vocabulary Review of peculiarly Anglican usage

Ambulatory

Any, but especially a side [aisle](#) in a church building, between the [pews](#) and the side walls, most often used for special [processions](#).

Ante-Communion

The first part of the [Eucharist](#) service, including [The Peace](#) in the most recent Prayer Book, and ending before the [offertory](#). In the [Prayer book](#), the ante-communion is also compiled as "The Word of God."

Antiphon

From the Greek words *anti*, meaning "against," and *phone*, meaning "sound." An antiphon is literally a song sung back and forth by two choirs, or by one choir divided into two sections. In the Episcopal Church, the [Kyrie](#) and the [Sursum Corda](#) are two examples of antiphons. The familiar exchange "The Lord be with you" - "And also with you" ([Rite I](#): "*And with thy spirit*") is also an antiphon.

Aumbry

A box or cupboard in the wall of a church building or in a [sacristy](#) where the [Reserved Sacrament](#) is kept.

Broad Church

One of three popular designations to define the style of worship in a particular Episcopal church. "Broad church" worship is vaguely midway between [low](#) and [high](#), and its great latitude is its intention. It most often does not include elaborate liturgy, incense, and/or sanctus bells. A

generation ago, an irreverent saying defined the three styles of [Episcopal](#) worship as follows: "*High and crazy; broad and hazy; low and lazy.*"

Chancel

From the Latin *cancelli*, meaning "a grating" or "lattice." Chancel is the name for the section of a church building between the [nave](#) and the [sanctuary](#); usually the place the choir sits; sometimes also called the "[choir](#)". It is also usually a few steps higher than the nave.

Easter

The festival that commemorates the resurrection of our Lord Jesus Christ, the third day after he was crucified. It is called Easter Day in our [prayer book](#), but has come to be called (redundantly) Easter Sunday by the media, most laity, and some clergy, all of whom ought to know better. Easter is a movable [feast](#), which means it does not always fall on the same day each year. Easter is always the first Sunday after the full moon following the vernal equinox (first day of Spring). By this calculation, Easter could occur anytime from March 22, to April 25. The length of [Epiphany](#) and the Season after Pentecost, as well as the dates of [Ash Wednesday](#), Holy Week, Ascension Day, Pentecost, and Trinity Sunday are all determined by the date of Easter. Eastertide is also a Church [season](#), spanning the 50 days (six Sundays) after Easter, to Ascension Day.

Genuflection

From the Latin words *genu*, meaning "knee," and *flectere*, meaning "to bend." A genuflection is a sort of deep curtsy where the right knee touches the

ground. The appropriate times for genuflection (if you do it at all) are when passing before the [Reserved Sacrament](#), when entering or leaving your pew when the [consecrated](#) bread and wine are on the altar, and in the Nicene Creed at the words, "who for us and our salvation."

Lectern

From the Latin, *lectrum*, meaning "reading desk" - A raised platform used for reading prayers or scripture; usually located at the front of the [nave](#), opposite the pulpit, on the [epistle side](#).

Lectionary

The complex series of Biblical readings used in the [Episcopal Church](#) throughout the year. The Church uses a three-year cycle of lessons for Sunday readings and a two-year cycle for daily readings.

Lent

From an Anglo-Saxon word, *lencten*, meaning, "spring," the time of the lengthening of the days. Lent is one of the six [seasons](#) of the church year and is the forty-day period beginning on [Ash Wednesday](#) and ending on Holy Saturday (the day before Easter). The period is actually 46 days, but since Sundays are [feast days](#), they are never included in the count. Lent is intended to be a period of preparation and penitence marked by fasting, meditation and sobriety. Lent is widely associated with denial -- "giving something up for Lent."

Low Sunday

Specifically, the term refers to the Sunday that follows the highest Sunday of the year -- [Easter](#). Some wags will

insist that the name refers to the low attendance on that Sunday following Easter.

Narthex

In Greek, the word literally means "a large fennel" (a tall herb). In church architecture, the narthex is an enclosed space at the entry end of the [nave](#) of a building; the area in the church building inside the doors and in front of the nave. The narthex is usually enclosed (primarily to provide a buffer between the outside weather and the heating/cooling inside), and is the area where the [procession](#) gathers prior to the service.

Nave

The main part of a church building; the place where the congregation sits. Probably derived from the Latin word *navis*, meaning "ship." (As in Noah's ark) In medieval England the derogatory term "knave" (commoner) developed from nave, because the nave is the area of the building where the "common" people sit.

Real Presence

A distinctively Anglican doctrine that emphasizes the actual presence of the Risen Christ in the Eucharist. This is in contrast to theologies that hold that the Body and Blood are present only figuratively or symbolically. The Anglican doctrine of Real Presence stops short of Transubstantiation in defining how the presence happens. (Transubstantiation says that at a specified point in the liturgy the wine and bread *become* actual flesh and actual blood, though invisible to mortal eyes.)

Sedilia

The seats inside the [sanctuary](#), used by [clergy](#) and [acolytes](#).

Warden, Junior

One of two [vestry](#) members chosen to serve his or her [parish](#) in a special capacity. Wardens (both junior and senior) can either be elected or appointed, depending on local parish or diocesan [canons](#). Junior wardens are often referred to as "the people's warden". The tasks for a junior warden vary from parish to parish, but the majority of Junior Wardens find themselves placed in charge of the Buildings and Grounds Committee.

Warden, Senior

The other of two [vestry](#) members chosen to serve his or her [parish](#) in a special capacity. Although the duties vary widely due to local [canons](#), in most cases the Senior Warden is viewed as the "top" [lay](#) person in a parish. In many parishes the Senior Warden is chosen by the [rector](#), and serves as a liaison between the rector and the parish. Because of this function, the Senior Warden is sometimes referred to as "the rector's warden."

Whitsunday

The old name for [Pentecost](#) Sunday, the day described in Acts 2. As of the [1979 Book of Common Prayer](#), the day became known as Pentecost. The term "Whitsun" is a corruption of the German "Pfingsten," which means "pentecost" or "fiftieth," which is how many days Pentecost occurs after [Easter](#).

PENTECOST & YOU

Are we open to what the Spirit of God wants to do in our churches and communities through his empowered people? Or are we following our own beneficent hunches and that without careful recourse to prayer and only that which adheres to Holy Scripture? The only way of enlisting the power of God is for the purposes of God.

What will that look like? Jesus as usual prepared His disciples to recognize it: ⁷Nevertheless, I tell you the truth: it is to your advantage that I go away, for if I do not go away, the Helper [**the Holy Spirit**] will not come to you. But if I go, I will send him to you. ⁸ And **when he comes, he will convict the world concerning sin and righteousness and judgment:** ⁹ concerning sin, because they do not believe in me; ¹⁰ concerning righteousness, because I go to the Father, and you will see me no longer; ¹¹ concerning judgment, because the ruler of this world is judged.

Simply, the Holy Spirit is known by His work: 1. To testify to the Lordship of Jesus alone as Savior; 2. He testifies to us and through us as Jesus' Spirit, for the Lord Himself is in heaven for us; 3. He will declare that God is Sovereign above all, now and forever, and thus evil and anything unworthy will be vanquished. As a disciple of Jesus Christ, our legitimate role is to equip God's people for doing the ministry of Jesus Christ in the church and the world (Eph 4:11-12),. And that as He outlined its fundamental premises. Pentecost is a day for the devout to recommit to telling the Jesus Story before all else and as we do this, the Holy Spirit will be free to use the church of Jesus Christ for God's purposes in the world.

If you turn at my reproof, behold, I will pour out my spirit to you; I will make my words known to you. Proverbs 1:23

Pentecost this year is May 23

Serving our Worship, ---- The Church of the Messiah:

PLEASE CONTACT ME IF THIS ORDER IS INCONVENIENT OR MIGHT BENEFIT FROM YOUR
ADVICE. JLR

April 4/Easter Sunday: Organist: Pat Woolard; Acolytes: Calum Lavacot, Logan Muth, Bella Muth, Walker Hoover, Jackson Hughes; Lay readers: Lou Foster/Rich Woolard; Altar guild: Samantha & Donny Muth/Catherine Dunnivant; Flowers: Grace Meier.

April 11: Organist: Pat Woolard; Acolyte: Bella Muth; Lay reader: Mary Dubberley; Altar guild: John Davis; Flowers: Kristi Watson.

April 18: Organist: Pat Woolard; Acolyte: Logan Muth; Lay reader: Cathy Roberts; Altar guild: Tabitha & Dan Lavacot

April 25: Organist: Pat Woolard; Acolyte: Calum Lavacot; Lay reader: Andy Hoover; Altar guild: Connie Baker.

May 2: Organist: Pat Woolard; Acolyte: Bella Muth; Lay reader: Teresa Hughes; Altar guild: Marqueda; Flowers: Bennita Rouleau.

May 9: Organist: Pat Woolard; Acolyte: Calum Lavacot; Lay reader: Cynthia Low; Altar guild: Catherine; Flowers: Marqueda.

May 16: Organist: Pat Woolard; Acolyte: Bella Muth; Lay reader: Mary Dubberley; Altar guild: Samantha & Donny Muth; Flowers: Samantha Muth.

May 23/Pentecost: Organist: Pat Woolard; Acolyte: Logan Muth; Lay reader: Rich Woolard; Altar guild: John Davis; Flowers: Grace Meier.

May 30/Trinity Sunday: Organist: Pat Woolard; Acolyte: Calum Lavacot; Lay reader: Lou Foster; Altar guild: Tabitha & Dan Lavacot; Flowers: Bennita Rouleau.

June 6: Organist: Pat Woolard; Acolyte: Logan Muth; Lay reader: Cathy Roberts; Altar guild: Connie Baker.

June 13: Organist: Pat Woolard; Acolyte: Bella Muth; Lay reader: Andy Hoover; Altar guild: Marqueda.

June 20: Organist: Pat Woolard; Acolyte: Calum Lavacot; Lay reader: Teresa Hughes; Altar guild: Catherine.

June 27: Organist: Pat Woolard; Acolyte: Logan Muth; Lay reader: Cynthia Low; Altar guild: Samantha & Donny Muth.