

The Messenger

Lent, Holy Week, Eastertide 2022

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
- ✠ Secretary to the Parish, Marqueda Forrester
- ✠ Senior Warden, Catherine Dunnivant ('22)
- ✠ Junior Warden, Dan Lavacot ('24)
- ✠ Clerk of the Vestry, Dr. Cathy Roberts ('23)
- ✠ Treasurer, Kristi Watson ('23)
- ✠ Vestry members: Donny Muth ('22), John Davis ('22), Mary Dubberley ('24)

WHAT IS BIBLICAL RECONCILIATION

There has been a lot of talk in the past year among Anglicans about reconciliation in the Christian community. We are now in a stage where programs have been designed to reteach us a new content and program to participate in racial reconciliation.

What is biblical reconciliation? How do we as followers of Jesus seek biblical reconciliation in our lives? What is the difference between worldly reconciliation and biblical reconciliation?

In our present context, as Anglicans in Tennessee, while we work together to share the transforming love of Christ in our cities and homes, how do we understand our call to biblical reconciliation in response to the ups and downs of our interactions within The Episcopal Church? Is biblical reconciliation even possible for us at this moment in history?

What is biblical reconciliation?

The bible has a lot to say about reconciliation. Below for your convenience, I have pasted the English Standard Version translations of these verses. Read through these yourself:

Matt. 5:23-24 So if you are offering your gift at the altar and there remember that your brother has something against you, leave your gift there before the altar and go. First be reconciled to your brother, and then come and offer your gift.

Rom. 5:10 For if while we were enemies we were reconciled to God by the death of his Son, much more, now that we are reconciled, shall we be saved by his life.

2 Cor. 5: 18 All this is from God, who through Christ reconciled us to himself and gave us the ministry of reconciliation....

Eph. 2:14-16 For he himself is our peace, who has made us both one and has broken down in his flesh the dividing wall of hostility by abolishing the law of commandments expressed in ordinances [i.e., he means by “laws” the customs and practice of the church which are nonessential and divisive], that he might create in himself one new man in place of the two, so making peace, and might reconcile us both to God in one body through the cross, thereby killing the hostility.

Col. 1:19-22 For in him all the fullness of God was pleased to dwell, and through him to reconcile to himself all things, whether on earth or in heaven, making

peace by the blood of his cross. And you, who once were alienated and hostile in mind, doing evil deeds,

THEREFORE,

Do not use the word 'reconciliation,' loosely when describing what you are seeking. Forgiveness, charity, and mercy all describe necessary elements of a well-meant reconciliation process, but alone they cannot be a substitute for a fully absorbed biblical reconciliation that follows the pattern of God's reconciling humanity to himself.

The bottom line considering the recent wave of conversations regarding reconciliation in the church and our pursuit of this biblical standard in our fellowship: without the markers of repentance and clearly delineated, common biblical end goals, a faithful and Christ-patterned reconciliation will forever remain on an unrealized horizon (between persons and between institutions and classes and identity groups). Just because a person or an organization is seeking to maintain a ministry of reconciliation does not mean that their actions or words pass the biblical test for how God himself defines reconciliation.

We need to both challenge their use of the word 'reconciliation,' and at the same time afford grace while we are working to achieve this end. We need to encourage those seeking reconciliation in the church; that is embedded in the Gospel. Though it is difficult, our care for each other requires that we hold each other to biblical definitions of biblical precepts. Reconciliation is one of these. The world surrounding us wants to rename, to claim authority over, every single thing in society, which involves gutting language and redefining everything. We must stand against that as it infringes upon God's revealed word and wisdom.

In a sense, what often happens when we talk about reconciliation is that we take on a worldly understanding of reconciliation, which is adulterated and inferior to biblical reconciliation, without even realizing it. The dictionary defines reconciliation this way: "*to reunite, bring (back) together (again), restore friendly relations between, make peace between; pacify, appease, placate, mollify; formal conciliate.*" Here reconciliation is solely a peace-making endeavor with the end goal of a happy, conflict-free future - or a reconciliation with barely any past – a

reconciliation which does not preserve or use the past. The happy future envisioned by biblical reconciliation however, patterned by God in Jesus Christ, depends much more heavily on the healthy treatment of past wrongs. The world wants broken people to proceed in a way that forgets or ignores or shallowly misrepresents the past. Impossible, but by grace we can overcome. Biblical reconciliation not only restores a previous fidelity between two parties, but it increases the quality of that relationship in the future by dealing well with the brokenness that set them at odds in the first place. Godly unity subsumes diversity.

What in some cases is called 'reconciliation,' is in fact closer to euphemism. The church should be filled with these wonderful things also, but if we fail to understand what it really takes to restore a relationship, and we are unwilling to come to terms with truth and sin, and the way that it has affected other people, what is broken, will remain broken.

Our Easter Endgame

We invest our entire life on the reliability
that God will be good to His Word
and that the Lord Jesus Christ will transform us and
our lowly bodies to be like Him in His Glorious Resurrected Body,
sharing the reward of the saints in ecstasy beyond belief forever.

- source, unknown

MESSIAH MINISTRIES

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

Parish Birthdays....

March

4 Logan Muth
10 Bennita Rouleau
12 Angela Hallmark
17 Kathleen Lamb

April

14 Connie Baker

May

9 Emerson Steever
8 John Hughes
10 Allen Dubberley
15 Mary Dubberley
18 Juanita Hoover
20 Donny Muth
28 Colton Muth
30 John Davis

Flowers on the altar....

March

No Flowers
during Lent

April

17 Kristi/Dickey Watson
Tabitha/Dan Lavacot
24 Pat/Catherine Dunnivant

May

1 Lewis Foster
8 Marqueda Forrester
15 Bennita Rouleau
22 Kristi/Dickey Watson

RFD Schedule: March 17, Thursday, 5:30 p.m., packing food boxes, Sharp Annex; **March 19**, Saturday, 8:30 a.m., distribution, Giles County AG Park, Hwy 31 South; **April 21**, Thursday, 5:30 p.m., packing food boxes, Sharp Annex; **April 23**, Saturday, 8:30 a.m., distribution, Giles County AG Park, Hwy 31 South; **May 19**, Thursday, 5:30 p.m., packing food boxes, Sharp Annex; **May 21**, Saturday, 8:30 a.m., distribution, Giles County AG Park, Hwy 31 South.

Lent, and a penitential aura

Acknowledging that we begin before God as sinners strikes our modern *feelings* as unbecoming, surely un-beguiling, and downright psychologically unhealthy. We want to feel better about ourselves, not worse; tell us how sweet and deserving and lovable we are, and we'll listen up and line up. That kind of bosh is just why we need to be reminded from the outset that we are *miserable offenders* (n.b., which means literally 'in need of mercy,' not deplorables, and certainly not worthless) and have no health in us except as we are loved and healed by God. God acts because He loves us, not because we are lovable and entitled to a pass. His grace retrieves us.

To list the Ten Commandments is a double blessing for a thoughtful Christian: first, God gives us guidance, so we won't keep going around counter-clockwise and calling ourselves wise; second, the grief with which a wise heart hears these commands, because we have fallen so far short of the deep reverence and dignity they suggest as a true standard, leads us to the throne of grace to receive mercy as our life blood. Therefore, we will frequently begin with a bidding to true repentance and the Commandments to sensibly begin approaching God with our confession. Without spiritual self-awareness, the project of reclamation is stunted.

Other distinctives of this [Rite One] semblance of the older rite are repeatedly found in its eloquent cadences and its more-elevated expression directing us to a higher plain. Modernity slouches to find the lowest common denominator of language or approach to assert God loves me just as I am, so it's O.K. God loves you where you are in order to elevate you to where He is; get started now! Show greater respect, not casual convenience; do not blur the lines between divine and fallen nature but rather appreciate a deeper joy in His dignity. Prayer book language was NEVER intended to be street-speak, but always a finer, remarkable, and exceptional address because God is worth the best we can muster. His exceptional, splendid **worth** is what **worship** is about. To put forward our best-dressed words and selves is most appropriate here as the consistent expression of respect, just as much, actually much, much more so than dressing up for a wedding, a prom, or a funeral.

Therefore, please, don't get distracted by trying to keep up with the less familiar. Please. No matter how familiar or not, savor, listen. As with reading God's words, hearing again the old-fashioned prayers always holds new insights, to the thoughtful. Let our liturgy's sonorous phrases be music to the ears and balm to the soul. That's where it all starts with God, as He told those nervous, stumbling disciples on the mountain top: stop stewing and LISTEN. And after a while when it re-settles in, whenever, sure read along, but first, hear and ponder

A Prayer for Strength and Guidance During Lent

Lord God Almighty, shaper and ruler of all creatures, we pray for your great mercy, that you guide us towards you, for we cannot find our way. And guide us to your will, to the need of our soul, for we cannot do it ourselves. And make our mind steadfast in your will and aware of our soul's need. Strengthen us against the temptations of the devil, and remove from us all lust and every unrighteousness, and shield us against our foes, seen and unseen. Teach us to do your will, that we may inwardly love you before all things with a pure mind. For you are our maker and our redeemer, our help, our comfort, our trust, our hope; praise and glory be to you now and forever. Amen.

A Lent Prayer for a Clean Heart

Create a clean heart in me, O God: a humble heart, a meek heart, a peaceful heart, a benevolent heart, a devout heart which does evil to no one, which does not repay evil for evil, but overcomes evil with good, which loves you above all things, thinks always about you, speaks about you, gives you thanks, delights in hymns and spiritual songs, and has its citizenship in heaven. Amen.

A Prayer for Spiritual Renewal During Lent

God, heavenly Father, look upon me and hear my prayer during this holy Season of Lent. By the good works You inspire, help me to discipline my body and to be renewed in spirit. Without You I can do nothing. By Your Spirit help me to know what is right and to be eager in doing Your will. Teach me to find new life through penance. Keep me from sin and help me live by Your commandment of love. God of love, bring me back to You. Send Your Spirit to make me strong in faith and active in good works. May my acts of penance bring me Your forgiveness, open my heart to Your love, and prepare me for the coming feast of the Resurrection of Jesus. Lord, during this Lenten Season, nourish me with Your Word of life and make me one with You in love and prayer. Fill my heart with Your love and keep me faithful to the Gospel of Christ. Give me the grace to rise above my human weakness. Give me new life by Your Sacraments, especially the Mass. Father, our source of life, I reach out with joy to grasp Your hand; let me walk more readily in Your ways. Guide me in Your gentle mercy, for left to myself I cannot do Your Will. Father of love, source of all blessings, help me to pass from my old life of sin to the new life of grace. Prepare me for the glory of Your Kingdom. I ask this through our Lord Jesus Christ, Your Son, Who lives and reigns with You and the Holy Spirit, one God, forever. Amen.

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

***NOTE: WE WOULD PREFER TO FIND SUBSTITUTES. PLEASE DO NOT
MANAGE YOUR OWN REPLACEMENT.***

March 6 - Lent I: Organist: Pat Woolard; Acolyte: Bella Muth; Chalice bearer/reader: John Hughes; Altar Guild: Samantha/Donny Muth.

March 13 - Lent II: Organist: Pat Woolard; Acolyte: Calum Lavacot; Chalice bearer/reader: Mary Dubberley; Altar Guild: Catherine Dunnivant.

March 20 – Lent III: Organist: Pat Woolard; Acolyte: Logan Muth; Chalice bearer/reader: Andy Hoover; Altar Guild: John Davis.

March 27 – Lent IV: Organist: Pat Woolard; Acolyte: Calum Lavacot; Chalice bearer/reader: Teresa Hughes; Altar Guild: Connie Baker.



April 3 – Lent V: Organist: Pat Woolard; Acolyte: Bella Muth; Chalice bearer/reader: Rich Woolard; Altar Guild: Tabitha/Dan Lavacot.

April 10 – Palm Sunday: Organist: Pat Woolard; Acolyte: Calum Lavacot; Chalice bearer/reader: Lewis Foster; Altar Guild: Marqueda Forrester.

April 17 – Easter Sunday: Organist: Pat Woolard; Acolytes: All Acolytes; Chalice bearer/reader: Cynthia Low; Altar Guild: Catherine Dunnivant.

April 24: Organist: Pat Woolard; Acolyte: Logan Muth; Chalice bearer/reader: Mary Dubberley; Altar Guild: Samantha/Donny Muth.



May 1: Organist: Pat Woolard; Acolyte: Calum Lavacot; Chalice bearer/reader: Cathy Roberts; Altar Guild: John Davis.

May 8: Organist: Pat Woolard; Acolyte: Bella Muth; Chalice bearer/reader: Cynthia Low; Altar Guild: Connie Baker.

May 15: Organist: Pat Woolard; Acolyte: Calum Lavacot; Chalice bearer/reader: Lewis Foster; Altar Guild: Tabitha/Dan Lavacot.

May 22: Organist: Pat Woolard; Acolyte: Logan Muth; Chalice bearer/reader: Rich Woolard; Altar Guild: Marqueda Forrester.

May 29: Organist: Pat Woolard; Acolyte: Calum Lavacot; Chalice bearer/reader: Teresa Hughes; Altar Guild: Catherine Dunnivant.

Holy Week: Palm Sunday, 10 a.m.; Wednesday, 7 p.m. Holy Communion; Maundy Thursday, 7 p.m. communion, stripping of chancel after service; Vigil; Good Friday, 7 pm; Easter Day: 10:00 festal Eucharist.