



The Hillside Messenger

A Message from the Rector: The Gospel in Romans

The Gospel according to St. Paul's *Epistle to the Romans* is the theme of this series of expositions that I shall now undertake. Someone may ask why such a study is necessary. Whereas the Synoptic Gospels provide orderly accounts of the Lord Jesus Christ's life, passion, death, and resurrection, St. Paul's *Epistle to the Romans* very clearly provides the reader with the content of the Gospel in such a way that every Christian may be sure of the Gospel which he has heard, received, and believed and may be equipped to share the Gospel with those who do not yet believe in Christ. In an age when many Christians are unsure of the truths of their faith or of the essential doctrines of their belief, this Epistle can be very useful both in meeting their need to know their

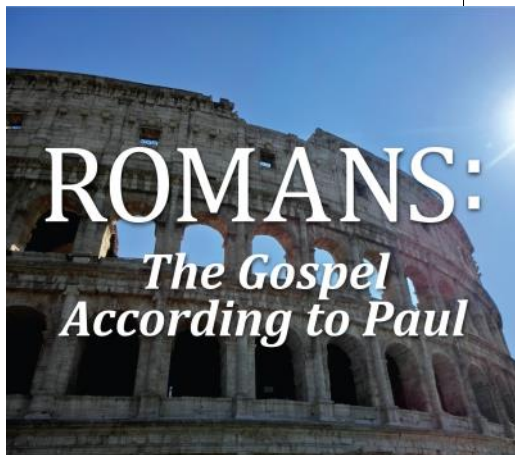
faith as well as equipping them to share it.

The Gospel which St. Paul proclaims is the Gospel of the Lord Jesus Christ, the Son of God, Who as a man on earth belonged to the house of King David by descent but was designated Son of God in power accord-

ing to the Holy Spirit on the basis of His resurrection from the dead (see *Romans 1:3-4*). This Gospel was promised beforehand through the prophets in the Holy Scriptures (*Romans 1:2*). The goal of preaching this Gospel is "the obedience of faith" (*Romans*

1:5) among all the nations of the world. Therefore, this Gospel is not something of which any Christian should be ashamed. Indeed, St. Paul is not ashamed of it (*Romans 1:16*), because the Gospel is the power of God leading to salvation for everyone who believes, whatever his race or nationality, for the Jew first, but then also for the Gentile. The Gospel is the power of God leading to salvation, since in it God's righteousness is revealed that leads "from faith to faith" (*Romans 1:17*, NKJV). That is, God's righteousness leads from the faithfulness of God to the faith that peo-

ple show when they believe in the Lord Jesus Christ, just as it extends from the faith of believers in the Lord Jesus Christ to more faith wherever the Gospel is preached and believed. The Christian life also begins with faith in the
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ing to the Holy Spirit on the basis of His resurrection from the dead (see *Romans 1:3-4*). This Gospel was promised beforehand through the prophets in the Holy Scriptures (*Romans 1:2*). The goal of preaching this Gospel is "the obedience of faith" (*Romans*

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Lord Jesus Christ and continues with living by faith in Him. In any case, the righteousness that comes to one who believes the Gospel and puts his faith in the Lord Jesus Christ for the forgiveness of sins, is the righteousness God gives to him on the basis of his faith, so that **Habakkuk 2:4** is rendered in **Romans 1:17c** as “the just shall live by faith” (KJV, NKJV).

Whereas the Gospel is the power of God and reveals the righteousness of God, “the wrath of God is revealed from heaven against all ungodliness and unrighteousness of men, who suppress the truth in unrighteousness” (**Romans 1:18**, NKJV). The Gospel is not an optional extra for a spiritually flourishing humanity. When God examines mankind, He is angry at all their ungodliness and sin. That is why there is such a need for the Gospel and for faith in the Lord Jesus Christ. Mankind as a whole does not please God but arouses His wrath and judgment. The judgment of God in Holy Scripture is not that man is generally good (as humanists would have us think), but that he is evil and tends to do what is wrong. Now the wrath of God is not a baseless malevolence

directed at all mankind, but anger at all the ungodliness and unrighteousness of all people. The reason for God’s wrath is man’s ungodliness and sin. The wrath of God is really His judgment on all sinful behavior. Karl Barth describes the wrath of God referred to in this passage as “the judgment under which we stand in so far as we do not love the Judge; it is the ‘No’ which

judgment of hell for the wicked, but also in judgments which occur in the present and in the future. In **Romans 1:18**, the emphasis is on the wrath of God being revealed from heaven in this age. The first reason people deserve the judgment of God is their ungodliness, and the second, their unrighteousness. A characteristic of the ungodly and of the unrighteous is to “suppress the truth in unrighteousness” (**Romans 1:18c**, NKJV). The truth of God’s existence is one of the first truths to be suppressed. Atheism and agnosticism are examples of this suppression of truth. What may be known about God, God has shown all people through His creation of the universe. In His creation, God’s invisible attributes, His eternal power and deity, are clearly known from the things He has created (**Romans 1:20**). There are many aspects of God’s created world

that continue to defy our intelligence despite the many technological advances and all the discoveries and inventions that have been made. This complexity of so much of the universe should lead people to discern the existence of God as its Creator.

Where does this leave unbelieving mankind? St.

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ROMANS 1:16

meets us when we do not affirm it; it is the protest pronounced always and everywhere against the course of the world in so far as we do not accept the protest as our own...” (p. 42, Edwyn Hoskins (translator): Karl Barth: **The Epistle to the Romans**. New York: Oxford University Press, 1933. Reprinted 1968.) Now the wrath of God is expressed not only in the eternal

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Paul concludes that they are without defense or excuse, since they should have known of God's existence from the things He has created. They are without excuse because, knowing God, they have neither glorified Him as God nor given Him thanks (**Romans 1:21**). Instead, "they became futile in their thoughts, and their foolish hearts were darkened" (**Romans 1:21b**, NKJV). Futility, darkness, and folly have gripped those who refuse to

acknowledge God. Though claiming to be wise, they have become foolish (**Romans 1:22**) and have exchanged the glory of the incorruptible God for imag-

es of mortal man or other creatures (**Romans 1:23**). Substituting anything for God is breaking the first two of the Ten Commandments. As a result of man's willful choice not to worship God and honor Him as God, God inflicts the judgments which St. Paul now describes.

The first act of judgment is that God hands people over in the desires of their hearts, to uncleanness, to dishonor their bodies among themselves (**Romans 1:24**).

This is a result of their exchanging the truth of God for a lie and worshipping and serving the creature instead of the Creator Who is blessed forever (**Romans 1:25**). All kinds of vile human behavior have resulted from people's refusal to worship and serve God. Worship of creatures and created things leads man down the path of ever-growing corruption and wickedness, with no respect for human life, and addictions that destroy lives.

Secondly, God gives people over to vile pas-

TO SHARE THE GOSPEL,
YOU NEED TO KNOW THE GOSPEL.

sions (**Romans 1:26**), so that some men and women engage in homosexual behavior, which is unnatural, and they even receive in themselves the penalty for such behavior (**Romans 1:27**)— St. Paul could be referring to sexual diseases here. It is clear that according to this passage (**Romans 1:26-27**) in God's word, homosexual behavior is not something people cannot avoid doing, nor is it something which God created them to do, but a judgment of God on unredeemed man

on account of his choice of creature over Creator.

Thirdly, God gives the disobedient over to a debased mind because they refuse to acknowledge and worship Him. This leads to all kinds of wickedness and sins, as listed in **Romans 1:29-31**, including murder, envy, pride, gossip and slander, heartlessness, mercilessness, disobedience to parents, deceit, refusal to love or forgive, and hatred for God. Those who commit these sins know God's just decree that those who

do such things deserve to die, but they not only continue to do them but even approve of those who do them (**Romans 1:32**).

The root of mankind's sin

is the refusal to acknowledge, worship, and serve God. God's just judgment on this refusal is to hand people over to their own desires and let them experience the consequences of their actions. Sin pays a wage, and that wage is death (**Romans 6:23a**), but the free gift of God to those who repent and believe in the Lord Jesus Christ is eternal life in Jesus Christ our Lord (**Romans 6:23b**). **Romans 1** hints at mankind's need for the Gospel by showing that

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people have chosen to worship the creature rather than God the Creator and that they are receiving God's judgments of consigning them to their own desires, the sinful behavior issuing from their desires, and all the consequences of their sins. In the first chapter of his *Epistle to the Romans*, St. Paul has in view the Gentiles that made up most of the Roman Empire, and he is concerned to prove that all fall under the judgment of God. In the sec-

ond chapter, we shall see that the Jewish nation is also subject to God's judgment on sin.

In proclaiming and sharing the Gospel today, Christians must not lose sight of why people so desperately need the salvation that the Lord Jesus Christ alone can give! If all people were innately good and spiritually healthy, and if this condition had prevailed since God created man, there would have been no need for the Gospel of our Lord. But as things are today, as history proves,

as so many people's lives demonstrate, man needs the Gospel of salvation now as much as he always has needed it.

Therefore, we must not be afraid to testify to this part of the Gospel: That man is sinful because he refuses to worship and serve God, and that sin produces spiritual death, which leads to eternal death, unless one turns to Christ in repentance and faith for the forgiveness of sins.

— *The Reverend Christopher Parrish*

MDAS 2019 Women's Retreat

The annual Missionary Diocese of All Saints Women's Retreat will be held at the Dunes Manor Hotel, 28th and Oceanfront, Ocean City, Maryland, October 17th-19th, 2019.

Registration forms are available from Father Chris Parrish or online at <http://www.themdas.org> and must be submitted with payment to the Retreat Registrar by September 15th.

Theme:

A Deeper Experience of the Lord's Prayer.

Open to any woman who wants to grow in her relationship with God.

These three days will take us deeper into the prayer we all know so well but may not know as well as we think we do.



Our Chapel Family Prayer List

O God, the Creator and Preserver of all mankind, we humbly beseech Thee for all sorts and conditions of men; that Thou wouldest be pleased to make Thy ways known unto them, Thy saving health unto all nations. More especially we pray for Thy holy Church universal; that it may be so guided and governed by Thy good Spirit, that all who profess and call themselves Christians may be led into the way of truth, and hold the faith in unity of spirit, in the bond of peace, and in righteousness of life. Finally, we commend to Thy fatherly goodness:

Archbishop
Foley Beach;

Bishop
Bill Ilgenfritz;

Canon
Michael Penfield;

Father Chris Parrish;
Deacon Peter Vogel; and
Deacon Linda Bracken;

also all those who serve as Thy ministers in governing our nation and state, particularly:

President
Donald Trump; and

Governor
Gavin Newsom;

as well as all those who are any ways afflicted, or distressed, in mind, body, or estate; especially those for whom our prayers are desired:

the soldiers, sailors,

marines, airmen,
police officers,
firefighters, and pilots
who protect us every day;
our persecuted Christian
brothers and sisters
throughout the world;

all refugees;

Jim and Edna Davis;

Estelle Wilson;

Joya de Rossett;

Sharon De Souza;

Debbie;

Scott;

Brittany;

James and Tanya Theiler;

Dale Quinn;

Lisa;

Ben;

Marion;

Max;

Dan and Kendra Pack;

Ernst Hernandez;

the Stanko family;

Yoshihiko and Hideko
Ikegami;

Elizabeth Ann and her
husband;

Stephen;

Lori Anderson;

Ali Hemphill;

Lori Hemphill;

Pennel Magaw;

Tracy Magaw;

Lourdes Fernandez;

Mary Frances Reeves;

Maryanne Sanchez;

Kaitlyn Lindstedt;

Pamela;

Debbie Battersby;

Claudia;

Brenda Terry;

Elise;

Thomas and MaryAlice
Dunbar;

Mrs. Kitt;

Jon Carter;

Marilyn;

Frank Capone;

Bill Zahrt;

the family of
John Jerrehian;

Maria Fernandez;

Dave Joines;

Father

Robert Herrell;

Bishop Bill Ilgenfritz;

safety on the highways
for all who commute,

especially

during rush hour;

the life

and continuing longevity
of St. Luke's

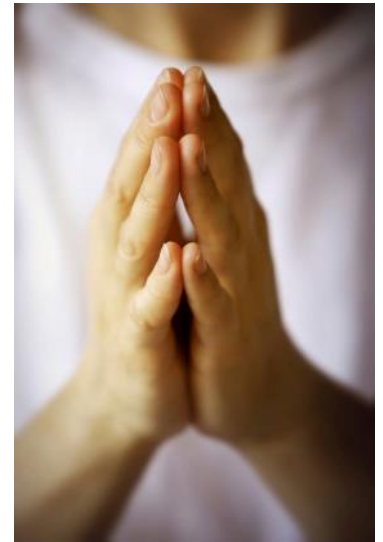
Chapel in the Hills; and

for all those

who are in our hearts,

that it may please Thee to comfort and relieve them, according to their several necessities; giving them patience under their sufferings, and a happy issue out of all their afflictions. And this we beg for Jesus Christ's sake. Amen.

Please note: This prayer list was current as of June 30th. Please contact Father Parrish to make corrections.



A Prayer for Our Country and Its People



O eternal God,
through Whose mighty power
our fathers won their liberties of old;
Grant, we beseech Thee,
that we and all the people of this land
may have grace to maintain these liberties
in righteousness and peace;
through Jesus Christ our Lord.
Amen.

Parish Postings

The Vestry will meet on Sunday, July 21st, immediately following the worship service. All interested parishioners are invited to observe.



Our Summer Community Missions Project is to collect funds with which to make a donation to North Valley Community Foundation. North Valley Community Foundation makes grants to 501c3 organizations working to bring relief to those affected by the devastating Camp Fire. For more information, please visit

www.NVCF.org

Please note your donation to this cause by writing *NVCF* on your check memo line or offertory envelope so that our Treasurer will know how to allocate the funds. Thank you!



Ushers are still needed for our worship services on Sundays. Your responsibilities will include greeting visitors, giving congregants their bulletins as they come in, collecting the congregation's offering during the offertory, and managing the flow of communicants during Holy Communion celebrations. If you would like to learn more about this ministry, you may read about it in the Ushers folder in the box of Martha's List of Parish Ministries Ministry Folders (under the card table in McNeely

Hall). Please contact Father Parrish to volunteer. Thank you!



Please prayerfully consider contributing to this newsletter. Tell us how God is working in your life, or share a favorite Bible verse, prayer, or hymn with us! Articles, photographs, and news items are always welcome. Please ask Kim Vogel if you have any questions. Thank you!



Upcoming Events

Thursday, July 4th
Independence Day

Sunday, July 7th
The Third Sunday after Trinity

*Bible Study: **St. John***
9:15 AM

*Holy Communion
with Healing Service*
10:00 AM

Sunday, July 14th
The Fourth Sunday after Trinity

*Bible Study: **St. John***
9:15 AM

Office of Morning Prayer
10:00 AM

Holy Communion
12:00 PM

Sunday, July 21st
The Fifth Sunday after Trinity

*Bible Study: **St. John***
9:15 AM

Holy Communion
10:00 AM

Vestry Meeting
immediately following the worship service



Sunday, July 28th
The Sixth Sunday after Trinity

*Bible Study: **St. John***
9:15 AM

Office of Morning Prayer
10:00 AM

Holy Communion
12:00 PM

Sunday, August 4th
The Seventh Sunday after Trinity

*Bible Study: **St. John***
9:15 AM

*Holy Communion
with Healing Service*
10:00 AM



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A PUBLICATION OF
ST. LUKE'S CHAPEL IN THE HILLS
ANGLICAN CHURCH

A PARISH OF
THE CONVOCATION OF THE WEST,
PART OF THE
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ALL SAINTS IN
THE ANGLICAN CHURCH
IN NORTH AMERICA

26140 Duval Way
Los Altos Hills, California
94022-4413

Office phone:
650-941-6524

Rector's cellular:
669-245-9701

E-mail:

ChristopherParrish7@gmail.com

Website:

www.StLukesChapel.church

«AddressBlock»

Worship Schedule

St.

Luke's Chapel in the Hills is a traditional Anglican parish which uses the 1928 edition *Book of Common Prayer*. We invite you to join us for worship soon!

***"A place
where the Bible is taught."***



*Biblical in teaching.
Liturgical in worship.
Loving in practice.*

First, third, and fifth Sundays of each month

Holy Communion
(with Healing Service on First Sunday)
10:00 AM

Second and fourth Sundays each month

Office of Daily Morning Prayer
10:00 AM

Said Holy Communion
noon

Please note that both services on Feast Days occurring on these Sundays will be Holy Communion.