



# The Hillside Messenger

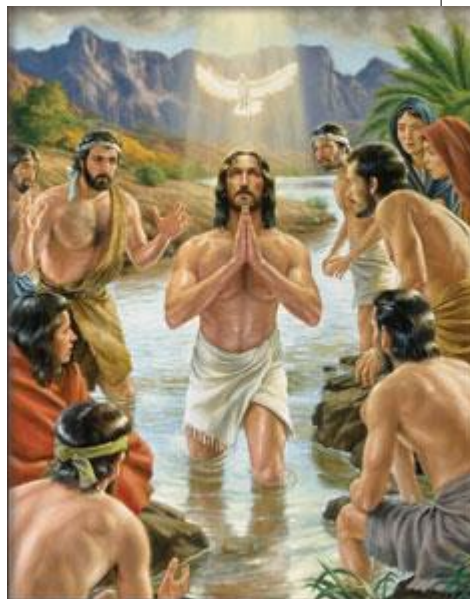
## A Message from the Rector:

### Romans 5 and 6: Living the Christian Life

**In** this article, I shall direct our attention to the results of believing in the Lord Jesus Christ for the forgiveness of sins and to the new way in which Christians should live because of their call to discipleship. St. Paul deals with these topics in the fifth and sixth chapters of his *Epistle to the Romans*. With this article I shall conclude my series on St. Paul's exposition of the Gospel in *Romans*.

The first great outcome of our faith in the Lord Jesus Christ is that we have peace with God because we are now in a right relationship with Him (*Romans 5:1*). This peace has been established through the Lord Jesus Christ, by His death on the cross and His resurrection. Let us consider this peace for a moment. The peace of God replaces enmity with God, separation from

God through sin, fear, futility of purpose, and many other sorrows, for God intends us to live free from them. This peace is "the peace of God that passes all understanding" (*Philippians 4:7*), given to us by the Lord Jesus Christ Him-



self, who says to His disciples, "Peace I leave with you, My peace I give unto you: not as the world giveth, give I unto you" (*St. John 14:27a*). The peace of God means that we have received God's forgiveness and grace and that God looks

favorably on us, as a father on his children when they obey him and do his bidding.

Also through the Lord Jesus Christ, Christians have gained access to the grace in which they now stand (*Romans 5:2*), and they have the hope of sharing in God's glory. To stand in God's grace, means that, since God has placed us in the Lord Jesus Christ by our Baptism and by our faith in Him, we enjoy all the love, support, strength, kindness, and goodness of God that we need to live the Christian way of life so as to please God in every way.

The hope of the glory of God (*Romans 5:2*), which we have received by being adopted as God's children through Baptism, points us to the wonderful future in God's kingdom promised to all who love Him. In his *Epistle to the Colossians*, St. Paul refers to "the riches of the glory of this mys-

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## Romans 5 and 6: *Living the Christian Life*

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tery among the Gentiles; which is Christ in you, the hope of glory” (*Colossians 1:27*, KJV). The very presence of the Lord Jesus Christ in the faithful is their hope of glory. This hope is the firm conviction in the hearts of God’s people that they will one day share in the fullness of God’s splendor and see Him as He really is. This is called the beatific vision, or the vision of God in which the blessed (Latin, *beati*), the saints who have persevered to the end, will share.

Yet, as we have this wonderful hope given us because the Lord Jesus Christ dwells in us through the Holy Spirit, we must not only look to the future, but also make sense of the present. Here, a very profound change of attitude must take place. How do we view the trials and tribulations of life, whether they be those we suffer on account of people’s opposition to our faith or the incidents and accidents of everyday life? St. Paul shows us the proper way in which Christians should approach their trials:

And not only so, but we glory in tribulations also: knowing that tribulation worketh patience; And patience, experience; and

experience, hope: And hope maketh not ashamed; because the love of God is shed abroad in our hearts by the Holy Ghost which is given unto us.

*Romans 5:3-5*,  
KJV

The faithful, then, must rejoice in, even take pride in, their tribulations. To what purpose should they do so? Tribulations bring about virtues in their lives, virtues which bear fruit. Tribulations effect endurance, or patience, and patience brings about experience, or proof of character. This experience itself leads to and strengthens hope. The very endurance of trials produces proof of character, or experience, which in turn strengthens or produces hope in God. This hope does not put Christians to shame. It is a virtue over which we should rejoice, because it is the very virtue that reveals that the love of God has been shed abroad in our hearts through the Holy Spirit.

The hope that is strengthened by endurance and experience of trials leads us into thankfulness to God for His love poured into us through His gift of the Holy Spirit to us who have believed in the Lord Jesus Christ. This reminds us of the love God demonstrated to the world by Christ’s death for us who

were weak, for us who were ungodly (*Romans 5:6,8*). Not only have the faithful been justified, or set right with God, by the blood of the Lord Jesus Christ, but they will also be saved from the wrath, or judgment, of God (*Romans 5:9*). This thankful remembrance of the great salvation God has given us through His Son, the Lord Jesus Christ, leads us beyond our trials to rejoice in God Himself through the Lord Jesus Christ, through whom we have been reconciled to God (*Romans 5:11*).

All the above causes of joy in God result for the great salvation we have received through the Lord Jesus Christ, and should transform our attitude to life itself, to Christ, to God, to our trials, and to our future in God’s everlasting kingdom. But what about our attitude towards sin in our own lives? Some may think that an initial period of repentance, or change of heart against sin and against tolerating it within ourselves, was necessary at our conversion, or at our Baptism, or at our Confirmation, but since we have now been saved, sin is permissible because there is so much grace available to cover it. St. Paul combats this error in the sixth chapter of his *Epistle to the Romans*. Holy Baptism represents spiritually a death to sin:

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## Romans 5 and 6: *Living the Christian Life*

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What shall we say then? Shall we continue in sin, that grace may abound? God forbid. How shall we, that are dead to sin, live any longer therein? Know ye not, that so many of us as were baptized into Jesus Christ were baptized into His death? Therefore we are buried with Him by baptism into death: that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life.

**Romans 6:1-4,**  
KJV

By being identified with Christ through Baptism, we have become united with Him spiritually in His death and resurrection. The old man, the sinful nature, was crucified with Christ and died with Him (**Romans 6:6**). The moral consequence for the way Christians ought to live now is expressed in **Romans 6:11**: It is the principle that the faithful are to consider themselves dead to sin but alive to God in Jesus Christ. Therefore, we must no longer allow sin to rule in our mortal bodies. We must no longer obey our sinful impulses

but present all the parts of our body (including our minds) to God as instruments of righteousness (**Romans 6:12-13**). Anyone whom we are leading to Christ must clearly realize this. The fact that Christians are under grace, and not under law, is no reason to continue in sin, since whatever we yield ourselves to will master us (**Romans 6:15-16**). Now that Christians have been freed from sin, they have become servants of God, and the fruit of such a life is holiness leading to eternal life (**Romans 6:22**). At the end of this chapter, St. Paul presents us with a dynamic picture of opposites in an antithetical parallelism:

For the wages of sin is death; but the gift of God is eternal life through Jesus Christ our Lord.

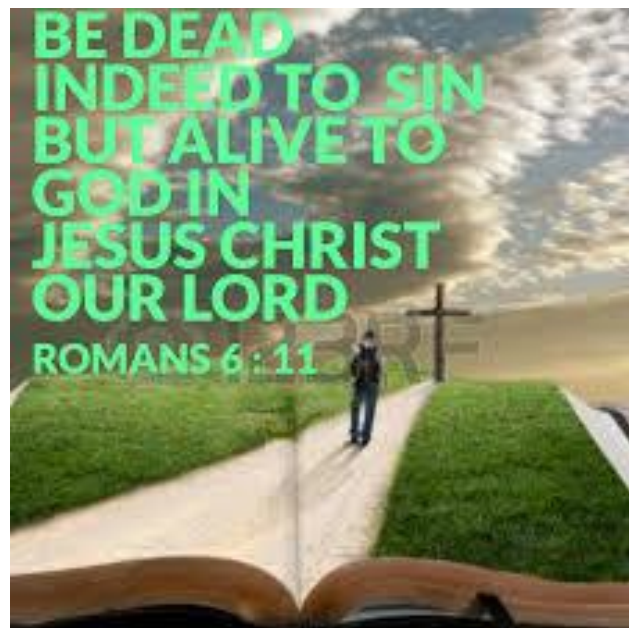
**Romans 6:23,**  
KJV

God calls us to celebrate His free gift of eternal life by living a life completely given to Him. The words of this prayer from the 1979 **Book of Common Prayer** reflect this goal:

Almighty and eternal God, so draw our hearts to Thee, so guide our minds, so fill our imaginations, so control our wills, that we may be wholly Thine, utterly dedicated

unto Thee; and then use us, we pray Thee, as Thou wilt, and always to Thy glory and the welfare of Thy people; through our Lord and Savior Jesus Christ. *Amen.*

– *The Reverend Christopher Parrish*



## 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;  
all who have suffered loss  
on account of  
California wildfires;

Jim and Edna Davis;

Estelle Wilson;

Joya de Rossett;

Sharon De Souza;

Debbie;

Scott;

Brittany;

James and Tanya Theiler;

Dale Quinn;

Brian Quinn;

Lisa;

Ben;

Marion;

Flo;

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;

Claudia;

Brenda Terry;

Elise;

Thomas and MaryAlice  
Dunbar;

Mrs. Kitt;

Jon Carter;

Marilyn;

Frank Capone;

the family of  
John Jerrehian;

Maria Fernandez;

Dave Joines;

Rose Handwerker;

Ann and Frank MacVoy;

Bishop 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 suf-  
ferings, 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 October 25th, and the people of St. Luke's will pray for each need until we are notified that it has been met. Please contact Father Parrish to add or remove names. Thank you!





## Parish Postings

The Vestry will meet on Sunday, November 17th, immediately following the worship service. All interested parishioners are invited to observe.



Members of the Prayer Group intercede daily as individuals for those who desire special prayers. If you would like to join in this ministry, please contact Julia McNeely. Once a month, the Prayer Group meets in the Nursery to seek the guidance of the Holy Spirit and to pray at His direction. We will meet on Sunday, November 24th, immediately following Morning Prayer. All are welcome!



The first worship service conducted at the Chapel in the Hills took place on Thanksgiving Day in 1964. Please join your Chapel Family on Thursday, November 28th, at 11:00 AM as we thank God for His manifold blessings to our little congregation throughout the past fifty-five years and

ask His guidance and protection as we await our Lord's return.



Your help is needed ! There will be a Work Party on Saturday, November 30th. We will meet at 11:00 AM to clean the Chapel, do some light gardening, make small repairs, and decorate the sanctuary for Advent.



Our Fall Community Mission Project is to contribute to the relief of victims of Hurricane Dorian. Please write *Hurricane Dorian* on your offertory envelope or check memo line when contributing funds for this mission. Thank you!



## *Upcoming Events*

### **Sunday, November 3rd**

All Saints' Day

The Twentieth Sunday after Trinity

*Bible Study: Isaiah*

9:15 AM

*Holy Communion with Healing Service*

10:00 AM

### **Sunday, November 10th**

The Twenty-first Sunday after Trinity

*Bible Study: Isaiah*

9:15 AM

*Office of Morning Prayer*

10:00 AM

*Holy Communion*

12:00 PM

### **Sunday, November 17th**

The Twenty-second Sunday after Trinity

*Bible Study: Isaiah*

9:15 AM

*Holy Communion*

10:00 AM

*Vestry Meeting*

immediately following the worship service

### **Sunday, November 24th**

The Sunday next before Advent

*Bible Study: Isaiah*

9:15 AM

*Office of Morning Prayer*

10:00 AM

*Prayer Group Meeting*

immediately following Morning Prayer

*Holy Communion*

12:00 PM

### **Thursday, November 28th**

Thanksgiving Day

55th Anniversary of the Chapel's First Service

*Holy Communion*

11:00 AM

### **Saturday, November 30th**

*Work Party*

11:00 AM

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## *Upcoming Events*

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**Sunday, December 1st**  
The First Sunday in Advent

*Bible Study: **Isaiah***

9:15 AM

*Holy Communion with Healing Service*

10:00 AM





# The Hillside Messenger

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

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

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«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.